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Proceedings of the Twenty Second Session

2nd, 3rd & 4th October, 2015



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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-Second Annual Session of the Tamil Nadu History Congress at Manonmaniam Sundaranar University, Tirunelveli during 2nd - 4th October, 2015 was well attended by good number of academicians not only from Tamil Nadu but from other states of India too.

As many as 261 papers were presented in the 22nd 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 Lecture 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 thank all the office bearers of Tamil Nadu History Congress for having unanimously elected me as the Editor.

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 Thiru.V. Murali, 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 - 2015

Prof. N. Rajendran*

Hon'ble Member of Parliament, Tmt. Vijila Sathyanand, Honourable Mayor Tmt. Mrs. E. Puvaneswari, Tirunelveli Corporation, Honourable Vice-Chancellor Convener CommitteeMembers of M. S. University, Dr. P. Govindaraju, Dr. C. Radhakrishna Nair, Prof. K.A. Manikumar, Vice-Chancellor of Swami Vivekananda University, Sagar, M.P., Prof. Y.Subbrayalu historian to be honoured, Dr.C.Balakrishanan, the General President of the 22nd Session of Tamil Nadu History Congress, Respected Registrar Dr.John de Britto, Respected Member Syndicate of M.S.University, Dr.P.P.Chelladurai, General President of the Twenty First Session of Tamil Nadu History Congress Prof. G.J.Sudhakar, Respected Prof. P. Jagadeesan, Former Vice-Chancellor, Bharathidasan University, the dynamic Local Secretary Dr. Maria John, the Sectional Presidents, Dr.S.N.Nageswara Rao, Dr.S.Chinnappan, Dr.S.Murugavel and Dr.M.Viji, the Advisory Committee Members of TNHC, the Office bearers and the Executive Members of TNHC, distinguished invitees, learned participants, the Press, Ladies and Gentlemen, on behalf of the T.N.H.C. and as General Secretary I extend a very warm welcome to all of you.

This is the second time that the annual session of the TN.H.C is being hosted here in Manonmaniam Sundaranar University. M.S. University is situated in a historic city, Tirunelveli. The name of Tirunelveli is inseparably connected with freedom Struggle. In fact, Tirunelveli pioneered the freedom movement in Tamil Nadu. Similarly, the social reform movement also emerged from this very city. Besides, Manonmaniam Sundaranar University has been rendering Yeomen service to the cause of higher education in this region by offering education to the needy and the marginalized. The department of history is well known for its academic achievements. Manyillustrious academicians emerged from this department, Prof. K.A. Manikumar is one good example. I must record officially here that initiative of the department of history to host the 22nd session of the TNHC here in this university. For this, on behalf of the TNHC, I am greatly indebted to the Vice-Chancellor, the Convener Committee, the Syndicate, the Registrar, the Local Secretary, and staff members of this university for taking up the task of hosting this session here.

It is a happy coincidence that this 22ndsession is inaugurated by one of the important historians of modern India Prof. Manikumar, the honourable Vice-Chancellor of Swami Vivekananda University, Sagar. Because, it in this university Prof. Manikumar has established his name has a leading economic historian of modern Indian. He will also deliver the Prestigious TNHC Endowment Lecture this evening. We are thankful for his very presence today. Similarly, TNHC will be honouring today one of the eminent historians of South India Prof. Y.Subarayalu and he will be delivering the first Dr.G.Viswanathan,

Earlier, St. Joseph's College, Cuddalore hosted the 21st annual session of TNHC on the 26th, 27th and 28th September, 2014 in the port city of Cuddalore. The 21st Annual Session of the Tamil Nadu History Congress was inaugurated by Dr.G.Viswanthan,then Vice-Chancellor, of Tamil Nadu Teacher Education University. The Presidential Address was delivered by the General President Dr.G.J.Sudhakar, Professor, CPR foundation for Indological Research, Chennai. In the evening Professor N.Alagappan,former Professor and Head, Department of History, Annamalai University delivered the prestigious TNHC endowment Lecture on an important theme "The Status of Women in the Medieval Tamil Country". This scholarly Lecture was well received by the participants as well as by the media and Press.

Tamil Nadu History Congress has set in motion a good tradition of honouring the senior most and distinguished historians of Tamil Nadu. In this line the first historian to be honoured was Prof. N. Subramanian, later,*Padma Shri* Iravatham Mahadevan, Professor K. Rajayyan , Prof. K.V.Raman to mention a fewand Prof. P.Jagadeesan, former Vice-Chancellor of Bharathidasan University, Trichy

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

Joined this illustrious list when he was honoured by the TNHC with a Citation **"Distinguished and Eminent Historian of Tamil Nadu"** for his noted contribution to the realm of history. Earlier, Rev. Fr. G. Peter Rajendram released the 20th TNHC Annual Proceedings Volume.

The Sectional Presidents, Dr.G.Gowthaman, Dr.S.Ananthakrishnan, Dr.S. Rajavelu and Dr. K. Suryamurthy 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 21st session of the TNHC was that more than 280 research papers were presented at St.Joseph's College, Cuddalore. Increase in 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 September 26th [2014] and this was followed by the General Body meeting on 28th afternoon.

The General Body meeting was followed by the Valedictory Function. Prof. Y. Subbarayalu, head, department of Indology, French Institute Pondicherry delivered the Valedictory Address.

As General Secretary of the TNHC I would like to place on record the able guidance of Dr.S. Chinnappan, the able and dynamic Principal of St. Joseph's College, Cuddalore, who provided the much needed leadership to the whole event and made the 21st session a grand success. The Principal was ably assisted by his dedicated team of faculty and volunteers for the excellent arrangements and the successful conduct of the 21stsession of the TNHC. On behalf of the TNHC, I whole heartedly thank the Management, Principal, the Local Secretary the staff and students of St. Joseph's College, Cuddalore for their wonderful efforts and warm reception.

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

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

Thank You

GENERAL PRESIDENT'S ADDRESS

MARTYRS OF FREEDOM MOVEMENT IN TAMIL NADU

C. Balakrishnan*

General Secretary, Office Bearers and Members of the General Body of the Tamil Nadu History Congress, Local Secretary, Distinguished Invitees, Delegates, Media, Staff and Students of History of the Manonmaniam Sundaranar University, Ladies and Gentlemen,

At the outset I would like to express my profound thanks to the Executive Committee and the General Body of the Tamil Nadu History Congress for having elected me as the General President of its 22nd Annual Session. As a founder member and some times Office Bearer of the Tamil Nadu History Congress during the last 22 years I have been sincerely doing my services for the growth and development of this organization. Your trust and affection has been a good tonic to me to carry on my duties. I will ever cherish this memory in my life.

The topic that I have chosen to address today is a well known one and connected with the history of our freedom struggle. Many facets of our freedom movement still remain undiscovered and not are properly understood by the younger generation. India's freedom has been won with the martyrdom of several thousands of our forefathers and fathers. A passionate look into the history of our freedom struggle will reveal the heroic acts of courage, commitment and sacrifice made by millions of men and women of our country. Tirunelveli occupies an important place in the history of our freedom struggle. That is why I have chosen this topic and decided to sing the song of our great martyrs of freedom movement in Tamil Nadu

Individual and sporadic resistance against the alien power in the 18th Century proved futile. Hence many educated and young Indians felt the need for a collective, committed and concerted action against the British rulers in the later half of the 19th Century. It led to the coming together of several men and women belonging to every nook and corner of the country. They belonged to various religions, creeds and castes. Together they formed an umbrella organisation to fight against the British power. It also became an occasion for the shaping of the ideology and action programme of the Indian National Movement. An intense love for their country and a strong desire to see it free from the alien power overwhelmed them. Many of them laid down their lives and immortalised themselves in the annals of our freedom struggle. Though attempts have been made to list the names of all those patriots many remain anonymous yet. It is because our National Movement was a long drawn struggle in contemporary world national movements. If we take the beginning of the Indian National Movement from the Great Revolt of 1857, which is considered as the First War of Indian Independence, it was a 90 long years struggle or if we take the inception of the Indian National Congress in 1885 as the beginning of our freedom movement, it was a 62 years long movement.

In Tamil Nadu we would like to trace the movement right from the closing decades of the 18th Century since Tamil Nadu played an important role in the anti-colonial and resistance movement with the heroic deeds of Queen Velu Nachchiyar and the martyrdom of Kuyili. During the South Indian Rebellion (1799-1801) many had laid down their lives while fighting against the British. The martyrdoms of Siva Subramania Pillai, a close associate of Veera Pandia Kattabomman, and the execution of Veera Pandia Kattaboman on 17 October, 1799 are ever green in the minds of the Tamils. Soundara Pandiayan Naik and Muthu Vaduganathan were sagacious to lay down their lives in the battles against the British. The Maruthu brothers of Sivaganga were hanged in 1801 after their four months of heroic struggle. Umaidurai, brother of Kattabomman and Sevathiya faced similar fate at the hands of the British. Similarly, Sivagnanam, the son of Maruthu the younger, was also hanged by the British. The British did not stop with them. They deported to Andamans some 70 people of Tamil Nadu who took part in the South Indian Rebellion.[1] Several of them died on their

* Professor of History (Retd.) IDE, University of Madras, Chennai-5

deportation and their fate has not yet been written in our history.

The Vellore Mutiny of 1806, a forerunner to the Great Revolt of 1857, finds little mention in our national history. It was a bloody battle in which several Indian sepoys and common people had lost their lives while fighting against the British (some 800 according to M.P.Sivagnanam,[2] and 350 according to K.Rajayyan,[3]). The names of those martyrs have not been traced yet and recorded in our history. The revolt of Velu Thambi, a native of Kanyakumari and Dewan of Travancore, and his martyrdom in 1809[4] kept the spirit of resistance against the colonial power alive in South India. However, it was only after the birth of the Indian National Congress that our freedom struggle attained a truly national character. It became broad based and engulfed the entire Indian subcontinent in the early decades of the 20th Century.

Birth of the Indian National Congress

The birth of the Indian National Congress 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 Indian National Congress. 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 founding of the Indian National Congress till the achievement of Independence in 1947 it was a movement of 62 years. The French Revolution and the American War of Independence which had tremendous impact on the historical developments of the world did not last for such long years. Even the Communist Movements in Russia and China did not take such long years to achieve their goals. As it was a long drawn struggle it drew several millions of men and women in India equally into its vortex of emotion 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, viz., the period of Militant Nationalism from 1905 to1919 and the Gandhian period that millions of Indians involved themselves in the freedom movement. It was during the militant phase that there was the involvement of larger segments of the society such as workers, peasants, women, students, ordinary people with increasing national consciousness and awareness of patriotism. Both the Moderate and Militant Nationalist periods are called as Pre-Gandhian period.

Pre-Gandhian Movements

The Pre-Gandhian period witnessed the work of intellectuals upto 1905 and of militant nationalists from 1905 to 1919. Till the birth of the Swadeshi Movement the Indian National Congress's approach was methodical, systematic, disciplined and orderly. Prayer, Petition and Protest marked the three important hallmarks of the Indian National Congress. But with the birth of the Swadeshi movement in 1905 economic nationalism gave a great momentum to the national movement. Boycott of foreign goods, establishment of national institutions, Swadeshi enterprises and Home Rule Movement were the main programmes of the Indian National Congress. Protest against the partition of Bengal rallied thousands of people in Bengal in opposing the British. The Swadeshi Steam Navigation Company, Bharata Mata Association and Labour Unions drew several thousands of people in the Madras Presidency to plunge into the national Movement. Added to it Mrs.Annie Besant's Home Rule Movement and her imprisonment and the arrest of Mrs.Margret Cousins made many common people to involve in the national movement in Tamil Nadu.

Martyrs of Tamil Nadu in the Pre-Gandhian Era

As regards the Pre-Gandhian Era, we have the recorded evidences for the martyrdom of Five people in Tamil Nadu. There was a meeting in Tirunelveli in 1908. It was organized by V.O.Chidambaram Pillai, Subrmania Siva and Padmanabha Aiyangar to celebrate the release of Bipin Chandra Pal. Police fired at the people on that occasion and 4 persons had lost their lives in that incident.[5] It is highly difficult to identify the names of those innocent martyrs from the available British records after more than hundred years after that

incident. Then there was the daring act of Vanchinathan. He shot Ashe, the British Collector of Tirunelveli, to death on 17th June, 1911 at Maniyachi.[6] He committed suicide after killing Ashe and proved himself the first great Martyr of the freedom Movement in Tamil Nadu in the Pre-Gandhian era.

Martyrs of Freedom Movement in Tamil Nadu during the Gandhian era (1920-1947)

With the advent of Gandhi, Movements like *Khilafat, Non-Co-operation, the Nagpur Flag March, Toddy Shop Picketing, Foreign Cloth Boycotting, Simon Commission Boycott, Salt Satyagraha, Civil Disobedience, Individual Satyagraha, Anti-War Propaganda, the Quit India Movement* and *Labour Movement* drew many people to participate in the freedom struggle all over India. Added to all these Movements the *Neill Statue Satyagraha* was another important event as far as Tamil Nadu is concerned. 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 those who had enrolled in the Indian National Army of Netaji Subhas Chandra Bose. It does not provide a list of Martyrs separately. The names of some 16,472 Freedom Fighters of Tamil Nadu find place in these Volumes. Excepting the INA soldiers, the others who had undergone a minimum of three months of imprisonment find place in these three volumes. There are more than 10,000 Jail slips available in the Tamil Nadu Archives as evidences for their imprisonment. In 1980 the Government of Tamil Nadu reduced the minimum period of imprisonment from 3 months to one month for eligibility to get pension.[7] In 1982 those who went underground and lost property during the freedom struggle were made eligible to get pension from the Tamil Nadu Government.[8] Again in 1983 the Tamil Nadu Government waived the income limit for eligibility to get the freedom fighters pension.[9] Thus by 2007 the number of Freedom Fighters of Tamil Nadu who received pension from the Government stood at 15,000.[10] It is not a complete list as many could not provide evidences for their participation. Their names have been omitted. The names of those who did not claim any pension from the Government also do not find place in the above three volumes. More than 250 patriots who took an active part in the freedom struggle in Tamil Nadu had died even before India attained independence.

Districtwise figures of Freedom Fighters of Tamil Nadu compiled upto 1972 [11,12]

Sl.No.	Name of District	Total Entries
1.	Chingleput	267
2.	Coimbatore	1456
3.	Dharmapuri	156
4.	Kanyakumari	193
5.	Madras	993
6.	Madurai	1980
7.	Nilgiris	153
8.	North Arcot	677
9.	Ramanathapuram	1758
10.	Salem	689
11.	South Arcot	603
12.	Thanjavur	1441
13.	Thiruchirappali	528
14.	Tirunelveli	1012
15.	Indian National Army	4566
	Total	**16472**

Women Participation in the Freedom Struggle in Tamil Nadu

Women in Tamil Nadu proved that they were as bold as men in facing the British suppression. During the Civil Disobedience Movement, Individual Satyagraha and Quit India Movement, many women in Tamil Nadu courted arrest and underwent imprisonment. They also enrolled in the Indian National Army organized by Netaji Subhas Chandra Bose. They courted arrests, underwent sufferings, made sacrifices and even laid down their lives for the sake of the country. Even in the case of women participation we get only official figures of those with recorded evidences. But several thousands of women who offered their moral sympathy and material support have not been included in the figures given below.

The following Table shows the district-wise participation of women in the freedom movement in Tamil Nadu between 1920 and 1947.

Districtwise figures of Women Participation in the Freedom Movement in Tamil Nadu during the Gandhian Movements[13]

Name of the District	Number of Women Freedom Fighters
1. Chingleput	01
2. Coimbatore	32
3. Dharmapuri	03
4. Kanyakumari	Nil
5. Madras	53
6. Madurai	54
7. Nilgiris	Nil
8. North Arcot	06
9. Ramanathapuram	15
10. Salem	06
11. South Arcot	13
12. Thanjavur	10
13. Tiruchirappalli	17 (2 Muslim women)
14. Tirunelveli	12
15. INA	110
Total	332

Martyrs of Freedom Struggle in Tamil Nadu during the Gandhian Period

During the Gandhian period there was emphasis on non-violence. Nevertheless there were lots of lives lost during this phase too. The three volumes of *'Who's Who of Indian Martyrs'*, brought out by the Ministry of Education with P.N.Chopra as editor, list about 10,000 names of persons who were either killed, hanged, shot dead or died while in incarceration.[14] These volumes include also those who were killed during the Great Revolt of 1857, Indian National Army soldiers who had lost their lives and those who struggled and died for the liberation of the princely states of Hyderabad, Jammu and Kashmir and the Portuguese territories of Goa, Daman and Diu. We could find some 20 to 25 names of Martyrs from Tamil Nadu in these volumes. Since the above work has not been a well authenticated one, the Indian Council of Historical Research, New Delhi, completed recently a massive project titled, "*Dictionary of Martyrs: India's Freedom Struggle (1857- 1947)*". Brought out in 5 Volumes this becomes an authentic work with inputs from original sources available through out India in several archives and other repositories. This is a new revelation. This paper is based on the findings included in the new project publication for which the author also worked. However, the names included in this paper are not complete and many patriots remain anonymous yet due to non-availability of evidences and records.

Martyrs of Khilafat and Non-Co-operation Movement[15]

The Khilafat Movement had taken deep roots in the Madras Presidency even before the Non Co-operation Movement could gather steam. On 17 October, 1919 the first Khilafat Day was observed in the Madras Presidency in answer to the call of Gandhiji.[16] The Indian National Congress decided in December, 1920 at Nagpur to observe the Non-Co-operation Movement. Madras Presidency witnessed the launch of the movement in January, 1921. It spread to the whole of the State. Though the Movement was non-violent, the British administration resorted to repression and arrested thousands of Congress volunteers. There were police firings at Karur in which one volunteer died and at Kumbakonam two victims had died and seven were wounded seriously. However, we could hardly find the names of the victims mentioned in the British records. Another patriot died in jail.

The First Civil Disobedience Movement of the Kallars, their Revolt of 1920 and Deaths in Police Firing[17]

When the Khilafat and Non-Co-operation Movements were gaining strength in Tamil Nadu, the Colonial Madras Government declared Kallars in South Tamil Nadu as criminal tribes under the Criminal Tribes Act, 1911. They were forced to register themselves as criminal men. The Kallars of Perungamanallur Village, Peraiyur Taluk, Madurai District and the neighbouring villages refused to register themselves as Criminal Tribes. Police force was used to coerce them to obey. A popular and well known nationalist political agitator, named George Joseph, inspired them not to obey the British law. He started the first civil disobedience movement among them. They revolted against police coercion which resulted in police firing against them on 3 April, 1920. Fourteen people were killed in that police firing. Twelve names are available and two names are not mentioned in the British records.

Labour Movement and Police firing at Madras

Since the formation of Labour Union at Perambur in Madras in April, 1918 a number of Labour meetings were held in that place. The workers of the European owned Buckingham and Carnatic Mills went on strike demanding wage increase. The European owned Buckingham Mills locked out in 1920. Regular employees were turned out of their jobs. The Mill employed coolies on daily wages. The striking workers held several protest meetings in November and continued their agitation till 9th December, 1920. There was police firing on the striking workers on 9 December, 1920. It resulted in 8 Men, 1 woman and 6 Boys getting gun shot wounds.

They were all admitted in the Government General Hospital, Madras. Among the 6 Boys Babu Rao was one. He died in the Hospital shortly after admission. Another Boy died in the morning of 12 December, 1920. His name is not available from the records.[18] Again in 1921 there was Mill disturbance at Perambur resulting in police firing. According to the Commissioner of Police's Report there were 9 civilian deaths during the year 1921 due to police firing and 132 were wounded. But the names of the victims have not been recorded in any of the Reports.[19]

Martyr of Neill Statue Satyagraha[20]

Neill was a British General sent from Madras to suppress the Great Revolt of 1857 with an iron hand. He died at Lucknow in September, 1857 after brutally suppressing the Revolt. A bronze statue was erected in memory of him in 1861 on Mount Road by the British administration in Madras. It was an eyesore to the nationalists in Tamil Nadu. An intense agitation was launched in 1927 for the removal of the statue and many freedom fighters took part in the agitation and courted arrest.[21] They were awarded 3 months to 2 years of imprisonment and one of the patriots died while in imprisonment.

Simon Commission Boycott and Police Firing in Madras[22]

The Simon Commission, appointed to review the working of the Montague-Chelmsford Reforms, visited India in 1928 and in 1929. As it was an all White men Commission, it was boycotted by the Indian National Congress. When the Commission landed in Bombay in February, 1928 its boycott movement became active. And in Madras hartal was observed. Police opened fire to disperse the crowd. Many received bullet injuries and one volunteer died on that occasion.

Southern Railway Strike and Police Firing[23]

There was strike by the Southern Railway workers in Tamil Nadu from 19 July to 3 August, 1928. It was very active at the Golden Rock, Tiruchirappalli, and other places in south Tamil Nadu. Police firing took place in many places. At Tuticorin one worker was shot dead on 21 July, 1928 and another was bayoneted. One passenger was killed in derailment near Thanjavur and 10 were injured seriously.

Salt Satyagraha and Civil Disobedience Movement Martyrs[24]

The Congress Working Committee which met at Ahmedabad on 15 February, 1930 authorised Gandhi to launch a non-violent Civil Disobedience Movement. Gandhi began his march to Dandi on 12 March, 1930 to break the salt law. There was tremendous response to the movement in Madras and in April, 1930 it gathered momentum. With the arrest of Nehru in April, it became very vigorous and spread to all parts of Tamil Nadu. Police actions were severe. Thousands of men and women were arrested, convicted, fined and put behind the bars. Police brutalities and firing took place at Gudiyatham, Madras, Madurai, Sholinganallur, Tirupur, Thanjavur, Virudhunagar and other places. More than 34 patriots died in police firing and in jails during the Salt Satyagraha and Civil Disobedience Movement.[25]

Extremists shot dead in Madras[26]

After Gandhi's entry into the Indian National Movement, extremists were working sometimes underground and carrying on their activities against the colonial administration. Revolutionary youths from North India came and stayed at Linghi Chetty Street in Madras. Two such revolutionaries were killed in May, 1933 in a bomb explosion in Madras.

Martyrs of Individual Satyagraha and Anti-War Propaganda[27]

The Civil Disobedience Movement was temporarily suspended in 1933. When it was revived Gandhi said that it would be confined to individual effort. There was mixed response for it. A struggle was launched in the southern part of Tamil Nadu for responsible Government in Travancore.[28] However, when Britain involved India in Second World War without the consent of the Indians, the Individual Satyagraha and anti-War propaganda gained momentum. There were meetings and demonstrations everywhere. Arrests and prosecutions under the Defence of India Rules became the order of the day. Many patriots suffered in jails and several died in police brutalities and jail illnesses. In Tamil Nadu more than 5 freedom fighters died.

Martyrs of Quit India Movement[29]

The Quit India Movement, launched on the Congress resolution of 8 August, 1942, turned out as a violent mass movement throughout the country. In Tamil Nadu all sections of the society took part in it. There were arrests, convictions and police firing in many places. Deaths in police firing and in jails were more during this Movement. The names of all martyrs are not available from the records. For instance, the names of 11 patriots killed in Police

firing at Madurai on 10.08.1942, 14.08.1942 and 15.08.1942, 3 killed in Ramanathapuram on 12.08.1942, 1 each killed at Thanjavur on 16.08.1942 and Coimbatore on 22.08.1942 are not available from the Archival records of the relevant period.[30]

Martyrs of Labour Movement and Anti-Colonial Riot[31]

Before the Quit India Movement the leftists in the Indian National Congress involved the working class in the anti-British struggle. In Madras the labourers of the Buckingham and Carnatic Mills struck work in March, 1942. There was police firing in which more than 10 lives were lost. And in November, 1946 there was a vigorous Mill strike in Coimbatore in which more than 8 lives were lost. In 1946 there were rice riots at Kanchipuram and Cheyyar in which 5 people were killed in police firing.[32]

INA Martyrs[33]

Many Tamils in South East Asia joined the Indian National Army started by Netaji Subhas Chandra Bose. The available official figure is 4566. But it would have been more than that. The available names of martyrs of INA are 41 and we have primary sources for only 13 and the rest are mentioned in the secondary sources.[34]

As far as Tamil Nadu is concerned totally 211 patriots lost their lives with 206 Martyrs of the Gandhian period of our freedom struggle.

MOVEMENTWISE FIGURES OF MARTYRS OF TAMIL NADU

Event	No. of Names of Martyrs with Primary Sources	No. of Names unknown Martyrs with Primary Sources	No of Names known from Secondary Sources	Total
Pre-Gandhian Era	1	4		5
Gandhian Era				
I. Khilafat and Non-Co-operation Movement	3	1		4
II. Kallar Revolt, 1920	12	2		14
III.Labour Deaths 1920-21	1	10		11
IV. Neill Statue Satyagraha	1			1
V.Simon Commission Boycott	1			1
VI. Civil Disobedience Movement/ Salt Satyagraha/ Toddy shop Picketing	12	21	1	34
VII. Extremism	2			2
VIII. Individual Satyagraha and Anti-War Propaganda	5		1	6
IX. Quit India Movement	29	16	1	46
X. Labour Movement/B & C Mills/S.I.Railway Strike/Mills Strike	17	9		26
XI. Rice Riot	5			5
XII. INA	13		28	41
XIII. Protest against INA Trials	1	1		2
XIV. Protest against Jawaharlal Nehru's arrest		13		13
Total	**103**	**77**	**31**	**211**

As has been mentioned earlier the figures of Martyrs given above in the Table are not complete. Investigation of sources available in the National Archives, New Delhi, and the India Office Library in U.K. and other repositories will reveal more facts. The sufferings that each martyr underwent and sacrifices that they made stand testimony to their commitment, conviction and dedication to the cause of the nation. If the younger generation reads and remembers such sufferings and sacrifices, it will be a fitting tribute to those Martyrs. They sculpted the life that we enjoy today in independent India. Long live the fame of our great Martyrs.

Notes & References

1. Rajayyan, K. *South Indian Rebellion, The First War of Independence 1800-01,* Raj Publications, (Madurai, 1971).
2. Sivagnanam, M.P. *Viduthalaipporil Tamizham,* Vol.I, Poongodi Pathippaham, (Chennai, 2005), p.71
3. Rajayyan, K. *The Vellore Mutiny; 1806* in S.Gopalakrishnan, (Ed.), *The South Indian Rebellion (Before and After 1800),* Palaniappa Brothers, (Chennai, 2007), p.40.
4. Sankaran Kutty Nair, T.P. *Pre-1857 Upheavals in Travancore* in S.Gopalakrishnan, (Ed.), *The South Indian Rebellion (Before and After 1800),* Palaniappa Brothers, (Chennai, 2007), pp.72-83.
5. G.O.No.569 *Judicial Dept.* dated 11 Apr. 1908; G.O. (MS) No.595 *Judicial Dept. (Ordinary)* dated 23 Apr. 1908; and also reported in *the Hindu* dated 14 Mar. 1908, *Telegram from Wynch, the Collector of Tirunelveli to the Chief Secretary,* Madras, dated 13 Mar. 1908, TNA.
6. G.O.Nos. 474 and 475 *Judicial (Confidential) Dept.* dated 23 Mar. 1912; G.O.No. 1471 *Judicial Dept.* dated 16 Sep.1912; *Tirunelveli District Jail Slip* No.774, TNA.
7. G.O.No.817 *Public (Political) Pension Dept.* dated 01.04.1980, TNA.
8. G.O.No.910 *Public (Political) Pension Dept.* dated 07.06.1982, TNA.
9. G.O.No.581 *Public (Political) Pension Dept.* dated 11.04.1983, TNA.
10. More than 207 Bundles containing more than 15,000 Freedom Fighters Pension Orders are available in the Tamil Nadu Archives.
11. Vijayalakshmi, (Convener), *Who's Who of Freedom Fighters, Tamil Nadu,* Vols. I to III, Govt. Press, (Madras, 1973).
12. There were only 14 Districts in Tamil Nadu in the 1970s.
13. Vijayalakshmi, (Convener), *Who's Who of Freedom Fighters, Tamil Nadu,* Vols. I to III, Govt. Press, (Madras, 1973); The names of some 231 women freedom fighters are given in Balakrishnan, C. and Suryamurthy, K., *Women Freedom Fighters of Tamil Nadu during the Ganhian Era (1920-1947)-A Study* in the Proceedings of the Eighteenth Session of the Tamil Nadu History Congress held at Erode from Sep. 30 to Oct.2, 2011, pp.139-142.
14. CHOPRA, P.N.(Ed.) *Who's Who of Indian Martyrs,* Vols. I-III, Ministry of Education and Youth Services & (Vols. II & III) Social Welfare, Interprint, Government of India, (New Delhi, 1969).
15. Khilafat and Non-Co-Operation Martyrs: 1.Ulliappa Ravuttar of Mahilampatti in Karur Taluk died in Police firing in 1921 (G.O.No.806 *Judicial Dept.* dated 28.10.1921; G.O.No.935 *Public Dept.* dated 10.09.1931, TNA);

    2. Sarangapani Ayyangar of Kumbakonam, an innocent non-participant, died of Police Firing on 03.04.1921 (G.O. (MS) No.998 *Judicial Dept.* dated 13.12.1921; G.O.No.527 (Ord.Series) *Judicial Dept.* dated 22.04.1922; G.O.No.1858 *Public(Gen E) Dept.* dated 14.06.1947, TNA).

    3. Pandit Vajpai, a resident of Cuddalore, imprisoned for anti-British writing died in 1923 immediately on his release from Jail. (G.O.No.2513 Law *(Gen) Dept.* dated 04.09.1924, TNA).
16. Saroja Sundararajan, *March to Freedom in Madras Presidency 1916-1947,* Lalitha Publications, (Madras, 1989), p.226.
17. G.O.No.1315 *Home (Judicial) Dept.* dated 26.05.1920; G.O. (Ord.Series) No.109 *Judicial Dept.* dated 27.04.1921; G.O.No.935 *Public Dept.* dated 10.09.1931,TNA; 1.Chinna Thevan, 2.Chinnamaya Thevan, 3. Kullan Periakaruppa Thevan, 4.Mayakkal, 5.Mayandi, 6.Mayandi

Thevan, 7. Muthuya Thevan, 8. Nettili Mayandi Thevan, 9. Ovayan alias Muthukaruppan, 10.Periyandi, 11.Sivankalai Thevan and 12.Veerana Thevan and 2 more died in Police firing.

18. As per G.O. (MS) No.779-780 *Public Dept.* dated 14.12.1920, TNA, Babu Rao died in Police firing on 09.12.1920.
19. G.O. G.O.No.866 (MS) *Judicial Dept.* dated 13.07.1922, TNA.
20. Martyr of Neill Statue Satyagraha: 1. Kanniah Padayachi of Panruti, who participated in the Satyagraha was arrested and kept in Bellary Jail, died on 28.12.1928 (G.O. (MS) No.248 *Public (Confidential) Dept.* dated 13.03.1928; *South Arcot District Jail Slip office Copy No.14,* TNA).
21. Records of fort St.George, *Select Document Series 1900-1947, Neill Statue Satyagraha,* issued by Government of Tamil Nadu, Commissioner of Archives and Historical Research, Tamil Nadu Archives, (Madras, 1986).
22. 1. Parthasarathy of Madras was the martyr (G.O.No.166 *Public (Confidential) Dept.* dated 23.02.1928; G.O. (MS) No.317 *Public Dept.* dated 02.04.1928, TNA).
23. G.O.No.708 *Public (Ordinary) Dept.* dated 23.08.1928, TNA.
24. Martyrs of Salt Satyagraha and Civil Disobedience Movement: 1. Alagirisamy Chettiar of Chingleput who picketed a toddy shop at Bodinackanur was shot dead in Police Firing on 07.08.1930 (G.O.(MS) No.117 *Public Dept.* dated 30.01.1931; *K.Dis 3198/68* dated 16.10.1968, Collector Office; *Freedom Fighters Pension Order No.3544/1969* dated 26.03.1986; *Chingleput District Jail Slip No.128,* TNA); 2. Ayothiram Rowther of Mannargudi in Thanjavur was arrested in 1930 and kept in the Cannanore Jail died in 1930 (*Thanjavur District Jail Slip Office Copy N.269,* TNA); 3. Chinna Kannan, a small boy of Madras died on 27.04.1930 due to Police Firing during the protest (G.O. (MS) No.275A *Public (Confidential) Dept.* dated 12.05.1930, TNA);
4. Kilakudiyar Govindasamy of Thirumagalur in Papanasam Taluk was arrested in 1932 and kept in the Tiruchirappalli Central Jail died on 05.01.1933 (*Thanjavur District Jail Slip Office Copy No.824,* TNA); 5. Kolandai of Gudiyatham in North Arcot District was arrested in 1931. He died in jail on 28.10.1932 (G.O.(MS) No.4270 *Law (Gen) Dept.* dated23.11.1931; *FFPO No.1898/1969* dated 08.05.1968; *North Arcot District Jail Slip Clean Copy No.502,* TNA); 6. Govindasamy Mudaliar, E.K. of Madras, a spectator, died due to Police Firing on 29.04.1930 (G.O.No. 448 *Public (Police) Dept.* dated 13.08.1930; G.O. (MS) No.172 *Public (Police) (Confidential) Dept.* dated 03.04.1933; *NNPR, 1930,* p.695; Reported in *Andhra Patrika* on 28 April, 1930 and *Swadesamitran* Newspaper dated 29 April, 1930, TNA); 7. Mondi alias Virasami Naicken of Sholinganallur near Madras was shot dead on 02.06.1930 (G.O.No.(S-8) 329A *Public (Police) Dept.* dated 11.06.1930, TNA); 8. Nataraja Vairavar of Padagacheri in Papanasam Taluk was arrested in 1930 and kept at the Central Jail, Tiruchirappalli, died on 05.09.1932 in the Jail due to Pnemonia (G.O. (MS) No.3400 *Law (General) Dept.* dated 14.09.1932; *FFPO No. 3935/1969* dated 12.06.1969, TNA); 9. Ramakrishna Naicken of Madras died on 27.04.1930 in Police Firing (G.O. (MS) No.275 A *Public (Confidential) Dept.* dated 12.05.1930, TNA); 10.Sankara Iyer of Watrap, Srivilliputhur Taluk, died due to police laticharge during a protest rally in 1938 (*FFPO No.1073/1967* dated 27.11.1967; 11. Shanmuga Sundaram Nair of Virudhunagar organised hartal at Tuticorin in 1932 was arrested and detained in the police station. He was subjected to severe beating and died a few days later as a result of the injuries. (P.N. Chopra (Ch.Ed.), *Who's Who of Indian Martyrs,* Vol.II, Ministry of Education and Social Welfare, Government of India, (New Delhi, 1972), p.315.); 12. Siva Satyanarayamurthi Gupta of Andhra region died in the Tiruchirappalli Central Jail on 09.01.1931(*PMLC Vol.LIV,* p.190; G.O.No.860 *Law (General) Dept.* dated 27.02.1931, TNA); 13. Tirupur Kumaran alias O.K.S.R.Kumaraswami Mudaliar, beaten to death by the Police, died on 12.01.1932 (G.O. (MS) No.340 *Public (Confidential) Dept.* dated 27.02.1932; *FFPO No. 1844/1968* dated 25.04.1968; *Coimbatore District Jail Slip No. 51,* TNA);

25. 21 names of martyrs who died in police firing in Madras, Madichiyam in Madurai, Bodinayakanur, Gudiyatham and various Jails and hospitals could not be identified due to non-availability of sources (Refer G.O.No.514 *Public (Police) Dept.* dated 08.09.1930; G.O.No.579 *Public (Police) Dept.* dated 14.10.1930; G.O. (MS) No.1128, *Public (Confidential) Dept.* dated 02.09.1930; G.O.No.1115 (MS) *Public (Confidential) Dept.* dated 30.08.1930; G.O.No.117 *Public Dept.* dated 30.01.1931; G.O. (MS) No.289 *Public (Confidential) Dept.* dated 23.03.1931;G.O. No.843 A (S-28) *Public (Confidential) (Gen) Dept.* dated 12.07.1930; also reported in *Fortnightly Report, 1930*, p.14 and in the *H.F.M. File No.70*, p.36; G.O. (MS) No.1668 *Law (Gen) Dept.* dated 10.04.1931, TNA, deals with death of CDM Prisoners in Jails.)

26. 1.Roshan Lal died on 01.05.1933 and 2.Govindram died on 04.05.1933 (G.O.No.501 *Public (Police) Dept.* dated 20.09.1933, TNA).

27. Individual Satyagraha and anti-War Propaganda Martyrs: 1. Jagannathan of Aruppukottai was beaten to death by the police in 1941 (G.O. (MS) No.919 *Public (Confidential) Dept.* dated 05.05.1941; *The Hindu* dated 22.04.1941 paper cutting clipped in the same G.O., TNA); 2. Krishnas(w)amy Pillai, K. of Keezhaiyur in Thirukoilur, S.A.Dt., died on 28.06.1943 in Govt. Pentland Hospital, Vellore, while undergoing imprisonment in Vellore Jail (G.O. (MS) No.3415 *Public Dept.* dated 24.10.1942; G.O. (MS) No. 2050 (Gen) *Public (Confidential) Dept.* dated 22.07.1943; G.O. (MS) No.2744 *Public (Confidential) Dept.* dated 27.09.1943; G.O. (MS) No.1518 *Public (Gen E) Dept.* dated 22.05.1947; G.O.No.3221 *Public (Political B) (MS) Dept.* dated 30.10.1947; *FFPO No. 2992/ 68* dated 12.12.1968; *South Arcot District Jail Slip Clean Copy No. 310,* TNA); 3. Paramasivam, S. of Tennur High Road in Tiruchirappalli died on 06.11.1941 in Govt. Pentland Hospital, Vellore, while undergoing imprisonment in Vellore Jail (G.O.No.2273 *Public (Gen) Dept.* dated 15.10.1941; G.O. (MS) No. 2146 *Public Dept.* dated 10.10.1946; *G.O. (MS) No.1686 Public Dept.* dated 30.05.1947, TNA); 4. Sankaran of Arruppalam in Vathalakudu died in 1942 at Alipuram Jail (*Madurai District Jail Slip Clean Copy No.1349*, TNA); 5. Somasundaram Chettiar of Aruppukkottai died on 03.12.1941 due to Malarial Cachexia at the Central Jail, Bellary (G.O. No.2146 *Public Dept.* dated 10.10.1946, TNA).

28. 1.J.P.Sivaraja Pandyan, J.P. of Naduvilkota, Madurai District, took part in the popular movement for responsible government in Travancore State (1938) - arrested at Shenkottai was put in jail. He went on hunger strike and found dead in the jail (P.N. Chopra (Ch.Ed.), *Who's Who of Indian Martyrs,* Vol.II, Ministry of Education and Social Welfare, Government of India, (New Delhi, 1972), p.233.)

29. Martyrs of Quit India Movement: 1. Alagu Thevar of Srivilliputhur in Ramnad District was arrested in 1942 and kept in Tiruchirappalli Central Jail died in the Jail Hospital on 20.02.1943 (G.O. (MS) No. 3010 *Public (Military) (Confidential) Dept.* dated 03.12.1948; *Ramanathapuram District Jail Slip No. 6*, TNA); 2. Arulanandam Pillai, T. of Keela Thiruparanthuruthi in Thanjavur District was arrested in 1942 died in Tiruchirappalli Jail in 1943 (*Thanjavur District Jail Slip No. 639*, TNA); 3. Arumugam Asari of Ramanathapuram died on 17.08.1942 due to Police Firing (*FFPO No. 901/1967* dated 23.10.1967; *Ramanathapuram District Jail Slip No.353*, TNA); 4. Arunachalam Mudaliar of Salem was arrested in 1942 and kept in Alipuram Jail died on 21.11.1942 (G.O. (MS) No. 2146 *Public Dept.* dated 10.10.1946; *FFPO No. 7907/ 1974* dated 22.10.1974; *Salem District Jail Slip Office Copy No. 174*, TNA) ; 5. Dharmarajan, V. of Uppathur in Ramanathapuram died on 17.08.1942 due Police Firing (G.O. (MS) No.467 *Public (Gen. E) Dept.* dated 10.02.1947; G.O. (MS) No. 3010 *Public (Military) (Confidential) Dept.* dated 03.12.1948; *Ramanathapuram District Jail Slip 1443*; *FFPO No. 9121/1980* dated 21.07.1980,TNA); 6. Doraisamy,P.M. of Madurai was shot dead on 10.08.1942; 7. Gopal, G., a boy aged 10 of Kumbakonam, died on 16.08.1942 due to Police Firing (G.O. (MS) No.1037 *Public (Gen E) Dept.* dated 01.04.1947, TNA);

8. Karuppiah Ambalam of Ramanathapuram arrested in 1942 and kept in Bellary Jail died due to illness in 1946 at Wellesley Sanatorium in Bellary (*Ramanathapuram District Jail Slip,*

Clean Copy No.267) ; 9. Kesava Mudaliar of Pallikonda in Vellore Taluk was arrested in 1942 and kept in Alipuram Jail fell sick. He died immediately on release on 28.04.1943 (G.O. (MS) No.275 A *Public (Confidential) Dept.* dated 12.05.1930; G.O. (MS) No.767 *Public (Gen E) Dept.* dated 08.03.1947; G.O.No.3221 *Public (Political B) (MS) Dept.* dated 31.10.1947, TNA); 10. Krishnan, M. of Devakottai died on 17.08.1942 due to Police Firing (G.O. (MS) No.3010 *Public (Military) (Confidential) Dept.* dated 03.12.1948; *Ramanathapuram District Jail Slip No. 9*, TNA); 11. Malli Nannien of Madurai died on 15.08.1942 due to Police Firing (G.O. (MS) No.3096 *Public (Pol.B) Dept.* dated 10.10.1947, TNA); 12. Markanda Thevar of Keela Maruthankulam in Tiruvadanai Taluk in Ramanathapuram was arrested in 1942 and kept Madurai Central Jail died on 03.03.1944 (G.O. (MS) No 2146 *Public Dept.* dated 10.10.1946; *FFPO No. 9168/1980* dated 30.07.1980, TNA); 13. Meera Mohideen Rowther of Ramanathapuram was arrested in 1942 died at the Alipuram Jail in 1945 (*Thanjavur District Jail Slip Office Copy No. 269*, TNA); 14. Muniappa Thevar of Venniyur in Tiruvadani Taluk in Ramanathapuram was arrested in Pudukkottai State. He was taken to a dense forest near Tiruvegampet and shot dead in 1942 (G.O. (MS) No.4 *Public (Gen) (Confidential) Dept.* dated 03.01.1944; G.O. No.3010 *Public (Military) (Confidential) Dept.* dated 03.12.1948; *Ramanathapuram District Jail Slip No: 441; Office Copy No: 441; Clean Copy No: 441&569*, TNA); 15. Muthirulappan, V. of Paruthiyur in Ramanathapuram died on 18.08.1942 due to Police Firing (*Ramanathapuram District Jail Slip No. 364 & Clean Copy No.364*, TNA); 16. Muthurangam Pillai of Cuddalore was arrested in 1942 died in Alipuram Jail on 30.12.1942 (G.O. (MS) No. 2146 *Public Dept.* dated 10.10.1946; G.O.No.713 *Public (Gen E) (Confidential) Dept.* dated 04.03.1947; G.O. (MS) N0.3221 *Public (Political B) Dept.* dated 30.10.1947; *South Arcot District Jail Slip No.229*, TNA); 17 Narasimha Naicken alias Sinnamuthu Naicken of Pudur of Palavadi village in Udumalpet Taluk was arrested in Udumalpet Treasury case died on 08.11.1943 immediately on release from Alipuram Jail (G.O. (MS) No.2550 *Public Dept.* dated 14.08.1947, TNA contains correct details and in some records he is referred to wrongly as Naidu Narasimha with incorrect address); 18. Nataraja Iyer of Chingleput was arrested in 1942 died on 02.06.1943 at the Vellore Central Jail (G.O. (MS) No.712 *Public (Gen. E) Dept.* dated 04.03.1947; G.O. (MS) No.3221 *Public (Political B) Dept.* dated 30.10.1947; *FFPO No. 1073/1967* dated 27.11.1967, TNA); 19. Nelliappan of Palayapatti Village in Ramanathapuram died on 12.08.1942 in Police Firing at Karaikudi (*Ramanathapuram District Jail Slip Clean Copy No. 910*, TNA); 20. Palanisami Chettiar of Srivilliputhur was killed in police firing on 08.08.1942 near the police station at Srivilliputhur while he was going along in a procession (P.N. Chopra, (Ch.Ed.), *Who is Who of Indian Martyrs*, Vol.I, Ministry of Education and Youth Service, Government of India, (New Delhi, 1969), p.72.); 21. Palaniyandi of Bodinaickanur was beaten to death by Police in 1942 (*Ramanathapuram District Jail Slip Clean Copy No. 910*, TNA); 22. Perumal, K. of Coimbatore died on 12.09.1942 in Police Firing (*Coimbatore District Jail Slip Office Copy No. 846 & Clean Copy No. 846*, TNA); 23. Ramasami, N.G. of Coimbatore was arrested in 1942 died on 11.02.1943 at the Alipuram Jail (G.O.No.2973 *Public General (E) Dept.* dated 25.09.1947; *Coimbatore District Jail Slip Office Copy No. 656*, TNA);

24. Ramasamy of Coimbatore died in 1942 due to Police Firing (*FFPO No. 9203/1980* dated 08.08.80, TNA); 25. Raju Naidu of Coimbatore was areested in 1942 died on 17.07.1943 at the Coimbatore Central Jail due to Pneumonia (G.O. (MS) No.2146 *Public Dept.* dated 10.10.1946; G.O. (MS) No.780 *Public (Gen E) Dept.* dated 10.03.1947; G.O. (MS) No.3221 *Public (Political B) Dept.* dated 30.10.1947,TNA); 26. Sankaralinga Mudaliar, V. of Kadalaiyur in Tirunelveli was shot dead in 1942 (*Tirunelveli District Jail Slip No. 284*, TNA); 27. Sethu alias Krishnan Chetty of Manjur Village in Paramkudi Taluk of Ramanathapuram was arrested in 1942 and convicted to death died in 1944 (G.O. (MS) No. 3010, *Public (Military) (Confidential) Dept.* dated 03.12.1948; *Ramanathapuram District Jail Slip No.595*, TNA); 28. Shanmugam Muthiriar of Tiruppanthuruthi of Thanjavur Taluk was arrested in 1942 died on

11.07.1943 at the Alipuram Jail (G.O. (MS) No. 2146 *Public Dept.* dated 10.10.1946; G.O. (MS) No.3021 *Public (Gen A) Dept.* dated 30.09.1947, TNA); 29. Sivagnam alias Kurunthappan of Pannvayal of Tiruvadanai in Ramanathapuram was shot dead in Police Firing in Tiruvegampet forest (*Ramanathapuram District Jail Slip Office Copy No. 266*, TNA) ;

30. Sundararaman, N.M. of Madurai was arrested in 1942 and kept in Alipuram Jail died on 08.12.1942 (G.O. (MS) No. 2146 *Public Dept.* dated 10.10.1946; G.O. (MS) No.2254 *Public General (E) Dept.* dated 21.07.1947, TNA). 30.Govt. of Madras, *District Calendar of Events of Civil Disobedience Movement, Aug.-Dec. 1942* (Madras, 1943), TNA.

31. As per G.O.(MS) No. 1130 *Public (Confidential) Dept.* dated 08.04.1942, TNA, the following died in Police firing during the Buckingham and Carnatic Mills strike: 1.Chinnaswami, B. died on 11.03.1942; 2.Kuppan, P. died on 11.03.1942; 3.Kuppusamy, A. died on 11.03.1942; 4.Munusami, N. died on 11.03.1942; 5.Narayanswami, T. died on 11.03.1942; 6.Radhakrishnan, A. died on 11.03.1942; 7.Raman, M. died on 12.03.1942; 8.Rathnam, C. died on 11.03.1942; 9.Ulaganathan, M. died on 11.03.1942 and 2 more names could not be identified and As per G.O.(MS) No.2701 *Public (Confidential) Dept.* dated 14.12.1946, TNA, the names of the following victims who died on 11.11.1946 in Police firing during the Coimbatore Mills strike are available: 10.Ammuammal, 11.Kulli Goundan, 12.Manthri Goundan, 13.Krishnamurthi alias Krishnasami, 14.Kuppammal, 15.Palaniappan, 16.Papammal alias Subbammal.

32. As per G.O.No.1867 *Public (Gen A) (Confidential) Dept.* dated 02.09.1946, TNA, 1.Deenadayalu, 2.Sadasivan and 3.Sanjeevi of Kanchipuram died in Police firing on 03.03.1946 and as per G.O.N.1114 *Public (Gen A) Dept.* dated 10.05.1946, TNA, 4.Doraiswamy, 5.Narayanaswami, C. and Two others of Cheyyar died in Police firing on 03.03.1946,.

33. Indian National Army Martyrs: 1. Anaikutti Velar of Ramanathapuram District died in 1945 (*FFPO No.6241/1970* dated 19.09.1970, TNA); 2. Chinnaiyan of Madurai died in 1944 (*FFPO No.7787/1973* dated 29.12.1973, TNA); 3. Devathanjan of Kandithankulam Village of Tirunelveli died in 1944 (*FFPO No.2922/1968* dated 28.11.1968, TNA); 4.Govindasamy, K. of Sankaranpandal in Thanjavur died on 09.10.1945 (*FFPO No.5613/1970* dated 08.05.1970, TNA); 5. Mariappan, S. of Singarathope, Cuddalore, was shot dead in 1945(*FFPO No.6499/1970* dated 17.11.1970, TNA); 6. Sundara Mudaliar, S. of Aruppukottai murdered near Rangoon (*FFPO No.12327/1983* dated 24.11.1983, TNA); 7. Narayanan of Athivetti Village of Pattukottai Taluk died in 1945 in Police Firing (*FFPO No.7561/1973* dated 19.02.1973, TNA); 8. Periakaruppan of Kannimarpatti Village in Sivaganga Taluk died in 1944 (*FFPO No6342/ 1970* dated 13.10.1970, TNA); 9.Periathambi, Ambalakaran of Thondakkadu Village in Thiruthuraipoondi Taluk died in war front (*FFPO No.6507/1970* dated 19.11.1970, TNA); 10. Kasia Pillai of Alampatti Village, Karaikudi Taluk died in 1945 (FFPO No.6172/1970 dated 11.09.1970, TNA); 11. Panchatcharam Pillai of Madras died in 1946 (*FFPO No.9470/1980* dated 31.12.1980, TNA); 12. Sundaram, A.R. of Maruthangudi Village of Tiruppathur Taluk in Ramanathapuram died in 1945 (*FFPO No.4697/ 1969* dated 29.11.1969, TNA); 13. Ramu Thevar of Thumpadkaikottai near Irudayapuram in Ramanathapuram District died on 07.07.1944 (*FFPO No.13296/1998* dated 27.07.1998, TNA).

34. The following INA Martyrs have been identified from the INA Records and printed in Kali Charan Ghosh, *The Roll of Honour: Anecdotes of Indian Martyrs*, Vidya Bharti, (Calcutta, 1965) 1. p.674, Daniel Paran Joti of Madras died at Singapore on 30.11.1944; 2. p.678, Dhan Pal of Madras joined the INA in Germany and killed in action in France; 3. p.690, Govinda Raju of Madras died in action; 4. p.684, Guruswamy of Pannapathu in North Arcot died in Mayong Hospital, Burma; 5. p.708, Kailash Nath of Thanjavur died on 24.04.1945 in Rangoon; 6. p.710, Kali Muthu, N. of Putypatnam in Thanjavur died in Burma; 7. p.720, Lourdesamy of Lalgudi, Tiruchirappalli, died in Burma; 8. p.782, Mogham,S.R. of Mangalam Village in Ramnad died near Imphal, Manipur; 9. p.726, Muthu Samy of Sidambaveeram Kundu in Thanjavur died in Malaya; 10. p.724, Mutthiah,L.P.L. of Meelsivpura in Pudukkottai

died in Burma; 11. p.740, Naganathan, S. of Sivaganga died in Burma; 12. p.742, Naganathan, S. of Pudukkottai died in Malaya in 1945; 13. p.750, Pakkirisamy of Thanjavur died in Burma; 14. p.750, Pasulan of Nerkuppai Village in Ramnad died in Singapore; 15. p.750, Pillai, G.R. of Kandiyur in Thanjvur was killed in Burma; 16. p.750, Ponnaiah, G.M. of Mylapore, Madras, died in Malaya; 17. p.760, Rajagopalan, S. of madras died in a madras Hospital; 18. p.760, Rama Nathan, K.R. alias Sockalingam of Tamil Nadu died in action; 19. p.760, Ramanathan, R. of Puthakaram in Thanjavur died in Burma; 20. p.760, Ramaswamy Ondiriyar of Tirumangal Kottai Vidile Village in Thanjavur was sentenced and hanged; 21. p.774, Subbiah, T. of Alagapuri in Devakottai died in Burma; 22. p.774, Syed Gaffur of Madras died on 14.11.1946; 23. p.790, Thaiyal, M. of Thanjavur died in Burma; 24. p.796, Veeraiyan, V. of Katahripulam Village in Kovil Kuthagai died at Bangkok on 15.12.1945; 25. p.796, Veerappan, M. of Edar Kadu village in Marudur, Thanjavur, died in Burma; and the following names are included in P.N.Chopra, (Ch.Ed.), *Who's Who of Indian Martyrs,* Vol.II, Ministry of Education and Social Welfare, Govt. of India, (New Delhi, 1972), 26. p.105, Govindaswamy, R. was killed in Burma; 27. p.148, Karuppiah, M. died in Burma on 16.03.1945; and 28. p.142, Kanhaiya of Madras died in Burma.

ENDOWMENT LECTURE

CASTE-BASED HEGEMONY AND ROTECTIVE DISCRIMINATION: PRE-NON-BRAHMIN MOVEMENT PHASE IN COLONIAL TAMIL NADU

K.A. Manikumar*

'Better educated, more cunning, more keen witted, with greater talent for intrigue than other Hindus, the Brahmins had become indispensable not only to all the Hindu princes, but Mussulman princes too.... they have also been clever enough to work their way into favaour with the British and occupy the highest and most lucrative posts in the different administrative boards and Government offices as well as in the judicial courts of the various districts.' *Abbe Doubois*[1]

It is generally presumed, at least in northern states of India, that the non-Brahmin Movement which challenged the predominance of Brahmins in government offices and educational institutions was essentially a lower class movement and hence the history of Backward Class Movement originates from the date of the launch of the Justice Party in 1916. But history brings to light the social protest movements of lower caste groups, notably Nadars and Vanniyars[2], facilitated by the European Missionaries and English education in the pre-non Brahmin movement phase. This apart, the bureaucracy of the Imperial Government had decisively stepped in to control the entrenchment of Brahmins in higher echelons of colonial administration during this period of time. As a corollary to this, the elite intellectual class of the upper caste non-Brahmin strata, benefited by the English education, could challenge the hegemony of the Brahmins, spearheading a movement in the later period. The objective of my endeavour here is to show how even before the launch of Non-Brahman Movement the colonial bureaucracy attempted a policy of protective discrimination not to uplift the poor and the backward but to hegemonize a new emerging non-Brahmin Class against the Brahmins, as the latter, well entrenched in all walks of life, had begun to question the superiority claimed by the English officials on grounds of race.

There are five parts in this presentation. The first part deals with the education policy pursued by the British which was prejudicial to the interests of lower caste people but favourable to the educational progress of the upper strata of the society, both Brahmin and non-Brahmin. The second section highlights the impact of the missionary critiques of caste, spread through Christian schools and Church that resulted in the free articulation of socio-cultural aspirations of lower caste people. Curtailing the dominance of Brahmins has been part of British endeavour but their initiatives were not supported by the imperial government in London. This aspect is discussed in the third section. The intervention of the colonial state in favour of the non-Brahmins and its consequences are dealt with in the fourth section. The behaviour of the non-Brahmin elite was in no way better than that of Bhrahmin elite is highlighted in the fifth section. The concluding remarks are provided in the summary.

I

During the early days of the East India Company's rule, the Company government did not do anything for the promotion of education. Later when it decided to extend Western education to Indians, access was provided only to upper caste groups. It was argued that 'the circumstances existing in the country were not favourable to their taking definite action to elevate the Depressed classes by way of education'. The Bombay Governor M. Elphinstone wrote in a minute (March 1824) thus: 'They [Depressed Classes] are not only the most despised but among the least numerous of the great divisions of society and it is to be feared that if our system of education first took root among them, it

*Vice-Chancellor, Swami Vivekanand University, Sagar (M.P.)

would never spread further and that we might find ourselves at the head of a new class superior to the rest in useful knowledge but hated and despised by the castes to whom their new attainments would always induce us to prefer them.'[3]

Though conversion facilitated entry of Indians into various administrative posts created by the colonial rulers, the court of Directors through their despatch had ordered exclusion of Indian Christians, drawn mostly from the 'untouchable castes', from certain offices such as of '*munsiff, 'vakil'* and law officer in Bengal Presidency, and also of '*sudder ameen*' (civil judge) and Cavalry in Madras presidency. [4] The Committee of Public Instruction, Madras, soon after its formation (March 1826), in a communiqué issued to the district officers had stated that 'no measures can be pursued whatever other advantages they may offer, which are at variance with the customs and prejudices of the people'.[5] The Madras Board for College and Public Instruction, set up in December 1826, could not positively decide on an application for admission it received in 1833 from a boy belonging to Parayar caste. The Board remarked that it did not deem it right 'to decide of themselves whether a person of this class shall be admitted, in consequence of the strong repugnance evinced by the native headmasters to give instruction to Pariahs, and the knowledge that Hindoos of caste would consider their prejudices, interfered with, were Pariahs taught in the same classes, with themselves....'[6]

However the Court of Directors, probably influenced by Macaulay's Minute of 1835, showed change of mind. In a clarification issued to the Sheriff of Madras in 1846 they said: The government do not recognize caste, or any religious distinction as a ground of civil disability and all classes or castes are therefore alike eligible to officers for which the Head of an office may consider them qualified, and their employment advantageous to the public interests.[7] Yet the Department of Public Instruction setup in 1855-56, catered only to the needs of those keen on taking up employment in public service. Therefore the Brahmins were the real beneficiary. By the mid-19th century, the Brahmins had established control over the entire district administration of the whole of the British Madras presidency, accounting for about 90 per cent of all the *huzur* (chief) sheristadars, 87 per cent of all the *naib* (deputy) sheristadars, 75 per cent of all the tahsildars, and 78 per cent of all these positions taken together.[8] Queen Victoria's proclamation of 1858 that all her 'subjects, of whatever race or creed be freely and impartially admitted to office in our services, the duties of which they may be qualified by their education, ability, and integrity duly discharge,' was not translated into action until the Western educated nationalists agitated for Indianization of the imperial services in the latter half of nineteenth century.[9]

The colonial state began to take cognizance of those who were lagging behind in education only after studying the census data. The deplorable state of Muslim education in India was recorded (1871) stating 'so large and important a class ... should stand aloof from active co-operation' with its Western system of education. The government of Madras in a follow-up resolution of 29 July 1872 expressed the view that 'the gradual disappearance of Muslims from public service was injurious... to the vital interests of the Empire.'[10] Thus, though not labelled as backward, Muslims were the first to be treated as a backward class in Madras Presidency.

The Education Commission appointed in 1882, acting under pressures from missionary–educationists, dwelt at length on the social groups requiring special treatment. Classifying them as Mussalmans, aborigines (Scheduled Tribes), untouchable low castes (Scheduled Castes), and poor classes, the Commission placed on record its view that while the aborigines, untouchable low castes and the poor classes had hardly any access to the indigenous system of education because of either deliberate exclusion or extreme poverty, their condition was not any better under the British dispensation either. The Commission made two important recommendations for the education of the low castes. 1. no boy be refused admission to a government college or school merely on the ground of caste 2. generous support for the establishment of special schools or classes for children of low castes in places where a sufficient number of them are found to necessitate separate schools or classes, and where the schools already maintained from public funds do not provide adequately for their education.[11]

For the education of Muslims the Commission's recommendations were comprehensive. As for the poorer classes, the Commission drew a distinction between the claims of the poor for primary and for higher education and stated that 'while it is the duty of the state to extend primary education as widely as possible, in secondary and collegiate education the state is concerned only with boys of promise'. Exemption of payment of fees in special schools and scholarships in well established schools and colleges were the other two important recommendations of the Commission.[12] The half fee concession was extended to Muslims in all professional colleges in 1896 and the question of extending it to the backward or indigent classes was not raised and considered until 1908. Therefore it was with the introduction of these concessions since 1892 that the scramble for backward class status seems to have started.[13] Most of the petitions for inclusion in the backward classes list for educational concessions, especially after the introduction of half-fee concession in 1892 had also urged for representation in public service.[14]

Inducements made in regard to Muslim education led to establishment of elementary Muslim schools and employment of those qualified among them to public service.[15] Offer of scholarships, arrangement for teaching Urdu and Persian in any high school, providing training to Muslim teachers, admission of Muslim students in government schools with half-fee concession were the hallmarks of government support to Muslims.[16] That the educational arrangement of the British had not touched the lower classes of the province even by the last decade of the nineteenth century is obvious from the report of the Director of Public Instruction (DPI) for the year 1880-81:

The small number of children of the lowest castes reading in schools is deplorable and shows how true the statement is that the present educational system has hitherto failed to reach the lowest classes of the population,, the very classes for which in Europe popular elementary education is more especially designed. The classes who were taking advantage of schools, public and private throughout the country are the well-to-do... and not the masses of the labouring population.[17]

II

Until the early nineteenth century individual caste identity did not come to public sphere and the conflict that posed a serious threat to public peace was between left-hand and right- hand factions. This division, though rooted in clash of interests between land owning communities (right hand) and the traders, merchants and artisans (left hand), sustained because of the opposition of the right hand group against left hand caste people using certain privileges which they claimed as their preserve. The point of dispute was over the right to use flags in the temple car, or to have trumpet blowing in front of a procession or ride through the streets in a palanquin or on horseback during marriage celebrations. Disputes between right hand and left hand groups intensified in the newly created urban spaces associated with the European commercial enterprises. However, the conflict of this right hand and left hand factions faded away by the end of the first half of nineteenth century. [18]

Missionary opinion, however, helped put caste at the forefront of debates over social change and modernization, though it's primary concern was with conversion. Jotirao Phule, the prime mover in anti-Brahman and anti-caste movements in Maharashtra in the late nineteenth century, had been influenced greatly by Missionary educators.[19] Tamil Nadu had Caldwell. As the first Anglo-Anglican Bishop of Tirunelveli, that enveloped major parts of south Tamil Nadu during the high noon of British rule, his approach was not only of evangelical but imperialistic as well. Like any other evangelical he adopted the "Brahman-tyrant model" to further both evangelical and imperial interests of Great Britain. We must not forget that Caldwell was theorizing when racial ideas were becoming prominent in western political discourse of the nineteenth century. Until then 'Dravidian' had been used more of linguistic and geographical expression. Caldwell equated it with the race.

Caldwell's postulation of a racial dichotomy between Brahmins and non-Brahmins and his view that Tamil belonged to Dravidian family of languages suited the developing political processes in Tamil Nadu. Tamil scholars could deploy his writings to promote Tamil linguistic and cultural revivalism

against Sanskritic revivalism.[20] It was because of Caldwell's virulent anti-Brahmanism, Brahmans became outsiders to Tamil culture and civilization. He was responsible for the exclusion of Brahmans from the core features of linguistically oriented Tamil Nationalism.[21]

Thanks to the Missionaries like Caldwell, even long before the emergence of Justice Party to challenge the Brahmin hegemony, there were some subaltern social groups, pursuing the path of sanscritization, resisted caste oppression and conducted social movement against caste hierarchy and superiority claimed by Brahmins and some other dominant caste groups, belonging mostly to upper strata of society. Powerful associations that began to emerge among certain non-Brahmin castes from the end of the nineteenth century addressed themselves to social reform within the caste and sought to secure a better position for the caste in the wider society. Striking examples are the Chennai Vanniyakula Kshatriya Maha Sangam (1888) in the northern districts and the Nadar Mahajana Sangam(1910) in the southern districts of Tamil Nadu. Since then the scramble for forsaking the degraded position and attaining a higher caste status or the struggle to be classed among Aryans or Kshatriyans, inventing myths and legends, had become characteristic of every "untouchable caste," in Tamil Nadu.

Whatever the motive behind government's decision to undertake census of population in the country, when caste became the basic unit to organize population counts caste was politicised. Caste associations sprang up to contest their assigned position in the official hierarchy, holding meetings, writing petitions and organizing protests. As the British could no longer ignore the political fallout of the census, they abandoned the use of caste for census counting altogether from 1931.[22] However the Nadar Mahajana Sangam, because of its protracted struggles, involving direct action programmes, succeeded in registering themselves as Nadar Kshatriyas in the 1921 census.[23] G.T. Boag wrote that 'the Shanar of 1911 now appears as a Nadar; this is done under orders of the Government of Madras that the word Shanar should cease to be used in official records,... in deference to the wishes of the Nadar communitiy'.[24]

In 1913 when the caste name of Nadars appeared in the list of Backward Classes, the economically advanced section of the Nadar community that dominated the Nadar Mahajana Sangam protested and made a request in 1917 to delete the caste name from the list of Backward classes. The Nadars could cross the pollution line and they were not listed in the Schedule prepared and attached to the 1935 Act, thanks to their social movement. However, soon they realized their stupidity of forsaking the claim of backward class. The Sangam pleaded with the Madras government to include Nadars in the list of Backward Classes in 1935 and 1940, a demand conceded only in 1957.[25] Nadar Mahajana Sangam, however, did not transform into a political party, like Vanniyakula Kshatriya Maha Sangam.

Vanniers claimed superior status and fought against being treated as a low caste was Vanniar. The Vanniars (referred to pallis in old British records) claiming 'AgniKula', the fire race, and descendents of Pallava dynasty, floated an association even as early as 1888 called Chennai Vanniyakula Kshatriya Maha Sangam.[26] In 1901, the Madras census commissioner noted that 'they claim for themselves a position higher than that which Hindu society is inclined to accord them' adding that they were working to achieve this status through a widespread organization engineered from Madras. The Madras census commissioner in 1911 wrote about the 'irritation produced by the social precedence tables of 1901, which has found vigorous expression on the part of many, no longer willing to admit their polluting abilities in black and white... Thus the Shanans of Tinnevelly, no longer content to 'pollute without eating beef' claim to be Kshatriyas, as do the slightly polluting Pallis....' [27] Although initial efforts to attain appropriate recognition in the census were unsuccessful, by 1921 pressures from Vanniar community led the Madras census to drop caste occupations. By 1931 the Pallis had disappeared altogether from the census and only the Vanniya Kula Kshatriyas, a new honorific title remained.

The Vanniers were the first to question the rationale behind the demand of Justice Party and to demand caste based reservation. In 1935 the Vanniyakula Kshatriyas petitioned for proportional representation in backward-class reservations for

Madras.[28] In a memorial in July 1938, the Vanniyakula Kshatriya Maha Sangam of Madras represented to the Prime Minister (Chief Minister of the Presidency was Prime Minister at that time) Rajaji that despite having more than 200 graduates, Vanniyars had only six of the 1713 gazetted officers. The Vanniyars' main demands were for their recognition as a separate community for communal reservation, relaxation of the age limit for entry into the services, and preference in appointments to local bodies. The memorial also requested that the Prime Minister give its deputation a hearing.[29] But Rajaji was not in favour of considering anything based on caste. In the post-independence period Vanniyars became every assertive and in 1952 their organizations based in North Arcot and South Arcot pressed for appointments in civil services proportionately to the Vanniyar population and nominations to local and legislative bodies. The rest of their success story is not our concern here.

Apart from Nadars and Vanniyars, there were many more social groups to assert their rights. The School Fee Notification of 1884 for the first time provided for collection of lower rates of fees from pupils of backward classes. But its provision was enforced selectively. Saliyar and Kaikolar, as weaving communities, were denied this concession. The Mayavaram Municipality which supported their cause by passing a resolution on 23 March, 1888 elicited a reply which smacks of lack of government empathy for the indigent artisanal class:

It will be very unfair to the poorest class of labourer who gets a monthly wage paid in grain, and it will be undoubtedly taken advantage of by every wealthy artisan who is paid for his job. It will create endless jealousies and complaints and will break down the whole effect the school fee notification may have had or have in future. The scheme ... advantageous though it might be to encourage the children of the poorer artisans to come to school, no distinction can possibly be drawn between them and the children of other labouring classes.[30]

Despite repeated representations for about two decades, the inspecting officers, collectors, Director of Public Instruction and the education department all alike refused to include the artisan castes in the list on the ground that artisans as a class were neither poor nor educationally backward. [31]

Saurashtras, weaving community in Madruai, who had been accorded relatively low ritual status originally claimed the status of Brahmins later asked for backward status in the latter part of the nineteenth century when the government of Madras began establishing its ad hoc list for backward groups. Having been recognised (in 1892) as a backward class falling under Pattnulugars (silk weavers), they had ceased to claim the status of Brahmins. The manager of the Saurashtra school in Madurai was sending pupils returns to government, mentioning the caste of students as Saurashtra Brahmins. The management was informed by the Director of School Education that 'they cannot continue to enjoy the privileges accorded under the grant-in-aid code to schools intended for backward classes', if his pupils are mentioned in returns as Brahmans.[32]

The Viswakarmas Association in Madras in 1897 (artisanal classes like goldsmith, brass smith, carpenter, stone mason and blacksmith-also known as Kammalars), was yet another caste group to eloquently express its resentment against Brahmin preponderance: 'One class, by undue preponderance in the public service absorbs the vast resources coming from the sweat of all classes and set apart for that services; this places it in a position to educate itself, and it again absorbs such other resources of the country, set apart for public instruction. Public monies are thus doubly locked up and, for want of legitimate use, fail to exert their regenerating influences on all the contributing classes'.[33] This community unit of Tirunelveli district, who once took pride in calling themselves Brahmins, in 1902 pointed out that 'public service was fully and skilfully shut out to them through the particular and peculiar revenging spite of the Brahmins, and that surrounded by them the British officials were being entirely misled.'[34]

A conference of Tirunelveli district unit of Kammalars, urged the government to include the community in the list of Scheduled Castes. Having failed in its effort, the representatives of this community made a suggestion that this caste could be grouped along with Vanniyakula Kshatriyas, Nadars and such others and be given special treatment as Backward Hindu Communities. It was only in post-independence period (1950), the community succeeded in getting included in the list

of Backward classes in the Madras Educational Rules.[35]

Yadavas were aggrieved that they had been included in the Non-Brahmin communal category, because of which they felt their chances for recruitment into government service were poor. Many also wanted a seat reserved for Yadavas in the local boards along with those for Muslims, Christians, untouchables and others. But their association hardly attempted mobilization of their ranks for political support like Vanniyakkula Kshatriya Sangam.[36]

As early as 1891 Ayothidas Pandithar, a prominent dalit intellectual of the day had founded the Dravida Mahajana Sangam and from 1907 edited a newspaper called *Oru Paisa Tamizhan.* Men like Ayothidas, while conscious of backward caste oppression of dalits, nevertheless, were convinced that an ideological struggle against brahmins and brahminism could inevitably lead to a shudra-panchama alliance. So he, like Mahatma Jotirao Phule, stressed on the importance of such an alliance. In pursuance of this tactical line only M.C. Raja as a dalit leader supported the Justice Party in its early phase, but soon the Buckingham and Carnatic Mill strike in 1921 exposed the fragile nature of the alliance in the face of the 'complex configuration of class–caste forces.' He soon withdrew his support to Justice Party. [37]

The practice of following hereditary occupations and lack of awareness made a vast majority of the people incapable of accessing modern education. During the last decade of the nineteenth century apart from Brahmins a few elite castes notably, Mudaliyars, Vellalars, Chettiyars, Nairs, Reddys, Naidus could avail the opportunity provided by the colonial administrators. Yet proportionate to the strength of the population the non-Brahman upper caste groups could not make educational progress and enter into services.[38] The Brahmins in contrast had acquired higher education and occupied all key positions meant for Indians, which kept increasing thanks to the gradually implemented concept of Indianization of services.

III

The idea of arresting Brahmin dominance prior to the launch of the Non-Brahmin movement had originated from officials of imperial government since the mid nineteenth century. It was mentioned in a government record of the year 1846 that 'it is obviously inexpedient to permit any single class to monopolise the patronage of government. An increase in the proportion of appointments held by the great non-Brahmin portion of the Hindu Community would therefore be a ground for satisfaction'.[39] The Board of Revenue in a standing order issued in 1854 warned that the Collectors should be careful to see that the subordinate appointments in their districts were not monopolized by the few influential families. It laid down that endeavour should always be made to divide the appointments in each district among the principal castes, 'that a proportion of the Tasildars should belong to castes other than the Brahmins and that it should be a standing rule that the two chief Revenue servants in the Collector' office should not belong to the same caste'.[40]

The standing order was evidently not strictly enforced. Ideas such as reduction of Brahmin preponderance or assistance to Backward sections were articulated but there was nothing done even remotely like introducing communal preferences, or proportional representation in state services.[41] In 1892 in the competitive examinations were held for provincial civil services for the first time, the Madras Government recommended to the Central Government not the Brahmin candidate who stood first in the examination but a non-Brahman who stood next in the rank, stating that Brahmins were already "over-represented." The Government of British India refused to ratify this decision and ruled in uncertain terms that candidates should be selected according to the order of merit, irrespective of caste and creed.[42]

In 1871 the Brahmins were found to be more than 55% of the matriculated in the preceding 15 years, while numerically they formed only 3.5 percent[43] of the Presidency's population. Commenting on this the Census Superintendent W.R. Cornish wrote:[44]

Politically, it is not to the advantage of the Government that every question connected with the progress of the country should be viewed through the medium of Brahmin spectacles.... The true policy of the state would be to limit their numbers in official

positions and to encourage a large proportion of non-Brahmin Hindus and Muslims to enter official service, so as to allow no special pre-eminence or great preponderance of any particular caste

The Government in 1881 ordered the preparation of statistics showing the number of officials of various castes in state services. In posts fetching a monthly salary of above Rs. 10. The Brahmins who formed 3.5 per cent of the population held 42.2 % of the appointments, while the non-Brahmins who constituted 87.9 % of population were in 36.5 per cent of the posts. In appointments with monthly salary of less than Rs. 10, the non-Brahmins accounted for 55.4 % while the Brahmins worked out to 19, with Brahmins getting entrenched in high income brackets.[45]

For a population of 6.4 per cent, Muslims were only 1.8 per cent of the total matriculates from 1858 to 1890, 0.9 per cent of the total Arts and professional graduates from 1861 to 1890, and 1.5 per cent and 3.8 per cent of the total students in 1891 under higher and secondary education respectively. In contrast, for a population of 3.7 per cent, the corresponding figures for Brahmins were 60.2, 66.6, 66.5 and 42.5. As is evident only in primary education the Muslim representation was close to their population percentage.[46]

IV

The first decisive intervention of the colonial state in Madras was in an affair of Guindy Engineering College. Of the students admitted to this College, about 92 per cent in 1899 and 79 to 93 per cent during 1900-03 were Brahmins. In view of the Brahmin preponderance, the Director of Public Instruction, College Principal, and the education department officials favoured reservation for non-Brahmin castes and in response the government increased the intake of the Guindy Engineering college from 15 to 20 students and ordered admission of not less that 25 per cent of the candidates from non-Brahmin castes.[47].

In 1909, the Board of Revenue instructed the Registrar of Co-operative Societies that "not more than one half of the total number of superior appointments in an office should ordinarily be held by Brahmins, the other half being at least the due share of non –Brahmin Hindus, Indian Christians, Muhammadans, and Eurasians".[48] Finding that the proportion of Brahmins did not show any substantial decrease, in the following year the Board of Revenue asked the registrar why he had not followed its instructions and why the power of making appointments shall not be withdrawn from him. It also ordered that until the proportion of Brahmins was reduced to nearly 50 percent of the total strength he should appoint fully qualified non-brahmins in preference to Brahmins.[49]

It was when the Royal Commission on public services instituted in 1912 to examine and report on the Indian participation in civil services visited Madras in 1913, the question of communal representation in state services was formally raised and publicly discussed for the first time. The commission thoroughly investigated all aspects of the civil services particularly the question of instituting simultaneous examinations in England and India. The Commission sat in Madras between 8th and 18th January, 1913. 42 witnesses were examined of whom 19 were officials and 23 non officials. Classified according to caste, 19 were Brahmins, 7 non Brahmin Hindus, 2 Muslims, 3 Christians and the rest Europeans. 8 witnesses supported fully the principle of class representation and 17 rejected it outright.[50]

Civil service examinations in India should have cheered every Indian since there were several difficulties in writing the examination in London. But the Muslims feared that this would pave way for the Hindu domination and the non-Brahmin Hindus in Madras Presidency saw in it the danger of Brahmin dominance. Hence arose the strong demand for communal representation in services.[51] Representing the Muslim League in the Madras Presidency Yakub Hasan, later a minister in Rajaji Cabinet of 1937-39, pleaded that it was 'absolutely necessary that all classes and communities should be duly represented in the provincial service' and suggested recourse to direct recruitments to rectify communal inequalities. Instead of pressing for greater share for Indians in civil service, the occasion was used to stress the need for equitable distribution of responsible positions among members of the principal castes and creeds.[52]

Those who attacked the very idea of communal representation in civil services belonged to Brahmin caste and they were S. Kasturiranga

Ayyankar, the Editor of *The Hindu*, G.A. Natesan, the Editor of *Indian Review*, Diwan Bahadur P. Raja Gopalachariar, the Dewan of Travancore, V.S. Srinivasa Sastry and V.K. Ramajujachariar. Their contention was that merit and efficiency and not birth should be the criterion in selecting respective officers. Communal consideration, it was feared would 'lower prestige of the service' and introduce an element of discontent in the service itself. Some non-Brahmin spokespersons who insisted on the adoption of the communal principle were not willing to extend it to the dalits ("panchamas"). A witness before the Commission (T. Balaji Rao Nayudu) who pleaded for special representation for non-Brahmins added. "Panchamas should be given their share when they become fit. [53]

Sir Alexander Cardew, a member of the Governor's Executive Council said, 'It is impossible to apply a system to open competition to the recruitment of the civil service in India unless a monopoly is to be accorded to the Brahmins. He suggested that fixed percentage of vacancies might be assigned for different communities and competition be restricted to members of the same communities.[54] The Madras government reported in 1913 that all the officers appointed after the competitive examinations of 1893-95, with one exception, were Brahmins, that of the total deputy collectors in the presidency they accounted for 53 per cent in 1896 and 55 per cent in 1912, and that in the judicial branch in 1912, 15 (83.3 per cent) of the 18 permanent sub-judges, and 93 (73.8 per cent) of the 126 permanent district munsifs were Brahmins.[55]

For a population of 87.9 per cent[56], non-brahmin Hindus (including untouchable castes or the present scheduled castes who had not then emerged as a separate category) accounted for only 23.5 per cent of the total matriculates, and 19.8 per cent of the total arts and professional graduates from 1858-61 to 1916, and 20.4 per cent and 40.2 per cent of the total students in 1916 under higher and secondary education respectively. Even in primary education their representation of 74.9 per cent was below their population percentage.[57] Even this much amongst non- Brahmins must have been from its upper strata, as rightly inferred by many scholars. In 1914, 452 out of 650 registered graduates of the University of Madras were Brahmins.[58] Stating that as a consequence of their extraordinary ability in passing examinations, it was practically certain that they would always or at least for many years, the government recommended that the proportion of Brahmins shall not exceed 50 per cent in educational institutions.[59]

A list of Poor Classes drawn up when the Grant-in-Aid Code was prepared in 1885, came up for revision in 1906. The list was further expanded in 1913.[60] In the meantime in response to the demand of the South Indian Depressed Classes Conference for separating Panchamas from the backward classes in educational matters in 1925, the government had split the backward classes list into two. 1. Depressed Classes with 85 communities comprising the Panchamas and the tribals; 2. Castes other than Depressed Classes with 87 communities.[61] An important characteristic of the list was that names were often added to it could not be removed from it.[62] The decennial lists of backward classes from 1883 right up to 1988, the list of backward classes had lengthened over a century-from just eleven names in 1883 to 39 in 1893 to 46 in 1903 to 122 in 1913 to 131 in 1923 to 182 in 1933to 238 in 1943 to 270in 1953 to 302 to 1963 to 323 in 1983.[63]

V

When the strong presence of Brahmins was noticed by W.R. Cornish, the first census superintendent of Madras, his immediate remark was: 'If the Brahmans really represented the feelings of their countrymen, and had any sympathy with, or desire for, the moral and material improvement of the people , outside their own small section of the community, no great harm would arise from their employment in the service of the state: but it is sufficiently notorious that, as a class, the Brahmans care mostly for their own advancement, and that they have no desire to see the lower classes educated or improved in social position.' Cornish was the first bureaucrat to urge the imperial government to limit the number of Brahmins in official positions and to encourage non-Brahman Hindus and Muslims in larger proportion to such posts. [64]

The Brahmins undoubtedly controlled the colonial administration and enjoyed enormous political clout. But it is wrong to assume that only Brahmins were pursuing their interests selfishly. Next

to Brahmins, the people belonging to castes that were later on in the forefront of the Justice Party, mostly from upper strata of the non-Brahmin castes, were also behaving in a similar fashion. In 1866-67, the Collector of Tirunelveli, Tamil Nadu, complained that in his district the 'influences for evil' of the native officials had 'grown far beyond his power to grapple with.' In Tirunelveli, as the Collector recorded, the caste 'with whom every office in the district was crowded', was Pillais, a non-brahmin upper caste. The Board of Revenue subsequently ordered the Collectors of neighbouring districts to assist Tirunelveli Collector by arranging for their transfers.[65]

In Thanjavur, following loss of crops caused by the 1884 rains and floods, the Collector proposed land revenue remissions to the extent of Rs. 8 lakh in the following year. As this sum was far in excess of the remissions granted till then, the government appointed B.S. Thomas, a member of the Board of Revenue and a former Collector of Thanjavur, to probe whether such huge remissions were really warranted. His investigations revealed that nearly half the amount claimed was false. It was discovered that the officials had colluded in obtaining remissions on their and their relations' lands. Following this exposure, the government dismissed 19 officials. Of them 13 were Brahmins. The remaining six belonged to non-Brahmin castes. Of them four were pillais, and two naidus. (another non-brahmin's caste name is not mentioned).[66] Such scandals involving non-Brahmin landholders, moneylenders, merchants and business class and their snobbish dislike for the lower strata of the society merit a detailed study. But it will suffice if a non-Brahman scholar K.B. Krishna's apt remark is quoted here: This [non-Brahmin] movement represents the emergence of the educated middle classes who are not Brahmins.... The non-Brahmin professional classes are no more champions of social justice than the Brahmin professional classes.[67]

Summary:

As seen from above the colonial state's educational policy was not meant for masses and hence did not ensure equal access and opportunity to all social groups. In a caste-based hierarchical society the Imperial policy helped only those who had already advanced materially and remained well-entrenched in all walks of life, whether Brahmin or non-Brahmin. The rulers had concerns for Muslims' educational backwardness. But they had no empathy for the labouring dalits, craftsmen and women. This makes us view their concern for Muslims suspect. Devoid of organised political pressure, people belonging to lower and depressed castes groups could do little to pre-empt the cornering of all high profile jobs in government service by a small section of non-Brahmin upper castes, who emerged as vocal and articulate intelligentsia from the British established institutions of higher learning. The newly emerged elite class amongst non- Brahmins, displaying their class interests, were dismissive of the ideals of equality and social inclusiveness. The rising mobilisation of caste groups independently of the non-Brahmin collective demanding caste-based reservation did not move the British either since their objective seemingly was to hegemonise a class to play the role of Compradar-Collaborator of Imperialism.

Notes & References

1. Abbe J.A. Dubois, *Hindu Manners, Customs and Ceremonies* (New Delhi: Asian Educational Services, 2001), pp. 289-291. French missionary Abbe Doubois toured south India in 1830s.
2. While Nadars did not press for positive discrimination, Vanniyars vocally demanded reservation of seats exclusively for their caste people in educational institutions and jobs in government services.
3. *Indian Review* (Reprint) October, 1911, p. 155. Elphinstone's successor Sir George Clark was still worse. As late as 1911 he plainly admitted that the British rule cannot remove or abolish the social disabilities in the face of notions of physical repugnance and personal contamination arising from association with Depressed Classes, which were inherited dislikes or antagonisms. *Ibid.*, p. 156.

4. *Public Despatches from England to Fort William*, No 8, February 2 1831; cited in P. Radhakrishnan, "Communal Representation in Tamil Nadu, 1850-1916," p. 1585.
5. P. Radhakrishnan, "Communal Representation in Tamil Nadu", p. 1585.
6. *Public Consultations*, Vol. 618, January 24, 1834.
7. *Proceedings of Board of Revenue,* 21 April, 1845, and April 23, 1846.
8. P. Radhakrishnan, "Communal Representation in Tamil Nadu, 1850-1916: The Pre-Non-Brahmin Movement Phase", *Economic and Political Weekly*, Vol.28. No. 31(July 31, 1993), p. 1585.
9. S. Saraswati, "Minorities in Madras State", Ph.D. thesis submitted to the University of Madras, Part II, 1963, p. 287.
10. P. Radhakrishnan, "Backward Classes in Tamil Nadu, 1872-1988," *Working Paper No. 89* (Madras Institute of Development Studies, Chennai, March 1989), pp. 2-3.
11. P. Radhakrishnan, "Backward Classes in Tamil Nadu", pp. 8-9.
12. *Ibid.*, pp. 9-10.
13. *Ibid.*, pp. 19-20 & 24. The fee concession, however, was not allowed in private institutions and this privilege was granted in 1921 thanks to the initiative taken by Khan Bahadur Sir Usman Sahib (later a Minister in the cabinet of Raja of Bobbili) in the Madras Legislative Council.
14. P. Radhakrishnan, "Communal Representation in Tamil Nadu", p. 1596.
15. P. Radhakrishnan, "Backward Classes in Tamil Nadu, 1872-1988," pp. 2-4.
16. *Ibid.*
17. *Ibid.*, p. 4.
18. Nicholas Dirks, *Castes of Mind* (New Delhi: Permanent Black, 2013 impression), pp.77-78.
19. *Ibid.*, p. 147.
20. Dagmar Helman-Rajanayagam, "Is there a Tamil Race?," In Peter Robb (ed.), *The Concept of Race in South Asia* (London: Oxford University Press, 2003), p. 135.
21. Nicholas Dirks, *Castes of Mind*, p.143.
22. Nicholas Dirks, *Castes of Mind*, p. 49.
23. I.P. Desai etal, *Caste , Caste Conflict and Reservations* (Delhi: Ajanta Publications), p. 108.
24. Nicholas Dirks, *Castes of Mind*, p.239
25. G.O. Ms. No. 353, Department of Industries, Labour and Cooperation, dated 31-1-1957. I remember to have written in the caste column "shanan" to claim fee concession and scholarship for my school education in the late 1950s. Otherwise my parents thought shanans were inferior to nadars. There was no inter caste marriage practiced between these two sub-sects.
26. R. Vidyasagar, "Vanniyars" Agitation", *Economic and Political Weekly*, March 12, 1988, p. 509.
27. Nicholas Dirks, *Castes of Mind*, p.223.
28. *Ibid.*,p. 239
29. P. Radhakrishnan, "Backward Class Movements in Tamil Nadu", in M.N. Srinivas (ed.) *Caste: Its Twentieth Century Avatar* (New Delhi: Penguin, 1997), pp. 116-18.
30. P. Radhakrishnan, "Backward Classes in Tamil Nadu," pp. 19-20.
31. Radhakrishnan, "Backward Classes in Tamil Nadu," pp. 21-23
32. Eugene F Irschick, *Tamil Revivalism in the 1930s* (Cre-A, 1985), p. 48.
33. *G.O. nos. 970-71, Public Department,* July 20, 1897; cited in Radhakrishnan, "Communal Representation in Tamil Nadu", p. 1595.
34. *G.O. no.112, Education Department*, March 11, 1903; *G.O. nos. 970-71, Public Department*, July 20, 1897; cited in Radhakrishnan, "Communal Representation in Tamil Nadu", p. 1595.
35. Andre Beteille, "Caste and Political Group Formation in Tamilnad," pp. 390-91.
36. *Ibid.*, pp. 281-82. Yadavas in Tamil Nadu are known by the name Konar or Idayar.
37. V. Geetha & S.V. Rajadurai, "Neo-Brahminism: An Intentional Fallacy"?, *Economic and Political Weekly*, January 16-23, 1993, pp.131-32
38. *Ibid.*, p. 288.
39. S. Saraswati, "Minorities in Madras State", p.305.

40. *Ibid.*, p. 306.
41. *Ibid.*
42. *Ibid.*, pp. 296-97.
43. The percentage of Brahmins in total population given in different sources varies from 3 to 3.7 percent. In this essay 3.5 is stated irrespective of the percentage found in source.
44. S. Saraswati, "Minorities in Madras State", pp. 302-303.
45. *G.O. nos. 386 & 387, Education Department*, dated 27 July,1887, quoted in Saraswati, op.cit., p. 304.
46. P. Radhakrishnan, "Communal Representation in Tamil Nadu," p. 1591. A Muslim obtained the BA degree for the first time in the history of Madras University in 1871(*Madras Presidency Administrative Report*,1871-72)
47. *G.O. no.544, Education Department*, November 9, 1903; Cited in P. Radhakrishnan, "Communal Representation in Tamil Nadu", p.1588.
48. *G.O. no. 23357 Revenue Department*, July 16, 1910, quoted in Radhakrishnan, "Communal Representation in Tamil Nadu," p. 1589.
49. *Ibid.*
50. Andre Beteille, "Caste and Political Group Formation in Tamilnad", p. 309
51. *Ibid.*, p. 309.
52. *Royal Commission on Public Service in India*, 1913, Oral Evidence and Examination of Witnesses, Madras, p.303.
53. Andre Beteille, "Caste and Political Group Formation in Tamilnad," p. 309.
54. *Ibid.*, p. 310.
55. *G.O. no. 202 Public Department*, February 12, 1913, quoted in Radhakrishnan, "Communal Representation in Tamil Nadu", p. 1590.
56. Here non-Brahmin population percentage given is 86.6. But most of the sources cite 87.9 % and hence latter is provided.
57. Radhakrishnan, "Communal Representation in Tamil Nadu", p. 1595.
58. Andre Beteille, Caste and Political Group Formation in Tamilnad," p. 269.
59. Radhakrishnan, "Communal Representation in Tamil Nadu", p. 1590.
60. *Report of the Backward Classes Commission, Tamil Nadu*, 1971, p. 15.
61. Radhakrishnan, "Backward Classes in Tamil Nadu," p. 36.
62. Radhakrishnan, "Backward Classes in Tamil Nadu", p. 7. In 1940 government removed eight of the communities from the list. But under pressures and pretexts, most of them were soon readmitted.
63. Radhakrishnan," Backward Classes in Tamil Nadu," p. 26.
64. *Ibid.*, p. 1587.
65. *Proceedings of Board of Revenue*, March 12, 1886, quoted in P. Radhakrishnan, "Communal Representation in Tamil Nadu", p. 1587.
66. *G.O. no. 122, Revenue Departmet*, February 15, 1886, cited in P. Radhakrishnan, "Communal Representation in Tamil Nadu", p. 1587.
67. Andre Beteille, "Caste and Political Group Formation in Tamilnad,," in Rajni Kothari(ed.), *Caste in Indian Politics* (Hyderabad, Orient Longman, 1970), p. 278.

POLITICAL AND ADMINISTRATIVE HISTORY
ADDRESS OF THE SECTIONAL PRESIDENT

IDENTITY POLITICS IN TAMIL NADU: COLONIAL AND CONTEMPORARY PERSPECTIVES

S.N. Nageswara Rao*

Honourable President, Respected General Secretary, Respected Local Secretary, Honourable Chief Guest, distinguished members of the Executive Committee, fellow sectional Presidents, beloved members of the general body, fellow delegates, distinguished invitees, Ladies and Gentlemen I am profoundly indebted to the members of the Executive Committee of the Tamil Nadu History Congress for giving me the honour to chair the Political Section in the Twenty Second Session organized In the prestigious Manonmariiam Sundaranar University, Tirunelveli.

In the Sectional President Address I would like to present before the august audience few perspectives on ethnic politics both in the colonial period and in the contemporary times. The presentation is in three parts. The first part analyses the conceptual moorings of the theme. The second section traces the ethnic politics in the colonial period -its genesis, manifestation and consequences. The third part delves into the spectacular transformations in ethnic politics in Tamil Nadu since independence and the continuing evolution.

Conceptual Moorings of the Study

Before proceeding with the central theme it is imperative to understand the multiple meanings of ethnicity and its linkages with politics. The term ethnicity is derived from *ethnos* the Greek word for nation in the pristine sense of group characterized by common descent.[1] Glazer and Moynihan contend that the term ethnicity incorporates several forms of identity under the single rubric. They observe: ".....there is some legitimacy to the finding that forms of identification based on social realities as different as religion, language, and natural origin all have something in common, such that new term is coined to refer to all of them-ethnicity".[2] There is consensus among the scholars regarding the definition of ethnicity. It is accepted that the term ethnicity has both objective and subjective attributes: objective cultural attributes expressed in language, religion, historical experiences and the subjective awareness of identity, belonging, solidarity, and common interests. Though it has an objective base, ethnicity is contextual in its manifestations and the boundaries, intensities may shift in response to emerging challenges.[3] Understandably, ethnicity is an exceedingly complex phenomenon enmeshed and involved in psychological, historical, economic and, importantly political realities. However, all the ethnic groups, invariably, share both objective and subjective attributes and are differentiated from other such groups. Such affiliations help the groups to build the social capital, important for the success of the group. Social capital is a mode of coordination among individuals and groups based on inter-subjective understanding of shared norms that influence the various dimensions of shared living. More the capacity to organize and mobilize more is the capacity of the group to wangle concessions from the state.

The subjective awareness of a series of experiences is crucial to the formation of an ethnic group. The range of demands and the intensity of the group's commitment to pursue them generate its relative sense of security. At the centre of the demands, more often, is the sense of relative deprivation. Delicate schemes of distribution and sharing of scare resources of various kinds, most notably educational opportunities, economic power and political positions are instrumental in the genesis of ethnic consciousness. Unequal access to such important resources among the groups horizontally divides them, while differentiated rates of attainability within divides groups vertically. Such stratifications occur simultaneously, with the fact of differential accessibility to key resources.[4]

* Former Head, P.G. and Research Department of Historical Studies, Sir Theagaraya College, Chennai.

As allocator and arbiter the state plays a critical role in engendering subjective feelings of ethnicity among various groups. Not infrequently, the problems of ethnicity are the problems of resource creation and distribution as the states prioritize the group allocation. Systematic systemic support enhances the opportunities for some groups while depriving others. As Shibasis Chatteijee precociously observes: The fact remains that the peculiar socio-historical experience of State -building in South Asia has turned communities into purely reflexive categories, dependent on nation-states for sustenance of their life- forms, for resources and for the opportunities of all round development.[5]

Ethnic Politics in Madras Presidency

Not unlike other parts of India, Madras Presidency witnessed emergence and evolution of ethnic consciousness which spilled over into the political arena. Colonial policies played a very significant role in the process. Though prevalent for centuries, caste as an instrument for social change emerged during the colonial times. It was the Census process which engendered and enhanced the caste consciousness. Padmannabh Samarendra boldly titles his article on Census in British India in the Economic and Political Weekly as "Census in Colonial India and the Birth of Caste".[6] He emphasised that the census requirements produced a dogma of caste being a verifiable entity with a uniform and fixed boundary.

The decennial censuses enumerated, codified and ranked the castes, shaping and solidifying identities of people in a manner that could be used by the colonial state. Censuses reconstituted the meaning of 'community' or 'ethnicity' and gave Indians an important political message that would involve them into negotiating with the state for their betterment. Expectedly, it unleashed a new dynamic of caste mobilization, making representations to the colonial state necessary for getting a higher rank than what was accorded to them in official records.

Initially, these mobilizations took the form of caste associations. The innate aspirations of castes to be ranked higher in the caste hierarchy manifested in constructing a self-image of high origin based on myths. When the British adopted policies of compensatory discrimination in terms of reservations of seats in the bureaucracy and provincial assemblies while extending self- government to the natives, the numbers game became important and new groups began to form on the basis of resentment against their non-representation. For instance, the British Government issued a Standing Order in 1854 urging the Collectors to divide the subordinate appointments in their districts among the principal castes. The idea of reserving jobs for principal castes originated after the realization that all the jobs were held by one dominant caste. Later, the Madras presidency listed job quotas-44 percent for non-Brahmins, 16 percent for Brahmins, 16 percent for Muslims, 16 percent for Anglo-Indians and Christians 8 percent for Scheduled Castes through a. Government Order. The reservation was not pursued earnestly until 1927 when the Communal GO was issued.

This allocative framework further fostered the interrelated processes of the formation of caste federations. It gave a fillip to caste mobilization to enhance their numbers (to claim higher representation) and in the process began assimilating castes with loose boundaries. The aim behind this amalgamation of castes, however, was purely political.[7]

I would like to begin the second part of the presentation with less studied and therefore less known Pandit Iyothee Thass, considered as the precursor of Dravidian Movement. Born in 1845 as Kathavarayan in Coimbatore he rechristened himself Iyothee Thass, adopting his teacher's name. He possessed a good knowledge of classical literary Tamil, Sanskrit, Pali and mastered the English language. Thass launched a magazine called *Dravida Pandian* along with Rev. John Rathinam in 1885. He issued a statement in 1886 announcing that the so-called 'untouchables' are not Hindus. During the 1881 Census he urged the 'untouchables' to register themselves as casteless Dravidians and established the Dravida Mahajana Sabha in 1891. Iyothee Thass, was instrumental in articulating the idea that the lower castes were not only Buddhists formerly but were the original inhabitants of India.The diffusion of the idea which paved way for many social movements. Iyothee Thass established the journal *Oni Paisa Tamilan* in 1907, later renamed *Tamilan,* and edited it till his death in 1914.

Role of *Tamilan* Journal

Iyothee Thass's work is of great significance as the period in which he worked was crucial, as questions of nationalism were being projected on one side, a separate Tamil identity was being espoused by Saivite scholars and it is here as a representative of the subaltern, Thass a firm believer in colonial modernity used print medium to construct separate ethnic consciousness. According to sociologist G Aloysius who has extensively worked op Iyothee Thass's life and contributions, "The imprint of the multifaceted and versatile genius of its editor with an unrelenting rage against all societal injustices and a passion for an egalitarian reconstruction of the society with equal and dignified status in it for the subaltemised classes is unmistakable in every page and issue of *Tamilan*".[8] The ideas and activities of Iyothee Thass from 1880 until his death in 1914 were far ahead of his time and appear strikingly modem even today. Iyothee Thass's concern was the new political identity of Tamils in general and to this end he succeeded in bringing together individuals and groups from whole range of the Tamil social hierarchy. The journal *Tamilan* and scores of pamphlets published by him and people associated with him carried the message of social emancipation, Buddhism, rationalism, anti-brahminism and the emergence of the new egalitarian Tamil-Dravidian identity".[9]

Constructing New Ethnicity: Non- Brahmin Movement

It is in this context that we need to understand the origin of Non-Brahmin Movement in the Madras presidency. Though the movement had cultural roots it had immense political significance. Nambi Arroran convincingly points out in his monumental work *Tamil Renaissance and Dravidian Nationalism* the dynamic relationship between the language and caste and the linkages between classification and the rewards. The high levels of literacy among the Brahmins and the access they had to the higher echelons of colonial administration opened the eyes of non- Brahmins and stoked their aspirations, particularly among the educated. Commenting on the predominance of Brahmins the author of the book Fair Play averred thus; "Though the British were the rulers of India in reality the Brahmins rule it". Quoted in This background provided the context for the origin of South Indian Liberal Federation, established in 1916 by T. M. Nair and P. Theagaraya Chetty as a result of a series of non-Brahmin conferences and meetings in the Madras Presidency. The Non-Brahmin Manifesto issued in December 1916, surveyed the condition of the non-Brahmins, highlighted the relative position of Non-Bahmins vis-à-vis Brahmins. The Manifesto stated that the post-war scheme of reforms should be such as to enable every class and caste to get representation *according to its number* and acknowledged position in the country and exhorted the non-Brahmins to organise themselves in associations and educate themselves.

The announcement of Edwin Montagu, the Secretary of State for India, on 20 August 1917 outlining the reform measures, was the signal for the starting of intense political activity among the non-Brahmins. On the same day when Montagu announced the Reform scheme in London, the non-Brahmins held the first conference at Coimbatore. Speaking at the conference Dr. T. M. Nair said that the non-Brahmin sentiment had been there in the country 'for ages' and that it was openly expressed then because "Non-Brahmins were looking to the British Government for protection, to hold scales evenly and to mete out Justice." The formation of the South Indian People's Association and the South Indian Liberal Federation and the publication of its three dailies soon brought to the surface the latent Dravidian consciousness among the non- Brahmins. Demands were made for the inclusion of non-brhamins as representatives in the legislative bodies. Dr.Nair's work on "The Elements of Political Reconstruction" urged the supreme importance of communal reservation in any scheme of political reforms for India.

The Flagship Newspaper Justice Carried the Claim on the Government

We claim our social, moral and political rights and our share of Government appointments, not because we think that Government appointments will transform the Non- Brahmin communities into the most prosperous of mankind, but because Government appointments carry with them political power, of which, as lords of the soil and inheritors of

noble traditions, they must have their legitimate share.[10]

The movement was propelled by several important leaders including Sir Pitty Thegaraya Chetty whose humbleness masks the phenomenal work undertaken and achieved. The Justice party, in power for thirteen years, subsequent to the Montagu - Chelmsford reforms, passed the Communal Government Order (GO Number 613) paving way for the Reservation. Though fissures developed within, the legacy of the Justice party is indeed durable and remarkable. To a great extent it succeeded in fostering the Non- Brahmin sentiment and enabled the coalescence of various castes to seek Justice. 'The contribution of Justice party was hailed by C.N. Annadurai, "Founded by leaders of eminence like Pitty Thegaraya and Dr.T.M. Nayar and nurtured by public spirited leaders like Raja of Panagal and Raja of Bobbili, the Justice Party had mainly served the cause of the have -nots, though the leadership was vested in the well-to -sections of the society".[11]

Demand for separate Homeland for Dravidians: The demand for separate Dravida Nadu is strongly associated with Periyar E.V.Ramasamy. He emphatically declared: Self Respect should come from Self-Rule. He firmly believed that the the Dravidians, speakers of Tamil, Telugu, Kannada and Malayalam formed an homogenous group whose interests could be safeguarded in a land of their own. The proposed State was variously known as Dravida Nadu, Dravidistan and Dravidadesa. As a functionary of Justice Party whose leadership Periyar took over in the year 1938 in absentia strove vigorously and untiringly to achieve a separate nation-state for Dravidians.

The proponents of Dravida Nadu constructed elaborate historical anthropologies to support their theory that the Dravidian-speaking areas once had a great non-Brahmin polity and civilisation, which had been destroyed by the Aryan conquest and Brahmin hegemony. This led to an idealisation of the ancient Tamil society before its contact with the "Aryan race", and led to a surge in the Tamil nationalism. In December 1938, the Justice Party Convention passed a resolution stressing Tamil people's right to a separate sovereign state, under the direct control of the Secretary of State for India in London.

In 1939, Periyar organised the Dravida Nadu Conference for the advocacy of a separate, sovereign and federal republic of Dravida Nadu. In a speech on 17 December 1939, he raised the slogan "Dravida Nadu for Dravidians. In 1940, a resolution was passed demanding a sovereign state of Dravida Nadu.

Periyar was clear about the concept of a separate multi-linguistic nation, comprising Tamil; Telugu, Malayalam and Kannada areas, that is roughly corresponding to the then existing Madras Presidency with adjoining areas into a federation guaranteeing protection of minorities, including religious, linguistic, and cultural freedom of the people.

The proposition was made with a view to safeguarding the national self-respect of Dravidians threatened by Indo-Aryan culture, language, political leadership, and business interests. A separatist conference was held in June 1940 at Kanchipuram where Periyar released the map of the proposed Dravida Nadu. However, it failed to get British approval. On the contrary, Periyar received sympathy and support from people such as Ambedkar and Muhammad Ali Jinnah for his views on the Congress, and for his opposition to Hindi. They then decided to convene a movement to resist the Congress. By the 1940s, Periyar supported Muslim League's claim for a separate Pakistan, and expected its support in return. In an interview with the Governor of Madras, Jinnah, the main leader of Muslim League, said that India should be divided into four regions: Dravidistan, Hindustan, Bengalistan and Pakistan; Dravidistan would approximately consist of the area under the Madras Presidency. Jinnah stated "I have every sympathy and shall do all to help; and you establish Dravidistan where the 7 per cent Muslim population will stretch its hands of friendship and ' live with you on lines of security, justice and fair play."

In July 1940, a secession committee was formed at the Dravida Nadu Secession Conference held in Kanchipuram. On 24 August 1940, the Tiruvarur Provincial Conference resolved that Dravda Nadu should be an independent state (thani-naadu). Periyar sought the help of Jinnah to achieve his goal. His proposal before Cripps Mission was rebuffed. He was compelled to form yet another organization and

called it Dravidar kazhagam. At the Dravidar Kazhagam State Conference in Tiruchi in the 1940s, prominent leader of the Dravida Kazhagam C. N. Annadurai stated that it was necessary to divide India racially to prevent "violent revolutions" in future. On July1, 1947, the DK leaders celebrated the "Dravida Nadu Secession Day". On 13 July 1947, they passed a resolution in Tiruchirappalli demanding an independent Dravida Nadu. When India achieved Independence in August 1947, Periyar saw it as a sad event that marked the transfer of power to "Aryans", while Annadurai considered as a step towards an independent Dravida Nadu, and celebrated it. The differences between Periyar and C.N. Annaduari resulted in the formation of Dravida Munnetra Kazhagan.

Ethnic Politics in the Post-Independence Period

Ethnic politics in Tamil Nadu remained as relevant as in the colonial period. It witnessed dramatic transformations over the years. Of the most important issues the one relating to separate Dravidian nation assumed greater significance. On 17 September 1960, a "Dravida Nadu Separation Day" was observed, which resulted in arrests of Annadurai and his associates. The demand for a sovereign Tamil state was considered as a threat to the Indian state. C.N. Annaduarai who earlier vociferously vowed for separate nation settled for autonomy. In 1963, on the recommendation of the Committee on National Integration and Regionalism of the National Integration Council the Indian parliament unanimously passed the Sixteenth Amendment to the Constitution, which sought to "prevent the fissiparous, secessionist tendency in the country engendered by regional and linguistic loyalties and to preserve the unity, sovereignty, and territorial integrity" of India. This was essentially in response to the separatist movement demanding a sovereign Dravidistan. Monolithic construction Tamil cultural nationalism failed to satisfy the aspirations and hopes of those in the lower rungs of the social structure and led to the weakening of the prospects of the DMK party. As a consequence it was obliged to enter into alliance with parties which hold diametrically opposite views on identities. For instance DMK forged electoral alliance in the Lok Sabha elections with BJP as part of National Democratic alliance so as to bolster its chances. Electoral compulsions forced the party to marginalize the idea of Dravidastan. Understandably, political pragmatism prevailed.

Yet another significant development is the rise of a constellation of ethnic parties based on different identities, dalit and non-dalit. The most prominent among the non-Dalit parties is Pattali Makkal Katchi founded by Dr. Ramadoss in the year 1989.1n the process of developing the party Dr Ramadoss did not hesitate to form aalliance with the mainstream parties, DMK and AIADMK. By joining with the DMK in 2004 the party was able to gamer significant number of seats.The Party has grown to such an extent and gained in confidence that it declared Dr Anbumani as Chief Ministerial candidate for the forthcoming assembly elections. As for the Dalit parties the Viduthalai Chiruthaigal Katchi founded by Thirumavalavan and Puthiya Tamilagam founded by Dr.Krishnasamy emerged more powerful ones. Dalit ideology as a counter hegemonic discourse critiquing the Dravidian ideology as insufficiently inclusive. Though they constitute 20 percent of the Tamil Nadu population they are unable to wield substantial influence in the political sphere. True, the Dalit leaders won seats in the Assembly elections. Those victories came, more often, in association with the Dravidian parties. The demographics are such that they are not in a position to post major electoral victories. Hence the compromises. It is demonstrated that ethnic identity alone is insufficient to gain political victories leave alone capturing the seats of. Ethnic consciousness need to be accommodative to seize and political power.

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G.A. VAIDYARAMN (1865-1931): UNSUNG EDITOR OF PIZAIKUM VAZHI, JANABHIMANI AND THE WEALTH OF INDIA

Prabha Ravi Shankar*

The name of G.A. Natesan, the pioneer Madras publisher and an ardent Congressman is well-known. Ironically, his elder brother G.A. Vaidyaraman who played the role as his mentor and, who was by no means a lesser editor and writer is hardly known. That he had founded three journals, *Pizaikum Vazhi* (Guide to Practical Life) and *Janabimani* (Friend of the People), both in Tamil and an English journal called the *Wealth of India,* bears witness to this.[1] As very few issues of these journals are available today, it is very difficult to assess these in proper historical perspective - when and how they came to be established and what was its impact on the Indian people. This paper seeks to assess from the available issues the contribution of this unknown, unsung publisher to mobilization of public opinion in the first two decades of the twentieth century in the Madras presidency.

Vaidyaraman was born in 1865 in a poor family in the village of Ganapati Agraharam in the Tanjore district of the Madras Presidency. He lost his father at an early age and had to shoulder the burden of his family, which consisted of a younger brother and mother. He studied at the Town High School in Kumbakonam, then known as the 'Cambridge of India,' and in the St. Joseph's College in Tanjore. Early in the 1880's he migrated to Madras along with his family to join the Madras Government Secretariat in the Revenue Department.[2]

Vaidyaraman was a man of varied talents and practical ideas. He had extensive and varied information about men and things. He was much interested in politics, economics and history. He was particularly well-versed with trade, commerce, banking, finance, industry and agriculture. He wanted everyone to have some means of livelihood. He was a person without any of the externals of ostentation. He was quiet and soft spoken and of serene temperament. He was amongst the few Indians who had the honour of being the Fellow of the Royal Statistical Society and of the Royal Economic Society of London. In the Metropolitan city of Madras, Vaidyaraman initially stayed with V.S. (afterwards Rt. Hon'ble) Srinivasa Sastri at Triplicane in Madras. Later, he moved to Mambalam, a small and serene suburb of Madras.

Around the first decade of the twentieth century, he seems to have entertained the idea of

* Associate Professor, Department of History, S.N.D.T. Women's University, Mumbai.

starting a journal both in English as well as in Tamil for the benefit of common man. Some information on this can be obtained from A.V. Patwardhan, a close associate and political aide of G.K. Gokhale and a member of the Servants of India Society. The former visited Madras in 1905-06 on the advice of the latter to collect subscriptions for the Journal *India,* an organ of the British Committee of the Indian National Congress.[3] He stayed as a guest of Natesan, who had already set up his own printing press called Natesan & Company in 1897 and had begun a monthly called the *Indian Review* (1900) under the guidance of his elder brother. According to Patwardhan, Vaidyaraman had expressed to him how he wished to give up Government service and take up some work which might be of use to his countrymen and how he contemplated on beginning an industrial magazine.[4] As a first step, in the last decade of the nineteenth century, Vaidyaraman had already set up a book selling shop at Kondi Chetty Street, Madras, where books both in English and Tamil were sold to spread awareness to the common man.[5] It would not have been possible to put his ideas into practice if he remained as a government servant. He therefore retired from government service at a comparatively early age and founded two Tamil journals, namely, *Pizhaikum Vazhi* and *Janaabhimani.*

Farming, co-operative banking, production of hides, sericulture, village economics, sugarcane, drainage, plant-grafting and growth of bananas were some of the vocation he planned for the common people. A study of the four volumes of *Pizhaikum Vazhi* from January 1910 to January 1914 reveals that the journal carried articles on matters such as ironing clothes, printing without ink, bronze-making, and the uses of cow dung as manure and other matters that would enable the common man to earn a livelihood and provide encouragement to farmers. It also carried feature articles on topics such as Leather business in India, the Coimbatore Agricultural College, and matters of social and political interest such as the National Social Conferences and the annual meetings of the Indian National Congress. Extracts from news from countries outside India such as growth of industries in Japan, agriculture in Germany and industries in America and such other matters of importance were also published.[6]

In 1912 a small leaflet called *Vidya Marini* was attached to *Pizhaikum Vazhui.* It was edited by C.N. Krishnaswami Aiyar, a learned man from Coimbatore, an industrial town in Madras. They appeared together as *Pizhaikum Vazhui* or *Practical Life.* This paper covered almost all subjects including the position of women, the Madras Corporation, legal matters, the sanitary matters, economic grievances of the Indian people and such other topics of general interest. It also carried pen portraits of J.N. Tata, Chakaravarti Rajagopalachari, S.P. Sinha, Rao Bahadur R.N. Mudholkar and other prominent personalities. *Piyakum Vazhi* focussed much attention on economic subjects such as agriculture, hand-made industries, technical education, hygiene, sanitation and other matters as Economics was his forte.

Another journal edited by Vaidyaram called *Janabimani* also appeared at the same time. From the available two issues of this journal dated 1915 and 1916, it is evident that it was meant for the improvement of the general knowledge of the people. The paper discussed 'The Madras Budget Estimate for 1916', 'The feasibility of agriculture in Madras', essays on eminent leaders of the past as well as the present, the causes and the course of the First World War then in progress and in particular, about Emden, a German Ship that made big news in Madras. Much attention was devoted to the aggressive military and imperialistic policy of Germany that was the chief cause of the First World War. A very attractive feature of the issue of February 1915 was the patriotic poems of a Belgian poet named Emily Overhear. Interestingly, Subramania Bharati, the national poet, and patriot of Madras, had already predicted that Belgium would rise from its present crisis and called Emily as 'Belgian Chakravarti'. Praising his strength as its beauty, Bharati translated this poem into Tamil. *Janahhimani* also published many articles on Indian problems in South Africa, and the position of Indians in overseas. An article entitled 'Welcome to Gandhi,' who returned to India in 1915, written by the editor, showed remarkable foresight in anticipating him as the future leader of India.[7] It carried articles on annual sessions of the Indian National Congress, the speeches, resolutions and the grievances of the people. It paid fine tributes to G.K. Gokhale, the spokesman of the Moderates, extolling his qualities

and work and achievements. There was also a column for youth of India in which stress was given to the urgent need for the improvement of the status of women as well as of the depressed classes. It discussed the miseries of women such as child marriage and widowhood and lack of educational opportunities to them. In 1914 Srinivasa Sastri introduced 'The Post Puberty Bill' in the Madras Legislative Council demanding that girls should marry only after they attain puberty. Sastri was an ardent social reformer who practised what he preached. He got his own daughter married only after she attained maturity. The paper discussed the social improvement conference that was presided over by M. Gangaiya. This matter was given special attention in the paper. Much attention was given in the paper to the development of Tamil renaissance, its ancient classical literature- prose, poems, essays, novels, grammar, short stories and such other matters. With his qualification he would have made a success of these but unfortunately they were not. He was conscientious and never thought about journalism as a business. Considering that the number of educated people who could read and write in Tamil was very small, his papers were not a financial success.

Vaidyaraman who was himself an erudite Tamil scholar, delivered a lecture on 'Tamilin Perumai' (the fame of Tamil), at the Madras University that was presided over by V. Krishnaswami Aiyar, eminent statesmen and lawyer and a close friend of the Natesan family.[8] A leaflet *Vidya Viharini* was attached to *Pizhaikum Vazhi* in September 1912 informing the readers as to how a Tamil leaflet came to be edited in Coimbatore by C. Krishnaswami Iyer, and it came be added. It contained several sections such as business, corporation, agriculture, legal, sanitation, and two separate sections for boys and girls in which their rights and duties were discussed.

That Vaidyaraman was a leading book seller can be seen from an advertisement that appeared in the issue of *Janabhimani* under the title 'Useful Books': These were: Shakespeare's Paniru Penmanigal, Buddhanadu Divya Charitram (The life story of Buddha), S.V. Swaminatha Iyer's publication (the works of Swaminatha Iyer, a Tamil Scholar), Anubhava Hypnotism Mesmerism (Experienced Secrets of mental power) and many other books. Almost all the leading publications of the period both by Indians and Europeans were available. An issue of the *Indian Review* also carried the list of books, many in Tamil, sold at Vaidyaraman's book shop.

More importantly, Vaidyaraman also published a monthly periodical in English called *Wealth of India*, a journal exclusively devoted to economic aspects of India, in which matters of material progress in a country such as trade, business, banking, finance, agriculture, industries and such other matters were discussed. It was a journal of practical and useful information. Only the twelve issues of the year 1918 are available making it difficult to say when the monthly began and how long it lasted. The journal's front page addressed as G.A. Vaidyaraman & Company, Book Sellers, Opposite High Court, 34, Kondi Chetti Street, Madras. An advertisement to this effect was printed annual subscription rupees 3/- appeared in one of Natesan's publication.[9]

The object of the journal was to publish the views of the expert on the various problems bearing on the progress of India, to digest the notable articles appearing in the leading newspapers and periodicals and generally to serve as a record of practical information and useful discussion. Such a publication could become indispensable to statesman, publicists, students of economics and all others interested in the material and moral advancement of the country. Hindrances to Indian Agriculture, Permanent Settlement, Agricultural Possibilities in Madras, the Industrial Development of India, Novel fruit and Vegetable Preserving, the Economic Aspects of the Cow Problem in India. The monthly carried contribution from both established and new writers.

Besides it carried book reviews, feature articles on various relevant topics pertaining to the economic status of India, medicine, science, sanitation etc. A few articles were written by Vaidyararpan himself revealing his thorough knowledge of economics at both micro and macro level. The issue of January 1918 runs into forty-seven pages. Editorial notes were on Social and Political progress in India, Temperance Reform, War-Aims and India, the contribution of India to the First World War, both morally and materially and other themes such as 'Hindrances to Agriculture', 'Permanent Settlement

and Resettlement', 'Agricultural Possibilities in Madras', 'Novel Fruit and Vegetable Preserving', an article on 'Social Service' by Mahatma Gandhi. It also had a section called 'The Voice of the World' where passages selected from the best writers of the world were published. Besides it also carried book reviews of the important works that were then published.[10] Editorials were generally on the topics of the day in politics as well in economics. For example, in July 1918, the editorials were mostly about the Montagu-Chelmsford reforms. The editor wrote that they were confined to the consideration of political reforms but in no country in the world do economic factors enter so largely into the political situation as they did so in India - and the authors of the report consider certain aspects of finance, taxation, industry, tariffs etc. Earlier in May 1918, the editor pointed out how necessary it was for the government for organizing promoting a number of industries and that consideration of free-trade, protection, principle, policy etc. cannot come in the way in view of the war-situation in Europe.[11] The editor noted how the report had promised to adopt new measures to encourage national industries and hoped that the promises were fulfilled. But the writer regretted that in matters of India's tariff policy, the matter would be entirely left in the hands of the Secretary of State for India and Parliament.[12] In yet another article called 'Ship-Building in India', the editor noted that even in the fifth year of the war, the government had not realized the necessity of making India a self-sufficient unit. He believed that the war nevertheless had taught the people to be independent in respect of the essential of existence such food, clothing and shelter. It was also suggested that such pivotal industries such as railways and ship-building be promoted. He was confident that Indians could easily be found to take shares in a company floated to buy such ships and work with concern.[13] The journal generally carried many useful articles and extracts from periodicals both Indian and foreign - health, medicine, hygiene, sanitation, tree plantation, leather technology and such other matters. For example how to produce manure, how to grow plants, what were the benefits of eating bananas, what kind of industrial progress was being made in Madras, what were the impediments to industrial progress in India, why was modem industry in India a slow progress and such other matters regularly appeared in the journal.

Vaidyaraman also contributed articles to the *Indian Review* sometimes under his name, but more often as anonymous. Agriculture, commerce, finance and economics were his special forte. He had scrupulous regard for truth and accuracy and much sympathy for the poor. His advice to Natesan was as follows:[14] 'be respectful to all, careful in your speech and writing and do some permanent good to the people. The aim should be to put more bread into each man's mouth.' As a mentor of Natesan, Vaidyaraman not only initiated him into journalism but also helped him conduct his journal during its infancy. After seeing the remarkable success of the printing press and the *Indian Review* for over twenty-years of his younger brother Natesan, Vaidyaraman died in March 1931 after a brief illness. A grateful Natesan wrote on his brother in an obituary article in the year 1931 entitled 'My Brother Aiyan':[15]

Mr. G.A. Vaidyaraman - my beloved brother Aiyan, as he was familiarly known to all his relations and friends - was really the father and founder of the *Indian Review* with its distinctive features. Indeed it was the child of his creation and he gave over to me to be nursed and reared. Natesan spoke highly of his brother and said.[16]

My success in life, my prosperity and advancement were over the object of his care, and I think in his endeavours to see me advance he often suppressed himself to a degree which 1 alone and those few only who knew him intimately could appreciate. Was it because I was only a child of two when my father died that he felt he had to discharge the responsibility of a parent and a brother? How else am I to account for his unbounded love for me and the boundless sacrifice he made for me?

Srinivasa Sastri wrote in his inimitable style how Vaidyaraman possessed enormous patience and intelligence and how temperamentally he differed very much from his younger brother. In a letter to the sons of Natesan on the occasion of his sixtieth birthday, he wrote: [17]

Aiyan (Vaidyaraman) was father as well as brother, mentor as well as companion. Natesan bowed to his authority, but not always with grace.

Thoroughly loyal heart, he would on occasion be outwardly rebellion. Nothing could weaken their extremely tender affection for each other. But thunder and lightning always lurked in the air and might any moment break out in fury. Natesan was the less restrained and more obstreperous of the two. ...

Vaidyaraman was a kind-hearted man with large sympathies. He was interested in local affairs and spent much time in managing the Mambalam Co-operative Society. He rendered much service to the residents of Mambalam, a quiet suburb of Madras. He had a son and two daughters. His granddaughter named Janaki Subramanian was hardly seventeen when she had the privilege to have performed before Mahatma Gandhi in 1946 when the latter visited Madras. She soon became a famous singer and recorded her album called 'Bapu Ki Priya Bhajan'(The favourite songs of Gandhi), which included his favourite song 'Lead Kingly Light'. It was released in New Delhi in October 2002.[18] Though they were not a success from the financial point of view, it is remarkable that Vaidyaraman founded these journals both in Tamil and English to create awakening among the common people and to provide them with a means to survive.

Notes & References

1. Four issues of *Pizhaikum Vazhi,* from January 1910 to January 1914 and two issues of *Janaabhimani,* from 1915 and 1916 are available. The English journal *Wealth of India* has been discovered by this writer for the first time during the course of my painstaking research book on Natesan which is a forthcoming publication. No book on the history of the press in India or Tamil Nadu carries the name of G.A. Vaidyaraman. Nothing is known about the early school and college life Vaidyaraman other than some obituaries that appeared in the *Indian Review,* April- May, 1931, pp. 226-228.
2. Many of the prominent leaders of Madras had migrated to Madras from the Tanjore district such as Srinivasa Sastri, S.Satyamurti, G.Subramania Iyer, S. Subramania Iyer.
3. The British Committee of the Indian National Congress was established in London in 1889 by the early nationalist such as Dadabhai Naoroji, W.C. Bonnerji and their mentors such as Allan Octavian Hume and Sir William Wedderbum. It brought out a journal called *India* for the discussion on Indian affairs. For a comprehensive history of this Committee see Prabha Ravi Shankar, *British Committee of the Indian National Congress, 1889-1921,* New Delhi, 2011.
4. See Patwardhan's recollections in *Sixty Years of Publishing, a Souvenir of the Sashtiabdapoorti celebration of G.A. Natesan,* Madras, 1933, p.70
5. An advertisement to this effect appeared ih one of the issues of the *Indian Review,* founded in 1900 and edited by Natesan. The journal *Wealth of India* also carried this advertisement. Twelve issues of Wealth of India for the 1918 have been traced by this writer. Efforts are being made to trace other issues if any.
6. I am indebted to Mr.P.S.Mani, the eminent writer of Tamil books for guiding me to these two Tamil journals.
7. I am thankful to the generous help provided by Shri Sairam, the Librarian of U.S. Swaminathan Library, Adyar, Chennai.
8. C. Chandrasekaran, *V.Krishanswami Aiyar,* in Tamil, Madras, 1944, p. 394.
9. See Alfred Chatteua, *Lift Irrigation,* second edition, Natesan & Co., (Madras, n.d). which mentions this paper. Also see G.A. Natesan, 'My Brother Aiyan' in the Indian Review, May 1931, p.226
10. This was found to be educative and informative and reveals the amount of hard work put in by Vaidyaraman day in and day out.
11. *Wealth of India,* May 1918, p.198.
12. *Ibid,* July and September 1918, p.289.
13. *Ibid,*
14. *Ibid.*
15. G.A. Natesan, 'My brother Aiyan', *Indian Review,* April and May 1931, p.226.
16. *Ibid.*
17. Srinivasa Sastri to Ambi and Chandru (two sons of Natesan), 31 July 1933, *Sixty Years After, Souvenir of the Shastiabdha-Poorti of the Hon'ble Mr. G.A.Natesan, Thursday, 24 August 1933,* Madras, 1933, p.4.
18. *Bharata Mani* (Tamil), July 2008.

DYNAMICS OF ELECTORAL PARTICIPATION IN TAMILNADU IN RECENT TIMES

R. Dayalan*

Elections have become a ritual of democracy. They distributive and justice oriented. They use the popular screen to make their politics appear pro-people. It has liberated political parties from consistent political position-and ideological filters. The electoral process has also acquired its own autonomous space. In this context an attempt has been to study about the Electoral participation of Tamil Nadu in the new millennium.

In the early part of the twentieth century, Tamil Nadu politics was dominated by the 'Brahmin-non-Brahmin' conflict. The term 'non-Brahmin movement' is usually applied to this early period. It was during this period that the caste identity of certain groups of elite non-Brahmins was challenged in the process of South Indian social change. Also the social and cultural 'differences' were politicized.[1]

The roots of the concept of non-Brahmins are intrinsically tied to the idea of cultural unity and integrity of south India based on Dravidian past. Prior to the establishment of the South Indian Liberal Federation the political activity in Madras Presidency was dominated by Brahmins. The Justice party came into existence in 1916 when Madras Congress politics was recovering from prolonged disorganization and inactivity under the leadership of Annie Beasant. In these years, the Home Rule League and The Congress party drew support from educated Indians, businessmen and land owning groups. More importantly in terms of relationship between caste rank and politics they were mostly Brahmins. From the very beginning of the English rule, the Brahmins in Madras have occupied all posts in the government from the lowest to the highest and have been successfully keeping out the other communities by filling up the vacancies with men of their own community.' The justice party argued for a coherent non Brahmin social and of non- Brahmins. Gradually the concept of non-Brahmin had become synonymous with Dravidian- ness.

In Madras Presidency at the close of the First World War the Montague Chelmsford reforms were declared by which dyarchy was introduced in the Madras Presidency. As the congress respected Gandhi's call to refuse to take public office, the Justice party contested the elections in 1920.[2] It had ruled the presidency mostly for years till 1937. Its objectives were social equality and justice. It introduced various reforms like proportional representations for Brahmins, the administration of the Hindu temples in to the remit of State regulation, etc. But the Justice government under the Raja of Bobbili had become unpopular and had been steadily losing ground since the early 1930s. It was beset with factional politics and its popularity was eroding slowly due to the autocratic rule of Bobbili Raja.

The Government of India Act of 1935 advocated for bicameral legislature and elections for the first legislative council was held in February 1937.[3] The Indian National Congress obtained a majority by winning 27 out of 46 seats in the Legislative Council. This was the first electoral victory for the Congress in the presidency and Rajaji became the Chief Minister.

The victory of the Congress was mainly due to its campaign. It was effective and targeted all sections of the population like peasants, workers, weavers and businessmen. Against it the Justice party had no definite program or policies. It could only harp on the Brahmin domination in Congress. Amidst the backdrop of the Great Depression and economic distress their charge was not effective.

The 1937 elections marked the start of the Indian National Congress participation in the governance of India.[4] In the Madras Presidency, it

* Associate Professor, Department of History, DRBCCC Hindu College, Patabiram, Chennai-72.

also marked the beginning of Rajaji's ascendancy in the Congress Legislature Party. This election also marked the beginning of Congress dominance in the politics of Madras Presidency. The British government involvement of the Indians in the Second World War without their consent led the Congress ministry to resign in 1939 and led to an interlude. In the meantime, Congress had managed to attract more adherents as non-Brahmins replaced Brahmins in party leadership positions and as Congress emerged as the most likely post-independence ruling party.

The Justice Party was demoralized by its defeat and the Raja of Bobbili temporarily retired from active politics. After Vaikom Satyagraha, E.V.R Periyar started the Self Respect Movement and advocated for social reform. The party remained in political wilderness and eventually came under the control of Periyar E.V. Ramasamy. Between 1925 and 1944 the Self-Respect League continued its social reform activity.[5] After 1938, the League (and the Justice Party) demanded an independent Dravida Nadu. They also escalated agitational activities by moving from criticism of Hindu gods and goddesses to actual destruction of religious idols.

In 1944, the Dravida Kazhagam was formed to try to win wider support for the ideas of social reform and Dravidian separation.[6] After the formation of the Dravida Kazhagam, propaganda activities entered a new radical phase. Large numbers of radical social reform publications were produced; radio broadcasts were regularly arranged; the Dravida Kazhagam leaders edited and published pamphlets, journals and newspapers; large social reform conferences were held at which Untouchable (Adi-Dravida) cooks were used; Untouchables were taken into temples and numerous Hindu idols were smashed in protest demonstrations. The central messages of Dravida Kazhagam propagandists were radical reform, Dravidian separation, Brahmin perfidy and the need for non-Brahmin unity.

In 1949, the Dravida Kazhagam was split with 75% of the membership leaving to follow C.N. Annadurai and the Dravida Munnetra Kazhagam (DMK).[7] The DMK engaged in radical social reform propaganda with even greater intensity, effectiveness and penetration of the mass consciousness than the Dravida Kazhagam. Unlike the DK, the DMK was interested in building a mass base for participation in electoral politics.

After the formation of the DMK in 1949, the party leadership faced the problem of how the DMK might carve out an ideological and political niche in Madras politics. A partial solution was the DMK virtual monopoly of cinema talent, its strong appeal to non-Brahmin intellectuals specializing in Tamil literature and the large numbers of talented orators in the party. Gradually, the perceived beauty and literary quality of the Tamil language as a communications medium became as politically and symbolically meaningful as the content of the message. DMK creative techniques of political communication played an important role in their success.

There were numerous party papers published by DMK leaders. In fact, DMK magazines and party papers were so popular that almost every major leader published either a paper or a journal and sometimes both plus party pamphlets. The field of political propaganda was dominated by the DMK. Radio dramas and speeches were given by Annadurai and the more important second rank leaders. Travelling drama companies presented the party's ideas in dramatic dialogues.

Of all media perhaps films were most important. Annadurai, Karunanidhi and many lower level leaders were connected with film making. Hence the party's ideas were presented through their films. Some of the most famous Tamil films and some of the most Tamil Film music had DMK themes. The DMK used films for political propaganda purposes at a point when cinema houses were just being extended to the rural areas of Madras.[8] It was common for people to walk as much as five miles to see a film and films were seen repeatedly. Children re-enact parts of the film in play and both adults and children memorize and sing these film songs.

The DMK was also successful in attracting many Tamil scholars to the party. Its major leaders always made a point of speaking in scholastic (poetic) Tamil and all leaders were skilled in Tamil oratory. Since some of the top leaders were themselves Tamil scholars, the DMK was able to win a number of strong supporters in academic circles. The emphasis of DMK leaders on scholarly studies of Tamil helped to renew interest in Tamil literary and linguistic studies and also brought about a renaissance in Tamil literature. The DMK increasingly combined political and literary conferences, often having poetry contests on political subjects.

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

After 1957, the DMK entered electoral politics.[9] In the process of competing for political office, the party further had an opportunity to spread both is pragmatic policy alternatives and the cultural symbols. By 1967 the DMK had won a majority in the Madras Legislative Assembly and has been the ruling on the State level till 1967. Since 1957 the DMK has increased its representation of 13 in the Madras Legislative Assembly to 50 in 1962; 138 in 1967 and 184 in 1971.

DMK victories can be viewed as an indication of the spread and acceptance of Tamil Cultural nationalism. More indicative is the emergence of a faction in the Congress with a strongly Tamil nationalist orientation. As the DMK experienced success through manipulation of the symbols of Tamil nationalism, the demand for imitation of DMK methods became convincing to the many inside Congress.

The coexistence of a Tamil nationalist faction within Congress underscores an important element in dissemination and internalization of Tamil political identity. After the DMK officially abandoned the demand for separation; the contradiction between Tamil nationalism and all-India nationalism was gradually resolved by compartmentalization of political identity into state and national arenas. All-India political identity is emphasized on all-India issues. Therefore, a patriotic response of the DMK to the 1962-63 China-India war was consistent with the party's cultural nationalism.[10] Tamil political identity is emphasized as relevant to the overwhelming majority of political issues. Thus all-India identity can coexist with Tamil identity albeit as a residual category. The conflict emerges over issues not readily compartmentalized into arenas (as with the language question) and over the proper distribution of power between the center and the states. Since the DMK conceptualizes the Indian Federal system, as composed of equal cultural units, organized into states and regions, they seek greater autonomy for the states and decentralization of much of the power presently in the hands of the central government. Hence, the manner in which the Central government handles this demand for institutional recognition of the DMK.

The electoral swing in the recently held state elections in Tamil Nadu was as high as 12.36 per cent revealing the magnitude of desire for change with 202 of the total 234 seats going in favour of the AIADMK front. There are several underlying factors supporting this claim. They are such as the high voter turnout of 78.12 percent, an increase of 7.30 per cent increase than the previous state assembly elections in 2006 (70.82 per cent). This is the highest voter turnout in 44; years since the state witnessed

76.57 per cent in 1967 when Dravida Munnetra Kazhagam (DMK) came to power in the state by defeating the Congress. The size of electorate in Tamil Nadu has also gone up approximately by 11.5 lakhs voters this year. Women voted-in greater number in 101 constituencies out of 234 spread across 25 of 32 revenue districts in Tamil Nadu. DMK maintained that the high women turnout was due to its popular welfare schemes and women centered self-help groups launched by the government. But the AIADMK considered it as the result of price rise, acute power crisis, and corruption charges. Women voted as against the normal expectations, disregarding the culture of bribery and freebies as conditions for loyalty to the DMK government. These factors mentioned above normally contain potent seeds of change.

The electoral strategy and campaign of the DMK party was unusually defensive engulfed in an environment of suspicion, scams and investigation trial. DMK virtually faced the assembly elections in the state under the shadow of the Central Bureau of Investigations (CBI). There was a widespread consensus both within and outside the DMK circle that the party had conceded far too many seats to the Congress than it should have. Congress was contesting in 63 seats in 2011 as against the 46 seats in 2006 State Elections in Tamil Nadu. Congress this time drew blood without striking a visible wound in the organizational body of the DMK. DMK leadership was bogged down by the 2G spectrum case and the enormous pressure exerted by the Congress party. This was frowned by other allies of the DMK party such as Pattali Makkal Katchi and Vidhuthlai Chiruthaigal.

Though driven by an instinct for exploiting the electoral prospects, both PMK and VC never shared a cordial relationship with the Congress on several issues more particularly on the Tamil question in Sri Lanka and the role of Congress party in supporting the military solution enforced by the Rajapakse government in Sri Lanka. They held a more firm grievance against the Congress in this context than the DMK. Even the cadres of DMK are generally sympathetic to the Tamil cause but the leadership has been foxing the cadres for long on this issue of Tamils in Sri Lanka. Hence the Tamil question in Sri Lanka also became a factor within the DMK alliance which was not openly acknowledged by the DMK and its allies in the 2011 state Elections. The cadres of DMK, PMK and VC had therefore did not hesitate to vote against the Congress in several constituencies. This seepage of alliance votes could not have been repaired in a fortnight of electoral bonhomie because of the long standing grievances of the common public and political parties across the state against the Congress party and its national leadership.

Congress factional politics combined with the poor leadership in the state as well as the absence of a clear campaign strategy curbed its prospects beyond recovery. Congress candidates were confronted directly at the ground by the new generation of political activists spread across the state regarding its Sri Lanka policy. Congress had also demonstrated an extremely poor image and responsibility to the electorates of the state by releasing its manifesto barely a few days ahead of the state elections. The routine killings of Tamil Nadu fishermen by the Sri Lankan Navy and failure of the Congress led UPA government to prevail upon the Sri Lankan government to apply restraints made the fishing community, in particular, and the general public, at large, angry with the Congress. The result was one of the worst performances by Congress in the four decades securing only five out of the 63 seats it contested.

The seat distribution strategy of DMK had several flaws underlined by its fear of urban voters, pressures from the Congress and the extremely sobering effect of investigations. Given the social base and the vote bank support enjoyed by the DMK front, it must be recognized as a formidable combination. The Pattali Makkal Katchi (PMK) and Vidutalai Chirutaigal (VC) enjoyed a strong vote bank in the north while Congress holds a more traditional, though small yet consistent support base in the

southern districts of Tamil Nadu. DMK also took steps to penetrate the AIADMK stronghold in the western region through alliance with the caste based organisations. Despite the strong presence of Desia Murpokku Dravida Kazhagam (DMDK), the withdrawal of Marumalartchi Dravida Munnetra Kazhagam (MDMK) from the AIADMK front and the consequent boycott of MDMK in the assembly elections would have affected the outcome in at least 10-15 constituencies. But the performance of the AIADMK front was so overwhelming in all the 32 revenue districts spread in north, south, central, western regions of the state. In the end, as many as 16 DMK ministers were defeated in the elections including the Finance Minister K. Anbazhagan, the DMK General Secretary.

DMK leadership was more than confident that the distribution of free television, rice scheme, medical insurance plan and the promise of free house would at least bring the party back in power. But the AIADMK carefully plotted its manifesto to checkmate the DMK's strategy of freebies. DMK was more burdened by the defense of 2G spectrum case than the projection of popular programmes initiated by the party. The panic within the DMK party became so intense that even influential leaders including the DMK Chief M. Karunanidhi either shifted to a safer constituency or moved to rural areas because of the fear of backlash and disillusionment of the urban voters against the DMK party. DMK had even vacated five seats in favour of Congress in Chennai. DMK's fear was vindicated in Chennai with 14 of the total 16 seats going in favour of the AIADMK front and the Deputy Chief Minister M.K. Stalin winning the Kolathur constituency in the Chennai district with a slender margin of 2542 votes.

There are 79 urban and 164 rural constituencies respectively in the state. DMK's shift to rural constituency needs an explanation of a sort. DMK has traditionally been known as an urban based party since the party's split in 1972. With the advent of AIADMK, founded by M.G Ramachandran [MGR], a popular cine idol, the vote bank of DMK also got divided. The rural vote bank shifted in favour of AIADMK and the DMK managed to retain the urban constituency of middle class voters and the government employees as vote bank for a long time since the 1970s. Then DMK engineered a conscious transition since 1996 through the distribution of freebies with the tactical conversion of several state and central government welfare schemes assigned for other purposes. DMK gradually acquired a more visible space in the rural constituency, with an able assistance of the Mahatma Gandhi National Rural Employment Guarantee Act (NREGA) implemented by the Centre with direct access (in coordination with the local administration) at the village panchayat level. DMK had thus hoped that the rural people would return the favour.

DMK openly began to advocate that the 2G scam would not be an issue among the rural voters, and by saying so, it had thus unconsciously made it an issue among the urban voters. DMK party also made a strategic error in assessment of the political turf that the 2G spectrum scam will not reach the rural areas. This was a naive hope of the party after connecting the rural households with the free television provided by the government and the private cables operated by the family members of the party leadership. The free television had finally boomeranged on the DMK party and its government while the opposition ably exploited the distressing circumstances of the party.

The final frontier in the Tamil Nadu-elections' for over a decade and more has been the ability of political parties to purchase votes through bribing of voters resulting in the total corruption of the electoral process. Tamil Nadu, despite the decadence of major Dravidian parties and the overriding influence of cinema as popular construction in the image of politics, is an extremely articulate state that never withdraws from a crunch contests of politics. This election was beyond political alliances and electoral arithmetic.

The Tamil Nadu Assembly Elections-2011 is also one of the success stories in the working of our democracy in India than an oversimplification of it

as an anti-incumbency vote. A crucial political message packed with a decisive mandate has been delivered by the people of the state for betraying their trust. All virtues of democracy are ultimately founded on the principles of common trust conferred by the people and the accountability of the government and its leadership to the people.

The state assembly elections.in 2011 could be compared with the assembly elections in 1967 for an electoral outcome that served as a deathblow to DMK and its hopes of revival among the Tamil Nadu masses after the exposure of series of scams and its nefarious silence during the final phase of the civil war in Sri Lanka. The success of the DMK party in routing out the Congress from the state in 1967 and the trouncing of DMK- Congress combine by the AIADMK in 2011 are ironical twists of politics that will haunt both the Congress and the DMK for a long time to come.[11]

There are radical shifts taking place at the ground in Tamil Nadu politics. There is a political vacuum that one notices in the politics of Tamil Nadu. The people, at large, have been exploring alternatives to both the DMK and AIADMK parties for over a decade but with little success or sight of an alternative in the near future despite the emergence of DMDK under the tumultuous leadership of Vijayakanth. There is a positive disposition of the people to the daring call given by the MDMK leadership despite suffering isolation and political humiliations for long. MDMK virtually surrendered its political initiative and functioned as a shadow of the AIADMK since 2006.[12] MDMK, in its long term assessment, is also becoming aware of the political vacuum in the state and the transitions are being awaited anxiously within the DMK party organization and the leadership. The AIADMK leadership is unlikely to keep its allies together for a long time due to conflicting interests of the party and its allies after defeating the common enemy - the DMK. The success of AIADMK and its allies cannot be completely attributed to the sagacity and strength of the opposition parties. It is the overall weakness of the DMK and its allies combine added to the scams and anti-incumbency factor as in 1996, 2001 and 2006 elections. The MDMK is also aware of the ground shift in Tamil Nadu politics since May 2009 after the massacre of Tamils and the imposition of military solution to the ethnic conflict in Sri Lanka. The emergence of a new generation of political activists, the anti-Congress mobilization and the regrouping of traditional Tamil nationalists under its leadership with the historic Dravidian mantle are prospects that cannot be taken away from the MDMK except by its own assessment of the future. The A1ADMK party has no choice but to respond assertively to the prospect of MDMK consolidating the historical Dravidian identity politics in the face of growing doubts about the potent and effectiveness of the DMK in the future besides the new generation of critical constituency of young voters in the state who are disillusioned with both the DMK and AIADMK. The AIADMK too suffers from an acute crisis of impending transition due to complete absence of the second tier leadership and the gradual evaporation of its traditional constituency of populist politics based on the celluloid image of its founder leader, M.G.Ramachandran and his political successor, Jayalalitha. She is more confident of herself and her leadership in the party after the success in the Assembly elections and the recent local government elections. Her decision to contest alone in the local government elections and the success of the political strategy in isolating her former allies and search for new partners at the national politics reveals an interest of the party and leadership to play an active role in the Parliamentary Elections-2014. On the eve of the AIADMK's fortieth anniversary, Tamil Nadu chief minister and party chief J.Jayalalithaa observed it had been far from easy for her as a women, to lead a political life. It is a river of fire where the script is full of ingratitude, betrayal and conspiracy. The scams and skeletons in the DMK-Congress combine, the lack of empathy for the common people by the Congress led UPA government, the anti-poor economic policies of the UPA government and the future of Tamils in Sri Lanka

are issues that will keep the burst of politics attractive for the new generation of political activists and force the AIADMK to adopt a more radical platform to prevent the emerging but inevitable political transitions at the ground.

Conclusion

The elections have brought into focus a process that has been going on in the State for well over a decade. The Dravidian parties are slowly losing their capacity for cross sectional mobilization .They can no longer meet the various sub regional and sectional aspirations that have found political articulation in the form of small parties. Every election in Tamil Nadu witnesses the entry of new sub regional and sectional players. The initial response of the mainstream parties was to keep these parties outside the contest of power. The Loksabha election in 1998 changed that attitude. It was during the latest round of Assembly elections that the inevitability of forging alliances with smaller parties came to accepted for the first time. The AIADMK's decision to keep the smaller parties out of the Government will keep on hold the full unfolding of coalition politics. It is not clear how long it will take for the smaller parties to find their way into the Government as well. But one thing is quite clear: Tamil Nadu politics will never be the same again.

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NEELAKANDA BRAHMACHARI: A REVOLUTIONARY

P. Balagurusamy*

Neelakanda Brahmachari was born on 4th December 1889 at Erukkur, a village located nearby Sirkazhi in Nagapattinam district as the eldest son of Sivaramakrishna Iyer and Subbuthayee Ammal in an orthodox Brahmin family. From a very young age he had been involved in national revolutionary activities. His group in South India was closely connected with the Jugantar group of Bengal. Because of his activities, Sadguru had to take asylum in the French territory of Pondicherry. He was one of the groups along with the poet Subramania Bharathi, which received Aurobindo Ghosh at Pondicherry on 4th April 1910. He was closely connected with the Mopla agrarian revolution in Kerala. His group published the Communist Manifesto in the South even before the Communist Revolution in Russia.

In 1906 he arrived at Madras and at the age of 17 he was appointed as a member of the Triplicane Urban Co-operative Society. He executed his duties with all earnestness[1]. At that time the partition of Bengal by Lord Curzon in 1905 created a stir all over India. In 1906 *The Hindu* newspaper came out to

* Head and Associate Professor, Department of History, G.T.N. Arts College, Dindigul-624 005.

remind Indians about their past glories and break off the bond of slavery[2]. The Bala Bharatha Sangam the extremist association was founded in November 1906[3]. The Chennai Jana Sangam was formed in 1906 and it inculcated the spirit of nationalism in the minds of the Tamils[4]. From 1st to 3rd May, 1907 Bipin Chandra Pal delivered addresses at Madras. All these things caused expected turning points in the life of Neelakanda Brahmachari[5]. His meeting with Bharathi at *India* newspaper office enabled him to have contacts with the political leaders of India[6].

On 3 January, 1908 he met V.O. Chidambaram and expressed his willingness to join in his Steam Navigation Company. But he was asked to wait for few days[7]. At that time Bharathi introduced Chandrakhanth Chakravarthi of Calcutta and this meeting made Neelakanda Brahmachari to choose the revolutionary path[8]. From him Neelakanda Brahmachari learnt the revolutionary principles and decided to sacrifice everything for the cause of national liberation[9].

After his dedication to the revolutionary movement he undertook many tours throughout the Madras Presidency. On 15, February 1908 he visited Tuticorin and was impressed by the strenuous involvement of V.O.Chidambaram in the Swadeshi movement[10]. He understood the secret movement inching towards Swadeshi and Swaraj from the strike by the workers of the Coral Mills Company, Tuticorin and the establishment of Swadeshi Bank at Tuticorin. So for executing his revolutionary activities he reached Tirunelvely.

While he talked about the boycott and Swadeshi there, the police intervened and asked him to stop his speech[11]. Though he had a hitch with the police he visited Pathamadai, Cheran Madevi, Kallidaikkurichi and other areas. To create a revolutionary army he had contacts with Poolam Periyasamy Thevar Pichandi Thevar of Maravakurichi. Though he made arrangements for the parade of decoits at Poolam he could not succeed in his initial endeavour in the formation of a revolutionary army[12]. He felt that for achieving freedom, India must have an alliance with Germany against the British. For this he desired to have the support of the Maravars. The youth enrolled who themselves in the revolutionary army, were given different kinds of trainings on the ways of using the guns and pistols. He was able to get 3000 maravar youth with the support of Pichandi Thevar. Thus he was able to form a revolutionary army against the alien rule[13].

It was decided to celebrate 9th March 1908 as Swaraj Day throughout India. *Vande Madharam*, a newspaper published in English by Bipin Chandra Pal was received by him[14]. The British were so keen on stopping the celebration. Mr. Ashe, who challenged the agitators, wanted to arrest V.O.Chidambaram Pillai and others. On the basis of his report, the District Collector Wynch arrested V.O.Chidambaram and others on 12, March 1908 due to their refusal to stop their revolutionary activities[15]. This created a great uproar. The government buildings were attacked and the furniture and records were burnt. Under section 124 A and 153 A V.O.Chidamabram and Subramanya Siva were sentenced to transportation for life but on appeal the sentence was reduced to six years[16].

The above mentioned Tirunelvely riot induced Neelakanda Brahmachari to involve in revolutionary activities. He addressed the gatherings at Palayamkottai on Swaraj, Swadeshi and boycott. When he was prevented, Neelakanda Brahmachari proceeded to Tenkasi and had contacts with Sankara Krishnan and Chidambaram Pillai of Madathukkadai . Then he visited places like Ambasamudram and Kallidaikkurichi and expressed his views in public meetings. To avoid arrest he left for Madras during April 1908.

At Madras he met Devi Prasad Mukerjee, a revolutionary from Bengal. By his influence his attachment towards revolutionary practices became widened. He became a member of the Revolutionary (Secret) inner circle of Sankara Krishnan[17]. The police began to trace Neelakandan. To escape the attention of the police he called himself as Brahmachari and had letter correspondences with the revolutionaries only in that name. So that he was also called as Neelakanda Brahmachari. This name was a terror and headache to the police for the ensuing two and a half decades. The Madras

Government and the prison officers were also put into lot of difficulties[18].

He visited different areas such as Kanchipuram to enlist members for the revolutionary movement. At Kanchi one Venkata Arya helped him a lot. Four public meetings arranged by him were attended by Neelakanda Brahmachari. He was even capable of adding number of youth members to the movement. One Ramanatha Sarma was included as a member of the revolutionary inner circle. When he returned to Madras from Kanchipuram the police spies were watching his movements with all alertness. Secret reports about him were also prepared. To avoid such embarrassing situations Neelakandan made an agreement with them. By that instead of the C.1.D's following him he himself was willing to report to them, every evening[19].

In May 1908 he left Madras and visited the places like Tirunelvely, Tenkasi, Ambasamudram and Tuticorin. Before reaching those areas he delivered seditious lectures in various places in the Chingleput district[20]. During his visit to Tirunelvely he stayed in the house of the Lawyer Sadhu Ganapathy Bandulu along with his men. To escape from the watch of the police he stayed there and was visited by many who were associated with the movement. When he was there, he was warned by V.O.Chidambaram Pillai to be there without going anywhere. But in the next morning as directed by V.O.Chidambaram he went to Adhanoor and met Panchalamkurichi Zamindar's uncle Mappillaisamy, a leader of Kambalathu Nayakkar community[21].

Mappillaisamy, fond of revolutionary activities against the British, informed that nearly 20,000 soldiers are prepared to join the revolutionary army if they are provided with sufficient weapons. These words encouraged Neelakandan. At this juncture his father expected monetary help from Neelakandan. Though he was in possession of a large amount collected for the revolutionary movement, he refused to concede to the requests of his father. Thus he offered priority to the national cause than to his personal family interest[22].

While collecting fund for the revolutionary movement he did not hesitate to threaten. S.N. Thirumalachari, the publisher of India newspaper was asked to contribute money for the noble national cause[23]. He at the same time refused to acquire money by robbery because it was against his principles.

Rev. Fr. Bellow of St. Joseph's College helped Neelakandan while he was staying at St.Mary's garden, Trichy. But when it was known that he was a revolutionary, he had to vacate the place[24]. Though a revolutionary, he was not interested in killing Collector Ashe. Eventhough Subbiah Mudaliyar of Rajapalayam came forward to offer Rs. 1000/- for murdering Ashe, but he denied[25]. He was particular in driving away the English from India not to murder them[26].

By undertaking tours to places like Ernakulam, Kollam, Punalur he propagated the ideas of revolutionary movement. Even Vanchinathan, who murdered Collector Ashe, was a member of the Revolutionary (Secret) inner circle[27]. His contact with Varaganeri Venkatesa Subramanya Iyer (V.V.S. Iyer) too encouraged Neelakandan's revolutionary measures[28].

Between September 1909 and November 1910 by his efforts he founded the Bharatha Matha Association at Senkottai. It encouraged the purchase and use of Swadeshi goods in addition to the reading of newspapers from Pondicherry. This association was a secret one. It was afraid that the Swadeshi spirit propagated by it will be impressed. People those who had similar ideas about nationalism became members in it[29].

On 10th April 1910 the Bharatha Matha Secret Society was established at Tenkasi[30]. The first meeting held at Madathukkadai Chidambaram Pillai's house at Tenkasi was presided over by Nilakanda Brahmachari. He explained his views that the activities of members have become futile and Swadeshi and Swaraj are not attained. So new plans and devices should be adopted by conducting meetings at all cities as well as villages. Steps should be taken to kill all the Europeans. The association had esoteric and bloody rituals to initiate young men in to the revolutionary path, including the singing of oaths in blood and the drinking of kumkum (vermilion) water symbolic of the blood of the British[31]. Neelakandan mixed sandalwood paste and kumkum with water and offered it to Kali with flowers.

That red liquid was treated as the blood of English and it was told that it should be a sacrifice to Bharatha Matha. The members who attended the meetings were given new names to carry out secret correspondences. The members signed in their new names under the pledge that "to establish Swaraj in India, we should drive the English from India. For this we should sacrifice our bodies, souls and prosperity"[32]. The members cut their thumbs with a razor and affixed their thumb impression in blood opposite to their names. This new measure added vigour and strength to the movement.

Neelakandan then proceeded to Pondicherry and expressed his revolutionary ideas to his friend Chakravarthi Iyengar who was an Advocate at Cuddalore[33]. He advised Neelakandan to give up his revolutionary activities. But Neelakandan replied him to read the book entitled The War of Indian Independence. When he approached Bharathi to advice Neelakandan, Bharathi refused and told that he was at Pondicherry only to change the views of the cowards like Chakravarthi Iyengar[34].

Neelakandan addressed meetings at Alleppey, Punalur, Cochi etc[35]. In all of them he talked about Swadeshi and boycott and then preached on the evils they suffer from. He defined the country and made it an object of worship[36]. His services enabled him to get the veneration as the first born son of Bharatha Matha from Harihara Iyer of Alleppey, who spent a lot on behalf of Neelakandan. Subsequently Somasundaram and Madasamy also became the members of the movement.

Then during July 1910 the second meeting of the Bharatha Matha Association held at Tuticorin. There too Neelakandan arranged for a oath taking ceremony and signing with blood[37]. Neelakandan repeatedly visited the places like Tenkasi, Courtallam, Senkottai, Punalur etc. The members like Govinda Narayan, Narayan Govindadu Bai, Nilakandan Datta and others carried out the activities of Neelakandan at various places[38]. He used to address the members every day after the dinner and insisted that the native industries should be fostered and trade should be developed and also stressed that only Indian goods alone should be purchased instead of English goods[39].

He made arrangements for publishing the books called History of Japan and Sanadhana Dharma. Bharathi read the manuscripts and made corrections. He also published articles in the newspaper called Dharma. The Guardian Press, Madras published them[40]. He never liked Vanchinathan getting resolver training from V.V.S. Iyer, because V.V.S. Iyer advocated individual massacre and violence to be only means for ousting the Europeans from the country. His views were contradictory to those of Neelakandan. They never agreed with each others[41].

Then he left for Banaras during the last week of April 1911. On 7, July 1911 he was arrested by the Calcutta police. He was the first accused in the Ashe murder case. Though he was betrayed he never divulge the truth and expose V.V.S. Iyer to the police. Being a member of a large revolutionary movement he hoped that a solid military aid from Germany alone would save India from the British. The defeat of Germany in the first world war was also detrimental to his plans. The terrorist ideas of V.V.S. Iyer was a hurdle to the large scale revolution of Neelakanda Brahmachari.

In a silent way and in a secret manner he recruited members for the revolutionary army from Pathamadai, Poolam, Maravarkurichi, Tenkasi, Ambasamudram, Tuticorin etc. He also followed the technique of gaining the supports from individuals like Poolam Periyasamy Thevar, Maravakurichi Pichandi Thevar, Adanoor Mappilaisamy and many others. It is worth to note that Neelakanda Brahamchari was a pioneer in making the independence movement as a mass movement with the assistance of people of the lower castes.

After facing many distresses as he could not cope up with the activities of his fellow workers he kept away from politics totally in 1930. Due to the revolutionary mind he became a Journalist and by his writings he promoted the concept of militant nationalism with powerful patriotism. In the last part of his life he concentrated on philosophy and became a mystic. As a bachelor he witnessed a free and independent Indian due to his unselfish earnest life and revolutionary activities and approaches. He died of heart attack on March 4, 1978 at the ripe age of 89.

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CONDITIONS OF ALIENS IN INDIA WITH SPECIAL REFERENCE TO MADRAS PRESIDENCY DURING THE FIRST WORLD WAR

P. Barathi*

The Government of India issued an ordinance called "The Foreigners Ordinance 1914". This Act provided for the power of exercise of more effective control over foreigners in British India. This ordinance prohibited or regulated the entry, departure and residence of foreigners in British India.[1] The General Officer Commanding, Secundrabad Division asked the Madras Government for the number of German and Austrian naval and military reservists on parole whom it has been found necessary to intern for public security. These persons were placed under the restriction of being

* Associate Professor, PG and Research Department of History, V.O. Chaidambaram College, Thoothukudi.

forbidden to leave a given locality or area and if necessary to report daily or weekly, etc., to the Commissioner of Police. If necessary such people were also placed under police surveillance.[2]

Another special ordinance was passed in the Central Legislative Council. This ordinance provided powers to the civil officers and local governments to restrict the activities of aliens. All German subjects from age of twenty to thirty nine, both inclusive, and all Austrian subjects from age of twenty to thirty three both inclusive were to be made prisoners of war unless they proved they were harmless to military authorities. Civil authorities were asked to produce on demand registers on aliens and to produce the military authorities such men as prisoners to be sent to Ahmednagar for internment.[3]

Non-Asiatic foreigners, not being less than fourteen years of age, had to produce a certificate of residence duly signed and sealed from a District Magistrate or the Commissioner of Police, Madras. The non-Asiatic foreigners should give their particulars about residence, nationality, age, means of livelihood, date of arrival and departure.[4] 107 Germans and Austrians of these age groups were interned as prisoners of war by the military authorizes. Forty two men, mostly missionaries and Roman Catholic priests beyond combatant age remained in parole at their own residences. The remaining was sent to the prisoner's camp at Bellary.[5]

Every native of India who wanted to proceed out of India to foreign countries was strongly urged before leaving to furnish himself with an authoritative certificate of identity, signed by the head of the district. In the case of students, the certificate should be signed by the head of his last school or college and countersigned by the district officers.[6]

The Government of India directed that foreigners who are not of hostile nationality required the permission of the Chief Secretary to the Government of Madras to enter British India. Others entering British India through Dhanuskodi and Tuticorin shall enter on the authority of permits granted to them by the Inspector General of Police, Ceylon. The Police Officer on duty at these two ports, if they found good reason to suspect that any person proposing to enter British India is a hostile alien, then he should not be allowed to leave the port of entry while enquiries are being made about him. Every such case of detention would be immediately reported to the government.[7]

The Government of India ordered that no foreigner should enter into or depart from British India by sea except by the ports of Calcutta, Madras or Rangoon. No foreigners should depart from British India by land and sea before the 15 September 1914. No foreigners who are a subject of the German Empire or Austria- Hungary should depart from British India by land or sea before the 15 September 1914 or after the 30 September 1914. The subject of enemy country should not depart from British India by land or sea until further orders. However this order did not affect Asiatic foreigners.[8]

German and Austrian subjects could not change their residence unless they had a license to travel; and male German and Austrian subjects of the combatant ages were governed by the orders issued by the military authorities.[9] The Government of Madras eliminated the enemy aliens from the electoral roll published in 1914.[10] The Government of India ordered that new passports should be given to the aliens. A person who wanted to go abroad should submit both the passport as well as the application form.[11]

A citizen of Ottoman Empire in India who wanted to go to their motherland was thoroughly checked by the government.[12] .The Government of Madras issued an order under the Foreigners Ordinance Act 1914, prohibiting the residence in the Nilgiri plateau non-Asiatic foreigners and subjects of the Ottoman Empire, who are not certified, by the civil authorities to be free from hostility to the cause of the Allies.[13]

The Government of India estimated the amount of German capital invested in India at the outbreak of war. There were also six German companies registered in Germany and which worked only partly in India. They were excluded from the estimate as it was not been possible to calculate the amount of capital employed in India.[14]

The total amount of German capital invested in British India and in the provinces was estimated at Rs.316 lakhs. In the Madras Presidency, the German capital was 17.44 lakhs. The estimated amount

was invested in the different classes of business like general trade, rice mills, engineering business,- banking, jute mills and coal mining.[15] The following table shows the German capital invested in the Madras Presidency during the First World War.

Table 1 - German Capital Invested in the Madras Presidency

S. No	Name of the Company	Amount
1.	Manheim Insurance Co	4,89,584
2.	Continental Insurance Co	1,22,395
3.	Continental Trading Co	97,916
4.	Aachen and Munich Fire Insurance Co	4,40,625
5.	Allianz Insurance Co	4,68,750
6.	Baden Marine Insurance Co	1,25,000
	Total	17,44,270

Source: G.O. No.1125, Public Department, dated 11 June 1916.

Owing to circumstances arising out of the war, persons other than British subjects who were desirous of proceeding to British India to undertake missionary or educational work were now required to obtain permission from the Indian authorities to enable them to enter on such work.[15] The Commissioner of Police was informed that the Government of Madras had permitted Messrs. N and R. Menasche, a Turkish trade institution on parole in Bombay, to visit Madras city in connection with their diamond business.

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ROLE OF WOMEN'S MOVEMENT TOWARDS THE POLITICAL RIGHTS FOR WOMEN IN MADRAS PRESIDENCY (1917 – 1947)

M. Raziya Parvin*

Introduction

The greatest single factor which can incredibly improve the status of women in any society is *"politics"* because it is the process by which groups of people make decisions. Political status of women can be defined as the degree of equality and freedom enjoyed by women in sharing of power and in the value given by society to the role of women.[1] Participation in the political process provides an opportunity to women to make the political situation to reflect their aspirations and ambitions and at the same time lends legitimacy to the system which is the hallmark of democracy.[2] Women's Movement in India emerged with the noble purpose of achieving equal rights for women in the field of political

*Assistant Professor of Historical Studies, Quaid-E-Millath Government College for Women (Autonomous), Chennai-2.

participation on the same lines as men. Indian women amply proved in the past and continue to do so in the present as well that given the right conditions, they are not only able to exercise their right to vote in a responsible and mature manner but also, given political power, they are equally capable of wielding it judiciously and with courage and conviction. Indian women have proved that they could seize all kinds of opportunities and long before women could rise to high offices in countries like France, United States of America or England.[3]

The demand for suffrage was put forward in 1848 in France where women were denied franchise on the grounds that they were dependent on men and men represented their dependents as well as themselves. Women's Suffrage Movement challenged this notion and they demanded the right to vote on the grounds that women also could claim the privilege of citizenship. The vote was claimed as a right within the concept of free and independent individuals. One person could not be included in the franchise of another. It was also assumed that the right to vote would end sex prejudice and speed up the passage of social welfare legislation. This was based on the assumption that female citizens, by virtue of their sex, would act as a cohesive force to bring about social change.[4]

Women's Movement in India began as a part of the broad Social Reform Movement in the nineteenth century. The goals of Women's Movement were improving the performance of traditional female roles and acquiring new roles on par with western women.[5] The campaign for political representation formed an important part of Indian Women's Movement. From the beginning, the Indian Women's Movement carried on the Campaign for Suffrage as a means of achieving social reform. Women leaders believed that the enfranchisement of women would mean additional support for social reform legislation.[6]

In India, women's enfranchisement and representation in legislature was considered to be an innovation contributed vitally by the women's movement and it achieved success in this as compared to their British and American counterparts. As far as India is concerned, Madras was the first state where women got enfranchisement in 1921 on equal terms with men. The ensuing mobilization of women won propertied women the right to vote between 1920 and 1930 though they continued to be disqualified for membership in legislatures. However owing to the constant lobbying by the Women's Indian Association the Governor General-in-Council allowed admitting women to legislatures in 1930. This paved the way for women to be nominated to legislatures, the first woman being Muthulakshmi Reddi in Tamil Nadu.[7]

With this background, an attempt has been made in this article to give an overview of the role of women's movement towards the political rights for women in general with particular reference to Madras Presidency. The women's movement for enfranchisement and representation in Legislature had to pass through two phases, the first phase was extended from 1917 to 1926, which concentrated on the issues of female enfranchisement and eligibility for the legislature, in the second phase from 1927 to 1947, liberalization of the term of enfranchisement and increasing of women representation in legislature were focused on.

The First Phase (1917 – 1926)

The early twentieth century saw the birth of women's organizations and the beginnings of the demand for political rights. The demand of equal rights for women had begun in 1903 and Madam Bhikaji Cama was one of the prominent propagators of women's right. In 1909 and 1910, two women Conferences were organized at Allahabad, under the chairmanship of Smt. Sharda Devi. But the women's movement in India was by leaps and bounds became more organized and broad-based with the formation of Women's Indian Association at Madras. Mrs. Annie Besant founded an organization called Women's India Association (WIA) along with Margaret Cousins in 1917 at Adyar (Madras).[8] Prominent women who joined first in the association were Sarojini Naidu, Muthulakshmi Reddi, Kamaladevi Chattopadyaya and Lady Sadasiva Iyer. It was the first organization to create an overall awakening among women and to train them to shoulder their responsibility in public services and to bind them together for mutual service and the good of the country. The association was mainly concerned with influencing government's policy on women's suffrage and issues relating to educational and social reforms. It established orphanages and

rescue homes and also published *Stri Dharma* a periodical. The members of the WIA accepted the necessity of political freedom to accelerate social actions.[9]

Margaret Cousins one of the founding members of the WIA was one of the pioneers of the Women's Suffrage Movements both in Ireland and in England and suffered imprisonment twice for that cause in both the countries. From 1906 to 1916, she was one of its prominent speakers and campaigners. She identified herself with the cause of India's political struggle and with the cause of women in particular.[10] Since India was under the control of the British government, even if Indians were ready to grant political rights to women, they could do so only in the Home Rule Movement. Hence the nationalists wanted India to attain Home Rule first and sidelined women's issues, whereas leading women of India wanted nationalist and women's movement to go simultaneously.

The famous Home Rule Movement sponsored by Mrs. Annie Besant and her subsequent imprisonment helped to stimulate political activity among the masses in the country and also created a general political consciousness among the educated women of India.[11] A direct effect of this general awakening became evident when in 1917 the Secretary of State for India, Mr. E.S. Montague made a visit to India to investigate the Indian conditions and to elicit public opinion on the subject of framing a new constitution for the country. Some women leaders were very articulate in their ideas and their awareness of the situation was prevalent. Margaret Cousins wrote to Professor D.K. Karve at Poona enquiring about the possibility of a delegation to wait upon the Secretary of State and Viceroy. Accordingly, a delegation consisting of 22 women of WIA, Seva Sadan and Senate of Indian Women University under the leadership of Sarojini Naidu met E.S. Montague, the Secretary of State for India and Lord Chelmsford, the Governor General and Viceroy of India in Madras on 18th December, 1917. The main demand of the delegation was a woman's voting right in India on the basis of sex equality.[12] It really marked the beginning of a conscious women's movement in India.

Women also sent representation to the Indian National Congress to consider a resolution in favour of the enfranchisement of Indian women. The Congress supported this demand by passing a resolution at the Calcutta Session in December 1917 under the Presidentship of Mrs. Annie Besant. The Indian National Congress in 1917 stated that, *"women should not be disqualified on account of sex that the same tests be applied to women as are applied to men with regard to franchise and eligibility to all elective bodies"*.[13] Subsequent annual sessions of the Congress as well as many Congress Committees also passed resolutions for the removal of sex disqualifications in voting. The Muslim League also supported women's enfranchisement in September 1918.[14]

The 33rd Session of the Indian National Congress met at Delhi during December 1918. Saraladevi Chaudhurani presented the resolution supporting the voting rights for women. She stated that *"women had as much right to chart their own destinies like men since it is the age of human rights, justice, freedom and self-determination"*.[15] However, the hopes of women's enfranchisement for the Legislature were dashed after the publication of the Montague-Chelmsford scheme of Reforms. Although the demand for widening of the electorates was accepted there was no mention of women's claims.[16]

The British Government appointed the South Borough Commission to examine the question of franchise. There was only one Indian in the Committee. He was Sir. C. Sankaran Nair. He was a staunch supporter of women's political rights. The Committee came to India in 1918. The members of Women's India Association, many eminent women and social workers urged the Committee to realize the demands of the Indian women for voting rights. But their efforts proved fruitless. Even though they put forth the strong plea of women's association with the government of the country under the reformed Constitution, the Southborough Committee did not advocate the enfranchisement of women. In April 1919, the Committee denied women's rights on the ground that the social conditions of India made it premature to extend the franchise to Indian women at that juncture. They said that until the custom of seclusion of women followed by many classes and communities was relaxed, women suffrage would hardly be a reality.[17] Protest meetings were held in all parts of India by the combined women's

associations and resolutions were passed, cable grams and telegrams sent to England demanding the Secretary of State for India to give franchise to Indian women in the reform scheme which was under consideration.

After the introduction of the Government of India Act in the Parliament in 1919, a Committee consisting of Mrs. Sarojini Naidu, Mrs. Annie Besant and Mrs. Heera Bai Tata gave evidence before the Joint Select Committee of both the Houses of Parliament supporting the demand for the extension of franchise to women. Dorothy Jinarajadasa, the General Secretary of the Women's India Association sent cablegram to the Joint Select Committee, London demanding voting rights for women. Public meetings were held in many parts of Great Britain and many women's associations in England showed sympathy and took interest in the cause of Indian women. As a result, the Parliament, however, decided to leave this issue to the elected Legislatures. This proved a blessing in disguise to the women leaders as later events showed positive trend.[18] By vesting the provincial Legislatures with the power to enfranchise women through passing resolution in favour of its extension to women, they did a great service to the cause of women's progress. Consequently, several Legislature's in the country took up the question of enfranchising women and the results that followed revealed how unrealistic the Southborough Committee was in thinking with regard to the grant of political rights to Indian women.

As the vociferous battle for women's freedom and equality rages on in the country, it would not be an exaggeration to say that the journey, in many ways, began in Madras. Way back in 1921, Madras was the first legislature in British India to adopt the women's suffrage resolution by considerable majority granting the women right to vote on the same lines as men. Dewan Bahadur M. Krishnan Nayar of the Madras Legislative Council brought the resolution. The Council recommended to the government that the sex disqualification prescribed in sub clause (b) of clause (1) in rule 7 of the Madras Electoral Rules for registration of the electoral roll is removed in respect of women and that the qualifications which entitled men to vote are made applicable to women. Thus, the effort of the Women's India Association was successful in Madras after four years of struggle.

As the news spread, the world was captivated by the women of Madras. Congratulatory messages poured in from across the world. In The Hindu, dated July 2, 1921, Lady Constance Lytton, the renowned British suffrage activist, wrote, 'Please offer the women of South India my most heartfelt congratulations... I am thrilled and it seems like a dream the way the experience in our own Island (Britain) has borne wonderful fruit'. Australia's Women Service Guild, France's Action Speciale de la Femme and the British Dominion Women's Citizen Union hoped other provinces would soon follow suit and they did.[19] Thus, by taking the lead in swimming against the current, Madras laid the foundations for a tradition of progressive gender politics. Within months, Bombay Presidency and the United Province passed similar resolutions.

Though the resolution had given the right of electing members to the Legislative Council, it did not enfranchise women to stand as candidates for the legislatures. This right was reserved to the British Parliament. An agitation was soon afoot for the removal of this disqualification. The women asserted their right to enter the legislatures at a number of largely attended public meetings and also through deputations and representations which met the government. So after 1921, women diverted their attention for getting admission to the legislatures either by election or by nomination. A number of meetings were convened by the leading women of Madras. A deputation of women under Mangalambigai met the Governor of Madras, requested him to attend the meeting to make rules for the entry of women to the Provincial and Imperial legislatures. As a result, the Muddiman Committee on Franchise Reforms recommended empowering the legislative assembly and the provincial councils to legislate in this regard. Once again Dewan Bahadur M. Krishnan Nayar moved a resolution in 1926 in the Madras Legislative Council in favour of admitting women into the Legislative Council by nomination and by election and that was passed unanimously. The Government of India accepted it. Thus the Madras Presidency threw open the gates of legislature to women.

In the history of Madras Province this was the first time that an independent Legislative body known as Madras Legislative Council was set up in 1921 based on the Government of India Act, 1919 or

Montague Chelmsford Reforms. The Madras Legislative Council was inaugurated by the Duke of Connaught and the duration of the Council was for 3 years. The Second and the Third Councils under the Act of 1919 was constituted after General Elections were held in 1923 and 1926 respectively.

This historical evolution of the Madras Legislative Council connected with another important matter that granted power to women to contest in the elections. As per the 1919 Act, the right to vote was granted to women with various restrictions but they could not be elected or nominated to the Provincial Legislative Council or Imperial Legislature. This restriction was disliked by both men and women in the Province and they took a pioneer step to remove this political inequality on sex. After two years of argument in 1922, the Local Government of Madras Province gave power to Municipalities and Local Boards to nominate women members.[20] While the women's movement was very successful in influencing the British and Indian political elite, it was very unsuccessful in mobilizing the women to vote. There was no evidence to show that any large-scale efforts were made by women's organizations to reach those who were enfranchised in the 1923 elections held to various Provincial Legislatures in the country along with men in Madras, Bombay and the United Provinces.

The basis of enfranchisement of 1923 General Election in Madras, Bombay and United Provinces were under the Montague Chelmsford reforms. Very few women had sufficient property in their own names and hence the number of women electorate was much smaller than the male electorate. Table 1 shows that in the elections held to the different Legislatures in 1923 both at the National and provincial levels only a very negligible number of women exercised their franchise and the gap between male and female voters is glaring.[21]

Table 1

Turnout of Voters in 1923 General Elections

Name of the Province	Provincial Council		Central Assembly	
	Male	Female	Male	Female
Madras	38.0%	10.0%	42.7%	10.4%
Bombay	49.5%	18.0%	38.6%	7.2%
United Provinces	43.5%	2.5%	45.2%	Not Available

Source: Jatindra Mohan Datta, "The Electorate in Bengal: Its Problems", *Modern Review*, June 1931, p127.

The representatives of Women's India Association attended the International Conferences. Dr. Muthulakshmi Reddi, Ammu Swaminathan, Rukmini Lakshmipathi, Ms. Bosnic and Dr. Menon attended the Congress of International Women Suffrage at Paris in 1926 and created great impression. About the same time, in the middle of 1926 the women were granted the right to be elected or to be nominated to the Provincial Legislature. The same issue was taken by Madras Legislative Council in July 1926 and a Law was passed.[22] Immediately two women Kamaladevi Chattopadyaya and Hennon Angeto contested in the arena of Madras but both of them were defeated by a margin of 500 votes by their male rivals. It is really a proud record to the Province because the most orthodox State in India paved the way for women to achieve equal political rights.

As per the Census report, the total population in 1926 was 42,794,155 which comprised of 21,100,158 males and 21,693,997 females respectively. The total number of voters was 1,377,466 which were only 32 per cent of the total population. Out of that 1,269,944 were male voters (91.54 per cent of the total voters) and 116,522 were female voters which were only 8.46 per cent of the total voters. But only 20,410 women used their franchise due to the lack of awareness and education.[23] In 1926, Dr. S. Muthulakshmi Reddi became the first woman to occupy the seat in the Madras Legislative Council. By 1927 there were seven women legislators in India including those in the Indian States. But the total number of women enfranchised throughout India was not more than one million. The reason for this disproportionate voting strength of women compared to that of men was the high property and education qualifications. So the Women's India Association started demanding adult franchise.

The Second Phase (1927 – 1947)

In the second phase, political situation was more complex. The relationship between the British authorities and the Indian National Congress deteriorated sharply. The Indian political elite were divided within itself on many issues of importance.

In the women's movement also two factions emerged. One group argued for increased representation and special qualifications for women and that was supported by the British government. The other group argued for adult suffrage and no special privileges for women. This was supported by the Indian National Congress. Because of the instability and administrative problems the British government rejected adult franchise.

The period witnessed a series of enquiry Commissions and in the year 1927, Simon Commission was appointed by the British Government in order to report to the government about the working of the reforms of 1919. The Commission recommended that the wives of men who possessed the property qualification should be registered as voters. It also proposed that women over 21 years of age along with the educational qualification also be enfranchised in this own right.[24] On 25 December 1927, a resolution was passed as "The Women's Day" in Madras. In that, women demanded the provincial governments, municipal councils and local boards to reserve a proportionate number of nominated seats for women and the preference of electing their representatives to be nominated by the government, and at least two women should be nominated in each assembly.[25] The Tamil Nadu Women's Conference was held at Erode in 1929 and it was presided over by Sarala Devi, member of Women's India Association. The demands which were accepted at the Conference were: equality of opportunity for men and women, compulsory education for girls, complete adult franchise for women and dignity of free labour.[26]

In 1929, women had the right to vote on the basis of wifehood, property and education. Because of these terms of qualification for voting many women were excluded from voting as only very few women held the property qualification. And in the elections of 1929, only 1.73 per cent of women voted. The reason for the poor response was the Congress workers wanted to boycott the Simon Commission's visit to Madras. Moreover, political controversy between Justice Party and Congress Party in the State made women to get disinterested in politics. The freedom fighters made terrible revolt and throughout Madras there was bloodshed. Further, women had great respect for the Congress Party and its leader Gandhi, who requested the people of India to boycott the elections. Unlike the women in other parts of India, they acted silently and showed their opposition.[27]

The Fourth Legislative Council of the Province met in 1930 after the General Election held during 1929. In this General Election also women candidates were nominated for the Legislative Council. Alamelu Mangathayaramal became the member of the Madras Legislative Council and Dr. Muthulakshmi Reddi occupied the position of Deputy President in the Council. Because of the efforts of the Women's India Association, Indian women had become members of the legislatures, town councilors, magistrates, university senators, barristers and lawyers. After the election, women conducted vigorous propaganda for adult franchise.

In 1930, a meeting of representative women's organizations demanded immediate acceptance of adult franchise without sex discrimination. Though it was rejected by the government, the Karachi Session of the Indian National Congress in 1931 accepted the demand and committed itself to women's political equality, regardless of their status and qualification.[28] In April 1931, a representative meeting was held in Bombay, under the Presidentship of Sarojini Naidu. The meeting was attended by the members of All India Women's Conference, the Women's Indian Association and the National Council of Women in India. They jointly drew up a memorandum which demanded for women to fight elections on equal terms with men in mixed general elections to fight elections on equal terms with men in mixed general elections as in every other country. This memorandum was presented to the Viceroy of India in May 1931 and to the members of the Second Round Table Conference in August 1931.

All India Women's Conference met at Madras in 1932 to discuss about the franchise rights of women and about their representation in the future Constitution.[29] A public meeting was held at the Servants of India Society located at Royapettah in Madras on 18 February, 1933. This meeting was held in order to consider the recommendations of the Round Table Conference with regard to women's voting rights. The meeting was presided over by Mrs. Ramaswami Sivan and in her introductory remarks, she said that whatever position women occupied in household affairs, they should have

equal opportunities with men in society and politics of the country.[30]

The Government of India Act of 1935 marked the next great stride in the evolution of the legislatures because it was the product of age long discussion and ultimately a compromise of ideologies, which served as the basis for determining the new Constitution. Provincial autonomy was given under this Act and Bicameralism was introduced both at the centre and at the provinces. The State Legislature consisted of the Governor and the two chambers were called as the Madras Provincial Legislative Council and the Madras Provincial Legislative Assembly. According to this act, both in the Federal and Provincial Legislatures women were given reservation of seats on the communal basis. On the whole, 15 seats were reserved for women in the Central Legislature. 41 seats were reserved for women in the Provincial Assemblies. For the Madras Presidency 8 seats were reserved for women.[31] As far as the qualifications for women candidates are concerned, the enrollment as a voter in any constituency in that province should be sufficient. The electoral roll for a women's constituency was the same as that for the general. All persons irrespective of sex whose names were included in the electoral roll for the area were entitled to vote in the women's constituency like other Constituencies. Thus the Act of 1935 gave advantages to women.[32]

Table 2

Details of Women Candidates Elected in 1937 & 1946 General Elections

No.	Year	Party Affiliation	Name of the Candidate	Elected Area
1.	1937 & 1946	Congress	Ms. C. Annamma Raja	Ellore (Women General Constituency)
2.	1937 & 1946	Congress	Mrs. Anchalai Ammal	Cuddalore (Women General Constituency)
3.	1937 & 1946	Congress	Smt. Jebamany Masilamany	Tirunelveli (Women Indian Christian Constituency)
4.	1937 & 1946	Congress	Smt. Khadiya Yakub Hasan	Madras City (Women Mohammadan Urban Constituency)
5.	1937 & 1946	Congress	Smt. A. V. Kuttmalu Ammal	Tellicherry (Women General Constituency)
6.	1937 & 1946	Congress	Smt. V. Lakshmi Ammal	Seranmadevi (General Rural Constituency)
7.	1937 & 1946	Congress	Smt. K. Lakshmi Ammal	Dindigul (Women General Constituency)
8.	1937	Congress	Dr. N. Lakshmi Devi	Bellary (Women General Rural Constituency)
9.	1937 & 1946	Congress	Smt. Rukmani Lakshmipathi	Madras City (Women General Urban Constituency)
10.	1946	Congress	Smt. Bhupathi Raju Bangarayya	Bhimavaram (General Women Constituency)
11	1946	Congress	Smt. Vella Bhavani Seethamahalakshmi	Krishna District (General Women Rural Constituency)
12.	1946	Congress	Smt. Allum Sumangalamma	Bellary District (General Women Constituency)
13.	1946	Congress	Mrs. Begum Sultan Mir Amiruddin	Madras City (Women Mohammadan Urban Constituency)
14.	1946	Congress	Mrs. Ammu Swaminathan	Madras City

Source: *Who's Who in Madras*, Edited by Sachit, The Pear Press, Cochin, 1938, *The Directory of Madras Legislative Assembly*, 1950, Published by the Madras Legislative Congress Party, Govt. House, Madras, 1952.

As per the Government of India Act of 1935, the First General Election to the Madras Legislative Council took place in February 1937. In this election, both the male and female electorates were greatly expanded. Number of women voters were 1,152,300 and the women actually voted were 1,61,322 i.e. only 14 per cent.[33] Eight women were elected from general constituencies and 41 from reserved constituencies. On the whole, 8 women entered the legislatures of the provinces and states. Rukmani Lakshmipathi became the Deputy Speaker of the Madras Legislative Assembly.[34] But the work of the Madras Legislative Assembly was suspended due to the Second World War and it was dissolved on 1 October, 1945.[35]

The Second General Election took place in 1946. In this election the total population was 49,342,000 comprising 23,082,999 males and 24,785,000 females. The number of women voters were 1,911,444 and the women who actually voted were 393,227 i.e.20.57 per cent. In this election, 12 women were elected including three from general rural constituencies and one from general urban constituency. Out of them Mrs. Annamal Raja became the Deputy Speaker of the House and Rukmani Lakshmipathi became the Minister for Public Health and Medical Department.[36] Table 2 gives the details of women candidates elected during 1937 and 1946 elections. The total members representing Madras Presidency in the Indian Legislative Council of States were seven. Out of them, 5 were elected and 2 were nominated. The same way in the Indian Legislative Assembly, New Delhi 18 members were sent from Madras Presidency out of them, 16 were elected and 2 nominated. Mrs. Ammu Swaminathan, who was an elected woman candidate from Madras and 2 more women were nominated and sent to Delhi Lower Chamber.

When the two General Elections of 1937 and 1946 are analyzed, only 20 per cent of women were elected from general constituency and the remaining 80 per cent were elected from the constituency allotted for women. Only the Congress Party supported all women candidates and independent women candidates were supported by the masses. The elected women got more than 70 per cent of votes and their details in Table 2 shows that they were educated, freedom fighters, worked for the public and were fully supported by their family members.

The Indian Constitution guarantees political equality through the institution of Adult Franchise. Article 15 of the Constitution prohibits discrimination on the grounds of sex. Indian women obtained franchise very early when compared to certain countries of the world. Women realized franchise in Japan only in 1949, France in 1945 and Switzerland in 1971. Women's Movement demanded franchise on terms of equality.[37] The fact that it was supported by liberals and conservatives did not necessarily mean that the legislators believed in the gender equality. The Women's Organizations played a significant role to maintain unity among the Hindu and Muslim women and it was this united front of women that compelled the Legislators to support the cause of women.

Conclusion

On the whole, awareness among women and their participation in societal and national issues, sufficiently as a cause and effect of British rule in India during 19th and 20th centuries in particular had helped to draw the attention of the British government, and those who were sympathetic to the cause of women. It is true that it was during the period of the colonial regime, due to the efforts of male and female social reformers and a host of others serving with a number of socio-political organizations and on their own behalf the colonial government had passed and implemented tens of ameliorative measures to uplift women at least marginally. This resulted in the educational improvement of women in the society. As they became educated, women wanted to enter into the field of politics by breaking down the barriers that were set by men.

The founding of the Women's Indian Association (WIA) in Madras had infused a new lease of life into the growing Women's Movement in India. In addition the All India Women's Conference and the National Council of Women in India played an important role in this struggle though they faced much opposition from the society. They joined the National Movement and displayed their capacity to struggle and achieve political freedom as well as equal status with men. Beginning with the Suffrage Movement that started in 1917, the women front-runners like Mrs. Annie Besant, Margaret Cousins and Dorothy Jinarajadasa along with Sarojini Naidu and others never looked back until women were

given rights to vote on par with men. They stood behind the Government for social legislation. Gender equality was at least recognized by the Constitution of Free India, which guarantees their voting rights and right to stand for election.

In analyzing the women's for political rights campaign, a distinction can be made between two kinds of political strategies – the politics of elite representation and the politics of mass mobilization. By elite representation is meant achieving objectives through maintaining close ties with political leaders.[38] By mass mobilization is meant achieving objectives through demonstration in order to gain the support of large numbers of people. The Women's Movement in India was small in size and elite in composition with many ties with Indian political leaders. Thus it was very successful in the politics of elite representation. In contrast, it was very unsuccessful in the politics of mass mobilization. As the Indian electorate expanded and independence was achieved, number of supporters became an increasingly important political asset.

Taking the cue from the predecessors in the national movement and women's movement during the pre-independence era several women joined the realm of politics in larger numbers. Even the younger generation of women started showing keen interest in politics. The women Parliamentarians and the Legislators since the first general elections in 1952 have made adequate contribution to the social, economic and welfare issues.[39] However, it has often been complained then in India although the women constitute about 50 per cent of the total electorate, they have never been able to get adequate representation and it has been on the decline. But this is not a peculiar trend confined to India alone. Even in advanced countries such as UK, USA, Canada, etc. where women were enfranchised long back, the complaint persists. In India the reasons for low percentage of women in the Indian Parliament are women's traditional place in society, the reluctance of women members to keep away from the families, the burden of election campaign and their expenses, as well as the low rate of their literacy and economic dependence on men-folk.

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THE YOUTHS IN THE CIVIL DISOBEDIENCE MOVEMENT IN MADRAS, 1930-32

D. Ebi James*

Jawaharlal Nehru's appeal to the Youth of India led to a serious confrontation arose among the senior leaders and the Youth Congress leaders of the country on the proposed plan of action of the Congress. The Youth Congress volunteers of Madras Presidency prepared themselves for the new course of action. A new manifestation of the Youth movement in Madras was the result against the Simon commission. Ideologically, the Madras Youth Conference was separated from the Congress and they organised the Madras Youth league meeting on 20th January 1929 under the leadership of Srinivasa Iyyengar. Whereas the official group decided to chew political issue, the impact of the personal influence of Srinivasa Iyyengar, the rival who disagreed with them and formed a United Youth Conference with the support of the Simon Commission[1].

After the death of Jatindranath Das of Calcutta who involved in the Lahore conspiracy case in 1929 created resentment among the students which in turn strengthened the cause of the youth movement. The year 1929 witnessed the formation of many youth and student associations all over the nation. The organised several Youth Conferences in their respective regions, with the view to support the mission of Jawaharlal Nehru and Subash Chandra Bose.[2]

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

Simon Boycott Propaganda Committee

At this crucial juncture, the Youth Congress leaders of Madras began the Simon Propaganda campaign in Tamil Nadu. The Simon Boycott propaganda Committee was the product of Congress - Swarajist group the committee was headed by S. Satyamurthi, the prominent leader of Madras Swaraj party. The main objective of the Committee was to carry on an active propaganda through the press, demonstrations, processions and publication of thematic political literature.

Their main focus was on the school and college going students. Students were exhorted to absent themselves from schools and colleges, The Simon Boycott Committee published a leaflet on 22nd December, 1928 appealing to the students of Madras city colleges to observe a complete hartal on 3rd February, 1929 the day of the landing of the Commission in Bombay. The leaflet said: "It is the students of every country that have played a serious part in organising and even leading the mass demonstrations to disseminate patriotism among the people for the vindication of the birthright of the people"[3].

The students of Madras studying in both schools and colleges decided to undertake this responsibility most cheerfully and abstain from their schools and colleges on the day of the national hartal and participate enthusiastically in the Simon boycott procession and other demonstrations organised on that day in the city of Madras[4]. On 3rd February, 1929 a riotous mob ransacked the restaurant of Madras Harrison and Company in Broadway. That was immediately suppressed by the Madras police who arrested five students. Later they demonstrated before the High Court for the release of the arrested students. Knowing the fury of the volunteers, the Madras Police opened fire and killed one person on the spot[5]. In that procession with the disturbances twenty - six persons were arrested on that day. In an appeal made to the press, the Madras Congress Committee called on the Youth to prepare themselves as volunteers for the various boycott programmes. It was said that street propaganda work would be carried out by the students and less prominent adherents. The members of Simon Boycott Committee invariably wore Khaddar uniform[6], as it was already suggested by Gandhi.

The Hindustan Seva Dal Movement

Apart from the services of the Simon Boycott Propaganda Committee in Madras, the Tamil Nadu Congress Committee appealed to the Tamil Youth to initiate such Congress activities by starting the Hindustan Seva Dal movements in their respective areas. Majority of the Youth of Madras Presidency rushed to fulfil the call made by Gandhi and other regional leaders to start the Seva Dal in their regions. The Hindustani Seva Dal Movement was fairly widespread in the Madras Presidency as a Youth wing of the Congress. Its branches were opened in Madras, Kumbakonam, Gudiyatham, Guntur, Chittor, Madurai, Trichi and Tanjore. N.S. Hardikar was elected as the President of All India Hindustani Seva Dal. Under the auspices of the Madras Branch of the Dal, foreign clothes were collected to be burnt on Gandhi Jayanthi Day. The main objective was to observe the National Flag Day all over the country, on the last week of every month was taken at the Calcutta Session of the Congress in December 1929[7]. The National Flag Day was exactly performed by the students of Madras. The Madras Police instructed the College management authorities to take action against their students, who participated actively in the National Flag Day meeting. The College authorities suspended three students of Pachaiappa's College for a fortnight and fined seven students after enquiry on their participation[8].

In the period between 1929 and 1930, twenty three students from Madras Presidency, participated in the early phase of Civil Disobedience Movement, a few from Pachaiappa's College, and Presidency College left the Colleges to take part in the Civil Disobedience Movement[9]. Three students namely M.Vinayagam, S.T.V. Sarma and Markandayan were sentenced to various terms of punishment for defying the ban order prohibiting the holiday of a meeting of the members of the Madras National Volunteers Corps. Their parents were called by the College authorities and they were instructed not to allow their sons to the movement. The students of these colleges indirectly organised the Seva Dal meetings in their college hostel premises, knowing these developments, the Principal of Pachiappa's College ordered the students to vacate their hostel rooms and informed these developments to the

Madras police. The police camped in the premises without their police uniform and watched the political participants of the students[10]. Incidents on these lines were also found in some of the urban centers like Madurai, Trichi and Kumbakonam. The District Magistrates of Madurai, Tanjore and Trichi were instructed to watch these developments in the early March 1930.

The Youth League Services in Madras District

The National Youth volunteers of Madras city organised salt demonstrations in the second week of April 1930 on the Marina beach. College students of the city were mobilised at the Triplicane beach and were motivated by the senior leaders of the youth organisation like B. Subba Rao and P.S. Bhasyam. There was a spontaneous response from the student community to the demonstration. Another salt camp at Udayavanam was organised by the Congressmen along with the students. The local leaders of the Congress were arrested on that day. The students conducted a procession at Udayavanam beach, demanding the release of the satyagrahis. At the same time, the agitators from the Choolai Mills, Madras provided another dangerous element and a tense situation originated in the riots of 27th April, 1930 when the vigorous action of the youth saved the city from disorder[11]. On 7th July, the arrest of six Congress leaders in Gudiyattam was followed by a riot. For suppressing the riot of the youth league, the police had to open fire. This incident was the end of the excitement in the district. Later, the youth league prepared to start the same, but not in the vigorous form of activity occurred in these places[12].

Between May and July 1930, small incidents occurred in the outskirts of Madras district. A serious riot occurred in Tindivanam area, which was promoted by the Youth forum of this region, after the arrest of the local leaders. In Chinglepet district, the youth movement was more or less localised at Sholinganallur where the students were strongly charged by the police. Their whole hearted disobedience activity was started on 2nd June, 1930 and led a riot in which the police fired thirty seven rounds, bringing the riot under control[13].

The Swadeshi League, Madras

The Swadeshi League of Madras sought to "promote Indian Industry" by urging the Indians from the purchase of all foreign goods and advised them to use the indigenous products. Dr. A.G. Hogg, Principal of Madras Christian College had full support of J.P. Joshua, a teaching faculty of the college, who sought to divert the youth league activities from political into social and economic channels[14]. Everyone was of the view that "most effective way of preventing students, suppressing their patriotic feelings in undesirable political activities and their minds would be diverse in the way of self - sacrificing effect for the social and economic uplift of their country". He was also of the opinion that students must find some way of patriotic self-expression other than their study. This should be achieved along with socio and economic not political channels. When the attitude of Joshua tends minds the league was questioned by the Government of Madras, especially since he was appointed in a committee of the swadeshi league to prepare a directory of Indian goods, the Principal of the Christian College argued that though the keenness of his nationalism should lead him in to occasional it has the compensation advantage of preventing students discounting his sympathy with the college attitude by setting it down the spirit of patriotism[15].

The Congress propaganda among the student community was still alive as shown by the successful turnout of the efforts of V.A. Sundaram, a popular agitator of Madras who made picketing of three colleges in Tiruchi town. When he escaped from the hands of the city police, the arrest of a number of students frustrated the movement initiated by him. Students of Tiruchi colleges were exhorted to quit colleges and observe hartal on 3rd September, 1930[16]. A few cyclostyled sheets drafted and signed by Sundaram, urging the students to join Civil Disobedience Movement, were arrested before his arrest on 4th September, 1930. V.A. Sundaram, a student turned agitator was charged by the police for leading the students of three colleges of Tiruchi. The police authorities were ordered to watch his day to day activities. Two police constables were posted at his residence, without police uniform. They collected information regarding the anti-British

activities of Sundaram. The Criminal Investigation Department stationed at his place, reported his movement to the police authorities[17].

The student activities in other areas of Tamil Nadu were noteworthy. Mahalingam Ayyar, a student agitator of Coimbatore, was also found among students, to stimulate them to boycott their colleges. As a result, Paul Ramasamy a student of Government College, who was able to lead the students of local colleges to boycott the shops, where foreign clothes were sold? R.Sundaram of Erode went to Triuppur, urged the college students to boycott their colleges on 12th September 1930. A demonstration was organised with the help of local Congressmen in the main streets of Tiruppur asking the public to extend their support to the movement. The Swadeshi League of Salem under Parthasarathy, a College student came forward and invited other students to boycott the foreign goods shop in Salem. A group of college students went on the bazaars on 22nd September, 1930 and urged the people to wear Khaddar[18]. The police authorities rushed to the spot and used lathis to discharge the crowd. The prominent Swadeshi League members were arrested and imprisoned.

Independence Day, 26 January 1931

The National Flag and Independence Day celebration were organised in Madras city by the Madras District Congress Committee. Absence of any prohibitory order, the news about the imminent release of Gandhi and other Congress leaders increased the intensity of work for an effective demonstration and observed complete hartal on 26th January, 1931[19]. Picketing of schools and colleges formed an important programme of Congress.

In this scheduled programme, the participation of the students of the colleges of the city was considerable. While students some of the educational institutions were able to force their authorities to declare that day as a holiday, the disturbance that had erupted in Pachaiyappa's College began to speed up. On 26th January, 1931 some of the senior students of Pachaiyappa's College pressurized the principal to close the school and college for the day in the honour of the release of the leaders. The attendance was fairly strong, and the college students were found in their respective classes. The Principal made frequent rounds in the college premises to avoid the students going out. Further, he advised the students by class room mike, explaining the necessity of attendance. The advice of the principal to take some other day for a holiday fell on deaf ears, as the students had gathered to demand the declaration of a holiday as given by the Christian College and other local colleges, on the demands of their students.[20]

The principal of Pachaiyappa's College, at last met the demand of students by declaring holiday on 26th January 1931 and watched them leaving in order by manner, students shouting slogans "*Vande mataram*", "*Mahatma Gandhiki jai*", but were not violent. In the meantime, the police entered the campus, after assaulting the watchman at the college gate and charged against students, without any hesitation. The students of the college ran room by room took asylum in the central hall of the college. The Secretary of Student's Association of the college reported that more than five students had received serious injuries. One Krishnamachari, a third year student, was taken to General Hospital. Raja, an innocent student, was beaten so severely and became unconscious. The Principal disapproved of the Presumption that students took an active part "in throwing shoes, bottles, brickbats etc., as asked by the Home Members".[21]

The proceedings against the students of city colleges added fuel to the fire. The Congress Committee staged a demonstration in front of the Commissioner of Police office, to get justice for the students of Pachaiyappa's College. The police lathi-charges invited a lot of criticism in the Congress circles and the press[22]. The press questioned the police authorities on the lathi-charge made against the students, and they invariably published articles, after getting interviews with the affected students of the college[23]. Protesting against the police lathi-charge, the students of Madras Law College, numbering about more than a hundred went in an orderly procession or 7th February, 1931[24].

However, the Principal of the Madras Law College stated that beyond the fact that the procession started from gates of the Law College, though had no connection with the college whatever. The processions included many senior lawyers and students of other colleges, but they were easily taken

for as the 'law college students'. The Police Headquarters in Madras City got alarmed with these political proceedings, the Director General of Police issued an official circular to the College Principals of all government colleges on the subject of students' participations in the Congress movement, emphasized the role of the Principals in 'protecting the students from the effects of propaganda assigned to betray them into acts of indiscipline and excess'. Student participation in political agitations was to be dissuaded by the Principal[25]. Students and their guardians were to be made aware that if the students take part in political agitation or absented themselves from school or college as a protest against the action or policy of the Government of Madras at that time, disciplinary action would be taken against the students of schools or colleges. The punishments were to be serious and severe and were to take one or two forms-either fire or omission from the college. But no undertaking requiring the adherence to them was required from the parents or guardians[26]. This preventive measure immediately became an action to control their anti-British actions in the Madras Presidency.

The British authorities in India treated the youths 'immature minds'; it had to be prevented by passing orders to suppress their young minds. Jawaharlal Nehru, Subash Chandra Bose and other young Congress leaders made a platform for inviting the youth in to the national movement. Gandhi, who believed much on the concept of young Nehru and Subash Chandra Bose and appealed to the student community to come forward to take the responsibilities in their shoulders. The young activists served as a second line of Congress leadership when the Government took action against the prominent Congress leaders. It was under this leadership that the youth and students of the India found a favourable guidance to their activities.

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RURAL RECONSTRUCTION ADMINISTRATION UNDER SHRI P.S. KUMARASAMY RAJA (1949-1952)

J. Rajkumar*

Introduction

The British Colonial administration did not pay much attention towards rural welfare and rural development. What are the various steps taken by the Government of India towards the cause of the rural development? These are the diverse perspectives from which one can view the rural reconstruction administration. This study will make an attempt to provide basic amenities to the rural population then only marginalized people's social status should improve.

Development efforts in rural India at the time of independence were largely discrete and wanting in an integrated approach. Furthermore an understanding of the historical features of a region deepens one's appreciation of the rural development programmes for the area. So an attempt has been made in this paper to dovetail the two subjects in the Indian Context - into a composite whole.

Villages are India's Blood Vessels

Rural development schemes are people's schemes. People's full and whole-hearted participation is very much essential. Villages are real India's life-blood, life-nerve.

The human dimension in the processes of rural change and development needs particular attention. The concept of "Rural Reconstruction" is receiving more attention in the modern era of globalization. This term needs much clarification. Rural economy is at the very base of Indian life.[1] Madras is the southernmost province in India. The government had taken efforts to improve cottage industries. The object of the government is to organize the villages for a happier, more prosperous and fuller life in which the individual and as a unit of a well-integrated society. Public health and sanitation was given importance, which was looked after by the appointment of sanitary inspectors.

Mahatma wanted each village to be independent and self-sufficient. Nehru intended to make it a constituent unit, sub-ordinate to higher organizations. The Rural Reconstruction is an emerging field. After independence, the Indian constitution in its directive principles of state's policy articulated the rural establishment of village panchayats, encourage cottage industries, scheduled caste's upliftment. During the first five-year plan (1951-56), community development programme, rural development project were implemented. These programmes were considered to be the centre-stage of rural social welfare spearhead. In order to achieve, we have to concentrate on rural livelihood.

In India, out of four, three lives in the villages.[2] Out of one-hundred million population, 74% of people lives in 5.75 lakh villages.[3]

The aim of Rural Reconstruction is to improve the conditions of Indian people's life-style. The object of the present study is to survey the facts of rural reconstruction administration during the regime of Thiru. P.S. Kumarasamy Raja (1949-1952).

Upliftment of Harijan Welfare Department

Formerly it was under Labour Department, the then chief minister was inspired with the development and concern for Harijan, on 1st April 1949 it got separated and became an independent department. An independent administrative director was appointed. Under his control, District Harijan Welfare Committee was created.[4] Officials and personnel's were appointed. Fund has been allocated under Harijan Welfare Department. Several welfare schemes were implemented. One such scheme is that Harijan Colonies were established. Starting-up of Harijan Co-operative Societies, house-site pattas were distributed. Agricultural loans were disbursed. Free document registration was done." For providing free medical facilities for harijans, mobile medical vehicles, dispensaries were sent. The government was involved in the construction of colonies. Drinking water facilities were provided. For starting- up of cottage industry, medical expenses, for above all fund

*Assistant Professor, Department of History, Government Arts College (Autonomous), Coimbatore-641 018.

was allocated from Government budget scheme. For converted Harijans, free-patta sites were distributed. Harijans schools, hostels were established. In order to look into the needs of Harijans and to solve their problems, new offices were opened.

For these, officers and personnel were appointed. In whole of India, Tamil Nadu Department functioned well under C.M's direct control.[6] For the children's of the Harijans compulsory education was imparted.

According to C.M. P.S. Kumarasamy Raja, rural development is the real development of the state. In rural areas, multifaceted development was given priority. For rural folk's economy, socio-educational, development rural reclamation, reconstruction scheme was introduced. Under this scheme, Firka development centres, training centres were started. Village handicraft industries were enthusiastically induced.

The formation of separate department called the "Harijan Welfare Department" under the Director of Harijan Welfare with effect from 1st April 1949 was started.[7] The Deputy Director of Harijan Welfare (H.Q) continued to attend to the special work such as sanitary improvements in the cherries of Madras city.

Rural Water Supply Water-supply and drainage

During the year 1949, the government decided to take up water-supply and drainage scheme. According to the priority fixed for the schemes irrespective of financial resources of the local authorities. In view, of the supreme importance of water-supply, and drainage, the government accepted to provide for grants of Rs.20 lakhs in the current year. Rs. 40 lakhs in the next 2 years and Rs. 80 lakhs in the remaining of 2 years of the 5 year plan subject to availability of funds. The plan -for the construction of wells in rural areas for 5 years was adopted and steps were taken to ensure quick progress.

Rural Medical Relief

The government enhanced the subsidy to rural medical practitioners and midwives with effect from 1st April 1949. During the year 1949, there was an outstanding achievement in the rural development work undertaken by the government, since it was during this year that the entire scheme was systematized and intensified.[8]

Rural Water-Supply

300 hundred and thirteen new wells were sunk and 335 wells were under construction. 242 old wells were repaired or improved and 50 wells were under repair. 34 water tanks and 33 drinking water ponds were also repaired and 18 drinking water ponds were under repair or under construction.

Education

During the year 1949, 119 elementary schools were opened, 109 reading rooms and 497 branch libraries were opened and 43 elementary schools were converted into basic educational schools.

Medical and Public Health

It was decided to open 10 public health and medical centres during the current financial year. 21 dispensaries, maternity and child welfare centres were opened. Emphasis was also laid on the systematic improvement of the sanitation of the villages in order to have clean and tidy villages.

The Collectors of the district are primarily responsible for the successful implementation of the scheme.[9]

Electricity

Rural electrification schemes were implemented in Tirumangalam (Madurai), Kundah (The Nilgiris), Kalasapakkam and Avinashi (Coimbatore). Electricity supply was provided in Palladam, Kundah, Tiruvallur, Veerapandy and vedaranyam.

Leprosy Work

In Tirumangalam, Dr. Palaniappan, a private medical practitioner trained in leprosy work at the Lady Wellingdon Leprosy Sanatorium. Chingleput, and an enthusiast in the cause of leprosy relief and control, has been appointed as Medical Officer for Leprosy work under Rural Welfare Scheme.[10]

Reclamation of Kallars and Koravars

The Harijan Welfare Department continued to be in charge of the work relating to the reclamation of Kallars, Koravars. During the year 1951, there were 248 elementary schools and 4 higher elementary

schools for Kallar children in Madurai district. The two Kallar Boarding Homes at Usilampatti and Uttamapalayam continued to work satisfactorily. During the year 1951 one milk supply society was established at Uttamapuram. The Kallar reclamation work in Ramanathapuram district was continued to maintain two elementary school in Srivilliputtur taluk, one at Mangapuram and the other at Chatrapatti. Accelerated Korava reclamation work was carried on in the district of Salem.

Rural Colleges

Rural College for Women was started at Tanjore in January 1950 and the running of this college was entrusted to Women's Welfare Department.[12] The Rural Reconstruction work includes water-supply, conservancy, sanitation, environmental hygiene, maternity and child welfare and Public Health Education.

Conclusion

The Ministry under the leadership of Shri P.S. Kumarasamy Raja, was actively engaged in preparing and launching schemes of development in every field of activity with a view to ameliorate and improve the lot of masses by removing illiteracy and improving health.

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THE DUTCH EAST INDIA COMPANY'S (VOC) POLITICAL RELATIONS WITH THE POLIGARS OF TIRUNELVELI

S. Ravichandran*

Introduction

The Coromandel Coast derives its name from *Cholamandalam* – the circle of the Cholas, rulers of the Thanjavur region and of the extensive tracts of south-eastern India in the early centuries of the previous millennium.[1] The first recorded mention of the word is in an inscription of the eleventh century,[2] and the term continued to be in use even during the seventeenth century. *Coromandel*, thus, was a creation of the medieval period. From time to time, the Coromandel region was divided into convenient administrative units.

The Dutch emerged as a prominent commercial power in South India during the Seventeenth and the Eighteenth centuries and established several settlements along the South Coromandel Coast. [3] The region in the coast of South Coromandel had attained a high degree of commercialisation because its products occupied a unique place in the Euro – Asian trade.[4]

By the mid-eighteenth century, the Nawab of Arcot was kept on his throne by the power of the British East India Company, mainly to frustrate the political ambitions of its main European rivals, the

* Assistant Professor, Department of History, Periyar University, Salem.

French, and to a lesser extent that of the Dutch East India Companies. In order to get a full picture of the strategic political role played by the military household of Panjalamkurichi in the latter part of the eighteenth century, it is necessary to examine Panjalamkurichi's importance within the broader picture of European colonial rivalries after the fall of the Madurai Nayaks. During the second half of the eighteenth century, Panjalamkurichi, being the most powerful Nayaka palayam, had tremendous military significance for all the secondary powers contesting for regional prominence.[5]

The Dutch fearing danger to their commercial activities in the district of Tirunelveli, due to growing British East India Company's influence there, offered help to the rebel Poligar of Tirunelveli.[6] Hyder Ali and the French also were in a position to aid the Poligar. These factors contributed to the formation of hostile coalitions, the eastern and the western Poligars. The Eastern Poligars were of Telugu origin while the western Poligars were of Tamil origin. This linguistic difference caused the non-cooperation between the two groups. The eastern Poligars were supported by the Dutch while their western counterparts were helped by Hyder Ali and the French[7]. The Eastern Coalition was the first to commit aggression and to engage the attention of Khan Sahib. Veerapandiya Kattabomman, occupied the fort of Ottapidaram, while the Dutch invaded Alwar Tirunagari and Manapad. But Khan Shaib encountered these aggressions with promptitude. Gaining the support of the rulers of Ramanathapuram and Sivaganga, he expelled the Dutch from the circar country and recaptured Ottapidaram. Wisely, he restricted his operations strictly to defence and committed no aggression on the Poligar or Dutch possessions.[8]

In 1762 when Khan Shaib was engaged in the settlement of Madurai, the chiefs of Travancore, Sivagiri, Wadagarai and Panjalamkurichi united together into a formidable confederacy. Dharma Raja of Travancore (1758–1798)[9] who had 16,000 troops, trained by De Lannoy[10], a Dutch officer, and numbers irregulars, headed the confederacy this time.[11]

In 1771 Mohammad Ali gained the support of the English for the annexation of the Marawa states. The Nawab represented to the Madras Council that the Marawa chiefs occupied circar villages, harboured the most notorious robbers in their woods and that they permitted the Dutch to establish factories without his consent. However, the contentions of the Nawab and the Madras Council were just allegations calculated to justify what they decided to do. The Nawab did not specify the villages if they were occupied by the Marawa chiefs. The robbers infested those jungles, where they found the greatest shelter without anybody's asking. The Marawas granted commercial facilities to the Dutch only after the English rejected a similar offer, made to Colonel Heron. Further, there existed no state of real subjection as to oblige the rulers of Ramanathapuram and Sivaganga to serve the Nawab or to pay tribute to him or to dissuade them from establishing relations with foreign powers like the Dutch.[12]

In the early 1780s, the Panjalamkurichi Poligar Kattabomma Nayakar[13] and the Sivagiri Poligar Varaguna made a military pact with the Dutch colonial government in Colombo, which was then in a state of war with the British East India Company. During his negotiations with the Dutch commandant at Tuticorin, Kattabomma Nayakar promised to win the support of all Tottiyar or Nayaka poligar for the Dutch cause. He offered to recruit a large number of pikemen (peons) to assist the Dutch in expelling the British–Nawab garrison in the nearby fort of Palayamkottai, if he were provided with sufficient arms. In the formal military treaty, the Dutch governor of Ceylon, Willem Falck, made Kattabomma Nayakar the "first Poligar" of the Dutch East India Company[14]. The Dutch flag was hoisted in Panchalankuruchi Fort[15]. In expectation of conflict, the poligar repaired and strengthened his fortification, and collected sufficient ammunition and supplies for the main Dutch expeditionary force that was soon to land. The Dutch in turn provided the poligar with a shipment of small arms, artillery pieces, powder, and shells, along with ready cash, but these gestures proved largely symbolic and futile.

By this time, the Dutch Company was in deep financial crisis. It had to cut back drastically on ventures deemed unproductive, while the British, with their ample resources from their rich Bengal possessions, were in a position to expand their power. The Dutch garrison, lacking sufficient men and

materials, could only supply their Poligar allies with weaponry, which was considered 'only fit for ballast'. But even with the fall of the Dutch base in Tuticorin in mid-February 1782, the hope and expectations raised by the Dutch promise took on a momentum of its own. Soon, an estimated 10,000 pikemen, led by the military houses of Panjalamkurichi and Sivagiri, were up in arms trying to secure the Tirunelvely countryside for their cause[16]. This evoked a major military response by the British East India Company, who dispatched a large force under Colonel William Fullerton[17] to subjugate both the 'rebel' poligars and to firmly bring them under the Company's orbit. Later in 1781 the Dutch were strengthening Tuticorin were rendering great assistance to Kattabomma Nayaka of Panjalankurichi, who had actually hoisted Dutch colours[18]. The Dutch on their part, were committed to render their poligar associates sizable assistance to increase the strength of their military establishments. From September to November 1781 the Kattabomma Nayaka of Panjalankurichi, alone received 225 Musquets, two four pounders, 150 iron shells, 50 cannon- balls, and 100 lb of gunpowder similarly the Varaguna of Sivagiri was supplied with 30 Musquets, five pounds of sulphur and 1000 lb of lead to replenish his military stores.[19]

On the hole, however, the actual value of this assistance was rather limited. The Dutch East India Company was at the time living through an acute crisis closely connected with the decline of the Netherlands as an industrial and commercial and maritime power. The company finding itself in ever increasing financial difficulties due to the English blockade of the Dutch ports and a breakdown of its monopoly of the spices trade with the Netherlands East Indies, could not muster sufficient resource to fight out a protected a contest with its mightier opponents.

Deepening insolvency necessitated drastic cuts of all unproductive, notably military expenses of the Dutch East India Company and a corresponding reduction of its establishments in India. No wonder, therefore, that much of the military equipment supplied to their poligar allies who were supposed to defend their vital interests on the Coromandel Coast was fit to serve at best as ballast and most requests for material assistance by the confederate chieftains went completely unheeded since the Dutch had hardly enough for themselves. Moreover, unable to sustain the enemy pressure, they decided temporarily to evacuate their strong holds on the coast and to retreat to Ceylon hoping for the arrival of reinforcements to enable them to regain their lost positions at a later date. [20]

Immediately upon the withdrawal of the Dutch garrison from Tuticorin, the place was occupied by 3 or 400 Kattabomman's troops who took possession of guns, arms and stores left behind by the Dutch and seemed determined to defend the post against the common enemy. As it was judged expedient to capture Tuticorin for upholding the authority and consequences of the company, the British sent a small detachment to reduce that fort. The company's Sepoys were however, refused admittance to Tuticorin by the poligar's people with an answer that the Dutch would return in thirty of forty days, and that they had desired Kattabomman to keep the place for them in their absence.

Having received no reinforcements from Colombo, the Poligar chief after some time obliviously decided to leave the Dutch possessions to their fate and suffered them one by one to be captured by the British. Upon the approach of the Corps of light infantry sent from Palayamkottai to take possession of Tuticorin in mid-February 1782, the fort was vacated by Panjalankurichi, garrison and it fell into the enemy hands without the least resistance. Similar fate befell the factories at Punnaikayal, Manappad and other places which were demolished leaving the Dutch no footing in Coromandel Coast.

Undeterred by these reserves, the poligar of Panjalankurichi, continued his preparations for a decisive contest the British side by with his Dutch allies and expected the promised disembarkation of their troops on the Coromandel Coast. In the meanwhile, he supplied the Dutch settlements in Ceylon with grain and other provision rendering thereby material service to their war efforts. In a period of the utmost difficulty and distress for the British 'country boats have constantly taken in cargoes of rice at Johnapatnam and Manapar for Mannar and Colombo with the result that the loss their settlements on the Coromandel Coast has not been at first materially felt by the Dutch. [21]

The Versailles peace treaty with France and the withdrawal of the Mysore troops from the Carnatic in June enabled the British to bring the Tirunelveli poligars once again to subjection to the company's government. A powerful expedition under the command of Colonel William Fullarton reduced the strongholds of the Poligar had been beaten off from the fort Comrah (Kamudi) in the Ramnad country with the loss of hundred men[22].

Conclusion

The poligars went down fighting against alien imperialism. Ultimately a combination of advance developments rendered their fall inevitable. The Dutch supported the poligars for their survival. But the ascendancy of the English eclipsed these powers and the poligars.

The Dutch East India Company played a vital role in the South Coromandel Coast states' political advantages but the Dutch did not take the states in the South Coromandel Coast. Its main aim was maritime trade, import and export. So the VOC did not get the political advantage in South Coromandel Coast.

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THE RISE OF COMMUNISTS IN TAMIL NADU IN THE LATE 1940s

S. Ramesh*

In recent times, there has been a bold assertion that nations 'are narrativised as authentic and legitimate through specific modes of history writing'.[1] The nariativisation of nation in the opinion of some scholars favoured a representation of national subjects as inheritors of a common past, an inheritance that labelled them as 'homogenous national subjects'. This entire process of homogenisation involved what may be described as privileging a single subject position' (the upper caste Hindu male in the case of India).[2] In fact, the upper caste Hindus are believed to have epitomised the true replicas of national character and identity. Such projections undoubtedly support the inferiorisation of other subject citizens within the boundaries of the nation space.[3] Thus, when these positions were placed in opposition to what was privileged; there was definitely the emergence of the other within the broader contours of the nation-state.

E.V. Ramasmi Naicker's idea of a nation in the early Twentieth Century stood totally opposed to the definition of nationalism that was propounded by the Congress led nationalists. EVR stressed on the recovery of the lost voices of a nation, which had been successfully subverted through the popularisation of terms such as national / Indian. His involvement with the Self-Respect movement (in the 1920s and 30s) and later with the Dravidar Kazhagam (in the 1940s and 50s) symbolised a search for substantive citizenship for the exploited and subordinated 'Dravidian' groups - who over a space of several decades had been relegated to the margins of a nation state.[4]

However, EVR's attempts to establish a separate Dravidanadu to protect the marginal groups from the whims of Indian nation state ran into troubled waters in the years following the Indian independence in 1947. This failure can be partially explicated in terms of declining fortunes of Adi Dravida politics in Tamil Nadu. Almost immediately before the Indian independence, Adi Dravida politics lost much of its dynamism and became divided along the lines of personality, ideology and political strategy. In the late 1940s and early 1950s, Adi Dravidas aligned themselves with the more dominant political streams within the Madras province as well as the nation. Therefore, it is imperative to understand whether the 'Brahmin-Bourgeoisie Congress' which had successfully incorporated Scheduled Caste politics during the last phase of its anti-British struggle had been really responsible for the decline of Adi Dravida politics in Tamil Nadu. Subsequently, it could also be debated as to whether the lack of colonial patronage had made this decline an irreversible moment in history.

Several other issues would also be discussed to explain the decline of Adi Dravida politics in Tamil Nadu. Firstly, the implications of transfer of power on the foundations of Adi Dravida politics would be discussed. Secondly, it would be investigated as to whether the organisational weakness of Adi Dravida politics coupled with its inability to confront the dominant majoritarian version of nationalism placed it in a political disadvantage vis-a-vis the politics of the Congress. The absence of an alternative organisation or programme might have also been responsible for the decline of Scheduled Caste support for the Madras Scheduled Caste Federation. Apart from these issues, it might be interesting to decipher some of the significant shifts that took place in the course of Adi Dravida politics of Tamil Nadu in the years between 1946 and 1956.

The Communist Upsurge

Politics in Madras Presidency prior to India's independence stood interestingly poised. The communal frenzy and violence in the North-West Frontier Provinces and large parts of Bengal left an indelible impression over the political scenario in the region. The communalisation of politics encouraged fundamentalist organisations like the Hindu Mahasbha to expand their organisational networks. The factionalism within the Tamil Nadu Congress to a great extent fuelled Hindu chauvinism and a growing divide along religious lines. Apprehending a loss of public support, the two factions, one led by K. Kamaraj and the other by C. Rajagopalachari - agreed on a temporary unity and decided to jointly celebrate the "Satyamurthi Day" and the "Salt Abolition Day".[5]

* Assistant Professor, Department of History, Thiru Kolanjiappar Government Arts College, Virudhachalam.

However, the weaknesses of the Congress organisation as well as its inability to meet the popular aspirations, provided the Communists with the opportunities to enhance their political presence. As early as April 1947, despite a blatant communal propaganda the Communists were successful and Carnatic mills, came out in open support for the Communists and organised protest demonstrations before the secretariat and the residences of the Congress Ministers.

The Congress Ministry utilised police force to quell the class unrest. The police unleashed repression on the striking workers. However, the deployment of the police could hardly prevent the clashes between the Congress and Communist-affiliated trade unions. Such clashes became regular affairs in the textile manufacturing towns of Coimbatore and Madurai. Interestingly, during this phase of militant trade unionism, Communists very often involved lower caste workers, in an effort to build up a mass movement against the oppressive Congress regime.[6]

The Communists rejected the claims of the Congress to represent the interests of the masses. The O.P. Ramaswami Reddiar Congress Ministry was branded by the Communists as anti-people and pro-capitalist. The volatile rural scenario, particularly in Tanjore, lent strength to the anti-Congress propaganda of the Communists, The government's reticence over the exploitation perpetrated by the mirasidars on the Scheduled Caste agricultural labourers forced the Communist Kisan Sabhas to organise powerful rural struggles: The Kisan Sabhas in the Mayavaram, Kumbakonam and Nannilam taluks of Tanjore district demanded that share of the produce for labourers and tenants should be raised from twenty percent to fifty percent of the total produce.[7]

The memorandums submitted by the Kisan Sabhas to the government highlighting the grievances of the rural proletariat did not elicit much response.[8] The Congress Ministry's reticence prepared the ground for a violent conflict in the rural areas. The government's indifferent attitude encouraged the Communists to organise the Scheduled Caste agricultural labourers for a more broad-based rural struggle against mirasidari oppression. The police atrocities on innocent Scheduled Caste women greatly strengthened the links between the Scheduled Caste agricultural labourers and the Communist leaders in Tanjore. The Congress tried to stall the leftist challenge by reconstituting its various organisational bodies. The party instructed G Narayanaswami Naidu, a prominent Congress man from Tanjore to build up a peasant's organisation for reviving its popularity among the rural masses. But such efforts hardly met with much success. Though the Congress was able to win back the caste Hindu peasantry, the Scheduled Castes continued to support the Communists.[9]

The Congress strategy of winning over the lower orders of the peasantry also did not succeed. The majority of the Congressmen sided with the landlords. G. Narayanaswami Naidu's attempts to negotiate a compromise between the mirasidars and the rebellious peasantry found little support from his party men. In a sense, the failure on the part of the Congress, both at the political and ministerial levels, contributed to the popularly of the Communist controlled Kisan Sabha in the rural areas of Tamil Nadu.

The lack of interest on the part of the Congress in improving the socio-economic conditions of the lower caste peasantry encouraged the Scheduled Caste agricultural labourers to participate in rural protests under the leadership of the Communists. In January 1948, Tamil Nadu witnessed a series of peasant protests. In Tanjore, groups of agricultural labourers as well as a section of the peasants defied the mirasidars and even tried to strengthen their hold over several villages.[10] The confrontation between the mirasidars and the peasants over the payment of wages reached bloody proportions in east Tanjore.[11] The Scheduled Caste agricultural labourers took a leading part in these rural struggles.[12]

The Congress tried to counter the Communist influence by implementing several legal measures, which primarily aimed at strengthening the police powers of the state. The Pubis: Security Act of 1948 was promulgated throughout the province to put a check on the incidents of violence and protest. The legal enactments like the Madras Maintenance of Public Order Ordinance (1947) and the Public Security Act (1948) were mostly utilised to silence the Communist protests. Congress leaders like T. Prakasam favoured stern action against those Communists instigating disturbances in the rural localities. Such opinions also found support from

other Congress leaders, whose interests were predominantly tied to land.[13] However, the Communist leaders bitterly opposed these views of the Congressmen. Communist MLAs like Pillamari Venkateswaralu condemned the landlords for unleashing terror and for exploiting the vast humanity for their own selfish gains.[14]

Despite such protests on the part of the Communists, the Congress was in no mood to relax its anti-people laws. The Congress Ministry continued to utilise the public safety provisions under sections 147 and 148 of the Indian Penal Code to keep e control over the Communist leadership in the rural localities. In fact, section 144 Cr. P.C. was also utilised to prevent the Communists for organising unlawful assembly or procession of peasants.[15]

However, the police repression could not prevent rural violence in Tamil Nadu. In South Arcot, Madurai and Chengleput districts, relations between the lower caste agricultural labourers and caste Hindu dominant groups deteriorated. The Communists encouraged the Scheduled Caste agricultural labourers to organise strikes against the Hindu landlords.[16] Incidentally, the anti-Congress propaganda of the Communists in the rural areas in the late 1940s also gained momentum on account the anti-Hindi movement of the Dravida Kazhagam. In a sense with anti-Brahmin and anti-Congress sentiments running high, the Communists were able to buildup grass root level support.[17] This anti-Congress wave was utilised by the Communists to lay the foundations of a powerful Kisan Sabha movement in Tamil Nadu. Thus, by the late 1940s, districts like Tanjore, Tiruchirappalli and Madurai stood on the threshold of powerful Communist movements involving lower caste agricultural and factory labourers. [18]

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2. *Ibid.*, p. 287.
3. *Ibid.*
4. M.S.S. Pandian, 'Denationalising" the past; "Nation" in E.V. Ramaswany Political Discourse', *Economic and Political Weekly*, 16 October 1993, pp. 2282-2287.
5. *Fortnightly Report for the First Half of April 1947.*
6. The local-level Communist trade union leaders in order to build up a class based movement tried to bring the indignent Adi Dravida factory labourers under their fold. At the same time, some of the Communist trade union leaders tried to organise the Scheduled Caste agricultural labourers in support of powerful agrarian struggles. In April 1947, Communist leaders involved themselves in an agrarian dispute, following a conflict between the mirasidars and the labouring masses over an increase of *varam* rates. The Communist leaders encouraged the agricultural labourers to organise social boycott of the dominant land-holding ups (*Ibid.*).
7. Tanjore had traditionally been a source of surplus rice in Tamil Nadu. The delta area, a vast alluvial plane comprising of Sirkali, Mayavaram, Kumbakonam, Nannilam, Nagapattinam and almost all of Thiruthuraipundi and parts of Mannargudi and Thanjavur taluks comprised a rice bowl. The vast majority of the tillers in the early decades of the Twentieth Century had only tiny plots. In fact, many of them did not own plots and cultivated the land under some form of tenancy. The big landlords exclusively monopolised the vast tracts of the Kaveri delta. Saraswati Menon has argued that it was the conflict of interest between the big landlords and the cultivators and labourers who worked on their lands that gave rise to the volatile situation in the 1940s. (Saraswathi Menon, 'Responses to Class and Caste Oppression in Thanjavur District, 1940-1952', *Social Scientist*, Part-I, Vol VII, No. 7 February, 1979.
8. It has been argued that the Congress Ministry was wholly opposed to the demands of the Kisan Sabhas. The Congress Ministers sought to placate the peasantry with speeches but did not favour the implementation of any agreement. (*Ibid.*, p.59).
9. *Ibid.*, pp. 57-61.

10.Scholars have pointed out that in some parts of Tanjore there had-been a shift from Pannai to tenancy cultivation. The *varam* tenancy emerged in. those areas where the productivity was the lowest i.e., in the extreme tail end areas of Sirkali. Mahnargudi and Tirutharaipundi taluks. However, there was hardly and difference between a *varam* tenant and a *pannaiyal,* except that the former bore the risks of cultivation in a bad year. In a sense. *varam* was nothing more than a device restrict the financial entitlements of tenants almost at the level of the wages earned by a *pannaiyal* . The *varam* tenancy, in most cases, exclusively fell on the Scheduled Castes, because of their low economic and social status. In the late 1940s, the Kisan Sabhas attempted to organize both the *varam* tenants and the *pannaiyals*. Some intermediary caste groups also became involved in these movements launched by the Kisan Sabhas. Thus the agrarian radicalism in Tanjore came to be based on an alliance of the poor peasants and labourers . (Marshall M. Bouton. *Agrarian Radicalism in South India*, Princeton University Press, New Jersey , 1985. 185-191; *The Hindu,* 28 January 1948.)

11.In East Tanjore, groups of agricultural labourers, middle and poor peasants throw out landlords a nd took control of the villages for several weeks. In several villages , strikers re successful in halving rents and doubling wages. Josepi Tharamangalam, 'The Communist Movement and the Theory end Practice of Peasant Mobilisation in South India' in *Journal of Contemporary Asia,* Vol. II, No. 4, 1981, pp. 491-492.

12.The Communist leaders utilised their connections with the lower caste associations to encourage the *pannaiyals* to actively take part in these struggles *(Ibid).*

13.Saraswathi Menon, *Op.cit.,* p. 62.

14.Pillamari Venkataswaralu in the Madras Legislative Assembly argued that the Communist Party of India (hereafter CPI) had never supported violence. He stated that the Congress which was supposed to be the flag bearer of non-violence had been supporting terror tactics. He also stated that the Congress leaders like Vallabhbhai Patel had supported a sword for sword policy in the Meerut Session of the All India Congress Committee.(*Madras Legislative Assembly Debates,* Vol. III, 1947, p. 463).

15.*Fortnightly Report for the Second Half of August 1948.*

16.*Fortnightly Report for the Second Half of June, 1948* .

17.The Communists utilised the enthusiasm over E.V. Ramasami Naicker's anti-Hindi movement to build up a mass movement against the Congress Ministry in Madras Province. *Fortnightly Report for the First Half of February 1949; Fortnightly Report for the Second Half of February, 1949.*

18.Saraswathi Menon, *loc.cit.,* p. 62; Marshall M. Bouton, *op.cit.,* p 191; *Fortnightly Report for the First Half of August 1949; Fortnightly Report for the First Half of September 1949 ; Fortnightly Report for the Second Half of November 1949*

THE MARGINALISED LEADER L.K.V. LAGUMAIAH OF DINDIGUL - A CASE STUDY

S. Nagaraj*

Freedom fighter L.K.V. Lagumaiah was a moving sprit as for as Dindigul is concerned. Dindigul should be proud of him. Native of Chinnalapatti village in Dindigul district was born in 1903 in a wealthy Devanga family. He was very much attracted by the Indian National Congress and its principles in his young age. He founded the Chinnalapatti Congress Committee in 1923 and served as Secretary. So much enamoured by the concept of freedom; he joined himself as a member of Taluk Congress Committee of Dindigul and Madurai. A life-long freedom fighter had only aspired for his homeland's freedom from foreign rule and to serve its people afterwards.[1]

The Individual Satyagraha Movement launched by Gandhiji in 1940 inspired Lagumaiah.[2] Gandhiji proposed the Individual Satyagraha Movement which was initially limited to one person and it was started in a small way. According to the scheme formulated by

* Assistant Professor, Department of History, Sri SRNM College, Sattur, Virudhunagar (Dist).

Gandhiji each person had to pass some kind of tests and get permission before he or she could take part in it.[3] Gandhian ideals made him a staunch nationalist. He gets permission from Gandhiji and took part in the movement. He spoke in support of the movement in the meeting held in Dindigul and Chinnalapatti. For his participation in the movement he was arrested and sentenced to four month rigorous imprisonment under Sec. 38(5) of Defence of India Rules in January 1941.[4] During his jail term he was kept in Madurai central jail. He also undertook door-to-door campaign to highlight the Anti-War agitation. In the course of this agitation, he spoke about the British action in the war.[5] Lagumaiah was a Vice President of Dindigul Harijan Seva Sangh.[6] He took keen interest in their development also he led a group of Harijans into the temples of Chinnalapatti village. He received the Tamira Patra, the highest honour given to a freedom fighter in India.[7] He is remembered even today for a daring deed.

Lagumaiah is revered by the people of Dindigul district for ages. In fact, he was instrumental in facilitating the people there to have a glimpse of the father of the nation way back in 1946. The coming of Gandhiji to Madurai on February 3, 1946, to enter the Sri Meenakshi Amman temple accompanied by dalits was a much publicised event then. Many people lined along the railway route to have a glimpse of Gandhi. Lagumaiah, a freedom fighter, follower of Gandhi and an industrialist, decided to give all the villagers an opportunity to see the Mahatma by making him to get off the train at the Ambasamudram railway station. But, when he approached Mahatma's personal assistant with this request, it was turned down on the grounds that it was not on the schedule.[8]

But, Lagumaiah did not relent. He gathered thousands of people around the Ambasamudram railway station and made a man lie down across the railway track. Gandhiji alighted from the train and spoke to the people moved by their determination. Lagumaiah, recently said that he became speechless when he saw the joy on the faces of the people on seeing Gandhi.[9]

He installed a pillar, with the date and the event inscribed on it immediately and the very next day, on February 3, 1946 donated 121 acres of land surrounding this historical spot to the Gandhigram trust, on which the Gandhigram University has now been established.[10]

He lived for the cause of the nation and donated his freedom fighter's pension to the Kasturiba hospital and children's home, throughout his life. He was close to late Prime Minister Indira Gandhi and he never missed meeting her whenever she came to Tamil Nadu. Lagumaiah passed away on Aril 16, 2013, at his Chinnalapatti residence. When his death condolence held at his home people queued up outside his home to pay their respects to him.[11]

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VOICE OF THE VOICELESS: CONTESTATIONS AND DEBATES OF R. SRINIVASAN IN THE ROUND TABLE CONFERENCES

V. Murali*

Rettamalai Srinivasan is remembered today as a pioneer of Dalit movement. He was dalit activists, a politician and a leader. He was a lawyer and a journalist by occupation. Before leaving his homeland, Srinivasan strived strongly for education, basic needs, panchami lands and equality of rights etc. for the dalits and eradication of untouchability. Even after fighting on all fronts, he could not succeed in rooting out untouchability. Therefore he decided to set out to London for a solution. But the fateful turning of events halted him at African countries'. He returned back to voice the voiceless millions. He felt happy to see his people again but their deplorable conditions and sufferings cemented him. He had commented on his return saying, 'the corpse had returned back alive, but wonder whether God will accomplish the thoughts' and dreams.[1]

Fondly referred to as Thatha (grandpa), Srinivasan was born on July 7, 1860 in a poor alit (Paraiyar) family in Kancheepuram in the erstwhile Madras Presidency. He was the brother-in-law of the famous Dalit ideologue Iyothee Thass. During the early days of his political career in the Nilgiris, he closely worked with the Theosophical Society and Henry Steele Olcott. He also served as the president of Scheduled Castes' Federation, Madras, and Madras Provincial Depressed Classes' Federation.[2]

In the meantime, a statutory commission of British member), under the presidency of Sir Simon was set up to enquire into the working of the Constitution. The Simon commission paid two visits to India. The first lasted from 3rd February 1928 to 31st March and the second from 11th October 1928 to 13th April 1929. The depressed classes and other minorities were willing to give their evidences before the Simon Commission.[3]

Simon Commission

Simon Commission, group appointed in November 1927 by the British Conservative government under Stanley Baldwin to report on the working of the Indian constitution established by the Government of India Act of 1919. The commission consisted of seven members four Conservatives, two Labourites, and one Liberal-under the joint chairmanship of the distinguished Liberal lawyer, Sir John Simon, and Clement Attlee, the future prime minister. Its composition met with a storm of criticism in India because Indians were excluded. The commission was boycotted by the Indian National Congress and most other Indian political parties. It, nevertheless, published a two- volume report, mainly the work of Simon.[4]

In 1927, however, nationalist protests resumed, in response to what became known as the Simon Commission. A provision in the 1919 Government of India Act specified that a commission be formed after ten years, to investigate the workings of the Act. With elections due in 1929, the Conservative Secretary of State for India, Lord Birkenhead, feared that if the Labour Party won office and determined the make-up of the commission, it might grant India dominion status.[5] In 1927, then, Birkenhead announced the naming of the body of inquiry two years ahead of schedule (thus ensuring that its members were chosen by a Conservative Government). These members were announced in November 1927: Sir John Simon of the Liberal Party as chairman, two Conservative members and two Labour members (including the future PM Clement Attlee) from the House of Commons, and two Conservative Lords. Furious that no Indian members were appointed, the nationalist movement in India protested the commission. A country wide hartal and demonstrations greeted the Simon Commission when it disembarked at Bombay for its first tour of India in February 1928; protests also arose in other cities that the commission visited during its journey.

The Labor Government returned to power in Britain in 1931, and a glimmer of hope ran through Indian hearts. Labor leaders had always been sympathetic to the Indian cause.[6] The government decided to hold a Round Table Conference in London to consider new constitutional reforms. All Indian politicians; Hindus, Muslims, Sikhs and Christians were summoned to London for the conference.

*Ph.D. Research Scholar, Department of History, Bharathidasan University, Tiruchirappalli-620 024.

Gandhi immediately insisted at the conference that he alone spoke for all Indians, and that the Congress was the party of the people of India. He argued that the other parties only represented sectarian viewpoints, with little or no significant following.[7]

First Round Table Conference

The first session of the conference opened in London on November 12, 1930. All parties were present except for the Congress, whose leaders were in jail due to the Civil Disobedience Movement. Congress leaders stated that they would have nothing to do with further constitutional discussion unless the Nehru Report was enforced in its entirety as the constitution of India.[8]

Round Table Conferences

Round Table Conferences held in London during 1930-32, were a series of high level meetings attended by representatives of the British government, rulers of Indian princely states and leaders of public opinion in British India to discuss proposals for introducing further constitutional reforms in India on the basis of the Simon Commission's report. The adjectival term 'round table', reminding one of the Arthurian legends, has been defined as "pertaining to a conference, discussion or deliberation in which each participant has equal status.[9]

In 1909 a small group of British imperialists known as the English Round Table Group was formed with the object of bringing about a closer union of the self-governing sections of the British Empire such as Canada, Australia and other white dominions. Not much concerned in the beginning with non-white dependencies such as India, they were impressed by Indian contribution towards the imperial defense effort at the outbreak of the World War in 1914. From 1915 onwards the Round Table Group became deeply involved in the consideration of radical changes in Indo British relationship. In fact, the idea of "Responsible Government in India," hailed as the crucial expression in the British declaration of 20th August 1917, originally emanated from a member of this group. The Government of India Act, 1919, embodying what are generally called the Montagu-Chelmsford (Montfort for short) Reforms, was broadly based on a scheme prepared by the Round Table Group as early as 1916.

The Government of India Act, 1919, had provided for the appointment of a Royal Commission at the end of ten years to go into the working of the Reforms and make recommendations for the future political setup. However, in view of the intensification of political unrest in India, the date was advanced and a statutory commission consisting of Sir John Simon (1873- 1954) and six other members of British Parliament were appointed on 8 November 1927.

The exclusion of any Indian from it caused resentment in India and almost all political parties decided to boycott it. The Commission nevertheless visited India during 1928 and submitted its report to British Parliament in May 1929. The report, published on 7 June 1930, besides making several proposals as a basis for a new constitution for India, recommended that the proposals be discussed in a conference of representatives of the British Government and those of India. Accordingly, the Viceroy of India, Lord Irwin, announced on 31 October 1929 a Round Table Conference comprising representatives of British India and of the Indian states. All communities and interests and political parties, except the Indian National Congress, agreed to participate in it.

Government of India C. P. Ramaswami Iyer, Narendra Nath Law, M. Ramachandra Rao Indian National Congress: Mahatma Gandhi, A. Rangaswami Iyengar, Madan Mohan Malaviya Muslims: Aga Khan III, Maulana Shaukat Ali, Muhammad Ali Jinnah Hindus: M. R. Jayakar, B. S. Moonje Justice Party: Raja of Bobbili, Arcot Ramasamy Mudaliar, Indian Christians: Surendra Kumar Datta, A.T. Pannirselvam Women was Participated Sarojini Naidu, Begum Jahanara Shahnawaz, Radhabai Subbarayan Labour N. M. Joshi, B. Shiva Rao, V. V. Giri.[10]

R.Srinivasan and Dr. Ambedkar met the commission and pressed their demands and claims before Mr. Simon. They emphasized on separate reservation for the dalits But nothing substantial was arrived. Srinivasan wanted to make legal protections and safeguards for the dalits. At the same time, through his organizations he continued his tasks for the benefits of the dalits.

The unending activities continued and an opportunity of participating in the Round Table Conference knocked the doors of Srinivasan as a government nominee and his dream of going to

London for the redresses of hm people's grievances became true. Rettaimalai Srinivasan's voicing the voiceless continued throughout his life as an unending task. But now Srinivasan was ready to sail towards London to represent the dalits.

In view of protective rights and safeguards for the dalits, Srinivasan planned for London voyage but the turning events made him stay in the African countries. Nearly after three decades, he got the opportunity to visit the destination as the government nominated him to represent the dalit community to the Round Table Conference, hold in London. Since the Simon commission Report was vehemently opposed by the Hindus as well as the Muslims in India, the British government decided to hold a conference of all parties including the minorities and depressed classes to arrive at a consensus, for complete solution. Rettaimalai Srinivasan and Dr. Ambedkar were invited to participate at the historic conference.[11]

The First Round Table Conference was held from 12th November 1930 to 19 January 1931. The Congress boycotted the conference as its demand for a discussion on "Poorna Swaraj" of India was rejected by the British Government. The representatives of the Princely states, minority communities and depressed class attended the conference. But without the congress the conference failed to reach any settlement on Indian problems. It ended with an appeal by the British Prime-minister, Ramsay Macdonald, to all Indians to end the civil disobedience.

After the failure of First Round Table Conference efforts were made by the Government to make' an agreement the congress so that it would attend the next Round Table Conference. The Viceroy, Lord Irwin, was authorised to hold talks with Mahatma Gandhi. Finally, Gandhi and Irwin reached an agreement on 5 March 1931.[12]

The three British political parties were represented by sixteen delegates. There were fifty-seven political leaders from British India and sixteen delegates from the princely states. In total 89 delegates from India attended the Conference. However, the Indian National Congress, along with Indian business leaders, kept away from the conference. Many of them were in jail for their participation in Civil Disobedience Movement.

Demand for Separate Electorates

While the process of purifying and modernizing was going on within the caste, Ambedkar had further opportunities to bring Untouchables' grievances and demands before the British government The emphasis on the Depressed Classes as a separate element in Indian society was intensified, and Ambedkar increasingly urged constitutional arrangements which would accentuate this separateness. The demand for joint electorates with adult franchise before the Simon Commission in 1928 gave way to insistence on separate electorates at the Round Table Conference in 1930, probably in the light of the Muslim minority's demands. Ambedkar argued that the Depressed Classes "must be regarded as a distinct and independent minority.... We cannot be deemed part of the Hindu community". This was later softened, however, to a plea for the Depressed Classes to be called "Protestant Hindus" or "non-caste Hindus".[13]

For Dr. Ambedkar, the selection of two Depressed Class members (Rao Bahadur H. Srinivasan from Madras and himself) as delegates to the first Round Table Conference in 1930 was in itself recognition of the right of the Depressed Classes to be considered a separate element on the Indian political scene, and he felt the Conference acknowledged that as a fact. At the second Round Table Conference in 1931, however, Mahatma Gandhi was also present, representing the Congress and speaking strongly against the idea of the Untouchables as a separate entity in Indian society. In Gandhi's mind, separate electorates might allow Dr. Ambedkar himself to "mount to power and position but nothing good will accrue to the 'Untouchables'."[14]

Depressed Classes General 1930-31

The special staffs for ameliorative work among depressed classes were working in Madras and 20 districts, activities being Depressed Classes extended during the year to Salem and Chittoor districts. The work was carried on in all the taluks of Tanjore, Trichinopoly and South Kanara districts, but elsewhere was concentrated in a few taluks at a time.

House-sites

Government land was assigned free of cost during the year to depressed classes for the provision

of 1,973 House-sites, house-sites. At the end of the year the total number of house-sites provided by this means since the commencement of the work by the special staff was 30,116. An extent of 139.88 acres was acquired and 2,44 sites were provided in this way, bringing the total number of house-sites thus provided since the commencement of operations to 36,530.'[15]

Education

The usual policy of trying to secure admission for depressed class pupils into ordinary elementary schools was pursued, but with Education. There are some difficulties in many rural parts. During the year 245 schools for depressed classes were opened and 43 existing ones were closed, making a total at the end of the year of 1,784 such schools under the control of the Labour Department, of which 1656 were day schools, 60 night schools and 68 combined day and night schools. The number of pupils studying in the Labour schools during the year was 63,604, of whom 10,746 were girls. Eighty-four per cent of the teachers, who numbered 2,131, were trained. Eighty residential scholarships for study in secondary schools and colleges were granted to depressed class pupils and 8 scholarships tenable in colleges were awarded to pupils in depressed class hostels. For general education 387 ordinary scholarships were awarded and 967 were renewed- One hundred and sixty-nine scholarships for industrial courses were awarded and 10 scholarships for six-month' courses in motor-car mechanism and driving. Ten commercial scholarships also were granted. In addition, grants for fees and for purchase of books and clothes were made and depressed class pupils were exempted from examination fees in a number of cases. A number of scholarships were also granted to Kallars, a criminal tribe.[16]

Hostels

The aggregate strength of the five hostels maintained by the department for the accommodation of depressed class students, (two in Hostels. Madras and one each at Masulipatam, Calicut and Salem) was between 202 and 222 as against 221 in the previous year. Grants were given to five institutions under other managements for boarding members of the depressed classes, and grants were also given to private bodies for the maintenance of educational institutions. Boarding grants were also given to Badaga and Toda students in the Nilgiris, to Koravas in Salem and Trichinopoly districts and to Vaduvarpatti Koravas in Ramnad district.[17]

The following are the terms and conditions on which the Depressed Classes will consent to place themselves under a majority rule in a self- governing India. The Depressed Classes cannot consent to subject themselves to majority rule in their present state of hereditary bondsmen. Before majority rule is established their emancipation from the system of untouchability must be an accomplished fact. It must not be left to the will of the majority. The Depressed Classes must be made free citizens entitled to all the rights of citizenship in common with other citizens of the State.

To secure the abolition of untouchability and to create the equality of citizenship, it is proposed that the following fundamental right shall be made part of the constitution of India. Obstruction by orthodox individuals is not the only menace to the Depressed Classes in the way of peaceful enjoyment of their rights. The commonest form of obstruction is the social boycott. It is the most formidable weapon in the hands of the orthodox classes with which they beat down any attempt on the part of the Depressed Clashes to undertake any activity if it happens to be unpalatable to them. The way it works and the occasions on which it is brought into operation are well described in the Report of the Committee appointed by the Government of Bombay in 1928 " to enquire into the educational, economic and social condition of the Depressed Classes (untouchables) and of the Aboriginal Tribes in the Presidency and to recommend measures for their uplift." The following is an extract from the same.

Depressed Classes and Social Boycott

"Although we have recommended various remedies to secure to the Depressed Classes their rights to all public utilities we fear that there will be difficulties in the way of their exercising them for a long time to come. The first difficulty is the fear of open violence against them by the orthodox classes. It must be noted that the Depressed Classes form a small minority in every village, opposed to which is a great majority of the orthodox who are bent on protecting their interests and dignity from any supposed invasion by the Depressed Classes at any cost. The danger of prosecution by the Police has put

a limitation upon the use of violence by the orthodox classes and consequently such cases are rare.

"The second difficulty arises from the economic position in which the Depressed Classes are found to-day. The Depressed Classes have no economic independence in most parts of the Presidency. Some cultivate the lands of the orthodox classes as their tenants at will. Others live on their earnings as farm labourers employed by the orthodox classes and the rest subsist on the food or grain given to them by the orthodox classes in lieu of service rendered to them as village servants. We have heard of numerous instances where the orthodox classes have used their economic power as a weapon against those Depressed Classes in their villages, when the latter have dared to exercise their rights, and have evicted them from their land, and stopped their employment and discontinued their remuneration as village servants. This boycott is often planned on such an extensive scale as to include the prevention of the Depressed Classes from the necessaries of life by the village Bania. According to the evidence sometimes small causes suffice for the proclamation' of a social boycott against the Depressed Classes. Frequently it follows on the exercise by the Depressed Classes of their right to the use of the common-well, but cases have been by no means rare where a stringent boycott has been proclaimed simply because a Depressed Class man has put on the sacred thread, has bought a piece of land, has put on good clothes or ornaments, or has carried a marriage procession with the bridegroom on the horse through the public street.[18]

"We do not know of any weapon more effective than this social boycott which -could have been invented for the suppression of the Depressed Classes. The method of open violence pales away before it, for it has the most far reaching and deadening effects. It is the more dangerous because it passes as a lawful method consistent with the theory of freedom of contact. We agree that this tyranny of the majority must be put down with a firm hand if we are to guarantee the Depressed Classes the freedom of speech and action necessary for their uplift."[19]

Rao Rahadur R. Srinivasan

If the members want to discuss this item I have no injection and in that case I will insert after the word 'any' existing enactment, regulation, order or interpretation of law etc. That was mentioned in our memorandum. I know certain high caste people have obtained decrees from High Courts and the Privy Council to the above effect.[20]

On 17 August 1932, the British Government utilizing the disunity among the various sections of the Indian society, announced the Communal Award. The award made provisions for separate elect orates for the Muslims, Europeans, Sikhs and the 'depressed classes'. In the case of the caste, the British Government specified that apart from enjoying the benefits of separate electorates, they would also have the right to contest in the general or unreserved constituencies. The British Government decided to set up 'depressed class' constituencies in selected areas, where their population was substantial. The award gave seventy-one seats in all to the 'depressed classes' in the provincial legislatures of India.[21]

Conclusion

On the other hand those who are in adverse circumstances and who are not well versed in the Hindu religion approach him listen to his teaching and become his disciples. So also when the Aryan missionaries came to South India some Adi-Dravidas followed them and listened to their mantras, tantras and religion, and some other resisted their attempts. The Adi-Dravidas of today are the descendants of those who strongly and successfully resisted the attempts of the Aryans, as missionaries, the Aryans received into their fold anybody who agreed to accept to accept their spiritual guidance and leadership and acknowledged their superiority.[22] The narrative on the emergence of depressed class politics in early twentieth century Madras Presidency brings several issues to the forefront.[23]

He bravely fought over the higher caste domination for 50 years by his fearless Speeches. In 1983, he opposed the civil service exams held by Indian government and stated that it would only help the Brahmins and other high castes to dominate in the ruling positions and the depressed classes would suffer.

Srinivasan raised his voice against the government in orders to promote the village Assistant are equivalent the police, So that they must be provided uniform, legible salary and should be armed. Srinivasan was born 150 years ago and played a vital role in bring the changes weeded for the depressed classes in Tamil Nadu.

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REFLECTIONS OF COLONIAL LEGACY IN URBAN LOCAL BODIES OF TAMIL NADU

C. Priyalakshmi*

The origin and progress of colonial administration in Tamilnadu can be conveniently traced back to the established of the English factory which functioned as a commercial and an administrative center[1]. After more than a century a political encounters with local chiefs and other colonial powers, especially the French, the English East India Company established its supremacy in Tamilnadu. Whereas, few districts have rural integrated local systems, there is an ever growing array of urban integrated local systems coinciding with the rise of urbanization.

This is especially noteworthy, because since the late 1800s India has been the beneficiary of one of the most pioneering integrated local systems in the world that was introduced in colonial times. The colonial legacy with regard to the unity pf India was marked by a strange paradox. The colonial state brought about a greater political and administrative unification of India than ever achieved before[2].

*Ph.D. Research Scholar, Department of History, Government Arts College (Men), Krishnagiri-635 001.

Historical Evolution of Municipal Governments from the British Era

Municipal Administration has long roots in our country "India" of 'Meghastanes' mentions about the affairs of the cities in north India were administered and carefully supervised by a Municipal Boards[3]. In south India, the celebrated "Kudavolai" system of imperial Cholas, points to the existence of well-organized representative institutions. They were basic democratic bodies. Municipal administration pervades our entire life right from the registration of birth till recording of our death. Thus municipal functions start from cradle and end at the graveyard. They are concerned with our daily lives for the fulfillment of all the civic needs.

The first Municipal mechanism created during British rule was the Municipal Corporation introduced in Madras Presidency (Chennai Today) in 1687, which was followed by Municipal Corporations in Bombay (Mumbai Today) and Calcutta Presidency (Kolkata Today) by 1762[4]. Municipal administration was first introduced in the Town of Madras[5]. And subsequently established in the presidency towns by framing of the "Improvements in Towns Act", 1850 [6]. Then it was followed by Lord Mayo's Resolution of 1870 called for the introduction of an elected President in the Municipalities.

The current from and structure of municipal bodies is based on Lord Ripon's Resolution on local self – government adopted in 1882. The Madras District Municipalities Act 1884 made an important step forward in municipal legislation. The Municipal council was to consist of not less than 12 members. Precision was made for the election of Chairman by the councillors. In the year 1884, there were 47 municipalities in the Madras Presidency [7].

In general one of the basic purposes of the Municipal Acts of the 1860s was to deploy an adequate Police force[8]. The act also specially stated that the government shall contribute 25 per cent of the cost incurred by the municipality for the purpose specified in section XXV of the said Act.

Under the provisions of the section 36, Act X of 1865, the Governor in Council authorized the municipal commissioner for the towns of Madras Presidency to levy tax on houses and other buildings, tax on lands according to their value, tax on arts, professions, non-professions, traders and others on carriages, horses and fees on registration of carts[9]. Thus, this was an important source of revenue to the municipalities in addition to the nominal government allocation. Physical growth of the towns with its public buildings and communication networks was integral to the urban transformation. However, the Towns improvement Act of 1865 marked the beginning of a new phase in the administration of urban spaces.

The government of India passed a resolution on Local-Self Government in 1918. It declared that the policy of the British Government was gradual removal of unnecessary government control and of differentiating the spheres of action appropriate for the government and for Local bodies respectively [10]. The government of India Act 1919 provided for clear demarcation of powers to the organization of local bodies. The madras District Municipalities Act was passed in 1920. This is perhaps the most important enactment governing municipal administration which laid the statutory framework for the organization and structure of municipal bodies in Tamilnadu. This act provided for introduction of post of Municipal engineer and health officer, the grant of larger power to the councils to levy local taxes, appointment of inspector of Municipal councils and local boards, to open schools and dispensaries and to fix the strength of the staff and also the introduction of a new audit system with the appointment of auditors to surcharge any illegal expenditure.

This act illustrates the nature of relationship between the colonial state and the municipal councillors, the councillors and various social categories of town dwellers, and the people in the periphery of Tamilnadu. The madras District Municipalities (Amendment) Act 1930, introduced reservation of seats for minority communities and for women. And it made the office of the chairman and vice-chairman elective and provided for passing of motion of no-confidence against councillors. The 1933 act provided the system of appointment of Municipal commissioners. Hence, in the early years of their full-fledged functioning, local bodies evinced tremendous interest in managing their affairs properly, with significant changes.

Indian Constitution and the Local Government

In the context of the Indian constitution 1950 local government bodies are the subject of the state list and are there by governed by state statues. After 1935, rapid changes were going on only in respect of rural local bodies in the thought of giving them a constitution status. As a result the urban bodies have become weak and also were not able to perform effectively as vibrant democratic units of local self-government. Thus, the government of India, therefore, wanted that these urban bodies also, like rural bodies should be enshrined in the constitution, so as to impart certain continuity and strength to them. So, federal recognition of local government was substantively expressed in the 74th and 73rd constitution Amendment Acts of 1992[11]. The former pertains to borough of urban local governance. There are currently two distinct types of local government system, the urban local system and the rural local system including Tamilnadu state. In the 74th constitutional Amendment Act in 1992 during Prime Minister Rajiv Gandhi period by adding a separate part relating to urban bodies have been incorporated in the constitution as part IX-A of the constitution. It contains 17 articles namely 243-P to 243ZG.

The important salient features of the 74th constitutional amendment Act, 1992 are given below:

According to act, the Article 243Q says every state especially Tamilnadu has to constitute three types of Municipalities for different types of urban areas it lays that,

- "Nagar Panchayats" (Town Panchayat) should be formed for every transitional area which is in the process of growth rural to urban area.
- a " Municipality" for a smaller urban area and
- a corporation for a larger urban area.

This Article also lays certain criteria such as population, density of population, quantum of revenue generated for local administration, percentage of employment in non-agricultural operations, economic importance etc., for classifying urban areas for purpose of constitution of "Town Panchayats", "Municipalities" and "corporations". It however, leaves it to the Governor of the State to specify the parameters under each criterion to be adopted for purpose of this classification. This article also provides for constitution of Industrial Township for industrial urban areas where the industrial establishments themselves provide or propose to provide Municipal service[12].

The radical changes brought about by this constitution Amendment so far as Tamilnadu state is concerned are:

- The Town Panchayats which were either to administered under the Tamilnadu Panchayat Act have been categorized as Transitional areas are now to be governed by the Tamilnadu District Municipalities Act, and
- Introduction of persons with knowledge and experience in the Municipal administration as nominated members in every municipality by conduct of periodical elections.

The government of Tamilnadu referred to above amended the following Acts.

1. The Tamil Nadu District Municipalities Act, 1920.
2. The Madras city Municipal Corporation Act 1919.
3. The Madurai city Municipal corporation Act, 1971
4. The Coimbatore city Municipal Corporation Act, 1981

The provisions of the Coimbatore city Municipal corporation Act 1981 were made applicable to the three areas of Tiruchirappalli, Tirunelveli and Salem Municipal areas by enacting Act by section 8 of No 27/94, 28/94 and 29/94 respectively[13].

The Act of 1992 does address devolution of powers and responsibilities to the discretion of the Tamilnadu State Government concern which can be managed in terms of sufficient capability and money. The 12th schedule of this Act listed the functions of municipal units and the ward committees. This Act statutorily constituted state finance commission by which made it obligatory for the central finance commission to recommend steps to support state resources for the assistance of municipal governments and also it provided for reservation of one-third of the seats for women and scheduled castes in municipal bodies. This act provides for elected and nominated councillors.

The Act 1992 specifies the term of office of Municipality shall be 5 years. With the right of its dissolution and specifies about disqualification of municipal membership. It gave right to levy taxes

and duties by Municipalities for making grants with state government's support. This Act constituted State Election Commission for the conduct of elections to all local bodies.

So the Act 1992 is a step towards modernizing local government. However, it can also be said that there is today in Tamilnadu a growing awareness of the need and importance of local self-government. Tamilnadu State Government also by adopting the 74th constitutional amendment Act 1992 to their respective municipal bodies to effect its purpose within its jurisdiction.

Functions of Urban Local Bodies

In most of the states the legislative and executive functions of the local bodies have been separated[14]. All municipal Acts are provided for it is functions, powers and responsibilities. These functions are divided into two categories obligatory and discretionary functions. And some of the functions are overlap with the work of state agencies.

Obligatory functions deals with the promotion of welfare of the urban people and discretionary functions deals with the promotion of welfare of Municipal Governance. And the another functions overlap with the work of state agencies deals with family planning, nutrition, slum improvement and disease especially epidemic disease control etc. However, the Act 1992 has not provided local bodies with any powers directly and has instead left it to state government discretion.

The National Urban Renewal Mission (NURM)

In December 2005, a national urban Renewal Mission (NURM) was announced which is provided to upgrade urban infrastructure and to further reform the urban situation by undertaking the reform required. The reform agenda includes core, mandatory and optional reforms. Important core reforms such as decentralization measuring as envisaged in the Act 1992 are the drawing up of Public Private Partnership (PPP) models for development and management of urban infrastructure with the participation of citizen of urban areas, and the introduction of e-governance for proper tax collections with the goal of at least 85 per cent collection efficiency within five years[15].

Funding provisions from NURM for the improvement is to be divided according to a defined ratio from National Government, State Government and Financial Institutions respectively. For mega cities, the formula is to be 35:15:50 and for small cities, the formula is to be 80:10:10.

Co-Ordination Challenges and Suggestions

City or Urban Governance in India or Tamilnadu is being pulled and pushed in different direction – sometimes even torn apart by a chaotic urban administrative set-up. In urban areas, in the post - 1992 Act era, there remains lack of co-ordination between the various agencies that operate in the same environment.

- It could be suggested that civil service personnel should develop the capacity of Urban building mechanisms to improve their performance in this context.
- India has possessed since colonial times might also indicate a management skills problem. One might also suggest that the civil service develops a vehicle for improving management skills.
- If India fails to get a handle on its new urban areas, it could be saddled with more bottlenecks and inefficiencies that could doom the country to years of subpar growth.

All the public establishments in Tamilnadu are instrumental in the development of the town and in the making of urban mentalities among the natives of the towns are merged with colonial background[17]. It provided an opportunity for the natives to exercise their limited franchise in Urban Governance in a significant way amidst bankruptcy, cultural resistance and conflicting interests.

Conclusion

To conclude, the Local Bodies are important public establishments in implementing the Central Government and State Government schemes, the British East India Company and the British Parliament enacted so many acts to promote the urban development in colonial India. It laid basic foundation for the growth of urban local bodies in the independent India. In the post Independent Era each state has its Local Body Institution according to their requirements. In this situation in Tamilnadu State Government enacted many acts to promote the urban development institutions. The Government of India made 74th constitutional amendment to give the

constitutional status to the urban local bodies which is a milestone to upgrade the urban areas.

Generally, a legacy especially of a prolonged movement tends to endure for a long time. But no legacy, however strong and sound, can last forever. It tends to erode and become irrelevant unless it is constantly reinforced and sometimes transcended in a creative manner to suit the changing circumstances.

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தமிழகத்தில் கம்யூனிஸ்டு கட்சிகள் ஓர் வரலாற்று ஆய்வு

கௌதமன்*

முன்னுரை

1836 காரல் மார்க்ஸ் நியாயத்தை கோரவோர் சங்கம் உருவாக்கினார் 1840 காரல் மார்க்ஸ் கம்யூனிஸ்ட் அறிக்கை வெளியிட்டார். 1885 இந்திய தேசியக் காங்கிரஸ் கட்சி துவக்கப்பட்டது.[1] தேசிய சக்திகளின் இரண்டாது முக்கியப் பாரம்பரியமுடைய கம்யூனிஸ்டுகள் ஆகும். 1917-ல் சோவியத் நாட்டில் நடைபெற்ற புரட்சிக்குப் பின்னர் உலகெங்கும் ஏற்பட்ட கம்யூனிஸ்ட் கொள்கையின் தாக்கம் இந்தியாவிலும் ஏற்பட்டது.[2] இந்திய தேசிய காங்கிரஸ்குள் சோசலிஸ்டிகள் ஒரு பிரிவாகச் செயல்பட்டனர். ஜெயபிரகாச நாராயணன் இதில் முக்கியப் பங்காற்றினார். 1924 சென்னையில் சிங்காரவேலர் செங்கொடியை ஏற்றினார்.[3] இந்தியாவில் கம்யூனிஸ்டு கட்சி 1924-ல் தோற்றுவிக்கப்பட்டது. 1925 செப்டம்பர் 26-ந் தேதி கான்பூரில் கம்யூனிஸ்ட் கட்சி மாநாடு நடந்தது. இதில் பம்பாய், சென்னை, கான்பூர், கல்கத்தா, லாகூர் பிரதிநிதிகள் கலந்துக் கொண்டனர். சத்தியபத்தா என்பவர் புதிய கட்சிக்கு இந்திய கம்யூனிஸ்ட் கட்சி என்று பெயரிட்டார். ஆனால் தமிழ்நாட்டில் கம்யூனிஸ்டு கட்சி 1936ல் தான் செயல்படத் தொடங்கியது.[4] இதில் பி. சுந்தரய்யா. பி.ராமமூர்த்தி சீனிவாசன், ஏ.எஸ்.கே. ஜீவா, சி.எஸ்.சுப்பிரமணியம், கே.முருகேசன், பி.சி. இளங்கோ திருத்துறைபூண்டி முருகேசன் முதல் ஆகியோர் தமிழ்நாட்டு கிளை உறுப்பினராக இருந்தனர். கம்யூனிஸ்டு கட்சி அறிக்கைகள் ஏங்கல்சின் கம்யூனிஸ தத்துவங்கள் உள்ளிட்ட கம்யூனிசம் தொடர்பான கட்டுரை[5] முதல் முதலாக தமிழில் பெரியார் ஈ.வெ.ரா நடத்திய குடியரசு இதழில் தான் இக்கட்டுரை வெளிவந்தது.[6] ஜனசக்தியில் சீனிவாசராவ் விவசாய பிரச்சனைப்பற்றி எழுதினார், பெரியார் ஈ.வெ.ரா. மேற்கொண்ட இத்தகைய கம்யூனிச ஆதரவுப் பிரச்சாரமே எவரும் எளிதில் போக முடியாத அன்றைய ஜோசப் ஸ்டாலின் தலைமையிலான ரஷ்யாவிற்கு 1932-ல் அவர் போக வழி வகுத்தது. தமிழ்நாட்டில் கம்யூனிஸ்டு கட்சி ஏற்படுவதற்கு அடிப்படையாக உழைத்த சிங்காரவேலா[7] ப.ஜீவானந்தம் போன்றவர்கள் வட்டார அளவில் குடியரசு இதழில் பல கட்டுரைகள் எழுதினார்கள்.[8] தமிழ்நாட்டில் காங்கிரசஸ்குள் இருந்த காங்கிரஸ் சோசியலிஸ்ட் கட்சியில் தமிழ் நாட்டுக் கம்யூனிஸ்டுகள் செல்வாக்குடன் இருந்தனர். விவசாய சங்கங்கள் தற்காப்பு படை உருவாக்கியது சீனப் பிரதமர் சுயன்லாய் சென்னை வந்தார். கம்யூனிஸ்ட்கள் வரவேற்றனர். இரண்டாம் உலகிலபோரில் 1939-1945 சோவியத் நாடும்

*இணைப்பேராசிரியர் (வரலாறு), தமிழ்நாடு அரசின் அகில இந்திய குடிமைப் பணிகள் பயிற்சி மையம், சென்னை - 600 028.

இங்கிலாந்தும் இட்லரை எதிர்த்து கூட்டணி அமைத்துச் செயல்பட்ட போது இந்தியாவில் கம்யூனிஸ்டு கட்சியினர் வெள்ளைக்கார அரசுடன் ஒத்துழைக்கும் போக்கு மேற்கொண்டனர்.[9] தமிழ்நாட்டில் கம்யூனிஸ்டு கட்சியின் சமூக அடித்தளம் இதனால் பாதிக்கப்பட்டது. இந்திய விடுதலைக்குப்பின் கம்யூனிஸ்டுகள் கல்விக் கொள்கை மற்றும் நடைமுறைகளில் பல பிரச்சனைகளைச் சந்தித்தார்கள். இந்திய விடுதலையின் தன்மை, நேரு தலைமையிலான மத்திய அரசு நேருவின் வெளிநாட்டுக் கொள்கை உள்ளிட்ட பல பிரச்சனைகளில் கம்யூனிஸ்டுகள் கருத்து ரீதியிலான மோதல்களை கொண்டிருந்தனர்.[10] 1958-ல் கம்யூனிஸ்டு கட்சிக்குள் கருத்தியல் நிலையிலிருந்த பிளவு வலுவடைந்தது. ஆனால் சோவியத் நாட்டு கம்யூனிஸ்டுகள் தலையிட்டால் பிளவு தாமதமாக்கப்பட்டது. 1962-ல் நிகழ்ந்த இந்திய சீனப்போர் கம்யூனிஸ்டுகளுக்கு நெருக்கடியை ஏற்படுத்தியது.[11] 1966-ல் இந்தியாவில் கம்யூனிஸ்டு கட்சி இரண்டாக உடைந்தது செயல், பயன் நாட்டுடைய தமிழ்நாட்டுக் கம்யூனிஸ்டுகள் 1962 வரை கருத்தியல் மோதல்களில் கலந்து கொள்ளவில்லை எனினும் அமைப்பு தொடர்பான சிக்கல்கள் காரணமாக பி.இராமமூர்த்தி தலைமையில் ஒரு பிரிவு கம்யூனிஸ்டு கட்சியில் இருந்து வெளியேறி மார்ச்சிஸ்ட் கம்யூனிஸ்டு கட்சியின் (C.P.I.M.) தமிழ்நாட்டுப் பிரிவாகச் செயல்பட்டனர், மற்றவர்கள் இந்திய கம்யூனிஸ்டு கட்சியின் (CPI) தமிழ்நாட்டு பிரிவாகச் செயல்பட்டனர். மார்க்சிஸ்ட் கம்யூனிஸ்டு கட்சி சீன ஆதரவு கொள்கையையும் பின்பற்றியது. தமிழ்நாட்டில் இரண்டு பிரிவினரும் ஏறத்தாழ சம பலத்துடன் இருக்கின்றனர்.[12]

இந்தியாவில் மாக்ஸ்சிஸ்ட் கட்சி நாடாளுமன்ற வழி முறைத்திட்டத்தைச் செயல்படுத்துவதில் உண்மையான ஆர்வம் காட்டியது பல தீவிர வங்காளி கம்யூனிஸ்டுகளுக்கு இது பிடிக்கவில்லை, 1969-ல் மார்க்சிய லெனினிய கம்யூனிஸ்டு கட்சியைத் (CPI-ML) தோற்றுவித்தார்கள்.[13] மேற்கு வங்காளத்தில் நக்கல்பாரி என்ற கிராமத்தில் இதன் தொடக்கம் வெளிப்பட்டதால் இது நக்கல்பாரி இயக்கம் என்று அழைக்கப்பட்டது. தமிழ்நாட்டில் கடுமையான அரசு ஒழுங்குமுறை காரணமாக நக்கல்பாரி இயக்கம் பலவீனமானது. இந்தியாவில் தமிழ்நாட்டிலும் இந்த அமைப்பில் பல பிரிவுகள் ஏற்பட்டுள்ளன.[14] தமிழ்நாட்டில் இப்போது இந்திய கம்யூனிஸ்டு கட்சி மார்க்சிஸ்டு கம்யூனிஸ்டு கட்சி. மார்க்சிய லெனினியக் குழுக்கள் என மூன்று பிரிவாகக் கம்யூனிஸ்டுகள் செயல்பட்டு வருகின்றன. ஏறத்தாழ 50 வயதுடைய கம்யூனிஸ்டு இயக்கம் தமிழ்நாட்டில் சிதறுண்ட நிலையிலேயே உள்ளது.

தமிழகத்தில் கம்யூனிஸ்டுகள் CPI தலைவர்கள்

சர்மா சீனிவாசராவ், எம்.ஆர்.வெங்கட்ராமன், பாலதாண்டாயுதம், பா.மாணிக்கம் நல்லகண்ணு, சுந்தரய்யா, நல்லசிவம் வேணுச்சாமி சிங்காரவேலர் முக்கியமானவர்கள்.[15]

CPI (M) தலைவர்கள்

பி. ராமமூர்த்தி, ஜீவானந்தம், நா.வானமாமாலை, அன்னாச்சி சண்முகப்பிள்ளை, பாப்பாகுளம் சொக்கலிங்கம். மணலி கந்தசாமி முதலியானோர் முக்கியமானவர்கள்.[16] சென்னையில் இந்தியக் கம்யூனிஸ்ட் கட்சியை பலப்படுத்த 1936-ல் எஸ்.வி. காட்டே சென்னை வந்தார். காங்கிரஸ் சோலிஸ்ட் கட்சியின் முதலாவது மாகாண மாநாடு 1936 சேலத்தில் தேர்தல் நடந்தது. மேத்தா இதன் தலைவரானார். ஜீவா இதன் பொதுச் செயலாளராக தேர்ந்தெடுக்கப்பட்டார்.[17] 1942 ஆகஸ்டு புரட்சியை கம்யூனிஸ்டுகள் எதிர்த்ததால் நாட்டு துரோகி என கூறப்பட்டது. 1951 சோவிலிஸ்ட் கட்சி ஆண்டு மாநாடு கோவையில் நடைப்பெற்றது, இதில் கம்யுனிஸ்டுகள் கலந்திருந்தார்கள். மேட்டூரில் 1944 ஜூலை 4-ந் தேதி துணி ஆலை வேலை நிறுத்தத்திற்கு கம்யூனிஸ்ட்டுகள் தலைமை ஏற்றனர். 1942ஆம் ஆண்டு 2,200 உறுப்பினர்கள் இருந்தனர். 1947 ஆம் ஆண்டு 26,000 உறுப்பினர்கள் கம்யூணிஸ் கட்சி வளர்ந்தது. 1948 ஆண்டு மத்தியில் நேருஜி ஆட்சியை கவிழ்த்த முயற்சி செய்ததாக கூறி கம்யூணிஸ் கட்சி இந்தியா முழுவதும் தடை செய்யப்பட்டு கடுமையாக ஒடுக்கப்பட்டனர். 1962 இந்தியா மீது சீன படை எடுத்ததும் கம்யூனிஸ் கட்சி இரண்டாக பிரிந்தது ஒன்று ரஷ்ய ஆதரவாகவரும் மற்றொரு பிரிவு சீனா ஆதரவுடன் கம்யூனிஸ்டுகள் இந்தியாவில் தமிழக உள்பட செயல்பட்டு வந்தது, தோழன் சர்மா 1945-1957 தமிழக கம்யூனிஸ்ட்டுகளுக்கு வழிகாட்டினார், 1943-45 சோவியத் நண்பர்கள் சமூகம் உருவாக்கப்பட்டது. இதில் திரு.வி.க. தலைவராகவும், பாலன் செயலாளரான பணிபுரிந்தார். திருச்சி 1946 இந்தியக் கப்பல் படை பிரிட்டிஷ்யை எதிர்த்து போராடிய, போராடியவர்களுக்கு ஆதரவாக ஜீவா ராமமூர்த்தி, திருவி.க. பாலதண்டாயுதம் ஆகியோர் போராடினார்கள். ரஷ்யர் எழுதிய தேனீக்கள் என்ற என்ற அறிவியல் நூலை பாலதண்டாயுதம் தமிழில் மொழி பெயர்த்தார்.[18]

1937 நவம்பர் 7 தேதி ஜனசக்தி நாளிதழ் தமிழகத்தில் தொடங்கினர். கம்யூனிஸ்டுகள் வழி நடத்த பல இதழ்கள் தொடங்கி நடத்தினார்கள். ஜனமுரசு, பீப்பூல்வார், நீயூ ரஷியன், உலக அரசியல், சோவியத் நாடு, முன்னனி, போராளி, முன்னேற்றம், தேசிய முன்னனி, புது உலகம், தாமரை சாந்தி, சரஸ்வதி, செம்மலர், இளைஞர் முழுக்கம், தீக்கதீர், ஜவர்மகாராஜி, புரட்சி, முல்லை, சோவியத் நாடு, இன்றைய இந்தியா, புதியராகம், ஜனமிதகிரன், மாக்ச்சிய ஒளி, ஜனமத்திரன் மனிதன், சமரன், அமுதம், மாதமனி, மனோரஞ்சிதம், நீதி, கூர்வாள், லோக்கத்தி அரசி, பாரத சக்தி, கனசக்தி, லோபோவன சாதி சென்னை மாகான தொழிற்சங்கம் 1936 துவக்கப்பட்டது, தற்போது AITUC, கிஜகூருஊஇ ஜழிகூருஊ எனபல கம்பயூனில் தொழிற்சங்கள் தமிழகத்தில் செயல்பட்டு வருகிறது.[19]

ஜனசக்தி சந்தித்த துயராங்கள்

அடுக்குமுறை நிதிப்பறலீக்குறை நஷ்டங்கள் ஆசிரியர் சினைவாசம். அவதூர்கள் சீர்குலைவு வேலைகளை சந்தித்தது, 1937-1942 ஜனசக்தி விடுதலைக்காக பாகுபட்டது,

ஜனசக்தியின் ஆசிரியர்களாக பணியாற்றியவர்கள்

ஜீவா, பி.ராமமூர்த்தி, எம்.ஆர்.வெங்கட்ராமன், மணலி கந்தசாமி, வி.நாராயணசுந்தரம், தா.பாண்டியன், அ.சீனிவாசன், ப.மாணிக்கம், ஜெயகாந்தன் பிழையத் திருத்துவராக ஜனசக்தியில் பணியாற்றினார். இந்த மண்ணில் கம்யூனிஸ்ட் இயக்கம் எண்ணற்ற ஊதியங்களையும் சிறந்த தலைவர்களை உருவாக்கியுள்ளது. பி.சுந்தரய்யா. இ.எம்.எஸ். பி.டி.ரணதிவே, ஏ.கே.கோபாலன், பி.ராமமூர்த்தி, எம்.ஆர்.வெங்கட்ராமன், ஜீவா போன்ற முதல் வரிசை தோழர்களையும் மற்றும் வி.பி. சிந்தன் ஏ.பாலசுப்பிரமணியன். கே.ரமணி, என்.சங்கரய்யா. உமாநாத் போன்றவர்கள் இரண்டாவது வரிசை தலைவர்கள் உருவாக்கியது. [20]

தமிழ்நாட்டில் பெண் தொழிலாளர்களுக்கு சங்கம் உருவாக்கியவர் உமாநாத் ஆவார். பெண் கம்யூனிஸ்டுகள் தமிழகத்தில் குறிப்பிடத்தக்கவர்கள்.

பாப்பா உமாநாத், ஆக்னீஸ்மேரி, அண்ணலட்சுமி, கே.ஆவணியம்மாள், கமலாராமசாமி, கல்யாணி குமாரமங்கலம், காமாட்சி துல்ஜாராணி, பாலதண்டாயுதம், தெய்வசிகாமணி, தையல் நாயகி அம்மாள், நாராயணி அம்மாள், பாப்பம்மாள், பார்வதி கிருஷ்ணன். மீனகிருஷ்ணசாமி, வா.மீனாட்சிநாதன், மோட்சமேரி, ருக்மணி அம்மாள், லலிதா அண்ணாச்சி. கே.பி. ஜானகி அம்மாள், கமலாட்சி ஆகியோர் சிறப்பாக பணியாற்றினார். கம்யூனிஸ்கள்தான் முதன் முதலில் தோழர் என்ற வார்த்தையை பொது வாழ்வில் பயன்படுத்தினர். கம்யூனிஸ் கட்சிகளின் சின்னங்கள் ஒரு பிரிவு சுத்தி கையில் விலங்கு மற்றொரு பிரிவு அரிவாள் நெல்கதிர் என பெற்றுள்ளனர், ஆனால் இருவருக்கும் சிவப்பு கொடி பொதுவானது தோழர் வார்த்தை பொதுவானது. [21]

கம்யூனிஸ்டுகளுக்கு எதிரான கருத்து

ஆகஸ்டு துரோகிகள், செம்பிடாரிகள், மாஸ்கோவில் மழை மதுரையில் குடை கம்யூனிஸ்டுகள் இரண்டாம் உலகப்போரை மக்கள் யுத்தம் என்று கூறினார்கள். கம்யூனிஸ்டுகள் பாசிசத்தை எதிர்த்ததால் சிறையில் இருந்து விடுதலைச் செய்யப்பட்டனர். 1936 தோழர் கணபதி இந்திய இளைஞர் கழகம் என்ன பெயரில் தொண்டர் படை அமைத்தார். ஏற்கனவே இயங்கி வந்த இளைஞர் சங்கம், இந்திய சங்கம் எல்லாம் இணைந்து செயல்பட்டது. மேலும் தோழர் கணபதி தலைமையில் மூன்று நட்சத்திர இராணுவ அமைப்பு உருவாக்கப்பட்டது. தமிழகத்தில் விடுதலை இயக்கம். பாட்டாளி வர்க்க இயக்கம் சுயமரியாதை இயக்கம் போன்ற கம்யூனிஸ் கட்சி உருவானது. விவேகானந்தர், பாரதி போன்றவர் மரபே தமிழக கம்யூனிசத்தின் வேர்களாகும், கம்யூனிஸ்சத்தின் சிந்தனை விளர்த்தால் நாட்டில் சாதிவெறி, மதவெறி, மூடநம்பிக்கைகள் காணாமல் போகும், முற்போக்கு சிந்தனை ஒவ்வொருவருக்கும் உள்ளத்தில் வேரூன்ற வேண்டுமானால் மார்க்ஸ். சிங்காரவேலர், திரு.வி.க. ஜீவா, பெரியார் போன்ற புரட்சியாளரின் கருத்துக்கள் மக்களிடம் பரப்ப வேண்டும். தமிழ்நாட்டின் முதல் கம்யூனிஸ் ஆர்கன் சரன் அமின் அதர்கான் ஆவார். தென்னிந்தியாவின் முதல் கம்யூனிஸ் என்று சிங்கார வேலர் போற்றப்படுகிறார். 1878 தமிழ்நாட்டில் செயல்பட்டு வந்த இன்று சுயாக்கியான சங்கம் இந்து மால் தூளியின் சங்கம் இதில் சிங்காரவேலர் அயோதிதாசர். பேராசிரியர் இலட்சிமிநரசு ஆகியோர் பொருளார்களாக செயல்பட்டனர். தோழர் ப.ஜீவானந்தம் மற்றும் சாத்தன்குளம் அ. இராகவன் ஆகியோர் இணைந்து சுயமரியாதை சமதர்மக்கட்சி என்ற அமைப்பை 1936-ல் திருச்சி தென்னூரில் உருவாக்கினர். 1980 தமிழ்நாட்டில் தலித் இயக்கங்கள் வீரியத்தோடு செயல்பட தொடங்கின நாட்டில் சாதி ஒழிப்புக்கும், வறுமை ஒழிப்பும் நாட்டிற்கு அதன் சுதந்திரம் முக்கியம் என சிங்காரவேலர் கருதினார். 1900 ஆண்டு முதல் மார்க்கிய நூல்கள் அறிமுகமானது. 1917 சோவியத் புரட்சிக்கு பின்பு நிறைய நூல்கள் வந்தன. பிரிட்டிஷ் அரசு பொது உடமை நூல்களுக்கு தடை விகித்திருந்து 1922 கூட்டத்தில் அன்பு தோழர்களே மற்றும் உலக கம்யூனிஸ்களே என்று முதன்முதலில் சிங்காரவேலன் பேரிசினார். இவர் 1923 இந்திய தொழிலாளர்க் வி.வசாயிகட்சி என்ற அமைப்பை சிங்காரவேலர் துவங்கினார். இந்தியாவிலேயே சிங்காரல வேலனர் தான் தமிழகத்தால் முதல் தொழில் சங்கத்தை துவக்கினார். இதற்கு உதவியாக செல்வ கணபது செட்டியார். இராமஞ்சலு நாயாடு. திரு.வி.க. ஆகியோர் உதவினர்,

1) தென்னிந்திய ரயில்வே தொழிலாளர் சங்கம்
2) நாகப்பட்டினம் ரயில்வே தொழிலாளர் சங்கம்
3) சென்னை மன்னென்னைய் தொழிலாளர் சங்கம்
4) டிராம்வே தொழிலாளர் சங்கம்
5) ஜவுளி தொழிலாளர் சங்கம்
6) விவசாயத் தொழிலாளர் சங்கம்
7) தொழில்சாலை தொழிலாலீள் சங்கம்
8) கள்ளிறக்கும் தொழிலாளர் சங்கம்
9) மோட்டார் தொழிலாளர் சங்கம்
10) அச்சுத்தொழிலாளர் சங்கம்
11) பீடி தொழிலாளர் சங்கம்
12) தோல் தொழிலாளர் சங்கம்
13) இரயில்வே தொழிலாளர் சங்கம்
14) மூக்குப்பொடி தொழிலாளர் சங்கம்
15) பத்திரிக்கை தொழிலாளர் சங்கம்
16) சர்க்கரை ஆலை தொழிலாளர் சங்கம்
17) சிமெண்ட் ஆலை தொழிலாளர் சங்கம்

18) பணியின் தொழிலாளர் சங்கம்
19) சுருட்டுத் தொழிலாளர் சங்கம்
20) பூட்டுத் தொழிலாளர் சங்கம்
21) ஓட்டல் தொழிலாளர் சங்கம். (22)

தமிழ்நாட்டில் கம்யூனிஸ்ட் கட்சியில் உமாநாத் முக்கியமானவர். இரண்டுமுறை எம்.எல்.ஏ. ஆகவும் இரண்டுமுறை எம்.பி. ஆக பணிபுரிந்தார். இவர் இந்திய கம்யூனிஸ் கட்சி தலைவர்களான டி.சி.ஜோசி, பி.டி. ரணதிவே. மோகன குமாரமங்கலம். எஸ்.வி. காட்டே ஆகியோர் ஆலோசனைபடி உமாநாத் செயல்பட்டார், கம்யூனிஸ் கட்சியில் இடது சாரிகள் இந்தி அரசின் செயல்பாட்டை எதிர்த்தனன் (சீன வழிகாட்சி) வலது சாரிகள் இந்திய அரசின் செயல்பாட்டை ஆதரித்தனர் (ரஷ்ய வரிகாட்சி)

1942 முதல் 1948 வரை தமிழ்நாட்டில் கம்யூணிஸ்கட்சி பலமாக இருந்தது. திராவிட கட்சி இயக்கம் வளர்ந்ததால் கம்யூனிஸ் கட்சி வலுவிழந்தது. தமிழ்நாட்டில் கம்யூனிஸ் மார்க்கிஸ் கட்சி தோழர்கள் என்.வரதராஜன், பி.ராமசந்திரன், என்.சங்கரய்யா, த.லட்சுமணன், வி.மீனாட்சிசுந்தரம், டி.செல்வசிங், ஏ.கே.பத்மநாபன், அ.சவந்தரராஜன், இரா. ஜவகர், மைதிலிசிவராமன், த.பொ. அகத்தியலிங்கம், ச.உதயகுமார், கதிரவன், ராமகிருஷ்ணன் ஆகியோர், 1951 சென்னை கமியூனிஸ் மாநாட்டில் பரமேஸ்வரன் பங்கு சிறப்பானது.

1952 தேர்தலில் ஜீவா வண்ணாரப்பேட்டையில் போட்டியிட்டார். இவருக்கு ஆதரவாக பெரியார். ஏம்.ஆர்.ராதா, திரு.வி.க. பிரச்சாரம் செய்தனர், ஜீவாவும் வெற்றி பெற்று சட்டமன்றம் சென்று சிறப்பாக பணியாற்றினார்.[23] 1953 ஆகஸ்டு 15-ம் தேதியிய சுதந்திர தினமாக கொண்டாடாமல் தமிழக கம்யுனிஸ்டுகள் கட்சி வேலையில்லாத தினமாக்கடைப் பிடிக்கமுடிவு செய்து கூட்டம் போட்டது போலிஸ் தடியடி செய்தது. 1972 ஆண்டு சென்னையில் கம்யுனில் கட்சி பல தொழிலாளர் போராட்டங்களை வழி நடத்தியது. சிம்மன் தொழிலாளியாளர் போராட்டம். அடிஷன் தொழிலாளி போராட்டம், எம்.ஆர்.எக். தொழிலாளி போராடம் நடந்தது.

தோழர் கே.ஆர். ஜமத்கனி, காரல்மார்க்ஸின் மூலதனம் நூலை சிறையிலிருந்த போது தமிழாக்கம் செய்தார். 1946 தமிழ்நாடு கம்யூனிஸ் விவசாயிகள் சங்கத்தின் மூன்றாவது மாநாடு சிறப்பாக நடந்தது. இதில் விவசாய பிரச்சனைகளை பாதுகாக்கும் தீர்மானம் போடப்பட்டது. 1928 தென்னிந்திய இரயில்வே நிர்வாகம் 3200 தொழிலாளர்களை பதவி நீக்கம் செய்தது. 1932 பரமசிவம் தொழிலாளர் சங்கம் துவங்கி போராட்டம் நடத்தி வெற்றி பெற்றனர். தொழிலாளர்கள் தினம் தொழிலாளர்கள் தினமும் ஒரு பிடி அரிசியும் ஒரு பிடி பருப்பு எடுத்துதனியே சேமிக்கவேண்டும். இதை போராட்ட காலங்களில் தொழிலாளர் குடும்பங்களுக்கு பயன்படும் என்றார். [24]

1938 ராஜாஜி முதலமைச்சராக இருந்த போது ரயில்வே தொழிலாளர்கள் கம்யுனிஸ் கட்சி மாநாடு திருச்சியில் நடந்தது, முதல்வர் இதில் கலந்துக் கொண்டு பேசினர். நெல்லை மாவட்டத்தில் கம்யூனிஸ்ட் கட்சியை வளர்த்தவர் வழக்கறிஞர் வானமாமலை ஆவார். இவர் சிமெண்ட், பீடி தொழிலாளர் சங்க தலைவராக பணிபுரிந்தார். 1948 ஆண்டு இந்திய கம்யுனிஸ்ட் கட்சி சென்னையில் மக்கள் யுத்தம் என்ற பெயரில் மாநாடு நடத்தியது. 1970 இந்திய கம்யூனிஸ் கட்சி தமிழகத்தில் நில மீட்சிப் போராட்டம் மாநாடு நடத்தியது, 2011 தமிழக சட்டமன்ற தேர்தலில் 8 கம்யூனிஸ்ட் எம்.எல்.ஏ. வெற்றி பெற்றவை. [25]

உலகநாதன், பொன்பாண்டியன், ந.நஞ்சப்பன், எம்.ஆறுமுகம், எஸ்.பி.முத்துக்குமார், எஸ்.குணசேகரன், பு.லிங்கமுத்து, பி.எல்.சுந்தரம் ஆகியோர் உள்ளனர். இந்தியாவில் கம்யூனிஸ்ட் இயக்கத்திற்கு அடித்தளமிட்டு அதைக் கட்டி வளர்த்த முதல் தலைமுறை கம்யூனிஸ்ட் தலைவர்கள் பி.சி. ஜோஷி, டாக்டர் அன்சாரி, முசாபர் அகமது, எஸ்.எ.டாங்கே, பி.டி.ரனதிவே. பி,சுந்தரய்யா. சி,ராஜேஸ்வர் ராவ், இ.எம்.எஸ். நம்புரிதிபாட். டாக்டர் அகமது ஆகியோர் ஆவார்கள். இவர்கள் அடிக்கடி தமிழகத்திற்கு வந்து கூட்டங்களில் பேசி இங்குள்ள கமியூனிஸ்டு கட்சியை வழிநடத்தினர்கள், தோழர் இந்திரிஜித் குப்தா 30 ஆண்டுகள் தொடர்ந்து எம்.பி.ஆகவும். உள்துறை அமைச்சராகவும், சபாநாயகர் ஆகவும் பணிபுரிந்தார், ஒருங்கிணைந்த சென்னை பிரிசிடென்சியில் வி.வி. கிரி அவர்களுடன் இணைந்து 1928 முதல் பி.ஆர்.கே. சர்மா கமியூனிஸ்ட் தொழிலாளர்கள் சங்கங்களை அமைத்து செயல்பட்டு வந்தார். 1937 தமிழக சட்டமன்ற தேர்தலில் துறைமுகம் தொகுதியில் போட்டியிட்டு வெற்றி பெற்றார். ஆதிதிராவிட மக்களுக்கு முக்கிய பணியாற்றினார். முத்துராமலிங்க தேவருடன் இணைந்து குற்றப்பரம்பரை என்று கூறப்பட்ட ஒரு பிரிவு மக்கள் விடுதலைக்கு வேடர்குள விள்ளியர் சங்கம் அமைத்து பாடுப்பட்டு அப்பிரிவு மக்களுக்கு விடுதலை பெற்று தந்தார். இதுநாள் அப்பிரிவு மக்கள் தினமும் இரவில் காவல்துறைக்கு சென்று கையொப்பம் இடுவதும் அங்கேயே தங்குவதும் தடுத்து நிறுத்தப்பட்டன.

சர்மா ஆரம்ப காலங்களில் காங்கிரசிலிருந்து கமியூனிஸ்ட் கட்சிக்கு வந்தார். இவர் செங்கல்பட்டிலுள்ள சிவாவிஷ்ணு ஆலயங்கள் சோழிங்கர் நரசிங்க ஆலயம். காஞ்சிபுரத்திலுள்ள சில கோவில்கள், திருக்கழுக்குன்றம் கோயில், திருவாண்மையூர் கோயில்களில் ஆதிதிராவிட மக்களை சென்று வழிபட்ட பாடுபட்டனர். சர்மா 1936 தமிழக மருந்து தொழிற்சாலை கிடங்கு தொழிலாளர்களுக்கு சங்கத்தை உருவாக்கினார். 1946 ராணிப்பேட்டையில் உள்ள பாரி தொழிற்சாலையில் தொழிலாளர்களுக்கு சங்கம் உருவாக்கினார். 1947 இந்துஸ்தான் மஸ்தூர் தேவா சங்கத்தை உருவாக்கினார்.[26] வீர வேங்கை வெங்கடாசலம் கம்யூனிஸ்ட் கட்சிக்கு உழைத்தார். 1965-66 களில் காங்கிரஸ் கட்சி கம்யூனிஸ்ட் கட்சியினரை கைது செய்து சிறையில் அடைத்தனர். தோழ் வெங்கடாசலம் தாழ்த்தப்பட்ட

மக்களிடம் பேசும் போது, அடித்துவிட்டு வா, அடிவாங்கி வராதே என்று கூறினார்.[27] கோ. வீரைய்யன் 60 ஆண்டுகள் தஞ்சை விவசாயிகளுக்கும். தமிழர்கள் தொழிலாளர்களுக்கும் சங்கம் அமைத்து பாடுபட்டார். 1953-ல் மன்னார்குடியில் விவசாய சங்க மாநாட்டில் வீரைய்யன் கம்யூனிஸ் மாக்ஸ்லிட் பிரதிநியாக கலந்துக்கொண்டார். 1961-ல் தமிழகத்தில் நில சீர் திருத்த இயக்கம் வலுபெற்றிருந்தது. 1963-68 கீழ் தஞ்சையில் விவசாய தொழிலாளர்கள் இயக்கம் பல பிரச்சனைகளை சந்தித்தது, கூலி உயர்வு கேட்ட 46 தலித்து விவசாயிகள் ஒரு குடிசையில் அடைத்து எரித்து விட்டனர். இது நடந்த இடம் கீழ்வெண்மணி ஆகும். இதை கோபாலகிருஷ்ணன் நாயுடு நில ஜெமிந்தார் செய்தார் என்றும் அதை விசாரனை செய்ய தமிழக அரசு கணபதி பிள்ளை தலைமையில் விசாரணை குழு அமைத்தது. தோழர் வீரைய்யா இருமுறை நாகை தொகுதியில் எம்.எல்.ஏ ஆக வெற்றி பெற்று பணியாற்றினார்.[28] 1966 தஞ்சையில் தஞ்சை மாவட்ட விவசாய போராட்டம், 1968 திருவாரூர் விவசாய போராட்டம், வீரைய்யன் வழி நடத்தினார். சி.பி.எம். சார்பாக 11 எம்.எல்.ஏ, 4 எம்.பி. களும் தேர்ந்தெடுக்கப்பட்டுள்ளனர்.

தமிழகத்தில் 1979 சி.ஐ.யூ.டி நான்காவது அகில இந்திய மாநாட்டில் 5000 பிரதிநிதிகள் கலந்துக் கொண்டனர். தோழர் பரமேஸ்வரன் 200க்கு மேற்பட்ட கட்டுரைகளை தீக்கதீர் செய்தித்தாளில் எழுதினார். 1944 தமிழகத்தில் கம்யூனிஸ்ட்கள் ஜமீந்தார் முறையில் ஒழிக்க போராடினார்கள். கமியூனிஸ்ட் கட்சிகள் மற்ற அரசியல் கட்சிகள் போல் அல்ல இதில் உறுப்பினராக சேர்வது கடினம். உண்மையாக செயல்படவேண்டும். கட்சிக்கட்டுப்பாட்டை மீற முடியாது. இதில் ஆண்கள் செயல்படுவதே மிகவும் கடினம். ஆனால் சமூகம் மேம்பாட்டுக்காக பல பெண்களும் தமிழக கமியூனிஸ்ட் கட்சிகளில் இணைந்து செயல்பட்டனர். பாபா உமாநாத், அக்னிஸ்மேரி, அண்ணலட்சுமி. கே.ஆவணி அம்மாள், காமாட்சி, துல்சாராணி பாலதண்டாயுதம், தெய்வசிகாமணி, தையல்நாயகி அம்மாள், நாராயணி அம்மாள், பார்வதி கிருஷ்ணன், மணியம்மா, மீனாகிருஷ்ணசாமி, மோட்சமேரி, ரமணிபாய், ருக்மணி அம்மாள், லலிதா அண்ணாச்சி, கே.பி.ஜானகி அம்மாள், கமாலாட்சி அம்மாள் ஆகியோர் குறிப்பிடத்தக்க பெண் கம்யூனிஸ்ட் கட்சி தலைவர்கள் ஆவார்கள்.[29] கம்யூனிஸ்ட்கள் சமூக மாற்றத்திற்கும் மக்களிடம் விழிப்புணர்வு ஏற்படுத்தவும் பல கட்டுரைகள் எழுதினார்கள். இந்திய கம்யூனிஸ்ட் கட்சி தாஸ்கண்டில் 1920-ல் துவக்கப்பட்டது, 25 டிசம்பர் 1925-ல் இந்தியாவில் கான்பூரில் முதல் மாநாடு நடைப்பெற்றது. திரு.எம்.என்.ராய், திருமதி இவர்லேண்டின்ரன் ராய் அம்பானி முகர்ஜி, திருமதி. ரோசா பிடிங்கோ, முகமது அலி, முகமது சபி, ரபி அகமது, ஆச்சாரியா, சுல்தான் அகமதுகான் ஆகியோர் அடிப்படை உறுப்பினராக செயல்பட்டனர். 1921-24-ல் பேஷாவர் சதி வழக்கு. மாஸ்கு சதி வழக்கு, கவன்பூர் கோல்ஸ்விக் சதி வழக்கு ஆகியவை கம்யூனிட்ஸ் கட்சியினர் மீது சுமத்தப்பட்டது, பீகாரில் 1939-ல் கம்யூனிஸ்ட் கட்சி நிறுவப்பட்டது. 1950 இளங் கம்யூனிஸ்ட்கள் ஜவுளி தொழிலாளர்கள், வங்கி ஊழியர்கள், அமைப்பு சாரா தொழிலாளர்கள் இணைந்து செயல்பட்டார்கள். எஸ்.ஏ.டாங்கே சந்திர நாகேஸ்வர்ராவ், டி.கே. வாசுதேவ நாயர் முக்கி தலைவர்கள் ஆவார்கள்.[30]

1957 பொது தேர்தலில் இந்திய கம்யூனிஸ்ட் கட்சி பெரிய் எதிர் கட்சியாக செயல்பட்டது. கேரளாவில் இந்திய கம்யூனிஸ்ட் கட்சி ஆட்சி பிடித்தது. 1962-ல் இந்திய கம்யூனிஸ்ட் கட்சி மூன்று குழுவாக பிரிந்து செயல்பட்டது. முதல் குழு பன்னாட்டு பார்வை உள்ளவர்கள் பி.டி.ராணாதேவ். பி.சுந்தரய்யா. பி.சி. ஜோஷி, மேக்னி, பாஸ்வபுன்யா, ஜோதிபாசு, அரிகிருஷ்ணா, சுஜித்சிங் ஆகியோர் சீனா ஆதரவாளர்கள், 2வது குழு தேசியவாதிகள் இதில் எஸ்.ஏ.டாங்கே, ஏ.கே.கோபாலன் ஆகியோர் செயல்பட்டனர். 3-வது குழு நடுநிலையாளர்கள் இதற்கு அஜாய்கோஷ் பொறுப்பாளராக இருந்தார். இந்திய கம்யூனிஸ்ட் கட்சி பொது செயலாளர் சுதர்சன் ரெட்டி தமிழ்நாட்டுக்கே முத்துராசன் ஆவார். இந்திய கம்யூனிஸ்ட் கட்சி கேரளா. திரிபூரா மாநிலத்தில் ஆட்சி புரிந்தது. இதன் சின்னம் அருவாள் நெல்கதிராகம்.

கம்யூனிஸ் கட்சியில் லோக்சபா தேர்தலில் வெற்றி பெற்ற இடங்கள்

லோக் சபா தேர்தல்கள்	வெற்றிப்பெற்ற இடங்கள்
1.	16
2.	27
3.	29
4.	23
5.	23
6.	07
7.	10
8.	06
9.	12
10.	14
11.	12
12.	09
13.	04
14.	10
15.	04
16.	01[31]

கம்யூனிஸ் மாக்கஸ்ட் கட்சி

இது 1964 உருவாக்கப்பட்டது. 1965 கேரளாவில் ஆட்சி பிடித்தது. இதன் இப்போது இந்திய பொது செயலாளர் சீத்தாராம் எச்சூரி தமிழகத்தில் ஜி.ராமகிருஷ்ணன் ஆவார். இக்கட்சியின் சின்னம் சங்கிலி. சுத்தி இக்கட்சிக்கு பாராளுமன்ற இரு சபைகளிலும் 9 எம்.பி.கள் (லோக்சபா) 9 எம்.பி.கள் (ராஜசபா) உறுப்பினர்கள் உள்ளனர். [32]

இரு கம்யூனிஸ்ட் கட்சிகளும் மக்களிடம் விழிப்பூணர்வு ஏற்படுத்த பல தலைப்புகளில் கட்டுரைகள் எழுதினார்கள்.

1. தோழர்களே கட்சித்தான் நமக்கு முக்கியம்
2. தங்கம் செய்யாததை சங்கம் செய்யும்
3. நிலையான அமைதியும் மக்கள் ஜனநாயகம்
4. இந்தியாவில் கூட்டுறவு சங்கம் வேண்டும்
5. பட்டாளி வர்க பாதை
6. பஞ்சவாழ்வு
7. கிஸான் வாழ்வு
8. மக்களுக்காகவே ரயில்
9. மோசடிகளும், உண்மைகளும்
10. தெலுங்கான ஆயுதப்போராட்டம்
11. இந்திய விவசாயிகளின் எழுச்சி
12. நிலச் சீர்திருத்தம்
13. மடம், கோயில் நிலங்கள்
14. மண்ணின் புதல்வர்கள்
15. காலமெல்லாம் காத்திருப்பேன்
16. ஏழை படும்பாடு
17. ஆறடி நிலம்
18. வாழத்தான் வேண்டும்,
19. விவசாயிகளே, தொழிலாளர்களே ஒன்றுபடுங்கள்[33]

தமிழகத்தில் கம்யூனிஸ்ட் கட்சி தேர்தல் நிலை 1996 சட்டமன்ற தேர்தல்

கட்சி	ஆண்டு	போட்டியிட்ட இடங்கள்	பெற்ற வாக்குகள்	வெற்றிபெற்ற இடங்கள்
சி.பி.ஐ	1996	11	5,75,570	8
சி.பி.ஐ. (எம்)		40	4,56,172	1
சி.பி.ஐ	2006	10	5,31,740	6
சி.பி.ஐ. (எம்)		13	8,72,674	9
சி.பி.ஐ	2011	10	7,27,394	9
சி.பி.ஐ. (எம்)		12	8,88,364	10[34]

1999 பாராளுமன்ற தேர்தல்

கட்சி	ஆண்டு	போட்டியிட்ட இடங்கள்	பெற்ற வாக்குகள்	வெற்றிபெற்ற இடங்கள்
சி.பி.ஐ	1999	2	6,95,762	Nil
சி.பி.ஐ.(எம்)		2	6,39,514	1
சி.பி.ஐ	2004	3	8,52,981	2
சி.பி.ஐ.(எம்)		3	8,24,524	2
சி.பி.ஐ	2009	3	8,64,572	1
சி.பி.ஐ.(எம்)		3	6,68,729	1
சி.பி.ஐ	2014	8	2,19,866	Nil
சி.பி.ஐ.(எம்)		8	2,20,614	Nil[35]

கம்யூனிஸ்ட் கட்சிகளின் பணிகள்

1. இவர்கள் தொடர்ந்து மக்கள் பணியாற்றி வருகின்றார்கள்.
2. தேர்தலிலும் நின்று சில இடங்களில் வெற்றி பெற்றுள்ளார்கள்.
3. தமிழக கட்சிகளுடன் கூட்டணி வைத்தும் சில நேரத்திலும் தனித்தும், போட்டியிடுகிறார்கள்.
4. பக்கத்து மாநிலமான கேரளாவில் ஆட்சி பிடிக்கும் கம்யூனிஸ்டுகள் தமிழகத்தில் ஆட்சியில் பங்குபெற கூட முடியவில்லை.
5. சென்னை பகுதியில் தெருவோர மக்களின் பிரச்சனைகளும் குடிசைவாழ் மக்களுக்காகவும் போராடுகிறார்கள்.
6. கோயமுத்தூர் மாவட்ட பகுதியில் தொழிலாளர் பிரச்சனையில் ஐ.என்.டி.யூ.சி., சி.ஐ.டி.யூ.சி என்ற கம்யூனிஸ்ட் சங்கங்களின் மூலம் போராட்டங்களை நடத்தி வருகின்றனர்.
7. தஞ்சாவூர் மாவட்டங்களில் விவசாய மக்களின் பிரச்சனைகளையும். காவேரி பிரச்சனைகளையும் மற்றும் முல்லை பெரியார் பிரச்சனைகளையும் எடுத்து போராடுகிறார்கள்.
8. நாகபட்டிணம் மாவட்டங்களில் மீனவர்கள் பிரச்சனை, இலங்கை அகதிகள் பிரச்சனை, சிறுபான்மையினர் பிரச்சனைகளை எடுத்து போராடுகிறார்கள்.
9. தென்மாவட்டங்களில் தலித்களின் இரட்டைகுவலை முறை எதிர்த்தும் ஜாதிமுறை எதிர்த்தும். கௌரவ கொலைகளையும் எதிர்த்து போராடுகிறார்.
10. தலித்கள், பெண்கள், சிறுபாண்மையினர்கள் பிரச்சனைகளுடன் டாஸ்மாக் கடை மூடுதல் பற்றியும், விலைவாசியை கண்டித்தும். சிறைச்சாலைகளில் இறப்பை பற்றியும் போராடுகிறார்கள்.

11. நெசவாளர்கள், தினக்கூலிகள் மூட்டை சுமப்போர்கள், தெரு வியாபாரிகள் பிரச்சனைகளையும் போக்க போராடுகிறார்கள்,

12. குடிநீர் பிரச்சனை, நியாய விலை கடை பிரச்சனை உலகமயமாக்குதல் எதிர்த்துபோராடுகிறார்கள்.

கம்யூனிஸ்ட் கட்சியில் சாதனைகள்

1. நாட்டு சுதந்திரத்திற்காகவும் பாடுபட்டனர்.
2. ஆட்சியாளர்களின் தடிவாளத்தை பிடித்து சரியாக செல்ல வழி செய்கிறார்கள்.
3. ரஷ்யா, சீனா வழிக்காட்டியாக இருந்தாலும், கம்யூனிஸ்டுகள், தேசபக்தியும், மாநில பக்தியும் உடையவர்கள்.
4. தொழிலாளர்களின் உரிமைகள் தொழிற்சங்கங்களின் மூலம் பாதுகாக்கப்படுகிறது.
5. முதலாளிகளின் அராஜகம் கட்டுப்படுத்தப்படுகின்றது.
6. நில ஜமீன்தார்களின் கொடுமைகளான சவுக்கு அடி அடித்தல். சாணிபால் குடிக்க செய்தல் ஆகியவை தடுக்கப்பட்டது,
7. தொழிலாளர்களுக்கும். தினக்கூலிகளுக்கும். விவசாய பெருங்குடி மக்களுக்கும் சுயமரியாதையுடன் கூடிய பாதுகாப்பை உருவாக்கினார்கள்.
8. முதலாளி, தொழிலாளிகளை அடிப்பது, தொழிலாளர்களின் குடியிருப்பு பகுதிக்கு முதலாளிகள் வந்து பெண்களிடம் அராஜகம் செய்வதை தடுக்கப்பட்டது,
9. தொழிலாளர்கள், விவசாயிகள், பெண்கள். தலித்கள், சிறுபான்மையினர்களுள் அனைவருக்கும்சமூக பொருளாதார அரசியல் விழிப்புணர்வை உருவாக்கினார்கள்.
10. தொழிலாளர்களுக்கு குறைந்த பட்ச கூலி, கூலியுடன் விடுப்பு, மேதின விடுப்பு, வாரத்திற்கு ஒருநாள் ஓய்வு, ஒரு நாளைக்கு எட்டுமணி நேரம் பணி ஆகிய அனைத்து சலுகைகளும் கமியூன்ஸ்ட் கட்சிகள் பெற்று தந்தனர்,

முடிவுரை

தமிழகத்தில் இன்றுவரை கமியூன்ஸ்ட் கட்சிகள் சில இடங்களில் கூட்டணி மூலம் கைப்பற்றினாலும் முழுமையாக ஆட்சி அமைக்கும் அளவில் தனிப்பெரும்பான்மை பெறமுடியவில்லை. காரணம் சில கம்யூனிஸ்ட்களில் தோன்றியுள்ள முதலாளித்துவ மனப்பாங்கே. போராடும் குணம் மாற்றம், சொகுசு வாழ்வு மோகம், களப் பணியாற்றுவதில் தொய்வு, போராட்டம் நடத்துவதில்லை போதிய ஆர்வம் இன்மையாகும்,

கம்யூனிஸ்டுகள் ரஷ்யா, சீனா வழிகாட்டுதலில் இருந்து விடுப்பட்டு இந்திய அரசு சூழ்நிலைக்கேற்ப கொள்கைளை வகுத்து சுயமாக செயல்படவேண்டும், இந்திய ஓட்டுவங்கி அரசியலை நன்கு புரிந்து கொண்டு அதற்கேற்றார்போல் கொள்கை மற்றும் திட்டங்களை வகுத்து செயல்படவேண்டும்.

தமிழகத்தில் தி.மு.க. ஆ.தி.முகவுடன் தொடர்ந்து மாறிமாறி கூட்டணி வைத்து உதிரிச்சீட்டுகளை பெற்று காலத்தை கழிப்பதை விட்டுவிட்டு நீண்ட கால இலக்கை நிர்ணயித்து உண்மையான மக்கள் பணியும், உழைக்கும் வர்க்கமும், முன்னேறவும், பாடுபட்டால் நிச்சயம் ஒரு நாள் தமிழகத்தில் கம்யூனிஸ்ட் ஆட்சி பிடிக்க வாழ்வு உருவாகலாம்.

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32. அகீத்கரி, ஜி., *இந்தியாவில் கம்யூனிஸ்ட் கட்சியின் வரலாற்று ஆவணங்கள்*, தொகுதி-3, மக்கள் வெளியீடு, புதுடெல்லி, 1979, ப.13.

33. *மேலே குறிப்பிட்ட நூல்*, சீனிவாசன், ப. 20.

34. *மேலே குறிப்பிட்ட நூல்*, தாண்டவன், ஆர், ப.180

35. *அதே நூல்*, தாண்டவன், ஆர்., ப. 181.

இந்திய விடுதலைப் போராட்டத்தில் விஸ்வநாத தாஸின் பங்கு

ப. ஜெகநாதன்*

முன்னுரை

நம் நாட்டு விடுதலைக்காக போராடிய மகாகவி பாரதி, அண்ணல் மகாத்மா காந்தி, பாலகங்காதர திலகர் போன்றவர்கள் முறையே கவிதை, அகிம்சை, பேச்சுரிமை என்ற ஆயுதங்களை கையில் எடுத்து வெள்ளையர் ஏகாதிபத்தியத்திற்கு முழக்கமிட்டவர். அதேபோல் சுதந்திர போராட்ட எழுச்சியை ஏற்படுத்த நாடகத்தை கையில் எடுத்துக் கொண்டு தனது கடைசி மூச்சு வரை நாட்டு விடுதலைக்காக போராடியவர் தியாகி விஸ்வநாததாஸ். இவர் தனது புரட்சிமிக்க பாடலாலும், துடிப்பான நடிப்பாலும் தேச விடுதலைப் போராட்டத்திற்கு மக்களை அழைத்துச் சென்றார். விடுதலை போராட்டத்தில் இவரது பங்களிப்புப் பற்றி இக்கட்டுரை ஆராய்கிறது.

இளமை பருவம்

விஸ்வநாததாஸ் விருதுநகர் மாவட்டம் சிவகாசி என்ற ஊரில் சுப்பிரமணியம், ஞானம்மாள் என்ற தம்பதியருக்கு முதல் மகனாக 1886 ஆம் ஆண்டு ஜூன் திங்கள் 16 ஆம் நாள் பிறந்தார்.[1] இவர் இளமையிலேயே கல்வியின் மீது நாட்டம் கொள்ளாமல் சங்கீதத்தில் ஞானமும் ஆர்வமும் கொண்டு உரையாடல், நடிப்பு, பாடல்களில் மிகவும் சிறந்து விளங்கினார். பின்னாளில் சங்கீத கலாநிதி, சுகசாரீர சம்பண்ணன், கானலோல வித்து பூஷனம் என்ற பட்டங்கள் வழங்கப் பெற்று சிறப்பிக்கப்பட்டார். சாதாரண ஒரு ஏழை குடும்பத்தில் தாழ்த்தப்பட்ட வகுப்பில் பிறந்த இவர் தீண்டாமைக்கு எதிரான சிந்தனையும் தேச விடுதலையையும் தனது பாடலின் மூலம் வெளிப்படுத்தி தேசம் அறிந்த தலைவராக உயர்ந்தார்.[2]

காந்தியடிகளை சந்தித்தல்

விடுதலைப் போரில் காந்தியடிகள் மீது எல்லையற்ற அன்பு கொண்டார். சைமன் கமிஷனை எதிர்த்து நாடெங்கும் காந்தியடிகள் சுற்றுப் பயணம் செய்து காங்கிரஸ் கட்சிக்கு நிதி திரட்டுவதற்காக தூத்துக்குடிக்கு வருகை தந்தார். அப்போது அவர் பேசுவதற்கு முன்பு மேடையில் பாடிய விஸ்வநாததாஸின் பாடல்களை கேட்ட காந்தியடிகள் ரசித்து தாஸை அழைத்து தங்களது இசைத்திறனை நாட்டு விடுதலைக்கு பயன்படுத்துங்கள் என்றார்.[3] அதன்படியே தனது பாடல், நடிப்பு இரண்டையும் சுதந்திர போராட்டத்திற்கு அர்பணித்தார். 1932 ஆம் ஆண்டு நடந்த அந்நியத் துணி பகிஷ்கரிப்பில் கலந்து கொண்டதுடன் தனது நாடகங்கள் மூலமாகவும் கதரை அணிய மக்களை வலியுறுத்தினார். இதனால் அவரை ஆங்கிலேய அரசு கைது செய்தது.

வள்ளி திருமண நாடகத்தில் தாஸ்

இவர் புராண, சமூக நாடகங்கள் எதுவானாலும் சுதந்திரக் கனல் தெரிக்கும் பாடல்களை பாடினார். குறிப்பாக வள்ளி திருமண நாடகத்தில் தினைப் பயிர்களை தின்ன வரும் பறவைகளை விரட்ட கவன் எரியும் ஆலோலப் பாட்டில் ஆங்கிலேயர்களை வெள்ளைக் கொக்குகள் என வர்ணிப்பார்.

* வரலாற்றுத்துறை, அரசுக் கலைக் கல்லூரி, மேலூர், மதுரை மாவட்டம்.

கொக்கு பறக்குதடி பாப்பா – அதன்
கோல நிறம் பார்த்திடி பாப்பா
கொக்கென்றால் கொக்கல்ல, நம்மைக்
கொல்ல வந்த வெள்ளை நிறக்கொக்கு
தேம்ஸ் நதிக்கரை வாழ் கொக்கு [4]

இப்பாடலில் ஆங்கிலேயரின் ஏகாதிபத்திய கொள்கைகள் வெளிப்படும். இது போன்ற நாடகங்களில் பல தேசப்பக்திப் பாடல்களை பாடி மக்களிடையே தேசிய எழுச்சியை ஏற்படுத்தினார்.

கள்ளிக்குடி சத்திரம் என்ற ஊரில் வள்ளி திருமண நாடகம் நடந்தது. விடுதலை உணர்வை ஊட்டும் பாடல்களை தாஸ் பாடுவார் என்று எதிர் பார்த்து காவல்துறை ஆணையாளர் குஞ்சுமோன் கைது செய்ய வந்திருந்தார். நாடகத்தில் பறவைகளை விரட்ட வள்ளி ஆலோலம் பாடுகிறாள். வேடன் வேடத்தில் தாஸ் கொக்கு பறக்குதடி பாப்பா, நீயும் கோபமின்றி கும்பிடடி பாப்பா என்று தாஸ் பாடியதைக் கேட்ட காவலர்கள் அரசுக்கு எதிராக பாடியதால் உங்களை கைது செய்கிறோம் என்றார். உடனே முருகர் வேடத்திலிருக்கும் என்னை கைது செய்ய இயலாது. வேடத்தை கலைத்த பின்பு கைது செய்து கொள்ளுங்கள் என்றார். காவல்துறை விடியும் வரை காத்திருந்து வேடத்தை கலைத்தப் பின்பு கைது செய்தனர். [5]

விஸ்வநாததாஸ் கைது செய்ய படல்

விஸ்வநாத தாஸ் தேச விரோத பாடல்களை பாடியதால் பல முறை கைது செய்யப்பட்டார். அவர் மட்டுமல்லாமல் அவரது மகன் சுப்பிரமணிய தாஸை தந்தையைப் போல சுதந்திரப் பாடல்களை பாடியதால் சிறையில் அடைக்கப்பட்டார். அப்போது குடும்பம் வறுமையில் வாடியது. சுப்பிரமணியன் மன்னிப்புக் கேட்டால் விடுதலை அளிப்பதாக தாஸுக்கு தெரிவிக்கப்பட்டது. மன்னிப்பு கேட்பதை விட நீ மரணத்தை தழுவுவதே மேல் என்றார் [6] தாஸ். அதன்படியே சுப்பிரமணிய தாஸ் மன்னிப்பு கடிதம் கொடுக்காமல் தண்டனையையும் பெற்றார். பலமுறை கைது செய்யப்பட்டு சிறையில் அடைக்கப்பட்டதால் இவருக்கு வறுமை காரணமாக வக்கீல் வைத்துக் கூட வாதாட முடியவில்லை. நெல்லையில் நாடகம் நடத்தி ராஜதுரோகப் பாடல்களை பாடியதால் கைது செய்யப்பட்ட தாஸுக்காக வாதாட கப்பலோட்டிய தமிழன் வ.உ.சிதம்பரனார் ஆஜரானார். [7]

அரிச்சந்திரா நாடகத்தில்

அரிச்சந்திர மயாண காண்டம் நாடக காட்சியில் ஆட்சியை இழந்த அரிச்சந்திரன் மனைவியையும் விட்டு நீங்கி இடுகாடு காக்கும் தொழிலை மேற்கொள்கிறான். மன்னனாக இருந்து மயானம் காப்பவனாக மாறி பிறப்பாலே யாரும் தாழ்வோடு பிறப்பதில்லை என்பதிற்கிணங்க, ஆதியிலும் பறையனல்ல, ஜாதியிலும் பறையனல்ல, பாதியிலே பறையனானே, என் தங்கமே பாரிலிது உண்மைதானே என் தங்கமே. பாதி நாடகத்திற்கு மேல் பறையனாகி உள்ளேன்! என்பது பொருள். படைப்பால் எவரும் தாழ்த்தப்படுவதில்லை. இடையிலே தோன்றிய அநீதிகள் இதுபோன்ற இன ஒதுக்கலை உருவாக்கிவிட்டன என்று மதுரை பாஸ்கரதாஸ் எழுதிய இப்பாடல் விஸ்வநாததாஸின் முத்திரைப் பாடல் ஆகும். [8] இது போன்று கண்ணகி கதாப்பாத்திரத்தில் நடிக்கும் போதும் பல புரட்சிப் பாடல்களை பாடியுள்ளார்.

நாடகங்களுக்கு தடை

இராமநாதபுரத்தில் ஒரு நாடகத்தை நடத்த ஏற்பாடு செய்த போது அதற்கு தடை விதித்தனர். இதனால் தாஸ் அரண்மனை முன்பு திறந்தவெளியில் புரட்சிப் பாடல்களைப் பாடியதால் கைது செய்யப்பட்டார். திறந்த வெளியில் பாடியது தடையை கட்டுப்படுத்தாது என்று கூறி கோர்ட் இவரை விடுதலை செய்தது. [9] பரமக்குடியில் அரிச்சந்திரா நாடகத்தில் நடித்த போது இரு பொருள்படும்படி புரட்சி வசனங்களைப் பேசினார். இதற்காக கைது செய்யப்பட்டு விசாரணையின் போது இவர் பேசியது நாடக வசனம் அதற்கு இவர் பொறுப்பல்ல. இவரது மன உளைச்சலுக்காக போலீஸார் ஆயிரம் ரூபாய் நஷ்ட ஈடு தரும்படி நீதிமன்றம் உத்தரவிட்டது. ஒரு முறை இலங்கை சென்ற போது அதே கப்பலில் நேருவை சந்தித்தார். நேருவை வரவேற்ற இலங்கை அரசு இவருக்கு தடை விதித்தது. பின்பு இலங்கை இந்திய காங்கிரஸின் முயற்சியால் மீண்டும் இலங்கை சென்று அங்கும் சுதந்திரப் பாடல்களை பாடினார். [10]

சிங்கப்பூரில் விஸ்வநாததாஸ்

சிங்கப்பூரில் இவரின் பாடல் நீண்ட தொணியில் உயர்ந்த கட்டையில் ஒலித்ததைக் கண்டு ஒரு சிங்கப்பூர் தமிழர் ஒருவர் உங்கள் பாடலும் நடிப்பும் நல்ல வருவாய் உள்ள தொழில் இதை ஏன் விடுதலைக்காக பயன் படுத்துகிறீர்கள், பணம் சம்பாதிக்க பயன்படுத்தலாமே என்று கேட்டார். உடனே உணவு சுவையுள்ளது என்பதற்காக குப்பைகளுக்கு நடுவே இருந்து உண்ண முடியுமா? செல்வம் சேருகிறது என்பதற்காக தனது கொள்கைகளைவிட இயலுமா? என்று சிங்கப்பூர் தமிழருக்கு இந்திய விடுதலை உணர்வை புரியவைத்தார். [11]

வறுமையை ஏற்றுக் கொண்டவர்

இவர் சிறந்த தேச பக்தராகவும் மக்கள் மனதில் செல்வாக்குப் பெற்றப் புரட்சி நடிகராகவும் விளங்கினாரே தவிர செல்வத்தை சேர்க்க விரும்பவில்லை. இதனால் வறுமையில் வாடினார். இவருக்கு உதவுவதற்காக எட்டயபுரம் சமஸ்தான மன்னர் காசிநாத துரை முன்வந்தார். ஆனால் அவர் ஏற்க மறுத்துவிட்டார். பின்னாளில் இவரது வீட்டையும் இழந்து வறுமையில் வாடினார். [12]

விஸ்வநாததாஸ் இறப்பு

விஸ்வநாததாஸ் சென்னை ராயல் தியேட்டரில் ஏற்பாடு செய்யப்பட்ட நாடகத்தில் உடல் நலம் பாதிக்கப்பட்ட நிலையிலும் 1940 ம் ஆண்டு டிசம்பர் 31 நாள் இரவு ஸ்ரீவள்ளி திருமண நாடகத்தில் நடித்தார். ஸ்ரீ முருகன் வேடத்தில் மயில் வாகனத்தில் அமர்ந்து கையில் வேலுடன் வந்து மாய பிரபஞ்சத்திலே என்று தொடங்கும் பாடலை பாடிய போது தொடர்ந்து பாட முடியாமல் மூச்சு திணறல் ஏற்பட்டு மயங்கி விழுந்து அப்படியே இறந்து விட்டார். பாரத நாட்டின் விடுதலை போராட்டத்தை இசை, நடிப்பு என்ற ஆயுதத்தால் முன்னெடுத்துச் சென்ற இவர் நடித்துக் கொண்டிருக்கும் போதே இவரது உயிர் பிரிந்தது.[13]

முடிவுரை

ஒரு தனி மனிதனின் வாழ்க்கையும், சாதனைகளும் எதிர்கால சமூகத்திற்கு வழிகாட்டியாக அமைகின்றது. அந்த வகையில் இந்திய நாட்டின் விடுதலைக்காக நாடகத்தின் மூலமாக மக்களிடையே தேசிய எழுச்சியை ஏற்படுத்திய விஸ்வநாததாஸின் உயிர் ஒரு நாடக அரங்கிலேயே அதுவும் முருகன் வேடம் பூண்டதோடு பிரிந்தது என்பது போற்றுதலுக்குரிய ஒன்றாகும். சுமார் நாற்பது முறைக்கு மேல் நாடகத்தில் நடித்துக் கொண்டிருக்கும் போது புரட்சிப் பாடல்களை பாடியதற்காக கைது செய்யப்பட்டுச் சிறைச் சென்றவர். நாட்டுக்காகவே வறுமையை ஏற்றுக் கொண்டவர். காந்திய வழியில் அயராது பாடுபட்டவர். இவரைப் பற்றிய அரிய சாதனைகளை வரலாற்றுப் பதிப்புகளாக தொகுப்பதின் மூலம் இளைய தலைமுறை அதனை தெரிந்துக் கொள்ள முடியும்.

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POONA PACT AND ITS IMPACT - A CRITICAL STUDY

T. Jeyamuruga Krishnakumar* & M.C. Raja**

Sixth months after the Simon Commission's report was published, in 1931, a Round Table Conference was convened in London to review the Commission's proposals and how they might be incorporated into a new constitution. This time, there were Indian delegates from various interest groups. Ambedkar represented the Depressed Classes, along with R. Srinivasan. Gandhi and his Indian National Congress were refused to participate. How to treat minorities was a major topic at the conference. Prime Minister Ramsay MacDonald chaired a subcommittee to focus on this problem. Ambedkar and Srinivasan appealed for separate electorates and adult suffrage. MacDonald announced the Communal Award on 16 August, 1932. The Award provided for the Depressed Classes to vote in both general and special constituencies, essentially granting a "double vote". However, Gandhi, who was in the Yeravada Prison in the city of Poona at the time because of his Civil Disobedience campaign, reacted by declaring a hunger strike "unto death". In his opposition to the Award, he compared the creation of separate electorates for the Depressed Classes to the "injection of a poison that is calculated to destroy Hinduism and do no good whatever." Others were similarly critical of the Award. Ambedkar felt too few seats were reserved for the Depressed Classes. Rajah, another leader of the Depressed Classes, opposed the separation of the community from the Hindu fold. As a result of widespread disapproval of the Award and Gandhi's hunger strike, a new agreement, the Poona Pact, was reached on

* Ph.D. Research Scholar, DDE, History Wing, Annamalai University, Chidambaram.
** Associate Professor, DDE, History Wing, Annamalai University, Chidambaram.

September 24, 1932. The Pact called for a single (non-Muslim) general electorate for each of the provinces of British India and for seats the new constitution for better representation of the Depressed Classes. Although Ambedkar had given in on the common voting roll, he had ensured that specified numbers of Depressed Classes legislators, nominated by members of those Classes, would be included in Indian provincial and national legislative bodies. The number of reserved seats was higher than in the Award. The Poona Pact is significant that it initiated a pattern of political compromise between "caste" Hindus and the Depressed Classes in the allocation of legislative representation and government jobs. The reservation of seats for the Depressed Classes was incorporated into the Government of India Act of 1935, legislation by the British designed to give Indian provinces greater self-rule and set up a national federal structure that would incorporate the princely states. The Act went into force in 1937. The Act brought the term "scheduled castes". This vague classification was later clarified in The Government of India (Scheduled Castes) Order, 1936 which contained a list, or "schedule," of scheduled castes throughout the British provinces. If communal award was implemented, the fate of Indian depressed classes could have been changed for better. Poona pact is one very crucial in the history of depressed classes and their further reservations.

THE ROLE OF WOMEN FREEDOM FIGHTERS IN TAMILNADU

P. Tharumar*

Women freedom fighters of Tamil Nadu played an important part in political, economic and social revolution in India. Our national movement and expansion of education opened doors which had been closed to the majority of our women for centuries. India has no dearth of women power but their courage and dedication was unsung and unrecognized in our history. Women launched movements to fight for their rights and for the removal of social injustice and discrimination between the sexes and also for the freedom struggle. Annie Besant, an Irish-born citizen, launched the Home Rule agitation in Madras in 1916. It sent ripples through the length and breadth of India and helped create political consciousness among the women of Tamil Nadu. The name of Rukmini Lakshmipathy stands out in the annals of South Indian history for her deep involvement in the struggle for Indian independence. Born in 1892 in a Brahmin family at Madras, she graduated from the Presidency College, Madras and became a social reformer before emerging as a full-fledged politician. She became a congress member in 1928 and donated all her jewellery to the Harijan Welfare Fund of Gandhi. When Rajagopalachari who inaugurated the Salt Satyagraha in 1930 at Vedaranyam was imprisoned, Rukmini Lakshmipathi led the Satyagraha and got arrested. She was sentenced to one year imprisonment and was the first woman to be arrested in India and had the honour of being the first woman to be confined in the political prisoners, section in the Vellore Women's Jail. Ammu Swaminathan, born in 1894 in Malabar and settled in Madras, she plunged into the freedom struggle even in new early life. Her public career started as a member of "Women's Indian Association". She became its Vice President and then its President. She entered politics in 1930 and worked intensively in the Swadeshi Movement. She was an elected Congress member of the Madras Corporation from 1934-39. She went to U.S.A as a guest delegate of International Women's Conference held in Washington. In 1942, when she took part in the Quit India Movement she was arrested and kept as detenue for one year in Presidency Jail for Women, Vellore. She was elected to the Central Assembly from the Madras city constituency in 1945 and later in 1946. Anjaliammal known as the Velu Nachiar of South Arcot, participated in all the phases of National Movement. She was imprisoned in 1931 for 6 months in 1933 for 3 months, in 1940 for 6 months, in 1941 for 18 months, and finally in 1943 for 8 months and 2 weeks. She was kept in Cannanore, Vellore and in Madras Jails. Ambujammal who was born in 1899 in a Brahmin family in Madras and was married to D. Krishnaswamy in 1914. The turning point in her life came in the year 1920 when Kasturba and Mahatma

*Associate Professor, Department of History, V.O.C. College, Tuticorin.

Gandhi visited Madras and stayed in her home. She gave up her ornaments and silks and became the white khadi-clad follower of Mahatma Gandhi. A. Dhamayanthi was a renowned political and social worker. From 1936, she was attracted by Gandhian principles and participated in the congress activities. Under the leadership of Radhabai Subarayan, she took part in the 1942 August Revolution and in 1943 she participated in the function of hoisting the National Flag at Triplicane beach in Madras and sank the 'Vande Mataram' song. She was arrested under section 38(5) of the Defence of India Rules and was sentenced to three months imprisonment. Dr. Sakuntala Ayer was born in 1907 at Bangana Palli in a Mudaliar family. Her courageous activities in the Civil Disobedience Movement attracted P.N.S. Ayer, a Brahmin who married her after that she discontinued her study in the second year of her course in the medical school and joined the Civil Disobedience Movement. She also picketed today shops and was arrested in that connection and imprisoned for four months. K.P.Jankiammal took part in the freedom movement against the British war policy and was imprisoned for one year in 1939. In 1940 when Subash Chandra Bose visited Madurai, he was received by her as she was the President of the Madurai Congress Committee. After 1942, she did not approve the behaviour and policies of some congress leaders and was drawn towards the Congress Socialist Party. Janakiammal, a native of Madurai, joined the Congress in 1937 and participated in the Quit India Movement. She was arrested and sentenced for one year in 1940 for individual Satyagraha and again for a period of four years and three months in 1943 and was kept in Cuddalore Jail. Asher Padmavathy, born in Gujarat in 1907, settled in Coimbatore, participated in Salt Satyagraha and got arrested in 1930 and was sentenced to six weeks of imprisonment. She was kept in Coimbatore and State Jail for Women in Vellore District. Mahalakshmi Bharati did outstanding work for the furtherance of the cause of national freedom. She addressed meetings during the Quit India Movement with the permission of Gandhi. She was arrested and sentenced to six months of rigorous imprisonment under the Defence of India Rules, and was sent to the State Jail for Women, Vellore. Manjubhashini played a prominent part in the movement. She established the Madras Swadeshi Emporium, a pioneer shop organised exhibitions and shows of khadi and swadehi goods. In 1942, she took part in Quit India Movement. She was arrested and kept as detenue under section 26 of the Defence of India Rules for one year in Vellore Jail. In 1942, she organised relief and rehabilitation camp for influx of refugees from Burma. Durgabai Deshmukh, born in 1910 in a village near Rajamundry, became the war dictator in the city of Madras and carried on the movement sponsored by the Congress till she was arrested. She participated in processions and prepared salt openly during the 1930-31 movement. Later she was nominated as the second, War Director after Sri Prakasam. She was arrested at Arcot for her activities on 25 May, 1930, and was sentenced to nine months of imprisonment. Durgabai joined the Hindustan Seva Dal and again got arrested for her political work. This time she was sentenced to three years of imprisonment. N.S Rukmaniammal, born in 1910 in Tanjore, joined politics in 1930. She worked intensively in the Swadeshi Movement and also became a member of the Women Swadeshi League at Triplicane. She took part in foreign cloth boycott in 1930 and toddy picketing in 1931. She also took part in the Salt Satyagraha. Among others Saraswathy Pandurangam, Sitalakshmi Kumaraswami, Kamaladevi, Kamala Subramaniam, Lakshmi Bharati, Lakshmi Bai, Mahalakshmi Bharati, Manjubhasini and Vasigiammal were the notable women personalities who took active roles in the Salt Satyagraha, hartals, picketing of foreign cloth and toddy shop in Madras during the Civil Disobedience Movement. The participation of women in the Nationalist Movement created a tradition of female involvement in politics. Nationalist Leaders during the period were questioning and challenging the out-dated social values and norms of society and wished to project India as a modern and progressive nation. Women were able to take advantage of this change to adopt new roles. The involvement of women in the nationalist struggle would not in itself have guaranteed a recognition of women's rights which we have to achieve.

ROLE OF TAMIL NADU IN SWADESHI MOVEMENT

R. Sarala*

The anti-partition agitation flowered into Swadeshi Movement. It started in Bengal in 1905 and soon spread to Tamil Nadu. Swadeshism captured the imagination of the Tamil extremists. They encouraged boycott of foreign cloth and products and supported swadeshi goods. The Industrial Association established warehouses to store and sell swadeshi products. The Swadeshi League carried the message of Swadeshism to the masses. The movement was multi-faceted. It involved several sections of the society. It soon spread to other parts of India. True, the movement could not be continued for several reasons. But it must recognized that the movement was the forerunner of mass struggle. It was the fountain-head of subsequent national agitations. The Swadeshi Movement contained the seeds of Swaraj. The Bengal militants clarified their objectives, taught people the virtues of self-confidence, self-reliance and self-respect. As a result, the outlook of the younger generation had been changed from one of the mendicancy to militancy. Though the Swadeshi Movement originated in Bengal it evoked all-India sympathy. It spread beyond Bengal, Punjab and Maharashtra to new seats of politics like united provinces, Bihar, Orissa, Gujarat and Madras. It kindled the patriotic feelings fervour in the hearts of younger generation in these regions. Patriotic songs, poems and dramas enervated the patriotic sentiments of the people and enlisted the support of the people to their struggle against the alien government. The Swadeshi Movement freed people from the fear of police, arrest and jails. It taught the people to challenge and defy the authority of the Government openly. Imprisonment became a badge of honour. Receiving lathi charges considered to be an act of valour. The Swadeshi Movement was regarded as the salvation of the country. The agitation was such the Government of India was forced to nullify the partition of Bengal in 1911. The legacy of the Swadeshi Movement lasted long. Large sums were collected to promote the movement. Many textile mills, soap and match factories, national banks and insurance companies were opened in both urban and rural areas. It was a mass movement. Subramania Bharathi's patriotic songs kindled the people to start agitation against the alien government. V.O.Chidambaram Pillai started Swadeshi Steam Navigation Company at Tuticorin against the British imperialism. In 1911 R.W.Ashe the Sub-Collector of Tirunelveli was assassinated by Vanchinathan at Maniachi station. After this incident, the Swadeshi Movement was suppressed by the iron hands of the British government.

HISTORICAL DEVELOPMENT OF PANCHYATI RAJ IN KANYAKUMARI DISTRICT

Anand Lali Seena**

The Panchayats have for centuries formed an integral part of Village Administration in our country. In South India, especially in Tamil Nadu the Panchayats had their roots in the past as evident from the historical records, inscriptions and monuments. They played a vital role in the integration and development of village life. All through the freedom struggle, the Indian National Congress perceived the Panchayats as people's institutions. Local self governance was seen as the true voice of democracy. Village Panchayats were central to the ideological frame work of India's national movement. Many of our leaders, mainly Mahatma Gandhi were wedded to the concept of Grama Swaraj. The idea was to have democratic process operating at the grass root level as much as at the state and national levels. The states of Rajasthan and Andhra Pradesh were the first to adopt this system. The first major legislation after independence with regard to the Panchayat in Kanyakumari was the Travancore-Cochin Panchayat Act, 1950. The first Panchayat election was held in the district on 15 August 1953. Even after the carving of the Kanyakumari district out the territories

*Assistant Professor, P.G & Research Dept. of History, Government Arts College for Women (A), Pudukkottai-622 001.
**Assistant Professor of History, Sree Ayyappa College for Women, Nagercoil.

transferred to the then Madras State form the erstwhile Travancore-Cochin State in 1956, the administrative set up of the Local bodies then in existence were allowed to continue until 31st March 1962. The Tamil Nadu Panchayats Act 1958 was extended to the Kanyakumari district with effect from 1 April 1962. The institution of Panchayati Raj is now recognized as an important mechanism for decentralizing power and ensuring people's participation in development activities. It received special emphasis after the 73rd constitutional Amendment which made the transfer of power to the Panchayats a part of the most basic document of this nation - the constitution of India. The quality of life of rural masses is possible only when the benefits of independence and power of democracy reaches the lowest level. To materialize that process certain definite changes are to be introduced.

THE CONTRIBUTION OF SAROJINI NAIDU IN INDIA'S FREEDOM STRUGGLE

M. Shyla Kumari*

Sarojini Naidu was known as the poetess, politician and peace maker. After Matriculating at Hyderabad, Sarojini Naidu went to England in 1875 for higher studies. She could not pursue her studies due to ill health and came back to India in 1898. She spent a few months in Switzerland and Italy. The rich historic past of Italy seems to have kindled her heart for freedom. She married Dr.Naidu in 1898, breaking the barriers of caste and religion. Mrs. Naidu appeared for the first time on the political platform as the "ambassador of Hindu Muslim unity" in 1913 when she attended and addressed the Muslim league session. Three years later in 1916, Mrs. Naidu spoke from the congress platform sponsoring the resolution on self- government. Then onwards she took a prominent part in the country's political life. Mrs. Sarojini Naidu, who saw the salvation and joy of life in the service to the country, fought for freedom on the one hand and women's rights on the other. Immediately after India attained independence, Sarojini had the privilege of being the first woman Governor of Uttar Pradesh in 1947, one of the largest States of India. She occupied this place up to March 1949 when death took away this nightingale. Thus Mrs. Sarojini Naidu acted as an ambassador of Hindu Muslim unity and the champion of women's rights.

Dr. JAYALALITHA - THE REIGNING QUEEN OF HYDROPOLITICS IN INDIA

R. Anthony Raj**

Sharing of Waters of Kaveri River has been the source of a series conflict between the Indian States of Karnataka and Tamil Nadu. Tamil Nadu had already developed almost 3,000,000 acres of land and depends very heavily on the existing pattern of usage. Decades of negotiations between the parties bore no fruit. The Government of India then constituted a tribunal in 1990 to look into the matter. After hearing arguments of all parties involved for the next 16 years, the Tribunal delivered its final verdict on 5th February 2007. In its verdict, the Tribunal allocated 419 billion cubic ft. Of water annually to Tamilnadu and 270 billion cubic ft. to Karnataka, 30 billion cubic ft. of Kaveri River water to Kerala and 7 billion cubic ft. to Puducherry. The dispute has not concluded and all the four States filed review petition seeking clarifications and possible renegotiation of the Order.

The Vision of Dr. Jayalalitha is to put Tamil Nadu on the path to growth for achieving Accelerated, Innovative and Inclusive growth in the 12th Plan period i.e., 2012-2017. The Twelfth Plan adopts a broad based and more inclusive second Green Revolution. The Government intends to move from water scarcity to water security in a sustainable manner. Proposals have been prepared at an estimated cost of Rs. 1,430 Crores for Chennai. In other parts of the State, Tamil Nadu Water Supply & Drainage (TWAD) Board has prepared 636 proposals at a cost of Rs. 20,820 Crores.

* Assistant Professor of History, S.T. Hindu College, Nagercoil-629 002.
**Assistant Professor, Department of History, L.N. Government College, Ponneri - 601 204.

TWAD Board has done a detailed investigation of a water grid along the Chennai-Bengaluru Industrial Corridor after studying 10,881 industries in 46 clusters, preparing a pre-feasibility report on water supply, desalination and water treatment at an estimated cost of Rs. 13, 625 Crores. Ponneri and Hosur are expected to be the key nodes for water supply for industries along the industrial corridor.

On September 26, 2015 Jayalalitha announced irrigation schemes for districts to the tune of 321 Crores. Azhiar ootu Canal of the Parambikulam-Azhiar scheme would be repaired at a cost of Rs. 20 Crores to enhance its flowing capacity. Besides providing water for irrigation for 9,710 acres, the Canal will fulfil the drinking water needs of Kuniyamuthur and Kinathukadavu town panchayats, Pollachi municipality and neighbouring villages. Another project is to utilise the additional water available to Tamil Nadu after the water level in Mullaiperiyar dam was allowed to increase from 136 ft. to 142 ft. While the first phase is already in progress, the second phase will be implemented at a cost of Rs. 15 Crores. Under this scheme, the main canal of Periyar will be repaired. The Committee formed by Supreme Court inspected the Periyar Dam and Baby dam and assessed the situation to begin the strengthening work in Baby dam. 100 enterprising farmers would be taken on educational tours to other countries that have successfully implemented advanced agricultural techniques. Similarly 10,000 farmers would similarly be taken on tours to other states in the country to study the best agricultural practices adopted there. To increase the income of farmers in areas dependent on rains, Rs.48.50 Crore scheme to introduce integrated farming practices.

Dr. Jayalalitha announced combined drinking water supply schemes for the residential localities of Parangipettai, Kumaratchi and Kollidam Panchayat Unions in Cuddalore and Nagapattinam districts at a total cost of Rs. 24.18 Crore. Dr. Jayalalitha also announced combined drinking water supply schemes at a total cost of Rs.195.94 Crore that will benefit 4.09 lakh people in Cuddalore, Nagapattinam, Tirupur, Erode, Theni districts. In the last four years, 41 combined water supply schemes had been implemented throughout the State at a cost of Rs. 7,324 Crore. Similarly, 69 combined water supply schemes are being implemented at present at a cost of Rs.6,602 Crores. As part of its efforts to tackle the acute water crisis in Chennai, the State Government is in the process of expediting work to set up the third desalination plant in Nemmeli along East Coast Road. The German team's visit follows a representation of Chief Minister Jayalalitha to the Central Government to speed up the Rs. 1, 371.86 Crore desalination plant. Once implemented, the third desalination plant will supply drinking water to over nine lakh people in the Southern and Central Chennai. The work is expected to be completed in 30 months after awarding the contract. Also, the Chennai Metro Water Supply & Sewerage Board is pumping out the little water available in Poondi, Chembarambakkam & Red Hills reservoirs and distributing around 30 million litres a day (mld). Metrowater is drawing 120 mld from 273 agricultural wells in Ramarajan Kandigai, Velliyur, Moovur, Pullarambakkam and karanai in Tiruvallur district. For this purpose many private wells have been rented out. The number of tanker trips to Chennai has increased to 5,800 a day from 3,500.

The Chennai Corporation is planning to offer eight lakhs cans of water a day each of 20 litre capacity at a cost of Rs.5 – Rs. 6 each can. Seekkanan Eri in Mudichur near Tambaram is being restored at a cost of Rs. 20 lakhs. Thus the AIADMK Government had allotted Rs. 19,404 Crores for supplying water for local bodies in 4 years against Rs. 7,280 Crore spent by the DMK Government during the corresponding year. Desilting & maintenance works were carried out in important channels for a length of 873.08 km at a cost of Rs. 9.45 Crores to enable the water to reach delta districts without any hindrance. The State Government also has revived the thrust on rainwater harvesting. Measures are being taken to rejuvenate RWH structures and to install new ones.

The interest of Dr. Jayalalitha in getting a fair share of Cauvery River waters dates back to 1998 when AIADMK had 27 MPs in Lok Sabha. Because of her dynamics she could influence the Vajpayee Government to create the Cauvery Water Authority on August 12, 1998. Also she was directing the officials to file a contempt petition in SC whenever it is required. In November 2002 she expressed her personal anguish and withdrew her allegations about PM and Cauvery River Authority only after Supreme Court's intervention. She demanded all DMK Ministers in the Union Cabinet to resign for the partisan attitude of the Centre. She wanted the PM Vajpayee to sack the Karnataka Government under Article 356 of the Constitution for not releasing water to Tamil Nadu despite the order of the Supreme Court.

Dr. Jayalalitha presented a memorandum in August 2015 to PM Narendra Modi when he personally visited her in Poes Garden residence and wanted the PM to form the Cauvery Management Board and Cauvery Water Regulation Committee for the implementation of the Final Order of the Cauvery Water Disputes Tribunal, to deploy the Central Industrial Security Force(CISF) to guard the Mullaiperiyar Dam in Kerala, interlink the peninsular rivers etc. The Chief Minister again wrote to PM on September 6, 2015 seeking his intervention in the Cauvery issue and requested him to advise the Karnataka Government to release 27.557 tmc ft, of water which is due to Tamil Nadu till the end of August 2015. On account of Karnataka's default, the Mettur reservoir could not be opened on the scheduled date of June 12 this year for farmers to raise the Kuruvai crop in the delta region. However, the Mettur reservoir was opened on August 9, 2015 with the available quantity of 60.411 tmc ft to help the farmers raise at least a single samba crop and the agricultural operations are in full swing.

Karnataka government's plan regarding Mekedatu is not contemplated in the final order of the Cauvery Water Disputes Tribunal. She had resisted it as it is a unilateral scheme without the consent of the lower riparian State i.e., Tamil Nadu. Raising hopes of Tamil Nadu getting its due share of Cauvery water, the Union Water resources Ministry had convened a meeting of the Supreme Court appointed Supervisory Committee on Cauvery river water dispute on September 28, 2015. This has come in the wake of repeated pleas from Tamil Nadu to the Centre to prevail upon Karnataka to release more water from Cauvery, which is crucial not only to save crops in the three delta districts, but also to supply drinking water to Chennaities.

Conclusion

Thus Dr. Jayalalitha had been instrumental in procuring water from Cauvery though Karnataka raises the issue of drought in its State. It is a known fact that Karnataka is in open defiance of the Order of the Cauvery River Authority or the Supreme Court. Thus Dr. Jayalalitha, the Queen of Hydropolitics in India had the credit for the final award of the Cauvery Water Disputes Tribunal being published in the Central Gazette in 2013.

THE ROLE OF STUDENTS IN SWADHESI MOVEMENT IN THE WESTERN DISTRICTS OF TAMILNADU

K. Suguna*

The achievement of freedom by India is a unique phenomenon. It is the transformation of a civilization into a nationality. It is the fulfillment of nationality through the establishment of national sovereignty. In 1885 the Indian National Congress was founded. Its creation formalized a range of prior tentative groupings towards a political body which would bring together the Indians from the various parts of the country and unite them in joint effort to urge common specific ends. The factors responsible for the rise of national movement were the development of transport and communication, western education, economic exploitation, racial discrimination of the British towards the Indians, reform movements, growth of press, rise of middle class etc. with the start of swadhesi movement at the turn of the century, the Indian national movement took a major leap forward. Women, students and a large section of the urban and rural population of Bengal and other parts of India became actively involved in politics for the first time. The term swadeshi literally means 'of one's own country'. It implied that people should use goods produced within India itself. In Tamil Nadu the press and public rendered the support to the people of Bengal by opposing the partition. The leading press like *Swadesamitran* in Tamilnadu, *Swadhesi, Altab-e-dakhan, Shamsul Akbar, Indian patriot* and others opposed the partition and criticized the lord Curzon and his partition policy. The partition paved the way for emergence of swadhesi movement.

Impact of swadhesi movement was felt in economic field and created awareness on the national feelings and movements among the youth. The period saw a mushrooming of swadhesi textile mills, soap and match factories, tanneries, banks, insurance companies, shops ,etc., while many of the enterprises whose promoters where more endured with patriotic

*Assistant Professor, Department of History, PSGR Krishnammal College for Women, Coimbatore-4.

zeal than with business acumen, where unable to survive for long. This movement created great enthusiasm amongst the people at large. The students boycotted the government schools and colleges, organised meeting and demonstrations picketed the shops and burnt foreign goods. Thus, it encouraged Nationalism and Patriotism amongst the people[16]. The students of western districts of Present Tamil Nadu played a significant role in the Swadhesi Movement through their selfless activities. "Swadhesi movement contained the seeds of Swaraj".

PANCHAYAT RAJ SYSTEM IN MEDIEVAL TAMIL NADU: A STUDY

P. Ganesan*

Since earliest times the village has been the pivot of administration in India. Its importance was naturally very great in an age when communications were slow and industrialization unknown. It was mainly rural and they formed a self-conscious community and often had an energetic communal life. Historians get a brief passing view of village administration on the Tamil country from the ancient Tamil literature, where we get reference like *Manram* and *ambulam* (an open public place). Podiyil was an important public place. In the sangam literature too there are many references to *podiyil.* There are epigraphical evidences which go to indicate that the village assembly in the Pallava, pandya and chola countries had developed into perfect village organizations namely the *sabha*, the *Ur* and the *nadu* which were essentially agrarian units. Under the Cholas the village assemblies grew into a perfect democratic institution with a duly elected body further divided into committies, each looking after separate branch of administration. The village communities were each an organization born out of the consciousness of the members of a kinship among them. The Uttaramerur inscription of A.D. 919 and 921 of the Chola Emperor, Parantaka I, laid down the regulations for the election of persons, for the several committees which administrated the village. The mode of selection by lot (*Kuda olai*) a pure and simple method, was a consciously adopted democratic system by the village assembly. i.e., it has the final assertion of the numerical equality of all individual and of the principle of equal representations. The medieval Tamil Nadu village assemblies never thought of giving powers to landless and the womenfolk. No women were ever elected to head the village panchayat. In the age of the Cola, the most creative period of South Indian History, the whole of South India was for the first time brought under the sway of a single government, and a serious attempt made to face and solve the problems of public administration arising from the new conditions. In local government, in art, religion and letters, the Tamil country reached heights of excellence never reached again in succeeding ages; in all these spheres, as in that of foreign trade and maritime activity, the Cola period marked the culmination of movements that began in an earlier age, under the Pallavas.

HISTORY OF AMBUR - A STUDY

J. Sarasa**

Ambur is a historical town in Vellore District. Ambur and its precincts were the Principal theatre of war between the British, French, Nawabs of Arcot Hyder Ali and Tipu Sultan during the Carnatic and Mysore Wars. Of all these battles, the battle of Ambur was the most significant one. Because, it was the first major battle of the Second Carnatic war and it marked the end of the Mughal centralized power and the initiation of European influenced powers. Similarly, Ambur was a remarkable battle field during the First Mysore war. In 1781, Ambur fort was captured by Hyder Ali and later it was restored by the Treaty of Mangalore. Ambur was brought under the rule of the East India Company in 1801, when the whole of Carnatic was taken over by them. The people of Ambur played a very active and enthusiastic role in the freedom struggle of India. The population of Ambur comprised of Hindus, Muslims, Christians and Jains. Irrespective of caste, creed and religion, Ambur stands for an excellent model of National Integration.

* Assistant Professor, Department of History, A.V.V.M. Sri Pushpam College, Poondi
**Assistant Professor, P.G. and Research Department of History, Government Arts College for Men, Krishnagiri - 635 001.

INDIAN NATIONAL CONGRESS SESSIONS IN MADRAS - A STUDY

J. Balachandar*

The Indian National Congress beginning its life in 1885 was not only the first all-India organization but also the first to stand on an unshakeable secular foundation. The Congress was again the first to make an earnest beginning of the fight for self-rule. The Congress sessions clearly establish how Congress was sailing on unchartered waters, with a cautious approach to its aim. The Congress sessions prove how demands were pressed without antagonising the British. While Tilak and Annie Besant accelerated the process, Gandhi made the Congress fight that power with non-violence.

In this First Session held at Madras, the Congress had its first Muslim President in the person of Badruddin Tyabji. The reception committee had Sir Madhava Rao as chairma. The number of delegates rose to 607. A representative committee later on known as the Subjects Committee was appointed at the suggestion of Bipin chandrapal for settling the programme of work and drafting resolutions for the consideration of the session. An important demand of the Congress in 1887 was the extension of the functions of the legislative councils.

At the Madras session of 1894 of the Congress, the rules for the conduct of business were first framed. The proceedings were marked by a considerable excitement over the question of two fresh taxes proposed to be levied on the already overburdened Indian tax payer. The Congress strongly protested against the injustice and in policy of imposing excise duty on cotton manufactured in British India as such excise is calculated to cripple seriously the infant mill industry of this country. The other was the levy of an arbitrary penalty in the shape of costs of punitive police forces quartered in distributed areas under an amendment of the Indian police act of 1861.

The 1898 Session had Ananda Mohan Bose as its president and I quote Mohan Bose," I will tell you what they have done. They have dared to think of themselves; and not only for themselves, but for millions for poor ignorant people who compose our Indian Empire.... They have been content to sacrifice their own interest and to brave the displeasure of government in order to lend a helping hand to those poor people.

A Severe famine of 1902 had killed millions. Both Congress & Curzon were hostile to each other. Lal Mohan Ghose in his presidential address at the Madras session of 1903 had to warn the government that nothing could seem more heartless from the spectacle of a great government imposing the heaviest taxation upon the poorest population in the world and then lavishly spending the money so obtained over fireworks and pompous pageants while millions of the poor were dying of starvation.

The objects of the Congress were defined in the Madras session (23rd session) of 1908 with Dr. Rash Behari Ghose as its president. Dr. Ghose justified the framing of the new constitution after the Surat imbroglio and commended the reform proposals of Lord Morley. In another resolution the incidents of violence in various parts of the country were deplored. The govt was asked to annul the partition of Bengal.

1914 Session

The 1914 Congress met at Madras under the presidentship of Bhupendra Nath Basu for the first time a crown representative - Governor of Madras attended the session and participated in the proceedings. A resolution expressing loyalty of the Congress to the throne was moved, and the time for moving it was so arranged as to synchronise with the arrival of the Governor. The resolution expressed "unswerving allegiance to the British connection."

The 42nd Session was under Dr. M.A. Ansari held in Chetpet in 1927 and it was here that for the first time the Congress called for Purna Swaraj or complete freedom with Jawaharlal Nehru moving the Independence Resolution. This Session made a turning point in the history of the Indian nationalist movement. At the meeting of the All-Indian Congress Committee in May 1927, the representatives of the workers and Peasants Party put forward a proposed programme for the National Congress which attracted

*Department of History, L.N. Government College, Ponneri - 601 204.

considerable attention. Also it was the 1927 Madras session the Indian National Congress passed a resolution against the use of the Indian Troops in China, Mesopotomia and Persia.

Thus Indian National Congress made the beginning of the fight for self-rule. The Congress sessions in Madras were effective in drawing up a constitution for the Congress; were a speed-breaker to the English. Particularly the 1927 Madras Session called for Purna Swaraj and thus the Congress sessions aimed at one main political objective, the Independence of the Country.

QUEEN VELU NACHIYAR: FIRST WOMAN FREEDOM FIGHTER OF INDIA - A STUDY

N. Kaviezhil*

Queen Velu Nachiyar played a vital role in the native resistance against the British in the last quarter of the Eighteeth Century, and fought with British, 85 Years earlier than Rani Lakshmi Bai of Jhansi. Hence she is the First women Freedom Fighter in Indian History. She was born in 1730 A.D. to the Manner Sellamuthu of Ramnad Kingdom, as the only daughter of this Royal Family. The royal couple had no male heir. Princess was trained in the skills of using weapons and also in martial arts like Valari, stick fighting etc. She married Sivagangai Mannar Muthuvaduganathar at the age of sixteen. In the year 1772, the English invaded her kingdom. Velu Nachiyar heard that her husband Raja Muthu Vaduganathar and his Second young Princess Gowri Nachiyar were killed in Kalaiyar Koil War.

British troops attacked the Kalaiyarkoil palace under the command of Lt. Col. Bon Jour. Dalavay Thandavaraya Pillai and Maruthu Brothers sustained injuries. Velu Nachiyar was very much worried and wanted to take revenge.

Rani Velu Nachiyar and her daughter Vellachi Nachiyar lived under the protection of Hyder Ali at Virupachi near Dindugal for 8 years. Thandavaraya Pillai, the loyalist served (1700-17730) as Dalavay, advised Velunachiyar to move to different places often in order to avoid British invaders. Meanwhile Dalavay Thandavarayan Pillai wrote a letter to Sultan Hyder Ali on behalf of Velu Nachiyar to provide 5000 infantry and 5000 cavalry to defeat the British army. But unfortunately he passed away due to old age. She decided to meet Hyder Ali after the demise of Dalavay.

Hyder Ali was pleased and promised to help her in this conflict. He accepted her request with sympathy and provided the necessary military assistance. He ordered Syed Karki of Dindugal fort to provide the required military equipments to Rani Velu Nachiyar. He released 5000 infantry and 5000 cavalry to Rani Velu Nachiyar immediately. Her troops advanced to Sivaganga with the help provided by Maruthu brothers. The Nawab of Arcot put so many hindrances to avoid the advancement of Rani Velu Nachiyar's combine troops. The Queen and Maruthu brothers overcome all hurdles. After a period of 8 years the flag of Nawab of Arcot was lowered from the flag post of Sivagangai palace of Hanuman flag of Sivagangai was hosted again under the reign of Velu Nachiyar. Captain Kuyili and Adappakari, Irrulayi, Kottai Priya Nangai Nachi were the important member of that force. They followed the method guerrilla warfare to attack their enemies. In 1780 on Friday Udaiyal started their attempt to restore Sivagangai. The previous day of Vijayadasami, Velu Nachiyar made a plot against the British. Because there was no restriction on the particular day, to worship Goddess Rajeswari by the women, which is located inside the Sivaganga palace. British on the other hand made a plot against the people. But fortunately, Captain Kuyili came to know the plot against them just few minutes earlier. Within the fraction of the moment, she decided to save the Queen and restore Sivagangai by sacrificing life. She burnt himself and acted as human bomb to destroy the arsenals kept inside the temple. It was unexpected by British force, which led them inactive on the moment. The British soldiers were ravaged by

*Assistant Professor Cum Liaison Officer, History Wing, DDE, Annamalai University, Salem Study Centre.

Udaiyal Padai, under Velu nachiyar, who came out into the front and gallantly played the role of a defender to restore Sivagangai with the help of Udaiyal Padai. The Nawab tried to protect his interest with the help of the army of the East India Company all his efforts were defeated by the patriotic and loyal people of Sivagangai.

In 1788 Queen Velu Nachiyar was relegated to the background by the Marudhu Brothers. When Velu Nachiyar became old, she proclaimed her daughter Vellachi Nachiyar as legal heir for Sivagangai Samsthanam in 1790. Marudhu Brothers were appointed as chief Minister of Sivagangai. Thus, Sivagangai had come completely under the control of the two Agamudaiyars, after the reign of Queen Velu Nachiyar. At this Juncture, Marudhu Brothers acted as defacto rulers of Sivagangai.

In the year 1790, Vellachi Nachiyar, the daughter of Velu Nachiyar was married to Vengan Periya Udaya Thevar and the latter became the king of Sivagangai State due to the compromise formula of the British died under mysterious circumstance. Velu Nachiyar became broken-hearted because of this and she became physically weak and sick because of the tremendous mental stress and strain to which she was subjected to for quite some time. A bishop by name Jose - de – pray arranged for the treatment of her heart ailment in France. It is presumed, but not confirmed that she would have gone to Paris in the year 1791. After a gap of three years Velu Nachiyar appeared again in Sivagangai. When Velu Nachiyar came to Sivagangai, her only daughter Vellachi Nachiyar expired earlier.

As the situation was not continuously conducive for her Sivagangai. Velu Nachiyar went to Virupakshi Palayam and stayed there. She died there on 25th December 1796. Velu Nachiyar was the only royal woman, who restored her Kingdom from the British by open war and ruled for a decade. She was one of the forerunners of a women Force even Before Nethaji Subash Chandra Force organize women Force under Laxmi Shegal in the name of Jhansi women Force.

BHARAT RATNA A.P.J. ABDUL KALAM

K.R. Dannan*

Dr. A. P. J. Abdul Kalam made significant contribution as Project Director to develop India's first Indigenous Satellite Launch Vehicle (SLV-III) which successfully injected the Rohini satellite in the near earth orbit in July 1980 and made India an exclusive member of Space Club. He was responsible for the development and operationalisation of AGNI and PRITHVI Missiles and for Building indigenous capability in critical technologies He led to the weaponisation of strategic Missile systems and the Pokhran-II nuclear tests in collaboration with Department of Atomic Energy, which made India a nuclear weapon State. He also gave thrust to self-reliance in defence systems by progressing multiple development tasks and mission projects such as Light Combat Aircraft. He led the country with the help of 500 experts to arrive at Technology Vision 2020 giving a road map for transforming India from the present developing status to a developed nation. Dr. Kalam took up academic pursuit as Professor, Technology & Societal Transformation at Anna University, Chennai from November 2001 and was involved in teaching and research tasks. Above all he took up a mission to ignite the young minds for national development by meeting high school students across the country. In his literary pursuit four of Dr. Kalam's books: *Wings of Fire, India 2020 - A Vision for the New Millennium, My journey* and *Ignited Minds - Unleashing the power within India* have become household names in India and among the Indian nationals abroad. These books have been translated in many Indian languages.

Dr. Kalam, the most popular President in India's history, was born on 15 October 1931 in a small coastal town in what is now Tamil Nadu. An aerospace engineer and scientist before he was appointed to the country's highest constitutional office, Kalam was closely linked to India's missile programme. One of the reasons for his popularity, which continued even after his term as President ended in 2007, was the thousands of interactions he

*Guest Lecturer, Department History, Government Arts College (A), Salem-7.

has had with school children and college students over the years. 'People's President' and 'India's missile man' are some of the more common labels attached to him. A recipient of several doctoral degrees and international awards, Kalam was honoured with the Padma Bhushan in 1981 and Padma Vibhushan in 1990. He was conferred with the Bharat Ratna, India's highest civilian award, in 1998.From the son of a boat-maker to the President of India, was an incredible journey for Kalam. He summed up this journey, which is continuing even after he left the office of the President, in his own modest words: "I will not be presumptuous enough to say that my life can be a model for anybody; but some poor child living in an obscure place in an underprivileged social setting may find a little solace in the way my destiny has been shaped."It was on 27 July 2015, India lost a gem as Dr. A.P.J. Kalam passed away due to a cardiac arrest while delivering a lecture at Indian Institute of Management, Shillong.

WOMEN LEADERSHIP SKILLS AND INDIAN POLITICS - TRENDS, IDENTIFICATION AND DEVELOPMENT

M. Usha*

The International Women's Day is celebrated every year on 8 March since 1910 and the 100th anniversary of Women's Day was celebrated in the year 2010 which means that the last ten decades may rightly be called the "age of women awakening" in the world. Thousands of events are held throughout the world to inspire women and celebrate achievements. As a consequence, in every part of the world equality of the sexes has been ensured and various laws have been passed to improve the status of women. But on the contrary in spite of all changes women cannot be regarded as being emancipated from orthodoxy, the old traditions and customs determinate to the flowering of their personalities. Due to this, representation of women in top management leadership position and other higher educational institutions are negligible. Only 30 per cent of women leaders are available who represents the senior academic or leadership position. The UNESCO World Conference argued that the presence of a critical mass of women in the leadership and decision making process remains vastly inadequate. The Fourth World Conference on Women in Beijing recognized the need of empowering women's participation in leadership and decision making in society. This paper discusses the concept of women and leadership skills in relation to political empowerment of women. It brings forth the trends of women's participation in Indian politics through the identification of leadership skills and important historical landmarks. And finally the paper suggests for the developmental measures to ensure effective participation of women in Indian politics.

Women and their organizations have made great strides in the last decades of the 20th century as they tackle the sphere of formal politics. But politics is, to them, new and one they have to invest with new meaning and values. Even as they draw up a new conceptual framework, they must to learn to pick and choose from the toolkit of traditional politics, they must fashion new instruments for the struggle, they must build bases within and across their constituencies, they must gain new expertise, they must prepare the next generation of women for political leadership so that hard-won gains are not reversed and politics produces vibrant women leaders from one generation to the next, preserving historical memory and drawing strength from women at the base. Therefore, women's rights and responsibilities to participate equally in political life should not however be treated as a 'minority' issue. For the growth of genuine and sustainable democracy, political empowerment of women is essential. This will not only uplift their personality but will open the way for their economic and social empowerment. Women's involvement in political process and decision-making in greater numbers can make a significant difference. As the well-known phrase says that 'if you educate a man only a man is educated but if you educate a woman, the whole family will be educated', similarly if you are able to make at least one woman politically aware, she will be able to sensitize many women to the issue. Political empowerment of women could give women a sense of dignity as an individual. But in reality, most of the women are not interested in politics due to a reason

*Ph.D. Research Scholar, Department of Historical Studies, Quaid-E-Millath Government College for Women, Chennai-2.

the 'politics' are no way useful for finding problems like price rise, water scarcity, housing problem, family welfare, etc. As long as this situation continues the proper involvement of women in Indian politics cannot be seen. Therefore necessary educational opportunities, raising political awareness and leadership skills is necessary to ensure effective participation of women in politics.

REPRESENTATION OF DEPRESSED CLASSES IN CENTRAL AND PROVINCIAL LEGISLATURES

B. Balaji*

The Adi-Dravida Mahajana Sabha at Madras had contributed a lot towards the political awakening of the Depressed Classes. It stood for the representation of Depressed Classes in the Central and Provincial legislatures on par with the caste-Hindus but in proportion to their population. Popular representation in the Madras Legislative Council started from 1861 onwards. Until 1919, no nomination for Depressed Classes representative was made in the Madras Legislative Council. The Justice Party and its allies the Depressed Classes won the election to the Madras Legislative Council which was held in 1920.M.C.Rajah and R. Srinivasan became members of the Madras Legislative Council along with three others. In 1923, M.C. Rajah demanded 20 seats allotted to the Depressed Classes. Out of total strength of 1131 members of the Council, nine Depressed Class members were nominated. After the 1926 elections, eleven Depressed Class members were given the opportunity of being members of the Madras Legislative Council which had strength of 135 members. In 1927, M.C. Rajah was nominated as a member of the Imperial Legislative Council. He was the first Depressed Class leader from South India to represent the Depressed Classes in the apex legislative body. In the meanwhile, B.R. Ambedkar stood for separate electorate but M.C. Rajah advocated joint electorate. The Poona Pact earmarked 30 seats for the Depressed Classes out of the total 148 seats in the Madras Legislative Council. Among the 30 seats, 29 had gone to rural areas and one to Madras City. The change in the political scenario in the late 1930s brought the Depressed Class members closer to national politics. This trend continued well beyond India's independence. In Tamil Nadu either the DCs as a whole or a section of them continued to be allies of one political party or another either for political expediency or for personal gains of individual leaders. These changes tended to cause a polarisation in the DC politics.

RURAL HEALTH ADMINISTRATION OF THE CONGRESS GOVERNMENT IN TAMILNADU

J. Amala Thanka Kumari*

Human resources are a country's most precious endowment. Health is fundamental to national progress in any sphere. The success of a plan depends on the extent to which human resources are developed in terms of education, skills, health, and well-being. Health is a positive attribute of life. It is characterized by a state of complete physical, mental and social well-being and not merely the absence of disease. The aim of the government is to reach the goal through a network of primary health centers, community health centres, health sub centres, mini health centres and mobile health services. The objectives of the health programmes during 1961-69 have been to control and eradicate communicable disease, to provide curative and preventive health services in rural areas through the establishment of a primary health centre in each community development block and to augment the training programmes of medical

* Ph.D. Research Scholar in History, Department of History, Presidency College (Autonomous), Chennai-600 005.
** Research Scholar, Manonmaniam Sundaranar University, Tirunelveli

and paramedical personnel. Health security is one of the major components of human development. Good Health is not only an end product of development but also a necessary condition for economic development. Improved health contributes to economic growth by reducing production losses due to illness of works. There is a significant relation between income growth and health. Tamil Nadu played an important role in the International medical field, even before the Christian era. Health care is one of the functions of the state. According to the Directive Principles of State Policy laid down in the Constitution of India, raising the level of nutrition and the standard of living and the improvement of public health among the primary duties of the State.

CIVIL RIGHTS MOVEMENT IN TRAVANCORE: A HISTORICAL RE-REVIEW

Divya Chandran*

In the social life of the people of Travancore, caste played a significant role from the early days to the dawn of 20th century. The first half of 20th century witnessed tremendous political transformation in Travancore. The influence of western culture and civilization, Christian religion and work of Christian Missionaries, English education, the work of various social reform leaders etc resulted in this transformation. It is beyond dispute that the modernization and democratization of Travancore was made possible by the positive and revolutionary atmosphere created by various social reform leaders who emerged from different communities. The colonial modernity also played a significant role this respect. Civic right movement (1918-1922) was one of the first major social movements in Travancore. It aimed at equal opportunities to all citizens in the process of power sharing, a pre-requisite for a meaningful democratic society. Civic right movement was primarily intended for the separation of Revenue department from Devaswom, so that the non-caste Hindus gets appointed in the Revenue department. Though this was the main agenda the general content of the movement was to attain civic rights of more than 26 lakhs of citizens in Travancore. The agitation was carried on under the joint auspices of the three major sections of the population - the Avarnas of the Hindu Community, the Muslims and the Christians. Civic right movement saved the way for the historic alliance between the non-Hindus like Christians and Muslims bringing far-teaching changes. Many traits of the modern and democratic society of Kerala have been evolved through this agitation. In Travancore, for the first time a meaningful coalition of Ezhavas. Muslims and Christians came into being. They were traditionally denied opportunities in revenue and military department. As it dealt with temples and their management the non-caste Hindus were not permitted in these departments according to caster rules, which was the law of land. A survey of the socio-political history of Kerala reveals that the demand for eradication of untouchability was taken up more seriously in later years, imbibing the spirit of the struggle and sacrifice of the civic Right Movement. T.K. Madhavan, who was a leading light of the Movement, and been fighting a lone battle for the abolition of untouchability on the legislative and other forums in Travancore. When found that abolition of untochability was not a matter to be dealt with locally, he strenuously strived for the conscription of Indian National Congress for the purpose. The obvious outcome was the Vaikkom Satyagraha of 1924-25.The Satyagraha was not a complete success. Madhavan's efforts ultimately fructified in the form of the Travancore temple entry proclamation of November 12, 1936. It is quite obvious that without the awareness created by the civic-rights movement regarding untouchability and other social evils, Travancore would have taken much more time and spent much more resources, both human and material, for the realization of the objectives of the struggles for eradication of untouchability. As is mentioned elsewhere, Travancore, and for that matter Kerala, has been a trend-setter in socio political developments in India. A major focal point of contemporary India is that of social justice, the

*Research Scholar in History, Kerala University Library, Thiruvananthapuram.

guarantee of which is essential to the liberation and empowerment of the deprived sections. Social justice is virtually a manifestation of civic rights and that recommendations of the Mandal Commission can be considered as the consummation of civic rights as demanded by the civic right movement of 1918-1922 in Travancore.

EMERGENCE OF WOMEN IN SALT SATYAGRAHA

N. Mangani Devi*

On 12th March 1930, Mahatma Gandhi he undertook with seventy nine inmates of his Sabarmathi Ashram for the famous historic march to Dandi in the Surat District. On 6 April 1930 by picking up a handful of salt Gandhiji inaugurated the Civil Disobedience Movement symbolically broke the salt law. Mahatma Gandhi made an appeal to Indian women to come out from their household seclusion and advised them to participate in the political movement to end the British rule in India. During this time Rukmini Lakshmipathi, Vice President of Tamil Nadu provincial Congress Committee, accompanied with Rajaji and march to Vedaranyam to break the Salt Laws in 1930. She addressed many meetings all along the way. In the course of the speech, she exhorted the people to come forward in large numbers to join the Civil Disobedience Movement and break the salt law, which she characterized as the most iniquitous law. She went about fearlessly taking upon herself all possible risks. She appealed to the women to join the movement in large numbers and help the leader in breaking the salt law. She was the first lady to be arrested and was sentenced to undergo a simple imprisonment for a period of one year. She was sent to the Central Jail Vellore to serve the term. In Madras city, Durgapai played a prominent role in mobilizing the support of women to the movement. Addressing a meeting at Sriramulu Park, Madras on 3rd April 1930, Durgabai exhorted the people to participate in the Satyagraha Movement started by Gandhiji. In her speech, she talked about the Salt Act, imposed by the Britishers against the poor Indians and asked the people to disobey the Salt Act. On 7th April 1930, a procession was organised by the Andhra patrika office, led by K. Nageswara Rao, and many women who took part in the procession were Durgabai, Venkataramanamma, Saraswathi Pandurangan and Kamakshiammal. On 14 April, Angachiammal along with T. Prakasam addressed a meeting, which was presided over by K. Nageswara Rao. Congress volunteers manufactured salt on that occasion. Angachiammal told the Deputy Commissioner of Police, that even if he forcibly tried to take the salt from her hands she would not allow the salt to be released. The Government was afraid of ladies more than men. On 25 April 1930 about 100 volunteers, accompanied by Durgabai and led by Natarajan, left Swarajya office and reached North Disobedience Campaign. They were stopped by the policemen and were warned to disperse, but they refused. The crowd was dispersed by the use of force. The Vellore District was perfectly calm till Durgabai went there on 21st May 1930. She delivered very violent and inflammatory speeches at Gudiyatham, Vellore, Arni and Arcot on the 20th, 22nd and 25th instances and incited the masses to disobey the orders of the Government. A mob gathered round the Arcot bus stand and attacked some of the busmen who carried the political prisoners from Arcot to Vellore on 26th May 1930 and also molested two excise peons and two police constables. The police came to the spot, opened fire and dispersed the crowd. In the meetings, Durgabai addressed the audience to disobey the Madras Salt Act. As things were getting rather out of control, orders were issued to prosecute Durgabai and others who disobeyed the orders. Durgabai was arrested on 26th May 1930 and she tendered an apology. She was however tried by the District Magistrate of Vellore on 26th April, 1930 at Vellore tried her and she was sentenced to nine months simple imprisonment. The salt satyagraha get momentum in other districts in Tamil Nadu. In Coimbatore, Savithri Ammal, Padmavathi, Bagiyalakshmi Ammal, Kamalammal vigorously participated in the movement. Chamundi, Rama, and Radha of North Arcot district and Sakunthala Bai at South Arcot district were some of the other active participants at the Salt Satyagraha Movement. In

*Research Scholar, School of Historical Studies, Madurai Kamaraj University, Madurai-625 021.

Triunelveli district, Raklalammal of Koilpatti was an active participant of the Salt Movement.

Moreover Lakshmi, Savithri and Bhilai Ammal also participated in this movement. Seetha of Nilgiri District, Nannubai Ammal and Thiyal Nayagi Ammal from Tanjore District, Kunjammal of Ramanathapuram District, Padmavathy Asher of Tiruppur were the permanent participated in the Salt Satyagraha. In Salem district, R.C. Caveri, Alamelu Ammal, Angachiammal and Sakuntala Bai Gurjali participated in the Salt Satyagraha Movement and they were arrested and jailed. Caveri and Alamelu Ammal were sentenced for six month imprisonment, Angachiammal for, nine months and Sakuntala Bai Gurjali for four months. A statistical report shows that the total number of people arrested and sentenced in jail from Madras were 3,490 of which the women Satyagraha were 291. The women who were arrested in the movement were badly treated; they were given jail sentence from four months to two years. Women of Tamil Nadu played a prominent part in the salt Satyagraha The sacrifice of women in into the Civil Disobedience Movement gave a new enlightenment to many other women who bravely to participate the further national Movement such as the Individual Satyagraha and Quit Indian Movement.

ATTRANGARAI ZAMINDARS

K. Mary Vino Lobo*

The Zamindari settlement of Madras was largely unsuccessful and was wrapped up in 1852. However, a few Zamindars remained till Indian independence in 1947.The British established many Zamindari establishments all over Tamil Nadu. The Attrangarai Zamindars had relations with Idayakottai Zamindars and Ettayapuram Zamindars. They had cordial relation with the Poligar of Panchalamkurichi, Veera Pandya Kattabommam. Though the Zamindari system was established by the British and Atthangari was one of them, there is no reference about Atthangari Zamindars in the records of British. Sources are available only to know about the last three Zamindars of Attrangarai Zamin from the present Zamin Senthil Shivasubramnia Nattathy Bethanal Boopathy alais Arjunan. They were Karutha Bethanal Boopathy, great grandfather, Chokalinga Bethanal Boopathy, grandfather and Karthikaeya Kumara Bethanal Boopathy, father of Nattathy Bethanal Boopathy. Chokalinga Bethanal Boopathy had another son named Venkata Shivasubramania Veera Nayaga Bethanal Boopathy. The Aathangari Zamindars were against the British and fought for freedom. They allied themselves with Kattabomman. Attrangarai had exercised an important role in the freedom movement of Tamil Nadu. Thus it is our privilege to unravel the hidden truth to the present generation. The generous attitude of the Zamindars helped to people to lead a peaceful life. Even today the people living here are united. Though there are numerous castes in the village, all are living without any discrimination. They give importance to brotherhood.

இந்திய தேசிய இராணுவ வீரர் பரமானந்தரின் நாட்குறிப்பு - ஓர் ஆய்வு

சி. சந்திரசேகர்**

நாட்குறிப்புகளும், கடிதங்களும் வரலாற்றைக் கட்டமைக்க உதவுபவை. பிரெஞ்சு ஆதிக்கத்திற்குட்பட்ட பாண்டிச்சேரியிலிருந்த துபாஷி ஆனந்தரங்கம் பிள்ளையின் நாட்குறிப்புகள் அக்கால நிலையைத் தெளிவாக அறிய உதவுகின்றன. அதுபோல நேதாஜி அவர்களால் உருவாக்கப்பட்ட இந்திய தேசிய இராணுவத்தில் சிறுவயதிலேயே பங்கேற்றவர்களில் தமிழகத்தின் தருமபுரி மாவட்டத்தில், தருமபுரி அருகேயுள்ள சிறு கிராமமான அன்னசாகரத்தைச் சேர்ந்த தியாகி மா. பரமானந்தம் அவர்களின் நாட்குறிப்புகளும் வரலாற்று முக்கியத்துவம் வாய்ந்தவை ஆகும். தியாகி திரு. மா. பரமானந்தத்தின் நாட்குறிப்புகள் முழுமையான அளவில் கிடைக்கப்பெறவில்லை. இவரும், இவரது சகோதரி திருமதி. சிவகாமியம்மாள் ஆகியோரின் பணிபாராட்டு சான்று மற்றும் கடிதம் ஆகியவை பல்வேறு முக்கியச் செய்திகளை விளக்குகின்றன. இவ்விருவரும் இந்திய தேசிய

* M.Phil. Scholar, Pearl Research Centre, St. Mary's College (Autonomous), Thoothukudi.
** உதவிப் பேராசிரியர், முதுகலை மற்றும் ஆய்வு வரலாற்றுத்துறை, அரசு கலைக் கல்லூரி, தர்மபுரி - 636 705.

இராணுவத்தின்பால் கொண்ட ஈடுபாட்டின் காரணமாக படிப்பை பாதியில் விட்டுவிட்டு இந்திய விடுதலைப் போராட்டத்தில் ஈடுபட்டனர். சுமார் 4 ஆண்டுக்காலம் போராட்டத்தில் ஈடுபட்டனர். 1942 முதல் 1945 ஆம் ஆண்டு வரை நடந்த ஆசாத் ஹிந்த் சாகரில் சிறந்த சேவை செய்தமைக்காக நேதாஜியே நேரில் பாராட்டியதோடு அவர்களைத் தன்னுடனேயே அழைத்துச்செல்ல விரும்பியது குறிப்பிடத்தக்கது. இக்காலகட்டத்தில் அவர்கள் எழுதிய நாட்குறிப்புகளில் பல அரிய செய்திகள் இடம் பெற்றுள்ளன. அவர் இந்திய தேசிய இராணுவத்தில் பணியாற்றியதோடு, நேரடியாக நேதாஜியுடன் பழகியவர், பாராட்டப்பட்டவர், ஆஸாத் இந்து அரசாங்க நிர்வாகிகள் செல்லப்பிள்ளையாக இருந்தவர் என்பதினால் அவருடைய நாட்குறிப்புகள் மிகவும் முக்கியத்துவம் வாய்ந்தவை. மேலும் முழுமையாக இவரின் நாட்குறிப்புகள் கிடைக்காது போனது இந்திய வரலாற்றின் பக்கங்களின் கருப்புப் பக்கங்களே. 1945-ல் நேதாஜி இறந்தபிறகு, ஆங்கில அரசின் கெடுபிடிகளால் தங்கள் சொந்த ஊருக்கு திரும்பினார். எனினும் அதன் பிறகும் நாட்குறிப்பு எழுதியுள்ளார். அவரின் நாட்குறிப்பின் ஒவ்வொரு பக்கத்தின் தொடக்கத்திலும் ஜெய்ஹிந்த் என எழுதிய பிறகே செய்தியைப் பதிவு செய்துள்ளார். சுதந்திர இந்திய அரசில் பாராட்டும் பத்திரங்களும் இவருக்கும் இவரது தங்கைக்கும் மத்திய அரசும், மாநில அரசும் வழங்கி கௌரவப்படுத்தியுள்ளன. இவருடைய பணிகளைப் பாராட்டி ஆஸாத் இந்து அரசாங்கம் 07.08.1967-ல் பாராட்டுச் சான்றிதழை வழங்கியுள்ளது. இரண்டாம் உலகப்போரின் போது இந்தியாவிற்கு வெளியே நடைபெற்ற இந்திய விடுதலைப் போராட்டத்தின் நிலை, போக்கு, இந்திய தேசிய இராணுவ, ஜப்பானிய படைகளின் போர் நிகழ்வு, இந்திய தலைவர்கள் வருகை மற்றும் சுதந்திர ஆஸாத் இந்து அரசாங்கத்தின் செயல்பாடுகளைத் தெரிந்துகொள்ள இவருடைய நாட்குறிப்புகள் மிகவும் அவசியமானதாக உள்ளது.

மறைதிரு. பால்சாந்தகீரின் அவர்களின் வாழ்க்கை வரலாறு

ஜெ. மலுக்கா புண்ணியவதி *

மறைதிரு. கேரல் ஜேக்கப் சாந்தகீரின் மிஷ்னெரி பணிக்கென்று 1869-ஆம் ஆண்டு தமிழகம் வந்தார். பிள்ளைகளை திருச்சபையின் பணிக்கென்றும், சமூக பணிக்கென்றும் அர்ப்பணித்தார். இவர்களது காலம் திருச்சபையின் பொற்காலம் பல துறைகளிலும் திருச்சபை வளர்ச்சி பெற்றது. இவருடைய மூன்றாவது மகன் மறை திரு.ஜொக்கானாஸ் சாந்தகீரின் தமிழ் சுவிசேஷ லுத்தரன் திருச்சபையின் பேராயராக நீண்ட நெடுகாலம் அதாவது 1934 ஆம் ஆண்டிலிருந்து 1956 வரை பணிபுரிந்தார். பேராயர் சாந்தகீரீன் அவர்களின் சகோதரரும், ஜேக்கப் சாந்தகீரின் தம்பதியரின் தவப் புதல்வனாக, மறைதிரு. பால்சாந்தகீரின் மதுரையில் 1887 ஆம் ஆண்டு ஆகஸ்ட்டு 27 ஆம் நாள் பிறந்தார். மறைதிரு. பால்சாந்தகீரின் இளமைக்காலம், தமிழகத்திலும், கல்வி பயில வேண்டிய காரணத்தினால், ஜெர்மனியிலும் சுவிடனிலும் செலவு செய்யப்பட்டது. இதன் பிறகு குருத்துவ பட்டம் பெற்று 1915 ஆம் ஆண்டு, முதல் உலகம் போரின் போது தமிழகம் வந்தார். இக்கால கட்டத்தில், மதுரை, சீர்காழி, தரங்கம்பாடி, விருதுப்பட்டி ஆகிய இடத்தில் சபை குருவாக பணியாற்றினார். 1919 ஆம் ஆண்டு மதுரை மாவட்டத்திலுள்ள பெருங்காமநல்லூர் என்ற இடத்தில் கிராம மக்கள் ரேகை சட்டத்திற்கு எதிராக கிளர்ச்சி செய்தார்கள். ஆங்கிலேய ஏகாதி பத்திய அரசு பிரமலைக்கள்ளர்களை குற்ற மரபினர் பிரிவில் சேர்ந்து ரேகை சட்டத்தை பதிவு செய்தனர். இந்த சட்டத்தை அனைத்து பிரமலைக் கள்ளர்களும் எதிர்த்தனர். இச்சட்டத்தை 1919 ஆம் ஆண்டு செயல்படுத்த பெருங்காமநல்லூர் என்ற கிராமத்தில் ஆங்கிலேய அரசு கூட்டியது. அப்போது தான் கிராம மக்களுக்கும் காவல் துறையினருக்கும் இடையே பெருங்கலவரம் வெடித்தது. இக்கலவரத்தை கட்டுப்படுத்த போலிசார் துப்பாக்கி சூடு நடத்தினார். இதில் 16 பேர் குண்டு பாய்ந்து சம்பவ இடத்திலேயே மாண்டனர். இதில் மாயக்காள் என்ற 45 வயது நிரம்பிய பெண்மணியும் ஒருவர். அப்பகுதியை சேர்ந்த கிராம மக்கள் பயத்திலும், சோகத்திலும் மூழ்கியிருந்தனர். மறை திரு.பால் சாந்தகீரின் அன்று இரவே அந்த கிராம மக்களை சந்தித்து ஆறுதல் கூறினார். மேலும் இம்மக்களுக்காக ஆங்கில அரசோடு பேச்சுவார்த்தை நடத்தி கள்ளர்களுக்கென்று சீர்த்திருத்த பள்ளிகளும், விடுதிகளும் ஏற்படுத்த முயற்சி செய்தார். அதன் அடிப்படையில் மதுரையில் கள்ளர் மாணவர்களுக்கென்று விடுதி ஒன்றை உருவாக்கினார். அதில் பல நேரத்தில் பால் சாந்தகீரின் மேற்பார்வையாளராக பணியாற்றினார். மேலும் 1921-1923 ஆம் ஆண்டுகளில் அவரது பணி மதுரையில் கள்ளர்கள் வாழ்கின்ற கள்ளர் நாட்டில் நடைபெற்றது. 1923 ஆம் ஆண்டு மீண்டும் சுவிடன் திரும்பினார். அதன் பிறகு 1947-1949 வரை மீண்டும் தமிழகம் வந்து மதுரை, கோயமுத்தூர், புதுக்கோட்டை, அணைக்காடு, பட்டுக்கோட்டை, தஞ்சாவூர், அறந்தாங்கி, காரைக்குடி, முத்துப்பேட்டை, திருத்துறைப்பூண்டி, அதிராம்பட்டினம், திருப்பத்தூர், செங்கரையூர் இன்னும் தமிழகத்தின் பல இடங்களிலும் பணிபுரிந்தார். அதன் பிறகு சுவிடன் திரும்பி ஒரு சில ஆண்டுகள் அங்கு தங்கி பால சாந்தகீரினுக்கும், இங்கீரிட் அம்மையாருக்கும் திருமணம் நடந்தது. ஆனால் திடீரென

* வரலாற்றுத்துறை, TBML கல்லூரி, பொறையார், நாகை மாவட்டம்

இங்கீரிட் அம்மையார் சுகவீனம் அடைந்தார். அவரை சுகவீனம் அடைய செய்தது புற்றுநோய் என்று அறிந்து சிகிச்சை அளித்தும், பலன் இன்றி 1952-ம் ஆண்டு மரணம் அடைந்தார். இவர்களுக்கு குழந்தை செல்வங்கள் இல்லாத காரணத்தால், தமிழகத்திலுள்ள பல ஏழை பிள்ளைகளின் நல்வாழ்வில் அக்கரை கொண்டு அவர்களை தங்கள் பிள்ளைகளாக எண்ணி தம்முடைய சொத்துக்களை எல்லாம் ஏழைப் பிள்ளைகளின் முன்னேற்றத்திற்கு என்று அர்ப்பணித்தார். 1953 ஆம் ஆண்டு தமிழகம் வந்த அவர் மீண்டும் சுவிடன் திரும்பாமல் தமிழ்நாட்டிலேயே இருந்து பல நிலைகளில் ஏழைக்களுக்கு உதவி செய்து 1972-ஆம் ஆண்டு தாம் மரணம் அடையும் வரை செய்து முடித்தார். மறை திரு.பால் சாந்தகீரின் கல்விப் பணி, மருத்துவ பணி, சமூகப் பணி ஆகிய பணிகளை தமிழகத்தில் எந்த வேறுபாடுயின்றி செய்து முடித்தார் என்ற உண்மை செய்தி வரலாற்றில் இடம் பெறுவது சிறப்பு அம்சமாகும்.

தமிழகத்தில் பத்திரிகைச் சுதந்திரமும் சட்டரீதியான அவதூறு வழக்குகளும் - ஓர் ஆய்வு

அ. தீர்த்தகிரி *

மனித வளர்ச்சியில் பெரும் மாற்றத்தை ஏற்படுத்தியவை பத்திரிக்கையே ஆகும். இந்திய சுதந்தர போராட்டத்திற்கு இந்திய பத்திரிகைகள் பெரிதும் உதவி புரிந்தது. ஒரு நாட்டில் மக்களாட்சி சிறந்து விளங்க வேண்டுமென்றால் அங்கு பத்திரிகைகள் சுதந்திரமாகவும் சுய கட்டுப்பட்டுடனும் இருக்க வேண்டும். பத்திரிகை சுதந்திரம் என்பது, எந்த வகையான சட்டத்தடையோ கட்டுப்பாடோ இல்லாமல் எதனையும் அச்சிட்டு வெளியிடும் சுதந்திரத்தை குறிப்பிடுவது ஆகும். மேலும் வெறுப்பு விருப்பின்றி செய்திகளை வெளியிடுவதும், அரசின் நிர்வாக கட்டுபாடின்றி சுதந்திரமாகச் செயல்படுவதும், விளம்பரதாரர்கள், செல்வாக்கு படைத்தவர்களின் தலையீடின்றி இருப்பதும் நிதி பிறவற்றிற்கு மற்றவர்களை சாராமல் இருப்பதும் ஆகும். இவ்வாறான சுதந்திர கருத்துக்கள் விடுதலை போராட்ட காலத்திலும் நசுக்கப்பட்டாலும் எதிர்நீச்சல் போட்டு தமிழ் பத்திரிக்கைகள் வெளிவந்து இந்தியா சுதந்திரமடைவதில் பெரும் பங்கு வகித்தது. பத்திரிகைகளின் சுதந்திரம் பற்றி காந்தியடிகள், ஜவஹார்லால் நேரு, வின்சென்ட் சர்ச்சில் ஹொன்றி காபோட் லாட்ஜ், ஆர்.சி.எஸ். சர்கார், டி.எஸ். மேத்தா போன்ற அறிஞர்களும் தலைவர்களும் உலகெங்கும் வலியுறுத்தியுள்ளனர். இத்தகைய பத்திரிகை சுதந்திரம் ஆங்கிலேயர் ஆட்சியின் போது இந்திய பத்திரிகைகளுக்கு வழங்கவில்லை. இந்திய சுதந்திரப்போரில் வாளாகவும், கேடயமாகவும் தமிழ் பத்திரிகைகள் பயன்பட்டன. விடுதலைப் போரில் ஈடுபட்டவர்களும் பத்திரிக்கையை நடத்தினார்கள். இதனால் சிலர் சிறை புகுந்தனர். விடுதலைக் கிளர்ச்சியும் தமிழ் பத்திரிக்கைதுறையும் சேர்ந்தே வளர்ந்தன. அவை இரட்டை குழந்தைகள் என்று மா.பெ.சி. கூறுகிறார். போராட்டக் காலத்தில் தமிழ் இதழ்கள் யாவும் தேசிய உணர்வையும் விடுதலை வேட்கையும் ஊட்டி வளர்த்தன. கொடுமையான அடக்குமுறையை ஏவி இதழ்களுக்கு வாய்பூட்டும், கையூட்டும் போட்டு வந்தது ஆங்கில அரசு. சுதந்திர இந்தியாவில் ஆங்கிலேயர் ஆட்சி போன்று அடக்குமுறைகள் இல்லாவிட்டாலும் சட்டரீதியான அவமதிப்பு வழக்குகள் பத்திரிகைகள் மீது போடப்பட்டது. அரசியல் நிர்ணயச் சட்டம் 19(1)விதி ஒவ்வொரு குடிமகனுக்கும் வெளியிடும் உரிமையை அளிக்கிறது. மேலும் இவை பொது நிகழ்ச்சிகளை விமர்சிப்பதற்கும் பொதுமக்களிடமிருந்து செய்தியை பெறுவதற்கும் உரிமையை அளிக்கிறது. இவ்வுரிமையைப் பற்றி மனித உரிமைகள் பற்றிய ஐக்கிய நாடுகளின் விதியும் வலியுறுத்துகிறது. மேலும் பொதுமக்களின் நலனை காப்பதற்காக 19 (2) விதி, வெளியிடுகின்ற உரிமையை கட்படுத்துகின்ற சில நேர்மையான கட்டுபாடுகளை உட்கொண்டுள்ளது. இதன்படி நாட்டின் இறையாண்மை ஒற்றுமை, நாட்டின் பாதுகாப்பு, வெளிநாட்டு நட்புறவு, பொதுமக்கள் ஒழுங்கு, மதிப்பு (அ) ஒழுக்க குறைவான செய்திகள், நீதிமன்ற அவமதிப்பு, இழிவைத் தருகின்ற அவதூறு செய்திகள், குற்றம் செய்யத் தூண்டுதல் போன்ற செய்திகள் ஆகும். இந்த கட்டுபாடுகள் இதழ்களின் சுதந்திரத்திற்கும் பொருந்தக்கூடியவை. உலக நாடுகளில் பத்திரிகைச் சுதந்திரம் இருந்தாலும் கருத்துக்களை வெளியிடும்போது பத்திரிகையாளர்கள் கொல்லப்படுவதும், தண்டிக்கப்படுவதும் நிகழ்கிறது. இன்றைய செய்தி நாளைய வரலாறு என்ற கூற்றின் அடிப்படையில் இன்றைய நிகழ்வுகள் வருங்கால சமுதாயத்திற்கு நல்ல வழிகாட்டியாக விளங்க வேண்டும். இதற்கு பத்திரிகைகள் செய்திகளையும், சிந்தனைகளையும் சுதந்திரமாக பரிமாறிக் கொள்ள வேண்டும். காவல் நாயாக அரசை கண்காணிக்கவேண்டும். அரசின் கட்டுபாடின்றி போட்டிபோட்டுக்கொண்டு செயல்பட வேண்டும். பொருளாதார நெருக்கடியையும் அச்சுறுத்தலும் கொடுக்க கூடாது. பொதுமக்களின் உணர்வுகளுக்கு மதிப்பு கொடுத்து குறிக்கோலுடன் செயல்படவேண்டும். பத்திரிகைகள் வணிக நோக்கில் செயல்படாமல் அறிவியல் தொழில்நுட்ப வளர்ச்சியை பயன்படுத்தி ஆக்கப்பூர்வமான மற்றும் அனைத்து துறைகளில் வளர்ச்சியடைய பத்திரிகைகள் செயல்படவேண்டும்.

* உதவிப் பேராசிரியர், முதுகலை & ஆய்வியல் வரலாற்றுத்துறை, அரசு கலைக்கல்லூரி, தருமபுரி-636 705.

திராவிட இயக்க வரலாற்றில் டி.எம். நாயரின் பங்கு

ஏ. நித்யா*

பத்தொன்பதாம் நூற்றாண்டில் சென்னை மாகாணத்தில் கல்வியிலும் வேலைவாய்ப்பிலும் ஒரு குறிப்பிட்ட சமூகத்தின் ஆதிக்கம் மேலோங்கியிருந்தது. அதன்பின் இருபதாம் நூற்றாண்டில் அரசியல் துறையிலும் இந்நிலையே நீடித்தது. இதனை பல்வேறு அமைப்புகள் எதிர்ப்புத் தெரிவித்திருந்தாலும் 1912-ஆம் ஆண்டு தொடங்கப்பட்ட திராவிட சங்கமே இதனை மக்களிடம் முன்னெடுத்துச் சென்றது. இந்த இயக்கத்தில் தோன்றிய பல்வேறு தலைவர்களில் மிக முக்கியமானவர் டி.எம் நாயர் ஆவார். இவருடைய பேச்சும் எழுத்தும் சீரிய செயல்பாடும் திராவிட இயக்கம் வளர்வதற்கு காரணமாக விளங்கியது. டி.எம்.நாயர் சிறந்த கல்வியாளராகவும், மருத்துவராகவும், பத்திரிகையாளராகவும், பேச்சாளராகவும், அரசியல்வாதியாகவும், பணியாற்றியுள்ளார். இவர் காங்கிரஸில் பிராமணர்களின் ஆதிக்கம் மேலோங்கி இருப்பதைக் கண்டு கட்சியிலிருந்து விலகி திராவிட இயக்கத்தில் சேர்ந்தார். திராவிட இயக்கத்திற்கு இவருடைய வருகை புத்துயிர்ப்பாக அமைந்தது. இவரது பேச்சும், எழுத்தும், பிராமணரல்லாதோரின் மேம்பாட்டுக்காக இருந்தது. தனது இறுதி மூச்சுவரை பிராமணர்களின் மேலாதிக்கத்தை ஒழித்து பிராமணரல்லாதார் கல்வி, வேலைவாய்ப்பு மற்றும் அரசியல் பொருளதாரா அடிப்படையில் உயர அயராது உழைத்தார். இவரது கடுமையான உழைப்பு திராவிட இயக்கத்திற்கு உரமாக்கப்பட்டதால் இவ்வியக்கம் நூற்றாண்டு கண்ட இயக்கமாக தமிழகத்தில் வளர்ந்து நிற்கிறது. இப்படிப்பட்ட மாபெரும் மனிதரின் சாதனைகளை வரலாறாக தெகுப்பதின் மூலம் எதிர்கால சமூகத்திற்கு வழிகாட்டியாக அமைகின்றது.

புதுக்கோட்டையில் முத்தரையர்

எஸ். பவானி**

தொன்மையும் வன்மையும் மிக்க முடியுடைய வேந்தர்களான சேர, சோ, பாண்டிய மன்னர்களுக்கு அடுத்து தமிழகத்தின் வட பகுதியினை பல்லவர்கள் ஆண்டனர். வீரமும், தீரமும் மிகுந்த பல்லவப் பேரரசின் ஆட்சியின் கீழ் முத்தரையர் என்போர் கி.பி. 9-ம் நூற்றாண்டளவில் பல்லவர்களுக்கு உட்பட்ட குறுநிலத்தலைவர்களாக தஞ்சை மாவட்டம் செந்தலையைத் தலைநகராக் கொண்டு சுமார் இரு நூற்றாண்டுகள் ஆண்டு வந்தனர். முத்தரையர் என்ற சொல்லை முத்து+அரையர்=முத்தரையர் எனப்பிரிக்கலாம். முத்தரையர் என்றால் முத்துக்களுக்கு அரசர் எனவும் சொல்லாம். முத்தரையர் என்ற சொல்லை அறிஞர்கள் மூத்த+அரையர் எனப் பகுத்து மூத்தரையர் என்ற பெயர் வழக்கு முத்தரையர் என மருவியதாகவும் மூன்று+தரையர் என்ற சொல் முத்தரையர் என்று வழங்குவதாகவும் பல விதமாக கூறுவர். எது எப்படி இருப்பினும் முத்தரையர் தமிழக வரலாற்றின் மத்திய காலத்தில் குறுநிலத்தலைவர்களாக நாடாண்ட நல்லவர்களாக விளங்கினர் என்பதை முத்தரையர்கள பற்றிய கல்வெட்டுக்கள் காட்டுகின்றன.

அர்த்தசாத்திரம் கூறும் ஆட்சியல் நெறி - ஓர் ஆய்வு

சி. லோகநாதன்*** & அ. சனாவுதீன்****

கௌடில்யரின் (சாணக்யர்) அர்த்தசாஸ்திரம் பல நுட்பமான விஷயங்களைச் சொல்லுகிறது. சாணக்கியர் பெரிய அறிவாளி மட்டுமல்ல, மௌரியப் பேரரசை நிறுவுவதில் பெரும் பங்கு வகித்தவர் ஆவர். பெரிய அரசியல் மேதை, ராஜதந்திரி, செயல்திறம் நிரம்பப் பெற்றவர். அரசரிடம் பெரும் அன்பும் மரியாதையும் வைத்திருந்த மிக எளிய மனிதராய்த் திகழ்ந்தார். அவரைப் பற்றிய செய்திகள், முத்திராராக்ஷசம் என்னும் சமஸ்கிருத நாடகத்தில் நிறையக் காணப்படுகின்றன. துணிவும், திட்டமிடுதலும் நிரம்பியவர். சாணக்யரின் அர்த்த சாஸ்திரம் அரசின் இயல்புகள் அனைத்தையும் மிக நுட்பமாக எடுத்துச் சொல்லுகிறது. அரசனின் கடமை, அமைச்சர்கள் பணி மற்றும் உறுப்பினர்கள் பொறுப்பு, உறுப்பினர்களின் கூட்டம், அரசாங்கத்தின் பல்வேறு துறைகளின் பணிகள், இராஜதந்திர

* தியாகராசர் கல்வியியல் கல்லூரி, மதுரை.
** முனைவர் பட்ட ஆய்வாளர், கல்வெட்டியல் மற்றும் தொல்லியல் துறை, தமிழ் பல்கலைக்கழகம், தஞ்சாவூர்.
*** முனைவர் பட்ட ஆய்வாளர், மனோன்மணியம் சுந்தரனார் பல்கலைக்கழகம், திருநெல்வேலி.
**** ஆய்வியல் நிறைஞர் பட்ட ஆய்வாளர், அரசு கலைக் கல்லூரி, திருவண்ணாமலை.

முறைகள், போர்கால அமைதிக்கான நெறிமுறைகள் முதலியன மிக நுட்பமாய் விவரிக்கப்பட்டிருக்கின்றன. மக்களின் நல்வாழ்வை முன்னிட்டு அரசாட்சியும், அரசனிடமிருந்து பாதுகாப்பும் தேவைப்படுகிறது. அரசனின் கடமை வெறும் பாதுகாப்பு அளிப்பது மட்டுமன்று; பாதுகாப்பு அளித்து மக்கள் நலம் நாடும் வகையில் ஆட்சி புரிவதேயாகும். மக்களின் இன்பத்திலேதான் அரசனின் இன்பமும் அடங்கியுள்ளது. மக்களுக்கு எது நன்மை பயக்குமோ அதில்தான் அரசனின் நன்மையும் உள்ளது. அர்த்தசாத்திரம் பதினைந்து பாகங்களாகப் பிரிக்கப்பட்டுள்ளது. முதலாவதில் அரசனாக வேண்டியவனின் ஒழுக்க, பயிற்சிக் கட்டுப்பாடுகளும், அமைச்சர்களுக்கு இருக்க வேண்டிய தகுதிகளும், அரசனின் கடமைகளும் கூறப்படுகின்றன. இரண்டாவதில் அரசாங்கத் துறைகளும், பொது நிர்வாகமும் கூறப்படுகின்றன. மூன்றாவதில் சிவில் சட்டமும், நான்காவதில் குற்றவியல் சட்டமும் கூறப்பட்டுள்ளன. ஐந்தாவதில் அரசாங்கக் கருவூலம் பற்றியும், நாட்டின் இடர்பாடுகளை நீக்குவது பற்றியும் கூறப்படுகின்றன. ஆறு மற்றும் எழில் அரசபீடம், கொள்கைகள் ஆகியவை இடம் பெறுகின்றன. எட்டாவதில் நாட்டு நலனுக்குக் குந்தகம் விளைவிப்பன பற்றிச் சொல்லப்படுகிறது. ஒன்பது மற்றும் பத்தில் போரும், படையும், வெளிநாட்டுக் கொள்கையும் இடம்பெறுகின்றன. பதினொன்றில் சுதந்திரக் குழுக்கள், குடியரசுகள் பற்றிய செய்தியும், பன்னிரண்டு மற்றும் பதின்மூன்றில் வெற்றியின் விதிமுறைகளும், பதினான்கில் மருந்து, மாயம் இவற்றின் உபயோகமும் பதினைந்தில் இந்நூலின் பகுப்பு முறையும் கூறப்பட்டுள்ளன.

SOCIAL AND ECONOMIC HISTORY
ADDRESS OF THE SECTIONAL PRESIDENT

CUDDALORE - THE TRADE CENTRE ON THE COROMANDEL COAST UNDER THE ENGLISH

S. Chinnappan*

Esteemed President, Distinguished Delegates, Ladies and Gentlemen:

At the outset I express my deep sense of gratitude and thanks to the Executive Committee and the General Body of the Tamil Nadu History Congress for nominating me as President of the 'Socio-Economic History Section of the Twenty Second Annual Session organized under the auspices of the Department of History, Manonmaniam Sundaranar University, Tirunelveli. I deem it a great honour and privilege which I accept with all humility.

The Europeans started establishing their business settlements in Indian coast ever since 17th Century. The French established their business settlements in Pondichery in the eastern coast and the British established their settlements and business establishments in Cuddalore. Later, British started ruling the region and they built several forts. Fort St. David was the first fort built by the British. Robert Clive, who laid the foundation for British rule in Indian subcontinent used Fort St. David as the centre for his military operations. I would like to address on "Cuddalore - The Trade Centre on the Coromandel Coast under the English". This paper attempts to study, the circumstances which made Cuddalore a prominent trade centre of the English on the Coromandel coast and the status of Export and Import in Cuddalore.

Cuddalore, the coastal town, is situated on the banks of Gadilam- and Pennaiyar rivers. It is located on the central eastern sea shore of the state of Tamil Nadu. Cuddalore was called by different names in the past. As it is located very close to the sea it was called Cuddalore which meant sea-town. It got its name from the word "Koodalur" which means confluence in Tamil, where the rivers Pennaiyar, Gadilam, Paravanaru and Uppanaar meet with the Bay of Bengal.[2] The eastern coast of peninsular India is generally known as the Coromandel coast.[3]

The history of Cuddalore dates back to the fourth century A.D. when it formed part of Thondaimandalam of the Pallavas. Tiruppadiripuliyur was a great centre of Jains in ancient period. The Jains engaged in trade and agriculture. Tirunavukkarasu, generally believed to be a contemporary of the Pallava ruler Mahendravarman I, was attracted to Jainism in his early years, and joined the Jaina monastery at Pataliputra (Cuddalore) as a monk.[4]

With the passage of time it passed into the hands of the cholas who retained till the eleventh century A.D. Then it was ruled by the Pandyas, the Mughals and the Emperors of Vijayanagar. In the Seventeenth century the Muslims called this place as "Islamabad" which meant habitation of the Muslims.[5] The Dutch introduced the town as a centre of international trade.

The First English Trading in Cuddalore

The first English factory was set up at Armagon in the Bay of Bengal, a town just north of the Pulicat lagoon. Shortly afterwards a second factory was established by the English at Masulipatam (nowadays Machilipatam) in the delta of Godavari River in 1628 A.D. Because of the opposition of Golkonda and the Dutch at Masulipatam, Francis Day obtained a grant in 1639 from Damerla Venkatappa, the Nayak of Poonamalle under Emperor Venkata III for the construction of a settlement and a fort in and around Madraspatnam.[6]

Fort St. David, was a British fort near the town of Cuddalore, a hundred miles south of Chennai on the Coromandel coast of India. Fort St. David, situated on the River Gadilam, has a memorable history. The region was under the domains of the Nayaks of Senji. The Dutch in early 17th century wishing to expand their trade in the Bay of Bengal region and take advantage of the local manufacturing of goods chose

*Principal and Head, PG Research Department of History, St. Joseph's College of Arts & Science (Autonomous) Cuddalore - 607 001.

the Cuddalore region. They sought the permission of Krishnappa Nayaka of Senji, to build a fort at Devanampatnam which was, subsequently granted in 1608.[7] The Dutch were granted pennission by the Nayak of Senji to import and export [8] in Cuddalore. In 1689 they made Nagapatnam the capital of their possessions in India.[9]

The English bought Fort St. David from the Dutch in 1690. Here in 1747, history accorded Fort St. David, the dubious honour of receiving Robert Clive as its first' Deputy Governor.[10] Robert Clive was appointed its Governor in 1756. The fort was strengthened in 1693, 1698, 1702, 1725, 1740 and in 1745. Until 1752 Cuddalore was the capital of South Indian territories which was under British control then. British ruled a greater part of South India (entire Tamil Nadu, parts of present Andra Pradesh, Kerala and Karnataka) from this fort. [11]

Circumstances favourable to Cuddalore becoming a Prominent Trade Centre

The rise of Cuddalore to commercial prominence was Bombay's failure and the commercial collapse of Surat. By 1624 the situation for the English on the west coast had become very difficult, as their major trading factory was located at Surat, which was the major Mogul trading port. The Mogul traders and officials were becoming very hostile. The English ships had been seizing and plundering Mogul, Arab and Turkish vessels. The local merchants were understandably up in arms about their losses. In 1624 due to these disputes the East India Company factories at Surat were locked up in prison, whilst huge fines were levied to compensate the aggrieved parties. It was very unclear if the East India Company could continue to trade in the Mogul Empire. So with Surat and quite possibly the other Mogul ports closed to them it was decided to try the ports at the Coromandel coast.

2. Due to the monsoons the textile trade was seasonal for the Europeans. The ships leaving the Bay of Bengal preferred to load during January each year. The local textile producers found it difficult at first to keep up with the increase in demand, and were also used to producing textiles annually to suit the domestic market, which had its peak period, during the marriage season.

At first, the European ships felt their way along the coast calling at anchorages and coastal villages. Contacts were made with local Indian merchants who were already in the habit of trading with Indian and South East Asia shippers and merchants. Very quickly it was found that it was more efficient and cost effective to establish agents or factors on shore, ready for the arrival of ships, rather than having ships wait off shore for months whilst cargoes were assembled. Tile factory would collect pepper or textiles throughout the year, overseeing their washing, packing and baling and storage in warehouses called godowns, until such time as they could be loaded into the ships. These anchorages and factories were necessarily located at the major river estuaries along the coast such as the Kaveri, or Godavari, or Gadilam in Cuddalore. The Delta between the Krishna and the Godavari rivers was a region famous for the weaving and painting of fine chintz, exported in such large quantities to Bantam, Achin, Malacca and even as far field as Manila.[13]

3. Security was also a major concern, so that the sites occupied were often island sites at some little distance from the major existing Indian towns. The British always preferred to establish their trade centres either near the mouth or bay site for swift movement during a trouble.[14]

4. Fort. St. David was an island of safety amidst a landscape characterized by frequent wars and disruption of normal life. This place not only provided safer conditions of work, life and property, it also opened up avenues for the merchants to fulfil their social aspirations, thereby enabling them to enhance and reinforce their social position in local society even at the cost of their economic interests.[15]

Lastly, Madras remained subordinate to Fort St. David from its rendition on 30th October 1746 until the 6th April, 1752, when it again became the Presldency. If there is an emphasis on the Anglo-French wars with the comment that the Indian powers had nothing to do with these conflicts, still they were sucked into them and ultimately lost both their independence and their riches to the benefit of the East India Company.[17]

Articles of Trade

Cuddalore was an important manufacturing-cum-commercial centre.[18] Handloom industry has

been a traditional occupation of Cuddalore. Handloom weaving and mat weaving are the oldest industries in Cuddalore. Cuddalore had a variety of cottage and village industries. Weaving industry was the occupation in Panruti and Pudupet. Woollen and jute industries existed side by side in Kallakurichi and Thirukovilur. Apart from weaving, dying and printing co-existed. Groundnut oil mill and cashewnut oil mill co-existed and cashews were exported to countries like America. [19]

The port became an important source of sandalwood, camphor, cloves, nutmeg, mace, green velvet, porcelain, copper and brass; coarse varieties of blue cloth, hand-printed cotton fabrics called, chintz, Jampasses and white salempores were the important articles traded with. The Dutch sort, "Paththikarai" of fine quality bleached cloth, ordinary basis with four threads and of 9 to 12 yards were also manufactured in this centre for export to Manila.Besides, this centre was famous for printing operation. The painters in this centre, printed cotton fabrics well with various colours and designs.[21]

A speciality of handicrafts was the dyeing, printing and printing of textiles in beautiful designs and colours provided by dyes that were extracted from home grown plants and imported dyes.[22]

At Tirupapuliyur, another famous Manufacturing centre close to Fort St. David, a well known variety of cloth called tapi sarassa, or "sarassa Malaya" and hand printed cotton textile called chintz were produced by the weavers in appreciable quantities for export to South East Asian countries and Colombo. [23] The focus of development appears to have been at Devanampattinam, which later became the site where the English eventually laid out the site of Cuddalore New Town. Cuddalore was a calling port for the steamers of the British India steam navigation company. Merchandise and other goods were landed on the beach close to the godowns. The custom house was not far away from this place. There was a port officer exercising power to collect sea customs and to maintain law and order. He exercised magisterial powers as well as the power of justice of the peace for cases occurring on the ships as well as in around the port areas. [24]

There had been a continuous expansion of foreign trade since 1870. Several factors contributed to this progress, the most important of which was improved means of communication such as roads, railways, posts and telegraphs, the rapid development of European ship building industry and consequently the lowering of freights, etc. The abolition of numerous internal duties in India and above all the establishment of peace and order under the British who were interested in fostering Indo-British trade.[25]

British maintained balance of trade as the export value of goods was about 5.4 times that of the import value. The major items of export were ground-nut seeds, ground nut oil and refined sugar. The ground-nut seeds and ground-nut oil were the main items of business in the port of Cuddalore. The ground-nut seeds were mainly exported to Marseilles. The groundnut oil was used for soap manufacturing. The oil exported to Rangoon was put to various uses. Manure produced from the oil exported to Rangoon was put to various uses. Manure produced from the oil cakes was exported to Java. Other items of exports included refined sugar from Nellikuppam (17 lakhs) and cotton piece goods (mainly the "Kambayam" cloths which are sent to Penang and the straits) valued 8.25 lakhs. The outward trade was mainly conducted by the steamers of the British India and Asiatic Steam Navtgation Company. The export value of cotton from Cuddalore port in five years (1898-1903) was Rs.8,27,841. At the same time the value of import of white piece goods amounted to only Rs.15,888. This shows that the weavers in this region were still given encouragement. The hand woven cotton fabrics produced in South Arcot District (now bifurcated into Cuddalore and Villupuram Districts) was superior to anything then produced in Europe (1871-1902). The English East India Company had given encouragement to weavers to come and settle within the boundaries. However it may be seen that the export in cotton piece goods was greatly reduced as the company merchants transacted with the English East India Company in cotton goods at Cuddalore during 1734-36 for the value of pagodas 1,73,128.[27]

The bulk of Indian external trade was financed by the British colonial and foreign exchange banks. (i) The principal exchange Banias transacting business in India were the chartered Bank of India, Australia and China. (ii) The National Bank of India with Indian branches in Calcutta, Bombay, Madras, Rangoon, Karachi, Lahore, Amritsar, Delhi, Cawnpore,

Chittagong, Mandalay, Tuticorin and Aden; (iii) The Mercantile Bank of India with branches in Calcutta, Howrah, Bombay, Madras, Rangoon, Karachi and Delhi (iv) The Eastern Bank with branches in Calcutta and Bombay and also in Baghdad, the had offices of those four banks being in London (v) The Hong Kong and Shanghai Banking corporation with its head office at Hong Kong and branches in Bombay and Calcutta (vi) The Yokohama Bank, with its head office at Yokohama and branches in Calcutta, Bombay and Rangoon, and (vii) The international Banking corporation of New York with branches in Calcutta and Bombay.[28]

The total value of the sea borne trade of the Madras Presidency in the year 1892-93, exclusive of treasure and transactions amounted to Rs. 28 crores and Rs. 45 lakhs or 49 per cent more than in the preceding year. Compared with the previous year, the exports increased to one crore and 64 ¼ share while the imports declined to 63 ¼ lakhs.[29] In 1916-17, the value of India's overseas trade showed a noticeable increase, particularly in exports which increased by 21percent while imports increased by over 13 percent.[30] In the year 1854-59, the value of imports was £ 17,900,000 and the value of exports was £ 17,233,33. The imports and exports value increased continuously till the year 1914-1915. During this year the value of imports and exports was £ 122,086,000 and £154,360,000.46.[31] An important development characterizing the period from about 1690 onwards was the growing shift in the area of procurement from northern to southern Coromandel, where textiles were available both more cheaply and in distinctly greater abundance. Districts such as Cuddalore, Salem and Tanjavur now provided a large proportion of the total amount procured. This shows the development of commerce in the Presidency from the transfer of power in 1858 to the First World War in 1914.

The features of 1917-1918 were the export of commodities of vital national importance to meet the increasing demands of the Allies and the great impetus given by necessity to India's industrial development. The share of manufactured goods in the export trade which was less than 24 per cent in 1913-14 got increased to 31 per cent. The textile industries in particular enjoyed extraordinary prosperity. There was a further fall in the price of raw jute and the decreases in the imports of cotton piece goods encouraged considerably the manufacture of better qualities of cotton cloth with higher counts of yarn in the mills of Madras Presidency. Important articles of export were hides and skins, coffee, indigo, cotton, raw seeds, spices, rice, paddy, sugar, cotton piece goods, oils, kernel, coconuts, coir yarn, rope, timber and wood, tobacco, animals, tea and other articles.[32]

The export of commodities like ground-nut oil, refined sugar, spirit indicated the establishment of sugar industry and oil mills in this region. It also implied that more and more people were engaged in cultivation of ground-nuts and sugarcane for export by colonial government.[33] The pressure on land was due to the withdrawal of British government's support for manufacture of cotton piece goods and handicrafts. However, the weavers and artisans produced goods mainly for local needs. The leisure and unemployment created by the economic policy of the British caused thrust on agriculture land. Lungl was exported to Ceylon, Penang, Malaya, Singapore, Sarawak, Borneo, Java, Sumatra, Thailand, Burma, Indonesia, Hong Kong, Japan, Edan, America, Pakistan from Cuddalore port.

Import

The Buckingham canal which establishes communication to the district is the only water way engages in trade and commercial activtties.[34] The principal articles like cotton, sugar, iron and steel, machinery, silk and spices were imported into India from 1913-14 to 1918-19. The statistics given for the sea borne trade in Cuddalore port during the 19th and early 20th centuries (see Table-1 in the next page) provide evidence of the British economic policy.

The chief item of import was coarse sugar. They were brought from Indian ports, the Straits and Java to the Nellikuppam factory to be refined. Coal was imported from Bengal for the South Indian railways and Messrs. Parry and company. Areca nut, gunny bags and palmyra logs were imported from Calcutta sand Jaffna respectively. Rice was another item of import. [35]

The Muslims who engaged in trading activities contributed to the Urbanization of Cuddalore through

construction of mosques, palatial houses and school for Muslims. The survey map dated 24.11.1912 showed that a salt factory was located west of Singarathope. The factory was established in 1912 and the merchants godowns and houses of the **Maricars** were located on the western side of the factory.[36] Between 1913 and 1914, Madras had 247 companies. In 1947, Madras had 3761 Factories with 276,586 operatives, of which the town of Cuddalore was a major contributor. [37]

The trade of Cuddalore port flourished due to business activities of several European firms such as Messrs. Parry & Co. and Messrs Volleart. The East India Distilleries and Sugar factories Ltd was established by Thomas Parry, a servant of the East India Company at Nellikuppam in 1848. The East India Distilleries Ltd, managed by Messrs. Parry & Co, can be regarded as the pioneer of industrial enterprise in the district. The firm specializes in the manufacture of heavy chemicals, industrial gases, distilleries and fertilizers. [38]

TABLE-1

Sea Borne Trade Chief Imports and Exports in Selected Ports Average of the Five Years 1898-1903 [39]

Name of Port	Imports Articles	Quantity	Value Rs.	Exports Articles	Quantity	Value Rs.
Cuddalore	Unrefined sugar (CWT Tonnes)	33,628	2,67,016		4,72,953	33,15,261
Cuddalore	Coad (tonens)	23,744	2,66,184	Gound-nut oil (gails)	12,25,147	17,24,621
Cuddalore	Rice not in the Busk (CWT)	40,422	1,48,011	Oil (galls)	12,25,147	17,24,621
Cuddalore	Rice in the Busk (CWT)	20,574	55,593	Refined sugar (CWT) Cotton coloured piece goods	1,49,142	17,01,328
Cuddalore	Beter nuts (1bs)	14,46,789	1,76,043	Yards	28,53,013	8,27,841
Cuddalore	Gunny bags (MOS)	7,19,159	1,56,312	Oil Cake (CWT)	1,48,337	5,40,039
				Sprits (Galls)	47,171	3,04,571
Cuddalore	Manufactured wood	--	1,23,173	Other articles	--	2,77,527
Cuddalore	Pulse (CWT)	27,089	99,256			
Cuddalore	Seeds Gingelly (CWT)	6,847	45,898			
Cuddalore	Seeds other sorts (CWT)	8,947	35,582			
Cuddalore	Salt tones	435	36,379			
Cuddalore	Wood teak (CWT)	250	15,676			
Cuddalore	Wood other timber (CWT)	492	14,074			
Cuddalore	Gram (CWT)	6,946	26,420			
Cuddalore	Cotton twist and : yam : 1bs	19,620	18,022			
Cuddalore	Cotton white piece: goods-yards	71,711	15,888			
Cuddalore	Other Articles	--	1,18,403			
	Total	–	**16,17,930**	**Total**		**86,91,188**

Before I conclude, though the English exhibited a sense of racial superiority, trade was active and prosperous in which both the English and the native merchants participated. The geographical position of Cuddalore on the Bay of Bengal gave it a favourable position for exchanging trade with Burma, Singapore and the Far East and European countries. There was a decline of cottage industries and

handicrafts due to the British colonial policy. However, the weavers and artisans produced goods mainly for local needs. The establishment of new town of Cuddalore in the middle of the 19th century contributed to the urbanization of Cuddalore.

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CONVERSION STRATEGIES OF ROBERT DE NOBILI IN THE MADURAI MISSION

R. Thomas*

Madurai Mission, the most glorious of all the Eastern Missions was formed by Robert de Nobili in 1606 A.D. It had its origin from the name of the city, Madurai the capital of the Sangam Pandia Kingdom in South India.[1] The term "Madurai Mission" also known as "Madura Mission" refers to the Jesuit missionaries from Portugal and France. The mission of the Portuguese Jesuits was called as "Old Madurai Mission" and the French Jesuits as "New Madurai Mission". While Old Madurai Mission had Madurai as its headquarters, the New Madurai Mission had its headquarters in Tiruchirappalli. Among the religious sects, the Old Madurai Mission was noted for its qualities of adaptation and accommodation of Hindu customs and traditions, strictly practiced by Robert de Nobili, were recognized by the Pope in 1623. It led to expand Christianity in other areas of Tamil Nadu.

The research paper is intended to highlight the conversion strategies of Robert de Nobili, the founder of Madurai Mission, and the ways and means by which Christianity was brought into the other areas of Tamil Nadu.

There are plenty of primary and secondary sources available about the emergence and growth of Madurai Mission. The primary sources mostly comprised Robert De Nobili 's Letters, Declaration of Robert De Nobili, Robert De Nobili's "Apologia " and the Reports of the Consultations of Goa and Cochin. The Gazetteers, Encyclopaedias, published and edited works form the secondary sources. Of them, Sathianatha Aiyar's 'History of the Nayaks of Madurai'(1924), Joseph Thekkedath's 'History of Christianity in India' vol. II (1982), Rajamanikam's 'The First Oriental Scholar' (1972), Julius Ritcher's 'History of Missions in India' (1907) and Vincent Cronin's 'A Pearl to India ' (1959) are of considerable value.

Early Career of the Founder

Robert de Nobili, known as Thattuva Bodagar Swami was born in Rome on 2 September 1577A.D.[2] The Nobilis were important personalities in Orvieto as Governors and Consuls for fifteen generations. Vincenzo, the grandfather of Nobili had been made a count of Civitella and he served as General in the Papal Army. His father, Pier Francesco continued in the family military tradition.[3] As the eldest son of Pier Francesco and Clarice Cioli, Nobili had to become the count of Civitella, which was the hereditary title to his father. He was related to two Popes, namely, Julius III and Mercellus II and two Cardinals, namely, Sforzo and Bellarmine.[4] He was particularly influenced by the life of his uncle Robert de Nobili, whose name he bore.

At the age of nineteen, Nobili entered into the Novitiate at Naples where his Novice-Master Fr.Nicholas Orlandini, the historian of the Society of Jesus, influenced him to join the mission to India. After the completion of his philosophical course in 1599, Nobili was ordained as a priest in 1603.[5] With great difficulty he obtained permission to come to India on 20th March 1605. He was appointed as a colleague to Fr. Goncalo Fernandez who looked after the Christians, mostly traders, in Madurai.[6]

Formation of the Mission

Madurai Mission, a part and parcel of the Jesuit Malabar Province, was one of the most glorious of Eastern Missions. It was formed by Robert de Nobili from Mylapore when it was raised to the status of a Diocese in 1606.The mission formed a part of a geographically well defined region of the Peninsular India, the Madras South – East division, lying south and east of Mysore. It comprised the districts of Madurai, Ramnad and Tirunelveli, one half of Tiruchirappalli and Pudukottai. Moreover, it covered the areas of the kingdoms of Jinji, Tanjore, Ramnad, Tiruchirappalli and Vellore. It was bound by the river Cauvery, the Western Ghats and the Bay of Bengal. The maximum length of the missionary area was 240 miles from East to West and 600 miles from North to South. It had an area of 16,500 Square miles in the beginning and it gradually extended itself over nearly the whole of Tamil Nadu except the coastal strip.[7]

*Associate Professor, Department of History, Nazareth Margoschis College At Pillaiyanmanai Nazareth, Thoothukudi.

Strategies of the Mission

Robert de Nobili investigated the reason for the failure of the conversion process of his predecessors in South India and adopted a few innovative techniques acceptable to the natives of Madurai. He adopted the customs and manners of the people of South India, particularly, Brahmins. He disassociated himself with his fellow missionaries but got immersed deeply in the traditions and rituals of the high caste Hindus, mainly Brahmins. He introduced a new process "Inculturation" to spread his ideology to convert the orthodox Hindus to Christianity in Tamil Nadu.

Adaptation

Since Nobili identified that the great obstacle for the failure of the early Portuguese Jesuits was their manner of dressing, he appealed his Superiors to change his dress and he was permitted to give up wearing the black cassock and put on the usual dress of the Indian snyasis. The customs and manners of the Indian sanyasis were strictly followed by Nobili and he gave up meat, fish, egg and wine. Nobili restricted himself to one meal per day consisting of rice, milk and vegetables. He ate food in the banana leaf by sitting with his leg folded on the ground. He used to eat with his right hand and his left hand remained clean so as to take the drinking vessel at the end of the meal. [8]

Nobili wore sacred thread like Brahmins which was differed from them. Instead of three threads used by the Brahmins, he used five, three golden and two silver ones, and a cross is suspended in the middle. The three golden threads represents the Holy Trinity and the two silver ones, which indicates the Body and the Soul of the adorable Lord.[9] The cross in the middle represents the passion and the death of Jesus Christ. He adorned his forehead with sandal paste also.

Disassociation

To prove his disassociation with his fellow missionaries, Nobili called himself as a Roman Brahmin,[10] who assumed Tamil name, Tattuva Bodagar Swami and called his religion as Satyavedam. He built a mud house in the Brahmin quarters of the town which was given to him by Erumeikatti, a captain of the Nayak of Madurai. In those days, the people called the house as the 'madam of the Aiyar'. It was easier for the Brahmin cooks to prepare the vegetarian meals from here. He also built a chapel where all the castes were brought together except the out-castes who were asked to sit in a low place.

Inculturation

Inculturation is a dynamic relation between the Christian message and a particular culture, an insertion of the Christian life in a cultural community. It identified the same process of indigenization. Through indigenization, most of the Brahmins were converted into Christianity by the Syrian Christians of Malabar. It was inspired by Nobili to adopt inculturation as a method to convert the Brahmins of Madurai to Christianity. He made all the marriage and burial ceremonies and the Pongal festival according to the Christian ideas. He used Tamil terms like prasadam for grace and Pooja for mass.[11]

Translation

Nobili confined his activities with his little cabin. He had to dedicate himself in every morning to the Lord. He took more to write of some of the chief doctrines of the Hindus in Tamil. He translated the names of the Christian saints and made them in sound Tamil. Thus Fidelis became Visuvasam; Honoratus became Aasarappan; Peter became Malaiappan;Lazarus became Devesahayam and Elizabeth became Devannamal etc[12]

Declaration

By the principle of declaration, Nobili attracted many of the learned people. He made use of this to declare that this Veda still existed. It had been completed and perfected by another Veda. This was the Veda which he had to preach the Satyaveda. He declared that he had come from a far off country to preach them in which all those who wish to be saved had to accept it.

Objection And Reaction

The methods in the Madurai Mission attracted the natives and many of them became Christians which enhanced the name and fame of Nobili. Moreover, it also brought jealousy among his fellow missionaries and the high caste Hindus. The conversion strategies of Nobili were strongly opposed by his fellow missionary, Fr. Goncalo

Fernandez. He had repeatedly brought his objection to the notice of his superiors and condemned the manner of his dressing, food habit and his disassociation with the Portuguese. The high caste Hindus bitterly opposed Nobili because of his conversion of huge number of Brahmins into Christianity. They convened a meeting with a attendance of 800 Brahmins including Sivadharma, an Andhra Brahmin who was converted into Christianity by Nobili. They had discussed about the conversion process. This meeting charged Nobili as an athesist but it was solved by himself with the help of Erumeikatti, a Palayakar of the Nayak of Madurai.[13] Nobili was opposed by his own converts. When fifteen of his converts have rebelled against him and it was also solved by issuing a manifesto which was written on an olai.

Consultations and Conferences

In order to solve the problems in the Madurai Mission many Consultations, Conferences, Inquiries and Interviews were conducted both in India and Europe. The First Consultation, convened at Goa in 1610 which deeply investigated the solution for the objections of Fr. Goncalo Fernandez and condemned the conversion strategies of Nobili. It declared that the methods followed by Nobili were superstitious, scandalous and illicit. In the meantime, another Consultation was convened by Fr.Albert Laerzio. All the participants except the three Portuguese were of the opinion that the mission was to continue without any change. However, they desired that Nobili should drop the wearing of the thread. [14] Fr. Albert Laerzio submitted his report of the Consultation to the Visitor, Fr. Nicholas Pimenta.

The Visitor, Fr. Nicholas who was not satisfied with the report of the Consultations, ordered the Arch Bishop to conduct an inquiry among the neophytes of Nobili at Madurai. Fr. Buccerio and Fr.Goncalo Fernanez were deputed to conduct the inquiry. They summoned ten neophytes of Nobili and all of them were in favour of the conversion strategies of Nobili. The Arch Bishop of Goa convened a Conference at Goa on 4 February 1619 to solve the problems permanently. Since Nobili was permitted to attend the conference, he appeared before them dressed like an Indian sanyasi. He expressed his opinion in the form of a treatise which convinced the participants and they unanimously voted for Nobili. On the basis of these reports, Pope Gregory XV issued an order, known as Papal Bull, in 1623 which recognized the strategies of Robert De Nobili.[15] It gave ecclesiastical sanction to Nobili's system which led to the expansion of conversion strategies of Nobili in other areas of Tamil Nadu.

Expansion of Christianity

The Papal Bull of 1623 gave official recognition to Nobili's system which inspired him to begin his pilgrims far and wide throughout Tamil Nadu.[16] He reached Tiruchirappalli on 31 June 1623, then, he proceeded to Sendamangalam, the capital of Ramachandra Nayakar, a chief of the Nayak of Madurai. When the Nayyak was fallen in fever, Nobili gave him a written sentence from the Gospel and made the Nayak recovered and also the people began to follow Christianity.

Nobil proceeded to Salem which was ruled by Salapath Nayakar. When the ruler visited the ruler was received and honoured by a crowd of Brahmins. To honour Nobili, the chief assigned him a house in the Brahmin quarters of the town. The Christians were looked after by Fr. Martinz. On his return from Cochin, Nobili moved to Moramangalam which was ruled by a petty king. The disposed ruler of Sendamangalam and his families were babtized on 25th December 1625 at Moramangalam and Nobili went to Madurai to meet Fr. Vico who was in dangerously ill.

When Nobili reached Tiruchirappalli, he was informed that Fr. Vico, steadily improved. Taking advantage of the situation, Nobili began to organise the Christians in Tiruchirappalli where Nobili converted both high caste and low caste people. From among them one was belonging to the Kammala Community. He was baptized as Muthudaiyar, the first Harijan convert of Nobili.[17] The superiors ordered Nobili to settle at Madurai. During his stay at Madurai, he visited again the neighbouring villages and converted the people to Christianity. Among them, the most important village was Kilaneri which situated near west of Madurai. The Idayars of the village were converted to Christianity.[18] Afterthat, in 1645, Nobili was sent to Jaffna in Srilanka to take rest, but he lost his vision and was got almost blind. Then, the Superiors decided to send him to Mylapore

where he died on 16 January 1656 at the age of eighty.[19]

Conclusion:

Robert de Nobili is considered as an important personality in the History of South India, particularly, Tamil Nadu due to his contribution to Roman Catholic Religion and to the Tamil Society. By establishing the Madurai Mission and adopting innovative conversion strategies, a huge number of people were converted to Christianity without losing their customs and practices. The contribution of Nobili to Tamil language, earned him a title, 'The First Oriental Scholar' and he is known among the Tamils as 'Tattuva Bodagar Swami'.

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NATURAL DISASTER AND HUMAN RIGHTS: SPECIAL REFERENCE TO THE INDIAN OCEAN TSUNAMI

Sandeep K.Dasari*

The December 26, 2004, Indian Ocean tsunami-actually an earthquake that generated several tsunamis-took the lives of more than 229,866 children, women, and men. Hundreds of thousands more were injured and millions displaced. Recognized as one of the worst natural disasters in recorded human history, the Indian Ocean tsunami remains a global issue. People in fourteen countries (Bangladesh, Burma, India, Indonesia, Kenya, Madagascar, Malaysia, Maldives, the Seychelles, Somalia, South Africa, Sri Lanka, Tanzania, and Thailand) were directly affected as well as thousands of tourists from other Asian countries, the European Union, Australia, the United States, and Canada.

Natural disasters, like the tsunami of December 26, 2004, often catch governments, rich and poor alike, unprepared to deal with the massive exigencies of emergency relief and management.

Natural disasters also can exacerbate pre-existing vulnerabilities of specific populations and expose them to violations of human rights. Poverty-

*Head & Associate Professor, Department of History, Tagore Arts College, Pondcherry - 604 008.

stricken groups living in substandard housing, on unstable ground, or in flood plains are usually the major victims of these disasters. Often these groups have experienced ongoing discrimination because of their ethnicity, religion, class, or gender, which has left them living in fragile physical environments.

Pre-existing civil war or a history of ongoing human rights abuses can complicate or interfere with aid relief and reconstruction. When victims of a natural disaster join those displaced by internal conflict, the distinct needs of these two groups may not be attended to by humanitarian agencies and government planner.

Natural disasters are the subject of considerable study and international attention. Much of the literature on the topic addresses the causes and effects of natural disasters from multiple perspectives, including environmental studies, humanitarian assistance, disaster planning and hazard reduction, psychology, and public health. Little attention is paid to the impacts of natural disasters on individuals and communities from a human rights perspective. The response to the 2004 tsunami may be a turning point in this regard.

Media coverage of the human rights dimensions of the tsunami relief and recovery phases has drawn attention to the relationship of natural disasters and human rights. While further study is needed, four observations may be drawn about the way in which natural disasters may increase risk of exploitation and violence of vulnerable members among tsunami survivors.

Disasters disrupt the economy of the impacted area, but those most at risk are those who participate at the margins of or are active in the informal economy- fishermen, small shopkeepers, and those selling food at the beaches or roadsides.[1] Disasters are more likely to wipe out the investment and savings of these marginal economic actors, leaving them unable to re-establish their livelihoods.

Compounding their lack of resources, a natural catastrophe such as a tsunami leads to destruction of identity papers and other documents, and makes it difficult or impossible for survivors to receive aid, secure employment, obtain health care, and receive inheritance from deceased family members. Land issues are exacerbated by natural disasters. And (re)establishment of legal rights to land impacts the pace of, and planning for, reconstruction. Women and children, especially if they are widowed or orphaned, are at risk of exploitation, due to higher rates of morbidity and mortality and continued displacement without the safety net of family and community to protect them. Moreover, aid often undermines self-sufficiency and perpetuates dependency on relief.

Second, natural disasters erode the social fabric of communities, often leaving them fragmented and vulnerable to exploitation. Individuals must cope with the personal impact of the disaster. They may be grieving for lost loved ones, be troubled by a sense of helplessness and feelings of guilt for surviving, or perceive themselves as inadequate because of their inability to provide for their families. Families are the most important social unit to enable individuals to carry on after natural disasters; for those who have lost family members, their neighbors and community are the next source of support.[2] Widespread disaster that destroys the infrastructure of communities can wipe out these vital social networks of relationships that hold individuals and families together.[3] Attention to maintaining communities intact during the reconstruction period is as critical as rebuilding communal infrastructure like schools, parks, and markets.

Third, natural disasters can magnify and exacerbate existing human rights problems. Vulnerable groups affected by disasters find it most difficult to claim their human rights. [4] Women and children are disproportionately affected by disasters and conflict; and in the case of the tsunami, women and children were killed in greater numbers and their voices and needs have not been included in decisions about relief allocation. Lack of adequate health care, housing, and livelihood assistance to women has deprived them of their right to be treated with human dignity. Minority groups such as Dalits in India and Burmese migrant workers in Thailand have suffered discrimination in aid assistance, and lack of legal protection and enforcement of their rights render them vulnerable to abuse. In Indonesia and Sri Lanka, ongoing separatist conflicts in tsunami-impacted areas affect the human rights of survivors. In Aceh, the exercise of control over those displaced by the tsunami interferes with their access to aid.

Finally, natural disasters can highlight and draw public attention to systemic weaknesses and abuses (corruption and fraud in government bureaucracies), political struggles (treatment of minorities), and other longstanding internal conflicts in the affected areas (dissension and covert resistance to government and armed separatist movements) where the government response to marginalized groups is unsatisfactory, this can galvanize political movements to demand change." Social tensions may increase, and how the state responds-by addressing claims or clamping down on dissent-will exert a profound impact on the political stability of the country."

Like, the 2005 Katrina disaster in USA, the Indian Ocean tsunami marked a turning point for some in the human rights movement. The world is beginning to recognize that human rights protections must be an integral part of disaster prevention and planning, humanitarian assistance, and rebuilding efforts.

Why should we focus on human rights in the aftermath of a natural disaster? When governments face massive loss of life, public health crises, and thousands of injured, hungry, and homeless people, the demands of humanitarian aid coordination and delivery, and the rebuilding of infrastructure, the basic need to re-establish public services and security immediately spring to mind. But governments and the international community are also obligated-legally, politically, and morally-to undertake recovery efforts in ways that are consistent with the human rights of those most affected by disaster.

The unparalleled scope of the tragedy generated a season of unprecedented charitable giving. Individuals and corporations pledged an estimated 500 crores. Quick and broad-based humanitarian concern was generated at international, regional, and domestic levels. The sheer magnitude of the human catastrophe caused many private actors to pause, take stock, and try to help in some way.

But the scale of the problems left in the tsunami's wake revealed the need for larger and more sustained action than well-meaning private humanitarian non-governmental organizations (NGOs) and individuals could provide. Millions of survivors needed food, medical treatment, and emergency and permanent housing, along with the accompanying public services of clean water, electricity, and waste disposal. Hundreds of thousands of homes, hospitals, schools, roads, and other infrastructure had to be repaired or rebuilt. Families struggled to find each other, identify their dead, and locate the lost or injured. Legal titles to land and property were to be allocated where records had been destroyed. The complex deployment of money, expertise, administrative organization, and even military resources was necessary at governmental and intergovernmental levels as well as private ones. According to the United Nations (UN), NGOs, and media reports, two years after the disaster there are both positive signs of concrete progress and disappointing accounts of continuing failures. For a compilation of major two-year assessments.[8] Of course, recovery from such a disaster will take years in the most badly affected areas. Progress has already occurred. Tons of food aid, medical supplies, and other emergency supplies have been distributed. Thousands of permanent homes have been built. Roads, schools, hospitals, and offices are being reconstructed. Yet, as one second-anniversary report put it, "much done, more to do." United Nations Children's Fund, Much Done, More to Do: A 24-Month Update on UNICEF's Work to Rebuild Children's Lives and Restore Hope Since the Tsunami.[9]

At the two-year mark, NGOs and journalists report that there is cause for serious concern about human rights in tsunami-affected countries as time and distance allow the world's memory to fade. Former President Bill Clinton observed that only one-third of the permanent housing needed in the region had actually been constructed.[10] The BBC reports that only half of the billions in aid pledged by foreign governments has been delivered. Nations must be held accountable by people within their own countries as well as at the international level for such failures. And of monies donated to charitable or humanitarian organizations, much of it remains unspent. Nonprofits, therefore, should be subject to similar scrutiny.

All too often, the legal and moral obligations of states to respect, protect, and fulfill internationally recognized human rights are overlooked when a catastrophe occurs. It is, however, precisely at such

times and in the years to follow that human rights can be in the most danger.

The UN and major international human rights and humanitarian NGOs identified significant human rights concerns early in the crisis. They realized that even the best-intentioned recovery efforts too easily can fall prey to apathy, "disaster fatigue," political manipulations, or even outright discrimination or economic expediency. A human rights culture must be established before, during, and after such catastrophic events in order for any reconstruction plan to be just and sustainable.

Although governments do not cause natural disasters in the same way that they can be responsible for torture, arbitrary arrests, or extrajudicial executions, they do bear legally, politically, or morally binding responsibilities with regard to the human rights impact of those disasters.

Two legally binding international human rights treaties, the International Covenant on Economic, Social, and Cultural Rights (ICESCR) and the International Covenant on Civil and Political Rights, elaborate state obligations as to the economic, social, and cultural rights (increasingly well defined by courts and other legal bodies) as well as the range of civil and political rights with which most U.S. lawyers are more familiar. The broad obligations in the two covenants are supplemented by panoply of treaties focusing on the human rights of racial and ethnic minorities, women, children, migrant workers, and persons with disabilities. Many of these legal standards impose requirements on states affected by the tsunami.

The Guiding Principles on Internal Displacement outline the responsibilities of governments and other actors toward those who have been displaced by natural disaster or armed conflict. Although not legally binding as such, they reflect the moral and political obligations of the adopting states to provide for the basic needs of displaced persons as well as to protect their rights of compensation, participation, and return. They draw directly from standards common to international human rights and humanitarian law. Significantly, in a globalized world where some trans-national corporations, financial institutions, insurgent groups, and other organizations can approximate or exceed the power of governments, the Guiding Principles recognize that nonstate actors share responsibility with governments for the human rights of displaced persons.

Despite some progress in developing awareness of a human rights perspective after the tsunami, crucial issues remain that governments and other actors in the region must address using a human rights lens. All human rights are potentially at risk in post-disaster situations, but the UN and international and local NGOs have identified some key areas of concern and priority as they implicate the most severely affected countries in South Asia.

Article 14 of the Guiding Principles of Indian constitution says "there shall not be shown any discrimination of any kind, such as race, color, sex, language, religion, or belief, political or other opinion, national, ethnic or social origin, legal or social status, age, disability, property, birth, or on any other similar criteria." Indeed, during the extreme threats to life and limb involved in disaster situations, fundamental truths about our common humanity emerge. Despite racial, gender, cultural, religious, class, linguistic, and political differences, we may feel, at least temporarily, a strengthened sense of empathy when coming face-to-face with the suffering of those who have lost loved ones or who are dislocated from home and community ties. Therefore, reports about discrimination in the provision and distribution of aid and in the recognition of other human rights following the tsunami are particularly appalling.

Media reports indicated that Dalits (low-caste groups) in some parts of India were discriminated against in the distribution of food and other aid. Equally disturbing reports from Sri Lanka pointed out that the provision of humanitarian aid to Tamil civilians was limited because of the armed conflict between the government and the Liberation Tigers of Tamil Eelam, an insurgency group.

Sex discrimination is also apparent. Women have been excluded from receiving boats or other subsistence fishing supports or employment as aid workers. Female tsunami survivors charge that aid was sometimes distributed first to men (or in places more accessible to men) with the unfounded assumption that males would then automatically provide it to women and children. Land titles and

inheritance rights were sometimes inappropriately allocated to male survivors rather than to female claimants. Such violations run afoul of legal prohibitions under international human rights treaties and the Guiding Principles.

Discrimination based on economic class is also at issue. The wealthy or large businesses affected by the disaster can exercise the influence to demand rapid private compensation and reconstruction loans for the rebuilding of luxury resorts. By contrast, in some areas, poor farmers and people from fishing villages were forcibly relocated to temporary shelters, with little prospect of regaining their lands, homes, or livelihoods.[11]

Even poor countries with limited "available resources" are under an immediate obligation to distribute the domestic and international aid available to them in an even-handed manner and to protect survivors from discrimination by others.[12] Clearly, governments are tempted to avoid this obligation where marginalized or disfavored groups or groups in conflict zones are involved, but no state should be allowed to use the racial or social status of any group as an excuse for failing to protect and fulfill their human rights.

Article 16 of Guiding Principles of Indian constitution says "All wounded and sick internally displaced persons as well as those with disabilities shall receive to the fullest extent practicable and with the least possible delay, the medical care and attention they require, without distinction on any grounds other than medical ones. When necessary, internally displaced persons shall have access to psychological and social services." Under these and other principles, then, governments are obliged to respect, protect, and fulfill the right to health.[13] After the preservation of life itself, the physical well-being of tsunami victims was the primary area of focus immediately following the tragedy. Two years later, however, some regions still experience severe shortages in health services and the physicians and nurses to provide them. Poor sanitation, lack of potable water, and overcrowded conditions. In temporary shelters and camps present potential vectors for the spread of disease.

Most governments tend to overlook mental and emotional health as an integral aspect of public health and human rights. After, the loss of wives, husbands, children, parents, homes, communities, and treasured memories, surviving populations are at greater risk of severe depression and other mental and emotional illnesses. The need for culturally contextual mental health and community support services in the affected areas is critical if the societies are to rebuild physically and socially. Such care is an important aspect of the right to health for every individual and group. [14]

Article 11(1) of the ICESCR(International Covenant on Economic, Social and Cultural Rights) clearly states: "The States Parties to the present Covenant recognize the right of everyone to an adequate standard of living for himself and his family, including adequate housing, and to the continuous improvement of living conditions." The right of adequate housing and land rights have received the most attention since the tsunami. The two- year assessments indicate that, despite unprecedented effort in some countries, progress is still too slow in others. Although Oxfam notes that the Indonesian government has made significant progress in rebuilding more than one-third of the 128,000 homes needed in the Aceh region, thousands of poor people still remain homeless. [16]

Problems range from the legal and practical issues of searching for title to land or homes when personal and public records have been destroyed to the deliberate removal of poor or disfavoured groups from desirable land in favor of commercial hotel and tourism interests. Many of the poor had been living in rented homes or had no tenancy status prior to the tsunami. Even given the enormity of the administrative tasks, however, critics question why more effective action has not been taken in situations in which people are living under the most desperate circumstances. The most marginalized survivors are still living without clean running water, electric power, and proper waste disposal facilities. Some camps are far from access to employment or subsistence, education, or health care.

The right to housing is not merely an unattainable statement of a laudable aspiration. It is a legally defined right about which there is specific and growing jurisprudence on a government's legal obligations. [17]

Article 16(1) of the Indian Constitution states: "The States Parties to the present Covenant recognize the right to work, which includes the right of everyone to the opportunity to gain his living by work which he freely chooses or accepts, and will take appropriate steps to safeguard this right."

Among those most deeply affected by the coastal impact of the tsunami are people who made their living by fishing and by working small farms. Boats and farms were destroyed or severely damaged, workers killed or injured, and normal fishing and cultivation areas disrupted and polluted. Although some humanitarian efforts have addressed these problems by providing for new boats and equipment, other priorities have interfered in the rebuilding of these means of subsistence and livelihood.

Although governments and communities were understandably concerned that the jobs and economic investment associated with tourism should be regenerated quickly after the tsunami, without an explicit human rights approach, poor fishing communities and farmers will get lost in the shuffle, or worse, intentionally moved out of the way of financially powerful private actors. Governments have an obligation to make sure that those whose livelihoods and subsistence were disrupted by the disaster have the right to return and to the supports necessary to reestablish and develop their own communities.

Returning to the Principle 14 ICESCR notes: "Certain internally displaced persons, such as children, especially unaccompanied minors, expectant mothers, mothers with young children, female heads of household, persons with disabilities and elderly persons, shall be entitled to protection and assistance required by their condition and to treatment which takes into account their special needs.,,[18]

Governments tend to respond quickly to the demands of the most powerful interests following a natural disaster because they fear the loss of foreign and domestic investment. But the international human rights standards require a different focus. Often the most socially and economically marginalized groups in our communities-children, women, the elderly, and persons with disabilities-that are forgotten when it comes to long-term disaster relief and the implementation of international human rights. Governments should, instead, address their rights as a matter of priority.

Children are estimated to have constituted one-third of the casualties in the region. Others were orphaned and now live in institutions or temporary camps 'rather than family or home settings. Lack of educational access remains a serious problem given the need to rebuild many schools. Left without family or community supports, some children are vulnerable to sexual abuse or trafficking. Governments must therefore engage in targeted efforts to address their needs and prevent further violations.

Estimates also indicate that women were killed in numbers disproportionate to their percentage of the population along some coasts. Now, surviving widows and heads of households live with the emotional, social, and economic toll of loss. Some are subject to gender-based violations such as rape in displacement camps, domestic violence (exacerbated by social dislocation), discrimination in employment, and exclusion from participation in political and economic life.

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They were not granted Sri Lankan citizenship at the time of independence and many thousands repatriated to India. Over the years, citizenship rights have been extended to most of the remaining population.

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15 *See, e.g.,* Housing and Land Rights Network, Do People's Voices Matter?: The Human Right to Participation in Post-Tsunami Housing Construction (Dec. 15, 2006).

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SUSTAINABLE ECO TOURISM AND MILLENNIUM DEVELOPMENT GOALS AT MUTHUPET LAGOON

V. Ravichandran*

Tourism is one of the largest industries of the developing countries with fastest expansion in its range and dimension. It is an industry with great employment potential.[1] It plays an important part in a nation's economy by providing the opportunities for regional employment, contributing to the balance of payments and helping economic growth.[2] Due to these benefits of Eco- Tourism, the UN has declared 2002 as the 'International Year of Eco - Tourism'. Today tourism is a global Industry[3] and also a vast and complicated industry.[4] it is a continuous age - old human activity and at present travelling has become very fast for it is the age of automation. The satisfaction of the insatiable human curiosity is one of the many urges prompting individuals and groups to see and what on the other side is.[5]

Emergence of tourism as a major industry is one of the most remarkable changes that have taken place in the economic activity in the post world war era. Being the third largest economic activity in the world, next only to oil and motor vehicles, it is one of the fastest growing sectors of economic activity.[6] In the words of Jawaharlal Nehru, the first Prime Minister of independent India and a great statesman, 'the whole purpose of travel is to remove parochialism in our thought and in approach to the external world'. Travel is a powerful factor in helping to reduce difficulties in the way of people coming together, we should look at all.

Ecotourism is a form of tourism involving visiting fragile, pristine, and relatively undisturbed

*Associate Professor, Department of History, A.VVM Sri Pushpam college (Autonomous), Poondi. Thanjavur Dt-613503.

natural areas, intended as a low-impact and often small scale alternative to standard commercial tourism. Its purpose may be to educate the traveller, to provide funds for ecological conservation, to directly benefit the economic development and political empowerment of local communities, or to foster respect for different cultures and for human rights. Since the 1980s ecotourism has been considered a critical endeavor by environmentalists, so that future generations may experience destinations relatively untouched by human intervention.[7] Several university programs use this description as the working definition of ecotourism.[8]

Generally, ecotourism deals with living parts of the natural environments.[9] Ecotourism focuses on socially responsible travel, personal growth, and environmental sustainability. It typically involves travel to destinations where flora, fauna, and cultural heritage are the primary attractions. Ecotourism is intended to offer tourists insight into the impact of human beings on the environment, and to foster a greater appreciation of our natural habitats. Responsible ecotourism programmes include those that minimize the negative aspects of conventional tourism on the environment and enhance the cultural integrity of local people. Therefore, in addition to evaluating environmental and cultural factors, an integral part of ecotourism is the promotion of recycling, energy efficiency, water conservation, and creation of economic opportunities for local communities.[9] for these reasons, ecotourism often appeals to advocates of environmental and social responsibility.

In the Conservation aspects offering market-linked long-term solutions, cotourism provides effective economic incentives for conserving and enhancing bio-cultural diversity and helps protect the natural and cultural heritage of our beautiful planet for communities by increasing local capacity building and employment opportunities, ecotourism is an effective vehicle for empowering local communities around the world to fight against poverty and to achieve sustainable development Interpretation With an emphasis on enriching personal experiences and environmental awareness through interpretation, ecotourism promotes greater understanding and appreciation for nature, local society, and culture.

Muthupet Lagoon is located at the southern end of the Cavury 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, Kilaithankiyar, 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 deposit 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).[10] 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 entire mangrove forest is divided into Palanjur reserve forest, Thamarankottai reserve forest, Maravakkadu reserve forest, Vadakadu 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.[11]

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 density of Muthupet mangroves is very high, but the true mangrove species diversity is low when compared to the mangroves of Pichavaram . The Muthupetd, mangrove wetland is characterized by the presence of *Avicennia marina*. The species diversity in Muthupet is dominated by single species *Avicennia marina* constituting more than95% of the total population. The population of the other species in mangrove wet land is very limited. In the Muthupet mangrove wetland, the zonation or spatial distribution pattern of a flora shows two distinct zone viz., *Avicennia* zone and degraded zone.

The former is characterized by the presence of dense evergreen *Avicennia marina* 3-8 m followed by *Aegiceras comiculatum* and *Excocaria agal/ ocha* as small bushed of1-2 m. This zone occurs in the fringe area of tidal creeks, man made fishing canals and along the muddy shore of the Palk Strait. Palynological studies carried out in Muthupet mangrove wetland indicate that true mangrove species belonging to Rhizophoraceae were the dominant species about 150 years ago, but now they are locally extinct. The problem of cattle grazing in mangrove forest is very limited .Six species of sea grasses, and 7 genera and 10 species of seaweeds were observed in the lagoon. Decrease in water salinity during monsoon influences the occurrence of fresh water hydrophytes.

Traditional fishing method known as canal fishing is being practiced. The people belonging 1026 hamlets of 16 revenue villages with a total population of about35,900 depend on the fishery and forestry resources of Muthupet. Fishing in mangrove waters is only seasonal. A preliminary estimate indicates that about 106 tons of fish and shellfish are harvested every year from this mangrove wet land. Apart from fish, the lagoon is rich in prawns and crabs. Most of the saltpans produce salts for industrial chemicals. Out of the 14saltpans, the Salt Corporation of the Government of India owns 13, while the Tamilnadu Salt Corporation Ltd. owns one. The saltpans located on the western part of the Muthupet mangroves wetland draw seawater from the Palk Strait through canals for salt production. The canals are about 2 m wide and 1 m deep and about4 km long. The saltpans located on the eastern side of the Muthupet RF use high saline groundwater which is pumped into the pans. The average salinity of the water in the lagoon varies widely. During monsoon season, salinity varies from 5-15 PSU;during summer, it touches a high of 45 PSU with higher values in the north and eastern portion of the lagoon. In some parts of Muthupet mangroves wetlands, water salinity as high as 75 PSU had been recorded (Selvam, 1992). Soil salinity ranges from 12.5 to 125 PSU.Apart from saltpans, 27 prawn farms are located close to the mangrove forest, covering about 1000 acres. Of these, 796 acres are located on the western side of the Muthupet mangrove wetlands and 204 acres on the eastern side. All these farms draw water either from the sea through canals or from the mangrove wetland. Water exchange is done once in 3 days. The water level maintained in the farms is about 110 to 115 cm. About 250 to 350 kg of lime is used per 0.5 ha of pondto increase the soil salinity. A variety of antibiotics such as oxytetracycline, wolmid, muzophore and germicides are used to control diseases. Prawn farms discharge their effluents into the mangrove water.

Muthupet lagoon tourism is facing following problems, Lack of strategic business plant, well-trained nature guide, suitable marketing technique, method for gaining community consensus on development projects. According to government documents itself, a majority of the tourists visiting India rates facilities provided here from average to poor. Due to all the above-mentioned reasons, we get less than 0.38% of the share of total tourists of the world.

The significance of a tourist destination is determined by the following important three factors - Attractive, Accessibility and Amenities. The attraction may be site attraction or event attraction. Site attraction refers to places bearing climate,

scenario and historical significance. Even attraction refers to the particular event which has occurred in a place that attracts the tourists. Peter (1969) has drawn up an inventory of the various attractions which are of significant in tourism. His five categories are given below.[13] Accessibility is a function of distance from centers of population and external transport and communication, which enable a destination to be reached. Tourist attraction of whatever type would be of little importance if their locations were inaccessible by the normal means of transport. Amenities at the destination comprise of accommodation, catering, entertainment as well as internal transport and communication, which enable the tourist to move around during their stay.[14]

Steps to be taken to promote Eco - Tourism in Muthupet lagoon; government should take steps to protect the nature, local and indigenous culture, traditional knowledge, genetic resources and right to land and property, All important natural sites should be provided with proper infrastructure like road, tele-communications, water, electricity, hotels, transports, guides etc Government should provide incentives to tourism operations and service providers ,Government should arrange the educational programmes for children and young people to enhance awareness about nature conservation and sustainable use, Government should lay emphasis on building local capacity and enhancing local benefits.

During the study it is learnt that pleasure and recreation are the main purpose of the visit of tourist in the area. Hence, steps to provide recreational and entrainment facilities will have to be given top priority. Tourist information centre should be established to provide information about facilities and needs of tourist. A good network of transport system should be established here, frequency of bus service to the lagoon will be helpful to the tourist. A modernized and economical ferry transport system is needed for promoting Tourism. A satisfied visitor is the best public agent. The levels of guest satisfaction achieved by the different accommodation facilities; determine the total success of tourism. Most of the respondents stated that they want to stay in lagoon but no facilities were available in Lagoon. It should be included in accommodation facilities.

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CRITICALLY READING THE REPORT OF THE AGRICULTURAL INDEBTEDNESS, 1935 IN TAMIL NADU

S. Ananthakrishnan*

The peasant history has propelled a thought process beyond imagination as the history of the farmers has gone from the realm of economics to the area of politics. The peasants in Tamil Nadu did suffer greatly as they were a suppressed and a miserable lot. The present paper tries to understand the peasant status by critically understanding the peasants based on the Land Mortgage Banks that were created; Madras Money Lenders Bill Peasants based and Debt Conciliation Act of 1936. Further the Council approved of the Madras Famine Relief Fund Act for famine-relief purposes.[1] Under the Government of India Act of 1935, the elections were held. The Congress Party won the elections and C. Rajagopalachari constituted an eight member Ministry on July 14, 1947. T. Prakasam became the Minister of the Revenue Department.

The most radical and the most controversial of all Legislative measures of the Rajagopalachari's Ministry was the Agriculturists Debt Relief Bill which he moved in the Assembly on December 20, 1937.[2]

While, introducing the Bill, C. Rajagopalachari said, "the object of the bill was to place agriculture in a better position and he believed, the question of debt, was very urgent and very important to be dealt with".[3] He further added, the burden of debt was a greater disease than the land revenue burden. This burden of indebtedness is a terrible thing and is producing a progressive amount of disturbance of the agricultural industry making it an urgent matter to be tackled".[4]

In 1935, a report under Mr.Sathianathan who was deputed to enquire into agricultural indebtedness commented that the total amount of agricultural debt in the province was Rs.200 crores. The report dealt on something more, that for every rupee of land revenue assessed, the burden of debt was really Rs.30 on the small land holders'. In the case of bigger landholders, the burden of debt was Rs.8 for every rupee of assessment.[5]

The report throwing light on the breakup of the percentage the various credit agencies offering loans to *ryots* said, societies gave 1 %, the Co-operative Societies 6% and the private creditors 93%.[6]

Rajagopalachari further added from the report that, work of the debts are taken to pay old debts. The debt does not wait, debt proceeds to increase its weight, without waiting for anybody.[7] He stressed the salient point of the Bill that it did not liquidate the debt altogether, but canceled only the interest on debts, and that too, only in the case of debts that were contracted prior to October 1, 1932. In the case of the debts that were contracted subsequently, the Bill allowed the creditors to collect interest up to a maximum of twice the amount of the credit they had given.[8]

The act was strongly opposed. Pannirselvam termed it a cheap device for winning the sympathy of "the poorer people, who are naturally numerous" and laughingly complained that approaching the assembly not "claws and all as a lion" but disarmingly, C. Rajagopalachari was bringing in "Pale – Pink Socialism or even Communism" through debt relief measures. T.T. Krishnamachari said it was a balm, not a cure; debts would accumulate again. He also regretted the absence of detailed statistics to justify the act.[9]

The press sharply criticized the measure. The Hindu's letter columns were filled with protests associating the measure as "un-Hindu" and likely to "frighten away credit" and shake the "roots and social life", close to 300 amendments were proposed in the assembly, which went well into the night, while discussing it over four days it was passed more or less as C. Rajagopalachari wanted it.[10] Indeed the Agriculturist Debt Relief Act, was also the last major Legislative measure of the ministry to initiate the Congress Party's Socio - Economic reconstruction programming.[11]

Agricultural Indebtedness

Borrowing was one of the main causes of agricultural indebtedness Rudolph D.Anstead, Director of Agriculture, Madras giving evidence to

*Associate Professor and Head, Department of History, A.M. Jain College, Chennai-600 114

the Royal Commission on Agriculture in India said, "Among the middle class – it was the false standard of life. I am all for people spending more fore real comforts and raising their standard of living, but false standard lead people generally to the initiating of richer folk at wasteful expenditure on marriages, etc. Education has contributed its share in piling up debt, and once in debt, a *ryots* rarely gets out of it, as the rate of interest he pays his creditor usually thrice the net yield on land of the same rupee value as his debt. The ryot does not sell a slice of his holding – it is derogatory to do so – and sentiment is against it. The debt goes on doubling every seven or eight years until the inevitable crash comes. Among the poor - Drink is a powerful factor in keeping the depressed and the *coolie* where they are and lasts seasons preventing and repeating".[12]

By further elaborating he says, "The special measure to rehabilitate the indebted *ryots* and to prevent his land being auctioned by the moneylender seems to be urgently needed. The creation of Land Mortgage Banks under Government auspices seems to be the only hopeful remedy for the evil which in certain districts has assumed large proportions. Loans might be issued in the same way as *taccavi* loans and at the same rate of interest and on the same kind of security and made recoverable in installments as *kists* under the Revenue Recovery Act; extension of time being given in bad seasons. In a wet village, all the Principle Landholders except 4 or 5 are more or less in debt having borrowed at 9% or more from *Chetti* moneylenders. Many neglect to pay even interest, and by such default have been getting deeper and deeper into debt of the few who are without debt half owe position to their being engaged in professional careers.[13]

He elaborates, "the landless laborers in the wet villages have been more or less economic slaves of the landholders and there is much discontent, now that he has discovered that to be such a slave is neither pre-ordained nor in the eternal fitness of things. The efficiency of the worker has been lowered by such discontent, and this together with the alternation of the purse of his master, is leading to the deterioration of wet cultivation. On many of these holding yields have gone down to the absolute minimum but in *the Superior dry and garden lands villages* usually there are the studier *ryots;* the Brahmin is abset, except as a *Purohit (Priest),* or as a school-master the *ryots* are more accustomed to work with and supervise their labor, and families do not multiply and result is the *ryot* is at his best. In *villages with inferios dryland,* the *ryot* is face to face with wolf at the door. There is very little uncared increment from land. Land does not respond except to hard work and even then only if the season is favorable and the village population is usually struggling *proletariat.* A few wells make a few families somewhat better off than their neighbours. In a good year, there is surplus money to indulge in such luxuries as litigation in civil or criminal counts. As they are dependent on the vagaries of the seasons, they do not care to spend money on improvements, which may not give them more. The population is fairly stationary and the surplus, if any, moves off to the prosperous areas."[14]

K.T.Paul, National Secretary, National Council of YMCA's of India, Burma & Caylon was of the view."

Agricultural Indebtedness

- For food & clothing
- For fooder – spent in bad years
- For renewal of work-cattle
- For repayment of prior debts
- For marriage & such domestic ceremonies - spent in good years
- For litigation

"In the bad years it is sheer necessity. In the good years the *ryot* is a victim of others, Money lenders, use less relations and law-sharks. Once in the grip of debt, the *ryot* seldom gets relief till the end of life, mainly because of his own ignorance and easy credulity which place him practically at the mercy of the creditor. Another reason is that he seldom, if ever has a margin above bare necessaries to meet debts with their rapidly mounting interests. Whatever margin they might have is swept off into the pocket of middleman, who can wait to sell whereas the *ryot* can never wait till prices rise above the minimum to which they always sink during the temporary glut of the harvest season".[16]

The Pre-British days, the money lender was in wholesome dread of the countryside, which he could ill afford to over-irritate. The strong arm of law now protects person and property from those who might be inclined under provocation to take law into their own hands. Duplicity has the advantage over the long suffering honest *ryot* who was often driven to bitter despair. He opined that, if any betterment it can come through only by, adult education, elimination of middlemen, the increasing in earning power through-better cattle, better forming and better organization and rise of self-respect in the mind of the *ryot.*[17]

A detailed written memorandum was presented by George Paddison, Commissioner of labor, and Madras under the title, "Labor and its Movement".[18] It dealt at length the strength of the labor in cultivation which were 30,000,000 out 43,000,000 inhabitants enumerated in 1921 census or 7 out of every 10 persons. Of these, farm servants and field laborers number 3 out of every 10 as in shown in Table 13.

Table - 1
Farm Servants and Farm

Class	Men	Women	Dependents	Total
Farm Servants	9,61,911	6,30,055	1,335,495	2,927,459
Field Labourers	1,3541260	1,676,339	2,293,087	5,323,686
Total	2,316,171	2,306,394	3,628,580	8,251,145

Source: Royal Commission on Agriculture, p.313.

This gave only one laborer for every 4 acres of cultivated land including irrigated land in the presidency. A very large number of persons, classified as cultivating owners and tenants are also laborers, but exact, number cannot be calculated. In Tanjore district, a typical delta district, there was a regular system of tenancy which was practically a wage contract. The landowner giving his tenants a share of the crop in lieu of the wages but advancing a considerable proportion of the cost of cultivation and often employing other laborers to help them in reaping and transplanting of the crop. Often too, the smaller owners or tenants assist each other without any payment in times of urgency such as transplantation and harvest seasons. [19]

The village workmen are chiefly blacksmiths, carpenters, and farm- laborers, blacksmiths and carpenters. Their jobs were hereditary and are generally well-off. The farm laborers proper are divided for the purpose of the wages, census classifies into ploughman, sowers and transplanters weeeders, reapers and harvesters. As a matter of fact, in this presidency, except ploughman whose special duty was to work after the cattle, these workmen are all the same persons. It was time that at the time of transplantation or harvesting, extra labor may be secured. The sowing was done by the farmer himself as it was a difficult task and also to make sure that the right amount of seeds were used. The herdsman who looked after the cattle or goat was a small boy or an aged man. Transplantation of rice was generally done by woman, reaping sometimes was done by both men and women, but often women are engaged in carrying the crop to the stack or threshing floor on their heads. Cotton picking, tea and coffee plucking, and ground-nut picking are done by both women and men.[20]

With regards to wages, wages varied a great deal from districts to district. The higher wages were to be found in the delta tracts near large towns and large centres of industry or near the hill stations. For eg., in Tanjore, Trichirapalli and Madurai (the tracts irrigated by the Cauvery and the Periyar rivers) 6 or more *annas* was generally paid; near Kodaikanal, Coonoor and Ooty, similar laborers got 8 *annas* a day while in Kanchipuram and Madurantakkam taluks in the same districts but further from Madras, it was only 4 *annas*. Ploughman get rather more than the ordinary agricultural laborers except at such times of urgency as transplanting or reaping seasons when the occasional laborer also gets more than at other seasons. But it must remember that ploughman, as a rule, take part in harvesting and reaping. All these figures must be taken with a certain amount of salt as very frequently wages are paid in grain and the exact rate at which it be commuted it is not easy to estimate.[21]

They also receive a number of pre-requisites such as cloth, a pair of shoes, money for betel or tobacco and an annual sum in cash. The same persons will be paid at different times in cash and grain. Without vouching for the absolute accuracy for the figures, it could be said, "that an ordinary

laborer gets between 5 to 6 *annas* and those engaged in reaping and harvesting about 7 *annas*. As a rule, but not universally, women get less than men, in most cases about 2/3rds of what, men get. On the face of it, the farm servants were shelter off than the occasional laborers. The farm servants got at least one or two daily meals and in bad seasons kept on at the expense of the farmer whereas the daily laborer has or Assam from the north of the Presidency, to Ceylone or the Malaya state from the South, andfrom the west coast to the plantation of tea and coffee on the Anamalai; Nilgiri's or Mysore or Coorg.[22]

The most fortunate type of the farm servant is one whose caste approximates to that of that of the master and shares the fortunate in good and bad times. But for the farm servants of the low castes, who have no access to their masters' house are frequently very badly off. They are paid an advance on some special occasions such as wedding and nominally a loan is to be repaid by service. If the workman is invaluable the master takes care that his loan shall not be worked off, and this man is attached compulsorily to this master for life and sometimes also the sons inherit the debt after their father's death.

If the farms are sold, the debts are taken over. The only way of their keeping from this form of servitude is immigration.[23]

To quote further, "the position of these laborers is worse in the *mirasi* districts of Chengalpattu, South Arcot, Tanjore and Tiruchirapalli. In these districts a few high caste persons called *mirasidars* claim, rightly or wrongly to have a prior right over all the land in the village including unoccupied areas and including the unoccupied house-sites of the laborers. It is in villages of this type that irrigation is most frequent as the low-caste laborers has no chance of acquiring any land and is at the mercy of his master being liable to be expelled from the only land available for the house-sites if he should offend his master".[24]

K.V.Reddi Nayudu, M.L.C and Minister of Agriculture, in the first three years under the Reforms of 1937 was of the view that, "the great curse of the agriculturist today is his chronic indebtedness. The main causes of his borrowing are his old debts, marriage expenses, cost of educating the children living beyond means, heavy interest poor crops, vagaries of rainfall and the like. Of these, it is the old debt that is most crushing. Pride forbids him to sell a portion of his land to clear off his debt".[25] On Mortgage of land he quotes the old saying, "once a mortgage always a mortgage". The average village in this provinces has, "no club, no recreation ground, no hospital or dispensary, no village road and no post office, much less a public library or a school.Very often water supply is insufficient and such water as may be available was often contaminated. The average *ryot* is unwilling to disclose his economical position. His pride does not permit him to tell us his debt, is. He very often exaggerates his income except there is an apprehension of income -tax being levied".[26]

As per M.T.Subramanya Mudaliyar , Proprietor of Hamapalayam, Madras, the main causes of agricultural indebtedness were[27]

1. Poor yield of land on account of *ryot's* inability to improve and manure his fields.
2. Failure of crop on account of bad seasons
3. Loss of cattle by disease
4. Increase of cultivation expenses and increase in the cost of living and want Employment during non-cultivation season.
5. Excessive borrowings of money at exorbitant rates of interest ,sometimes 150% (Percent)
6. Loans are taken to wipe off existing debts.

Dr.P.Subbarayan, M.L.C and a *Zamindar* of Kumaramangalam said,"Cultivators are very much in the hands of money lenders and from my personal knowledge, I can state that in the case of some of the *ryots* most of their crop yield goes to pay merely the interest on the advances, they have taken from such money lenders." He further adds, the cultivators, uses his resources for the purpose of marriages and feasts beyond what they can afford. They also borrow for buying seeds, draught cattle and agriculture implements."The cultivator finds it hard to pay because he has borrowed more than he can afford to borrow for economical purposes and also from rapacious money lenders whom rate of interest is such that the income is hardly enough to pay it: besides, he is so poor, and his margins of savings is so limited that he never saves enough to repay any position of the capital.[29]

The views of Rao Sahib K.Deivasikhamani Mudhaliyar, the Registrar of Co-operative Societies, Madras was different, He felt, "it was often said that the *ryots* spend much money in marriages and ceremonies and thus gets into department.

But there is not much truth to it, a *ryot* owing and tilling land himself does not, spend much in ceremonies. The main causes of borrowings are[30]

1. Partial or Full failure of crop
2. Loss of Cattles
3. Purchase of Land Parity with Savings and partly with borrowed Money.

The *ryot* finds that the debt incurred during one bad season cannot be paid off even during two or more successive good seasons. If the crops failed in succession or at frequent intervals the *ryot* was in chromic indebtedness. Similarly, if the loss of the cattle was frequent he becomes hopelessly involved in debt. Even, if he saved little money to buy a piece of and if the money was not enough, he therefore gets a loan. Then again his crops fail successively debt was unable to be paid. He further adds, the professional money lender and the village dealer rob the *ryot* a great deal of the fruits of labour". [31]

The Madras Provincial Co-operative Union, represented by V.Ramadas and K.G.Sivaswami viewed the causes of indebtedness according to the tract and the economic status of the *ryot*. They further added it was the uneconomic nature of the holding coupled with want of supplementary occupations that was the cause of debt. [32] The Resettlement reports also talk of indebtedness due to purchase of lands at uneconomic rates of interests and extravagant expenses on marriages and ceremonies.

The high incidence of land revenue in the delta areas of the Tanjore district also operates as a cause for the increased of indebtedness. In dry areas, the conditions are different. As the land purchased and the conversion of dry into garden lands by was done by sinking wells. Though good rainfall helped them but insufficiency of rainfall or fall in prices of commercial crops resulted in *ryot* being in debt. Added to all these, "the *ryot* is under the thumb of the middleman trader for the sale of his produce". [33] During the year when the rainfall was insufficient and fall in the prices of commercial produce, rate of interest, was upto 36% , then land values fall, auctions are common, the small land holder get converted to the position of a tenant. Generally speaking both in wet and dry tracts , the small holding compelled the *ryot* to incur debts for family expenses. The Resettlement Reports roughly indicated that 2/3 of the *pattadars* in dry tracts and *Y2* in the wet-land tracts are indebted, and their mortagage debts above amount to about half the value of all lands held by them. The Census Report of 1921 also raises suggesting doubt whether the increased number of absentee landlords and tenants was an indication of the passing of the land from the hands of cultivating owners to non - agriculturist moneylenders.[34]

Fragmentation of Holdings

Excessive, sub - division of holdings exist in this Province as well as else where throughout India, perhaps more widely in this province. This impairs agricultural efficiency and causes loss to the cultivator. The obstacle, according to K.V.Reddi Nayudu was the Hindu law itself. The law of partition and right of birth of every male child for a share in the family property necessarily leads to fragmentation. Hindu law intermixed with Hindu religion and the cry of religion in danger will at once be raised if any attempt was made to alter the law.[35] Dr.P.Subbarayan opines, "the tendency of partition among small farmers is very great and generally after the death of a father his sons prefer to divide and live separately each having his small holdings. This can only be overcome by co-operative method of farming by which profits and not land need be divided'.[36]

A.G.Leach I.C.S. Collector of North Arcot has written in detail about fragmentation of holdings.[37] It states, "the policy of the Government is to obtain an extract registry of the owner of each bit of land. For this policy, there are two reasons, one being the desire to facilitate the collection of land revenue and second to enable each ryot to know exactly what he has to pay and so to check dishonesty on the part of the village officers.It is also believed that the maintenance of a correct registry tends to keep disputes about the possession of land out of court".[38]

This process of sub-division was on account of the partition of a joint-family property or because

A buys a partition of B's land.In either case, the parties do not wish to remain as joint *pattadars* (lease holders) each holds their own share separately and are registered as the sole owner of it.

In registering minute sub- divisions , Government undoubtedly followed the wishes of the people as the result otherwise would be, " the mere administrative refusal to recognize sub-divisions, does nothing to mitigate the agricultural wastefulness. The parties would not co-operate by cultivating the whole field together and sharing the proceeds , each would cultivate his own plot and there would be constant disputes about the boundaries of the plots.At the same time each had to pay, being uncertain, the village officers would take advantage of this extract too much from each".[39]

Another consideration which tends to scatter of holdings as *ryots* tend to hold plots which gives him a variety of crops and makes him self-sufficient. For example, one area may be particularly suitable for *ragi.(millet)* another for groundnut : a third for chillies and many *ryots* aim at having their own needs from their own lands , without buying from outside . The *ryot* also adds field to field and a man who owned widely scattered plots often left some waste due to the trouble of looking after them. In general , the lack of knowledge and initiative prevented the wealthier landowners and lack of knowledge , initiative and money , the poorer from effective improvements.[40] So the fragmented holdings stays so. V.Ramdas and K.G.Sivasami felt that, "Excessive fragmentation was undoubtedly making them uneconomic and to prevent it through legislation or by altering the law of succession or partition would be seriously resented and impracticable." [41]

The Government's Attitude towards the Peasants

The peasants condition was often aggravated by the Governments attitude. This meant that there was to be a revision of the land revenue policy that was never coming. Speaking at the Budget session, Basheer Ahmed Syed moved a resolution on behalf of the Swaraj party in 1927.[42] He said,"the Government had not taken any notice, nor even attempted to remedy the ever- increasing sub-division of holding, the decline of industrial occupation and the usurious rates of interest demanded by the money-lending classes, the excessive expenditure upon litigation by way stamps and other fees and the numerous payments in the form of bribes to the offices of the Government by the *ryots*. The Government have been callous and turning a deaf ear to their grievances of the people. The Government had to pass a law to check the fraudlant money-landing practices of the *sowcars* (Rajasthani Money- Lenders), who were sucking the very life - blood of the cultivators".[43]

A major problem faced by the Justice Ministry between 1930 to 1937 was the World Wide Economic Depression Which manifested the hardships of the impoverished and indebted small farmers and landless agricultural labourers.[44] Further there were stagnation of whatever trade or industry that existed here and the consequent retrenchment and increase in the unemployment rate, fall in prises of both food grains and commercial crops , resulting in increase in the debt burdens of the already indebted rural population, vast, transfer of land from the small *ryots* to the money lenders and big landholders, and finally a steady diminution in the revenue of the Government led to the grants in land revenue . The unemployment problem in the presidency was aggravated by a large influx of plantation workers from Ceylon , Malaya and Burma where several tea, coffee and rubber plantations were closed down.[45]

The Madras Administration for 1930-31 reported that there was a fall in about every kind of revenue by about 20% and that the price of the agricultural products was still at a very low level.[46] The situation did not change till 1933-34,"no sign of any improvement in the economic life and activities of the people".[47] As regards the distress in the rural areas, particularly among the small *ryots* who experienced unpredented distress on account of a sudden and drastic fall in their income, caused by the fall in the prices of food grains, the Council members felt that a substantial reduction of land revenue was essential to tide over the crisis. The battle for reduction of land revenue was one of the long battles the Madras Council had to fight and in this period of economic depression, this battle reached a critical stage.[48] After all the deliberations in the Government agreed to allow a general remission of 12½% of all districts. By this time, the distress in the rural areas had become acute that this offer of the Government became meaningless. The report of

a one man commission appointed by the Government in 1935, showed that about 10,362,000 acres of *ryotwari* lands has passed from the *ryots* into the hands of money-lenders and big landlords in the Presidency in the previous five years from nearly all districts stated the report that, "individuals and often deputations have represented that much of the indebtedness of the agriculturist is due to the heavy incidence of the land revenue. Though the report quotes, "taxation was not a major cause of the indebtedness in the Presidency".[49]

The Government proposed to solve these peoblems by bringing about land Mortgage Bamks, a Bill Madras Money Lender Bill and the debt Conciliation Act of 1936.[50] The gave scope for the Congress Party which came to power between 1937-39 bring about the Agricultural Debt Relief Bill making it a little better for the *ryots* in Madras Presidency.

Estate land act committee - 1938 [51]

With regards to *ryots* in Zamindari areas, the Prakasam Committee Report, threw immense light on it. Few recommendation of the Report threw great light on the conditions of the peasantry in Zamindari and Imam tracts. Few important points are highlighted below.

By Considering all the evidence ,other facts and law, the Committee finds the *ryot* the proprietor of the soil and the Zamindar has no right to it . As the Zamindar was only a collector of rent . So the nature of the interest which *ryot* has in his land is a free hold right to the soil as in the case of *ryotwari ryots,* subject to the payment of land revenue (rent) to the landholders as the agent of the Government.

- Based on this a new Land Revenue Bill, for permanently settled estates declaring that the *ryots* was the owner of the soil and that he was entitled to hold and enjoy full weight of ownership.
- The" Rent" to be fixed was to be a moderately assessed for each estate as it pleased the Government. This assessment was fixed unalterably.And word "rent" to be replaced by "land revenue". The commission should settle the rates of land revenue assessment of each estate after proper investigation into different methods systemized by the Commission.
- The power of distraint and sale should not be given to the landholder.
- The fair and equitable rate assessment and that Permanent Pattas with rates of land revenue fixed permanently at the pre-settlement rates should be to the *ryots* to the landholders for the whole of the land, and the said *pattas* and *muchilikas* should serve as muniments of title between the landholder and the *ryot.* Provision to be made to issue new *pattas,* where wastelands brought under cultivation.
- The rights of the *ryots* to water supply and water resources as a national system of irrigation. Right to enjoy all the natural facilities including grazing of cattle, collection of green manure or wood for agricultural purposes.

The report further elaborated, "so recently as in April in 1937, the question of making provision for the grant of seasonal remission or suspension of rent to tenants in estates as in *ryotwari* tracts were considered, but it was dropped because the then Revenue Minister held that an amendment of the Act was necessary and that it could not be done without involving the help of the legislature. In the same month , the question whether the Collectors would be asked to take the responsibility to carry on the irrigation work suo motto was also settling fair rents payable by the *ryots* in estates also discussed and dropped. It was during that period that the Interim Ministry appointed a Land Revenue Committee presided over by Sir Norman Marjoriebanks and the report was also placed on record that also could not be passed because it required legislation . In the said report, the Committee recommended the cancellation of all the resettlement enhancement made after 1914. This could not be passed into law either. The Congress Ministry introduced the reform on a substantial part of them to show that under the changed condition they could become bold enough to take extreme steps but it was ministry which had no legislatures to back up because Congress leaders refused to accept office with their huge majorities until certain demands were conceded by the British. The recommendation that we are not new in any respect.We have merely copied them *en bloc* from all authorities quoted, starting from Sir John Shore and Lord Comwalis . There is nothing revolutionary . It is a bare piece of justice

denied to the *ryots* for 138 years for one reason or other.[52]

During this period, from 1938 onwards with the popular Congress leaders and the Communist ideas being spread to the rural areas there was a growing awareness to wrongs[53]. Zamindari could not be abolished because the ultimate power to do this rested with the Secretary of State. All the British laws and designed to law-Courts were favorable to the Zamindars.Congtress though passed a resolution to this effect, it has to wait until freedom to fulfill its promise to the *ryots*. The peasant state was constantly undermined by the British policy and evan the various Indian ministers' recommendation were not heeded. The inevitable that the peasant suffered, heavy land revenue, indebtedness, fragmentation of their holdings, and callous attitude of the Government made them to actively involve themselves to alleviate themselves. Thus, the role of the Congress and the Communist Party began to decisively play a great role in the lives of the *ryots* in Tamilnadu.

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NON TAMIL FRANCISCAN CAPUCHIN MISSIONARIES IN TAMILNADU IN THE MODERN PERIOD

T. Antonysamy*

Introduction

The Order of Friars Minor Capuchin (OFM.Cap.,) is one of the missionary congregations of the Catholic Church working in Tamilnadu. It has St. Francis of Assisi (1182 – 1226) as its inspiration and founder.[1] The spiritual sons of St. Francis came to Tamilnadu in the 13th century itself. They lived and did the missionary works in Mylapore in the end of 13th century i.e. 1298 itself, in the person of John Monte Corvino and others. They baptized indigenous people and took care of the Eurasians and built churches in Madras.[2] They left after some time to China for the missionary works. The Capuchins numbering 10258 are working in 106 countries residing in 1632 Friaries. There are also 90 bishops and archbishops including one Cardinal namely O' Mally of Boston USA, involved in the spiritual, social, and development activities for the poor and downtrodden.

Franciscan Capuchins

Those who follow the rules and testament of St. Francis as way of life are called Franciscans. There are more than 420 congregations in the world known as Franciscan congregation. These congregations are divided into first order, second order and third order. In the first order the unmarried men are members. The first order is further divided into four in the course of time due to ie. those are Observants, Conventuls, Capuchins and Third Order Regular. These orders and considered by the Holy See as the descendents of the St. Francis with the responsibility of taking care of the spiritual needs of the other Franciscan congregations with regard to the Franciscan Charism. The Order of Friars Minor Capuchins came to Pondichery in the year 1632 along with the French East Company.[3]

France

Many capuchin missionaries came from France. The notable among them are Fr. Ephrem De Never 1603 - (+1695), Fr. Zenon de Beauge, Fr. Cosmos de Gien, Fr. Sebastinn de Nevers (+ 1780 Apostolic prefect from), Fr. Thomas Poitier (+ 1713-1742), Fr. SavariniSavai (+1742 – 1768), Fr. John Babtist (1825-1834). Fr. DonatusAureliusm (1780-1786), Fr. Hilarius (+ 1786-1788), Fr. Spiritus (+1738) etc. The Chennai and Pondichery were the mission centres.[4] The mission was entrusted to the Irish Augustinian group in the year 1834 in Chenai and in 1828 to Holy Ghost Fathers in Pondichery.[5] Fr. Francis Mary came (1706) to Tuticorin and involeved in social and health ministry. He was in the mission of north India and china also.[6] Most of the European missionaries who worked in Tamilnadu were from France. At the end of the year 2013, there were one hundred and thirty nine friars in twelve friaries In France.[7]

U.S.A

From the United States of America came some friars and worked in the Tamilnadu. The notable among them is Fr. Richard of Durand of Calvary province as the commissary provincial.[8] At present in the Calvary province there are 148 friars in 55 working. There are seven capuchin administrative jurisdictions in USA.[9] The chapel in Friary in Kotagiri was built by him. He was also commissary provincial.[10] His residence was in Kotagiri in the District of Nilgiris as it was the Commissariat from

*Institute of Philosophy and Religion, Eluru-534 475, Andra Pradesh.

1949 – 1956.[11] Fr. Giles of Pittsburg, the General Councilor of American origin came from Rome visited and in the year 1966 and have conducted the election chapter of the capuchins in kotagiri.[12] There are five hundred and sixty nine friars in 126 friaries in U.S.A. now.[13]

Canada

Fr. Casian of Timmins of the province of Canada was provincial commissary seated in Coimbatore in 1957.[14] Shantiashram in Gadhipuram with Our Lady of Fatima church was headquarter of the capuchins in India from 1956-1987 and there remained Fr. Casian of Timinis.[15] He built the Church of our lady of Fathima in Gahdhipuram in 1963 and the donations came from his family as he was from wealthy family. Presently there are one hundred and two friars in twenty five friaries in Canada.[16]

Switzerland

The German speaking Capuchins have worked in north India. The present General minister of Capuchins Fr. Mauro Johri OFM.Cap., who is in Rome have visited some important friars of the capuchins in Tamilnadu especially Francesco Capuchin theological College, in Samayapuram, was inaugurated on 11th June 2008.[17] According to the latest statistics of the Order, there are one 174 friars in 23 Friaries.[18] Clement of Milaukee and Fr. Clement of Vlissingerpayed visit to the friars in Tamilnadu as general ministers and encouraged the friars.[19]

England

Fr. Urban of Lanarvily was the first Guardian of Amalashram, Srirangm is the first existing capuchin Friary in Tamilnadu. This British capuchin was also Commissary General of the Indian capuchins. Fr. Urban became latter bishop in Ethiopia was originally from England. Some of them who worked here latter became bishop of England. Fr. Aloysius Ward was the General councilor and he had visited the Friaries in Tamilnadu. Fr. Aloysius Ward, general councilor was present on 17th May, 1972 as the province was bifurcated in four and decided to have the Theologate for all the Indian capuchins in Kotagiri.[20] Presently there are 36 capuchin friars 4 friaries.[21]

Italy

Tamilnadu has received many missionaries from Italy like Joseph ConstantinBeshi belonging to Society of Jesus. Regarding the capuchins in Tamilnadu, most of them were France but the General minister of the Order Fr. Flavio Roberto Carrero has visited tamilnadu and helped for the growth of the mission. Presently there are 2155 capuchin friars in 304 fiaries.[22] Northern part of India has received many Capuchin missionaries from Italy.

Malayalee and Konkani Capuchin missionaries

There were many Malayalee Capchins from Kerala and continued the work of European capuchin mission in Tamilnadu. They are many in number. The former archbishop of Trivandaam Fr. Jacob Acharuparambil (guardian in 1957) who recruited tamil boys to become future capuchins, and Fr. Theophine the servant of God, are among them. Fr. Bechmans of Chirakadavu was the first Indian provincial in 1963 and he had his residence in Coimbatore, Gandhipram. Fr. Mark Kizhakekara(1918 – 1986) worked and in tamilnadu and he is buried also in Srirangm.[23] Br.Cosmos was involved in the construction work. Fr. Hilary was in Coimbatore as formator. Br. PancrasKattatu (1923 – 1995) spend most of his religious life in Tamilnadu in different place like Coimbatore, Thirumangalam and buried in Amalashram, in Srirangam. [24]

In the same way there were many Konkani capuchins from the state of Goa, Mangalore Servant of God Augustine Deenabendu was one among them. Br.Antony Joseph Rana (1895 – 1975) was in Kotagiri, and Coimbatore he is buried in Kotagiri friary. Fr. Leonard Fernandes(1901 – 1974) originally from Bandra Mumbai served in Tamilnadu and buried in Kotagiri.[25]

Background

The history of the Capuchins in Tamilnadu is intertwined with both Franc's colonizing in India and Rome's innovatory strategy for giving a concerned thrust to the task of global evangelization. Sacred Congregation of the Propagation of the Faith dispatched far and near its men around 1622 with the backing of Pope Gregory XV. In 1626 the French and British Capuchins opened a station Caz-Abrak in Aleppo Syria, in 1627 Smyrna – Izmir, Turkey, Bagdad – Persian – Iran in 1628 and came to Tamilnadu in 1632. They went back and came again to Madras (Chennai) in 1674 and to Pondicherry.[26]

Contributions

Capuchin order has grown and taken root in Tamilnadu and also had made a significant contribution to the people of Tamilnadu. The rate at which the order is growing and expanding in Tamilnadu and reaching out to mission outside, offers much hope to the future of the order not only within Tamilnadu but also outside. Many churches were built in Chennai and Pondicherry, converted people to Christianity, along with Fr. Robert de Nobile promoted the Inculturation – Tamil liturgy. They were involved in education ministry. All the capuchins were directly under the propagation of faith department of the Pope not having so much influence of the secular and political power of the Portugal.[27]

Tamil capuchins in other Continents

The international spiritual organization called Capuchin is well rooted in Tamilnadu. The capuchins from Tamilnadu are working in Italy, France, USA, Canada, Zimbabwe, Burkina Faso, and Australia, Gulf countries, and Malaysia etc. One of the Tamil Capuchin priest Fr. John Antony serve red as general councilor in Rome, Fr. Irudayasamy as General Spiritual Assistant of Secular Franciscan Order and presently Fr. Charles Alphonse is Serving as secretary for the Formation in the Order. There are more than 190 capuchins friars in Tamilnadu working in 24 friaries and more than fifty friars are working out side tamilnadu.i.e. Zimbabwe und Burkina Faso as missionaries.[28]

Conclusion

Nursed and nurtured by Capuchin provinces from Europe and America. The order took root in India on 14th April, 1963 as an autonomous Indian Capuchin Province of Immaculate Heart of Mary was established having its headquarter in Coimbatore, Tamilnadu.[29] Madras and Pondicherry was the mission stations of the Capuchins in the 18th and 19th centuries. Pope Benedict XV's apostolic letter Maximum illud of 30 November 1919 and the recommendation of the Visitator to the Indian missions General superiors finally decided to step in. 1963 General commissariat was declared a province of the Order in Coimbatore. The voice of Assisi, the Assisi, the Sevak magazines were published by the capuchins in languages like English, Malayalam, and Konkani.[30] In the first phase the capuchins from France alone came and the second phase the capchins from different europian and American couties and planted the seed of Franciscan capuchin charism in Tamilandu.

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ORIGIN AND DEVELOPMENT OF EDUCATIONAL SYSTEM IN RAMNAD DISTRICT, 1940 - 1945

K. Karuppiah*

Introduction

The act of 1919 had made education a subject which was "partly all India, partly reserved, partly transferred with limitations, and partly transferred without limitations". The government of India act, 1935 improved this anomalous position considerably and divided all educational activities into two categories only – federal [or central] and state [or provincial]. The Act has a great significance from the point of view of development of education in India.[1] In this circumstances, the Government of Madras presidency had not opened large number of elementary schools and secondary schools in Ramnad district. Ramnad is the southernmost district of Madras presidency. According to the basic census of India in 1941, the total population of Ramnad district was 1,979,643. The district as a whole was backward in respect of boys education. Moreover, the girls education was poor in Ramnad region. Therefore, the percentage of girls school was lower than the district average. During this period, there was no higher education in Ramnad district. [2]

Elementary Education

The progress of elementary education in the past decade has been slightly below in Ramnad district. Hence, the British government opened number of elementary schools, for the large number of people lived in the district. During the period of 1940-45, a number of public elementary schools were established by the British government in various Taluks of the district. Particularly, Ramnad, Mudukulattur, Sivaganga, Aruppukottai, Virudhunagar, Sattur etc. However, large number of children did not join the public elementary schools. Because, their parents had not understood the importance of education. Moreover, the economic condition of people was not satisfied in the region.[3] The Primary schools were run under government auspicious and the lower elementary schools were founded under private societies. Formerly, the primary stage of education consisted of five years from standard VI-VIII. A common syllabus was followed in each primary and secondary schools. British government opened a few elementary schools for muslim children and thereby their strength was considerably increased. In 1935,the total number 25,929 girl children joined in public and private elementary schools. However the number of public elementary schools for girls decreased in the district. Again, the board schools intended for adi-dravida people. It is desirable that buildings in unobjectionable localities should be provided not only for the board schools but also for the aided schools under non-mission.[4]

*Associate Professor, Department of History, V.H.N.S.N. College, Virudhunagar

Secondary Education

After 1940, large number of high schools were not opened by British government in Ramnad district. Hence, some secondary education run in important towns of Ramnad region. A few high schools were founded under private societies. On the basic census of 1941, the number of male population of 9,48,475 was recorded in rural and urban areas. Moreover, the female population of 1,031,168 recorded in rural and urban areas. During this period, 13,559 male pupils have received secondary education in same district. Percentage of male pupils to male population is 1:42. female education was not satisfied in the region.[5] Because, the number of girls students were not interested to join in public secondary schools. Most of the parents did not allow their girl children to join in public and private secondary schools.[6] Social restrictions increased in public society in each and every places of the district. Moreover, separate high schools were run by British government for improvement of kallar society.[7] So, the reclamation work was under supervision of the superintendent kallar reclamation in Ramnad district. Generally, some private managements refused depressed class students to join their own institutions. They were permitted to join in public secondary schools in Ramnad district.[8]

District Secondary Education Board

In January 1923 government issued instruction for the establishment of district secondary education boards for every district in the Madras presidency. The boards, as constituted, consisted of the president of the district board, ex-officio representatives elected by the managements and staff of schools under private management and of nominated members.[9] The functions of the boards were mere advisory and their opinions were sought on almost all questions concerning secondary education, including grant in aid, recognition vocational training medical inspection and moral instructions.[10]

Educational Condition

In general, the people were socially, economically and politically discriminated and exploited both at the hands of the colonial rulers and also from the hands of cascade type of society. They depended upon agriculture and their lifestyle was very poor. Some people were doing the fishing work in coastal areas.[11] During this period, the higher education are not opened by British government in Ramnad region. Number of students did not get the higher education opportunities in same district.[12] However, with the introduction of the British rule in India resulted the improvement of conditions of the society in a great extent. It ultimately resulted in security of life and sharp rise in land properties and slight increase in the literary rates.[13]

The Role of Christian Missionaries

Christian missionaries had visited upon the institutions numbering about 293 in the rural as well as the coastal areas in the district. The chief mission agencies working were C.S.M; S.P.G; A.M.C.C; S.B.M; S.G.M; and R.C.M.S; the schools under mission management are numerous in the Sattur, Aruppukotai and Mudukulattur taluks, while their number was very small in the Tirupattur and Tiruvadanai taluks.[14] Aided non-mission schools were nearly double the number of mission schools, numbered about 574. The Srivilliputtur and Sattur taluks had a large number of schools of this type then other taluks in which their number various from 64-38. It was desirable to take steps for the improvement of such schools with a view to their recognized and aided by the district educational council.[15]

Distribution of Government Grant

British Government had sanctioned few grants for the improvement of education in Ramnad district. With these amounts, new schools were opened in various places in the taluks of Ramnad district. In 1940 the Government sanctioned the grant of Rs.9, 100[16] and building grants of Rs.10, 776 for the upliftment of school education. Despite, all these government grant was insufficient for the development of education as well as the construction of buildings in the district.[17]Particularly, some remote villages had not received education grant from government. Hence, educational improvement as well as infrastructure and accommodation were not satisfied in the district.[18]

Conclusion

During the period of 1940-45 the Ramnad district was backward area in the Madras presidency. Here most of the people depended upon agriculture

and other labour works. Number of people were illiterates and ignorant of the region.[19] There were no sufficient elementary schools opened either by government or the private man to suit people in the village of the district. High schools were very limited in the region. The district lacked higher education as well as professional education due to the non-interest shown by the government. However, in due course of time, the educational improvement was slightly increased in the district.[20]

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EVOLUTION OF ROAD TRANSPORTATION IN TIRUNELVELI DISTRICT (A.D 1843-A.D 1873)

T. Chenthamarai Selvi*

Tirunelveli District, the southernmost tip of the Madras Presidency occupies the south-eastern extremity of the Indian Peninsula.[1] 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 8°9' and 9°43' north of latitude and 77°12' and 78°23' E.[3] The district has an area of 5389 square miles. Historically, speaking, this district was ruled by the Pandyas, the Nayaks and the Nawabs of Arcot. Subsequently, after the establishment of the colonial rule in India, the British Government took over the administration of this district. and carried out a lot of public works including the roads.

Road Transportation

The history of roads dates back to the period before the advent of recorded history.[4] With a desire

*Associate Professor, Department of History, S.T. Hindu College, Nagercoil-2, Kanyakumari District.

to hunt animals for food, the ancient man began to form tracks to facilitate his movement. Owing to the advance of civilization and growth of agriculture human settlements began to be formed in India. The introduction of the wheel and the domestication of animals saw the advent of chariots and carts. Subsequently, the availability of slave labour facilitated the construction of roads. Explorers followed these paths to investigate new lands. Historically speaking, the Romans were the first great road builders in the world.[5] In India, the rulers of ancient and medieval periods paid much attention for the development of roads.[6] For instance, the Mauryan kings constructed roads called Rajapathas (main highways) and Banijapathas (trade routes). Further, the Guptas also developed the roads system. The inscriptions of the Tamil kings also speak of the existence of different types of roads such as vali or peruvali. However, after the ascendancy of the British Government in India, it gave more importance for the construction of roads. For, it concentrated its attention towards the economic progress of the country, but it was very slow due to the underdeveloped system of transportation.[7]

At the outset, in the Madras Presidency, the people used trucks to collect stones for the construction of dams and embankments.[8] Similarly, in the interior parts of the Presidency, the people used bullock carts to carry the harvested agricultural products.[9] Even the main streets of the towns were unfit for traffic. The Britishers used the major roads for military purpose. But, the heavy rain and the war time activities caused destruction to the roads.[10] The only evidence for proving the existence of roads was the stretch of avenue trees which ran several hundred miles. Such was the condition of roads which prevailed in the Madras Presidency.

Realising the necessity of a proper communication system, the colonial government initiated the road construction in almost all the parts of the Madras Presidency including the Tirunelveli District. In order to implement this programme, the British Government instructed the Board of Revenue to call upon the collectors of each district in the Presidency to investigate the condition of the pathways in the Presidency. Accordingly, the collectors after a detailed study and investigation submitted their report to the Board of Revenue. Following this in 1840, the Board of Revenue indicated the government about the necessity of the construction of roads for the use of military and civil purposes. But, the Board of Revenue stated that it would involve the disbursement of a large sum of the revenue of the government.[11] So, the government felt it unnecessary to spend more money on road construction.'[12] When the condition was like this, the Government of Madras Presidency requested the Court of Directors and gave their suggestions to employ the convicts for road making. At once, the Board of Directors accepted and sanctioned money to carry out the works. In order to put this work into practice, only a few collectors of various districts took adequate interest in the construction of roads.

The British Government, who introduced the Public Works Department, looked after road construction work in almost all the parts of the Madras Presidency. The reforms of Lord Dalhousie opened a new chapter in the improvement of the transport and communication systems in India.[13] Subsequently, Lord William Bentick (1825-1855) inaugurated the reform works of public roads construction in the Madras Presidency.

Condition of roads in Tirunelveli District

Like the other parts of the Madras Presidency, the district of Tirunelveli too had little transport facilities. There was no proper road system. Only salais or the avenues of trees were in existence for many miles in the district.[14] The road ways beneath the trees were more rugged than the ordinary land. These thoroughfares served as a rough guide to travellers. The fine old avenues locally called Mangammal Salai were of indiscriminately ascribed to the bounty of that famous Nayakkan Queen Mangammal of Madurai.[15] Similarly, the condition of roads in the southern part of the Tirunelveli District was worst. The teri regions in these parts had occasional breaks in the thoroughfares. Moreover, there was a small road which connected Tirunelveli with Srivilliputhur in the Ramanad district,[16] and yet another road which connected Sermadevi to Kalakkadu from Alwarkurichi to Sivasailam. The remaining other routes were also not in a good condition. As the old routes in this district were in a deplorable condition the government felt the need either for enlarging and repairing the old ones or

laying new roads. The major problem was the financial constraints to meet the expenses of constructing the new roads. However, realising this situation, the P.W.D decided to construct new roads in Tirunelveli District for the economic development of the agriculturists.[17]

Trunk Roads

The trunk roads were formed with the intention of the smooth passage of military troops.[18] The Public Works Department decided to construct the road from Madras to Quilon via Srivilliputhur, Tenkasi and Aramboly through the Tirunelveli District. It was the main trunk road of the southern part of the country and the high road proceeding to Travancore. In order to construct this road, in 1843, the P.W.D prepared an estimate of 2653 to carry out this work. But, the British Government allotted only Rs.1631 for this construction.[19] Accordingly, the P.W.D carried out the construction work and completed it in 1846. The total length of this road was nearly 138 miles. This trunk road connected several zamindaries and large towns of the Madras Presidency with the kingdom of Travancore. This principal trunk road encouraged the commercial activities of the people of Travancore with Madras Presidency.[20]

In the beginning, the Colonial Government entrusted the Board of Revenue to look in to the administration of the road construction work in the Madras Presidency. But at the same time, it wanted to reduce its administrative work. Consequently, with the intention of relieving the Board of Revenue from the supervision of the trunk roads of the Presidency in 1848, it appointed a Superintendent of Roads. Again, after this, in 1849, the P.W.D allotted Rs. 4 lakhs to carry out the construction work of the Trunk Road in almost all the parts of the Presidency. But, in this allotment the Tirunelveli District got nothing.[21] Knowing the stepmotherly treatment, the colonial government granted general permission to the P.W.D to utilize the temple funds for road construction.[22] Utilizing this opportunity, the Public works Department initiated the construction of road from Tuticorin with Rajapalayam, the cotton cultivated area. The P.W.D prepared an estimate and thereby it received one lakh of rupees from the temple funds. Besides, in 1850 an estimate was prepared for the construction of a road from Srivilliputhur to Sattur and from Koilpatti to Tuticorin via Ettaiyapuram. But, when the construction was in progress, due to the financial commitments, the Collector of the District settled a few hundred rupees, fetched each year by the sale in the auction of the rights to collect reeds and grasses in tanks and swamps.[23]

Thus, in this district, the Temple fund was utilized to lay different roads which connected various villages with towns and District capitals. A study of the records reveals a number of roads such as the Trunk Cotton Roads, District Roads and Village roads were laid in addition to the construction of bridges and culverts.[24]

Trunk Cotton Roads

Trunk Cotton Roads were so named because they connected the important cotton cultivated areas. In this district, several trunk cotton roads were laid with the intention of connecting the cotton cultivated areas with other parts of the district. The trunk cotton road like the road from Srivilliputhur to Ettaiyapuram via Sattur and Kovilpatty were constructed in 1845. Similarly, another road from Tirunelveli to Srivilliputtur was also constructed. These roads not only improved the transport facilities, but developed the cotton industries also situated in the interior parts of the district.

The Trunk Cotton Road

The Trunk Cotton Road was an oldest route in the Tirunelveli District which connected the cotton growing districts of Tirunelveli with the port of Tuticorin, the Pearl City.[25] From Tuticorin, cotton was exported to foreign countries like England and China. To achieve this aim, the P.W.D prepared an estimate and on 16th April 1850 allotted Rs. 1,00,643 from the Temple funds to complete the work. This road started from srivilliputtur and passed through the large town of Sivakasi, one of the principal cotton depots in Tirunelveli District.[26] From here, this road proceeded to Sattur, a Tahsildar station on the high road from Madurai to Palayamkottai. As a result, the commercial activities of the people of Tirunelveli District flourished, which in turn, encouraged them to cultivate cotton in more areas. Similarly, the P.W.D constructed another trunk road to connect srivilliputtur and Sivakasi, a major cotton producing city. The P.W.D utilized the temple funds Rs.55,237

to finish the work.[27] As a result of all such works, the colonial government got a chance to exploit the natural resources and these sources were exported to foreign countries. It strengthened the external trade of the Britishers. Further, the Colonial Government obtained huge income from the soil also.

The economic gains motivated the P.W.D to lay many such roads. With this intention the P.W.D decided to connect Aruppukkottai to Madurai and Ettaiyapuram in Tirunelveli and hence commenced this work on 27th August 1859.[28] As the soil of this area was mostly 'black cotton' the road was metalled with broken stone and gravel. Therefore, the Public Works Department was compelled to spend more money and so it met with financial difficulties. In order to solve this problem, the Public Works Department applied the Kudimaramat system.[29] Accordingly, the native people rendered their physical assistance to complete the work. But, it took nearly ten years to complete the project. The P.W.D spent Rs.2,10,630[30] upto December 1853.

Town Roads and Branch Cotton Roads

Town roads and branch cotton roads were laid to link the important towns especially cotton cultivated towns of Tirunelveli District with the adjacent district of Madura.[31] For instance, the Tirunelveli town roads connected this district with the roads of Ramanathapuram and Madurai District. Like the Tirunelveli District, Ramanathapuram was also a thickly populated area, famous for its commercial activities. Owing to the non- availability of proper town roads, the inhabitants of Ramnad suffered a lot in their commercial transaction.[32] In order to boost their business activities, the people of the Tirunelveli district urged the P.W.D to extend the town roads and the branch cotton roads to other neighbouring centres. Knowing the importance, the P.W.D responded at once and initiated the work of extending the branch cotton road to Ramnad District. Similarly, the Public Works Department extended the trunk cotton road lying with the Ramnad limits in the Madurai District, known as the Branch Cotton Road.[33] This work fulfilled the commercial aspirations of the people of Madura, Ramanathapuram and Tirunelveli.[34]

Similarly the road from Madura to Quilon was yet another road which was crossing the district of Tirunelveli via Tenkasi. This road connected several Zemindaris and also Travancore with Madurai. Through these roads, the trade of betal nuts, spices, pepper and other commercial goods were carried to Travancore state.[35] Realising the importance of this road, the P.W.D took effective measures to carry out the work. Thus, the road from Madura to Quilon was extended to a total length of nearly 114 ½ miles.[36] Another example of this road was the town road between Palayamkottai and Thatchanalloor, one of the six branch roads of Tirunelveli District. As the new road works progressed very slowly in this district, the P.W.D proposed to construct a new road from Thatchannallur to Palayamkottai[37] via Sulochanam Mudaliyar bridge.[38] The old line of the road was about ½ a mile longer than the proposed new line. This road was the shortest way to Palayamcottai mostly laid for the passage of bullock carts. This path was used by passengers and bullock-carts. Finally, the Public Works Department completed the work in 1873. As a result, this road enhanced the commercial activities and free transportation of carts.[39]

District Roads

District roads were formed with the intention of connecting the various parts of the district with the capital. Tirunelveli District, a thickly populated area was also vested with this gift.[40] The lack of town planning, expansion, extension and the improvements made the city more congested. However, in the beginning, the P.W.D showed little interest in the construction of the works. But, later on, it shared its responsibility with the District Local Fund Board of the district. For instance, in 1867, the P.W.D decided to construct a district road to connect Tenkasi via Ambasamudram and a road from Thirukkurangudi to Padmanery in the Nanguneri taluk.[41] To execute this work, the P.W.D prepared an estimate of Rs.9000. The cost was more than the estimated amount. So, the P.W.D sought the financial assistance of the District Local Fund Board. The Local Fund Board gladly shared its financial commitments and spent Rs.16,000 to complete this work.[42] As an effect, the trading community benefited a lot; besides, the local people also got employment opportunities. In addition, the British government got the opportunity to develop its commercial activities with other parts of this district.

Village Roads

Village roads were provided to link the villages with the towns and other parts of the district.[43] Tirunelveli district was known for several such roads in addition to the trunk roads which also served as a means of communication. Abundant records give a clear picture on the construction of village roads by the Public Works Department. Before the advent of the Britishers there was no proper road system and transport facilities in Tirunelveli district. Realising its condition, the P.W.D wanted to erect many village roads to improve the condition of the district. Accordingly, the P.W.D attempted to lay several village roads in this region.[44] For instance, the Tenkasi region was studded with many scattered villages where the people suffered a lot due to the non-availability of roads. Moreover, it affected their commercial activity. So, they submitted a petition to the P.W.D demanding the construction of village roads to link the Tenkasi region with the district capital particularly via Panakudi, Ambasamudram and Kalakkadu.[45] Moreover, the agricultural inhabitants urged the P.W.D to carry out the work at the earliest phase. As a the Public Works Department approved their demands and carried out the work at a cost of Rs.1854 and thus the road was opened to the public use in 1855.[46]

Similarly, for a long period, the people of Kumarapuram village and Tuticorin pertitioned to the British Government to convert the existing public road into cartable road for the benefit of the thickly populated area. Therefore, Captain G.Paxton, the Engineer of the P.W.D inspected the places and took necessary step[47] to lay this road by raising side trenches for a distance of three miles, five furlong and ninety yards. To execute the work, the Kudimaramat system was also applied. Based on this, the hired labourers rendered their manual work to finish this target. In order to complete this work, the P.W.D spent Rs. 1,138.[48] The poor labourers contributed Rs.638 as their endowment. Thus, the P.W.D completed the village road with the financial assistance and manual labour of the hired labourers. As a result, the people of the villages maintained their commercial contact with the town and district. It enabled the people to move from one place to another freely and also provided excellent marketing facilities for the agricultural products of the villagers. Apparently, it added revenue to the colonial government.

Thus, the evolution of road transportation in this district from (1843 - 1873) brought tremendous changes in the life of the people of Tirunelveli and other parts of the Madras Presidency. It enhanced the socio - economic and cultural life of the people by providing employment opportunities. Trade and commerce flourished during this period. Many agricultural development works were also carried out. It added revenue to the British government by collecting many taxes from the people. On the whole, it played a vital role in the growth of nationalism among the people of India.

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HISTORY OF CHRISTIAN MISSIONARIES AND ITS CONTRIBUTION TO TAMILNADU

P. Rajakumari*

History of Catholics

The history of the Catholic Church in Tamil Nadu virtually dates from the 16th century though there are some traces of more ancient missions. It was on the Tinnevelly coast that the Rev. Francis Xavier in A.D. 1542 began his work as an Apostle of the Indies after a short stay at Goa. Many of the Paravas, then and now a fishery caste became Christians accepting Portuguese protection against the Muhammadans who oppressed them.[1] The Rev. Francis Xavier completed the work and since then all the Paravas had called themselves, his children. They spread all along the coasts of Tinnevelly, Madurai and Ceylon. Tuticorin was their main centre. Many of the letters of the Rev. Francis Xavier were written from Tuticorin and other places in the neighbourhood.[2] For sometimes, the missions were confined to the coast. The famous Jesuit Mission of Madura founded by the Rev. Robert De Nobili, the Italian Jesuit, in A.D. 1607 was soon extended itself to all over Tamil Nadu.[3]

His missionary adaptations and life had profound influence for the spread of the faith. His writings continue to nourish in the faith of the catholics even today. Significantly the letters of the Jesuits from 1609 to 1780 are the only source material for the reconstruction of the history of Tamil Nadu. John de Britto spread the faith, particularly in the Marava country,but we have no books written by him. Rev. John De Britto, a Catholic Missionary who suffered martyrdom in Ramnad[4] in A.D. 1693 laboured at times in Tinnevelly and Joseph Beschi (a great Tamil scholar popularly known as "Viramamunivar") lived sometimes at Kayattar in the Tinnevelly District.[5] Christianity prospered in various parts of Tamil Nadu inspite of all difficulties but its progress was arrested by some European diplomatic developments. In 1759, Portugal suppressed the Society of Jesus in its dominions and imprisoned all its members. Under various pretexts, the Jesuits of the Eastern Missions were brought within the reach of Portuguese officials. Many of them were imprisoned too. Till 1837, all the districts of Tamil Nadu were entrusted to French Jesuits and since that time the Mission had made steady progress. As a result of the creation of the Vicariate Apostle of Madura in 1846, the recruits of the Catholics rose considerably by the year 1851.[6]

Roman Catholic Churches were founded in all parts of Tamil Nadu, and majority of them were managed by the Jesuits. The Diocese of Trichinapoly was divided into three districts of Trichinapoly, Madura and Palayamcottah each comprising a varying number of Pangus (Parishes). One of the four Vicariates of the Mylapore Diocese was the Southern Province generally known as the "Fishery Coast",[7] which was administered by a "Vicar-Vara" stationed at Tuticorin. The Paravas, the most neglected folk among the Hindus accepted Christianity in large numbers and emerged as a dominant group in the church.[8]

The converts were provided with posts in the Customs Department, exempted from impressments in the Navy and supported by the distribution of rice.

Protestant Missions

The history of the Protestant Missionary efforts in Tamil Nadu dates back to the era of the Poligar wars. In 1706 the Danish Lutherans founded Protestant Missions in the Carnatic. The Danish Missions thus commenced at Tranquebar branched out all over South India.[9] Cuddalore, Madras, Tanjore, Trichinopoly, Nagapatnam and Tinnevelly each in turn received the light of Gospel from the fire that was first lighted in the heart of Frederick IV the King of Denmark.[10] The Dutch also took possession of Tuticorin and began to popularise the Gospel there. As early as A.D. 1771, the memorable Rev. Schwartz mentions in his diary that one of his Trichinopoly converts had in that year engaged in preaching to the people of Tinnevelly. The Rev. Schwartz, a German by birth, was the greatest among the Protestant Missionaries who founded the Tanjore Mission in A.D. 1778.[11] Sister Clorinda, a converted Hindu widow, was Schwartz's chosen

*Head, Department of History, Holy Cross College (Autonomous), Trichirapalli

Angel sent to the southern part of Tamil Nadu. Her original name was Kokila who built the first English church at Palayamcottah.[12] When she built the church, it was meant to be a Tamil church only. Occasionally the Rev. Schwartz was using it for the English service, marriages and Baptism of babies of the military officials. The construction of the church was over in A.D. 1783 and consecrated on 24th August 1785. Four years later, he ordained one Sathyanathan, one of his native catechists, who was placed in charge of the congregation.[13]

Society for the Promotion of Christian Knowledge (SPCK)

A beginning was made among the Shanars (Nadars) of the south by the Society for the Promotion of Christian Knowledge (S.P.C.K.), the first convert from this class being a man of Kalankudiyiruppu, some ten miles east of Sathankulam in the Tinnevelly District. Receiving the name David, he was put to work in his native area.[14] The Rev. Jacnicke, Rev. Gericke, Rev. James Hough and Rev. Bishop Heber had infused new life into the Mission.[15] Though it was not a part of their duty, they brought about a complete revival by starting schools, distributed Bible and prayer books. Inspite of all their untiring attempts, when their efforts failed, they appealed to the Church Missionary Society (C.M.S.) for help.

Church Missionary Society (C.M.S.)

In A.D. 1820, the C.M.S. sent down the Rev. C.E.Rhenius, perhaps the most notable missionary who founded a number of societies, the important of which was the Dharma Sangam (Philanthropic Society) by which lands and houses were purchased for the converts. Some of the sites were donated by people belonged to the Mission, others were purchased directly with Mission funds. The merchant Sawyer who had befriended the young catechist David, died in 1816 leaving the lands to the Mission which became the village of Sawyerpuram.[16]

In 1824, the Society for the Promotion of Christian Knowledge (S.P.C.K.) transferred the charge of their mission to the Society for the Propagation of Gospel (S.P.G.). Meanwhile the organisation started by the Rev.James Hough and then expanded by the Rev. Rhenius also existed. In A.D. 1835, the Rev. Rhenius developed doctrinal differences with the Church Missionary Society authorities and quitted the Mission.

Society for the Propagation of Gospel (S.P.G.)

In 1836, the S.P.G. started its evangelical works and from that year onwards a regular succession of English workers both for S.P.G. and C.M.S. had followed. In 1841, a young Scottish Missionary the Rev. Caldwell was sent to Tinnevelly, in south Tamil Nadu by the S.P.G. At the time of Caldwell s arrival in Tinnevelly, a Mass Movement began among the Nadars as they were converted to Christianity, not as an individual or families but as entire villages. After the mass movement, the S.P.G. Mission in Tinnevelly District doubled its numbers from 22,000 to 44,000[17] almost all of whom were drawn from the Nadar community.

In 1877, the Rev. Caldwell was consecreated as the First Bishop of Tinnevelly and until his death, he lived and worked among the Nadars with enormous influence of the community is history.He established his Mission at Idaiyangudi, south of Sathankulam. Idaiyangudi means, Shepherds Abode , though it was almost Nadars in population. In speaking of the Nadars, Caldwell observed that with a few honourable exceptions they had made little progress towards Christianity.[18] During the Mass Movement, some of the Nadars gave their support to the Vibuthi Sangam (the sacred ash society) which was founded in Tiruchendur at that time to put an end to the wholesale conversion. Each person received into the Sangam composed predominantly of Brahmins and Vellalas, took an oath of allegiance to the Hindu Gods and to oppose the spread of Christianity. By 1844, a short lived native reaction to Christianity arose, as a sooth-sayer Alagappa Nadar, proclaimed himself as champion of heathenism. However, this opposition soon died out.[19] Writing in 1869, Caldwell observed that Christianity promoted the education and enlightenment of Nadar converts, which enabled several of them to take up work in the coffee estates in Ceylon. The Nadars successfully responded to the opportunities for profitable labour and brought new money to their native villages. The evangelistic and educational activities of the Christian Missionaries particularly Roman Catholics and Protestants in Tamil Nadu had made great and lasting impact on the native population. The arousing

of public consciousness was a positive contribution of the Christian Missionaries a fact which cannot be lost sight of.

New Era in Education

English literature came to India, howsoever imperceptibly, with the passing of the Charter Act of 1813. This Charter Act, which renewed the East India Company's Charter for commercial operations in India, produced two major changes in Britain's role with respect to its Indian subjects: one was the assumption of a new responsibility towards 'native' education, and the other was a relaxation of controls over missionary work in India[20].

As a matter of fact, some of the most prestigious institutions in higher education are Protestant ones: Madras Christian College, 1839, St. John's, Agra, 1850, Sarah Tucker College at Palayamkottai, 1866, St. John's, Palayamkottai, 1878, St.Stephen's, Delhi, 1881, Christian Medical Colleges at Ludhiana, 1894, and at Vellore,1918. By 1931, the Lindsay Commission found that for the most part of the nineteenth century, Christian institutions dominated the Indian educational scene, not merely in regard to the magnitude of their educational enterprise but also in regard to the ideas and values inculcated through education. Even more importantly, from the 1870s the Protestant missions were seriously trying to influence the intellectual, religious and political awakening of the educated Indian on the assumption that winning over the intelligentsia was the surest method to bring about the eventual conversion of India as a whole.

The Portuguese were the first to bring Western education to India establishing schools in their settlements at Goa, Daman, Diu, Cochin and on the Hooghly. It was originally begun to promote the training of priests but its scope was very soon extended as in most Jesuit institutions of the time, to other students as well. The French too had begun elementary schools at Pondicherry, Mahe, Chandernagore and Yeman.[21]

Apart from the first two Protestant missionaries namely, Bartholomaeus, Ziegenbalg and Henry Plutschau, who were sent to India by Frederick IV, the king of Denmark and arrived at Tranquebar region of Tanjore district in Tamil Nadu in 1706, two other German missionaries, namely, Benjamin Schultze and Christian Frederick Schwartz were sent to Tamil Nadu.[22] Their primary objective of preaching the gospel and the pathetic socio-economic conditions of the depressed classes of their adopted region led them to concentrate on various issues.

Meanwhile, in a world that was surrounded by conflicting intolerance, communal clashes, economic exploitation, and corruption at all levels and high handedness in every dealing, the writers and publishers and missionaries had an enormous task to perform. In fact, they had commitment to a cause and an historic role to play in combating forces of status quo which blocked change. Further, by patronizing books, magazines which carried progressive ideas, they could successfully sow the Tamil writers of the eighteenth and nineteenth centuries are classified as pious Saivaite and the Catholic missionaries' period. The Catholic missionaries particularly Beschi, not only wrote Tamil prose of the highest excellence, but he also composed a great religious epic in classical Tamil which has won for him a conspicuous rank among Dravidian poets. His work, the *Tembavani,* gives a Tamil adaptation of the narrative and even of the geography of the Bible, suited to the Hindu taste of the eighteenth century. Since the introduction of printing, the Tamil press has been prolific. A catalogue of Tamil printed books, issued in Madras up to 1865, enumerated 1409 works. In the single year 1882, not less than 558 works were printed in the vernacular in Madras, the great proportion of them being in Tamil. See William Earnest Hacking, seeds of revolution in education which in turn slowly and steadily paved the way for social reorganisation.

In the early part of the nineteenth century, the Scottish school system, especially the network of the parish and Norman schools, was considered more progressive than the English system. Evidence of Scottish educational achievement was found not only in Edinburgh and Glasgow, but in the British Empire as well. Meanwhile, colonial Bengal, the British bridgehead, was one of the earliest areas of British missionary proselytizing and educational effort. Early missionaries, critical of the East India Company's indifference towards educating Indians as well as the 'backward' status of indigenous schools (Padashalas), set up competing primary

schools. The most widespread rural education was provided by Padashalas which taught rudimentary reading, writing and accounting.

The nature of education in the mid sixteenth and seventeenth centuries in Tamil Nadu was quite different from that in Europe. James Smith, a missionary scholar, states that: "We, in India, particularly in Tamil Nadu, have traditional educational system, venerable and hoary. These may be characterised in a word as devices for cramping the intellect and preventing people from thinking. I refer to such indigenous schools as Vedashala and Padashala. No ray of light, civilization or knowledge shines in the home, the street, the field or the town.,, Similarly, Livingston, a missionary writer observed that in Tamil Nadu there were three kinds of schools. According to him: "The highest rank and far removed, indeed, from all other 'native' institutions in their efficiency, are the few Sanskrit colleges, where learned pundits or Brahmins devote their lives to the work of education, with a patience and industry beyond all praise. But they are very thinly scattered over the country. These well known schools are not designed for the education of common people. The other extreme in the scale is the lowest rank of schools. Class room is the verandah of the temple and of the houses of some of the comfortable inhabitants of a town or village. The students are taught rhymes to be familiar in the lowest form of Hinduism. Reading and writing of the vernacular is the order of the day. The third category of schools, most difficult to represent, is meant for the instruction of the wealthier and middle classes.[23]

Studies were carried on in most occasions without school room, without books, without paper, ink etc. The students sat on the ground in the open air, either under a tree or the thatch of a hut and they learnt their letters by writing with their finger on the sand, afterwards with a style on the "old" palmyra leaf. On the condition of Roman Catholic schools in the early sixteenth century, Andrews, a missionary writer observes: "In the provinces, particularly Travancore aimed at producing good officials, and the officials whom they sent forth in crowds were corrupt, insolent, and incapable. They aimed at producing poets, historians, orators and men of letters. Yet the more they project their system, the more did art and letters decline. What was wanted was a literature of the people. There were plenty of men who might have written it, but they were condemned to silence by tyranny of this windy, vapouring, and rhetoric. Gradually, the local padashalas were replaced by parish schools throughout the colonial territories and churches replaced temples as centres of learning in the wake of conversion to Christianity.[24]

Hence, in this context, the necessity for a printing press was very crucial. The invention of printing technology by Johann Guttenberg, who produced the first printed book in the Western hemisphere - the 42-line *Gutenberg Bible,* marked a historical beginning. Indeed it is believed that the invention of printing brought books and knowledge within the reach of many and ushered the West into the Renaissance.[25]

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CHANGING TRENDS IN THE FAMILY AND MARRIAGE SYSTEM IN TAMILNADU - THE FAMILY COURT PERSPECTIVES

P. Mary Leema Rose

This paper highlights the Changing Trends in the Family and Marriage System in Tamil Nadu. The Family Court Perspectives. Family is the primary social institution and a pre – requisite unit of the society. Law and life are symbolic and the process of the former. Family arises as a result of marriage. The single most important factors which influence the family life is the quality of the marriage that support it. Marriage is a sacrament in Hinduism and other major religion. Recent years have shown in an intense change in the sphere of marriage and family. At present rapid industrialization, Proliferation of MNC companies have created a distinct class of youngsters. The born of club culture encouraging the increased inter action and intimate relation across the gender, it cause the ending up of marriage. The primary causes for marital discord for young couples are as follows:

a) Rise in violent behavior
b) Cruelty
c) Lack of trust on each others
d) Alcoholism
e) Problems of adjustment, especially in joint family
f) Extra-marital affairs
g) Physical illness
h) Falling values
i) Hyper tension
j) Lack of understanding

All these alleged misunderstanding of either of the spouses to make overt and covert overtures with anyone, beyond the nuptial relationship and willful experiments to change the life partner. As such the Family Court have transformed into a bustling judicial arena visited by more and more couples seeking legal intervention to break their wedlock or to sustain the matrimony.

*Assistant Professor, Department of History, Government Arts College, Trichy – 620 022.

Ever since the Indian Constitution was adopted there have been several attempts at different levels, in Government and outside, to make justice easier to make equal[1] under law, a functional reality to all irrespective of one's sex, religion or economic level of living as guaranteed under the Constitution of India

Procedure for seeking legal redress through Judicial Courts is both long and enormously complicated and involves considerable expense. It is because of this that several different and newer ways of settling disputes both quickly and inexpensively have come up. Several alternative forms are available. They are

I) Family Court

II) Nyaya Panchayat

III) Lok Adalat

IV) Consumer Court

In a pluralistic society as India, preserving a bewildering variety of personal laws and customs, the position of women and children has always been a matter of concern Family Law is basic human dignity and development. Adjudication of family disputes is a sensitive task that is several respects.[2]

The Family Court Act of 1984 was part of the trends of legal reforms concern women.[3] Though women initiatives at various levels; still their position in the Indian Society remains a real challenge. Women empowered in education, employment, political and scientific the scenario has not changed very much. In 1980s and 1990s violence against women including sexual harassment molestation, dowry death prevailed. Later in1990s the family to was seen as a site of violence and no longer a sacrosanct and safe domain that violate a women's rights to life, liberty and freedom. The immediate reason for setting up of Family Court was the mounting pressures from several associations of women welfare organization and individuals for the establishment of special courts with a view to providing a forum for speedy settlement of family related disputes.[4]

The idea of Family Court

The idea of family Court is not new It have been existence for several decades in countries like United Kingdom, Japan, Australia and USA., such courts have been in existence for a number of years and are recognized as the most suitable forum resolving family problems. The movement to establish Family Courts in India was initiated around 1958 by Smt. Durgabgai Deshmukh, a noted social worker from Maharasghtra.[5]

The Law Commission Report 1974

The Law Commission in its 59th Report in the year 1974 had also stressed that the courts ought to take an approach radically different from that adopted in ordinary Civil Proceedings and that reasonable efforts should be made towards settlement before the commencement of the trial. It also strongly recommended the need for a 'special approach' to cases involving family matters.

The committee on the Status of Women 1975

The committee on status of women recommended in 1975 that all matter concerning family should be dealt with separately. Family as defined by Burgees and Locke is " the family is a group of person united by the ties of marriage, blood or adoption constituting a single house – hold, inter acting and inter communicating with each other in their respective social ways of husband and wife, father and mother, son and daughter, brother and sister and creating and maintaining a common culture". It laid on conciliation and achieving socially desirable results with the elimination of rigid rules of procedure and evidences.

The Code of Civil Procedure 1976

The code of civil procedure in 1976 which called for a different approach to some disputes and the need for efforts to settle them expeditiously since existing courts were over burdened with a heavy backlog of cases and coupled with a tedious dilatory and technical procedure.[6]

The Concept of Family Court

Due to the efforts undertaken by the various associations and women's organization the Family Court Bill was framed in the year 1984. It is accepted by most, that litigation concerning any matter concerning family, whether divorce, maintenance, custody of children and trial of juvenile offenders should not be viewed with failure or success of legal action, but as a social therapeutic

problem. No Court which is engaged in finding out what is for the welfare of the family, whether the marriage has broken down or not, who should have custody of Children or which spouse needs maintenance.[7]

The Family Court Bill 1984

The Family Court Bills was framed in the year 1984 that seeks to achieve the following objectives. Received assent of the President of India on the 14th September and was published in the Gazette of India dated the 14th Sep, 1984.

The bill, inter alia, seeks to:

a) Provide for establishment of Family Courts by the state Government;

b) Make it obligatory on the State Government to set up a Family Court in every or town with a population exceeding one million;

c) Enable the State Governments to set up, such courts in areas other than those specified in (b) above;

d) Exclusively provide within the jurisdiction of the Family Courts the matters relating to :-

- Matrimonial relief, including nullity of marriage, judicial separation, divorce, restitution of conjugal rights, or declaration as to the validity of marriage or as to the matrimonial status of any person;
- The property of the spouses or of either of them;
- Declaration as to the legitimacy of any person;
- Guardianship of a person or the custody of any minor;
- Maintenance, including proceedings under Chapter IX of the Code of Criminal Procedure;

e) Make it obligatory on the part of the Family Court to endeavor in the first instance to effect reconciliation or a settlement between the parties to a family dispute. During this stage, the proceedings will be informal and rigid rules of procedure shall not apply;

f) Provide for the association of social welfare agencies, counseling etc., during conciliation stage and also to secure the service of medical and welfare experts;

g) Provide that the parties to a dispute before a Family Court shall not be entitled, as of rights, to be represented by legal practitioner. However, the Court may, in the of justice, seek assistance of a legal expert as amicus curiae;

h) Simplify the rules of evidence and procedure so as to enable a Family Court to deal effectively with a dispute;

i) Provide for only one right of appeal which shall lie to the High Court.

This Family Court Bill seeks to achieve the above objects.[8]

The Family Court Act 1985 Features:

The Family Court Act of 1984 is consisting of six chapters dealt separate matters. The first chapter deals its preliminary like the title, extent, commencement and definitions, the second chapter explain its establishment of family courts, appointment of judges, association of social welfare agencies, etc., counselors, officers and other employees of family courts. Chapter third discussing jurisdiction, exclusion of the jurisdiction and pending proceeding, the fourth chapter explain the duty of family court to make efforts for settlement, procedure generally, proceedings to be held in camera, assistance of medical and welfare experts, right to legal representation, application of Indian Evidence Act, 1872, record of oral evidence, evidence of formal character on affidavit, judgment and execution of decrees and orders. Chapter five describe the appeal and the sixth chapter narrates miscellaneous like act to have overriding effect, power of high court to make rules power of the central government to make rules, power of this state government to make rules[9]

The Main Objectives of the Court

The main aims of the courts are

i) To promote conciliation and

ii) To secure speedy settlement of dispute relating to Family affairs or matters connected therewith

The Family Court Act encouraged and empowered various state governments to set up Family Courts in all cities with a population of over one million people. The Ministry of Law, Department of Justice is the nodal department concerned with the administration of the act. In Tamil Nadu the first

Family Court was started in Chennai in 1988 and the Family Courts Rules was made in 1987. At present there are Eight Family Courts in the State[10]

In Chennai the Family Courts were established on the following dates:

S.No	Date	G.O. Nos	Courts
1.	03.10.1989		Family Court
2.	10.04.1990		I Additional Family Court
3.	21.09.1994	1123	II Additional Family Court
4.	13.08.2010	719	III Additional Family Court
5.	15.07.2011	392	Holiday Family Court

The Family Court of Madurai was instituted in1992, in Coimbatore in 1995 and Salem in1996. People living in other district have to take recourse to the civil and criminal courts within their jurisdiction to raise family dispute.

Jurisdiction:

In countries where the family Courts system exists, there is still a controversy as to what matters should come within the Court. Jurisdiction of Family Court related proceedings and jurisdiction of other courts is out stayed. Civil Jurisdiction of Family Courts extends to seven types or proceedings. It includes not only matrimonial cause proper, but also suits regarding maintenance, guardianship, custody or access, etc. These suits or proceedings may be governed:

- Nullity of Marriage
- Restitution of Conjugal rights
- Judicial Separation
- Divorce
- Validity of marriage, or as to the matrimonial status of any person
- With respect to property of parties or of either
- Injunction in circumstances arising out of a matrimonial relationship
- Declaration to the legitimacy of any person
- Maintenance to wife, children, parents
- Related guardianship of person or custody of or access to any minors[11]

In the Family Courts the cases have been filed from the year 1988 to till date. The cases filed in five categories they are as follows:

a) Original Petition

b) Original Suit

c) Maintenance Cases

d) Miscellaneous Petition

e) Interlocutory Application[12]

The cases filed in Chennai Family Courts from the year 2001 to 2005 in the following manner : [11]

S. No.	Year	O.P	O.S	M.C	M.P
1.	2001	1960	146	307	952
2.	2002	2330	178	374	1173
3.	2003	2570	185	471	1337
4.	2004	2843	170	687	1681
5.	2005	2723	129	628	1630

At present the Family Courts are playing a vital role to create social awareness to protect and promote women's rights everywhere. The traditional joint family system of India has undergone vast changes, due to the influence of modern civilization, education, impact of industrialization, urbanization, changes in marriage system, the influence of western values, individualism, free life etc., have exerted a tremendous influence on family system and life style it caused dispute between men and women, relating either to marriage or the obligation of marriage to their offspring has been brought under the purview of Family Courts.

Family Court can lay down their own procedure with a view to arriving at a settlement concerning the subject matter of the suit or proceedings or to find out the truth of what is alleged by one party and defined by the other. The Court has been given power to associate social welfare agencies and counselors to enable them to exercise this jurisdiction more efficiently, effectively and according to the purpose of this Act.[13]

The success of Family Courts depends upon their departing from procedure as in ordinary suits and evolving and procedure that can help to obtain truth and information without much expense and time, thus giving speedy justice. At present there is an illogical splitting of jurisdiction with couples

seeking separation going to a Civil Court, those desiring to obtain maintenance approaching the Magistrate's Court and families wishing to settle property disputes having to rush to another Court for relief. Family Courts will, hopefully, alleviate this problem and provide speedier justice within a single integrated jurisdiction.[14]

Thus the Family Court Act of 1984 and the establishment of Family Courts is a supreme example of responses to gender justice and equal justices. The Act makes certain radical changes about Court atmosphere and procedure. The Family Court symbolizes a very modest beginning showing an awareness that human consideration is paramount in Family laws and should not be submerged in the flood of other kind of litigation.

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TRADE AND MARITIME ACTIVITIES IN CORAMANDEL COAST

G. Kamaraj*

The aim of this paper is to describe the trade and Maritime activities in Coramandel coast from 1000 to 1500 A.D. The peninsular India in general, the Coromandel Coast has played a vital role in the commercial activities with the South East Asian countries during the medieval period. The sources for the study of commercial activities both politically and economically from the coromandel coast to the South East Asian Countries are many. The archaeological and inscriptional evidences provide valuable information regarding the commercial contacts of these countries and the medieval ports in the Coromandel Coast. In earlier period, the team of Indian Archaeologist headed by the Japanese Professor Noboru Karashima discovered a touchstone which bears a Tamil Brahmi inscription, kept in the Klong Thorn Buddhist Museum gives concrete evidence of Tamil contact with South East Asian Countries.[1]

On the Coromandel Coast the Pallavas, Cholas, Pandyas, and the Vijayanagara rulers had commercial exchange with the South East Asian countries. The merchant guilds played avital role for developing their commercial activities between Coromandel coast and the South Eastern countries. The famous

* Assistant Professor, Department of History, M.R. Government College, Mannarkudi.

Vayalur pillar inscription of Narasimhavarman II refers to the maritime activities to the foreign countries.[2] The Takuvapa inscriptions discovered in South East Asian Countries is another clear indication of the Pallava maritime activities.[3]

Pattinam is the designation usually applied to port town where the merchants settled to exchange the goods from inland as well as to South East Asian Countries. The arrangement made to the effect that levies on merchandise shall be made on units called matikai and at nine ports suggests that the Patftienvishayam had close connection with trading communities established at many localities in interior and coastal parts of the kingdom.[4] The port Krishnapatnam is located on the Coromandel coast in the taluk of Gudur in Andhra Pradesh. Once, it was a flourishing port centre stated by the Chola and the Telugu Chola inscriptions. The port was referred to in the inscriptions as Kollitturai alias Gandagopala-Pattinam. Probably it could have been named after the Telugu Chola chief vlra Rajendra dated in 1256-57A.D.[5] During Immadi Tirukkalattudevar's (1279 A.D) time, the merchants of various countries residing in this port donated one fourth percent on the appraised cost of all goods exported and imported in the port of Krishnapatnam.[6] According to Kenneth R. Hall, the itinerant merchants (the Ayyavole Five Hundred) developed special relationships with major hinterland emporia and symbolized this relationship by the application of the distinctive title erivirapattinam.[7] R.Charnpakalakshmi, on the other hand, suggests that they were specially protected warehouses which the itinerant merchants formed by converting older towns with royal sanction-or sometimes on their own and defended them with their own troops.[8] The contents of the present inscription, however, would suggest that the special designation erivira-tanam was given to 'honour' some heros for his brave deed.

Merchant associations or guilds were features common to many medieval economies. The major Asian trade boon of the tenth to thirteenth centuries appears to have stimulated a significant restructuring of the.administration of trade in most major economies of Asia. The Cholas built upon the economic networks developed by the Pallavas, and expanded their links with merchant associations. The trend in South India towards merchant domination of certain crafts appears to have accelerated after the turn of the millennium, under the Chola rule, with the effective creation of vertical artisan-merchant monopolies. Knowledge-on effects of the Asian trade boon that were experienced in India included such developments in the weaving and dyeing industries with the introduction-possibly by the eleventh century.[9] Under the Chola rule merchant associations appears to have dominated the internal and external trade of South India and parts of Sri Lanka from the late ninth century to the late thirteenth century.

Medieval south Indian interest in trade with South-East Asia and China is reflected not only in a number of inscriptions in southern India, but also in several clusters of Tamil language inscriptions and south Indian-style religious remains that have been found on the eastern fringes of the Indian Ocean and the Coast of China. The apparent link between the operation of the ninth century trans-peninsular portage route and one of the south Indian merchant associations most active in overseas trade is of considerable interest, but its Implications for subsequent activities of Indian merchant associations are limited. Inscriptions in south India indicate that during the first two decades of the eleventh century, relations between Chola state and Srlvijaya had intensified, as the South-east Asian state made overtures to the Cholas in an effort to consolidate trade relations.[10] In 1015, while these overtures were taking place, the first Chola mission was dispatched, via the Malacca Straits, to the Chinese court, carrying a number of valuable commodities.

Chinese interest in some products of the Indian Ocean region was intense, and south Indian merchants appear to have responded to these favourable market conditions. But the Chinese court import lists do not record any sudden influx of commodities of specifically Indian origin. Many of the items that were presented to the Chinese court

by the Chola missions of the 11th century were either Middle eastern or maritime South-east Asian in origin, and were very similar to the range of goods offered by Srlvijaya in the same period.[11] Although Indian printed textiles are not included in the few recorded lists of goods brought by Chola missions to China in the 11th century, it seems likely that they formed an important part of the Chola trade with the East. Indian printed textiles had already grown so popular in Java that they had begun to provoke a change in Javanese textile production. The absence of black pepper from surviving Chola tribute lists, however, suggests that Java may have already undercut south Indian exports to China. Srlvijaya's apparent success in its 11th century struggle with the Chola state over transit trade through the Malacca Straits may have had important repercussions within the Java sea network.

These productive areas which supported an extensive network of commercial exchange, were the organic agrarian settlements. Here were found agrarian producers and their clients. Some individuals provided special craft skills and other services, while others were engaged in the trade of agricultural goods and various other commodities. Certain local towns took on important functions as marketing centres; centers were the supervised exchange of local products, for the goods of other areas took place.[12] In these times a commercial center's prosperity depended on its ability to link the surrounding villages into a local community of exchange which have the designated market a monopoly over its own sphere. Important local commercial centers were inhabited by artisans and traders who produced valuable commodities for consumers beyond the agrarian centres, end patron-client relationship of the village community. While the local areas possessed a high degree of self-sufficiency, external economic relations united the local system of commercial exchange into multi-regional and even international trade network.[13] The artisans also gained power during the 11th century, which is indicated by the increase of references to the Kaikkola and other artisan communities in the inscriptions of thirteenth century.

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LEATHER INDUSTRY IN COLONIAL TAMIL NADU: GROWTH, PRODUCTIVITY AND EXPORT PERFORMANCE

D. Ramalingam*

Introduction

Skin was a valuable material even from the time of God. There is a particular reference of the skin of elephant used as cloth by Lord Shivain the Hindu epic Mahabharata. Again, Lord Shiva, the Greatest Destroyer in the Hindu Triad was used to sit on a tiger's skin for his deep meditation and penance[1]. The Bible also says "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them "The primitive man including Adam and Eves used the skins of the animals for covering his body and it can be said that the use of skins began so early in the history of a human race. The deer skin was used as seat by the. Brahmanas of ancient India. According to Webster's Encyclopedic Unabridged Dictionary of the English language, the meaning of the term skin is the external covering or integuments of an animal separated from the body usually with its hair or feathers, especially when soft and flexible[2]. Thus, Great Gods and very ancient and primitive man used the raw skin of animals for their day to day multipurpose activities. Many passages in the ancient literature of the Hindu Epics show that even in those early days, the use of skin had been discovered and a high value was set on them. It is evident from such writings that clothing was one of the earliest and principal items to which skins were used. However, it is also impossible to fix any date as to the commencement of the use of the skin in the universe. Leather is made from raw skin of animals. The meaning of the term leather as given in the Webster's Encyclopedic Unabridged Dictionary of the English language is "the skin of animals prepared for use by tanning or similar process designed to preserve it against decay and to make it pliable of supple when dry"[2], The origin of the art of leather making from the skin cannot in anyway be calculated and the art may rightly be said to have sprung into existence from the misty depths of antiquity[3]. However, when the history of mankind is traced back a number of references are such articles as quivers of leather, drums, leather armour, whips and even of leather bags.

Orgin of Leather

In the time of Rig- Veda written about 3000 B.C., leather mashaks for water were well known and Indra was praised as piercing the rain confining skins or mashaks of clouds. Bottles of the same materials also were evidently in common use during those days. Straps and bands were manufactured with leather and hides and sails were also made of the same materials. In 2000 B.C., Agastia in his poison neutralizing mantra says, "I deposit the poison in the solar or like leather bottle in the house of vendor of spirits[4]. According to the Law books of Sankhya and Likhita in 2000 B.C., that water is declared pure which is kept in old leather bottles. Leather bagswere universally used for raising water from wells. Atri in 2000 B.C. is likewise of the same opinion and adds that flowing water and that which is raised by machinery are not defiled". The use of such words ascharmanta, charmapath, varatra, chasabandha etc. in old Sanskrit works indicate that straps, bands and strings of leather were in common use and sails were also made of leather or hide. In the Laws of Manu in 800 B.C. mashaks for water are alluded to under the name of driti and its peculiar form with the four feet left intact is pointed out[5]. Directions are also given for the purification of leather articles. Leather shoes are mentioned in the code of Manu as a suitable gift for Guru. In another place in the same work the taking off leather sandles with hands is classified amongst prohibited acts. Other smritis ordained that oleaginous articles preserved in leather bottles do not become impure by the contact of cow hide[6]. Leather gauntlets, quivers and jewellery cases found in Egyptian graves dates back to 300 B.C. They give some indication of the great age of the craft. The articles, which may be regarded as early leather goods, were manufactured by same craftsman who produced sandal and other footwear. Marcopolo states in 1290 A.D. that "the curing of hides and the manufacture of leather were two of the most important of Gujarat industries. Every year a number ships went to Arabia laden with the skins of goats, oxen, unicorns and other animals. The leather was

*Assistant Professor, PG & Research Department of History, Government Arts College, Ariyalur

used for sandals and was cleverly worked into red and blue sleeping mats exquisitely inlaid with figures, birds and beasts and skillfully embroidered with gold and silver wire"[7]. Production of leather goods remained a part of the shoe maker's work right up to medieval times when it was taken over by the bookbinding trade which was then growing in importance. Uttar Pradesh in India occupied a predominant position in the making of finely crafted 'joothis' and leather wear for Mughuls and the elitist society of the Mughul Court. In the South leather formed one of the items of trade between the South Indian states and the Greek and the Roman kingdoms of Europe. Leather is a versatile, durable and prestigious material, with a wide range of desirable attributes - such as flexibility, strength, mouldability, breathability, friction resistance and with the possibility of being prepared in a way to be resistant to heat and water. Leather will retain its appearance and its functional properties if it is correctly handled and maintained. The correct method of care and handling will depend on the type of leather. Leather is generally more acceptable to the public than fur and many people buy it to wear as coats and shoes or for use as handbags, wallets and belts[8]. We've been told in the past that leather is healthier for our feet because it's breathable and therefore cuts down on potential foot fungus or other problems.

Evolution and Growth of Leather Industry in Tamil Nadu

Leather has had a universal appeal from time immemorial. The manufacture of leather is one of the oldest technological professions. Even before the beginning of recorded time, man has worked with hides and skins to make the earliest form of clothing. The leather making of primitive man was a race between his efforts and the destructive forces of nature. The tanner quickly became a specialist and tanning skills were passed from father to son and on these basis family fortunes and eventually, industrial empires were builts. The concept of tanning and use of leather was prevalent from time immemorial. Between 5000 and 3000 B.C., the Sumerians of Southern Mesopotamia used leather to make women's dresses and other items. Ancient Assyrians used leather to make wineskins which could be inflated to make floating devices for rafts. The Phoenicians made water pipes from leather. The Romans used leather for a wide variety of purposes and they became masters in the tanning process.

During the middle ages, leather tanners gathered together and formed guilds, because the tanning process is so odoriferous that no one wanted them around. The 'Cordovan' leather, which is primarily used in shoe making, comes from horse hide, was first produced by the Moors when they ruled in Spain during the 8th century A.D.The history of leather manufacture in India can be traced back to ancient times as is evident from references to it in Vedic literature and reports from Marco Polo. The leather making activities were mainly in the hands of the village chamars and were sufficient to meet the local needs. International export started only during the 1880s.The history gives an account of the origin of tanning process. The tannin is a chemical that occurs in a wide variety of plants and trees, most notably, the oak. It is widely believed that man happened upon the sealing qualities of tannin by the most precise of scientific methods. In other words, it was discovered purely by accident. Early hide users were trying to dry the hides by smoking them. The tannins in the bark and leaves and leaves that were used to fuel the fire of the smoking process were released into the hides, thus helping to make said hides a pliable material. The primitive method of preparing hides was first they soaked it then pounded. The skin was then placed over a plank and carefully scraped. After the fat and meat were removed, the hide was coated with urine or wood ash to aid in hair removal. Dung from carnivores, such as dogs' was spread over the hide for bating. After bating, finishing was done. For finishing hide was washed and hung over a pole that rested over clay lined pit. The pit was filled with a mixture of water and crushed oak bark. The alternative method involved was using a brain soup to coat the hide with. The brain soup is prepared from the brain of the animal that provided the hide[10]. There were various emissions being generated in the leather tanning and finishing industry. VOC emissions may occur during finishing processes. Ammonia emissions may occur during some of the wet processing steps. Emissions of sulphide may occur during liming/unhearing and subsequent processes. Also alkaline sulfides in tannery waste water can be converted to hydrogen sulfide if the PH is less than

8.0, resulting in release of this gas. Chromium emissions may occur from chromate reduction, handling of basic chromic sulfate powder and from the buffing process.

The twentieth century marked a new period in the trade history of the Indian leather industry. During 1900-1914, the export scene was dominated by Calcutta and Madras with the former exporting raw goods and the latter tanned ones. In 1912-13, the total export of hides/skin mounted to Rs. 8 crores as against Rs. 4 crores from Madras. This was because 17 of the 22 organised tanneries were in Madras and the rest remained scattered in Bengal, Bihar, Orissa and Bombay. The outbreak of World War II gave an impetus to the development of leather and leather goods industry in India. While in 1913-14 only 25 large units, employing 2,753 workers, were established, by 1941, the number of units had increased to 114 and the workers to 26, 056. Before 1947, though the British had shown considerable interest in leather manufacturing in India and had even established some chrome tanning units in Bengal, India mainly exported raw hides and skins. After independence, planned efforts were made by the government of India to promote and develop export trade by the adoption of the Export Policy Resolution in 1970 and implementing there commendations of the Seetharamiah Committee[11]. This led to standardization of material and the development of the tanning industry. The first and second migrations in the global tanning and finishing industry have had a definite impact on the Indian leather industry. The last two decades have marked the emergence of the leather products industry as one of the top five foreign exchange contributors to our country. The industry had undergone total metamorphosis, emerging as one of the significant competitors in the global market for leather and leather products. The image of the country as a supplier of raw hides and skins and tanned leather has been left far behind and our products, such as leather footwear, leather apparels and hand bags, have found wide acceptance even in quality conscious markets such as Germany, USA, Japan and France. This has been possible largely due to the far sighted policies of the Government of India and the initiatives from the industry.

The setting up of the Seetharamiah, Kaul and Pandey Commettees proved to be watershed in the history of the Indian leather industry. Conscious efforts were made to promote exports of value added leather products. The Seetharamiah Committee recommended a radical transformation of the existing structure of the industry by suggesting aban on the export of raw hides and skins, with a gradual reduction in the export of wet-blue leather. The Kaul Committees's recommendation shelped in strengthening the industry's production base, by providing a major thrust towards importing of capital goods. The Pandey Committee's recommendations at accelerating the pace of change by mobilizing resources and creating facilities for manufacture and export of value added leather products[12]. In the context of recent developments in the leather industry, both at the national and international levels, and recognizing the need to provide impetus to this sector for export promotion and growth, the government of India constituted the Murthy Committee, which went into the growth prospects of the Indian leather industry and submitted a number of recommendations aimed at capturing at least 10 per cent of the global market share by India. Salient recommendations of the committee include measures to encourage greater consumption of non leather material in the domestic market, in order to conserve and divert leather for export production, promotion of strategic alliances with developed and developing countries through joint ventures with the Indian industry for material management, product selling, chemicals, machinery[13] etc.

The industrial structure on the basis of activities.

The following activities comprise thrust areas of leather industry.

Trading of raw hides and skins

Trading involves collection and disposal of raw hides and skins. Trading has a vital role to play in the total structure of leather industry because it is a strong link between the primary production and the ultimate tanning activities. Trading of raw hides and skins involves collection, curing, storing, grading, packing and transmitting ultimately for tanning purpose[14]. Trading also consists of financial credit to the dealers concerned. The trading activity has strong forward and backward linkage in the total network of raw material management.

Trading of raw hides and skins is carried out by raw material dealers. While the small scale dealers operate in semi-urban, urbancenters, each having limited area of operation, the big dealers operate mainly in the urban centers with a network of their own collection system. The small dealers cater to the needs of tanners or at time supply the big dealers. The organization set up of the raw material marketing looks like a pyramid with large number of collectors/ small scale dealers spreading at the base and gradually narrowing down by the time it reaches the terminal markets[15].The strength of leather industry lies with its vast bovine population. Hides and skins constitute the basic raw material for the leather industry. The pelts of big and full grown animals like cows, buffaloes, horses etc. are called hides and that of small animals, like sheep, goats and deer etc. are the skins. The difference between hides and skins mark in size, thickness and weight, the former being larger, thicker and heavier than latter.

Leather making

Leather making constitutes the most important activity of leather industry in India. It is the activity which converts the raw hides and skins into finished leather which is used for the production of the final leather products the process of leather making involves the following steps in sequential order:

Liming

Liming is the process of hair loosening. Lime is used for the purpose and sodium sulphide, sodium sulphidrate, dimethy lamineet care also used for the liming process. Lime is the most widely used for the purpose. The liming procedure also aims at the removal of interfibriallary proteins and natural facts.

Deliming

Deliming is the process of removing the alkaline chemicals present in relatively large amount on the limed skins and hides which a recalled pelts. A number of chemicals such as acids, acid salts and amonium salts are used for this process. The extent to which deliming should be carried out depends upon the type of leather to be produced. Fully delimed pelts produce softer leather, while for firmer and harder types, complete deliming is not desired.

Bating

The delimed hides and skins contain non leather making constituents such as degraded proteins, color pigments, grease and lime soap etc.bating is the process of making the grain surface of hides and skins clean, smooth and fine and to give the finished leather its soft pliable and stretchy feel. It is the process of removing non leather making constituents such as degraded proteins, color pigments, grease lime soap etc. Contained in the delimed hides and skins. The bating agent used in the bating process includes enzymes such as trypsin, pepsin, lipase,amylase etc. and also synthetic bate such as propone. Bating may be doneeither in paddle or drum.

Pickling

Pickling is the process of treating the de limed and bated pelts in acid- salt pickle liquor. In the process they absorb acid which is partly used to neutralize the free alkalinity and to combine chemically with collagen. The result of pickling process is that the pelts in an acid environment are ready to accept chrome tanning agents. Pickling also helps to preserve the pelts either for tanning at a later stage or for export and the skin can be easily sorted for production of different types of leather.

Tanning

Tanning is the process of conversion of putrescible animal skins or hides into a stable and non putrefiable commercial product leather. The two main tanning agents are vegetable tanning and chrome salts. In the former process raw hides and skins are treated in water containing tanning extracts from plant leaves, bark, froit and roots. Chrome tanning, on the other hand, involves a process in which pickled hides and skins are first acidified with sulphuric acid and common salt to allow the tanning agent to penetrate. Later, the pelts are treated with solutions of basic chromium salts. Tanning, thus, converts the pelts into semi finished leather through the wet blue and crust stages in the case of chrome tanning and through East India in vegetable tanning. Tanning is one process in which India possesses considerable traditional expertise. Presently, leather making in India ranges from backyard tanning unitsrelying on elementary equipment to sophisticated leather complexes with the most modem machinery.

Neutralization

It is the process of de-acidification of chrome leather using neutralizing agents such as sodium bi-carbonate, sodium orca l ciumformate or syntans. The purpose of neutralization is to reduce the excessive positive charge of acid present in leather to a as low a degree as possible so that in the subsequent processes the semi-finished leather is not disturbed in any manner.

Retanning

Retanning process is carried out in order to make up for variationsin thickness and to level out surface defects of leather by employing appropriate retanning agent s such as vegetable extracts and synthansand resin tanning agents. Retanning is done only on chrome-tanned leather.

Dying

Dying is the process of giving suitable shades of different colours to the leather. The different types of dye stuff employed in leather dying include anioric dyes, pre-metallised dyes. Chrome-mordent dyes and reactive dyes. There are various methods to carry out dying. Dying is important since it enhances the value of finished leather in the nationaland international market.

Fat liquoring

The main purpose of fat liquoring is to coat the fibers and fibrils of leather with thin layers of oil there by imparting a certain degree of softness as well as water proofuess. Some of essential physica l characteristics of leather like tensile strength, aberration resistance etc. are increased perceptibly by fat liquoring.

Drying

Drying is an operation which removes water from leather. Drying performs an important function in the making of good leather. Drying is mainly done by toggle drying past drying vaccum drying. Drying sets the stage for the preparation of finished leather.

Finishing

It is the final stage of the entire process of leather making. Finishing is the process of providing the leather surface with a protective coat to prevent penetration of excessive moisture and dirt and also safeguard it from damages caused by rubbing and scuffing. This protective coating while upgrading its quality and improving its aesthetic appeal also imparts the desired colour and level appearance to the leather. There are various finishing agents with divergent properties applied in several coats. There are also different types of finishes designated according to the composition of finishing agents, or the application technique employed for the finishing effect obtained. The leather after the finishing process becomes a major and important raw material for the manufacturing of various products such as leather goods, shoes, garments etc.

Production and Trading of leather products

Leather industry in India also comprises of the activities of production and trading of various leather products. Production activity deals with the conversion of finished leather into consumable leather products, while, trading activity is concerned with the buying and selling of final leather products.

Product wise classification of leather industry

The leather industry in India can be classified into the following segment:

Footwear and footwear components

Footwear construction is the most dominant end-use for leather in the global scenario, although many new end-uses for leather have merged. Leather footwear constitutes the most important segment of the leather industry in India. It accounts for about 60% of the total production of this sector. Footwear represents leather products such as shoes, decorated shoes, shoe uppers, handmade footwear, home slippers and chapels, sandals. Footwear production in India is spread over cottage, small scale and the DGTD sectors. The footwear industry is characterized by the lack of significant economies of scale.

Leather Garments

Leather garments are a relatively new item of production and have achieved an unusually high turnover level in a short time span. Almost the entire production base is in the small-scale sector and has been created recently to cater to an increasing demand in the foreign market. There is an almost total absence of domestic demand on account of the unsuitability of leather garments to the tropical climate as well as lowin come levels of the population.

Leather goods

The term leather goods consists of hand bags, patch work shopping bags, wallets, purses, harness

and saddler, travel bags, the jewellery, table mats, gloves, pen holders, sports goods etc. There is a considerable domestic market for leather goods, though, exports predominate.

Organic classification of leather industry

The organic structure of leather industry in India is divided into organized and unorganized sector. Production in the organized sector is divided into large, medium and small scale sectors. Organized sector refers to the factory mode of production using modern technology and incorporating a relatively high degree of mechanization. Large and medium sized units in the organized sector are known as DGTD units, since they have to be registered with the Directorate General of Technical Development. With command over technology, resource, Management, finances and marketing expertise, the organized sector is growing rapidly and now accounts for major share in the production and export of finished leather and leather products. The main characteristics of the unorganized sector of leather industry in India are small scale operation, simple and labour intensive Technology, unregulated and competitive markets, low barriers to entry and family ownership of enterprises. Most of the unorganized or cottage or traditional leather units are rural based and are known as Khadi and Village Industries Centre units, since the Khadi and Village Industries Commission is responsible for the development of the village leather industry is.

Components of Leather Industry

Livestock

The first Livestock Census was conducted during 1919-1920 and since then it is being conducted quinquennially by all States Union Teritories in India. The 18th Livestock Census was conducted in 2007as the date of reference. The Census is conducted as a 100% Centrally Sponsored Scheme. Livestock Census is the only source, which gives detailed information on all species of livestock and poultry, animal driven agricultural implements and machinery, and fishery statistics. In the 18th Livestock Census (2007), for the very first time digital data up to the household level has been processed at the central level through National Informatics Centre. Breed-wise data has also been collected for the first time.

Conclusion

The labour productivity comparison for the organized and unorganized sector in the leather sector relative to overall manufacturing indicates that, while in the organized manufacturing sector the leather sector recorded a low productivity growth, in the unorganized sector the increase in productivity was substantially higher than over the unorganized manufacturing. While the organized leather sector became more resource and capital intensive and generated higher total factor productivity growth, the unorganized sector successfully improved the productivity of labour. Increase in labour productivity in the unorganized sector, with a significant proportion of self-employed persons, indicate that the policy interventions raised the income in leather sector at a rate higher than in other sectors.

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MARRIAGE PRACTICES PREVAILED IN PADAIVIDU RAJYAM

G. Devaraj

Marriage as a social institution has a great importance in the social structure. The formal agreement was made early orally between the parties and the bridegroom's people went to the bride's house and gave the *Parisam* usually a present of jewels and silk cloth to the bride. The wealthy people erected pandals, lined the roof with calico and decorated the hall with red cloth, white gauze, tinsel, coloured paper, paint and silk embroidered with flower and gold. The auspicious day was fixed with the consultation of the astrologer. Nadaswaram, veena and kinnara were played and large drums called thavali were beaten at the time of marriage.

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. Dinners and processions formed regular features. Fire, oil, betel leaves, nuts, sandal, coconut turmeric, plantains and flower occupied honoured positions at different ceremonies[1]. The formalities and rites through it seemed absurd to the outsiders, reflected the continuity of the communal traditions. *Maruvidu* was a part of the marriage ceremony when the married couple on the third day would go to the brides house and return with *Sridhanam* (dowry) to the bridegroom's house.

The parents had the desire to have many children which was due to the high rate of infant mortality and dependence of parents during their old age on children. The son was a religious necessity as he had to perform certain rites to the dead.

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 *kasiyathra* (pilgrimage by the bridegroom to kasi) *kankana* (exchange of threads by bride and bridegroom) *kaniyadana* (gift of virgin) and Mangala *Sutra Dasana*[2](fastening the sacred threads round the brides neck.) Through kalavuvali 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 person resorted to he was expelled from the community[3].

The people married at an early age. Child marriage was common and a girl of 5 to 9 years were given to a man of 16 or 60[4]. Marriage for the girl was arranged after they attained the age of puberty. Poligamy was unknown among the vellalars and the chastity of their women were zealousy guarded[5]. The bride brought a furnished house as a dowry and at times landed property. The pillamars and Tuluvas employed gurukkal of their own caste during marriage. Among the Kallar, it was a practise for women to have many husbands.

The Tottiyars celebrated the marriage for seven days. The bride was presented with a few measure of grain which was taken in procession and handed over to the bride grooms party and the priest tied the chain around the neck of the bride and the marriage was conducted at the brides residence. When the marriage was completed the bridegrooms sister presented money and cloth to the parents of the bride and tied a horse hair at the neck of the girl and the girl was taken to the bridegrooms house where both

*Headmaster, Govt Hr. Sec School, Vellore. 632510.

exchange valathadi (curved stick) as mark of their alliance. Mangadu inscription of vener indicates that lands should not be given as seedhana to any out sider[6].

The Shanar girls were married either before or after puberty. The *Thali* tying ceremony took place just before sunrise. With regard to the remarriage of widows, the custom differed from place to place. Question of diverce occasionally came for decision before a *Nattanmai* or headman. Divorce was not for bidden. Extravagance and luxoriese xpences were avoided. *Vellalar nadukallars* used *Thali* and served vegetarian food on the marriage day. While the melainadu used *karunkanni* (ornament) and served non-vegetarian food. Some times for the marriage expenses the property was also sold [7]

After fixing the date of marriage, if the bridegroom had to go to the battlefield and he was unable to return , his sister performed his duties at the marriage , it was considered disgraceful to stay even one night away from the protection of the family of her husband[8]. Another peculiar feature among the kallars was the sister of the bridegroom went to the bride's house and presented twenty one coins and a cloth to the bride's parents and tied a horse hair' thread in which a triangular ornament (thali) was tied to the bride .

They gave a feast at the bridegroom's house and both exchanged *valathadi*. Marriage ceremonies were celebrated for three days at bridegroom's house. A feast was arranged in the bride house and the bride was presented with a small quantity of rice and tea when she left to her husband's house. Intercaste marriages occasionally took place between Maravar members of the different sections. The karkurichi people never arranged marriages outside their own sect. The kottali section again divided itself into two main classes mainly those who were *Periyatali* and those who wore *Siriyatali*[9].

Among the kondaiyankottai people, the bridegroom sent *a thali* to the bride house and in the unavoidable circumstances a stick was used to represent him to which *thali* was tied. The women wore two thalis one before marriage known as Tumbamani, and other during marriage known as Mayirkodi. Among the poor Agamudaiyar, the bridegroom sister presented betalleaves, areca nuts and flower to the bride and tied a turmeric dyed thread around the bride's neck while the Conch shell was blown and on the same day a feast was arranged at the groom's residence.

Kautilya mentions eight forms ofmarriage[10].Decorrating the bride and presenting her as dhana is called Brahma Manam.The bridge given to a performer of yaga during a yaga is known as Daiva Manam. Giving bride after receiving a cow and often from the groom is termed as Aridam. The groom ought to settle in the brides house known as prajapatya.The groom confirms the bride by presenting her with costly ornaments is called Asura.The groom and bride join by themselves is Known as Gandharva. Forcible abduction of the bride is termed a Rakshasa.The groom abducts sleeping or in noticed bride is calledpaisacha. There is no evidence to show that all of them existed in the region.

Kanyanada (father had to give his daughter to the bridegroom graciously) was the only form of marriage that was mentioned in the inscriptions[11]. But this evil system was highly opposed and punished among the Brahmanas of padaividuRajyam . The Virinchipuram inscription mentions that the Brahmanas of padaividuRajyamviz, Telugus, kannadas , Tamils and Latas made an agreement that all of them should perform only the kanyadana form of marriage. Those who failed to do so were to be punished and ex-communicated from the Brahmanacommunity.Dowry given to the bridegroom was condemned and if a marriage was conducted accepting such dowries, these marriages were termed as "assuravivahas'[12] (Demon marriages) All the foriegn visitors witnessed the prevalence of child marriages. Mostly Brahmanas practiced this act for a long time.

Many foreign travellers who visited the Vijayanagar Empire mention that sati was prevalent.However no substantial evidence is a available to show that sati was practiced in the padaividuRajyam. Barbosa (1514 AD) says that poor women threw themselves and perished in the flames along with their husbands in the funeral pyre. He further explains that women of a high rank, performed Sati in a different way . She elaborately performed many rituals, dressed herself in a very rich manner and after anointing herself with rich perfumes fell into the flames and perished herself[13].

Generally, the widows were in a pathetic condition in the society.Abbe J.A Dubois refers that the happiest death for a women was that which over took her while she was still in a wedded state.On the other hand the greater misfortune that could befall a wife was to survive after her husband[14].

Their position in the Hindu society was unenviable. In the early centuries, they were referred to as ladies in kaimainilai in the literature. The kallars obtained divorce after giving a part of his property to his wife while a kallar women secured divorce after paying a sum of money to her husband[15]Adult marriage was the rule and widows were eligible for re-marriage. The brother of the deceased husband was expected to take his place, marry the widow after getting divorce[16].

Widow was not allowed to enjoy even the smallest pleasures such as betal chewing and wearing of ornaments.The widows wear the cloth themselves in pure white. She must not put on saffron dress. She was also forbidden to take part in the family functions and auspicious functions. The widows wore cloths in pure white. This abominable treatment the widow made them prefer death. So the practice of sati namely burning of widows in the funeral pyre of the husbands was widely prevalent. The Portuguese traveller ferano Nuniz endorses it in his accounts[17]. In PadaividuRajyam, the widows were regarded as outcast.

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BRITISH INITIATIVES: DRAVIDAIN ETHONOLOGY AND EVOLUTION OF COMMUNAL RESERVATION POLICY IN LATE COLONIAL TAMILNADU

G. Syed Kadhar*

Mahatma Jotirao Phule – A Pioneer

In Maharashtra, Mahatma Jotirao Phule evolved concrete policy, provided organizational set up and planned activities to protect the interests of the Non-Brahmins and their rights.[1] He became a 'war drum' for the cause of the affected, and worked with universal human tendency for the sake of depressed , backward and oppressed people. His social movement worked against Brahminism and the dominant Purohit class. He continuously

*34/48, 5th Cross, Ayyappa Temple, Lalji Layout, Lakkasandra, Bangalore-560 030.

preached that the Brahmins came from Iran and they settled as Aryans and subjugated the Indian aborigines through Vedas, Sastras and Puranas , *Varnashrama* principle and caste divisions. In fact, he was pioneer to Dravidian Movement of Tamil Nadu even before 1850.[2]

In 1855, Phule published his first Dramatical work, *'Tirathia Ratina'*. This work exposed that a village ryot was awakened through the road talks of the Christian Missionary about the folly preaching of the Brahmin Purohits.[3] In the same year, another work, 'Cheating Skill of Brahmins' was published. The work explains about the purohit strategies. It also narrates how the Purohits exploited the poor majority peasants.[4] By spreading Non-Brahmin principle, he laid basis for the Non-Aryan Movement. He ushered a period of Cultural Revolution It was this cultural classified thinking which accelerated a revolt against the established society.

Madras Non-Brahmin Association

The Tamil Poet, Bharathi wrote an article in *India,* a Weekly on 15th May 1909 about 'Madras Non-Brahmin Association' which was started in Madras. Its aim was to promote the interests of the Non-Brahmin Community. It was to help the education of poor students, and ways to learn handicrafts.[5]

Non-Brahmin (English Journal)

In 1916, an English Journal , *'Non-Brahmin'* was published with Sir. Pitty Theagaraya Chetty as its editor. The following information was recorded in *Dravidian* on 26 November 1916 thus: *Dravidian* was the first journal which voiced for the Non-Brahmin solidarity, a year before the birth of *Justice,* daily".[6] In its report on 17 December 1916, it viewed thus: "Theagaraya inculcated self-reliance and awakening among the youth".

Non-Brahmin Letters

The non-belief and apathy of Non-Brahmins against Brahmins was exposed through English newspapers and letters. These letters were published in C.Karunakara Menon's *Indian Patriot* in 1915. C.Natesa Mudaliar who founded Dravidian Association in Madras was also responsible for the publication of two works by giving financial support in 1915. They are Sir C. Sankaran Nair's *'Dravidian Worthies'* and *'Non-Brahmin Letters'*.C.Karunakara Menon served as the editor of *The Hindu* and *Indian Patriot.*[7]

Awakening among the Dravidians

Majority of the Dravidians were backward in various ways in social, economic, political, and educational spheres .In the past few centuries, due to the efforts and activities of Portuguese, Dutch, French and British, in Dravidian region especially in Tamil Country renaissance caused much awareness among the people, and only a few Dravidians were able to get awakening about existing situation.[8]

Moreover, the religious preachings, administrative directions of the Westerners, scientific and economic knowledge of English education, the principle of equality and brotherhood, their progressive civilization and culture also caused and helped new awakening among the Dravidians.

Brahmins in Administrative Set up

The classification of Non-Brahmins was made for the sake of convenience. The 1891 Census Report of Madras Presidency indicates the then prevailed three divisions of Brahmins, Non-Brahmins and Depressed Classes. Statistical details were prepared based upon this classification. Educational activities were expanded with the intention of Indianisation of powers. The Government had given privileges to a few upper castes. In 1903, 45 castes, in 1923, 245 castes got privileges. Various castes got half salary privileges.[9]

Educational concession alone was given. No caste wise reservation was made. Reservation followed in Government services was also adopted in education sector also. The strength of those students who got Government concessions increased every year.[10] The following tables shows some details in this regard.

School Education

Year	Total Students	Brahmin Per cent among students	Non-Brahmins Per cent among students
1889-1890	68, 370	31.2	40.0
1910-1911	1,52, 413	34.3	42.4
1920-1921	1,61,796	37.8	45.1
1925-1926	1,76, 144	30.8	48.8

College Education

Year	Total Students	Brahmin Per cent among students	Non-Brahmins Per cent among students
1889-1890	2,688	76.7	12.5
1910-1911	3,741	68.5	20.1
1920-1921	7,580	64.2	21.9
1925-1926	12,258	53.7	32.3

This educational development took place for 35 years (from 1889-1890 till 1925-1926).The percentage of the students who got college education was considerable than the students who got school education. The multiplication of higher education trend increased than school education. The non-Brahmin students were in large number in High schools.[11] Among the students who were studying in colleges, the per cent of Brahmin students were in uniform trend, but gradually declined. This trend was considerable after 1920. Among those who were seeking jobs, percentage of both the Brahmin and Non Brahmin students ratio was 5:3 and they were closer. Hence there was active competition in seeking jobs. This classification was given on the socio-economic background.

Year	Officials Family Ratio	Small Official Family ratio	Business Family Ratio	Land Lord Family Ratio
1895-1896	38.3	5.1	5.6	46.9
1926-1927	31.4	11.5	9.2	39.6

Among the learning students, 71 per cent belonged to officials and Land Lord Family which included Brahmins. On Occupational basis, reservation in Government services was most helpful to the families of Officials, Land Lords and Business. The following table shows the literate caste members belonged to the officials, businessmen and landlords.

Literate Officials, Businessmen and Land Lords

Sl. No	Caste	1901 Percent-age	1911 Percent-age	1921 Percent-age
01	Brahmins	73.6	71.9	71.5
02	Chettiars	32.0	39.1	39.5
03	Nadars	15.4	18.1	20.0
04	Balija Naidus	14.3	20.9	22.3
05	Vellalas	6.9	24.6	24.2

In the general educational trend, the Brahmins in their population always kept 70 percentage of literates. The Chettiars, Balija Naidu and Nadars were in subsequent position. During 1901-1911 the Vellalas who were land owing and powerful caste got considerable position in general educational position. They occupied a remarkable place in the awakening against the Brahmins [12]

For employment opportunity and administrative posts, English education became essential. The following table shows to what extent was the Brahmins' hold there among the English educated caste people.

English Educated Percentage

Sl. No	Caste	1901 Percent-age	1911 Percent-age	1921 Percent-age
01	Brahmins	17.88	22.27	28.21
02	Balija Naidus	0.998	2.60	3.43
03	Vellalas	0.19	2.12	2.37
04	Chettiars	0.15	0.98	2.34
05	Nadars	0.05	0.30	0.75

The English educated were able to get political positions and government posts. They were also acted as political strategists. In 1921, among the total population of the Tamils, only 2 percentage of people were literates and 28.2 percent were English educated people.

Between 1896 and 1912 , during the British rule, taking into account the post of Deputy Collectors, 55% of the posts occupied by the Brahmins who formed 3.2 percentage of the total population, 21.5% of the posts by the Caste Hindu Non-Brahmins, 23.5% of posts by the other communities. Among the posts of Sub-Judges, the Brahmins occupied 83.3% of posts and the Caste Hindus possessed only 16.7 posts. Among the posts of District judges, the Brahmins held 72.6 % of posts , Caste Hindu held 19.5% of posts and the other religious communities held 7.9 % of posts.[13]

In the Indian Civil Service Competitions which were held between 1892 and 1904, among the 16 successful candidates, 15 were Brahmins, among the 800 important Revenue Officials, 638 were Brahmins, 130 were Caste Hindus, 32 were other religious communities.[14] Among those who worked in the

Judicial Department, 143 were Brahmins, 58 were Caste Hindus and 17 were other religious communities. Among the 659 Graduates who registered in the University of Madras in 1914, 452 were Brahmins, 72 were Caste Hindus and 126 were other religious communities. Because of the acquisition of English education, the Brahmins occupied much posts in Government services. Taking into consideration of the Male Brahmin Population in 1901, among the 1000 Brahmin males, 736 were educated. Considering the male population of the others into account, among the 100, only 15 were educated.

As per the 1911 Census, among the 100 the male English educated, 22.27 Brahmins were educated and 5.25 other caste people were educated.[15] The number of English educated Brahmins surpassed the number of the non-Brahmin English educated. Only a few non-Brahmins began to gain education in the beginning years of the Twentieth Century. In the passage of time, the educated Dravidians began to realize that lack of education was mainly responsible for degradation of the position of the non- Brahmins in the Society. [16]

As the upholders of social justice, some British Officials with the sense of fairness, equity and justice like, Governor Wenlock, Governor Elphinstone , W.R.Carnish and Alexander Cardew realized that the Brahmins unduly usurped and monopolized most of the posts. With the idea of providing reservation, and clipping the feathers of the Brahmin dominated Congress, the British Government willingly came to the rescue of the non-Brahmin elements. A number of I.C.S. men actively assisted the non-Brahmins , and in particular the Justice Party in their demand for communal representation as the best way of modifying Brahmin Supremacy. Lord Pentland, the Governor of Madras, and his Executive Council, including Sir Alexander Cardew, directly helped the non-Brahmin cause by pressing for communal representation as the basis for the entire Reforms scheme.

Alexander Cardew relaxed the regulations which prevented government servants from involving in politics, in order to help the non-Brahmins. He himself established contacts with a number of non-Brahmin leaders and worked for their preferment. Further his like minded colleagues gave access to the non-Brahmins to get secretariat influence on the pretext of the community.[17]

Evidence of Alexander Cardew

Alexander Cardew, a Madras Governor Executive Member presented evidence before the public service commission in 1913. He pointed out the argument of the minority community that selection for the I.C.S. officials were to be held in England and India at the simultaneous period. But these minority people were mostly Brahmins and those people were mostly successful candidates in the selection. If it was continued, I.C.S. post will be Brahminised. [18]

He also pointed out that in the competitive examination that held for the Assistant Executive Engineers, among the successful 21 candidates, 17 were Brahmins, among the working 140 Deputy District Collectors, 77 were Brahmins, 30 were caste Hindus and remaining 33 were other religious communities. Thus in each and every Department all the posts were mostly filled up by the Brahmins.[19] Cardew's statistical revelation created much impact among the non-Brahmins.[20] Usually, the Madras Government in each year published the position of the each caste member with other details. For the years of 1925, 1926 and 1927, the Government Executive Committee published statistical data of the Government posts in which the position of the Brahmins in various post was abundant.

Publication which exposed the non-Brahmin Feelings

When the Brahmin domination was increasing in the Indian National Congress and Annie Besant's Home Rule Movement on the one side, on the other side there appeared indication of the rise of racial feeling among the non-Brahmins and their rise in various ways.

In the surname of 'Fair play', two publications were released in 1895. They were *The Non-Brahmin Races and Indian Public Service* and *The Ways and Means for the Amelioration of Non-Brahmin Races*. These two publications were in the form of letters written to the then Madras Provincial Governor, Wenlock.[21]

In the publication, *The Non-Brahmin Races and Indian Public Service,* it was indicated that the Brahmin supremacy is continuing even after one

hundred years of the British rule. The British rule in India protected the interests of the Brahmins only. The public services connected with the Indian Government were continuously shared by the Brahmins. [22]

Ways for Awakening of the Dravidian Races

In the second publication entitled, *The Ways and Means for the Amelioration of Non-Brahmin Races*, it was insisted that all the Government services were to be equally distributed by all the communities, and for that a National setup to be created. To attain this aim, feeling of unity should be made. They also should involve in efforts which uplift their position from the present low condition. To awaken the non-Brahmins, the non-Brahmin leaders should come forward to publish a newspaper.

In 1913, an essay was published in the Malayalam newspaper, *Malayali* which insisted the non-Brahmin should jointly oppose the Brahmin domination in politics.[23] The English newspaper, *Madras Mail,* respecting the non-Brahmin feeling and willing to create political and social awakening among the non-Brahmins, published, now and then, the letters of the non-Brahmin leaders.

Rise of Dravidian Association

The first anniversary of Dravidian Association was held at a High School in Triplicane in 1914. A rousing reception was given to the Non-Brahmin graduates on that occasion.[24] C . Krishnan , a retired Madras High Court Judge presided over the occasion as Venkathiri Raja couldn't preside over it on the health ground. T. M. Nair delivered a memorable talk among the assembled students and government servants In his speech, he told that the youth should be courageous and should come forward to ventilate their grievances and should strengthen the association to the level of a needful one.[25] He concluded his speech with the slogan of " Awake! Arise or be for ever fallen". Thus he delivered a meaningful talk among the youth.

In 1915 the Dravidian Association published two well intended publications. One work was *'Non-Brahmin Letters'*. It contained 21 letters which explained the pathetic condition of the non-Brahmins and insisted the non-Brahmins should work together. Another work was *Dravidian Worthies* which written by Sir. C.Sankaran Nair. This work pointed out that without working together, the non-Brahmins were divided among themselves.[26] Besides, the non-Brahmins did not pay interest in education but carried on their traditional occupation Their maximum aim was to serve as *dubashis*. For their low condition , they should blame themselves. Because the Brahmins utilized all the opportunities in public services . Knowing the importance of education, they utilized it and acted jointly.

The non-Brahmins alone were responsible for their low condition.[27] To attain their appropriate places in Madras Provincial public service, the non-Brahmins should work together in organizational basis. Through pamphlets, the leaders awakened the non-Brahmins to start a National College where Dravidian languages should be taught. Not content with issuing publications, C.Natesa Mudaliar started another welfare work.[28]

For a while, the non-Brahmins were allowed to take away meals in the Brahmin Hotels and were not allowed to sit and take food there. Hence, the non-Brahmins students faced difficulties to pursue higher education. At that period, in Madras and Tiruchirappalli there were first grade colleges. Boarding houses were not available to the non-Brahmin students. Apprehending this, C.Natesa Mudaliar started the Dravidian Association Hostel in June 1916. The hostel functioned exclusively for the non-Brahmin students at Akbar Sahib Street in Triplicane.[29] Showing affection towards students, the hostel was well run by C.Natesa Mudaliar.

Madras Non-Brahmin Association

With the intention to protect the interests and rights of the Non-Brahmin who were backward in political, economical and social sectors due to the domination of the Brahmins, P.Subramaniam and M. Purushothama Naidu, the two lawyers started Madras Non-Brahmins Association in Madras in 1909. Its aims were published through the newspapers of those lawyers.[30]

1 To promote the status of the non-Brahmins from the low condition
2 To uplift them to attain higher standard of life in society
3 To help the poor and intelligent non-Brahmin students to attain higher education

4 To encourage the non-Brahmin youth to go abroad to acquire training in science and technology and on their return to start new occupations.

5 To run the Madras Non-Brahmin Association as a non-political association but as a social progressive association

With in a few days of function of the Association, one Vannauthu published a news in English Newspaper, *Madras Mail* on 9 May 1909. In it, he noted thus: "The non-Brahmins of Madras Presidency were the descendents of the Dravidians. Hence, it was apt to call the newly started association as 'The Madras Dravidian Association" One N.P.N said that the Non-Brahmins were intelligent and energetic and they were not low to others. If they acted properly, they would be in better place. After attaining this status, they should invite the learned people from western countries and acquire all the things from their recommendation and constructive help. On 2nd Jun 1909, E.Ekambara Iyer of Nanthial published a long letter in the *Madras Mail*. He strongly opposed for the formation of the Madras non-Brahmin Association.[31]

Madras United League

Realising the oppression of the Brahmins, the non-Brahmins Government servants along with the support of the popular public persons started a new social service organization, 'Madras United League' in 1912. For a while, the popular medical practitioner C.Natesa Mudaliar involved himself in the organization and took the post of Secretary. S.G.Ramanujam acted as Deputy Secretary. This organization undertook some progressive measures. It conducted adult schools which inculcated adult education. The educated members of the organization acted as teachers. They voluntarily undertook the new responsibility.

Madras Dravidian Association

In 1913, the Madras United League celebrated its first anniversary. At that time, some felt that the name of the Association should be changed. Some recommended to call it Non-Brahmin Association. C.Natesa Mudaliar insisted that it was not proper to call the Association in negative sense as 'Non-Brahmin Association' but directly to call it 'Madras Dravidian Association'. The opinion of C.Natesa Mudaliar was accepted. A resolution was proposed and executed on that occasion. Then onwards, the League was called 'Madras Dravidian Association'.

It was not correct to say that in 1913 itself, for the first time, an Association was called in the name of Dravidian. Even before that in 1882 itself the educated depressed class leaders started 'Dravida Jana Sabha' to protect the interest of the depressed class people.[32]

The Madras Dravidian Association was established in Madras, the provincial headquarters of the Madras Presidency. Natesa Mudaliar and S.Renga Ramanujam worked well. The Association was started with the aim that the backward Dravidian people should act in equal to the Brahmins. The Association also maintained two village charity schools for the cause of Dravidian students. It also published a book which described the life history of Sir C.Sankara Nair. It also honoured the successful B.A. and M.A. non-Brahmin graduates in each and every year.

The branches of the Association were started at Kanchipuram and Vellore. They functioned in the name of 'Dravidaabimanigal' and Dravidian Association. It was also appealed for staring many more branches. In the first anniversary of the Association, Kesava Pillai presided over. R.K.Shanmugam Chetty graced the occasion as chief guest. Sir P.T.Theagaraya Chetty and Panagal Raja graced the function through their attendance.[33]

Dravidan Home

An advertisement was given by Madras Dravidan Association that application would be issued to admit students in the Dravidan Home, and the home would be reopened after holiday on 1st June. The Dravidan Home was functioning at "Srireha Bhavan" nearby Khosha Hospital in the Bells Road, Triplicane.[34] The non-Brahmin students should come forward to join in this hostel along with their parents or guardians.

In the application of the hostel, the name of the candidate, age, address, name of the father or guardian, occupation, address, college address or school address, and food details were sought. It was also appealed to send registration fees of 4 anna and postal stamp along with application. Thus, sincere effort was undertaken to promote the education of

the non-Brahmins, and those who studied in the hostel attained various positions in the course of time.

For instance, T.M.Narayana Swami Pillay, the Vice-Chancellor of the Annamalai University and Judge S.Subramania Nadar studied in the Dravidan Hostel. In the special meeting held at Dravidan Hostel on 15th May 1914,M.Singaravelu, a great socio-political thinker participated and delivered a lecture on the title, "Our Present Social Needs".[35]

On 30 October 1914, Annie Besant attended a special meeting and delivered a lecture on the title, "The Conditions of Progress". After this lecture, she became an enemy of the Dravidan Association. Thus, the Madras Dravidan Association and Dravidan Home rendered unique services, and created good awakening among the Dravidians.[36]

Little Kanchipuram Dravidan Association

To promote their welfare, the Dravidians of Little Kanchipuram organsied Little Kanchipuram Dravidan Assssсoiation at the house of Taluk Vice-President, Sambasiva Chettiar, presided over by S. Krishnappa Chettiar on 16th August 1917. Soon they started their activities. C.Subramnia Mudaliar, the teacher of Little Kanchipuram Women School explained the aims of the Association . Uttira Kodieswarar, the sub-editor of the ***Dravidian*** journal explained the present condition and the aims of the South India Jana Samaj. The following aims were explained.

1. To promote the Dravida children in education, knowledge and morality.
2. To help the poor Dravida children providing educational expenditure, food and shelter
3. To procure books and newspapers which are useful to the members of the Association and children
4. To bring the grievances of the Dravidians to the immediate attention of the British and rectify them

Those Dravidians who had total interest in this Association paid a monthly subscription of Rs. 4.[37]

Theosophical Society

Theosophical Society was established at Adyar, Chennai. Its president was Annie Besant. Before Annie Besant came to India, Col.Olcott established Theosophical Society. He sought the help of Pramananda Kesava Chandirar , the editor of ***Theosophy*** and Swami Dayananda, the founder of the Arya Samaj to spread modern principles. But both of them refused the appeal. As they were Pandits, learned scholars in Vedas and attained the eternal knowledge, they wanted to reform their country men on their own way. They did not like the principles of Col.Olcott because they considered the latter was an alien who did not know the morality and eternal knowledge. Hence, Olcott spread his ideas with the support rendered by Annie Besant.[38]

Arani Dravida Kazhagam

On 30 September 1917 , the Tamils meeting was convened at 6.30 p.m at Arani. A Arumuga Mudaliar presided over the meeting. He explained the importance of the Dravida Kazhagam to the attendants. In the political maters, the aim of the Kazhagam was the progress of the Dravidians. C.Ramasamy Mudaliar spoke about the necessity of an association, and the Dravidians should maintain cordial relations with the British as like that of a son towards his father. C.Narayanasami Mudaliar was selected as the President of the Kazhagam, and Padmanabha Naidu and A . Arunachala Mudaliar as secretaries, Pachaiappapillai as treasurer and five members as Observers selected.[39]

Coimbatore Zillah Non-Brahmin Association

On behalf of the Coimbatore Zillah Non-Brahmin Association, a lecture was arranged at Town Hall , Madras on 1st October 1917. The lecture was delivered on the title 'Whether the Non-Brahmin Movement is relevant to the policy of National Progress' by R.K.Shanmugam Chetty. Both the Brahmins and Non-Brahmins were invited.[40]

Madras Panchma Mahajana Sabha

The Madras Panchama Mahajana Sabha meeting was held at Egmore. Around 3000 Panchamas and Dravidians attended the meeting. T. M Nair, the Non-Brahmin leader came as visitor amidst great applause. The other Non-Brahmin Brahmin leaders, P.Theagaraya Chetty, Advocate Duraisamy Mudaliar, Singara Mudaliar and Doctor Khrup also participated. P.I. Ratinam gave reception to the attendants at Wesley College, Royapattai. M.C. Rajah as an Observer cooperated and helped much to run the meeting in a proper way.[41]

South India Sodara United Sangh

On 26th October 1927, a casteless people meeting was held at the house number 26, Ponnappa Mudali Street, Purasawalk. S.L. Madhavarao, presided over the meeting. Around 200 people belonged to various castes and religions participated. There, an Association was started in the name of 'South India Sodara United Sangh'. While Madhavarao speaking he pointed out the aim of the Sangh thus " The caste differences were obstacles to the progress of India . The aim of the Association was to help to root out the caste distinctions and establish solidarity among the Indians". A.S. Arokiasamy, the Secretary of the Sangh spoke that the caste system which pointed out in Sastric evidences was an ignorant practice.[42]

South Indian Mahajana Welfare Co-operative Sangh

The office of the South Indian Mahajana Welfare Co-operative Sangh functioned at the house number 16A in the Mount Road, Madras. Its president was P.Rajaratina Mudaliar, P.Ramarayaningar and P.Theagaraya Chetty as Vice- presidents, P.M. Sivagnana Mudaliar and P.Narayanasami Mudaliar as Secretaries. The Secretaries issued norms and applications to join in the Association. The following are the aims of the Association:

1 To improve, education, morality, community welfare, wealth, administration, works of the all the South Indian Non-Brahmin classes.
2 Standing as a representative of Non –Brahmins, protect their interests, increase them , discuss the general matters, the Association would inform the Government about their opinions and grievances.
3 Spreading the deep and wide ideas of general matters through the means of publication of book, lectures and other media and by that create general ideas and systematizing them.[43]
4 Seeing all the classes without distinctions, and taking up decisions to share the British powers liberally and freely as rights to the people in proportion to their qualification at right time.
5 Recruiting as members the Non-Brahmins who attained the age of 21.

Madurai Adi-Dravida People Reform Sabha

On 26th October 1917, the meeting of Madurai Adi-Dravida People Reform Sabha was held at Arch Sebastian Bhajan Hall, in the near by Railway Colony, Madurai, under the presidentship of Samuel Muthuvel Pillai. Around 100 people participated. In that meeting, S.A.Somasundara Pillai spoke about Who were Paraiyas or Panchamas?[44]

Madras Adi-Dravida Mahajana Sabha

On 3 November 1917, the first meeting of Madras Adi-Dravida Mahajana Sabha was held under the initiation of V.Subramaniyam Pillai. While Presiding over the meeting, S.Somasundaram Pillai remarked that it was not justice to say that one man is upper and another man is lower based on birth. The Aryans made this distinction. In that meeting, T.John Ratinam of Nungambakkam and P.M.Palanichami took part. Besides, the Association Secretary M.C.Rajah, P.V.S.Sadasivam Pillai, P.V.S.Loganatha Pillai and around 1000 people participated.

Madras Adi-Dravida Jana Sabha

On 4 November 1917, 'Panchamas' otherwise called Adi-Dravidas convened the Madras Adi-Dravida Jana Sabha at Fort Ground in Body Guard Line, Madras It was chaired by V.G.Venugopal.[45]

Thus, in order to create awakening among the Dravidians, many leaders formed associations, and wrote and spoke about the pathetic condition of the non-Brahmins. The Associations worked for the social, economic and political upliftment of the Dravidians. The British Administrators like Alexander Cardew provided necessary data about the domination of the Brahmins in all the State and Public Services. The injustice rendered to the non-Brahmins in the administrative set up, made the British to evolve reservation policy aiming at justice to all and promoting thecause of reservation in Madras Presidency when the Justice Party assumed power. This socio-political trend paved the way for the emergence of the non-Brahmin Movement, and non-Brahmins' awakening towards reservation policy. The friction that existed in the 1920s was a by-product of the demand for more political, economic and educational privileges by the backward and depressed sections of the society.

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THE SOCIAL STIPULATION OF THE DOWNTRODDEN PEOPLE IN KANYAKUMARI DISTRICT TILL 19th CENTURY

T. Anitha*

The main caste communal groupings of the Kanyakumari District are the caste Hindus, non-caste Hindus and scheduled castes and scheduled tribes each having innumerable sub-divisions. The introduction of the caste system and pollution rules, three-tiered society was created in the Kanyakumari District with Brahmins as the supreme authority of land and law. As priests, Brahmins remained the mediators in the religious life of South Indian Indus. The second category included people like kings, feudal chieftains who ruled the country according to the instructions of the Brahmins. In the third

*Assistant Professor, Department of History, Sree Ayyappa College for Women, Chunkankadai, Nagercoil.

category were the people who belonged to the untouchable groups.

Slavery in the most acute form prevailed in the Kanyakumari district. The lower classes, especially the Pulayas and the Parayas were treated as slaves. They were destined their lives as slaves till their last breath. They were also known as Cheramar and Cherumar. The slaves were considered as transferable property. They were brought and sold like domestic animals in the market. The slave owner often presented their slaves to their friends and at times mortgages them[1]. The system was hereditary and it was impossible for them to release themselves from such a miserable plight[2]. The Hindu society of the Kanyakumari district became more polluted and degenerated to the status of a lunatic asylum. Innumerable castes and sub castes together hastened the process of degradation of Hindu Society.

Among them the Pulayas are said to have been owners and rulers of the land in olden times. Sangam literature mentioned about the Pulayas as landowners as well as holders of high status in the society. In the course of history the Pulayas were defeated by other castes who gained power. The land of the Pulayas was encroached upon and they began to be treated as slave labourers. Pulappedi, a practice in the Kanyakumari district speaks about the pre-eminent status that the Pulayas held on the district. Thus if a Cheruman, or Pulayan, be touched by a Parayan, 'he is defiled and must wash his head and pray[3]. According to Barbosa, a Nair woman touched by a Pulayan was an outcaste for life and had to leave her home for fear of polluting her family. The conditions of the low castes were heart breaking. They were treated worse than wild beasts. In keeping up ceremonial observances and caste distinctions, the state Hindus believed that not only the touch but even the approach of certain classes of people would cause pollution to them. Pollution however acquired by the near approach of a low caste men or by touch, can only be washed out by complete immersion in water. Even to use hot water seems to be against the canon. The water must be in a natural tank or stream; even Ganges water if confined in a tub would perhaps fail to wash away pollution. The strictly orthodox were some-times driven to emptying bid bottles of boiling water in to the stream above the place of bathing in order that the health of the bather may not suffer when a journey in a cool climate. The orthodox fashion was to hold the nose with finger and dip completely under the surface. The bath was necessary before food can be taken, or a sacred place entered, or several other acts performed[4].

If a Pulayan touch a Brahmin, the Brahmin must at once bath, read much of the divine books', and change his Brahminical thread called *poonool*. A Nair, on the other hand, or any other caste polluted by a Pulayan's touch, need only bath to purify him. The incursions of people from other parts completely changed the life style of the Pulayas. In course of time the Pulayas occupied a very low position in society and were subjected to all kinds of social disabilities. The only dress of the degraded Pulayas was a piece of coarse cloth fastened round the loins, and a small piece tied around the head as head-dress. To women as well as men it was forbidden to wear any clothing whatever above the waist. The ornaments must be no more valuable than brass or beads; umbrellas must not be used to shelter the body from the scorching heat of the sun, nor shoes to protect the feet from the thorns and sharp stones[5]. They were absolutely no education. The language which they used was disgraceful, humiliating and degrading. He never dared to say 'I'but *adiyan*, "your slave"; he dared not to call his rice *'choru'*, but *karikkadi* –dirty gruel. His house is called madam, a hut, and his children he speaks of as 'monkey's or 'calves'; and while speaking he must place the hand over the mouth, lest the breath should go forth and pollute the person when he is addressing. The Pulayas were not permitted to enter the markets and bazaars.

"Men and women belonging to the depressed classes had not convenient place in Kanyakumari, the capital city, to sell their wares in the shape of bundles of grass, straw, baskets, mats etc. They spread them for sale on the borders of roads, necessarily subjecting themselves to be beckoned away by the police at anytime. They had to run about the town and often failed to realize the due price."[6] A Cheruma or Pulaya could not approach a Brahmin

Village or temple or tank. Even while using the public road, if he happened to see his lord and master, he had to leave the ordinary way, it may be in the mud, to avoid his displeasure by accidentally polluting him[7].The caste Hindus preserved the scale of distance within which they would be polluted if the lower caste approached them. Many castes regarded as polluting by proximity, and were not allowed to approach within certain distances of Hindu temples; so much is this the case that common expressions of special measurement are, or where, *tiyapad, cherumapad*, etc., indicating a distance equivalent to that within which a Cheruman, as the case may be of course, must not approach a man of high caste. At the same time this spatial measurement must be anything by exact, as not only was the polluting distance less for a Nair, for instance, than for a Brahmin, but different standards were mentioned by different authorities[8].In the name of faults or crimes they were cruelly confined in stocks or cages, and beaten. For not attending work very early in the morning, they were beaten up and flogged severely. Awful cruelties were sometimes perpetrated. Cases are known in which slaves had been blinded by lime cast into their eyes.

Slaves were not only bought and sold outright, but also mortgaged like lands. Slaves were valued at double price; on account of the 'produce' the children – half of which went to the seller and half to the purchaser[9].The Parayas popularly known as Sambavar constituted another predominant slave community of the Kanyakumari district. They were the low caste agricultural labourers. They were generally known as slaves or serfs. They were the outcastes of the society. They have three subdivisions, namely param, pullani and chakkali, and do not intermarry with the Pulayas. They were treated as even below the Pulayas; though they would not accept cooked food from them. Only the Nayadi and the Ulladan were perceived to be below or at par with them. Their presence carried pollution within about furlong. They used to live far away from other communities, in huts thatched with Palmyra leaves, in the most in hospitable portion of the terrain. Probably they were one of the original inhabitants of South India[10]. It shows that the Praya priests (Valluvans), and the Parayans as a race were very ancient, and ten centuries ago they were a respectable community, and many were weavers. The privileges they enjoyed were relics of an exceedingly long association with the land. The institution of the paracheri points to original independence, and even to possession of much of the land. With the establishment of the Brahmin in South India the Parayas lost the land and that their degradation as a race began[11]. They were reduced to status of unlookables and unapproachable. The evils of untouchability, unappraochability and unseeability were observed in the most irrational manner[12]. Since pollution might be incurred by contact through food or drink it is not surprising that it should be carried by mere bodily contact. They were not permitted to stroll along the public roads, denied freedom to use public places and approach the vicinity of the houses of the higher caste. They were employed chiefly in field labour.

The caste Hindus had to take bath five times and let blood in order to be purified from contamination caused by the touch of the Parayas. When a caste Hindu permit a Paraya to speak to him, this unfortunate being was obliged to hold his hand before his mouth, lest he might be contaminated with his breath; and, if he was met on the highway, he must turn on one side to let the other pass. On the sight of the high castes, Parayas runaway in to jungles deserting their huts[13].They made great pretentions to sorcery and magical powers. They were employed by the Sudras for casting out devils and counteracting enchantments. In the Kanyakumari district, their condition seems to be at the lowest and had fewer opportunities of escape from their caste degradation and bitter servitude[14]. Later many of them were converted to Christianity, mainly to escape from the cruelties of their masters. In the colonial countries, peasants alone are revolutionary, for they have nothing to lose and everything to gain. The low caste people's movement in certain areas was prohibited. The rules did not allow the low castes to use public ways and roads. Thus James Forbes wrote: "The Pulayas are not permitted to breathe the same air with the other castes nor to travel in the public road, if by accident they should be there and perceive a Brahmin or Nair at a distance, they must instantly make a loud

howling, to warm him from approaching until they have retired or climbed up the nearest tree[15]. According to Francis Pyrad, the Nairs were in the habit of warding off the untouchables by crying '*po-po*' that is they should get out of the way, otherwise, they should chance to touch them, they would resent it and would strike them. Victims of this social injustice were the school children belonging to the low castes, had to walk for hours to cover as short distance from home to school and vice-versa. High caste Hindus frequently harassed the low castes. The government did not interfere with the matter of the untouchables. The caste Hindus believed that it was their right to preserve their superiority.

Even a slight variation the caste rules was disallowed by the caste-Hindus and it was invariably followed by punitive punishments[16]. Therefore the unfortunate low caste men were made to trample along the marshes in a deep mud often went up their hips to avoid polluting their caste superiors. The failure on the part of the members of the lower castes to make way for those of the higher order would invite even death penalty. A Nair was by custom, not expected to take pity on an *avarna* who broke the pollution rule. If a Nair pardoned such a law breaker, and the same came to the notice of the king, the Nair was put to death. It may be noticed that this two kinds of pollution "by people whose very approach within certain distances caused atmosphere pollution, and by people whose very sight caused pollution to those of the higher caste, distinguished the *malayali* system of caste pollution from the Indian system as a whole[17]. There were also manifold restrictions in regard to their language, dress, ornaments, mode of conveyance, use of domestic vessels, manner of construction of houses etc. The language and expressions of the caste Hindu could not be used by the *avarnas*. The *avarna* must address a caste Hindu male as *Thampuran* (my lord) and female as *Thampuratti* (my lady). He should not refer himself as "I" but only as *adiyan* (your slave)[18]. They can't use the common language and were compelled to use the most object and degrading language. The downtrodden people were denied the Sanskrit names as Rama, Krishna, and Ganesa except in their crude form. They denied right to build houses like the upper caste Hindus. The *avarnas* could not ride on horse-back or to travel on palanquin. The poor *avarnas* could not attend schools, visit open markets, touch and draw water from public tanks and wells etc. Individuals among them who wanted to enjoy privileges in these matters had to make payments to the *sarkar*or to the *naduvazhi* and obtain licenses. *Menippon, mulaivila* (the payments to get the privilege to wear gold ornaments and to cover the breast of the low caste women respectively) etc. were the examples of such payments. These arrangements led to a series of inequitable imposts which imposed an in tolerant burden on the members of the backward communities. The people of the Kanyakumari district were accustomed to a system of slavery mostly attached to the land like cattle. Most of the agricultural slaves lived near the field to guard the field after their work in it. They were transferable and sold in the market. The usual clause of the deed of transfer of slaves was "you may sell him or kill him". They were treated worse than animals and their condition was delicate and deplorable. In such a situation the lingering of the trade union movement came down to this part of the Kanyakumari district. The nineteenth century has been generally portrayed as an era of reawakening in the socio-religious, political and cultural life of India. Reason and judgement took the place of birth and beliefs; superstition yielded to science ;immobility was replaced by progress; and zeal for reform of proved abuses over powered age long apathy and inertia and complacent acquiescence in whatever was current in society[19].

The storming wind of sweeping socio economic change emerged in the stagnant pool of South Travancore during the beginning of the nineteenth century. The oppressive agency found a new challenge from the enlightened agencies. The works of the missionaries and the preaching of Vaikunda Swamy witnessed the beginning of a brilliant epoch in the social history of Kanyakumari. The last decade of the nineteenth century witnessed unprecedented rush of memorials in the local and national levels to rectify the wrongs done to the masses by the rulers. The rises of hopes has been seen in the suppressed classes under the support of the reformists is the result of the present day progress of those people in Kanyakumari district.

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METEOROLOGICAL HISTORY OF DHANUSHKODI CYCLONE AND ITS IMPACT

S. Kamala Devi*

Introduction

The Indian subcontinent is one of the worst affected regions in the world. The subcontinent with a long coastline of 8041 kilometres is exposed to nearly 10 per cent of the world's tropical cyclones. Of these, the majority of them have their initial genesis over the Bay of Bengal and strike the East coast of India. On an average, five to six tropical cyclones form every year, of which two or three could be severe. Cyclones in the coastal areas are characterized by very strong winds, torrential rains and associated floods which cause extensive damage to human lives and property. The damage is much more if cyclone strikes the coast at the time of high tide resulting in very substantial storm surge inundating the coast.Cyclones develop from areas of low atmospheric pressure and go through the stage of depression and deep depression before attaining the category of cyclone. The intensity of the cyclone serves as the basis for the classifications namely serves cyclonic storm, very severe cyclonic storm and ultimately super cyclone when the winds of the storms are of the ferocious speed of 220 kmph or more. Thus in simple terms disaster is described as a hazard causing heavy loss of life, property and livelihood. e.g: a cyclone killing thousands of lives and heavy crop loss, heavy monetary and material loss can be termed as disaster. This paper is an attempt to study thehistory of 1964 Dhanushkodi cyclone and analyses the fury of the storm.

Objective of the study

- To study the nature, intensity, injury, loss and damage of the cyclone of 1964.
- To study the impact of cyclone on the People of Dhanushkodi.
- To study the relief measures undertaken by the Govt. in the Dhanushkodi town.
- To understand the possibilities of revival of the remains of Dhanushkodi town

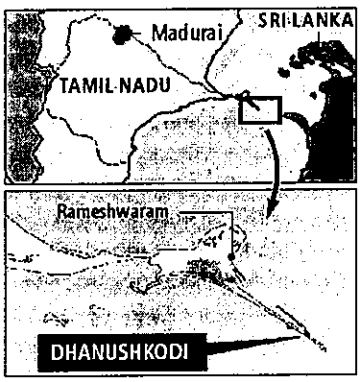
*Assistant Professor, Department of History, Queen Mary's College, Chennai.

Methodology

Personal observations, Interview method, site visits which were conducted in order to get data related to various aspects. A Case study method is used to study the cyclone of 1965.The primary data were collected from the meteorological department and Tamil Nadu Archives,. The secondary data collected from the Newspapers, Journals and books.

History of Dhanuskodi

Dhanushkodi is on the eastern side of Rameshwaram Island and this narrow strip of land is a few metres wide and surrounded on all sides by seas with Gulf of Mannar in the south and Palk Bay in the north. Dhanushkodi is situated on the Southernmost tip of the Pamban Island. Gulf of Mannar is much deeper than the shallow Palk Bay, which is a sheltered area due to the Sri Lankan land mass. It is a strip of land about one km width and 18 kilometres length on the eastern end of Rameswaram Island. On the one side, there is the rough water of the Indian Ocean and on the other the calm sea of The Bay of Bengal. The two seas otherwise known as Ratnakara and Mahodadhi with their confluence is shaped like a bow while the strip of land resembles an arrow posed for release. Hindu devoteesconsider the Aathi Sethu (Arrow head) as a sacred place to perform religious rites[1]. Dhanushkodi means 'end of the bow in Sanskrit'. According to legend Vibhishan, the brother of demon King Ravana had requested Lord Ram to break the bridge built by his entourage here at Dhanuskodi. Lord Ram obliged and broke the bridge with the end of his bow hence the place was named Dhanushkodi.



Dhanuskodi during Colonial period

During the 17th century Dhanushkodi port was under the control of the Dutch. In 1660 they made an agreement with Ramanathapuram 'Sethupathis'- the local rulers, for permitting them to sail through the Pamban channel. The British wanted to reduce the travelling distance of its both colonies, India and Srilanka.The British also wanted to avoid the risk and delay in cotton trade.[2] The export of agricultural products and the expansion of tourism in Ramanathapuram district also induced the British to construct the bridge. This agreement helped their trade with different parts of India and also with Srilanka[3]. During colonial period Dhanushkodi was famous for trade and commerce. But now it has lost its importance and lusture as it is submerged in the sea. But in the beginning of the 20th 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 Talaimannar in Srilanka. The British developed the ports at Dhanushkodi and Talaimannar in 1911[4]. Sea transport was established and transportation took place from this port which is situated 18 km away from Rameswaram. Thus Dhanushkodi became an important port city in the Southern part of India. During the middle of the 20th century, Dhanushkodi was made as modern free market, due to the availability of goods and transport facilities. The geographical location of Dhanushkodi and its economic richness earned the name "Singapore of the South". Dhanushkodi is 18 kilometres away from Rameswaram which links the Gulf of Mannar and Palk Straight. Throughout the year people from different parts of India visit this place. The distance between Dhanushkodi and Srilanka is 13 to 14 kilometres. The most convenient route for passengers from India to Srilanka is through Dhanushkodi to Talaimannar[5].

Architecture and infrastructure

Dhanushkodi village town looks like very well planned town. The area covered by the town range from 40 to 45 sq.miles with peak population at around 5,000. Before the storm, Dhanushkodi was a flourishing tourist place with trains running from Rameshwaram to Dhanushkodi. The public buildings include hospital, school, church, Temple,

Dharmashala, a place to stay for tourists & all built in British style. All Public buildings are planned well and clustered houses placed little away but easily accessible. Most of the public buildings were built out of stone masonry walls with lime mortar, Houses are built out of brick wall masonry plastered with cement plaster.

Development of communication

In 1899, a proposal was made to extend a railway line up to Pamban. A fund of Rs .10 lakhs was allotted in 1899 and the work began in the same year. The first portion of this line from Madurai to Mandapam, a place near Pamban Bridge, was opened on 1 August 1902 covering a distance of 89½ miles[6]. Then the second phase from Pamban to Rameswaram a distance of 7 miles was opened for public on 11 September 1906. The distance between Mandapam and Pamban was covered by sea. Hence forth from Mandapam to Pamban, water boats were maintained for the passage of a distance of 3 miles. Another line was laid between Rameswaram and Dhanushkodi covering a distance of about 11½ miles. This line was opened for traffic on 10 December 1908. Although a line from Madurai to Dhanushkodi was laid it could not be completed because of a sea gap between Mandapam and Pamban for a distance of 3 miles. The connection between the main line and the isolated railway on the Rameswaram Island was one of the greatest obstacles to the Government of India.

In 1907 Sir Henry Kimber, the chairman of the South Indian Railway contacted Lord Morley, the Secretary of State for India and Lord Elgin, the Viceroy of India regarding the construction of railway By this time, Ceylon Government agreed to construct a railway from Madavachu to Talaimannar, a distance of 67 miles. On Indian side Madurai Mandapam Railway was extended across the Pamban Pass by a bridge to the island of Rameswaram and then to Dhanushkodi.[7]. They decided to build a viaduct across Palk Straight and run a ferry service between Dhanushkodi and Thalaimannar. The distance between Dhanushkodi, the southernmost point of Rameswaram and Talaimannar on Mannar Island was 21 miles. The extension of the line from Dhanushkodi Jetty to Dhanushkodi point on the Rameswaram Island aggregating 10.15 miles was opened for traffic in 1914[8].

The idea of connecting these two terminal stations by a railway line on a solid embankment raised on the sand bank known as "Adam's Bridge" was investigated in 1913. In the history of railways in South India the year 1914 was a landmark. After1914, pilgrims travelled by boat to and from Mandapam and Rameswaram enjoyed the train service of South Indian Railway. [9] In the year 1914 the South Indian Railway extended the railway line upto Dhanushkodi by the construction of a viaduct over the reef between Mandapam and Rameswaram. A cantilever bridge was constructed over the Pamban Channel. Passenger traffic started in January 1914 and the goods traffic on 14 September 1914. Indo-Srilankan connection was also opened on 24 February 1914 [10].

The Dhanushkodi station, yard and other facilities were operative in the colonial period. For the sea service between Dhanushkodi and Talaimannar, the British built three streamers and named as the Curzon, the Eglin and the Hardinge for the memory of the three Governor Generals of India. People who travelled to Srilanka on the rail route had many sweet memories. South Indian Railway and later Southern Railway continued to operate the train service from Madras to Dhanushkodi pier, where passengers were transshipped to a turbine ferry streamer for crossing Adam's Bridge for Talaimannar and there to Columbo. The crossing used to take one and half hour. The year 1964 is memorable in the history of South India and also in the pages of Southern Railway. On 22 December 1964 a storm formed in the Bay of Bengal in the eastern direction of Dhanushkodi town[11]

Unique features of the Cyclone of 1964:

The storm was unique in many ways. It all started with a formation of a depression with its centre at 5N 93E in South Andaman Sea on 17 December 1964. On 19 December it intensified into a cyclonic storm. The formation of depression at such low latitudes as 5N is rare in Indian seas though such cases of typhoon development within 5 degrees of Equator has been reported in North Western Pacific.[12] The Rameshwaram storm was not only formed at such low latitude but also intensified into a severe cyclonic storm at about the same latitude is indeed a rare occurrence. After 21 December 1964,

its movement was westwards, almost in a straight line, at the rate of 250 miles (400 km) to 350 miles (560 km) per day. On 22 December it crossed Vavunia of Ceylon with a wind velocity of 150 knots (280 km/h), moved into Palk Strait in the night and crashed into Dhanushkodi of Rameshwaram island on the night of 22–23 December 1964[13]. The tidal waves during the cyclone was measured to be 23 feet tall, it submerged around 16 feet of Dhanushkodi's land. Plenty of temples and houses were destroyed during this time. In 1948-1949, due to tectonic movements, 7 km of Dhanushkodi's land was eroded[14]. The current day scenario of Dhanushkodi is nothing more than a few temples and a beach area." Dhanuskodi is now a sea of devastation", a fisherman who trakked 12 miles to reach the nearest inhabited area.[15]

Impact on human's day today life activities

The cyclone of December 1964 has been the most severe storm to affect the Rameshwaram area and led to vast material and human losses. The wave measurement locations are one each in the Gulf of Mannar (9°6.752 N; 79°24.422 E) and Palk Bay (9°19.162 N; 79°26.022 E). Location in Palk Bay is 13 km and that in Gulf of Mannar is 6 km from the Rameshwaram Island. Whereas the location in the Gulf of Mannar is exposed to swells from south to southwest[16].A wave of 20 feet lashed the town and the speed of the cyclone was calculated as 120 kilometres per hour. The cyclone wiped off Dhanushkodi from the map. Many people lost their lives while they were sleeping. The cyclone formed around 12.30 pm and lasted for 24 hours and devastated Dhanushkodi. After the cyclone, a portion of the railway track at Dhanushkodi was also swept away. The Southern part of Dhanushkodi surrounded by the buildings including temples was submerged in the sea[17].All houses and other structures in Dhanushkodi town were marooned. The high tidal waves moved deep onto this island and ruined the entire town. Naval vessels sent to rescue people reported seeing several bloated bodies around the eastern end of Dhanushkodi. Eyewitness accounts recollected how the surging waters stopped short of the main temple at Rameshwaram where many people had taken refuge from the fury of the storm.

Impact on property

Dhanushkodi is totally unexpected and a memorable one. The destruction of life and property causing great injury, loss and damages in Dhanuskodi. These damages are immeasurable. The infrastructure of Dhanushkodi was good until the village was affected by storm in 1964. Reports of the cyclone and the devastation trickled in two days after the tidal waves had swallowed the town and its residents. After three days Pamban Bridge was washed away nearly 3,000 persons were stranded"[18].

A day later Congress President K. Kamaraj, after his survey by air, said no building was intact in Dhanushkodi. The survivors also deserted Dhanushkodi and there remained only a portion of railway track. Immediately on receipt of the information about the disaster, arrangements were made for the rescue operations[19]. Food packets were dropped through the helicopters and three boats belonging to the Indian navy were utilized for evacuating the people. The Food minister and the Home Minister of the Tamil Nadu camped at Mandapam and supervised the relief operations. Feeding centres were opened and cash grants disbursed to the suffering people[20]. Gift articles and contributions had been flowing in and a number of non-official organizations had offered their services for the rescue operation.

Impact on settlement and land mass

The remains of the buildings that met with the dreadful incident, partly buried into the sand, weathered by the sea, still stand there adding mysterious beauty to the place. Even though the place was declared as the "Ghost Town", a small number of fishermen still live in this village. There is no electricity in this village and the people have to rely on ground water for the drinking purposes. For vegetable, grocery and other needs, they have to move to Rameshwaram via cabs and during rainy season through boats. At times, the sea waves slowly recedes revealing the submerged town. Following this disaster, the Government of Madras declared Dhanushkodi a ghost town and unfit for living. In the year 1965, the Government of Madras declared the town as unfit for living[21]. At present a small group of fisher folk only reside in Dhanushkodi.

Impact on Dhanushkodi Railway Station

On that night (December 22) at 23.55 hours while entering Dhanushkodi railway station, the train No.653, Pamban-Dhanushkodi Passenger, a daily regular service which left Pamban with 110 passengers and 5 railway staff, was only few hundred yards before Dhanushkodi Railway station when it was hit by a massive tidal wave. The entire train was washed away killing all 115 on board. A few metres ahead of Dhanushkodi, the signal failed. With pitch darkness around and no indication of the signal being restored, the driver blew a long whistle and decided to take the risk. Minutes later, a huge tidal wave submerged all the six coaches in deep water. The train started rolling along the sea and suddenly a giant wave rose from the turbulent sea and smashed the train[22]. The initial reports put the casualty figure at 115 based on the number of tickets issued but it was suspected that the figure would be around 200 as more passengers were said to have travelled ticketless on that night. The tragedy that left no survivors also destroyed the Pamban bridge, which connected the mainland of India to Rameshwaram island. All dead, according to a stone plaque about 5 km ahead of Dhanushkodi.The plaque goes on to say: "Over 200 people who lived on the Dhanushkodi coast also died in the cyclone. All the houses in Dhanuskodi were blown to pieces in the storm and marooned."

Mortality of Corals due to Cyclone

Coastal areas are the arrangements of complex, constant separation traverse with increase of electrode diverse and fragile ecosystems like Mangroves, tidal salt spacing with each successive traverse. The increase of marsh, tidal mudflats, sand dunes, backwater area, lagoon, electrode spacing increases the depth of penetration, so coral reef ecosystem affected by cyclone.[23] The mechanical damage to corals done by the December, 1964 cyclone. It was observed that the branching corals were subjected to considerable damage due to mechanical force of high waves during cyclone. The foliaceous corals such as Echinopora lamellnsa and Montipora foliosa along with alcyonarians, were also killed in large numbers[24].

Reconstruction of Scherzer Bridge or Pamban Railway Bridge

Another major victim of the cyclone was the Pamban Railway Bridge built exactly 50 years ago. It was washed away by the tidal waves. It was 2.06 kilometres long and had 146 spans. One of the spans had lifting mechanism to give way to passing ships. Due to the cyclone 126 girders collapsed. Only 19 girders and the lift span named after its designer Scherzer were spared.

The Government of India had sanctioned a sum of Rs. 17 lakhs for redecking of the existing pier at Dhanushkodi. The ministry of transport had also issued sanction for an expenditure of Rs.21.06 lakhs for works relating to forming and metalling of the road from Rameswaram to Dhanushkodi and the construction of minor bridges linking the roads. On disembarkation at Dhanushkodi the repatriates were taken to the relief camp at Mandapam which could accommodate about 1000 families.

Before 1964, one wireless station and police outpost were functioning at Dhanushkodi. Consequent on the havoc caused by the tidal waves and cyclone in December 1964 the wireless station was transferred to Rameswaram and there was no police outpost at Dhanushkodi. The distance between Rameswaram and Dhanushkodi via Rameswaram road is twelve miles and so separate wireless station and outpost at Dhanushkodi needed and government gave sanction to this also.The government of India took effective measures to reconstruct the Pamban viaduct, under the leadership of E. Sreedharan, the chief engineer of Southern Railway[25]. Almost all the girders were salvaged from the sea and the emergency girders were brought from Assam. The Pamban bridge was reopened in a record time of 46 days. Engineers installed an anemometer which is a safety parameter against high wind speed. When the wind speed crossed 55kilometres per hour, signal of the bridge sent out a warning to the approaching trains. The metre gauge line has a terminus now at Rameswaram. The Scherzer Bridge near Pamban is a very special steel structure.The steel girder bridge opens from the centre, the two arms lifted up from the huge mechanical devices at the two piers. The Scherzer Bridge had been always a special of South Indian Railway and later of Southern Railway.

In 1968 Government allotted Rs. 3,59,000 for the pilot age fund of Pamban port and the port recovered its lost privilege[26]. In 1970 for the repairs to 'Motor Tug' at Pamban, Rs. 950 was allotted[27]. For proper navigation of the vessels passing through the Pamban channel during night time, lighted buoys at a cost of Rs. 2.20 lakhs had been also provided by the government in 1984[28].

Findings

- Rameswaram Cyclone of December 1964 wiped out Dhanuskodi in Rameswaran Island from the map with storm surge of 3-5m.
- Danushkodi now attracts thousands of visitors in spite of the lack of proper transportation. At present there are several fisher folk who reside in huts.
- The Government of India declared Danushkodi as unsafe for habitation in the 1965 and so no attempts were made to re construct the site or restore its connectivity to the main land.
- People as well as tourist have continued to visit the ghost town. For centuries, Hindu devotees embarking on a religious journey to nearby Rameshwaram have been stopping at Danushkodi to see the remains of the town. Danushkodi has much to offer beyond the religious sentiment.
- Reconstruction, relief and rehabilitation are the important part after the disaster. In Dhanuskodi , reconstruction work
- Rebuilding the basic physical infrastructure and shelter to enable people to begin afresh
- The process of reconstruction involves partial or complete relocation and rebuilding the essential physical infrastructure and shelter (house) so that vulnerability levels are reduced and families are able to get back to their feet. Reconstruction therefore paves the way for long term rehabilitation.
- The vast stretches of sea shore that surround this ruined town also unfold the diversity of marine wealth here. Corals, sea grass, sea cucumbers and variety of life forms peculiar to the ocean can be spotted along the coast.
- Finance is an important issue to adapt with cyclone impacts.

Conclusion

Dhanushkodi which was once an important hub in Rameswaram Island prior to 1964 cyclone is now a neglected spot. Danushkodi will never be rebuilt. But we can definitely restore it, the few survivors who managed to defy nature's fury live to look back at an eventful past and mourn the destruction of their home town. The ordinary buildings which once housed simple citizens and local establishments are now a relic. Even if these leftovers bury in time, memories of loved ones who lived and worked in this quaint city will continue to live in posterity. Though this site is an important one for pilgrims, many fail to visit this site due to lack of easy access. Rail connectivity and ferry service must be restored to increase tourist flow. For adaptation, the government should take initiatives to improve irrigation efficiency, runoff management, and agricultural productivity and to promote risk management to compensate loss in Dhanushkodi. If all these could become a reality then Dhanushkodi could be developed as a multipurpose hub.

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MAPPING THE ISSUE OF HARIJAN UPLIFTMENT IN THE MADRAS LEGISLATURE IN 1950s

P. Nagoorkani*

In early 1950s, the Congress' 'Harijan uplift' policy met with further criticism. The Scheduled Caste members of the legislature strongly criticised the government's land assignment policy. They argued that a large number of plots which had been enlisted by the government for such purposes were situated on the wet lands and had to be filled before starting any construction on work on them. [1]The government was also requested to make substantial investments in the housing settlements of the Scheduled Castes.[2]

Repressive Policy of Congress Ministry

The government was also flayed for its highly authoritarian attitude towards the rural masses. The P. Kumaraswami Raja Ministry was criticised for its repressive policy towards the Scheduled Caste agricultural labourers in Tanjore. It was alleged that while the Reserve Police harassed the agricultural labourers for being Communist sympathisers, rich farmers and landholders prevented them from cultivating lands as tenants. To eliminate such incidents of oppression, the government was requested to allot two acres of land to all Scheduled Caste families.[3]

*Assistant Professor, Department of History, School of Historical Studies, Madurai Kamaraj University, Madurai-625 021.

Deviation from Gandhian Ideals

The majority of the Scheduled Caste legislators criticised the post independence Congress Ministries for having deviated from the Gandhian ideals of social equality and justice. The Congress, it was argued, lacked sincerity in implementing the 'Harijan uplift' programmes. The Congress half-hearted approach was singled out as the main reason behind the improper implementation of the Harijan uplift programmes. The Scheduled Caste legislators issued a warning that unless rectification measures were initiated, the Congress would gradually lose its base among the Scheduled Castes.[4]

Inadequacy of Harijan Policy

The inadequacies of the government's Harijan policy were also pointed out by the upper caste members of the legislature. The government's efforts, they argued, had not been of any real benefit to the Scheduled Castes. They pointed out that despite instruction from the government, the panchayats and District Boards had failed to improve the living conditions in the slum areas, inhabited mostly by the Scheduled Castes. At the same time, they also stressed that management of the separate schools needed to be handed over to ne Scheduled Caste representatives. There were also suggestions that relaxation of admission rules in these schools would provide the Scheduled Caste children with the opportunity to mingle with upper caste pupils.[5] The government was requested to allot funds for the construction of common hostels to remove caste prejudices among the students. There were also demands to fix the minimum wages for the Scheduled Caste agricultural labourers in rural areas. It was argued that unless such legislations were introduced, the government's 'Harijan uplift' programmes would lose their importance.[6]

Criticism over 'Harijan' Programmes

The criticisms about the Congress 'Harijan' programmes were by no means ill-founded. The lengthy discussions on the floor of the Legislative Assembly revealed that the absence of a strong administrative machinery had resulted in their improper implementation. There was strong opinion that the government's inability to chastise the bureaucracy, for its unsympathetic attitude towards the Scheduled Castes had led to a defeat of the ideals and principles related to social justice.[7]

Reaction and Response of Congress

The Tamil Nadu Congress leadership launched a high profile campaign in favour of its 'Harijan' programmes to counter the criticisms both from within and outside the party. In most cases the Congress preferred Scheduled caste leaders enjoying a mass following to lead such campaigns. J.Sivashanmugham Pillai, the Speaker of the Madras Legislative Assembly and a close confidant of C. Rajagopalachari, on many occasions was entrusted with these responsibilities. In a series of public meetings in Chengleput and South Arcot districts, Pillai spoke of the government's sincerity over matters related to Harijan uplift. In a meeting held at Kanchipuram, he reminded the Scheduled Caste audience that the Congress led by leaders like Rajagopalachari had undertaken a struggle to improve their social and economic condition.[8]Women Congress leaders such as JothiVenkatachailam enjoying good relations with lower level Scheduled Caste Congress workers were also involved with such campaigns. The women activists of the Congress strongly argued that the Scheduled Castes were greatly benefitted from the governments prohibition policy. They also pointed out that the sincerity of the Rajagopalachari ministry towards Harijan uplift had been reflected in its policy to appoint Scheduled Caste persons to his government positions.[9]

Failure of Congress

The attempts on the part of the Congress to placate the Scheduled Castes failed. The Scheduled Caste leaders irrespective of the party affiliations criticised the Congress government for not fully utilising the funds allocated for the implementation of the Harijan programmes. They also argued that some of the measures of the Rajagopalachari had led to unnecessary controversies among the Scheduled Castes. At the same time, the Harijan Welfare Department's land assignment policy also came to be criticised. The Scheduled Caste leaders argued that the economic conditions of their members would improve substantially, if the government distributed fallow lands among them. They also favoured some

policies that would check the mirasidari dominance in the rural areas.[10]

Kamaraj and His Special Interest

Significantly, the debates on 'Harijan uplift' assumed a special importance with the elevation of K.Kamaraj to the post of the Chief Minister of the Madras Province. Kamaraj, after accepting office, displayed a great deal of interest in solving the problems of the Scheduled Castes. He addressed series of Adi-Dravida conferences to highlight the programmes adopted the Congress to improve the social and economic status of these classes. He emphasisd that legislations introduced to eliminate untouchability would not achieve the desired goal unless there was a change in the mentality of the people. He argued that the upper castes needed to discard their superiority complex and cooperate with the people occupying the lowest strata of the society. He also expressed the opinion that the cooperative experiment would lead to improvements in the conditions of the Scheduled Castes living in the al areas.[11]

The Kamaraj Ministry compared to the earlier ones laid more emphasis on land assignment, The district collectors were instructed to adopt measure for the proper distribution of lands to landless agricultural labourers. The government appointed a special staff comprising of deputy tahsildarsand other subordinate bureaucrats in every district to facilitate the smooth and speedy implementation of its programmes. Furthermore, the Board of Revenue was instructed to evolve a scheme for the distribution of land among the Scheduled Castes within a short period of time.[12]

The ministry also adopted a series of measures to live up to the expectation of the Scheduled Caste population in Madras. The government apart from allocating larger sums for HarijanWelfare Schemes, enhanced the scale of its 'Harijan uplft' schemes in several districts. It increased its spending on education, drinking water and sanitation facilities. The private organizations engaged in the social and economic uplift of the Scheduled Castes also received financial assistance from the government Subsequently, the land acquisition acts were revised by the latter to provide larger number of house-sites to the Scheduled Castes. The government also introduced financial assistance schemes for cooperative training institutions and cottage industries, involved in improving the economic standards of the Scheduled Castes.[13]

Stand of Madras Scheduled Caste Federation

K.Kamaraj's appointment as the Chief Minister of the Madras Province in 1954 blunted much of the anti-Congress propaganda of the DK and DMK .But the Madras Scheduled Caste Federation (MSCF) continued to maintain an anti-Congress stand. The volunteers of the Federation were particularly active in North Arcot District, where public meetings were held to celebrate the birthday of B.R.Ambedkar.[14] In these public meetings, Scheduled Caste leaders criticized the Congress for not having done much to improve their conditions. It was also argued that the government needed to introduce separate electorates for them, rather than encouraging plural member constituencies for the election of their real representatives.[15]

But, with the DK and the DMK toning down their anti-Congress propaganda, the MSCF was forced into a position of isolation in Tamil politics. In order to maintain its credibility, the federation preferred alliances with other political parties which opposed Congress' political programmes. Thus, the MSCF entered into an electoral alliance with the Communists prior to the provincial by-elections in July 1954.[16] Subsequently, the victory of the Congress candidates in the by-elections including the prestigious Gudiyatham constituency in North Arcot district inaugurated a new phase in Tamil politics. The DK renewed its anti-Hindi campaign. The DMK also started an agitation for the merger of the Tamil-speaking areas of Travancore Cochin State with the Madras State. But while the DK and the DMK showed signs of resurgence, the MSCF stood on the verge of a split. The majority of the Buddhist leaders and supporters of the federation favoured an alliance with the DK.[17]

In early 1955, the DMK also adopted plans to attract the Scheduled Castes towards its banner. It favoured the revival of the old deal of a non-Brahmin bloc. In order to mobilise support from all the non-Brahmin groups, the DMK observed the Independence Day as a day of mourning. But plans

to rally the Scheduled Castes did not fully materialise. The leaders the DMK belonging mostly to the upper and intermediary caste group failed to build up a line of communication with the Scheduled Caste on to many occasions.The Scheduled Caste leaders alleged that they were being accorded the position of equality and honour that had been earnestly promised to them by the DMK.[18]

In early 1956, the differences between the Scheduled Castes and DMK acquired a great deal of prominence. In the provincial conference the DMK, radical Scheduled Caste leaders (some of whom maintained connections with the MSCF) raised the issue of caste. They pointed out that although the DMK leaders condemned Brahmanical dominance, of the Hindu world view, the scripts written by them for popular movies contain many references to Hindu deities. M. Karunanidhi who wrote the script of the popular movie *'Tenaliraman'* was accused of encouraging pro-Hindu sentiments.

Entry into RPI

Subsequently, the radical Scheduled Caste leaders broke away from the DMK and joined the newly formed Republic Party of India (RPI).Yet the RPI on its own could hardly represent the interests of the Scheduled Castes in Tamil Nadu. In a sense, with all hopes of an autonomous brand of polities receding into the background, the Scheduled Caste leaders realising that they had no other option but to play a second fiddle to the Congress and the DMK.[19].

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3. *Ibid.*
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COLONIAL ACQUISITIONS OF EARLY REVENUE EXPERIMENTED AREAS IN MADRAS, 1765 - 1792

I. Elangovan* N. Manikandan**

Between the years 1765 and 1792 the English East India Company established their direct authority over Southern India. During the eighteenth century, South India presented a scene of political instability and social diversity. On the decline of the Mughal Empire in 1707 there emerged a number of local powers, frequently warring against each other. Among them were Nawab of Hyderabad and the Marathas of the Deccan. The minor powers particularly Tanjore, Madurai, Pudukkottai, Travancore and Cochin gained an independent status; yet paid tributes to superior powers, as the situation warranted. The auxiliary powers called poligars and zamindars held their estates mostly in Madurai, Malabar and Andhra. After the Second Carnatic War the Company gained ascendancy over the powers, European as well as Indian in the South. After this victory, they elevated a prince of their choice at Arcot and acquired possession of the Carnatic including its territories. Prior to that period, the East India Company's possessions were confined to the Northern Circars, the Jaghire of the Chengleput district and a number of isolated 'factories' along the coast. At the close of the war with Tippu in 1792 the Company obtained a large portion of his kingdom including Malabar, Salam and parts of Dindigul.

Beginnings of Colonial Acquisitions

In 1765, the English administered the Northern Circars through the deputies of the Nizam. On 12 August 1765, Mughal Emperor Shah Alam II, by a firman granted the five circars of Rajahmundry, Kondapalli, Elloru, Srikakulam and Guntur as *inam* or free gift to the English.[1] Mohammad Ali was confirmed as the Nawab by a *firman* from the Emperor of Delhi and given the title of 'Wallajah'. But the virtual supremacy in the South, had actually passed into the hands of the Company and the tone in which they wanted the Madras Council to address him in regard to Tanjore was by itself a sufficient evidence of this fact. He sought the aid of the Company to occupy Dindigul from Mysore; but for fear outbreak of war, the Madras Council did not comply with.[2] Accordingly, the East India Company began to acquire territories, first the Jaghir in 1765 and the Northern Circars in 1765, and following this the Maravas, the Tanjore and parts of Madurai.

The *Jaghir* of Chengleput District

Among the Company's early possession, the *jaghir* of Chengleput district formed an important territory. In the initial stages of Company's rule, the authorities in India and England thought it highly inexpedient to interfere hastily and ignorantly with the method of collecting revenue. The first general acquisition of territory by the East India Company from a revenue point of view was of the country around Madras known as the *jaghir* as originally granted by the Nawab of the Carnatic. The revenue thus assigned was intended as a contribution towards the expenses of the wars undertaken in aid of the Nawab. The Nawab of Arcot gave away as *jaghir*, the region around Madras, in return for the services rendered to him by the Company. At first administration was not assumed and revenue were collected according to local custom. In 1780-1781, the *jaghir* was divided into blocks and sold to the highest bidders.[3] In 1780 the Company attempted direct management and let out the country in fourteen large farms on leases of nine years at increasing rents. The renters themselves did not know how to manage and the Company pressed them for advances demanding help in order to start cultivation.[4] Hence, the renters had repeatedly failed and their estates were sequestrated.

It was at first rented to the Nawab on renewed leases for year to year until 1780 for a sum of 3,68,350 pagodas a year.[5] A survey was conducted during this period. On the assumption of the *jaghir* by the Company's Government, it was placed under the charge of the Committee of Assigned Revenue, to manage the Nawab's possessions in the Carnatic. When the *jaghir* came under the Company's

* Assistant Professor, Department of History, Sri.S.R.N.M College, Sattur – 626 203
** PG. Assistant (History), Govt. Hr. Sec. School, Vatlagundu, Dindigal Dt.

management, great difficulties were experienced in laying down a rule for the division of the crops, each party claiming to himself the largest shares, which he had at any time, enjoyed. The Committee of Assigned Revenue, in 1783, let out the country in fourteen large farms on leases of nine years, at increasing rents.[6] When the Committee of Assigned Revenue received proposals for renting it, they were not possessed of any lights or materials that could properly guide their judgment, in fixing the rents. In 1784 a Company's servant was appointed at the instance of the Committee of Assigned Revenue, as resident in the *jaghir*, in order to see that the several stipulations contained in the *cowls* or leases, were put into execution. In 1786, the Committee of Assigned Revenue was abolished; but the Resident, however, continued to discharge his duties.[7] In 1788, the *jaghir* was formed into two divisions, and each placed under a Collector who let, to the inhabitants in smaller portions on leases for three years. By 1789 the renters, with a few exceptions, had repeatedly failed in their payments under the leases for nine years. Therefore, their estates were sequestrated and several of them were put into confinement.

During this period the supervision of the district was variously arranged for, sometimes it was formed into one, sometimes divided into two collectorates, but nothing seemed to succeed. In 1790, the *jaghir* was formed into two collectorships of northern and southern; and the settlements yielded a considerable increase of revenue for the year 1791-1792, beyond that of the preceding year's settlement. The amount, at which it was rented, was however much below its former value. On the termination of hostilities in 1792, the proposed regulations were again brought under consideration, and instructions were issued to the Board of Revenue, to adapt them to the Bengal Regulations, as revised in 1787; with an intention to adopt them in the districts, and then recently acquired from Tipu Sultan, as well as in the *jaghir*.[8] The Regulations, to which they were to be assimilated, vested the offices of collector, judge and magistrate, in one person. By the end of 1792, the Board of Revenue underwent a complete change in its members. When these revenue experiments were in progress, the East India Company annexed more and more territories such as Baramahal (Salem), Malabar, parts of Madurai (Dindigul and Palani), Canara, Coimbatore, Tanjore, the Ceded Districts, Nellore, North Arcot, South Arcot, Chittoore, the remaining parts of Madurai, Ramnad, Tiruchirapalli and Tirunelveli.[9]

The Northern Circars

In the Northern Circars it was found that they consisted of lands settled under zamindars, as in Bengal, of *havelly* lands, those reserved for the support of the royal family and its immediate dependents and therefore 'crown' property. To start with the British did not introduce any change in revenue collection and left the administration in the hands of the natives. [10] Such a situation forced the Company to grant a lease of the Northern Circars for three years from 1766 to 1769 to Hussain Alikhan, an amuldar. The East India Company was not satisfied with the lease amount. During this period of 1766 to 1769, the Company acquired political supremacy in the Northern Circars. In order to strengthen their political authority, the British decided to introduce certain reforms mainly in the fields of revenue and judiciary. Before implementing the reforms, the Home Government in England appointed a Select Committee to enquire into the affairs of the East India Company. The Committee made an enquiry into the Government of Bengal and Madras and placed its report before the House of Commons.[11] The report of the Select Committee was elaborate as far as the condition of the Madras administration was concerned. It also reported on the nature and condition of the previous administration and its effects.

In 1769, for the better Government of territories, the Northern Circars were divided into three divisions. They were Madraspatnam, Vizagapatam and Ganjam. Each division was placed under the charge of a chief and a council. All the political, civil and revenue administration of the territory were looked after by the chiefs and the councils. There was no progress in the village community. But at the same time, expense of the ryots led a luxurious life. The ryots suffered a lot under the zamindars. The judicial system also did not come forward to render any help to the people.[12] The chiefs and the provincial councils were not successful in their function to supervise the revenue and other judicial

administration of the territories. Accordingly, on 12 April 1775, a Committee of Circuit consisting of members of the Council at Fort St. George was appointed to enquire into the state of Northern circars and the *jaghir*.[13]

The Duties of the Circuit Committee

The main duties of the Circuit Committee were to ascertain the produce of the countries, the number of inhibitions, the sale of manufactures, the fortified places, the military strength of each zamindar or landholder, the expenses of his household and that of his troops, the gross amount of the revenues and their sources, the method and charges of the collection, the accustomed share of the cultivator and also with regard of the system of administration of justice. Soon after its appointment the Committee was however, abolished in 1778 by Governor Thomas Rumbold (1778-1780)[14] on account of the difference of opinion between the Madras Government and the Court of Directors. In order to provide him a chance to know the resources of the different zamindars, he wanted them to settle their jamabandy directly with the Company's Government. The Court of Directors believed that since the zamindars in the Northern Circars were hereditary land holders, this settlement could not function properly and disapproved the settlements.[15] The Court of Directors dismissed Thomas Rumbold from service in 1781 after his return to England. The Court of Directors further assured the zamindars that their position and status would be safeguarded.

The Circuit Committee submitted its first report on the *havelly* lands on 18 December 1786 and its second report on the zamindaris on 15 February 1787 and it continued its enquiries till 1788. The Circuit Committee made certain recommendations for reconstructing the revenue and administrative system. The Committee also suggested the appointment of European superintendent in the zamindari and *havelly* lands. It recommended that the Government should accept, as in prior times, a share of the crop in kind or a fair money radiation of it. These were the recommendations of the Circuit Committee as far as the revenue management was concerned. In many ways the Circuit Committee's report was defective.[16] Further, their military establishments also prevented the Company's servants from pursuing any detailed enquires. The Court of Directors adopted only a few of the recommendations of the Circuit Committee and decided finally that the permanent system introduced in Bengal should be introduced in the Madras Presidency also.[17] But, for want of information, the matter could not be pursued quickly.

The collections were placed under the immediate authority of the Board of Revenue. The Board of Revenue issued a proclamation on 10 November 1794 notifying the change of system and required all zamindars to pay due obedience to the collections as duly appointed representations of the Company. The Collectors were asked to furnish to the Board of Revenue ever information relating to the actual state of the country, its resources mode of assessment and collection by the zamindars and also landholders and their share of the produce. When a zamindar failed to pay the dues to the Government, the Collectors were instructed to take over the zamindari and convert it into *havelly* or Government land for ever.

In the *havelly* lands, the local Government collected the tax from the wet lands in kind at various rates from forty to sixty per cent of the gross produce. In dry lands, the tax was collected in the form of money. There was no established rate of land tax. The ryot was subject to extraordinary additional assessments. As in the case of the earlier possessions of the Company, engagements were made with village head and inhabitants for the collections of land revenue. These renters were directed to grant *pattas* to the ryots mentioning the payments they were to make for the fields they cultivated. They were also prohibited from collecting beyond the amounts so specified in the *pattas*. Accordingly, the ryotwari system instead of rending a village to the head-inhabitant, direct engagements were made with each ryot for the revenue he was to pay for the land he had occupied. The head inhabitants foresaw that this system would affect their power and oppressive influence and threw every obstacle on the functioning of the ryotwari system. Baramahal territory was ceded, as the Committee have stated, in 1792.Lord Cornwallis entrusted the districts in question, to the charge and

superintendence of Captain Alexander Read and other military officers. They were well acquainted with the native languages and with the habits and manners of the people. The principle on which Colonel Read administered the revenues of the territory and the regulations for the guidance of his assistants and officers appeared to have become the general guide of the revenue authorities in the other parts of the territory. In the districts of Dindigul and Coimbatore, in the province of Canara and in the Ceded districts, the system of Colonel Read was introduced by collectors.[18] As active instrument they enabled to carry his arrangements into effect in devising a system of revenue administration for the country under his charge.

The Dindigul Area in Madurai

Dindigul was another Company's early revenue settlement area in Madurai. On the acquisition of Dindigul, the region consisted partly of Government lands and partly of those under the hereditary military chiefs known as poligars. The latter were allowed annually to remit a fixed amount as the payment of *peshcush* or revenue to Government. They were in turn, allowed to collect the dues from the ryots in their respective palayams according to the established customs of the region until the introduction of a new system of revenue administration.[19] Alexander Macleod, Collector of Dindigul, forwarded the account of poligars to the Board of Revenue stating that most of them were unjustly dispossessed palayams by Tipu Sultan. The British conquest restored their traditional rights and privileges to them. However, the poligars took advantage of the change in Government, seized some lands and claimed other neighbouring palayams. The British forces moved for military operations against the disobeyed poligars who possessed numerous armed peons. Their persistent efforts brought the poligars to terms with the Collector for settlement. The Collector again complained of the refractory conduct of the poligars and applied for military help. Consequently troops were called for in February 1791 to maintain the Collector's authority. With the help of the powerful troops the Collector was able to bring down the poligars and made settlement with them. Subsequently, he reported the completion of the settlement with the poligars to the Board of Revenue.[20] Accordingly, the poligars came to the Collector's camp once a year for the settlements of their dues to the government and each promised the Collector to pay some reasonable amount of tribute considering the seasons of crops.[21]

Macleod also adopted the system of renting out the government lands. For this purpose the government territories were divided into six taluks, viz., Todicombu, Periyakulam, Vattilagundu, Andipatti, Uthamapalaym and Cumbum for annual settlement either to renters or to village headmen.[22] The revenue from the government lands was collected through renters when they acquired the region. One village or region was given to the renters for a fixed annual payment.[23] The British Collector delivered a *cowle* (patta) to the village headman and fixed the period for the payment of governmental share. It became the responsibility of the latter to pay the amount.[24] The Collector assigned villages to renters either single or in groups through tenders. The renters however, freely levied exaction and restored to oppression. It was almost impossible for the oppressed to seek redress of their grievances. The assessment was payable either in kind or in cash. Thus the primitive mode of collecting revenue continued for several years.[25] But the East India Company was not in a position to compromise with them and decided to obtain stable revenue without any burden through some other method. The village head inhabitants realised revenue collection system would affect their power and turned against the British and gave obstacle on the village system of revenue collection. But their opposition was subdued and introduced the ryotwari system. The other powerful authority was the poligars. Then the Bengal government insisted to follow the zamindary system in the territories of the Madras Government also.[26] Under the Bengal Government, nearly the whole lands were in the hands of zamindars, at the time of the permanent settlement, and it only remained to establish those zamindars on the footing intended by the rules of that settlement.

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TOURISM POTENTIALS IN CHIDAMBARAM REGION

M. Thamarai Manalan*

Tourism is multi-disciplinary subjects and touches almost every aspect of human activity. It has become a major and an integral part of economic, social and physical development. The World Tourism Organization has estimated that over 500 million tourists have toured around the world in the year 2000. Together these tourists might have spent over 2,00,000 million US dollars on accommodation, catering, local transport and other allied activities and services. This has increased significantly by 2010.[1] The concept of leisure and recreation has found an important place in this Computer Era. At present people from all economic and social levels prefer to spend a sizeable amount of their time and

*Assistant Professor, Department of History, Annamalai University, Annamalai Nagar, Tamil Nadu.

money towards recreation and relaxation. Under this circumstances it is the pleasant duty of academicians, planners and Government to assess the tourism potential for their respective territory.[2] This will help them to plan for the development of Tourism industry. In the light of this observation it is proposed to make an attempt to assess the tourism potential of Chidambaram region.

Chidambaram, the headquarters of the taluk of the same name in the Cuddalore district of Tamil Nadu, is situated on the Villupuram – Mayiladuthurai section of the Southern Railway. It is well served both by rail and by a network of good roads. Chidambaram, also known as Thillai was called Puliyur and Perumbarrapuliyur in the past.[3] Chidambaram is the most sacred place for the Saivas, and the Lord Nataraja temple is one of the most ancient temples of India.

Chidambaram city is a tourist centre visited mostly by local tourists. Foreign tourist account for a negligible per cent of only 0.5 per cent. Even the local tourists visit Chidambaram mostly on transit either on the way to Thirunallar, Nagore, Velankanni, Kumbakonam etc.[4] If the tourists should be made to stay at Chidambaram, the need arises to develop the tourist spots in and around Chidambaram. This requires an evaluation of the existing tourism potential of Chidambaram. This will form the basis for planning of promotion of tourism. At present tourists visiting Chidambaram are familiar with few spots namely, Sri Nataraja temple, Thillaikali Temple and Pichavaram. There are number of tourist spots in and around Chidambaram with architectural, religious, cultural and traditional value. If proper publicity is given Tourism industry could be developed keeping Chidambaram as its centre. In the present analysis, an attempt is made to bring light the rich tourism potential of Chidambaram and its surrounding.

Chidambaram region refers to the area around Chidambaram city within a distance of about 40 to 50 kms. The distance is fixed so that a tourist travelling from Chidambaram could reach the tourist spot within a travelling of time of about one to one and half an hour. If one could draw a circle for a distance of 50 kms. Keeping Chidambaram as the centre a number of tourist spots both natural and cultural could be identified.

Tourist Attractions in Chidambaram

A note on the tourism potentials in Chidambaram reveals the following attractions.

Nataraja Temple

The Nataraja temple built during the eleventh century is the most celebrated of the South India Saivite temple. Lord Nataraja is the family deity of Vikrama Chola (1128) and his successors.[5] He spent the bulk of his revenue for the construction of the walls and addition of the structure of the temple and made sumptuous gifts in gold to the structure. Chidambaram rose in popularity due to its proximity to Gangaikonda Cholapuram built and made as the capital of the imperial Cholas by Rajendra Chola I.[6] Inscriptions and Tamil literature like *Raja Raja Cholan Ula* and *Chidambaram Mummani Kovai* give detailed accounts of the temple and the magnificent contribution of the Chola kings in gold to wrap the sanctorum and the famous hall.[7]

The temple located in the middle of the town sprawls in an area of 40 acres. Inside the walls are four *gopurams* (Towers) embellished with numerous sculptures. They represent various religious scenes and parables. The light at the top of the *gopurams* are visible from the sea and they are the landmarks for the mariners. The inner enclosure is the most sacred and has the four of five sabhas. The Nrithya sabha, the hall of dance is the most beautiful and interesting part of the temple.[8] The Sivakami temple, the Sivagami tank and the hall of thousand pillars are important features of the temple. The presiding deity of the temple is represented by sky, one of the five elements and is known as Akasa Lingam. The great three Tamil saints Appar, Sundarar and Sambandar have visited the temple and their hymns praise the temple and the Lord.[9] The Nataraja image in its various forms really holds the devotee as well as the tourists in ecstasy.

Kali Temple

The Thillai Kaliamman temple is on the northern end of the town. It was built by Kopperunjingan who ruled between 1229A.D. and 1278A.D.[10] Pujas held on Tuesdays and Fridays are very important. Lot of women devotees worship on these days. Full moon day of every month is another important day. The Annual festival called *Aadithiruvila* is celebrated in July or August for 10 days and is the main attraction at this place. For the festival occasions people gather in very large number.

Ayyappan Temple

A temple for Ayyappan has been built by the Annamalai university near the Raja Muthiah Medical Centre. It is a replica of the Ayyappan temple in Sabarimala.[11] The temple has been surrounded by a small park and the ambience is quiet.

Annamalai University

It is a residential university founded by Raja Sir Annamalai Chettiar. It is on the eastern outskirts of the town and is a great centre of Tamil learning and Carnatic music. It now offers educational facilities in various disciplines including medicine, engineering, etc.

Thus it quite clear that there are a number of tourist spots within Chidambaram city. Tourists visiting Chidambaram always feel that one day is enough to see these places. This results in on transit visits to Chidambaram. Thus only a minimum amount of money is spent towards travel, stay and food. If Chidambaram has to be promoted as a major tourist centre measures should be taken to popularize the tourist spots in and around Chidambaram. This will result in the tourists staying in Chidambaram for few days. Hence, there is a need to bring to light the tourist spots around Chidambaram. These tourist spots are located with easy accessibility to the tourists. The following spots are the tourist attractions around Chidambaram.

Tourist Attractions around Chidambaram

Sirkazhi

This town is renowned in Tamil literature as the birth place of Thirugnana Sambandar, the Tamil Saint.[12] The Saivite temple is dedicated to him, and the shrine looks like a child god. A large crowd gathers in Sirkazhi to witness the Tirumulaippal festival celebrated in April. Bus and train services are available.

Vaitheeswaran Koil

Vaitheeswaran Koil is situated six kms away from south of Sirkazhi. It is a large and important Shiva temple. The God of this temple, according to legends, healed the wounds of the followers of Lord Subramanya during a battle with a giant of their place.[13] A large number of women visit this place to dispossess themselves of devils and pray for their marriage. Vaitheeswaran is the healer of all diseases. It is believed that a bath in the holy water of the Siddhamirtham tank (holy tank) situated within the temple complex, cures all ailments.[14] Tourists can visit this place by train or road. Steady stream of visitors from all parts of the state visit this place.

Vadalur

Sri Ramalinga Swamigal, popularly called Adigalar, had established the Sathyagnana sabai. The sanctum of this sabha or temple is separated from the main hall by seven screens, of which only three are removed on ordinary days. It is on the 'Thai Poosam' day in December-January that all the seven screens are removed so that the devotees can have a darshan of the 'Jyothi', the Eternal Flame.[15] Sri Ramalinga Swamigal has sung thousands of songs which expound the Saiva Siddhantha philosophy. They are compiled into several volumes called *Thiru Arutpa*.[16]

Bhuvanagiri

Just 8 Kms from Chidambaram which is noted for its silk weaving cottage industry. This place is considered popular as it was the birth place of Saint Ragavendra Swami.[17]

Melekadambur-Amirthakadeswarar Temple

This temple is believed to be 1200 years old and belongs to the Chola Kingdom. According to the Archaeological Department it was built by Kulothunga Chlola I who was grandson of Raja Raja Chola I.[18] The main temple is completely built in the shape of the stone chariot with horses and wheels.

The main deity is the Amirthakadeswarar (Rishaba Thandava Moorthy) dedicated to Lord Shiva. It is 8 km from Kattumannarkoil near Chidambaram.

Thiruvanthipuram Temple

Lord Venkatachalapathy temple is situated at Thiruvanthipuram. It is a few Kms away from Cuddalore. This temple is also well known to be similar to Thirupathi Venkatachalapathy.[19] Every Saturday is a special day for darshan and people come from different places for worship.

Lord Pateleeswarar Temple

Thirupathiripuliyur in Cuddalore district is one of the ancient Saivite shrines in Tamil Nadu sanctified by the visit of two of the four chief Nayanmars viz. Thirunavukkarasar and Thirugnana Sambandhar. The former part of the name of this sacred place indicates the Sthalaviruksha Pathiri tree and the latter Puliyur indicates the tiger legged saint who made penance in this place.[20] The Pataleeswarar temple is 100 metres away from Thirupathiripuliyur railway station. Pidari Amman temple is situated along with this temple.

Kattu Mannargudi

Mannargudi is a small town in Chidambaram taluk. It is called Kattumannargudi to distinguish it from Raja Mannargudi in Thanjavur district. The village was famous for giving birth to famous Vaishnavite saints, Nadamunigal and Alavandar.[21] The local Vaishnavite temple is famous for its sanctity.

Devanampattinam Silver Beach-Cuddalore

It is one of the beautiful sandy beaches in Tamil Nadu which is 3 kms from the Cuddalore Bus stand. Here, the Annual Summer festival is celebrated every year. There is the boat jetty maintained by the Cuddalore Municipal Office. The State Tourism Department and District Administration have created infrastructure facilities for the tourists.[22]

Srimushnam

Located 31 kms from Chidambaram, Srimushnam, the famous Vaishnava temple of Bhuvaraha is one of the eight Vaishnava shrines. The image in the temple is self-created (Swayam Vyakta) respresentating Varaha avatar. The original image in marble is said to have been taken away by Krishna Deva Wodeyar of Mysore and installed it at Srirengapattinam.[23] The front mandapam called Purushasukra mandapam built in the 17th century looks like a chariot with the elegantly carved figures of warriors riding the horses and elephants. The Nayaks who built the temple are illustrated in carved royal portraits on the pillars in the centre of the hall.

Poompuhar

Poompuhar, once the biggest port on the east coast, was at its peak of glory under the earlier Chola Kings. The Kaveri, merging with the bellowing sea. known as Puhar but due to the exquisite beauty of the port town, it came to be called 'Poompuhar'. Another name of Poompuhar was Kaveripoompattinam. The greatness of the city is brought out in some of the poems in Sangam literature and also by *Silappathikaram* and *Manimekalai*, the Tamil epics.[24] The life and time of the Tamil classic *Silappathikaram* has been recreated at Poompuhar to the immense pleasure of the Tamils. In order to conjure up the decorative ornamental scenic beauty of Poompuhar, the whole Art gallery is made to present the environment and atmosphere of the 2nd Century A.D. by the creation of the lllanji mantram, Pavai mantram, etc.[25] A fine beach and calm water offer good bathing. The Department of Tourism offers shell and conch-shaped cottages to the tourists in the Poompuhar Tourist complex, at a moderate tariff.

Pichavaram

Pichavaram ranks among the most exquisite scenic spot with abundant and varied tourism resources. The backwaters which are interconnected by the Vellar and Coleroon system offer abundant scope for water sports rowing, kayak and canoeing. The Pichavaram forest not only offers waterscape and backwater cruises but combines another very rare occurrence the mangrove forest trees permanently rooted in a few feet of water. The Pichavaram mangroves are considered among the healthiest mangrove occurrence in the world.[26] Pichavaram consists of a number of islands interspersing a vast expanse of water and covered green trees.

The area is about 2800 acres and is separated from the sea by a sand bar which is a patch of

extraordinary loveliness. To a botanist, rare species like Avicennia and Rhizophoro will present a special attraction, to an ornithologist, the sight of numerous birds like Water ships, Cormorants, Egrets, Storks, Herons, Spoonbills and Pelicans holds great interest.[27] Tamil Nadu Tourism Development Corporation (TTDC) offers boating facilities to the visiting tourists. TTDC's Aringnar Anna Tourist complex houses cottages and a restaurant catering to the needs of tourists. Bus, auto-rickshaw, taxi are available from Chidambaram.

Folk Deities

The latest attraction to foreign tourist around Chidambaram is the temples of the folk gods. There are male and female gods considered as barrier gods protecting the people and settlement from evil spirits. Around Chidambaram there are number of temples for such folk gods. The folk temples are major attraction for the foreign tourists visiting Chidambaram region. They admire the images of Ayyanar and Karuppanaswami made of Terracotta. The huge horse statues in these temples are the major attractions for the foreign tourists.[28]

Apart from these site attractions the festivals like Ani Thirumanjanam, Markazhi Thiruvadhirai and Natyanjali festival are celebrated at Chidambaram and the Summer festival (Neithal Vizha) at Cuddalore Silver beach, Dawn festival at Pichavaram are significant event attractions.[29]

Government of Tamil Nadu tourist office is situated in Railway Feeder Road, Chidambaram. The tourist officer has taken very much care to develop tourism in Chidambaram region. The TTDC rendering a remarkable services. Hotel Saradharam, Hotel Ritz, Hotel Akshaya and Hotel Grand Palace are important accommodation facilities in Chidambaram. There are a number of shops on the car street around the temple Chidambaram is noted for gold coated copper jewellery which is speciality here.

Chidambaram with its ancient cultural heritage is rich in a variety of tourist attractions. Lack of popularity is the major hindrance towards development of tourism in Chidambaram region. If proper popularity is given, this area could be developed as a potential area for promotion of tourism. Publicity of tourist attractions may be made regularly through mass media. The antiquity and rich cultural heritage of Chidambaram and its surrounding may be popularized. To conclude it could be stated that if proper planning and care is taken tourism development and promotion could be made very successfully in Chidambaram region.

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DEVELOPMENT OF TUTICORIN HARBOUR UNDER BRITISH PERIOD

K. Marimuthu*

The Port of Tuticorin is important as it forms the Southernmost Port on the east coast and has the largest trade in South India. In his enumeration of ports on the east coast of India, *Sosikourai* (Tuticorin) is referred to an emporium at the mouth of the River Solen (Porunai) first historical reference made by Ptolemy.[1]

Tuticorin formed a part of the Pandyan Kingdom during the 7th to 9th Centuries A.D., and passed into the hands of the Cholas during the 10th to 12th Centuries. Later it became one of the chief trading centres under the Later Pandyas.[2]

Tuticorin before the British Period

The Paravas were the original inhabitants of Tuticorin and they were preoccupied with chunk and pearl fisheries.[3] The Pandyan Rulers were the overlords of Paravas and obtained large revenue from pearl fisheries. The Paravas paid tribute to the successive Pandyan Rulers. Kayal became the headquarters of Arabs (Moors) who operated trade from the Malabar Coast. The Arabs imported horses from Arabia for Pandyan Kings and received pearls in exchange.[4] The Arabs were held in high esteem in the Councils of Pandyan court and this privilege encouraged them to settle in the fishery coast. After the decline of Pandyan power, Arabs started oppressing the Paravas. The Paravas sought the help of Portuguese who were settled in Cochin. The Portugal King John III ordered the Portuguese Captain at Cochin to help the Paravas against the Arabs. The Portuguese Captain, Dr. Pedro Vaz De Amarlal, arranged a fleet to Tuticorin and defeated the Arabs and restored pearl fishery to the Paravas. As part of the deal, Paravas were converted to Christianity. The Paravas of Tuticorin were accepted as citizens of the King of Portugal in 1532. The Portuguese extended maximum protection to the pearl fishery in Tuticorin.[5] The peaceful and profitable trade the Portuguese could maintain at Tuticorin, evoked the jealously of the Dutch. The Dutch entered into a settlement with Ceylon in 1602 and made unsuccessful expedition to capture Tuticorin up to 1649. In 1658A.D, a superior fleet of Dutch entered into Tuticorin harbour and captured Tuticorin.[6]

British in Tuticorin

In the middle of the Eighteenth Century, the Rule of Nayaks of Madura was terminated. In 1763, the Nawab of Carnatic became the Ruler of entire South India, including the southeast coast. The British East India Company had succeeded in acquiring the Dewani Right from the Nawab.[7]

Hostilities between the Dutch and British East India Company became intense in 1782 when war broke out in Europe between the Dutch and the English. In 1783, the English Commander at Palayamkotai sent an army to dislodge the Dutch from Tuticorin. In 1785, the war between the Dutch and British came to an end in Europe and a Treaty was concluded. According to the terms of the Treaty, Tuticorin was restored to the Dutch.[8]

*Guest Lecturer, Department of History, Bharathidasan University, Tiruchirappalli – 620 024.

In 1792, the British East India Company acquired the administrative control of Tirunelveli,[9] Madurai and Ramnad from the Nawab and hence the presence of Dutch in Tuticorin was not appreciated by the British.[10] The British sent Captain Welsh to Tuticorin to capture it. Captain Welsh completed his task. In 1810, Colonel Dyce demolished all the fortifications of Dutch in Tuticorin and razed them to the ground. In 1825, the British took ever the administration of Tuticorin.[11]

After the establishment of British Rule, Tuticorin became a very prominent place in the world of commerce owing to the exports of raw cotton and other commodities to the European countries. The advantage Tuticorin Port had over other ports in the Coromandel Coast was its possession of a natural harbour. The lighthouse was built in 1842, which symbolized the beginning of the harbour development in Tuticorin.[12]

Physical and Marine Features of Tuticorin Harbour

Tuticorin Harbour was formed by a low sandy cape called the Devil's Point. A reef on the northern end leads to three different islands, namely, Punaiyadi Tivu, Cronjee Tivu and Pandyan Tivu, facing Tuticorin. The Pandyan Tivu is also known as the Hare Island. These three islands form one continuous stretch of land, connected with the mainland. The islands extend northwards at intervals to the Vaippar, ending with the Sali Tivu Group. Within this circular chain of islands and reefs lies the harbour. Thus the Tuticorin Harbour has the shape of a horse shoe, with its opening towards the inside and outside of the Gulf of Mannar. Tuticorin Harbour is in the Gulf of Mannar at a latitude of 80 451 North and longitude of 780 111East.[13]

Tuticorin Harbour is a natural harbour rarely affected by storms. The water off this coast is shallow and very calm. Hare Island, upon which the lighthouse was built in 1842, provides considerable protection to the crafts during south and south-east winds and again it is protected against the north-east monsoon.[14]

The Port has an open roadstead. The ocean-going vessels anchor in the roadstead outside the Pandyan Island, five miles off the Town.[15] A boat channel is maintained to a depth of 10 feet from the two fathoms line to the jetties for cargo boats which range from 30 to 130 tons, to ply between the vessels at anchor and the piers and jetties. The South India Railway Line runs parallel to the cross jetties from which passengers and goods could transship to bunch and lighters.[16]

In 1842, the Tuticorin Harbour was first surveyed. The planned development of harbour started in 1866 and the first pier, a primitive wooden jetty, a hundred feet in length, was constructed at a cost of Rs.1200/-. In 1868, the Tuticorin Port was declared a minor port anchorage in the Coromandel Coast in the Madras Presidency.[17] In 1873, again the wooden jetty was rebuilt and extended. In 1876, Tuticorin was connected with Maniyachi Rail Line by South Indian Railway.[18]

In 1877, the Duke of Buckingham visited Tuticorin. The business men of Tuticorin met and convinced him of the necessity for improving the pier and succeeded in getting his promise. His promise took concrete shape in 1881 and the jetty was considerably strengthened in 1887 and its width was doubled and in 1888, trolley rails were laid to connect the Port with the interior through a railway line.[19]

In 1894, a new iron screw pier was constructed. To cope with increased demand for space, considerable reclamation was done in the foreshore to the provide approaches to the new jetty at a cost of rupees two lakhs and the pier was opened on 13 July 1895. The main line of South Indian Railway was extended up to the wharf in 1899.[20] In 1903, the necessity of dredging the harbour was much discussed and a dredger was brought from England at a cost of Rs.3.25 lakhs.[21] A gale swept the port on 16th December, 1869.[22] The Public Works Department was requested to obtain a report from the Superintending Engineer of the 8th Division on the suggestion of the Acting Master attendant for the construction of port at Tuticorin instead of the proposed wooden structure and to furnish an estimate of the coast.

Need for Development

The opening of Suez Canal in November 1869 increased the steam - shipping in the Indian Ocean for passenger and mail traffic. The British Steam Navigation Company and Peninsular and Oriental (P&O) Shipping Company, with subsidies from the

British Government, entered the cargo services. In 1869, Ocean Steam Ship Company, with superior compound engine, entered the Indian Ocean. The development of European shipping industries, the Scottish marine engineering and ship building industries further increased the sea traffic.[23] In 1871, new European enterprises from Austria, France, Italy, Russia, Spain, Netherland, Germany and the other European and Asian countries, were greatly involved in the trade and commerce. Within a short period, they were involved in the export of manufactured goods from Europe, bulk exports of cotton from India, Ceylonese coffee, Burmese rice, and tin from the straits settlement, Japanese coffee and sugar, apart from the swelling amount of passenger and mail traffic.[24]

Tuticorin Port was put under the control of a Superintendent of Sea, Customs Port Officer and other related necessary establishments. In the early years of 19th Century, the trade of Tuticorin was minimal. But the latter half of 19th Century witnessed steady progress of trade due to planned development of the port. In 1850 – 51, the total value of exports was Rs. 15 lakhs and import was Rs.306 lakhs.[25] In 1905-06, the total value of exports was Rs.306 lakhs and of imports was Rs. 109 lakhs.[26]

Sir John Wolfe, Barry and Lyster Recommendations

The Superintending Engineer of the VI Circle and a member of the Landing and Shipping Committee, Tuticorin, investigated and submitted a report on the question of improvements to the port of Tuticorin.[27] T.H. Baker, Personal Assistant to the Port Officer and the Agent for government consignments was appointed to serve on the Committee to report on the improvements needed for the port of Tuticorin instead of the Presidency Port Officer.[28] The budget estimate of the Tuticorin Landing and Shipping Fund for 1909-1910, showed a closing balance of Rs. 1,61,665 in cash and Rs.50000 in Government Securities for 1908-1909.[29] Hence, it was proposed to borrow this amount from the Minor Ports Fund. The budget provided for this loan was sanctioned.[30] An estimate amount of Rs 1, 37, 000 for dredging and marine survey at the port of Tuticorin was allotted.[31] The recurring expenditure was increased for the provision of a new pier, but this was to be ascertained on receipt of replies to this Government Order.[32]

The government considered the opinions expressed by the various officers and public bodies that were consulted on the proposals made by the Chief Engineer in his note, dated 21st March 1909, on the estimates for a new pier at Tuticorin. With regard to the main features of the scheme, there were material differences of opinion.[33]

The plan and estimates submitted for the construction of a new pier, 480 feet long, to be located 350 feet north of the existing pier, was sanctioned. The Public Works Department was requested to proceed with the work without delay and to submit estimates for the estimates for the equipment of the pier on the lines indicated on the 5th July 1909, subject to the minor modifications exhibited in Northey's Plan which was approved by the Landing and Shipping Fees Committee on 30th November 1909.[34]

The work on the reinforced concrete pile pier was started. The pile driving plant was erected and the first row of piles was driven. A specially designed 40 foot long of rail track to carry this plant was ordered. But owing to some mistake, this was sent up to Periyakulam and consequently, the plant was erected on 50 lbs, rails which were altogether too light for the weight put on them. The rails were unduly strained and Mr. Northey had to get the plant on to its proper track as soon as he could. Some difficulty was experienced from damage to the heads of the piles when the steel cap sent out with the plant was used, but it was replaced by using a locally-made arrangement. The steel girders to carry the plant during erection were very carefully bolted to the correct gauge and similarly, the placing of the plates which were to hold these girders in position, was done with great care to see that they are correctly spaced both in regard to gauge and in regard to longitudinal placing. The end of each girder piece and the joint should be kept as far as possible over the centre of the pile.

The addition to the existing pier was made for the convenience of passengers.[35] Following this, according to Northeys plan extra width of 12-feet by 60 feet and two extra bays of 12 feet each for 40 feet were added. It was fact that neither it was necessary nor desirable to cover more than the inner half of the 24 feet wide portion as roof right up to the edge

which was likely to interfere with the handling of baggage. As a result, the covering of the passage was suitably made of timber posts and roof coupled with a light roof of asbestos and similar tiles. A timber fender pile had been driven on the north side of the first row of piles, but with this additional width, the fender piles had to come outside the added width. Hence, no fender piles were driven on the north side for the first 100 feet. This addition required 16 piles, 16 cross bracings and 16 longitudinal bracings as well as additional timber for the superstructure work and 100 feet of meter gauge.[36]

In 1919, the Government of Madras invited Messrs. Sir John Wolfe, Barry, Lyster and Partners, Consulting Engineers, U.K., to visit certain minor ports of the then Madras Presidency and make recommendations for their development.[37] The consulting engineers were also instructed that the investigations at each port should be limited by the consideration that any scheme should have the scope that would be justified by the prospects of future trade and likely in the course of time to pay for itself. Tuticorin was one of the ports investigated by the consulting engineers. From a study of the trade figures of the more important ports, the consulting engineers noted that there had been an increase of trade at Tuticorin during the 10 years ending in 1913-14, amounting to 134 per cent while in the year 1913-14, the trade passing through this port represented 17 per cent of the total trade of the Madras Presidency.[38] Looking generally at the hinterland, railway connections and other features combined with trade prospects, it appeared to the consulting engineers that there was scope for a deep water port at Tuticorin were ships could lie in shelter, alongside the wharf and directly into or from railway tracks.[39] The consulting engineers, therefore, prepared a plan and an estimate, together with a report for developing Tuticorin Port. The new port was to be located on the south end of Hare Island. The access to the proposed dock with deep-water quays was to be gained by an entrance channel, dredged through Hare Island, having a width of 600 ft. at five fathom contour varying to 400 ft. at the entrance to the dock and with a depth of 30 ft. below L.W.O.S.T. (Low Water of Ordinary Spring Tides) The shore end of the approach channel was to be protected by 2 stone groynes which would also have the function of degrading the waves entering the approach channel. The dock was so laid out that it could be built in successive stages. The first stage provided for the construction of an arm 2,000 ft. long, leading from a turning basin of 1,000 ft. x 1,000 ft. The berths and turning basin measured the least depth of 30 ft. below L.W.O.S.T. In order to ensure smooth water in the dock and to prevent silting up due to any sand or mud which might be brought in by the tidal currents, an inner protecting groynes, some 10,000 ft. long, extending from the mainland to Hare Island, was also provided. For carrying out the dredging operations, the Consulting Engineers recommended a Bucket Ladder Dredger, having a capacity of 500 cubic yards per hour, digging from a depth of 40 ft. below water level, together with attendant hopper barges.[40] Due to the lack of boring data at that time, the consulting engineers assumed that cutting through coral was the hardest stratum to be dredged and the dredger proposed was, therefore, only suitable for this purpose. The cost of the scheme was estimated by the Consulting Engineers was Rs. 44,00,000.[41]

Col. Ducane's Visit

Colonel Ducane visited the port of Tuticorin with Captain Henley and met the Port Officer, Mr. C. Heard White and Mr. Dillon, the Executive Engineer, Public Works Department of the Tinnevelly District. He also had the advantage of meeting many of the principal merchants, besides attending an official conference with the members of the Landing and Shipping Fees Committee, in which the various questions connected with the port were fully discussed.[42]

Landing and Shipping Fees Committee

In order to elicit the local views on the various questions affecting the Port, it was arranged that Colonel Ducane should attend a meeting of the Landing and Shipping Fees Committee. This meeting took place on 20th May 1919 and several matters were discussed in detail, the chief of which are as follows:

(i) Rates chargeable-It was pointed out that the figure of Re. 1 per ton taken in the preliminary report on Tuticorin Harbour, contained in G.O. No. 1087 of, 20th July 1916, as the net revenue (after payment of working expenses) available for interest, maintenance and sinking fund, would give a low total charge when

compared with the figures ruling at Madras, Bombay, or Colombo. After considerable discussion, the members of the Committee finally agreed that Rs. 180 might be taken instead of Rs. 1.[43]

(ii) Size of ship-It was stated that the largest ship at present using the Port was about 10,000 tons, with a maximum draft of about 28 feet. It was, therefore, decided that the depth of any new channel should not be less than 30 feet at low water.

(iii) Length of wharfage- The length of deep water quay, which would be required in the first instance, provoked considerable discussion. It was pointed out that upto nine ships were anchored in the roadstead at one time and that ships often stayed at Tuticorin for ten days or a fortnight. If, however, a quay was provided alongside, where ships could lie for the purpose of loading or discharging, cargo would be handled more quickly and, allowing for increase of trade, a length of not less than 3,000 feet should be constructed in the first instance, provision being made for future extensions as they became necessary owing to the increasing trade of the Port.

(iv) Cranes-The question as to whether the scheme for development should include the provision of electric or hydraulic cranes was mentioned by one member of the Committee and it was suggested that hydraulic equipment would be the most suitable as it was more easily and more safely handled by native labour, especially in a Port where there was no trouble from frost.

(v) Labour-Though there was no difficulty obtaining unskilled labour, skilled labour would have to be imported from other parts. Drinking water was brought from Colombo by a steamer. Colonel Ducane was informed that the Public Works Department had designed a new water-supply scheme and traffic there would be no difficulty in extending this scheme to include the site which was selected for the new harbour.

(vi) Scheme-The three schemes, outlined in G.O. No. 1087[44] were considered and Colonel Ducane was anxious to obtain the local opinion on the choice of scheme 3 or a similar scheme because the distance of the new quay' from the present business part of the town would be a serious difficulty. The general opinion was expressed that a new quay on the site proposed under scheme 3, would not militate against the success of the development of the Port, because even if the main centre of business moved to the new area, there would still be a certain amount of need for old piers and godowns for local traffic.

The Bristow Scheme

In 1920 the Government of Madras appointed Mr. Robert Bristow, as the Harbour Engineer to the Government for the purpose of developing ports in the Madras Presidency. He was specifically instructed to prepare detailed plans and estimates for the scheme of harbour development at Tuticorin.[45] Mr. Bristow there upon undertook to put down several borings, the results of which indicated that hard coral and rock existed in varying thickness at various depths over the whole of the area through which the approach channel and basin were to be excavated. In view of the differing dredging conditions, the cost of dredging alone was estimated by him to be Rs. 87,00,000. As any scheme of this magnitude was considered to be beyond the financial capacity of the port, Mr. Bristow in 1922 formulated a new proposal called, the Bristow Scheme, in this report, which in its first stage was estimated to cost only Rs. 40,00,000. The scheme included the construction of a narrow land locked canal through the reef and island with sidings for vessels to lie in and with a small but sufficient turning basin as the western extremity. The approach channel would have a width of 350 ft. and depth of 30 ft. below L.W.O.S.T. and to extend from the five fathom contour to the edge of the reef about a mile in length. In continuation of the approach channel, a canal about one mile long with a bottom width of 90 ft. and a least depth of 30 ft. below L.W.O.S.T. would be cut across the reef terminating in two sidings for vessels each 700 ft. long, one on each side of the canal at the western end. A turning basin, 1000 ft. square, beyond the western extremity of the canal with banks on the north and south sides at which two more vessels would be able to lie was also to be built. The materials from the excavations would be used for reclamation on both sides of the canal. This plan for development of Tuticorin was approved by the Madras Government at an estimated cost of Rs. 39.96 lakhs. The Bucket Ladder Dredger, "St. David", was then purchased from the British Admiralty, which arrived in India in November 1923 and was put to work in the approach channel in April 1924.[46] It had been

expected that this dredger would be able to dredge the whole of the approach channel. The sub-marine rock encountered was found not to be sufficiently irregular and fissured to allow being dredged by a bucket dredger and so after clearing the top layer of sand and spending considerable time in trying to make a face in the hard rock, she was stopped from further work in February 1925.[47] For the rest of the work, a combined dipper dredger and rock breaker was ordered from. Messrs. Lobnitz and Co. This vessel, the "St. George" was taken over to Tuticorin after trials on the 18th June 1925 and was set to work in the turning basin.[48]

In June 1926, the Harbour Engineer submitted a report on the results of the first year's dredging at Tuticorin, which he regarded as the experimental stage of the work. In this report, he brought to the notice of the Madras Government the existence of a hard layer of rock roughly between 12 ft. and 16 ft. below low water and another hard layer of fellow sand stone conglomerate between 24 ft. and 27 ft. below low water and explained that the dredging of this lower layer by "St. George" was not an economical proposition. He accordingly proposed the purchase of another dredger of the type of "St. George", but with double the horse power to dredge the lower layer and to make suitable faces in the rock in the outer channel for the "St. David" to work on. He also suggested the purchase of two hopper barges of 250 tons capacity and two steam navies to facilitate the removal of the dredged material. The cost of these further proposals amounted to Rs. 14. 85 lakhs, raised the aggregate cost of the scheme to about Rs. 57 lakhs, including the cost of a dry dock for the dredgers and of the steam navies. The design of the dredger was evolved after several consultations between Mr. Bristow and the representatives of Lobnitz and Co. The dredger was to be of the dipper with 8 cubic yard bucket and capable of dredging at the rate of 480 cubic yards of free getting material per hour. The vessel would be provided with a second dipper bucket of 5 cubic yards capacity for hard materials. Messrs. Lobnitz and Co. were at that time of the opinion that one 10 ton rock breaker will deal effectively and economically with any rock likely to be encountered at Tuticorin. The Government of Madras, after discussions with the Port Trust, decided that the scheme should be referred to an independent Committee of Harbour Engineers for thorough examination and report on the proposals suggested by Mr. Robert Bristow.[49]

The Palmer Committee Scheme

The Expert Committee, appointed by the Madras Government, to examine the project of Mr. Robert Bristow, consisted of the following members:

(1) V. Palmer, Esq., C.I.E. (Chairman)

(2) Col. C. G. Ducane (of Messrs. Sir Wolf Barry and Partners)

(3) H.H.G. Mitchell, Esq, O.B.E. (of M/s. Goods Fitzmaurice, Wilson and Mitchell).[50]

The Committee did not consider that the partial scheme (was the Committee called the Bristow Scheme) then under consideration, was in itself of sufficient benefit to the traders to justify the expenditure of Rs. 60 lakhs. The partial scheme would be justifiable only on the amount of difficulty and delay in loading and unloading vessels in the open roadstead. The Committee, however, understood that the partial scheme had always been intended by Government to form part of a complete scheme for dock with quays and cargo handling appliances, estimated to cost Rs. 120 lakhs. The Committee considered that this sum would place almost an insufferable burden upon the trade at Tuticorin.[51]

The Palmer Committee also suggested a new scheme which they considered to be in the best interests of the trade at Tuticorin. The main features of the scheme were the continuation of the approach channel, included in the Bristow Scheme, across Hare Island towards the Town of Tuticorin and to construct at the inner end the first portion of a plan of dock development, with possible further extensions as and when required. Between the wharf walls and the present shore lines of area, about 200 acres of fore-shore would be reclaimed for citing dock facilities such as the railway terminals, transit shed, warehouse, etc. and for business premises and other extensions of the town.[52] The Committee considered that this reclamation, by reason of its proximity to the existing town, would be of much greater immediate value to Tuticorin than the area provided in the Bristow and Wolfe Barry Schemes. Such a scheme, as was suggested by the Palmer Committee, had been considered on previous occasions but had

to be abandoned in view of high capital expenditure involved. The accommodation for steamers, suggested by the Palmer Committee, included 2.000 ft. of quay as against 2,500 ft. in the completed Bristow Scheme because it was considered that the provision of 5 berths as initial development would probably suffice for the requirements at that time. The Palmer Committee estimated the cost of their project to be Rs. 140 lakhs, after crediting surplus plant etc.

The Palmer Committee further suggested that the Tuticorin Port Trust should only bear such portions of the capital expenditure as may be within the means of the Port and that any balance of expenditure, as may be excess of the paying capacity of the trade, should be paid by Government. The Palmer Committee specially stated that the Government would be justified in taking such a step because it was felt that increased prosperity in that portion of the Province would materialize by the construction of a harbour and thus indirectly compensate the Government in regard to the grant or loan which might have to be provided.[53]

The Palmer Committee felt that the traders would welcome this new proposal put forward by the Committee because it would leave their present establishments, warehouses and other trading requirement undisturbed whereas a change to Hare Island would involve not only extra expenditure in the transport of goods to and from between Hare Island and the town but also considerable expenditure in consulting additional warehouses and transit sheds at the Hare Island site.

In view of the recommendations of the Palmer Committee, the Government of Madras, in consultation with the Port Trust, decided to keep in abeyance the partial Bristow Scheme. In the meantime detailed estimates for both the full Bristow Scheme and Palmer Committee Scheme were prepared. Mr. Bristow, who by this time became Harbour Engineer-in-Chief to the Government of Madras, prepared estimates for the two schemes which came to Rs. 120 lakhs for the Bristow Scheme and Rs. 160 lakhs for the Palmer Committee Scheme.

In 1929, the Tuticorin Port Trust decided that they did want the partial Bristow Scheme or any modification thereof and they would be willing to proceed with the Palmer Committee provided financial assistance was forthcoming. The Government of Madras was not in favour of granting the required assistance, and the Port Trust decided to abandon the works so far constructed, at a cost of nearly Rs. 30 lakhs.[54]

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HUMAN RIGHT TO A HEALTHY ENVIRONMENT: AN LEGAL PERSPECTIVE

C. Chithralatha*

Throughout the centuries over which the concepts of 'Human Rights' have developed and been refined, it has been an axiom of all the underlying theory that the beneficiaries of those rights and freedoms are individual human beings, in whom they are vested, inalienably, by virtue of their humanity, and the dignity and integrity to which that characteristic entitles them. There are several rights ascribed to 'peoples' rather than to 'persons' or 'individuals' which are declared in international Human Rights Instruments . These rights are known as 'Solidarity rights', they reflect the most recent developments in International Human Rights Law.

Of late, the distinction between environmental rights and human rights has blurred considerably the world over. The 'right to healthy environment' has been recognized as a 'third generation' human right in recent years. Man is at last beginning to realize that his own health and well-being and the fate of future generations defends on his action to avert environmental crisis. From early 1970s he is finally aware of the fact that the rapidly growing conditions of stress on his environment threaten not only his welfare but even his survival.

The dawn of a new age, where perception towards the global environment has developed ; various national and international efforts to avert an environmental catastrophe; and above all judicial activism and a legal crusade of some environmentalist to wipe out the sin of polluting the natural environment, living free from pollution is emerging as a new civil right.

International Concern

The 'right to a healthy environment' is emerging as a natural, inalienable and fundamental right of a man. Stockholm Declaration was adopted by the International conference on Human Environment in June, 1972. The Stockholm Conference is considered an important starting point in developing environmental law at the global as well as national level. Principle 1 of the Stockholm Declaration linked environmental protection to human rights norms, stating, "Man has the fundamental right to freedom, equality and adequate conditions of life, in an environment of a quality that permits a life of dignity and well being, and he bears a solemn responsibility to protect and improve the environment for present and future generations."[1]

The Stockholm Conference influenced legal and institutional development for the next two decades. One of its influences was the creation of the United Nations Environment Programme (UNEP). It also led to the development of the 1982 United Nations Conventions on the Law of the Sea (UNCLOS), a comprehensive framework for the establishment of global rules on the protection of the marine environment and marine living resources. The Stockholm Conference was also followed by important regional developments, including the adoption of new rules and regulations by the European Community, and the creation of an Environment Committee at the Organization for Economic Cooperation and Development (OECD).

In 1983, the UN General Assembly created the World Commission on Environment and Development (WCED), chaired by Norwegian Prime Minister Gro Harlem Brundtland. The WCED was established as an independent body linked to, but outside the control of, both governments and the UN system. In December 1987, the WCED published the Brundtland Report, which, among other things, created a new terminology-sustainable development and placed economic development activities within the context of environ-mental limitations. The Brundtland Report also called for a second UN conference to ad-dress the question of en-vironment and development.

Twenty years after Stockholm, in June 1992, the UN Conference on Environment and De-velopment (UNCED) was held in Rio de Janeiro, Brazil. The purpose of the conference was to elaborate strategies and measures to halt and reverse the

*Guest Lecturer, Department of History, Bharathidasan University, Tiruchirappalli-24.

effects of environmental degradation and to strengthen national and international efforts to promote sustainable and environmentally sound development in all countries. The Rio Conference had unprecedented participation from thousands of non-governmental organizations from around the world.

UNCED adopted three nonbinding instruments, one of which was the Rio Declaration, which identifies 27 principles. Principle 1 of the Rio Declaration states that human beings are "at the centre of concerns for sustainable development. They are entitled to a healthy and productive life in harmony with nature." While it fell short of recognizing a healthy environment as a basic human right, Principle 1 points in that direction. The Rio Conference also adopted what is known as "Agenda 21"-a far-reaching program for sus-tainable development that constitutes the centerpiece of international cooperation within the United Nations system.

The environment is mentioned directly in the ICESCR in article 12(2) on the right to health. As mentioned previously, the right to a healthy environment was first explicitly recognized in the Stockholm and Rio declarations as nonbinding principles. Those declarations were not intended to create legal rights and obligations. However, they did contribute to the development of international and national law.

In relation to environmental obligations, certain treaties of potentially global application include:

- The 1972 World Heritage Convention, whose purpose is to create a list of natural and cultural sites whose irreplaceable value should be preserved for future generations and to ensure the sites' protection through international cooperation. As of January 1996, there were 469 properties on the World Heritage List.
- The 1985 Vienna Convention, whose purpose is to set up a framework within which countries can cooperate to tackle the problem of ozone depletion. Signatory nations agreed to take "appropriate measures . . . to protect human health and the environment against adverse effects resulting or likely to result from human activities which modify or are likely to modify the ozone layer."
- The 1987 Montreal Protocol on Substances that Deplete the Ozone Layer (UNEP), which aims to reduce and eventually eliminate the emissions of man-made ozone de-pleting substances. The Protocol has been amended four times since 1987. The amendments established mechanisms for transfer of technology and financing, and added chemicals to the list of those ozonedepleting substances that should be phased out.
- The 1989 Basel Convention on the Control of Trans boundary Movements of Hazardous Wastes and Their Disposal (UNEP), which obligates parties to reduce to a minimum the trans boundary movements of hazardous wastes; to ensure that such wastes are man-aged and disposed of in an environmentally sound manner, as close as possible to their source of generation; and to reduce to a minimum the generation of hazardous wastes at the source.
- The 1992 Framework Convention on Climate Change (UNEP), which requires parties to achieve "stabilization of greenhouse gas concentrations in the atmosphere at a level that would prevent dangerous anthropogenic interference with the climate system." It aims to protect the climate system and militate against the adverse effects of climate change, and recognizes that the parties "have a right to, and should, promote sustainable development." It also seeks to avoid placing a disproportionate burden on developing countries in the implementation of the convention, and encourages policies and procedures that take into account different socio-economic contexts.
- The 1992 Convention on Biological Diversity (UNEP), whose objectives are to con-serve biological diversity as well as encourage sustainable, fair and equitable use and benefits of genetic resources. It requires parties to create national strategies, plans and pro-grams for conserving biodiversity and to integrate biodiversity conservation into na-tional economic planning. The convention also requires that parties take specific measures, including creating a protected area system, establishing means of managing modified organisms, and preventing or controlling alien

species. It recognizes the importance of indigenous and traditional peoples' lifestyles and knowledge with respect to biodiversity conservation.

UNEP's 1989 *Register of Environmental Agreements* lists a total of 139 treaties. In addition, there exist treaties that do not primarily address environmental issues, but deal with environmental obligations. These include agreements relating to trade and other international economic matters (such as GATT), regional free trade agreements, the EEC Treaty, the agreements establishing the World Bank and the regional multilateral development banks, and the multilateral development assistance agreements such as the 1990 Fourth Lomé Agreement. Additionally, there exist bilateral environmental agreements, which have contributed significantly to the development of international environmental law.

The Rio Declaration, although it is not a treaty, stipulates certain state obligations. The Commission on Sustainable Development (CSD) has been mandated by the UN General As-sembly to be a central forum for reviewing progress and for urging further implementation of the Rio documents.

Implementation and Enforcement

The recognition of the right to a healthy environment in the constitution, legislation and other national policy arrangements will not have a real effect if it is not accompanied by the availability of means to implement the right and adequate mechanisms of enforcement.

In the international context, the Rio Declaration with its Plan of Action ("Agenda 21") contains measures to be taken for implemen-tation of the Rio principles and the other major treaties produced in Rio. The measures are (1) provi-sion of financial resources and mechanisms; (2) transfer of environmentally sound technologies; (3) support for capacitybuilding; (4) education and awareness; (5) develop-ment of enforceable international legal instruments; (5) environmental impact assessments; and (6) information and tools for measuring progress.

Increasingly, environmental issues are brought to the attention of UN human rights mechanisms. In 1989, for example, the UN Sub-Commission on the Prevention of Discrimination and Protection of Minorities received two complaints on the right to health and the right to a healthy environment, presented by the US based Sierra Club Legal Defense Fund. One of the cases is about Yasuni National Park in Ecuador.[2] This complaint challenged a proposal by a US oil company to build an access road in Yasuni National Park. The road would divide the territory of the indigenous Huaorani Indians and would accordingly damage their culture and way of life. The report claimed that this road construction would violate, among other rights, the right to self-determination and the rights to life and health.

A representative of Friends of the Earth and the Sierra Club Legal Defense Fund made a statement to the sub-commission, urging its members to pay attention to the issue of human rights and the environment. The subcommission responded to these interventions by adopting a draft decision on the subject of the environment and its relation to human rights, and ap-pointed a Special Rapporteur to study the relation between the environment and hu-man rights.[3] In her final report, the Special Rapporteur recognized that the right to health includes protection from natural hazards and freedom from pollution, including the right to adequate sanitation. She explained that the term "healthy environment" has been generally interpreted to mean that the environment must be healthy in itself (ecological balance) as well as healthfull, which requires that it is conducive to healthy living.[4]

National Scene

The Government of India initiated various steps at different times at legislative and executive levels for the purpose of environmental protection.[5] Our Environmental policy framework consists of constitutional mandates and legislative measures of the Central and State Governments:

Constitutional Measures

India is one of the few countries of the world that have made specific reference in the Constitution to the need for environmental protection and improvement. Originally, Constitution of India did not contain any provisions having a direct bearing on environment. However, some of the provisions do make tangential reference to the

problem, e.g. Articles 47, 48 and 49 contain directives to government. Some of the direct provisions incorporated in the constitution as a result of 42nd Amendment Act of 1976 include Article 48-A[6], and 51-A(g)[7].These provisions contain a clear mandate to the State and to the citizens to protect and improve the environment and therefore, they constitute the basic policy framework for all the legislative and executive programmes in this regard. Besides, Entries in the three legislative lists in the constitution empower the Union or the State Government or both to make laws relating to environment.[8]

Legislative Measures

In recent years, both Central as well as State Governments has enacted laws with a specific thrust on control of environmental problem.[9] The Environmental (Protection) Act, 1986 is comparatively better in approach than the earlier laws.[10]

Judicial Response

Our Judiciary has exhibited an enlightened judicial creativity and foresight whenever it had an opportunity to decide issues relating to environment. A survey of the numerous judgments of the High Courts and the Supreme Court shows that most of the technical hindrances have been brushed aside by devising new tools of legal interpretation and construction. The landmark judgment of the Supreme Court in *Ratlam Municipalty v. Vardhichand*, is representative of the new outlook of the judiciary towards environmental conservation. In this case the residents of a locality fomented by stench and stink caused by open drains and public excretion moved the magistrate under section 133 Cr. P.C 1973, for abatement of nuisance. The Magistrate ordered the Municipal Committee to do the needful within 6 months. In appeal Sessions Judge reversed the order. High Court restored the order of the Magistrate and laid down guidelines for environmental protection.[11]

Directions of the Apex Court in this perspective depict a revolutionary leap forward on the path of *human rights* and *personal liberty* in India. Justice Krishna Iyer observed: "Decency and dignity are non-negotiable facets of human rights and the first charge on local self-governing bodies."[12] Rejecting the Municipal authority's argument of poor purse, the Supreme Court made it clear that the human rights under Part III of the Constitution cannot be ignored on the ground of poor finance.[13]

The judiciary has come upto its judicial activism by giving new dimensions to the right of life and personal liberty, guaranteed by Article 21 of the Constitution. Right to healthy environment has been made and construed as fundamental right by the Apex Court of the country while deciding various public interest cases filed by the Enviro-Legal expect Mr. M.C.Mehta.[14] Article 21 which gives right to 'life' includes all attributes which are necessary for the enjoyment of life. In *Munn v. People of Illinois* it was pointed out that by term 'life' something more is meant than mere animal existence. Pollution causes permanent disabilities leading to malfunctioning or non-functioning of the vital organs of the body: which reduces a person to mere animal existence and thereby denying him the right to life.[15]

In a country like India, where people lack environmental knowledge and information and the bodies constituted for environmental awakening and checking pollution lack will to work, judiciary has to come forward to perform the educative function of bringing awareness; through a series of illuminating judgments. The lower judiciaries as well as enforcement agencies are yet to realize their real role under the law. The gap between the law and its correct enforcement is yawning. It is only the higher judiciary particularly the Supreme Court, which has adopted positive approach towards environmental legislation. By constructive interpretation of the various provisions of the law, the highest court has supplemented and strengthened the law. Without the backing of the public opinion laws are of little avail. For enforcement of environmental laws, awareness of laws amongst masses is a must otherwise it cannot be expected from illiterate and unwary masses to litigate for violation of their legal rights. Therefore it is very important to arouse civic consciousness by introducing the subject of environmental issues in educational institutions; through newspapers, periodicals, radio, television, etc.

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6 Article 48-A states: 'The state shall Endeavour to protect and improve the environment and to safeguard the forest and wildlife of the country".

7 Article 51-A(g) states: ". . . to protect and improve the natural environment including forests, lakes, rivers and wildlife, and to have compassion for living creatures".

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9 Justice V.R.Krishna Iyer, *Environmental Pollution and the law*, 1984.

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PRINT MEDIA AND WOMEN'S WELFARE MEASURES

M. Thilakavathy* & D.E. Shindhuja**

Introduction

Media is a tool of transmitting the point of view of agencies to people. It is a direct way to examine the right of freedom of views and expressions of writers (W ACC, 2010). It reveals social and cultural attitude of society to people (UNESCO, 2012). It depicts what society thinks and what people do. In general, media is used as a tool to bring changes in society.

During the nineteenth century social reformers like Rajaram Mohan Roy, Iswar-Chandra Vidyasagar, Kandukuri Virasalingam Pantutlu, and Mahadev Govind Ranade, fought for the social women's welfare upliftment of women. As a result of this a number of women's welfare associations emerged during this period.[1] The print media also played an important role in improving the status of women. The twentieth century, has been rightly called the age of the development of print media'.[2] The basic function of the print media is to provide information that is essential to people and motivate them to discharge their functions in a meaningful and purposeful manner in the society.[3] The print media is a very important component of society that plays a vital role in a developing country like India.

The print media's efforts are directed towards inculcating an abiding faith among people in democratic institutions, such as rule of law, independence of judiciary, freedom of the press and gender equality.[4]

The print media is the carrier of public opinion and plays a crucial role in giving voice to people. It

*Principal, Annai Veillankanni's College, Saidapet, Chennai.
**Ph.D. Research Scholar, Department of History, Ethiraj College for Women, Chennai.

is also a model of face-to-face communication to discuss public issues and is a 'power resource', in terms of exerting influence on society.[5] The policy it follows gives a fervent plea to the policy makers and academicians, on nation- building issues and themes.[6]

The Twentieth century, saw the city of Madras becoming a centre for a number of women's liberation movements, in which women reformists like Annie Besant, Margaret Cousins, Dr.Muthulakshmi Reddy, and Ammu Swaminathan participated these women activists revolted against social practices, which affected. the rights and privileges of women.[7]

The official organ of the Women's Indian Association, Madras, started the journal "Sridharma", in 1917.[8] "Sridharma", worked actively for the welfare of women and children, and also to promote education along right lines.[9] It was a leading women's journal which fought for the upliftment of women in various sphere of life. The journal utilized the opportunity to bring to light the ill-treatment me fed out to women by men. It highlighted women's problems such as illiteracy, ignorance and unequal marriages. 'Sridharma' propogated for removing illiteracy among women.[10] The journal also published a number of pamphlets for enhancing womn's education. The editor of the journal, Mrs.Cousins, the Sub-editor Kamaladevi Chattopadhyaya, and others sent deputation on 11th February 1928 to the then viceroy, to contribute in their own way for the progress of women's[11] The early efforts taken by this journal improved the standards of women's Madras during the pre-independent era. In 1920 the journal, 'Manoranjini', was started by Veduvur Duraisamy Iyengar. Its aim was to propagate the importance of women's education.

Fiction was used as a platform to make pronouncements' on social problems and women's education. The first of this kind was 'Pratapa Mudaliar Charitram' (1879), by Mayuram, Vedanayakam Pillai. In this novel he highlighted the importance of womens education and expalined how education could enable women to be efficient in the household affairs.[12] His other works were 'Suguna Sundari Charitram' and 'Padmavathi Charitram'. 'Nallasiriyan', (1906) 'Kalvi'(1917), 'ambakkalvi' (1933) 'The Kalvikkadal' (1924) and 'Pungottu' (1941). All these were special journals devoted to education.[13]

In this literary renaissance, V.M.K. Kodainayaki Ammal, holds an important place. She was the driving force befiih women writers, broadening their outlook, and helping them to break free of orthodox restraints. She brought out a magazine tittled 'Jagan Mohini' and took an active part in women's education.[14]

The print- media created great awareness on social problems, especially, those concerned with women. The print media has played a pioneering role in encouraging welfare measures for women through Women welfare organization.

A writer, Venkatacharriar, in his book 'Vivekavilakkam' championed the cause of women's education and their upliftment. Further, he insisted in his book the need to provide western education to women inorder to enhance their prestige and dignity.[15] He condemned child marriages and the sale of young girls to old men in the name of marriage.[16] Many books depict the plight of the widows and condemn the society for treating them with contempt. Narasimalu Naidu, in his book "Remarriage of Hindu Widows" made it clear that widows should be allowed to remarry and not kept in perpetual widowhood.[17]

Another writer, Venkataswamy Naidu, was a staunch opponent of the Devadasi system and condemned this system as an obstacle to decent social and religious life. Madhavi in his novels, 'Muthumeenashi' (1903), and 'Clarinda' (1910), described the problem faced by widows.[18] Chenkai Raju Chettiar in his novel 'Gnanakanthi', explains about the social aspects of the people. Ramasamy Iyengar's novel 'Sundari' (1917), highlighted the problem of child widows. 'Kokilambal Kadithangal' (1921), by Swami Vedachalam, better known as Maraimalai Adikal, highlighted the sufferings of a Brahmin widow. Subramania Bharathi's novel entitled 'Candrikaiyin Kathai' (1925) was undoubtedly a memorable work. The novel highlighted the hard life of a young widow.[19] Panayappa Chettiar's 'Kantimati' (1926), 'Mohana Ranjani' (1931) by Girija Devi, K. S. Venkataramani's, 'Desabhaktankandan' (1932), and 'Desikalin Mosaveli' (1936), by Ramamirthammal, stressed the importance for the eradication of

superstition and immorality. These two novels were written by women who were themselves victims of a rotten social system. Girijadevi, was a Brahmin child widow, who dared to break the rule and married a Harijan.[20] Ramamirthammal was a reformed devadasi who campaigned for the emancipation ofwomen.[21]

The print media by publishing various articles exposed the aggravating social problems and served as catalyst to initiate various social welfare measures. The rapid growth in the number of print media agencies is attributed to a greater awareness of social problems. 'Amrita Bazar Patrika', along with liberal Muslim daileis and periodicalos, supported the cause of women's education.[22] Maulana Abdul Kalam Azad started 'AI- Hilal' from Calcutta, in 1912 and 'A-Bilagh' in respectively.[23] Anuradha Ramanan, is running a magazine called 'Valaiyosai' which aims to create awareness among women.[24] R. Chudamani, another woman writer highlighted the importance of women's education.[25]

The women leaders like Sarojini Naidu, Annie Besant and Muthulakshmi Reddy, through newspapers and meetings campaigned for the welfare of the women in society. The Women's Indian Association in Madras and a few other women organizations, campaigned relentlessly for franchise for wornen.[26] The Madras legislature granted voting rights to women in 1920.

The legislative forum was considered as an apt body to take measures to enhance the welfare of women. Hence, the press insisted that the legislatures should initiate bills to promote the cause of women. Between 1922 and 1927, the Indian Legislative Assembly, debated a number of Bills concerned with raising the age of consent. In 1927, Harbillas Sarada, introduced the 'Hindu Child Marriage Bill', which he claimed, struck at the real problem of child marriage. The Bill was approved and the Sarada Act came into effect in 1930.

An intensive campaign was conducted to educate women and make them interested in their rights. Journals Published by various women's organizations and welfare associations, played an active role in the betterment of women's education, as well as, their social status.

The issue related to women drew the attention of women social reformers. A bill for the suppression of immoral traffic was introduced in the Madras legislature by K. R. Venkatarama Ayyar and was seconded by Dr. Muthulakshmi Reddy. The journal 'Deenabandu', published from Masulipatnam and an other journal 'Tamilnadu', published from Madras supported the bill and blamed the government for not enacting the law to ban prostitution. The continuous plight of the devadasis touched the heart of Dr. Muthulakshmi Reddy who was best upon eradicating the devadasi system. She introduced a Bill in 1929, by which the Government issued orders to various District Collectors, to free the devadasis from the obligation of service to temples. After being referred to a select committee and a long debate, the bill passed to became a Law, into law in January, 1930, but its scope was limited to Madras. Mrs. Margaret Cousins demanded that the press focus on the issue of immoral trafficking, and insisted upon equal moral standards for men and women.[27]

The aim of the 'All India Women's Conference', is to stress the importance of women's education. Health and Family Welfare activities claimed a major part of the 'All Indian Women Conference's' attention. From 1930, onwards this group was able to organize creches, lectures on health and nutrition, and birth control, in particular. Subbulakshmi Ammal from Madras was responsible for the opening of a widows' home where the girls and women were admitted, with the aim to educate themselves inorder to become self-reliant. She was responsible for the upliftment of women in South India.[28] Women soon began to edit magazines, and Nanjangud Thirumalamba was the first writer and the first publisher, who edited a 'Kannada magazine' called 'Karnataka Nadu'.[29]

This was followed by the contribution of Christian Missionaries who did valuable work in the field of women's education and carried on novel experiments in rural education in their schools situated in the place Moga, Salem, Medak, Ankaleshwar and Demakal.[30]

Christian writers and missionary scholars like Alexander Butt, Charles Gran Marshman, Robert Caldwell, Able Dubois, and Hutton Pituked explained the condition of women in their works and exposed the discriminative social step-up that existed in those days.[31] The Central Social Welfare Board' has been

working tirelessly to improve the social status of women through their welfare activities.

The print media controlled by corporate interests and mostly concentrated in the metropolitan cities focus on the sufferings and hardships of city based girls. The print media used by women's groups and organizations created a public impact on women's issues and functioned as a catalyst of change by proposing developmental measures, schemes and projects for the welfare of the people. This was carried out by identifying neglected areas and the needy sections of society. As a matter of fact, the print media has been more supportive by covering various Issues on women.

Major campaigns led by women against dowry, murders, rape and violence have made headlines; editorials and opinion polls have widely supported these campaigns. The number of women journalists have also grown rapidly and contributed to the emergence and growth of contemporary women's movements.[32]

Therefore, there is no doubt that the printed word has a permanent and lasting impression, in comparison to a spoken word or a visual image. The last two have only a transitory effect. Newspaper clippings of important news, comments, stories and happenings can be presented in a reference file for future consultation.[33]

Print Media, which wields immense power in a democracy. The media can play a salutary and a liberating role to give to the women the distinctive and the exclusive space, which must belong to them to enable them to generate the ethical and moralizing impulses for the entire society. Thus, the print media plays a great role in not only empowering women, but also extensively to their welfare programmes.

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'KAYAL' AS AN EARLY MEDIEVAL PORT TOWN UNDER THE PANDYAS : A HISTORICAL REVIEW

T. Anas Babu*

'Kayal', was a celebrated medieval port town which lies in the Tamrapani delta of Coromandel coast belongs to modern Thoothukkudi district of Tamil Nadu. The port came into prominence under the pandyas (popularly known as later pandyas or second pandyas) and served as a chief emporium under them. The Pandyan kingdom which was under the control of Chola rule over two centuries restored their territory under Maravaraman Sundarapandya (1216-1249 A.D). The kingdom was extended from Cape Comerin in the south to the river Vellaru on the north and set their capital at Madurai. However, at the beginning of fourteenth century the country was invaded by Delhi Sultanate and the Pandyas were displaced from their original land. After that an independent Sultanate was born at Madurai which was described by Ibn Batuta as the Sultanate of *Ma'bar,* and ruled over a short span of forty seven years (1323-1370). Ultimately, these regions fell under the supremacy of Vijayanagar, who became the undisputed masters till the middle of seventeenth century. Although, the various inscriptions of these areas point to the fact that the Pandyans continued their rule as a dependency under the Vijayanagar.[1]

It is generally believed that, Kayal was identical with the famous ancient port and trading center of Korkai, which was used to ride by the Greeks in the early years of Christian era and mentioned by Ptolomy as Colchoi. During medieval period geographical location of Tamil coasts predominantly determined its fortunes and its rise and fall. The ports situated near to the estuaries of rivers alone developed as overseas trade, which strengthened the ships to anchor easily on the shores. Besides this, during the height of monsoons, particularly from October to December these ports extended their safety to anchor the medium sized ongoing vessels, which is not accessible to other Tamil ports.[2] Thus, Kayal which itself means 'backwater having an opening to the sea' took advantages of its location and emerged as a center of international trade particularly during the late 13th and early 14th centuries.

The port has been variously referred by the foreign travellers as Cail,[3] Kabil,[4] Cahila,[5] Chayal,[6] Cael[7] and so on. As far as the origin of Kayal is concerned, it has been a matter of concern among the modern historians, and most of them accepted the view of Bishop Caldwell's identification of Kayal as 'Palayakayal' (i.e. Old Kayal).[8] The Arab travellers considered this region as *Ma'bar* (means Passage or Ferry), which extended from Kulam (Quilon) to Nialwore (Nellore).[9] However, during the second half of the thirteenth century the port came into prominence as a center of international repute, particularly under Jatavaraman Sundarapandya who is mentioned by Wassaf as Sundarpandi (1251-68 A.D.) and subsequently emerged as a centre of maritime exchange in the Coromandel coast. Marco Polo, from whom we get the first reference of Kayal observes that "Cail is a great and noble city, belongs to Ashar, the eldest of five brothers kings",[10] which was considered by Nilakanta Sastri as one of the 'co-regents' or 'sub-kings' among the five brothers of Pandyan empire.[11] Moreover, it is also noticed that the Chinese traders were first to land at Kayal on south-eastern coast of India before they left for Kollam on the west coast.[12] So far, the port had maintained its brisk trade relation with other international ports both in the east and west. Commodities like silk stuffs, aromatic roots, and

*Ph.D Research Scholar, Centre of Advanced Study, Department of History, Aligarh Muslim University, UP

pearls were exported from Kayal to Iraq, Syria, Khurasan, China etc. and in return good quality of war horses were imported from Hormuz and Aden.[13] The present paper is a modest attempt to trace out the role of Kayal as an international harbour under the Pandyas during the early years of medieval period particularly up to 1500 A.D.

The foreign travellers, who visited this region in the late thirteenth and early fourteenth centuries, identified the active role of Kayal in horse trade, and how far these war horses were important to the Pandyan rulers. Marco Polo says 'It is at this city that all the ships touch that come from the west, as from Hormos, and from Kis and from Aden, and all Arabia laden with horses and with other things for sale'.[14] The reason for this brisk trade of horses was bound with the mutual struggle among the south Indian powers who ruled in different territories. It is said that, under the Cholas the cavalry played an important role in their struggle with other South Indian counterparts.[15] Besides, Marco Polo and his contemporary Wasssaf stated that, India in general and Pandayans in particular, was no custom of breeding horses, and good quality of horses were always imported in India from Arabian countries, especially from Persia. Above all, the high demand of war horses was also due to the reason that the rulers were unfamiliar with the treatment of horses. Marco Polo says, 'the reason why they want so many horses every year is that by the end of the year there shall not be one hundred of them remaining, for they all die off, And this arises from mismanagement, those people do not know in the least how to treat a horse; and besides they have no farriers. The horse-merchants not only never bring any farriers with them, but also prevent any farrier from going thither, lest that should in degree baulk the sale of horse, which brings them in every year such vast gains'.[16] Wassaf also made a similar statement, according to him, 'it is a strange thing that when those horses arrive there, instead of giving them raw barley they given them roasted barley and grain dress butter, and boiled cow's milk to drink. They bind them forty days in a stable with ropes and pegs, and in order that they may get fat; and afterwards without taking measures for training, and without stirrups and other appurtenances of riding, the Indian soldier ride upon them like demos. They are equal to *Burak* in celerity, and are employed either in war or exercise'.[17] The various inscriptions found in these regions also express the employment of different skilled persons to look after these good quality horses imported from Arabia and they were termed as *kulichevakar*[18] (horsemen), and *kudirai amman*[19] (horse trooper) and *kudirai andan*[20] (stable man) in the inscriptions. However, it is clear from the account of Wassaf these skilled persons are unable to look after the horses that came from Arabia.

It is interesting that, the Pandyan rulers had spent a major part of their treasury to buy these war horses. It is worth mentioning, the payment of the horses who were imported and even those who died while importing to their country. The travellers testified that for one horse they spent 500 *saggi* of gold which is equivalent to 200 red *dinars*, likewise 1000 of horses were annually board at *ma'bar* at a sum total of 2,200,000 dinars.[21] Along with this deep routed trade, a group of merchants emerged as dealers or brokers in horse trade and they were referred to *kudirai chettis* in the inscriptions,[22] who generally hailed in *malaimandalam* (Malabar caost) at the western coast. The epigraphical records prove that, the *kudirai chettis* of *malaimandalam* had regular trade contact with the Pandyas because of the latter's high demand of war horses[23] and they were levied with state taxes like *kudirai pandhi*[24] for the maintenance of horse stables. As a result of this import of good quality horses from Arabia, the Pandyans emerged as a major militarily power in the South Indian region during the second half of thirteenth century and they conquered even the northern part of Sri Lanka.

Besides, its brisk trade in horses Kayal, was famous for its abundance in pearl trade also. It is evident from the sources that as early as Christian centuries the Arabs and Greeks used to ride by the port for the acquisition of pearl fishery. Although, under the Pandyas these pearls collected from the Gulf of Mannar were brought to Kayal from nearby ports and sold to foreign traders who took them to Near East, Southeast Asia or Even the Far East.[25] Thus, the importance of Kayal lay become the head quarters of pearl fishery in the Gulf of Mannar, which lies from the island of Cape Comerin (Kanyakumari) to Rameswaram in Tamil Nadu and boarded Sri Lanka on the south east cost. The medieval travellers like

Marco Polo, Abdu Razak, Nicolo Conti etc. had extensively discuss about the role of Kayal as a chief emporium of pearls in the Tamil coast. However, the Chinese emerged as the chief exporters of these pearls, as a result of a number of diplomatic missions exchanged by the two rulers respectively. These missions reached its peak under Yuan and early Ming rulers of China and they were referred in Kayal regions as Jaiyi and Xincun etc, which sent a number of gifts to Chinese rulers as tribute.[26] The large Chinese Junks presente a at the port are mentioned by both Wassaf and Marco Polo and one of which the latter himself bordered at Kayal.

Marco Polo depicts how far this pearl trade was important to Pandyan rulers as well as how the fishers collected it from the seas. He says "the king of Maabar wears hanging in front of his chest from the neck downwards, a fine silk thread strung with 104 large pearls and rubies of great price. The reason why he wears this cord with the 104 great pearls and rubies, is (according to what they tell) that every day, morning and evening, he has to say 104 prayers to his idols. Such is their religion and their custom."[27] He adds "it is no wonder, he hath great store of such gear; and besides they are found in his kingdom. Moreover nobody is permitted to take out of kindom a pearl weighing more than half a saggio, unless he manages to do it secretly".[28] Thus, the price of a pearl under the Pandyas was near about half *saggio*, and they entirely monopolised the possession of pearl trade. It can be inferred that the Pandyan government itself dominated these pearls, and on their behalf appointed some officials even sometimes they entrusted this charge to foreign merchants as well to look after the pearl trade.[29]

Marco Polo distinctively describes how the pearls were hunted by the fishers in the sea and what was the share of the ruler, According to him, the fishers generally hailed in the sea from the beginning of April up to the middle of May with their small as well as big vessels and went to a depth of not more than 10 to 12 fathoms. They were first proceeded to Bettler, which is identified by Ibn Batuta as Betthala as 'Patlam' on the coast of Ceylon where they shifted their large vessels to small boats. Then they started to fish the pearls, they jump into the sea and went to the bottom near about 4 to 12 fathoms in search of the shells which contained pearls of various sizes. Whenever they found a shell, they put it on their net which was tied to their waist and once they can't hold their breath they came up to the surface and little later again went to the bottom in search of pearls. From the pearls they hunted from the sea, they were bound to pay tenth part to the king as royalty, and also required to give one twentieth to those who protected them from any injury while they engaged in fishery.[30] The people who were involved in pearl fishing are generally identified as the local fishing community named as Paravatar who still remain the major fishers of the region. However, it is necessary to mention that the actual monopoly was enjoyed by the Pandyan rulers.

These pearls of Kayal had a great demand not only among the Indian rulers but also among the foreign rulers as well. It is worth mentioning that, the ruler of Gujarat was highly influenced by the pearls of *ma 'bar* and sent his merchants to buy good quality of pearls in large amount.[31] Along with this perfectly rounded pearls had a high demand in the foreign markets also. The foreign traders went to China had a habit of concealing pearls in the lining of their clothes and in the handles of their umbrellas, thus evading the duties levied upon them.[32] Thus, Kayal emerged as a chief emporium under the Pandyas which exported pearls throughout the world. Besides, the Chinese and Arab wares excavated at Kayal also testified to the fact that, along with the import of horses and export of pearls, pottery was also imported.[33]

Above all, a number of inscriptions found in this region and its nearby areas also attest to the importance of Kayal in overseas trade. These inscriptions are predominantly connected with the activities of trading guilds which is identified by Champakalakshmi as 'corporate trading communities' in the medieval Tamil country.[34] A thirteenth century inscription of this area shows that the distribution of communities of *manigramam* and *ainnurruvar* trading guilds in the overseas trade.[35] Another fourteenth century inscription from Kyalpatnam avers that as soon as the foreign goods entered to the market, the *ayyavole* traders handed over royal revenue (in goods) to the rulers.[36] In fact, it was a clear indication of the active participation of the Kings agents in the ventures. It is worth mentioning that, *Pandinenbhumi tisaiyirattu ainnuruvar* of *ainnuruvur* guild was involved in overseas trade at Kayalpatnam[37] and they were active in pearl trade at

its neighbourhood in Kilakkarai.[38] Another inscription found here gives us the information that this area was kept under *kuda nadu*[39] (modern Tirunelveli district) and *Devipattinam alias ayapolil Vikra mangalam* was an active merchant base of *nanadesis* guild in 1264.[40] Along with its overseas trade Kayal was developed as a principal centre of Muslim settlement in the east coast, and they were connected to a Muslim dominant trading guild called *Anjuvannattar* in the medieval south India.[41] These various inscriptional evidences throws light on the fact that Kayal might had connect with its nearby *nagarams*, which was prominent in Tirunelveli and Madurai districts. However, the active overseas trade of Kayal was declined after the establishment of Madurai Sultanate at *Ma'bar* and they gave patronage to Periyapattinam a neighbouring port of Kayal. Besides, the overseas trade shifted its course from the ports of the Tamil coast to Malabar coast in the fifteenth century, which also contributed to the decline of the active trade at Kayal.[42]

In nutshell, Kayal served as a chief *pattinam* (port-town) under the Pandyas and reached its glory in the second half of the thirteenth and first half of the fourteenth centuries. The port was famous for its brisk trade in horses as well as pearls both in the east and west. The various inscriptions found in this region also shows the overseas contacts of Kayal with hinterland as well.

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31. *Ibid*. p.364. Marco Polo had the view that, the ruler of Gujarat sent his Brahman merchants to *Ma'bar* which was under the kingdom of 'Soli', which was identical to Cholas. Whereas, Arunachalam propose that, when Marco Polo visited to *Ma'bar* the Chola power already in a humiliated position and the ruler was a Pandya. See S. Arunachalam, *Op.cit*, p.65, note. 16.
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SHANAR REBELLION : A REVOLT AGAINST THE CASTE PRECINCTS IN COLONIAL TRAVANCORE

S. S. Anuja*

Introduction :

As Kerala is a small state tucked away in the southern corner of the great Indian Peninsular. "The distinctiveness of its geographical personality has enabled Kerala, even from time immemorial to enjoy a degree of isolation from the rest of the country and built up its way of life and institutions without being subjected to undue influence from people inhabiting the regions beyond its traditional borders." Travancore in the southern part of the Western Coast has always fascinated the merchants missionaries and adventure seekers from countries beyond the Arabian Sea and across the Western Ghats. Various ethnic and cultural groups found asylum in this region, contributing to the amazing heterogeneity of its population and culture. Travancore during the Colonial period remained as the citadel of the Hindu Orthodoxy and jealously guarded and enforced the Sanatana discipline as interpreted by the Nambudiri Brahmins. The present study concentrates on the social hierarchy visible in the main streams of the society in connection with the women folks of Travancore during the nineteenth century.

The beginnings of the nineteenth century India witnessed the emergence of social reform movements in general and South Travancore in particular. In the early phase of the reform movements, the Christian missionaries raised the banner of revolt against the oppressive order, mainly the Nair aristocrats who established their dominance in government offices and social systems. Emboldened by the teachings of the L.M.S missionaries and Vaikundaswamigal[1] the untouchable communities of South Travancore challenged the slave labour, dress restrictions and denial of temple entry rights. A feeling of self-respect guided in the outcaste communities who organised the movement for social justice, equality and self respect. Through oppressive systems the Nairs attempted to suppress the reform spirit that originated among the traditional outcaste communities of South Travancore.[2] Among all these the obnoxious practices and taxes, the barbarous custom of prohibiting and preventing the low caste women of the society to cover the upper part of their body with a piece of cloth which is commonly known as the "Upper Cloth Rebellion".[3]

Travancore Dressing Trend:

Travancore was a place where cotton was not cultivated, and from ancient times people were sparing in the use of cloth. Those who used the 'Randam-Mundu' were men of respectability in society. Removing one's own 'Randam-Mundu' is a way of showing respect before the high caste people. There is a critical command on the Shanar Revolt that it is not about forced nudity of the upper-part of the female body. It was about this 'Randam-Mundu", worn by the elders and people of respectability in the society. When a person of lower rank happens to be in the presence of that of a man of higher rank, he has to show respect by removing his "Randam-Mundu", as a mark of respect to the higher rank.[4] "Men of Sudra or Nair were not accustomed to cover the body above the waist; so also females when in the house, but when going out they cover the bosom with a piece of light white cloth, which is sometimes a costly article, having a border of gold thread."

The Female Dressing Pattern:

"The Brahman women are, as might be expected, much superior to others in regard to the properties of dress. The upper part of the dress of a Brahman lady consists of a smart coloured jacket, fastening in front, and covering the bosom, and over this in addition the upper cloth is also worn. The other extremity is used as an "upper cloth," or shawl, by being thrown over the shoulder so as to cover the shoulders and bosom. Considerable ingenuity and taste are displayed in the mode of enveloping the person in this cloth, and the whole forms a very graceful and appropriate female dress." The Sudra and other middle-class females place a light cotton cloth loosely across the breast and over one shoulder. This is called the "upper-cloth".

Different Phases of Shanar Rebellion :

In Travancore, Cochin and Malabar, no female was allowed to cover their upper part of the body in front of Upper castes of Kerala until the 19th century.

*Ph.D. Research Scholar, Department of Indian History, University of Madras, Chepauk, Chennai – 600 005.

This is an attempt to trace out the historical significance of the Shanar rebellion with a special reference to the South Travancore. In general we can say that the Shanar rebellion ought to be emerged in different phases in different region.

The Early phase :

The missionaries understood that the women of the lower caste were treated far below the dignity of human being. They wanted to eradicate this abominable social evil. Hence, they made a representation to the Government especially to the Resident Col. Munro. He continuously induced Rani to issue a decree in favour of low caste women. The Rani of Travancore was very much interested in introducing liberal reforms. Consequently in 1812 Col. Munro issued an order permitting, the Ezhava and the Shanar women converts to Christianity to cover the upper part of their body as the Christians of other countries do.[5] Subsequently in 1814, during the reign of Rani Gowri Lakshmibai, the then Dewan, Col. Munro, issued another order to the same effect. This added the strength of the Christian women.[6] Yet it did not permit them to wear upper cloth in the manner of the caste Hindus or the upper caste. At once the order was issued the lady missionaries decided to prepare a suitable upper cloth for the Christian women. Lady missionaries such as, Mrs. Mead, Mrs. Mault, Mrs. Miller and Mrs. Thompson, devised a loose jacket called the 'Kuppayam'.[7] According to the custom, the high caste women were allowed to wear upper cloths upon their shoulders. But the Christian women were not permitted to wear that piece of cloth called the "Thol Cheelai". The intolerant lady missionaries advised the Christian women and others to wear "Thol Cheelai".[8]

The second phase occurred during the Regency of Rani Gowri Parvathy Bhai in 1822, at Kalkulam in Travancore. When the Nairs in Kalkulam mocked, abused and ill-treated the Shanar females who appeared in public with decent dress with upper cloths and jackets worn by them were torn.[9] Soon the Shanar got a favourable degree from the Padmanabhapuram Court in 1823,[10] which confirmed the proclamation of Munro. Having felt annoyed, the Nairs resumed persecution and subsequently the royal proclamation of 3rd February, 1829 prohibited the use of upper cloth by Shanar women.[11] The third phase of Channar Rebellion sprang up in 1859 after a thirty-six years later, at Neyyatinkara, during the tenure of His Highness Uthram Thirunal Marthanda Varma.

The Later Phases :

Hence the upper cloth riot continued during the first half of the nineteenth century with severe persecution. It was made a regular practice for the Nairs to gather at market places to assault the Shanar women. The administration sent troops to suppress the rebellion under the command of Captain Daby. However with the coming of Vaikundaswamy and a subsequent reformation spirit in the minds of Hindu Shanars, the movement for upper cloth right assumed a new dimension.[12]

The edict of 1851 deprived the Christians of the status and privileges that they enjoyed and subjected them to serious disadvantages. It sanctioned the resistance of the caste Hindus. However, a new era of persecution and severity began when Madhava Rao became the Dewan.[13] Having observed the conflicting sentiments prevailed between the Shanars and the Nairs on 27th December 1858, he issued a proclamation "requiring the Shanars to adhere to the usage hither to observed by their women of not covering the body with an upper cloth like the Sudra women".[14] This supplied fuel to the fire of hostility and resulted in serious violence. Soon it spread violently to all parts of South Travancore and from 25th December 1850 onwards Christian Shanars were molested throughout Neyyoor and Parassala mission districts.[15] In January 1859 riots broke out in Trivandrum, Santhapuram, Nagercoil and Kottar.[16] In all these places women were assaulted. Soon the Hindu and Christian Shanars retaliated against the caste Hindu women.[17] The revolt which lasted for five months ended with a proclamation on 26 July 1859 allowing Shanar women to cover their bosoms in any manner. In the continuous operation of the conflict Nair mass uprising formed a distinct phase. They let loose a new wave of persecution at the aggressive social status occupied by Shanars of South Travancore. The uprisings led to the direct collision with Shanars. Indications of the general ill feeling of the Nairs towards the Shanars became more marked by the end of 1858.

A Christian Shanar woman was assaulted in the public market at Neyyattinkara in 1859 and her

jacket was torn by a group of Nairs. Though the case was proved in the court the offender was let off with a little fine in order to prevent recurrence of similar crimes. The Nairs opened a new phase of confrontation with the Shanars when the royal proclamation was read in the court of Travancore by the Governor Lord Harris. In the continuous agitation of twenty days in the Parassala Mission District three chapels and three smaller places of worship were set on fire.[18] In the Neyyoor mission district the Nairs began to rob and ill-treat many of the poorer classes. They sided with, the officials to inflict infiltration upon Gurupatham, the Catechist and his family.[19] The Nair uprising became more serious when it burst out in Nanjilnad. Here the Vellalas joined with the Nairs in perpetuating the atrocity on the Shanars.[20] On 4th January more than 200 Nairs with a group of Vellalas of Thazhakudy entered the houses of Shanars with clubs and knives. They attacked the inhabitants, stripped off the jackets of the women, torn the cloths and cruelly beat and kicked them. Fearing subsequent attacks, the Shanars flew from the village on 7th January. Another Nair mob gathering of about 500 entered Kumarapuram during day time. They searched the house of the Christian catechists, and chased the Shanars. soon the violent mob made forcible entry in to the homes of the Shanars, broke and pillaged the furniture and molested the defenseless women. In the violent outrage broke out in December 1858 and January 1859 the Shanars suffered untold miseries. The violence ignited out of the Shanar's assumption of the right to wear upper cloth, soon became a movement for destruction of the property of Shanars in South Travancore. Hence this Nair-Shanar confrontation actually laid a ground for the violent reaction of the Shanars and for a final fight against the lawless acts of their powerful enemies.

Conclusion :

The Missionaries of the London Mission Society who were always on the side of the oppressed submitted a petition to the Governor of Madras in July 1859. They requested the intervention of the Governor in the affair of Travancore to secure the position of the missionaries and their converts. They further protested against General Cullen, the Resident of Travancore, who in the eyes of the Missionaries was a Hinduised Christian. Charles Trevelyan the Governor of Madras appreciated the grievances of the missionaries and as the first step sent F.N. Maltby, a new Resident to Travancore. The New Resident reported the matter to the Travancore Raja who in turn expressed his sympathies for the unprivileged classes and agreed to abolish all rules relating to the dress of females. Although certain reservations were included in the proclamation of 1859, the Shanar women refused to follow it and began to wear upper cloth like the privileged classes.

They appeared in the streets and markets covering their bosom with jackets. Influenced by their action the Ezhavas and other socially backward classes also started covering their bosoms with jackets and upper clothes. The result was that the Raja eventually issued a proclamation in July 1865 allowing the women of Ezhavas and other socially backward classes who were till then prohibited from covering their bosoms to wear upper garments. As a result women belonging to all classes irrespective of caste and creed began to move through the streets decently dressed. The Royal proclamation of 1865 state as bellow :

"Whereas Sudra women, when in the presence of persons in high office, and when serving in the Temple or Palace, lower their upper garment as a mark of respect, this appears to His Highness (the sacred mind) exceedingly immodest. We have informed the aforesaid persons that this offensive custom is henceforth unnecessary. It is our will that all the native people wear garments in accordance with propriety, and this we now make known, when women in temples, in the Palace, and other places, shall cover the upper parts with the cloth, in accordance with this circular, we hereby order that the officials do not oppose their doing so."

The part played by the missionaries of the London Mission Society in securing freedom for the socially backward classes to cover their bosoms and to dress decently were significant. With the help of these missionaries the backward classes waged a gallant war. After shedding sweat and blood they got their right to dress decently. The success of this movement formed the basis of the radical changes that took place in the last decades of the 19th century and the early decades of the 20th centuries in other fields like political, economic and social. In social this event opened a new chapter in the social history of Travancore which witnessed later a series of protests and remonstrations by the backward classes not only for civil rights but also for political rights.

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UPPER - CLOTH REBELLION AND SOCIAL REFORMERS IN TRAVANCORE : AREVIEW

Aranya K Sasi*

Several movements started by Christian Missionaries and some modern minded Hindus, especially educated upper class took up the cause of covering the bosom of low caste women. Unfortunately the Travancore Royal House did not support the lower caste women for covering their breast. Sometime it took ugly turn when lower caste women wearing some form of blouse and went to the market place. They were forcefully made to remove those coverings by young men at the instigation of local rowdies. Then started a huge resistance movement from the side of low caste people. This became local revolts and resulted in some changes to the above mentioned system. In later period the Royal House slowly accepted the change or powerless at the official orders of British resident controlling the princely state. The present paper discusses the Upper Cloth Rebellion against this social evil. The present paper tries to analyze primarily two main social reformers in Travancore for supporting this movement.

Shannar Rebellion is otherwise known as *Melmundu Kalapam, Melsila kalapam,* or Upper Cloth Rebellion and so on.[1] This was a social reform movement of lower caste group viz. Shannars (Nadars) against the social injustice of the Government and the High caste Hindus such as Nayars, Brahmins etc. in the South Travancore.[2] The struggle of 'Shannars' was to secure for their women folk the same rights in regard to dress as those of the women of upper caste Hindus. By long standing custom, the inferior classes of the population were forbidden to wear an upper cloth of the kind used by the higher caste.[3] The immediate and ostensible subject of dispute was the use of an

*Research Scholar in History, Kerala University Library, Thiruvananthapuram, Thiruvananthapuram-695528.

upper cloth by women of unprivileged classes. The caste Hindus did not like to see the women of socially backward classes walking through the streets and roads with their bosom covered. A disturbance also started among them. This resulted in the Shannar Revolt. Several movements started by some forwarded minded Hindus, especially lawyers, many educated upper class Hindus took up the cause of covering the bosom of low caste women. The most respectable personalities are Vaikunda Swamikal and Arattupuzha Velayudha Panikkar. They also had considerable impact on this reform.

Vaikunda Swamikal (1803 – 1851)

Vaikunda Swamikal was born at Thoppil in the present Kanyakumari district. He was also known as Muthukutti Swamikal. A man of progressive outlook he founded in 1836 an organization called 'Samatva Samajam' in order to fight for the redressed of the grievances of the *Avarnas* as well as against the short comings and lapses in the state administration.[4] The 'Samatva Samajam' seems to be the earliest social organization in Kerala and Vaikunda Swamikal as a pioneer among social revolutionaries. He also criticized the Brahmins and the temples maintained by them.[5] He also turned his attention towards the discrimination in the 'mode of dresses. He personally took the lead in conducting a series of agitations against this wild practice.[6] His severe criticism to the government in relation to 'upper cloth controversy' emerged a head ache to the royal class and their caste men, who wanted to wreck it down at any cost, for wearing of upper cloth was only the monopoly of the Savarnas. Naturally enough, this resulted in heavy causalities and ultimately the heroic struggle which lasted for about four decades ended in the final victory of Shannars. The role played by Vaikundsa Swamikal in this epic struggle is not negligible.[7]

Moreover, the lower castes were prevented even from using the turban on their head. Therefore Swamikal appealed to his followers to use turban on their head as a mark of status.[8] Moreover to maintain equal status with other caste Hindus, he encouraged his people to wear shoulder cloth.[9] He disapproved the idea of conversion to circumvent the social disabilities of the low caste. He wanted them remain as Hindu and fight for legitimate right.[10]

Arattupuzha Velayudha Panicker (1825-1874)

He became a fore runner to Sri Narayana Guru who became the centre of non-violent agitation and source of strength to the *Avarnas* in their agitation for social justice. He is widely known as the first avarna who established a temple and installed Lord Siva in the Brahmanic tradition.[11] He was born in Mangalam, a small village which is situated on the western banks of Kayamkulam lake in the middle of Arattupuzha, in the Karthikappalli Taluk, in Central Travancore. He became a strong critique of the Brahminical rites and priestly hood. [12]

He also turned his attention towards the dress of Ezhava women. The Ezhava ladies were not allowed to cover their bosom. The Shannar Rebellion drew the attention of the Government to this issue, but the situation never changed. An Ezhava girl was insulted in Kayamkulam, as she covered her bosom with a small piece of cloth.[13] The orthodox Hindus insulted her and they removed the cloth from her breast. The news went to the ears of Panickkar. He decided to change the *Savarnas*. He went to Kayamkulam, with thousands of upper cloths.[14] He gave it to the Ezhava ladies who came to the public market. Some ot them hesitated to do wear the upper cloth. Velayudha Pankcker forcefully covered the bosom of the women, who hesitated to accept the words of Panickkar. [15]

Another work he made for the society was the nose-ring agitation (*Mookutti vazhakku*). During that time the lower classes were deprived of the right to wear ornaments made of Gold. The women of the *avarna* castes were prohibited from wearing ornaments like gold ear-rings, nose-rings, bangles etc.[16] In Pandalam, when an Ezhava woman wore a golden nose-ring, she was humiliated by Savarnas and her nose ring was plucked away forcefully. Hearing this news, panicker's rage found no boundaries. He ordered to make thousand nose rings. He started for Pandalam on a horse. He gave golden nose rings to Ezhava Ladies.[17] Some of the Ezhavas did not wear it. Panicker and his followers stayed there for a few days. Though the *savarnas* did not like that Panicker had done, they did not dare to challenge him, he was having the support of an armed groups and himself proved to be a relentless fighter in the cause of social, equality and justice.

Thus, Velayudha Pankcker tried to bring a sudden change in the society which had been rotten by the irrational and superstitious customs and traditions, which were imposed on the society by the *avarnas.*

In this critical juncture, it was at the instance of socio-religious reformers and L.M.S Missionaries that the Royal proclamation of Uthrdam Thirunal Maharaja was issued on 26 July 1859 abolishing all restrictions in regard to the covering of the upper part of the Nadar women.[18] But there was still the stipulation that they should not imitate the dress of the women of the Caste Hindus. The LMS Missionaries and British authorities continued to express their desire to the Maharaja, with regard to the need of better legislation granting perfect freedom to the Non-Castes in the matter of dress. This pressure made the Travancore Government undertake fresh legislation in 1865. Revolution changes had taken place in the position of Non Caste, with the proclamation of Ayilyam Thirunal Maharaja on 19 *Mithunam,* 1040 ME (1865), permitting the women of all the backward classes to cover their bosoms by wearing the so called an "Upper cloth".[19]

'Even the evil practice if not allowing lower caste women to cover their breasts continued. The law was breached almost by everyone; the Government turned a blind eye on in the early 20th century, with further agitations and with stimulus from some British Officials, *Dewans* and popular Press, and the legislation could be implemented to a great degree. It is interesting that women liberation movement people were telling the women to return the natural state of removing upper-cloth and let the breast to be exposed to their own liking. At last various social reformers took place in the matter of dress. All classes of women got equal rights and privileges for wearing dress of their own wish. The legislation also support to this. To conclude, that various social reforms took place in the matter of dress. All classes of Hindu women got equal rights and privileges for wearing dress of their own wish. The legislation also supported to this.

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SIMILARITIES AND DISSIMILARITIES BETWEEN KURAVARS AND NARIKKURAVARS IN TAMIL NADU

S. Vijay*

Introduction

The Community of Narikkuravars is one among the several tribal communities in India. They do not have a fixed habitation and prefer to be nomadic. Narikkuravars are reported in the States of Tamil Nadu, Kerala, Andhra Pradesh, West Bengal, Rajasthan, Gujarat, Madhya Pradesh, Delhi, Uttar Pradesh and Odisha.[1] According to the 2002 Census, their population in Tamil Nadu was estimated to be 47,520 which constitute 0.08 percent of Tamil Nadu.[2]

Kuravars in Ancient Tamil Literature

Ancient Tamil Literature refers to '*Kuravars*' as the original inhabitants of Tamil Nadu. According to the Ancient Tamil Literature, the ancient Kuravars built the houses with the ceiling covered with a kind of grass called *Koraipull* (Bulrushes).[3] They cultivated *Thinai* (Millet) which was the staple diet.[4] There is also reference to Kuravars under taking hunt has the main occupation.[5] There is also reference to Kuravar women using clothes made out of leaves[6] and Kuravar men using clothes made of out of barks.[7] It is further reported that these Kuravars worshipped gods in the mountains by sacrificing animals and offering Thinai with toddy.[8]

Kuravars were also known to reveal the divine secrets (Kuri Solluthal). Valli, mentioned in Silappathikaram, is also associated with many stories of Lord Muruga. This Valli is considered to exemplify the best of Kuravar woman. Eraikon is reported to have been a king for these mountains – dwelling Kuravars.[9] It is also interesting to note that there was a poetess by name, 'Kuramagal Illaveyiniyar', in the Sangam Period.[10]

Kuravanchi

Kuravanchi is a kind of literature deals with the sooth saying woman of the Kuravar Community. This piece of literature otherwise called Kuram is mainly centred on the community which practised nomadism in the name of its profession. The central theme of the Kuravanchi is to explain how the hero comes to around the heroine and how her eyes fall on him and finally how she falls in love with him. After the momentary pleasure the hero disappears and the heroine is left alone. By the time she forgets everything and feels the agony caused by his absence. At last she disclosed her awful condition to her hand maid. In the meantime a Kuravanchi (Kurathi) will appear on the scene. She would be questioned by the other two to know her name, place, profession etc. Her detailed answer to their questions instigates the heroine to know about the whereabouts of the absconding lover. Then, the Kurathi looking at the palm of the heroine tells about her possibility of getting back her lover. Having overwhelmed with joy, heroine gives prizes to the Kurathi. The Kurathi, thanking the heroine, returns home with the prizes. Her husband who was already searched her becomes happy on seeing his Kurathi. Both of them praised the hero of the city out of joy. There are portrayed in Kuravanchi.[11]

In Tamil Literature, there are more than 40 such works; they may be known in the name of hero or heroine or in the name of the place of the hero. 'Sarapanda Pupala Kuravanchi' and 'Meenakshi Ammai Kuram' are found in the name of the hero and the heroine. Thiru Kutrala Kuravanchi and Thiruvarur Kuravanchi are known in the name of the places of the heroes. Before the 17th Century, this branch of literature was known as 'Kurathipattu'. The first person to attempt with Kuravanchi was poet of the Meenakshi Ammai Kuram, named Kumara Guruparar. Among them the chief is the Thirukutrala Kuravanchi. Its author was Thirikooda Rasappa Kavirayar of the Tirunelveli District. He lived in the beginning of the 18th Century. He had developed a love for Thirukutralam. The way in which he describes the features of Thirukutralam is very interesting.[12]

Silver Seal of Kuravar

It is interesting to note that a silver seal has been found at Karur, dated 1st Century BCE A square seal inscribed with Srivatsa and other symbols and the legend directly incised. The silver seal from Karur

*PhD Research Scholar, PG & Research Department of History, Periyar EVR College (Autonomous) Tiruchirappalli- 620 023.

has the Tamil-Brahmi legend *ku ra va na* (*kuravan*), a member of the hill tribe of Kuravar. A poetess belonging to this tribe, Kuramagal Illaveyini, composed one of the San kam poems in which she praises *Erai*, chieftain of the Kuravar Tribe.[13]



Seal of Kuravan, 1st Century BCE, Karur

Other Kuravar Divisions

The descendants of Kuravars mentioned in the Sangam Literature are still living in Tamil Nadu. The Government has classified these Kuravars into several divisions. 1. Malaikkuravan (Hilly People), 2. Kuravan, Sithanar (Scheduled Caste), 3. Koracha 4. Aathur Keel Nadu Kuravar (Salem, Cuddalore, Villuppuram, Sivagangai, Ramanathapuram, Virudhunagar), 5. Aathur Mel Nadu Kuravar (Salem District), 6. C.K Kuravar (Cuddalore, Villuppuram), 7. Sayangampadi Koravas (Vellore, Tiruvannamalai), 8. Tappakuravar (Salem), 9. Dongauo R Koracha, 10. Tappikkuravar (Thanjavur, Nagapattinam, Tiruchirappalli, Vellur, Tiruvannamalai), 11. Tappaikorachas (Tiruchirappalli, Pudukkottai), 12. Kantharvakkottai Kuravar (Thanjavur, Nagapattinam, Tiruchirappalli, Pudukkottai), 13. Enjikuravar (Thanjavur, Nagappattinam, Tiruchirappalli, Pudukkottai), 14. Kuravar (Senji, Ramanathapuram, Sivagangai, Virudhunagar, Pudukkottai, Thanjavur, Nagappattinam, Tiruchirappalli, Tirunelveli, Chidambaram, Chennai, Madurai, Dindugal, Nilgiri districts), 15. Kalinji Tappik Kuravar (Thanjavur, Nagappattinam, Pudukkottai), 16. Kallak Kuravar (Thanjavur, Nagappattinam, Tiruchirappalli, Pudukkottai), 17. Mundak Kuravar, 18. Ponnaik Kuravar (Vellore, Tiruvannamalai), 19. Salem Mel Nadu Kuravar (Madurai, Dindugal, Coimbatore, Pudukkottai and Tiruchirappalli districts), 20. Sarangappallikuravar, 21. Thalikkuravar (Salem District), 22. Thogaimalaik Kuravar or Kepmarikkuravar (Tiruchirappalli, Pudukkottai), 23. Uppuk Kuravar or Settippallik Kuravar (Pudukkottaai, Madurai, Thanjavur, Nagappattinam, Dindugal, Vellur and Tiruvannamalai Districts), 24. Vayalpat or Navalpat Kuracha, 25. Vaduvarpattik Kuravar (Madurai, Dindugal, Ramanathapuram, Tirunelveli, Chidambaram, Tiruchiraappalli and Pudukkottai districts), 26. Vettakkuravar (Salem District), 27. Aanthaikkuravar, 28. Orekkuravar, 29. Kudikkuravar, 30. Poonaikkuthikuravar 31. Panrikkuravar. These different divisions of Kuravars are now in the de-notified category of tribals.[14]

The Government classified these Kuravars into various divisions on the basis of the profession or on the basis of the area or settlement. For example, if a particular group of Kuravars were involved in rearing pigs, they were classified as pig-rearing Kuravars. Similarly, the Kuravars settled in a place called Kantharvakkottai, they were classified as Kantharvakkottai Kuravars.[15]

Apart from the Government classification, people also have a tendency to classify Kuravars. In Kerala, Kuravars are classified in to four division 1. The Kunta Kuravar, 2. The Poonkuravar, 3. The Kaka Kuravar, 4. The Pandi Kuravar.[16] In Tamil Nadu, Kuravars are known by different names like 1. Uppuk Kuravar, 2. Kariveppillaik Kuravar, 3. Kepmarik Kuravar, 4. Pachaikuthik Kuravar, 5. Kunjuk Kuravar, 6. Kathukuthik Kuravar, 7. Koodaimuramkattum Kuravar, 8. Panjaramkattum Kuravar, 9. Ammikothik Kuravar, 10. Patchaimalaik Kuravar, 11. Alagarmalai Kuravar, 12. Pavalamalaik Kuravar, 13. Kattuk Kuravar. Further, if a particular group of Kuravars were involved in trading Uppu (Salt), they were called Uppuk Kuravar. Similarly, Kuravars who worked with 'Kal' (Stone) were called Kalkuravar and Ammikkothik Kuravar. Kuravars engaged in making Kayir (Rope), were called Kayithuk Kuravar.[17]

Among the Kuravars, the best known Kuravars in Tamil Nadu are the Narikkuravars. It is generally believed that some time in the Sixth Century CE a group of people from Aaravalli mountain ranges, migrated to Tamil Nadu and they are now known as Narikkuravars in Tamil Nadu.

The Narikkuravars in Tamil Nadu have became very popular thanks to the mass media presentation of Narikkuravars in cinemas, news papers etc. Since the life styles of Narikkuravars are very different from the mainstream of Tamil Nadu, they have become very miserable and noted by the people of Tamil Nadu. Imitating their life style in popular movies, in the name of Kuravan-Kurathi song and dance, has become very popular.

Etymology of Narikkuravar

Nari + Kuravar = Narikkuravar. Nari is the Tamil name for fox which is known for its cunningness. Kuravar stands for people living on a hill top. Since Narikkuravars hunt these foxes for meat and, sell their teeth, skin etc., for their living, they are called Narikkuravars.[18]

Different Names of Narikkuravars

Narikkuravars are called by different names in Tamil Nadu. In Tirunelveli, they are called 'Narinayakar'. In Pudukkottai, 'Perisu' and 'Aathi', 'Narithompan' in Nagappattinam, 'Murattiyan' and 'Rattiyan' in Kanniyakumari, in Thanjavur, 'Marattiyan', in Tiruchirappalli, Salem, and Vellore, 'Narikkuravar', 'Narikkurava Koottam' and in Chengalpattu and Cuddalore they are called as 'Kuruvikkaran', 'Kuruvikkara Koottam' and 'Kuruvikkara Sathi'.[19]

Similarities and Dissimilarities between Kuravars and Narikkuravars

Similarities

- Both Kuravars of Sangam Period and the Narikkuravars of the later period preferred to settle in the hilly regions.
- They were engaged in hunting for their livelihood.
- Both practise Astrology (Kuri Solluthal).
- They live their lives in tune with nature.
- Both gather honey in the wild.
- Both communities are tribal in nature.
- They captured birds and wild animals and domesticated them.
- Both communities know the art of tattooing.[20]

Dissimilarities

Kuravars	Narikkuravars
Kuravars are the original inhabitants of Tamil Nadu.	Narikkuravars migrated to Tamil Nadu at some point of time in history
Kuravars are permanently settled in the forest and hilly regions.	Narikkuravars are more nomadic and do not settle in any place
Kuravars do not eat the flesh of foxes	Narikkuravars not only eat the flesh of foxes but also use the skins, their teeth etc for trading.
The history of Kuravars can be gleaned from Tamil Literature	History of Narikkuravars is documented only from the year 1970.
The mother tongue of Kuravars is Tamil	Narikkuravars speak a language called Vagriboli, which has no script
Kuravars travel in limited fashion for trade purpose	Narikkuravars travel a lot of distance for their livelihood.

Conclusion

The Community of Narikkuravars lives in close union with nature. They go in search of animals to hunt and medicinal plants to gather in the forest areas and hilly regions. They also go after seeking honey in mountainous areas. No wonder they love nature because they depend upon nature to a great extent.

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GREAT FAMINE OF 1784 AND RELIEF MEASURES OF ENGLISH EAST INDIA COMPANY IN CHINGLEPUT

M. Durga Devi*

Introduction

The establishment of the English East India company's rule in India brought notable changes in the administrative system of India. However, in the early period of its rule, the company retained many of the features of the already existing revenue system. Further, the earliest territory acquired by the East India company from the revenue point of view was the Chingleput region, where revenues were assigned by the Nawab of carnatic to the company on his behalf. The country around Madras (presently known as chennai) was known as *Jaghir* and it was acquired from the Nawab of Arcot partly in 1750 and partly in 1763. It was however rented out to the Nawab himself from 1763 to 1780 on an annual lease of 3,68,350 pagodas. In 1781 the *Jaghir* was assumed by the company, further it was added as a colonial state of company in south India in 1801.

During the Direct Management of English East India company administration Chingleput suffered from great famines one was in 1781 in consequence of Haider's invasion in 1787, from the failure of the rains, and in 1785, as the result of the great cyclone.[1] However the 1781 was the important famine in Chingleput history, because of whole region was put down to the scarcity. The main causes of the scarcity was invasion of Hyder Ali, this invasion called second Mysore war (1780-1784) in the history of south India.

Effect of Mysore war (1780-1784)

Famine occurred at frequent intervals during the last century. A few words may be said about

*Ph.D., Research Scholar, Department of History, Periyar EVR College (Autonomous), Thiruchirapalli – 23.

famines towards the end of the eighteenth century, since their effects continued to be feit long afterwards. In 1781 occurred a very severe famine. Its worst effects were experienced in the neighborhood of madras in the Jaglire, and some of the Southern districts, and its evils were aggravated by the fact that it immediately followed Hydar Alis invasion of the carnatic with all its attendant devastation and ruin. The *Jaghir* suffered severely from want of food and the region was reduced to "a state of absolute desolation."[1] In the *Jaghire* large numbers of the people perished and those that remained emigrated, selling their farms for anything they could obtain. Sixteen years later Mr.place (collector of *Jaghir*) remarked that cultivation was still reduced to about half owing to the want of hands. People flocked in thousands to Madras where food was distributed free at the Monigar Choultry, an institution newly established by private charity. At one time about 4000 People were fed at the place, but they still kept pouring in and later about 9000 had to be sent away in batches to the Northern circars where grain was abundant.[2] This scarcity came to an end only in 1784.

Thus, this great effect of war company made the various measurement to relief of the scarcity and improvement of the company Revenue Chingleput had some period to reach its previous condition. Thus, this paper discuss about Great Famine of 1784 and Relief Measures of English East India Company in Chingleput.

Following the 1780 war, the employees of the company were gradually converted into Public servant shortly after the British surrendered the assigned areas to the Nawab, and after the Madras authorities received large sums of money from Bengal to pay off their commitments to the army, the company issued orders on 17th July 1786 Prohibiting army officers from engaging in any kind of monetary transaction and from interfering with tax matters in the Nawab's territories.[4] At the end of 1785, the company court of Directors in London also prohibited any members of the Madras council from engaging in mercantile activity. At the same movement, the company raised the salaries of the governor, the commander-in-chief, and the members of the council.[5] Therefore, despite the company's vulnerable financial position, its employees experienced a bureaucratic revolution that suddenly defined public life in a new way.

The Poor condition of the company, Board of Managing committee desited to took Economic enquiry throughout the *Jaghire*. Committee calls for a report on the following points (i) villages resettled in each district of the *Jaghir* (ii) The number of inhabitants of each denomination in the village (iii) The number of ploughs and looms employed (iv) the quality of land cultivated and its produce (v) The conduct of the renters in regard to agricultural advances and (vi) The condition of the tanks and water courses and the measures taken to put them in order.[6]

Village Dispute

The calamities of the war of 1780 occusioned the resort of almost the whole surviving population of the *Jaghire* to Madras and induced many of the Inhabitants to disposed of their interest in the land, for perhaps a months subsistence, and often less. when peace was restored, the same inhabitants were allowed to cultivate the lands they had thus sold. On the condition of the most unqualified dependence on the Purchasers. These purchasers, were the dubhasses or their agent, and under this denomination was included the principal domestic in the service of an European. Through the means of these relations, to retain the property which they had acquired in the village, and by the pretended importance which they were enabled to assume, through their intercourse with Europeans, they kept the inhabitants in complete subjection.

The underling activities of dubhasses and their quarrels with inhabitants company's civil servant sent to the management of the *Jaghire*, the Junto had become so formidable, that no one would venture to provoke it wrath, in a great measure, lost their influence, or maintained it only by showing a deference to a set of upstart dubhasses, who but the other day were subservient to them, for many of them had risen from being common ryots. Noting could be more irksome to the headman of villages, than this humilities, but it was impossible in such a state of things, they could resume their proper place in society. This baneful tendencies of dubhasses company adopted effectual measures and footing from the village.[7]

Betel farmer who sold their garden to madras farmer in the time of war. After that they. did not allow to cultivate and cutting their betel from there. New settled was emerged in *Jaghire*. So the farmer renter of *Jaghir* showed their unable position to buy the tax because of they borrowing to buy it.[8] people of Akamudaiar community sold their land to reddies when Akamudaier return to their village reddies unwilling to return that land . This kind of reddies behavior creating community problem among them. On the same time people of conjeeveram submit a petition that they want go to Pondicherry because of critical situation of *Jaghire* but company order to return the people and gave their boat to return and improve the cultivation.[9] Robbery was increased throughout the *Jaghire* in 1787. so the England Government established regulation to control it company given liberty and over bower to poligar to control the robbery.[10]

Administrative measures

During the war of third year in 1783 *Jaghir* was divided into 14 large from and leased to progressive rents. Beginning with fasli 1193 (1783) of 48,200 pagodas, increasing gradually to 3,81,000 pagodas increasing gradually to 3,81,000 pagodas in the ninth and last year of the leases (Fasli 201 or A.D. 1791). In the fourth year of lease was failed because uncultivated condition of land.[11] The real cause of utter collapse of the system of leases in its early years, and when consequently the Government demaned was light, is to be found in the lamentable, failure of the North East monsoon in 1787, a calamity intensified, as it had been so often before and since, by the disrepair into which the tanks had been allowed to fall. In this time Jacavy (advance given to the cultivator) was given to Inhabitants to promote the cultivation.[12]

It may be interesting to note that the 20th June of the year 1786, established the Board of Revenue and that on the 26th of September following, they issued that may be called their first Jammabundi report. (Revenue record of each village). This is brought out clearly in the following extracts from report of the Board to Government in 1789, and it was satisfacted to observe that the Board recognized its responsibility for the lives of the people, by making timely arrangement for the transport of rice into the distressed parts of the *Jaghire*.

On the time of Hyder invasion large number of paddy brought out with escort from the Chidambaram and madras to the *Jaghire* particularly to conjeepuram market and distributed among the people.[13] Some time company permitted cultivator to enjoy the whole produce and that nothing was to taken from them without an agreement on the time of war.[14]

Nattar played an important role in the dispute of Inhabitants in the villages of Poonamallee, covelong, Tripasore. They themselves claim privilege and enjoyed share of produce without buying to Government. Company desired that not restore the Nattar Previliges until the order and company wait to expulsion Nattar from the company territories because of their Misconduct.[15] On the same time company order to appoint two or three Nattar at each of the place of Conjeepuram among the Inhabitants and selecting persons that may be confided in for the faithful discharge of their Trust.[16]

Till the year of 1787, *Jaghire* contained Eight mangan only. In 1788 the *Jaghire* was farmed into two divisions, and each placed under a collector for the purpose of good maintenance of the *Jaghire*. They took the responsibility of the position of superintendent and superintendent post was abolished.[17]

The 1787 was remarkable for the first immigration of native Christians under a Roman Catholic priest, called padre Manente. They numbered 300, and had been compelled to leave Guntur owing to the severe famine raging in that Part of the country. They were finally, after some opposition, accorded assignments of land in the Tripassore division, where their advent was doubtless a great boon in the depopulated state of the *Jaghire*.[18]

Water dispute

The second Mysore war acquired at the places of Bank of the Cortelliar nearly opposite Perambakam, Conjeeveram, Tripassore, Poonamallee and the side of palar river. Hyder's troops totally destroyed the irrigation sources of Chingleput.

A storm of universal fire blasted every field consumed every house, destroyed every temple. The

miserable inhabitants, fleeing from their flaming villages, in part were slaughtered, others without regard to sex, to age, to the respect of rank or sacredness of function – fathers torn from children, husbands from wives-enveloped in a whirlwind of cavalry and amidst the goading spears of drivers and the trampling of pursuing horses were swept into captivity in an unknown and hostile land. Those who were able to evade this tempest, fled to the walled cities but escaping from fire, sword, and exile, they fell into the jaws of Famine.[19]

During the time of war superintendent of *Jaghire* often obliged to stop in the settle of the work for want of Money to by the Laboures who working in tank repair. After that fund allotted to cultivator to repair the Tank in every village. Collector of *Jaghire* in 1789, estimate for the repairs of Tanks, Channels and water course of Tripassore 2955 pagodas south Maghan 1950 pagodas, Covantandalam 900 pagodas, peddapollam 1056 Pargodas, Ponnary 1375 Pagodas and sent to the Board.[20] Company ordered to given advance to the Renters and also said that collect that advance soon from the cultivator.

On the same time many dispute raised among the peasant to sharing water. This problem peacefully solved by the company some times it was solved with the help of sepoys. company collected tax called *Tondoo* to repair the Irrigation sources. Company followed repairing policy between the year of 1780 to 1790.[21]

CONCLUSION

Thus, English East India company confronted the great effect of second Mysore war. Company prohibited mercantile activities of company officer and they put into full time worker of public service. Company collected tax's from the Inhabitants on the same time given relief to buy the tax's in the time of distress.

Company given advance to the cultivator to improvement of cultivation. Community problem was peacefully settled among the inhabitants and the *Nattar*. Company put immediate order to sent Rice and boat to *Jaghir* on the critical situation for the relief of the People. This war invited immigration of Christian missionary and some original people of *Jaghir* were settled on the side of Madras presidency. This revenue measure helped to British on time of third Mysore war to take further steps. Thus the company improved its revenue and the economic life of the Chingleput people.

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ROLE OF CRADLE BABY SCHEME IN ELIMINATING FEMALE INFANTICIDE IN TAMIL NADU

T Arunthathi*

'Female infanticide is an intentional and deliberate killing of a girl child due to the preference for male babies. In India, the practice of female infanticide still prevails. This barbarous unlawful killing of girl babies has a serious consequence on the balance of the sexes in the population. Societies that practice female infanticide always show many other signs of bias against females. Female infanticide cuts across all social and economic boundaries. In rural areas, the lack of education, economic resources, and access to healthcare are major factors that lead to the massacre of infant girls. Female infants are killed using methods that include stuffing the newborn's mouth with black salt, lacing the milk, she drinks with either pesticide, toothpaste, sedatives, or giving the juice of the poisonous oleander berry or the grains of paddy husk that are capable of slitting the tender gullet. Other options involve suffocating the infant with either a wet towel or a bag of sand or drowning her in a basin of milk. Prevalence of female infanticide in post-independent India has been reported from, Bihar, Orissa, Rajasthan and Maharashtra, and Madurai District of Tamil Nadu.[1]

Female infanticide is an economic phenomenon among certain castes in some regions of Tamil Nadu. The problem of dowry and other financial problems related to a girl's marriage forced the killing of female babies at the time of birth itself. The problems are acute among Kallar women in Usilampatti. In Salem District, most of the families are killing baby girls within a week of their birth, the female children are not able to celebrate even their birth day. In Tamil Nadu, there is a contagious 'female infanticide belt' that starts from Madurai and extends across the Districts of Dindigul, Karur, Erode, Salem, Dharmampuri to North Arcot Districts of Tamil Nadu.[2]

The Contributions of the Government for the Care of the Women and girl Children

In 1961, 'The Dowry Prohibition Act' was introduced. Till then the public, the media and the press were urging the government from the 19th century onwards to take legislative measures against dowry system, from regional to the national level. The government did not concede the matter because all the people were not receiving dowry money from the wife's side.[3] Women's Indian Association also urged the government to take legislative measures against excessive demand of dowry.[4]

Medical Termination of Pregnancy (MTP) Act that came into effect in 1972, conveyed a strong

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

message that it cared for the health of pregnant women who wanted to safely terminate their pregnancies. The Pre-natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, 1994 was meant to prevent sex determination to avert female foeticide worked at odds with MTP Act. It cannot be denied that selective abortion of girls increased in India.[5]

In 1974, the Government of India adopted the National Policy on the Child and declared that the children of India are "supremely important assets". The policy emphasized that the State of India shall provide adequate services to all children, both before and after birth and during all stages, for their full physical, social and mental development. In spite of such far reaching emphasis and periodic safeguards provided through policy and legislative provisions, the status of the girl child continues to cause concern, countrywide. The Government of India is also a signatory to the convention on Elimination of Discrimination against Women in 1993.[6]

Legally infanticide amounts to homicide and all legal provisions applicable to the offence of homicide are applicable to infanticide. The national plan of action for South Asian Association for Regional Cooperation (SARRC) decade of the Girl Child (1991-2000) seeks to ensure the equality of status for the girl child by laying down specific goals for her dignified survival and development without discrimination.[7]

Cradle Baby Scheme

During the budget speech for the year 1990-1991 Tamil Nadu chief minister referred to the horrible practice of putting female infanticide to death in certain districts and chief minister has assured that the government will take stern prompt measures to punish those who are guilty of such offences as well as those who aid and abort them and that government will make arrangement for the safe upbringing of girl children abandoned by the parents.[8] After this, to tackle the problem of female infanticide, the then Tamil Nadu Government introduced the 'Cradle Baby Scheme' in 1992. This scheme was formed as a short term measure, to address the heinous practice of female infanticide. Apart from this scheme the following schemes were also introduced by the state government (ii) legal action against perpetrators of infanticide, and (iii) the Girl Child Protection Scheme which provide financial incentives to families with only daughters.

The government accorded sanction for the placement of Rs. 31.83 lakhs under non plan and Rs. 114.60 under plan, out of the Budget provision for 1991-1992 at the disposal of the Director of social welfare under the above schemes for disbursement to the government for the first half year of 1991-1992.[9]

Under the Cradle Baby Scheme, cradles were placed in important places such as Hospitals, Primary Health Centers, Orphanages and Children Homes in order to enable the rescue of female children abandoned by their biological mothers due to various social circumstances. A reception centre was first started in Salem. This scheme is being revitalized by setting up full-fledged reception centers at Madurai, Theni, Dindigul and Dharmapuri Districts at a cost of Rs.I7.96 lakhs. The existing Centre at Salem was also strengthened. The Primary Health Centers in the Districts prone to female infanticide will be equipped to receive female babies. Cradles will also be placed in the District Social Welfare Offices. The children received in the cradle points will be handed over to reception centers for rehabilitation. A massive State Sponsored Campaign against the evil practice of female infanticide was launched. A sum of Rs.12.96 lakhs has been provided to run the reception centers during 2001- 2002. A sum of Rs.11.19 lakhs has been provided for the year 2002-2003 for the Cradles centre's of 188.[10]

The Tamil Nadu government has paid special attention In ensunng education and self-employment training to women thereby improving their socio-economic rights. The grandeur "Cradle Baby Scheme" has claimed accolades throughout the country.[11] The innovative "Cradle Baby Scheme" has won accolades in India as well as from other countries. A sum of Rs. 6.81 lakhs has been provided for the year 2005-2006 for this scheme. The Government has also been propagating against female infanticide.[12]

These reception centers play an important role in receiving the deserted / abandoned babies and in protecting their lives. The children received in the Reception Centre are rehabilitated and handed over

to licensed adoption agencies to enable the children to find a family and issueless parents to have a child. Till March 31st 2008, this programme has saved the lives of 3,044 children. The District Social Welfare Officers are designated as the Coordinating Officers for this scheme. A sum of Rs.6.21 lakhs was provided in the Budget Estimate for 2008-2009 for the 5 reception centers.[13]

Under this scheme from the year 1992 to 31 st March, 2009, 3418 babies (486 - Male, 2932 - Female), have been received, thus saving them from infanticide. District Social Welfare Officers have been nominated as nodal officers for this scheme. A sum of Rs.8.79 lakhs was provided in the Budget Estimate for the year 2009-2010 for the 5 reception centers.[14]

From the year 1992 to February 2010, 3622 babies (Male 529, Female 3093) have been received under the schemes that have been rehabilitated through adoption programme. The differently abled children, who are unable to be given in for adoption, are handed over to specialized agencies for care and protection. So far, 50 such babies are being taken care with the help of Government grants. A sum ofRs.2.99 lakh was provided in the Budget Estimate for the year 2010-2011 for the 5 reception centers.[15]

Children rescued under the Cradle Baby Scheme have been rehabilitated with an alternate family under adoption programmes. The differently abled children are sent to Special Homes run by Non-Governmental Organizations for rehabilitation. The innovative Cradle Baby Scheme has won accolades in India as well as from other countries.

It is pertinent to note that in the five districts where the Cradle Baby Scheme has been in operation, the Child Sex Ratio has shown a very positive trend. The overall Child Sex Ratio of Tamil Nadu which was 942 per 1000 males during 2001 has increased to 946 during 2011. As per 2011 census, it has been found that because of various socio-economic factors, the Child Sex Ratio has shown a declining trend in the districts of Cuddalore, Ariyalur, Perambalur, Villupuram and Tiruvannamalai which need special interventions. Therefore, in these districts, Government has decided to expand the Cradle Baby Scheme. Reception Centers will be started in these districts at a total cost of 47.45 lakh. These Reception centers will be provided with adequate staff including a supervisor, an auxiliary nurse mid-wife, ayahs etc. These centers stocked with adequate supplies of milk powder, medicines, clothes etc. for the children. A sum of 50.22 lakh has been provided in the Revised Budget Estimate 2011 - 2012 for this Scheme.[16] As on 3151 December, 2011, this scheme which has received appreciations worldwide, has saved 3321 girl babies and rescued 607 male babies so far. The Cradle Baby Scheme, the brain child of the Tamil Nadu Chief Minister is a trail blazing scheme in stamping out the evil practice of female infanticide from the society.[17]

Extension of Cradle Baby Scheme

This scheme was extended to the districts of Madurai, Theni, Dindigul and Dharmapuri in 2001, where the practice of female infanticide was in existence. Reception centers have been started in the above districts with sufficient staff and other equipments like incubators, life saving drugs, essential vessels, refrigerators, feeding bottles, mop, baby napkins etc. As a result in the above districts this scheme has had a positive impact on the health indicators of the State.

The 2011 census projected an alarming decrease in the child sex ratio in the districts of Cuddalore, Ariyalur, Perambalur, Villupuram and Thiruvannamalai due to various socio-economic reasons. To set right the negative trend in these Districts, the Cradle Baby Scheme was extended to these districts. Fully equipped reception centers have been established in the above said five District Head Quarter Government Hospitals during the year 2011.

This scheme has gained wide appreciation in India. The impact of the scheme is such that it has saved 3501 female babies and 695 male babies. The infants received at these reception centers under the cradle baby scheme are handed over to the Specialized Adoption Agencies for adoption to provide an opportunity to grow in a family atmosphere. A sum of 38.20 lakh has been provided in the Budget Estimate 2013 - 2014 for this scheme.[18] In this scheme, cradles are placed in important places to rescue the abandoned infants. Around 150 girl children were rescued under this scheme during the years 1992-2001 and it is very heartening to place on record that the first five children who were rescued in 1992 have excelled in various fields like computer

science, engineering, commerce and in mohiniattam dance. The reception centers play an important role in receiving the abandoned babies and protecting their lives. Around 4,441 babies including 769 male babies have been rescued from the year 1992 to March 2014. The Tamil Nadu government has provided a sum of Rs. 38.07 lakh in the Budget Estimate in 2014-2015 for the Cradle Baby Scheme.[19]

Conclusion

The practice of killing the girl child is a cruel and abominable act that must be stopped. It is imperative to bring together the medical and paramedical streams on a common ethical platform on this issue to fight the social evil. The Central and State government should make policy decisions to eradicate female infanticide. The Tamil Nadu Government has launched various schemes to check this menace of female infanticide and to promote the dignity of the girl child. Particularly the "Cradle Baby Scheme" was introduced in 1992. The Child Sex Ratio has shown a very positive trend and the overall Child Sex Ratio of Tamil Nadu which was 942 per 1000 males during 2001 has increased to 946 during 2011. But this scheme has more to do. Mere legislation will never solve the problem, nor will the partial implementation of various social welfare programme bear fruit. The only way for this evil to stop is to spread awareness and make people realize the consequences of not letting their daughters survive.

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FOOD FAMINE AND NUTRITIONAL DISEASES IN TRAVANCORE (1939-45) - A STUDY

V. Y. Aswathy*

Agriculture was the main source of income of the people of Travancore. Travancore was a land of small holders. The dependency on the agricultural sector had been increasing steadily throughout the period under study. Majority of the people belonged mostly to the group of marginal farmers. It can be presumed that agriculture provided more openings than any other economic activity of the period. Until 1941 people were getting sufficient quantity of rice either imported or domestic. But the area under paddy cultivation fell rapidly. The wages of agricultural labourers shot up. But this rise in wages did not affect labourers working in plantations because of the high cost of cash crops.[1]

The first consequences of the war was the cessation of coir exports. The crisis created by unemployment in the coastal area where coir was the only source of living to many was accentuated by other causes too. Seasonal and permanent crops were affected by drought and heavy showers.[2]

Though the year 1942 was one of partial employment and high prices, food shortage has not become so acute nor the prices so high in this year as in 1943 and 1944. Food shortage in Travancore was caused by the cessation of rice imports from Burma since 1942. Even from the commencement of the war the Government were anxiously watching the price situation regarding food grains, as they had before them the experience of the last war. When they found that merchants unduly inflated the prices for different varieties of imported rice based on the ruling market prices at Cochin. They stocked some rice as a check against rise in prices. They issued instructions to officers to prevent export of food stuffs on a large scale from the state. The price however doubled by this time. With the declaration of war by Japan, prices further increased.

The houses of the labour class families are all small shed, walled and thatched with coconut leaves. They have no sufficient protection from sun, rain or wind. Most of the houses are unfit for human habitation. The people sleep mostly on tattered bits of spoiled screw-pine mats or on the dirty floor. The houses that have sanitary latrines are practically nil the people mostly squatting somewhere on the tiny plot of land on which their huts stand.[3] The condition of the open ponds from which drinking water is drawn is also often most insanitary. The low swampy area full of stagnant pools and narrow water ways form a fertile breeding place for the filarial mosquito. Millions of coconut husks are soaked in the water-logged areas. They dirty the water and stink the air.[4]

Other sources of income are from coir yarn spinning, cooly work, and from agricultural pursuits. There were a number of cases of families completely un-employed because they could not get coconut husks for fibre as the people who have been giving husks to be beaten and spun in the home steads, are reluctant to do so except on terms of sale, and the poor are unable to buy for ready cash. Capacity for work has considerably been diminished owing to continuous starvation. [5]

It is gratifying to note that inspite of the fact that they could not get the necessary land, implements, seeds, manure,etc., people are slowly falling back on agriculture. The income from this source though not worth mentioning, yet must be greater in proportion than in pre-war times. It must be mentioned in this connection, that the menace of thieves on the one hand, and of rats on the other, is so great. Latrines (bore-holes) should be constructed for every house to prevent the infection of hook worm. Drains, pits, and tanks should be periodically cleared and useless water-logged areas should be filled. Cross-channels may be cut at convenient distances to enable stagnant ponds to discharge their water into it, thus preventing the breed of mosquitoes. D.T. a new antiseptic which is larvicidal to mosquito may be extensively used in areas which cannot be filled up. [6]

They are mostly poor and of hand-to-mouth living. They find work in the adjoining coir factories and in towns which are situated 4 miles away and they go everyday walking up and down. They earn their living with the wages they get in the factories

*Research Scholar, Department of History, Scott Christian College (Autonomous), Nagercoil.

and other institutions. They live in huts made of bamboos and cadjans(cocoanut leaves), ill-ventilated and with only a common room to house all the members. The floor is hardly beaten, very often sandy and if beaten hard it will be spread over with cow dung. Thus it affords scope for dust and dirt.[7]

The grown-up males and females seek work. The males find work in factories and other places away from their homes and the females too have to find work in such institutions; and sometimes they find work in the neighboring places such as spinning yarn, burying husks in the tank, or beating the husk to fibre. The children in their teens also seek work and very often they succeed in getting. But little ones are very often left in the homes to take care of themselves or perhaps under the care of some inmates.[8]

They hardly get a meal a day and it is meager and hardly hunger-quenching. During scarcity of rice they lived on cheap food like tapioca and other things. Sea fish sometimes they get but not the right type. Some people grew vegetables in their premises to be sold to the near markets for some pittance which they use for their prime necessities. Milk, eggs or meat are out of the question in their food arrangements.[9]

The wages the workers get are hardly sufficient to keep their body and soul together and comforts and conveniences of life are unknown to them. They are subject to all sorts of bodily ailments and all sorts of diseases are prevalent. An enumeration of this is worth noting. Infectious diseases like enteric, small-pox, measles, influenza, pneumonia, tuberculosis, leprosy, syphilis, gonorrhea and dysentry are common. Eryphills and Tetanus are occasionally met with, and constitutional diseases like rheumatism and rickets are incidental to the people, while Valvular diseases of the heart and Hypertrophy and Dilatation of the heart are also common.

People are subject to anemia mostly secondary and this leads to numerous complaints which would puzzle any experienced doctor. Most of the people are subject to filarial attacks and enlargements of the glands. Elephantiasis of the legs and hands is a common feature and an outsider unknown to this form of diseases will be struck with amazement. Hookworm trouble has taken a special hold on the people.

Deaths during the first two years were mainly caused in the coastal area owing to unemployment and high prices. They were far less than the number of deaths in 1942-44. Most of these deaths have happened in the year 1943 and the beginning of 1944, that is during the last 4 or 5 months of the official year 1943 and the first 5 or 6 months of the official year 1944.[10]

If we take into consideration the number of excess deaths for the last two years when food shortage, high prices and partial rationing had their severe impact on the life of the population, the excess death rate has been far higher than the average of the last 4 years. The scarcity of rice, the staple food of the people was one of the causes that contributed to affecting the public health of the state adversely.[11] The most prevalent disease observed among the school children was malnutrition which was accentuated by the prevailing scarcity of food stuffs. The other defective conditions were hookworm, ringworm and diseases of teeth and gums.

The number of deaths caused in 1940-41 as these were not directly related to food shortage, ill-regulated distribution and high prices, but mainly to unemployment created by war conditions.[12] According to the census of 1941 those engaged in "other fibres", chiefly coir, numbered 1,69,656 of whom 48% were women. Those engaged in the cultivation of coconut were 2,07,577. If we add to this, the number of those employed in the several processes of manufacture of coconut products and their marketing, the total number of families engaged in coconut industry would be about 3,00,000, ie., about a fifth of the population. Those engaged in the coir industry alone formed 25% of the industrial workers.[13]

The calamity that has fallen upon the inhabitants of Travancore and its neighbourhood owing to the failure of the coir industry due to lack of shipping facilities following the war, is too well known now to need a detailed introduction. As has already been published through the columns of the Travancore dailies, the Youth Christian Council of Action, Kerala became concerned over the question quite early, and relief committees were organized.[14]Inspite of the fact that efforts at constructive work are being made by Government, semi-official and voluntary bodies, the need for immediate relief is rapidly increasing. The School Children's Relief Committee owing to lack of funds has been obliged to suspend its work. If the problem

of offering relief is satisfactorily to be faced, much greater efforts on the part of the public and Government and vast sums of money are required. The coming into being of the various relief and reconstruction committees, and also the news that there were enough Government of India orders to given sufficient work to the factories in the area, has created in the mind of the public an impression that the problem of Travancore has been well solved.[15]

The Government saw early enough that there was need to regulate internal supplies and sales with a view to prevent hoarding and profiteering.[16] They issued the Essential Commodities census order to collect data regarding the stock position of rice, paddy and other essential commodities available for consumption in the state. They gave facilities to big business men to import rice. They moved the railway authorities to provide wagons for transport. But fixation of price by itself could hardly solve the problem of black markets, when there was rice shortage. Further there was a free market in adjoining British Territories tending to high prices. Merchants also began to hoard. The food Grains Futures and Options Prohibition order was passed in June 1942. Government also confiscated some of the paddy purchased by these merchants with a view to corner them. They began to regulate stocks and sale of paddy and rice from July 1942. The Food Grains Control Order prohibiting sale of grains above a certain limit to non-licensees and prescribing the form of returns for quantities received and delivered by merchants was issued in July 1942.[17] The Government of Travancore was therefore forced to regulate the internal available supplies by controlling sales of paddy and rice and their transport. To increase food production within the state by a systematic campaign was another policy inaugurated by the state.

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VILLAGE ECONOMY OF THE ADI TRIBE OF EAST SIANG DISTRICT IN ARUNACHAL PRADESH

M.S. Praveena*

Arunachal Pradesh can be said to be the youngest daughter of Mother Bharat[1]. Formerly a part of North East Frontier Agency (NEFA) and later a union territory, Arunachal Pradesh attained the status of a full - fledged state on 20 February, 1987. It has a large number of tribes living in small villages.[2]

Tribe is group of families living as a community under one or more chiefs, united by language or custom. Evans Pritchard says that, "a tribe is a politically organised sub-division of wider ethnic (or cultured) unit, who have learn to live and work together interacting in the pursuit of common goals".[3]

The word 'Adi' is now used instead of the word 'Abor' which means unruly, independent. The Asamese in the plains of Brahmaputra Valley gave

*Research Scholar, Department of History, Scott Christian College (Autonomous), Nagarcoil - 629 003.

the name 'Abor' to this Tibeto Burman speaking people who inhabit the hilly areas of East and West Siang District [4].

Like any other society, the economic life of the people of Arunachal Pradesh has been continously evolving and has undergone many changes : however, the economic life of the people in this area has advanced on different lines. When compared with the rest of the country owing to the unique living conditions resulting from a very formidable geography and a long history of isolation from the mainstream. Dr. Verrier Elwin says that, "For centuries, the real ruler of the tribal people has been environment, it has shaped their bodies, directed their art, force on their tounges; it has been their governor, their policy maker" [5] It may be noted that even within the state, there was a very limited interaction between the various tribes due to various reasons, and the economic activities of the tribals were more or less confined to their respective villages.

Till very recently, the main economic activity of the people of Arunachal Pradesh has been agriculture. Ever since the information is available, we learn that the tribals were engaged in agriculture and not much is known about the earlier stages of economic life. It is very important to note, however, that the stage of hunting was partially prevalent among the tribe Adis until very recent times, and even today there are traces of it amongst of them. On the whole, the entire economic life of the people revolved around agriculture and the relationship of tribals with the land[6].

AGRICULTURE

In accordance with the environmental conditions, the tribal evolved their own methods of agriculture, which can be divided in to three categories :- Shifting or Jhum, permanent or sedimentary and mixed type of agriculture.

Agriculture has been played an important role in the economy of the Adis. In early periods, the Adis depended on shifting cultivation[7]. In this, a patch in the forests are cleared by cutting down the undergrowth and felling the trees which, when dried are burnt. Crops are raised for one to three years, depending on the retention of the fertility by the soil In every three years, the cultivation is shifting to another place. This type of agriculture is known as Jhum cultivation[8].

The main crops in their Jhum cultivation are paddy, rice, maize, millet, ginger, sugarcane etc. Besides these crops, Sweet potatoes, arum, tapioca, cotton, chilly, ginger, pumpkin, gourd, brinjal and other vegetables are grown in their Jhum fields[9].

HUNTING

Similar to the entire human race, hunting was the earliest occupation of the Adis before they took up agriculture as a permanent means of livelihood. The Adis of siang, for instance, collective hunting was planned organised in the 'Mushup'. The entire village, except the women and the infants participated in the hunting which was undertaken after the harvest. Their chief weapons are bow and arrow. The dao and a long sword. Whenever, the people sacceeded in killing an animal, it was equally distributed among themselves[10]. The organisation of group hunting was informal and was done with the help of dogs.

FISHING

Fishing also played an important role in the economic life of the Adis. Fishing is done either by the community or by the individuals. Unlike hunting, the men and women participated in fishing. The Adi women for instance, catch small fishes with a type of conical basket called 'raju' or a small bag made of fibres of trees[11].

TRAPPING

Trapping was another way of catching wild animals. The Adis trapped various types of big and small animals. One type of trap for the big animals was fixing of big log of wood above the path of wild animals. When an animal passed under it, the mechanism by which the log was fixed gave away and the log fell on the animal. Traps for the small animal was like a bow shaped nose trap or a falling stone trap were work for catching hares, squirrels, etc[12].

WEAVING

Weaving is known to the tribal group Adis and till very recently the dressess used both the men and women were woven by the women of the tribes. The Adi women are good weavers. Their artistic designs are excellent. The men use a loin cloth and a jacket of their own. The women put two clothes : one round the loins : to form a petticoat and the other round their bosom. The women wear heavy

necklaces. The beyop plates gridle round their waist[13]. There are designs of red and black stripes on white background and white or yellow stripes on a black background of their dresses.

CONSTRUCTION OF BRIDGES

Attention must be made here of the suspension of bridges made by the Adis. Dr. Verrier Elwin mentioned that "the countless streams and rivers which become raging torrents in the rains, have forced them to devise remarkable cane bridges which, at their best, are marvels of their engineering skills"[14]. The Adis are expert in constructing the suspension of bridges of cane over the rivers and even accross the mighty Siang river at many places. The art of the Adis is unique in the whole of the state.

OTHER HANDICRAFTS

In addition to the agriculture and cane and bamboo works, number of other handicrafts were pursued by the Adis of Arunachal Pradesh. The Adis were experts in Smithery and produced small knives, daos, swords, spears, arrowheads, etc. Their ballows consisted of a pair of vertical hollow bamboo, the lower ends of which were burried in the ground side by side. Air was pushed to the hearth through a bamboo piston placed in these two tubes[15].

Pottery is not much developed as a handicraft mainly because the clay available in Arunachal Pradesh is not suitable for making pots and also because cane and bamboo was available in abundance to make pots. On a small scale, the Adis practised pottery. They used earthen pots called 'kamya pichi' which were made from a particular type of clay called 'takam'[16].

TRADE

From very early period the tribes had established trade relations among them and with the outside world. The slave trade flourished in the Siang Valley in the pre-colonial times. The criminal, theives, captives and prisoners of war formed the slaves. The slaves were the objects of merchantise items liable to be brought and sold. Thus the slave trade served as a source of economic earning in the former times[17].

The Aids carried out trade with their neighbours, the people of Assam in the South and the Tibet in the north. Most of their trade was carried out by barter. The main items of the barter trade of the Adis of West Siang were row hides, tamen (a creeper for dyeing) chilly, butter, etc and in exchange they brought down rocksalt, brassbowls, woollen clothes, beads, Tibetan vessels earnings, etc. Dr. T. Nyori has given a detailed account of the trade of Adis and the Tibetans in his work, History and Culture of the Adis. The Adis of the eastern part of Siang had trade relations with Assam, they imported salt, utensils, beads, goats, cows, woollen yarn, etc. They exported chillies, ginger, animal skins, elephant tusks, wax, rubber, etc[19].

The trade of Adis with Tibet was carried out through Gestreng, Paying, Kaustheng, Ninging, Mangu, Dele, etc and reaching place called Nayi, Lube in Tibet where a regular trade market was held. The Adis of Siang followed trade route from Pangin to Pasighat along the right bank of the river Siang and the Adis on the left bank of came through the route from Damroh and passing through Padu, silly, Bodak and then crossing the Siang river to Pasghat[20]. In addition to the trade with Tibet and Assam, trade was also carried out between the Miris and the Adis. Opium trade was common in the colonial period among the tribes.

The over all result was that not only the economy of the tribes during the colonial period much of natural resources were exploited to the loss of egalitarian social ethos. It is largely due to the impact of the rule that the economic consideration played a part among the tribals, became more important gradually, it can now seen in the development of the tribe Adi.

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AGRARIAN SLAVERY IN TAMIL COUNTRY DURING THE COLONIAL PERIOD

S. Kanagammal* V. Regina**

An attempt has been made to trace out the existence of slavery with special reference to Agrarian slaves in Tamil country during the colonial rule. In ancient days, land was the basic factor to decide the destiny of the country since agriculture was the main stay of Tamil population.

For writing of this research paper sources both primary and secondary were collected from the state archives and district libraries and also referred the proceedings of the Board of Revenue, Reports of the collectors of nine districts in the Madras presidency and the News paper reports with relevant Books like B.S. Baliga, Tanjore district Hand Book, Bishop, R. Caldwell, History of Tinnelvelly, and Kamble N.D, Bonded Labour in India.

The main aim of this paper is to find out the real conditions of the labourers both men and women and their children.

To find out the wretched conditions of the peasants during the time of famine and flood.

To know the working hours and wages, received by labourers in that period and also to know about life condition of the landlords and land owners in this particular period.

In Tamil Nadu, the slavery was in a more pronounced manner in the agricultural sector till the beginning year of the 19th century. There were incidents of collectors exchanging correspondences with the Revenue Board and between themselves in regard to restoration of agressive slave who had fled from one land and to another. In course of time the colonial master realized sympathically, the untold suffering that this heinous practices had inflicted on the depressed classes in particulars put an end to the slavery by enacting slavery. Abolition Act in 1843 and by Indian Penal code XLV in 1861. By law the agreesive slave mostly belonging to depressed class got some relief but their enslavement continued in practice.

In addition with some other factors are also responsible for their enslavement during the British period. Agricultural methods were extremely defective and were based largely on customs and superstition. Their implements of cultivation were considered to be the last word in crudeness and inefficiency. The plough was a crooked stick which only scratched the surface of the soil. Their cattles were miserable and slaving creatures that could hardly draw the plough. The application of manure was defective and irrigation was insufficient. As for rotation of crops, the principle was little known an imperfectly practiced. While seed selection was seldom or never attempted.

The people of Tamil Nadu were divided into two classes, the well to do who represented more than a fourth of the population and the poor, the remaining three fourths. The latter section of the people were economically very poor.

*Associate Professor, Department of History, Sri Parasakthi College for Women, Courtallam.
**Research Scholar, Department of History, Manonmaniam Sundaranar University, Tirunelveli.

Slavery became a common feature in almost all the districts of this province. Agricultural slaves were sold in different ways.[1] They were sold with land or free of land by execution of mortgage bonds, or contract.[2] The value of slaves was fixed in terms of money, goods and labour, the reasons of their sale being normally subsistence to meet expenses connected with marriages, ceremonies, festivals, to pay capital interest and such other items of expenditure. In 1819, the Revenue Secretary to the Government of Madras with a view to improve the lot of the slaves wrote to the collectors of Tamil districts calling for their reports relating to the state of slavery.[3] The collectors of nine districts in the Madras Presidency specially Tamil speaking areas sent in their report testifying to the existence of slavery and also to their sale.[4]

As such W. Peter, Collector of Madurai district reported that slavery did exist in his district during the period of the Nawab and the slaves were sold at the pleasure of the master independent of the land to which they were attached.[5] If the slave got married, his children were also considered the property of the owner and were employed in the cultivation of land. The master granted them some allowances.[6] Even if the master happened to sell his land, he as still in possession of his slaves and could sell them at his will. He would hire them another master in case the failed to provide them with work but they were subject to recall at his command.[7]

In Coimbatore also slavery existed.[8] The master had the right to sell his slave independently of the land and was sold at the rate of Rs.50 per person. The children born of slave parents became slaves. If a female slave gives birth to a child, the master is required to pay money to the parents of the child.[9] Though the masters had the right to punish his slaves he seldom exercised it for fear of Governmental action. The slaves received better treatment from their masters than the free labourers. The slaves received 1/8 of the total produce. In certain cases, Pallas received land for their cultivation where slavery did not exist. The master executed bonds for the marriage expenses of the pullers on condition that they would serve him for life.

Cotton, the Collector of Tinnelvelly reported that in his district in the early part of the nineteenth century slaves were sold either with the land or independently.[10] But in 1819 they were sold along with land and were eligible to be mortgaged. Two Pariahs in 1820, seem to have borrowed Rs.10 and Rs.11 from a master and executed a bond binding themselves to him to do agricultural work throughout their life-time at specific wages at the same district.[11] In another case, at Nanguneri in the district of Tinnevelly a Pariah was bound himself to perform throughout his life time any agricultural labour imposed on him in lieu of a loan of Rs.15 and a daily wages of two seers of paddy. They got subsistence allowance at the lowest scale which was not more than two measures of paddy a day.[12] They could seek employment elsewhere during the off season, but they must return to their old masters at the commencement of the season of cultivation. At the time of harvest they got a small quantity of grain called paroo from the gross produce measuring 273/ 8 percent of the total produce.[13]

The masters gave money to his slaves to meet funeral expenses and also offered them presents during marriages, child birth and festivals. But all these were purely voluntary and the slaves started claiming more.[14] In Tanjore, as pointed out by J. Hopburn, the collector, a voluntary form of slavery existed and the slaves were neither captured nor sold for arrears of revenue.

While the Pallas and Pariahs executed bonds with their masters who provided them with subsistence, the Brahmins without executing the bonds engaged sudra intermediaries to complete the work with the untouchables. The bond of slavery had binding on both the parties to implement it. The master was bound to support his slaves and in turn the slaves and their descendants were bound to be loyal to their masters. The bond was executed to a superintendent in the accountant general's office. A few cases have been cited here.[15] In 1885 three brothers executed a bond for a sum of Rs.25/-. The third one was required to work as agricultural labourers getting four marakkalls of paddy as his monthly wages in Tinnevelly. If he struck work his other brothers were required to compensate it by paying two annas per day.[16] In 1886 another bond was executed by the other two brothers for Rs.25.75 for a period of 10 years. In case of default they are required to repay the principal amount with two annas

per day as interest. A father executed a bond for Rs.23 to the effect that his son would do agricultural work for ten years and in case of default he agreed to repay the amount with interest. In 1889, a father executed a bond for Rs.40-25 mortgaging his two sons to work for an indefinite period and in the event of default he agreed to repay the loan and compensate the loss.[17]

It may be noted that at Tanjore the bonded labourers did not stay with his master nor formed any part of his family. He lived with his caste peoples in his Parachari in a hut. If the master failed to provide his slave with subsistence, he was allowed to seek employment elsewhere.[18] The bondsman enjoyed certain right such as getting subsistence, protection for himself, his family and community from being sold to distant places. He was given equal treatment with other labourers and was not liable to be punished. In case of ill-treatment by his master, he could complain to the legal authorities.[19]

As in Tanjore the slaves while mortgaging themselves to the masters executed bonds for the money they borrowed. The following references attest to this fact; On August 23, 1863 a bond was executed for Rs.31 by two brother. One of the brothers gave the undertaking that his brother would work as an agricultural labourer for the clearance of the interest. On July 17, 1872 a bond was executed for a sum of Rs. 28 ¼. One of the executes was to do agricultural work for the clearance of interest.[20] In case of default he was liable for prosecution under Act no. XIII of 1859.

The Collector of Trichinopoly reported that there were 10,600 slaves belonged to puller caste, and were sold along with the land, or independently. The price of a puller varied from 5 to 10 pagodas. Slaves were occasionally mortgaged. A female slave was never sold. The slaves were not ill-treated in this district. The area of land to be cultivated by a slave was one capable of yielding 150 cullams of paddy. [21] He also gave a statement to the Board of Revenue relating to the wages of slaves in this district.[22]

However J. Hutt reported that the hereditary slaves engaged in agrarian activities were sold or mortgaged. Each slave was sold at 20 pagodas and were executed while buying and selling.[23]

Until the early years of the nineteenth century the attitude of British Government was to encourage agricultural slavery.[24] By the effects of the Collectors of 9 districts the agrestic system was for the first time banned by the British rule in India.[25] It passed the Bengal Regulation act of 1806 to restrict the slave system.[26] Unfortunately section VI of the Madras Compulsory Labour Act of 1858 even legalized forced labour system. This ban on agrestic slavery was not wholesome, because the claim of the masters over in the court of law. The act restricted the clearance of debt. When the company's charter was renewed in 1833, parliament argued the need to abolish the status of slavery as soon as might be practicable. In 1837 they induced the House of commons Committee to condemn all oppression in British territories and in the following year they forced the Government to scrap the whole apprenticeship system to declare total and immediate emancipation of the former slaves.[27] Commission reported on Indian slavery, recommended a restricted scale of punishments for Indian slaves. Moreover, the Government of India itself was constrained to take visible action against the institution of slavery, hence the Act of 1843 was attacked in many ways.[28] However, according to the missionary reports, the status of Pallas, the agricultural slave began to meet with marked improvements after the abolition of slavery in 1843 by the East Indian company and they began to convert to Christianity in large numbers. The Act of V of 1852 had been embodied in the bonded labour system but also made it a punishable offence. In 1884, the Revenue Department laid down that slavery had been abolished in British India.[29] A reference to slaves in official correspondence is objectionable and likely to cause misapprehension. Towards the end of the century a few experiments were made by collectors and missionary societies to go to the root of the problem by setting the pariahs on land of their own. The ill-treatment from which the pariahs suffered at the hands of their debtors for their uncleared debts, and oppression of landlords, forced them to think in terms of providing the helpless agricultural population with certain ameliorative measures of permanent nature.[30] The Government of India by setting up the Famine Commissions in 1880, 1890, 1900 and 1901 and had tried to improve the condition of this section of

society.[31] The Christian Missionaries too had also made some efforts to help them. But all seemed to be insufficient, hence short of any permanent solution.[32]

Food

For cooking and eating the labourers used coarse earthernware and unglazed brass vessels. They were neither allowed to use gold and silver ornaments nor costly cloths. The farmer's possessed the essential tools for cultivation. For example, a pair of bullocks for ploughing and certain other basic implements of agriculture were must for them. Ownership and effective utilization of those implements assisted them to improve their agricultural activities which in turn caused the enhancement of economic conditions.[33]

Like cow, buffalows, sheep, goat, pig and even keeping poultry contributed much to the agricultural economy. Since the animals, birds and their products added to the family income they served as insurance during times of economic crisis.[34] Apart from such limited households, possession of bullocks were attributable to the meager percentage of their agricultural possessions. Similarly there were respondents owning bullocks but no land. For such households hiring out bullocks as plough cattle and manual labour constituted the chief source of livelihood.[35]

Furthermore cart was the cheapest and a popular means of transport in rural Tamil Nadu. This along with bullocks and agricultural implements were indispensable to any farmer. Bullocks were used both for ploughing the land and drawing carts. These possessions assisted the fixation of status and prestige in rural society. As they were uneducated they could not easily follow the rational application of modern cultivation.[36] With their traditional and often superstitious outlook they were hesitant to follow such methods.

The cattle too enlivened their economic and other values. As milk and its products were commercial commodities for many labour families they served as cheap sources of earning and supplemented their income. The excreta was a very useful as natural fertilizer. Cow and oxen were considered sacred. Among the agricultural classes, the women served as daily labourers both in the fields and in the quarries. In many middle class and poor families the income derived from the wages of women helped in maintain the family.[37]

The food of the mass consisted of Cholam, ragi and kambu rather than rice which was luxurious to the poor because of its higher cost. They usually took non-vegetarian food and had no objection either for beef or pork.[38] The greater proportion of the Indian population suffered from a daily insufficiency of food and the actual condition of the lower classes of population living in agricultural tracts was miserable.[39] Though there was poverty and insufficiency of food amidst the agricultural population, the provincial government stressed that there was no insufficiency of food for the large mass of population over the greater part of the country.[40] The Madras Government informed the Central Government that no considerable proportion of population suffered from scarcity of food in ordinary times.[41] The Government reiterated that the conditions of **Pariah** labourers who formed 25 per cent of the population of the Madras Presidency was described as generally miserable.[42]

Their position during the second half of the nineteenth century was one of the degradation exceedingly poor and they lived on the scantiest and least wholesome meal and were treated with contempt and neglect by the higher classes.[43] Vegetables were used if they could obtain them. Most of the people who cultivated rice did not eat it, but sold it to pay their taxes. Such was a pitiable condition of the farmers. The impossibility of sending grain outside the village made the farmers feel dependent about its production. The farmers could not think of attempting anything new that could be raised in their fields. While the land owners consumed vegetable, milk, curd, pulses and ghee, the labourers used salt pickles and onions by way of spices.[44] They were forbidden from taking food in the houses of high caste land owners. Cooks were engaged to prepare food for them separately on festive occasions.

Housing

The standard of living was worst. Their huts were attached to the hamlet; the Pollacheri located at a considerable distance from the houses of the respectable inhabitants and contained no furniture.[45] They were not allowed to enter or pass through the

village and they had to maintain a distance while talking with high caste to avoid caste pollution. In certain place in South India the Pallas were treated worse than slaves.[46]

The housing pattern in villages reflected the social status of the low caste people who lived at the outskirts of the main village. In many villages, the different sub-castes among the Scheduled Castes were not allowed to draw water from the common well or tank constructed by the Government for their use in general.[47] In cities they were mostly confined to slums because of their poor economic position.

Some landlords allowed few tribal families to live in the farm houses to help cultivating the land[48] and to execute the duty of watch and ward. The changing laws depending upon their employers and living in the farm houses met with a constant threat of eviction. Poverty obstructed them to adopt new measures and their houses had only mud walls and country tiles.[49] The materials used in the construction involved no skill. Often palm leaves or coconut leaves were spread over bamboo sticks.[50] The average family comprising two to six members lived in single room huts. The members of the family had no privacy in small areas along with livestock.[51]

Agriculturists around their houses or near them had the accommodations for their livestock and provisions to store agricultural produce and hay and other fodder for livestock.[52] For purpose of husking and cleaning the grains they required thrashing yard. There was no room as such in the houses of majority of general population of the village, specially women and children used the open space by the side of the house for bathing with some temporary arrangements. People took bath amidst great many health hazards particularly in the absence of any drainage system. Majority of them were landless agricultural labourers and they hardly found time and resources to clean themselves. Therefore bathing was considered to be luxury which they can indulge in occasionally and not regularly.[53]

Marriages

The marriage customs of the labourers were very simple. Due to lack of financial assistance and low economic status only the village headman or the Kudumbar or Kaladi presided over their marriage functions. As dress was the main source of social status, some farmers did not dress themselves properly due to poverty.[54] In addition to all the natural, environmental and political troubles the labourers had to meet the oppression of maximum tax with minimum facilities and proved themselves to be an unending burden. They lived in hopeless poverty and the greater number lack sufficient means to procure even the coaress clothing.[55] The women labourers were clad in scarce dress and their upper portion of the body remained uncovered. Only in 1859 the labour class women of Tinnelvely and Kaniyakumari districts were granted permission to wear a cloth over the breasts and shoulders mainly because of the Breast Cloth Movement.[56]

Recreation

The ordinary labourer had no time money for any elaborate form of recreation. Their chief delights were festivals, marriage ceremonies, singing songs or beating the tom-tom. Telling stories was a source of constant delight. Pilgrimages were sometimes undertaken to scared places. The toddy and the arrack shops sometimes absorbed much of The labourer's earning.[57] They were saivaties, who performed Pujas to gramadevatas or village deities. But they were not allowed to enter the temple of the village of high caste. They performed blood sacrificial rituals too. Their funeral rites were very simple. The social and economic advancements of the labour caste registered a marked progress. [58]

Under such circumstances during the period between 1865 and 1880 there occurred severe famines in the Tamil country. The effect was extremely tragic. All classes of people were subjected to untold miseries. Numerous cattle were reduced to skeleton and died for want of fodder. Usually the disease of men and animals followed rather than preceded famines but epidemics or chronic debility among either men or work animals prolonged famines and increased their severity by reducing the area of land cultivated and the efficiency of agricultural operations.[59] Though not all districts of the Madras Presidency were affected by these calamities generally they all had to suffer from the serious effect for a long time as a result of the famine that occurred in 1876-78 which devastated the whole of South India. Especially a large number of Depressed Classes from various villages of the Presidency migrated to cities and towns in search of food and employment.[60]

Conclusion

Thus the land tenure and land revenue system were the root cause of the agricultural backwardness and poverty of the peasant. The cultivator suffered a lot. In the permanently settled and Zamindari areas, the landlords oppressed the peasants in several ways and such measures compelled the Government to protect the tenants legally. In temporarily settled areas, there were revisions of settlements and the revenue demand was often increased. Therefore the land revenue policy of the Government created serious difficulties for the cultivators and it was one of the basic causes for the suffering of the peasants in time of famines. It is too easy to say that the land tenure and revenue policies pursued by the Government had devastating effect on the agricultural labourers. They drove the agricultural labourers to a state poverty distress. The land on which the population depended upon remained unproductive in the absence of motivation in regard to the application of new methods of cultivation and failed to give any hope in their lives. The rack – rented and disincentive ridden land revenue administration had not only perpetuated the agricultural pauperism but also slavery, bonded-labour coupled with poverty. Such victims had been, usually the Depressed classes of the Tamil region of the then South India.

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CAREER OF WOMEN SCIENTISTS : A PATH TOWARDS TRANSFORMATION

P. Maheswari*

Science and technology have played a major role in promoting the extraordinary rapid progress of developed countries, whether measured in standards of living or expansion and quantum of human knowledge. Women are a source of great human resource and their role in the society is vital for its progress. The exponential growth of technology and concurrent, scientific revolution is creating a tremendous cultural shift on a global scale. Independent India witnessed many forces of social change which are bringing forth structural changes in almost all areas of Indian social system. Women whose status was traditionally confined and almost fixed in the family structure, is now in the phase of transition, which is reflected in her expectations and structural realities[1]. Several forces in Free India provided conductive atmosphere for the transition of women in all walks and practices and to the spread of modem ideas. Among the various environmental and institutional factors contributing to the rise in the social position and transition of women in India, the process of urbanization and modernization occupies a significant place. There has been an improvement among women in pursuing science as

*Ph.D., Research Scholar, Department of Historical Studies, Quaid-E-Millath Government College for Women (Autonomous), Chennai-600 002.

their career over the last two decades and they are playing a vital role in this field. But the social norms, societal structure, relationship between family, work and the organizational processes of scientific institutions, have created a series of interrelated problems for women in science and technology. Discrimination component is much higher in scientific fields in India than among other fields is witnessed. Women's full participation in the production of science and technology is both an economic imperative and an issue of social justice[2]. Today few women prove themselves in scientific research keeping them as role model women professionals in this sector should over come across all the barriers and must build themselves in mainstreaming gender equality. Hence, this paper aims at exploring the opportunities for women in scientific fields in India and Tamilnadu. Further the research highlights their contributions towards the development of the nation.

Space activities in the country were initiated with the setting up of Indian National Committee for Space Research (INCOSPAR) in 1962[3]. The Indian Space Research Organisation (ISRO) is the research and development wing of Department of Space (DOS), institutionalized in 1969, responsible for the execution of the national space programme. Space Commission formulates, the policies and oversees the implementation of the Indian space programme to promote the development and application of space science and technology for the socio-economic benefit of the country. Many women have made milestone achievements in the quest of space exploration. During the past years the trend appears to be encouraging and many women with high qualifications and experience have reached the top in this space research. More than 30 women, heading various divisions under DOS.

Sl. No.	Centre/unit	Total number of employees 2014-2015	Number of Women Employees 2014-2015	
			Scientific & Technical staff	Administ staff
1	DOS/ISROHQ	423	25	114
2	VSSC	4489	524	475
3	ISAC	2456	490	148
4	SDSC-SHAR	1961	123	141
5	SAC&DECU	1798	217	100
6	LPSC	1167	78	102
7	NRSC	865	132	59
8	IPRC	634	48	42
9	SCL	545	25	16
10	ISTRAC	460	73	42
11	MCF	324	24	12
12	PRL	209	9	19
13	ADRfN	166	30	10
14	IIRS	123	19	10
15	IIST	92	20	6
16	NARL	65	4	7
17	NESAC	32	7	2
	TOTAL	**15809**	**1848**	**1305**

Source: Annual Report, Department of Space 2014-2015.[4]

According to DOS report 2014-2015, there are 1848 Women Employees belonging to Scientific and Technical categories and 1305 women employees belonging to Administrative categories in the Department. At Present, 11.68% of women scientists are working in this department. The highest percentage of women scientific professional was employed in VSSC compromising 11.67% with total women scientific employees of 5242. Apart from Sunitha Wiliams and Kalpana Chawla, many women contribute silently to India's space program. Malathy Chandra Mohan, an engineer from ISRO, was one among six finally selected from thousand candidates for the American space shuttle challenger in 1987.[5] Tessy Thomas is the Project Director for Agni-IV missile in Defence Research and Development Organisation. She is the first woman scientist to head a missile project in India. In January 2012, Prime Minister Manmohan Singh told the Indian Science Congress that Mrs. Thomas is an example of a "woman making her mark in a traditionally male bastion and decisively breaking the glass ceiling". The media loves to call her Agniputri, or one born of fire, after the missiles she has worked". Ms. Valarmathi, a women scientist from Tamilnadu deemed the successful launch of RISA T-1, a project almost a decade in the making, a "proud moment".[6] The woman scientist, who has a passion for communication systems is the second woman to be the satellite project director at the Indian Space Research Organisation (ISRO) after T. K. Anuradha, who headed the communication satellite GSAT-12 programme, but she is the first woman to head a remote sensing satellite project'. As of November 2014, 59 women have flown in space, out of 536 total space travelers in the world". Women are ahead in all walks of life; contribute their best for country's development.[7]

Nuclear Research

Nuclear Energy has a crucial role to play in achieving the objectives of sustainable economic growth of India that needs several fold increase in installed electricity generating capacity ensuring food security and providing health care and potable water to the masses. The Nuclear Energy Programme of the Department of Atomic Energy (DAE), focuses on the development and deployment of advanced technologies for various applications in industry, agriculture, healthcare and research'.[8] The Department is also engaged in enriching the knowledge and skills of its human resource. In our country, along with male counterpart female scientists also working forward in developing nuclear energy for progress of nation. As of data released by National Task force for Women, DAE had 16.5% of women employees in 2004 which is slightly reduced to 15% in 2008[8]. As per the Inter Press Service News Agency report on 2009 points out that though many women have reached top positions in scientific field but there representation is very low in this area. According to their data, 15,338 people are working at the Bhaba Atomic Research Centre in Mumbai, of which women scientists and engineers is less than 5.9%. DAE which supports and encourages women working in nuclear industries throughout the country. In future presence of women in this filed is significant in the country. This study like to elicits the participation of women scientists on nuclear programme in India. Anjali Mookerjee, Nuclear researcher shared her experiences in the book, Lilavathi daughters, that she had her research in the field of 'biophysics under the guidance of Prof. Dasgupta, a Cosmic Ray Physicist in 1957. Her exposure to cancer therapy was a turning point in her research life Women scientists and engineers have contributed significantly to the atomic energy programme and many of them have received different DAE awards as listed below.

- Dr. D. Alamelu, Fuel Chemistry Division, BARC for her significant contributions towards the development of novel methodologies based on radiometric techniques.
- Dr. Jaya Mukherjee, Laser & Plasma Technology Division, BARC for her pioneering contributions in two important R&D project. Under her leadership, 1.3 mg of U-232 was successfully produced by iirradiating Pa-231 in the DHRUV A reactor.
- Dr. Saroja Saibaba, Powder Metallurgy Division, Indira Gandhi Centre for Atomic Research, Kalpakkam. She was responsible for the development of a special alloy for application in the fuel reprocessing plants and also associated with its the industrial production.
- Dr.R. Sandhya, Mechanical Metallurgy Division, Indira Gandhi Centre for Atomic Research,

Kalpakkam. She has made innovative contributions to the design and evaluation of the effects of flowing sodium on the mechanical properties of indigenously developed materials for applications in PFBRs.

- Dr. (Smt) Rajul Ranjan Choudhury, Solid State Physics Division, BARC, render her valuable contributions in the area of structural investi-. gations on hydrogen bonded materials of potential technological relevance.
- Dr. Usha Pandey, Radiopharmaceutical Division, her work on 90Yitrium based molecules as potential radio-pharmaceutical has played an important role in demonstration of the utility of90Y (Yitrium-90) 188Re. In nuclear research in India, women rending their notable contribution.[9]

Oceonography

Oceanography is the scientific study of all aspects of the ocean, their boundaries and continents. Oceanographers are scientists who study the sea. The National Institute of Oceanography (NIO) is one of 37 constituent laboratories of the CSIR - Council of Scientific and Industrial Research, an autonomous research organization in India and it deals with research in different disciplines of marine science". Unlike other fields of science which involves full time laboratory work, this relatively new field of science dealing with ample resources which throws up a real challenges to women scientists to prove their capabilities since quite often one has to work on the ship under rough sea weather conditions. Women stand an equal chance like men in this field of science. Aditi Pant is an Indian oceanographer was inspired to take up oceanography as a profession when she came across the book, The Open Sea, authored by Alister Hardy while doing her B.Sc at the University of Pune. She got a US government scholarship to study MS in marine sciences in the University of Hawaii. She did her PhD in Westfield college, London University and her research was about the physiology of marine algae'". After completing her studies, she worked in the National Institute of Oceanography (Goa) and at National Chemical Laboratory (Pune). Dr. Aditi started her research career at the National Institute of Oceanography, Goa. From 1973-76, she got involved in coastal studies and toured the whole of west coast of India. She was a part of the Indian expedition to Antarctica in 1983 and became the first Indian woman to visit Antarctica along with Sudipta Sengupta".[10] They contributed significantly in the fields of Geology and Oceanography, respectively. Both these pioneers were not satisfied with this achievement only, they again had their expedition to Antarctica for a second time also. It may be mentioned that among the women participants, Dr Aditi Pant, Dr Sudipta Sengupta, Dr Jaya Naithani and Dr Kanwal Vilku have been honoured by "Antarctica Award" of the Government of India for their outstanding contributions to the Indian Antarctic Programme". According to 2015 data of NIO at Goa reveals that, there are totally 377 employees working in this institution compromising of 131 scientific officers, 166 Technical officer and 80 Administrative staff, among them 25 persons are women scientists, 30 persons are working as technical staff and 30 people as administrative staff.[ls] Nearly 19.08 % of women are involved in oceanography research in that institution. The National Institute of Oceanography is one of the research organisation where women get equal opportunity as men to contribute to research on oceans.[11] There are a number of women scientists in this organisation working on varied aspects of ocean science like survey and exploitation of marine minerals, water and sediments chemistry, role of microbes in organic matter degradation, enzymes in marine living organisms and other biochemical aspects, land-ocean interaction, air-sea interaction, marine pollution and corrosion, marine natural products, data management, marine instrumentation and information and technology. Increasing women participation had made significant contributions to marine science.[12]

Bio - Technology

Biotechnology is a broad discipline in which biological processes, organisms, cells or cellular components are exploited to develop new technologies. New tools and products developed by biotechnologists are useful in research, agriculture, industry and the clinic. With the advent of a new era in science and technology, bio - technology plays a leading role in enhancing the quality of life on people and its environment. The Department of Biotechnology (DBT) has made significant achievements in the growth and application of biotechnology in the broad areas of

agriculture, health care, animal sciences, environment and industry". In the field of biological science there are increasing numbers of women scientists, who have contributed a lot in the global context. In India, women constitute 80% of the work force in agriculture and biotechnology". It is critical to note that many women are engaged in the biotechnology industry as scientists and entrepreneurs. Dr. Manju Sharma is a distinguished biologist, nationally and internationally recognized for her monumental contributions in promotion of science and technology, in particular the emerging field of biotechnology. She also served as former secretary in DBTI.[13] Likewise Ms. Kiran Mazumdar Shaw, 61 years, Chairman and Managing Director of Biocon Limited, CMD, is a first generation entrepreneur with more than 38 years experience in the field of biotechnology.[14] Her pioneering work in the biotechnology sector has earned her numerous national awards, including the prestigious Padma Shri (1989) and the Padma Bhushan (2005) from the Government of India. She was given the Economic Times Award for 'Businesswoman of the Year' in 2004.[15] As of 2014, she is listed as the 92nd most powerful woman in the world by Forbes". Biotechnology based programmes implemented by the DBT benefit women in the areas of biopesticides, biofertilizers, vermicompost and vermiculture, sericulture, floriculture, mushroom cultivation and medicinal plant production, poultry and fish farming and improvement of human health. Hence Bio - technology sector is playing a vital role in empowering women in our country.[16]

Women and Crystallography

The scientific study of crystal structure and crystal formation is known as crystallography. The importance and impact of the science of crystallography can be understood by the fact that United Nations has proclaimed 2014 as the year of crystallography. Twenty-first century is known as the century of science due to the explosion in technology. The numerous discoveries and developments in science have permeated every sphere of life and, scientific thought has become a practice everywhere. Women play vital roles in every facet of scientific and technological research including field of Crystallography. Prof. Vasanta Pattabhi, Prof. N. Shamala, Prof. R. Usha, Prof. Punit Kaur and Prof. K. Suguna are some of the women crystallographers from India. Dr. K. Suguna is a professor in the Molecular Biophysics Unit, Indian Institute of Science, Bangalore and is working on proteins involved in several diseases such as malaria and M. Tuberculosis. She has published her research in several international journals and has given structural insight into disease-related proteins. Dr. Punit Kaur is the other leading woman in the field of structural biology and she is working on the functional aspects of cancer and venom proteins. She graduated from All India Institute of Medical Sciences (AIIMS), New Delhi, under the guidance of a renowned distinguished scientist, Prof. T.P. Singh. She has made significant contributions to Indian science and also to various aspects of drug discovery towards curing the diseases". The gradually increasing number of women in science and technology gives the indication of improvement on conditions of women in the Indian and worldwide scenario and particularly, in the awareness of society towards gender equality.[17]

Representation of Women in Scientific Research in Tamilnadu

The State of Tamil Nadu has tremendous potential in terms of Science and Technology development and during its past periods, it has recognized the critical role of Science and Technology in promoting economic growth and social progress. During the Twelfth Plan period, the State places considerable emphasis on encouraging research in key areas such as biotechnology, nano-sciences etc.[18] The State also proposes to continue its on-going efforts to popularize science and technology cultivate and nurture the scientific fervor at all levels of education. Vision of Tamil Nadu 2023 aims at setting up of Centres of Excellence in the areas of Automobile Technology, Solar and clean energy technology, Bio-Technology, Agricultural practices, Water resources management, Constructions management, Lifestyle diseases, Aerospace, Basic Services, Nano-technology and Social Services.[19] Empowering women through Science & Technology is the priority area of Tamilnadu State. The state government also took some initial steps by encouraging women scientists through awards and honours. Science and technology contribute to the economic empowerment

of women, which also leads to accelerating progress towards the state.[20] In Tamil Nadu different autonomous organisations have been functioning to adapt to the transformation driven by new technologies in industry, agriculture, health, environment, energy, education and other sectors had create awareness among public, students and researchers. The three organizations established by the Government of Tamil Nadu, namely Science City, Tamil Nadu State Council for Science and Technology and Tamil Nadu Science and Technology Centre have implemented various science and technology programmes to popularize science and create a strong scientific temper among the public and student community.[21] They support and coordinate fundamental and applied research programmes in universities, other scientific bodies and non-governmental organizations and create awareness among public, students and researchers in the field of industry, agriculture, health, environment, energy and other sectors".[22] Although there are over 100 research laboratories in the state, a few prestigious institutes such as IT Madras, Anna University, Adyar Cancer Institute, Indira Gandhi Atomic Research Centre, The Liquid Propulsion System Centre (LPSC) Mahendragiri, ISRO, MS Swaminathan Research Foundation, CLRI, CSIR etc. add pride to the state. By attracting and holding prominent scientists and engineers as faculty members, these institutes improve the quality of their research and enhance their reputation and also stimulate local economic development. To achieve a sustainable development in any country, each member of society has to be given equal opportunities. In fact, the progress of any nation depends mainly upon its human resources, which indeed, is the key behind utilization of all other resources.[23]

The status of woman in S&T has changed drastically over the last decades. To know the representation of women scientists in Tamilnadu a sample study was made within the available data of few research institutions like MSSRF, National Institute for Research in Tuberculosis and National Institute of Epidemiology. National laboratories, which foster science and technology, are also poorly represented in terms of women.[24] In National Institute for Research in Tuberculosis employed 12 women scientist out of total 37 scientists,[25] whereas in National Institute of Epidemiology recruits only 3 women scientists where 17 male scientists are working in research activities. MSSRF follows a pro-poor, pro-women and pro-nature approach and applies appropriate science and technology options to address practical problems. In their institution nearly 42% of women are working as scientists and researcher in varied field of modern science.[26] Analysing the women scientists scenario of various research institution in Tamilnadu, MSSRF leads the top position by holding 42% of women scientists. From the above analyse data clearly indicate that lack of gender balance in research institutions in Tamilnadu. The state government should take remedial step to enhance the participation of women scientists through programmes and schemes. Scientific Institutions in the state should give equal priority for women and their intellectual capabilities should be added for the progress of the state.[27]

Distinguish Women Scientists from Tamilnadu

Tamilnadu Women have made significant contributions to science from the time immemorial. In fact, the face of modem science in India would be unrecognizable without highlighting the major contributions made by Tamilnadu women in Science and technology.[28] Prominent women scientists of the state had been traced and their contribution was listed below:

- Dr.Rajammal Devadas was the first Home Science graduate from the Madras University and one of the earliest Indians to receive Ph.D. from USA. She was one among the chief architects of Chief Minister's noon meal programme in Tamilnadu. For Rajammal, science was of value only if it could help the weaker sections of the society. She authored 350 research papers, 40 books and was a fellow of the National Academy of Agricultural sciences. She is also Chief Editor, Tamil monthly magazine 'Vignana Chudar,[29].
- Girija Rajaram was CSIR scholar contributed much in the field of physics, whereas Durga Krishnamoorti specialized in Mathematics[30].
- Dr V.Shanta at present Chairman of the Cancer Institute, Chennai. She graduated (M.B.B.S.) in 1949, D.G.O. in 1952 and M.D, in Obstetrics & Gynecology in 1955. In April 1955, she joined the fledgling Cancer Institute, established in 1954 by

the Women's Indian Association Cancer Relief Fund, as its Resident Medical Officer in preference to the Assistant. Her entire medical life over 50 years has been dedicated to the mission of organising care of Cancer patients, the study of the disease, its prevention and control, the generation of specialists and scientists in different aspects of Oncologic Sciences. She has been served as WHO Advisory Committee on Cancer till March 2005. She was President of the Indian Society of Oncology (88-90), President of the Asian & Pacific Federation of Organisations for cancer control (97-99) and President of the 15th Asian & Pacific Cancer Conference (1999). She has participated in a number of Scientific International Collaborative Programmes. She has published over 95 papers in national and international journals, contributed chapters in Oncology books, delivered many prestigious orations and participated in many international and national conferences. Her work won several awards including the Magsaysay Award, Padma Shri and Padma Bhusan[31].

- Minnie M Mathan, worked as Senior Scientist of the Indian National Science Academy. After her study she works in pathology at Vellore and chose gastrointestinal ultrastructural studies as her research area. She publish her first paper in one of the leading medical journals, *Gastroenterology* and it was judged as best paper in biomedical sciences published from India between 1972 and 1976. She obtained her Ph.D. in 1983, was elected to the Fellowship of the Royal College of Pathologists in 1996 and the Indian National Science Academy in 1998[32].
- Mythily Ramaswamy spent her childhood in Kadayam village at Tirunelveli district. She selected for the TIFR-JISc joint mathematics programme on Applications of Mathematics, at IISc Bangalore and got the TNRTA Scholarship to do her thesis in Paris, after finishing her thesis, she returned to the Bangalore centre of TIFR. After she had her post-doctoral at California Institute of Technology and then returned to the T.T.F.R. Centre, Bangalore and continued her research ".
- Vijiyalakshmi joined the Department of Theoretical Physics in 1974 after obtaining her Masters from Seethalakshmi Ramaswami College, Tiruchirapalli. She died due to cancer and her research experience was shared by her colleague Professor P. M. Mathews in the book 'Lilavati daughter'. Her goal was to finish her research degree before anything happened to her. Both of them were involved in the studies of relativistic equations of higher spin in external electromagnetic and gravitational fields. In 1978, she started her work on characterizing a spinning particle in non-relativistic quantum mechanics. Continuing research for the next couple of years, she wrote five publications on the relativistic wave equations in external fields and completed her requirements for Ph.D. which she mastered successfully. Having accomplished her immediate aim, she continued to be active for two more years, studying relativistic equations from different angles. But her health deteriorated sharply and she died on May 12, 1985[34].
- Kamala Selvaraj is an Obstetrician and Gynecologist from Tamil Nadu, India. She commissioned the First Test Tube Baby of South India in August 1990 and since then has had many achievements including several first in assisted reproduction. In 2002 she was awarded PhD for her thesis on "Premature Ovarian Failure and its management". She was also awarded the "Best Lady Doctor Award-1993" and "Rajiv Gandhi Memorial National Integration Award-I 995". More than 800 babies have been born as a result of assisted reproduction therapy conducted by her hospital. She is also the recipient of several awards including Best Lady Doctor award (1993), Mahila Shironmani Award (1995), Rajiv Gandhi Memorial National Integration Award (1995) and Seva Ratna Award. She constantly updates herself in assisted reproduction by participating in national and international conferences.".
- Ms. Valarmathi deemed the successful launch of RISAT-I, a project almost a decade in the making, a "proud moment". The woman scientist, who has a passion for communication systems is the second woman to be the satellite project director at the Indian Space Research Organisation (ISRO); these women scientists have contributed much to the field of science and technology and

being considered as role models for women scientists in Tamilnadu[36].

Women Scientists in Decision making

Today, at the beginning of the 21st century, the goal has become to insert gender into the mainstream of research. Just as many women as men start out on scientific careers but many more men go on to senior academic positions whereas for women it is not easier. It is important that the best scientists have the opportunity to pursue a career and that it is not gender that determines the chances of success. Though the opportunities for women are increasing, there is a significant difference in the ratio between the enrolment of women in the educational and professional career. According to DST's National Task Force on Women in Science Report, women form less than 25% of science faculty in various institutions and universities, except those under Indian Council of Medical Research (ICMR) and Department of Biotechnology (DBT) where women are primarily engaged in biological research".

Proportion of Senior and Junior Women faculty members in National Institutions

Institute	Faculty (%)			Senior (%)			Junior (%)		
	Total	Men	Women	Total	Men	Women	Total	Men	Women
CSIR	193	147 (76.2)	46 (23.8)	67	50	17 (25.3)	126	97	29 (23.0)
CSIR	70	48 (68.6)	22 (31.4)	13	12	1 (7.7)	57	36	21 (36.8)
DAE	33	15 (45.5)	18 (54.5)	8	4	4 (50.0)	25	11	14 (56.0)
DBT	38	29 (76.3)	9 (23.7)	22	18	4 (18.2)	16	11	5 (31.2)
DBT	25	20 (80.0)	5 (20.0)	5	4	1 (20.0)	20	16	4 (20.0)
DST	61	47 (77.0)	14 (23.0)	25	21	4 (16.0)	36	26	10 (27.8)
DST	39	27 (69.2)	12(30.8)	0	0	0	0	0	0
ICMR	48	33 (68.8)	15 (31.2)	13	10	3 (23.1)	35	23	12(34.3)
ICMR	33	26 (78.8)	7 (21.2)	13	11	2 (15.4)	20	15	5 (25.0)

The paucity of women at the senior most administrative and policy making positions in the Indian scientific institutions is striking. Regarding the senior position of women scientists, CSIR hold 25.3% of women faculty whereas DAE seize 56% of women as Junior scientists. There are just three women Directors in Science & Technology Institutions in India is also highlighted during the Women in Science Workshop conducted by Indo-US Science & Technology Forum. Department of Biotechnology's 2004 newsletter, presented the difference in percentages of men and women occupying senior and junior positions. Besides underrepresentation at senior levels, women also do not get their fare share of scientific fellowships and awards. Thus, the underrepresentation of women at senior levels has adverse consequences not just for women, but for the research community and society as a whole. Promoting diversity can also influence the impact of scientific output.

Presence of Women Scientists in Research Advisory committees of Research Institutions in India

Agency	Institution	Men	Women	% Male members	% Female members
DBT	Department ofBio technolgy	23	2	92	8
DBT	National Institute of Immunology	18	1	95	5
CSIR	Central Drug Research Institute	11	1	92	8
CSIR	Centre for Cellular and Molecular Biology	10	0	100	0
ICMR	National Institute of Nutrition	20	3	87	13
ICMR	National Institute for Cholera and Enteric Diseases	15	4	79	21

Source: Department of Biotechnology's Biotech News, Volume IV, No.5, October 2009

Women remain heavily underrepresented at the higher levels of academia, particularly in science it is witnessed on presence of women scientists in research advisory committees. Only 21 % of women hold highest percentage in research advisory comrnittee. The data on the composition

by gender of scientific boards show that women are underrepresented in almost all institutions. The scarcity of women in senior positions in scientific boards, inevitably means that their individual and collective opinions are less likely to be voiced in policy and decision making processes, which may lead to biased decision-making on topics of future research development. The lack of recognition is noted in DST's National Task Force on Women in Science report, which says that in 2008, out of the total Indian National Science Fellowships awarded, only 3.2% were women. A meager number in their presence of women scientists clearly show that women scientists are still facing institutional as well as social barriers which curtail their sustenance in their career.

It has pointed out that in India, as in many other countries, women have had to fight to be accepted as capable of being equal partners with men in science and technology. Out of 37 institutes of CSIR, not a single laboratory is headed by a woman and never in its history has it had a lady Director for any of its labs or a lady Director General. No woman has become INSA President either": It is heartening to note that Dr.V. Shanta is a prominent Cancer specialist heads the Chairperson of Adyar Cancer Institute, Chennai likewise Ms. J Manjula, the first woman to head defence aerospace labs in DRDO, Bangaloref and Tessy Thomas is the Project Director for Agni-IV missile in DRDO and first woman scientist to head a missile project in India. Likewise Ms. Kiran Mazumdar Shaw, Chairman and Managing Director of Biocon Limited. She is a first generation entrepreneur in the field of biotechnology. They are only a few examples who have change the perception of women scientist and take the lead role in their career. There is a need to increase the number of women in science and technology decision-making and policy advisory bodies. Women and men should be equally involved in the determination of research priorities and in the design and implementation of technology and development programmes.

Conclusion

A nation that wants to progress cannot afford to ignore capacity building and empowerment of women. Gender sensitivity is the prerequisite that must prevail and be strengthened at all levels. At the same time, gender equity in science and technology is important for development, as has long been recognised by the United Nations. Main streaming a gender perspective in Science, Technology and Innovation (STI) will enhance social equity and bring significant benefits across the economic structure and social fabric, and contribute to the achievement of the Millennium Development Goals and the attainment of sustainable development. Gender disparity at all levels and its adverse impact on women has become a fact of life. Among the various professional spheres, women seem to miss out more in science and technology. Hence, scientific research institutions in India poorly represent women scientists. Although there is no apparent professional gender discrimination in our country. No doubt, the general atmosphere has improved substantially. But still, women have not yet attained ideal equality with men. Thus, it is clear from the above study that still women scientists facing lots of barriers, right from their education to career to prove themselves in this competitive world. Their roles have however been underplayed in the male dominated society and in general their achievements have not seen the limelight. Equality is part of quality in science. Therefore, inequality must be addressed by taking measures to systematically introduce the gender perspective in human resource development and in future research. This includes training the decision-makers, which often includes peers, to avoid gender bias and eradicating gender bias both in research, as well as in recruitment and promotion procedures. There can be no quality without equality. If women scientists are not visible and not seen to be succeeding in their careers, they cannot serve as role models to attract and retain young women in scientific professions.

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ROLE OF INFORMATION TECHNOLOGY AND TOURISM INDUSTRY IN TAMIL NADU – AN OVERVIEW

R. Gopinath*

Introduction

Tourism is one of the most successful and fast growing business activities in the world involving transportation, accommodation and hospitality the needs and wants of millions of tourists. In recent days the tourism activities have been growing very fast and large number of tourist flows from various places because of the information which they received from the recent technologies. Hence, the Information technology has been playing a vital role in the development of tourism in various aspects. Large number of tourist's while it is domestic tourists or foreign tourists were travelling globally or locally, there is a segment that has started to use information technology in one form or the other. Therefore, information is a vital resource in the development of a tourism destination, region or nation. Every

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

tourists can takes decision for their tour plans based on the information received from the internet, magazine, brochure, travelogues, travel programmes, television etc. The computerised system in the tourism industry is that recent origin but it plays an important role in tourism development and its promotion.

Though, the development and contribution of technology in the field of air travel, railway and road transport is a noteworthy in tourism and travel industry. The significant development of low cost carriers is another means of successful technological applications to the tourism and travel industry.

Information

Present age is known as the information age various industries either it is small scale or large scale industries were completely dependents on information. Information is one of the most important things to successful development. These societies are blended with information oriented.[1] Even going to the past, during the Sindhu valley civilization, information was kept in temples and public places. During 3000, B.C. in China there was computing system is very popular among the people, which are known as 'Abacus'. At that time people were dependant on 'word of mouth'. Vedas and Upanishads were remembered and passed verbally.[2]

It is general disposition of use the words 'Data', 'Information', and'Knowledge' identically. Although these words are mutually related yet knowledge is not information and information is not data. Data is a word derived from the Latin word "datum" which means anything that is given.And data is a pre requisite to information that metamorphoses into knowledge.[3] According to Russel Ackoff, the content of the human mind can be classified into five categories such as – Data, Information, Knowledge, Understanding and Wisdom. In which he defines information as the data that are processed to be useful: provides answers to "who", "what", "where", and "when" questions. [4]

Information Technology

Technology which mostly helps in information handling, information generation, communication of information and presentationof information is known as information technology. Computer is the preliminary area of information technology which is passing the information in automatic. Once we upload our information or data through computer it may be transmitted using networking system.[5] Therefore, computer is playing an important role in information technology and it also an electronic machine which is used to convert data into information. Information communication involves use of technology like e-mail, telephone, fax, paging, tele-text and tele-conferencing. Although apart from computer and communication technologies, tourism personnel should also have knowledge of multimedia handling and audio, video interaction etc.[6]

Technology is becoming embedded in all sorts of products and services. It has become a part of our lives. In the field of information, the technology has been playing a important role in proving a services to the consumer by revolutionised way. Today, information technologies have offered many opportunities for developing the delivery of different services.[7] Arthur C. Clarke, a world renowned space scientist said in the year 1981, at Paris that, "In many ways and for many purposes, printed matter-books, newspapers and wallpapers will always be the best and the cheapest form of communication. But, in recent days the electronics has given us tools that can perform miracles impossible to the printed word and which of course, can reach millions who are unable to read. In fact, there has been a revolution in the various techniques in the field of information. In last two decades the electronic gadgets have performed miracles in the field of information technology. Today, we find ourselves in the middle of a new era, an era of information revolution[8]".

In India, the technology took its dimension on 1975, after the India – US developed technology, satellite instructional television experiment (SITE) was a powerful direct broad casting satellite using a large nine-metre antenna, which opened in space like an umbrella. India needed to take the reach of a communication network to rural areas. SITE was where India's need intersected with American technology, where its problems found a solution. In 1975, when television was very impossible even in urban India, though T.V. sets for community viewing were set up in schools or panchayat centre approximate in 2,400 villages in some states. After, gradually the technology become a backbone to

every industries particularly in tourism sector it plays a significant role for its promotion and development.[9]

Tourism at a Glance

The travel and tourism industry has emerged as one of the fastest growing sectors contributing significantly to the Indian economic growth and development. India has a significant location in tourist destination globally. Indian tourism attracts tourists by its rich and diverse cultural heritage, abundant natural resources and bio-diversity.

Though the total tourist visits in India have been growing at a steady rate of about 16 percent over the past five years. According, to a travel report, India ranks 11th in the Asia pacific region and 65th on travel and tourism competitiveness index. Travel and tourism's contributions to capital investment is estimated to grow at 6.5 percent per annum during 2013-2023, above the global average of 5 percent. The total market size of tourism and hospitality industry in India stood at US $ 117.7 Billion and is anticipated to touch US $ 418.9 Billion by 2022.

Coming to the foreign tourist arrivals in India it has increased gradually in the last three years reaching to around 7.46 million during 2014. The Technological Oriented Scheme that, the Tourist visa on Arrival Scheme enabled by Electronic Travel Authorisation, launched by the Government of India in 2014 for 43 countries had led to a growth of 1,214,9 percent. The tourism and hospitality sector is among the top 15 sectors in India to attract the highest foreign direct investment (FDI). India ranks 13 among 184 countries in terms of travel and tourism's total contribution to Gross Domestic Product (GDP). According to the World Tourism Organisation (WTO), the Foreign Tourist Arrivals (FTA) are expected to increase to 13.42 Million by 2024.

Tourismin Tamil Nadu

Tamil Nadu is well renowned for its temple towns and heritage sites, hill stations, waterfalls, national parks, local cuisine and the fabulous wildlife and scenic beauty. The state boasts the largest tourism industry in India with an annual growth rate of 16%.In 2013, the number of domestic arrivals was at 244.2 million making the state the most popular tourist destination in the country, and foreign arrivals amounted to 3.99 million, the second-highest in the country, and the combined aggregate gives it the most popular state for tourism in the country.

Tamil Nadu with a GDP of $98 million is the fourth largest economy of the country and Tourism is one of the main sources of its revenue. Tourism in the state is promoted by the Tamil Nadu Tourism Development Corporation headquartered in the capital city of Chennai. Tamil Nadu is a year-round tourist destination, and the industry is the largest in the country.

Tourist arrivals to Tamil Nadu are increasing every year. In 2014, Tamil Nadu is ranked first domestic and second in foreign Tourists arrivals. For the benefit of tourists, tourist infrastructure facilities like Rest Shed, Drinking water, Approach road, Dress Changing rooms, Toilets, Lighting Parking facilities etc, are being provided through State funds.During 2014 sixteen schemes in important tourist places were sanctioned for Rs.1631.83 lakhs and they are under implementation.[10]

Information Technology In Tamil Nadu Tourism

In Tamil Nadu, Information technology playing an important role to promote the Tourism. In Tamil Nadu, the Tourism Department is extensively using information technology for promoting and facilitating tourists by Telecasting of short documentaries in Satellite TV Channels, installing Close Circuit Television CTV at railway stations, airports, bus terminals etc, interactive website, touch screen information kiosks at two information centres in Chennai, digital tourist guide in multiple languages, E-mail Fan Club are other modes of that are being used in promotion of tourism in the state.[11]

"Best technology Programme" award was won by Tamil Nadu Tourism Development Corporation in the year 2004, for its "use of modern technology for tourism promotion". The award was in recognition of the pioneering effort made by TTDC in introducing online reservation with payment gateway facility, where one can make both reservation and payment through the net. Tamil Nadu tourism department was opened a comprehensive official website that is www. Tamil Nadu tourism.org providing Information relating to places of importance, cruise and location of the State as well as important tourist destinations. The tourism website of Tamil Nadu also provides online booking for hotels and tour packages run by

Tamil Nadu Tourism corporation and also it is useful for travel agencies.[12]

Information Technology In Tourism and Travel Industries

We cannot separate the tourism and travel industries both are running in the same path. Technological developments are increasing rapidly. New recreation products, such as all terrain vehicles and wind surfers, provide new ways for people to satisfy their recreational preferences. New productions of technologies and materials offer recreation and tourism business ways to reduce costs and improve the quality of their products/services. Advances in tele-communications have and will continue to create new promotional opportunities. Technological innovations, in connection with tourism and travel in relation to jobs and the home, have resulted in increased leisure time for many people.[13]The use of technologies in the field of travel and tourism has revolutionised various systems and is responsible for cost-reduction, time saving and enhanced quick services. Today, travel industry functioning in very large aspects which comparing to the past 25 years ago and wears a different look as it mostly automated and high tech.[14]

Travel and tourism has not only become one of the world's largest industry but also grows consistently every year. Between 1990 and 2000, tourist arrivals worldwide grew at an average rate of 4-3 percent per annum. According, to the world travel and tourism council, 11% of world GDP which shared by travel and tourism industry. As the world is being ushered into the information age, adoption of the information technology is rapidly increasing. Internet has transformed the world into a global village that can be navigated at the click of a mouse. It provides potential tourists with immediate access to textual and visual conformation on destinations throughout the world. The internet has also become an essential tool in tourism and travel. The internet can be accessed through mobile telephones, cable-television, fixed telephones using traditional personal computers and laptops.[15]

Travel agency business and operations are becoming heavily dependent on the use of technology particularly in the field of reservations. Instant service generates better customer satisfaction and it should be remembered that a satisfied customer is your best sales personality for he provides you publicity free of cost.[16]

Important areas where technologies can be applied:

i. For making reservations.
ii. Transmitting information to the clients.
iii. Confirmation.
iv. Receiving information.
v. Retrieving information.
vi. Requesting information.
vii. Up to date destination information.
viii. Ticketing.
ix. Purchase procedures.
x. Maintaining inventory records.
xi. Dealing with principal supplier.
xii. Sales and marketing.

The travel and tourism industry has come a long way, a wide variety of transport system networks have made connectivity easy and simple. The transport network in tourism industry has made the world a small place and with the development of new technology, new ways of travel are constantly being evolved to satisfy man's urge for simple, hassels free and peaceful travel.[17]

Computer Reservation System

Computer reservation system shortly known as CRS is the technology oriented system which playing an important role in Air, Rail, Road and hospitality. This system is mostly useful to tourists in various ways that they booked their Air, train tickets by using this system through computer. The travel agents in tourism industries are promoting their business activities through computerised reservations.

CRS has started two decades ago by United States and later it spread all over world. Especially travel agents using the system vehemently and the system first started for airlines to book and print the ticket automatically. Later it was followed by Rail, Road and hotel industries.[18] Amadeus, Galileo and Sabre are the important tools which are used in CRS. Though, the railways are the most favoured form of travel. The computerizationof the railway services was introduced few years back. This system is much useful to travellers to travel very comfortably to their destination. The newer technology in CRS were

increased the tourists and promote the tourism worldwide.[19]

Global Distribution System

Global Distribution System (GDS) is a concept to distribute an item globally. In present scenario, we cannot think of Global Distribution System without technology, computer or I.T. acts like backbone in global distribution system. The GDS is connecting the world through computer and internet. The GDS is used worldwide by travel agencies and hotel industries for tourism business. It is the leading distribution channel in the field of Train and Airlines tickets.[20]

Hospitality and I.T.

Hotel industry is using computers in big way. It is useful in various departments; like: front office, housekeeping, food and beverages (F and B) etc. Computers are used to provide efficient services. Computers are used in all departments. Hospitality sector deals with food and accommodation related services. Hotel has been developed as technologically backed up set up. In countries, like Japan new concepts e.g., smart Hotel, Smart resorts fulfil requirements of working people. Technology is used in many ways in hotels.

1. Front Office: front office deals with reception related services, check in, communication, Liasoning with other departments etc. The basic devices used in Front office are computers, telephone, and software like: Fidelio etc.
2. Back office: Back Office has responsibility to prepare ordered items.
3. Kitchen: kitchen is cooking place in the hotel. Kitchen is equipped with modern technological gadgets to cook or prepare fresh and good quality food.[21]

Conclusion

In this article, I have discussed about the information technology and the contribution of Information Technology in travel and tourism industry. As can be seen, they have enormous contribution to tourism business worldwide. It is also noted that, because of the special characteristics of tourism products, the use of IT is more pronounced in this industry. Tourism in today's world is a very big economic and social activity, generating a large amount of income, employment and foreign currency and investment opportunities. Though, currently, the developed nations are getting the lion's share of the benefit of tourism, there is a promising future for the developing nations, also. The contribution of Computer Reservation System and Global Distribution System is a noteworthy in the field of Tourism, Travel and Hospitality industries.

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THE MADRAS AGRICULTURAL PESTS AND DISEASES ACT, 1919.

T.Jayanthi*

Introduction

Cotton is the most important commercial crop of India. From very early times cotton has been an important product for man.[1] The Indian cotton crops were well demand from foreign countries. The large number of cotton was exported to European countries in the twentieth century.[2] Hence the cotton was one of the important trade items during the British period, but the cotton was affected several kinds of pests and diseases. Owing to severe attack of disease and pests the cotton production declined during this period.[3] The two Acts related to crop pest plant diseases one was the 'Destructive Insects and Pests Act, 1914, and another was 'The Madras Agricultural Pests and Diseases Act 1919'. Destructive Insects and Pests Act was intended to prevent the introduction into British India of any insect, fungus or other pest may be destructive to crops. The work of inspection and fumigation of plants imported by sea into the Madras province at the Madras ports, Tuticorin, Dhanuskodi, Nagapatnam, Vizagapatnam and Cochin was undertook by Agricultural Department, in respect of plants imported at the other ports, the work was attended to by the customs authorities concerned.[4]

The Act relates only to import brought British from India by land or sea and gave no power to prevent or control the transport of insect-pests plant diseases or noxious weeds from one part of British from India to another. The Government of India advised other countries which had tried Insect Pest Acts this form of legislation had been or being abandoned because legislation to control the spread of insect pest can successful only with a staff, so large that the cost can be better applied in other ways. Hence another Act was passed namely the Madras Agricultural Pests and Diseases Act in 1919. This Act was played an important role to growth of cotton in Madras Presidency during the twentieth century.

A number of insect pests and diseases affected the cotton crops.[5] The most important pest being aphids, jassids,[6] thrips, mits, spotted bollworm, pink bollworm, American boll worm in blackgarm, Alternaria leaf spot and Helminthosporium leaf spot disease.[7] The various improvements advocated by the Agricultural Department especially in the cultivation of improved crops like paddy, cotton, sugarcane, cholam, groundnut and tobacco. The methods adopted in controlling insect pests and plant diseases were demonstrated to cultivators in their own fields.[8] The most harmful pests affecting cotton were the boll weevil, bollworm, pink bollworm, cotton leaf worm, cotton aphid, grass-hoppers and transmitted plant bugs.[9]

The spotted Bollworm (*Earias spp*) attacks the top shoots of young plants and afterwards bores into the bolls. The top shoots seen to wither should be removed and destroyed and the bolls found to be attacked later on. The removal of the plants from the fields immediately after harvest and the uprooting of various malvaceous weeds in the neighbourhood will serve to keep the increase of the pest in check. The pink Bollworm (*Platyedra gossypiella*) was another borer in bolls capable of increasing far more rapidly than the spotted one. The application of the pest Act in the Southern Districts has proved beneficial in checking its increase.

The Cotton Stem weevil (*Pemperes affinis*) pest seriously damaged the Cambodia cotton in Southern districts of the Presidency causes death of the young plants.[10] Of the foreign varieties of cotton, Cambodia

Ph.D Research Scholar, Pearl Research Centre for History, Culture and Tourism St.Mary's College (Autonomous), Thoothukudi.

was the most popular variety. Cambodia was an American cotton. The ryots of Madras Presidency cultivated this variety every year. The chief difficulties with the crop was the damage with insects frequently commit was not easy to deal with the insects in the field, but every precaution must be taken to prevent their spread and there are two most important steps taken do not leave the crop in the ground too long. The crop left in the field until just before the new crop is sown and the insects simply move off one crop on to the next with the result that the new crop may suffer severely.

The foolish may seem to pull up a crop when bolls are still bursting and the neighbours perhaps laugh but it is better to lose a few rupees of the old crop and make many rupees of the new crop which will grow healthy and unaffected by these pests. The other advice, which is given for the same reason is generally recognized as such to grow the same crop year after year in the same field and in the case of Cambodia cotton it is especially bad. Besides, the risk of insects which is great and the heavy drain on the upper layers of the soil by a succession of crops of this surface rooted Cambodia, though it may appear foolish to miss the big profits which the cultivation of cotton now offers, such profits will be dearly bought if the land is spoilt.[11]

The older plants reported the presence of gall formation at the base of the stem which point out the liability to snap in a strong wind. Eradication and destruction of plants, as soon as picking over will keep down its numbers.[12]

The cotton stem weevil was most destructive to Cambodia cotton.[13] This pest was carried over from one season to another by the practice of allowing the crop to remain on the ground for more than one season in expectation of a second crop in the date.[14] No hardship to the ryot was involved in such a course, as it was profitable to treat Cambodia strictly as annual crop, but unless the penal provisions of the proposed law. The Cambodia cotton was affected several insects and pests, the Government of Madras made several steps to eradicate the pest and diseases of Cambodia cotton.

The Madras Agricultural Pests and Diseases Act provide prevention of the spread of insect pest, plant diseases and noxious weeds which are injurious to health or to crops, plants tree or water-supply or obstruct waterways within the province of Madras whenever, it was notified that any pest, diseases or weed in any area was dangerous to heath or injurious to crops and plants was necessary to take measures to eradicate it or to prevent its introduction or reappearance of the fact proclaimed by beat of tom-tom posting occupies the notification in the village chavadi or other prominent place. The issue of the notification after every occupier within the notified area was bound to carry out the remedial and preventive measures prescribed in such notification.

The Government appointed the inspecting officers to enter on any land or water within the notified area and take such action as necessary in order to ascertain whether the prescribed remedial or preventive measures had been taken. The occupier fails to remove such notified plant before the date specified in the notification, the removal or destruction of such plant carried out by the inspecting officer and the cost recovered from the occupier as an arrear of land revenue in carrying out any remedial or preventive measures, the inspecting officer destroys any trees or plants as stated in section 9 (1) of the Act.[15]

The Act was availed for the eradication of two insect pests namely stem-weevil (*Pempheres affinis*) and pink boll worm (*Galechia gossypiella*) attacking Cambodia and Pachanadan cotton in the districts of Salem, Trichinopoly, Madurai and Coimbatore. According to this Act all the plants were eradicated from the local areas specified below to be pulled completely out of the ground and allowed to set aside either before 1st September.[16]

The Act had forced for a number of years in the principal localities where Cambodia was grown viz., in the district of Coimbatore, Salem, Trichinopoly and Madurai where it was subjected to attack by insect pests "stem weevil" and the "pink bollworm" if the crop is not uprooted after the first pickings. To eradicate the pest, under the act required the removal of all cotton plants from fields in the tracts by a specified date (which is generally) 1st September though different dates as certain tracts. The period of rest is enforced before the next crop is sown was generally admitted by ryots and the cotton trade that the quality of Cambodia had improved with the

continuous enforcement of the Act for some years and these measures continue to remain in force.[17]

The ryots are on the whole realizing, though slowly and the benefits of the working Act had their own accord, removed the plants though with some delay in certain cases.[18]

Under the Cotton Pest Act, the ryots of the Madurai District are obliged to remove all the cotton plants before the end of August, each year. The ryots in the villages of Lingavai and Reddy Patty,Nadam Firka, Madura District regarding the removal of cotton plants, under the Cotton Pests Act. The villagers were submitted their recommendation for given an extension of at least one month, namely, the end of the September, because this year, for removing the cotton plants in their lands on account of the following extraordinary circumstances.

The cotton plants have just now begun to bear fruit and that it will take a moth and a half for the full realization of the cotton crop. That the delay in the realization of the crop was due to want of rains in time.

- That there has been no good yield of cotton during the winter owing to failure of rain.
- That famine conditions are prevailing in the village and that at least, as a famine relief, measure the ryots should be permitted to realize the cotton crop which is expected to be fairly good and which would be realized only in the month of September.

The Government accepted that the recommendation has been presented by the ryots. So in these taluks for extending the time for removal of the cotton plants by one month and those sufficient reasons have been advanced by them for granting an extension. The villages also granted a similar concession this year, purely as an act of famine relief.[19]

Steps taken by the Government

The Government took steps to prevent the diseases in Cambodia Cotton, Madras Act was passed for eradicating the pests in Cambodia cotton the land was kept free for six weeks was called dead season (Between old and new crops). The disease of old plant did not continue in the new crop. The knowledge of the life-history and habits of insects in South India and these insects were eradicated to some extent. The affected plants were pulled out and kept in water for two or three days.[20]

To migrate these pests, were recommended to have a sort of bridging over the period from one cotton season to another. The Government ordered to close the season on certain dates.[21] In order to improve the Cambodia cotton, the Government took steps to cultivate both in irrigated and unirrigated land. The Government also enforced the Pest Act and encouraged the rotation of crops.[22] In 1920, the Research was intensified with the appointment of full time cotton specialist and much progress had been made in the improvement of cotton in yield and quality.[23] Therefore the Madras Agricultural Pests and Diseases Act 1919' was played a vital role for eradicating the pests in Cambodia cotton in the Madras Presidency.

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குன்றக்குடி அடிகளாரின் சமய - சமூக - நல்லிணக்கப்பணிகள்

M. மதுரை வீரன்*

குன்றக்குடி அடிகளார், சிவகங்கை மாவட்டம் குன்றக்குடியில் அமைந்துள்ள "குன்றக்குடி திருவண்ணாமலை ஆதினத்தின்" (தொன்மையான சைவ மடம்) மடாதிபதியாவார். இவ் ஆதினத்தின் தலைவராக 1952-ம் ஆண்டு முதல் 1995-ம் ஆண்டு வரை பணியாற்றினார்.[1] சமயத் தலைவரான அடிகளார் நாடு, சமயம், சமூகம், மொழி, இலக்கியம் என பல தளங்களில் பணியாற்றியுள்ளார்.

1952-ம் ஆண்டு இவரால் தொடங்கப்பட்ட "அருள் நெறி திருக்கூட்ட இயக்கம்", 1973-ம் ஆண்டு தொடங்கப்பட்ட உலக திருக்குறள் பேரவை இயக்கம், 1982-ம் ஆண்டு துவக்கப்பட்ட திருவருள் பேரவை இயக்கம், மேற்கண்ட இயக்கங்களின் நோக்கங்கள், மற்றும் செயல்பாடுகளை ஆராயும் பொழுது சமய-சமூக நல்லிணக்கம் மற்றும் சமூக அமைதியை ஏற்படுத்துவதே இவ் இயக்கங்களின் முக்கிய இலக்காக இருந்தது என்பது புரிகின்றது.

சாதி, தீண்டாமை, அறியாமை, வறுமை போன்ற தீமைகளை நீக்க தன் வாழ்நாள் முழுவதும் போராடினார். சாதிக்கு எதிராக மேடைகளில் பேசியும், தான் தோற்றுவித்த இயக்க மாநாடுகளில் பல தீர்மானங்களை நிறைவேற்றியும் பணி ஆற்றினார். மேற்கண்ட தீமைகள் சமூக அமைதிக்கு பாதிப்பை ஏற்படுத்துகின்றது என்பதை உணர்ந்த அடிகளார் சீர்திருத்தப் பணியைத் தொடங்கினார்.

சாதி, தீண்டாமைக்கு எதிரான செயல்பாடுகள்

சமபந்தி

சைவதிருமடத்தின் தலைவர் என்ற நிலையில் இருந்தும் கூட சாதி வேறுபாடுகளையும் தீண்டாமையையும் நீக்க முனைந்தார். 1952-ம் ஆண்டு குன்றக்குடி திருவண்ணாமலை ஆதினத்தின் தலைமைப் பொறுப்பேற்ற நிகழ்ச்சி குன்றக்குடியில் ஒரு சமய விழாவாகக் கொண்டாடப் பெற்றது. இவ்விழாவில் மேல் சாதிக்கு ஒரு பந்தி, கீழ் சாதிக்கு ஒரு பந்தி என்று அது வரையில் அம்மடத்தில் பின்பற்றி வந்த மரபை மாற்றி அனைத்து வகுப்பினருக்கும் ஒன்றாக உணவு பரிமாறப்பட்டது.[2] இது வரையில் உணவு முறையில் போற்றப் பெற்று வந்த சாதி நடைமுறைக்கு அடிகள் இவ்வாறு முற்றுப்புள்ளி வைத்தார். இன்றளவும் இந்த நடைமுறை பின்பற்றப்பட்டு வருகின்றது.

சாதி எதிர்ப்பு கொள்கையை அடிகளார் பல நிலைகளில் செயற்படுத்தியுள்ளார். குன்றக்குடி திருமடத்தின் அனைத்து வகுப்பினரும் உள்ளே தடையின்றி வருகை தர அனுமதிக்கப்பட்டனர். திருமடத்தின் கதவுகள் அனைத்து வகுப்பினருக்கும் திறக்கப்பட்டன.[3]

திருமடத்துப் பணிகளில் அனைத்து வகுப்பினரையும் பணிநியமித்தார். அவர் தம் இல்ல விழாக்களில் வேறுபாடுகாட்டாது கலந்து கொண்டார். தாழ்த்தப்பட்ட சமூகம் சார்ந்த ஊழியர்களின் இல்லத் திருமணங்களில் நேரில் சென்று கலந்து கொள்ளும் வழக்கத்தை அடிகளார் இறுதிவரை பின்பற்றினார்.

அருள்நெறித் திருக்கூட்ட மாநாட்டில் இயக்க அன்பர்கள் தங்கள் பெயருக்குப் பின் சாதிப்பெயரைப் போடுதல் கூடாது எவ்வகையிலும் சாதிப்பெயர் கலக்காதவாறு வாழ்க்கையை அமைத்துக்கொள்ளுமாறு வேண்டினார்.[4]

*உதவிப்பேராசிரியர், வரலாற்றுத்துறை, திருவள்ளுவர் கல்லூரி, பாபனாசம், திருநெல்வேலி - 627 425.

திருப்பத்தூர் தமிழ்ச் சங்கத்தில் கலப்புத் திருமணத்திற்கு உதவியாக இருத்தல் வேண்டும் எவ்வாறாயினும் அதற்கு எதிராக இருத்தல் கூடாது. சாதி வேறுபாடற்ற சமுதாய அமைப்பை அமைக்கும் வழிவகைகளில் கலப்புத் திருமணமும் ஒன்று என்று தீர்மானித்தது.[5]

மயிலாடுதுறை மகேசுவர பூசை புறக்கணிப்பு

அடிகளார் அருள்நெறித் திருக்கூட்டம் அமைத்து சமயசமூக சீர்திருத்தம் வேண்டி, மாநில அளவில இதன் கொள்கைகளை முழங்கினார். 1956-ம் ஆண்டு மயிலாடுதுறையில் அன்பர்கள் அடிகளை வரவேற்று மகேசுவர பூசைக்கு ஏற்பாடு செய்திருந்தனர். அடிகளாருடன் வந்திருந்த அன்பர்களை சாதியைக் காரணம் காட்டி தனித்தனியாக பிரித்து உணவு அளிக்கப்படுவது கண்டு அடிகளார் இப்பூசையில் இருந்து வெளியேறினார்.[6] அடிகளார் மகேசுவர பூசையை புறக்கணித்து அவரது சாதி எதிர்ப்பு உணர்வை செயல் வடிவில் வெளிப்படுத்தியது. இப்பூசையை ஏற்பாடு செய்தவர்களுக்கு எத்தனை பெரிய அவமானமாக போயிருக்கும் என்பதும் எவ்வளவு பெரிய பகைமைக்கு இடம் அளித்திருக்கும் என்பது சொல்லித் தெரிய வேண்டியதில்லை. தான் பிறந்த சாதியையே இதன் மூலம் இழந்தார்.

தீண்டாமை

சுவாமி விபுலானந்தர் தொடர்பால் அடிகளாருக்கு இளமையிலேயே தாழ்த்தப்பட்ட சமூகத்தினருக்கு தொண்டாற்றும் ஆர்வம் ஏற்பட்டது. குன்றக்குடி ஆதின தலைமைப் பொறுப்பேற்றவுடனேயே திருக்கோயில்களை வலம் வந்தது போலவே தாழ்த்தப்பட்டோர் வாழும் சேரிகளையும் வலம் வந்தார்.[7] தீண்டாமை நீக்கம்-தீவிர இயக்கத்தின் தலைவராக 1984-ல் பொறுப்பேற்றுத் தீண்டாமையொழிப்புக்கு பணியாற்றினார். மாநிலத்தின் பல இடங்களில் தீண்டாமையை எதிர்த்து பேசினார். தீண்டாமை ஒழிப்பு நடைப்பயணம் சிவகங்கையில் 11.08.1984 அன்று தொடங்கி நடந்தது.[8] மாநிலத்தின் பிற பகுதிகளிலும் இந்நடைப்பயணம் நடத்தப்பட்டது. தமிழக மேலவை உறுப்பினராக இருந்த அடிகளார் 1969-ம் ஆண்டு சட்ட மேலவையில் பேசும் பொழுது இவ் ஆண்டுக்குள் இம்மாநிலத்தில் உள்ள அனைத்து தாழ்த்தப்பட்டவர் குடியிருப்புகளுக்கும் மின் வசதி ஏற்படுத்தி கொடுக்க வேண்டும் எனவும் கூறினார்.[9] தாழ்த்தப்பட்வர்களை திருக்கோயில் அறங்காவலர் குழுவில் சேர்த்துக் கொள்ள வேண்டும் எனவும் கூறினார்.

அடிகளார் திருமடத்தின் எல்லை கடந்தும் சமய உலகம் தழுவிய அளவில் இயக்கம் அமைத்து சமய மறுமலர்ச்சிக்கு வழிகண்டுள்ளார்.

திராவிடர் கழகத்துடன் எதிர்ப்பும், நட்பும்

சமுதாய சீர்திருத்த கருத்துக்களில் இறை மறுப்புக் கொள்கையும் ஒன்றெனப் பெரியார் ஈ.வெ.ரா கருதி செயல்பட்டார்.

1950-ம் ஆண்டு தொடங்கப்பட்ட காலத்தில் தமிழத்தில் பார்பன ஆதிக்க எதிர்ப்பு, கடவுள் எதிர்ப்பாக, கோயில் எதிர்ப்பாக, சமய இலக்கிய எதிர்ப்பாக பற்றி எரிந்த காலம். சமயவாதிகளிடம் அச்சம் தோன்றியது. பெரியார் ஈ.வெ.ரா பிள்ளையார் சிலை உடைப்புப்போராட்டம் நிகழ்த்தப்போவதாக பேசியும் எழுதியும் வந்தார். தமிழகத்தில் அன்று இருந்த சமய தலைவர்கள் இதை எதிர்க்காமல் அமைதி காத்த நிலையில் அடிகள் மட்டும் இப்போரட்டத்தை எதிர்த்தார். அறிக்கை வாயிலாகக் கண்டித்தார். தமிழகத்தின் பல பகுதிகளில் திராவிட கலகத்தினரும் அருள்நெறித் திருக்கூட்டத்தினரும் மோதிக்கொண்டனர். இச்சூழலில் தான் 1956-ம் ஆண்டு அடிகளாரும் பெரியாரும் ஈரோட்டில் சந்தித்துப் பேசி சாதி, தீண்டாமை ஒழிப்பு முதலான சமுதாய சீர்திருத்தக் கொள்கையின் அடிப்படையில் நட்பைத் தொடர்ந்தனர்[10].

சாதிக் கொடுமைகளுக்கு சமயப் போர்வையே காரணம் என்றார் பெரியார். அடிகளார் சமயம் சாதிகளுக்கு அப்பாற்பட்டது என்ற தமது கருத்தை வலியுறுத்தினார்.

பெரியாருக்கும்-அடிகளாருக்கும் இடையே தோன்றிய இணக்கச்சூழல் அருள்நெறித் திருக்கூட்டத்தில் பிளவை உண்டாக்கியது. சா.கணேசன், ஈ.ரோ.டு. S. மீனாட்சி சுந்தரனார் போன்றோர் திருக்கூட்டத்திலிருந்து விலகினர். ஆனால் அடிகளார் தளராது தொடர்ந்து பணியாற்றினார்.

பொதுவுடைமை இயக்கங்களையும், நட்பு அணியாகக் கொண்டு செயல்பட்டார். அடிகளார் கருவறைத் திருமேனியைத் தீண்டிப்புனலும் பூவும் சொரிந்து வழிபாடும் உரிமையை சமயசீலத்தின் வழி அனைவருக்கும் உரியது என திருப்பத்தூர் தமிழ்ச்சங்கத்தில் தீர்மானம் நிறைவேற்றப்பட்டது.[11] இத்திருமேனி தீண்டி வழிபடும் கோரிக்கை மாற்றம் பெற்று அனைத்து வகுப்பினரும் அருச்சகராக வகை செய்யும் சட்ட வடிவம் பெற்றது.

சமயத்தின் பெயரால் சாதியின் பெயரால் வன்முறை, கலகம் தமிழகத்தின் பல இடங்களில் நடைபெற்றது. சமூக அமைதி குன்றியது. இக்காலங்களில் அடிகளார் மேற்கொண்ட அமைதிப்பணிகள் இங்கே விவரிக்கப்பட்டுள்ளது.

அமைதிப்பணிகள்

1968- இல் தஞ்சை மாவட்டம் கீழ்வெண்மணி என்னும் சிற்றூரில் நிலப்பண்ணையார்களுக்கும் வேளாண் கூலிகளுக்கிடையே மோதல் நிகழ்ந்தது. அதன் காரணமாக

ஏழைத்தொழிலாளர்களின் குடிசைகள் தீக்கிரையாக்கப்பட்டன. அக்காலம் தமிழகம் எங்கும் எதிரொலித்தது. அச்சமயத்தில் அடிகளார் அப்பகுதிக்கு சென்று பாதிக்கப்பட்டவர்களை பார்த்து ஆறுதல் கூறி நிவாரணம் வழங்கினார். [12]

மண்டைக்காடு அமைதிப்பணிகள்

கன்னியாகுமரி மாவட்டத்தில் நாகர்கோவிலிருந்து 20 கி.மீ. தொலைவில் கடலோரப் பகுதியில் மண்டைக்காடு என்னும் ஊர் அமைந்துள்ளது. அங்குள்ள பகவதி அம்மன் கோவிலுக்கு தண்ணீர் எடுப்பதில் இந்து கிறிஸ்தவர்களிடையே மோதல் உருவானது. இம்மோதல் 1982-ம் ஆண்டு மார்ச் மாதம் மிகப்பெரிய கலவரமாக பரவியது. மண்டைக்காட்டை ஒட்டியுள்ள குருசடி, குளச்சல், கழிமார், கோவில்விளை, ஈத்தா மொழி முதலான பிறபகுதிகளுக்கும் பூசல் பரவியது.[13] சமயத்தின் பெயரால் தோன்றிய அப்பூசல் அப்பகுதி மக்களிடையே அச்சத்தை ஏற்படுத்தியது. இந்து திருக்கோவில்களும், கிறிஸ்தவ தேவாலயங்களும் நொறுக்கப்பட்டன. தீக்கிரையாக்கப்பட்டன. தொடக்கத்தில் சிறியதாக தோன்றிய அப்பூசல் அப்பகுதி மக்களின் இயல்பு வாழ்க்கையைத் தாக்கும் அளவிற்குப் பெரியதாக உருவெடுத்தது. கலவரப்பகுதிகளில் 144 தடை உத்தரவு பிறப்பிக்கப்பட்டது. அதன் பொருட்டு 14.03.1982-ல் திருச்சிராப்பள்ளி அருள் நெறி திருக்கூட்ட மாநிலப் பொதுக்குழுவை கூட்டினார். அக்கூட்டத்தில் அமைதிக் காக்குமாறு அப்பகுதி மக்களை வேண்டிக்கொள்ளும் வகையில் தீர்மானம் இயற்றப்பட்டது. அடிகளார் 15.03.1982 அன்று பயணத்தை மேற்கொண்டு நாகர்கோவில் ஆயர் எம் ஆரோக்கியசாமியின் உதவியைப் பெற்றது. முச்சமய அன்பர்கள் துணையுடன் கலவரங்களால் தாக்குண்ட அன்பர்களை அழைத்துச்சென்று தொடர்ந்து அவர்களுடன் பேசி அவர்களிடையே காணப்பட்ட முரண்பாட்டைக் களைந்தார்.[14] பின்னர் அமைதிப்பயணம் மேற்கொண்டார். தொடர்ந்து சில நாட்கள் அமைதிப்பயணம் மேற்கொண்டார். அமைதி பேச்சு நடந்த பின்னர் அமைதிப்பயணக்குழு அமைக்கப்பெற்றது.

இக்குழு திருவாளர்கள் ஆரோக்கியசாமி, கிறிஸ்துதாஸ், ஜனாப் அகமதுகான், ஹாஜி முகம்மது யூசுப், பூஜிதபாலகுரு பிரஜாபதி ஆகியோர் தலைமையில் அமைக்கப் பெற்றது.

அனைத்து சமய வழிபாட்டுடன் அமைதிக்குழு வடசேரி வழித்தங்கள் மனையிலிருந்து 22, 23, 24, 25.03.1982 அன்று ஈத்தாமொழி என்னும் இடத்தை முதற்கண் பார்வையிட்டது.[15] பின் இராசாக்க மங்கலம், பெரியகாடு, கேசவன் புத்தன் துறை, கிருஸ்ணபுதூர், மேலமணக்குடி, கோவளம், இளையந்தடிவிளை, சமாதானபுரம், குளச்சல், கழிமார், கோவில்விளை, கொட்டிப்பாடு, வெட்டுமடை முதலான பகுதிகளுக்கு சென்று இறுதியில் மண்டைக்காடு சென்றது.

மேற்கண்ட இடங்களில் பாதிப்படைந்தோருக்கு ஆறுதல் நிவாரணமும் அளிக்கப்பட்டது. 25.03.1982 அன்று நூற்றுக்கணக்கான தொண்டர்களுடன் கடலில் நீராடி, கடல் நீரால் பகவதி அம்மனுக்குத் திருமுழுக்கு நிகழ்த்தப்பட்டது. அடிகளார் தொடர்ந்து மேற்கொண்ட அமைதிப் பணிகளால் குமரி மாவட்டத்தில் அமைதி திரும்பியது. சேதமடைந்த தேவாலயம், பிள்ளையார் கோவில் சீர்செய்யப்பட்டது.

மண்டைக்காட்டுப் பகுதியில் அடிகள் மேற்கொண்ட அமைதிப்பணிகள் குறித்து அன்றைய தமிழக முதல்வர் எம்.ஜி.இராமச்சந்திரன் 29.03.1982 அன்று சட்ட மன்றத்தில் மடாதிபதிகள் தவத்திரு குன்றக்குடி அடிகளார் காட்டிய வழியைப் பின்பற்ற வேண்டுமே தவிர வேறு வழிகளைப் பின்பற்றக்கூடாது என்று பாராட்டினார்.

பிற அமைதிப் பணிகள்

1981-ம் ஆண்டு ஜீன்மாதம் நெல்லை மாவட்டம் மீனாட்சிபுரம் என்ற ஊரில் சமயத்தின் பெயரால் நடைபெற்ற சமூக கலவரம், 1981-ம் ஆண்டு மார்ச் திங்கள் இராமநாதபுரத்தில் ஏற்பட்ட கலவரம்,[16] 1982-ம் ஆண்டு மே, ஜீன் மதங்களில் தூத்துக்குடி மாவட்டம் புளியங்குடி வட்டாரத்தில் ஏற்பட்ட வகுப்பு கலவரம்[17] 1985-ம் ஆண்டு ஜீன் மாதம் சிவகங்கையில் ஏற்பட்ட கலவரம், 1989-ம் ஆண்டு உசிலம்பட்டிக்கு அருகில் உத்தங்குடியில் ஏற்பட்ட கலவரம்[18], சிவகங்கை மாவட்டம் உஞ்சனை என்னும் ஊரில் நடைபெற்ற மோதல், 1994-ம் ஆண்டு ஆகஸ்ட் மாதம் புதுக்கோட்டை மாவட்டம் அனவயல், ஆவணம், வெட்டன் விடுதி போன்ற இடங்களில் சமயத்தின் பெயரால் சாதியின் பெயரால் நடைபெற்ற மோதல்களின் போது அடிகளார் விரைந்து சென்று அப்பகுதிகளில் அமைதிப்பணி ஆற்றி, கலவரங்கள் தோன்றுவதற்கான காரணங்களை ஆய்ந்து அப்பிணக்குகளை அகற்றும் பணியையும் மேற்கொண்டார்.

சமத்துவ சமுதாய அமைப்பு

சமத்துவ சமுதாயம் அமைப்பதில் பெரும் ஈடுபாடும் விருப்பமும் கொண்ட அடிகளார் 1977-ம் ஆண்டில் அதற்கு செயல் வடிவம் கொடுத்தார்கள். குன்றக்குடி-நேமம் இக்கிராமத்தை சார்ந்த அனைத்து குடும்பங்களும் கூட்டுறவு முறையில் எவ்வித வேறுபாடின்றி இணைக்கப்பட்டது[19]. தொழிற்சாலைகள், வேளாண்மை தொழில்கள் இவ் இயக்கத்தின் மூலம் தொடங்கப்பட்டு மிகப்பெரிய சமுதாய மாற்றம் ஏற்பட வழிசெய்யப்பட்டது. இங்கு பல தொழில் கூட்டுறவு நிறுவனங்கள் தொடங்கப்பட்டு அனைவருக்கும் வேலைவாய்ப்பு வழங்கப்பட்டு வறுமை, வேலைவாய்ப்பின்மையை ஒழிக்கப் புரட்சி செய்தார்கள். இம்மாற்றத்தை அப்போதைய பாரதப் பிரதமர் இந்திராகாந்தி

அவர்கள் புகழ்ந்துள்ளார் என்பதும் குறிப்பிடதக்கது[20]. கூட்டுறவு வழியில் மகளீர் உரிமை பெறும் வழியில் சமத்துவ சமுதாய அமைப்பை இங்கு ஏற்படுத்தினார்.

தமிழகத்தில் ஏழைகள் வாழும் பகுதிகளில் 18 கல்வி நிலையங்களை ஏற்படுத்தி அறியாமையை அகற்றினார்.

குன்றக்குடி அடிகளார் ஆற்றிய பணிகள் அனைத்தும் அவர் காட்டிய வழித்தடத்தில் அவருடைய வாரிசு தவத்திரு குன்றக்குடி பொன்னம்பல அடிகளார் செயல்பட்டு வருகின்றார் என்பது இங்கு குறிப்பிடத்தக்கது.

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தமிழகத்தில் பிரம்மதேய முறையும் பண்பாட்டு அதிகாரமும்

சி. இளங்கோ*

பிரம்மதேயங்கள் என்பது பிராமணர்களுக்கு அளிக்கப்படும் கொடையைக் குறிக்கும். அது நிலமாகவும், ஊராகவும் அமைந்திருக்கும். இப்பிரம்மதேய தானங்களைப் பெறுவதற்கு தகுதியானவர்களாக வேதம் படித்த பிராமணர்களே இருந்தனர். இவர்களுக்கே அரசர்களும் பிரம்மதேயங்களைக் கொடுத்து பாதுகாத்தனர். காலந்தோறும் எல்லா அரசர்களும் பிராமண இனக்குழுவை சிறப்பிப்பதன் மூலம் அடைந்த ஆதாயம் என்ன? என்ற கேள்வி இங்கு விவாதிக்க வேண்டிய ஒன்றாக உள்ளது.

தமிழகத்தில் பிராமணர்கள் வருகைப் பற்றிய பதிவுகள் பல சங்க இலக்கியப் பாடல்களில் இடம் பெற்றுள்ளன. வடபுலத்தில் இருந்து தமிழகம் வந்த இவ்வினக்குழு அரசதிகாரத்துடன் இணக்கமாகவே இருந்தது. வடமொழி, வேதம், வேள்வி, சடங்குகள் என வைதீகக் கருத்தியல் வழி அரசையும் மக்களையும் பண்பாட்டு நடைமுறைகளினால் இவர்கள் கட்டுப்படுத்தினர். மநுதர்மத்தின் வழி புதிய சமூகக் கட்டமைப்பை அதாவது சாதிய படிநிலைகளையும் தொழில் உறவுகளையும் இடைத்து வைதீக அதிகாரத்திற்கு கட்டுப்பட்டதாக உருவாக்கினர். இந்த அமைப்புமுறையானது சுரண்டலை மறைப்பதற்கு பயன்பட்டதால் இதனை அரசர்கள் தொடர்ச்சியாக ஆதரித்தனர். இதற்கு தலைமையேற்கும் பிராமணர்களையும் பாதுகாத்தனர். இதன் விளைவாகத்தான் பல தானங்களும், பிரம்மதேய நிலங்களும், அக்கிரகாரங்களும், சத்திரங்களும் மற்றும் வேதப் படிப்புக்கான சலுகைகளையும் அரசர்கள் பிராமணர்களுக்கு அளித்தனர்.

சங்க இலக்கியத்தில் முதுகுடுமி பெருவழுதி என்ற பாண்டிய மன்னன் கொடுத்த பிரம்மதேயம் பற்றி வேள்விக்குடி செப்பேடு பேசுகின்றது. இதுவே நமக்கு கிடைத்துள்ள பிரம்மதேயம் பற்றிய தொன்மையானக் குறிப்பாகும். இவ்வேள்விக்குடிதானத்தைத்தான் களப்பிர அரசர்கள் கைப்பற்றினர்.

பல்லவர்களும் பிரம்மதேயமும்

களப்பிரர்களைத் தொடர்ந்து ஆட்சிக்கு வந்த பல்லவ அரசர்கள் காலத்தில் பிராமணர்கள் பலருக்கு பிரம்ம தேயங்கள் பல கொடுக்கப்பட்டன. வடநாட்டிலிருந்து பட்டர்கள், சர்மாக்கள் என்ற பிராமணப் பிரிவினர்களை

*தமிழியல் ஆராய்ச்சி மையம், சென்னை - 24.

அழைத்து வந்து அவர்களுக்கு பிரம்மதேயங்களை பல்லவ அரசர்கள் வழங்கினர். தமிழகத்தில் அன்று நிலவிய பிரம்மதேய தானங்கள் பற்றி "பர்டன் ஸ்டெயின்" கூறுவது இங்கு நோக்கத் தக்கது.

'பாண்டிய நாட்டுப் பகுதிகளில் 205 பிரமதேயங்களும், சோழ மண்டலத்தில் 145 உம், தொண்டை மண்டலத்தில் 165 உம் ஆக பிரம்மதேயங்கள் கி.பி. 8 ஆம் நூற்றாண்டு முதல் 13 ஆம் நூற்றாண்டு வரையில் உருவாக்கப்பட்டுள்ளன.

பிரமதேயக் கிராமங்கள் ஈடும் எடுப்பும் அற்ற நாகரிகத் தளங்களாக அமைந்து தம்மைச் சுற்றியிருந்த வேளாண் குடிமக்களின் பண்பாட்டையும் வளப்படுத்தி வேளாண் தொழிலையும் மேம்படுத்தின. மடங்களும், கல்வி நிலையங்களும் இப்பிரமதேயக் கிராமங்களில் ஏற்படுத்தப்பட்டன. இவற்றின் மூலம் கல்வியும், கோயில்சார் வேத ஆகமக் கல்லூரியும் உள்ளூர் மற்றும் வெளியூர் மக்களுக்கும் வழங்கப் பட்டன. எனவே பிரமதேயங்கள் குறிப்பிடத்தக்க நிறுவனங்களாகச் செயல்பட்டன' என்பார் பர்டன் ஸ்டெயின்.[1]

பிரம்மதேய முறையை புதிய வடிவிலான நிறுவனமுறையாக பர்டன் ஸ்டெயின் மதிப்படுகின்றார். மன்னராட்சி முறையின் சுரண்டலை மறைப்பதற்கான அதிகாரப் பகிர்வாகவே பிரம்மதேய முறை இருந்தது. இதன் முழுப் பலனும் பிராமணர்களையும், அரசர்களையுமே போய் சேர்ந்தது. தனிமனித உழைப்பு என்பது அதிகாரத்தை வலுப்படுத்தே பயன்பட்டது. பிரம்மதேய முறைக்களுக்கு உழைக்கும் மக்களிடம் எதிர்ப்பு கருத்துகள் இருந்தாலும் நிலம் என்பது அரசரின் அதிகாரத்திற்கு கட்டுப்பட்டு இருந்தமையால் இதனை எதிர்க்கும் நடவடிக்கைகள் இல்லாமல் போயின. பல்லவர் காலத்தில் வழங்கப்பட்ட பிரமதேயங்கள் மக்களின் வாழ்க்கை முறையில் பல்வேறு மாற்றங்களை ஏற்படுத்தின. இனி பல்லவர்கால பிரம்மதேயங்கள் குறித்து பார்ப்போம்.

பல்லவர்களின் உதயேந்திரம் செப்பேட்டில் தானம் பெற்ற பிராமணர்களின் கோத்திரம்-சூத்திரம் , ஊர்ப்பெயர், பெயர் முதலியன தரப்பட்டுள்ளன. மொத்தம் 63 பிராமணர்களுக்குத் தானம் கொடுக்கப்பட்டுள்ளது.[2]

இதுபோன்று இரண்டாம் நந்திவர்மனின் செப்பேடும் 108 பிராமணர்களுக்குத் தானம் கொடுக்கப்பட்டது பற்றி பேசுகின்றது.[3] மேலும், இரண்டாம் நந்திவர்மன் காலத்தைச் சேர்ந்த தண்டாந்தோட்டம் செப்பேடு 308 பிராமணர்களுக்கு அவன் தானம் கொடுத்தது பற்றி பேசுகின்றது. இந்த 308 பிராமணர்களும் மூன்று வேதங்களையும் ஸ்மிருதிகளையும் நன்றாகக் கற்று அறிந்தவர்கள் என செப்பேடு சுலோகம் எண்- 9 குறிப்பிடுகின்றது.[4]

சிவமார பல்லவனின் ஹல்லெகெலெ செப்பேடும்[5] சர்மா, ஸோமயாஜி பிரிவு பிராமணர்களுக்குத் தானம் கொடுக்கப்பட்ட செய்தியைப் பற்றி பேசுகின்றது. வேறு பிரிவினர் யாரும் தானம் பெறவில்லை என்பதை இச்செப்பேட்டின் வழி அறிய முடிகின்றது.

இவ்வாறு பிரம்மதேயம் கொடுக்கின்ற முறைகள் ஒருபுறம் இருக்க, கோயில்களுக்கு தனி மனிதர்கள் சிலரும் தானம் கொடுத்துள்ளனர். சாதாரண மக்கள் சிலர் கோயில்களில் விளக்கு ளிப்பதற்கு தானம் கொடுத்தனர். இது பொன்னாகவோ, ஆடு, மாடு மற்றும் விவசாய நிலமாகவோ இருக்கும். இதனைப் பயன்படுத்தி அதில் இருந்து வரும் தொகையைக் கொண்டு இரவு நேரங்களில் விளக்கு எரிக்கப்படும். ஆடு, மாடுகளில் இருந்து பெறப்படும் பால் அதில் இருந்து பெறப்படும் நெய்யைக் கொண்டும் கோயில்களில் உள்ள விளக்குகள் எரிய வைக்கப்பட்டன. பொதுவாக 100, 80, 30 எண்ணிக்கையிலான ஆடுகள், மாடுகள் என கால்நடைகள் கோயில்களுக்குத் தானமாகக் கொடுக்கப்பட்டன. அரசனால் கோயில்களுக்கு கொடுக்கப்படும் தானம் ஒரு புறம் என்றால் இப்படி தனி நபர்களால் கொடுக்கப்படும் சிறு சிறு தானங்கள் என பல கோயில்களுக்குத் தானங்கள் குவிந்தன.

கோயில் என்ற வழிபாட்டு நிறுவன முறை பல்லவர்காலத்தில் மிகச் சிறப்பாக தொடங்கி வைக்கப்பட்டது. சங்ககாலத்தில் இம்முறையினை நாம் காணமுடியாது. பல்லவர் காலத்தைத் தொடர்ந்து வந்த சோழர்காலத்திலும் இம்முறையிலேயே ஆட்சி அமைப்பு முறைத் தொடர்ந்து. வைதீகத்தை மையப்படுத்தப்பட்ட அதிகாரமாகக் கொண்ட இவ்வாட்சி முறையானது உழுகுடிகளைப் பற்றி அக்கறைக் கொள்ளாத அமைப்பு முறையாக இருந்தது.

சோழர்களும் பிரம்மதேயமும்

சோழர்காலத்தில் பிராமணர்கள் நிலை குறித்து விரிவான தகவல்களைக் கரந்தைச் செப்பேடு நமக்கு அளிக்கின்றது. இராசேந்திர சோழன் காலத்தைச் சேர்ந்த அச்செப்பேடு 57 ஊர்களை 1,034 வைணவ பிராமணர்களுக்கு அவனது அமைச்சராக விளங்கிய ஸ்ரீசகநாதனோ பரம வைணவர் வேண்டுகோளுக்கு இணங்கி தானமாகக் கொடுத்தான் என்பதைக் குறிப்பிடுகின்றது. 57 ஊர்களும் திருபுவன மாதேவிச் சதுர்வேதி மங்கலமாக மாற்றப்பட்டு தானமாக அளிக்கப்பட்டது. மேலும் செப்பேட்டில், சதுர்வேதி மங்கலப் பிரமதேயம் பெற்ற அந்தணர்கள், நாளும், அரசும் மக்களும் குறையின்றி வாழ வேதவொலியும் வேள்வியும் செய்பவராக இருந்தனர் என்ற குறிப்பு இடம் பெற்றுள்ளது.[6] தானமாக மாற்றப்பட்ட 57 ஊர்களில் இருந்த மக்களின் நிலைக் குறித்து யாரும் கவலை கொள்ள வேண்டியதில்லை என்பதை

உணர்த்துவதற்காகவே இக்குறிப்பு இடம் பெற்றுள்ளதோ என்று கருத வேண்டியுள்ளது.

திருவொற்றியூர் கோயில் கல்வெட்டில் பால் அமுதுக்கும் நெய் அமுதுக்கும் தானம் கொடுக்கப்பட்டது பற்றிய குறிப்பு உள்ளது.[7] இதுபோன்று கோயிலில் பல விளக்குகள் கொத்தாக ஏற்றுவதற்கு அதாவது தீபமாலை விளக்கு ஏற்றுவதற்கு தானம் கொடுக்கப்பட்டது பற்றியும் ஒரு கல்வெட்டு குறிப்பிடுகின்றது.[8] சில கோயில்களில் மூலவரான சிவபெருமான் சிலைக்கு அலங்காரம் செய்வதற்கும் தானம் கொடுக்கப்பட்டது. இது சார்த்துப் பணி என்று அழைக்கப்பட்டது.[9] பெண் கடவுளான சக்திக்கும் சார்த்துப் பணிக்குத் தானம் கொடுக்கப்பட்டதை ஒரு கல்வெட்டின் வழி அறிய முடிகின்றது.[10] கோயில் பூசைகள் மற்றும் வழிபாடுகள் நடப்பதற்குத் தானமாக நிலம் கொடுக்கப்பட்டது. இதுபோல் திருவிழாக்கள் நடத்து வதற்கும் நில தானங்கள் கொடுக்கப்பட்டன.

திருநெல்வேலி நெல்லையப்பர் கோவில் கல்வெட்டொன்று வைணவப் பிராமணர்களுக்கு அக்ரகாரம் அளிக்கப்பட்டதைக் குறிப்பிடுகின்றது. மேலும் இச்சாசனத்தின் மூலம் அவர்களுக்கு கொடுக்கப்பட்ட நிலத்தில் அவர்களுக்கு வழங்கப்பட்டுள்ள உரிமைகளையும் அறிய முடிகின்றது.[11]

சோழ மண்டலத்தில் ஐம்பத்தேழு ஊர்களை முதலாம் இராசேந்திரன் திரிபுவன மாதேவிச் சதுர்வேதி மங்கலம் என்ற பெயருடன் ஒரு தொகுதியாக்கி, வேதங்களிலும் சாத்திரங்களிலும் வல்ல பிராமணர் பலருக்கும் பிரம்மதேயமாக வழங்கினான் என்ற செய்தி வேதங்கள் மீதும் சாத்திரங்கள் மீதும் சோழர்கள் கொண்டிருந்த ஈடுபாட்டைக் காட்டுகிறது.

இதுபோல், வீர ராசேந்திர சோழனின் கன்னியாகுமரிக் கல்வெட்டு அவ்வரசன் சோழநாடு, பாண்டிய நாடு, தொண்டை நாடு, கங்க நாடு, குலூத நாடு என்பவற்றில் மூன்று வேதங்களிலும் வல்ல 40,000 பிராமணர்களுக்குப் பிரம்மதேயங்கள் வழங்கி அந்நாடுகளில் நிலைபெற்று வாழுமாறு செய்தான் என்ற செய்தியைக் கூறுகிறது.[12]

வேதம் வல்ல பிராமணர்களுக்கு பட்டவிருத்தி, மகாபாரதக் கதையைப் படித்துரைப்பவர்க்கு பாரத விருத்தி, அர்ச்சனை செய்பவர்களுக்கு அர்ச்சனா போகம், வேதம் படிக்கும் அபூர்விகள் போன்றோருக்கு உணவளிக்கும் அறச்சாலைகளுக்கு சாலா போகம் என இமட்டுமல்லாமல் பாஷ்ய விருத்தி, சைவாச்சாரியக் காணி என பல பெயர்களில் இறையிலி நிலங்கள் பிராமணர்களுக்கு வழங்கப்பட்டன. இப்படி பிரம்ம தேயங்களும் கோயில்களுக்கான சலுகைகளும் பிராமணர்களையே போய் சேர்ந்தன. இதில் பல தானங்களுக்கு வரி விதிப்பு முறைகள் கூட இல்லை.

பாண்டிய மன்னர்களும் பிரம்மதேயமும்

சோழர்களைப் போன்று பாண்டியர்களும் பல பிரம்மதேய நிலங்களை உருவாக்கினர். பிராமணர்களுக்கு பிரம்மதேயம் கொடுப்பதை பல அரசர்களும் புண்ணியமாக நினைத்தார்கள். இதனால் புதிது புதிதாக பிராமணர்கள் பலர் நிலவுடைமையாளர்களாக உருப்பெற்றனர். பிரம்மதேய நிலங்கள் சார்ந்து உருவான சமூக அமைப்பு அனைத்து தொழிற் பிரிவினரையும் வைதீகத் தலைமைக்குக் கட்டுப்பட்டவர்களாக காலந்தோறும் வைத்திருந்தது.

முதலாம் மாறவர்மன் சுந்தரபாண்டியன் (கி.பி. 1216) அரசாடைப்படி தனது மைத்துனன் அழகப் பெருமாள் கேட்டுக் கொண்டபடி கிராமபட்டர் சோமயாஜி (சாம வேதம் பயின்றவர்) என்பவருக்கு ஏகபோகப் பிரம்மதேயத்தை, அதாவது அந்நிலத்தில் ஏற்கெனவே சாகுபடி செய்தவர்களை அங்கிருந்து விலக்கி (குடிநீக்கி) உருவாக்கினான்.

முதலாம் சடையவர்மன் சுந்தர பாண்டியனின் (கி.பி. 1257) தில்லைக் கோயில் கவ்வெட்டு 200 வேலி நிலத்தை 121 வேதம், சுருதி படித்த அந்தணர்களுக்கு பங்கிடப்பட்டு வழங்கியது பற்றி குறிப்பிடுகின்றது.. மேலும் இவர்களுக்குப் பணியாற்ற மருத்துவர், அம்பட்டர், கணக்கர், தச்சர், குயவர், கொல்லர், உவச்சர், முடி திருத்துவோர், பாடிக் காப்பான், பேறு பார்க்கும் மருத்துவச்சி, வெட்டியான் போன்றோர் பிரம்மதேயத்திற்கு நியமனம் செய்யப் பட்டு அங்கே குடியமர்த்தப்பட்டனர் என்ற செய்தியையும் அறிய முடிகின்றது.

மூன்றாம் சடையவர்மன் வீரபாண்டியன் (கி.பி. 1297-1342) ஒரு சிறந்த வைணவ பக்தன். அவன் தன்னைக் "கலியுகராமன்" என்று அழைத்துக் கொண்டான். திருவரங்கத்திற்கு அருகே கலியுக ராமன் சதுர்வேதி மங்கலம் என்ற பெயரில் ஊர் ஒன்றை ஏற்படுத்தி அங்கு வேதம்வல்ல அந்தணர்களைக் குடியேற்றினான். மேலும் அந்நிலங்களை விற்க நினைக்கும் அந்தணர்கள் தங்களுக்குள்ளேயே விற்றுக் கொள்ள வேண்டும். இல்லையெனில் இராமானுச தர்சனத்தைப் பின்பற்றும் பாகவதர்களுக்கு விற்கலாம் என்றும் இம்மன்னன் ஆடையிட்டான்.[13]

இரண்டாம் மாறவர்மன் விக்கிரம பாண்டியன் சிதம்பரம் சிவகாமி அன்னையின் கோயிலுக்குப் பொன்வேய்ந்தான் என்று அவனது சிதம்பரம் கல்வெட்டு குறிப்பிடுகின்றது.[14] மேலும் இம்மன்னன் அஷ்ய்யநங்கா என்னும் கிராமத்தை, வேதங்களிலும், சாத்திரங்களிலும் கோயில் வழிபாட்டு முறைகளிலும் தேர்ச்சி பெற்றிருந்த 24 பிராமணர்களுக்குத் தானமாக அளித்தான் என்பதை கல்வெட்டுச் செய்தியின் மூலம் அறிய முடிகின்றது.[15]

14 ஆம் நூற்றாண்டிற்குப்பின் பிரம்மதேய நடைமுறைகள்

பாண்டியர்களைத் தொடர்ந்து பிற்காலகட்டத்தில் இருந்த ஆட்சியாளர்களின் காலத்தில் பிரம்மதேயங்கள் அதிக அளவில் கொடுக்கவில்லையென்றாலும் அது வேறுவடிவத்தில் தொடர்ந்தது. பல்லவர், சோழர்களைப் போல் ஆயிரம் பிராமணர்களுக்கு பிரம்மதேயம் கொடுக்கின்ற முறைகள்மாறி குறைந்த எண்ணிக்கையிலான பிராமணர்களுக்கே பிரம்மதேயம் கொடுக்கின்ற முறையை இருந்தது. இக்காலகட்டத்தில் இருந்த நிலையற்ற அரசியல் தன்மையும், அந்நியர் வருகையுமே இதற்கு காரணமாய் இருந்தது. எனினும் அக்கிரகாரங்கள் கொடுப்பது, சத்திரம் அமைத்துக் கொடுப்பது, வேதபடிப்புக்கு சலுகைகள் கொடுப்பது என்ற முறைகளில் பிராமணர்கள் அரசர்களிடம் இக்காலகட்டத்தில் சலுகைகளைப் பெற்றனர். தஞ்சை மராட்டியர்கள் மிக அதிகமாக பிராமணர்களுக்கு சலுகைகளை வழங்கினர். இதனை பின்வருமாறு தொகுத்துப் பார்க்கலாம்.[16]

1. பிரதாபசிங்கர் மகன் துளஜா காலத்தில் (1765-1787) பல தானங்கள் கொடுக்கப்பட்டன. 1767 இல் யமுனாம்பாபுரம் பிராமணர்கட்கு 60 வேலி நன்செய், புன்செய் நிலம் சர்வமானியமாக அளிக்கப்பட்டது. இது போன்று பலருக்கு தானம் கொடுக்கப்பட்டது.
2. திருத்துறைப்பூண்டி மாகாணத்தில் 8 பேருக்கு 3 வேலி நிலம் தானமாகக் கொடுக்கப்பட்டது.
3. பைங்காநாடு என்ற பகுதியில் 13 பேருக்கு 15 வேலி நிலம் தானமாக துளஜா ராஜாவால் கொடுக்கப்பட்டது.
4. 1833 இல் 489 பேருக்கு மன்னார்குடி, பானகநல்லூர், ளிதவளி, மரியூர், சத்தியவாடி, சோளகச்சேரி முதலிய ஊர்களில் மொத்தம் 884. 5 வேலி நிலம் தானமாகக் கொடுக்கப்பட்டது.
5. 1837 இல் பந்தடைதல்லூர், மணல்மேடு முதலிய ஊர்களில் இருந்த 211.5 வேலி நிலங்கள் சிவாஜி அப்பா முதலான 36 பேருக்கு சுரோத்திரியமாக வழங்கப்பட்டது.
6. கி.பி. 1805 இல் தத்தாஜி அவ்வாவுக்குக் கும்பகோணத்தில் 50 வேலி சுரோத்திரியம் (ஸ்ரபோஜிராஜபுரம் என பெயரிட்டு) கொடுக்கப்பட்டது.

மேலும், யாகசாலை தரும் என்ற பெயரில் 1828 இல் இரண்டாம் சரபோஜி காவிரிக்கு தென்கரையில் யாகசாலைத் தருமமாய் 133 குழி நிலத்தை யாகம் செய்த பிராமணர்களுக்கு கொடுத்தார்.[17] மராட்டியர் காலத்தில் பிராமணர்களுக்கு அக்கிரகாரங்கள் அமைத்து தானமாக கொடுக்கப்பட்ட விவரம் வருமாறு,

1. 1763 இல் பிரதாபசிங்கன் காலத்தில் திருவையாற்றில் ஓர் அக்கிரகாரம் அமைக்கப்பட்டது.
2. 1765 இல் இரண்டாம் துளஜா அரசன் காலத்தில் கும்பகோணத்தில் அக்கிரகாரம் கட்டி தானம் கொடுக்கப் பட்டது.
3. 1777 இல் ராஜகுமாராம்பாள்புரம் சத்திரத்திடத்து ஓர் அக்கிரகாரம் அமைக்கப்பட்டது.
4. 1779 இல் விண்ணாற்றங்கரையில் ஓர் அக்கிரகாரம் கட்டப்பட்டது.
5. 1786 இல் நரசிங்கன்பேட்டை அக்கிரகாரம் அமைக்கப்பட்டது. இதில் 30 வீடுகள் இருந்தன. இவை தானமாக அளிக்கப்பட்டன. பாடசாலை, சத்திரம், குளம், கோயில் ஆகியவற்றுக்கு 2 ஊர்கள் சர்வமானியமாக விடப்பட்ட அக்கிரகாரமாக இது உள்ளது.
6. திருவிடைமருதூரில் அக்கிரகாரம் ஒன்று அமைக்கப் பட்டது.
7. அம்பாசமுத்திரத்தில் அமைக்கப்பட்டிருந்த ஓர் அக்கிர காரத்தில் தீ விபத்து ஏற்பட 1831 இல் 12 புதிய வீடுகள் கட்டிக் கொடுக்கப்பட்டன.
8. 1842 இல் சக்வாரம்பாபுரத்தில் அக்கிரகாரம் ஒன்று இருந்தது. இதில் 24 வீடுகள் இருந்தன.

இது மட்டுமல்லாமல் தனிநபர்கள் சிலரும் அக்கிரகாரங்களைக் கட்டி பிராமணர்களுக்கு தானமாகக் கொடுத்தனர். உதாரணமாக, சிதம்பரஞ் செட்டி என்பவர் கி.பி 1891 இல் வஞ்சூரில் மண்டபம், குளம், அக்கிரகாரம், 12 வீடுகள், கோயில் முதலியவற்றைக் கட்டி தானமாகக் கொடுத்தார். இதற்கு சில உதவிகளை அரசனும் செய்தான்.

வைதீகர்கள் பெற்ற தானம் செல்வாக்கு முதானவைக் குறித்து இங்கு விரிவாகப் பார்க்கப்பட்டுள்ளது. தமிழகத்தில் அரசும் வைதீகமும் எவ்வாறு 17, 18 ஆம் நூற்றாண்டுகளில் இணக்கமாக இருந்தன என்பதற்காகவே இங்கு இப்பகுதி விரிவாகப் பேசப்படுகின்றது. மேலும் தமிழக மக்கள் கோயில் சார்ந்த பண்பாட்டு நடைமுறைகள் மூலம் காலனிய ஆட்சிக் காலத்தில் எவ்வாறெல்லாம் சுரண்டப்பட்டனர் என்பதை மேற்கண்ட பகுதிகள் தெளிவாகக் காட்டுகின்றன.

சேதுபதி மன்னர்களும் வைதீக வழிபட்ட சமூக அமைப்பை பெரிதும் மதித்தனர். அந்தணர்களுக்குத் தானம் கொடுப்பது, அவர்களுக்குச் சிறப்புச் செய்வது முதலான பண்டைய நடைமுறைகளை இவர்களும் தொடர்ந்தனர். சேதுபதிகளின் கட்டுப்பாட்டிலிருந்த தமிழகப் பகுதியில் வைதீகர்கள் எவ்வாறு ஆதிக்கம் செலுத்தினர் என்பதை பின்வரும் தானங்கள் மூலம் தொகுத்துப் பார்க்கலாம்.

ஆந்திரம், கர்நாடகம், கேரளம், மராட்டியம், கொங்கணம் முதலான ஐந்து பகுதிகளிலிருந்து வந்த வடநாட்டு அந்தணர்களுக்கு சேதுபதி அரசர்(18-7-1607) நிலதானம் கொடுத்ததை இராமேசுவரம் செப்பேடு கூறுகின்றது.[18]

கற்றறிந்த அந்தணர்கள் 14 பேருக்கு அக்கிரகாரமாக அத்தியூத்துக் கிராமம் சேதுபதி அரசனால் கொடையாகக் கொடுக்கப்பட்டது பற்றி அத்தியூத்துச் செப்பேடு (11-6-1713) குறிப்பிடுகின்றது. அத்தியூத்துக் கிராமம் முத்து விசைய ரகுநாத சேதுபதி பூபாலபுரம் என்று பெயர் மாற்றம் செய்யப்பட்டு தானமாக கொடுக்கப்பட்டதை இச்செப்பேட்டின் வழி அறிய முடிகின்றது.

இராமநாதபுரம் பாலசுப்பிரமணியசுவாமி கோயில் சன்னதியில் தைப்பூச நாள் அன்று கற்றறிந்த அந்தணர்கள் 24 பேருக்குச் சேதுபதி அரசர் அக்கிரகாரம் அளித்த செய்தியை கள்ளிக்கோட்டைச் செப்பேடு கூறுகிறது. இத்தானத்தை வழங்கியவர் குமார முத்து விசய ரகுநாத சேதுபதி காத்த தேவர். ஆண்டு. 11-1-1731.[19]

வேதாளை கிராமத்தில் அன்னதான மடம், தண்ணீர்ப் பந்தல் அக்கிரகாரம் ஆகியவை இருந்தன. அத்தர்மங்கள் தொடர்ந்து நடைபெற வேண்டி சேதுபதி அரசர் ஸ்ரீவத்ச கோத்திரம் ஆபஸ்தம்ப சூத்ரம் யஜுர் வேதம் வல்ல சீனிவாச அய்யர் மகன் ரெங்கநாதபுரம் வெங்கிட நாராயண அய்யங்காருக்கு அனிச்சகுடிக் கிராமத்தை முத்துராமலிங்க விசைய ரகுநாத சேதுபதி காத்த தேவர் மானியமாக வழங்கியதை அனிச்சகுடிச் செப்பேடு (3-9-1768) குறிப்பிடுகின்றது.[20]

கற்றறிந்த பத்து அந்தணர்களுக்கு அமாவாசை நாளில் அனுமனேரி என்ற ஊருக்கு முத்துராமலிங்கபுரம் என்று தன் பெயரை முத்து ராமலிங்க விசைய ரகுநாத சேதுபதி அரசர் சூட்டி அதனை தானமாகக் கொடுத்தார். இதனை அனுமனேரிச் செப்பேடு (15-11-1781) குறிப்பிடுகின்றது.[21] 10 அந்தணர்கள் இத்தானத்தைப் பெற்றனர்.

இப்படி சேதுபதி மன்னர்களின் பிரம்மதேயப் பட்டியல் நீண்டு கொண்டே செல்கின்றது. ஆங்கிலேயேர் ஆட்சி காலத்தில் தான் மேற்கண்ட நடைமுறைகள் பல மாற்றம் பெற்றன. எனினும் பண்பாட்டுத் தலைமை, அதிகாரத் தலைமை என்ற இடத்தில் இருந்த பிராமணர்கள் இக்காலட்டத்தில் ஐரோப்பியக் கல்வியின் வழி தங்கள் அதிகார தலைமையை நேரடியாக பெற்றனர். ஆட்சி மன்றங்கள், அலுவலகங்கள் என பல இடங்களையும் எளிதாகக் கைப்பற்றினர்.

பிரம்மதேயமும் தமிழர்களின் நிலையும்

தமிழகத்தில் தொடர்ச்சியாக நடைமுறைப்படுத்த பிரம்மதேயங்களும், தானங்களும், பிராமணர்களுக்கான சலுகைகளும் குறிப்பட்ட மக்களை மட்டுமே பாதுகாத்தன. தமிழ்நிலத்திற்கு அந்நியப்பட்டவர்களான இவர்களால் தமிழக மக்களின் உழைப்பும், நிலமும் சுரண்டப்பட்டே வந்தது என்பதை வரலாறு உணர்த்துகின்றது. இப்பிரம்மதேய நடைமுறை தமிழக மக்களை எவ்வாறு பாதித்திருந்தது என்பதை பின்வரும்படி புரிந்து கொள்ளலாம்.

1) பிரம்மதேயங்கள் கொடுக்கப்பட்டபோது அந்நிலத்தில் வாழ்ந்த உழுகுடிகள் நிலைப்பற்றி யாரும் அக்கறைக் கொள்ளவில்லை.

2) அரசத் தலைமை, பிராமணத் தலைமை என அன்றைய பாமர மக்கள் இரண்டு வகையிலான அதிகார மையங்களுக்கு கட்டுப்பட வேண்டிய நிலை இருந்தது.

3) தமிழ் நிலத்திற்கு தொடர்பில்லாத வைதீகப் பண்பாட்டு நடவடிக்கைகளை நிறுவனப்படுத்தி அதன் வழி சுரண்டல் தன்மையை அன்றைய அளும் வர்க்கம் வெற்றிகரமாக செய்தது.

4) சாதிய முறைகள் மற்றும் பொருளாதார நிலைகளில் கிழ்நிலையில் இருந்த உழைக்கும் மக்களுக்கு பிராமணர்களுக்கு கொடுக்கப்பட்ட தானங்களைப் போல் அரசர்கள் எதுவும் கொடுக்கவில்லை. இதனை நடைமுறைப்படுத்துவதே வைதீகத்தின் சூழ்ச்சியாக இருந்தது.

5) வடமொழி, வேதப் படிப்புக்கு கொடுத்த முக்கியத்துவத்தினைப் போல் தமிழ்க் கல்விக்கு அரசர்கள் அதிக முக்கியத்துவம் கொடுக்கவில்லை.

6) வாழும் நிலங்களும் தங்கும் ஊர்களும் எந்நேரத்தில் பிரம்மதேயமாக மாற்றப்படுமோ என்ற மனநிலையிலேயே தமிழக மக்களின் வாழ்நிலை இருந்தது.

7) ஒவ்வொரு ஆட்சியாளர்களின் காலகட்டத்திலும் வடநாட்டில் இருந்து பிராமணர்கள் வரவழைக்கப்பட்டு அவர்களுக்கு தமிழக நிலங்கள் பிரம்மதேயங்களாகக் கொடுக்கப்பட்டது. இப்போக்கு அதுவரை மக்களிடம் தொடர்ந்த பண்பாட்டு நடைமுறைகளில் பாதிப்பை ஏற்படுத்தியது.

மக்களின் உழைப்பை பிரம்மதேயங்கள் மூலமும், கோயில்களுக்கு உழைத்தல் மூலமும் அரசும் வைதீகர்களும் சுரண்டி வந்தனர். இவற்றை மறைக்க சமயம், நம்பிக்கை, சடங்கு, பண்பாடு என்ற பெயர்களில் பல சாதிகளை இடைக்கும் வைதீகப் பொதுப் பண்பாட்டு நடிவக்கைகளைப் பயன்படுத்திக் கொண்டனர். இதற்கு ஆதரவாக புராணங்களையும், கலை வடிவங்களையும் உருவாக்கி உழைக்கும் மக்களை ஏமாற்றினர்.

நவீனகாலமும் வைதீகர்களின் நிலையும்

ஐரோப்பியர் ஆட்சிக்காலத்தில் வளமாய் இருந்த பிராமணர்கள் நிர்வாகக் கல்வியைக் கற்றதன் மூலம் தம்மை உயர்ந்த இடத்திலேயே தக்க வைத்துக் கொண்டனர். நிலம் சார்ந்த மதிப்பீடுகள் ஐரோப்பியர் காலத்தில் மாற்றியமைக்கப்பட்டன. ஆலை உற்பத்தி சார்ந்து பெறப்பட்ட உபரியும் அதன் திரட்சியாக உருவான மூலதானக் குவியலும்

நவீன முதலாளி வர்க்கத்தை உருவாக்கியது. இந்த கட்டமைப்பிற்குள் பிராமணர்கள் தங்களை இடைத்துக் கொண்டனர். பலர் நவீன முதலாளி வர்க்கத் தொழில் துறைகளில் பங்குதாரர்களாகவும், உரிமையாளர்களாகவும் மாற்றம் பெற்றனர். மாறாக கோயில்கள், மடங்கள் இவற்றின் நிர்வாகப் பொறுப்புகளில் இருந்துகொண்டு சில பிராமணர்கள் தங்கள் செயல்பாடுகளைத் தொடர்ந்தனர். இன்று ஒவ்வொரு மடங்களும் பல கோடி ரூபாய் பணம் புழங்கும் இடமாக உள்ளன. மடங்களுக்கான டிரஸ்டுகளை ஏற்படுத்தி உலகளவில் பெறப்படும் நிதிகளும் மூலதனமாக மாற்றப்படுகின்றன. கல்வி நிலையங்கள், மருத்துவமனைகள், ஊடகத் துறைகள் என அதன் கிளைகள் விரிவடைகின்றன. இவற்றின் நிர்வாக பொறுப்பு முதல் அனைத்து பிரிவுகளிலும் வர்ணாசிரம பாகுபாட்டின்படியே ஆட்கள் தேர்வு செய்யப்படுகின்றனர். இன்றைய நவீன காலத்திலும் அரசு அதிகாரத்தை தீர்மானிக்கும் சக்தியாக வைதீகர்கள் வளர்ந்துள்ளதைப் பார்க்க முடிகின்றது.

முடிவுரை

தமிழ்நிலத்திற்கு தொடர்பில்லாத வேத மரபினர்கள் இரண்டாயிரம் ஆண்டு காலமாக நம்மையும் நம் மொழியையும் பின்னுக்குத் தள்ளும் செயல்பாட்டினையே வேலைத் திட்டமாகக் கொண்டுள்ளனர். வடமொழியே இறைவன் மொழி, அதில் தான் வேதங்கள் உள்ளன, வேதங்களில் எல்லாம் உள்ளனவென்று தமிழக உழைக்கும் மக்களை அடிமையாக்கிய வரலாறு, இன்றைய நவீன காலத்தில் வேறு வடிம் எடுத்துள்ளதை நாம் பார்க்க முடிகின்றது. பாமரர்களின் மொழி சமஸ்கிருதம் என்ற பூட்டு பிரச்சாரம் ஒரு புறம் கட்டவிழ்த்துப்படுகின்ற வேலையில், சமஸ்கிருதம் தெரியாததற்கு நான் வெட்கப்படுகிறேன் என்ற கோழைத்தனமான பேச்சுகளும் இன்றைய சமகால அரசியலில் நம் காதுகளில் விழத் தொடங்கியுள்ளன.

இரண்டாயிரம் ஆண்டுகாலமாக தமிழகத்தில் பிரம்மதேயச் சுரண்டல்களை நாம் புரிந்து கொள்வதன் வழி சமகாலத்தில் வைதீகத்தின் பண்பாட்டு அதிகாரப் போக்கினையும் புரிந்து கொள்ள முடியும்.

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சங்க இலக்கியத்தில் சுற்றுச்சூழல்

கோ.சோபனா*

சுற்றுப்புறச்சூழல் என்பது மனிதரைச் சுற்றியுள்ள நிலம், நீர் காற்று, வானம், ஞாயிறு, நிலவு, தாவரங்கள், பறவைகள், விலங்குகள் முதலிய அனைத்தையும் உள்ளடக்கியது ஆகும். இவற்றுள் ஆகாயம், நிலம், நீர் என்ற இம்மூன்றும் சேர்ந்து உயிர்க்கோளம் அல்லது உலகுயிர் (BIOSPHERE) என்றழைக்கப்படுகிறது. நிலம், நீர், தீ, காற்று ஆகிய நான்கும் உயிரினங்கள் வாழ்வதற்கு அடிப்படையாய் அமைகின்றன[1].

இறைவனைக் கூடக் கருப்பொருளில் அமைத்த பழந்தமிழர் ஐம்பூதங்களில் ஒன்றான நிலத்தையே முதற்பொருளாக வகுத்துள்ளனர். தொல்காப்பியர் முதற்பொருளான நிலத்தை முல்லை, குறிஞ்சி, மருதம், நெய்தல் என நானிலமாகப் பாகுபடுத்தியுள்ளார். குறிஞ்சியும் முல்லையும் முறைமையில் திரிந்து பாலை நிலமாயிற்று எனச் சிலம்பு குறிப்பிடுகிறது. பண்டைத் தமிழ் மக்கள் நிலப்பகுதிகளை அவ்வவ் இயற்கைச் சூழலுக்கு ஏற்ப

*முனைவர்பட்ட ஆய்வாளர், வரலாற்றியல் துறை, காயிதே மில்லத் அரசு மகளிர் கல்லூரி (தி), சென்னை-02.

முல்லை, குறிஞ்சி, மருதம், நெய்தல், பாலை எனப் பெயரிட்டழைத்துள்ளனர்[2]. நிலம் (மண்) புனிதமானதாக, தூய்மையானதாகப் போற்றப்படுகிறது[3]. எனவே. நிலம் என்பது மக்கள் வாழ்வில் பல்வேறு பரிணாமங்களில் இன்றியமையாத ஒன்றாகக் காணக்கிடக்கிறது.

இன்றைய நிலையில் அறிவியலார் வகுத்துரைக்கும், செம்மண் (Red Soil), கரிசல் மண் (Black Soil), வண்டல் மண், அல்லது அடைமண் (Alluvial Soil) செம்புறை மண் (Laterite Soil) மணற்பாங்கான மண் (Sandy Soil) என்பனவற்றுள் வண்டல் மருதநிலத்து ஆற்றுப்படுகைகளிலும், செம்புறை குறிஞ்சி நிலத்திலும், மணற்பாங்கானது நெய்தல் நிலத்திலும். செம்மண் முல்லை நிலத்திலும் காணப்படுகின்றன. கரிசல் மண் மிகுதியான அளவு நன்புலத்திலும் சிறுபான்மை புன்புலத்திலும் காணப்படுகின்றது.

குறிஞ்சி நில மக்கள் பேணிய சுற்றுச்சூழல்

நிலத்தின் சூழலுக்கேற்ப மக்கள் தங்கள் வாழ்வினை அமைத்துக் கொண்டு அந்நிலங்களையும் மாசுபாடமல் காத்து வந்தனர். குறிஞ்சிநில மக்களின் உணவு ஐவன நெல், தினை, மூங்கிலரிசி, கிழங்கு, தேன் முதலியனவாகும். இவர்களுடைய தொழில் தினை முதலியவற்றை நிலத்தில் விளைவித்தலும, தினைக்காவலும், தேனழித்தலும், கிழங்கு அகழ்தலுமாகும். ஆவர்கள் இயற்கை உணவையே உட்கொண்டு வந்துள்ளனர்[4].

குறிஞ்சி நிலம் மாசின்றித் தூய்மை குறையாமல் இருந்தமையாலேயே வளமுடைய நிலமாகச் ளிதரிக்கப்படுகிறது. மேலும் வளப்பமான நிலத்தில் கவலைக்கிழங்கு மிகுதியாகக் கிடைத்தமையை,

"கவலை கெண்டிய அகல்வாய்ச் சிறுகுழி"

என்னும் குறுந்தொகைப் பாடலடியும் கூறுகின்றது[5].

குறிஞ்சி நில மக்கள் தாம் வாழ்ந்த நிலப்பகுதியை மாசுபடாதவாறு காத்து வாழ்ந்து வந்தமையாலேயே விளைச்சல் பெருகியது என்று உணரமுடிகின்றது[6].

அதுபோலவே குறிஞ்சிப் பாட்டும் தொண்ணூற்றொன்பது வகையான மலர்களைப் படம் பிடித்துக் காட்டுகிறது. தொண்ணூற்றொன்பது வகை மலர்களும் பல்வேறு நிறங்களும், வடிவங்களும் கொண்டவை.

முல்லை நில மக்கள் பேணிய சுற்றுச்சூழல்

காடும் காட்டைச் சார்ந்த இடமுமாகிய முல்லை நிலம் செம்மண் பரந்திருந்த இடமாகக் காட்டப்பெறுகிறது. செம்மண் வளம் நிறைந்த மண்ணாகும்[7].

மதுரைக் காஞ்சி முல்லை நிலத்தில் தினை, எள், வரகு போன்றன ஒருபுறம் விளைந்து கிடப்பதாகவும், கிழங்கு அகழ்ந்த குழிகளில் மணிகள் கிடந்து ஒளிவிடுவதாகவும், மான்கள் துள்ளும் வழிகளில் பொன் துகள் பரவுவதாகவும், பயிர்களின் தோற்றமும், நீர் நிரம்பிய பள்ளங்களில் பூத்த நெய்தல் நீலமணி எனத் தோன்றுவதாகவும், முல்லை பூத்தமை வெள்ளியென விளங்குவதாகவும் குறிப்பிடுவது சுற்றுச்சூழலால் பாதிப்படையாத வளத்தையே எடுத்துக்காட்டுகின்றது. இவை முல்லை நிலம் மாசுமறுவற்ற வளமுடைய நிலமாக இருந்தமையைப் பறைசாற்றுகின்றன.

மருத நில மக்கள் பேணிய சுற்றுச்சூழல்

மருத நிலம் வயலும் வயலைச் சார்ந்த இடமுமாகும். உழவுத் தொழிலே இங்கு முதன்மைத் தொழிலாய் அமைந்தது. மலைபடுகடாம், மதுரைக்காஞ்சி, பெரும் பாணாற்றுப்படை முதலிய சங்க இலக்கியங்கள் சுற்றுப்புறச்சூழலால் பாதிப்படையாத மருத நிலத்தின் வளத்தை எடுத்தியம்புகின்றன.

"களிறுமாய்க்குங் கதிர்க் கழனி"

என மதுரைக் காஞ்சியும் கூறுகிறது[8].

சங்க காலத் தமிழர் சுற்றுப்புறச் ழல் மேம்பாட்டுடன் வாழ்ந்து வந்துள்ளனர் என்பதைப் புலப்படுத்துகின்றன. மக்கள் மாசு இன்றி வாழ்ந்தமையால்தான் நிலம் தனது வளமான இயற்கைச் ழல் தன்மையிலிருந்து மாறுபடாமல் மிகவும் செழிப்புடன் விளங்கி, அவர்தம் வாழ்க்கையையும் வளமாக்கியுள்ளது என்பதனை அறியமுடிகிறது[9].

பண்டைத் தமிழர்கள் நிலம் பற்றிய சுற்றுச்சூழலறிவு கொண்டிருந்தமையைச் சில சங்கப் பாடல்கள் வெளிப்படுத்துகின்றன. சான்றாக,

"புண்புல மயக்கத்து விளைந்தன தினையே"

என்ற ஐங்குறுநூற்றுப் பாடலடியைக் கொள்ளலாம்[10].

களர் நிலமும், உவர் நிலமும்

நிலத்தில் தன்மை மற்றும் பயன்பாட்டின் அடிப்படையில் நிலம் களர் நிலம், உவர்நிலம் எனவும் பிரித்துக் காணப்பட்டுள்ளது[11].

தோலை உரித்து அதனை மேல்கீழாகத் திருப்பி வைத்தாற்போன்று தோற்றமளிக்கும் வெளிரிய களர் நிலம் என்றும், சிறுசிறு வெள்ளெலும்புகள் விரவிக் கிடக்கும் நெடிய வெண்மையான களர்நிலம் எனவும், உப்பு பூத்தபாழ் நிலம் எனவும், களர் நிலம் ஒப்புமையோடு எடுத்துக்காட்டப் பெற்றுள்ளது. இதனால் பண்டைத் தமிழர்கள் நிலத்தின் தன்மையை அறிந்து தமது தேவைக்குப் பயன்படுத்தியுள்ளமை புலனாகிறது. களர் நிலங்களிலும் சில குறிப்பிட்ட தாவர வகைகளைப் பயிரிடலாம் என்பதையும் பழந்தமிழர்கள் அறிந்திருந்தனர்[12].

உயர்ஓதக் காலத்தில் கடற்கரையை ஒட்டிய சில நிலங்களில் கடல்நீர் உள்ளே நுழைந்து சிறுசிறு நீர்த்

தேக்கங்களாக மாறுகின்றன. இக்காரணத்தால் அப்பகுதிகள் உவர்ப்புத் தன்மையுடையனவாக மாறிவிடுகின்றன. அந்நிலங்களே உப்பு உற்பத்தி செய்வதற்குரிய நிலங்களாகும். உவர் நிலத்தில் உற்பத்தி செய்த உப்பு குன்றுபோல் குவித்து வைக்கப்பட்டிருந்தமையை,

"உவர்விளை யுப்பின் குன்றுபோல் குப்பை"

என்னும் நற்றிணைப் பாடலடி காட்டுகிறது[13].

காலநிலை வேறுபாட்டால் நிலங்கள் மாற்றம் அடைகின்றனவேயன்றி மனிதர்களால் அவை மாற்றமடையவில்லை என்பதே அறியமுடிகிறது[14].

நிலம் மாசுபடாதவாறு காக்கப்பட்டமை

சுற்றுப்புறச்சூழலின் நிலத்தூய்மை குறித்த விழிப்புணர்விற்குப் புறநானூறு கூறும் 'முதுமக்கள் தாழி' மற்றுமொரு சான்றாக அமைந்து வலுவூட்டுகிறது. புறநானூறு, இறந்தவர்களைத் தாழியில் இட்டுப் புதைக்கும் வழக்கத்தைப் பற்றிக் கூறுகிறது. இத்தாழி 'முதுமக்கள் தாழி' என்றழைக்கப்படுகிறது.

"அன்னோற் கவிக்கும் கண் அகன்தாழி
வனைதல் வேட்டனை ஆயின்".

சோழன் குளமுற்றத்துத் துஞ்சிய கிள்ளிவளவன் இறந்த ஞான்று மண்ணாற் கலங்களைச் செய்யும் குயவனைப் பார்த்து ஐயூர் முடவனார் பாடுவதாக இப்பாடல் அமைந்துள்ளது. இப்பாடலடிகளுள் "அன்னோற் கவிக்கும் அகன் தாழி" என்ற பாடலடி முதுமக்கள் தாழியைப் பற்றிக் குறிப்பிடுகிறது[15].

பழந்தமிழர் இறந்தோரை அடக்கம் செய்யுங்கால் எரிக்கும் வழக்கத்தையும் புதைக்கும் வழக்கத்தையும் கொண்டிருந்தனர். பிணங்களைத் தாழியிட்டுப் புதைத்தபின் அப்பிணங்களை விலங்குகள் வெளியே இழுத்துவிடாத வகையில் தாழிகளை மூடியிட்டும், மூடிய பகுதி குழியின் உட்பகுதி நோக்கிக் கவிழ்க்கப்பட்ட நிலையிலும் புதைக்கப்பட்டன. இவ்வுண்மை கவிசெந்தாழி, கவிழ்க்கும் கண் அகன் தாழி என்ற சொற்றொடர்கள் மூலம் புலனாகின்றன.

நீர் மாசுபடாதவாறு காக்கப்பட்டமை

சங்ககாலத் தமிழர்கள் நிலத்தை மாசுபடாதவாறு காத்து வந்தமையைப் போலவே நீரினையும் மாசுபடாமல் காத்து வந்தமையை அறிய முடிகின்றது[16]. இயற்கையின் நான்கு பிரிவுகளில் ஒன்றான நீர்மண்டலம் (Hydrosphere) என்பது கடல், ஏரிகள், குளங்கள், ஆறுகள், நீரோடைகள் முதலியன அடங்கிய எல்லா நீர் நிலைகளும் சேர்ந்ததேயாகும். நீர் மண்டலமானது சுழற்சி முறையில் இயங்குகின்றது.

இந்த நீர்ச் சுழற்சி பற்றிய அறிவினைப் பழந்தமிழர்கள் பெற்றிருந்தனர் என்பதனை அவர்தம் இலக்கியங்கள் புலப்படுத்துகின்றன. தூய்மையான புத்தம் புதிய நீர் பூமிக்குக் கிடைக்கும் முறை பற்றிப் பல இலக்கியங்கள் எடுத்தியம்புகின்றன.

"நிறைகடல் முகந்துராய் நிறைந்து நீர்தளும்பும்தன்
பொறை தவிர்பு அசை"

என்ற பரிபாடலடிகள் கடலிலுள்ள நீர் ஆவியாக மாறி, வானத்திற்குச் சென்று மேகமாகி மழைபொழிகிறது என்பதை முகில்கள் கடலின்கண் நீரை முகந்து கொணர்ந்து ஊழி முடிவின்கண் மூழ்குவிக்க முயன்றதுபோல் பெய்தது என்று பரிபாடல் குறிப்பிடுகிறது[17].

மழைநீர்ச் சுழற்சி பாடலடிகளும் சங்க இலக்கியங்களில் மிகுதியாகக் காணக்கிடைக்கின்றன. விண்ணிலிருந்து பொழிகின்ற மழைநீரைச் சேகரித்துத் தூய்மைப்படுத்தி அருந்தும், பழக்கமும் பழந்தமிழிரிடையே இருந்து வந்துள்ளது. மழைக் காலங்களில் நீரைச் சேகரித்து, பின்னர்ப் பயன்படுத்திக் கொள்ளும் வகையில் பாதுகாத்து வைப்பதே மழைநீர்ச் சேகரிப்பாகும். மாலத்தீவுகளிலும் இன்றும் மழைநீர் சேகரிக்கப்பட்டுத் தூய்மைப்படுத்தப்பட்டுக் குடிநீராகப் பயன்படுத்தப்பட்டு வருகிறது என்பதும் குறிப்பிடத்தக்கது. இத்தகைய மழைநீர்ச் சேகரிப்பினை காஞ்சிபுரம் மாவட்டத்தில் "பழவேற்காடு" என்னுமிடத்தில் வாழ்ந்து வரும் பெரும்பான்மையான முகம்மதியர்கள் மேற்கொண்டு வருகின்றனர். அவர்கள் மழைக்காலங்களில் பெரிய பெரிய உறைகளில் சேகரிக்கப்பட்ட தெளிந்த மழைநீரைக் குடிநீராகப் பயன்படுத்தி வருகின்றனர்.

பழந்தமிழ் இலக்கியங்களில் பரவலாகக் காணப்படும் செய்திகளின் வழிச் சங்கத்தமிழர் குளிப்பதற்கென்றும், துணிகளைத் துவைப்பதற்கென்றும், குடிநீருக்கென்றும் தனித்தனி நீர்த்துறைகளைத் தேர்ந்தெடுத்திருந்தனர் என்பதும் தெரியவருகிறது[18].

புதை மண்ணில் அணை கட்டுவது கடினமான செயலாகும். ஆனால் கரிகாற்சோழன் புதைமண்ணில் கல்லணையைக் கட்டிச் சாதனை நிகழ்த்தியுள்ளமையை காணமுடிகின்றது. நீரைச் சேமித்து வைத்தல், தூய்மைப்படுத்திப் பாதுகாத்தல், சேமித்துவைத்த நீரை உழவுக்குப் பயன்படுத்துதல் போன்ற அனைத்துச் செயற்பாடுகளுமே நீர்ப்பாதுகாப்பு பற்றிய விழிப்புணர்வின் மேம்பாடே எனக் கருத முடிகின்றது. சங்க இலக்கியங்கள் பலவற்றில் நீர்பற்றிய குறிப்புகளைக் காணமுடிகின்றது[19].

பழந்தமிழர் இதன் முதற்கட்டமாக மரங்களையும் காடுகளையும் பாதுகாக்க முற்பட்டனர். ஒரு நாட்டின் செல்வ வளங்களுள் முதன்மையானது காட்டுச் செல்வ வளமாகும். ஒரு நாட்டின் பரப்பில் குறைந்தது மூன்றில் ஒரு பங்கு அளவாவது வனப்பகுதியாக அமைதல் இன்றியமையாதது என அறிவியல் அறிஞர்கள் கூறுகின்றனர். சுற்றுப்புறத்

தூய்மையை' பெருக்குவதிலும், மாசு அடையாமல் பாதுகாப்பதிலும் காடுகள் முதலிடத்தைப் பெறுகின்றன. காடுகள் காற்று மண்டலம் சீர் கெடுவதைத் தடுத்து நிறுத்துகின்றன. பல்வேறு தேவைகளுக்காகக் காடுகள் வேகமாக அழிக்கப்பட்டு வருகின்றன. ஆனால் பழந்தமிழர் வாழ்வு "மந்தியும் அறியா மரன்பயில் அடுக்கல்களையும், வெயில் நுழைபறியா வியன்தழைக் கானகங்களையும்" கொண்டிருந்தமையைக் காணமுடிகிறது[20].

நீரின் முக்கியத்துவத்தையும், தூய்மையையும் அறிந்த சங்க கால மக்கள் அதனோடு தொடர்புடைய காடுகளுக்கும் முக்கியத்துவம் கொடுத்துள்ளனர் என்பதனைச் சங்கப் பாடல்கள் சித்தரித்துக் காட்டுகின்றன[21].

சங்க கால மக்கள் மலை வளத்தால் நீர்வளம் பெற்றுப் பயிர்களைக் காத்து வளர்த்து வந்துள்ளனர். நீரைத் தேக்கி வைத்துத் தேவைப்பட்ட பொழுது பயன்படுத்த வாரி, மதகு, மடு, மடை போன்றவற்றை ஏற்படுத்தி வாழ்ந்துள்ளனர். சில நேரங்களில் வாளி போன்ற பொருள் கொண்ட நீர் இறைத்துப் பயிர்த்தொழில் செய்தும் வந்துள்ளனர்[22].

மாசுபடா நீர் நிலைகள்

பழந்தமிழர் ஏரி, கிணறு முதலிய நீர்நிலைகளை அமைத்து, அவற்றை மாசுபடாதவாறு காத்து வந்தமையையும் இலக்கியங்கள் படம்பிடித்துக் காட்டுகின்றன.

"தண்கேணித் தகை முற்றத்துப்
பகட்டெருத்தின்பல்சாலை[23]
உறைக் கிணற்றுப் புறச்சேரி"

என்னும் பட்டினப்பாலைப் பாடலடிகள் அன்று ஒவ்வொரு வீட்டிலும் குளிர்ச்சிப்பொருந்திய, தூய்மையான நீர் நிலையுள்ள கிணறுகளை அமைத்திருந்தமையை உணர்த்துகின்றன. நீர்த் தூய்மைக்கு எவ்விதக் கேடுமின்றித் தனித்தனிக் கிணறுகள் அமைத்துக் காத்த பழந்தமிழர் பண்பு பாராட்டுதலுக்குரியதாகும்[24].

காற்று மாசுபடாது காத்தல்

நீரினை மாசுபடாது காத்த பழந்தமிழர், காற்றினை மாசுபடாதவாறு காத்தமை குறித்து அறிந்து கொள்வதும் இன்றியமையாததாகும். பண்டைத் தமிழர் காற்றோட்டத்தின் முக்கியத்துவத்தை நன்கு உணர்ந்திருந்தனர். காற்றோட்ட வசதிக்காக வீடுகள் தோறும் 'காலதர்' அமைக்கப்பட்டிருந்தமையைச் சங்க இலக்கியங்கள் புலப்படுத்துகின்றன. 'கால்' என்ற சொல்லுக்குக் காற்று என்பதும், 'அதர்' என்பதற்கு வழி என்பதும் பொருளாகும்.

'காற்று வழங்கும் வழி' எனப் பொருள்படும் 'காலதர்' என்னும் சொல் தவிர அதற்கு இணையாகச் 'சாளரம்', 'நேர்வாய்க்கட்டளை', புழை' எனப் பல சொற்களும் சங்க இலக்கியங்களில் வழங்கப்படுகின்றன. சாளரங்களில் அழகுக்காக மணிமாலைகள், முத்துச்சரங்கள் தொங்க விடப்பட்டிருந்தன. இதனைச் சிலப்பதிகாரம்,

"மாலை தாமத்து மணிநிரைத்து வகுத்த
கோலச் சாளரக் குறுக்கண்"

என எடுத்துரைக்கிறது[25].

வேனிற் கால வெம்மையைப் போக்கிக் காற்று தாராளமாய்த் தீரிதரும் வகையில் வாயில்களுக்கு நேராகச் சாளரங்கள் அமைக்கப்பட்டன. இத்தகைய அமைப்பு 'நேர்வாய்க் கட்டளை' என்றழைக்கப்பட்டது[26].

சங்க காலத்தில் சதுர வடிவிலும் செவ்வக வடிவிலும் நாற்புறமும் வீடுகள் கட்டப்பட்டிருந்தன. நடுப்பகுதியில் இடம் விடப்பட்டிருக்கும். அந்தக் காலி இடத்திற்கு நேர்மேலே காற்றும் வெளிச்சமும் நேரடியாக ஊடுருவக் கூடிய வகையில் கூரை வேயப்படாமல் இருக்கும். இது பிற்காலக் கட்டடக்கலையைச் சார்ந்ததாகும். இக்கட்ட அமைப்பு முறையில் பல அறிவியல் சார்ந்த நன்மைகள் உள்ளன.

புகை என்பது எரிபொருளினின்று வெளிப்படும் கரித்தூள் படலமாகும். இப்படலம் காற்றினால் அடித்துச் செல்லப்பட்டு பிறிதோர் இடத்தில் தங்கும்போது கருமை நிறத்தூசாகப் படர்ந்து அவ்விடத்தன் அழகைக் கெடுப்பதுடன் சுற்றுப்புறச்சூழலின் தூய்மையையும் முழுமையாகப் பாதிப்புக்குள்ளாக்குகின்றது.

'கரும்பின் எந்திரம் கட்பின் ஓதை' என்னும் மதுரைக் காஞ்சிப் பாடலடி கரும்பாலை இருந்துள்ளமை பற்றிக் குறிப்பிடுகிறது. ஆனால் இந்த ஆலையிலிருந்து எழுந்த புகையினால் மக்களுக்குக் கெடுதலோ, தொல்லையோ ஏற்பட்டதாகக் குறிப்பிடப்படவில்லை. மேலும் சுற்றுச்சூழல் பாதிக்கப்பட்டதாகவும் எவ்விடத்தும் குறிப்பிடப்படவில்லை. எனவே பழந்தமிழர் காற்று மாசுபடாவண்ணம் அவ்வாலையை அமைத்திருந்தனர் என்பது புலனாகிறது.

சங்க காலத் தமிழர் வீட்டிற்கு எதிரிலும், அருகிலும், மரங்களை நட்டுப் பாதுகாத்து வளர்ந்து வந்துள்ளனர். நிழலுக்காகவும், காற்றைக் குளுமையாக்கவும், நறுமனத்திற்காகவும், பயன்கருதியும் வேப்பமரம், புங்க மரம் போன்றவற்றை வாயிலின் முன்புறமும், புளியமரம், முருங்கை மரம், வாழை மரம் போன்றவற்றை வாயிலின் பின்புறமும் வளர்த்து வரலாயினர். இவை யாவும் ழல் தூய்மைக்கும், காற்றோட்டத்திற்கும் ஏற்ற வகையில் அமைக்கப்பட்டனவேயாகும் என்று துணியமுடிகின்றது[27].

மரவழிப்பாடு

மாந்தர் சிலர் நீர்த்துறை, ஆலமரம், மராமரம், துளசிசெடி. ஆகியவற்றிடையே உறையும் தெய்வங்களை முறையாக வணங்கிய பின்னே தன் வினைகளைத்

தொடங்குவர். ஆலமர வழிபாடு சிவனையும் திருமாலையும் குறித்து வழங்கியது. இதனை ஆல்அமர் செல்வன்[28]. "ஆல்கெழு கடவுள் என்பதனால் அறியலாம்" [29]. முதுமரத்தில் தெய்வம் உறையும் என்பதை மலைபடுகடாமும் உறுதி செய்கிறது[30].

கோயில்கள் கட்டிய போது மரங்களை நடுவில் அமைத்தே கட்டினர். பின்னர் அம்மரங்களை தலவிருட்சம் எனப் போற்றப்பெற்றன. எலி, காளை, கருடன், மயில், யானை, பாம்பு போன்றவற்றைத் தெய்வங்களின் வாகனங்களாக வைத்து வழிபாடு செய்யப்பட்டும் சுற்றுப்புறச்சூழல் பாதுகாக்கப்பட்டுள்ளது. மேலும் நடுகல் வழிபாடும் இருந்தது[31].

தொகுப்புரை

மனிதன் ஐம்பூதங்களைச் சார்ந்தே வாழ்ந்து வருகிறான். இச்சூழ்நிலை அமைப்புக்கேற்பவே சமூகமும் அமைய வேண்டுமென்பதைப் பழந்தமிழர்களும் உணர்ந்திருந்தனர்.

கார்பன்-டை-ஆக்ஸைடு, குளிர்சாதனங்கள் வெளியிடும் க்ளோரோ ப்ஃளோரோ வாயு, எரிபொருள் புகை, பெட்ரோல், டீசல் வண்டிகளால் வெளியாகும் புகை, டயர் முதலான கழிவுப் பொருட்களை எரிப்பதன் மூலம் வெளிப்படும் புகை முதலியவற்றால்தான் காற்று மண்டலம் மாசடைந்து வெப்பம் அதிகமாகி, ஓசோன் பாதிப்பு, அமில மழை, கரும்மழை போன்றவை ஏற்பட ஏதுவாகின்றன. இவை யாவுமே பழங்காலத்தில் இல்லை. எனவே காற்று தூய்மையானதாகவே இருந்திருக்கக் கூடும்.

மக்கள் தொகைப் பெருக்கத்தினாலும் நாகரிக வளர்ச்சியினாலும் மனிதனின் தேவைகள் அதிகரிக்கின்றன. அவற்றை நிறைவேற்றுவதற்காக வேளாண்மை மற்றும் தொழில் வளர்ச்சி முடுக்கிவிடப்படுவதால் சுற்றுப்புறச் ழல் மாசுபாடு அதிகரிக்கின்றன. இன்று வானும், மண்ணும், கடலும், நீரும், காற்றும் சிறுகச் சிறுக மாசற்று வருகின்றன. இயற்கை வளங்களை மக்கள் அழிப்பதால் தோன்றிடும் இன்னல்களைக் களைய இன்று மக்களிடையே சுற்றப்புறச் ழல் விழிப்புணர்வைத் தோற்றுவிக்க வேண்டியுள்ளது. ஆனால் அக்காலத் தமிழர்கள் யாரும் போதனை செய்யாமலேயே இயல்பாகவே தமது சுற்றுப்புறங்களையும் ழலையும் தூய்மையாகவே காத்துவந்துள்ளனர்.

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30. *மலைபடுகடாம்* 395 - 396
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தருமபுரி பகுதிகளில் நாட்டுப்புறப்பாடல்களில் உழவும் தொழிலும் பற்றி ஓர் ஆய்வு

பிராகாஷ்* சீனன்**

முன்னுரை

நாட்டுப்புற மக்களால் பாடப்படும் பாடல்கள் நாட்டுப்புறப் பாடல்களாகும். இப்பாடல்கள் நாட்டுப்புற மக்களின் வாழ்வோடு பின்னிப் பிணைந்துள்ளன. மனிதனின் பிறப்பு முதல் இறப்பு வரையுள்ள நிகழ்வுகள் நாட்டுப்புற பாடலின் பொருளாகின்றன. மண்ணின் மைந்தர் தம் மனக் கருவறையுல் கருக்கொண்டு உருப்பெற்று. உயிர்பெற்று உலா வரும் உள்ளிதின் உண்மையான

*வரலாற்றுத்துறை, திருவள்ளுவர் அரசு கலைக் கல்லூரி, இராசிபுரம்.
**ஆராய்ச்சி மாணவர், வரலாற்றுத்துறை, அரசு கலைக கல்லூரி, தருமபுரி.

வெளிப்பாடுகளே நாட்டுப்புறப்பாடல்கள் நாட்டுப்பாடல், நாடோடிப்பாடல், நாட்டார் பாடல், கிராமியப் பாடல், கல்லாதார் பாடல், மக்கள் பாடல், ஏட்டில் எழுதாக் கவிதை, மணியருவி, காட்டுப்பூக்கள், வனமலர், காற்றிலே மிதந்த கவிதை என்று பல்வேறு பெயர்களால் அழைக்கப்படுகிறது எனினும் நாட்டுப்புறப் பாடல் என்பதே நின்று நிற்கிறது.

நாட்டுப்புற பாடலின் தன்மை

நாட்டுப்புறப் பாடல்கள் பெரும்பாலும் காடு கழனிகளிலும் தோட்ட வயல்களிலும் தொழில் செய்யும் இடங்களிலும் பிறக்கின்றன. நிலத்தை உழும்போதும் ஏற்றம் இறைக்கும் போதும், நாற்று நடும் போதும். களையெடுக்கும் போது கதிர் அறுக்கும் போதும் உழுதுண்டு வாழும் மக்கள் பாடுகின்றனர். நாட்டுப்புற மக்களின் வாழ்க்கை தாலாட்டுப் பாடலில் தொடங்கி விளையாட்டு, காதல் பாடல்களில் வளர்ந்து திருமணப்பாடலில் நிறைவெய்தி ஒப்பாரி பாடலில் முடிவடைகின்றது இன்ப துன்பங்களைப் பற்றி மக்களே பாடுவதால் அதனை மக்கள் இலக்கியம் என்றும் கூறுவர்.

நீல வானத்தையும். பசுமை நிறைந்த நிலத்தையும், வற்றாத ஆறுகளையும், ஆறு பாய்ந்து கொழிக்கும் வயல்களையும், வயல்களில் உழைக்கும் மனித இனத்தைப் பற்றியம் நாட்டுப்புறப் பாடல்களில் காண்கிறோம். மனித உள்ளத்தின் ஆழத்தையும் அங்கே தோன்றி எதிரொலிக்கும் பல்வேறு இதய ஒலிகளையும் இன்ப துன்பங்களையும், வாழ்க்கை போராட்டங்களையும் நாட்டுப்புறப் பாடல்களில் காணலாம். எனவே ஒரு நாட்டு மக்களின் நாகரிகத்தை, பண்பாட்டை பழக்க வழக்கங்களை வரலாற்றை, நாட்டு நடப்பை உண்மையான முறையில் படம் பிடித்து காட்டுவன நாட்டுப்புறப் பாடல்கள்.

நாட்டுப்புறப் பாடல்கள் முன்னை பழமைக்கும் பழமையாய், பின்னைப் புதுமை புதுமையாய் விளங்குகின்றன. நாட்டுப்புறப் பாடல்களை இயற்கைப் பாடல்கள் எனலாம். இயற்கை அன்னை தன்னை முகம் பார்க்கத் தேர்ந்தெடுத்த தெளிவான கண்ணாடி நாட்டுப்புறப் பாடல். இப்பாடலின் படைப்பாளிகள் இம்மண்ணின் மைந்தர்கள் தலைமறை தலைமுறையாக வாழையடி வாழையாக வளர்ந்து கொண்டிருப்பவை என்று பிறந்தது. எவரால் பிறந்தது என எடுத்துச் சொல்ல இயலாத பண்பும் பாங்கும் பெற்றவை நாட்டுப்புறப் பாடல்களில் ஓசை அளுக்கும், உணர்ச்சி இருக்கும், சொல் தொடை அழகுருக்கும். எனினும் அதற்கான வரம்பிற்கு உட்படாமலும் இருக்கும் எனவேதான் நாட்டுப்புறப் பாடல்களை தாமாக மலர்ந்து மணம் வீசும் காட்டு மலருக்கும் மலையினின்று வீசும் அருவிக்கும் ஒப்பிடுகின்றனர் பண்ணுடன் பாடப்படாத நாட்டுப்புறப் பாடல்கள் எல்லாம் சிறகில்லா பறவைகள் என சத்தியமூர்த்தி கூறுவது குறிப்பிடத்தக்கது. அவை மனித உணர்வின் வடிகாலாக திகழ்கின்றன. எந்த மண்ணில் வாழ்ந்தனரோ எந்த வேலையைச் செய்தனரோ எதை கேட்டனரோ எதை உணர்ந்தனரோ எல்லாவற்றையும் கற்பனை நிறைந்த கவிதைகளாக பொழிகின்றனர்.

உழவும் தொழிலும்

ஒரு நூற்றாண்டுக்கு முன் நமது நாட்டில் முக்கியத் தொழில்கள் விவசாயமும், நெசவுமாகவே இருந்து வந்தன பிற தொழில்களெல்லாம் இவற்றைச் சார்ந்தே இருந்தன உழவுக்குத் தேவையான கருவிகளை கொல்லன், தச்சன் போன்றோர்களால் செய்து கொடுக்கப்பட்ட வண்ணான், நாவிதன், கொத்தன் போன்றவர்கள் தனி மனிதனது சுக வாழ்விற்கு உதவி புரிந்தார்கள். இத்தகைய உற்பத்தி முறையில் மனித உழைப்பே முக்கியமான உற்பத்தி சக்தியாக இருந்தது. இச்சக்தி கிராம சமுதாயத்தினுள்ளே கட்டுப்பட்டிருந்தது. பெரும்பாலும் கோயில்கள் இவ்வுழைப்பின் மீது ஆதிக்கம் புரிந்தன மேலும் நிலவுடைமையார்களும், உயர் குலத்தினரும் ஆதிக்கம் புரிந்தனர்.

உழவர்கள் பெரும்பாலும், கோயில் நிலங்களையும் நில உடைமையாளர்களின் நிலங்களை குத்தகைக்கு பயிரிட்டு வந்தார்கள். கோயில் குத்தகையும், நில உடைமையாளர்களின் குத்தகையும், மிக அதிகமாக இருந்தது. இச்சுரண்டல் முறையினால்தான் கோயில்களில் ஆடம்பரமான திருவிழாக்கள் நடத்தவும் நூற்றுக்கணக்காணவர்களுக்கு சோறிடவும் பொருள் குவிந்தது. மேல்வர்க்கத்தினரும் தங்கள் சுரண்டலினால் ஆடம்பர வாழ்க்கையில் திளைத்தனர் கிராமத்திலிருந்த சுரண்டல் முறை வேறு நகரங்களிலுள்ள சுரண்டல் முறை அங்கே எஜமானர்கள் வேறு. முதலில் சிறிதளவு சுதந்திரம் இருப்பது போல் தோன்றினும் பின்னர் அது கானல் நீர் என்று உணர்ந்தனர் இவ்வாறு சுரண்டப்பட்ட தொழிலாளர்கள் மற்றும் வயல்களில் அவர்களின் வீணாக சென்ற உழைப்பு இதனால் அவர்கள் சிறிதும் நம்பிக்கை இழக்கவில்லை வருங்கால நல்வாழ்வில் அவர்கள் கொண்டுள்ள நம்பிக்கைதான் சமூகக் கொடுமைகளைப் பொறுத்துக் கொள்ளும் மனஉறுதியை அவர்களுக்குக் கொடுக்கிறது. அவர்கள் பாடும் நாட்டுப் பாடல்களில் அன்பு மலர்வதையும், உழைப்பில் ஆர்வத்தையும் தன்மையில் பற்றையும், தீமையில் வெறுப்பையும், நாம் காண்கிறோம் அவர்களது எளிய பாடல்கள் அவர்களது இன்ப துன்பங்களையும், நெஞ்சக் குமுறல்களையும். ஆசாபாசங்களையும், விருப்பு வெறுப்புகளையும் வெளியிடுகின்றன.

வேளாண்மை தொழில் பாடல்கள்

1. ஏற்றப் பாடல்
2. ஏர்ப் பாடல்

3. நடவுப் பாடல்
4. களை எடுப்பு பாடல்
5. அறுவடைப் பாடல்
6. தூக்கிவிடும் பாடல் (ப.எண்.41)

வேளாண்மை தொழில் பாடல் குறியீடுகள்

தொழில் பாடல்கள் சில குறியீடுகளுடன் தொடங்குகின்றன விவசாயப் பாடல்கள். ஏலேலோக் குயிலே ஏலங்குடிலேலே ஏலேலே அன்னக்கிளி. ஏலேலோ குயிலே, பொலி, பொலி, பொலி, ஆகும். (ப.எண்.52)

உழவுக் காளை

மனிதன் வேட்டையாடி வாழ்ந்த காலம் மாறுவதற்கு காரணமாக இருந்தது. அவன் காளைகளைப் பழக்கி வருவதற்கு கற்று கொண்டதே. அதன் மூலம் நிலையாக ஓர் இடத்தில் தங்க ஆரம்பித்தான். அவனுக்கு செல்வமும் பெருகியது "மாடு" என்ற சொல்லுக்கே செல்வம் என்ற பொருள் வந்தது. சிற்சில பண்டைக் குழுவினர் காளையை, நந்தியென்றும், பசவன் என்றும் வணங்கினர் சமண மதத்தினர் ரிஷப தேவர் என்று முதல் தீர்த்தங்கரருக்கு பெயரிடாத காளையை அவரது அடையாளமாக்கினர் பிற்காலச் சைவம், அதனைச் சிவனுக்கு வாகனமாக்கியது. மனிதன் காட்டுக்காளையை பழக்கி தனது வேலைக்கு பயன்படுத்தியதையே புராணக் கதை இவ்வாறு சொல்லுகிறது. தற்காலத்திலும் உழவுக்குப் பயன்படும் காளையை உழவர்கள் போற்றுகிறார்கள், அதனை அலங்கரித்து பிள்ளையாருக்கு பூசை போட்டு உழவுத் தொடங்குகிறார்கள். மின்னேரு எருதுக்கெல்லாம்

என்ன என்ன அடையாளம்
நெத்திக்கு சிட்டிகளாம்
நெலம் பார்க்கும் கண்ணாடி... (ப.எண்.395)

ஏற்றப்பாட்டு

"ஏற்றப்பாட்டிற்கு எதிர்பாட்டில்லை" என்ற பழமொழிக்கிணங்க பயிர்தொழில் பாடல்களில் ஏற்றப்பாட்டிற்குத் தனிச்சிறப்பிடம் உண்டு ஆற்றுப் பாசனம் இல்லாத இடங்களில் தமிழ் மன்னர்களும் நாயக்க மன்னர்களும், குளங்களும், ஏரிகளும், கண்மாய்களும், வெட்டிப் பாசனவசதிகளை அபிவிருத்தி செய்தார்கள் வெள்ளையர் ஆட்சிக் காலத்தில் புதிய ஏரிகள் எவையும் வெட்டப்படவில்லை, பெரும்பாலான பழைய ஏரிகள் பழுதுபார்க்கபடவில்லை. ஆகையால் ஏரிகளில் நீர் நிரம்பினாலும், நாற்று வளர்ந்து பொதிதள்ளி, மணி பிடிக்கும் தறுவாயில் ஏரி வற்றிப் போகும் அங்குமிங்குமுள்ள பள்ளங்களில் நீர் தேங்கி நிற்கும், உழைப்பின் பயன் வீணாகாமல் இருப்பதற்காக உழவர்கள் பள்ளிதில் உள்ள நீரை அள்ளி மடையில் பாய்ச்சுவர் பனையோலையாலோ, இரும்பாலோ, செய்த இறவைப் பெட்டிகளைப் பயன்படுத்தினர். நீரை மடையிலேற்ற இறவை மரத்தில் தொட்டி போன்று குடைந்து பயன்படுத்தினர் இந்த வேலையின் போது சலிப்பு தெரியாமல் இருக்க அவர்கள் பாடும் பாட்டு. (ப.எண்.406)

ஏற்றப்பாட்டு

பிள்ளையாரே வாரும்
பிள்ளை பெருமாளே
இளைய பிள்ளையாரே
எண்ணித் தர வேணும்...

ஏர்ப்பாடல்

புன்செய் உழவு

மூன்று ஏர்கள் உழுகின்றன. இரண்டாவது ஏருக்குக் கழுத்தேரு என்று பெயர் முதல் ஏருக்கு முன்னத்தி ஏர் என்றும் கடைசி ஏருக்கு பின்னத்தி ஏர் என்றும் பெயர் எட்டிலிருந்து புன்செய்க்காடு தூரத்தில் இருந்தால், கலப்பையிலுள்ள மேசியையும், கலப்பைக் குத்தியையும் நுகத்தடி மீது ஏற்றி காளை பூட்டி ஒட்டிச் செல்லுவார்கள் புன்செயை அடைந்ததும் கலப்பையை இறக்கி வடத்தை இழுத்துக்கட்டி நேராக்கி உழத்தொடங்குவர்.

பாடல்

முன்னத்தேராம் பின்னத்தேராம்
முணேரும் தனதேராம்
கழுத்தேரு கட்டுமுன்னே
கண்டேனடி கருங்குயிலேஞ் (ப.எண்.408)

நடவுப் பாடல்

பருவ வேலைகளிலேயே நாற்று பிடுங்கி நடுவதுதான் மிகவும் நுட்பமான வேலை. முதுகு குனிந்து நெடு நேரம் சரியான இடைவெளிவிட்டு நாற்றை நட்டுச் செல்வதற்குப் பயிற்சியும் அனுபவமும் வேண்டும் நடுகைப் பாடல்கள் காதலைப் பொருளாகக் கொண்டனவும் அனுதாபம், இரக்கம், கொடுமை, பரிதாபம் இவைகளை பொருளாகக் கொண்டனவும் உள்ளன.

பாடல்

நாலு மூலை வயலுக்குள்ளே
நாத்து நடும் குள்ளப் பெண்ணே
நாத்து நடம் கையாலே- என்னையும்
சேத்து நடலாகாதோ...

களை எடுப்பு பாடல்

பயிரைப் போலவே தோன்றும் களைகளைக் கூர்ந்து நோக்கிப் பிடுங்கியெடுக்க வேண்டும் சற்று அயர்ந்தால் களைக்குப் பதில் பயிர் கையோடு வந்து விடும். களை

எடுத்தலும் நடுகையைப் போலவே சலிப்பு தரும் வேலை. சலிப்பு தோன்றாமல் இருக்க வயல் வரப்பில் உள்ள ஆண்களும் வயலில் களை எடுக்கும் பெண்களும் சேர்ந்து பாடுவார்கள். (ப.எண்.401)

பாடல் : வாய்க்கால் வரப்பு சாமி
வயக் காட்டுப் பொண்ணு சாமி
களை எடுக்கும் பெண்களுக்கு
காவலுக்கு வந்த சாமி...

நச்சுப்புல் களையெடுப்பு

கண்ணன் நரகாசுரனைக் கொன்றான் முருகன் சூரபத்மனைக் கொன்றான். நீதிக்கும் அநீதிக்குமிடையே சமரசமேது? இது போல பயிர் வளர வேண்டுமானால் நச்சுப்புல் அழகாக இருந்தால் கூட, அவை அல்லியும் தாமரையுமாக இருந்தால் கூட அவற்றை பிடுங்கி எறிந்து விட வேண்டும். விவசாயி இவ்வுண்மையை அறிவான். (ப.எண்.403)

பாடல் : ஆத்துக்குள்ளே ஏலே லோ
அத்தி மரம் அகில கிலா
அத்திமரம்
அளவு பாத்து ஜலப்பிடி
அறுக்கித் தள்ளு அகிலகிலா
அறுக்கிதள்ளு...

அறுவடைப் பாடல்

கதிரறுத்து, கட்டுக்கட்டி, களிதுக்கு, தூக்கிச் சென்றுவட்டம் உதறி புணையாலடித்து, மணி தூவி, நெல்லைக் குவியலாகக் குவிப்பார்கள். ஆண்களும் பெண்களும் பலவிதமான இவ்வேலைகளில் ஈடுபடுவார்கள் சோர்வு தோன்றும்போது அறுவடைப் பாடல்களை பாடுவார்கள்

கோடை கருதறுப்பே
கொடிக்காலே ழ்ந்திருப்பே
நாளக் கருதறுப் பே
நானும் வந்தாலாகாதோ!

தூக்கிவிடும் பாடல்

கதிர்க் கட்டை தூக்கிவிடும்படி அறுவடைக்கு வந்த கையாளான பெண் வேண்டிக் கொள்கிறாள். களம் தொலைவில் உள்ளதாம். அங்கே அவருடைய மாமன் வட்டம் உதறக் காத்திருக்கானாம்.

ஊரோரம் கதிரறுத்து
உரலுப்போல கட்டுக்கட்டி
தூக்கிவிடும் கொத்தனாரே
தூரகளம் போய்ச்சேர...

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HISTORY OF URBANIZATION AND ITS ENVIROMENTAL IMPACT IN MADURAI CITY

S.Mercy Packiam* Poornima Sethupathy**

Urbanization simple defined is the shift from a rural to an urban society and involves an increase in the number of people in urban areas during any particular year Urbanization is particularly the growth of large cities, and the associated problems of unemployment, poverty, inadequate health, poor sanitation, urban slum and environmental degradation pose formidable challenge in many developing countries.

Urbanization encouraged in society, but environmentally it's a curse to our country. Cities have a strong socio-enviromental impacts such as ground water scarcity, air & water & noise pollution results from wastes, poor sewage facilities and traffic congestion. As increasing competition for facilities due to the high standards of life in urban areas, which has triggered serial effects like poverty, criminal activity, deforestation, destruction of natural resources.

*Associate Professor, Department of History, Lady Doak College, Madurai.
**Research Scholar, Department of History, Madurail Kamaraj University.

The Urbanization has resulted in environmental degradation in a number of ways such as :

- Encroachment of agricultural and fertile land for housing, industries, construction of roads and dams etc.
- Depletion in water resources due to increase in the water requirement.
- Pollution from the industrial and other urban activity.
- Emergence of slums, which deteriorate the surrounding areas.

Madurai is located at 9°56N 78°076, 9°93N 78 12°E Madurai City is situated at a distance of 498 Kilometers 309 – South West of Chennai, the capital of Tamilnadu. It is situated at a distance of 161 kilometers (100 m) from Tiruchirapalli, 367 kilometers (220m) North of Kanyakumari. It has an average elevation of 101 meters. The city of Madurai lies on the flat and fertile plain of the river vaigai which runs in the north south direction through the city dividing it almost into two equal halves. The Sirumalai and Nagamalai hills (a) to the north and west of Madurai.

The climate is dry and hot, with north east monsoon rains during summer reaching a maximum of 40 and minimum of 26.3°C, though temperatures over 43°C winter temperature range between 29.6 and 180C. The average annual rainfall is about 85cm. The city is surrounded by Tirumangalam, Tiruparankundram, Melur, Anaiyur, Avaniapuram Municipalities. As per 2011 census Madurai City expanded upto 100 wards with five municipalities, 2 town panchayat, 11 village panchayats.

PERIYAR'S RATIONALISM – SECULARISM

T. Lysammal*

'Periyar' E.V.R. was one of the free thinkers of Tamilnadu in the beginning of the twentieth century. He expressed his rational thoughts freely and fearlessly. He has a secularist and wanted to free the people from the clutches of religion, God scriptures and also free them from their communal attachments. He was against compartmentalizing people on religious grounds. His atheism meant for breaking the castles of domination, elitism, hegemony, ritulalism and pre-determinism. He was born and brought up in a staunch Vaishnavite family gradually, he lost his faith in all the religions. To him, religion is like an onion.

Even in 1904, he became an ascetic and practiced 'sanyas'. During his wanderings in search of God at Benaras, he got no divine enlightenment but led to the belief that God does not exist. Moreover, the disgrace inflicted by the Brahmins at Benaras, hurt him deeply and inflamed intense hatred towards them and their innumerable gods. This drove him to the conclusion that religion and god are the weapons used by the high castes to enslave the low castes. He also realized that these were the impediments in the path of progress and truth. So, he condemned all forms of asceticism and came to the conclusion that there was no virtue in renouncing the natural and legitimate pleasures of life.

Later, he was appointed as the Secretary and President of Devasthanam Board with a view to changing his irrational attitude and making him religious. It was a matter of great surprise that in the matters of disbelief, he was very honest, more careful and sincere. Realising that, religious orthodoxy was the main reason for the backwardness and disgrace of the society he began to fight against it. In the Provincial Congress Conference at Tiruppur in 1922, he fought for the entry of the low castes into the temples but it was opposed by the Brahmin Congressites. Immediately, he shouted to burn the Ramayana and the Manudharmasastra.

'Periyar's' secular movement popularly called the Self-Respect Movement, was started in 1925 and designed for Dravidian uplift. It was non-religious in its approach towards the social problems. Its basic object was to remove ignorance and superstitious belief's based on religion and traditions. It severely opposed and critized casteism, God, sastras, and rituals. Dravida Kazhagam came into existence as a rationalist movement deveated for human progress. 'Periyar' strictly instructed the followers of Self-Respect Movement not to wear caste marks on their forehead. He was very stubborn in eradicating religion, God and sastras since 1925.

*Associate Professor, Department of History, N.M.C.C.Marthandam.

THE AGRARIAN CLASS STRUCTURE IN SOUTH TRAVANCORE

M. Mary Hepsi Bai*

The aggregates of land owners, chief tenants, subtenants and agrestic works formed the less formation in Travancore, By class, we mean a category of persons occupying specific positions in the system of production. Classes were sub-divided in terms of the nature of ownership and control over land and the types of services rendered in the process of production. Rentiers, farmers, Cultivators, share-croppers and agrestic workers formed separate groups only at the conceptual level. The various classes were not separated as watertight compartments because classes in principle and to a certain extent in practice were open land owners and tenants who formed distinct entities only as conceptual categories. One and the same person could be an owner and the same person could be an owner and a tenants. In the process of production a form of vertical solidarity forced the land owners and their dependants to maintain reciprocal relation.

The land ownership pattern in Travancore was largely determined by the feudalistic structure that prevailed over a long period. It is believed that ownership right over land was in the hands of the communities in the beginning. When the rulers claimed sovereignty over land, it became a state monopoly. Since the king was considered the Lord of the land he was at liberty to transfer lands to spiritual and temporal heads as reward for their services. The individual and institutional rights over land was established.

In Travancore, Brahmins were the chief beneficiaries of the new situation. For their temple services, large estates were transferred to them under Brahadeyom grants. The temples were bestowed with vast stretches of arable lands with revenue rights, so as to meet expenses in connection with the temple sacrifices. The chera-chola war came as a pleasant surprise to the Brahmins. Since devadanom and brahmadeyom land enjoyed immunity from tax and destruction from enemy hordes, cultivators transferred their lands enmass to the Brahmins and temple. According to the established custom, lands once alienated to the temples and Brahmins could not be redeemed. So those who alienated the lands lost it forever. To make them content, the Brahmins invented stories and spread the impression of merit occurring out of such transfers.

Accumulation of land rights diverted a section of the Brahmins from their ritual function. Instead they became managers of the temple lands with enormous wealth. In the process soon the temple lands were transferred to their person by fraud and fabricating stories with ritual social superiority and spiritual domination discredited those who oppose the transfer of devadanom lands to the Brahmins. To silence those who disputed with their land rights, they concocted and fabricated the legend of parasurama and the presentation of lands to them.

WOMEN AND PANCHAYTRAJ IN TAMIL NADU

M. Glory Bai**

The role of women in Indian Politics plays a vital role in shaping and molding the administration. Women's participation from the grass root level brought tremendous changes in the social setup. Tamil Nadu is the pioneer state which provided special attention for women, both in casting vote and active participation in politics. Participation of women in political process implies the degree of equality and freedom enjoyed by women in the spheres of shaping and sharing of powers just like their male counterparts enjoy.

Panchayat Raj is an important feature of the Indian political system. Panchayats have been the backbone of the Indian villages since the beginning of the recorded history. The Panchayat raj institution is a definite way to enhance women political participation. Political leadership should emerge from grass root institutions. The term panchayat Raj originated during the British administration. Raj literally means governance. [1]The Participation of women in the panchayat Raj institution is essential not only for ensuring political participation in the

*Associate Professor, Department of History, St.Mary's College, Tuticorin.
**Associate Professor, Department of History, N.M. C. College, Marthandam.

democratic process but also for realizing the development of women in different angles.

Lord Ripon, the father of local self Government in India in 1882 gave shape for the local administration. His resolution on local self government became the basis for the establishment of local government. This resolution is hailed as the magnacarta of local self Government.

Tamil Nadu was a pioneer state where the women's India Association was established under the president ship of Dr. Annie Besant at Adayar on May 8, 1917. Its objectives were to secure for women the night to vote for Municipal and legislative councils, to secure for women the right to be elected as members on all Municipal and legislative councils and to help women realize that the future of India lies largely in their hands. Madras was the first province which granted the voting right to women in 1921. Madras stood as an example and had the distinction of being the first legislature to grant the right to its women.

The theory of representation proposes that all citizens should have the same opportunity to participate in political affairs regardless of gender, race and other identities. For a healthy political system women must come forward and perform a vital role in political activities.

Independence of India marked the beginning of several changes in the Panchayat Raj institutions. In order to revitalize Panchayat Raj institutions various committees like Balwantrai Mehta committee (1957), Santhanam committee (1964) Asoke Mehta Committee (1978), L.M. Shinghvi Committee (1986) and Sarkaria Committee (1988) were formed by the Government of India.

WORKING CLASS MOVEMENT IN HANDLOOM INDUSTRY IN 1983 WITH SPECIAL REFERENCE TO KANYAKUMARI DISTRICT

J.C. John Britto*

Handloom industry in Tamil Nadu, an important role in improving economic conditions of the country. The dawn at 1983 withnessed a congenial climate in the handloom industry with regard to the labour – proprietor relationship. This affect both the labourers and the proprietors. It affected the production prospects of the proprietors. Hence, the proprietors of various mills was closed. The Kanyakumari District Handloom Industry Labourers organized the Number of working class movement. This working class movement State wide agitation was organized on demanding to control the Price of Yarn and to project the working class from the crisis. In Kanyakumari District the Aiykkiya Kaithari Nesavu Thozhilalar Sargam took the the initiatine to organize a dharna. This paper is deal the working class movement in Handloom Industry in Kanyakumari District.

TRANSGENDER ISSUES AND CHALLENGES IN TAMIL NADU

M.S. Thangam**

Transgender means denoting or relating to a person whose self identity does not conform unambiguously with conventional notions of male or female gender. They may identify as male or female or they may feel that neither label fits them. Transgendered have an internal experience of gender identity that is different from most people. Transgender people face discrimination in almost every aspect of their lives. They encounter high levels of discrimination in employment, housing, healthcare, education, legal systems and even in their families. They also face staggering levels of violence and hate crimes. In spite of the tremendous challenges that come with living in a culture that does not treat transgender people equally they have made and making significant contributions to the society.

The objectives of this study are to high light the pervasive and severe discrimination encounter by the transgender people and to suggest possible solutions and recommendations in this regard. The sources of this study are both primary and secondary. The methodology adopted will be the inductive method based on observation, facts and fieldwork.

*Associate Professor, PG Department of History, Muslim Arts College, Thiruvithancode, Kanyakumari District
**Associate Professor, Sarah Tucker College, Tirunelveli-627 002.

SOCIALAND ECONOMIC CHANGES IN TIRUNELVELI REGION THROUGH THE SERVICES OF CHRISTIAN MISSIONARIES

S.Mercy Packiam* D.Sinthiya Evangelin**

Many Christian missionaries, foreign and native, rendered meritorious missionary service in the Tirunelveli region. They were passionately devoted to the missionary cause. They preached the Gospel and spread Christianity in Tirunelveli region and in different parts of Tamil Country. Jesuit missionaries like Xavier and Beschi, Anglican missionaries like Kohloff and Robert Caldwell, G.U. Pope and dissenters like C.T.E. Rhenius have earned a memorable place in the hearts of the people of Tirunelveli. Christian Frederick Schwartz is the father of the Tirunelveli Mission. Jaenicke considered Tirunelveli as his appointed sphere of duty and entered upon his "work of faith and labour of love". The native missionaries like K.Sathyanadan, David Sundaram and Kokila alias Clarinda spread the Gospel message to every nook and corner of the Tirunelveli region and brought many to the path of Christianity. Kokila alias Clarinda was an orthodox Brahmin widow who was an instrumental in founding the Christian Diocese in Tirunelveli.

Castes and sub-castes had not only proliferated and entrenched them but had joined together in combination and shaped the structure of the society. The conservative outlook of the people, traditional beliefs, lack of organized education and the practice of following established rules enshrined in the books of the ancient times or their exponents worked against the possibility of change. The hold of religion and caste on the inhabitants kept people's mind in fetters and religious practices, caste, traditions, and conventions continued without any perceptible change throughout the period of the study. 'Fractional segmentations' were distinctly noticeable. Circumstances were favourable for their existence. Further, the cultural practices unique to the district were characteristic activities of the groups of people here.

The people concentrated their attention and endeavour, upon preservation of communal purity, suppression of untouchables and annihilated the self sustaining forces needed for social advancement in a hostile environment. The communal hatred and restrictions kept alive a diversity of social customs and habits, and kept the society divided. The learned and ignorant alike gave importance to omens and the omens good as well as bad played a remarkable role in social life. The mental slavery led to political slavery and the people suffered more due to the misleading signs rather than due to any realistic consideration. The habit of viewing everything through the angles of caste was an obstacle to new thoughts and enterprise. When the British and Christian Missionaries made an attempt to mitigate the horrors of the local evils, they experienced sentimental opposition from the masses. They not only curtailed the rights of the village communities but also exploited the social distinction for the preservation of their political authority. Although there was continued progress in the realms of education, public health and justice, secularism took the place of toleration and untouchability lost its vigor, and it did not establish any definite impact upon the social outlook of the people. The impact of Islam and Christianity led to the development of the heterogeneous culture. The chieftains, though they professed Hindu religion, absorbed the new streaks of cultural impacts, yet maintained all the while their own individuality and identity.

ARUTCHELVAR DR.N. MAHALINGAM - A VISIONARY LEGEND

R. Muthukumaran* K.Karthiphan******

"Be remembered by giving younger generation a prosperous and safe India, resulting out of economic prosperity coupled with civilizational heritage" - Dr.A.P.J.Abdulkalam

Arutchelvar Dr.N.Mahalingam was born on 21st March 1923 to Nachimuthu Gounder and Rukmani Ammal of Pollachi. He grew up watching his grandfather and father both connect very deeply

*Associate Professor, Lady Doak College. **Research Scholar, Madurai Kamaraj University.
***Dean and Head, Department of History, NGM College, Pollachi.
****Assistant Professor, Department of History, NGM College, Pollachi.

with the immediate community even as they focussed on building and expanding their business establishments. The respect that came their way and the strong sense of social responsibility exemplified by his father and grandfather both had a profound impact on him. The pious and religious setting in his home and the strong family values he imbibed from his parents remained the vital thread that connected him with everyone he worked with and cared for.His mother was a dynamic lady and left a strong influence on him.

Dr. NM often spoke on the greatest wealth he inherited from his father; initiation into the worlds of Saint Vallalar and Mahatma Gandhi. He was a believer, advocate and thinker on his subject. He had the opportunity to seek the blessings of the Mahatma Twice, once in Pollachi and then in Sevagram. That was perhaps the beginning of a bard that continued throughout his life time. He actively promoted interfaith worship. On the occasion of his sixteenth wedding anniversary, he released the sixth edition of Mahatma Complete Works, in 20 volumes with 23,000 pages in Tamil, besides supporting Gandhi Museum, Madurai, A National Memorial. Dr.NM was a trustee of the Kasturba Gandhi National Memorial Trust and worked for leprosy eradication and rural development in Tamilnadu.

"A College is a temple of wisdom, seedbed of character, Model of discipline, training ground of democracy and a Nursery of great hearts, strong mind, true faith and Willing hands. Hence, education has a pivotal role in harvesting the available resources to contribute to the prosperity of the nation" -Arutchelvar Dr.N.Mahalingam

After fulfilling his father's aspirations to set up a technical institution in Pollachi in the 1950, Dr NM envisioned the creation of portfolio of world class educational institutions for engineerning , arts, science, and agriculture.

- Over 21 Primary , Higher Secondary, Arts and Technology institutions with over 29,000 enrolled students and 2400 staff, have been setup.
- Established the Palani Gounder School in Pollachi in 1995 , based on a unique model of vocational and theory based learning remained a strong proponent of bringing experiential learning into higher education.
- Kumaraguru College of Technology is his endeavour to built an institution with a strong research arm, integrating practical exposure with strong conceptual knowledge and creating technical talent for knowledge intensive industries.
- Dr NM took special interest in establishing and developing the educational institutions under the Sudha Sanmarga Nilayam in Vadalur. Funded by the legendary Shri O.P Ramaswamy Reddiar, the first premier of the Madras State.

MARKETING OF RURAL TOURISM IN TAMIL NADU: CHALLENGES AND OPPORTUNITIES

G.K. Elavarasi*

Rural tourism is a new form of activity that can bring economic and social benefits to the rural community. Rural tourism can help in shaping our society. This research paper focuses on challenges and opportunities of marketing rural tourism in Tamil Nadu. Many factors contribute the successful marketing of the rural tourism. The government should encourage private enterprises to promote tourism in rural areas rural tourism is not only the end, but the means to stimulate economic growth, to increase the viability of underdeveloped location, and to improve the living standards of local populations it is very important that aggressive marketing of the destinations be taken up with the local and international Tour Operators.

*Ph.D. Research Scholar, Department of Indian History, University of Madras, Chennai – 600 005.

ENVIRONMENTAL PROTECTION AND SUSTAINABLE DEVELOPMENT: ROLE OF THE JUDICIARY

K.Karuppiah*

Nature is the common heritage of mankind. To preserve this heritage, mankind must make constant efforts.

During ancient times, there was emphasis on the care for the natural resources. Our ancient people learnt to live with five basic elements of nature, the 'earth', the 'air', the 'water', the 'fire' and the 'sky' and they worshipped them in reality and symbolically. Vedic literature is replete with verses for upkeep and protection of environment and also prevention of pollution.

Resultant degradation of environment due to pollution affects all nations. State boundaries are no guarantors to check the spread of pollution. Regulatory measures to protect and preserve environment do require laws at both national and international levels. For understanding of an idea in proper perspective, interaction of one with the other is a *sine qua non*. The origin and growth of environmental law in India may call for brief historical development of environmental laws at international level, particularly the ones which have influenced the development of Indian environmental law in the recent times.

Nature and mankind are inseparable parts of environment. Mankind's indiscriminate use of natural resources in the course of development has led to serious problems. The dichotomy experienced in this sphere is sharp because of the fact that both the goals of environmental protection and sustainable development are essential to the society. The traditional understanding that all properties and material resources are gifts of Almighty; that humanity has no justification for their wasteful, polluting and disastrous uses; and that it has responsibility towards future generations about their safe availability has not only great amount of wisdom but also passionate persuasion for fulfilling such commitments to eternity.

The UN Conference on Human Environment and Development held at Stockholm is considered as *Magna Carta* of environment protection and sustainable development. It was for the first time that the world community got together to deliberate on an important issue of environmental protection and sustainable development. The conference resulted in the 'Stockholm Declaration on the Human Environment', The Conference adopted some important decisions, resolutions and recommendations, viz., (i) the declaration on the human environment; (ii) an action plan for the human environment etc. All twenty-six principles of Declaration on the Human Environment were endorsed by the General Assembly. A significant fallout of this Conference has been in the enactment of Indian Laws since 1972.

TRIBES (KANIS) – THE FOREST DWELLERS OF KANYAKUMARI DISTRICT

J. Mohan**

Kanikkars popularly known as Kanis is a Scheduled Tribe found in the extreme South of India, particularly in Tamilnadu. In Tamilnadu, their concentration is in the Kanyakumari District, the Southern tip of the state. As this area has been penetrated by non-tribal people at different times, the Kanis have been driven away to confine themselves to reserve forest and their environs. The Kanis livelihood was once totally forest based. Shifting cultivation, collection of minor forest produce, hunting and fishing were their economic activities for survival. They also possess rich tribal heritage of several racial strains, varying in dialect, social organization, religion and levels of economic and technological development. Tribal studies got prominence during the colonial period when the census operators began to study and analyze the socio economic life of the tribal people. The

*Ph.D.Research Scholar, Department of History, Presidency College (Autonomous), Chennai – 600 005.
**Assistant Professor, Department of History, Muslim Arts College, Thiruvithancode.

Christian Missionaries have made a lot of studies on their social customs and systems as well as on their socio economic life. In fact, considerable socio economic and political changes have taken place in many of these areas and they are interacting and articulating more and more with the outside world because of different programs and policies.

The term, 'Tribe' is derived from the Latin word 'Tribus'. Originally it was used to imply three divisions among the early Romans. Later on it was used to mean the 'poor' or the 'masses'. In the English language, the word appeared in the 16th century and denoted a community of persons claiming descent from a common ancestor. But the popular notions of Tribe emerged only with the expansion of colonialism and subsequent emergence of racist stereotupes related to the people of Africa and Asia]. Before colonialism Travellers, Missionaries and explorers to these continents spoke of 'people', kingdom etc., and only rarely 'Tribes'. And by the late 19th century, colonial administrators and anthropologists have labeled the people of most parts of Africa and certain parts of Asia as 'Tribes'.

There are different views on defining the word 'Tribe'. The Oxford Advanced Learners Dictionary defines Tribes – "A group of people of the same race and with the same customs, language, religion etc., and living in a particular area and often led by a Chief". T.R. Nayak, a famous anthropologist stated that 'A Tribe is a social group with territorial affiliation, endogamous with no specialization of functions ruled by Tribal Officers hereditary or otherwise, united in language or dialect".

MISSIONARY CONTRIBUTIONS TO SOUTH INDIA

T.Seethalakshmi*

The purpose of this paper is to trace the contribution of Christian Missionaries to South India to explore the aims of missionary activities in South India . Between AD. 1500 and A.D. 1800 Christianity was propagated in India by more than one group and by both Roman Catholics and Protestants. Of them the Portuguese were the first. Then came the Dutch, the French and the English. The most widely spread and numerically successful missions were those of the Roman Catholics. Protestants were late in beginning work and were more restricted geographically.

The aims of the Missionaries were to make a study of the Indian languages, to do research into the Indian religions and to communicate their findings to the world outside. They considered these three aspects as closely interlinked activities of their missionary programme. Christian Missionaries from abroad have been at work with a sense of dedication and religious fervor, taking Christianity to every nook and corner of India.

With the advent of European the seeds of Christianity fell in the soil of India. In the 4th Centenary of the Christian Era, the Portuguese political power was established and under the Portuguese flag started a vigorous age of European missions. The pioneers were the *Franciscans; the Augustinians Capuchins and Jesuits*

Goa became the ecclesiastical capital of the Portuguese Empire in the East. From Goa, missionaries were sent to other parts of India. St.Franscis Xavier was the greatest missionary of the age. He worked among the fishermen of the coastal regions of South India and traveled to the land of the rising sun to convert the Mikados.

Christianity is India's third-largest religion, with approximately 24 million followers, constituting 2.3 per cent of India's population. The works of scholars and Eastern Christian writings state that Christianity was introduced to India by Thomas the Apostle. According to Indian Christian traditions, the apostle Thomas arrived in Craganore or Kodungallur (also Muziris), now Pattanam, Kerala, in 52 AD to spread the gospel amongst Kerala's settlements and established the Seven Churches and evangelised in present day Kerala and Tamil Nadu. Musiris was an international emporium and a section of the Hebrew community of Kerala, known as Black Jews made their settlements in the Port.

*Assistant Professor, Deaprtment of History, Govt. Arts College for Men Nandanam, Chennai-35.

The South Indian epic of Manimekalai (written between 2nd and 3rd century AD) mentions the Nasrani people by referring to them by the name *Essanis*. The embassy of King Alfred in 883 AD sent presents to St. Thomas Christians. Marco Polo who visited in 1292, mentioned that there were Christians in the Malabar coast. The Saint Thomas Christians still use the Syriac language (a dialect of Aramaic, which is also the language that Jesus spoke) in their liturgy.

THE SPIRITUAL AND HUMANITARIAN ROLE OF FRENCH JESUIT MISSIONARIES IN TIRUCHIRAPPALLI FROM 1838-1938 AD

J. Theresa Rosetti*

The pioneering and hard work of hundreds of Jesuit Missionaries who restarted the Madurai Mission at Tiruchirappalli especially the four French Jesuits made Tiruchirappalli diocese, the centre of flourishing missionary activity. The yeoman services of the bishops in the diocese today can boast its progress in a variety of fields particularly in missionary work, in institutional expansion, in the areas of mass media and communication, social apostolate, Inter-Religious dialogue, education and other charitable work. Several illustrious Bishops have guided and administered the big diocese of Tiruchirappalli in a wonderful way. The Jesuit missionaries had two Missions, The Old Madura mission by the Portuguese Jesuits and the New Madura Mission under the French Jesuits, Tiruchirappalli as its headquarter. The suppression of the Society of Jesus ended the missionary activities in Tiruchirappalli form 1773 to 1814. After the restoration of the New Madura mission, The French Jesuit Missionaries rendered their services in Tiruchirappalli.

YERCAUD HILLS - A GLANCE

S. Murugan**

Yercaud otherwise known as the 'Ooty of the poor' is situated in Tamil Nadu in Salem town amidst the greenery of Shervaoyan Hills. Yercaud got its name from combination of two Tamil words 'yer' and kaddu which respectively mean lake and forest. So if you want to stay away from the bustling noise of the town and the busy city life, you can take off to this beautiful hill station. 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 18 th and 19 th Centuries England. Local folklore attributes the name of Yercaud to the Malayali word "yeri kadu".

It was only after cultivation of coffee here in this area, slowly the place started to develop as a hill station. The cultivation of coffee here in Yercaud was promoted by a Scottish Collector of Salem named David Cockburn. The Grange, his old home which still stands, was fortified and equipped with ramparts and cannons, to act as a sanctuary for the European community here, in the event of another uprising after the Indian Mutiny. Slowly after this the place started in picking up of other resources.

Yercaud is a hill station in Salem District, in Tamil Nadu, India. It is located in the Shevaroys range of hills in the Eastern Ghats; the Yercaud hill area is called the Shevaroy Hills. It is situated at an altitude of 1515 metres (4970 ft) above sea level, and the highest point in Yercaud is the Servarayan temple, at 5,326 feet (1,623 m). It is so named owing to the abundance of trees categorised as a forest near the lake, the name signifying Lake Forest.[1] As a popular tourist destination, Yercaud [2] is also called as Jewel of the South.[3] Yercaud is connected to the city of Salem, Tamil Nadu through a Highway of 28 km. The temperature never rises above 29 °C (84 °F) or goes below 13 °C (55 °F). Coffee and citrus fruits, most notably oranges, are grown in abundance, as

*Assistant Professor, Department of History, Holy Cross College (Autonomous), Tiruchirappalli.
**Assistant Professor, Department of History, Govt. Arts College, Dharmapuri.

well as bananas, pears and jackfruit. Scenically, Yercaud is as enchanting and picturesque as the hill stations on the Eastern Ghats and trekking here can be one of the most pleasurable experiences.The total extent of Yercaud Taluk is 382.67 km2, including reserve forest. The entire county is administered as a township. Yercaud also has a village council.[2]

Though this place still remains undiscovered by most of the tourists visiting Yercaud, it is one of the spot which should never be missed. This is a beautifully carved cave temple located in the highest point of Shevaroy hills. The other attraction of this temple is the festival which falls in the month of May. This festival which draws a huge local crowd is organized by the local tribes.

Green house is situated near the lake and it houses an orchard which has a nursery of different varities of rose nursery and other flowers. Apart from this there is also an orange farm which has loads of orange trees which when are fully laden present the most exotic views full of color. It gives a peace of mind which gets fully boosted when it sees extraordinary colours.

TAMILS IN SRILANKA: A PERSPECTIVE

G.M. Sunder Singh*

The Ancient History of Tamils Possessed authentic source in Ceylon. After the submergence of Lemuria continent Ceylon was a part of Tamilagam. Researches carried out by Research scholars traced that Ceylon was once a part of Tamilagam. The Archeological Survey which was conducted in Adichanallur also tells and gives some evidences which gave some responsible information of Ceylon and Tamilagam. Before the emergence of Buddhism in Ceylon Siva worship was popular in Ceylon. The excavation carried our at various places in Ceylon also give the authentic evidence of Ceylon and Tamil People. In 3rd century A.D. as per the records the Mauryan kings, Ashoka after the Kaliga war embraced Buddhism. In the mean time a Tamil King Thisayan ruled Ceylon by keeping Anuradhapuram as its capital. Thisayan embraced Buddhism and Ashoka gave him a table Deva Nambi. After the death of Thisayan two Tamil kings Senan and Kuttan ruled Anuradhapuram as its capital for 22 years. These evidence can be seen in Historical record of Bali language. In the Ancient time itself Ceylon was not unified several rulers and chieftains ruled various places as different provinces. When European came to Ceylon it was ruled by three Rajyams namely, Southern part included Columbo, named as Kottai Rajyam Kandi Rajyam and Jaffna Rajyam. Among these three Rajyam Jaffna was ruled only by Tamil kings. But Kottai and KandiRajyam were ruled by Tamil kings and Sinhalese. But the British brought all three Rajyams under one umbrella termed as Ceylon. Mahavamsam was the Holy book of Sinhalese. Vijayan was the first Person from North India who established first government in Celylon. Based on Kuveni a postal stamp was released by Ceylon government. It was totally opposed by Sinhalese rules. Several sources and evidences state that a ruler named Ellalan who was a Tamil king ruled Ceylon for 44 years. Even though several places in Srilanka were forest areas Anuradhapuram was a place formed by Tamil people. It was ruled by Tamil kings. Several Archeaeologist and Tamil scholars gave clear source about it. Before the arrival of Vijayan, Aunradhapuram was a very big city of Tamil people. After the death of Thisayan in Anuradhapuram, Senan, Kuthan are the two tamil ruler who ruled Anurdhapuram for 22 years. After their period Ellalan was another king who came to rule Anandhapuram for 44 years. He belong to chola dynasty. Ellalan was defeated by Sinhale ruler Thuttakamini and he constructed a temple in Memory of Ellalam. Karikala Cholan was one of the popular king of Chola dynasty. He waged war with the Ceylon king and defeated him and he took 12000 Sinhalese as refuges to Tamilnadu and constructed a dam nearby Tiruchirapalli called Kallanai. Bur when Gajabahu became the ruler of Ceylon he waged war against Chola dynasty and rescued 12,000 Sinhalese who were brought out by KarikalCholan. In 982 B.C. Raja RajaChola waged war against Mahintan of Ceylon and defeated him and he got the Royal cap from Mahinthan. Mahintan was took to Tamilnadu

*Assistant Professor, Department of History & Research Centre, Neasamony Memorial Christian College, Marthamdam.

and he was in prison for 12 years and died in the Prison itself. These are some information quoted in Thiruvalangadu coppar plates. In 1041 B.C. Rajathi Rajan who was the son of Rajendra Cholan led a war against Ceylon ruler Kasiban and got Victory. In 1255 B.C. Jadavarman Veerapandian also led war against Ceylon ruler and earned victory. Several Inscriptions devote that Arikesari parakaramapandian who ruled from 1422 B.C. waged war against Ceylon and rendered Victory. After the period of Pandiyas and Cholas the Vijayanagar rulers also waged war aginst Ceylon and rendered victory.

WOMEN SELF HELP GROUPS IN TAMIL NADU – A HISTORICAL STUDY

A. Adaikalam*

The status of women is intimately connected with their economic position, which in turn depends on opportunities for participation in economic activities. Education along with participation of women in workforce has been universally recognised as an important element in the adoption of small family norms, which is essential for family planning. There has been a considerable improvement in the entry of women in all sectors of employment in the State. As per the Census results for Tamil Nadu, the Work Participation Rate for females rose from 26.52 per cent in 1981 to 31.32 per cent in 2001, the rate of growth has been faster than for males. However, the number of female workers accounted for 34.72 per cent in the total workforce of 278 lakhs in 2001. The corresponding figure for 1991 Census was 34.06 per cent. In the total population, nearly half were females but they accounted for only 34 per cent of the total workers. This proportion has to be improved for ensuring better and all round economic empowerment.

Creating avenues for skill development, including leadership qualities and enabling economic independence are major functions of the „MahalirThittam, a project of Tamil Nadu Corporation for Development of Women Ltd., (TNCDW) which aimed at empowerment of women. Tamil Nadu doing well on the SHG front has resulted in the boasting of more than 3.78 lakhs of SHGs with a membership of 60.63 lakhs women as on 30.11.2008.12 This includes 2.61 lakhs of SHGs directly covered by the Tamil Nadu Corporation for Development of Women Ltd., through the successful fostering of savings habit and promptness in loan repayment.

Three years ago, women were reluctant even to attend Gram Sabha Meetings. Of late the attendance of women at the meetings went up by 65 percent. The message of the importance of social audit was disseminated through the training for the SHGs. The women began attending the meetings and learnt representing their grievances. They are able to give priorities for their needs and to reorganize themselves into networks at the Panchayat level to decide their agenda. The SHGs have become the tool for institutionalizing convergence between various welfare departments.

THE ROLE OF ANNAI HAJIRA WOMEN'S COLLEGE IN MELAPALAYAM

A.Sintha Mathar**

The aim of the society in starting AnnaiHajira Women's college is both to create an awareness among the members of the community to the imperative need for making women folk highly educated and make available the necessary facilities for the young women to pursue higher education in general and Muslim women in particular who are identified as economically and educationally most backward and in an environment that does not violate established norms of ethical values and tenets of Shariat. These goals of the Soceity are steadily being reaslised by the grace of Almighty. The College which has been blessed by Allah with a highly service minded promoters committed to the cause of

*Assistant Professor, Department of History, Thiruvalluvar College, Papanasam.
**Assistant Professor, Department of History, Sadakathullah Appa College, Tirunelveli - 627 011.

women empowerment, is bound to grow, by the grace of Allah, from strength to strength and serve as a beacon of light to the community.

The approval of the Government of Tamil Nadu and affiliation of ManonmaniamSundaranar University, the journey of AnnaiHajira College began on 26th June 2004 with a vision. "To provide a distinct environment of excellence in education with numane values and social commitment". Haji S.K.Syed Ahmed, Haji. V.K.MohamedGhouse and Haji Kutha Mohamed donated 3.05 acres of land owned by them for the purpose of establishing this Women's College in the most backward area in Tirunelveli.. The college which started functioning with humble student strength of 79 in 2004-2005 has over 800 on its roll as it steps into the Eleventh year. Today he have 6 U.G. Courses, 1 P.G. Course and Exchange program of U.S.A.

The 5 core values - Trust in Divinity, Foster Integrity, Acquire competencies, strive for Excellence and Serve the Society and the entire gamut of operations in institution are woven with these 5 threads of core values. From among the students we sent for the University Examination from the year 2004 to 2013 we have secured Two University Gold medalists, one each in B.Com. and B.A. English respectively.

The University Ranks for all these 8 years are as follows :

1. 2004 - 2007 U.G 07 Ranks
   University 1st Rank in B.Com.
2. 2005 - 2008 U.G 07 Ranks
3. 2006 - 2009 U.G 01 Ranks
4. 2007 - 2010 U.G 10 Ranks
5. 2008 - 2011 U.G 10 Ranks
6. 2009 - 2012 U.G 06 Ranks
7. 2010 - 2013 U.G 20 Ranks
   University 1st Rank in B.A. English
8. 2011 - 2014 U.G 21 Ranks
   University 1st Rank in B.Com. (C.A.)

THE ORIGIN AND GROWTH OF ROADS IN TAMIL NADU DURING THE EARLY PERIOD

N. Santhy*

Roads are the mirror of all development of a nation. The origin and growth of roads in Tamil Nadu has a long history. In the Pre – Historic period man travelled on foot with his heavy loads on his back. Perhaps the earliest vehicle used was made up of several tree branches tied together and dragged with load on them. The legends in the religious books for instance, Lord Krishna Preaching Arjuna on a Chariot of seven horses in Mahabarat, and indictive of the fact that a good road system existed in the country. The most ancient literature Rigveda describes the roads as "Mahapath". There are references in the Buddhist literature which describe about the construction of roads. Kautilya's Arthashasatra written near about 300 B.C. lays down certain rules that chariot roads. During the period of Chandra GupthaMaurya, there was a Transport Department to take care of the roads. Emperor Ashoka realized the importance of roads and he constructed many roads having trees on the sides. Greek and Chinese travellers praised the road system existed during the period. The history of Tamil Nadu reveals that road building was given important during the period of Cholas, Pandyas and later by the Nayaks. There was a network of road throughtout the Sultan's Kingdom during medical period. The construction of roads continued even during the Mughal peiodShershah . Akbar connected upper India with the Deccan by constructing a central route through a gap in the Satpura Range. Though the East India Company paid little affection during the early parts of their rule in maintaining the roads. The Trunk Road Department was formed in 1845. The Policy that road should be connected for military purpose was changed by Lord Dalhousie (1848 – 53). The introduction of railways in 1853 led to the construction of feeder roads in India. Lord Daihousie transferred the charge of public works from inefficient Military Boards to the Public Works Department which was established in 1858.

*Assistant Professor, Department of History, Nesamony Memorial Christian College, Marthandam.

GROWTH OF TEXTILE INDUSTRIES IN TAMIL NADU WITH SPECIAL REFERENCE TO TIRUPPUR KNITWEAR INDUSTRIES

K. Vidhya*

India is a birth – place of cotton manufacture. It probably flourished here before the dawn of authentic history. The record of ancient and medieval south Indian textiles exists mostly in literature and sculpture. There is archaeological evidence of a cotton textile industry at Mohenjo –Daro in the Indus Valley around 3000 B.C and a few fragments survive from much later periods. A handbook of administration, the Arthasastra, tentatively dated to the third century B.C dealt with the methods for distributing materials to spinners and weavers whether the workers were guild members or worked privately at home. Indian Cotton trade was extensive from the earliest times to the end of the eighteenth century. The period of 18 – 19 century was characterized by the industrial revolution in Europe. This was marked with increase in wealth, population and production. The rapid development of industries demanded markets for the goods. The race of monopolizing markets consequently established colonies empires in lesser developed countries of the world which also resulted in the British domination over India.

The origin of Hosiery industry of Tiruppur dates back to 1925 from the small beginning in those days, the industry steadily grew in size. Now a day, hosiery garments are essential both to the poor as well as to the well to do sections and sophisticated sections of the communities used hosiery inner garments, for hygienic reasons. Today eighty eight years old hosiery industry has expanded into nearly 6250 and establishments and Hosiery products increasing day by day.

During the Sangam age, industrial activity was considered ancillary to agriculture and was mostly domestic, not factory-based. Weaving was the most important industry. Spinning and weaving were widely practiced crafts, next only to agriculture. In addition to being the full-time occupation of many people, weaving was practiced part-time by the farmers in rural areas. Women spent their spare time spinning cotton threads and continued to spin during the night, by the faint light of a wick lamp. Madurai and Uraiyur were the important centers of the industry and were well known for their cotton textiles. The muslins carried very fine floral work of different colors and were compared to the slough of the cobra and the cloud of steam. Silk cloth was manufactured with its threads gathered in small knots at its ends.

The art of embroidery was also known, with the nobles and aristocrats being the main customers for embroidered clothing. Dyeing was a widespread ancillary industry to weaving. The blue dye for the loin cloth was a favorite color among the masses. In addition to silk and cotton fabrics, cloth made of wood fiber called *Sirai Maravuri* and *Naarmadi* was used by the priestly class. Silk, wool and other fabrics are referred to as cloths of natural origin. In the markets of Madurai, woollen goods were sold alongside the cotton and silk goods. The cloth manufacturers wove long pieces of cloth at a time and delivered it to the dealers. The textile dealers then scissored off bits of required length, called *aruvai* or *tuni*, at the time of sale. The dealers themselves were called *aruvai vanigar* and the localities where they lived *aruvai vidi*. Stitched garments were worn by the people and there were tailors called *tunnagarar* in Madurai and other big towns. Weaving was not associated with the hilly regions, as the descriptions of life in such regions do not indicate any use of cotton garments.

STATUS OF WOMEN AS GLEANED FROM THE TEN TAMIL IDYLLS

D. Merlin Suganthi**

Pattuppattu, the ten long idylls, is an anthology composed during the Sangam age by celebrated poets. Thirumurugarruppadai, Perumbanarruppadai, Sirubanarrupadai, Mullaipattu, Maduraikanchi, Nedunalvadai, Kurunjippattu, Pattinappalai, Porunararrupadai and

*Assistant Professor, Department of History, PSGR Krishnammal College for Women Peelamedu, Coimbatore - 4.
**Assistant Professor, Department of History, Sarahatucker College, Tirunelveli – 7.

Malaipadukadam are the ten works called so. The poets have given prominence to women and various aspects associated with them are exposed in details. They moved in the public with greater freedom and were known for their modesty. They never extended any invitation to any stranger to be their guests. They were fond of decorating and ornamenting themselves.

Eyetex and flowers were commonly used by women of those days.[1]Though they had their own rights and privileges, they were subordinated to men. They never inherited property and had no claim even to the royal throne. No mention is available regarding the occupation of any public office by them. Marriage, the sacred formality, was actually a sacrament and not a contract. So it is evident that the question of subordination was a common feature. As such it will be apt to have an analysis about women as gleaned from the Tamil idylls.

The maids who were taken as war captives were used to carry various activities in temples. Thus as they were dedicated to the temples, one can estimate the origin of the Devadasi system in Tamilnadu. In the same way the economic property and fertility is revealed through the activities of women. When it is mentioned that bejewelled maids scared the fowls away, which came to feed on drying grains by throwing the pendant, which were round and thick-such acts will attest the above fact. The women used even slings to drive away the birds and this reveals the fact that women were utilized as guards to protect the grains. It is also exposed that the custom of using slings was a custom, which prevailed then.

As it is a common practice of wearing nighties by women during nights, the women of Sangam age during night times discarded their silken dresses and wore white clothes called Tugil. Their knowledge of using the musical instrument Yal is depicted in many places in the work called Porunararrupadai.

It should be remembered that serving maids accompanied their chiefs to the military camps. They were armed with shining dirks attached to their belts. They looked after the comforts of their masters and took care of the lamps. From this one can estimate the tradition along with the valour of women.

INDIAN SCENARIO IN THE CONTEXT OF CHILDREN'S RIGHTS - A STUDY

K.M.Subramanian*

A Child is every human being below the age of 14 years. Children were not regarded as separate entities with distinct interests and attitudes and were not recognized on their own rights and were looked upon as properties that could be handled in any way. The Convention of the Rights of the Child (CRC) drafted by the UN Commission on Human Rights and adopted by the General Assembly of the United Nations on November 20th 1989 is a set of International standards and measures meant for protecting and promoting the well-being of children in society. According to the UN Declaration, a child has to be given 10 basic rights. The Government of India passed the children's act in 1960. It announced a national policy for children in 1974. It also promulgated the juvenile Justice Act in 1986 to provide special protection to children who commit crimes at the tender age. Article 39 of our constitution explains that all children must be given equal opportunities and facilities to develop a healthy freedom and dignity. Under the auspices of the UNICEF, every child has the right to life and well-being, health care, nutritious food, clean water and shelter, protection from conflict, neglect and injustice, education to acquire knowledge, develop confidence and enjoy opportunities love and support of a family, free access to information and freedom of expression, freedom of thought, conscience, religion and cultural identity. These rights are not a reality at present, but are dreams to be realized in future. This is the agenda for the nation and for the mankind. Implementing the rights of children in practice is essential and desirable for a prosperous new world.

*Assistant Professor, Department of History, DDE, Annamalai University, Annamalai Nagar, Chatambaram.

HISTORY OF NADAR LOCAL ASSOCIATIONS IN MADURAI DISTRICT

M.Vijaya Shanthi*

Madurai is one of the ancient cities of India. It has a heritage history and various types of culture are adopted in Madurai region. Community system is one of the main instruments in India as well as in Tamil Nadu. The Nadar community is hardworking and diligent and one of the enterprising communities of Tamil Nadu. Mostly they are settled in southern districts of South India. At the beginning of the 19th century, there was a heavy migration of Nadars from the southern side to Madurai. From that time onwards Madurai has become an important commercial centre for Nadars. Earlier the Nadar community was ill treated by the higher class people. So, they struggled for their uplift. For that they established Uravinmurais wherever they stayed. They collected mahamai and spent it on progressive measures. Like the British people, they also adopted the system trade, education and medical aid as their weapons for growth. They worked hard and improved their social status. So, they spent money for educational development. For the purpose of social service, they built hospitals and marriage halls. For the growth of Nadar women they opened tailoring classes and Mahalir Mandrams. The Nadar Mahajana Sangam and the Nadar Uravinmurai provide social security and foster unity between the members. The Nadar Associations were started for the growth of only their community but they render their dedicated service to other castes and creeds, which has raised their social status.

JUDICIAL LAWS IN PROTECTION OF STUDENTS RIGHTS WITH SPECIAL REFERENCE TO ANTI-RAGGING-SOME LANDMARK ISSUES

D. Silambu Selvi**

Education is the significant aspect of human life and the place for imparting and building values for better human relationship towards unity, integrity and sovereignty of the nation and the peaceful and prosperity of the world. The pursuant of education should be guaranteed with safety and security environment which requires social and psychological understanding and the positive and motivating atmosphere consists of intellectual, social and moral support system from every person involved in the process of education such as administrators, teaching faculties and non teaching persons, students of juniors and seniors and the free and zero percentage of violence in the campus and out of campus. The family functioned as the domestic school where the teacher gave constant attention, personal instruction to the students and the education was treated as a matter of individual concern and not a method of mass production. Development of personality, training the mind and promotion of the process of thinking have been considered as basic of the ancient curriculum The current system of education, with its western style and content, was introduced and founded by the British during the British Raj following recommendations by Lord Maucalay Traditional structures were not recognized by the British government and have been on the decline. Failure in the proper understanding of the learners on the part of educational institution, teacher and students resulted in harassment and violent happening in the educational environment which caused death of students due to ill-treatment and physical and verbal abuse. After the loss of valuable life any law is created and so in the case of students' protection especially from ragging in the early 20th century to today.

Supreme Court in Civil Appeal No. 887 of 2009, passed the judgment wherein guidelines were issued for setting up of a Central Crisis Hotline and Anti-Ragging database.

*Assistant Professor, Department of History, N.M.S.S.V.N College, Madurai.
**Assistant Professor, Department of History, Krishna College of Education, Tiruchengode 637 205.

FAMILY WELFARE AND HEALTH EDUCATION PROGRAMME

M. Usharani*

The Population increase in India is becoming a serious problem demanding vigorous and sustained action to check it. This is not because of the people becoming more fertile. But because modern preventive and curative measures have led to a steady fall in the death rate. Our successful fight against famine and epidemics is the main reason. The impact of population growth on the resource is causing great anxiety. Further the problem of employment also is becoming more serious day by day.

Family welfare implies our environment conductive to the health and happiness of a family. A happy family life is the surest foundation for the present and the future health and prosperity of a country.

In the Indian context early marriage, early conception and repeated pregnancies were the causes of undeveloping of women in early ages. Family planning, contraception method and reproductive freedom is significance of improving the status of women. Family planning helps them achieve this freedom by providing them with an opportunity to avoid or reduce unwanted pregnancies and increase the birth intervals between children. The latter is crucial in improving the health status between child births is two years or more. Women can also lengthen their lives by reducing the number of years spent in pregnancies and child rearing by judicious planning.

SERVICES OF HENRIQUE HENRIQUES AT PUNNAIKAYAL

S.Siluvai Santha Prince**

Punnaikayal is a big fishing village situated on the estuary of Tambiraparani river (also known as Porunai), the chief river of the Tirunelveli District, which drains an area of about 1750 from its source Pothigai to its mouth in the Gulf of Mannar and it, is 75 miles long. The river almost immediately divides into three streams; it flows through Vallanadu, Srivaikundam and Authoor. The river Tambiraparani finally reunite is less than half a mile, from Papanasam eastwards to its mouth at Punnaikayal on the Gulf of Mannar. The Gulf of Mannar is the portion of the Indian Ocean lying between the western coast of Srilanka and the eastern coast of Tamilnadu. Its northern limit is the chain of islets and rocks like Adam's Bridge. Punnaikayal become the central place of the trade activities of the Portuguese. The reason being that it is situated at the middle of the Fishery Coast. According to Caldwell, " the principal settlement of the Portuguese for about fifty years after their arrival seems to have been Punnaikayal". Punnaikayal is situated in Tiruchendur Taluk, Thoothukudi District. It is about 26km South of Thoothukudi and 6km Northeast of Authoor. Ramanathapuram and Virudhunagar District bound it on the north, Kanyakumar District in the south, Bay of Bengal in the east and Tirunelveli on the west. Punnaikayal is one of the seven major ports of the coastal villages.

There are some theories connected with the name of the village Punnaikayal. The Tamil word "Kayal" means a lagoon or back water opening into the sea and the name seems specially appropriate to any place situated. On that's lying about the delta of Tambiraparani River. The name of Kayal was naturally given to a town erected on the margin of a Kayal and this circumstance occasioned the adoption of the name Punnaikayal.

According to tradition once the land was surrounded by punnai trees so it was called as Punnaikayal. Punnai means – Indian laurel. But some researcher like James Hornell argued that the name Punnaikayal is a corruption of Pudukayal. In these days the famous harbour Pazhayakayal next to that of Korkai was immersed by seawater. Instead of Pazhayakayal, a new harbour was constructed near by place, that place came to be known as Pudukayal (the Tamil, the word 'pudu' means 'new') and it would readily pass into Punnaikayal.

*Research Scholar, Department of History, Manonmaniam Sundaranar University
**Research Scholar, Pearl Research Centre for History Culture and Tourism, St.Mary's College (Autonomous), Thoothukudi.

It is now only a fishing village, but traces remain of its former greatness. The first hospital, seminary, college and printing press were founded in Punnaikayal by the Jesuits Missionaries. In 1552, a mud fort which was built by the Portuguese was destroyed by the Badagas and captain Coutinho was taken as captive. According to Burnell, Punnaikayal was an important port till 1542, and Thoothukudi was of less importance.

EXIGENCY OF SUSTAINABLE TOURISM FOR TAMIL NADU

Santhi Jose*

The combination of its natural wonders as well as the aesthetic man-made structures, make Tamil Nadu a delight for a discerning traveller and make it a tourists paradise. Tourism is a major social phenomenon of the modern society with definite economic, social and environmental consequences. The sustainable development approach in tourist sector is important because most tourism development depends on attractions and activities related to the natural environment, historic heritage and cultural patterns of areas, and if these resources are degraded or destroyed, then the tourism areas cannot attract tourists and tourism will not be successful. This paper analyses the urgent need for a sustainable tourism policy to the state of Tamil Nadu by conserving natural, cultural, social and other resources of tourism for continuous use in the future, while still bringing benefits to the present society.

THE PROGRESS OF PUBLIC HEALTH IN MODERN TRAVANCORE : A HISTORICAL INTERROGATION

L.S. Hari Krishna Prasad**

It is the duty of the State to take care the health of all the people who reside in the State. The Government of Travancore followed a policy of giving equal importance to both preventive and curative measure in health care programmes. Large scale sanitation, hygiene, immunisation and public health education were in vogue from very earlier times in the State. Provisions for public latrines and disposal of rubbish under Town Improvement Committee and the Rural Conservation Establishments in various places in the State received high priority of the Government.

Massive campaigns for the eradication of epidemics like cholera, plague, small pox and malaria were conducted by the Government even in the 19th century. The State of Travancore introduced vaccination against small pox by the middle of the 19th century. It was made compulsory to many sections of the people, like government servants, students etc. by a Royal Proclamation in 1879. In fact by 1935, the proportion of population protected against small-pox was about 74% and by 1937-38, almost all persons were covered under the vaccination scheme. The Government starting with an allocation of little over one per cent of its total expenditure for the health sector in 1863 increased its share gradually to 4.3% by the beginning of the 20th century and again to 5% during the thirties.

Allopathy was first introduced into the State by Col. Munroe. Medicine and treatment were given to the people free of any cost. The growth of the Medical Department, both in size and in the introduction of modern methods of treatment was remarkable. There were medical institutions intended specially for women and children. The General Hospital at Trivandrum was the central institution of the Medical Department. A Radium and Radiological Institute was opened in the General Hospital and a Tuberculosis Hospital at Nagercoil. A large number of Travancoreans, both men and women, were obtained medical degrees and some of them from foreign universities.

Travancore had a separate department for Ayurveda. There were a number of Ayurvedic dispensaries under the charge of physicians. At the capital there was a large Ayurvedic Pharmacy where

*Research Scholar, University of Kerala, Thiruvananthapuram, Kerala.
**Research Scholar in History, International Centre for Kerala Studies, University of Kerala, Kariavattom.

medicines were prepared and sold. An Ayurvedic dispensary gives free medicine and treatment. The government maintains also an Ayurvedic College where Ayurvedic instruction was imparted. Homeopathic system and Yunani system was also practiced in Travancore.

WATER RESOURCES MANAGEMENT IN COLONIAL TAMIL COUNTRY

M. Anbukarasi*

India is credited with having a long history of human intervention in the management of water because of its distinctive climatic binary conditions of intense monsoon followed by prolonged droughts. Further more rain fall is confined to a few month each year and that too uncertain, erratic and uneven. This dependence has led people and the successive ruling regimes from pre-colonial to colonial and the post – colonial time, to make choices across space and time from a wide range of technologies of water control and distribution.

Before the advent to British Colonial rule investment in water development and management were made in different part of India. Even the puranas, Mahabharata, Ramayana and various other vedic Buddhist and Jain texts mention about numerous canals texts wells, tanks and embankments.

In the traditional India, irrigation water structures of all types were built by the order of the kings. Indian kings encouraged the activity by giving grants like revenue free lands to nobles, ordinary people and even temples to construct tanks, for seeking agricultural prosperity and to increase the state revenue.

More over there were various forms of irrigation in pre-colonial India, this could not be ancient and medieval India forming was in a way "hydro agriculture" with a strong role of village communities rather than hydraulic farming under state domination.

The pre-colonial history of water law in India (2500 BCE until sixteenth to Seventeenth century BCE) can be divided into an analysis of ancient India and medieval India with the arrival of two Muslims through the mochas after the sixteenth century water law in ancient India evolved slowly from custom, religion and written codes.

TOURISM IN DHARMAPURI DISTRICT

D. Sakthivel**

The purpose of this paper is to highlight tourism in Dharmapuri District. Dharmapuri is one of the places in Tamilnadu where, in ancient times, particularly during the rule of Adhiyamans. Dharmapuri figures in history as well as in Tamil Literature. In Sangam age Dharmapuri District was Tagadur Nadu. Adhiyaman was a philanthropist. He offered myrobalan fruit (goose berry), capable of giving longevity and healthy life to Avvaiyar. Dharmapuri District has some unique places to offer the pilgrims like Kottai temple, Theerthamalai, Hanumantheertham and Hogenakkal. One of the most fascinating tourist spots is Hogenakkal.

The famous temple of Mallikarjuneswarar, which is situated in the fort area is also known as Kottai Kamatchi Koil. The capital of Adhiyamans, ancient rulers of Tagadur was Adhiyaman Kottam which is situated on the Salem-Dharmapuri road at a distance of 7km from Dharmapuri. Theerthamalai is an important sacred place in Harur taluk of Dharmapuri District. Hanumantheertham is situated on the bank of Pennaiyar at a distance of 10km from Uthangarai and traditionally associated with Theerthamalai. Hogennakkal is one of the wonderful waterfalls in TamilNadu. It is located at a distance of 48km west of Dharmapuri it is a part of the river Cauvery and is about 250meters above the sea level.

In Dharmapuri town Sri Malligarajunaeswara temple has certain unique features. This temple was built by Nolambas and renovated by their successors.

*Ph.D. Research Scholar, Department of History, Holy Cross College, Trichy – 02.
**Ph.D., Research Scholar, Department of History, Presidency College(Autonomous), Kamaraj Salai, Chepauk, Chennai.

In the corner of the adhitallam elephants are seen. Below the adhitallam Ramayana panel was engraved round the Garbagraha. One can easily understand the story of the Ramayana by seeing these panels. These types of panels are rare in Dharmapuri district. This temple belongs to 9th Century A.D. There is no other Nolamba temple in Tamil Nadu. In this temple one more Unique feature is that the ceiling was engraved by Asthadic Bala and the Pillars are highly decorated one. All are made up of granite stone slices.

TODA TRIBALS IN NILGIRIS SOLEMNIZED MARRIAGE AFTER PREGNANCY

M.S. Praseetha*

Toda tribes residing in Nilgiri district of Tamil Nadu in the interior forests near states Udagamandalam. An excellent example of tribal organization based on two moieties is provided by the Todas of the Nilgiri Hills. The Todas are the original inhabitants of the Nilgiri hills and they are one of the most picturesque tribe in India. Their language through of Dravidian origin has no script. Todas are pastoral people and to certain extend nomadic. Most of the Todas possess large herd of buffaloes and milk products of their source of living. Todas traditionally live in settlement consisting in the small thatched house constructed in the shape of half barrels and spread across the slopes of pasture. The Toda homes are called dogles. The Toda village is called mund, means a herd or a cattle pen. They have been practicing the traditional marriage style where celebrations take place not at the time of marriage but when the bride is pregnant. According to the tradition the bride after marriage stays with her husband for a month or two and then goes to her parents place. And when she becomes pregnant, a joint ceremony takes place called the "Bow and Arrow Ceremony".

ORGANIC FARMINIG OF NICOBARIES IN NICOBAR ISLANDS

Jayasree Dolvi**

The Nicobari tribes are the largest tribal group inhabiting 12 islands in Nicobar Islands who are well educated and advanced than many of their counterparts in these islands and mainland India. The main economic activity of the Nicobaries is agriculture and coconut plantation. They occupy majority of the agricultural area in these islands. Nicobaries are chiefly horticulturist and also involve in pig-herding and raising poultry. Coconut and Areca nut are the main cash crops of the Nicobar group of islands. Nicobar Island is mainly dictated by rainfall. The use of organic farming is regarded as the best solution to restore our natural resources, and to safeguard our environment. It is a holistic production management system, which promotes and enhances agro eco-system health including bio-diversity, biological cycles and soil biological activities. The area available for cultivation in Nicobar Islands is limited therefore efficient use of land and remediation of degraded areas through organic farming practices are viable alternate strategy to increase the crop production and enhance the livelihood support. There is a huge potential for organic farming especially cultivation of spices, coconut, tropical fruits and high value vegetables. The farming system emphasizes upon management practices where in agronomic, biological and mechanical methods are used for sustainable production avoiding the use of synthetic materials. With increasing health consciousness and concern for environment, organic farming system has been drawing attention all over the world. The present paper shall provide a detailed account on organic farming and its role in developing the agricultural economy, as a main source of livelihood activity of the tribes of Nicobar in Nicobar Islands.

*Research Scholar, Department of History, Scott Christian College, Nagercoil – 629003.
**Ph.D. Research Scholar, Department of History, Annamalai University, Annamalai Nagar.

IRRIGATIONAL WORKS OF BRITISHERS IN TIRUCHIRAPPALLI DISTRICT

R. Gurumurthy*

Irrigation is an important aspect of India's economy in general and agriculture in particulars. The territories of the Madras Presidency carried on its cultivation to a large extent by means of artificial irrigation. The water for this purpose was obtained either by channels taken off from the rivers or by tanks or reservoirs in which rain water was stored and drawn off for the importance of irrigation was recognized by the British. The British administrators devoted a large sums of money for such works which in course of time became numerous and the revenue closely dependent on the efficiency of these works. They have also done modification in a large extent. The British Government gave much importance to the irrigation for increasing the revenue[1]. Hence, the present article aims at describing the irrigational works of Britishers in Tiruchirappalli District.

An important feature which characterised the irrigation works of the Madras Presidency was the numerous small works. The extent to which it had been carried out throughout all the irrigated region of the Madras Presidency was really extraordinary. The total length of the embankment and canal is roughly 2000 miles. The whole of this gigantic machinery of irrigation was purely Indian in orgin. The revenue derived from them was roughly estimated to Rs. 115 lakhs and the area irrigated at nearly one million acres.

The method of constructing these works was varied and depended on the ground they occupied. Natural drainage lines flowing through valleys were checked by embankments sufficiently long close to the gorges, and sufficiently high to retain a volume of water required for the area of irrigation situated below them. Descending steps of land were occupied by a succession of reservoir, the higher feeding the lower from its surplus supply and the whole farming one connected scheme of irrigation. Examples of these methods were to be found scattered throughout the Madras Presidency.[2] Among them the minor works done by the British on the Cauvery river is most remarkable those are Mukkombu and Kallanai.

The construction of Upper Anicut was important to develop agriculture and related activities in Tiruchirappalli District. Moreover it is useful for irrigation purpose as well as to control the flood around Tiruchirappalli. In the early time there was no proper development here. But in 1834, the 150 yards *Calingulah* was built at a distance of about 3 kms below the head SriRangam island and a new six vent surplus built at Perumal Kovil. The Calingulah consists of a wall of 1.22m (4 feet) high and 1.67m (5½ feet) broad resting on flooring of 0.91m (3 feet) thick founded on 1.83m (6 feet) wells. Originally there were rough store aprons 1.83m (6 feet) wide in front and (6.70m) in near. There is a bridge of 19 arches over it. Deducing for the bridge piers, the clear water way is 118.57m (387 feet).

ADVENT OF THE PORTUGUESE AT KOLLAM

S. Ardra**

Kollam, the Capital of Erstwhile Venad is an old sea port situated on the southern part of Kerala. Many foreigners made contact with Kollam from the 1st century C.E itself. The Portuguese were the first Europeans to establish a trading centre at Kollam in 1502. They found that the land was rich in spices and having trade opportunities. During the reign of Ravi Varma, Vasco Da Gama landed at Calicut (1498) and thus the Portuguese relation with Kerala began. Quite often they come in conflict with the native rulers. The supremacy of the Portuguese in the region continued till 1663. Though they destroyed the native temples and harmed the Muslim merchants, the benefits that acquired to Kerala were something that could not be ignored.

*Ph.D., Research Scholar, PG and Research Dept. of History, Periyar E.V.R. College (Autonomous) Trichy.
**Ph. D. Research Scholar, Department of History, Annamalai University, Annamalai Nagar.

ANTIQUITY OF PALIYAN TRIBE AND THE RELATIONSHIP WITH ABORIGINS

D. Jeyachandraleka*

Description of the 'Aboriginal tribes': who are the 'aboriginal tribes'? Generally they go under various names: they are called either 'Primitive Tribes', 'Adivasi' (earliest residents), or 'Scheduled Tribes' (selected for special protection and uplift). While there is in India a general agreement in judging a certain ethnic group as a tribal community it is still not possible to give an exact definition of the term 'tribe'. According to the oxford dictionary, a tribe "is a group of people in a primitive or barbarous stage of development, acknowledging the authority of a chief and usually regarding themselves as having a common ancestor". Lucy Mair defines a tribe as "an independent political division of a population with a common culture. T.B.Naik (1968-84- 97) has proposed the following seven criteria by which a tribe can be recognised: 1.A tribe has the least functional interdependence within the community; 2. its economically backward; 3. It's geographically isolated from other peoples; 4.Its speaks a common dialect with may however be subject to regional variations; 5. A tribe is politically a unit under a common tribal authority; 6. A Tribe's members are averse to change; and 7. a tribe has its own tribal laws which often differ from those of the majority communities. To be a 'tribe' a community must have all these attributes. It might be undergoing acculturation; but with a high degree of acculturation it would cease to be a tribe.

This paper studies the 'Antiquity of Paliyan tribe and the Relationship with Aborigines'

SOCIAL STATUS OF THE SCHEDULED TRIBES IN THIRUVALLUR DISTRICT

V. Athikesavan**

This article gives a brief sketch of social conditions of the Scheduled Tribes in the Thiruvallur district of Tamilnadu.Its Historical with some statistical evidence India is a land of strong population heterogeneity with its geographical boundary among which the Tribes are one important intrinsic group. Tribes settled down in India since prehistoric times inhabiting mostly the sparsely populated parts of hills and forests. They have rich Tribes heritage of several racial strains varying in dialect, social organization, religion and level of economic and technological development spread across the country predominantly in forest and hilly regions. It has a total of 4316 communities that include 3742 castes and 574 Scheduled Tribes live in 28 states and 6 union territories There are 83 Tribal group in South India zone but only a few of them have a population of more than one lakhs[1] the Tamilnadu have 36 Tribal people and identify 6 primitive Tribal people namely 1)Kattunayakan 2)Kotas 3)Kurumbas 4) Irulas 5) Paniyan and 6)Todas. The characteristics of Thiruvallur district in this the Tamilnadu mostly depend on the character and culture of its people. the social conditions of the Scheduled Tribes in the state of Tamilnadu as improved considerable.But, we compare with the social status of the other communities in Tamilnadu the Scheduled Tribes is still lagging behind.

A CONCISE STUDY OF "KALLAR INA MUZHAKKAM"

S. Palanikumar**

"Kallar Ina Muzhakkam" is a monthly journal published mainly to express various about the Kallar Community, a backward class in Tamil Nadu. The first issue was released on 1.May 1998 to publicise the news and facts about the Kallar Community. As a measure to promote different aspects of the Kallars

*Ph.D. Research Scholar, Department of Historical Studies, Quaid-E-Millath Govt. College for Women, Chennai – 02.
**Ph.D Research scholar, Department of History, Presidency College (Autonomous), Chennai -5.
***Teaching Assistant, GTN Arts College, Dindigul – 5.

this monthly Journal was introduced. According to the time and need to enhance the status of the Kallars, on par with the other forward communities of the Tamil country this Journal came up as a community oriented one. To make the Kallars as a progressive group in fields like social, economic, cultural, educational aspects this Journal was published. It stood for unity and solidarity of the Kallars.It served the purpose of revealing the various activities undertaken by the **Tamil Nadu Kallar Peravai**, an organization functioning for the well being of the community.

The Kallar marriages arranged, the news about the demise of Kallar personalities, the life and thinking's of N.M.Venkatasamy Nattar etc are given due priority importance and published in the journal.

THE IMPACT OF "SOCIO-ECONOMIC CONDITIONS IN TIRUNELVELI DISTRICT" - A SPECIAL REFERENCE TO SELF HELP GROUPS

H. Munavarjan* M.P. Mohamed Farook**

SHGs are a viable alternative to achieve the objectives of rural development. SHG placed a pivotal role in social transformation and social economic betterment of rural women. Unlike city levels, where scope for employment is abundant, Tamilnadu is a drought prone area where people cannot depend purely on agriculture all through the year. Moreover Tamilnadu is based on its agro-economic climate conditions. Thus non-form activities like handicrafts, rope making, embroidery, catering services, repair shops, soft drink stalls etc., give immense scope for women to earn their livelihood when they do not have income through agricultural activities. Banks in association with NGOs give training to SHG members in all these activities. The government of Tamilnadu encourages the SHG activities and marketing of their products.

The main objectives of this paper are to examine the role of SHG in developing socio economic status of rural women, and to identify the satisfaction level of self-help group members in SHG activities. There are 18985 SHGs in Tirunelveli district. Consisting of 19 blocks, among the block, Nanguneri block was selected for this study, the researcher has selected 12 groups at random. From these selected SHGs, 120 members have been selected to collect the necessary primary data. The chi-square test and average method is used as statistical tools for analyzing the data and testing the hypothesis. The conclusion of this paper is Self Help Group is an important tool which helps the rural women to acquire power for their self supportive life and nation building efforts.

AGRICULTURE IN PONDICHERRY UNDER THE FRENCH

S.Balasubramanian* N.Onnamarannan******

The arrival of the French in 1673 started the transformation of Pondicherry from a small fishing village to the bastion of French rule in India. Agriculture in The French had given prominent importance for the development of agriculture and developed the rural economy. The financial structure of Dutch was fully consolidated by the French. During the eighteenth century, the French merely followed the system which prevailed under the Nawab's rule. Institutions like Agricultural Syndicates were established to monitor the irrigation system. The French left in place a system of water works and flood mitigation strategies. On the whole, it appears that French rule had brought into development of a class of owners, who might be also termed the "elite" of society.

*Associate professor, **Assistant Professor, K.M.A. Mohamed Omer Farooque, Ph.D., Research Scholar, P.G. and Research Department of History, C. Abdul Hakeem College, Melvisharam, Vellore District – 632509.
***Ph.D. P/T History (First Author)
****Principal (Second Author) Sree Ramu College of Arts & Science, Pollachi – 642 007.

GLIMPSES OF BRITISH EDUCATIONAL POLICY AND EMANCIPATION OF TEACHER EDUCATION IN MADRAS PRESIDENCY

H. Munavarjan* P. Kumaran**

Madras Presidency had an ancient and effective Gurukula system of education. It led to the origin of Monitorial System. "The system was in the nature of an informal approach to the problem of making available and adequate supply of teachers for the indigenous educational institutions. It was based on the principle of „mutual instruction , and was worked out in practice by splitting up a school or a class into a number of homogeneous groups and by placing each group under the charge of a promising and superior pupil called the, monitor. The duties of the monitor were fairly comprehensive, for he was not only expected to look after the routine organizational and disciplinary matters but had also impart individual as well as collective instruction to the pupils in his group and to keep the teacher informed of their day-today work and progress in studies. Through such a system of mutual instruction, the monitors naturally gained, in due course of time, some proficiency in teaching and class-control which enabled them to teach in an independent institution of their own, if, after completing their education, they chose teaching as the profession of their life".

The Gurukula system was very well understood and appreciated by the officials of the East India Company. As a result of which what is now treated as bell and Lancaster system, emerged. Dr. Andrew Bell, first superintend of the Madras Military Asylum made use of this method, as early as 1789. The same system was successfully adopted in England with a view to spreading elementary education at lower cost. This system had been called by different names - Madras Lancastrian, Pestalozazian, Glasgow, Monitorial and Pupil-teacher system. However teacher training was first imparted by missionaries who came to India.

TOURISM DEVELOPMENT IN SALEM DISTRICT

D. Rani***

India is a country known for its lavish treatment to all visitors, no matter where they come from. Regarding to the Tamil Nadu the South part of India, the Salem district secure a special destinaion in the development of Tourism. Salem is the fourth largest city of Tamil Nadu the famous Tamil Poet – Avvaiyar's birth place is Salem. Being the central part of Tamil Nadu, it is famous for stainless steel. It is surrounded by hills, a part of the Kongu Nadu (Coimbatore and Erode) region Salem is at the base of the renowned tourist destination of Yercaud hills, which offers breath taking views both along the ride up the hill and from the peak. There are also remote sites of beauty such as Kiliyur Falls. The city is surrounded by a natural amphitheatre of hills formed by the Nagaramalai to the north, the Jeragamalai to the south, the Kanjanamalai to the west, and Godumalai to the east. During the month of July, Mariamman festival is celebrated in Salem for 15 days. Here lot of Mariamman (Hindu Goddess) temples are attracts large number of tourists. This is the best period to visit here. The amusement Park - Anna Park is the favorite place for many kids. The present study deals with the significance and possibilities of the tourism industry in Salem district.

*Associate Professor, **Assistant Professor, PG & Research Department of History, C.Abdul Hakeem College (Autonomous) Melvisharam- Vellore Dt.
***M.Phil, Research Scholar, Department of Indian History, University of Madras, Chennai - 600 005.

CONTRIBUTION OF CHRISTIAN MISSIONERS IN CUDDALORE - A STUDY

J. Gilbert Raj* P. Prabhu Dhevan**

The great ancestor of the Archdiocese of Pondicherry and Cuddalore is the Carnatic Mission, which was started around the year 1700. This Carnatic Mission was also known as the "Mission of the Coromanal Coast" or also as the "Malabar Mission". The French Capuchins came to Pondicherry in the year 1632, but remained only for a short time. Later in 1673,Mr.Bellanger de Lespinay a French Naval Officer, invited three Capuchin from Madras to take care of the sailors in Pondicherry for some time. It was only in 1674 that at the invitation of Mr. Francois Martin the French Capuchins from Madras came to Pondicherry and settled there permanently to look after the chapel in the small French Fort, and also the spiritual needs of the French, Portuguese and Eurasian settlers there. Soon so0me Indian Christian joined the French settlement. For their benefit, the Capuchins built a chapel in the southern part of the fort and dedicated it to St. Peter. However, this church began to be called the church of St. Lazarus after the name of a generous Indian benefactor, Mr. Lazare de Motha. Soon it began to be called as the "Church of Malabars" and it served as a parish church till the year 1729. In 1690 an Armenian Bishop, Msgr. D'Adda, built the church of Our Lady of Conception at Ariankuppam, near Pondicherry, for the spiritual needs of mostly Armenian merchants settled there. When this chapel was handed over to the Jesuits, the Bishop retired near the present "Our Lady of Angels' Church" in the street still named 'rue d' Eveche' (Bishop's House Street) and died there. In 1714, the Jesuits built a new church in the place where stood the Armenian chapel and dedicated it to "Our Lady of Good Health" and developed it into a major pilgrim centre for the Pondicherry region for centuries.

ARABUTTAMIL AS THE LINGUISTIC LEGACY OF THE TAMIL MUSLIMS

H.Munavarjan* D.Ashokan******

The role of language in maintaining the identity of a society is immense. Particularly in the context of India, where around 22 official languages are there, it would be a mistake if we ignore the importance of a language in maintaining the identity of a society or a community. But language used by any society doesn't stay with them for infinity, there will be moments when a community has to sacrifice their language in order to survive or for some other benefits like employment, political force, etc. This sacrifice can both be conscious as well as unconscious, for instance, in India, after independence it has been decided that English will be the official language for 10 years, and after that it will be reconsidered. But till today English continues to dominate the linguistic scenario of the country and many Indians learn English at the cost of their mother tongue. Because of this reason many people who are concerned about the loss of their mother tongue, are trying various measure to make the young learners learn their mother tongue. But despite their best efforts, language still disappear fro m being used. The present paper will elaborate one such scenario where a variety of a language used by the Tamil Muslims slowly loses its hold and was replaced by another language.

தமிழ்ச் சமூக வரலாற்றில் எட்டுத்தொகை நூல்களின் பங்கு

சு. பாரதி தமிழ்முல்லை*****

தமிழ்ச்சமூகம் என்பது தலைசிறந்த நாகரீக வரலாற்றுப் பிண்ணனி கொண்டதாகும். இன்று உலக அறங்கில் பல நாகரீகங்கள் தோன்றி சிறந்திருக்கலாம் ஆயினும் சமூக கட்டமைப்பில் சிறந்த புகழ்மிக்க ஓர் சமூகம் உண்டெனில் அது நம் தமிழ்சமூகம் தான். இச்சமூக வரலாற்றை கணித்திட பல இலக்கிய ஆதாரங்கள் நமக்கு

*St. Joseph's College of Arts & Science, Cuddalore. **Department of History, St. Joseph's College of Arts & Science, Cuddalore.
***Associate Professor, ****Ph.D., Research Scholar, PG & Research Department Of History,
C.Abdul Hakeem College (Autonomous), Melvisharam- 632 509. Vellore Dt.
*****விரிவுரையாளர், சி.கந்தசாமி நாயுடு மகளிர் கல்லூரி, கடலூர்.

கிடைத்துள்ளது. அவற்றில் எட்டுத்தொகை நூல்களில் பொதிந்துள்ள ஆதாரங்கள் இன்றளவும் உலக மக்கள் பலராலும் போற்றி பின்பற்ற கூடியதாக உள்ளது.

இன்றும் தமிழ்ச்சமூகம் விருந்தோம்பல், ஒருவனுக்கு ஒருத்தி, வீரம், காதல், குலப்பெருமை, நீதி போன்ற கருத்துக்களை தாங்கி நிற்கின்றது. நமது கலாச்சாரம் பண்டைய காலம் முதல் சிறந்த நாகரீகமாக வளர்ந்து காணப்பட்டதை எட்டுத்தொகை நூல்களின் மூலம் அறியலாம். எனவே இலக்கியம் என்பதையும் தாண்டி எட்டுத்தொகை நூல்களை வரலாற்று நூல்களாகவும் ஏற்கலாம்.

சென்னை மாகாணத்தில் இடஒதுக்கீடு கொள்கையும் துவக்ககால நடவடிக்கையும் - ஓர் வரலாற்றுப் பார்வை

க.குமரவேல்*

இட ஒதுக்கீடு என்பது கல்வியிலும், வேலைவாய்ப்பிலும் சில குறிப்பிட்ட சமூகப் பிரிவினர்க்கு குறிப்பிட்ட இடங்களை ஒதுக்கீடு செய்தலாகும். இந்தியச் சமூகம் ஒரு சமனற்ற சமூகம். சுமார் 3000 ஆண்டுகளுக்கு முன்பே வர்ணம், அவர்ணம் என்ற தொழில் முறை அடிப்படையில் மிகுதியான ஏற்றத்தாழ்வுகள் நிறைந்த சமூகமாக பிரிக்கப்பட்டிருக்கிறது. இதில் உயர்ந்த சமூகம், தாழ்ந்த சமூகத்தை அடக்கியும், ஒடுக்கியும் வந்துள்ளது. இதனால் இட ஒதுக்கீடு இன்றைய சமுக வரலாற்றுக் கட்டமைப்பில் தேவையாக உள்ளது. இத்தகைய அடிப்படைப் புரிதலுடன் இடஒதுக்கீட்டின் துவக்ககால சிந்தனைகளையும் அதன் வரலாற்றுப் பின்னனியும் இக்கட்டுரையில் ஆராயப்படுகிறது.

ஆங்கில கல்வியை அறிமுகப்படுத்துவதில் கிழக்கிந்திய நிறுவனத்திற்கு சில முக்கிய நோக்கங்கள் இருந்தது. பரந்து விரிந்த இந்தியாவை நிர்வகிக்க போதிய ஊழியர்கள் இல்லாததும் ஆங்கிலக் கல்வி கற்ற இந்தியர்களை பணியிலமர்த்துவதால் அவர்களின் ஆதரவை பெற முடியும் என்பதற்காக 1835-ஆம் ஆண்டு மெக்காலே கல்வி அறிக்கை செயல்படுத்தப்பட்டது. ஒரு சாதிக்கு ஒரு கல்வி என்ற நிலை மாறி "அனைவருக்கும் பொதுவான ஒரே கல்வி" நடைமுறைப்படுத்தப்பட்டது. இதன் முலம் கல்வி வாய்ப்புகள் சமூகத்தில் அடித்தட்டு மக்களுக்கும் பரவலாக்கப்பட்டது. இந்த வாய்ப்பை பிற்படுத்தப்பட்டோருக்கும், தாழ்த்தப்பட்டோருக்கும் வழங்கப்பட்டிருந்தாலும் இவர்கள் கல்வியை முழுமையாக பெற்றுவிடவில்லை ஆனால் வரலாற்றில் அதுவரை அவர் பெற்றிறாத ஒரு வாய்ப்பு பின்தங்கிய மக்களுக்கு வழங்கப்பட்டுள்ளது.

குறுமன்ஸ் - திருமண முறைகளும் ஓர் ஆய்வு - (தருமபுரி மாவட்டம்)

பெ. திருப்பதி**

தருமபுரி மற்றும் கிருஷ்ணகிரி மாவட்டங்களில் தக்காணம் முழுதும பரவியுள்ளது. மலைகளும், குன்றுகளும் நிறைந்த பகுதியாக உள்ளது. சங்க காலத்தில் இந்த பகுதி குறிஞ்சி நிலமாக கூறப்பட்டுள்ளது. இந்த பகுதியில் பல நூறு ஆண்டுகளாக வாழ்ந்து வரும் குறுமன்கள் என்ற பழங்குடி மக்களின் கலாச்சாரம் மற்றும் வழிப்பாட்டு ஸ்தலங்கள் பற்றிய விவரங்களை சேகரித்து வழங்கியுள்ளேன் ஏனெனில், இந்த மண்ணின் மைந்தர்களான குறுமன்களின் கலாச்சாரம் வெகு வேகமாக அழிந்து வருகிறது. கலைச் செல்வங்களான இவர்களது வழிப்பாட்டு ஸதலங்களும வெளியுலகிற்கு தெரியவில்லை. சரியான பராமரிப்பும், பாதுகாப்பும் இல்லாததால் கோடிகள் கொடுத்தாலும் கிடைக்காத செல்வங்கள் அழிந்து வருகின்றன. இந்த அரிய பொக்கிஷங்களான பண்பாட்டுகூறுகளை அனைவரும் பாதுகாக்க வேண்டும். நமது முன்னோர்கள் நமக்கு விட்டுச்சென்றுள்ள நமது கலாச்சார நினைவுகளை வெளியுலகிற்கு எடுத்துக் காட்டவேண்டும்.

*கௌரவ விரிவுரையாளர், வரலாற்றுத் துறை, பாரதிதாசன் பல்கலைக் கழக கல்லூரி, பெரம்பலூர்.
**ஆராய்ச்சி மாணவர், வரலாற்றுத் துறை, அரசு கலைக் கல்லூரி, தருமபுரி.

நாமக்கல் மாவட்ட மலைவாழ் மக்களின் மூலிகை மருத்துவங்கள்

M. செல்வராசு*

நாட்டுபுற மருத்துவம் என்பது மூலிகைகள், மரங்கள், செடிகள், கொடிகள், வேர்கள், மரப்பட்டைகள், இலைகள், விதைகள் மற்றும் பிற இயற்கைப் பொருட்களை அடிப்படையாகக் கொண்டவையே ஆகும். இவ்வாறு இயற்கையாகக் கிடைக்கும் மூலிகைப் பொருட்களைப் பயன்படுத்தி உலகில் உள்ள ஏராளமான மக்கள் பல்வேறு விதமான நோய்களுக்கு தீர்வு கண்டுகொண்டு வெற்றி பெற்றுள்ளனர். இம்மூலிகை மருத்துவ முறைகளை உபயோகப்படுத்தி பயனடைந்தோர்களில் பெரும்பாலானோர் மலைவாழ் பழங்குடி இன மக்களே என்பதனை நாம் அறிவோம். இவர்கள் இயற்கை மருத்துவத்தைப் பயன்படுத்துவதால் நோயின்றி உடல் ஆரோக்கியத்துடன் காணப்படுகின்றனர். தலைமுறைத் தலைமுறையாக உலகின் பல்வேறு பகுதிகளிலும் பரவலாக இயற்கை மூலிகை மருத்துவ முறைகளைப் பயன்படுத்துவது மட்டும் அல்லாமல் அதனை இன்றளவும் பின்பற்றி வருகின்றனர். இம்மருத்துவ முறைகளைப் பின்பற்றுவதற்கு முறையாகக் கல்வி பயில வேண்டும் என்ற கட்டாயம் ஏதும் இல்லை. படித்த மக்களும், படிக்காத பாமர மக்களும் நாட்டு வைத்தியத்தை எளிதில் கற்றுக் கொண்டு முறையாகச் செய்யலாம். மேலும் இயற்கை மருத்துவ மூலிகைகளை இனம் கண்டுவிட்டால் ஒவ்வொருவரும் தமக்குத் தாமே மருத்துவம் செய்துகொள்ளும் அளவிற்கு மிகவும் எளிமையானதாக இருக்கின்றன. இம்மருத்துவ முறையினை வாய்மொழி வழியாகவும், செயல்முறை வழியாகவும் கற்றுக் கொள்ளலாம்.

மூலிகை மருத்துவமே மனித குலத்தின் முதல் மருத்துவ முறையாகும். மனிதன் தோன்றிய காலத்திற்கு முன்பே தாவர இனங்களான மரம், செடி, கொடிகள் தோன்றியதாகக் கருதப்படுகிறது. அதன்பிறகே விலங்குகளும், மனிதர்களும் தோன்றியதாக அறியலாம். எனவே அக்காலத்தில் மனிதன் தனக்கு ஏற்பட்ட காயங்களுக்கும், வீக்கங்களுக்கும், எரிச்சல்களுக்கும் நீரையோ, மண்ணையோ, இலைகளையோ அதன் பொருள் அறியாமல் எடுத்துப்பூசி தனது காயங்களை குணப்படுத்தி இருக்கிறான். இதுவே இயற்கை மருத்துவத்தின் முதல் நிலை எனக் கண்டறியப்பட்டுள்ளது.

பதினெட்டாம் நூற்றாண்டின் தொடக்கத்தில் இருந்துதான் மருத்துவம் சார்ந்த படிப்பு, மருத்துவம் சார்ந்த ஆய்வு, செயற்கை மருந்துவங்கள் என பல மருத்துவ முன்னேற்றங்கள் தோன்றி வளர்ந்துக் கொண்டிருக்கின்றது. அறிவியல் கண்டுபிடிப்புகளுக்கு முன்பு பல்லாயிரம் ஆண்டுகளாக பல்வேறு தலைமுறைகளாக பல குடும்பங்கள் இன்று வரை இயற்கை மருத்துவத்தையே முறையாகப் பயன்படுத்தி பயனடைந்து வருகின்றனர். கிராமப் புறங்களில் தலைமுறைத் தலைமுறையாக இயற்கை மருத்துவத்தைச் செய்து கொண்டிருக்கும் குடும்பங்கள் ஏராளமாக இன்றும் உள்ளன. காய்ச்சல், தலைவலி, முதுகுவலி, வயிற்றுவலி, கால்வலி, கைவலி, இடுப்புவலி, பல்வலி போன்ற உடலுறுப்பு சம்பந்தமான வலிகளையும். நாய்கடி, தேள்கடி, பாம்புகடி, பூச்சிகடி போன்றவற்றினால் உடலில் ஏற்படும் விசத்தைப் போக்குவதற்கு விசமுறிவு வைத்தியமும். வாயு, பித்தம், பேதி, சலி, இருமல் போன்ற நோய்களையும் இயற்கை மூலிகை மருத்துவத்தின் வாயிலாக குணப்படுத்துகின்றனர். ஒரு குழந்தை ஒரு தாயின் கருவில் உருவாகும் காலம் முதல், குழந்தை பேறுகாலத்தில் ஏற்படும் பிரசவ வலி மற்றும் அந்த குழந்தையை பெற்றெடுக்கும் வரை நாட்டு மருத்துவ முறையையே பின்பற்றி வருகின்றனர்.

*வரலாற்றுத்துறை, மாட்சியமை தங்கிய மா.மன்னர் கல்லூரி கல்லூரி (தன்னாட்சி) புதுக்கோட்டை 622 014.

ARCHAEOLOGY, ART AND CULTURAL HISTORY SESSION
ARCHAEOLOGICAL EXCAVATIONS IN THAMIRAPARANI RIVER VALLEY

S. Murugavel*

Respected General President, General Secretary, Vice Presidents, Joint Secretaries, Treasurer, Editor, members of the Advisory committee, Members of the Executive Committee, Distinguished delegates, ladies and gentlemen. I express my deep sense of gratitude to the executive committee and the general body members ofTamilNadu History Congress for having elected me as the President of the Section on Archaeology, Arts and Cultural session for the 22nd session of Tamil N adu History Congress being held at the historical city of Tirunelveli. I deem it as a great honour bestowed upon me for the contribution made over the years in the field of Ancient History.

Introduction

Archaeological wealth of any country is not confined to the standing movements and art productions that are on the surface of the earth but the materials that lie buried in the womb of the earth for centuries also form an interesting age of our age. Now several methods and techniques have been evolved to buried material in systematic and scientific manner. These methods are applied variously to investigate problems relating to pre and proto history as well as historical archaeology. These methods help to unearth and study buried past in a sequential and chronological order. Here in this paper excavation works conducted in the Thamiraparani river valley in the past are assessed in a broad perspective. The state Department of Archaeology and Museums and Archaeological Survey of India conducted an elaborate survey in this region. The archaeological evidence obtained from these excavations is very significant as they not only provide much confirmatory evidence but also give profound insight into the different aspects of the material culture and day to day life of the people of this area in the past. Here I have explained the results of the excavation done in the Thamiraparani river valley.

The Thamiraparani, a symbol of Tamil culture and civilization and an identity of the far south of India. Since the Pandyas were referred to as the rulers of land where the Thamiraparani flowed in the Tamil and Sanskrit literature from the earliest time is the chief river of the Tirunelveli district. Spelt differently as Thamiraparani. Thamiraparani, Tamravaruni, etc. The river is mentioned as the Porunainathi in Tamil poetic literature. It gets recognition and referred to as renowned one in Sanskrit literature too which are as old as that of the puranas and Epics. [1] The Thamiraparani originates from the peak of Periya Pothigai hills of the Western Ghats above Papanasam in the Arnbasamudram taluk prior to the bifurcation of the Tirunelveli district (1997) the Thamiraparani was the only major river in TamilNadu which had its source and end in the same district. After bifurcation the river traverses the two bifurcated (Tirunelveli and Thoothukudi) districts before joining the Gulf of Mannar ofthe Bay of Bengal at Punnaikayal in Tiruchendur taluk. From the source to the sea the total length of the river is about one hundred and twenty five (125) kilometers of which it course in Tirunelveli district alone is about seventy five kilometers (75) originating at an altitude of 1725 metres above at Periya Pothigai hill ranges an integral hill tract of western Ghats above Papanasam in Ambasamudram taluk, it passes through the taluks of Tirunelveli, Palayamkottai of Tirunelveli district and Srivaikundam and Tiruchendur taluks of Thoothukudi districts (Papanasam, Vikramasingapuram, Ambasamudram, Kallidaikurichi, Shermadevi).[2]

Human inhabitation in Thamiraparani dates back to Mesolithic times. Available evidences suggest almost continuous habitation of the region through the centuries down to present times. This section traces the pre-proto and early history of the valley based on the material remains found during archaeological excavations and surveys. The archaeological excavations proved that the people who lived in the pre-historic period commonly used v.arious types of stones for their protection and livelihood based on the stones they used during the pre-historic period was classified into Paleolithic,

*Associate Professor, Post Graduate and Research Centre of History, Rani Anna Government College for Women Gandhinagar, Tirunelveli - 627 008.

Mesolithic, Neolithic and Megalithic Ages. The earliest human cultures characterized by wide spread utilization of large core and flake tools are ascribed to the Paleolithic period (50,000 B.C. - 15000 B.C.). The subsistence economy at this stage was primarily hunting and gathering. Archaeological explorations carried out in the Thamiraparani river valley have not, so far revealed any material relics belonging to the Paleolithic age.

The earliest cultural phase represented is the Mesolithic Age or Microlithic age (8000 B.C. - 3000 B.C.). This is essentially a transitional stage between the Paleolithic food gathering economy and the more advanced Neolithic period characterized by food production, beginning of sedentary settlements and a stone industry dominated by ground and polished tools. People of this age used implements were chiselled out of chert and quartz type of stones. They were micro in size and so the civilization is termed as Microlithic. The implements were sharp and made by using pressure technique. The Mesolithic civilization flourished here from 8000 B.C. to 3000 B.C. Their culture was slightly advanced. They began to collect the grains available naturally in the forests and stored for future use. It was during this period that transition of vocation from hunting to agriculture found its root. The people of this period began to colonise the sea coast also besides the river valley and forests. The discovery of microlithic implements. On the banks ofThamiraparani river valley in Thoothukudi and Tirunelveli districts proved this theory. They were afraid of thunder and lightning. They believed in the existence of supernatural power and practised rituals and buried the dead with food and tools.

Robert Bruce Foote, the Father of Indian Pre-history is credited with the discovery of the first Paleolithic hand axe at Pallavaram near Madras in 1863 A.D. He spent forty three years exploring different parts of South India and during geological reconnaissance come across numerous fragments of chert, silicified wood and limpid quartz embedded in the red sand dunes located along the Pamban Coast.[3] These fossilized sand dunes locally known as teris appear as hug reddish mounds along the coast and extended in abroad stretch from Kilakarai to Kanyakumari. The sands reach their broadest extent between Tisaiyanvillai and Tiruchendur. As the raw material used for the manufacture of the micro lithic tools is not indigenous to the area and the tools show no signs of being transported by natural agencies. Foote attributed their location on teris to be the result of human activity. He categorized the seventy three tools. He collected from the area as Neolithics, but these microlithic arteacts have been reclassified as belonging to the Mesolithic phases. Subsequently these sites were investigated by Aiyappan.[4] Zeuner and Allchin[5] and Gardner (1986, 1995 also Gardner and Mortingell1990) The oldest microlithic relics are found in the red sand dunes the Teris in the coastal areas of erst while Tirunelveli district. The important centers like Kudiraimoli, Eral, Ittamoli, Sawyerpuram, Meignanapuram, Kuttampuli, Kattalankulam, Puttan Tharuvai, Surangudi, Nazareth, Manadu, Idindakarai and Kayamoli are the important specimen.

Historical Region

Lower Valley of Thamiraparani sustained and nurtured an ancient civilization for more centuries than man can remember. The State Department of Archaeology and Museums and Archaeological Survey of India conducted an elaborate. Survey in the lower valley of Thamiraparani. In their halfway excavation itself they unearthed many ancient stone implements at Meygnapuram, Sawyerpuram, Nazareth, Kuttampuli and Manadu. This would identify them with the microlithic ages (4000 B.C.) Meignapuram is situated 31 km. from Tiruchendur vestiges of Microlithic age are found here. In the terisite of the village, middle stone age implements are available, on the surface level itself. The implements are by far quite ancient. The site is located less then a kilometer south east of the Kudiraimuliteri. The age site is earlier than Sawyerpuram. This is proved by the absence of blades and geometric forms and points. More over the tools are highly stained.

Sawyerpuram

Microlithic tools can be collected in plenty from the terimound of this place pointing evidence to the life of middle stone age civilization. Robert Bruce Foote collected tools from here and mentioned this place as terisite. The site had yielded a various type of tools like flakes bades and points etc., Tools obtained here and highly stained.

Nazarath

Nazarath is near the Kudiramoliteri to the north east of which meanders the Thamiraparani river. Tools obtained here bear testimony to its antiquity.

Kuttampuli

Kuttampuli is located on the north bank of Thamiraparani. Black and red ware and microlithic tools are available here. The tools are evidence for the life of middle stone age man's habitation. The tools show a deep orange brown patination. The presence of ware is an evidence for the habitation of megalithic people.

Manaudu

Manaudu lies 1.6 km to the south east of Kudiramoliteri. Tools obtained here, are very limited with flakes from the angle of the striking platform and use marks, indicate human effort to their manufacture.[7]

Besides excavation conducted at the above said places. It is asserted that the people of Thamiraparani river Valley had a long history period to Indus valley civilization of 4000 B.C.[8]

A huge collection of microlithics have revolutionized the tool making industry by using batter varieties of stone like Jasper, Agalte etc., The red sand Teris were first observed by Robert Bruce Foote and recognized as fossils and dunes. Reviewing the Tirunelveli microlithic zeunner assigned 4000 B.C. as the probable age of these implements.[9]

Burial urns were discovered in Killnatham, Alwarkurichi and Vazhuthur situated on the banks of river Thamiraparani.

Explorations and Excavations

Abundant evidences are unearthed for the early Iron age settlement in the Thamiraparani river valley. The Iron age culture is characterized on the Ceramic side by a Black and Red ware. The pottery is completely black on the inside and around the rim on the outside. The rest of the outer surface is brick red[9] Megalithics in Thamiraparani river valley comes under entirety by urn burials.[10] These urns are locally referred to as madamadakkattali, which is a corruption of mudumakkaltali literally urns (tali) in which the elders were buried. They are found to contain partial or occasionally complete skeletal remains and are located in extensive urn fields. The most famous of these urn burial site, is at Adichchanallur.

Adichchanallur or more properly Velur Adichchanallur Parampu (8° 37'47.6 N, 77° 52' 34.9 E) is situated on the southern banks of Thamiraparani river in the Thoothukudi district of Tamil Nadu and on Tirunelveli - Tiruchendur road, 3.2 kms west of Srivaikuntam, 11.6 kms. east of Palayamkottai, 24 kms, away from Tirunelveli town, which is about 680 kms south of Chennai. It extentds 114 acres spread from the south to North and Northern portion is raised and southern is low level of the ground. This place is fenced around with notice board preventing entry by anybody. Archaeologists call this mound as Thalikkadu or land of urns and its contains many urn burials. The site testifies to the existence of a big city. It also exemplifies the megalithic culture and iron age culture which prevailed here unison. The Iron age burial site covers the village of Adichchanallur and the neighbouring hamlets of Karungulam and Kalvai as well. The site is bordered on one side by the right banks of the Tharniraparani River.

Dr. Jagore, a German Antiquirian excavated the site first in 1876. His excavation yielded good result and a considerable number of articles were found. These consisted of upwards of fifty kinds of baked earthern were utensils of all sizes and shapes a considerable number of iron weepers and implements chiefly knives or short sword blades and hetchets and a great quantity of bones and skulls. Jagore had taken away all these articles to the Berlin Museum. Further explorations were conducted by Louis Lapicque in 1903 - 1904 at Adichchanallur. He also took a number of articles found at Adichchanallur to his country France and kept these articles in the Paris Museum. M. Louis Lapique concluded that those articles might to the remains of the early Dravidians. [12]

Alexander Rea, the then Superintendent, Archaeological Survey Southern circle, Madras conducted extensive explorations at many sites situated along the course of the Thamiraparani river from Palayamkottai to the seat intervals from 1899 - 1904.[13] These sites are on the mounds and hills which stand at very frequent intervals. Rea conducted explorations of the following thirty eight sites. They are Rajavalliporambu, Palamadai, Manappadaiveedu, Kilanattam, Palayamkottai, Krishnapuram, Vallanadu, Vadakkuvallanadu, Agaram, Murappanadu, Vasavappapuram, Anavaradanallur, Vithalapuram, Kongarayakurichi, Karungulam, Adichanallur, Srivaikuntam, Tiruppuliyankudi, Pudukudi, Vellur, Kalvai, Malavarayanattam, Alvartirunagari,

Tentirupperai, Poraiyur, Angamangalam, Kurumbur, Nalumavadi, Nallur, Sugaidalai, Korkai, Maramangalam, Kayalpattinam and Virapandyapattanam.[14]

According to Rea highland, waste or rocky or such unsuitable land for cultivation were generally selected for burial sites. Further he observed that the site is usually situated on the south side of a town, the south being the abode of Yama, the god of death. The ancient site at Adichchanallur is situated on a low wide gravelly ridge of a low hill standing on the south of Thamiraparani river and to the west of the Adichchanallur village. The site is partly in the villages of Adichchanallur, partly in Karungulam and Kalvai.

Rea unearthed 34 cart loads of materials requiring five railway wagens to transport the Same to Madras. Most of the materials unearthed at Adichchanallur were housed at the Government Museum, Egmore, Chennai, where some of it is still on display. In 1914 A. Rea, has published a book listing but the antiquities of Adichchanallur excavation for warded by K.R. Anderson.

The Archaeological reserve at Adichchanallur extends over 114 acres. Excavations undertaken by Rea were confined to a little over five acres. He reported large and elongated Pyriform urns of a coarse thick red fabric. These urns were placed just below grounded surface in hollows created in the decomposed quartz rock. A separate cavity was created for each urn. The urns were placed at an average distance of about six feet apart some were placed over others. Most of the urns contained the skull and some post crenial remains indicative of post excarnation secondary burial. In only a few urns were the skeletons complete and arranged in a doubled up position. The funeral urns in such cases were always of a large size being nearly three feet in diameter and had flattened conical covers. Ash occurred in some urns but cremation does not appear to have been a common funeral practice. The burial burnishing comprised black red were pottery of extremely superior quality painted in many instances with designs in Keolin. 180 bronze objects and over 500 iron objects which have a basic pastoral, agricultural bias with sickness, spades, picks and pans predominating the assemblage over weapons like spears, daggers and knives. Other mortuary furnishings include stone beads and twelve oval gold ornaments described as diadens'. The body of the urns taper to a narrow flat bottom with thick round beaded rim. Some of them are impressed with the thumb nail or incised triangular and dotted ornaments some urns have homs on the inside of the rim. Evidently for hanging or suspending pots or other articles. Some of the large sized vessels have single or double spouts on one side and one large urns has a hole near the lower end ornamentation or as series of parallel lines around them some have flat cylindrical lids surmounted by figures of animals such as dogs, goats and buffaloes and stems with buds and leaves. Traces of cloth have been found on the bronze articles and husk of rice and millet recovered from the vessels. A nude mother goddess figurine in bronze has also been discovered. The bronze articles are either vessels or oramental in purpose displaying and complex forms. No bronze implements or weapons are found. The collection includes cups, jars and bowls of various shapes. Some are plain while others have triangular incised designer or wavy line.

The Urns are so shaped to look like a large womb with umbilical cord design in the belief that all the deals would again enter the mother's womb and be rebom. The number of urms excavated was not reported. However Rea reports that an acre probably holds over thousand urns.[15]

Contents of the Urns

It was reported that 1872 objects were discovered in the first excavation; 4000 in the second and 3000 in the subsequent excavations.[16] All these objects are now kept in the Government Museum at Egmore in Chennai. The objects, yielded by the burial sites, are finely made pottery of various kinds in great number, many iron implements and weapons, vessels and personal ornaments in bronze; a few gold ornaments; few stone beads, bones, and some household stone implements used for grinding curry or sandalwood. Traces of cloth and wood preserved by rust or oxidation in contact with metals are found. In a number of urns there were quantities of mica in pieces about an inch in size. Husks of rice and millet are found in quite a large number of pots inside the urns. All the implements and weapons are in iron. The vessels are mostly in earthenware, with a much smaller proportion in bronze. Lamps are of iron, no other

vessels are made of iron. Some fish vertebrae were found in the sandy town site of Virapandiayapattanam, on the sea coast. In the same site were found a number of white, chalky, irregular shaped, pierced beads somewhat larger than ordinary peas.

In only a few instances, the urns contain the complete bones of a skeleton. Such urns may contain a skull or parts of it only, or some other bonzes of the skeleton, and these occur alone or along with other articles in pottery or metal. The latter are occasionally very numerous, both outside and inside the urn. Some have only chatties, and a very few had bones without vessels of anykind Some have earthenware outside and nothing inside, and other vice, versa. [17]

Gold Diadems

As much as 23 gold diadems were discovered from the burial sites at Adichchanallur. The urns in which they occurred were invariably placed at a considerable depth, usually from 10 feet to 15 feet and protected by deposits of large stones or boulders extending from the surface right down to the urn. The urns containing them were always large and usually had considerable deposits, both inside and out, of pottery, bronze vessels, and iron implements. In most cases, the diadems were lying at the bottom of the urn crushed and crumpled - apparently intentionally at the time of deposit. Their condition may have some significance, as others were recovered unfolded. One gold diadem was found inside a bronze jar.

Most of the diadems are oval in shape and some of them have thin strips of gold extending beyond each extremity with small holes. Few of them are plain but most of them have repose designs of dots. The gold diadems weigh variously from 2 grams to 47 grams, but most of them weigh above 20 grams. Six pieces of gold leaf, rectangular about an inch in size, are found in folded condition.

Bronze Ornamental Vase stands

Several ornamental vase stands were found in the urns. One such stand has a flat circular base, on which two tigers stand. On their backs two small shafts supporting a ring and large flat bowl or vase rest. Through the designs of the stands are varied, the general form of base, supporting animals or rods and surmounting bowl or vase is the same in all. The Object No. 528 is a circular stand of cast bronze, about 6" in diameter. There are six vertical rods 3" in length, with moulded circular base and capitals. From the letter a bent rod curves upwards and inwards towards the centre on to a circular ring 2¼" in diameter. The bowl rests on this. From each vertical rod another rod branches outwards and upwards, each supporting a flat circular disc of 3" in diameter, with another semi-circular disc projecting at right angles from each.

The Object no.585 is a cast bronze stand, 4" high with four buffaloes standing in a circle and facing outwards. They are 3" in length, 2" in height, and have flat curved horns 2%" across. Each animal stands on a cross, below which is a moulded knob. These would rest on the flat circular base or pedestal. On the backs of the animals, is a ring which retains a fragment of the upper bowL It is of very thin wrought metal separate from the cast buffalo stand. The Object No.1455 is a cast vase stand with the four animals having wide, flat twisted horns intended for rams.

Bronze Ornamental Bowl Lids

These bowl lids are surmounting or terminal pieces to some kind of vessel. There are two principal classes of these terminals. One has plain, moulded, pointed knobs and the other has a vertical central column supporting an animals, while round it are numerous curved radiating rods surmounted by leaves, buds or discs. A curious combination of the two is seen in No.1862. They were fixed on to the cylindrical lids of certain kinds of bowls. Bowl No.452 has the cylindrical lid in position on it with a ring to or handle for lifting it.

The Object No.529 is an artistic vertical stand, 2½" long on a circular conves moulded base, surmounted by triple winged discs. On the base is a circular plate from which twelve arms curve outwards and upwards. Each arm is surmounted by a flat circular disc, 1" in diameter; each has a semi-disc on the outer face. The Object No.686 is a cast bronze lid terminal with a central column supporting a buffalo and twelve curved rods or arms No.1078 is part of a cast bronze lid termnal. It has eleven curved arms and in the centre is a pillar supporting a buffalo 3¼" in length with wide, flat, curved horns. The full height is 6".

Object No.1087 is a grotesque image of cock forming the top of bronze lid. It stands on and is

riveted to a dome shaped moulded circular base, which would be attached to the lid. Base has a triangular ornament around. Body of the cock is of circular section, the comb flat, and the tail also in two curved feathers, is of flat metal. It is one piece of metal with a short column on which it stands. The total height is 6".

Object No.1456 is the ornamental top of a lid. It has twelve bent arms with branches, each bearing a round fruit radiating from a circular plate and four birds perched on a central shaft. The total height is 5" No.1862 is an interesting example of a lid terminal consisting of a central pointed knob from which radiate a number of curiously twisted wires. Though the knob is similar to the others, it has in addition a small bell or dome below of very thin metal vertically grooved in close lines.

Bronze Bowls, Jars and Cups

Globular and semi-globular pots, bowls mostly of 4" diameter, elongated jars with cylindrical lids, and cylindrical cups were found in the urns. Some ofthem are plain while some others are designed with bead mouldings with zig-zag incised lines in between.

Bronze Sieve Cups and Strainers

These sieves are in the form of small perforated cups fitted into small basins. The metal of the cup is extremely thin and the basins, only a little thicker. The perforations in the cups are by dots arranged in a variety of designs, chiefly concentric circles around the bottom and concentric semicircles sometimes interlacing around the rim. They are very finely made and extremely fragile. No.295 is a sieve cup attached with a basin. The sieve cup has a bead moulding at its junction with the bowl, is pointed on the bottom, and is perforated with double dotted concentric line. The sieve and basin are of separate pieces of metal.

Bronze Bell-mouthed Chatties and Plaques

These Chatties are made of very thin wrought metal No.252 is a broad, flat, globular vessel with bell-mouth. It has a bead moulding at its widest circumference and another at the neck. The diameter of the chatty is 8?" and height 5%". The bell-mouth is 3%" in diameter at the rim and *2W'* at the neck. It is *2W'* in height. No.294 is a flat moulded plaque 5%" in diameter with flat triangular pointed handle 1 *Yz* long, projecting from the rim. Around the circumference is a broad flat bead moulding, with a small concentric bead outside and another inside it. The underside is flat, the upper very slightly convex.

Bronze Ornamanets

Bangles (some with bells), necklaces, ear-rings, diadems with designs and carnelian beads were found in the urns. Three bangles were collected from an urn. They are of thick wire and the circumference of each is about 6 ½". A necklace composed of 3 73 minute finely made rings of square cut wire was also found. Some other necklaces have small bronze beads attached to alternate rings.

Iron Swords and Daggers

Swords of different sizes and designs were recovered from the burial sites. Concave edged swords, parallel sided angular pointed swords, triangular pointed swords, bent swords with parabola angles and curved angular point, long bent swords, curved edged swords, spike-handle angular pointed swords with curved convex point are some of them. The length of the swords varies from 1 '1" to 2'8" and the breadth from 1½ "to 2¼"

The daggers are also of different sizes. Daggers with blades resembling spears, daggers with point and spiked handle, broad daggers with spiked handle, daggers with spiked handle and curved angular point, daggers with sharply tapering blade, daggers with handle concavely curved and large sized daggers with spiked handle and convex curved point are some of them. The length of the daggers varies from 6" to 1' 1" and the breadth ¾" to 2 ¼".

All the swords and daggers have either a spike at the hild or a curved pick-shaped piece of iron, on to which a wooden handle is attached. In this respect they are different from spears javelins and arrows which have hollow tube handles into which the wooden shaft is fixed. Those with the pick shaped hilt have iron nails for fixing the wood. All the swords and daggers are double edged.

Iron Tridents, Spears and arrows

Lances or Sulams of various lengths from 1'3" to 3'4½" were discovered from the sites. A trident with a length of 3'1½" was also found out. At the base of the three prongs is a cross - bar which extends out into a small knob on each side, and a curved rod underneath connects the bases of the central and side prongs. The prongs are flat and pointed at the

extremities. Spears and arrows of various sizes also were collected from the site. Spears with long narrow blade, spears with the blade broadest near the handle, and broad bladed spears are some of them. The length of the spears varies from 1'1½" to 2'4" and the breadth from 1¼" to 2½". The arrows found in the sites are also of different sizes. Their length varies from 3" to 7". Javelins varying from 5¾" to7¼' oflength were also found.

Iron Axes and Spades

Iron axes are of a thick plate of flat metal with straight sides. The cutting edge is flat rounded, with a breadth greater than the butt. A number ofthem have flat oval detached rings, which at found attached diagonally. The length of the axes varies from 5½" to 9". The spades are of the same design throughout but differeing in form. They are made of thick metal and all have a round projection, which is bent inwards on one side to form a hold for the handle, which would then be at right angles to the spade. The handles are made of wood. The spades are all broadest at the digging point, which may be square, rounded or convex pointed. There are two district forms, some with sides variously curved, and others with straight sides. The latter are of extra thick metal and have the appearance of an edge.

Large iron hangers, found in the site, have a strong broad suspending ring at the top of a vertical rod of thick square section, which again has four large hooks of various designs at the bottom. Close to the top suspending ring, a series of from four to eight arms or ribs branch around outwards and downwards. These also are terminated by hooks of thin flat metal at the extremities. A hanger with curious leaflike hooks at the foot of the central road was found out. It has had seven hooked arms, but only five remain now. An iron saucer lamp 4" in diameter, with circular bar complete and a hole at the top of the arch for a suspender was found in the site. Sandal grinding stone slab on four legs, 12¾ long, 5" broad, and 4½ big was found outside an urn. Another stone implement, curry grinding stone of about 6½" long was also found.

Potteries

According to Rea, "the great bulk of the deposits in the ancient burial sites in the Tirunevelly district consists of pottery. "They were placed indiscriminately both inside and outside the urns. They are well-made, the clay being of a thin texture, in some cases red and others black, or with the two colours combined. Only a few instances of applied colour occur, and little or no ornaments is used. However, some consist of short dotted lines diagonally around the rim.

Some of the potteries found in the burial sites are as follows: Kudam Height 9 (some black, Some red; some with three parallel grooved lines in the middle; some with beaded rim and four parallel grooved lines around the middle); Tondi - 9⅜ (Red), Satti - 4¼ (black at mouth with a red body); Sombu - 2½ (mouth black; body red); Ennai Kalayam - 3¾" (Red); Kanji Kuduvai - 5½ (black); Maravai 2⅛ (black); Kundan - 3¾" (mouth black; bottom red); Saruva Satti - 7½" (red); Thattam - 4" (black); Bogini - 4⅛" (Top black bottom red); Mukku Kinnam - 3" (black); Mudi - 3⅗" (black); Kanappu - 3" (black); Mai Kinnam-2¼' (black); Gundu Bogini - 6" (Upper part black; body red); Vattil- 5¼' (mouth black; body red); Jadi - 7⅗" (red); Pirimani - 6½" (black); Udukkai-3¾" (black); Kumba-7½" (Black); and SandanaKinnam - 5⅛" (black).[19]

The skeletal remains have been investigated by Lapique (1905)[20] Thurston (1909)[21] Guha[22](1927) Zukarmen, Solly (1930)[23] and Kennedy (1986)[24]

Bone and skulls suggested many useful informations about the tribes. One of the Skulls collected from the Adichchanallur burials was an Australoid type exhibiting, similarity of Dravidians. It observed that the aboriginal South Indian was similar to the present day Australian natives. The finds of Dravidians skull would indicate that the maximum of invading people had taken place before the time of burial. Australian resident of Tirunelveli was not the most primitive type of Indian but was descendent of Talgai like race.[25]

Some hundred years back of this area excavation was carried out and it was proved the existence of Paleolithic man in South India. After a gap of 100 years. A.S.I. Chennai circle re-excavated the iron age burial site in 2004. Six trenches were opened yielding 157 burial urns. Among the urns 50 were intact and 15 had human skeletons. The urns had miniature pots with paddy and husk. Around the urns there were some bigger ritual pots and iron implements such as daggers and broken swords. Three copper bangles were also found. A centre piece

of a broken burial urn contain a very rudimentary Tamil Brahmi engraved inside the urn.

The site has attracted nationwide attention of three important findings, on inscription in a rudimentary Tamil Brahmi Script on the inside of an urn containing a full human skeleton, a pots herd with stunningly beautiful motifs and the remains ofliving quarters cramp art wall, potters kilns, a smiths shop and soon close to the site. Many of the urns, especially those that contained human skeletons were covered with another urn, in what is called a twin pot system. They had been buried after cutting the rock in circular pits, into which the urns were lowered in a three tier formation. The earliest burials formed the lower most tier, which left enough space above to accommodate future burials.

Among the artefacts discovered at the burial site were a profusion of red were black and red were copper bangles, copper ear rings, iron spear heads, terracotta lids with tiered knobs, terracotta vessels that could be used both as lids ondesbowls, globular vessels and long necked utensils. There were vases, pots with exquisite decorations broken daggers and swords made of iron. There were also neolithic colts, iron implements, urns with clam marks and urns with hooks inside. The urns with skeletons had inside them empty miniature vessels, rice, paddy, and husk. The miniature vessels were of three types, bowls, small vases and pots. Made of polished black were, the small vessels invariably had their lids on. The lids were decorated with dotted floral or geometrical designs and were painted. Some lids had tiered knobs that look like chess pieces.[26]

Korkai

The present day tiny hamlet of Korkai lies on the northern bank of river Thamiraparani valley five miles in land and two miles west of the river and situated 20 Km. from Thoothukudi. It can be reached from Valavallan and Athur also Korkai had once been a celebrated sea port in the Sangam age and also the capital city of ancient Pandya Kingdom. Korkai had once been a celebrated sea port in the Sangam age and also the capital city of Pandyan vetrivel Cheliyen. It was indeed a tribute to Korkai that Pandyan monarchies who ruled from the place were called Korkai Koman Korkaivendan.

In 1827 the place was first excavated by Dr. Caldwell and burial urn measuring 16 in circumference was found state department of Archaeology conducted excavation here in 1968 - 1969 and also in 1972 excavated seven trenches.[27]

During 1968-1969 a team of archaeologists led by R. Nagasamy conducted excavations at Korkai. The work brought to light burial urns, jars, conch bangle pieces, ring wells and pots herd with Tamil Brahmi letters. Large quantities of pear 102 star shells were uncovered for this was a pearl market as the fact says.[28] The excavation revealed a continuous occupation of the site from the Megalithic period to present times besides the megalithic act black and red, plain red, red slipped wares and roulatted sherds of local origin were also obtained. The charcoal samples from an earth when analysed by carbondating method yield and the antique date on 785 B.C. It was asserting the ancient glory. A terracotta smoking pipe collected here adds variety to the collection.

The Department of Archaeology conducted excavations at Korkai and have discovered pottery of the 3rd and second centuries B.C. Numerous variety of glass pottery collected from Korkai.

Further Excavations atAdichchanallur

During 2004-2005, a team of archaeologists from Chennai Circle of Archaeological Survey of India led by the then Superintending Archaeologist T. Satyamurthy conducted excavations at the burial site in Adichchanallur. They discovered more than 160 urns within an area of 600 square metres.[30] The excavation revealed three places of urn burials.[31] The classification of burials is based on the types of urns and lids as well as the sealing layers and the materials associated with each burial.

Phase I urn burials invariably contain human skeletons. In Phases II and III both primary and secondary burials are found; but the number of primary burials decreases in phase II and the number of secondary burials increases in phase II while in phase III most of the burials are secondary. The skeletal remains are more in phase I, which is the earliest in chronological order. The skeletal remains found inside the urns are in crouched position. There are two examples of double burial and two examples of having double lids closing a single urn. The significant discovery is black and red ware urns, which are reported for the first time in megalithic context. Urn with two hooks inside it was also found.

A notable one is the decorated potsherd depicting a female figurine (mother goddess), a deer with raised tail, alligator, a crane and a plant. The figures are shown in applique pattern. Potteries of various types have been found which include black and red ware, red ware and black ware. The dominant shapes include bowls, dishes, vases etc. Some of the pots are painted in white. The pottery at the site is fmer and well burnished during the early phase and coarser in later phase. Quite a few iron implements like arrowheads, spearheads and axes have been found. Besides this, few copper ornaments, husk cloth and pottery with graffiti are also found. Further, the team led by T. Satyamurthy discovered a habitation site near the burial site at Adichchanallur.[32] There they found two potters' kilns and one bead-making smith's house.

Date of Adichchanallur culture

On the basis of the excavated fmds and in the absence of any stratigraphic evidence, A. Rea observes that the Adichchanallur culture are "may be 400 or they may be 4000 years old, and none can disprove either ascertain."[33] Wheeler dated the megalithic culture in TamilNadu between 200 B.C. and A.D.50.[34] Gordon and Haimendorf advocate a date around 700-400 B.C.[35] Tata Institute of Fundamental Research Lab analysed a wood sample from the excavated material in the period 1899-1905. The sample gave C- 14 determinant of A.D.[36] H.S.Ramanna argues, "it deserves to be seriously examined whether the beginnings of the megaliths could not be pushed a little further back to 1000 B.C. In that case, the gap between the ages of the megalithic cultures of the Mediterranean area and the megalithics of South India may not be very great.[37] Some scholars citing the opinion of N.R. Banerjee that iron was used in North and Central India around 1000 B.C.[38] and on the basis of iron implements and weapons found in the same kind of black and red ware pottery used in North and South India, come to the conclusion that the Adichanallur culture existed during the Iron Age i.e. around 1000 B.C.[39] Thus differences of opinion persist among the scholars on the date of Adichchanallur culture.

Mean while, various samples of the potteries, found at the burial sites in Adichchanallur, were sent to the Manipur dating laboratory to scientifically fix their date. There, Dr. Raj Kishore Gartia, Professor of Physics in Manipur University and his team carried out the Thermo Luminescence (TL) and Optically Stimulated Thermoluminescence (OSL) tests with advanced equipments and techniques. The results of their study on the age of some samples analysed by them are tabulated in the next page.[40]

As per Serial No.4, the UmNo.l 0 gave a value of 3400± 700 B.P. i.e. around 2000 B.C., whereas the Serial No.7, the UmNo.29 gave a value of 1920 ± 350 B.P.i.e.270 B.C. B.Sasisekaran et al. dated the prehistoric mining site at Adichchanallur around 1500 B.C.[41] According to T. Satyamurthy, the megalithic culture at Adichchanallur belonged to 1570 B.C.[42] Badrinarayananinfonns that the older urn gave value of 6000 B.P.i.e.4000 B.C.[43]

S.No.	Sample No.	Trench No.	Urn No.	Age (ka)
1.	1	2zB16	U-52	3000 ± 700
2.	4	2zC16	U-21	2700 ± 600
3.	8	2zB17	U-I04	3160 ± 600
4.	13	2zC15	U-I0	3400 ± 700
5.	16	2zB17	U-93	2600 ± 500
6.	Thick pottery	2zB117/2	U-	2500 ± 530
7.	Thin pottery	2zC 16Q2-1ayer	U-29	1920 ± 350

However, we can safely fix 2000 B.C. as the date of the Adichchanallur culture.

The southern circle of Archaeological Survey of India conducted excavation at Ukkirankottai alias Karavanthapuram, an important fortified town frequently mentioned in the Pandyan inscriptions of 8th and 9th centuries A.D.[44] A trench laid across the fortifications, revealed a 4 meter wide well made of mud bricks and a moat partly cut into the bed rock. The inner side of the fortifications walls was found to be reinforced by rammed earth in a sloping profile. The excavation within walled area revealed cultural deposit, datable to seventh to tenth centuries A.D. within the fort there are temples with ninth century inscriptions and sculptures.

On 30.10.20 12 prehistoric urns were excavated under the foot of Kunnathur mountain situated three kilometers south of Tirunelveli town by the Archaeological Department. Six kilometer areas were declared as prohibited area and fenced around it. According to the statement of Archaeological Survey Officer, here the urns of Paleolithic age was discovered with black, red marble stone pots."

Under the order of Archaeological Commissioner T. Karthikeyan the archaeological team consisting of five members under the headship of Mrs. Vasanthi, Deputy, Superintendent and Mr. Ranjith, Excavation Working Director conducted an elaborate excavation for two months from April to June 2015 at Ukkirankottai. They excavated the irone ore Stoneage stones. Conch toys, Chinese claypot, bangles, tiles statues and basement of the buildings. Archaeologists announced the above materials revealed the history of early Pandyas and their life.[45]

Thamiraparani river valley sustained and nurtured an ancient civilization for more centuries than man can remember. Thus the foregoing account would show that considerable work that has taken place in the field of early historical archaeology throwing welcome light on the important and ancient towns of Thamiraparani river valley. Excavated structures and objects have given us new insights in both ancient arts and crafts and technology of ancient Thamiraparani river valley and their links with contemporary cultures elsewhere.

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BRAHMANICAL IMPACT ON JAINA ICONOGRAPHY

A.Ekambaranathan*

Jainism, one of the oldest living religious faiths, has spread throughout the vast expanse of peninsular India. Its contribution in the spheres of language, literature, art, architecture, education and social service has gained wide acclaim and popularity for the religion almost throughout the country. A systematic study of the Jaina heritage in India reveals the glorious history of the religion, its different stages of growth or decline, its accommodative and assimilative nature and the changes brought about in religious practices and mode of worship.

During early medieval times, Brahmanical religion witnessed an unprecedented growth, consequent to extensive royal support, construction of a large number of stone temples and enriching them with elegant sculptural forms of Siva, Vishnu, Sakti and other deities in accordance with puranic themes and canonical texts. Bhakti ideology stressed the importance of ritualistic worship of images in temples which served as pivotal institutions controlling the socio-religious life of man. In South India, it assumed the form of Bhakti movement fostered by the Saiva andVaishnava Saints, coinciding with the brahmanaical temple-building activities of the Pallavas of Kanchi, Pandyas of Madurai and their feudatory chiefs. This movement paved the way for the rapid growth of Saivism and

*Professor and Head (Retd.), Department of Ancient History & Archaeology University of Madras, Chennai 600 005.

Vaishanvism on the one hand and the resultant decline of Jainism and Buddhism on the other hand. However, Jainism could recover from adversities in the middle of the 8th century A.D. and possess a fresh lease of life by adjusting itself to the circumstances and by accommodating some elements from Brahmanism.[1] In this process of assimilation and accommodation, Jainism admitted ritualistic and anthropomorphic worship of Tirthankaras and their attendant deities. Moreover, renowned monks like Ajjanandi, Naganandi, GunaSaharadeva and a host of others encouraged setting up of images representing Tirthankaras, yakshis etc., and revitalised their relgion.[2]In addition to these, land grants and other endowments made infavour of the temples and allied institutions enriched them economically. Thus, Jainism emerged more colourful and stronger than ever before, catering to the religious needs and spiritual aspirations of the laity. An attempt is made in the present paper to show as to how Jainism accommodated some conceptual and iconographical elements from Brahmanism so as to gain a wider social basis and to sustain it without affecting the basis of religion.

Siva and Rishabhanatha

It is interesting to observe some similarities between Siva, the principal god of Saivism and RishabhanathaaliasAdinatha, the founder of Jainism. The Saivaites believe Siva as the primordial, omnipotent and omniscient god and the expounder of the Vedas and the agamas. He is said to be the lord of the panchabhutas and is attributed with the functions of creation, preservation, obscuration, conferring grace and destruction.[3] In Jainism, Rishabhanatha is also conceived as the primordial, omniscient and the expounder of Vedas, agamas and their angas. [4]

Certain names and attributive epithets are common to both the deities. Siva is glorified as Sambhuu, Sarva, Sankara, Isha, Satyojata, Tatpurusha, Aghora, Vamadeva, Isana, etc.[5] Curiously enough, the Silappadikaram mentions Sankara, Svayambhu, Isha, Sivagatinayaka, Dharman, Adimudalvan etc., as epithets of Rishabhanatha.[6] Later Jaina compositions like Sripuranam and Tirukkalambakam attribute him other names such as Satyojata, Tatpurusha,Aghora, Vamadeva and Isana. [7]

Nandi is the vehicle of Siva where as it is the emblem of the Jina. Nandikesvara (Nandi in human form) is the chief steward of the household of Siva. Gomuka or the bull-headed yaksha is the attendant of Rishabha.[8]

Mount Kailasa is the eternal abode of Siva, where asRishabhanatha is stated to have attained parinirvana on Ashtapada alias Kailasa. Hence, both are eulogised as "KaiyilaiNayaka" (Kailasanatha). [9]

Sivaratri-vrata is observed both by the Saivaites and Jainas. On the Sivaratri day, the Saivaites offer special worship to Siva by observing fast throughout the day. The Jainas also observe a similar vrata and worship on the same day as it happens to be the parinirvana day of Rishabhanatha.[10]

Iconographic similarities could also be seen between the two deities. Icons of Rishabha depict him invariably as a yogi seated in ardhaparyankasana or standing in kayotsarga posture. Siva is also the lord of yoga and his yogisvara and yoga Dakshinamurti forms are illustrative of this nature. Both are shown seated under the shade of a pipal and banyan tree respectively. Siva has locks of hair spreading on either side of his shoulders (jatabhara) or arranged in the form of jatamakuta. Rishabha also has locks of hair spreading on his shoulders or made into a jatamakuta – like headgear, commonly found in North Indian images.[11]

Krishna and Neminatha

Ramayana and Mahabharata, the two immortal Hindu epics, had left indelible marks on the life and culture of the people of India. In course of time, stories centeringaround the epic heroes found their way in Jainism also. As its sequel, the Paumacharya (Jaina version ofRamayana) and the Harivamsapurana (Jaina version of Mahabharata) were composed by Jaina poets, Ravisena and Jinasena respectively in the 8th – 9th century A.D.[12] Kannada works like Pandavapurana and Neminathapurana also echo Mahabharata stories in a way suitable to the taste of Jaina adherents.[13] Later on, the above works were rendered into Tamil under the titles JainaBharatam and JainaRamayanam. [14]

In the above texts, Neminatha, the twenty second Tirthankara, is considered to be the cousin of Krishna. The Sripuranam elaborately deals with the episodes of Krishna as well as Neminatha and their relationship.[15] These stories of Krishna do not differ very much from those of the Hindu version, but they are wrapped in a Jaina garb in a manner

acceptable to the Jaina tradition. No doubt, Krishna has a vital role to play, but he is often overshadowed by Neminatha.[16]

The story of Neminatha's relationship with Krishna captivated very much the imagination of sculptors of North India. Hence, sculptures of Neminatha flanked by Krishna and Balarama came to be commissioned as early as the 2nd century A.D. The Madura Museum has a bold relief of Neminatha with Krishna and Balarama in Kushanastyle, while a similar depiction in Gupta style is on display in the Lucknow Museum. [17] As this theme became popular in Madhya Pradesh, many Jaina temples as at Bhuteswar, Devagarh etc., were adorned with sculptures of Neminatha accompanied by Krishna and Balarama during medieval times. [18]

Jaina adherents of Rajasthan and Gujarat were more accommodative and assimilative than their counterparts in other parts of India. Hence, scenes from the life stories of Krishna and Neminatha were introduced in narrative panels in their temples as at Mount Abu, Kumbaria etc. [19]

In Tamilnadu, this theme was not appreciated in art by the Digambara community, although Krishna stories were known to them. That is why Jaina temples are breft of figural depictions of Krishna. However, it is only at the Tirupparuttikunram temple, mural paintings portraying events connected with the life of Krishna and Neminatha were executed in the 17th century A.D.

It may be said in passing that conch, the principal attribute of Krishna (Vishnu), is considered to be the emblem of Neminatha. Late medieval images of Neminatha in Tamilnadu have the conch emblem carved on their pedestals. However, contrary to this pattern, the 9th century rock-cut sculptures of Neminatha at Anaimalai and Uttamapalayam are carved in specially designed niches resembling the whorl of a conch and this has enabled his identification. [20]

Hindu Goddesses and Yakshis

In Jaina pantheon, each Tirthankara is assigned with a pair of male and female attendants known as yakshas and yakshis. Among them, yakshis like Ambika, Padmavati and Jvalamalini have been worshipped popularrly in Tamilnadu, while others received very little attention.

Ambika Yakshi

Ambika alias Amrakushmandiniis theyakshi of the twenty second Tirthankara, Neminatha. The origin and development of her cult has been elaborately discussed by scholars like U.P.Shah and B.C.Bhattacharya.[21] According to them, in the final make-up of JainaAmbika, certain elements had been drawn from different brahmanical goddesses such as Ambika (Parvati), Durga-Simhavahini and a tree-goddess (Salabhanjika).[22]

In the sculptural art of Taminadu, Ambika appears from the 8th century A.D. onwards, and continues to enjoy an elated position till the present day. Rock-cut images of this goddess with two arms, holding a lily flower in the right and exhibiting katihasta or lolahasta pose by the left, accompanied by her two male children and lion vehicle, are portrayed in a large number of ascetic –abodes of the 8th to 10th centuries A.D.

From about the 12th century onwards, a separate sub-shrine for Ambika was built in most of the Jaina temples. This practice was adopted from the Saiva and Vaishnava creeds, as they had introduced a century ago,Ammanand Thayar shrines in their temples. In Hindu temples, the separate shrine is meant for the consorts of the principal deities, where as in Jaina context, it is for the attendant yakshis only.

Later images consecrated in sub-shrines, show Ambika seated in sukhasana with her left hand exhibiting varada mudra i.e., boon conferring pose. In the mural paintings at Tirupparuttikunram, she is depicted with legs crossed and endowed with four arms, the upper ones hold ankusa and pasa while the lower arms display abaya and varada mudras,[23] very similar to the figures of Parvati. In modern times, Ambikayakshi is popularly worshipped as Dharmadevi Amman with elaborate rituals.

A rare 9th century sculpture of Ambika, riding a lion, carrying a bow and arrow and fighting with a wicked person seated on an elephant and wielding a sword and shield, is carved in low relief on the vaulted roof of the Chettipodavu cavern near Madurai. Undoubtedly, this specimen is modelled on the lines of the famous 7th century Mahishasuramardini panel at Mahabalipuram. Very likely, such a rare portrayal was necessarily felt to be incorporated by the Jainas in projecting Ambika in her dual role of a mother and

a wrathful goddess subjugating the evil, on par with Durga-Mahishamardini.

Padmavati

Padmavati, the yakshi of Parsvanatha Tirthankara, is said to be an amalgam of two cults, viz. Srimadevata (Lakshmi) and the Naga cult of ancient Magadha, where Jainism had its origin.[24] She is variously called as Padma, Padmahasta, Padmavatana and Kamalvati. Besides, she also absorbed some features of thebrahmanical goddesses, Gauri and Durga. [25]

The cult of Padmavati attained zenith of its glory in Karnataka as she was the favourite goddess of many ruling families and the lay followers. In Tamilnadu, She occupies the position next to Ambika. However, she is represented as an accompanying figure of Parsvanatha andas an independent goddess with four arms, carrying ankusa, pasa, padma, and a fruit. Her crown, as usual is canopied by a serpent hood. Late medieval and modern images possesankusa, pasa, abaya and varada poses similar to Parvati of the brahmanical order.

Javalamalini

She is the yakshi of Chandraprabha Tirthanakara. As her very name indicates, she is a fierce goddess, having flames around her head. Although her cult gained importance in Karnataka in the 9th-10th centuries, her worship was introduced in Tamilnadu only after the 17th century A.D. She is described as a goddess with tongues of flames around her head and possessing attributes like trident, bow, arrow, sword, shield, chakra, fish and snake in her arms and riding on a buffalo vehicle.[26] Jaina temples at Ponnur, Melchittamur, Deepankudi, Mannargudi, Karuntattankudi etc., in Tamilnadu have her awe-inspring images consecrated in sub-shrines and these sculptures resemble very much the brahmanical icons of Kali or Bhadrakali and some modern folk goddesses.

Other Deities

Apart from the above yakshis, some attendant deities share many features of brahmanical gods and goddesses. Multiple heads, third eye, attributes and offensive weapons like chakra, trisula, gadayudha, ankusa,dagger, parasu, sword, khetaka, akshamala, bow, arrow, vajra, etc., could be seen in the images of Yakshas like Varanandi, Brahma Yaksha, Isvara, Kumara, Patala and others. Some yakshis actually bear names of Hindu goddesses. The best examples are Kali, Maha Kali, Jaya, Vijaya, Gauri and Chamundi.[27]

Kshetrapala-Bhairava in Saivism is considered to be the protector of a temple or a temple site. His images should be represented nude, accompanied by a dog vehicle. He may have four arms or eight arms, having attributes like mace, sula,damaru, khatga, kapala etc. His head should be adorned with jvalakesa.[28] Jainism also accommodated Kshetrapala-Bhairava within its fold, his images have only minor differences from their Saivacounterparts. JainaKshetrapalas possess a miniature figure of Jina on the makuta, a garland of bells instead of skull-garland around the neck and do not have fangs on either side of the mouth. It deserves special mention that the Bhairava image consecrated in the Jaina temple at Nakora in West Rajasthan is worshipped as a powerful deity, attracting Jaina devotees from Jaipur and farflung centres at present.[29]

Navagrahas and Dikpalas also find a place in Jaina temples. There is not much difference between the nine planetary deities installed in Hindu and Jaina temples as well. In Tamilnadu, only late medieval and modern Jaina temples contain theses images. Similarly, the eight Dikpalas such as Indra, Varuna, Agni, Yama, Vayu, Nirutti, Kubera and Isana are common to both the religions. Most of the medieval Jaina temples in Karnataka have carvings of Dikpalas adorning the ceiling of the mandapainfront of the shrine.[30] But such a tradition has not been followed in Tamilnadu.

It is an intriguing question as to why Jainism accepted certain concepts, myths and iconic elements from Hinduism, despite much differences in their fundamental principles. The main reason for this was that Puranic religion emerged into a strong force centeringaround the cults of Siva, Vishnu and Sakti during early medieval period. Episodes and exploits connected with these deities had a tremendous emotional appeal in the minds of the common man. As a result, these deities were held superior to all the others and their ritualistic and iconic worship began to overshadow their counterparts even in other religions. Temples built for the Puranic deities, incorporating their elegant sculptural forms, became a powerful integrating

institution attracting people from all walks of life towards them. Moreover economic empowerment of these temples provided additional strength and led to gain an upper hand over other religious creeds. In course of time , it also developed sectarian animosity and enimical attitude towards heritical religions. When such a situation was felt, without resorting to any protest or resistance, theJainas accommodated some elements from Brahmanism and modified them in away acceptable to them. The similarities between Siva and Adinatha and the relationship between Krishna and Neminatha are illustrative of this trend. It is rightly pointed out that the inclusion of Krishna legends in the life story of Neminatha was mainly to gain popularity for Jainism in western India and also to soften brahmanical opposition against the Jaina creed.[31] It was in the same way, the iconic and ritualistic worship of Ambika, Padmavati, Jvalamalini and other deities like Kshetrapala, Navagarahas and Dikpalas enabled Jainism to avoid strained relations with the brahmanical creeds and at the same time, to gain a wider social base for itself even in areas where Hinduism was influential. Other wise, it could not have successfully survived till the present day.

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ARCHAEOLOGY OF ARPAKKAM – AN OVERVIEW

P.D.Balaji*

Arpakkam in Kanchipuram taluk and district, is a small village ((79Ú45'42" E 12Ú 44'12"N) situated 13 kms. south of the district headquarters. i.e. Kanchipuram. It is bounded on the North by the villages Thailaiyilaperumbakkam, Perumbakkam, Kilaperumbakkam and Nelveli; East by the villages Kilputhur, Kavanthandalam; South by the village Magaral and on the West by Tiruvannamalai. The village is situated on the State Highway leading from Kanchipuram to Uttiramerur. It is accessible by bus from Kanchipuram as well as Uttiramerur. Historically, important places like Kanchipuram, Mamallapuram and Uttiramerur are found around Arpakkam within a radius of 10kms. The place is located in between two rivers namely Cheyyar and Palar.

Among the places around Arpakkam, Kanchipuram, Mamallapuram and Uttiramerur are archaeologically very significant for their Pallava rock cuts, structural temples, and epigraphical remains. It is a known fact that Kanchipuram and Mamallapuram were respectively the political capital and port city of the Pallavas, while the existence of a well established electoral system is endorsed in a lithic record dated to early Chola period at Uttiramerur. Apart from these, the region is studded with many jaina centers with natural caverns, that once inhabited by Jaina monks, containing stone beds and brahmi inscriptions datable to the early centuries of the Christian era[1]. On this score, Tondur, Neganurpatti and Tirunatharkundru could be cited as examples. From the epigraphical records it is gleaned, that Arpakkam was formed part of Magaral nadu of Eyil Kottam in Tondaimandalam.

Antiquity

According to Kanakasabai Pillai, there was no other kingdom older than the *Nagas*, in South India, especially Todaimandalam region[2]. Hence, it may be said that the Arpakkam village also came under the *Nagas* in the early historical period. After the conquest of Tondaiman Ilamtiraiyan, a contemporary of Karikala Chola (2nd cent. A.D.), the place around Kanchipuram came to be known as Tondaimandalam or Tondainadu. Kanchi was the capital of Tondaimandalam, and the people were called as Tondaiyar, their chief was Tondaiman. The earliest Tondaiman was Illantiraiyan. Perhaps, the Tiraiyars were the nucleus of the Pallavas. During this period, the region was totally divided into 24 administrative divisions known as *Kottams*. Arpakkam forms a part of the Eyil Kottam.

A study of the place name gleans that the term '*pakkam*' suffixed to the place name denotes that it is a settlement on the bank of a water body. Normally, places nearer to the coastal line would be called as '*pakkam*'. But the Arpakkam village is away from the coastal line. Local tradition is of the view that Arpakkam was surrounded by six lakes. Even today, there are six lakes around this village. As the settlement is on the bank of the six water bodies in the form of lakes, it was named as Arpakkam. i.e. *Ar*(six) + *pakkam* (settlement with six banks).

Temples

From the sculptural remains and temples located therein, it is gleaned that Arpakkam was a hub of Buddhism, Jainism, Saivism and Vaishnavism. After Kanchipuram, it is the only centre, wherein all the four religious faiths were quite popular among the people. Probably as the place is situated very near Kanchi, Buddhism and Jainism had an impact over this village. However, after the *bhakthi* movement, both these heretical faiths seems to have lost their patronage. Discarded sculptural remains of Buddha (10th cent. A.D.) and Jaina Tirthankara(10th cent. A.D.) in the place of study endorse this fact. There are two living temples dedicated to Tiruvalisvara and Adikesava, which are belonging to brahminical faith. Besides these two temples, Adinatha temple dedicated to *Jina* is another temple found in the village. The sculptures found in these temples could be dated to 10-11th centuniers A.D. Thus, Arpakkam was a nucleus of Buddhism, Jainism, Saivism and Vaishnavism in around 10th century A.D. in this micro-region.

Totally twenty one inscriptions are found in these temples. These records are belonged to various dynasties like the Cholas, Telugu Cholas, Sambuvarayas and the Vijayanagaras. All these were copied during 1899, 1923-24 and 1974-75 by the Archaeological Survey of India[3]. Among these, one[4]

*Professor & Head, Department of Ancient History & Archaeology University of Madras.

dated in 1072 A.D. records about an endowment made by a Chola queen by name Trailokya Mahadevi to the Siva temple. Another epigraph[5] is the earliest record that mentions the invasion of Ceylonese army in to Pandimandalam. On hearing the successful entry of the Ceylonese army, one Edirilisola Sambuvaraya, a local chieftain, appealed to Swamidevar, a holy man, to prevent the advancement of the Ceylon army. Swamidevar replied, that he is aware of the fact that the Ceylonese army put an end to the worship in the Rameswaram temple and plundered its treasures thus they committed *Sivadhroham*. Now, on the request of Sambuvaraya, Swamidevar performed *pujas* for 28 days continuously. On the final day, he heard the news that the invading Ceylon army was convincingly defeated, further disaster to Tamil rulers was averted. Therefore, as a token of gratitude, the Sambuvaraya chieftain granted the village Arpakkam as *ekabhoga iraiyili* to the Swamidevar in 1168 AD.

Archaeological Mound

During the course of the exploration undertaken in the village, presence of Urn burial in the north and northwestern parts of the present village proper was observed. Very near to the burial site, habitational site was identified by the Department of Ancient History and Archaeology during its further intensive survey. The archaeological mound rising to a height of nearly 2mts was traced. On the surface of the mound, all black ware, black and red ware and red slipped ware sherds in different shapes were collected in plenty. Besides, a few terracotta objects and beads were also collected. The presence of potsherds coupled with other artifacts would very well endorse that the archaeological mound would contain cultural properties, which would help in tracing the material history of the ancient Tamils. Further, it is one among the few sites, where in both burial and habitational sites available side by side for a corroborative study. So far no agency has undertaken archaeological excavation in this site. Therefore, the Department of Ancient History and Archaeology, University of Madras, had conducted excavations under my direction for the five seasons from 2011 to 2015.

Layout of Trenches

Four areas were identified on the mound for an intensive study of the cultural deposits. They are: places in and around (i) Thiruvaliswarar temple and (ii) Adikesava Perumal temple, (iii) Big Street and (iv) Nadu Street. On these four places totally nine trenches were laid. ARP-1 nearer to Thiruvaliswarar temple, ARP-2 and ARP-3 nearer to Adikesava Perumal temple, ARP-4, ARP-5, ARP-6, ARP-8 and ARP-9 in the Big Street, ARP-7 in the Nadu Street. They were laid in the dimensions of 5 x 4mt., 7 x 7 mt., and 5 x 5 mt. The trenches, 1, 3, 4 and 9 yielded deposit upto a depth of 3 feet, where as 2,6 and 7 yielded deposit to a thickness between 2.5 and 3 mt. while, the trenches 5 and 8 yielded deposit from 1.5mt to 2mt. From the density of the deposit, it is apparant that the present settlement in Big Steet and Nadu Street seems to the heart of the archaeological mound. That is why, the trenches laid in these areas contain more than 3 feet of cultural deposit. Based on the content, colour and texture of the deposit, these cultural deposits were divided into three layers in ARP 1 and 5; four layers in ARP – 2, 4, 6, 7 and 8; six layers in ARP – 3; and seven layers in ARP-9.

Structural Remains (vide plates)

During the course of excavations, at different levels evidences for the structural activity were observed in the form of foundation pit, brick rubbles, floor levels and remains of walls. In ARP-2 and ARP-3, in the layer two, brick paved floors were observed[6]. They were made out of bricks of two sizes. One in rectangular (21x14x7cm) and another in square (23x23x4 cm). In another trench ARP-9, a structure in 'L' shape made out of seven courses of burnt bricks was exposed in the upper level. The length of the structure is 6mts in north-south orientation[7]. The bricks used in the construction were in rectangular shape and in the size of 21x14x3cm. Lime seems to have been used as the binding material. No evidences for plastering could be found on the structure. As these remains were found in the top layers it should be dated to early medieval period, i.e. not later than 8-9th centuries A.D. In ARP-6, in the lower most level, remains of a flooring made out lime was noticed[8]. By the side of the flooring, a brick wall consisting of nine courses of bricks were observed. Lime was used as binding material and no evidence for plastering is available. Presence of stone rubble wall having 77cms width with few dressed stone slabs having length of 48 cms, breadth of 34 cm and thickness of 13cms were noticed in ARP 8[9]. Nearby, a number of brunt bricks were recorded. These features on the same level in the trench, would indicate that it could be remains of an ancient dwelling unit. It is pertinent

to mention here that potsherds of black ware and black and red ware categories were collected on the very same level. This would endorse the date of these structural remains to Iron Age period.

The overall study of these structures divulges the fact that six sizes of bricks in two shapes namely square and rectangular were used in the constructions. The square bricks having measurement of 23x23x4cms was used primarily for laying the flooring. The rectangular bricks in the size of 21x11x4cm were collected in the level dated to iron age period, whereas, bricks in the sizes of 18x15x7cm, 21x14x7cm and 21x14x3cm were quite prevalent in the pre-modern period. All the bricks were made out of well lavigated clay and highly burnt.

Potteries and Antiquities (vide plates)

The study of ceramic industry of the site gleaned that all black ware and black and red ware sherds were found in the lower most level just above the natural soil in all the trenches i.e. ARP – 1 to 9, except the ARP-5. However, the all black ware and black and red ware sherds found in ARP-2 were inferior in quality. The red slipped ware potsherds were found in the trenches ARP 1 to 8 except the ARP 6. The coarse red ware potsherds were collected in all the levels in the trenches. In a solitary case in trench ARP-9 orange slipped sherds were collected. Besides, conical jar pieces were documented in trenches ARP-3 and 4 and 8 and 9. In one trench ARP-8 porcelain sherds were collected. Thus, the ceramic study gleans, the earliest level of inhabitation of Arpakkam could be dated back to Iron Age as endorsed by the presence of black and red ware sherds and all black ware sherds. The continuation of the inhabitation of the site during early historic period is endorsed by the presence of sherds of red slipped ware, orange slipped wares and conical jar pieces. Further continuation of inhabitation till the early medieval period, is attested by the presence of porcelain sherds in ARP-8. And it was during this period in around 10 – 11thcenturies. A.D. Thiruvaliswarar temple dedicated to Siva and Adikesava Perumal temple dedicated to Vishnu were seems to have to have been constructed at the fringe of the archeological mound by the Cholas.

With regard to the minor antiquities, objects made out of terracotta, shell, semiprecious stone and glass were collected in large number in the cultural deposit. Terracotta objects consisting of ear ornaments, seals, lamp, hopscotches, head-figurine, beads, weighing measuring units, games men, bangles, sling balls, spindle whorls, smoking pipes and toy cart wheel were found in the excavations. Terracotta seals used perhaps for stamping commercial products in the trade and commerce were recorded in ARP 1 and ARP 2[10]. In ARP 2 and ARP 7 two weighing measuring units were collected. Of these, one in cubical shape deserves special mention[11]. It was found in the early level, dated to Iron Age. At present it has a weight of 17.450 gm. Perhaps, it could be a weighing measuring unit used to weigh precious objects. During the early medieval period in the inscriptions, weighing measuring unit having weight of 72 grains was called as *kalanju*. The evidence for the production of textile material is available in the form of spindle whorls in ARP 3 and 4[12]. As Arpakkam is situated very nearer to Kanchipuram, a textile hub since ancient times, it would have induced the local people to adapt the profession of cloth production. In this context, it is pertinent to mention here, that even today, among the local inhabitants, people belonging to Kaikkolas, a community involved in weaving profession, are living more in number in this village. The presence of games men in ARP 1, 3, 8 and 9; the sling ball in the ARP 3; and the circular dices used in the game *pandee* in many trenches indicate the pastime activities of the people[13]. Curiously in ARP 9 a terracotta cart wheel was documented in a stratified deposit, which is quite similar to the one found in the Harappan sites[14]. It would obviously prove the mode of transportation that existed during ancient period. The beads, ear ornament and bangle made out of terracotta and shell beads and bangles help one to outline the taste of the arpakkans towards ornamentation in the ancient period. Before the use of glass as a raw material, people first used the beads, bangles and ear ornaments made out of terracotta and shell. After that, semiprecious stones were used for manufacturing of beads. Finally, when the glass became the primary raw material, it was extensively and exclusively used for manufacturing beads and bangles in large quantity. As a result, in the habitational deposit, during excavation the beads and bangles made out of terracotta and shell were found in the lower most level just above the natural soil. Above this level, beads made out of semiprecious stones were found. The glass beads and bangles are found in plenty in the later deposit.

With regard to metallurgy, smelting of iron and copper were known to the people of Arpakkam. In the early deposit, iron objects were observed in ARP 7, 8 and 9[15]. In many trenches, iron slags were collected thereby denoting existence of iron smelting activity in that level. The iron objects and iron slags in the early level were always found in association with the all black ware and black and red ware. In the later level assignable to early medieval period, three copper coins of Chola period were collected in ARP 4, 5 and 7[16].

Chronology

An *insitu* study of materials found in the stratified deposit with associated potteries unfolds the facts, that the Arpakkam was first inhabited during the Iron Age. The continuous deposit upto early medieval period points to the fact, that the site was successively inhabited until early medieval period. On the basis of the potteries and associated findings the whole deposit could tentatively be divided into three cultural periods as follows.

Period I – 4th -3rd cent. B.C. to 4th – 5th cent. A.D Terminal phase of Iron Age to Early Historical Period

Period II – 4th -5th cent. A.D. to 12th -13th cent. A.D. Early Historical Period to Early Medieval Period

Period III – Late Medieval to Modern 12th -13th cent. A.D.to recent times

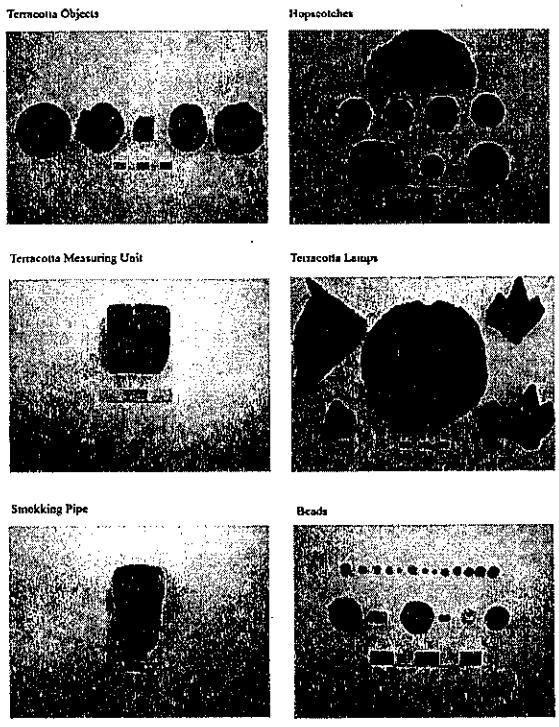


Fig No. 1

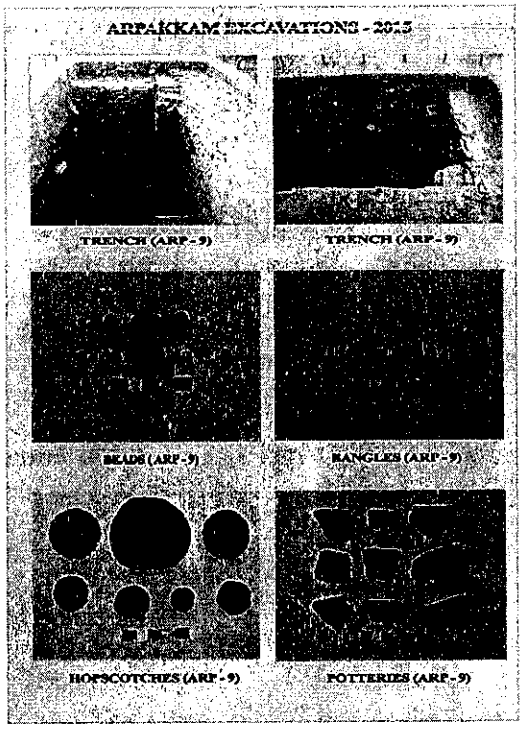


Fig No. 2



FIG NO. 3 – ARPAKKAM – 3(ARP-3) – STRUCTURAL REMAINS

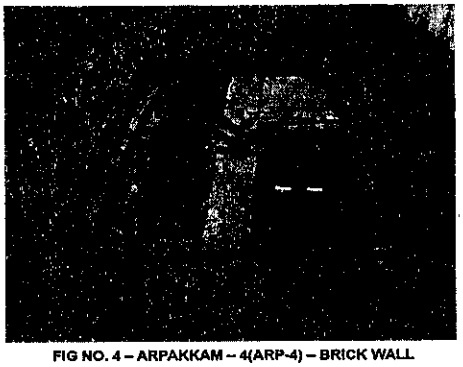


FIG NO. 4 – ARPAKKAM – 4(ARP-4) – BRICK WALL

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NOLAMBAS IN THAGADUR NADU

H. Munavarjan* M.Nagadevan**

The Nolambas ruled over Thagadurnadu during the 9th century. They were the petty chieftains claiming to be the descendants of the Pallavas.[1] Therefore they were known as Nolamba Pallavas.[2] The region ruled over by them was known as Nolambapadi, covering the present districts of Tumkur and Chitradurga and parts of Bellary, Ananthapur, Kolar and Bangalore areas.[3] The genealogy of this dynasty is found in Hemavathi Pillar Inscription.[4] There are references about Thrinaya Pallavan, Mangala Nolampadi Rasan, Simhapothan, Saru Ponneran, Mahendran Poolal Soora Nolamban etc. in the Hemavathi inscriptions.[5]

They were petty chieftains who ruled over Kannada, Telugu and Tamil regions.[6] Nolambas had matrimonial relations with Gangas, Clalukyas and Kadambas. However they established their supremacy over Thagadur only after 850 A.D.[7] Till then, the Gangas had ruled over this region. The Dharmapuri inscriptions of Mahendra and his son Ayyappa state that they belonged to the Pallava Kula but most of the time they were subordinates of Gangas. Dharmapuri and North Arcot regions were the southern part of Nolamba rule.[8]

Mahendra Nolamba's Achievements:

Dharmapuri region was brought under the Nolamba rule by Mahendra Nolamba.[9] This information is given in a Kannada inscription of Nolamba Mahendra which was dated 878 A.D. at the Mariyamman Temple of Dharmapuri.[10]

*Associate Professor **Ph.D., Research Scholar P.G. and Research Department of History C.Abdul Hakeem College, Melvisharam, Vellore District – 632509.

It is to be noted that Mahendra was the chieftain of great ability and valour. His ambition was to make Nolambapadi an important principality. Although he was a feudatory of the Ganges, he assumed independence in 878 A.D.[11] challenging the Ganga overlordship.He defeated the Banas and assumed the title Tribhuvandhiraja. He wanted to extend the territory upto Kanchi. He was called Mahendradhiraja Nolamba. He was also known as Nolambadiyarasa, Mahabali Vamsa Vidhuvamsa and Mahendira Thirubhuvanadira.[12]

From the available inscriptions, it was this Mahendra who appears to be the first Nolamba chief to enter into Dharmapuri region, His victory over the Bana ruler Vikramaditya at the battle of Soreматf increased his thirst for conquests. An undated inscription of Dharmapuri which attests to the extension of his territory upto Thagadur, mentions that he assumed the title Mahabalikulavidhuvamsa" (destroyer of Mahabali race).[13]

There is no record indicating the continuance of Nolamba rule in this region after Anniga.[14] However, it was Raja Raja Chola I who extinguished the Nolamba rule by conquering and annexing Nolambavadi, the land of Nolambas which included Salem (present Salem and Dharmapuri, districts), North Arcot, Bellary, Kolar and Tumkur districts.[15] "Nolambavadi was renamed by Raja Raja 1 as Nihirili Cholamandalam. Nolamba kings were reduced as petty chieftains under the suzerainty of the imperial Cholas. There was no change in this state of affairs till 13 th century.[16]

Religious Life:

Nolambas were ardent followers and great patrons of Saivism. They were the descendants of Tirinayanan of Eswar dynasty. This information is given in Hemavathi inscriptions. They were the builders and patrons of great temple. They built many temples, but only about a dozen of them remain today.[17] They are to be seen in Hemavathi (Andhra Pradesh), Avani, Bargur and Nandi (Karnataka) and Dharmapuri (Thagadur). The inscriptions at Dharmapuri region reveal their religious benefactions to the Siva temples. Mahendra built a Siva temple and installed god Mahendresvara, making a grant of Nandur in Sirenad for its maintenance while he encamped at Baragur. He granted a tank called Marudaneri to a Saiva teacher. The fact that Saivism flourished in this part during his period is attested to by another inscription found at the Mariamman temple in the fort of Dharmapuri dated in 878 A.D. in the reign of Mahendra.[18].

An inscription of Ayyappa Nolamba mentions his religious grants including a piece of land granted to Mahendresvara temple at Baragur which was built by his father.[19]

Though the Nolambas were ardent worshippers of Siva they gave liberal grants to the maintenance of Jain temples. An inscription of Mehendra from Dharmapuri dated 893 A.D. refers to the gift of Mahendra to the Jaina Basadi. An inscription of Ayyappa, son and successor of Mahendra also records his grants for the maintenance of Teina temples in Dharmapuri/ Therefore, they extended their patronage to Jainism and donated lands to Jain temples, though they were ardent Saivites.[20]

Art and Architecture:

Inspite of the fact that the Nolambas were engaged in battles for the most part of their history they patronised art and architecture. They have constructed temples at Hemavathi. Kolar and Bangalore districts and Dharmapuri. Their architecture does not show any distinct features. But their sculpture has a stamp of their own. It is a blend of early Chalukya and Pallava traditions. Their contribution to the development of medieval South Indian art is significant.[21]

Among the temples constructed by the Nolambas in Dharmapuri district the temple of Iswara at Kottaimedu in Dharmapuri stands apart as a monument of elegance and beauty. This temple is also called Mallikarjuna temple. The pillars of the *Mantapa* are engraved with beautiful figures. The figure of Nataraja in dancing style found in the *yelvidhana* (i.e. ceiling) is remarkable.[22] Within the same premises of the temple a shrine for Siva and another for Amman were built by them. Most of the Nolamba sculptures, including the Umamaheswara, Saptamatakas, Surya, Kali and Nataraja are now preserved in the Madras Government Museum. They have beautiful and serene facial features, slim and subtle in appearance, attractive physique and ornamentation. In the words of Mr. C. Sivaramamurthi and Mr. Mario Bussalgi: "The delicacy of

workmanship, high polish, simple finish and graceful Chalukyan influence constitute the simple but attractive style of the Nolambas".[23]

Memorial Stones:

The Nolambas too followed the practice of erecting hero-stones or memorial stones *(yirakkal* or *nadukal)* in memory of dead soldiers. A fairly good number of hero-stones are found in this region, which throw light on the history of Nolambas.[24]

A hero-stone of the Saka era 822 of Ayyappadeva from Sellampatt in the Harur taluk of Dharmapuri district gives the following details. When a battle took place between Prithipathi, son of Ganganuman, and Sivamaraya, son of Nolamba at Maravakkunru, one Manickan, a servant of Thagadur, Mavalirayan of the army of Sivamarayan lost his life. To commemorate his feat and dedication, a hero-stone was erected by his eldest son Madevan.[25]

The inscription of the above cited hero-stone shows the devotion and affection of the son to his father. It also refers to the rivalry that existed between the Gangas and Nolambas. Hero-stones were erected not only to the heroes who lost their lives in the cattle raids and battle fields but also for those who lost their lives in some adventures.[26] For instance, a hero-stone of Ayyappadeva from Reddiyur in Uthangarai taluk of Dharmapuri district states that one Arayakutti, servant of Idusappaiyar of Venadu lost his life in pig hunting.[27]

The hero-stones erected during this period are specimens of their attainments and skill in the field of art particularly in relief sculpture. They are also very helpful to make a study of the different aspects of their life and culture - their mode of warfare, dress, ornaments, hair style, weapons, animals and to a certain extent their habits, customs, beliefs, languages etc.[28]

Though the rule of Nolambas in this region was a short one lasting for a period of about 65 years their influence in shaping the culture of this region was impressive particularly in the field of art and architecture. As pointed out by Dr. R. Nagasami, Mallikarjuna temple in Dharmapuri has no parallel from the point of view of its architectural and sculptural beauty.

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AN INTERPRETATION OF THE MARINE ARCHAEOLOGICAL FINDINGS RECOVERED FROM THE SEA WATERS OF SEA AND CHINESE REGIONS DURING 10TH TO 12TH CENTURIES IN THE CONTEXT OF CHOLAS-CHINESE ENCOUNTERS

K.V. Ramakrishna Rao*

Introduction

For the last forty years, many shipwrecks have been located in the SEA and Chinese regions, cargo remnants recovered and material evidences made available for researchers through publications, newsletters and of course displayed in the museums'. The material evidences available have been in the form of ceramic ware, metallic objects, anchors, parts of ships and other perishable and non-Acc perishable nature. Huge quantity of ceramic ware found has made the observers, excavators and scholars perplexed, uncomfortable and intrigued also. As far as the metallic objects, limited studies have been made without bringing out complete details identifying their composition, manufacturing techniques and usage. As the terminology in the regional research changes, the studies are also many times resorted to overlapping or isolated representing their point of view.

The Studies of the Chinese and SEA regions:

The South East Asian and South Asian marine archaeological studies could not be made in isolation restricting to China, SEA countries or India. Till China dominated after 13th century[2], the Indian and Arab influence have to be taken into consideration. As for as India is concerned, the sudden rise and fall of the Cholas (950-1250 CE) as a maritime power is intriguing during the period, as China started surging as a maritime power in the Indian Ocean region. While the Indian studies of NIO and NIOT have been restricted to Indian nautical waters, the Southeast Asian and South Asian marine archaeological studies have been overlapping, but giving more emphasis to their areas. Moreover, the studies of former though mention about "Indian Ocean", but "India" is rarely mentioned in the context, obviously for their scope of investigation. Thus, the shipwreck studies have to be made covering all aspects and could be divided into the following three categories, considering the cross-cultural exchanges taken place in phased manner:

1. The study of ship building and technology.
2. The examination of the goods recovered.
3. The scrutiny of the services involved.

As these issues have been interdependent, complex and covering many aspects, only few specific areas are dealt in this paper. Particularly, the role of Cholas (950- 1250 CE) is specifically considered in the context as they cannot be ignored during the material period, as it also coincided with the Song period (960-1279 CE).

Ships, as named and described by the Chinese literature:

During Tang period, the Indian merchants started visiting Chinese ports of Southern areas. Guangzhou could have been the most important international ports in south China by the tenth century, which resulted in the establishment of Shibosi to administrate merchants and ships from those overseas.

Kuwabara (1989) listed names of foreign ships that appeared in several Chinese historical texts that included -

- "Nanhai bo" (南海舶),
- "Fanbo" (番舶),
- "Xinanyi bo" (西南夷舶),
- "Bosi bo" (波斯舶),
- "Kunlun bo" (崑崙舶),
- "Kunluncheng bo" (崑崙乘舶),
- "Xiyu bo (西域舶),
- "Ban bo (蠻舶)",
- "Hai bo" (海舶),
- "Nanfanhai bo" (南蕃海舶),
- "Bolumen bo" (波羅門舶),
- "Shiziguo bo (師子國舶)",
- "Wai guo (外國舶)".

A few of these names simply represent a general term for foreign ships. Ships associated with specific

*Independent Researcher, Life Member of IHC, SIHC, APHC, TNHC, AIOC, Mythic Society, Institute of Engineers, etc. Director - Institute for the Study of Ancient, Indian Arts and Sciences.

groups of people or countries include Bosi (possibly from Persia), Kunlun, Bolumen (possibly from India), and Shiziguo (from Ceylon), although further details of these ships are unclear.

Momoki Shiroa gives the following details about the tributary missions sent by "Nan- Hai" countries to China during the Sung dynasty (960-1279):

Here, the Arab missions taking place could have been from land route, as they were not definite as to coming from Central Asia or not i.e, through the traditional Silk route or sea route. In other words, had they wanted to come through ships, they must have engaged Indian ships during the 10th-13th century period.

Table 1: *Numbers of Tribute Missions from the Nan-Hai Countries as Recorded in the Major Sources of the Sung (960-1279).**

Chiao-chih 交阯; An-nan 安南	(Dai Viet)	76[†]	Ta-li 大理	(Yunnan)	3
Chan-ch'êng 占城	(Champa)	62	Po-ni 勃泥	(Brunei)	2
Ta-shih 大食	(Arab states)	53[‡]	Shê-p'o 闍婆	(Java)	2
San-fo-ch'i 三佛齊	(Sri Vijaya)	26	Tan-mei-liu 丹眉流 (Tambralinga?)		2
T'ien-chu 天竺	(North India)	12[§]	P'u-kan 蒲甘	(Pagan)	2
Chên-la 眞臘	(Cambodia)	5	Pin-t'ung-lung 賓同隴 (Panduranga [Ctrl Vietnam])		1
P'u-tuan 蒲端 (Butuan [Mindanao]?)		4	San-ma-lan 三麻蘭	(?)	1
Chu-nien 注輦	(Chola)	4	P'u-p'o-chung 蒲婆眾	(?)	1
Chên-li-fu 眞里富 (in lwr Chaophraya basin?)		3	T'u-po 塗物	(?)	1
			Lo-hu 羅斛	(Lopburi)	1

Sources: CP; HNYL; YH [vol. 154: *chao-k'ung* 朝貢 (tribute)]; *SHY* [*fan-i* 蕃夷 (records of barbarians) IV, VII]; *SS* [*pên-chi* 本紀 (annals) and *wai-kuo chuan* 外國傳 (records of foreign countries)].

* Some place names remain unidentified. Also some Chinese names cannot be identified with a single state name (as in the cases of Ta-shih and T'ien-chu).

† Six more tribute missions are recorded in *DVSKTT* and *DVSL*.

‡ One sea-route mission from Wu-hsün 勿巡, two from Ts'êng-tan 層檀, and those of "a certain country of Ta-shih" (five such countries sent six missions) are included here; those of Ta-shih via the oasis route through central Asia are not.

§ This number includes nine occasions of tribute offering by Buddhist priests on pilgrimage to China.

The Chinese philology of boat has no correspondence archaeology:

Analyzing the Chinese philology, particularly the words and expressions connected with "chon", "chhuan", "pan shao", "thui shao", "chen" etc., found in the Chinese classics, scholars like Worcester, Peri, Poujade pointed out that the Chinese might have seen the boats only during 13th century+, When the word "shou" denoted "two hands" it could refer to a boat-like object. The Chinese surprised to see the sharpended boats and ships of other civilizations. For example Chin Tartar Wukusun Chung- Tuan, who had been on diplomatic missions for his country, wrote in his notes about C.1220 of the Islamic lands of the West - "Yin-Tu Hui-Ho", that their boats resembled shuttles used in weaving. In C.1259, when Chhang Te crossed the Syr Daria river on his embassy from Mangu khan to Hulagu Khan, he was so wondered to find a boat resembled" "a Chinese woman's pointed and crescent-shaped shoe". Thus during 13th century, they could have seen boats to their surprise and only those living in

the coastal areas could have seen full-fledged boats and of course ships. The Chinese shipwrecks clearly show they have been localized, internal and rarely beyond coastalz.

Ships identified as belonging to one culture, but with different or characteristic constituting components and building materials point to established shipbuilding practices. They could be termed as "hybrid" but have "mosaic" constituents, if analyzed by constituent elements, design and building practices. The dominant categories became popular in a particular period though incorporating the best of all other cultures. The purchased, captured or seized ships could have been modified to appear as other culture. In fact, the sailors, ship repairers, marine servicemen and others themselves were converted, when their leaders got converted. Thus, the ships and shipbuilding technologies could have been converted to be known as otherwise.

Tansen Sen notes that, "Before the southern Song period, very few, if any, Chinese merchants and ships ventured beyond the South China Sea"8 adding, "There is no archaeological or conclusive textual evidence for the presence of Chinese vessels in the Indian Ocean before 10th cent.CE. Therefore, the dominant maritime power during the period before 10th and after 10th up to 13th century must have been the Indians, specifically pointing to the contemporary Cholas.

Analysis of the shipwrecks: Under the Maritime Archaeology Program at Flinders University for "Shipwreck ASIA project", data collections on excavated ships and ship remains have been publishedv. They are taken up for interpretation here. First, the ships excavated and salvaged from China, tabulated in Table.1 annexed, are studied.

Of the 28 shipwreck remnants excavated only two have been identified as oceangoing, that too, used by traders and thus 93% was used for inland / river transportation from -rn cent to 18th cent.CE.

Of the two oceangoing, Nanghav no.1 has been dated to Song dynasty (960-1279) and Huaguang reef no.1 shipwreck to Song period, but without giving date. For the doubtful case of Sandaogang wreck the period has been assigned to c.13th-14th centuries. The Quanzhou ship has been dated to later 13th cent. (C.126S-1274) based on the copper coins discovered ranging from Tang to Song dynasties.

Thus, the sudden Chinese love for overseas and maritime trade during or after 12th century is intriguing and the scholars like Jung-Pang Low, Shiba Yoshinobu,[11] Tansen Sen[12], and others pointed out the following points, in the context of the development of Sung navy during 10th-11th centuries-a giving the following reasons:

1. The dominance of foreign traders and ships in the coastal areas of China. China's seaborne trade was largely monopolized by Near Eastern merchants.
2. The necessitated Chinese dependence on them for their experts and imports.
3. As the Song dynasty had to pay for the troubling northern Khitans, Tangus and Jurchens, it resorted to maritime commerce to raise funds.
4. Neo-Confucianism subscribed to the philosophy of success and profit.
5. In 971, a Maritime Trade Commission was established in Kuan-chou / Quanzhou to control import and export related issues. Quanzhou was developed as major port with the colonies foreign merchants. The dredging started in 1011 was completed in 1119.
6. After 987, the navy became only an ornamental arm of the government and naval exercises degenerated into water sports for the entertainment of the court. In 1068 the navy was reorganized and recognized navy was used in war against Annam in 1077, however, it could not succeed.
7. Though two shipbuilding yards were established at Hang-chou and Kuang-chou, orders received, ships built and supplied to the navy. But, the naval authorities complained that the newly built ships were unseaworthy and they continued to hire or borrow multi-type warships from private ship-owners.
8. The fall of North China to the Jurchen invaders of the new and aggressive state of China in 1127 disrupted the economic life of the Sung Empire.
9. Sale of certificates, hitherto issued to Buddhist clergy to exempt from corvee[14] duties, were sold to the public first time in 1132-34.
10. From the beginning the Sung government encouraged Chinese merchants to import foreign goods and foreign merchants to come to China.

11. Tai-tsu, the first emperor assured the merchants for protection, fixed the amount of tax assessment on merchandise and formulated regulation on commerce.
12. Pin-t'ieh (a special steel = wootz steel = Indian steel) and pin-t'ieh swords were imported in 1157 for government usage.
13. In 1074, the Chinese merchants were urged to organize trade missions and provided licenses to go aboard to trade with duty exemptions and commissions. The act of merchants going aboard or in ships was prohibited earlier.
14. However, the imports by the foreign merchants were heavily taxed to the extent of 40% Customs duty (in 1144). 25 to 35% of goods were forced to sell to the government at fixed prices.
15. In addition, the Sung court also received large amount of merchandise as gifts from the foreign merchants and as tributes from such states as Annam (of course from other countries also).
16. The goods - pearls, aromatics, rhinoceros horns, ivory tusks, drugs, steel specifically point to India on which only, heavy duties were levied and collected.
17. Thus, during 1087-198 period, the revenue was doubled.
18. During the Sung period, the piracy was greater than before. The pirates were accommodated in to the Chinese navy, Customs and other duties.

From the above, it is evident that whatever, seaborne ships found on the waters or under the waters dated to that period must have been of non-Chinese origin.

How the shipbuilding was developed dramatically from Tang to Sung period?: According to Shiba Yoshinobure, for a long time the Chinese had lagged behind in the development of the maritime technology needed for transoceanic trade. During the Tang period (618-906 CE), the Chinese ships used in trade were small and vulnerable to the hazards of the sea and were only suited for the navigation of shallow coastal water. They were essentially nothing more than slightly modified versions of the ships originally used in inland waterways, thus relying upon Southeast Asian, Persian, and Arabian ships for overseas or transoceanic trade where the Arabs were acting as intermediaries. Though, it is mentioned by the Chinese scholars that the Arabs "plied the Indian Ocean in large ships, trading at the major ports of India, Ceylon, Java and China", the ownership of the ships was not mentioned. The trade of the region was carried on the ships that were commanded by Southeast Asian, Indian or Muslim-Arab navigators[16]. It appears that for the western researchers, the differentiation between the Indian and Muslim-Arab navigators and as well as the ships pose problem[17].

When Sung period (960-1279 CE) came, they claim that, "Chinese made great advances in the constructions of seagoing junks". Changing "junks" to "ships", Shiba Yoshinobu-s says that "the ships were built with iron nails and waterproofed with special oil. Their equipment included watertight bulkheads, buoyancy chambers, floating anchors, axial rudders in place of steering oars, scoops for taking samples off the seafloor, and small rockets propelled by gunpowder. The Chinese learned many of their techniques of navigation and shipbuilding from Arabs, and in their use of iron nails, watertight bulkheads, pinewood planks, and floating anchors surpassed their teachers. Their ships were, in fact, more seaworthy than those of the Arabs. It is not surprising, therefore, that from tenth century on, foreign merchants chose, when possible, to travel on Chinese ships".

The examination of the goods recovered: The cargo ships bound for a particular country naturally would contain the goods what that country wanted. The intermediaries would have dealt with such goods during their long journey dealing with all goods to safe their time and cost. Suppose an Arab trading group coming from the Persian gulf would naturally bring the goods required by the Indian and Chinese, after delivering the goods at the Indian ports, they collect more goods for China to reach the final Chinese destination. Thus, in between, if something happens, depending upon the goods available and the ship used, no conclusive decision could be taken about the ownership. Considering the transition taken place in the usage of ships, it is evident that till 13th century, the non-Chinese ships must have been used for maritime trade by the involved countries. Thus, the possibility is narrowed down to India and Arabian Peninsula. However, during the Chola period, the ships used must have been Indian considering the evidences that the Arabs reportedly

adopted and adapted the Indian methods. The embassies or the tributary missions sent by the Cholas to the Chinese emperors show that the goods which were required by them were given to them. The Quanzhou evidences prove that the Indian ships had sailed to the Chinese ports to deliver Indian goods and they brought the required Chinese goods back to India. Thus, the pre-13th century cargo could have contained both the Chinese and Indian goods. The period 900-1300 period appears to be Indian globalization of trade and commerce and therefore, the Indian goods were most sought after by other countries and that is why, in fact, "sea route" was discovered to come to India and not to China.

The scrutiny of the services involved : The sailing of ships from the ports of one country to another and back involved many services - navigation (steering, map-reading, direction-finding, piloting),

- ✔ climatology (understanding seasonal winds, oceanic currents, flora and fauna of the coastal areas of different countries)
- ✔ onboard activities (storing, cooking, rationing)
- ✔ repair and maintenance
- ✔ loading and unloading
- ✔ Interpreters.

In every ship, port, and on board, these services were used by the people groups without any differentiation. They had common beliefs, fears and enjoyments on the land, board and waters exhibited in the rites, rituals, festivals of Ships, oceangoing and Sea-goddess. For these activities, traditionally, different groups of people were engaged like migamans (piloting), laskars (all types of sailing), marakkalanayagars (piloting, managing navigation), dubhashis (interpreters) etc. Incidentally, the shipwrecks did not contain any human skeletons implying that all on the board escaped foreseeing or knowing the disaster. The Indian and Arab accounts show that the respective people were engaged in such activities, without any religious differentiation's. Perhaps, at that point such separation was not there, till it was introduced or made to feel with the establishment of Mohammedan/ Mughal rule at Delhi. Such phenomenon was also noted in the Chinese port cities up to 13th-14th centuries. The Indian and Chinese accounts also demonstrate that the Buddhist- Brahman divide was not explicit, till the Neo-Confusianism separated the Chinese and Indian distinguishably[20] (Confusianist, Daoist and Buddhist)[21], The basis literature talks about the traditional navigational skills, techniques and practices followed by the people groups.

Marine archaeological evidences and recovery: Michael Flicker has analyzed the issues and problems involved in the exploration, recovery, preservation and disposal of the marine archaeological evidences[22]. Embracing his ideas, they are listed as follows:

- Shipwreck discoveries fetch millions of dollars in auction.
- Commercial companies engaged in marine archaeological discoveries speculating treasures.
- Illegal marine archaeological excavations by the Commercial companies and as well as the respective countries.
- Legal and illegal explorations carried on under the guise oil and mineral explorations.
- EEZ, SEZ and other LPG factors affecting the marine archaeology and recovered material evidences.
- Nexus among the fishermen, amateur scuba divers and company employed divers.
- The recovered cargo thus is dispersed to different destination for profits and escaped for research and study in historical perspective.
- All discoveries are not publicized, properly accounted and all material evidences recovered testified.
- Thousands of similar or same cargo recovered face practical problems without any utility value e.g, millions of ceramic ware recovered.

When these issues plague the evidences recovered, the interpretation comes thereafter, is limited to the available evidences out of the recovered. Under such circumstances, if the professional, technical and regional bias come into play, the real facts are not reflected in the studies.

Marine archaeological evidences and historical interpretation: Marine archaeology is related to the land archaeology, as the material culture of the land is transferred to the marine domain, due to natural calamities or man-made disasters. However, whether the material evidences recovered from the marine excavations could exactly reflect the past of the men on the land or vice versa within the limitations is debatable in any critically analyzed hypothesis or

thesis. Therefore, only the available, discovered and recovered remnants play a crucial role for historical interpretation. Moreover, the marine archaeology discoveries have also been delved upon such findings. In the context, it may be interesting to note what Geoff Baileysa, aptly observed in the case of "Loss of evidence" as follows:

"Three principal reasons can be identified for the longstanding scepticism of professional archaeologists. The first is the widespread belief that evidence for human occupation of now drowned landscapes and coastlines is unlikely to have survived inundation. Or, if archaeological evidence has survived, it is likely to be so difficult to locate and recover that it would be as difficult as looking for a needle in a haystack, perhaps worse, because, so the argument goes, we do not even know with any confidence where the haystacks are. The destruction of material by the pounding of surf as the rising waters engulfed ancient settlements, the displacement or burial of material by submarine erosion or accumulation of sediments, or the loss of stratigraphic integrity and removal of contextual information, can all be cited as powerful reasons for doing nothing."

The human remnants created out of settlement and their left out on the coastal areas might not be available for the subsequent periods and therefore, the archaeological evidences after a thousand years might not be conducive for correct interpretation. As the time passes on and as even the land archaeological evidences change, the marine archaeological evidences might transform leading to varied interpretation. Above all, due to natural calamities like cyclones, tsunami and sea level changes, even the marine archaeological evidences might get affected at various levels and hence loosing the reliability further. Under such circumstances only, the other correlative and corroborative evidences are taken into consideration. Here, in the context of Chinese documents, the language, reading, understanding and interpretation of the words and expressions change from scholar to scholar and hence for non-Chinese scholar, the reliability get further limited. With all these factors, the studies have to be carried on.

To Conclude during the imperial period of the Cholas (950-1250), the movement of the Cholas, the Chinese, the SEA counterparts and the Arabs had been regular, the overseas trade necessitated ships carrying goods and people, and the peoples involved interacted with each other exchanging ideas of material and non-material culture. In such a cross-culture or miscegenation of cultures, each factor could be viewed in prismatic and mosaic perspective or variety in specific convergence and congruence. The predominant reflection of the divergence, variance and difference could be analyzed and understood only on the underlying, fundamental and essential factors. The absence of evidence cannot be an evidence to negate the evidence of the overseas expeditions of the Cholas, as otherwise, all the involved would have been dealing with unhistorical and imaginary people, goods and services. But, the material and non-material evidences prove the presence of the Cholas during the material period and therefore, the marine archaeological evidences may be interpreted accordingly. In such scrutiny, critical analysis and sustainable interpretation, the presence, influence and contribution of the Cholas could be discerned and appreciated.

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ALAMBARAI EXCAVATION

R. Sivanantham*

Alambarai (Lat. 12° 16' 30" N Long. 80° 1' 0" E), a village on the sea shore is situated 120 km south of Chennai on the East Coast Road. This village has been mentioned as 'Alamparva' and 'Alampuravi' in the archival records[1]. This village part of the 'Idaikkalinadu' (also called Kadappakkam). There are remnants of ruined fort which was probably built by Muhammadans during 17th -18th century C.E. In 1750 it was under the control of French ruler.[2] This fort is on the seashore of the Bay of Bengal. Alambarai fort is a Protected Monument by Tamilnadu State Department of Archaeology.

In ancient days, the village was in the limits of Idaikkalinadu. A poet of Sangam period (2nd B.C.E – 2nd C.E) known as Idaikkalinattu Nallur Nattattanar, who sang Sirupanarruppadai hailed from this place[3]. Sirupanarruppadai vividly describes this region, people and their activities and also the surrounding places up to Kidangil(modern Tindivanam) the capital of Nalliyakkodan, one of the chieftain of Tamilnadu in Sangam period. Ancient port Sopatnam (i.e. Marakkanam) is very close to Alamabarai.

An inscription of the 9th regnal year of Rajaraja-I (994 C.E.) from Vedal[4] near Alambarai mentions Pallavan Idaikklainattukkon, the chieftain of this place. Rajadhiaraja-I inscriptions of the Vemabanur[5] also mentions Idaikkalinadu. Now itself Kadappakkam village called as Idaikkalinadu. Hence, this place has continuous history from Sanagam period.

History of Alambarai Fort

On the sea shore of the Alambarai a fort was built by Mohammadans. In the eastern side, adjacent to this fort a dockyard was also built to load and unload the merchandise. The Fort is rectangular in shape (223mts. X 163 mts.) and built of bricks and lime mortar.

Dost Ali Khan, the Nawab of Carnatic who ruled Alambarai from 1736 to 1790 was the contemporary of French Governor Dupleix at Pondicherry. It is ascertained from the Ananda Rangam Pillai Diary from that there was a flourished port for the trade and political contact between rulers of Alambarai and Pondichery. Ananda Rangam Pillai, the Dubash (translator) of French Governor Dupliex.

Dost Ali Khan the Nawab of Carnatic granted permission to the Fench Governor Dupleix to mint the coins and rupees and he sent this permission from Alambarai Fort to Pondicherry Fort in 10 Sep 1976, To obtain this order the French people spent 1,20,000 Rupees. There were mints both at Alambarai and Pondicherry and they issued legal tender. The issue of legal tender from Alambarai fort is known as 'Alambarai Kasu' or 'Alambarai Varahan'.[6] The value of one Alamabarai Varahan is equal is equal to three rupees. A goldsmith known as Pottipattan from Alambarai was appointed in the chief of the mint at Pondicherry in 5, Dec 1736, Dec.5.

Imam Saheb, under Dost Ali Khan sent 50,000 Varahans through Subbaiyar and Rangappachetigaru from Alambari to Pondicherry fort. The Governor further requested to bring 50,000 Varahans from Alam barai in exchange of silver of 1, 00,000 Varahans. The Alambarai Varahan was melted to fine out its value and quality at Podicherry Fort. Therefore, it is understood that there was mint in this place.[7]

The French Governor Dupleix supported Chanda Sahib, the son-in-law of Dost Ali Khan and Muzsaffar Jung, the nephew of Nazirjung against the British. The Alambarai fort was passed into the hands of the French in 1750 as a gift from Musaffarjung to Dupleix. The British people invaded Podicherry in 1760; and the Fort of Pondicherry fell into the hands of British and in the same year the Alambarai fort was reduced by Sir Eyre Coote.

The Alambarai had a fort with dockyard and from which salt was loaded to Pondicherry and Portnova. The merchandise exported from the Alambarai port was salt, ghee and cloths. The French carried their trade form this sea port. The village of Alambarai played the role of a sea port as well as fort in this region.

Aim of the Excavation

The preliminary survey was conducted in and around Alambarai village for collecting antiquities and ascertaining potential archaeological sites. Exploration in the premise of Alambarai fort yielded valuable antiquities viz. copper slag, iron nail, iron slag, potteries namely coarse red ware and black

*Assistant Superintending Epigraphist, Dept. of Archaeology, Tamil Saalai, Egmore, Chennai -- 600 008.

ware. Besides this, few glass pieces and porcelain sherds with designs were also collected. In the course of exploration in this area, interesting findings were brought to light which will be more valuable for the excavation and test the following hypotheses:

i) To know the socio-cultural conditions during the 17th-18th century C.E.
ii) To establish the existence of Mint
iii) To expose the flourished trade in Alambarai

Results

Excavation was conducted by the State Department of Archaeology within the premise of dilapidated Fort.[8] And in the process three trenches were laid out and one trial trench in habitation site. Each trench was laid with an extent of 4X4 mts. And name in start as ALB-I-1, ALB-I-2, ALB-I-3, ALB-II and ALB-III. With increasing soil is slightly hard. In each trenches natural soil was met the depth of 1.50 – 1.60 mts.

During excavation antiquities pertaining to 18th CE were recovered from the laid trenches. The collection of unearthed antiquities include Coarse redware shreds, Porcelain sherds, Copper pieces, Iron nails and Pieces, lead ball and pieces, Granite Cannon balls, Spindle Whorl, Spout, Hop scotches, Smoking pipes, Terracotta lamp, Bangle pieces, Broken Glass Bottles, Amulet. In addition to this slag of Copper, Iron and glass, Crucibles and Coin mould.[9]

Through the excavation antiquities like granite cannon balls, lead ball and broken bullet in silver are indicates that this fort actively functioned during the war in 18th Century between French and British.

Bottom portion and rim portion of porcelain sherds are found, blue colour is the common colour observed a many collection. These porcelain sherds belong to French. The large quantity of glass broken pieces, neck portion and bottom portions were brought to light. Hence these bottles found in pieces should have been used as a liquid container for storing wine.

Occurrences of crucible, coin mould and slag (Iron, Copper and glass) expose the flourished activity of coin making, smelting of metals and glass for manufacturing of utensils; the other objects for domestic purposes, during the 17th -18th CE. The samples of bricks, potteries and roof tiles were collected in the excavation trenches and sent to analysis for identify the period. Spectroscopic and Geomagnetic methods were used for the study by Dr. C. Manoharan, Associate Professor, Department of Physics, Annamalai University. Professor concludes his result "It is evident that Alambarai brick samples are belonged to 1700 C.E." So, Alambarai fort was probably built during end of the 17th Century.[10]

To conclude the systematic excavation in and around fort area of Alambarai have yield invaluable antiquities for understanding the social-cultural condition prevailed during 17th -18th centuries. The occurrences of crucible, coin mould and slag (Iron, Copper and Glass) expose the flourished activity of coin making, smelting of metals and glass for manufacturing of utensils; the other objects for domestic purposes, during the 17th -18th centuries.

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A RARE PAINTING OF RUDRA IN CHETTINADU-NERKUPPAI

A.Chandra Bose*

Rudra is a very peculiar image and varies typically from all other images of gods and goddesses of Hindu pantheon. Arthanarisvara and Rudra are two best examples for the knowledge of ancient people in Hermaphroditism (the condition of having the physical characteristics of both sexes). Usually the Siva has been consecrated in the form of Sivalinga in the temples. Arthanarisvara, Sivalinga and Rudra are similarly having the physical characteristics of both sexes. Among which the Arthanarisvara is benign form of Siva and the Rudra is ferocious. The *Linga* and the *Yoni* represent the unity of male along with female principles respectively in the sustenance of the universe. Arthanarisvara and Sivalinga are visible frequently in the temples of Saiva sect.

A chart height 1 ¼ feet and width ½ feet which has been fixed into the rectangular wood- frame while painted image of Rudra has been collected by the author of the paper from Mr.Kathiresan Chettiyar, who is a merchant of old wooden particles and resident at erkuppai, a reve ue village of Tiruppattur Taluk, Sivaganga District. According to the Kathiresan Chettiyar, this painting was collected as one among the objects of the demolished house of a Chettiyar at Karaikudi.

Iconographical Description of Rudra In Painting

In the painting, the right half of the image is male, that is Siva and the left half is female, that is Parvati. Male half is having *jatamakuta* on the head. The crescent appears in the side of Parvati instead of Siva. There are four arms, one of the right hands is held in *abhaya* pose and the other is keeping *damaru.* The left front is held *gajahasta* and the back left is carrying Agni upon the palm itself. This image is purely looking like an image of Nataraja.

The whole of the right side is adorned with the weapon peculiar to Siva and the chest on the right side is that of a male. The right half appears in blue color and the left half red. The reason for the retained blue colour is that Siva is known as Nilakanta[1]. Brown mixed black is applied on the board as the background of the picture. The notable feature such as breast, hip and pelvis are visualized on the left side is that of a female. In the place of artists, an eye has been written. It is signature of artist. His name might be Karman.

Four arms appear in this typical image. There are three *jatas* on each side and between each pair of them are no works and the figure of Ganga. The crescent and *jatas* are brownish in colour. The round shaped ear ornament in right side is red and left side is green. Round the neck there was no necklace. He/ She wears a fluttering scarf *(angavastram)* in the hip and it's a part runs over the right shoulder. The vigorous movement of the dance is visualized in the flying dress from the hip. Rudra is represented as dancing image in a vigorous manner. His right leg is standing on a planet.

The story of ethnic conflict and connection between the Vedic Aryans and Non-Aryans indicates that the racial mix up in between Aryan and Dravidian has been deep rooted. Usually the crescent appears on the head of the female half in the case of Ardhanarisvara. On the left, the hip and the pelvis are shaped larger than on the right and bring out beautifully the relative proportions of the male and female pelvises.

The technique of the modem art has been adopted in this work by the painter. This type of composite image is peculiar in character. The artist who did this type of painting would have been expert in modem art as well as traditional.

This image is symbolically representing the half right of women in each and every hold. Rudra is special theme very rarely employed as one among the specimens of the temples. Rudra is tough theme even for the sculptor.

Rudra in Literature and *Silpa* texts

Rudra is described in detail in the *Vedas, Puranas* and *Silpa* texts. In the *Rigveda,* the *Vajasaneyi-samhita* of the *White Yajur-veda* and in the *Atharvana-veda,* the word Siva, meaning the auspicious, occurs as an epithet of Rudra. Throughout the *Vedic* period, he is identified with

*Assistant Professor, Post Graduate and Research Department of History, H.H. Rajah's College, Pudukkottai.

Agni. The identity of Agni and Rudra appears from *Mahabharata*. Rudra emerges into one of the supreme deities in the *Puranic* period. The birth of Rudra is given in the *Satapatha-Brahmana, Markandeya-purana* and *Vishnu-purana*.

The physical features of the Rudra are found in a number of hymns, in great detail[2], in the *Rigveda,* the *Vajasaneyi-samhita* of the *White Yajur-veda* and in the *Atharvana-veda*. He is represented in the hymns of Vedas as a cruel deity causing death and disease among men and cattle and is therefore specially prayed to by the hymnists for relieving his anger towards them, sparing them their families and cattle, and attacking and damaging their enemies and their belongings. It is believed that Bhava (Rudra) rules sky and earth. He has been interpreted as the vast atmosphere in *Atharva-veda*. Siva who was treated as low class deity by the Vedic Aryans emerges in rediscovery with the identity of Rudra.

Uruttira-Camakanamakam, the name to two collections of Vedic hymns addressed to Rudra, highlights meritorious position of socio and religious context[3]. Rudra, who occupied the minor position of Agni in the Vedic period, emerges into one of the supreme deities in the *Puranic* period. Agni and Rudra come into site equally in the *Mahabharata*. Rudra was the same as Agni and the father of Skanda[4]. Rudra appealed to Brahma to give names according to the *Padmapurana*. Then Brhama conferred one by one upon eight names Bhava, Sarva, Isana, Siva, Pasupati, Bhima, Ugra and Mahadeva. These eight aspects of Rudra became the presiding deities over the sun, the water, the fire, the earth, the air, the ski[5]. He is habitually found to claim superiority over Vishnu and Brahma. The entire phenomena of the universe are traceable to Agni or Rudra. Rudra retains his attributes as the destroyer and the terrific.

He is assuming the forms of the gods Vishnu and Brahma, of men, of bhutas and other beings, of beasts and of birds. He is the soul of the universe. He dwells in the heart of all creatures and knows all their desires[6].

Prajapati, the Lord of the Beings, who is identified with the Sun and also the year, (the being of whom he is lord being a seasons), desired to have a son. Then he was born the boy who was weeping endlessly. Prajapati asked him the reason for wept. He answered he had got no name to take away the evil from him. Prajapati gave him the name Rudra. In continuation of wept, he also obtained eight different names such as Sarva, Pasupati, Ugra, Asani, Bhava, Mahadeva and Isana, which are associated respectively with the *tattvas* of agni (the fire), *jala* (the water), the plants, *vayu* (the winds), *vidyut* (the lightning), *parjanya* (the rain), *chandramas* (the moon) and *aditya* (the sun). These are the eight forms of Agni. Besides, he was understood as greater than the Agni. This is the birth-story of Rudra in *Satapatha-Brahmanas*. This form is mentioned in *Saivagamas* as Ashta-murtisvaras[7].

Vishnu-Purana refers that the Prajapati has been interpreted as Brahma. Brahma was meditating upon begetting a son similar to him. At once a boy of blue and red colour was seen sitting on his lap and weeping loudly. Brahma conferred upon him the name Rudra and other eight names[8].

The long term ethnic conflict between Vedic Aryans and Non-Aryans in ancient India assured the indiscrimination of the society. Vedic Aryans looked upon Siva as a low class deity. By the entreaties of Parvati, Siva establishes, for the first time, in the *Yaga* of the Daksha and gets up to the level of the Vedic gods. Harihara form is another sort of reconciliation in the Development of Saiva cult. This reconciliation of Siva with Vishnu seems to be based upon the rediscovery of the identity of Rudra[9]. The ferocious god Rudra was treated as opponent of the gods in the *Rig Veda*[10]. It is understood that the Dravidian hegemony has been deep rooted in the ethnic conflict. The Vedic Agni becomes Rudra or Siva and the Vedic Aditya becomes Vishnu, in the *Puranic* period.

Markandeya-Purana says that Rudra and Vishnu are the creators of the universe and they form the Ardhanarisvara aspect of the former deity. Here the female generative principle is identified with Vishnu. The male and the female principles are inseparable and are ever found together in the cosmic evolution is the real import of the Ardhanarisvara or Hariyardha forms of Siva. The same idea is also conveyed in a brief way by the symbols the *Linga* and *Yoni*. *Bhagavata-purana* refers that the lord of Sakti and Siva are the womb and seed respectively of the universe.

The slow recognition of Siva cult within the Aryan society was unavoidable. In several context

of Rig Veda, it was believed that Rudra rules this great world[11].

Ardhanarisvara, a composite image of half Siva and the half female generative principle which is identified with Vishnu is also reflecting the composite culture of various groups. According to the *Saiva Siddhanta* - Philosophy, the male and the female principles are inseparable and are ever found together in cosmic evolution is the real importance of Ardhanarisvara form of Siva, who's counterpart was Vishnu.

The *Pradhana* (nature) is called the *Linga* and Paramesvara is called the *Lingin* (the sustainer of the *Linga)* and that the pedestal of the *Linga* is Mahadevi (Uma) and the *Linga* is the visible Mahesvara as stated in *Lingapurana.*

Cāttan Paliyili was a son of Kuvāvan Cāttan alias Videl Vidugu Muttaraiyan and contemporary of irupatunga Pallava (A.D. 859- 899). He might have been the brother of Cāttani Būti. Nirupatunga ruled over the kingdom which extended from Nellur to Pudukkōṭṭai and which may be considered the Pallava kingdom at its largest and he was able to maintain it until the end. Seven years after he came to power, his first lithic record in the Cōla country especially Pudukkōṭṭai area was engraved on the north-face of the ruined *maṇdapa* in front of the rock-cut shrine of the *Mēlamalai* hill at Nārttāmalai. Dated to AD 876 it states that the cave temple, called Paliyili-Īsvaram, was excavated by the Muttaraiya chief Cāttan-Paliyili, son of Vidēlvidugu Muttaraiyan, erected a structural *mughamaṇdapa,* a *ṛṣabha,* image of a bull on which the idol is placed, and a *ṛṣabhakkottil,* a shed for the *ṛṣabha* 'and *bali-pīṭha*[12], They, Minavan Tamiladiyaraiyan, son-in-law of Cattan Paliyili and Paliyili Siriyanangai, the wife of Minavan Tamiladiyaraiyan alias Mallan, made an endowment to the service of the God Rudra. Actually, there was no anthropomorphic sculpture in the temple. In this temple God Rudra has been erected in the form of Siva-Linga[13].

A more express allusion to the generative power of the *Linga* and the *Yoni,* the emblems of Saiva cult, is found in the *Vishnupurana,* where told that Brahma asked Rudra, born of his anger, to divide himself; there upon Rudra divided himself into two, a male and a female portion. If you looked into this image unearthed from Cettinadu- erkuppai is a more express allusion of Rudra.

The generative principle has been taught on Siva-Sakti personification. Siva is united with Sakti. He is able to create; otherwise he is unable even to move. The universal ideology of composite culture has been inserted in the name of Sakti and Siva.

In a work called *A nanddnubhava* it is stated that Sakti is of the form of the pleasure derivable from *Guhya* (the female organ) and that Siva is the Linga; from the union of these two is the cause of the joy that is found in the Universe.

The *Amsumadbhedagama,* the *Kamikagama,* and the *Suprabhedagama,* the *Silparatna,* the *Karanagama* refer that the form of the Arthanarisvara is also being half man and half woman.

To Conclude there are number of images of Ardhanariswaramurti and Rudra, both are different forms of Siva, separately, in India and Tamil Nadu from the ancient to modem period, but one rare contribution of composite image, Ardhanari-Nataraja, of Nerkuppai which is prominent settlement of Nattukkottai Chettiyars, on the Ponnamaravati - Madurai Main Road via Singampunari. This is first time recorded that the image of Rudra in modern art is unearthed from Nerkuppai village only and not elsewhere in India.

The rare representation in the temples may be the reason for that T.A.Gopinatha Rao, who wrote four volumes for Hindu Iconography with several illustrations and diagrams, has not given an illustration for Rudra in his book entitled *Elements of Hindu Jconography.* However, the careful description made by him enumerates the core theme of the icon.

This finding fulfills the vacuum of T.A.Gopinatha Rao who was unable to enclose an image of Rudra as an example in his work. As like the descriptions made in the above-mentioned texts with the application of modem art technicality, a painting of Rudra is unearthed for the first time in the art history of Tamil adu and India particularly from Chettinadu- erkuppai.

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MURUGAN, THE TAMIL DEITY

S. Pari Parameswaran*

Murugan, the Tamil deity, was worshipped with deep devotion from *Sangam* age onwards. *Tolkappiyam,* the earliest grammar work in Tamil Nadu calls him as *Seyon*[1]. Though he is treated as son of Siva in Tamil works[2], Nakkirar in his *Thirumurugarruppadai* has called him as the son of *Korravai*[3], *(Korravai Siruva),* the one who was born to six *Kirithikamaidens*[4], *(Aruvarpayantha aramar Selva) and Palayol Kulavi*[5]. This Pre-Aryan i.e., the Dravidian deity of virility and youth was a successful war God[6]. He, the God of beauty was God of youthful nature and sweet smelling fragrance[7]. During the *Sangam* age he was not at all called either as Karthikeyan or Kandan Subrahmanian in any Tamil work. He, the God of *Kurinji* region was called Murugan in *Ahananuru*[8], and *Aingurunuru*[9]. He is also called as *Alamar Selvan* and *Alamar Kadavul Pudalvan.* But as no such references are available in North India which refers to Skanda Karthikeya, it is obvious that Murugan was out and out a Tamil deity. Further due to the northern political impacts, after the termination of the Tamiul *Sangam* Murugan was called Skandan. Only Gnanasambandar for the first time in his *Devaram* has hailed Murugan as *Kandan*[10].

When Murugan is associated with hillocks in Tamil Nadu, northern Skanda is not at all linked with any hill. While *Tolkappiyam* called him as Seyon of *Maivarai Ulagam,* Nakkirar called Murugan as

Neduvari Kurinji Kilava[11]
Palamudir Solai Malaikilavone[12]

Murugan associated with spear i.e., *Vel* in Tamil is not only called as *Neduvel*[13] but also described as a red coloured God equal to coral[14]. The Northern God Subrahmanya is not at all linked with any dance. But Tamil deity Murugan is associated with a frenzied dance called *Valandal* or *Veriyadal*[15].

While Saivism gained popularity and when the Tamil rulers constructed Siva temples offered a separate place for Murugan shrine in the North western corner of the temple. The concept of treating Murugan as Subrahmaniyan i.e., God of wisdom is a northern one. The inscription available at Naryanan Poondi calls Murugan as *Senapathy Pillayar*[16]. So during the Chola period Murugan worship attained a set back. But during the 14th century Kachchiyapp Sivachariyar through his work called *Kandapuranam* revitalised the worship of Murugan. The same trend continued for two centuries.

In the 16th century St. Arunagiri by his work like *Thiruppugal, Kanadaranubhuthi, Kandaralangaram* etc revived the glory of

*Assistant Professor, Department of Youth Welfare Studies, School of Youth Empowerment, Madurai Kamaraj University, Madurai – 625 021

Murugan. By singing the 158 shrines of Murugan available then he reintroduced Murugan to the Tamil country. So that in 17th century many Tamil works in the forms of *Pillai Tamil, Andhadi* and *Kalambagam* emerged.

Along with the six abodes of Murugan *(Arupadai Vidu)* the Murugan shrines became popular at centres like Porur, Seyur, Thiruviringi, Ilangi, Tirumalai etc. In the 19th century 48 other Murugan shrines came up. Places like Kandakottam, Thiruvidaikkali, Ettukkudi, Mayuram, Toranamalai etc. were significant centres of Murugan cult. *Ettukkudi Murugan Pillai Tamil* by Natesa Gounder, *Ettukudi Murugan 'Antadi* by Singaravelan, *Ettukudi Vel Pattu* by Velu Pillai etc. came up due to the attachment and affinity to Murugan. These facts suggests the recognition offered to Murugan of Ettukkudi.

Gradually the iconography of Murugan developed and obtained value. As concrete symbols of various kinds the images of Murugan came up. The icons stood as specimens of artistic talents of sculptors. Murugan images in the forms of *Sakthidara, Senapathy, Gajavahana, Tarakari, Saravanabhava, Senani, Brahmmasastha, Vallikalyana Sundarar, Balasubramani, Kraunjabheda* etc. became popular. At Ettukkudi, Enkan and Poravacheri all the three images are uniquely identified in the form of Shanmugha Nathan. The figure of Murugan, the peacock on which he is seated and the decorated *Thiruvasi* behind it are all made of single stones in all the three places. It is worth to note that entire structure rests on the legs of the peacock. This is a rare and unique specimen of Murugan. Thus Murugan was a specimen for the workmanship of the sculptors.

The Tamil Murugan alone is associated with number *Six* in varied respects. He is depicted as a six faced God. He was brought up by six celestial maidens. He is linked with six stars which forms a constellation called pleades. His six lettered *mantra* is *Saravanabava.* His *Shasti* falls on all the sixth day of full or new moon days. The following are his six military camps *(Arupadaividu)*

1. Thirupparankunram
2. Thiruichchiralaivai (Tiruchendur)
3. Thiruvavinkudi (Palani)
4. Thiruverangam (Swamimalai)
5. Kunrutoradal
6. Palamudirsolai

In each and every shrine, the primary deity Murugan is depicted in different forms. The Murugan temples were generally known as Kottams during the early periods. Murugan Kottam (Purananuru) Kolicheval Kodiyo Kottam (Cilappatikaram) Arumuga Sevvel Anithigalkottam (Cilappatikaram) end.

Kuruntogai calls the abode of Murugan as *Sey Kunram. Neduntogai Kunram* is the reference given in *Aingurunuru.* All these things will expose the popularity of the Tamil Murugan. As an impact even today the *Kumarakottam* is located at Kanchi and *Kandakottam* at Chennai. Vellimalai, Mayilam, Marudamalai etc. also are hill temples exclusively dedicated for Murugan. During the period of Saint Arunagirinathar there were 309 Murugan shrines in different parts of Tamil Nadu as sung by him. So that Kumarakurubarar in his work *Kandar Kali Venba* has passed Murugan as given below:

"Aru Thiruppathy Kandu Areluthum Anbudan Kurumavar cinthayil kudi Kondone"

The expansion of the shrines of Murugan in number will stand testimony of to the enhanced position of the Murugan cult in Tamil Nadu.

The Tamil deity Murugan paved the way for the maintenance of the Tamil culture, iconographic development, literary eminence and devotionalism. Like the pan Indian deities such as Siva and Vishnu, only Murugan in Tamil Nadu attained a significant and familiar status. It must also be remembered that Murugan, who was treated as war god, has been endowed with numerous qualities due to the treatment given to Murugan by his Tamil devotees. Further every Murugan shrine and images are superb due to their individualistic traits. As a common feature legendary stories are also associated with Murugan of every place. They too enhance the status and prestige of Murugan.

His twin marriages with Valli and Devasena expose the *Kalavu* and *Karpu* marriages adopted by the Tamils. His spear is an indication of his fascination towards war. He is associated with Siva and Uma as their son and treated as the son in law of Vishnu. He is made as the younger brother of Vinayaka. Thus he stood for religious unity and amalgamation of different religious sects. *Kaumaram* is a sect which acts as an unifying force of Saivam, Vaishanavam, Ganapathiyan etc. Because as God of different areas apart from that Kurinji region his positionbecame an enhanced one. The tradition of carrying *Kavadi* to the abodes of Murugan is another unique attribute associated with Tamil Murugan alone. Thus Murugan, out and out a Tamil deity, due to his war like qualities is associated with war and is known as as Devasenapathy. His peacock mount stands for his swift activities of support to his devotees. As he got his name Murugan from the root word Murugu he is known for his youthfulness and beauty, Murugan's individualistic traits and qualities enabled him to gain a prominent place in worship than his parents (Siva and Uma), father in law (Vishnu) and brother Vinyaka. So he can very well be treated as a God who was responsible for a cultural synthesis. The gradual calling of Murugan by different names as Skanda, Karthikeya, Subramanya etc. in the subsequent period will testify to syncriticism of Murugan and Skandar cults.

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NEOLITHIC CULTURE IN TAMILNADU – A STUDY

S. Rajadurai*

Archaeological research in India has rightfully earned its roots from the availability of the palaeolithic tools in Tamil Nadu. A number of sites dating back to the pre and protohistoric as well as historical periods have been discovered. The Neolithic age is the New Stone age, the latest phase of the stone age when agriculture and stock-breeding displaced hunting. In this age the progress of man's struggle for existence in which domestication of animals and plants, sedentary life and the use of stone axes were introduced for the cult. The culture was mainly based on environment. With this view, an attempt has been made in this paper to highlight the artefacts, the technology and the culture of Neolithic population.

Salient Cultural Features

The investigation undertaken in different parts of Tamil Nadu by different archaeologists have brought to light a few sites of Neolithic culture and this has substantially increased our knowledge of their distribution. Togarappalli, Dalimalai, Vattalmalai and Mullikadu of Dharmapuri district and Paiyampalli and Chandrapuram of North Arcot district are Neolithic sites in Tamil Nadu. Thus the ecological zone selected by the Neolithic folk was found to be either the foot of the hills or on the terraces.

Nature of Habitats

The hills selected for habitation are invariably boundary in nature, some which had natural caves.

*Assistant Professor, Department of History, Rani Anna Government College for Women, Tirunelveli.

The river Vaniyar and a stream Pambar, a tributary of Pennaiyar flows in that region. The location of Neolithic sites suggest that Neolithic population lived either nearby or within a distance of one kilometer from such water sources. Easy availability of perennial water and forest environment seemed to play a vital role in their choice of settlement areas.

The evidences about the habitation structure or dwellings also brings out important clues. The excavation at Paiyampalli has brought to light important evidence indicating that the neolithic people lived in pit houses. They are roughly oval, circular or oblong on plan, with longer axis along the cardinal points with varying depths, they were dug into the natural soil. One of the pit was partitioned into two by a row of stones. The pit houses were lined with stones for protection from rain water,[1] The circular houses are still popular among the Malayalis who live on the top of shivery hill range. The analysis of the present study reveals that the people might have needed a separate place to store what they had produced or collected. The people also had the knowledge of proctecing them from rainwater.

Artefacts-The Pecked and Ground Industry

The Neolithic artefacts are found at Vattalmalai, Dalimalai and Togarappalli. Tool-kit of the Neolithic culture from factory and habitation sites consists of axes, adzes, chisel, wedge, chopper tool, hammer stone, rubber stone palette, muller and quern (Figure1). In Kappalavadi and Bargur factory sites unfinished and broken state of tools are found which would indicate that these tools are discarded waste materials.

The various types of stone tools found in the three habitation sites such as Vattalmalai, Devimalai and Togarappalli are presented in (Figure-1). Maximum amount of polished stone axes (81%) are found at Vattalmalai with various sub-types which was followed by Togarappalli (47%) and Dalimalai (45%). Hammer stone and rubber stone also found in the Dalimalai and Togarappalli (Figure-1). This analysis reveals that tool type partially represent specific needs of the people and thus reflect adaptive mechanisms specific to various ecological zone[3]. Availability of water and raw material of Vattalmalai might have made the people to produce the polished stone axes.

Technology

The techniques employed for making stone tools from blanks into finished form are basically similar to those known from palaeolithic period. A rough outline and shape of the tool was achieved by employing heavy and light stone hammer stone techniques repetitively. Final finishing, dressing and trimming were made by soft hammer technique. The tool was sharpened by rubbing on a horn, fine grained lime or clay sand stones. The raw materials such as granite, diorite, basalt and granular rocks with different materials are used.[4]

Microlithic Tools of Neolithic Age

Microliths usually considered to be of the late stone age, continued to occur during the Neolithic age also. In Tamil Nadu, particularly in Dharmapuri region, tiny implements are fashioned out of silicious materials such as quartz, crystal, chalcedony etc. Tools made by these materials are crude and reje, iori is made at higher level. This analysis indicates that Neolithic folk could understand the crudeness and suitable materials for making the tools.

Microlithis of Neolithic Age falls into arrow-head, point, borer, burin, lunate, side srcaper, and scraper, hallo-scraper, blade, blade blake, a symmetric core and fluted core. These tools reexcavated at four different sites namely Dalimalai, Togarappalli, Vattalmalai and Mullikadu reveal that the prominent tools are paints and arrow-heads. They are in maximum at Dalimalai, and minimum at Togarappalli. The same types of tools found at Vattalmalai but they are less in number when compared to Dalimalai (Figure-1).

Blade industry is well represented at Mullikadu when compared to other three sites. Flake and blade are the dominant tools than the arrow-head and point. The occurrence of the blade Industry enable us to understand that they are advanced in tool technology.

Raw Material

The distribution of Neolithic site is closely related to geological formations. Neolithic tool makers showed a preference for quartz as the main raw material form for making artefacts. This quality

might have been acquired from the lower Paleolithic folk. The people might have selected this type of raw material because of its harness and good flaking qualities and wide spread occurrence of material. The quartz being hard and resistant to weather, forming well rounded pebbles due to transportation in the media of sand and running water. 90% quartz, 10% chalcedony and crystal are used to make the tools[5]. Neolithic man handled varied raw materials with equal efficiency.

Functions of the Tools

The diagrammatic representation of stone industry (Fig.1) shows the various types of tools used by Neolithic folk in TamilNadu.

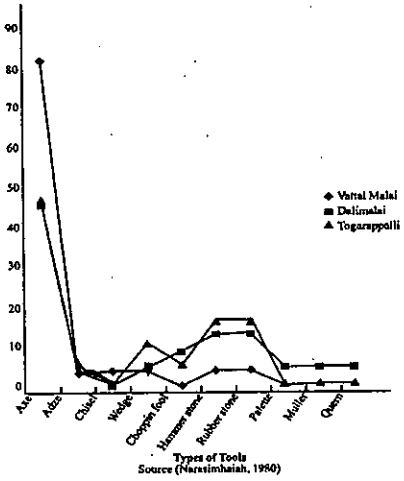


Fig. 1 : Types of Tool in Neolithic Culture of Tamil Nadu

Axes

The stone tool axes might have served for all purpose. The sharp lateral edges have been used for sinning and cutting animals carcases. Pointed tips for digging up roots and tubers and for opening up the belies of animals.

Adze

This serve as carpenter's tool particularly to smoothen any protrusion (or) depression on the surface of wood.

Scrappers

This is used for scrapping of barks of trees and dressing of animals skins. Chisel was used for preparation of tools. Wedge as a side instrument for cutting purpose, Chopping tool, hammer stone and rubber stone are used for beating the flesh and making the tools. Palettes are used as toys. Muller is the sharp edged tool for throwing. Quern is also a sharp edged instrument used for cutting the food products.

Subsistence Pattern

The economy of the Neolithic culture is based on terrace cultivation than hunting and gathering. They preferred graitoid hills for their settlement which provide ample scope for terrace cultivation. Even today terrace cultivation is practiced in this region. Ragi (Eleusine corracana) Jowar (Sorghum vulgare) and horse gram (Dolichos bitlorus) are the major crops grown now.[6]

Another main source of food economy was animal wealth. The study of animal remains such as cattle, sheep, goats, buffalo, horse are available at different parts of the Neolithic sites of Karnataka whereas enough evidence is not available in Tamil Nadu. Nevertheless, it can be presumed that these animals were domesticated, hunted (or) trapped by the Neolithic people of this region because of the select geographical location and the tools handled by the Neolithic folk.

Ceramic Industry

The ceramic industry of Tamil Nadu is represented by four major wares such as Red ware, Grey Ware, Brown ware and Black ware with their variants. Plain potteries dominates the ceramic Industry. The Neolithic ceramic industry in Tamil Nadu yielded 18 major types and nearly 67 variants including incised and painted pottery.[7] On the basis of the pottery collected from the surface, the sites can be classified into three groups viz., Panimaduva of Dalimalai group, Chandrapuram and Gollapalli of Togarappalli group and Paiyampalli of Mullikadu group. On the basis of the available data, coarse red ware, grey ware and burnished red ware, are dominated in the group of Dalimalai, Togarappalli and Mullikadu respectively.

Conclusion

The present analysis suggest that the cultural practices of the Neolithic folk still exist in certain parts of the country which make us to understand that the tradition did not die. The eco-friendly culture of the Neolithic folk further reinforce the conclusion that the past is ever with us and all that we are and that we have, comes from the past.

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LAND GRANTS AND TEMPLE ECONOMY IN THE NOYYAL RIVER BASIN- A STUDY

M. Mathialagan*

Temples are the main stay and back bone of the Hindu religion. Temples were the land owners during the medieval period. It played a vital role in the agricultural production and trade. In the medieval period temples acted as a socio economic religious centers. Karikalchola, the Sangam ruler cleared forest and constructed the dam across the river Kaveri. Kochenganan an another sangam ruler built 70 temples in the Kaveri river basin.The Chola Pandya rulers constructed many temples in the river basins.Noyyal was one of the tributaries of river Kaveri. The Kongu Chola rulers constructed many temples, tanks, and ponds in the Noyyal river basin. Subsequently, the rulers of the Kongu region donated lands money and gold gifts to the temples to promote the temple economy in the above said river basin.Kongu Chola rulers created nadu division in the 9th century. The Noyyal river basin covered under the Perur nadu (Coimbatore region)Vayyarikkanadu Palladam) Vikiramachola Valanadu Kurrupunadu (Thirumuruganpundi and Vijayamangalam area) Kangayanadu, Viracholavalanadu (Kangayam and Perundurai area) Vadaparisaranadu (Avinashi area) Andanadu (Kodumudi area).[1] The Kongu Chola rulers constructed and renovated many temples in the Noyyal river basin and donated various gifts to these temples.

Donors of the Land Grants to the Temples

Normally the temple was a recipient of considerable endowments from various quarters and for various purposes. The Kongu Cholas, Pandyas and Vijayanagar rulers made both village grants and land grants to the Siva and Vaishnava temples, Mutts and Jain *pallis* in the Noyyal river basin.The village grants were made mostly by the kings, individuals, *nattavars*, *uravar* and *sabha* of *chathurvedi - mangalam.*

During the early period the Noyyal river basin fully occupied by the semi nomadic tribes i.e. *kosar, kongar, vettuvar, kuravar eyinar.* Later, they formed an assembly called, the Ur, Village *Sabha* and *Nadu.* The Kongu Chola kings had a close contacts with not only the tribal assemblies but also in the *uravar* and *nattavar* (the representative of the Ur and Nadu). Kongu Chola rulers donated many *devadanas* and *Thiruvidaiyattam* and *brahmadeya* villages to the Siva and Vaishnava temples. The kings like Kokalimurkkan, Kulothunga, Virarajendiran and Pandya kings, Virpandyan and Sundarapandyan and Vijayanagar rulers granted many villages along with the tanks to the temples.

The king issued an order to the *uravar* to donate the lands to the temples. The *uravar* borrowed some loan from temple treasury and repaired the tank areas and remitted paddy and money to temple treasury. The *nattavar* of the *vadaparisaranadu* in North Kongu region also donated tax free lands (*iraiyili*) lands to the temples.An inscription from Thingalore in Erode district denotes that Kulothunga I donated dry and wet lands to the temples as *Kudiningadevadanam* (the tillers not to be evicted from the temple lands)[2] The Kongu Chola ruler Virarajendra donated many

*Assistant Professor, Department of History, Government Arts College, Udumalpet.Thirupur District-642126.

villages to the temples as *devadanam* and *thiruvidaiyattam*[3]

The *mantradis* (landholders) of the Noyyal river basin also donated lands to the temples for various purposes. One *srirangan pattan* from *Sri Viranaryana Chathurvedimangalam* in *Cholamandalam* gifted lands to the Avinashi temple for *Sirukali Sandhipuja*.[4] One Kulothunga devan kuravan, an officer of the king gifted 95 *achu* (gold coin) to the temple to reclaim the lands in the Noyyal river basin.[5] The Vellalar also sold the lands to vinnakara emperuman temple at Sevur for 1000 panam.[6] It is attested by the inscription of Sundarapandyan. An another inscription[7] of Sundarapandyan denotes that one vellala namely Kommaiar Siruvan and an received 300 *pulli kuligai panam* from senapathy perumal temple at Sevur and sold the *punjay* lands(dry lands) and *toppu* (groves) lands to the same temple. The women also donated lands to the temple in the Noyyal river basin[8]

Management of Temple lands

In the communal ownership lands were assigned to settlers according to the need and manpower of each family was decided according to the decision of village council. In the *devadana brahmadeya* villages the *koil kaniyudiya brahamanas (land holders of the temple)* become *kaniyudiya brahamanas* (*manradis*) due to the accumulation of wealth. The development of *ur* (village) and *nadu* system in the Noyyal river basin the power of *nattavar* (non brahamana land holders) also increased. They controlled the *ur* and *nadu* assemblies. The maintained the land records and renders justice for important land disputes.[9] In the *ur* and *nadu* assembly *uravar* and *nattavar* Vitol role to settle the people in the newly created villages for development of agriculture. The land grants were made in the Noyyal river basin in order to meet the food production and to develop the trade. The kings encouraged the Village *sabha* and land holders to create the new village settlements, and to bring the more virgin lands under cultivation. They created more facilities for irrigating them and thereto bring more lands under plough.

The rulers ordered for reclamation of forest land and waste lands to convert into cultivable lands. It was an important aspect of agriculture. The rulers and local administration (*Samantas, uravar, Nattavar*) encouraged such efforts in the form of concession in taxes and favorable term of leases.[10]

The temple lands were distributed to the various sections of the people in the newly created villages in the Noyyal river basin. The *uravar* also assigned land for secular services. The temples assigned land for temple services. Such lands were called as *mandiraponagam,*(land assigned for reciting mantras) *thirunelpuram, unnaligaipuram,* (land assigned for servants of the *garbagraha of the temple*) *thiruvothasamapuram, pudukkupuram,* (land assigned for renovating temple) *villakkupuram,* (land assigned for lighting lamp in the temple) *thirunandavanapuram,*(land assigned for temple gardeners) *madapuram,*(lands assigned for mutts) *acharyapogam,*(land assigned for temple priest), *uvachakani,*(land assigned for uvachar), *tachasiriyakani,*(land assigned for kammalas).[11] The division of labour in the temples in such way based on the concept of *Varnashramadharma* .

Melvaram and Kilvaram(A System of Dividing the Agricultural Yield)

The income from the temple land was shared between the temple and cultivators. Remuneration were fixed in three different commodities namely paddy, money and land. Payment in money was usually converted to an equivalent quantity of paddy. In other cases an area of land or sometimes share (*pangu*) in the village land was given as remuneration (*nibandas*) for their services. According to the inscription of Kongu Cholas in the thirteenth century from Kunnathur in Erode district the income of the temple was divided in to nine portion and out of which three portion was granted to *uvacher* (Drummers) of the temple.[12] The 1/3 of the yield was collected from the tillers of the *Kudininga Devadanam* during the period of Kulothunga I[13] In the same way the 1/3 of the yield from the land was collected from *Thiruvidyattam*(land donated to the Vishnu temples) temple villages during the period of Pandyas. The preferential treatment was given to the tillers of dry lands to cultivate the garden lands.[14]

During the period of Vijayanagar rule the *kudivaram* was fixed as 50% of the yield which was collected and remitted to the government as king's

share(*Kilvaram*) and rest of the yield was remitted to the temple treasury, (*melvaram*) according to the fact attested by the inscription[15] of Achutarayar from Avinashi Siva temple. An Inscription[16] from Marudurai in Kangeyam taluk denotes that 50 % of the yield of the land was donated to the Pattisvarar temple as *melvaram* and rest of the yield was donated to the mutt (namely Alalasundaram matha).

Tax Collection and Exemption in the Temple Lands

The kings, *ur sabha* and *nattavar* were collected and granted some stipulated taxes to the Siva and Vishnu temple. The tillers, small merchants and other skilled and semi skilled laborers were attached to the temple villages (*Devadana* and *Thiruvidaiyattam* and *Brahmadeyas*) paid the taxes to the temple. Some taxes from the *devadana* villages were donated to the temples for conducting pujas and festivals and other purpose. The king also ordered to the local authorities to remit the taxes to the temple if there is any problem or default to contact the pujas and festivals.[17] The taxes from the temple villages were collected by the *uravar, nattavar, samantas* and temple officers. (*devakanmigal*) An inscription[18] of Kokalimurkkan in 1004 A.D denotes that the taxes from the *pidagai* villages of Manniyur, Gangaipalli and Karuvalur were remitted to the temple treasury. An instant, the inscription[19] from Perur denotes that the taxes from the temple lands were collected by the *Sri Karyam* of the temples. An inscription[20] of Vikrama Chola II from Perur denotes that the *sabha* given a oath to collect the taxes from the tillers. An inscription[21] of Virarajendra denotes that the taxes called *ottirai* was collected from the merchants, tillers, *devaradiyar* by the *devakanmi* of the temple. The above mentioned fact reveals that the tillers of the temple land were controlled by the *uravar nattavar* and temple authorities.

Temple Economy under the Pandyas

The Kongu Chola rulers, granted some privileges to the temple servants, Brahmans, *tapasiyar, drummars, pariyas, andar , kaikolar* and *uvachar* to ride the horse, to beat the drum on procession to built the second floor of the houses with two entrances in front of the houses, covering their houses with plasters.[22] This kind of privileges stratified the society according to the *Varnashramadharma*. The Pandya king Konerinmaikondan (Virapandya) granted privileges to the *panchkammalas* to beat double conches and drums to wore sandal, to cover the houses with whilte pilaster.[23]The *kammalar* developed the temple complexes and assisted to the kongu formers for the development of agriculture.

The kammalas involved the temple building activities. Many land owners donated stone pillars to temples reveals this fact. The temple authorities and *nadu* and *ur* assemblies assigned land for them (*Tachariyakani*, and *kammalaparru*). It accelerated the enlargement of temple complex and agricultural production. The *kaikkolas* occupied the temple complexes. Temples in the Noyyal river basin become the mercantile centers. The Pandya rulers encouraged agricultural activities after digging the canels and tanks.The vellala land holders were increased in the Noyyal river basin which paved the way for a rift between the vellala land holders and temple authorities. The temple lands become fallow lands. The Brahmans surrendered their *tavanadi tanaperu* rights to the temples and migrated to other places. Subsequently the Pandya rulers donated the taxes to perform the pujas and festivals and asked the bramanas not to migrate from the Noyyal river basin. [23]

Temple Economy under Vijayanagar rulers

The Vijayanagar rulers patronized the temples. They enlarged temple complexes in the Noyyal river basin. The Vijayanagar rulers Devaraya I and Krishnadevaraya also donated lands and tanks to the temples. They settled the people those who hailed from the Chola mandalam and Tondai mandalam. They people paid some taxes to settle in the Noyyal river basin. The land holding in the *devadana brahamadeya* villages became more complex during the Vijayanagar period. The new comers occupied the temple lands after paying some new taxes. The private land ownership was also increased. The tillers paid more taxes to the government and slavery was increased in the Kongu region.

Position of the Agriculture Labourers in the Temple Village

During the early period the tribal people followed shifting cultivation. The uravar and nattavar of the villages donated lands to the temples. The people cultivated the land which come under the communal ownership. The slavery was prevailed in the temple villages which is attested by the

inscription[24] of Kokalli Murkkan in 1003 A.D. The Hoysalas and Vijayanagar rulers settled *kaikkolas* in the temple villages. Many people from the north settled in the Noyyal river basin to cultivate the cotton. During the Vijayanagar period the temple villages classified into amaram, *bhandaravada* and *sarvamanya* which is based on the land tenure.[25] The temple lands occupied by the landed brahmans, vellalas, and kaikkolas and trading communities and *amaranayaks*.The *amaram* villages controlled by the amaranayaks,1/6 of the land revenue was collected from the *amaram* villages.The right and left hand castes again divided into number of sub castes. The land less communities were made slaves. There were different types of slaves such as hereditary slaves, voluntary slaves, absolute slaves, partial slaves and bonded slaves with varying rights and duties in different areas in the kongu region.[26] The landless agricultural laborers paid land tax. Professional tax were imposed on shopkeepers, farm servants, shepherds, washer man, potters, shoemakers, musicians.

The temple lands mostly occupied by the nattavars and temple economy were controlled by the land owning communities. The secular function of the Brahmans and new territorial segmentation and creation of many *palayams* in the Noyyal river basin reduced the powers of temples in the Nayak period.

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BENEVOLENCE OF KULOTHUNGA CHOLA II TOWARDS THE BLIND - A STUDY

B. Perundevi*

Inscriptions are the most copious source of information pertaining to our past. Epigraphs are found in abundance in Tamilnadu. There is no place of historical importance in Tamilnadu without inscriptions. Every act, every transaction, every incidents that deserved to remain in the memory of the people was engraved in the form of epigraphical records either on stone or on metal or on some other hard medium. Inscriptions form the backbone for the history of Tamilnadu. The history of the Pandyas,

*Assistant Professor, History Wing, DDE, Annamalai University, Annamalai Nagar.

Cheras, Pallavas, Cholas, Vijayanagara and the Nayaka periods are all based on the information that we get mainly from epigraphs. It is no exaggeration, if said that major portion of the inscriptions of Tamilnadu belongs to the Chola period. All the records of the period are written in Tamil language and in Tamil script. Majority of the inscriptions are donative records and few are commemorative in nature. These inscriptions, though issued for different purposes, incidentally provide us with materials that are highly useful for the understanding of the cultural aspects of the contemporary society. Among these, an unique inscription from Abirameswarar temple at Thiruvamathur portraits a benevolent act of Kulothunga Chola II.[1]

This Shiva *Sthalam* is located at a distance of 6 kilometers from Villuppuram enroute Gingee on the banks of the Pampa river, a tributary of the Pennar river. The temple is praised in the *Thevaram* hymns of Appar, Sambandar, Sundarar and Arunagirinathar. This is the 21st Shiva temple in Nadunaadu region praised in *Thevaram* hymns. In this temple Lord Shiva, a *swayambumurthy* is facing east. Mother Muthambika was installed by Sri Adi Sankara.[2] The Abirameswarar temple at Thiruvamathur preserves 34 interesting inscriptions dating from the days of the Pallavas. This temple was built originally by the Pallava rulers, while the Chola rulers made several endowments, as seen in inscriptions from the days of Parantaka I, Raja Raja I Kulottunga Chola I and Vikrama Pandya.[3] There is one curious inscription of Kulothunga Chola II, found on the east wall of the first *prakara* of this temple. This epigraph reveals that Kulothunga Chola II had provided a grant for the benefit of several blind people to chant the *Thevaram* hymns in traditional tunes.[4]

The Chola temples play an important role of an employer of the people of the area. In the Pallava period maximum number of employees in the temple was 54 (In the Mukuteswara Temple), but during the time of Rajaraja I this number rose to 609 (in Tanjore Temple).[5] This shows that the temples of the Cholas occupied a better economic position in society than the temples of the previous periods. Consequently many servants, artisans and supervisors had to be employed by the temples. In this period, besides cultivation, cottage industries and royal services, the avenues for employment were scarce; the temples provided such a chance to the aspiring people of the locality. The employees of the temple can be divided into two main categories: (i) those who were mainly concerned with the religious functions of the temple and (ii) those who worked in the educational and charitable institutions attached to the temple. The first category included the priests, the dancing girls, the *odhuvars*, the musicians, the supervisors and the menial staff; the second category included teachers, professors, doctors, nurses and others.[6]

Odhuvars were appointed to sing divine hymns in the temples. They were called as *Thiruppadiyam Vinnappam Seyvor*. The *Tevaram* hymns, are mentioned in the inscriptions of the mediaeval period as *Thiruppadiyam*. The word is obviously derived from the Sanskrit word *Padya*, a word which appears in Tamil both as *Padiya* and *Patiga* (Tamil Lexicon) i.e. Poem in praise of a deity consisting generally of ten verses. The earliest epigraphical reference to the recitation of *Thiruppadiyam*, occurs in the middle of the 9th century, ie., during the reign of the Pallava ruler Nandivarman III circa 845 A.D. found in the Siva temple of Thiruvallam. It records the gift of a village for maintaining several services in the temple by a certain Vikramaditya Mabali Vanarayan. It includes provisions for food offerings, the *Sivabhramanas* performing worship, *Sribali* (drummers), for makers of flower garlands, and singers of *Thiruppadiyam*. Four hundred *kalam* of paddy is prescribed as annual payment for the last two categories of services.[7] The word *Thiruppadiyam* in this inscription is generally taken by all scholars to refer to the *Tevaram* hymns of Saint Appar, Sambandar and Sundarar. The same word is used in later inscriptions also to denote the *Tevaram* hymns. Thus it is seen that the recitation also to denote the *Tevaram* hymns. From this infers, that the recitation of *Tevaram* hymns in Siva temples have become an established offering by the middle of 9th century A.D. The direct patronage of the Pallavas, to the recitations of *Thiruppadiyam* of the Saiva saints is brought to light by this epigraph. It also sets the lower limit to the age of *Tevaram* saints.

In the year 944 A.D. i.e., during the reign of Parantaka Chola I recitation of *Thiruppadiyam* is mentioned in the temple of Saptarishisvara temple at Lalgudi.[8] About 15 years later, in 960 A.D. in the

reign of Sundarachola, father of Rajaraja I – the *Thiruppadiyam* reciters are seen in the record of Thiruverumbur temple.[9] Under Uttama Chola, in 974 A.D, one *Thiruppadiyam* singer was employed at Thiruvavaduturai.[10] In the last regnal year of the same ruler, a land gift as *Kani* is seen in the temple of Thiruverumbur.[11] All these are instances of reciters of *Thiruppadiyam* in Siva temples before the time of Kulothunga Chola II.

Among these inscriptions about the endowments given to *Tiruppadiyam Vinappam Seyvor*, the Kulothunga II's inscription is an exclusive one. This epigraph not only mention the employment of the people, its uniqueness was the recruitment of blind people as *Thiruppadiyam Seyvor*.[12]

This record was inscribed in his second regnal year(A.D.1135). It has 19 lines. It begins with the historical introduction *Poomevu Valara*, etc., of the king. It records a gift of 12 *Velis* of land by the king to one Poyyyadasevadi Devaganadan alais Rajaraja Pichchan and his descendants for singing *Thiruppadiyam* hymns during the three services of the temple. The persons who were singing the hymns earlier were replaced by the present group that consisted of 16 blind persons and two conductor guides. The guides were called as *kankkaatigal* in the inscription. 12 *velis* land was gifted to these 18 people for their food, shelter and dress.[13]

From the critical study of this inscription we come to know the accuracy of accounting capability of the Cholas. They made an extensive computation which makes us great surprise. According to the inscription they have premeditated 360 days for a year. Their calculations are as follows:

Paddy for one person per day - 1 *Paddhaku*
Paddy foar one person for 360 days - 360 *Paddhaku*
Therefore for 18 persons for 360 days - 1080 *Kalams*
Cloth for one person - 1 *Kasu*
Cloth for 18 persons - 18 *Kasu*
For one *Kasu* - 20 *Kalams of* Paddy
Therefore, for 18 members - 18*20 = 360 *Kalams* of Paddy
So the total is - 1080+360 = 1440 *Kalams*
For 1 *Veli* - 120 *Kalams*
So the land required for 1440 *Kalams* - 1440/120 = 12 *Velis*.[14]

From this inscription we come to identify that in the Chola period 120 *Kalams* paddy was yielded from one *Veli* per year. If we compare this with the today's cultivation, we could understand the prosperity of the Chola period's agriculture and irrigation. Thus this record elucidate the rehabilitation activity of the Kulothunga II towards the blind people and the perfect administrative system of the Cholas.[14]

At present, the Government of India has a separate portfolio for Persons with Disabilities under the Ministry of Social Justice and Empowerment. The Office of the Chief Commissioner for Persons with Disabilities has been set up under Section 57 of the Persons with Disabilities (Equal Opportunities, Protection of Rights & Full Participation) Act, 1995 and has been mandated to take steps to safeguard the rights of persons with disabilities. As per Census 2011, there were 2.68 Crores (2.21% of the Population) persons with disabilities.[15] The National Sample Survey Organization (NSSO) in its 58th rounds during July-December 2002, estimated that the number of persons with disabilities in India was 1.85 Crores (1.85% of Population). The Persons with Disabilities Act basically enlists facilities that persons with different types of disabilities would be entitled to and the responsibilities and obligations which are placed on the Government of India, State Governments, local bodies and establishments in this behalf. It broadly includes measures for prevention and early detection of disabilities, education, employment, social security, research and manpower development, barrier-free access and preferences and facilities that are available to such persons and the action which needs to be taken to avoid any discrimination against persons with disabilities.[16]

It may be seen from the above, that the steps and measures that are being taken today by our exchequer to implement various welfare schemes for the upliftment of disability people from the all walks of life have been thought of our Chola King before 1000 years ago. He analysed and found the ways and means to execute a scheme for the development of the disabilities in a planned manner. This attitude of the Chola king Kulothunga II, who is a pioneer of the executing welfare schemes, makes us to keep our finger on nose as a mark of great surprise and pride. Once again the history proves that our Tamil King

especially Cholas were extraordinarily capable of planning and the proper implementation of schemes beneficial to the public in general and disables in particular. In this manner good number of interesting pieces of new informations have been culled out from this epigraph and the significance of these new evidences are discussed in this paper. It is noteworthy that these new pieces of information have enriched the fabric of the Chola cultural pattern to a great extent.

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EZTHU – A STUDY

R. Saravanan* R. Ravi Kumar**

Literature has been one of the sources for writing history is obvious. Sangam literature, Bhakthi literature – for instance - are typical sources providing us abundant historical materials - political, social, cultural, geographical, artistic, religious, literary and philosophical etc - of the changing patterns of the different periods of the Tamil society. To have a glimpse of the history of the independent struggle for India - particularly the growth of the Gandhian phenomenon as a mass movement, literature of the period in the regional languages would be an historical source. The phenomenon of the mass movement of the people of India divided racially, culturally, religiously, linguistically participated in the struggle under the leadership of Gandhi; the experiences that Gandhi undergone in perfecting his unique political weapons of civilian disobedience and non-violence for achieving independence – all could be known from this source.

C.S. Chellappa was born in a small village called Bathalaguntu in Madurai district where B.S. Rajam Iyer was also born The author of the Immortal Tamil Novel Kamalamma Charitiram. This novel considered unanimously by all the Tamil critics as one of the first three novels in Tamil. His father was a civil servant in the British government, known for his integrity. He came to know about Gandhiji and the principles he advocated were inspiring for him but could not resign his post due to the economic situation of his joint Hindu family. Through his father C.S. Chellappa, when he was a lad, came to know about Gandhi, and decided to plunge in the independent struggle. He was sent to Madurai for collegiate studies, and there he came into contact

*Assistant Professor, PG & Research Department of History, Pachiyappa's College, Chennai -30.
**Ph.D Research Scholar, PG & Research Department of History, Pachiyappa's College, Chennai -30.

with others - some of them were politically active, some passive sympathetic. Right from the beginning, he did not want to work in the government service run by the British and in consequence he had contempt for the English language of the rulers. As he found himself that he had a flair for writing, he decided to become a writer. So it was not an accident for him to be a writer, but consciously taken decision to be so. Despite the fact writing as a means of livelihood was rather a risky affair, knowingly embracing poverty. He one of his interviews said "During the days of independent struggle, I decided not to be a government servant; it was nothing but slavery and much against the Gandhian objective who wanted to throw out British rule. I thought being a writer would give me freedom".[1]

From the biography of C.S. Chellappa two historical facts could be inferred - the trajectory of the growth of Indian independent struggle as a mass movement under the leadership of Gandhi. Majority of the followers of Gandhi were by and large illiterate, not knowing the real import of independence, but spell bound by is charismatic personality.

Another fact to carry the independent message to the common man was the development of regional languages as vehicle of modern thought and ideas became inevitable. The process of modernization of the regional languages of India could not be comprehended in those modern concepts, such as modernity, modern, modernism as used in the west. These Western concepts have been elaborately dealt with by differentiating them. Here it would be suffice to know in brief what the modernization is. "What benefits then did free verse derive from using prose to make poems? There is after all a real sense in which much free verse is prose laid out in a special way, a making manifest of the poems lurking in every paragraph or sentence; in short, the art of lay-out, is the art of making the most of those expressive potentialities of which the paragraph is sublimely unwire".[2]

The modern period in the west is said to have been inaugurated by the great Industrial Revolution, and the consequences of Science and Technology. To be noted particularly here are: man hitherto considered as a part of nature separated from it; the things of the world are to be enjoyed by man. Moreover the two world wars brought out changes in every walk of human life. There are fifteen basic questions on modernism and is specifically concerned with modernism in the arts.[3]

Chellappa's career as a writer in the thirties, a weekly called Sudanthira Sangu- ran by an ardent Gandhian Subramaniyan, carried articles highlighting the political activities of Gandhi, propagating the principles of nonviolence. It also carried articles on the methodology of writing - such as short stories, book reviews, essays etc to give guidance to the aspiring writers. "After reading the articles I began to write. I sent my short story Markali Malar to the magazine which was accepted and published after modification. The publication gave me confidence, and this decided the course of my future as a writer. Sangu Subramanian – as a Gandhian freedom fighter was imprisoned many a time, his weekly had been subjected to various restrictions imposed by the British government. From him I have learnt abiding faith in Ghandhism and to write in one's own mother tongue".[4]

Once he took up the decision, no going back come what may. The other magazine "Manikodi" - founded by Stalin Srinivasan and edited by B. S. Ramaiya had become a landmark in the history of modern Tamil literature hailed by one and all. The Magazine encouraged the young and budding writers, who later on became famous such as Bharathidhasan, Puthumaipithan, Mouni, La. Sa.Ra, Janakiraman, Kupara, Na. Pichamuthu, and B. S. Ramaiya.

C.S. Chellappa after being a freelance writer for some time became the subeditor of Suravali and then Chanthrothayam both of them edited and published by Ka. Na. Subramaniyam. His novel 'Vadivasal' appeared as a serial in Chanthrothayam which has become a modern classic. The novel is based on the bull – fighting, called Jallikattu narrated in a common man language, fully exploiting the idiosyncrasies of the Devar community, their dialect, their way of living, their customs etc,

Then he joined Dinamani and became the editor of its popular Sunday magazine and he who gave the name "Dhinamani Kathir". He edited the magazine himself contributing under various pseudonyms. He gave up the job, and till the founding of Ezthu and its subsidiary Ezthu

publication he lived as a freelance writer. He published his own short stories in 8 volumes, books on literary criticism such as Tamilil Ilzakiya Vimarsanam, Udhuvathipul, Mayadhtsan, En Sirukathaipani; and novels as Vadivasal, Jevanamsam, Suthanthira Thagam. For Suthandirathagam he was posthumously given Sahitya Akademi literary award. Many of the short stories were written on the Gandiyan themes and the real happenings that took place during the course of Satyagraha struggle. Suthanthira Thagam considered to be his *Magnum opus* a novel of 1500 pages narrating the Gandhian era as its background. Indeed it is an historical novel almost all the characters of the novels were real persons lived in that period.

Ezthu's contribution towards modernising by a literature in the fifties, Sudesamithiran in its Deepavali bumper issue carried two articles on the state of Tamil Short Stories. One article by Akilan- the most popular Tamil writer had claimed that the Tamil short story attained the world standard and hence no cause for pessimism. Another by K.N.S stating it was not so and moaned the lack of genuine criticism in Tamil. On the two articles, a spate of letters that followed was published in the magazine. C.S. Chellappa's wrote a letter defending K.N.S. stand and sent it to the magazine. But Sudesamithiran abruptly closed further correspondence on the subject, and consequently C.S. Chellappa's could not be published. Most probably this angered him- a seasoned writer and known journalist felt snubbed. He decided to publish a magazine of his own.

Though it was started exclusively for literary criticism it became later on a powerful voice championing the cause for new poetry. In the initial stages, New poetry was considered a literary experiment and later on blossomed into a new genre and firmly established and accepted.

In the maiden issue of Ezthu that came out in January 1959, the following has been stated in its Editorial. "To found a literary magazine exclusively for profound thought and ideas is rather a dangerous experience in the time of mass culture culture interested only in matters of ephemeral nature; indifferent to profound thought and eulogizing popularity". Knowing well the fate of little magazines such as Manikodi, Swtraturesangu, Suravali, Chandiraothayam, Theneer, this venture has been taken.

"Ezthu – will be an open platform - that is- it will publish all the views both favorable and unfavorable. So anyone who is interested in the promotion of good literature is invited to contribute to the magazine".[5] So for the first time, C.S. Chellapa brought forth a typical little magazine in Tamil which is being understood in the Western sense. Quality is the first, and perhaps should be the only, consideration.[6]

A typical little magazine will have a small number of circulations, providing forum for literary experiments which are expected to extend the frontiers of literature; giving importance to the quality of the contribution rather than the reputation of the contributor. The intellectual content of the contributions will be such so as to make it always ahead of time.[7] Ezthu's contribution for analytical criticism and poetry movement are now acknowledged as outstanding in modern Tamil literature.

These two contributions are dealt with in brief as they are too vast subject for research. Till the fifties, there was no literary Criticism of the modern literary works such as novels, short stories in Tamil. But there is a very long tradition of commentaries on the ancient Tamil works such as Tholhapiyam, Silappathikaram, Thirukkural, Nalayiradivya - prapantham etc., As such they are not literary criticism in the modern sense. Instead of we have book reviews of the literary works. So time and again Kanasu acknowledged Tamil critic pointed the lacuna, and said in the absence of literary criticism what good literature is and what is not literature could not be pointed out. So he himself used to prepare a list of good novels, good short stories and the basis, as he said, was his wide reading of western literature and lived experience. So the list he periodically made did not carry any permanent literary works; thereby causing a little confusion in the literary minds.

C.S.Chellappa, finding this sort of criticism inadequate, and calling it as Impressive criticism, said the literacy criticism must say the reasons for considering this particular literary work as great and unique. So he took up Poetry, Short Stories, and Novels for analysis; and declared the quality of it. Analysis means, telling about the structure, the narration, the techniques, the language, the characterization, the atmosphere, the uniqueness etc of a literary work. For the analytic criticism

Mayathachan, Uduvathipul are fine examples for poetry. These books deal with the poems of NA. Pitchamurthy - telling the theme of each poem, the symbolism, the philosophical import, the narration, the uniqueness etc., Like that two books "En Seerugadhipani", "Ramaiyavin Sirukadhaipani" are for short story. In these two books nearly six hundred short stories are analyzed from different perspectives. Thereby the short story as a literary genre is explained.

Nowadays, new poetry (puthukavithai) has been taken for granted. But it was not so fifty years back. What does new poetry simply mean? It means, poems can be written completely disregarding the prosody rules and restrictions. Ezthu became the advocate of the new experiment in Tamil not because of its deliberate policy initially, but it was rather accidental. Na. Pitchamorthy as he had no manuscript ready for the maiden issue of the publication of Ezthu then, allowed C.S. Chellappa to publish Petikadai Narayanan[8], as it was already published long back but went unnoticed. C.S.Chellappa published it. And reading this poem a quite number of readers stared writing new poetry and they later on became well known poets in Tamil viz Dharmu, Sivaramu, S. Vaithisvaran, T. S. Venugopalan, Nakulan. And this made Chellppa pay attention to new poetry. Through his extensive writings in Ezthu pointed out this worldwide phenomenon of free poetry; the philosophic behind it; the inevitability of its emergence; the changes that brought by modernism etc. "A term popularly, but not accurately, used to describe the poems of Walt Whitman and others whose verse is based not on the recurrence of stress accent in a regular, strictly measurable pattern, but rather on the irregular rhythmic cadence of the re currence, with variations, of significant phrases, image patterns, and the like. F.V. treats the device of rhyme with a similar freedom and irregularity. In all modern literatures F.V. has been defended as more "natural" than regular meter and it has often, though by no means always, been described as innately "democratic" or even revolutionary. A language or practice of speaking or writing which will not conform to rigid prosodic rules is forced to break those rules if it is to be retained in its own character. More accurately, it must adopt a new set of rules which it can obey, find another way of speaking and writing".[9]

C.S. Chellappa published new poetry and Ezthu and for this account he had incurred the wrath of Tamil Pundits and the Marxists. Tamil poetry has two thousand years old of tradition of elaborate prosodic rules and restrictions. The Tamil Pandit criticized new poetry as it discarded the long established tradition affecting the structure of Tamil language itself; the marxists criticized it, as the free poetry has its origin in 'Walt Whitman poetry" of America - land of capitalism. In fact the latter, not criticized as a new trend but its contents. Anyhow C.S.Chellappa had to fight simultaneously on both fronts. He said in the past one who wanted to write poetry should have read Yaparunkalakarigai, Nannul etc., that is in short those who should acquire linguistic ability. As time has changed it is not possible to everyone to write poetry after acquiring that linguistic ability. But one has poetic feelings to be expressed but not having linguistic ability, can write poetry that is new poetry.[10]

The most important is that one should have strong motivation - poetry feelings - to express. And for that language should not be an impediment. Good poetry is made of content, the way of expressing, not mere linguist ability.[11]

Thus Ezthu has contributed in a way to the modernization of Tamil literature and language. C. S. Chellappa's writings reflect the Gandhian Era.

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LORD VISHNU S HRINE IN THIRUTTHANGAL - AN ICONIC ARCHAEOLOGICAL HERITAGE

P.Malarvizhi* P.Thiyagarajan**

Thiruthangal, a town panchayat is located three kilometers in the north of industrial city, Sivakasi, is a renowned centre in many ways[1]. Even from time immemorial it was popular among the public. As pointed out by earliest Tamil Epic Silappathikaram of the Sangam Age Thiruthangal is mentioned for its prosperous agrarian prospects[2]. It is also mentioned that it was a popular centre of Brahmins protected by the Pandyas, known for their justice. These facts are revealed by the importance of that place even during the Sangam age under the care of the Pandyas. Bhudatalvar belonged to the third century A.D., has also referred to this place as one among the significant Vaishnava centers of that period[3]. Thiruthangal which is treated as the fifth Thirupathi among the 108 Vishnu shrines is having the holy place called Nindra Narayana Perumal Temple[4].

Being a popular Vishnu Shrine Thirumangai Alvar belonging to circa 650 to 750 A.D., has given a vivid account about that deity which is called,

"Thiruttangal uran vanavartam
Cenni Manichutarai Tangal diral
valiyali Perali Tangal"

and his Thiruneduntandagam has referred to this holy Vishnu shrine. From these entire things one is able to have an estimate of that place. The existence of the Vaishnava shrine there also brings credit to that place.

Subsequently during the rule of the Second Pandya Empire, it was a significant Vaishnava shrine. The deity is described by many ways in various Pandyas inscriptions available with in the temple. During Kulasekara's I regime period (1287 A.D.) it was called the Paramaswamy Temple of Nilakkudi Nadu[5]. Jatavarman Kulasekara's I nineth year (1247 A.D.) mentions the same view. The Konerinmaikondan's records available in that temple give us to understand that the same place came under Karunilakkudi Nadu. Jatavarman Kulasekara's record of 1207 A.D., Maravarman Sundara Pandya's record of the year 1223 A.D. 1285 A.D. Jatavarman Kulasekara's I second year record etc. refer to this temple. Parantaka I- 20th year record (927 A.D.) call this deity as, "Thiruttangal Thiruvenkata Nilai Perumal[6]".

It is an important evidence to prove that this temple should have been familiar and popular even during the commencement of the imperial Cholas rule. The chola monarchs fascinated by Vaishnavism and Brahminism should have issued grants to this temple. Jatavarman Srivallabha's record calls this deity as, "Thiruttangal Thirumalaimel Ninra Parama Swamykal". Kulottunga I, 22 year record (1092 A.D.) calls this deity as, "Thiruttangal Thirumalai mel Ninrarulina Paramaswamykal". Thus all these facts indicate that this temple should have been a prominent Vaishnava shrine through the ages of history in Tamilnadu i.e., from 2nd century A.D., to till date[7]. Before going deep in the study of the development of the temple, during different periods and the study of the socio-political religious, ideas as brought to light by the inscriptions, nearly 50[8] available in that temple it will be appropriate to have an idea about the present condition of that temple for, that alone has induced the scholar for having a detailed study of the temple.

The "Ninra Narayana Perumal Temple" is located in a small hill at the height of nearly 175 feet[9]. At present at the entrance of the temple in the foot hill, the shrine allotted for the female deity is located.

*Assistant Professor, Department of History, V.V.Vanniaperumal College for Women, Virudhunagar .
**Assistant Professor, Department of History, S.B.K.College, Aruppukottai.

It is called Senkamala Thaya Shrine. The Muha Mandapa, which is later addition of the Nayak period, invites the devotees[10]. The Goddess is in standing posture facing east with Abhayahastha. This portion of this temple does not come under the purview of the Agamic style. This portion comprises of the Muha Mandapa, Anthrala and the sanctum sanctorum. Then one can go around the shrine located in an elevated position, which could be reached by steps.

This portion of this temple, being an earlier construction consists of Agamic principles. The entrance is having the dwaja stampha at the outer prakara. In the outer prakaras also there are shrines for Garudalvar and Manavala Mamunigal. The other prakara contains Yagasala and shrines for the 12 Alvars. The Alvars' shrine also seems to be later addition. The Madhavi Pandal as narrated by Andal in her Thiruppavai is constructed in beautiful way. This addition being a later one depicts the Nayak architecture. This main shrine consists of Muha Mandapa and Anthralam. The Dwarapalas are installed in the Muha Mandapa just at the entrance of the Anthralam. The main deity is in the form of standing posture. Hence it is called. "Ninra Narayana Perumal".

There are so many stories connected with this temple. For instance this temple area is called "Usha Kalyana Kshetram." Further five celestials are considered as the wives of this primary deity. Saints Prigha and Markanda are said to have worshipped this temple. Since the God of this place wanted to marry Andal of Srivilliputtur he made repeated futile attempts. So on the fifth day of the Andal festival the dress worn by the deity Andal is presented to this God.

This seems to be a story discovered just to relate the two Vaishnava shrines located at Srivilliputtur and Thiruttangal which are located within 15 Kilometers away from each other. Pururuva Chakravarthi a legendary hero is also associated with this temple[11].The temple deals with the Vishnu comprises of another significant shrine located in the south eastern corner at the bottom of the hill. It is a rock cut temple attributable to the Pandya period. Though the Muhamandapa of this shrine seems to be later addition the main shrine is carved in rocks. But the figure of the deity is installed in reclining posture and this shrine is not quite popular even though it is historically a significant one. This deity Renganatha also seems to be a one belonging to the later Pandya period. This portion seems to be an earlier one due to its rock cut cave structure. This testifies to the glory of the Pandyas one can have this as the earliest one. Further the location of the temple in front of this shrine will also indicate the origin of this temple. The tank called Papavinasam[12] is constructed at the foot hill. The various structures of the bricks used in the side walls and mandapa indicate the renovations made during Pandya and Nayak periods. Though it is a historically significant temple surviving through more than 15 centuries it is not considered as one of the major temples. Even though four pujas are conducted daily, with the support of Hindu Religious Endowment Board. They are named,

1) Kala sandi
2) Uchchikalam
3) Sayarakashi
4) Ardha Jamam

are conducted pancho pasaram i.e., five things viz., fan, mirror, light, wish and camphor are shown before the deity during all Pujas.

The Vaikanasa Agama is adopted and the priest belongs to Bharadvaja Gotra. The temple is administered by the Hindu Religious and Charitable Endowments Board Through an Executive Officer. The present day financial administration is very difficult one. 365 devotees have donated Rs.1000/- each and endowments are created by that amount. The accrued interest is used for carrying out the rituals and festivals. The priests are having land grants and they are paid a sum of Rs.156/- per head per month[13].

The renovation at the latest has been conducted on 19th July 1987. They have constructed a compound wall only during 1982. The Maha Kumbabisekam was celebrated on 10th June 1973. Some private individuals such as Thirumalai Tatta Chariyar have carried out some works like the construction of Mandapas. Thus the "Ninra Narayana Perumal Temple of Thiruttangal" due to its unique features and present condition, which speaks of the past history, enable the scholars to go into the further details as revealed by the inscriptions available in that temple.

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COURTS, CRIMES, PUNISHMENTS AND THE SYSTEM OF PADIKAVAL IN NADUVIL MANDALAM

K. Vengatesan*

Four inscriptions from Jambai Tantonrisvara temple speak about Crimes, Punishments and the System of Padikaval. Epigraph of AD 1013 states that ten *Kalanju* of gold for a perpetual lamp was demanded from a merchant who had stabbed a person in a quarrel.[1] Similar punishment was given in AD 1126 to one Kuḍaluḍayaṉ Kulattāṉ Sēndaṉ for having killed a person in a duel.[2] In another instance, the merchant guild *Chlttiramēlipperiyanāḍu* had enquired in to a case and delivered the judgment. The offender, who had killed a vellala resident by accident, was required to donate sixty four cows for burning two perpetual lamps in the temple. Similarly in another case, the famous guild, *Nāngu Tisai Padinenbūmi Nanadesis,* demanded a tax collecting officer to donate a perpetual lamp in the temple. The guild held him responsible for the suicide of a lady because of some threat held out by him regarding some tax due.

During the reign of Rajaraja Chola - I, the *devakanmis* of Bumisvaradeva temple complained about the malpractice in the expenses of temple and in registering accounts and *devadiina* lands. Hence, *Aruratz Udaiyadiviikaran Arunmoli Miivendaveliin (AD 1002)* who was the officer of Araisur, while stationed at Pattanarn in Pattana-nadu, a sub-division of Oyrna-nadu, received a complaint from the *devakanmis* that the expenses of the temple of Bumtsvaradeva were not conducted since the grant of the *devadana* of Manakkanarn, and fixed a fresh scale of expenses for the temple after enquiring all the *devakanmis* and the farmers who cultivated the temple lands.[3]

Tirunarayanaticheri Crime and Punishment:

During the period of Rajaraja Chola - I (AD 1006), Parakrama Meivendavelan was the officer of *Tiruniiriiyanaiicheri* (a village sub division of Jayatangi-chaidurvedirnangalam Sabha of Rajendrasinga-valanadu, near the northern bank of Pennai River). He paid some amount of gold for his criminal activities, and the penalty amount was received by Pattan, but the penalty amount was not handed over to the proper person. Therefore, Pattan handed over his land of 750 *kuli* as the compensation for the penalty amount.[4]

Rajendrapuram Crime Case: Inscription of Rajendra Chola-II (AD 1055) registers a fine in the form of a gift by a village officer, 52 *kasu* for maintaining a lamp in the temple of Tiruttantonri - Mahadevar at Valaiyur (Rajendrapurarn), in compensation of a sin of having caused the death of a woman. It is reported that the official demanded taxes from the woman who was not in a position to pay tax. The former saw that she was put through an

*Assistant Professor, Department of History, Vinayaga College of Education, Visiting Professor of School of Law, Vel's University, Pallavaram, Chennai - 600 117.

ordeal. The woman took poison and died. A meeting of the people from the 'four quarters, eighteen districts and the various countries' was held, and it was decided that the man was liable for punishment, hence, fine in the form of the gift.[5]

An inscription of Parakesarivarman Rajendra II dated corresponding AD 1063 - 64 states that a certain *briihmana* who beat one Perukkalan at Tiruvenbedu, a hamlet of Rajaraja-Chaturvedimangalam, an independent village in Panaiyur-nadu, a sub-divi ion of Rajendra chola-valanadu, was required to burn a perpetual lamp in the temple in expiation of the crime.[6]

Kudiyam - Kudipalli Murder Case and Punishment

The 21st regnal year inscription of Kulottunga chola - I deals with a murder case of Kudiyarn, a village administrative division of Oyrna-nadu in Jayangonda cholamandalam. Kudipalli is a community of Kudiyarn village and the case was about two children of this community. Karrali, son of Kudipalli Marnallan was six years old and ready to cut vegetation, and Nakkan, son of Kudipalli was seven years old and prevented cutting of vegetation, and at the time Nakkan was killed by Karrali. This murder case came under the jurisdiction of Kidangil Sabha, after the inquiry, the judgement was passed by the Sabha. The punishment was Kudipalli Mamallan was to give 45 sheep for the maintenance of a perpetual lamp in the *Kidangil Tiruvidaiyiin* temple.[7] The above cited epigraphs show that the arbitrary powers of the merchant guilds had extended even to try the serious crimes like murder. It is also noted that only light punishment like donation of perpetual lamps were awarded for serious crimes like murder.

Women Harassment Case and Punishment

An inscription begins with introduction *of Tirumagalpola* etc. It records a gift of 10 *kalaiiju* of gold deposited with the *urar* of Palaippandal on the southern bank of Pennai river for maintaining a perpetual lamp in the temple by a merchant of the village by name Angadi Pojraman for one Pirani Sira!ao of Munaippadi Navalilr. The reason for the gift is stated to be that the latter trespassed into the former's house in the night and tried to assault his mistress in his very presence, by which he was enraged so much as to stab the intruder to death.

Judgment for Corrupted Politicians

For example, an inscription of Tiruvalisvara temple (Koliyanallur) states about the disloyalty of *Arunmolipuram Sabha* members. *ldaiydras Tirumarban, Uttarankilan, Aliviran, Vannakan Appiindai, Piidatujar: Periyappillai, Karuppulan Arunmoli-devan, Neminadan* were working as members of *Arunmilipuram Sabha* during the reign of *Viruppanna Udaiyar* (S.1439 = AD 1517). They were violating the rules and regulations of *Sabha* administration, they might have done malpractice in temple accounts and involved in immoral activities. Hence, immediately the *Sabha* members dismissed and ceased their lands, movable and immovable properties in the name of *Tirunimattuk-kani* and they were added to the property of *Tiruvalisvara* temple. *And also* this inscription state that the above mentioned members not allowed to contest in the local body election. This inscription was engraved by *Vlrafav Karuvuniiyakan,* accountant of Vidur village.[8]

This epigraph to confirmed the rule and regulations of election as per the Uttiramerur inscription as follows; one who has been on any of the committees but has not submitted his accounts, and all his relations, specified below, shall not have their names written on the potickets and put into the pot in election time; the sons of the younger and elder sisters of his mother; The sons of his paternal aunt and maternal uncle; The uterine brother of his father; his uterine brother; His father - in - law; the uterine brother of his wife; The husband of his uterine sister; The sons of his uterine sister; The son-in-law who has married his daughter; his father; his son; one against whom incest (agamyagamana) or the first four of the five great sins are recorded; All his relations above specified shall not have their names written on the pot-tickets and put into the pot; one who is fool-hardy; one who has stolen and property of another; one who has taken forbidden dishes of any kind and who has become pure by performing expiation; one who has committed sins and has become pure by performing expiatory ceremonies; one who is guilty of incest and has become pure by performing expiatory ceremonies; All these thus specified shall not to the end their lives, have their names written on the pot-ticket to be put into the pot for any of the committees.

Padi (military camp): The inscriptions of Vijuppuram mention the term of *padi.* According to glossary of Tamil Inscription, *piidi* means security,and the word of *padi* was added as suffix to place names. *Piidi* was a military camp. For example, *Tirumunaippadi', Paiiurppadi'", Irunkolappadi", Vanagoppadi", Vesalippardi[3] and Mattalamppadi"* were referred to the military camps of Vijuppuram region in different times. *"Padaividu"* means military camp. In Vijuppuram region, *Sendamangalam Padaividu (AD* 1236) was a military camp *(padaividu)* of Jayangondacolamandalam.[15]

Padi-kaval: The 32nd regnal year inscription of Adi-raja (AD 1262) refers to the term of *piidi-kaval,* and occurring more than once in the list of taxes, and dues deserves more attention than most of the other items mentioned; for it refers to a universally prevalent system of safeguarding property from theft, especially at night. This was the system by which each village maintained its own *kaval-karal* who, in return, for certain regular payments to him, held himself responsible for the security of property in the village to the extent of either recovering lost property or making it good; this system survived in some measure almost till the other day in the Tamil country, and it seems to have been indeed of very ancient origin. A special staff of officials were entrusted with this duty, and maintained from the proceeds of a special ear-marked for the purpose, the *padi-kaval-kuti'"* as it was sometimes called, formed a regular feature of the Chola administrative system. In the later Chola days, we find these duties increasingly fell into the hands of the over-grown vassals whose rise was a symptom of the imminent dissolution of the empire. Humbler men in charge of relatively restricted areas also carried on their work more quietly and with less detriment to the well being of the central administration. An inscription from Tindivanam Tirutindisvara temple (Vijuppuram district) dated the I0th regnal year of Rajaraja (AD 995) states that the terms of *piitji-kiippiil.* and *padi-kappan-pani* provided military security of Nadu; in particular the *padi-kappan-patti* was the residential place of *kiival- kiirans* and *ptidi-ktippans* in Oyma-nadu." It is called out of the Tindivanam Tirutindisvara temple inscription that Rajaraja established a special fund for constructing residential places with cultivable lands to the employees of armed forces in Kidangil-nadu, a division of Chola country. The terms *perumpadi-kaval* and *mer-piidi-kiival* are sometimes employed, and these perhaps, meant to indicate the wider sphere of their police duties, or their higher status as compared to the ordinary *piidi-kiaval* of the villages: This was a proof to the military administration of *Cholas* and also it is comparable to the present military and police quarters in modern India. Elvanasur inscription mentions the term of *piidikkaval,* and seems two persons Urbankonda-Perayan and Nanurjuva-Perayan and their descendants as the rightful holders of the *piidikkaval (police)* right of the temple of Urbankondaruliya-Nayanar and of the village Iraiyanaraiyur (or) Colakerala-chaturvedimangalam.i" During the period of Vijayanagara-nayakas *Araiyarga* were appointed for security purpose in Vijuppuram which was under the control of Krishnadevaraya (AD 1527). For example, *Peruvaji Araiyarga] (highway patrol)* was the protector of *Peruvali (like present national highway)* between Vijuppuram Sirmmai and Tiruvadigai *Slrmmai.* Merchants who were paid tax (tollgate charges) using this big-path.[21]

To conclude these epigraphs give valuable suggestions to us particularly about politicians, judicial power and military administration. The system of local body election gives the qualities and qualifications of politician. These epigraphs give guidance about contesting elections; punishment, crime and judicial power. Who are elected to public service, they are acting irrespectively, and corrupted person and they are entire generation disqualified to contest in election.

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6. ARIEp.No.528 of 1937 - 38
7. ARIEp.No.223 of 1902
8. ARIEp.No.114 of 1897; SII VoLVl1 NO.58
9. ARIEp.No.314 of 1902; SII Vol.VII No.943
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13. ARIEp.No.234 of 1902; SII Vol. VII, No.861

14. ARIEp.No.259 of 1902; SII VoLVII No.887

15. ARIEp.No.73 of 1903; SIJ VoL VIII No.350

16. ARIEp. 0.437 of 1903; SII Vol. VIII No.7531

17. *Ibid.*

18. *Ibid.*

19. ARIEp.No.141 of 1900; SII Vol.V11 No.154

20. K.A. Nilakanta Sastri quoted in his work The Colas: An example of the other type of *Nidi-kaval* is quite numerous; an inscription from Talaiccangadu (Tanjore district) dated A.D.1221 states that the Pai-kappar was provided with residence in the villages in addition to some allowance as their wages. Often an individual is found in possession of the *padii-kaval-kani* of a whole Nadu, if not of a wider area and such an individual often gave expression to his vanity or piety by remitting the fee due from sacred property belonging to temples, or requiring the temple authorities to burn lights or conduct festivals in the manner specified by him instead of paying the fee.

20. ARIEp.No.155 of 1906; SII Vol. XXII part- I No.155

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ARIKAMEDU EXCAVATIONS : PRINCIPLES AND ITS PROBLEMS

Ravichandirane Perumal*

The legacy of Indo-Roman trade is buried as a mound, which now remains in the name of Arikamedu (an eroding mound) located on the east bank of northern out-let (named river Ariyankuppam) of Gingee river in south of Pondicherry. Today Arikamedu is a ruined mound where lines of mango trees, palm trees and bushes and shrubs like a jungle with dense brick fragments and potsherds are all that litter the site's surface to suggest the presence of a once booming port city founded in 2nd century BC and lost its importance in the late 6th century AD. Then in latter the industries like beads and textile were alone continued its productions in short scale for sometimes even down to the late 15th centuries. Arikamedu possibly abandoned completely, when the French missionary activity established last quarter of 1700 at the northern part. It too evacuated within 25 years. Now the ruins of Jesuit missionary are buried and some of the remnants as only the visible monument on the surface.

Previous Works

Though the site was first noticed by Guillaume Le Gentil[1] in 1770, the historical identity was made only in 1937, when French GabrielJouveau-Dubreuil, who was a Pondicherry High School teacher, fascinated by archaeology, had been picking up artefacts such as profile of a Roman Emperor, probably Augustus engraved on a piece of cornelian and fragments of Roman shipping jars from Arikamedu. This made Dubreuil, to conclude Arikamedu with *Poduke* emporia, a trading centre referred to in the *Periplus* 60:20.6a and in Ptolemy VII.1.14[2]. Between 1941 and 1944, The Government of French in India carried a rough excavation (digging) under the supervision of Brother Faucheux, the Foreign Missions and R. Surleau, Head of the Pondicherry Public Works Department. The objects found in their digging were displayed in the Library without individual significance being recognized.

Objectives of Early Excavations

The findings of the French amateurs attracted the attention of Mortimer Wheeler, the then Director General of Archaeology in India. He came down from Delhi to visit the site and got the permission from the French Government to excavate Arikamedu. With his excavations and the findings of Mediterranean material evidence, he demonstrated Arikamedu as a station for the commercial contacts between India and Roman Empire[3]. The later investigations carried by Casal in 1950s[4] and Begley in 1990s[5] are confoirmed it as centre for the sea trade network that ran between Mediterranean-Red Sea world and South sea during early Current era[6]. Successive excavations like at Kaviripattinam,

*Assistant Professor, Department of History, Tagore Arts College, Puducherry-605 008.

Alagankulam and Vasavasamudaram after Arikamedu made possible to identify or to relate the ancient commercial contracts of South India with Red Sea Roman ports[7].

All excavations that have carried at Arikamedu are mainly or even fully focused at ancient commercial and Industrial activities. This lead everyone who writes the history of Arikamedu is mostly in place to ignore the successive habitations of Arikamedu. Since Wheeler, it is popularised that Arikamedu as dated between 1st century BC and 2nd century AD. The early excavators' objectives were mostly on Indo-Roman trade, so they dated the objects that are related with Indo-Roman materials. Casal too focused to understand the early contracts before the peak stage of Indo-Roman trade. All these objectives were made them to date Arikamedu habitations not more than 200 AD. Begley extended the Indo-Roman trade contracts up to 5th century AC after the amphorae fragments of British olive oil jar and African amphora[8].

The Problems on Arikamedu Chronology

The principles of archaeological excavation which was applied at Arikamedu by Wheeler made to consider the accumulation of disturbed deposits were accumulated in single period. It is because the artefacts that related with Indo-Roman trade mostly he found through out the deposits. Though he found the medieval age artefacts such as Chinese celadon and medieval Chola coins in his excavation, he ignored to date the deposits. This made the site history to bracket within 200 years. Most of the distributed or removed strata were filled immediately or little later or accumulated by natural rain water flood fills are identified as early strata. The later researcher, Casal who followed his work were excavated Arikamedu with an aim on Indo-Roman trade and its previous habitations[9]. He too considered the medieval habitation deposits as an early habitation. Hence, until recently, it was believed the site was a single period site inhabited in the mid of 1st century BC and that declined peacefully in the 2nd century AD. The structures from Wheeler excavations are also dated as single period between 1st century BC and 2 century AD.

In the early excavations, the structures were not dated on the basis of Stratigraphy. However, the phases are identified on the basis of the structures observed in the trench[10]. The architectural features from the north are completely different from those of the south. So Wheeler concluded that the north consists of one period without any phases. However the southern side of the site, he concluded with seven phases (early and middle phases with three sub phases each and one latter phase with out and sub phase division). At the same time, he reported the north and south accumulations yielded same artefacts and the site declined in about 200 AD[11].

In 1990s we excavated Arikamedu under the direction of Vimala Begley. She applied a new system of excavation in her investigation at Arikamedu, for the first time in India. Application of her new system was not much familiar to Indian filed archaeologists who were working in her trenches. In addition, her excavations were very limited one, in which she could not excavate below the water belt at northern sector. Moreover, out of her fifteen trenches five of them are not helpful for artefacts and stratigraphy study (three of them were sterile and two of them were used to find out the early excavated trenches through overlapping with Wheeler and Casal excavations).

Before excavation, her main objective was to study on the chronology of rouletted ware and Indo-Roman trade[12]. After her excavations, she focused on the whole site chronology[13]. She found considerable quantities of pottery, roof tiles and several exposed and excavated architectural features during her excavations dated from 4th century AD to recent French times, in addition to the early habitation. The Roman jar fragments, dated 5th century AD are found in her excavations which are not noted in previous excavations. There was, however, also evidence such as chola coins, Chinese celadon ware and medieval roof tiles to show that the site was under occupation during medieval Chola and later times (between 8th and 15th century AD). Begley has given a list of Indian ceramic to be identified as medieval age at Arikamedu and regarding the architectural features and on strata of medieval and French times. She has given a collective description.

Arikamedu Stratigraphy

The idea of the stratigraphy in the mid of 20th century was implemented essentially to understand the sequence of the culture of the site in a more correct order than was possible with an arbitrary of

digging. Wheeler developed his stratigraphy ideas through field methodology, and it was in Wales that these first crystallized at the Roman fort of Seontium in 1921-22. Kathleen Kenyon, a student of Wheeler, recognized a pit and the pit fills as the disturbance of a layer or some layers cut through by the pit[14].

Arikamedu was the first site when Wheeler worked on the stratigraphic system of excavation in India[15], though the system was clearly recognised in the discipline in 1927[16]. Since Wheeler the stratigraphic system has been essentially applied in all excavations in India. Wheeler made the scientific dig essential for all archaeological investigation and strongly believed the standing section and the section of the trench highlight the sequence of the strata[17].

Wheeler, in his scientific digging, failed to describe the early and late occupations due to the confused strata that lie beneath the water belt, and the deposits above his arritine layer are mostly disturbed.The early habitation of Arikamedu is Black-and-Red ware which Wheeler first identified in his later excavations at Brahmagiri[18], so he missed the early levels to date. Whereas the upper level deposits he concluded as classical trade period.

Wheeler, after Kathleen, considered the pits were disturbance of recorded deposits; hence the fills are removed first as they once filled in. He identified pits as pit and not asacontext. He and his student Kathleen considered that pits are negative one it was the disturbance of the regular deposit (layer). He said it was removed first and named as pit-1,2,3... so on. The materials in the pits are not used for artefacts analyses if it is not diagnostic one. Even it is diagnostic, it is not mostly dated since the artefacts are from disturbed deposit. If he considered the pits and spoil trenches and its fillings are as context it might be in chronological sequence. In addition, upper level deposits are largely with 1st and 2nd century artefacts when comparing with the medieval artefacts. This too made Wheeler to ignore the medieval materials to date the strata as medieval or French in later levels of his arritine layer.

It is nature to conclude those medieval deposits areas ancient deposit when the excavator found very large quantity of diagnostic ancient artefacts with one or two medieval artefacts. The present study is identified and analysed this mass artefact displacements and dated medieval and French material remains from Wheeler's excavated strata with the application of Harris matrix.

Arikamedu stratum are removed and refilled/ levelled during and after French times. Almost half of the mound deposits with cultural materials were removed with pits and trenches for clay, bricks and to construct brick wells. Its northern part was fully occupied by French missionary people during latter half of the 18th century. They built mission house complex with ancient bricks (fig. 01). At present a part of mission house main building remains on the surface. However the whole complex is buried as ruined mound at Arikamedu which now formed about 2 meters thick deposits at Arikamedu. These deposits are dated back to French times but their content is early historical artefacts.

This study now is analysing the strata and structures that visible on the surface and from the previous excavations. The study is dating the structures both from present surface and from previous excavations with strata as it formed, and the artefacts that associated with stratigraphy and structures. After Begley the study made to be identified many structures and terracotta ring wells on the surface, in the section and from the previous excavation are dated to medieval to recent French times.

First Massive Displacement of Arikamedu Strata and Artefacts

In 1771, the Jesuit missionaries started to build a huge mission house at the site Arikamedu. They are the first earth movers at Arikamedu. To construct the mission house complex, they made huge trenches and pits everywhere to re-use the massive size old bricks which were largely found all over the site. Huge pits and spoil trenches are clearly noticed in the Wheeler[19], Casal and Begley trench sections drawings. In addition, the French contractors made very big trenches to build brick wells for water. Three brick wells they build for the mission house at the site (two brick wells now visible at the site surface and one brick well located in Casal excavation). The removed archaeological deposits from the brick well trenches were possibly used to fill and levelled the pits they made for bricks. This levelling site might occur when the missionary people occupied the site fully.

These missionary people vacated and left their building within 20 years. So they left only very least artefacts in the site. Since they occupied the site just lest then 20 years the French artefacts are very rare in their pits and trench fillings they made. The filling actions were carried before they occupied the site. So none of the spoil trench fillings in Arikamedu have the artefacts to date when the trench was made and filled. The principles which basically applied in archaeology cannot help us to study Arikamedu strata.

The excavators did not find the French artefacts in the spoil trenches from their excavation. Begley found French glass bottle base with date when she cleaned the site to lay out her first trench. She made a record of it but did not publish it, because everyone knew that there is a French mission house building ruin near the site. Now the study understands the French missionary people constructed their building at Arikamedu potential area and even near the river bank where most of the excavations were carried out. Recently a Tamil-French coin found in a trench about a meter deep made by ASI during fencing the site in 2003 (Fig. 02)[20]. Two roof tile in full size dated to French times also found one in the same trench at south-eastern side and other one in the wall B (Fig 03a and b). All these suggest there was massive earth move which changed the real topography of Arikamedu without habitation.

French Deposits at Arikamedu

The Study made to locate about two meters thick deposits are now formed When French mission house occupied the site. Scholars mostly believed that the mission house is the only visible French monuments in the site. The recent study on the site has however revealed many structural remain of the mission house complex below the surface. The mission house complex was much bigger than what it now appears to be. The Chapel had many segments or blocks constructed all around the northern sector and the adjacent river bank of the site. The Southern sector accumulation was dug out whereas northern sector was removed and levelled for this chapel construction.

The compound wall of the mission house, which is buried below the surface, was uncovered when the ASI made fencing across it (Fig. 04). The walls that Begley documented as B and C, exposed in 1973, are now dated as belonging to the mission house. The study cleared some part and found plaster still adhering to it over the exterior side. The trace of plaster was also noted by Begley[21]. Fragments and full sized 18th century incurved roof tiles found by us (Fig. 3 a &b). In addition, a brick well and some structures with French time brick walls largely found on the mound surface and above the brick well. Nevertheless, it may not be possible to construct a brick well very close to a wall. So logically the well was constructed before the brick wall-B. All these structures are buried in a deposit about two meters above the surface of Begley trench AV91-III, which plotted very close to the wall –B (Fig.05 a&b). It shows that the accumulation of deposit over these structures shows that they accumulated after the missionary people declined the mission house complex (Fig.06).

Second Massive Displacement of Arikamedu archaeological Deposits

When French mission house left the house there were no occupation. Without people cultural habitation the deposits accumulate about a meter by nature within 150 years are not possible. It is again made by the land owners who own the land for the mango plantation and other agricultural activities. The land was levelled second time. The sediments with large debris which may not be helpful for the agriculture were dumped over these French wells and other brick wall remains located near river bank. Even in the topography maps of Casal shows this location is very elevated one in northern sector (Fig. 07). In 1976 the land owner again levelled the site which also displaced early artefacts to all levels of the site.

Archaeological Principles and Arikamedu

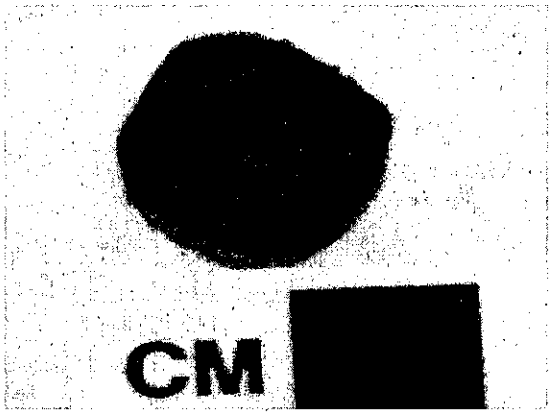
The principles of Wheeler on stratigraphy is not that much successful when he applied it at Arikamedu. According to Wheeler the spoil trenches were disturbance to the regular accumulation. Really the negatives like disturbances are having some time-span when it happens. So we have time break between two regular accumulations when the spoil trench and its filling having its own time-span. The study applied Harris matrix to understand the structural context sequence and its relation to the stratigraphy[22]. The application of Harris matrix is

clearly identified by many medieval structures. The matrix of Wheeler's section shows that the ring-well (here in matrix it is numbered as context 12, see Fig. 08) was created and in use during the period in which Wheeler's layer 4 (context 13) surface was in use.

The paper finally appeals Arikamedu should be reconsidered with new archaeological principles. The topography of the site is very badly changed every time with human and natural activities. The extent of the site and its distributions of its cultural deposits are not studied properly. Either sides of Wheeler ware house have sterile sand deposits, whereas at ware house, all previous excavations noted four meters cultural deposits. All these suggested the changes in the site topography should also consider before excavating Arikamedu. The excavation should carefully understand the strata date than its content (artefacts) date.



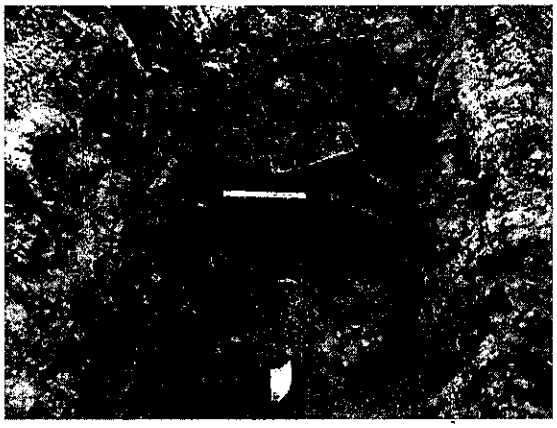
(Fig. 01) shows the ancient bricks and largely used to build the mission house. French bricks were used in its additional contraction which carried in later days with in 20 years of its occupation.



(Fig. 02) Tamil-French coin found in the ASI Fencing Trench across the site



(Fig. 3a). 18th century roof tiles found in the wall tile from ASI fencing trench.



(Fig. 3b). shows 18th century roof

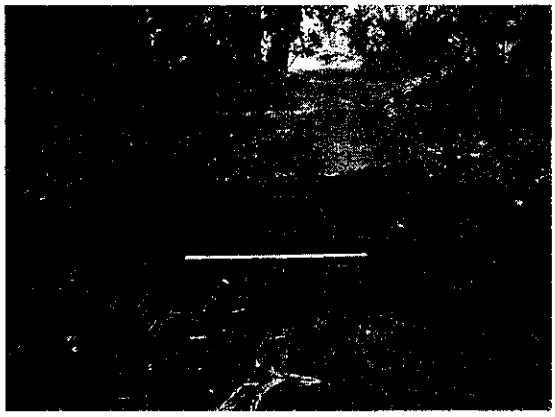


Fig. 04 Mission House compound wall unearthed below the surface.



Fig. 05a shows wall B, behind the wall B is brick well of French times.



Fig. 5b. Brick well dated back to French Mission house at Arikamedu



Fig.06 French time brick wall build on brick Well.

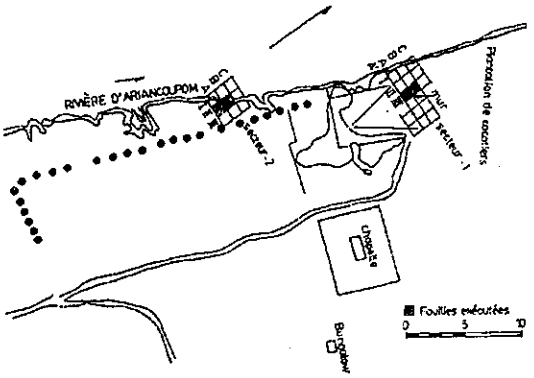


Fig. 7, Casal site map shows the Elevated deposit between his sector-1 and Mission House chapelle.

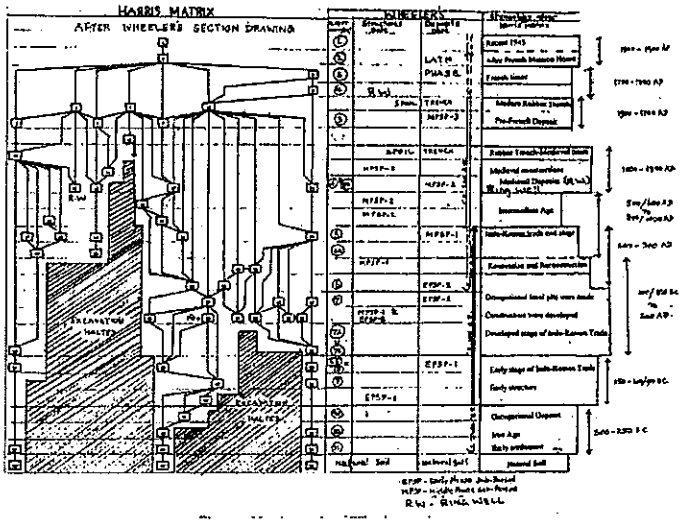


Fig. 08 The application of Harris matrix for Wheeler's Southern section shows new Chronological sequence.

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17. R.E.M. Wheeler, *Maiden Castle, Dorset*, London 1943. See also P. Barker, *Techniques of Archaeological Excavations*, London 1982, p. 15, and see E. C. Harris, *Principles of Archaeological Stratigraphy*, London 1989, p.11.
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MEGALITHIC MONUMENTS OF SOUTH INDIA

B. Sagadevan*

Archaeological wealth of any country is not confined to the standing monuments and art productions that are on the surface of earth, but the materials that lie buried in the womb of the earth for centuries also form an interesting aspect of a heritage. Here in this paper excavation work conducted in South India in the recent past are briefly summed up and their results were assessed in broad perspective.

The term megalithic was used to describe a class of monuments in Europe consisting of huge undressed stones which were termed as Dolmens, Cromlechs and Menhirs, Etymology indicates the word 'Megathos' or the magnitude and lithoi of the stones. The megalithic sites are generally located on the slopes of a hill or in an elevated place. In India megalithic tombs at Malabar attracted the attention of the scholars in 1823[1]. The tombs at Malabar were termed as "Pandoo Coolies", since 1823 many scholars took interest and many monuments were excavated for their studies and contributions. These megalithis represent a wide spread phenomena and its geographical significance varies from place to place. Inter relationship between the areas and social customs are not easy one. But the megalithic sites in Peninsular India, particularly in TamilNadu are far more impressive than their resemblances elsewhere. Some megalithic monuments are also to be seen on rocky high ground unfit for cultivation and near irrigation tanks[2].

Megalithic monuments excavated in Tamil Nadu Coimbatore District. The stone cists at Makinaikenpatti and Nattuppalayam near Pollachi. Partitioned into four chambers with two portholes in the big stone slap of the eastern wall was noticed[3]. The burials have been divided into three classes. They are cist with north South longer axis, rectangular cist with port hole on the northern slab and cist with a subsidiary cist inside the main one and with a port hole on the east[4].

The different types of megalithic found in the Dharmapuri district were pot hole cists in Doddamanchi Dodda Timanchalli, Gummanur, Kottur, nanmand Challi, Nakarapalayam Palayor, Sengoda Chemannahalli, Suligunta and Timijepatti Cairns packed cisits with stone circles in Dodda manchi Gunduvalam, Kurumabanahalli, Natarapalayam and Ratnagiri Dolmenoidcists with circle stones in Bethomugalam, Billagam Hangadevanohalli, Kanavanapalli, Kundukottai, Mallikarjuna durgam Manchugondupalli Mariyalam, Palayamkottai and Tottikuppam.

Pudukottai District

Results of the excavations of megalithic burials at Sittannavasal, Arnipatti, Surendapatti and Tachampatti and Thodayur were reported significantly. The interments were urn and cist burials. The cists are cells formed of stone slabs buried in the ground. Transected cists also existed. There were no traces of human bones in any of the tombs. All the vessels contained sand mixed with lime. A stone ball probably, a sling ball, was recovered.

On the basis of surface indications the monuments can be grouped into (a) stone circles around cairn helps, (b) cists and (c) cists without any circles[5] According to internal evidence the metalithis can be classified into pit-cirlces, Urn burials both associated with stone circles and slab-cists with several variants namely completely buried, cists with slabs -projecting above the ground on the eastern or northern orthostat, transcepted cists and cist within a cist. The thrid classification based on the mode of disposal are two: post -excarnated disarticulated and fractional and the complete inhumation North-South orientation of the dead body was the normal feature. Some significant features noticed were (a) cists are family and clan or settlement vaults, (b) structural variation and different modes of disposal indicated the presence of divergent groups, (c) cists and dolmens came late/ Their association with the dominant group eclipsed came late. Their association with the dominant group eclipsed the influence of other groups in the sphere of material culture (d) cist was brought here by a people using Black and Red ware and iron in the middle of the 5th Century B.C. (e) difference in monuments is indicative of different cultural

*Assistant Professor, PG and Research Dept. of History, Government Arts College, Kumbakonam.

elements. The megaliths are not the product of one people. New traits and old funerary traditions mingled and gave rise to a complicated pattern of funeral repositaries.

Dolmens are still erected by some tribes But the earliest dolmens are the largest. The ordinary dolmen was built of six flat stones to form a cubical chamber. The eastern wall had a circular opening of about 45 cm. in diameter. The stones were not shaped. These dolmens have been attributed to the pandavas. A row of sculptured and connected dolments, forming fine partitions are found near Nidi Mand, in Nilgiris. The weapons collected from another dolmen site at Kunur were elaborately ornamented.

The later phase of Neolithic period overlaps with the megalithie Culture in South India, for the first time in 1965 at Hallur, a habitational area, near which dolments abound and the cist in the neighbour area, near which dolmens abound and to be cist in the neighbour Payampalli in North Arcot dated to the close of the second millennium B.C. and to the beginning of the third Century B.C. respectively The discoveries from the cairns of Tirunelveli are interesting to note. The urns were surrounded by a chamber of unhewn stones and they contained pulverized bones, several iron implements namely spear-heads, axe with ring etc. and small earthern vessels. The pots were similar to those found in Anamalai and Nilgiri monuments[9].

An excavation in Chingleput district reveals the three types of megalithic monuments[10] At Virachinnamanalpuram in Madurai apart from the usual cairn circles with bounding, stones placed in circular fashion, monuments bounding stones forming in oblong pattern were also noticed. At the Pudur and Salippapillaiyar, Nattam sites habitational vestiges were also noticed. The cairns at Kallukulam recalled those from Tirukkattala's (Tiruchi). Some of the carin were multiple urn burials three in a line. The caim rubble consisted of broken laterite bits. The bounding stones were of natural laterite art into rectangular shape[11] Extensive urn-field was noticed at Kadiyapatti (Tiruchi). The bounding boulders were mostly of laterite with quart 2 and laterite rubble for cairn filling.[12] At Kalliyur in Nillgiris a peculiar massive cairns was found. Excavation of this site revealed a large stone placed upright in the middle well under which were found urn pieces and miniature buffalo and human figurenes in clay.

An extensive urn burial site was found at Nachchira Pettimedu in South Arcot Dist.[13] Urns similar to the Tirunelveli ones occur in the Coimbatore District.[14] These urns were found interred in cist surrounded by stone circles and contain bones and spear or arrow heads of iron. These chest like chambers with circular openings were habitations of a pygmy race. Another extensive urn burial site was found at Gopalasamy Paramba, in Madurai.[15] The megalithic site situated at the base of a hill to the north-east of Pallamchottah was excavated. Several urns were excavated both inside and outside the urns were found bronze and iron objects, skeletal remains and pottery[16] Particular interest among the collected objects was on iron sancerlamp, a gold head and a concave pottery lid with looped handle. In one of the burial sites found at Nanjalur and another at Kattumannarkudi near Chidamabarm. Urn-fields without megalithic appendage were found[17].

Monuments in Chingleput. Puddukkottai and Cochin, though forminga common complex yet are different in types. The dominant type in Chingleput is the dolmenoid-cist enclosing sarcophagus interment. Cochin's topikal and rock-cut caves and the trancepted cists with port-hole of Pudukkottai are the significant monuments of the concerned regions.[18]

Monuments of Kerala

A monument common to Tamil Nadu and Kerala was traced at Porkalam which yielded etched carnelian beads, the designs on them being similar to some dated ones found elsewhere[19] Kerala was once a part of the Tamil country and also called as Chera Kingdom. Race and cultural contact between the other Chola and Pandya countries megalithic monuments in Kerala also reveal the similarites and cultural unity. But there are certain peculiarities and specialities in Kerala megalithic monuments. Kodaikallus, Umbrella stones, Kist Veens, menhirs and burial urns are numerous in Kerala[20] But the rock-cut caves, hoot stones and hat stones or topical are special kinds of this land.

Numerous kinds of urn burials were discovered at Chengamenad in Kerala. But in many of the urn burials bones were not found.[21] The types of

megalithic monuments discovered in Kerala are reported as follows (a) menhirs of laterite type similar to the type at Tirunakkara, (b) menhirs of granite as at Athirampuzha, (c) cairn circles as at Athirampuzha, and (d) Dolments as at Kanakari and Kuri in Lengad[22] Special types of monuments at Kerala are the rock cut caves. The types of these caves were (a) caves with central pillar, (b) caves without pillar, (c) vases with top opening and (d) multi-chambered caves. The topological evolution of them are (a) benched port-holed cists, (b) caves with central pillar, (c) Caves without pillar, (d) caves with top opening and (e) caves developed into multi-chambered.

On the hill slopes a huge giant size boulders exceeding 1.8m in length were used for the bounding circle in the downword gradient while small boulders or none at all in the upper level The floors were made of stone chips covered with winnow (muram) and invariably plastered over with lime. Normally the houses were single roomed[25] The burials at Adichchanallur are observed on the highland waste unsuited for cultivation. Objects were seen both inside and outside the urns. Traces of cloth were found sticking to some bronze objects.[26] Results of the excavations from three burials in Naroth Arcot District. shows that besides usual megalithic monuments are: (a) number of decorated incised chank-shell, (b) Iron plates with conical copper discs (rivets) and (c) a peculiar bird figure (peacock) attached to an iron sheet.[27]

Bones and skulls suggest many useful information's about the tribes. One of the skulls collected from the Adichchanallur burials was an Australoid type exhibitng similarity of Dravidian. It is observed that the aboriginal South Indian was similar to the present day Australian notice. The finds of Dravidian skull would indicate that the mixture of invading people had taken place before the time of burial. Australian resident of Tirunelveli was not the most primitive type of Indian but was descendant of Talgai-like race[28]

Megalithic Monuments of South India

South Indian monuments belong essentially to the Iron Age. In one of the studies, comparing the South Indian Monuments, Nubia[29] says that they are closely similar but the metal iron is completely absent at Nubia. But for the complex burials the whole of Peninsular India, Gujarat, Malwa and Orissa have a common material culture, Pottery, tools and weapons typical of Indian Iron Age culture. Megalithic cult was adopted or introduced in to South India by people who had already come into contact with the Iron Age people in Northern and Central of India. Maritime theory is not acceptable. The finding says that Central and South India was a meeting place of ideas from the East as well as West.[30]

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VENKATARAMANASWAMY TEMPLE AT SATTUR

S.M.Rojapoo*

The role of temple as an integrative institution and its contribution towards the development of creative arts such as architecture, sculpture, painting, music, dance, drama and allied crafts such as bronze casting, jewellery-making etc are highlighted. Rituals and festivals have created a network of temple-centered and emphasized the integrative role of the temple.

Historical Background

Sattur is located on national highway (NH7) from Madurai to Tirunelveli. It was originally known as Sathanur. This is evident from an epigraph found on the sluice of a tank at Chinna Kollapatti near Sattur. This inscription belonged to the Pandya ruler Srimara Srivallaba dated 823 AD. It referred Sattur as Irunjonattu Sattanur.[1] Sattur was one of the divisions of Nadu in the area corresponding to the early and later Pandya period. Sattur was described as Irunjonadu.

Vateluttu inscription of Srimara Srivallaba from Sattur denoted the reign of the former ruler Maravarman Arikesari alias Nedumaran.[2] Another inscription of Srimara Srivallaba was found at Kulasekaranallur near Sattur. These inscriptions serve as an authentic source for the study of Pandya period.

*Assistant Professor, Department of History, St. Mary's College (Autonomous) – Thoothukudi.

Etti Sattan, an official of Pandyas in the 9th century AD had renovated many sluices in this region.[3] So the name Sattanur has been derived from him on probability. There are two temples Sri Venkataramanaswamy temple and Chidambaresvarar temple dedicated to Lord Vishnu and Lord Siva respectively. It belonged to the later Pandya period. The Venkataramanaswamy temple maintains its pristine character to some extent, while the Chidambaresvarar temple was completely remodeled and rebuilt during the Nayak period.

Sthalapurana

A sthalapurana is a composition with the local temple and deity incorporating local legends for its subjects.[4] The stalapuranas seem to have been created during the late medieval period. Each temple has its own mythological account about the origin of the temple and consecration.[5] The origin of Madurai temple is revealed in Thiruvilayadal Puranam of 15th – 16th century AD. Sattur is not an exception to this trend.

About 500 years ago, a devotee named Tadhan brought the icons of Venkatachalapati, Sridevi and Budevi from Thirupathi to Sattur. He used to take bath in water course and do rituals for God every time. During the sunset, he took rest and hanged the icons in the basket on the branches of Arasu tree after the puja. Next day, he tried to take away the basket from the tree but his efforts proved to be futile. He saw a priest and a small boy standing infront of the Sasta temple located around 50 feet away. The boy out of his possessiveness of Venkatachalapati told "I want to stay here itself along with my Devies". As the images were brought from Thirupathi, they were to be called in the name of the devotee Kattanadhan. On the same day night the God appeared in the dream of Zamindar of Sethur located 50 miles away from Sattur and directed him to come to the Arasu tree to get rid of his blindness. So the Zamindar got his vision from God and constructed a temple for Venkatachalapati by the side of Sasta temple. So Vishnu came to be called as Satturappan in course of time. So the place came o be called as Sattur. The temple was also known as "Thenthirupathi".[6] Besides it, Arasu tree and Naga worship are found in the right side of the entrance.Arasu tree is the sthalaviruksha of the temple and it is believed that under the tree, Anjaneyar is facing the Mulavar. The important festivals celebrated in the temple are:

a. Navaratiri Ursavam
b. Sri Krishna Jeyanthi
c. Karthigai Deepam
d. Paramapathavasal Ursavam
e. Aani Brahma Ursavam

This temple was under Hindu Religious Endowment Board and it has property listed below:

- Shops: 22
- Houses: 91
- Vacant site: 134
- Wetland: 9 Acres 77 cm
- Dry land: 133 Acres 63 cm

The Venkataramanaswamy temple had a pillared mahamandapa, arthamandapa infront of garbagriha. The portrait sculpture of the poligar of Kollapatti was found in the mahamandapa. The two inscriptions on the walls of the garbagriha belonged to 13th century. Both of them referred to the grant of tax free land to this temple. One of the inscriptions dealt with the grant of tax free land by nagarathar (traders) of Vanavanmadevipuram in Irunjonadu which was a division of Madurantaka Valanadu.[7] Another inscription registered a gift of tax free land to offer food to the deity and meet the expenses of the temple.[8]

The temple is located on the south-east of the Sattur. The temple is an Ekatala Vimana (single-storeyed) like Amur Siva temple of later Pandya period.[9] It was 191 feet long east to west and 108 ½ feet broad north to south.[10] The temple was divided into adhisthana, (basement) bhitti, (wall) entablature, (prastara) griva, sikhara and stupi. It retained the features of Later Pandya period.

Architecture

Adhisthana was divided into vertical moulds. It was very simple. The jagadi portion of the basement was buried under the floor. But tripattaikumutha, wall and vari could be seen. There was no ornamental decoration.

Bhitti

The Bhitti was divided into horizontal moulds into karna, recess, bhadra, recess and karna. The badhra portion supported by two split pilasters had devakostha (niche). The niche was empty and there was no image It was deeply cut. The kapoda below the sala had two small kudus. The karna portion had kostha panchara. Six plasters were arranged in sequence to kudus found on the cornice or kapoda.[11] It displayed malasthana, thadi, kudam, padmam, kalasam, padmam and palaka. The mulasthana displayed floral design. These designs were greatly damaged due to pilastering. But floral motifs were seen. The padma under the palaka was double-flexed. It receded inside and plain over the palaka. It carried corbel or podigai. Corbelling formed the most common feature of later Pandya temple till the arrival of puspapodiga.[12] There was a plain uttiram above the corbel.

The Kapoda was bell shaped with six kudus. Most of the kudus reveal human bust. The karna had small kostha panchara and recess portion had heavy and large kostha panchara. The paranala or the water chute on the northern wall was attached on the kanta. Its mouth showed a lion face and it was a common feature of the Pandya temple.

Prastara

Prastara had rafter course over kapoda. It resembled like later. Pandya temple at Siddhayankottai, Chokkalingapuram, Vijayanarayan[13] etc. The superstructure had 8 mahanasis and if adorned sikhara in cardinal and sub-cardinal directions.

The sikhara was circular in shape. The super structure exhibited Karna Kudu, Panjara, Sala and Panjara. It was filled with stucco figures in their niches. The griva was decorated with stucco figures. There were lion and garuda images in the sub-cardinal directions.[14] The images of Vishnu, Lakshmi Narayana, Adhiseshan, Hayagrivar were seen in the cardinal directions of griva.

Arthamandapa

Arthamandapa, infront of garbagriha, had similar embellishments of garbagriha. It was connected to the vimana by vestibule (antarala). The vestibule adorned kosthapanjara. It has also the line of karnakudu, Panjara, Sala and Panjara.

The early Pallava pillars formed of sadurams (squares) alternating with kattu (Polygonal) shafts became much more enriched and common during the Vijayanagar period.[15] The pillars in Ardhamandapa had 3 sadurams (squares) alternating with kattu (polygonal) shafts with cross symbol in kattu portion and puspapotika revealed the traditions of Vijayanagar. The potika on the top has floral and birds etc. So the pillar showed a further evolution. It has the form of a volute with a hanging lotus bud (called puspapotika). The cornice of the mandapa was also double-flexed.

Mahamandapa

Mahamandapa was a pillared open pavilion infront of Ardhamandapa. The pillars of this mandapa resembled the features of Vijayanagar. It might be a later addition during the Nayak period. Most of the pillars exhibited Aniyottu type and it was ornamental.

The portraits of chieftains who had donated for the temple could be seen. The shaft of the pillar was decorated with miniature sculptures like nagabandham, mythical birds and animals, saints, gods, floral designs etc. Puspapotika was seen at the top of the pillar. The capital adorned Yali frieze. The tradition of depicting yalis in full length and profile is one of the characteristic features of the Pandyas.[16] Puranic and secular themes were dealt. There was a wooden vehicle donated by a local chieftain.

Kalyanamandapam

Infront of the temple complex there was a kalyana mandapa or vasantha mandapam. It was meant for Utsavamoortis celestial marriages during summer, for public worship. It was a closed hall with many pillars and a raised pavilion. It might be the later addition of Nayak period. The raised pavilion with four pillars was built for the performance of rituals and ceremonies. The four pillars were adorned with the sculptures of royal members. All these members were portrayed in the posture of anjalihasta. The pavilion was referred as kuradu. All these pillars belonged to Aniyottu type. It had padmasana, karukkupattai, pada, padma, mala, karda, kalasa, viratta, thadi, kudam, padmam, palaga, virakanda and podiga. The sculptures in the pillars depicted the scenes from Ramayana, Bhagavadapuranam, etc. Secular sculptures like birds, saints, eroticism, etc

were depicted. The lower part of the pada carried nagabandas (snake motif) above karukkupattai. Nadakachattam portrayed the puranic sculptures. The antiquity of the mandapa was affected by white washing.

Amman Shrines

There are two Amman shrines on both sides of the Venkatachalapathi shrine. Sridevi (Thayar) shrine was located on the right side of the God or nirtti corner while Bhummadevi (Andal) shrine was located on the left side of the God. Two shrines located on both the sides of the main shrine are seen at many Vaishnava temples like Kudal Alagar Perumal koil at Madurai. Both the Amman shrines are single storeyed with circular griva and sikhara. The Thayar shrine belonged to early Pandya and collapsed later. Then it might have been re-built during Vijayanagar-Nayak period. During the later Pandya period Amman shrines were located to the left of the main shrine. Later on it has been shifted to nirtti corner.

Sculptures

Nataraja

There are two metal images of Nataraja which belonged to Chatram (village). He wears mahara kundala in his right ear and patra kundala in the left ear. His neck is decorated with kandasarapalli and small necklace. Kettle drum was in his right upper arm and fire was carried in his left upper arm. His lower right arm shows abhayamudra and lower left arm shows gajahesta. The Lord is dancing on mujalaka.

Manikavasagar

He was a Saiva saint. The metal sculpture of Manickavasagar was standing on a lotus pedestal and carrying a book. He wore rudraksha mala. He holds a rosary on his right hand and book in his left hand. His metal images were popular in the Pandya and Chola temples.

Kalyanamandapa

The Nataka Chattam of this mandapa depicts Ramayana themes such as Rama's Coronation, Rama going to forest, Bharatha visiting Rama at forest, Bharatha carrying slippers of Rama, Vali Sugriva fight, Hanuman's meeting with Sita, Sita sitting under a tree, Hanuman setting fire to Lanka, etc. The pillars portrayed the themes like Rama with bow and arrow, Seated Ganapathi, Krishna carrying butter, Krishna slaying Budaki, etc. Apart from puranic and religious themes, there are some erotic scenes. It indicates that it belonged to Nayak period.

Wooden Horse

A wooden horse vahana is found on the right side of mahamandapa of the temple. It is covered by copper seats. It was denoted by a Zamindar of Periyakollapatti in 1823 AD. There is an inscription on the horse. The inscription bears the name Sundara Pandya Ramasamy Kechilappa Nayakar son of Nangamanu Venkatalakshmi Varabalan Venkateswara Ettayapan.[17]

Garuda Vahana

Garuda is the vehicle of Vishnu. It is depicted as a bird with powerful wings in the upper part and lower half like a man. Its face resembles human feature except a long pike. He wears a crown and long garland. It was portrayed as a mythical bird at Sanchi during Buddhist period.[18]

Garuda Vahana in this temple was made of wood. It is located on the left side of the temple in Mahamandapa. It is covered with copper plates. Its eyes are wide opened. The wings are emerging from shoulders.

Latest Addition

Chakkrathalwar shrine was constructed to the right side of Sridevi (Thayar Shrine) in 1994. On the left side of the temple, there were 12 Alwars and three saints namely

Periyalwar	Kulasekaralwar
Nammalwar	Thirumalisaialwar
Bhoothalwar	Poigaialwar
Peyalwar	Madurakavialwar
Aandal	Thiruppanalwar
Thondaradipodialwar	Thirumangaialwar
Saints-Udayavar	Mamunivar and Desigar

Though the temple maintains its antiquity but white washing and repairing system affected its originality and the worth of its artistic embellishments. Some of the sculptures and paintings had been hidden.

Conclusion

Temple stood as the centre in creating typical and active space for every aspect of life in the early period of medieval Indian History. It was a symbol of authoritative status, political power and social influence. However in medieval and post-independence era the political, economic and social role of the temple decreased its importance due to the changing trend in the economic condition and advancement of science and technology.

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SUSTAINABLE LIVELIHOOD OF RURAL ARTISANS WITH ELUCIDATED REFERENCE TO WELFARE SCHEMES FOR HANDICRAFTS IN THANJAVUR

A. Gughan Babu*

In "Harijan" dated 10th November, 1946, Mahatma Gandhi wrote as follows :

"The villagers should develop such a degree of skill that articles prepared by them should command a ready market outside. When the villages are fully developed, there will be no dearth of men with a high degree of skill and artistic talent. There will be village posts, village artists, village architects, linguists and research workers. In short there will be nothing in life worth leaving which we will not have in village."

The pride of India is that her arts and artisans have been well known throughout the world. There is no denying the fact that India owes lot of its cultural identity to its rich handicrafts heritage. Indian handicrafts products, mostly handmade and rooted in the traditions of a nation's culture and economy, are often sources of the deepest satisfaction in everyday life.[1] The informal sector provides employment opportunities to more than 93 percent of total workforce of India.[2] Handicrafts activity is predominantly carried out in the unorganized

*Ph. D Research Scholar, P.G and Research Department of Historical Studies, Sir Theagaraya College, Chennai 600 021.

household sector in India as well as the world, the handicrafts sector is identified as the largest sector of rural employment after agriculture.[3] It is a major source of income for rural communities, employing over 6 million artisans who are mainly poor and majority of them disadvantages groups such as women, SCs and STs. Though it is also considered a cottage industry, it has evolved as one of the major revenue generators over the years. There has been consistent growth 15 percent over the last few years and the industry has assessed as a major contributor for export and thus, for foreign revenue generation.[4] Further, the industry is largely environmental friendly and low on energy consumption, and consciousness on these issues, as also on fair trade practices is growing fast. All this makes the sector a potentially powerful player in the country's economy and an important tool for the empowerment of craft persons. The government, NGOs and the crafts persons themselves are today working together to work out and put into practice the best way to unleash this potential.[5]

The district of Thanjavur is famous as a rice bowl of Southern India. It was the city of the Chola kings under whose guidance the South Indian Civilizations reached its peak of glory. In Thanjavur, we find the early Hindu Culture of South India preserved in various forms. It is noted for its musicians, craftsmen, acharyas and scholars. In its capital of Thanjavur town is preserved a peculiar art which consists in inlaying of silver on brass and copper, the type of which cannot be found anywhere else in India.

The problems and prospects of the artisans, who still need to explore and identify various opportunities and challenges this sector possibly faces. At present the focus in on a number of threats and challenges, that most of them engaged in this sector are from economically weaker section, and constantly face problems due to lack of resources. There is a huge deficit in their financial requirements and the useage of age old technology and highly inefficient methods of production are considered to be a real set back. This is due to the lack of awareness, lack of basic infrastructure and civic amenities, high cost of transportation and other major problems involved in the development of this sector.

Several crafts are languishing and slowly dying due to prolonged neglect and lack of awareness and inadequate appreciation of the intricacies and skills involved. Lack of proper process and systems for identification, documentation and mapping of all crafts in India is still a major challenge. Data on crafts persons, including their socio-economic status, livelihood and family details, and scientific mapping of market trends and consumer profile is also inadequate.

The availability of infrastructure, including formal institution/organizations for production, marketing and distribution of handicrafts in an organized manner is lacking and often non-functioning. Artisans do not have direct access to markets within the country and abroad. Lack of technological upgradation had aggravated the situation as age-old technology/methods of production are utilized, leading to inefficient operations and low quality of output.

There is a lack of comprehensive data on equipments used by various crafts, apart from lack of concentrated efforts to develop good quality, low-cost tools for artisans. Several design banks are outdated and redundant, as they fail to undertake continuous revision through, use of internet. Designers often lack requisite knowledge on practical application of crafts, and training programmes introduced to upgrade skills of artisans are treated as a one-time activity, with no mechanism to institutionalize learning.

Regional imbalances continue to prevail with visible gaps in production and consumption (sales), as the rural and urban regions account for bulk of the exports. Various programmatic issues, such as eligibility criteria, financial aspects and fund release pattern need to be reviewed to facilitate greater efficiency in implementation.[6]

Employment, Livelihood, Enterprise of Artisans :

The terms employment, livelihoods and enterprise are often interchangeably unorganized sector issues. But each has a distinct meaning and should be understood in its specific context. The National Commission on Enterprises in the Unorganised Sector [NCEUS] recognizes that livelihood promotion is the only route through which

we can address issues of poverty and working conditions of the self-employed given the empirical reality that the self employed largely consisted of own account workers with or without assistance form family labour, the notion of livelihood promotion takes a broader than "enterprise promotion". Own account workers as well as micro entrepreneurs because both these characteristics merge into one. Their conditions of work are similar to those of wage workers. They often resort to "self exploitation" through lengthening the working day. However, they also need to employ the skills of an entrepreneur in sourcing inputs and selling their produces. Moreover, for the wage workers too, especially those working in the unorganized sector, the conditions of work cannot be divorced from the conditions of the small enterprises (usually run by the self-employed) in which they are employed. Hence, the promotion of rural artisans sustainable livelihoods and the growth of enterprises have relevance for them as well.

Capabilities, access to assets and entitlements as well as opportunities for income generations are central to livelihood related issues. The fact that the self-employed from the majority of workers in the Indian economy has not, so we feel, sufficiently downed on popular consciousness. Outside agriculture, the self-employed constitute around 63 percent in the unorganized sector. This includes the own account workers, assisted by the family workers (also referred to as unpaid) and those who employ one to nine workers. The challenge is to ensure minimum and sustained livelihood security to the poor self- employed and usage employed workers. The position the conditions of work including a minimum of social security should be an entitlement backed by National Legislation. For promoting livelihood there should be a Public Programme with a dedicated national fund and an institutional mechanism to monitor, review and further develop it from time to time.[7]

Table 1 : Performance of Handicrafts

ITEM	2007-08	2008-09	2009-10	2010-11	2011-12	CAGR (%) Base'08-09'
Production (Rs. in Crore)	31,940.36	19,375,88	20,221.58	24,393.14	30,257.18	16.01
Employment (Lakh Persons)	NA	58.50	62.6.	68.86	72.30	7.3
Export (Rs. in Crore)	17,536.78	10,891.85	11,224.27	13,526.66	16,851.27	15.70

Source : Office of Development Commissioner (Handicrafts), Ministy of Textile Gat as India.

Role of Government in Handicraft Industry

The Government of India and the state governments have intervened in meaningful ways that have led to the revival and survival of crafts in the past few decades.[8] Khadi and Village Industrial commission (KVIC) established under the Khadi and Village Industries Commission Act, 1956 is a statutory organization under the ministry of MSMEs. It undertakes activities like skill improvement, transfer of technology, research and development, and marketing. It 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.[9] 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 and Development Scheme, Human Resource Development Scheme, Handicraft Artisans Comprehensive Welfare Scheme, Infrastructure and Technology Development Scheme.[10]

Baba Saheb Ambedkar Hastshilp Vikas Yojana (BAHVY)

It is a centre plan scheme launched in 2001- 02 under the Ministry of Textile, Government of India. This scheme aims at promoting Indian handicrafts by developing artisan's clusters into a professionally managed and self-reliant community enterprise on the principles of effective member's participation and mutual cooperation. The thrust of the scheme is on a projectised need based integrated approach for sustainable handicrafts development through participation of craft persons leading to their empowerment.[11] It support such as community empowerment through Co-operative Societies, Self Help Groups (SHGs), formation of producer company federation, cluster development and other similar entity and comprehensive development support it consist the technological, marketing, skill improvement, infrastructure and any other required of the cluster.

Special Schemes For Handicrafts :

→ **Design and Technology Up-gradation Scheme** Introduction and dissemination of new Designs; Development of Innovative Technologies/ Technical Processes; Showcasing of Prototypes in Exhibitions as well as online.

→ **Marketing Support and Services Scheme** : Initiation of new consumer awareness scheme for increasing domestic sales; Introduction of National Level events; Brand promotion; Domestic Exhibitions and International Exhibitions/events.

→ **Human Resource Development Schemes** ; Introduction of Craft Training Programmes in design, technology, marketing and management through recognized institutions and universities.

→ **Handicrafts Artisans Comprehensive Welfare Scheme** : Modified Rajiv Gandhi Shilpi Swasthya Bima and Janashree Bima Yojana, Credit Guarantee/ Interest Subvention cards to new Artisans.

→ **Research and Development Scheme** : Completion of Handicrafts Census; Studies on languishing crafts; Occupational Health and Safety Issues; Special advocacy efforts for benefit of artisans.

→ **Infrastructure and Technology Development Scheme (New)** : Strengthening of Raw Material Depots/CFCs as well as opening of new ones' establishment of Mini Haats/ Urban Haats; Construction of warehouses; Handicraft Museums.

→ **Special Package for NER (New)** : Capacity development; Setting up State Initiative Design Centre/ International Craft Complex; Raw Material and Design Banks; Marketing Extention activities.

The Way For Future Development :

The overall policy framework for the handicrafts sector will be to focus on consolidation of gains achieved from the existing Schemes/ Programmes along with impact evaluation suitable and sustainable modifications in the schemes to improve their efficacy and delivery special focus will be placed on promoting a unified "Handmade in Indias" brand for Indian hand-crafted products and encouraging greater synergy handicrafts and khadi and village industry sector to achieve more efficient utilizations of resources and improved performance of the sectors with as much emphasis on domestic markets as for exports. There will also be a focus on supporting private entreprenership and professionalism along with institutionalization of e-governance and leveraging of innovations for achieving sustainable growth of the sectors. Special efforts will be made towards preservation, revival and documentations of languishing crafts and harnessing, revival and documentations of languishing crafts and harnessing the rich tradition of handicrafts in the country to develop of tourism potential. Tamil Nadu government will be encouraged to adopt innovative measures to popularize the handicrafts within whole state, as well as other part of country. Policy will also focus on promotion of financial inclusion and financial literacy support programmes, addressing environmental and occupational health and safety concerns, recognizing the contribution of women education its due place in mainstreams educational systems. Mechanisms will be put in place to define goalposts and provide for periodic reviews to ensure complicance of policy directives. The proposals include in the proper planning with spanning institutional, financial, administrative and strategic reforms, are aimed at raising the production and

productivity of the handicrafts' sectors so as to provide better prospects for the crafts and artisans as well as fully tap the potential inherent in to this sector to contribute towards national development through higher production of exports.[12]

To conclude, the future of Indian Haticraft especially in Thanjavur lies in our won heads, in our ability to recognize that our unique great heritage and millions of living practitioners are an enormous strength rather them 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 to artisans as well as to our great history.

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SOCIO–ECONOMIC INDICATORS OF THE HANDLOOM WORKERS IN INDIA WITH SPECIAL REFERENCE TO THIRUBUVANAM IN THANJAVUR DISTRICT

B.Stalin*

Silk in the Indian subcontinent is a luxury good, about 97% of the raw silk is produced in the five Indian states. Along with Tamil Nadu the other states are Karnataka, Andhra Pradesh, West Bengal and Jammu Kashmir, Mysore and North Bangalore in which the upcoming site of a $20 Million "Silk City", contribute to a majority of silk production. Among which the Tamil Nadu state was the first locations to have automated silk reeling units. The present study tries to explore the socio-economic condition of handloom worker's of India based on the Census Report of the 2009 – 2010, which includes gender, age composition, social grouping, poverty and education levels etc. These data might be very useful for the policy formulation which is gradually attaining a welfare orientation in addition to promotion of the handloom industry.

This paper deals with the special mention given to the Thirubuvanam handloom industry. Thirubuvanam is very near to the Cauvery River in Tanjavur District of Tamil Nadu and is known as a manufacturing hub for silk sari and clothing materials. Hand woven silk sari and clothing materials in the ancient and emerging modern state of India have their brands and their respective values associated with the town or village of origin. In this respect the Thirubuvanam silk saris are famous and accepted as the silk saris from the delta of the mighty and life-giving Cauvery river from which there are several tributaries flowing in this delta region.

Thico Silks – The Thirubuvanam Silk Handloom Weavers Co-operative Production and Sale Society Limited, in Thirubuvanam was started with the twin

*Ph.D., Research Scholar, PG & Research Department of Historical Studies, Sir Theyagaraya College, Chennai-600021

purpose of preserving the art of silk- weaving and uplifting the life of the artistically rich but economically poor weavers of this region. Interestingly, this society was started with an investment of ten thousand rupees in 1955, now does business to the tune of 30 crores a year. The head office is located at Thirubuvanam, situated just 6 kilometres away from Kumbako nam it has 39 other branches spread across Tamil Nadu.[1]

Socio – Economic Indicators of Handloom Workers:

As per the Handloom Census (2009-10), there are 27.83 handloom households and 43.31 lakh handloom workers in India. The average household size is 4.59 and the average number of workers per household is 1.56, the work participation rate being 33.9 per cent. Handloom is pre-dominantly a rural activity with 36.33 lakh (83.88%) workers living in rural areas and 6.98 lakh (16.12%) in urban areas. Of the 43.4 lakh handloom workers, 50% ie 21.6 lakh belong to the North Eastern states and the remaining 21.8 lakh are distributed among other states, the major being West Bengal 7.8 lakh (17.9%), Tamil Nadu 3.5 lakh (8.3%), Andhra Pradesh 3.6 lakh (8%), Uttar Pradesh 2.6 lakh (5.6%), Orissa 1.1 lakh (2.5%), Karnataka 0.9 lakh (2%) and other states, 2.3 lakh (5.3%).[2]

The handloom work force is predominantly female, constituting 77.4 per cent of the total work force. The age composition of the handloom workers show that 49.1 per cent belong to the 18-35 age group and 11.2 per cent fall within the less than 18 years category. The majority of handloom workers belong to the adult age group of 18-60 years. Workers above 60 years constitute only 4 per cent. The handloom work force is pre-dominantly young.[3]

Poverty:

On the basis of the type of ration cards used by the handloom workers, the Handloom Census (2009-2010) has captured valuable information on the poverty levels of the workers. The relative information is in the Table :[4]

Table : 1 Distribution of Handloom Households by type of Ration Cards

Type of the Ration Card	Number of Households			Per Cent Distribution		
	Rural	Urban	Total	Rural	Urban	Total
Antodaya Anna Yojana (AAY)	253,110	17805	270915	10.5	4.9	9.7
Below Poverty Line (BPL)	843,040	183656	1026696	34.8	50.7	36.9
Above Poverty Line (APL)	844,656	114631	959287	34.9	31.7	34.5
Without Ration Card	480,311	46062	526373	19.8	12.7	18.9
Total	**2,421,117**	**362154**	**2783271**	**100.0**	**100.0**	**100.0**

From Table itself we can understand that the handloom workers belong to the poorest of the poor category and 36.9% belong to the BPL category. Only 34.5% of the workers hold APL cards. It is well-known that many households belonging to the APL category quite often slip back to poverty due to various income shocks arising from loss of work, health expanses, expenses for marriage etc. A sizeable number of the handloom workers 18.9% do not hold any ration card. It is likely that many households belonging to the 'Without Ration card category'. They might be very poor. It is evident that as compared to the national average poverty level of 27.5% as per Planning Commission's estimate for 2004-2005 which is expected to decline further by 2009-10, the incident of poverty among the handloom workers is much higher at more than 46.4%.[5]

It is evident from the higher rates of incidence of poverty among handloom workers that though it generates some additional income for the households, handloom production is not sufficiently remunerative to lift the households out of poverty.

While considering with the social group status, a vast majority of the handloom weavers belong to socially disadvantaged groups such as OBC's. Table - 2 shows the distribution of the handloom workers on the basis of their social groups.[6]

Table 2 Distribution of Adult Handloom Industry Workers by Social Group

Social Groups	Number of Workers			Per Cent Distribution		
	Rural	Urban	Total	Rural	Urban	total
SC's	331,994	58,439	390,433	10.3	9.5	10.1
ST's	678,165	18,767	390,433	21.0	3.1	18.1
OBC's	1,359,355	378,188	1,737,543	42.1	61.5	45.2
Others	862,711	159,216	1,021,927	26.7	25.9	26.6
Total	**3,232,225**	**614,610**	**3,846,835**	**100.0**	**100.0**	**100.0**

As represented in the table the majority of 73.4% belong to socially disadvantaged groups such as OBC's 45.2%, ST's 18.1%, and SC's 10.1%. Most of the ST handloom workers belong to the North Eastern States where handloom production is mainly for domestic consumption.

Level of Education, Employment and Production of Income:

Education is one of the principal means of breaking the vicious cycle of poverty. The educational levels of handloom workers are 29.4 % of the handloom workers have never attended school and 12.7 % have below primary level education. A vast majority of them, i.e 82.9 % have educational level of middle school and below. On an average, the handloom workers are employed for 191 days a year. While weavers get 183 days of work, the allied workers get work for 217 days. There is also marked difference in the number of days worked in rural and urban areas. While weavers in the rural area work for 173 days, those in urban areas work for 248 days. The allied workers in rural areas work for 210 days and those in urban areas work for 241 days.[7]

Average income of handloom households from all sources as per the 1996-1997 and 2009-2010 Census have doubled in nominal terms since 1995-1996. However, in real terms, the average earnings have come down. Assuming an annual inflation of 6.5 % per year since 1995-1996, the average annual income of handloom households should have grown to Rs. 42,250 in 2009-2010, to keep parity with the real income levels of 1996-1997. The real income has thus actually declined. Table 3 represents the average annual earning of handloom households.[8]

Table 3 Average Incomes of Handloom Households from all sources (Rs.)

Category	Average annual earning of Handloom Households	
	1995-96	2009-2010
All India	17,496	36,498
Rural	N.A	37,167
Urban	N.A	32,030

Nature of Government Intervention and Policy Options:

Both the central and state governments are currently active in the handloom sector, providing a number of incentives for handloom production and marketing. The Central Government, through the Ministry of Textiles, Office of the Development Commissioner (Handloom), implements a number of schemes such as Integrated Handloom Development Scheme, Scheme for supplying hank yarn at mill gate prices, marketing and design support, health and life

insurance schemes etc. The State Governments are also implementing various schemes for the benefit of the handloom workers. The plan allocation of the Ministry of Textiles for handloom schemes is Rs.460 Crores for 2011-2012.[9]

The schemes that the Ministry of Textile currently implement rightly focus on cluster development, health and life insurance coverage of the handloom workers and input and marketing support. Mega-clusters of handlooms are also being developed. However, there is a need for scaling up such efforts and improving the effectiveness and outcome of such interventions. There is also need for better co-ordination of efforts of the Central and State Governments. Involvement of NGO's and the Corporates, especially those that are active in textiles and apparel, also need to be encouraged.[10]

To conclude the handloom production is a supplementary activity for most households, it is necessary to provide alternate avenues of employment for he handloom households. Special attention needs to be given to such households in the form of educational and health assistance, income support to the most vulnerable households in the form of cash or food coupons etc. As benefits of higher economic growth are not reaching the handloom workers, it is the responsibility of not only the Government but also the corporate sector, NGO's etc., to give a helping hand to them in the form of development and welfare interventions.

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THE ECONOMIC CONDITIONS OF WOMEN IN MEDIEVAL PERIOD (WITH SPECIAL REFERENCE TO THE GADILAM RIVER VALLEY TEMPLE INSCRIPTIONS)

K. Devisree*

The women had no equal rights with men during the Sangam period and they depended on men. In the Medieval period the women were lived independently without any restrains, and they played a key role in the activities of the State especially in the socio, political and economic fields. They also owned the power to build and maintain the temple and also endowed donation to the temples. For instance the Queen *Kōkkiḻāṉaṭigaḷ,* who was the mother of Rājāditta caused to builds the *Tirunāmanallur* temple in stone.[1] This paper focuses on the economic conditions of women in Medieval period with special reference to the Gadilam River Valley Temple Inscriptions.

The right to inherit and own property and to use it as they delighted besides, their various occupations reflect their economic status. The inscriptions mentioned only the expenditure of endowments, which means of evaluating the worth of a person's property. The social rank held by a woman also facilitates us to estimate her economic status.

Literary sources also attest to the right of daughter to inherit property of the family. The

*Ph.D, Research Scholar, Department of Epigraphy and Archaeology, Tamil University, Thanjavur.

Perunkathai of 9th century states that when a girl was born, the parents are bound to bring her up, educate, giving cloth, and jewels and finally arranged for her marriage. The parents had no right to claim her share in the property for having incurred expenditure for the purposes mentioned above.[2]

Nilakanta Sastri states that "we have obvious instances of women in the female establishments of the queen bearing the title in their own right".[3] This only indicates that the term *adigārichchis* does not denote the wife of the adigāri or a higher official but its just denotes the female, like as officials equal in rank to the adigāris of men.[4] In Rājarāja I period, *Adigārichchiyār (....Prānadigārichchiyār) Aiyāran dēviyār* had endowed to the temple.[5] The *perunkathai* and *tamil* inscriptions suggests the possibility of women having held the ranks of *etti and kāvidi*. Probably they were wives of officials like *etti*[6] *and kāvidi*.[7] The women seem to have held certain offices, apart from owning property. The *anukkis*[8] are referred to and they were women bodyguards of the king and attendants[9] for the queen inside the palace. They had rights to attend the high level meetings of the courtiers and in the secretariat along with the king. The *Perunkathai* states in a context that the king orders his queens and her retinue to retire to their apartments till the end of their foes.[10] Even the personal attendants were asked to leave the place.[11] But the same work gave to a women ambassador, due to her efficiency, great qualities, intelligence, tact and wisdom. The lady who acted as the ambassador is referred to as *katturai Magal*.[12]

The queen's establishment comprised of a variety of attendants. The entire establishment was called the *pēriya ahaparivāram*. It included the foster mothers or *seviliyar*[13] *or thāyār*,[14] the *siladiyar*[15] *or ulaikkala Magalir*[16] or *servants as cooks*,[17] those who adorned the royal ladies, the courtesans, etc.

Generally women do not appear to be fully dependent on men for expenses on their needs. The royal women had owned property on a large scale compared with less level or ordinary women. They owned some property at least by way of *stridhana* or dowry.[18] The laboring classes of women earned wages through their work.[19]

The amount of income or property varied from two categories of women. At the top most level were the royal women. The vast difference in the amount of money or property donated by individuals, it indicates the difference in their economic status. For example the royal women *Vīramādēviyār* had been given 50 *kalañjus* of gold to the temple.[20] On the inscription lady who had given 4 ½ *kāsu*.[21] The vast resources of royal ladies become evident from literature also. There are references in inscription that queens making gift of not only gold but also precious stones, fine clothing, land and slaves, etc. We have examples of the attendant *Anukki Sāttan Rāma dēvi* endowing 100 kāsu as interest 50 *kalam* of paddy.[22]

In fact a few hand endowed lands to the temples implies that at least some women had land property. The royal women *(Trai) lōkyamādēvi* endowing the land purchase as *kudinīkkā – dēvadāna* in one instance,[23] *Adigārichchiyār* had made lands as *dēvadana* in another instance.[24]

The vast amount of cattle endowed by individuals indicates the difference in their economic status. Some instances of the individuals endowing the 45 sheeps for a day lamp given *by Chēri Kārāyiladigal of Turattulār* (Parāntaka I - AD 927),[25] 90 sheeps for a perpetual lamp made by *Mahādēvadigal*, the daughter of Ilādarāyār and the queen of Rājāditta (Parāntaka I - AD 940).[26] half a lamp given by *Mallmulān Nāttadigal* (Parāntaka I - AD 946),[27] 90 sheeps for Perpetual lamp and Īla lamp made by *Chitrakōmalam*, a female servant of Kōkkilāṉadigal (Parāntaka I - AD 935);[28] 12 sheeps for a twilight lamp given by the *Kiḻātti* (wife) of Si(vāgiyāṉ) of the village (Kulōttunga - Chōḻa dēva),[29] a twilight lamp and 12 sheep for supply of ghee made by *Chēri - Nangai* daughter of Pattiṉavaṉ - Nambi - Eraṉ of Umbarpādi (Kulōttunga I - AD 1111),[30] gift of 12 sheeps for a twilight given by *Tīruvāndāḻ* wife of Aḻagiyamanavālakkramvittaṉ of Gōmapuram (residing at) Vāgūr alias Alagiyachōḻa - chaturvēdimangaḻam in Vāgūr - nādu, sub division of Gangaikondachōḻa - valanādu (Kulōttunga I - AD 1119),[31] cows for a perpetual lamp by the queen *Pavanti (r*)tta- Nachiyar daughter of Nilagan – garaiyar* (*kopperunjinga* II - AD 1264).[32]

In the Vijayanagar period, the royal ladies had rights of tax remission to villages. One instances the remission of the taxes (Bhujabalakrishnadeva Maharāya – AD 1513)[33] and another instances the remission of taxes *Jōdivāri ('Quit rent' on the temples and other religious organizations. It appears in inscriptions with Sūlavari) and Piravāri* other taxes on the villages Rishivindayam, Venkulam, Visālūr and sikkādū etc, made by *Vāyichchamman*, the elder sister of Timma(ppa - nayaka), son of Vasal Mallappa – Nayaka (Sadāsivadeva Mahārāya – AD 1561).[34]

Therefore, it is clear that the women of medieval period had an equal power and rights in the society and their economic status also disparately higher and lower level based on their occupations.

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THE THANJAVUR ART PLATE - A HISTORICAL ANALYSIS

C.Kalarani*

Artistic elegance, admirable beauty, excellent craftsmanship, exuberant design, simple form are the notable features of Indian handicrafts. Numerous Indian handicrafts have attained international fame and reputation, like wood and ivory carvings, the metal work due to the special skills and techniques of making too warranted an attention. Like the brass and bell metal wares of Nachchiyar koil, the Thanjavur Art Plate, developed under the patronage of Tanjore Marathas attained the appreciation of all. While Sarfoji (1712 – 1728 A.D.) introduced the metal art in Thanjavur, his successors in the subsequent period gradually developed the making of Thanjavur Art Plate.[1]

The Thanjavur Art Plate also known as Ganga Jamuna Plate was the outcome of the impetus given to the local Kammala community to initiate the artistic beauty and superb workmanship of the Pidari plate[2]. While the reliefs were on the same level as the surface of the plate in Pidari plate in the Thanjavur plate the reliefs were encrusted on the base of three dimensional figures there by enlarging the scope of

*Research Scholer, Department of History, N.M.S.S.Vellaichamy Nadar College, Nagamalai, Madurai -19

the work[3]. During the British rule the Indian handicraft had lost not only the foreign market but also had its attack over the productions in the local areas. This was applicable to Thanjavur Art Plate. Any how the foreign soldiers, who were stationed at Vallam near Thanjavur and Trichy, were captivated by the decorative and attractive arts plates of Thanjavur. The demand for the plates also increased at the last stage of the colonical period[4].

After Indian independence, on the basis of Gandian ideologies, steps were taken to promote art industries, cottage industries and handicrafts[5]. The newly founded All India Handicraft Board, Khadi and Village Industries Board, the Art and Small Industries Board also assisted the people to know the value of Thanjavur Art Plates. Along with this between 1952 and 1959 the Collector of Thanjavur called T.K.Palaniappan took genuine efforts and contributed to the development of this art work[6].

The Thanjavur Art Plates were sent to Khadi Grammodyog Bhavan Centres, Central Cottage Industries in Calcutta, Kaveri in Bangalore, Kairali in Thiruvandrum, Lepakchi in Hyderabed etc. The visitors and foreigners were attracted by these plates and that was a boon to the industry. The establishment of "The Thanjavur Art Plate Workers Co-operative Cottage Industries Society ltd." on 1st September 1957 also assisted the growth of the Thanjavur Art Plates. The following were the causes for the importance of it in the society.

More number of artisans came forward to ensure themselves as members of the society. The Art Plate Industry of Thanjavur began to tred on the path of progress. Through this society, the artisans were able to enhance their economic standard. T.K.Palaniyappan, who was the Director of Industries and Commerce, executed many activities for the growth and development of the industry as well as the artisans. The earlier service of T.K.Palaniyappan was beneficial for him to put production in positive ways.

In 1957 the society emerged with 29 persons. But within a short spam of three years i.e. in 1960 there were 59 members. Out of them 22 were art plate workers and others were members belonged to the Viswakarma community[8]. At the initial stage the Government of Madras granted a loan of Rs.4000/- to the artisans who required to purchase shares in the society. By getting the materials from the members the orders placed to the society were cleared. They even distributed the commodities through the various government schemes throughout the country[9].

A Co-operative Sub Registrar was appointed to serve as the Secretary of the society. For every year it was estimated to produce art plates worth of Rs.36,000/-. In 1963 the society's activities were enlarged largely[10]. The society procured base plates from specialized the heavy metal workers and sold them to art plate makers. They were supplied with traditional designs. The Union Government on its own turn took efforts to sell them at the international market. So the art plates gained international reputation and it became a political source of foreign exchange for India. Art plates not only assisted the economy of India but also earned a good name and reputation for them in the foreign countries. The cultural superiority and workmanship of the artisans are highlighted by the Thanjavur art plates. When compared with other handicraft industries Thanjavur Art Plates stand in the forefront. Like the Indian metal wares they too obtained an appreciable place[13].

With the support of the Government of India developmental activities of distinctive nature were undertaken. Where art exhibitions were conducted the Tanjore art plates were also displayed and sold. Through the training centre the production was increased. Such measures enabled the public to know the artistic value of these plates. They are treated as decorative and gift articles.

The Poompuhar Art Metal Training centre, a Tamilnadu handicrafts development corporation in Thanjavur is the manufacturing unit[14]. Only limited families of Thanjavur are engaged in this household industry. They produce these plates in the production unit called pattarai. No women are given any opportunity in the manufacture of art plates, which is a weakness among the artisans. They carry out their activities behind the scenes and refuse to demonstrate their workmanship in the presence of outsiders.

From 1981-82 onwards to offer training in this art practice, the Government of India has established a training centre. Every year 25 trainees are entertained and each trainee is given a stipend of Rs 100/- per month. Irrespective of caste disparities opportunities are provided to all in the training centres. After training financial assistances are given in cash form. The successful trainees enjoy this benefit through the State Bank of India. The trainees are able to win their bread without any competition after completing their training. As this art practice is based on individual calibre they assist the individual personalities. The youth are given preference and absorbed as trainees to keep them away from the horrors of unemployment issues.

As the period of training was fixed as one year it was impossible to have a full fledged training within the stiputed period. So the training centre lost its value and now it is functioning totally as a production centre. It comprisies of skilled artisans, semiskilled and unskilled workers. Thus it helps people to be self centred. At present only limited number are engaged in the manufacture of Tanjore Art Plates. During the initial periods as a means for promoting the industry the manufactures were honoured effectively by the Government of Tamilnadu. As the sale of these plates are limited the production is affected. The lesser production too causes economic problems. When the manufacturers take their produces to the sales section they demand it on credit basis for two or three months. This too adds up the economic difficulties of the producers. Further as it is treated as a luxury item there is no much of demand for it. Though the nationalised banks and other banks are extending loan facilities they are not utilized property by the artisans. That has its own echo over the manufacture. The State Handicrafts Development Corporation was not utilized appropriately.

It was felt that unless importance is given to training, the quality of the product would never be a standard one. The availability of sufficient raw material is yet another problem. It is obvious that the restricted minimum production will affect the sale rate of a piece. The production of different sizes of plates also tells upon the cost value. Unless such problems are removed the popularity of the art plate will be minimized. There hurdles allowed the availability of the plates to be a rare one[15].

The various promotional and developmental measures introduced by the central and State Governments have improved the economic status of the artisans. But due to the competition and reduction in market the manufactures hesitate to produce. The larger production means the decrease in the cost price of the commodity. Even now the conditions of the manufactures are not economically sound. In a family which has more number of members the production will never shoot up and that will tell up on the economic condition of the family. The increased rate of raw materials also affect the manufacture and sale. The increased rate of silver and copper to affects the production. The absence of mechanization in production minimises the quantity of production as well as cost of production. Since the foreigners and rich people alone are afford to purchase this luxury item there arises stagnation in the sale.

The price of art plates have become abnormal now. But the ascending price level never, allowed anybody to think of the wages paid to the artisans. Without any favourable change in their wages they produce for the others who gain much by enhancing the price. The artisan producer gets only a wage and a minimum profit but the member who markets it is a beneficiary. So the economic condition of the craftsman and artisans are always in the lurch. Their deplorable economic conditions have restricted their comforts in life. Mostly they live in debt because of the insufficient income. Thus the economic implications are reflected in the life of the artisans.

The art plate work also is not an easy one. The purchase of raw materials like copper, silver, brass is difficult due to their availability and rate. The capitial investment for whole sale production is not an easy task. If Co-operative measures are undertaken there will be possibilities for minimum expenses. Without proper sales proceeds the bulk production will also endanger the economy. Such facts have affected the production used the handicraft industry. The non availability of any rules with regard to the wages of the craftsmen has its own consequences, the part

played by middle men at different levels such as purchase of raw materials and sale of finished products is yet another problem for the Thanjavur art plate industry, The problems of the process of casting some of the metals like copper or bronze is another difficulty. The inlaying of one metal over another, mostly brass and silver is yet another cumbersome process. In spite of all these problems the knowledge of metallurgy of the artisans are perfect.

The Thanjavur plates have attained international reputation due to the display of superb craftsmanship combining utility with other qualities. The Thanjavur art plates were produced in an urban atmosphere and its decorative nature will explicate it. Anyhow they satisfy both urban and rural societies. The art plate is also popular for its ritualistic and art trade systems. The art plate possesses the element of cultural art and universal sense of esthetics. Through their designs vary they preserve the specfic principles. In addition to heavy investment it is a patience and time involved one. This craftsware is confined only to the people of Thanjavur. The art of making is not taught to all and it has become an object of popular merit and interest. Above all it manintains its intrinsic value because only a few process in the production cycle are mechanized and the rest under the manual of the master craftsman.

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ART AND ARCHITECTURAL FEATURES OF TIRUVALISVARAR TEMPLE AT TIRUVALISVARAM

M. Joseph Raj*

An attempt hasbeen made in this paper to trace the "Art and Architectural features of Tiruvalisvarar temple at Tiruvalisvaram". The temple of Tiruvalisvaram, not far from the taluk head-quarters of Ambasamudram in Tirunelveli district[1], is set in the midst of green paddy fields, away from all habitation, on the banks of the river Ghatana[2], at the point where the river changes from a south-easterly to an easterly course. This river is said to take its name after the pot (ghatam in Sanskrit) of Agastyar who is said to reside in the hills to the west of the temple. The temple is at a distance of about three kms from Mannarkoil and about two kms from Brahmadesam and is reached only by a tortuous country track.

A structure entirely in stone from the adhishthanam to the stupi, and in a fine state of preservation, this temple is a beautiful specimen of Chola art of the middle period in the Pandyan region. There are a number of Chola, Chola-Pandya and Pandya inscriptions on the walls of the temple. On the north wall of the central shrine is a record of

*Ph.D. Research Scholar, PG & Research Dept. of History, Sadakathullah Appa College, Tirunelveli – 627 011.

Rajaraja I dated in his eleventh year relating to a gift of land.[3] On the same wall, there is a Vatteluthu inscription dated in the eighteenth year of a king whose name is not mentioned from which we learn of an agreement among the villagers of Rajaraja Chaturvedi Mangalam.[4] In another eleventh year inscription of Rajarajakesarivarman of Kandalur salai fame, i.e. Rajaraja I, the village isreferred to as Rajaraja Chaturvedi Mangalam, a brahmadeyam in Mulli Nadu, a sub-division of Rajaraja valanadu.[5] On a pillar near the bali-pidam, there is another inscription registering the victories gained by a corps of the Chola army called Munru-kai-mahasenai[6], which further mentions that the temple of Tiruvalisvaram, its treasury and the temple servants were placed under the protection of this unit of the army stationed in the neighbouring military station of the Cholas.

The temple faces east and consists of a garbhagriha, an antarala and an ardhamandapa. Externally, the garbhagritha measures 4.72ms (15'6") square, the antarala projects 2.72ms (8'11") forward and the ardhamandapa thkes the building further forward by another 7.75ms (29' 5") the width of this portion being 7.34ms (24'). The adhishrhanam measures 0.98 m (3'21/2") in height .It consists of the jagati, the octagonal kumudam, followed by a lively frieze, running the full round of the garbhagriha, showing animated figures of lions, yalis and elephants. A vari tops the adhishthanam mouldings. The outer walls of the garbhagriha are plain without devakoshtas as is common in temples of the Pandya country. The prastara has a bhutagana frieze, a cornice and a yali frieze above it. The temple is dvi-tala with a hara over the garbhagriha. The hara comprises a central sala flanked by a kuta on each side, with a nidha in between the sala and the kuta. The griva rests on an octagonal slab whose side measures 1.14 ms (3'8"). At each of the corners of this plarform, is a recumbent nandi. From the base of the griva to the top of the simhamukha over the grivakoshta, the height is 2.35 ms (7'8")

The ardhamandapa is supported by eight pillars and eight pilasters. Outsides the entrance to the ardhamandapa and on either side of it, there are two fine dvarapata images with two arms, typical of the period of Rajaraja I and Rajendra I. The tiruch – churru- maligai is intact in the south and west, the northern portion having collapsed. In the peristyle there the stone sculptures of Jvaraharesvarar, the saptamatrikas, a standing Ganapati in the south-western corner in a separate structure, and Karttikeya Similarly housed in the north-western corner. The Ganapati sculpture is a grand one, measuring 1.32 ms (4'4") in height Karttikeya, with six pairs of hands. Is in a standing posture and the mount, the peacocks, is to the rear.

The most noteworthy feature of this temple, apart from the subdued beauty of its proportions is the set of exquisite sculptures adorning the outer surfaces of the kutas, salas and the nidhas are all the three sides of the srivimana some of these sculptures are somewhat rare, and the others, through depicting oft- repeated themes are so delightfully carved that they deserve close description. There are no sculptures on the eastern wing of the hara. We have five sculptures on each of the three sides. One in each corner on the kuta, one on the sala and the kutas on the sides. Taking the sculptures from the south –eastern corner and going round the hara in a clockwise order, they are:

South – kuta – eastern is a sculpture of Ganagadiharar, Siva in the act of receiving the Ganga in his matted locks and simultaneously appeasing Parvati, Who is annyed at Siva's diverted attendion; also called Uma-prasadana, for this reason. South – nidha is a sculpture of Vrishabhantiker, depending Siva and Uma standing in a posture of embrace (aligina) while learning against the Vrishabal. South - sala is the niche which is usually earmarker for Dakshinamurti; there is a fine figure of Nataraja in the ananda tandana pose with one foot planeted on the prostrate A pasmara. South – nidha is a rare sculptural representation of Siva. He stands in a posture of offering blessings; Parvati, as Sati, is standing in the background and below her is Daksha with a ram's head (being fitted on to him by a gana. This is a sculpture of Daksha) South-kuta-western depicts Siva as Ardhanarisvarar standing against a bull, with the Siva half two armed and the Parvathi half single-armed.

West-kuta-southern would appear to be a representation of Tripurantakar as the central figure (Sivan) is armed with bow and arrow in one pair of arms the mniga and the parasu being held in the other pair. The figure has also been interpreted, with less justification, as Kirata. West –nidha is a sculpture of Kalantakar or Kalari, i.e., Siva (with eight arms) trampling on Kala (Yama). West – sala Lingodbhavar

with Brahma as hamsa on the top and Vishnu as Varaha at the base of the Linga, flanking the image are again Brahma on the left and Vishnu with hands in the anjali pose on the right of the niche housing the Lingodbhavar image.

West-nidha Siva is shown here as Kamantaka. Siva is seated in the sukhasana pose, with a yoga-patta holding the left uplifted knee on to the body. In the recess to the right of Siva is the figure of Kama encircled by flames caused by the anger of Siva disturbed in his meditation. To the left is shown Rati, the wife of Manmatha, in a pose of supplication seeking forgiveness from Siva for the misdemeanor of her husband. West-kuta-northern is a beautiful figure of Kankalamurti, with two hands engaged in beating the drum with a piece of bone, while the upper left hand holds the trident flung over the nape. A gana is carrying the begging bowl on his head and stands beside the main figure while the rishi-patni to his right offers him afms.

North – kula – western There is a standing female figure with the head titled upwards in a posture of looking up to heaven in prayer and the two arms held in the anjali posse. She is standing on one leg nd the other is lifted up and bent in the posture of urdhavajanu. There would appear to be the five fires (panchagni) surrounding her; she may be identified asd parvati engaged in her austere penace before her marriage to Siva. North – nidha As if in continuation and culmination of the penance scene above, this panel depicts Parvati being led and offered by her father Himavan in marriage to Siva who is shown seated in the sukhasana pose. The affectionate holding by the father of the shoulders of Parvati, the down- turned face of Parvati indicative of coyness, along with the anjali pose denoting her acceptance of the protection of Siva, present an altogether well- articulated scene of Parvati's marriage and the theme of Kalyanasundarar. North-sala depicts Siva as Gajasamharamurti; the verve of action and the ease with which the annihilation is effected arte brought out in this representation of the repeated theme; the head of the elephant is shown to the left of the base with Siva's left foot stamping on it, the skin of the animal being shown as the canvas for the entire panel, held aloft between a pair of Siva's eight arms. The vigour of the action is shown by the wide spread of the matted locks and the stance and the flexion of the body. The other arms carry the usual weapons and assume the usual poses. North-nidha represents one of the finest themes in south Indian art; and under the section on Gangaikondacholisvaram we shall deal with an exquisite sculpture on this theme found in that temple. Siva and Uma are here shows as seated on the recumbent Nandi and Siva is shown in the process of tying the nirmadya (garland) round the head of the supplicant chandresa, who is seen accepting the blessings and grace (anugraha) of the Lord. This figure is known as Chandesa-anugraha-murti. North-kuta-eastern icon is not easily identifiable, however one can see the figure of Siva seated in the sukhasana posture and a devotee performing abhisheka.

In addition to this array of sculptures in the hara, there are four equally exquisite figures in the grivakoshtas. They are

1) Indra seated on the divine elephant (Airavata) in the eastern niche.
2) Dakshinamurti in the northern niche the usual place.
3) Yoga-Narasimha (Narasimha in his yoga posture with the yoga-patta tied round his upturned knees and the waist) in the western niche, and
4) Brahma seated on a lotus in the northern niche.

Outside the temple and close to the gopura in the north-eastern direction is a shrine of Bhairavar one of the ashta-parivara-devatas. On grounds of structural characteristics it would appear to be of the same period as the main temple.

The name Tiruvalisvaram is found mentioned among others in an inscription in this temple of a Chola-Pandya viceroy. Sundara Chola-Pandya deva of the post Rajaraja I[7] period which refers to a gift of five veils of land to the temple of Tiruvalisvaram Udaiya Mahadevar in Rajaraja Chaturvedimangalam, a brahmadeyam in Mulli Nadu in Mudigondasola valanadu, a district of Rajaraja Pandi Nadu, for conducting festivals, feeding brahmanas, and reading the Sivadharma, the inscription mention that the gift was made by the king from his palace at Rajendrasolapuram, at the request of the king's maternal uncle (ammanar) presumably the deity of this temple was known by the name of Tiruviramesvarar in the earlier days and later on came to be known by the name of Tiruvalisvarar, though unconnected with vali in any manner. The

inscriptions reveal that the name of Tiruvalisvaram applies both to the place and to the temple.

To the south of this temple is the Amman temple of soundara nayaki. This must have been a Siva temple coeval with the main temple and later on converted into an Amman shrine, as has happened in the case of a number of temples built in the days of Rajaraja I and Rajendra I. On the west and north sides of the base of this temple, there are later Pandyan records. Surrounding the main Siva temple and the Amman temple is a second wall of enclosure which is of a later date.

This temple is one of the finest structural stone temples built in the Pandya country. Its date is not easy to decide it is clear that it should have been built by the Cholas during their imperial sway. There is no foundation inscription. The earliest inscriptions in this temple are two of the eleventh regnal year of Rajaraja I (A.D.996). They are in vatteluthu characters. Herein, the village renamed Rajaraja Chaturvedimangalam, but there is no indication that Rajaraja I was the builder of this temple.

"Stylistically, circumstantially, and on the basis of the indirect evidence of inscriptions, it is ascribed to the period of Parantaka, some time before the accession of Rajaraja I"[8], and again after examining epigraphical evidence, N.P.Banerjee adds "It is most likely that the temple would have come into existence in the time of Parantaka, if not a little earlier".[9] "The Siva temple at Tiruvalisvaram (Tirunelveli district) is a valuable museum of superb early Chola iconography of the time before Rajaraja I"[10]

There is no possibility of this temple having come into existence earlier than the period of Parantaka I. He had conquered the whole of the Pandya country after defeating Rajasimha, the last Pandya ruler of the First Pandyan Empire. His consolidation of the Pandya country is brought out by three inscriptions between A.D.940 and 947.[11] It has to be added that Sundara Chola had to put down the revolt of Virapandya at the battle of Sevuru in about A.D.963[12]. but still a sort of political confusion bordering on anarchy would have prevailed in the Pandya country till the final consolidation of Chola rule under Rajaraja I and his son Rajendra I.

Conclusion:

With such an uncertain background and lack of clear epigraphical evidence, it is difficult to come to a definite conclusion on the date of this temple. It seems to me to be safe to ascribe this temple to the later half of the tenth century and deem it a monument started in the days of Parantaka I near his military station of Brahmadesam and completed by Rajaraja I during his early days after the conquest of Pandi Nadu and maintained for the benefit of his own men stationed there and of the local population[13]. The deep interest, nay even concern, Rajaraja I had evinced in this temple and its affairs is reflected in an undated inscription of this period which mentions that the temple of Tiruvalisvaram, all its belongings, its priests and servants were placed in charge of the Munru-Kai-Mahasenai (a regiment of the imperial army).

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SOCIAL LIFE OF THE PULAIYAS IN KODANTHOOR VILLAGE, UDUMALPET TALUK

S.Radha*

Introduction

The pulaiyas are living in the hilly areas of Tamilnadu from the ancient past. They are the nomadic people, who live in isolation by preserving their own habits, customs and traditions[1].They live in groups and most of the tribes are occupying the hilly areas of Tamilnadu, Kerala, Western and Eastern Karnataka and Andra Pradesh etc. The cherumans or cherumakkal have been defined as a Malabar Caste of agricultural serfs and as members of an interior caste in Malabar, who are, as a rule, toilers attached to the soil. In the Madras census report 1891, it is stated that this is called Cheruman in South Malabar and pulaiyas is called Cheruman, a large sub - division numbering over 30000 is called pula Cheruman, Eralan, Kudan and Rolan.

About Kodanthoor Village

Kodanthoor is situated in Udumalpet town of Tirupur district in Tamilnadu. The village Kodanthoor is found on the bank of the Amaravathi river[2] This village Kodanthoor at present is a very fertile area and in the medieval period also it should have been a centre of political activities. The inscriptions show that the Kodanthoor was patronized by the Kongu Cholas. It attracted the people from all over Tamilnadu and Kerala and they settled here for various purposes. It politically attracted the attention of higher authorities in those days. It seemed to have been a religious centre with all sorts of social and cultural activities. The village Kodanthoor got the royal patronage and it was protected from all external and internal disturbances. The total area of the village is about 616.75 hectares[3].

Social Life of The Pulaiyas

Society

The social setup of Pulaiya Tribes is very peculiar and easy one. They follow many traditions and customs of their own. Father is the head of the family, he takes all decisions after consulting his wife[4]. He is responsible for the welfare of his family. Apart from this the tribal people who live in this place where under the control of their leader. They call their leader as oormoopan. He looks after the welfare of the people and the people also have great respect on their leader. If there is any problems in the family are in the public it will be solved by him. Holy festivals are headed by him every year all the marriages were headed by him. The leader is to be selected under the hereditary method.

House

House is constructed with the help of wood and bamboo which are available in the forest. The walls are made of mud or clay with small cut stores and small bamboo sticks are fixed on them to avoid cold seasons. The roof is made of leaves of coconut, palm, cement and steel sheets. There is no electricity facility[5]. They use solar lights and chimney lamps. Traditionally they do not allow non tribal people into the huts.

Occupation

The Pulaiyas remain even today as food gatherers and not as food producers. Pulaiyas carries the implements with them such as axe, knife and a pot. They climb upto maximum height and walk up to the distance unmindful of the strain.

Domestication of Animals

The Pulaiyas domesticate animals like goats, hens, cows, dogs and poultry keeping widely, because chicken is one of their food stuff. They used to take milk and curd as their food. Their main food grains are millets, paddy and ground nuts.

Condition of Women

Among the Pulaiyas tribes the women do not enjoy high fair position in the society. They never speak with other people. They do not come out of their homes. As they are dependent on their men they do not move with the outsiders[6]. Hence women go along with men to jungle to collect flowers and fruits, fire woods roots and leaves. They actively help them in agricultural activities also.

Puberty

The girl who attains puberty is taken to the forests accompanied by her friend. Later she is

*Ph.D Research Scholar, Department of History, Periyar University, Salem-11.

allowed to take bath in the river with bow and korai bangles and then only she is permitted enter into the hut. The relations were invited to perform the puberty ceremonies her uncle constructs a separate hut for the girl. The girl and her friend were allowed to live in the hut. This ceremony is called kudipuguthal. The girl and her friend were garlanded with an holy thread. Her uncle presents a new saree to the girl and also to her parents of the wearing new dress the girl should carry a small water pot on her head which was decorated with betel leaves and coconut with kumkum and marched to her uncle's house. Their vegetarian food is served to the relatives along with the water fetched by the girl.

Medicinal Plants

Balanced diets are given during fever, diarrhea and chicken pox. Betal leaves, Thulasi, Karpooravalli juice, Ginger, honey are mixed with pepper are given in order to get relief from cold.

Herbs

The Pulaiyas are familiar with many kinds of medicinal herbs[7]. They use the following herbs for curing the diseases.

- Chiria nangai – poison
- Chinithalai – cold, cough and fever
- Vingaippal – stomach pain
- Venkachchan store – to prevent the spread of snake poison in the body.
- Pothai pul thailam (lemon grass oil) – blood clot, head ache and body pain.
- Pirandai – to drive out the evil spirit.

Religious Practices

The Pulaiyas worship Kattalai Mari Amman, Sappalamman and Thirukkini Amman. Sappalamman goddess is considered as the village deity. To know the intension of god they ask a small girl to pick up flower pocket placed in front of the god. They sacrifice cock and hen to appease the deity. The Pulaiyas celebrate festivals like sivarathiri, Thaipusam, Aadi. As an impact of the Visit to the plains they celebrate Hindu festivals like Thai pongal, Mattu pongal, Karthigai Deepam and Deepavali[8].

Disposal of Dead

The Pulaiyas generally do not burn the dead bodies. They do not have any specific burial grounds. They collect a few stones from the burial ground[9], after the burial of the dead body and place nearby their settlement for ancestor worship.

Conclusion

Still educational facilities are not availed completely by the tribals. They were not appointed in Government offices. Political parties misused the innocence of the tribals. Though Government sanctioned grants & financial aid for the upliftment of the tribals, it were not reached the tribals in time. In some of the places the trials have not received the community certificates without the community certificate the tribal students cannot pursue the higher education. So, they were unaware of the Government schemes and the plans. So, Government should create a committee to supervise the schemes and proper implementation of the schemes. There should be a healthy interaction between the tribal leaders and the tribal association. Even after 69years of India's Independence the tribals, our brother community is suffering in the hills without having the basic facilities. Government should ten steps to provide colonies for the tribals, schools for the tribals children with modern facilities, and to issue community certificates.

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மன்னார்குடி நகரமைப்பும் கட்டிடக்கலை வரலாறும் - ஓர் ஆய்வு

க. இருளப்பன்*

மன்னார்குடி நகரம் திருவாரூர் மாவட்டத்தின் மையப் பகுதியில் அமைந்துள்ளது. இவ்வூரானது பூமி உருண்டையின் வடக்கு அட்சரேகை 10.67°, கிழக்கு தீர்க்க ரேகை 79.43° யில் அமைந்தும், கடல் மட்டத்திலிருந்து 15.24 மீட்டர் உயரத்திலும், தஞ்சாவூரிலிருந்து 35 கி.மீ. தொலைவில், இம்மாவட்டத்தை வளங்கொளிக்கச் செய்யும் காவிரியாற்றின் உபநதியான பாமணியாற்றின் தென்கரையில் அமைந்துள்ளது. வரலாற்றுப் முக்கியத்துவம் பெற்றப் பழமையான இந்நகரமானது ஆரம்பத்தில் ஒருங்கிணைந்த தஞ்சாவூர் மாவட்டத்தின் முக்கிய நகரமாகவும், தற்சமயம் திருவாரூர் மாவட்டத்தின் மைய நகரமாக திகழ்கிறது. வைணவத்தை போற்றும் பல திருத்தலங்களில் முக்கிய தலங்களுள் மன்னார்குடியும் ஒன்றாகும். இந்நகரத்தினை செண்பகராண்யம், வண்டுவராபதி, குலோத்துங்க சோழ விண்ணகரம், இராஜாதிராஜ சதுர்வேதி மங்கலம் போன்ற பல பெயர்களால் அழைக்கப்பட்டுள்ளதால் இதன் தொன்மையும் வரலாறும் புலப்படுகின்றன. கல்வெட்டுக்களும், இலக்கியங்களும் இதனை உறுதி செய்கின்றன.

மன்னார்குடி நகரத்தின் எல்லைகளாக கிழக்கில் முதல்சேத்தி முதல் சேரன்குளம் வரையும், மேற்கில் மூவாநல்லூரும், வடக்கில் பாமணியாறும், தெற்கில் கோபிரளயக்குளம் முதல் அசேசம் வரை உள்ள பகுதிகள் நகர எல்லைகளாக அமைந்துள்ளன.

மக்களின் வாழ்க்கைமுறை, பழக்க வழக்கங்கள், நம்பிக்கைகள், விழாக்கள், வரலாற்றுச் செய்திகள், பண்பாடுத் கூறுகள், தமிழ்ப் பண்பாட்டில் காணும் மிகச் சிறந்த இயல்புகளைக் கொண்ட மன்னார்குடி நகரமானது ஓர் முன்னோடியாக இருந்துள்ளதை தமிழ் இலக்கியங்கள் வாயிலாகக் கண்டறியப்பட்டுள்ளது.

மன்னார்குடி நகரத்தின் வளர்ச்சி காலந்தோறும் வளர்ந்துகொண்டே வருகின்றன என்பதற்கு இங்கு அமைந்துள்ள வரலாற்றுச் சிறப்புடைய கட்டிடங்கள் சான்றாக உள்ளன. இந்நகரின் கட்டமைப்பு நெறிமுறையானது செவ்வக வடிவில் அமைந்துள்ளது. 192 மேற்பட்ட தெருக்களில் கீழராஜவீதி, மேலவீதி, தெற்கு வீதி முதலியன திட்டமிடப்பட்ட வடிவமைப்பால் அகலமானதாகவும்,நேராகவும் அமைந்துள்ளன. எட்டு சிவன் கோயில்கள்,. புகழ்மிக்க வைணவக் கோயிலான ராஜகோபாலசாமி திருக்கோயில், சோழர் கால சமணக் கோயில் இருப்பதால் கோயில் நகரம் என அழைக்கலாம். நூறு ஆண்டுகளுக்குமேல் செயலாற்றி வருகின்ற வெஸ்லி தேவாலயம், மற்றும் மசூதிகள் நிறைந்த , மத நல்லிணக்க நகரமாக மன்னார்குடி திகழ்ந்து வருகிறது. மேலும் கல்விநிலையங்கள், நூலகங்கள், பொதுக்கட்டிடங்களான மருத்துவமனை, நகராட்சிக் கட்டிடம் இவைகள் யாவும் மன்னார்குடி நகரத்திற்கு சிறப்பு சேர்க்கும் வண்ணமாகயுள்ளன.

கட்டிடக்கலை என்பது தொகுப்பாகவும்,இடத்தால் மாற்றத்திற்கு உட்பட்டதாகவும், பொருளாதாரம் சடங்கு, நம்பிக்கை என்பனவற்றால் விளக்கம் காண்பதற்காவும் அமையும். இடத்தமைவு, பல்வேறு பண்பாட்டுத் தாக்கங்களைப் பெற்றும், கட்டுமானத்தின் வடிவம், அமைவு, தொழில் நுட்ப உத்திகள் ஆகியவற்றால் கலை வரலாற்றுப் படிநிலைகளை உணரக் கூடியதாகவும் கட்டிடக் கலையானது புலப்படுகின்றது. அடிப்படையில் அரசியல் அல்லது ஆதிக்கம், சமூகச் செயலாக்கச் சிந்தனைகள், வேளாண் வளர்ச்சி, வணிகம், சந்தை என்னும் தொழில் சார்ந்த செயண்மைகளால் கட்டடக்கலை மரபு பல்வேறு மாற்றங்களை தனக்குள் வெளிப்படுத்துகின்றது என்பதனை இவ்வாயில் விளக்கப்படவுள்ளது.

வணிகர்கள் வாழும் இடத்தைப் பொதுவாக நகரம் என அழைப்பதுண்டு வாணிய நகரம், சாலிய நகரம், வீரபட்டணம், சங்கரப்பாடி என்று பல நகரங்கள் உண்டு. மக்களுக்குத் தேவையான பொருட்களை வெளியிடங்களிலிருந்து கொண்டு வந்து வியாபாரம் செய்கிறவர்கள் வாழ்வது நகரமாகும். நூற்றாண்டு கண்ட மன்னார்குடி நகராட்சியானது கி.பி.1866-ல் தொடங்கியபோது பனிரெண்டு கவுன்சிலர்களுடன் செயல்பட்டன. இந்நகராட்சி 05.10.1978லிருந்து முதல்நிலை நகராட்சியாக அங்கீகரிக்கப்பட்டுள்ளது. தற்சமயம்33 வார்டுகளும் 192 தெருக்களுக்கு மேல் உள்ள இந்நகராட்சி 08.12.2008 முதல் தேர்வுநிலை நகராட்சியாக திகழ்கிறது. தமிழகத்தில் உள்ள நகராட்சிகளிலேயே மன்னார்குடி நகராட்சி சிறந்த நகராட்சியாக இரண்டாவது இடத்தைப் பிடித்து தமிழக முதல்வர் அவர்களால் நகராட்சி தலைவி சுதாஅன்புச்செல்வனிடம் 15.08.2015 அன்று பரிசு வழங்கப்பட்டுள்ளது.

மன்னார்குடி

'மன்னார்குடி' அல்லது 'மன்னாரு' ன்பது இத்தலத்தில் கோயிலில் கொண்டிருக்கும் ராஜகோபாலசுவாமியைக் குறிப்பதாகும். இப்பொருமாள் மீது அளவற்ற பக்தியுடைய 'மன்னாருதாசன்' என்று பெயர் கொண்ட நாயக்க மன்னன் ஒருவன் விஜயராகவ நாயக்கர்(கி.பி. 1633-1675) என்ற மன்னார்தாசன் தஞ்சைப்பகுதியை ஆண்டமை இங்கு நினைக்கத்தக்கதாகும். குடி என்பது கோவிலை குறிக்கும் தெலுங்கு சொல்லாகும்.

*இணைப்பேராசிரியர் மற்றும் வரலாற்றுத்துறைத்தலைவர், மன்னை இராஜகோபாலசாமி கலைக்கல்லூரி, மன்னார்குடி - 614 001.

மன்னார்குடி அண்ணாமலைநாதர் கோவில் அமைந்துள்ள, ராஜ ராஜனின் 22 ஆம் ஆட்சியாண்டுக் கல்வெட்டு[1] ஒன்றில் வண்டுவராதி மன்னார் கோவில் என்ற தொடர் காணப்படுகிறது. ஆனால், இது கோயிலை மட்டும் குறித்த தொடராகும். அக்காலத்தில் ஊரைக் குறித்த பெயர், ஸ்ரீ ராஜாயிராஜச் சதுர்வேதி மங்கலம் என்பதாகும்[2] கி.பி. 1656 - ஆம் ஆண்டு வெட்டப்பெற்ற விஜயராகவ நாயக்கர் காலத்திய செப்பேடு[3] மன்னார்குடியை, ஸ்ரீசம்பகாரண்யம் என்றே குறிக்கிறது. 1694- ஆம் ஆண்டில் வெட்டப்பெற்ற திருவாரூர்ச் செப்பேடு[4] மன்னார் கோவில் என்று இவ்வூரைக் குறிப்பிடுகிறது. இதனால், 17 - ஆம் நூற்றாண்டில் வரை மன்னார்கோவில் என்ற பெயரே வழக்கில் இருந்தது. என்பதையும் அறியலாம். மன்னார்கோவில் எனக் கோயிலைக் குறித்த தொடரே பிற்காலத்தில் ஊருக்கே ஆகிபுகழ்பெற்று விளங்கியதால் அதன்பின்னரே அக்கோயில் அடிப்படையில், மன்னார்குடி என்ற பெயர் ஏற்பட்டது எனலாம்[5]

கட்டிடக்கலை

கட்டிடக் கலை என்பது ஒரு வெளியமைவில் (Physical space) ஏற்படுத்தப்படும் வடிவமாகும். அது தன்னுள் மாற்றத்திற்குறியதாகவும், விவரிக்கக் கூடியதாகவும் அமைவது. ஒரு பண்பாட்டின் பொருட்சார்பு புலப்படாகவும் தட்பவெப்பம், தொழில் நுட்பம், இயற்கையின் ஆதிக்கம் என்பனவற்றால் ஆகியதும், தொன்மம், மொழி, சமயம், சமூக கட்டமைப்பு என்னும் பொருட்கள் இல்லாக் கட்டமைப்பின் (Immeterial system) புதிதாக்கம் அல்லது வேறுபடுதல் (Exotic) தொண்மை மரபாக்கம் என்றமைவதும் நாட்டுப்புறக் கட்டடக்கலையின் பொதுமை வெளிப்படாகக் காணலாம்.[6]

ஸ்ரீ ராஜாதிராஜா சதுர்வேதி எனப்பட்ட மன்னார்குடியின் ஆயிரம் ஆண்டு கால அற்புதமாக விளங்குவது ராஜகோபாலசுவாமி கோவிலாகும். இக்கோயில் ராஜேந்திரசோழனின் மகன் ராஜாதிராஜ சோழனால் திராவிட பாணியில் கட்டப்பட்டது. அப்பொழுது ராஜாதிராஜா விண்ணகரம் என்று அழைக்கப்பட்டது. பின்னர் 100 ஆண்டுகள் கழித்து முதலாம் குலோத்துங்க சோழனால் (கி.பி.1070-1125) இக்கோயில் புதுபிக்கப்பட்டது. இக்கோயில் 16 கோபுரங்களையும், 7 பிரகாரங்களையும், 7 மண்டபங்களையும் கொண்டுள்ள இக்கோவில் 23 ஏக்கர் 9300 (சதுர மீட்டர் அளவுடன்) மன்னார்குடி மாநகருக்கு மிக முக்கியமான கட்டிடக்கலையாக விளங்குகின்றது. இதேப்போன்று முக்கிய கோவில்களாக விளங்குபவை ஜெயங்கொண்டநாதர்கோவில், கைலாசநாதர் கோவில் அண்ணாமலை நாதர் கோவில் போன்ற கோவில்கள் இருக்கின்றன. ராஜகோபாலசுவாமி வெளிப்புறத்தில் உள்ள ராஜகோபுரம் 154 அடி உயரம் உள்ளது. வெளியில் உள்ள கருட ஸ்தம்பம் ஒரே கல்லில் செதுக்கப்பட்டது. கருடத்தூன் 54 அடி உயரம் உள்ளது. மன்னார்குடி மதில்அழகு என்று புகழப்பட்ட ஊர் ஆகும். இவ்வூரில் 64 க்கு மேற்பட்ட குளங்கள் இருந்தன. மன்னார்குடி ஹரித்ரா நதிக்குளம் 1158 அடி நீளமும்,837 அடி அகலமும் கொண்ட மிகப்பெரிய குளம் ஆகும். கோவில் பாதி குளம் பாதி என்பதற்கு இலக்கணமாக மன்னார்குடி ஹரித்ரா நதி குளம் விளங்குகிறது. ஆனால் தற்போது 34 குளங்களாக குறைந்து விட்டது. நகரணிகள் உள்ள மைய உள்ள சட்டியூருட்டி வாய்க்கால் அவதிக்குள்ளாகியுள்ளது.

மன்னார்குடியில் பின்லே மேல்நிலைப்பள்ளி 1845 ஆம் ஆண்டும் எம்.எம் தொடக்கப்பள்ளி 1874 ஆம் ஆண்டும் தேசிய மேல்நிலைப்பள்ளி 1899 ஆம் ஆண்டும் துவங்கப்பட்டது. மன்னார்குடியில் உள்ள காவல்நிலையம் 1866 ஆம் ஆண்டு தொடங்கப்பட்டு 1918 ஆம் ஆண்டிலிருந்து ஒரேக்கட்டிடத்தில் இயங்கி வருகிறது. விக்டோரியா கிளப் 1905 ஆம் ஆண்டும் கூட்டுறவு நகர வங்கி1906 ஆம் ஆண்டும் கோட்டூர் ரங்கசாமி முதலியார் நூலகம் 1907 ஆம் ஆண்டும் தொடங்கப்பட்டது. 1911 ஆம் ஆண்டு வெஸ்லி தேவாலயம் கட்டப்பட்டது. 2011 ஆம் ஆண்டு கணக்கின் படி மன்னார்குடியின் மக்கள் தொகை 66,999 இதில் 1000 ஆண்களுக்கு 1018 பெண்கள் உள்ளனர். இந்தியாவில் 1000 ஆண்களுக்க 929 பெண்கள்தான் உள்ளனர்.

மன்னார்குடி பாமணி ஆற்றுப்பாலம்

மன்னார்குடி நகர் பாலம் என்றழைக்கப்படும் மன்னை நகர் பாமணி ஆற்றுப்பாலமானது ஆங்கிலேயர்கள் ஆட்சிக் காலத்தில் ஆகஸ்ட் மாதம் 15 ம் தேதி 1916 ஆம் ஆண்டு கட்டப்பட்டுள்ளது. இப்பாலமானது மன்னார்குடியின் வடக்குப்புறமாக அமைந்துள்ளது. மன்னை நகர், பாமணி, தேவங்குடி போன்ற முக்கியப் பகுதிகளை இணைக்கின்றன. இப்பாலத்தின் உதவியோடுதான் பாமணி உரஆலை மத்திய சேமிப்பு கிடங்கு மற்றும் மூன்றாம் தெரு கீழப்பாலத்தில் ஏதேனும் பாதை தடைபடும்பொழுது இப்பாலத்தின் வழியாகத்தான் திருவாரூர் மற்றும் இதர பகுதிகளுக்கு செல்வதற்கு மிகவும் பயனுள்ள பாலமாக அமைந்துள்ளது. இப்பாலம் தற்சமயம் இடிக்கப்பட்டு பொதுப்பணித்துறையால் புதிதாக கட்டப்பட்டு வருகிறது.

மன்னார்குடி மேம்பாலம்

மன்னார்குடி நகரின் வடமேற்குப் பகுதியில் பாமணி ஆற்றின் மீது 1849 -ஆம் ஆண்டு ஆங்கிலேயர் ஆட்சிக்காலத்தில் மேம்பாலம் கட்டப்பட்டது. இந்தப்பாலம் வழியாகத்தான் சென்னை, தஞ்சாவூர், கும்பகோணம், கொரடாச்சேரி பகுதிகளில் இருந்து மன்னார்குடி பகுதிக்கு வாகனங்கள் வர வேண்டும். இந்தப்பாலத்தின் வழியாகத்தான் புண்ணியக்குடி, குறுவைமொழி, ரொக்கத்தகை,பூவனூர்,

ராசபையன்சாவடி போன்ற கிராமங்களின் பொதுமக்கள், மாணவ, மாணவிகள் வாகனத்திலும் நடந்தும், வாகனங்களிலிருந்தும் மன்னார்குடி நகருக்கு வரவேண்டும். 161 ஆண்டுகளுக்கு முன்பு கட்டப்பட்ட இந்தப் பாலமானது 6 1/2 மீட்டர் அகலம் கொண்டதாக இருந்துள்ளது. இப்பாலம் பழுதடைந்த காரணத்தால் பொதுமக்கள் புதுப்பிக்க கோரிக்கை வைத்ததனாலும் மத்திய அரசின் நெடுங்சாலைத்துறை நிதி மூலம் புதிய பாலம் கட்டுவதற்கு அனுமதி அளிக்கப்பட்டது. இதன் பயனாக 100 நாளில் கட்டிமுடிப்பதற்காக அதி நவீன இயந்திரங்களை பயன்படுத்தி தேசிய நெடுஞ்சாலைத்துறை கோட்டப் பொறியாளர் பெரியராஜ், உதவிக் கோட்டப் பொறியாளர் அமிர்தலிங்கம், உதவிப் பொறியாளர் பானுதாசன் தொழில்நுட்ப உதவியாளர் விஜயகுமார் ஆகியோரது மேற்பார்வையில் 100 நாட்களுக்குள் 16.11.2010 க்குள் கட்டிமுடிக்கப்பட்டுள்ளது. இப்பாலம் கட்டுவதற்காக மத்திய அரசால் ஒதுக்கப்பட்ட தொகை ரூ 1 கோடியே 77 லட்சம் ஆகும். மேலும் பழைய பாத்தின் அகலம் 6 1/2 மீட்டர் லிருந்து 11 மீட்டர் அகலத்திற்கு புதிதாக பாலம் கட்டப்பட்டு உள்ளது.

மன்னார்குடிநகரின் 2011ஆம் ஆண்டு மக்கள்தொகை கணக்கொடுப்பின் படி 17,372 வீடுகள் உள்ளன. தற்போது இந்த எண்ணிக்கை 18,000 நோக்கிச் சென்றுகொண்டு உள்ளது. இதில் குடிசை வீடுகள், ஓட்டு வீடுகள், மாடி வீடுகள்என்பன இருந்தாலும் பழைய வீடுகளை இடித்து மாடிவீடுகளை கட்டும்போக்கு அதிகரித்து வருகிறது. மன்னார்குடியில் 2011ஆம் ஆண்டு செப்டம்பர் 27 ம் தேதி உலகச்சுற்றுலா தினத்தன்று மன்னார்குடியில் 40 ஆண்டுகளுக்கு பிறகு ரயில் போக்குவரத்து மீண்டும் துவங்கியுள்ளது. தற்போது கோட்டமாக உள்ள மன்னார்குடி மாவட்டமாக உருவாகும் என்பதில் ஐயமில்லை.

அடிக்குறிப்புகள்

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2. ARE No. 10-A of 1921-22 (1656) குடவாயில் பாலசுப்பிரமணியன், *தஞ்சாவூர் நாயக்கர் வரலாறு*, ப. 349.
3. ARE No. 20 of 1945-46 (கி.பி. 1694) *திருவாரூர்ச் செப்பேடு, தொடர் எண்1*, குடவாயில் பாலசுப்ரமணியன், *திருவாரூர் திருக்கோயில்*.
4. செ.இராசு, *திருமக்கோட்டைச் செப்பேடு* (கி.பி.1711-1729) தஞ்சை மராட்டியடல கல்வெட்டுகள், பக்கம் 233-236.
5. அ. ஜான்பீட்டர், *திருவாரூர் மாவட்ட இடப்பெயர்கள்*, முக்கடல் பதிப்பகம், சென்னை, பக்கம் 192
6. இராசு. பவுன்துரை. *தமிழக நாட்டுப்புறக் கட்டடக்கலை மரபு*. மெய்யப்பன் பதிப்பகம், சிதம்பரம், 2004, பக்கம், 25.
7. *தினத்தந்தி*, நாள் 31.08.2010, பக்கம் - 7.

தமிழர் பண்பாட்டுக் கட்டமைப்பில் மொழியின் பங்கு

த. சிவகுமார்*

மொழியானது மக்களின் அறிவு முதிர்ச்சியை வெளிப்படுத்தும் ஒரு பண்பாட்டுக் கூறாகும். எந்தவொரு மக்கள் கூட்டம் மொழியால் செழுமையடைகிறதோ அவர்கள் நாகரிகம் அடைந்தவர்களாக பண்பாட்டு நெறிகளை வகுத்துக் கொண்டவர்களாகக் கொள்ளலாம். மொழி என்பது சமுகாயத்தின் பொதுச் சொத்தாகும். இது கடவுளால் படைக்கப்பட்டதன்று. தமிழர்களின் உழவுப் பண்பாடு உலகத்தின் முதல் தொழில் பண்பாடாகும். அடுத்து வணிகமும் தமிழன் தோன்றிய பொழுதே அந்நிலத்தில் (ஐந்திணை) விளைந்த பொருள்களை நில வணிகமாகவும் நீர் வணிகமாகவும் செய்தான். அத்தகைய பண்பாட்டுத் தளங்களை மொழியும் நமக்கு கட்டமைத்து தருகிறது. இதனைக் கட்டுரையில் காண்போம்.

பண்பாடு

பண்படுவது பண்பாடு. பண்படுதல் சீர்படுதல் அல்லது திருந்துதல். திருந்திய நிலத்தில் பண்பாட்ட அல்லது பண்படுத்தப்பட்ட நிலமென்றும், திருந்திய தமிழைப் செந்தமிழ் என்றும் திருந்தியவுள்ளத்தைப் பண்பட்டவுள்ளமென்றும் சொல்வது வழக்கம்.

'செய்' என்னும் வினைச் சொல்லின்று திருந்த அல்லது அழகாய்ச் செய்யப்பெற்றது என்னும் பொருளில், செய் என்னும் நிலப்பெயரும் செய்யுள் என்னும் இயற்றமிழ்ப் பாட்டின் பெயரும் தோன்றியிருப்பது போன்றே; பண்ணை என்னும் வினைச் சொல்லினின்றும், திருந்த அல்லது இனிதாய்ச் செய்யப்பெற்றது என்னும் பொருளில், பண்ணை என்னும் நிலப் பெயரும் பண் என்னும் இசைத் தமிழ் அமைப்பின் பெயரும் தோன்றியுள்ளன என்கிறார் பாவாணர்.

இத்தகைய பண்பாடு தேசத்திற்கு தேசம், மக்களுக்கு மக்கள் வேறுபடும் என்பது உண்மை. பண்பாட்டு அளவுகோல் இருக்காது என்பது தெளிவு.

பண்பாட்டு நிலைக் களன்

தமிழருடைய பண்பாடு ஐந்திணை சார்ந்தும் அந்நிலத்திற்கான சூழல் (பொழுது, கருப்பொருள்) சார்ந்தும் அமைந்துள்ளது.

குறிஞ்சி மக்கள் வேடுவர், முல்லை மக்கள் இடையர், இடைச்சியர், மருதம் உழவர், உழத்தியர். நெய்தல் பரதர்,

*இணைப்பேராசிரியர், தமிழ்த்துறைத் தலைவர், திருத்தங்கல் நாடார் கலை மற்றும் அறிவியல் கல்லூரி, சென்னை - 51.

பரத்தியர் என்றும் பாலை நிலத்தவர் கள்வர்களாகவும் விளங்குவதற்கு அந்நிலத்தின் நிலைக்களனே காரணமாகும்.

உழப் பண்பாடு

ஒரு நாட்டை வளப்படுத்துவதற்கும் முன்னேற்றத்திற்கும் உழவுத் தொழில் மிக இன்றியமையாத ஒன்றாகும். தொல்காப்பியர் வகுத்த ஐந்திணை நிலப் பிரிவுகளில் குறிஞ்சி, முல்லை, மருதம், நெய்தல் ஆகிய நான்கும் நாநிலம் என்று அழைக்கப்பட்டது. 'பாலை' (disert region) என்ற தனி நிலம் தமிழ்நாட்டு எல்லைக்குள் எங்கும் இல்லை. குறிஞ்சியும் முல்லையும் தன்னிலைத் திரிதலே பாலை என்கிறார் தொல்காப்பியர். பண்டைத் தமிழர் மருத நிலத்தையும் நெய்தல் நிலத்தையும் மென்புல மென்றும் குறிஞ்சி நிலத்தையும், முல்லை நிலத்தையும் வன்புமென்றும் அழைத்தனர்.

உழவர்களுக்கும் இன்றியமையாதவை நிலம், நீர், விதை எருது போன்றவை ஆகும். மருத நிலமே தமிழர்கள் நிலையாக வாழ்வதற்கு ஏற்ற நிலம், நீர் ஆகியவற்றை பொண்டதாக அமைந்தது. உழவு செய்ய வெள்ளத்தை நன்முறையில் ஆள்வர்கள் உழவர்கள் இதனை, பிடி சீநிவாச ஐயங்கார்,

'உழுத நிலத்தின் வெள்ளத்தை ஆள்பவர்கள் எனப்படும் பெயர்கள் சுட்டும்படி வெள்ளாளர்கள், ஆற்று வெள்ளத்தைக் கால்வாய்கள் வழியாக நிலத்திற்குக் கொண்டு செல்லக் கற்றிருந்தனர்' என்கிறார்.

வெள்ளத்தை ஆள்பவராக சிறந்து விளங்கி வேளாண்மை செய்வதை கற்றக் காரணத்தால் உழவர்க்கு வேளாளர் எனப் பெயர் பெற்றார் (வெள்ளாளர் – வேளாளர் -- வேளாண்மை)

தமிழ் ஒரு இயன்மொழி ஆதலால், இதில் இடுகுறிப் பெயரே இல்லை என்பார் பாவாணர். இதனைத் தொல்காப்பியர்,

'எல்லாச் சொல்லும் பொருள் குறித்தனவே'[2] என்கிறார்.

திருவள்ளுவர் தம் ஒப்புயர்வற்ற உலகப் பொதுமறையில் குடிசெயல்வகை என்ற அதிகாரத்திற்கு பிறகு உழவு என்ற அதிகாரத்தைப் படைத்தார். இதில் உழவே முதல் தொழில் மற்றவை துணை தொழில்களாக வளர்ந்தவை என்ற கருத்தில்,

'சுழன்றும் ஏர்ப் பின்னது உலகம் அதனால் உழந்தும் உழவே தலை'[3]

பண்டைத் தமிழகத்தில் உழவுத் தொழிலுக்கு பக்கத் தொழிலாய் வளர்ந்தவை பிறத் தொழில்கள் என்பதனை பாவாணர்,

'கொல்லன், தச்சன், கற்றச்சன், கன்னான், தட்டான், கொத்தன், குயவன், வண்ணான், மஞ்சிகன் (நாவிதன்), வாணியன், பாணன், பறையன் முதலிய பதினெண் தொழிளாரும் குடிமக்கள்' என்று கூறுகிறார்.

உழவர்களுக்கு பக்கத் துணையாயிருந்து தத்தம் தொழிலைச் செய்து கதிரடிக் களத்தில் அவ்வக் காலத்துக் கூலத்தைக் கூலியாகப் பெற்று வாழ்ந்தனர்.

(கூலம் = கூலி), சம்பளம் = சம்பு + அளம் (சம்பா, நெல், அளம் = உப்பு)

பண்டைக்காலத்தில் நெல்லும் உப்பும் சம்பளமாக கொடுக்கப்பட்டன, 'உப்பிட்டவரை உள்ளளவும் நினை' என்னும் பழமொழியும் இதற்குச் சான்று. அக்காலத்துக் கூட்டுறவு (சமுதாய அமைப்பில் உழவரே தலைமையாயிருந்ததையும் பாவணர் இங்கு சுட்டிக் காட்டுகிறார்.

விருந்தோம்பல்

விருந்து – புதுமை, புதியதாய் வந்த அயலாளர்க்கு அன்புடன் உணவளிப்பதே விருந்தோம்பல். தாமாகவே உணவை விளைத்து தரும் அல்லது விளைவித்து தரும் உழவர் குடியினர் தலைமுறை தலைமுறையாய்ப் பிறரைப் பேணிப் பண்பட்டு வருவதாக இருப்பதால், விருந்தோம்பல் பண்பு வேளாளர்க்கே உரியது,

'வேளாளன் என்பான் விருந்திருக்க வுண்ணாதான்'[4]

இவ்வாறு பழுதற்ற தொழிலை (உழவை) கைக்கொண்டு நாள்தோறும் கடும் உழைப்பைச் செலுத்தி உலகத்தின் முதல் தொழிலாளியாக விளங்கி நிலத்திற்கு (திணைக்கு) ஏற்றாற் போல் பயிர் செய்து, காலம் அறிந்து விதை விதைத்து நாற்ற நட்டு, நீர்பாய்ச்சி, அறுவடைச் செய்த உழவர் பண்பாடு போற்றுதற்குரியதாகும்.

வணிகப் பண்பாடு

நாகரிக மக்கள் வாழ்க்கைக்கு உணவு போன்றே உடை, கலம், உறையுள், ஊர்தி போன்ற பொருள்களும் பொன், வெள்ளி போன்ற செல்வமும் இன்றியமையாததாகும். ஒரு நாட்டின் பொருளாதார முன்னேற்றத்திற்கு உழவுத் தொழில் போன்றே இயற்கையாகவும் செயற்கையாகவும் விளைவிக்கப்படும் பல்வேறு கைத் தொழில்கள் என்றும் அவற்றிற்கு அடுத்தது நிலவழியும் நீர்வழியும் நடைபெறும் வணிகம் என்று பண்டைத் தமிழர் அறிந்திருந்தனர்.

நிலவணிகம்

நிலவணிகத்தில் தொல்தமிழர் ஈடுபட்டு தன்னுடைய வணிகப் பண்டங்களைக் குதிரைகள் மேலும் கோவேறு கழுதைகள் மேலும் ஏற்றிக் கொண்டு கூட்டம் கூட்டமாய்க் காட்டு வழியே பல்வேறு நாடுகளுக்கு வணிகம் செய்தனர். அக்காலத்தில் வணிகம் பண்டமாற்று முறையிலேயே நடந்தேறியது.

உமணர் (உவர்+மண்), நெய்தல் நிலத்தில் உப்பளங்களிலின்று உப்பை மாட்டு வண்டிகளில் ஏற்றிக் கொண்டு வந்து மற்ற நிலத்தில் உள்ள மக்களிடத்தில் பண்டமாற்று முறையில் விற்றனர். இதனை புறநானூற்று அடிகள் பின்வருமாறு,

'ஈத்திலைக்கு குப்பை யேறி யுமணர்
உப்பொ யொழுகை யெண்ணுப மாதோ'[5]

கூறுகின்றது.

பழந்தமிழரின் வணிகம் எப்பொழுது நடுவுநிலை மாறாமல் நடைப்பெற்றது என்பதனை வள்ளுவர்,

'வாணிகம் செய்வார்க்கு வாணிகம் பேணிப்
பிறவும் தமபோல் செயின்'[6]

பிறர் பொருளையும் தம் பொருள் போல் போற்றிச் செய்தால் அதுவே வாணிகம் செய்வோர்க்கு உரிய நல்ல வாணிக முறை என்கிறார். இக்குறள் வணிக பண்பாட்டிற்கு சிறந்த சான்றாகக் கொள்ளலாம்.

நீர்வாணிகம்

உழவினால் விளைவிக்கப்படும் பொருள்களையும், கைத்தொழிலாற் உருவாக்கம் பொருள்களையும் உள்நாட்டில் விற்பனைச் செய்வது போன்று மிகப் பழங்காலத்திலேயே தமிழர்கள் நீர்வாணிகம் மேற்கொண்டனர் என்பது சிறப்பாகும்.

தொல்காப்பியர்

'முந்நீர் வழக்கம் மகடூவோ டில்லை'[7]

என்கிறார்.

கடல் கடந்து வணிகம் மேற்கொண்டமையும் மாபெரும் கப்பல்கள் தமிழர்கள் பயன்படுத்தியமையும்,

'உலகுகிளர்ந் தன்ன வுருகெழு வங்கம்
புலவுத் திரைப் பெருங்கடல் நீரிடைப் போழ'[8]

கப்பல்கள் தங்கும் துறைமுகங்கள் மூவேந்தர் ஆட்சிக் காலத்திலேயே உருவாக்கப்பட்டது. கீழ்க்கரையிலிருந்த கொற்கை, தொண்டி, புகார் முதலிய துறைமுகங்களில் (நகரங்கள்) புகார் மிகப் பெரியதாகவும் உலகிலேயே தலைசிறந்ததாகவும் இருந்தது.

நீர் வணிகம் நிரம்ப நடைபெற்றதால், துறைமுகத்தில் நிலைய கப்பல்கள் தங்கியிருந்தன. இதனை

'வெளி விளங்கும் களிறு போலத்
தீம்புகார்த் திரை முன்றுறைத்
தூங்கு நாவாப் துவன்றிருக்கை'[9]

இத்துறை முகங்களில் ஏற்றுமதியும் இறக்குமதியும் ஏராளமாய் இருந்ததால் நாள்தோறும் ஆயத் துறைக் கணக்கர் மூட்டைகளை நிறுத்து, சுங்கம் (வரி) வாங்கி வேந்தன் முத்திரையப் பொறித்து ஒன்று போல் குவித்து வைத்திருந்தனர். அதுமட்டுமல்ல பல நாடுகளிலிருந்து வந்த பல்வேறு பொருள்கள் காவிரிப்பூம்பட்டினத்தில் மண்டிக் கிடந்ததை பட்டினப்பாலை நமக்குத் தெரிவிக்கின்றன.

கப்பல் (கலம்) பெயர்கள் மேலையாரிய மொழிகளில் தமிழாய் இருப்பதைக் கொண்டு நம் தமிழரின் வணிகப் பண்பாடு உலகத்தின் முதல் பண்பாடாக விளங்கியுள்ளது.

வணி = நீர், பெரிய நீர் நிலையான கடல், L Mare
வாரணம் = கடல் L = Marnus E = arna
(வார்த்தல் = நீர்தல்)
நாவாய் = L = Navis, GK = Naus, E = navy
(கப்பற்படை)

கப்பல் = L = Scaphy, OE = Scip, E = Ship

முடிவுரை

தமிழர் பண்பாட்டு கூறுகளில் வேளாண்மையும் வணிகமும் இருகண்கள், இவ்விரு பண்பாட்டுக் கூறுகளும் உலகத்தின் முதல் பண்பாட்டுக் கூறாக அமைவதற்கு தமிழ்ப் பண்பாடே முதன்மையானது. இவ்விரு பண்பாட்டுத் தொழில்களில் பயன்படுத்தும் தமிழ்ச் சொற்கள் தமிழ் மொழியில் மட்டுமல்ல உலக மேலேய ஆரிய மொழிகள் வரையிலும் பரவியதற்கு மேலேகாட்டிய சொற்கள் சான்றாக அமையும். எனவே, மொழியும் பண்பாட்டோடு இணைந்ததே என்பதை இக்கட்டுரை உணர்த்துகின்றது.

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சிறுதெய்வ வழிபாடு - நேர்த்திக்கடன் : அலகு குத்துதல்

ஜெ.ராஜாமுகமது*

சமூகத்தின் அடித்தளத்து மக்கள் வழிபடும் கடவுளரை று தெய்வங்கள் எனவும், மேல்தளத்து மக்கள் வழிபடும் தெய்வங்களை பெருந்தெய்வங்கள் எனவும் குறிப்பிடும் ழக்கம் சங்க காலம் தொட்டு வழங்கி வருகிறது. சிறுதெய்வம், பருந்தெய்வம் என்பதை உயர்ந்தவை, தாழ்ந்தவை என டுத்துக்கொள்ள முடியாது. உண்மையில் சிறுதெய்வங்கள் னப்படுபவை மிகப்பழைய நம்பிக்கைகளையும் ணர்வுகளையும் பேணி நிற்பவையாகும். சிறு தெய்வங்களின் முதற்பண்பு, அவை பிராமணரால் பூசை செய்யப்படாதவை. இரத்தப்பலி பெறுபவை. தினசரி ஆறுகால பூசை பெறாதவை. இவற்றின் திருவிழாக்களில் ாமியாட்டம் நடைபெறும். இதில் இறைவன் நேரடியாக தனது க்தனுடன் பேசுவதாக நம்பப்படுகிறது.[1]

சிறு தெய்வங்கள், மாரியம்மன், காளியம்மன், அய்யனார், பேச்சியம்மன், முத்தாளம்மன், கருப்பர் என ல்வேறு பெயர்களில் வணங்கப்படுகின்றன. இவை கிராம தெய்வங்கள் எனவும், நாட்டுப்புற தெய்வங்கள், நாட்டார் தெய்வங்கள் எனவும் அழைக்கப்படுகின்றன. சிறுதெய்வ ழிபாடு மக்களின் உணர்வோடும் உள்ளத்தோடும் கலந்து ற்பதாகும். தங்களது ஊரையும், தங்களையும் பாதுகாப்பது ந்த தெய்வங்கள் எனவும் தாங்கள் வேண்டுவதை அளிப்பவை எனவும் இவை சினமடைந்து விடாமல் ருக்கவும் தங்களுக்கு அருள்பாலிக்கவும் அவற்றிற்கு பலி, ூசைகள் செய்து சாந்தப்படுத்த வேண்டுமென்பதும் க்களின் நம்பிக்கையாக உள்ளது.[2]

சிறு தெய்வக்கோவில்களில் நடைபெறும் ருவிழாக்களில் ஆடு, மாடு, கோழி ஆகியன லியிடப்படுகின்றன. ஊண் கலந்த சோறு தெய்வத்திற்குப்படைக்கப்படுகிறது. படைக்கப்பட்ட உணவும், ாருட்களும் பக்தர்களின் பயன்பாட்டுக்குறியனவாகின்றன. வதீக சமய ஹோமம், வேள்வியில் இடப்படும் உணவு, ஆடை போன்றவை தீக்குண்டத்தில் அழிக்கப்படுகின்றன. வை பக்தர்களுக்குக் கிட்டுவதில்லை.[3]

தங்களுக்கு வேண்டியதை அருளவும், தங்களுக்கு அருள்பாலித்து வந்துள்ளமைக்கும் நன்றி பாராட்டி த்தெய்வங்களுக்கு பல்வேறு விதமான காணிக்கைகளை க்தர்கள் அளிக்கின்றனர். இதற்கு நாட்டு வழக்கில் நேர்த்திக்கடன் என்று பெயர். இத்தெய்வங்களுக்கு ாணிக்கையாக சில பொருட்களை கொடுப்பதாக ச்சயித்துக்கொள்ளுகின்றனர். விளைச்சலில் முதலில் டுக்கப்பட்ட தானியங்கள், காய்கறிகள் போன்றவற்றை ாணிக்கையாகச் செலுத்துகின்றனர். பிள்ளை பேறு இல்லாதவர்கள் சிறிய தொட்டில் செய்து கோவிலில் தொங்க விடுகின்றனர். தலைமுடியை மழித்துக் கொள்ளுதல் (மொட்டை போடுதல்), உடலின் ஒரு உறுப்பு நோயுற்று நலம் பெறும்போது அவ்வுருவத்திலான உலோகப்பொருட்களை அளித்தல், தங்களது உடலில் கரும்புள்ளிகள் இட்டுக்கொள்ளுதல், பால்குடம் எடுத்தல், மாவிளக்கு போடுதல், முளைப்பாரி என இப்பட்டியல் நீண்டு கொண்டே போகும்.

தங்களது உயிரையே இத்தெய்வங்களுக்கு அளிக்க வேண்டுமென்ற அளவிற்கு இத்தெய்வங்களின் மீது மக்களுக்கு பக்தி ஏற்பட்டுவிடுகிறது. தங்களது உயிரைக்கொடுப்பதற்கு பதிலாக ஆடு, மாடு, கோழி என ஏதாவது ஒன்றினை பலியிட்டு, தெய்வத்தின் இரத்த தாகத்தை போக்கி அதனை அமைதிப்படுத்துகின்றனர். தங்களது உடலை வருத்திக் கொண்டு, தரையிலேயே கிடந்து கோவிலுக்கு உருண்டு செல்லுகின்றனர். கோவிலைச் சுற்றி கட்டாந்தரையில் உருண்டு செல்லுகின்றனர். (அங்கப்பிரதட்சணம்) தீக்குண்டத்தில் இறங்கி நடக்கின்றனர் (தீ மிதித்தல்). தங்களது உடம்பில் அலகு, சிறு வாள், நீண்ட கம்பிகளின் தொகுதி ஆகியவற்றைக் குத்திக்கொள்ளுகின்றனர். இவ்வாறு தங்களை பல்வேறு விதமாக வருத்திக்கொண்டு நேர்த்திக்கடன் செய்வது தங்களை ஆபத்துக்காலங்களில் இத்தெய்வங்கள் காக்கும் என்ற நம்பிக்கையின் காரணமேயாகும்.

கிராம தெய்வங்களுள் மிகவும் அஞ்சப்படும் தெய்வமாக வழிப்படப்படுவது மாரியம்மன். இவ்வகையில் மாரியம்மன் தங்களை நோய் நொடியிலிருந்தும், தங்களது தேவைகளை நிறைவு செய்யும் தெய்வம் எனவும் நாட்டுப்புற மக்கள் நம்புகின்றனர். மாரியம்மன் கோவிலில் நடைபெறும் நேர்த்திக்கடன் நிகழ்ச்சிகளுள் அலகு குத்துதல் குறித்து புதுக்கோட்டை மாவட்டத்திலுள்ள மாரியம்மன் கோவில்களில் எமது கள ஆய்வில் கண்ட சில செய்திகள் பதிவு செய்யப்பட்டு இக்கட்டுரையில் அளிக்கப்படுகின்றன.

அலகு குத்துதல் என்பது திரிசூலம் போன்றதொரு சிறிய கம்பியினை வாய், உதடு, உடம்பில் குத்திக்கொள்ளுவதாகும். சுமார் 4 அங்குலத்திலிருந்து 20 அடி வரை நீளமுள்ள உலோகக் கம்பிகள் இப்பயன்பாட்டில் காணப்படுகிறது. (20 அடி நீளமுள்ள கம்பியின் கனம் சுமார் 6 முதல் 8 எம்.எம். வரை இருக்கும்) வேல் போன்ற கம்பியினை வாயில் குத்திக்கொள்ளுவதும், வளைந்த ஊக்கு, கொக்கிகளிலிருந்து உயரத்திலிருந்து மரக்கம்புகளில் தொங்கிக்கொண்டு வருவதும் சாதாரண நிகழ்வுகளாக இக்கோவில்களில் தென்படுகின்றன. சிறிய அலகுகள் பெரும்பாலும்

* அருங்காட்சியக உதவி இயக்குநர், ப/நி, புதுக்கோட்டை.

வெள்ளியால் செய்யப்பட்டிருக்கும். ஆண்களும், பெண்களும் அலகு குத்திக் கொள்ளுகின்றனர்.

மாரியம்மன் திருவிழாவின்போது அதிக எண்ணிக்கையிலான பக்தர்கள் அலகு குத்திவந்து நேர்த்திக்கடன் செலுத்துகின்றனர். தாங்கள் எண்ணம் கொண்ட வேண்டுதல் நிமித்தமும், தங்களது கோரிக்கைகள் நிறைவேறியதற்காகவும், தங்களது கோரிக்கைகள் எதிர்காலத்தில் நிறைவேற வேண்டியும் அலகு குத்திக்கொள்ளுவதாக பக்தர்கள் தெரிவிக்கின்றனர். அலகு குத்திக் கொள்ள நிச்சயித்துக்கொண்டவர் குறைந்தது பதினைந்து நாட்களுக்கு தனித்திருந்து, விரதம் பூண்டு, மஞ்சள் நிற ஆடை அணிந்து கொள்ளுவது வழக்கமாக உள்ளது. குறிப்பிட்ட நாளன்று அலகு குத்திக்கொள்ளும் நேர்த்திக்கடன் பொருட்டு கோவிலுக்கு வருகின்றனர். குடும்பத்தினரும், நண்பர்களும் பக்திப்பரவசத்துடன் இவர்களுடன் வருகின்றனர். கோவிலுக்கு அருகிலுள்ள ஒரு இடத்தில் அலகு குத்திக் கொள்ளுபவர் தயார்படுத்தப்படுகிறார்.

அலகு குத்துவதற்கென்று பயிற்சி பெற்றவர் என்று எவரும் இல்லை. இதில் பழக்கப்பட்ட, பக்தரின் உறவினர் அல்லது அறிமுகமானவர் அலகினைக்குத்தி விடுகிறார். அலகிற்கு பூசைகள் செய்தபின் பக்தரின் உடம்பில் குத்தப்படுகிறது. அறிவியல் ரீதியாக, சுத்தம் செய்தல் (Cleaning and Sterilisation) எதுவும் செய்யப்படுவதில்லை. அலகினைக் கையில் எடுத்துக்கொண்டு, தெய்வத்தின் பெயரை உச்சரித்துக்கொண்டு, மிகவும் லாவகமாக, குத்தி விடுவது காண்பவர்களுக்கு அச்சத்தை அளிப்பதாக இருக்கிறது. ஆனால் குத்தப்படுபவர் அனுபவிக்கும் வலி, வேதனை அவரது முகத்தில் தெரிவதில்லை. அதனைத் தாங்கிக் கொள்ளும் சக்தி, பக்குவம் அவருக்கு ஏற்பட்டு விடுவதாக சொல்லுகின்றனர். இது உளவியல் ரீதியான ஒன்றாக இருக்கலாம். இதே போன்றுதான் சிறிய, பெரிய அலகுகள் அனைத்தும் குத்தப்படுகின்றன. குத்தப்பட்ட அலகு இரண்டு பக்கத்துக் கன்னங்களையும் துளைத்துக்கொண்டு நீட்டிக்கொண்டிருக்கும். எனவே வாயினை திறக்க முடியாது. இதேபோன்று இரண்டு உதட்டையும் சேர்த்து சிறிய அலகு குத்திக்கொள்ளுவதும், சிலர் தங்களது நாக்கில் குத்திக் கொள்ளுவதும், சிலர் உடம்பு முழுவதும் சிறு அலகுகளைத் தைத்துக்கொள்ளுவதும், உடல் முழுவதும் நீண்ட கம்பிகள் குத்தி நிற்பது போன்ற காவடிகள் சுமந்து வருவதும் நடைபெறுகிறது. சிலர் தங்களது உடம்பின் முதுகுப்புறத்தில் பெரிய கொக்கி போன்ற அலகுகள் பலவற்றைக் குத்திக்கொண்டு ஒரு வாகனத்தில் அமைக்கப்பட்ட உயரமான தொரு மரக்கம்பியிலிருந்து தொங்கிய வண்ணம் (Hook Swinging) வருவதும் பரபரப்பூட்டுவதாகும். இது போன்று கொக்கிகளில் தொங்கி வருவது 1947-க்கு முன் புதுக்கோட்டை சமஸ்தான அரசால் தடை செய்யப்பட்டிருந்தது என்பது குறிப்பிடத்தக்கது.

இதில் நம்மை வியப்பிலாழ்த்தும் அம்சம் என்னவென்றால் இவ்வாறு சிறிய பெரிய அலகு குத்தப்படும் போது, குத்தப்படுமிடத்தில் இரத்தம் ஏதும் வரவில்லை என்பதும், இரத்தக்கசிவுக் கூட இல்லை என்பதுதான்!! அலகு குத்தப்பட்டு அகற்றப்படும் வரை இரத்தம்.....மூச்..... இல்லை!!! அறிவியலார் என்ன விளக்கம் சொல்லுவார்கள் என்பது விளங்கவில்லை.[4] அலகு குத்திக்கொண்டவர்கள் வருத்தமில்லாத இயல்பானத் தோற்றத்துடன் கோவிலுக்கு ஊர்வலமாகச் செல்லுகின்றனர். நீண்ட அலகினைக்குத்திச் கொண்டு வருபவர்கள் ஆடிக்கொண்டே வருவது காணத்தக்கது. இதே போன்று கொக்கிகள் மூலம் தொங்கிக் கொண்டு வருபவர்களும் உடலை அசைத்து ஆடிக்கொண்டு, கீழே நின்று பார்க்கும் பக்தர்களை ஆசீர்வதிக்கின்றனர். இவர்களிடம் திருநீறு பிரசாதம் பெற மக்கள் கூட்டம் முண்டியடித்துச் செல்லுகிறது.

அலகு குத்திக்கொண்டவர்கள் கோவிலுக்கு வந்தவுடன் அலகு அகற்றப்படுகிறது. சிறிய அலகுகள் கோவிலுக்குக் காணிக்கையாக அளிக்கப்படுகின்றன.[5] நீளமான அலகுகளை பக்தர்களே எடுத்துச் சென்றுவிடுகின்றனர். இது அடுத்த ஆண்டும் பயன்படுத்தப்படும். இவ்வாறு ஒருவர் இருபது ஆண்டுகளாக ஒரே அலகினை குத்திக்கொள்ளுவதாகத் தெரிவித்தார்.

அலகு குத்திக்கொண்டவர்களின் உடம்பிலிருந்து அவை அகற்றப்பட்ட பின், குத்திய இடத்தில் ஏற்படும் வலி, புண் ஆகியவற்றிற்கு மருத்துவம் ஏதும் செய்து கொள்ளுவதில்லை எனத்தெரிவிக்கின்றனர். இயல்பாகவே அவ்விடத்தில் ஏற்பட்ட தழும்பு மாறிவிடும் எனவும், சில நாட்களுக்கு உணவுக்கட்டுப்பாட்டு மட்டும் அனுசரிப்பதாகவும் கூறுகின்றனர். 20 ஆண்டுகளாகத் தொடர்ந்து 20 அடி நீளமுள்ள அலகினைக் குத்திக்கொண்டு வந்துள்ள ஒருவரது கன்னத்தை நாம் பார்த்தபோது தழும்பு ஏதும் காணப்படவில்லை என்பதும் வியப்புதான்! இவ்வாறு கள ஆய்வில் நாம் கண்ட நிகழ்வுகளும், கேட்ட செய்திகளும் நம்மை எங்கோ ஒரு மாயமான உலகிற்குக் கொண்டு செல்லுவதைப்போன்றுள்ளது!.

தங்களை அலங்கரித்துக்கொள்ளுவதற்காக காது குத்துதல், மூக்கு குத்துதல் போன்று நிரந்தரமாக சிறிய அளவிலான துவாரங்களை இட்டுக் கொள்ளுவது தொன்றுதொட்டு பல நாட்டு மக்களிடமும் வழக்கமாக இருந்து வருகிறது. ஆனால் தெய்வத்திற்கு நேர்த்திக்கடனாக (தற்காலிகமாக) அலகு போன்றவற்றைக் குத்திக்கொள்ளுவது தமிழகத்தில் எப்போது நடைமுறைக்கு வந்தது என்பதை அறிய முடியவில்லை. பல்வேறு வழிபாட்டு முறைகளைக்

கூறும் சங்க கால இலக்கியப்பாடல்களிலும் இதுகுறித்த குறிப்புகள் ஏதும் நமக்குத் தென்படவில்லை. எனவே அலகு குத்துதல் என்பது பிற்கால வழக்கமாக இருக்குமோ என எண்ணத்தோன்றுகிறது. ஆனால் இந்திய மக்களின் பழக்கவழக்கங்களை 1817-ஆம் ஆண்டுவாக்கில் நேரில் கண்டு பதிவு செய்துள்ள அப்பி துபாய்ஸ் என்னும் ஐரோப்பியர், அங்கப்பிரதட்சணம், தீமித்ததல், அலகு குத்திக்கொள்ளுதல், மொட்டையடித்துக் கொள்ளுதல் போன்ற பழக்கங்களை தமிழகத்து மாரியம்மன் கோவில் திருவிழாக்களின் போது கண்டதாகக் குறிப்பிடுகிறார்.[6] 1869-இல் கிராமப்புறக் கடவுளர் குறித்து எழுதியுள்ள சீகன்பால்கும் இவற்றைக் குறிப்பிடுகிறார்.[7]

தமிழ்நாட்டு நாட்டுப்புற மக்களின் வாழ்வியலோடு பின்னிப் பிணந்து நிற்கும் சிறு தெய்வ வழிபாடு, இதன் அங்கமாகக் காணப்படும் நேர்த்திக்கடன், குறிப்பாக அலகு குத்துதல் போன்றவை குறித்து புதுக்கோட்டை மாவட்டத்தில் நமது ஆய்வு தொடர்கிறது. மேலாய்வுகள் தமிழக சமுதாய வரலாற்றிற்கு பல புதிய செய்திகளை அளிக்கும்.

அடிக்குறிப்புகள்

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2. Henry White Head, *The Village Gods of South India,* New Delhi 1921 (Rept.1983) pp.11-15.
3. ஆ.சிவ சுப்பிரமணியம், "தமிழ் கிறித்துவம்" *காலச்சுவடு,* நாகர்கோவில் 2014, பக்கம்.42.
4. 2014, 2015 ஏப்ரல், மே மாதங்களில் புதுக்கோட்டை மாவட்டம், நார்த்தாமலை, திருவப்பூர், வைத்தூர் ஆகிய இடங்களில் நடைபெற்ற மாரியம்மன் கோவில் திருவிழாவில் கள ஆய்வில் நேரில் கண்டுப்தீவு செய்த செய்திகள்.
5. ஃபிராங்க் பி.கோடி, *வாசக்கூட்டி மணப்பரப்பி வந்தே பாரடி நாடியம்மா,* சூரன் விடுதி, புதுக்கோட்டை மாவட்டம், 2004, பக்கம்.51; மற்றும் நமது கள ஆய்வு.
6. Abbe.J.A.Dubois, "Character, Mannerse and Customs of the People of India and their Institutions", London, 1817 (Rept.1879 Madras), pp.339-401.
7. Bartholomaeus Ziegenbalg, *Genealogy of South Indian Gods - A Manual of mythology and Religion of People of South India,* Madras.1869.

புடைப்புச்சிற்பங்களில் சுருள் வளைவுக் கொடிகளின் அலங்காரக் கலை வடிவங்கள் - ஓர் ஆய்வு

சே.வெங்கட்ராமன்*

காஞ்சிபுரம் ஏகாம்பரநாதர் கோயில் தூண்களில் காணப்படும் புடைப்புச்சிற்ப அலங்காரக் கலைவடிவங்களை மையப்படுத்தி இக்கட்டுரை விளக்குகிறது.

அலங்காரக்கலை வடிவங்களில் இயற்கையான வடிவங்களான செடிகொடிகள், மலர்கள், மரங்கள், மயில்கள், அன்னப்பறவை, மான்கள், யானைகள், குதிரைகள், மனிதர்கள் என பல வகைகளோடு சுருள்வளைவு கொடிகளுடன் கற்பனையாக அலங்கார கலைவடிவங்களாக செதுக்கப்பட்டு உள்ளதை ஆய்வாக வெளிக்கொண்டுவரப்பட்டிருக்கின்றது.

மயில்களின் தோகைகளையும், அன்னப் பறவைகளின் இறகுகளையும், தாவர வகையான கற்பகவிருட்சக மரம், செடி, கொடி மலர் இலைகளையும் இயற்கையை விட்டுகற்பனையான இச்சுருள் வளைவு கொடிகளாக அலங்கரிக்கப்பட்டிருப்பது சிறப்பானதாகும்.

சுருள் வளைவு கொடிகளின் அலங்கார கலைவடிவங்கள் அறிமுகம்

கோயில் தூண்களிலும், மண்டபங்களின் கற்சுவர்களிலும், செடி, கொடி, மலர்கள், மரங்கள், பறவைகள், விலங்குகள், மனிதர்கள் ஆகிய இயற்கையான வடிவங்களோடு சுருள்வளைவுகளாக கற்பனைக்கு ஏற்றவாறு செதுக்கப்பட்டிருப்பது சுருள் வளைவுக்கொடிகளின் அலங்காரக் கலை வடிவங்களாகும்.

சுருள் வளைவு கொடித் தொடர்களுக்கு காசியப்ப சில்ப சாஸ்திரம் "தரங்கம் என்பது அலையைப் போல் உள்ளதாகும்" எனவும் அல்லது ததாதிகளினாலே (கொடி முதலியவைகளில்) அலங்காரம் செய்யப்பட்டிருப்பதாகும்[1] எனக் கூறுகின்றது.

அலங்கார கலை வடிவங்களில், செடி, கொடி, இலைகள், பூக்கள் ஆகிய இயற்கை வடிவங்களை கலைஞர்களின் கற்பனைகளுக்கு ஏற்ப இடத்தின் அளவிற்கு ஏற்ப அமைப்பது. கொடிக் கருக்குகள் என சிற்பச் செந்நூல் மூலம் கூறப்படுகின்றது.

அத்தகைய இலை, கொடி அணிகளை கலை மொழியில் கருக்குகள் எனவும் சொல்வது வழக்கு.

*வடிவமைப்புக்கலை ஆய்வாளர், சென்னை-600 085

இதனை (1) சுடர்க்கருக்கு (2) குதிரைவால் கருக்கு, (3) அன்னவால் கருக்கு, (4) கோடிப்பாளைக் கருக்கு, (5) மையப்பாளைக் கருக்கு (6) கொடிக் கருக்கு (7) ஓடு கருக்கு (8) வட்டக் கருக்கு (9) அடைப்புக் கருக்கு என ஒன்பது வகையாக சிற்பச் செந்நு ல் கூறுகின்றது.[2]

இந்திய சிற்பங்களில் இத்தகைய சுருள்களை அலங்கார கலைவடிவங்களாக அலை அலையாக எங்கும் நிறைந்து புடைப்புச்சிற்பங்களாக காணப்படுகின்றன[3] என ஸ்டெல்லா (Movements are ubiquitous) கரிமரிஸ்க் தனது ஆய்வுக்கட்டுரையில் குறிப்பிட்டுள்ளார்.

ஒரு கோயிலில் அலங்காரம் செய்வதற்கு சுவர்களில் இடமிருந்தால் சுருள் வளைவு கோட்டு அலங்கார கலை வடிவங்கள் செதுக்காலம். இக்கலைவடிவங்கள் எப்போதும் ஒரு உயர்வான வகையினை குறிப்பிடுகின்றது.[4]

தமிழக சிற்பங்களில் காணப்படும் சுருள் வளைவுக்கொடிகளின் அலங்காரக்கலை வடிவங்கள்

முற்கால பல்லவர்கால அலங்காரக்கலை வடிவங்களில் சுருள் வளைவு கொடிகள் (Scrolls)

(Plate எண் XVIII-இல் B) திருச்சி லலித்தாங்குரா குகை கோயிலில் வட்டவடிவத்தில் சுருள் வளைவு பதக்கம் போன்ற வடிவம் மையப்பகுதியிலிருந்து நான்கு பகுதியில் மேல் கீழ் இடது வலது என சமபங்கமாக உள்ளது. இடைவெளியில் சுருள் வளைவுகள் உள்ளன.

(Plate XVIII-இல்) மாத்தங்கானகார (Mataganakra) பதக்கவடிவமாகும் இதில் சுருள் வளைவுக் கொடிகள் உள்ளன. (Plate XVIII இல்-E) திருச்சி லலித்தாங்குரா பத்திரலதா (Patralata) பதக்கமாகும் சுருள் வளைவுகள் நடுப்பகுதியிலிருந்து நான்கு பகுதியிற்கு செல்லுகிறது. (Plate XXI இல்-A,B) தூணின் மேல்பகுதியில் கொடிவளைவுகள் அலங்காரமாக செதுக்கப்பட்டுள்ளது. இது இடது வலது புறங்களில் மேல் கீழ் சுருள் வளைவாக உள்ளது நடுப்பகுதி தண்டுப் பகுதிப் போன்றுள்ளது.[5]

முற்காலப் பாண்டியரின் கால கழுகு மலைக் கோயில்

(Plate 9 இல்)கொடிக்கருக்குகளும் நாசிக் கூடுகளின் அலங்கார கொடி வளைவுகளும் உள்ளன. (Plate II - இல்) கூடுகளின் இருபுறங்களிலும் மலர்களும் கொடிக்கருக்குகளும் (Plate எண்-12, 15) ஆகியவைகளில் காணப்படுகின்றன.[6]

முற்காலச் சோழர்களின் அலங்காரக்கலை வடிவங்களில் சுருள் வளைவு கொடிகள்

(Plate 34) புலமங்கை பிரம்மபுரிஸ்வரர் கோயிலில் லிங்கோத்பர் சிற்பத்தின் இருபுறங்களிலும் உள்ள து ணின் மேல்பகுதியல் கொடிக் வளைவுகளும் நவரத்தினங்களும் தொங்கவிடப்பட்டிருக்கின்ற அலங்கார கலை வடிவங்கள் காணப்படுகின்றன. (Plate 35) பிரம்மன் நிற்கும் சிற்பத்தின் இருபுறங்களிலுள்ள து ண்களிலும் மேல்பகுதியில் கொடிக் கருக்குகளும் நவரத்தின மாலைகள் தொங்க விடப்பட்டிருப்பது போன்ற அலங்காரக்கலைவடிவங்கள் காணப்படுகின்றன.

(Plate எண் 99-இல்) கோடம்பளூர் (Kodumbalur) மூவர் கோயிலில் அர்த்த நார்த்தீஸ்வரர் சிற்பத்தின் இருபுறங்களிலும் உள்ள து ண்களில் சுருள் வளைவுக் கொடிகள் இரத்தின மாலைகள் தொங்கும் அலங்கார புடைப்புச் சிற்பங்கள் செதுக்கப்பட்டுள்ளன.

(Plate எண் 137) புஞ்சை நல்துணை ஈஸ்வரம் கோயிலின் (Punjai Naltunai Iswaram) லிங்கோத்பர் சிலையின் மேல் பகுதியில் கொடிக்கருக்குகளுடன் உள்ள மகரத்தோரணம். (Plate எண் 138); பிரம்மன் சிலையின் இருபுறத்து ணின் மேல்பகுதியில் சுருள் வளைவுக் கொடிகள் அலங்காரமாக உள்ளன.

(Plate எண் 241) திருவேல்விக்குடி மணவலேஸ்வரர் கோயிலின் கல்யாணச் சுந்தரர் மண்டபத்தின் மேல்பகுதியிலுள்ள தோரணத்தில் திருமணக் கோலமும் கொடிக்கருக்குகளும் அலங்காரமாக செதுக்கப்பட்டுள்ளன.

(Plate எண் 252) திருமியாச்சூளர் (Tirumiyachchur) முயர்சின்னதேஸ்வரர் கோயிலின் நடராசர் நடனமாடும் தோரணத்தில் கொடிக்கருக்குகளும், அரைவட்ட வளைவு கொடிகளும் அலங்காரமாக காணப்படுகின்றன.[7]

பிற்காலச் சோழர்களின் அலங்காரக்கலை வடிவங்களில் சுருள் வளைவு கொடிகள்

(Plate No. 12) பன்னிரெண்டில் சிதம்பரம் கோவில் ஜதேவி மற்றும் கருடவாகனத்திலுள்ள விஷ்ணு உள்ள தேவக்கோட்ட மேற்கு கோபுரத்தில் சிற்பத்தின் இருபுற்களிலும் சுருள் வளைவு, கொடி வளைவுகள் மேல் நோக்கிய வண்ணம் செல்லுவது போல் சிற்பம் செதுக்கப்பட்டுள்ளது. (Plate எண் 99)மேல கடம்பூர் அமிர்தகடேஸ்வர் கோயிலின் தெற்கு பக்க விமானத்தில் சிம்மநாசியிலிருந்துசுருள் வளைவுக் கொடிகள் கூடு வடிவத்தில் அழகாகச் செதுக்கப்பட்டுள்ளன. (Plate எண் 236, 237) தாராசுவரம் ஐராதீஸ்வரர் கோயிலில் மகா மண்டப மேற்கூரையில் தாமரை மலர் இதழ்கள் போன்ற வட்ட வடிவத்தில் சுருள் வளைவுக் கொடிகளின் அலங்கார கலை வடிவங்கள் இரு வரிசைகளிலும், நான்கு சதுர மூலைகளிலும் இடத்திற்குத் தகுந்தாற்போல் அமைப்பு முறையில் செதுக்கப்பட்டுள்ளது.[8]

கிருஷ்ணதேவராயர் காலத்தில் கோபுர நுழைவு வாயில்களிலும், கல்தூண்களிலும் இத்தகைய சுருள் வளைவுக் கொடிகளின் அலங்காரக் கலை வடிவங்கள் காஞ்சிபுர ஏகாம்பரநாதர் கோயிலில் கலை நயத்துடன் காணப்படுகின்றது.

இவை முற்கால பல்லவர்கள், பாண்டியர்கள் காலத்தில் ஒன்று இரண்டாக காணப்பட்டு சோழர்கள் காலத்தில் வளர்ச்சி அடைந்து கிருஷ்ணதேவராயர், நாயக்கர்கள் காலங்களில் அளவுகளிலும், எண்ணிக்கைகளிலும் மிகையாக காணப்படுகின்றது.

ஏகாம்பரநாதர் கோவில் சிற்ப அலங்காரக்கலை வடிவங்களில் சுருள் வளைவுத் கொடிகளின் தொடர்கள்

இக்கோயிலின் தூண்களில் உள்ள புடைப்புச்சிற்பங்களில் காணப்படும் சுருள் வளைவுத் கொடிகளின் அலங்காரக் கலைவடிவங்களை நிழற்படங்களாக எடுத்து வரிசை எண்கள் கொடுத்து அதன் கலைக்கூறுகளை எடுத்து விளக்கப்பட்டுள்ளது.

நிழற்ப்படங்கள் 1 முதல் 22 வரை இலை, மலர் ஆகிய வடிவங்களோடும்,
நிழற்ப்படங்கள் 23 முதல் 29 வரை பறவைகளின் உருவ வடிவங்களோடும்,
நிழற்ப்படங்கள் 30 முதல் 41 வரை யானை, மான் ஆகிய உருவவடிவங்களோடும்,
நிழற்ப்படங்கள் 42 முதல் 46 வரை மனித உருவ வடிவங்களோடும்,
சுருள் வளைவுக் கொடிகளின் அலங்கார கலை வடிவங்கள் செதுக்கப்பட்டுள்ளது.

சமக்காலத்தில் சுருள் வளைவுக் கொடி அலங்கார கலை வடிவங்களின் பயன்பாடு

பிற பயன்பாட்டு பொருட்களான சுடுமண் பாத்திரங்கள், மரச்சாமான்கள், துணிவகைகள், காகித வகைகள், கட்டிட அமைப்புகள், இரும்பு வகைகள் ஆகியவகைகளில் இத்தகைய புடைப்புச்சிற்பங்களில் காணப்படும் சுருள் வளைவுக் கொடிகளின் அலங்காரக் கலை வடிவங்கள் போன்ற ஒத்த அமைப்புள்ள இணைந்த தொடர்புகளுடன் அதிக அளவில் பயன்பாட்டில் உள்ளது குறிப்பிடத்தக்கதாகும்.

முடிவுரை

பயன்பாட்டு பொருள்கள் பலவகைகளில் மாறுபட்டாலும், இயற்கையான செடி, கொடி, மலர்கள் போன்று இத்தகைய சுருள் வளைவுக் கொடிகளின் அலங்காரக் கலை வடிவங்கள் பொதுவானதாக அமைந்து கொண்டிருப்பது புலப்படுகின்றது. இவை மக்களின் சமூக வாழ்வோடு ஒன்றிணைந்து இருந்து கொண்டிருப்பதும் குறிப்பிடத்தக்கது.

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கோயில் வடிவ அமைப்பில் ஆகமங்கள் - ஓர் அறிமுகம்

R. ராஜவர்மன்*

ஆகமங்கள் என்பது இறைவனால் அருளப்பட்டவை என்று சமயம் சார்ந்தோரால் நம்பப்படுகின்றன. இந்து சமயத்தின் பிரிவுகளால் விளகும் சைவம், வைணவம், சாக்தம் ஆகிய சமயங்களுக்கு மட்டுமின்றி கடவுள் மறுப்புச் சமயங்களான பௌத்தம், சமணம் ஆகிய சமயங்களிலும் ஆகமங்கள் உள்ளன. இந்து சமயத்தைப் பொறுத்த அளவில் ஆகமங்கள் என்பவை இறைவனுக்காகக் கட்டப்படும் கோயில்கள் அமைக்கப்பட வேண்டிய இடத்தைத் தேர்ந்தெடுத்தல் தொடங்கி, கோயில் கட்டுமானம், சிற்ப அமைதி, கடவுள் உருவத்தைக் கருவறையில் நிறுவுதல், குடமுழுக்குச் செய்தல், வழிபாட்டு முறைகள், திருவிழாக்கள் போன்ற அனைத்துச் செய்திகளையும் கூறுவனவாக அமைகின்றன. சிறப் சாஸ்திர நூல்கள் ஆகமங்களுக்குத் துணை நிற்பனவாக இறையுருவங்களைப் படைக்கும் சிற்பிகளுக்கு உரியனவாகவும் விளங்கி வருகின்றன.

ஆகமங்கள் தோன்றிய இடம் பற்றி இலக்கியம் கூறும் செய்திகள் :

ஆகமங்களைச் சிவபெருமான் மகேந்திர மலையில் இருந்து அருளினார் என்று மாணிக்கவாசகர் தாம் இயற்றிய திருவாசகத்தில்:

*Assistant Professor, P.G. Department of History, Arulmigu Palaniandavar College of Arts & Culture, Palani.

"மன்னு மாமலை மகேந்தீரம் அதனில்
சொன்ன ஆகமம் தோற்றித்தருளியும்" எனவும்

"கேவேடராகின் கெளித்துபடுத்து
மாவேட்டாகிய ஆகமம் வாங்கியும்
மற்றவை தம்மை மகேந்தீரத்திருத்து
உற்ற ஐம்முகங்களாற் பணித்தருளியும்"

என்று குறிப்பிட்டுள்ளார். ஆகமங்கள் இருபத்தெட்டு எனவும் இவற்றைச் சிவபெருமான் அருளினார் எனவும் திருமூலர் தாம் அருளிய திருமந்திரத்தில் தெரிவித்துள்ளார். ஆகமங்கள் என்றும் சொல் பாசத்தை நீக்கி வீடுபேற்றை அளிப்பது என்றும் பொருள். ஆகமங்கள் பின்வருமாறு வரிசைபடுத்தி கூறுகின்றார்கள். சைவ சமயத்தில் திருமுறைகள் பன்னிரெண்டில் 10-வது திருமுறையாக போற்றப்படுவது திருமந்திரமாகும். இந்நூல் கண்திருமூலர்.

"அஞ்சனமேனி அரிவையோர் பாகத்தான்
அஞ்சோடிருப்பத்து மூன்றுள ஆகமம்"

எனும் வரிசை சைவ ஆகமங்கள் 28 என்று கூறுகின்றன.

பின் வருமாறு :

1. காமிகம்	15. வீரம்
2. யோகசம்	16. ரௌரவம்
3. சிந்தியம்	17. மகுடம்
4. காரணம்	18. விமலம்
5. அசிதம்	19. சந்த்ரஞானம்
6. தீப்தம்	20. முகபிம்பம்
7. சூட்சுமம்	21. ப்ரோத்கிதம்
8. சகஸ்ரம்	22. லவிதம்
9. அம்சுமத்	23. சித்தம்
10. சுப்ரபேதம்	24. சந்தானம்
11. விசயம்	25. சர்வோக்தம்
12. நிச்வாசம்	26. பரமேச்சுவரம்
13. வாயம்புலம்	27. கிரணம்
14. அலைம்	28. வாதுளம்

ஆகமங்களின் தொன்மைக் காலம் :

ஆகமங்கள் என்பது மாந்தம் (மனிதர்கள்) பின்பற்ற வேண்டிய ஒழுக்க முறைகள். கோயில்களில் புரிய வேண்டிய பணிகள், கோயில்களில் செய்ய வேண்டிய பூசைகள், அங்கு நடத்தப்படத்தக்க திருவிழாக்கள், மனத்தை நிலைப்படுத்துவதற்குரிய யோக முறைகள், உலகப்பற்றிலிருந்து விடுப்பட்டும் பெறத்தக்க கருத்தின் நிலைகள் ஆகியவற்றைப் பற்றியும் கோயில்களை அமைப்பதற்காக நிலத்தை தெரிந்தெடுத்து அதில் திருவுருவங்களை நிலைபடுத்தல், திருக்குளம், நந்தவனம் அதைதல் முதலியவற்றைப் பற்றியும் ஆகமங்கள் விளக்குகின்றன. சைவ கடவுள் விளக்கும் சிவலிங்க வழிபாடு அனைத்து ஆகமங்களால் தெளிவாகி வகுக்கப் பெற்றுள்ளன. நாகரிகத்தால் தொட்டில் என்று அழைக்கப்படும் இடம் மொகஞ்சதாரோ, ஹரப்பா அகழாய்வுகளிலிருந்து செய்திகள் சிவலிங்கத் திருவுருவங்கள் பலவற்றைக் கண்ட மேலைநாட்டு ஆராய்ச்சியாளர்கள் வியப்படைந்து உலகில் மிகவும் தொன்மை வாய்ந்த சமயம் வைச சமயமே என்று உண்மையை தெரிவித்துள்ளார்கள். பின்னர் ஆகமங்கள் முதலில் தமிழில் இருந்தவை எனவும் அவை வடமொழியாலாக்கப்பட்டன என்று ஆராய்ச்சியாளர்கள் கூறுகிறார்கள்.

இவ் ஆகமங்களின் இறைவழிபாடுகள் ஏறத்தாழ 7000ஆண்டுகளுக்கு முற்பட்ட காலத்திலேயே நடைமுறையில் இருந்திருக்க வேண்டுமென்றும் கருத்துள்ளது. "சிவம்" என்று தென்னிந்திய தமிழ்ச் சொல்லெனவும் இதிலிருந்து தான் வேதகாலத்து உருத்திர சிவத்திற்கு ஆதாரம் என்று முனைவர் கிசைர் தெரிவித்துள்ளார். சிவம் என்றும் சொல், செம்மை என்னும் பண்பின் அடியாகப் பிறந்தது. பின் வடஇந்திய மொழியாளர்கள் தென்னிந்திய மக்களோடு கொண்ட தொடர்பின் விளைவாகச் "சிவம்" என்றும் சொல் வடஇந்திய மொழியில் ஏற்றுக் கொள்ளப்பட்டது என்று கூறலாம்.

வரலாற்று அடிப்படையில் ஆரியர் வருமுன்னரே இந்நாட்டில் சில வழிபாடு இருந்தது என்று "வேதகால இந்தியா" என்ற நூலில் ரகோசின் கூறியுள்ளார்.

ஆகம வகைகள் :

இந்து சமயத்தைப் பொறுத்தவரை சைவ ஆகமங்கள், வைணவ ஆகமங்கள், சாக்த ஆகமங்கள் என்ற மூன்று பிரிவுகள் உள்ளன. இதில் ஒவ்வொரு பிரிவிலும் மூல ஆகமங்கள் உப ஆகமங்கள் என மேலும் இரு பிரிவுகள் உண்டு. இவற்றில் சைவ ஆகமங்கள் 28 ஆகும். சைவ ஆகமங்கள் 207 என்று கருதப்படுகின்றன. அதே போல் வைணவத்தில் இரண்டு ஆகமங்கள் மூல ஆகமங்களாகக் கொள்ளப்படுகின்றன.

ஆகமங்கள் இரண்டு வழிபாட்டு முறைகள் உண்டு அவை யாவன

1) சைவ ஆகமங்கள்
2) வைணவ ஆகமங்கள்

சைவ ஆகமங்கள் :

காமிகம் முதல் வாதுளம் ஈறாக இருபத்தெட்டு சைவ ஆகமங்கள் உள்ளன. இவற்றுள் காமிகம், காரணம், சுப்பிரபேதம், மிருகேந்திரம், மகுடம் ஆகியவை சித்த சைவ

ஆகமங்களில் சிறப்பாகக் குறிக்கப்படுகின்றனர். இவற்றும் காமிகம், காரணம் ஆகிய இரண்டு மட்டுமே. சிவன் கோயில்களில் பின்பற்றப்படுகின்றன. இவ்விரண்டினுள் காமிக ஆகமத்தினால் பெரும்பான்மைக் கோயில்கள் ஏறுமுறைக் கொண்டுள்ளன. காமிகம் என்னும் பெயர் விரும்பியதை அளிப்பவர் என்ற பொருளும் காரணம் என்றும் பெயர் விரும்பியதை அளிப்பவர் என்ற பொருளும் காரணம் என்றும் பெயர் எல்லாவற்றிற்கும் காரணமானவர் சிவபெருமாள் என்ற பொருளும் கொண்டுள்ளன. சுயம்புலிங்கங்கள் உள்ள கோயில்களில் காரண ஆகமமே வழங்கி வருகின்றது.

வைணவ ஆகமங்கள் :

வைணவத்தில் இரண்டு ஆகமம் வழிபாட்டு பிரிவுகள் உள்ளன. அவையாவன.

1) வைகானசம்
2) பாஞ்சராத்திரம்

1. வைகானசம் :

வைகானசம் என்பதின் அர்த்தம் திருமால் விகனசர் என்றும் வைணவ முனிவர் வடிவில் புகட்டிய உபதேசமே வைகானசம் ஆகும். இவ் உபதேசத்திற்கு ஆதாரமாக உள்ளது என்றும் வைகானச கல்ப சூத்திரமாகும் கூறுகிறது. இது நாராயணனைப் பரம்பொருளாகச் சொல்கிறது.

நாராயணனின் சக்தி, சீதேவி, சேதாளமாகிய சீர்களும், அசேதனமாகிய உலகமும் சக்தியின் வடிவங்கள், சமம், ஓமம், அருச்சனை, யோகம் ஆகியவற்றைச் சாதனங்களாக இதன் வழி நிற்போர் கூறும் கருத்துக்கள் ஆகும். உருவாரங்களை வழிபடும் அர்ச்சா ரூப வழிபாட்டை வைகாசனம் சிறப்பாகக் கொண்டுள்ளது.

விகனசரின் மாணவர்கள் பின்வருமாறு :

1) பிருமி, 2) அத்திரி, 3) வைசிபர், 4) மரிச்சி ஆகிய நால்வராவார். இவர்கள் நான்கு சம்மிதைகளை இயற்றினார்கள். இவற்றுள் சிலவே இப்போது உள்ளது.

2. பாஞ்சராத்திரம் :

இதில் 108 உப ஆகமங்கள் இருப்பது என்றும் இன்று கிடைத்துள்ளது 104 என்று பாஞ்சராத்தரம் ஆகமம் பிறக்க பாஞ்சராத்திரம் என்பது ஒரு நாளைக் குறிக்கும். ஒரு நாள் முழுவதும் செய்கின்ற செயல் வடிவவழிபாடு விபரம் பின்வருமாறு:

1) காலையில் சமயப் பணிபுரியக் கோயிலுக்குச் செல்லுதல் (அபிகமணம்)
2) பூசைக்குத் தேவைப்படும் பொருள்களைத் திரட்டல் (உபதானம்)
3) பூஜை செய்தல் (இஜ்யம்)
4) சாத்திரங்களைப் பயிலுதல் (சுவாத்தியாயம்)
5) தியானம் (யோகம்)

இவை அனைத்தும் வைணவ ஆகமங்கள் பற்றி வேதாந்த தேசிகர் எழுதிய ஸ்ரீ வைணவ திசையில் காட்டப்பட்டுள்ளன.

பாஞ்சராத்திரம் என்பதற்கு மற்றுமொரு விளக்கம் உள்ளது. அதன் விபரம் பின்வருமாறு கூறலாம்.

திருமால் ஐந்து இராத்திரிகளில் முனிவர் ஐவருக்கு மெய்ப்பொருளைப் புகட்டினார் என்று இக் காரணமாகப் பஞ்சராத்திரம் என்ற சொல் அமைத்தது என்றும் கூறப்படுகிறது.

இவை அல்லாது மற்றும் விரிவான விளக்கம் பரம்பொருள் அருள்புரியும் வடிவங்களைக் (படிமம்) (உருவம்) காட்டுகிறது. அவர் இலட்சுமி நாராயணன் என்னும் பெயரில் விளங்குகிறார். சேதனத்தில் அடங்கும் சீடர்களும் அசேதனமாகிய உலகமும் ஸ்ரீ தேவியின் வடிவங்கள் மற்றும் பரம்பொருள் விபு ஆகும். அவை பின்வருமாறு கூறலாம்.

1) விபு – பரத்துவ நிலையைக் காட்டுகிறது.
2) விபவம் – இராமர்
3) வியூகம் – வாசுதேவன், சங்கர் ணன் பிரத்தியும் நன் (கண்ணன் உடன் பிறந்தவராகிய பலராமர்) (கண்ணன் புதல்வர்) அதிருந்தன் (கண்ணனின் பேரர்)
4) அந்தர்யாமி என்பது ஒவ்வொருவரது உள்ளத்திலிருந்து எனும் இறை அருள் எனலாம்.
5) அர்ச்சை – கோயில்களில் எழுந்தருளிய திருமாலின் விக்கிரகங்களின் வடிவங்கள் – இவ்வைந்து நிலைகளிலும் அர்ச்சை முதன்மை பெறும்.

இதனைத்தான் அர்ச்சாவதாரம் எனவும் அழைக்கின்றனர். இவை அனைத்தும் முறையாக இறைவனை வழிபடும் முறையில் வழிபாடு செய்யும் தன்மை பாஞ்சராத்திர நெறியாகும்.

மதிப்பீடு :

ஆகமங்கள் என்பது கோவில், கேந்திரம், தேவகிருதம், தேவாகாரம், ஆலயம் தேவாயதனம், தேவசுதானம், தேவேசுமம், சைத்யம், விட்டுணுகிருதம் ஆகிய அனைத்து இடங்களில் அமைப்பு சார்ந்த வழிபாடு தின்மை முறைகள் கூறும் நிலை பெற்று உள்ளது. இதன் மூலம் நமக்கு நன்மை பயக்கவும், நல்வழி படுத்தவும், நல்ல நிலைக்கு உயர்த்தவும் உறுதுணையாகி அமையும் எனலாம்.

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கல்வெட்டுகளின் வாயிலாக அறியப்பெறும் பல்லவர்கால சிற்பிகள் - ஒரு பார்வை

ஸ்ரீ.அனுராதா*

மனித நாகரீகத்தின் மிகப்பெரிய படைப்பாக கருதப்படுவது அவனது கலைத்திறன். உலக அளவில் ஒப்புக்கொண்ட முடிவாக சிந்து சமவெளி நாகரீகம் இன்றைக்கு உலக நாகரீகங்களுக்கெல்லாம் முன்னோடியாகத் திகழ்கின்றது. ஆதிதிராவிடர்களின் நாகரீகமான சிந்துவெளி நாகரீகம் அகழ்வாய்வில் கண்டெடுக்கப்பட்டுள்ள கட்டிடங்கள், களிமண் முத்திரைகள், உருவங்கள், செப்புத் திருமேனிகள் போன்றவை திராவிட கலைப்பாணியின் வெளிப்பாடாகும். அந்த வகையில், இக்கட்டுரையின் வாயிலாக திராவிடக் கலைப் பாணியின் தோற்றுவாய் பற்றியும் குறிப்பாக கல்வெட்டுகளின் வாயிலாக அறியப்பெறும் பல்லவர்கால சிற்பிகள் என்ற தலைப்பில் ஆராயப்பட்டுள்ளது.

வேதங்கள், இந்த உலகத்தை உருவாக்கியவர் விஸ்வகர்மா என்ற ஆதி சிற்பி என்று கூறுகின்றன.

"விஸ்வம் ஜகதகா கரியமானம்
யஸ்ய சா விஸ்வகர்மா"[1]

என்றும் இந்திரனின் வஜ்ஜிராயுதத்தை தஷ்ட்டர் செய்ததை ரிக் வேதத்தில்,

தவஸ்தஸ்மை வஜ்ரம் சர்யம் தவோக்ஸ
மஹ்யம் த்வஸ்த வஜ்ரம் அதக்ஸத் அயஸம்[2]

என்ற வரிகளினால் புலனாகிறது. "பிரும்மஹனஸ்பதியின் இரும்புக் கோடரியை கூர்மையாக்கினவன். மேலும், தெய்வங்கள் அருந்தும் பானங்களை நிரப்பி வைக்கும் கலன்களை உருவாக்கியவன் என கூறுகின்றது. உலகிலுள்ள அனைத்து உயிரினங்களையும் இவனே உருவாக்கினான் என்று ரிக்வேதம் கூறுகிறது.

ரிக்வேதம் 10-ம் மண்டலத்தில் விஸ்வகர்மா "பௌவனா" என்று அழைக்கப்படுகின்றார். பௌவனா என்றால் "புவன" த்தை உருவாக்கியவர் என்று பொருள். கணபதி ஸ்தபதி, விஸ்வகர்மாவும், மயனும் ஒருவரே என்று கூறியிருக்கிறார்[3].

வேத, புராண, இதிகாச கால இலக்கியங்களை தவிர, பண்டைய தமிழ் கல்வெட்டுகளும் சிற்பிகளைப் பற்றி கூறுகின்றன. திருநெல்வேலி மாவட்டம், ஆதிச்சநல்லூரில் நிகழ்ந்த அகழ்வாய்வில் கிடைத்திருக்கின்ற நூற்றுக்கணக்கான முதுமக்கள் தாழிகளுள் ஒன்றின் உட்பகுதியின் அடிபாகத்தில் கி.மு.500ஐச் சார்ந்தது என்று கொள்ளக்கூடிய பண்டைய எழுத்துப் பொறிப்பு கண்டறியப்பட்டுள்ளது[4].

குயவர்களே சிறந்த சிற்பிகளாகவும், ஓவியர்களாகவும் விளங்கியிருந்தனர் என்பதனை ஆதிச்சநல்லூரில் கிடைத்த முதுமக்கள் தாழியின் மீது காணப்பெறும் ஓட்டு உருவங்களினால் தெரியவருகின்றது[5].

தமிழக வரலாற்று வல்லுநர்களால் குறிக்கப்படும் சங்ககாலம் என்பது தொல்லியல் அறிஞர்களால் குறிப்பிடப்பெறும் பெருங்கற்காலத்தைச் சார்ந்ததாகும். சங்க

*உதவிப் பேராசிரியை (வரலாறு), தஞ்சா.அ.மகளிர் கலைக்கல்லூரி, மயிலாடுதுறை.

கால மக்கள், கல்வி, அரசியல், பொருளாதாரம், வாணிபம், கட்டிடக்கலை, சிற்பக்கலை, நீதி, வேளாண்மை, துணி நெய்தல், உழுகருவிகள், ஓவியம், சுடுமண் வேலை போன்ற அனைத்துத் துறைகளிலும் தேர்ச்சி பெற்று விளங்கினர் என்பதற்கு இலக்கிய, தொல்லியல் சான்றுகள் உள்ளன.

சங்க இலக்கியங்களில், இரும்பு பொருட்கள் செய்வார்கள் கருங்கைக் கொல்லன்[6]. அரசனது போர்படைக்குத் தேவையான வேல் முதலிய கருவிகளை செய்து தருதல் கொல்லர்களின் தலையாயக் கடமையாக இருந்தது[7]. பொன்னால் செய்யப் பெற்ற பாவை பற்றிய குறிப்புகள் அகநானூறு[8], குறுந்தொகை[9] மற்றும் மதுரைக் காஞ்சியிலும்[10] காணப்படுகின்றது.

"சுடுமண் ஓங்கிய நெடுநிலைக்கோட்டம்[11]" என்று செங்கல் கட்டம் பற்றிய குறிப்பினால் அறிந்து கொள்ள முடிகின்றது. பூம்புகாரில் மத்திய தொல்லியல் துறை அகழ்வாய்வின் மூலம் கீழையூரில்[12] ஒரு படகு துறையும், தமிழ்நாடு அரசு தொல்லியல் துறை அகழ்வாய்வின் மூலம் கீழார்வெளியில் ஒரு படகுத்துறையும் வெளிபடுத்தப் பட்டுள்ளது. இதன் காலம் கி.மு 4ம் நூற்றாண்டு என கணக்கிடப்பட்டுள்ளது.

திராவிட கலைப்பாணியை சங்க காலத்தைத் தொடர்ந்து பல்லவர் காலத்திலும் செப்பேடு, கல்வெட்டுகளின் வாயிலாக நாம் அறிந்து கொள்ள முடிகின்றது. செங்கல்பட்டு மாவட்டம், மாமல்லபுரத்திற்கு அருகிலுள்ள பூஞ்சேரிக்குப் பக்கத்தில் "நொண்டி வீரப்பன் குதிரைத் தொட்டி" என்ற பெயரில் சில குன்றுகள் காணப்படுகின்றன. அக்குன்றுகளில்,

1. கேவாத பெருந்தச்சன்
2. குண மல்லன்
3. பய்யமிழிப்பான்
4. சாதமுக்யன்
5. கலியாணி
6. நமஹ திருவொற்றியூர் ஆபாஜர்
7. கொல்லன்

என்ற பெயர்கள் காணப்படுகின்றன[13]. இப்பெயர்கள் இருந்த இடத்தை வைத்துப் பார்க்கும்போது இவர்கள் மாமல்லபுரத்தில் உள்ள கற்றளிகளையும் சிற்பங்களையும் உருவாக்கிய சிற்பிகளின் பெயர்களாக இருக்கலாம் என்று கருத வாய்ப்பிருக்கிறது[14].

நாமக்கல் மாவட்டம், நாமக்கல்லில் அமைந்துள்ள மலையில் அரங்கநாதர் குடைவரைக் கோயிலும், இலக்குமி நரசிங்கப்பெருமாள் கோயில்களுக்கு அருகே உள்ள பாறைப் பகுதியில் இரண்டாம் நந்திவர்மன் காலத்தியத் தொடக்க நிலை வட்டெழுத்து மற்றும் பல்லவ கிரந்த எழுத்தில் சில கல்வெட்டுகள் பொறிக்கப்பட்டுள்ளன[15]. கல்வெட்டில் காணப்படும் பெயர்கள் குடைவரைக் கோயில்களை உருவாக்கிய சிற்பிகளின் பெயர்களாக இருக்கக்கூடும்[16].

1. நயபரப் பெருந்தச்சன்
2. தச்சநக்கன்
3. செய்ப (ராபதன்)
4. திப்பயன்
5. குணிமிலி
6. புலிக்(கு)ட்டி
7. குறைவிலக்கி
8. நந்தி கோறன்குலியாறு
9. ..... பழிகூறன்
10. ஸ்ரீ அடிகளடியான் கூறை சாத்தன்
11. தச்சப்பதன்
12. ஆதிசூர்க்குமரி
13. பருமக்கீதி (பருமக்கீர்த்தி)

ஆகிய பெயர்கள் நல்ல நிலையினும், பிற மூன்று பெயர்கள் சிதைந்தும் காணப்படுகின்றன.

சென்னையிலிருந்து திருப்பதி செல்லும் சாலையில் பெரியபாளையத்துக்கு அருகில் உள்ள திருக்காரிக்கரைச் சிவன் கோயிலின் முன்பாக உள்ள நந்தி சிற்பத்தின் மீது தமிழ்க் கல்வெட்டு பொறிக்கப்பட்டுள்ளது. எழுத்தனமதியைக் கொண்டு பிற்கால பல்லவர் காலத்தைச் சேர்ந்தது என்று கணிக்கலாம். அக்கல்வெட்டில் முதல் இரண்டு வரிகள் சிதைந்துள்ளன. கல்வெட்டானது,

"சாமுண்டி மகன் கூவத்துபெருந்
தச்சனிட்ட ஏறு"

என்று எழுதப்பட்டிருக்கிறது. இந்த நந்தியைக் கூவத்துப் பெருந்தச்சன் கொடையாக அளித்திருக்கிறான் என்று தெரியவருகிறது[17].

காஞ்சிபுரத்தில் பல்லவர் அரசவையில் தண்டி என்னும் கவிஞர், சிற்ப நூல்களிலும் தேர்ச்சி பெற்றவர். "அவந்தி சுந்தரி கதா" என்னும் நூலை இயற்றினார். அந்நூலில் லலிதாலயன், என்ற ஸ்தபதி மாந்தாதா என்ற சிற்பியின் மகன் என்பதைக் குறிப்பிட்டுள்ளார். அதில், லலிதாலயன் "தான் மாமல்லபுரத்தில் உள்ள பள்ளி கொண்ட பெருமாளின் உடைந்த கரத்தைச் சீர் செய்திருப்பதாகக் கூறி, தண்டி வந்து பார்க்கும்படி அழைத்தார். தண்டியும் அங்கு சென்று பார்த்து லலிதாலயனது பணியைப் பாராட்டினார் என்று அந்நூலில் பேசப்படுகின்றது.[18]

மேற்கூறிய இலக்கிய செய்தியிலிருந்து, இரண்டாம் நந்திவர்மன் காலத்தில் தண்டி, லலிதாலயன் என்ற இரு சிறந்த சிற்பிகள் இருந்தனர். லலிதாலயனின் தந்தையும் ஒரு தேர்ச்சி பெற்ற சிற்பி என்பதும் உணர முடிகின்றது. இவ்வரசன் காலத்தில் இந்தூர்க் கோட்டம், நெடுங்கல்[19] நாட்டு ஆற்றூர்

கூறயனந்தர் மகன் நக்கன் கொடை அளித்த தூம்பைக் குவணத் தச்சன் செய்திருக்கிறார்.

செங்கல்பட்டு மாவட்டம், உத்தரமேரூரிலுள்ள சுந்தரவரதப் பெருமாள் கோயில் நந்திவர்மன் III காலத்தைச் சேர்ந்தது. இக்கோயிலைக் கட்டியவர் படாகையைச் சேர்ந்த பரமேஸ்வரதஷன் என்று கூறப்பட்டிருக்கிறது[20].

முடிவுரை:

தெய்வ உருவங்களை முதன் முதலில் அமைத்த மயன், தாம் அறிந்த அனைத்து தொழில் நுட்பங்களையும் நூல்களாக எழுதி குமரிகண்டத்தில் நிலவிய முதல் சங்க காலத்தில் அரங்கேற்றினர் என்று வைசம்பாயனம் என்னும் நூல் தெரிவிக்கின்றது. மேலும், ஆர்ய சித்தாந்தம், வாஸ்து சாஸ்திரங்களையும் எழுதினார் என்று கூறப்படுகின்றது. முதல் கடல் கோளுக்குப் பிறகு பெயர்ந்த குமரி கண்ட மக்கள், உலகின் பல பகுதிகளுக்கு புலம் பெயர்ந்திருக்க வேண்டும். அதில் ஒரு சாரார், சிந்துசமவெளி நாகரிகத்தை உருவாக்கியவர்கள். இந்நாகரீக கலைபாணியை அகழ்வாய்வின் போது கிடைத்த வெண்கல பெண் சிலை, உருவங்கள் மூலம் அறிந்து கொள்ள முடிகின்றது.

திராவிட கலைப்பாணி தமிழ்நாட்டில் சங்க காலம் தொட்டு இலக்கிய வாயிலாகவும், தொல்லியல் அகழ்வாய்வுகளினாலும், கல்வெட்டுகளினாலும் அறியப் பெருகின்றது. இக்கலைப்பாணி, பல்லவர் காலத்தில் கிடைத்த கல்வெட்டுகளில் சிற்பிகளின் பெயர்களின் வாயிலாக நாம் தெரிந்து கொள்ள முடிகின்றது. மாமல்லபுரம், இன்று உலகளாவிய பெயர் பெற்ற சுற்றுலா மையமாகக் கருதப்படுகிறது. அங்கு பல்லவர் கால சிற்பிகளின் கலைத்திறனை நாம் அறிந்து கொள்ள முடிகின்றது.

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சங்க காலத்தமிழகத்தில் எழுத்தறிவும் பானைஓட்டு எழுத்துப்பொறிப்புகளும்

மா. பவானி*

முன்னுரை

மனிதனைப் போல் முதுகுத் தண்டு நேராக அமையப்பெற்ற உயிரினங்கள் உலகில் 180க்கும் மேற்பட்டவை உள்ளன. இவை 'ஹோமோ சேபிளியன்கள்' என அழைக்கப்பெறுகின்றன. அவற்றுள் மனித இனமும் ஒன்றே. எனவே மனித இனத்தை சமூக விலங்கினம் (social animal) என்றே கூறும் டொனால்டு ஜோஹன்ஸன்.[1] மனிதர்கள் தாங்கள் எண்ணுவதை எழுத்துக்கள் மூலமாகவும் மொழி மூலமாகவும் ஒரு சில கலைகள் மூலமாகவும் வெளிப்படுத்துகின்றார். எனவே மக்களை மக்களிடமிருந்து பிரித்துக்காட்டுவது எழுத்தறிவே. ஏனெனில் எழுத்துச் சான்றுகள் உள்ளக் காலம் மட்டுமே வரலாற்றுக் காலமாக கருதப்படுகிறது.

*உதவிப்பேராசிரியர், கல்வெட்டியல் மற்றும் தொல்லியல் துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்.

கற்பாறைகள், வீரக்கற்கள், முத்திரைகள், மோதிரங்கள் போன்று பல பொருட்களின்மேல் எழுத்துப்பொறிப்புகள் காணப்பெற்றாலும் இந்தியாவில் வேறெங்கும் இல்லாத அளவில் அதிக எண்ணிக்கையிலான எழுத்துப்பொறிப்புகள் பானை ஓடுகளில் இடம் பெற்றுள்ளன. இவ்வெழுத்துப் பொறிப்புப் பானை ஓடுகள் அகழாய்வுகளில் கிடைப்பதால் இவை கல்வெட்டுக்களைக் காட்டிலும் அதிக அளவு வரலாற்று முக்கியத்துவம் வாய்ந்தவை. ஏனெனில் ஐயத்திற்கிடமான தமிழகத்தின் சங்க காலத்தை பொ.ஆ.மு. 3ஆம் நூற்றாண்டிற்கு முன்பாக பொ.ஆ.மு. 5 ஆம் நூற்றாண்டு என எடுத்துச் சென்றுள்ளப் பெருமை பானை ஓடுகளுக்கு மட்டுமே உண்டு. அத்துடன் தமிழகத்தில் கல்வியில் சிறந்த புலவர்கள் மட்டுமின்றி பானை செய்யும் பாமரரும், சாமான்யரும் எழுத்தறிவுப் பெற்று விளங்கியுள்ளாமையை அறியும் சான்றுகளாக இவைத்திகழ்கின்றன. எனவே சங்க காலத்தமிழகத்தின் எழுத்தறிவும் பானை ஓட்டு எழுத்துப் பொறிப்புகளும் குறித்து இக்கட்டுரை ஆராய்கிறது.

சங்க காலத்தில் எழுத்தறிவு - சங்க இலக்கியத்தில் எழுத்துக்கள் தொல்காப்பியத்தில் - எழுத்துக்கள்

சங்கத் தமிழ் இலக்கியங்களில் எழுத்துக்கள் பற்றியக் குறிப்புகள் அருகியே உள்ளன. இலக்கண நூலான தொல்காப்பியத்தில் எழுத்திற்கென்று தன் இலக்கணமே வகுக்கப்பெற்றுள்ளது. புள்ளியில்லா உருவே அகரமோடு கூடி, அதே உருவாகவும் ஏனைய உயிரோடு சேரும்போது உருவு திரிந்தும் தமிழ் எழுத்துகள் வழங்குகின்றன என்பதை தொல்காப்பியம் சுட்டுகிறது.[2] ஆதலால் இதை உயிர்மெய் வகை (voweled consonant) என அழைத்தல் வேண்டும். இந்த இலக்கண முறை சங்கத் தமிழ் கல்வெட்டுக்களிலும் காணப்படுகின்றன. ஆனால் அதில் குறிப்பிடப்பெறும் இலக்கணங்கள் வரி வடிவத்தைக் குறிப்பதல்ல அது மொழி உச்சரிப்பிற்கே என்ற கருத்தும் உள்ளது. 'அ' கரம் முதல் 'ன' கர இறுவாய் முப்பதும் எழுத்தென்பர்; மெய்யின் இயற்கைப் புள்ளியோடு நிலையல்', 'எ' கர 'ஒ' கர இயற்கையும் அற்றே; உட்பெரும் புள்ளி உருவாகுமே இதுப்போன்று தொல்காப்பியத்திலும் வரி வடிவம் பற்றியக் குறிப்புக்கள் அருகியே உள்ளன. உண்மையில் கிடைக்கும் கல்வெட்டுக்களில் புள்ளி வைத்த எழுத்துக்கள் பிற்பட்ட காலத்திலேயேக் கிடைக்கின்றன (பொ.ஆ. 2ஆம் நூற்றாண்டு). ஆனைமலையிலுள்ளக் கல்வெட்டில்தான் முதன் முதல் புள்ளி காணப்பெறுகின்றது.[3] இலக்கியங்களிலும் எழுத்துகள் பற்றியக்குறிப்புகள் பெரும்பாலானவை வீர மரணம் எய்திய மறவர்களுக்கு எடுக்கப்பெற்ற நடுகல் பற்றியத் தொகை நூற்களிலேயே இடம்பெறுகின்றன.

பெயரும் பீடும் எழுதி அதற்தோறும்
பீலி சூட்டிய பிறங்கு நிலை நடுகல் (அகம் 67 : 9-15)
விழுத்தொடைமறவர்வில்
இட வீழ்ந்தோர்
எழுத்துடை நகல் (அகம் 53 : 10 -11)
எழுத்துகடை நடுகல் (ஐங் 352 :1-2)
நாணுடை மறவர் செல்லா நல்லிசை
பெயரோடு நட்ட கல் (மலைப்படுகடாம் 388 ; 2)

இவ்விதம் எழுத்து என்று வரும் தொடர்கள் அனைத்தும் ஓவியம் என்றப் பொருளிலேயே அறிஞர்கள் கையாண்டுள்ளனர்.[4] இவற்றில் கடைசியில் இடம்பெறும் மலைப்படுகடாம் பாடலில் எழுத்து என்ற சொல்லாட்சி இடம்பெறாவிடினும் 'பெயரோடு' என்பது பெயர் எழுதிய என்ற பொருளிலேயே வருவதால் இங்கு கொடுக்கப்பெற்றுள்ளது. இவற்றில் வரும் எழுத்து என்றத் தொடரை ஓவியமாக கருதியதற்கு 2006 ஆம் ஆண்டு வரைத் தமிழகத்தில் இவ்விதம் மறவரின் பெயர் எழுத்துப் பொறிக்கப்பெற்ற நடுகற்கள் கிடைக்காததே காரணமாகலாம். 2006 ஆம் ஆண்டு தேனி மாவட்டம் புலிமான் கோம்பையிலும் (3) அதைத் தொடர்ந்து 2007 ஆம் ஆண்டு திண்டுக்கல் மாவட்டம் தாதப்பட்டியிலும் (1) 2012 ஆம் ஆண்டு புதுக்கோட்டை மாவட்டம் பொற்பனைக் கோட்டையிலும் (1) மறவர்களின் பெயர்கள் எழுதப்பெற்ற நடுகற்கள் இதுவரை 5 கிடைத்துள்ளன.[5] இதுக் கொண்டு இனி இலக்கியத்தில் வரும் 'எழுத்து' என்ற சொல்லாட்சியை வரி வடிவங்களாகவேக் கருதலாம்.

தமிழகத்தின் பானைஓட்டு எழுத்துப்பொறிப்புகள் : தமிழகத்தில் சங்க காலப் பானை ஓடுகள்

தமிழகத்தில் இது வரை ஏறக்குறைய 100 இடங்களில் அகழாய்வுகள் மேற்கொள்ளப்பெற்றுள்ளன.[6] அவற்றுள் 20 இடங்களில் எழுத்துப்பொறிப்புப் பனைஓடுகள் கிடைத்துள்ளன. தமிழகத்தில் மட்டுமின்றி அதற்கப்பால் முசிறி என்று கருதத்தக்க பட்டனத்திலும்[7] ஆந்திரப் பகுதியில் சாலிஹுண்டம், இலங்கையில் பூநகரி மற்றும் எகிப்தில் குஸேர் அல்கொதிம், தாய்லாந்தில் க்ளாங்தோம் போன்ற பகுதிகளிலும் இப்பானை ஓடுகள் கிடைத்துள்ளன.[8] இவைத்தவிர ஆத்தூர் (கரூர்), ஜம்பை (விழுப்புரம்), டி கல்லுப்பட்டி, எஸ். பாப்பிநாயக்கன் பட்டி (மதுரை), ஓடைக்கல் பாளையம் (கோயம்பத்தூர்) சிவகாசி போன்ற இடங்களில் மேற்பரப்பாய்வில் இவை கிடைக்கப்பெற்றுள்ளன.[9]

அகழாய்வில் கிடைக்கப்பெற்றுள்ள பானை ஓடுகள் அவை கிடைத்த இடத்துடன் முதலில் வெளியிட்ட ஆசிரியர் அவற்றிற்கு குறித்தக் காலம் அவற்றின் எண்ணிக்கை போன்ற விளக்கங்களுடன் கீழே அட்டவணையிடப்பெறுகிறது.

அகழாய்வில் கிடைத்த பானை ஓடுகள்

வ.எண்	இடம்	மாவட்டம்	காலம்	ஓடுகளின் எண்ணிக்கை[10]
1.	அரிக்கமேடு [11]	புதுச்சேரி	பொ.ஆ.மு 100-200பொ.ஆ. (வீலர்) பொ.ஆ.மு 200-300பொ.ஆ (பெக்ளி)	66
2.	அழகன் குளம் [12]	இராமநாதபுரம்	பொ.ஆ.மு 100 - 100 பொ.ஆ	30
3.	அழகரை[13]	திருச்சிராப்பள்ளி	பொ.ஆ.மு 100 - 200 பொ.ஆ	3
4.	உறையூர்[14]	திருச்சிராப்பள்ளி	பொ.ஆ.மு 200 - 100 பொ.ஆ	20
5.	கரூர்[15]	கரூர்	பொ.ஆ.மு 100 - 200 பொ.ஆ	15
6.	காஞ்சிபுரம்[16]	காஞ்சிபுரம்	பொ.ஆ.மு. 100-200 பொ.ஆ	1
7.	காவேரிப்பூம்பட்டினம்[17]	நாகப்பட்டினம்	பொ.ஆ.மு. 100-200 பொ.ஆ	1
8.	கொடுமணல்[18]	கோயம்பத்தூர்	பொ.ஆ.மு 200-100 பொ.ஆ (எ. சுப்பராயலு) பொ.ஆ.மு. 400 (2012 அகழாய்வு - கா. ராஜன்)	250
9.	கொற்கை[19]	தூத்துக்குடி	பொ.ஆ.மு 300 - 200 பொ.ஆ	8
10.	கோவலன் பொட்டல்[20]	மதுரை	பொ.ஆ.மு 200 - 100 பொ.ஆ	2
11.	தேரிருவேலி[21]	இராமநாதபுரம்	பொ.ஆ.மு 200 - 100 பொ.ஆ	2
12.	மாளிகைமேடு[22]	கடலூர்	பொ.ஆ.மு 200-100பொ.ஆ	2
13.	மாங்குடி[23]		பொ.ஆ.மு 200 - 100 பொ.ஆ	9
14.	மயிலாடும்பாறை[24]	தருமபுரி	பொ.ஆ.மு 200-100 பொ.ஆ	2

பானை ஓடுகளின் காலம்

அரிக்கமேடு அகழாய்வில் கிடைத்தப் பானை ஓடுகளுக்கு அவற்றுடன் கிடைத்த துணைப் பொருட்களின் அடிப்படையில் ரோமானிய பானை ஓடுகளுடன் இவை கிடைக்கப்பெற்றதால் வீலர் அதற்கு பொ.ஆ.மு. 100-200 பொ.ஆ என காலம் கணித்துள்ளார். பின்னர் ஆய்வு செய்த பேக்ளி அவற்றின் மண்ணடுக்கினையும் கருத்திற்கொண்டு, பொ.ஆ.மு 200-300 பொ.ஆ (பெக்ளி) என்று காலம் கணித்துள்ளார். பிற அகழாய்வுகளின் காலங்கள் மேல் அட்டவணையில் சுட்டப்பெற்றுள்ளன.

இது குறித்து ஆய்வு செய்த அறிஞர்களுள் மிகக் குறிப்பிடத்தக்கவர்களின் காலம் குறித்த கருத்துக்கள் இங்கு முன் வைக்கப்பெறுகிறது. அவற்றுள் முதலாவதாக ஐராவதம் மகாதேவன் தமிழகத்தில் கிடைத்த எழுத்துப் பொறிப்பு பானை ஓடுகளுக்கு கி.மு. 200 முதல் கி.பி. 300 வரை என காலம் கணித்துள்ளார்.[29] பானை ஓடுகள் குறித்த விரிவானதொரு ஆய்வினை மேற்கொண்ட எ.சுப்பராயலு 'மண்கல எழுத்துப் பொறிப்புகள் சுமார் கி.மு. 250லிருந்து தொடங்குகின்றன என கருதலாம். கொடுமணல், உறையூர் ஆகிய இடங்களில் உள்ள பெரும்பாலான பொறிப்புகள் கி.மு. 2ஆம் நூற்றாண்டு தொடக்கம் முதல் கி.பி. முதல் நூற்றாண்டு முடிய உள்ள காலத்தைச் சேர்ந்தவையாகக் கொள்ளலாம். அதாவது பெரும்பான்மையான மண்கலப் பொறிப்புகள் மகாதேவன் பாகுப்பாடு செய்துள்ள பாறைக் கல்வெட்டுக்களின் முதற் கட்டத்தைச் சேரும். அரிக்கமேடு, அழகன் குளம் ஆகிய இடங்களில் மட்டும் இதற்குப் பின்பும் ஓரிரு நூற்றாண்டுகளில் அவை கிடைக்கின்றன. இதற்குப்பின் மட்கலங்களில் எழுத்துப் பொறிக்கும் வழக்கம் மிகவும் குறைந்துள்ளது" என்று கருதுகிறார்.

கடந்த 2010 மற்றும் 2012 ஆம் ஆண்டுகளில் முறையே திண்டுக்கல் மாவட்டம் பொருந்தல் மற்றும் கோயம்புத்தூர் மாவட்ட கொடுமணலில் அகழாய்வு மேற்கொண்ட கா. ராஜனின் காலம் குறித்த கருத்துக்கள் இங்கு கருதத் தக்கவையாகும். கிட்டத்தட்ட 25 ஆண்டுகளாக கொடுமணல் அகழாய்வின் (1985) துவக்கக்காலந்தொட்டு[30], அதன் அடுக்கியற் கூறுகளை அடிப்படையாகக்கொண்டு அறிவியல் முறைப்படி ஆய்வு செய்து வரும் இந்தியாவின் சிறந்தத் தொல்லியல் அறிஞருள் ஒருவரான கா. ராஜன் அண்மைக்காலத்தில் (2009-2010) பொருந்தல்[31] (பழனி), கொடுமணல்[32] (2012) பகுதிகளில் மேற்கொண்ட அகழாய்வுகளின் அடிப்படையில் எழுத்துப்பொறிப்பு பானை ஓடுகளுக்கு பொ.ஆ.மு 4-5 ஆம் நூற்றாண்டு என காலம் கணிக்கின்றார். பொருந்தல் அகழாய்வில் கிடைத்த 'வயர' என்ற எழுத்துப்பொறிப்பிற்கு சுமார் பொ.ஆ.மு 430 என்றும் கொடுமணலில் கிடைத்த 'சம்பன் சுமநன்' என்ற எழுத்துப் பொறிப்பிற்கு சுமார் பொ.ஆ.மு 330 என்றும் காலம் கணிக்கிறார்.

இந்தியாவின் பிற மாநிலங்களில் குறிப்பாகத் தமிழகத்தை ஒட்டியுள்ள திராவிட நாடுகளான, கர்நாடகம், ஆந்திர மாநிலங்களில் துவக்கக்காலச் சான்றாக (பொ.ஆ.மு 3 ஆம் நூற்றாண்டு) அவர்களது தாய் மொழிச் சாராத பிற மொழிச் சான்றுகளே கிடைக்கின்றன. இவர்களது தாய் மொழியில் எழுதப்பெற்றக் கல்வெட்டுக்கள் பொ.ஆ. 5, 6ஆம் நூற்றாண்டளவிலேயே காணக்கிடைக்கின்றன. காலத்தால் முற்பட்ட கன்னட ஹல்மிடி கல்வெட்டு பொ.ஆ. 5ஆம் நூற்றாண்டைச்சேர்ந்தது.[33] பொ.ஆ. 6ஆம் நூற்றாண்டைச் சேர்ந்த ரேணாடுச் சோழரின் கலமல்லா கல்வெட்டே தெலுங்கு மொழியின் காலத்தால் முந்தையக் கல்வெட்டாகும்.[34]

தமிழகத்தில் அந்நிலை இல்லை என்பதை மேற்கண்டச் சான்றுகள் உறுதி செய்யும். இங்கு மக்களுக்கு மொழிச் சுதந்திரமும், எழுத்துச் சுதந்திரமும் இருந்துள்ளது. பிற மொழி நாட்டாமையை தமிழ் மொழி ஏற்கவில்லை என்பதும் தெளிவு.

சிந்து வெளி எழுத்துக்கள் படிக்கப்பெறாமையால் கி.மு மூன்றாம் நூற்றாண்டளவில் தான் இந்தியாவின் பிற மாநிலங்களில் எழுத்துப்பொறிப்புக்கள் கிடைக்கின்றன. அவையும் அரசர்க்கு மட்டுமே சொந்தமானது. அரசரால் ஒருக் குறிப்பிட்ட மதத்தைச் சார்ந்து எழுதப்பெற்ற ஆணைகளாகவே உள்ளன அவ்வெழுத்துப் பொறிப்பு ஆவணங்களில் என்ன எழுதியிருக்கிறார்கள் என்று கூட அம்மக்கள் அறியவில்லை. அவற்றை விளக்க ஒரு அதிகாரியை நியமித்துள்ளனர்.[35] ஆளும் வர்க்கத்தினர் எந்நிலையிலும் பொது மக்களின் பேச்சு மொழியையும் கல்வியறிவையும் ஆதரிக்கவில்லைப் போல் தோன்றுகிறது.

சமண, புத்த மதங்களின் தென்னிந்திய பரவலினால் ஆந்திரா, கர்நாடகா, மற்றும் தமிழ் நாட்டிலும் எழுத்தறிவுப் பரவியதாக கூறும் மகாதேவன் தென்னிந்தியாவிலேயே முதன்முதல் தமிழகத்திலேயே எழுத்துக்கள் ஆரம்பமானதாகவும், பிறப்பகுதிகள் போலன்றி இவர்கள் எல்லா சூழல்களிலும் தாய் மொழியையே பயன்படுத்தியுள்ளதாகவும் கூறுகின்றார்.[41] மேலும் இவர் தமிழ் மொழி ஒரு சில பிராகிருத பெயர்ச் சொற்களையே கடன் பெற்றுள்ளது, வினைச்சொற்களை அல்ல என்றும் கூறுகின்றார். ஆனால் தமிழகத்தில் எழுத்துக்கள் மட்டும் வட இந்திய அசோக பிராமியிருந்து தருவிக்கப்பெற்றதாக கூறுகிறார். நம் எழுத்துக்கள் அசோக பிராமியிருந்து பெறப்பட்டது உண்மையானால் பிற திராவிட மொழிகள் போன்று எளிமையாக அதை அப்படியே பயன்படுத்தியிருக்கலாமே ஏன் பயன்படுத்தவில்லை? 'தமிழ்' எழுத்துக்கள் வரிவடிவ அமைப்பில் காலத்தால் முந்தையதாக வளர்ச்சிப்பெற்ற நிலையில் உள்ளன. பொருள் பற்றிய அந்த அடிப்படை அறிவும் இல்லாத பொழுது இவ்விதம் பகுத்து காணும் தெளிவு எவ்விதம் சாத்தியமாகும். எனவே தமிழகத்தில் சமண, பௌத்தர் வருகைக்கு முன்பே நாம் தெளிவான எழுத்தறிவுப் பெற்றுள்ளோம் என்பதே உண்மை.

தமிழி எழுத்துப் பொறிக்கப்பெற்றக் கல்வெட்டுகள் சமணர்களுக்கு படுக்கை அமைத்துக் கொடுத்ததைப் பற்றிப் பேசுகின்றனவேத் தவிர சமண சமயக் கருத்துக்கள் குறித்து ஏதும் குறிப்பிடவில்லை. மேலும் சமணம் வேருன்றிய சரவணபெலகோலாவில் இவ்விதம் ஏன் சமணர் கல்வெட்டுக்கள் காணப்படவில்லை என்பதும் இங்கு சிந்திக்கத்தக்கவை.

எனவே சமணர்களோ, பௌத்தர்களோ நமக்கு எழுத்துக்களைக் கற்றுத்தரவில்லை என்பதற்கு சங்க காலத் தமிழ்க் கல்வெட்டுக்களின் பிற மொழி நாட்டாமையில்லாத சமய சார்பற்றத் தன்மையேச் சான்றாகும்.

எழுத்துக்களுக்கு அடிப்படையாக விளங்குவது ஓவியங்களே. இந்தியாவிலும் வேறெங்கும் இல்லாத அளவில் பாறை ஓவியங்கள் தமிழகத்தில் மல்லப்பாடி, தாளாப்பள்ளம், சையது பாஷா மலை, கீழ்வாலை, செத்தவரை, பாடியேந்தல், கொல்லூர், ஆலம்பாடி, நாயனூர், சிறுமலை, அழகர் மலை, வேட்டைக்காரன் மலை, மல்லச்சந்திரம், மகாராஜகடை, சீகர், கொணவக்கரை, மசினகுடி, பெரிய கோட்டப்பள்ளி, நெகனூர் பட்டி, கிடாரிப்பட்டி, திருமலை, கருங்காலக்குடி, நாகமலை, திருமயம் போன்ற பலஇடங்களிலும் பரவலாகக்கிடைக்கின்றன[37] இவற்றுள் கீழ்வாலையே காலத்தால் முற்பட்டதாகவும் இரும்புக்காலத்தைச் சேர்ந்த ஓவியங்களாகவும் கருதப்படுகிறது.[38] அதுபோல் சிந்துவெளி வரிவடிவக் குறியீடுகளைத் தொடர்ந்து செம்புக்கற்கால பண்பட்டுக் குறியீடுகளும் அதன் பின் சங்கத் தமிழ் எழுத்துக்களும் ஒரு தொடர்ச்சியான கால வரிசையில் கிடைக்கின்றன. எனவே இக்குறியீடுகளிலிருந்து நம் எழுத்துக்கள் வந்திருக்கவும் வாய்ப்புண்டு. எனவே நமது எழுத்துக்களின் தோற்றத்திற்கு ஒரு தொடரச்சியானப் படிநிலை உண்டு.

இதன் காலத்தைப்பொறுத்தவரை முன்பே பல அறிஞர்களின் கருத்துக்கள் முன் வைக்கப்பெற்றன. அவற்றுள் கா. ராஜன் பல அகழாய்வுகளின் வாயிலாக சங்க கால எழுத்துப்பொறிப்புக்களின் காலத்தை பொ.ஆ.மு 500 ஆம் நூற்றாண்டிற்கு எடுத்துச் சென்றுள்ளார். இவர் கொடுமணலில் மேற்கொண்ட அகழாய்வில் 185 செ.மீ ஆழத்திற்கு குழி தோண்டப்பட்டுள்ளது. அதில் 85 செ.மீ ஆழமுள்ள மண்ணடுக்கில் சாப்பன சுமனன் என்ற எழுத்துப்பொறிப்புள்ள பானை ஓடு கிடைத்துள்ளது. இதற்கு கார்பன் 14 ஆய்வின் அடிப்படையில் பொ.ஆ.மு. 330 எனக்காலம் கொடுக்கப்பெற்றுள்ளது. இன்னும் 100 அடிச்சென்றால் அங்கும் இவ்விதம் எழுத்துப் பொறிப்புக்கள் கிடைத்தால் சங்க காலத்தின் எழுத்துப் பொறிப்பு வரலாற்றை

இன்னும் பல நூற்றாண்டுகள் முன்னோக்கிக் கொண்டுச்செல்ல இயலும் என்கிறார். சங்கத் தமிழ் எழுத்துக்கள் அசோகர் பிராமியிலிருந்தோ, இலங்கையின் சின்ஹள பிராமியிலிருந்தோ தருவிக்கப்பெறவில்லை எனக்கூறும் இவர் அதன் தோற்றம் குறித்து எவ்விதக்கருத்துக்களையும் ஏன் கூறவில்லை எனத் தெரியவில்லை.

முடிவுரை :

பாராளும் மன்னர் முதல் பாட்டாளி மக்களான பானைசெய்வோர் வரை ஓரளவு பரவலான அளவில் எழுதறிவுப் பெற்றுள்ளனர் என்பதை பானைஓட்டு எழுத்துப்பொறிப்புகள் கொண்டு அறியமுடிகிறது. அரசர்கள் வெளியிட்ட காசுகளிலும் கற்களிலும் மட்டுமன்றி, பணக்காரர் பயன்படுத்தும் பொன் போன்ற அணிகலன்களில் மட்டுமின்றி, வேறெங்கும் இல்லாத அளவில் தமிழகத்தில் பாட்டாளி மக்கள் பயன்படுத்தும் பானை ஓட்டிலும், வீர மறவர்க்கு எடுக்கப்பெற்ற நடுகல்லிலும் இவ்வெழுத்துக்கள் பொறிக்கப்பெற்றிருப்பதுக் கொண்டு இவ்வெழுத்துக்களின் பெற்றோரும், சொந்தக்காரரும் நம் தமிழர்களே என்று உறுதியாகக்கூறலாம். கிடைத்திருக்கும் அனைத்துச் சான்றுகளின் அடிப்படையில் தமிழ் இலக்கியங்கள் அனைத்தும் இவ்வெழுத்திலேயே எழுதப் பெற்றிருக்க வேண்டும் என தெளிவாக கூறலாம். எதிர்க் காலத்தில் அகழாய்வுகள் மற்றும் பிறத் தொல்லியல் சான்றுகளின் அடிப்படையில் காலம் உறுதியாக்கப்பெறும் வரையில் கா. ராஜன் கூறிய பொ.ஆ.மு. 5ஆம் நூற்றாண்டு என்பதையே சங்க காலத் தமிழகத்தின் வரலாற்றுக்காலத்தின் மேலெல்லையாகக் கருதலாம். வரலாற்று முக்கியத்துவம் வாய்ந்தவை. ஏனெனில் ஐயத்திற்கிடமான தமிழகத்தின் சங்க காலத்தை பொ.ஆ.மு. 3ஆம் நூற்றாண்டிற்கு முன்பாக பொ.ஆ.மு 5 ஆம் நூற்றாண்டு என எடுத்துச்சென்றுள்ளப் பெருமை பானை ஓடுகளுக்கு மட்டுமே உண்டு. அத்துடன் தமிழகத்தில் கல்வியில் சிறந்த புலவர்கள் மட்டுமின்றி பானை செய்யும் பாமரரும், சாமான்னியரும் எழுத்தறிவுப் பெற்று விளங்கியுள்ளமையை அறியும் சான்றுகளாக இவைத்திகழ்கின்றன. எனவே சங்க காலத்தமிழகத்தின் எழுத்தறிவும் பானை ஓட்டு எழுத்துப்பொறிப்புகளும் குறித்து இக்கட்டுரை ஆராய்கிறது.

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திருப்பாதிரிப்புலியூர் பாடலீஸ்வரர் கோயில் ஓர் ஆய்வு

R. பிரகதாம்பாள்*

"கடலூர் மாவட்டத்தின் தலைநகரமாக விளங்குவது", கடலூர் என்னும் பெருநகரமாகும். அந்நகரம் தற்போது பழைய நகரம் என்றும், புது நகரம் என்றும் இரு பிரிவுகளாக உள்ளன. புது நகரம் இருக்கும் இடம் தற்காலத்தில் திருப்பாலியூர் என அழைக்கப்பெறுகின்றது. இவ்வூரின் பழம் பெயர் திருப்பாதிரிபுலியூர் என்பதாகும். இவ்வூரில் கி.பி. 7ஆம் நூற்றாண்டில் தோற்றம் பெற்ற பாடலீஸ்வரர் என்ற திருக்கோயில் உள்ளது. அக்கோயில் பல்லவர் காலத்தில் வாழ்ந்த திருநாவுக்கரசர் என்னும், அப்பர் அடிகளின் வரலாற்றோடு தொடர்புடைய ஒன்றாம் பல்லவர் காலத்திய இக்கோயில் செங்கத் தெளியாக பண்டு திகழ்ந்து இருந்து உள்ளது. பின்னர் பராந்தகச் சோழன் காலத்தில் கற்றலியாக புதுப்பிக்கப்பெற்றது. பாரந்தகன் சோழன் காலம் தொட்டு இவ்வாலயத்திற்கு பலராலும் அழிக்கப்பெற்ற நிபந்தங்கள் பற்றிய கல்வெட்டு சாசனங்கள் இங்கு பதிவு செய்யப்பட்டிருந்தன. சோழர்கள் காலம் கடந்து கோப்பெருஞ்சிங்கன் காலத்தும், பிற்காலத்தும், பல கல்வெட்டு சாசனங்கள் இவ்வாலயத்து கருவறை சுவரிலும், பிற இடங்களிலும், பதிவு செய்யப்பட்டிருந்தன.

கி.பி. 20ஆம் நூற்றாண்டின் முற்பகுதியில் இவ் ஆலயம் நகரத்தார்களால் திருப்பணி செய்யப் பெற்ற பழைய கட்டுமானப் பகுதிகளை அகற்றி புதிய கற்கள் கொண்டு கோயிலை எடுத்துள்ளனர். இதனால் பண்டைய கல்வெட்டுக்கள் அனைத்தும் இடம் பெயர்ந்ததோடு, முழுமையில்லாமல் அழிந்துவிட்டன. பழம் பெருமை வாய்ந்த இவ்வாலயத்து வரலாற்றுச் சிறப்புக்களையும் மேலே குறிப்பிட்ட கல்வெட்டுக்களின் சிறப்புகள் பற்றியும் இக்கட்டுரையில் விரிவாக காண்போம்.

திருக்கோயில் அமையும் வரலாறும்

திருப்பாதிரிப்புலியூர் இறைவனின் திருநாமங்களாக பாடலீஸ்வரர் தோன்றா துணைநாதர் கன்னிவன நாதர், சிவகொழுந்தீசர், உத்தாரநாதர், கரையேற்றும்பிரான், என்ற பெயர்களும் இறைவியின் திருநாமங்களாக பிரிகன்நாயகி, பெரியநாயகி தோகை அம்பிகை, அருந்தவ நாயகி என்ற பெயர்கள் கல்வெட்டுகளிலும், இலக்கியங்களிலும் காலம் காலமாக, குறிப்பிடப்பெற்று காணப்பெறுகின்றன.

இத்தலத்தின் தலமரமாக படலம் எனக் குறிப்பிடப்பெறும் பாதிரிமரம் விளங்குகின்றது. இக்கோயிலின் தீர்த்தமாக பிரம்ம தீர்த்த குளமும், வங்கக் கடலும், திகழ்கின்றன. இவ்வூர் கெடில் கெடில் நதிக்கரையில் திகழ்கின்றது. அகத்தியர் உபமன்யூ முனிவர் வியாக்கிரபாதர், கங்கை, அக்கினி, ஆகியோர்வழிப்பட்ட தலமாக புராண நூல்கள் குறிக்கின்றன. இத்தலத்திற்கு கடைஞாழல், கன்னிவனம், பாடலபுரம், ஆதிமாநகர், உத்தாரபுரம், பாதிரிப்பதி, புலிசை, என பலப் பெயர்கள் வடக்கில் இருந்துள்ளன.

திருநாவுக்கரசரை கல்லிற்பூட்டிக் கடலில் இட்டபோது சொற்று வேதியன், பதிகம் பாடி, நமசிவாய நற்றுணையாக கல்லே தெப்பமாக, வருணன் தன் கைகளால் தாங்கித் திருப்பாதிரிபுலியூரின் பக்கத்தே அவரைக் கொண்டு வந்து, கரை சேர்த்தான். அவ்விடம் தற்போது கரையேறவிட்ட குப்பம், வண்டிப்பாளையம் என்று வழங்குகிறது.

வண்டிப்பாளையத்தில் அப்பர்சாமி குளம், என்று கேட்டால் சொல்வார்கள். அவ்விடத்தில் ஒரு குளமும் கரையில்

*முனைவர் பட்ட ஆய்வாளர், அரசு குந்தவை நாச்சியார் மகளிர், கலை அறிவியல் கல்லூரி, (தன்னாட்சி), தஞ்சாவூர்.

ஒரு சிறிய நான்குகால் மண்டபமும் சாலையோரத்தில் உள்ளன. கரையேறிய அப்பர் ஈன்றளுமாய் எனத் தொடங்கும் பதிகம் பாடி திருப்பாதிரிப்புலவர் அரணைப் பணிந்தார். அப்பக்கத்தில் தோன்றித் துணையாய் இருந்தனன் தன் அடியோங்களுக்கே, என்று குறிப்பிடுவதால் இப்பெருமான் தோன்றாத் துணை நாதர், என்னும் பெயரும் பெற்றார். ஞானசம்பந்தர், அப்பர், ஆகியோர் பாடல் பெற்ற தலம். அருணகிரிநாதரின் திருப்புகழ் உள்ளது. திருக்கோயில் உள்ள வீதி, பாடலேஸ்வரர் சந்நிதி வீதி என்றழைக்கப்படுகிறது.

கிழக்கு நோக்கிய கோயில், முன் மண்டபமுள்ளது. பக்கத்தில் உள்ள சிவகர தீர்த்தம், நல்ல படித்துறைகளுடன் உள்ளது. ராஜகோபுரம் ஐந்து நிலைகளையுடையது. கோபுரத்தில் ஏராளமான சுதை சிற்பங்கள் உள்ளன. வாயிலைக் கடந்து உட்சென்றால் உயரத்தில் பலிபீடம், செப்புக் கவசமிட்ட கொடிமரம், முன்னால் நந்தி முதலியவைகளைத் தரிசிக்கலாம். இடப்புறம் திரும்பினாள் திருக்கோயில் அலுவலகம். வெளிப்பிரகாரத்தில் சந்நதி ஏதுமில்லை. இரண்டு பாதிரி மரங்கள் தலமரங்கள் உள்ளன. மரத்தடியில் விநாயகர், நாகப்பிரதிஷ்டை முதலியவை காணலாம். பாதிரி பூக்கும், ஆனால் காய்க்காது. சித்திரை மாதம் முழுவதும் பாதிரிப்பூ பூத்திருக்குமாம். வலம் முடித்து துவார விநாயகர், துவார சுப்பிரமணியர், தொழுது வாயிலைக் கடந்து இடப்புறமாகத் திரும்பினால் உள் சுற்றில் சந்திரனை அடுத்து திருநாவுக்கரசர், உற்சவ மூர்த்தமும் அடுத்து மூலமூர்த்தமும் தனித்தனி சந்நிதிகளாக உள்ளன. அமர்ந்த கோலத்துடன் அப்பர் கை கூப்பி உழவாரத்துடன் காட்சி தருகின்றார். பக்கத்தில் பள்ளியறை அமைந்துள்ளது.

அறுபத்துமூவர் மூலமூர்த்தங்களும் கடந்த பின்னர் தல விநாயகராகிய சொன்னவாற்றி விநாயகரைத் தரிசிக்கலாம். வலம்புரி மூர்த்தி இவருக்குக் கன்னி விநாயகர் என்று பெயர். அம்பிகை இறைவனை வழிபட்டபோது உதவி செய்தமையால் கையில் பாதிரி மலருடன் காட்சி தருகிறார்.

உற்சவத் திருமேனிகன் சந்நிதி வியாக்ரபாதர் அகத்தியர், முதலியோர் பூசித்த லிங்கங்கள். மீனாட்சி சுந்தரேசர், வள்ளி தெய்வயானை, சமேத ஆறுமுகர் சந்நிதிகள் எதிரில் வலப்பால் தலமரமாக ஆதிபாதிரிமரம் கவசமிட்டுக் காக்கப்பட்டு வருகின்றது. கஜலட்சுமி சந்நிதியை அடுத்து, தூர்க்கை கோஷ்ட மூர்த்தமுள்ள இடத்தில் அம்பிகை அருவ வடிவில் தவம் செய்த இடம் அருந்தவநாயகி சந்நிதியாகப் போற்றப்பட்டு வருகின்றது. உருவமில்லை – பீடம் மட்டுமே காணப்படுகிறது. நடராசசபை – நவக்கிரக சந்நிதி பைரவர், சூரியன் உள்வல முடித்துப் படிகளேறி மூலவர் சந்நிதியை அடையலாம். முன் மண்டபத்தில் அதைச் சிற்பங்கள் உள்ளன. துவாரபாலகரைத் தொழுது உட்சென்றால் பாடலேஸ்வரரைத் தரிசிக்கலாம். கவசமணிந்து கண்ணுக்கு ரம்யமாகக் காட்சி தருகின்றார்.

அம்பாள் கோயில் பக்கத்தில் தனியே உள்ளது. கிழக்கு நோக்கியது. முன் மண்டபத்தில் ரிஷபாரூடன் காளிங்க நர்த்தனம், மோகினி நடனம், காமதேனு வழிபாடு, வீணவாணி, அவர்சடைப் பெருமான் ஆஞ்சநேயர் முதலிய உருவங்கள் கற்றூணில் செதுக்கப்பட்டுள்ளன.

உள் சுற்றில் விநாயகர், ஆறுமுகர், உற்சவ அம்பாள் சந்நிதிகள் உள்ளன. அம்பாள் நின்ற திருக்கோலம் நல்ல அழகு. அம்பாள் சந்நிதியை ஒட்டியே எதிரில் வீதியோரமாகப் பிற்காலப் பிரதிஷ்டையாகிய பிடாரி கோயில் உள்ளது. கோயிலில் எல்லா மாதாந்திர விழாக்களும், நவராத்திரி சஷ்டி, கார்த்திகை, சோமவாரங்கள், மாசிமகக் கடலாட்டு முதலிய அனைத்தும் நடைபெறுகின்றன. வைகாசியில் பிடாரி உற்சவமும் ஒருவார காலம் நடைபெறுகிறது.

அப்பர் சதயவிழா சித்திரை சதயத்தில் வெகு விமரிசையாக நடைபெறுகிறது. வெள்ளி ரிஷபத்தில் வீதியுலா, திருவையாறு கயிலைக் காட்சி, திருப்புகலூர் அ/மி. பாடலேஸ்வரர் ஒரு நாள் வண்டிப்பாளையத்திற்கும் எழுந்தருளுகிறார். அன்று அப்பர் சாமி குளத்தில் தெப்பவிழா நடைபெறுகிறது.

கல்வெட்டுக்கள் கூறும் வரலாற்றுச் செய்திகள்

இந்த ஆலயத்தில் இருந்த 28 கல்வெட்டுக்களை இந்திய தொல்லியல் வீட்டுதுறையின் கல்வெட்டு துறையினர் 1902ம் ஆண்டு படியெடுத்து பதிவு செய்துள்ளனர். இவற்றில் 21 கல்வெட்டுக்களை தென்னிந்திய கல்வெட்டு சாசனங்கள் தொகுதி 7 என்ற நூலில் கல்வெட்டு எண் 739ல் தொடங்கி 759 வரை கல்வெட்டின் மூல நகல்கள் வெளியிடப்பெற்றுள்ளன. எஞ்சிய கல்வெட்டு பதிவு செய்துள்ளனர். மதுரை கொண்ட பரகேசரி ஏனப்பெறும் முதலாம் பராந்தக சோழனின் 2 கல்வெட்டுக்கள் தாம் இவ்வாலயத்தை பொறுத்த வரை பழமையான கல்வெட்டுக்களாகும்.[1] அவை கி.பி. 925ம் ஆண்டில் இக்கோயிலில் வெட்டப் பெற்றவையாகும். இவற்றில் இவ்வூரின் பெயர் பாதிரிப்புலியூர் என்றும் இறைவனின் பெயர் திருக்கடைஞாழல் பெருமானடிகள் என்றும் குறிக்கப்பெற்றுள்ளன. முதல் கல்வெட்டில் இவ்வாலயத்திற்கென அளிக்கப்பெற்ற பாக்குத் தோட்டம் (கமுகுத் தோட்டம்) பற்றி விவரிக்கின்றது. இரண்டாம் கல்வெட்டு கோயில் ஊழியர்களுடன் நாராயணன் என்பவன் செய்து கொண்ட ஒப்பந்தம் பற்றி குறிப்பிடுகின்றது.

பரகேசரிவர்மனின் மூன்றாமாண்டுக் கல்வெட்டில் பாக்குத் தோட்டம் பற்றியும், தென்னந்தோப்பு பற்றியும் அவைகளை வழங்கிய கொடையாளர்களை பற்றியும் குறிப்பிடுகின்றது.[2] முதலாம் ராஜராஜசோழனின் சாசனங்களாக 2 கல்வெட்டுக்கள் இக்கோயிலில் பதிவு

செய்யப்பெற்றுள்ளன.[3] 989 ஆம் ஆண்டு குறிக்கப்பெற்ற இம்மன்னவனின் சாசனத்தில் இறைவனின் திருக்கடைஞாழல் ஆழ்வார் எனக் குறிக்கப்பெற்று பஞ்சவன், பிரம்மாதி ராஜன் என்பார் இக்கோயிலில் விளக்கெறிக்க 96 ஆடுகளை வழங்கியமையை விவரிக்கின்றது. இப்பஞ்சவன் பிரம்மாதிராஜர் சோழநாட்டு செற்றூர் கூற்றத்து திருவேதி மங்களம் என்ற ஊரினைச் சார்ந்தவர் என்பதும் குறிக்கப்பெற்றுள்ளது. அடுத்த கல்வெட்டில் ராஜராஜசோழனின் 14ஆம் ஆட்சியாண்டில் ராஜசிங்க பேரையர் என்பார் அரை விளக்கு எரிக்க 48 ஆடுகளை வழங்கினார் என்பது குறிக்கப்பெற்றுள்ளது.

முதலாம் ராஜேந்திர சோழனின் கல்வெட்டு சாசனமாக இவ்வாலயத்தில் ஒன்று மட்டுமே காணப்பெறுகின்றது.[4] இக்கல்வெட்டில் திருமன்னி வளர எனத் தொடங்கும் இப்பேரரசரின் மெய்கீர்த்தி மட்டுமே காணப்பெறுகின்றது. அதில் அவன் வங்காள தேசம் வரை வென்ற நாடுகளின் பட்டியல் காணப்பெறுகின்றது.

ராஜேந்திர சோழனின் மகனான இரண்டாம் ராஜேந்திர சோழனின் 5 ஆம் ஆண்டு கல்வெட்டு கி.பி. 1057 சேனாபதி ராஜேந்திர சோழபேனரையன் என்பானின் மனைவி சாத்தன் பிறாத்தலை என்பாள், திருப்பாதிரி புலியூர் சபையோரிடமிருந்து நிலம் ஒன்றினை விலைக்கு வாங்கி இக்கோயிலுக்கு அளித்தமையை விவரிக்கின்றது.[5] இக்கல்வெட்டில் குறிப்பிடத்தக்க ஒரு வரலாற்று தகவலாக திருப்பாதிரி புலியூருக்கு பரணிரூப பராக்கிரம சதுர்வேதி மங்களம் என்ற பெயர் குறிப்பிடபெறுவதோடு அவ்வூர் ராஜேந்திர சோழ வளநாட்டில் பவித்ரமாணிக்க வளநாட்டில் இருந்ததாக குறிக்கப்பெற்றுள்ளது. இதே ராஜேந்திர சோழனின் 5ம் ஆண்டு கல்வெட்டு ஒன்று இக்கோயிலில் இடம் பெற்றிருந்தும் அது முழுமை பெறாமல் உள்ளது.

இரண்டாம் ராஜேந்திரனின் மைந்தன் ஆன ராஜமகேந்திரனின் 3ஆம் ஆட்சியாண்டில் கி.பி. 1063 இக்கோயிலுக்கு இரண்டு திருவிளக்குகளுக்காக அளித்த கொடைப் பற்றி விவரிக்கின்றது.[6]

வீரராஜேந்திர சோழனின் 5ஆம் ஆண்டு (கி.பி.1068) கல்வெட்டில் ஒரு திருவிளக்குக்காக குடிப்பள்ளி பெருமான் என்பவன் அளித்த கொடைப் பற்றி விவரிக்கப்பட்டுள்ளது.[7] இச்சாசனத்திலும் இவ்வூரின் பெயர் பரணி ரூப பாராக்கிரம சதுர்வேதி மங்களம் என்றே குறிக்கப்பெற்றுள்ளது. இதே மன்னவனின் மற்றொரு கல்வெட்டில்[8] கணிச்சன் காரன் தேவன் என்பவன் 50 களம் நெல்லை வழங்கி அதிலிருந்து ஒவ்வொரு நாளும் இறைவனுக்கு அமுதுபடி செய்ய அளித்தான். இதனை ஏற்றுக்கொண்ட சிவபிராமணர்கள் அவ்வண்ணமே செய்ய ஒப்புக்கொண்டனர்.

இக்கல்வெட்டில் இவ்வாலயத்தின் இறைவனின் பெயர் புலியூர் நாயனார் என்று குறிக்கப்பெற்றுள்ளது.

முதலாம் குலோத்துங்க சோழனின் 3ஆம் ஆண்டு (கி.பி.1075) கல்வெட்டில்[9] சோழகுல வள்ளி நல்லூர் என்ற ஊரின் திருபுவனமாதேவி பெரூர் தெருவில் வசித்த கிழவன் அமனியப்பன் என்கின்ற திருராமேஸ்வர உடையார் என்பான் 20 பொற்காசுகளை இக்கோயிலில் முதலீடு செய்து அதன் வட்டியிலிருந்து ஒவ்வொரு நாளும் ஒரு விளக்கெரிக்க வகைச் செய்தான் என்பதை இக்கல்வெட்டில் விவரிக்கப்படுகின்றது. இதே குலோத்துங்க சோழ தேவரின் 9ஆம் ஆண்டு கிபி.1079 கல்வெட்டில்[10] நெற்குப்பை உடையான் புத்தன், கோசன், என்பான் இக்கோயில் இறைவன் முன்பு பகலும், இரவும் விளக்கெறிக்க அளித்த கொடைப் பற்றி விவரிக்கப்பெறுகின்றது. இதே முதல் குலோத்துங்க சோழனின் 35ஆம் ஆண்டுக் கல்வெட்டில் (கி.பி.1105) கல்வெட்டில்[11] திருகடைஞாழல் பெருமானடிகள் என்ற இக்கோயில் இறைவனுக்காகத் தேவதானமாக அளிக்கப்பட்ட நிலங்கள் பற்றி விவரிக்கப்பெற்றுள்ளன. இதே முதல் குலோத்துங்க சோழ தேவரின் 41ஆம் ஆண்டு (கி.பி.1111) கல்வெட்டில்[12] கன்னிவன புராணம் என்ற நாடக நூலை எழுதிய நபருக்கு, திருப்பாதிரிபுலியூரில் நிலம் அளித்தது குறிக்கப்பெற்றுள்ளது. இந்நூல் திருப்பாதிரி புலியூர் இறைவனின் புகழை உரைப்பதாகும்.

குலோத்துங்க சோழ தேவரின் 49ஆம் ஆண்டு (கி.பி.1119) கல்வெட்டில்[13] பரசமய கோளரி என்ற அறிஞுபெருமகன் ஒருவருக்கு இரண்டு மாநிலத்தை புலியூரில் வழங்கிய செய்தி குறிக்கப்பெற்றுள்ளது. மேலும் இக்கல்வெட்டு அஷ்டாதச புராணம் மற்றும் கன்னிவன புராணம் என்ற இரு நூல்களைக் குறிப்பிட்டு இவை மேற்கண்ட பரசமயகோளரி என்பவரால் எழுதப்பெற்றவை என்பதையும் எடுத்துரைக்கின்றது.

விக்கிரம சோழ தேவரின் 6ஆம் ஆட்சியாண்டு (கி.பி. 1124) கல்வெட்டில்[14] இவ்வாலயத்தின் இறைவன் பெயர் தோன்றாத் துணை ஆளுடையார் என்றும் திருப்பாதிரிபுலியூர் என்று இவ்வூருக்குப் பரணிரூப பராக்கிரம சதுர்வேதிமங்கலம் என்ற பெயர் இருந்தமையையும், எடுத்துக்கூறுகின்றது. இவ்வூர் ராஜ ராஜ வளநாட்டில் பட்டான் பாக்கை நாட்டில் இடம்பெற்று திகழ்ந்ததாகவும் குறிக்கப்பெறுகின்றது. உலகளந்த சோழர் மூவேந்தர் வேளாண் என்பான் 15 அன்றோடு நற்காசுகளை கோயிலுக்கு அளித்து ஒரு விளக்கெறிக்க ஏற்பாடு செய்ததோடு ஒரு குத்து விளக்கையும் இக்கோயிலுக்காக அளித்தான் என்பதும் கூறப்பெற்றுள்ளன. விக்கிரம சோழ தேவரின் 7ஆம் ஆட்சியாண்டு கி.பி. 1125 கல்வெட்டில்[15] வேசாலிபாடி மூவேந்தர் வேளாண் என்பான் 18 காசுகளை அளித்து ஒரு விளக்கெறிக்க ஏற்பாடு செய்தமை

குறிக்கப்பெற்றுள்ளது. இக்கல்வெட்டில் இவ்வாலயத்து இறைவனின் பெயர் தோன்றாதுணை ஆண்டார் குறிக்கப் பெற்றுள்ளது குறிப்பிடத்தக்கதாகும்.

விக்கிரமசோழதேவரின் மற்றொரு கல்வெட்டில், "பூமாது புணர" என்ற இம்மன்னவனின் மெய்கீர்த்தியின் ஒரு பகுதி மட்டுமே காணப் பெறுகின்றது.[16] இவ்வாலயத்து கிழக்கு கோபுர வாசலில் உள்ள கோப்பெருஞ்சிங்கனின் கல்வெட்டில்[17] (கி.பி.1264) திருப்பாதிரி புலியூர் உடைய இறைவனுக்கு இம்மன்னவனின் தேவியான பாவம் தீர்த்த நாச்சியார் என்பவர் திருவிளக்கு எரிப்பதற்காக கொடையாக அளித்த பசுக்கள் பற்றி விவரிக்கப்பெற்றுள்ளது. இந்த அரசியார் நீல கங்கரையார் என்பவரின் மகன் என்பதையும் இக்கல்வெட்டு எடுத்துரைக்கின்றது. இதே கோப்பெருங்சிங்க தேவரின் 34ஆம் ஆட்சியாண்டு (கி.பி.1277) கல்வெட்டில்[18] திருப்பாதிரி புலியூர் உடைய நாயனார் என்ற பெயரில் விளங்கிய இக்கோயில் இறைவனுக்கு 32 மா நிலம் வரியில்லாமல் அளித்தது குறிக்கப்பெற்றுள்ளது. இதே கோப்பெருஞ்சிங்க தேவரின் மற்றொரு கல்வெட்டில்[19] இம்மன்னனின் மெய்கீர்த்தி பகுதி மட்டும் காணப்பெறுகின்றது. சேந்தமங்களம் என்ற இவ்வரசனின் தலைநகரம் ஜெயந்த மங்களம் என இக்கல்வெட்டில் குறிக்கப்பெற்றிருப்பது குறிப்பிடத்தக்கதாகும்.

கிழக்கு கோபுரத்தின் வாயிலுக்கு இடப்புறம் காணப்பெறும் விக்கிரமபாண்டியனின் 3 ஆம் ஆட்சியாண்டு (கி.பி.1286) கல்வெட்டில்[20] முட்டுற்று கூற்றத்து காட்பளூர் எனும் ஊரினைச் சார்ந்த கருமாணிக்கம் யாதவ ராயன் என்பான் 60 பொற்காசுகளை அளித்து இறைவனுக்கு அமுதுபடி செய்ய வழிவகை செய்தான் என்பது குறிக்கப்பெற்றுள்ளது. இம்மன்னவன் இக்கோயில் கோபுரத்தில் தன் பெயரில் அமைந்த அவனி ஆள பிறந்தான். திருவாசல் என்ற வாயிலில் இளைய பிள்ளையார் ஆன முருகப் பெருமானுக்கு கோயில் ஒன்றையும் அமைத்தான் என்பது இக்கல்வெட்டிலேயே விளக்கப்பெற்றுள்ளது.

இதே III விக்கிரம பாண்டியனின் 5ஆம் ஆண்டு (கி.பி. 1288) கல்வெட்டில்[21] தன்னுடைய 3ஆம் ஆண்டில் விக்கிரம பாண்டிய காலிங்கராயர் என்பவரால் அமைக்கப்பெற்ற சுப்பிரமணிய பிள்ளையார்காக அளிக்கப்பெற்ற நிலத்தில் ஏற்பட்ட பிரச்சனைகளை சரிசெய்து மன்னன் ஆணையிட்டது குறிக்கப்பெற்றுள்ளது. இந்த சாசனத்தில் பல உயர் அலுவலர்கள் கையொப்பம் இட்டுள்ளனர்.

கிழக்கு கோபுரத்தின் உட்புறம் காணப்பெறும் வீரபாண்டியனின் 6ஆம் ஆண்டு கல்வெட்டில்[22] திருப்பாதிரிப்புலியூர் இறைவனுக்கு இரண்டாயிரவன் சந்தி என்ற பெயரால் வழிபாடு நிகழ்த்துவதற்காக மன்றாண்பட்டில் உள்ள இரண்டாயிரநல்லூர் என்ற ஊரில் அளித்த நிலக்கொடைப் பற்றி விவரிக்கப்பெற்றுள்ளது. கோநேரின்மை கொண்டான் என்று குறிக்கப்பெற்ற பாண்டிய மன்னன் ஒருவனின் 4ஆம் ஆட்சியாண்டு கல்வெட்டில்[23] இக்கோயிலில் உள்ள ஜனநாதவிடங்கர் என்ற பெயரில் உள்ள இறைவனுக்காக வரியில்லாத நிலமாக அளித்த கொடைப் பற்றி விவரிக்கப்பெற்றுள்ளது. கிழக்கு கோபுரத்தில் உள்ள வடமொழி கல்வெட்டு ஒன்றில்[24] சபாபதி தீட்சிதர் என்பவர் பெயர் குறிக்கப்பெற்றிருப்பதோடு அவனிபாலன காடகமல்லன் என்பானின் மகனாக திகழ்ந்த அரசன் ஒருவன் பற்றிய குறிப்புகளும் உள்ளன.

முடிவுரை :

இவ்வாலயத்து கட்டுமான அமைப்புகள் மற்றும் சிற்பங்கள், ஆகியவற்றை ஆராயும்போது பெரும்பாலானவை 20ஆம் நூற்றாண்டில் நகரத்து செட்டிமார்களால் புதுப்பிக்கப் பெற்ற ஆலயமாக உள்ளது. இதனால் சோழர் காலத்து கல்வெட்டுகளையோ, கோப்பெருஞ்சிங்கனின் கல்வெட்டுக்களையோ மூலஸ்தான சுவர்களில் காண இயலவில்லை. இவ் ஆலயம் புதுப்பிக்கப்பெறுவதற்கு முன்பாகவே இந்திய தொல்லியல் துறையினர் கல்வெட்டுக்களை படியெடுத்து பாதுகாத்தாலும் அவற்றை நூல்களில் வெளியிட்டதாலும் நாம் அக்கோயில் பற்றிய செய்திகளைக் கால வரிசைப்படி அறிய இயலுகிறது.

கல்வெட்டுக்களை தொகுத்து நோக்கும் போது இவ்வூரின் பெயரும், இறைவனின் பெயரும் காலந்தோறும் பல மாற்றங்களை பெற்றமையை அறிய முடிகிறது. மேலும் சோழர்காலத்தில் இவ்வாலயத்தின் புராணச் சிறப்புகளை விவரிக்கின்ற கன்னிவன புராணம்; போன்ற நூல்கள் நாடகங்களாக எழுதப்பட்டன. என்பதும் அறிகிறோம். இக்கோயிலுக்காக காலந்தோறும் அளிக்கப்பெற்ற கொடைகள் பற்றிய விபரங்களை விரிவாக நம்மால் அறிய இயலுகின்றது. நிலமாகவும் கால்நடைகள்ளாகவும், பொற்காசுகளாகவும் அத்தகைய கொடைகள் வழங்கப்பெற்றன என்பதும் அறிகிறோம். இத்திருக்கோயில் திருஞானசம்பந்தர் திருநாவுக்கரசர் என்ற இரு அருளாளர்களால் தேவார பாடல்கள் பெற்ற திருக்கோயில் என்பதால் கி.பி. 7ஆம் நூற்றாண்டில் இத்திருக்கோயில் பெற்ற முக்கியத்துவம் பற்றி நம்மால் அறிய முடிகிறது. திருவிடைமருதூர் திருக்கோயில் போன்றே திருப்பாதிரிப்புலியூர் திருக்கோயிலும், திருப்பணிகளால் வரலாற்று கல்வெட்டுகளை இழந்த கோயில் என்பது வருத்தம் அளிக்கும் செய்தியாகும். நற்பேராக இந்திய தொல்லியல் துறையின் கல்வெட்டுத்துறையினர் 1902ஆம் ஆண்டிலேயே இக்கோயில் கல்வெட்டு சாசனங்களை படி எடுத்து காப்பாற்றியதால் மட்டுமே இன்று நாம் அக்கோயிலின் வரலாற்றை அறிய இயலுகிறது.

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மயிலாடுதுறை வட்டார இடைக்கால கல்வெட்டுகளில் கோயில் பணியாளர்கள்

அ. ஆரவள்ளி*

தொல்பழங்கால மக்கள் இயற்கை வழிபாட்டை மேற்கொண்டனர். காலப்போக்கில் கற்றளி அமைத்து வழிபடத் தொடங்கினர். சங்க காலத்தில் மண், மரம், சுதை, செங்கல் போன்றவற்றால் கோயில்களை கட்டினர். பல்லவர் காலத்தில் செங்கல் தளிகளாக விளங்கிய கோயில்கள் சோழர் காலத்தில் கட்டுமான கோயில்களாக மாற்றம் பெறத் தொடங்கின. இந்து சமயம், சைவம், வைணவம் ஆகியவை தழைத்தோங்கின. சோழ மன்னர்களின் வெற்றிகளாலும், பரந்த ஆட்சி பரப்பாலும் சோழ மண்டலம் முழுமையும் அம்மன்னர்களால் கோயில்கள் கட்டப்பட்டன. அக்கோயில்களில் பணிபுரிவதற்கு பணியாளர்கள் நியமிக்கப்பட்டனர். சமூக கட்டமைப்பில் ஒரு சில பிரிவினரே கோயில்களில் பணிபுரிந்தனர். இவர்கள் கோயில் பணியாளர்கள் எனப்பட்டனர். நாகப்பட்டினம் மாவட்டம் மயிலாடுதுறை வட்டத்தில் உள்ள 110 ஊர்களில் 180-க்கும் மேற்பட்ட சைவ-வைணவ கோயில்கள் உள்ளன. அக்கோயில்களில் உள்ள 560 கல்வெட்டுகள் பல்லவர், சோழர், பாண்டியர், விஜயநகர், தஞ்சை நாயக்கர், தஞ்சை மராட்டியர் காலத்தைச் சார்ந்த கல்வெட்டுகளில் சோழர் காலத்தைச் சார்ந்த 360 கல்வெட்டுகளில் 30 கல்வெட்டுகள் கோயில் பணியாளர்களை பற்றிய குறிப்புகளை தருகின்றன. ஆத்தூர், திருவாவடுதுறை, திருக்கடையூர், திருக்கொளம்பியூர், தலைஞாயிறு, திருமணஞ்சேரி, திருமங்கலம், கீழையூர், கொற்கை, கோமல், செம்பனார்கோயில், மேலப்பெரும்பள்ளம், ஆகிய ஊர்களில் உள்ள கல்வெட்டுகளில் இவர்கள் செய்த பணிகள், வழங்;கப்பட்ட சலுகைகள், உரிமைகள், அவர்களுக்கு வழங்கப்பட்ட பெயர்கள், ஊதியங்கள், அவர்கள் அளித்த கொடைகள் பற்றிய செய்திகள் இக்கட்டுரையில் வெளிக்கொணரப்படவுள்ளது.

சோழர்களின் கோயிற் பணிகளும், பணியாளர்களும்:

பொதுவாக சோழ மன்னர்கள் சைவ சமயத்தை போற்றுபவர்களாகவே விளங்கினர். இவர்கள் காலத்தில் மன்னர் முதல் சாதாரண மக்கள் வரையிலான அனைவரும் சைவ தொண்டு செய்வதில் ஈடுபட்டனர். இதன் காரணமாக கோயில்கள் பெருகின. மன்னர்கள், அரசியர்கள், அவரது உறவினர்கள், அமைச்சர்கள், குறுநில மன்னர்கள், நிலபிரபுக்கள் போன்றோரும் வணிகர்கள், அரசு அலுவலர்கள், குடிமக்கள் போன்றோரும் கோயில் திருப்பணிகளை மேற்கொண்டிருந்தனர். சோழர் காலத்தில் கோயில்கள் எடுப்பித்தலும் அவை சார்ந்த திருப்பணிகளும் ஓர் இயக்கமாகவே காணப்பட்டது.

கோயில்கள் வழிபாட்டு தலமாகவும் பண்பாட்டு கலாச்சார மையமாகவும் இருந்துள்ளன. மக்களின் வாழ்க்கையும் கோயில்களும் ஒன்றோடொன்று பின்னிப்பினைந்திருந்தது. சோழர் கால கல்வெட்டுகளில் கோயிலில் பணி செய்பவர்களாக, பண்டாரம் செய்வார் (கரூவூலம் காப்பவர்), பட்டர் (திருமால் கோயில்களில் ஆகமவிதிப்படி இறை வழிபாடு செய்யும் வைணவ அர்ச்சகர்), சிவபிராமணர் (சிவன் கோயிலில் பூஜை செய்பவர்), கானபாடி, வீனை வாசிப்பவர், கணக்கர் நட்டுவம் செய்பவர் (நாட்டிய ஆசிரியர்) ஆரியம் பாடுபவர், தமிழ் பாடுபவர், உடுக்கை, வங்கியம் (இசைக்குழல்) வாசிப்பவர், தச்சர், முத்திரை சங்கு (சின்னம் பொறித்த சங்கு) ஊதுபவர், தேவரடியார்கள், வண்ணத்தார் (துணிவெளுப்போர்), கன்னான் (உலோக

*முனைவர் பட்ட ஆய்வாளர், கடல்சார் வரலாறு & கடல்சார் தொல்லியல் துறை, தமிழ்ப்பல்கலைக் கழகம், தஞ்சாவூர்.

பாத்திரங்கள் செய்பவர், திருமெய்க்காவல் செய்பவர், திருப்பதியம் பாடுவார் (தேவார பதிகங்களை பாடுபவர்), பக்கவாத்தியர், உவச்சர் (இசைக்கலைஞர்), நாவிதர், குடை பிடிப்போர், நந்தவனம் காப்பவர், மாலை தொடுப்பவர், திருமெழுகிடுவார் (கோயிலை மெழுகி தூய்மை செய்பவர்), நீர்த்தெளிப்பவர், விளக்குடையவர், சமையல்காரர், தேவகன்மிகள், திரிசூல வேளக்காரர் (கோயில் நிலங்களை அளப்பவர்), அடிமைகள் போன்றோர் சோழர்கால கல்வெட்டுகளில் கோயில் பணியாளர்களாக குறிப்பிடப்படுகின்றனர்.

மயிலாடுதுறை வட்ட இடைக்காலக் கல்வெட்டுகளில் கோயில் பணியாளர்கள் முதலாம் பராந்தகன், உத்தம சோழன், முதலாம் இராஜராஜன், முதலாம் இராஜேந்தின், முதலாம் இராஜாதிராஜன், வீர ராஜேந்திரன், முதலாம் குலோத்துங்கன், விக்கிரமசோழன், மூன்றாம் குலோத்துங்கன், மூன்றாம் இராஜேந்திரன் ஆகியோர் காலத்தைச் சார்ந்த கல்வெட்டுகளில் பட்டர், சிவபிராமணர்கள், வலங்கை வேலைக்காரன், உவச்சர், தேவகன்மியர், சாக்கையர், சங்கு ஊதுபவர், குடைபிடிப்பவர், நந்தவனம் காப்பவர், திருப்பதியம் பாடுபவர், திருமஞ்சனம் ஆட்டுவார், ஆராதனை செய்பவர், திருப்பள்ளித்தாமம்பறிப்பார், ஸ்ரீபலி கொட்டி, செகண்டிகை கொட்டுபவர், வண்ணப்பட்டன், பண்டாரம், திருப்பரியச்சட்டம் சாற்றுபவர், திருப்பள்ளியறை அறை வாயில்காவலர், கண்காணி, ஸ்ரீகாரியம் செய்வார், பணிப்பெண், அடிமைகள் போன்ற 25 வகையான கோயில் பணியாளர்கள் மயிலாடுதுறை வட்டக் கல்வெட்டுகளில் காணப்படுகின்றனர்.

முதலாம் பராந்தகன் (பொ.ஆ.907-953)

பராந்தகன் காலத்தைச் சார்ந்த இரு கல்வெட்டுகள் திருவாவடுதுறை கோமுக்தீஸ்வரர் கோயிலில் காணப்படுகிறது. இவரது 25 ஆவது கல்வெட்டில் திருவாவடுதுறை கோயிலைக் கட்டிய கற்றளிப்பிபிச்சன் கவிசியன் மாறன் இளையன் சங்கரன் மாறனிடமிருந்து 11 மா நிலத்தை 16 1!2 கழஞ்சு பொன் கொடுத்து விலைக்கு வாங்கி திருவழுந்தூர் நாட்டுப் பிரமதேயமான சிற்றாணைச்சூர் சபையிடம் வரியிலியாக அளித்து அதனை உவச்சர் புறமாக (உவச்சர்களுக்கு கொடுக்கப்படும் மானிய நிலம்) சங்கு, காளம் ஊதுபவர்) வழங்க ஆணையிட்ட செய்தி குறிப்பிடப்பட்டுள்ளது. இம்மனன்னின் 35 ஆவது ஆட்சியாண்டுக் கல்வெட்டில் தஞ்சாவூர் கூற்றத்து நெற்குப்பை உடையான் காடன் சாத்தன், சிற்றானைச்சூர் கவிசியன் நாராயணன், கவிசியன் பாண்டன் பூதன் ஆகியோரிடமிருந்து கற்றளிப்பிச்சன் நிலம் விலைக்கு வாங்கி அதனை கோயிலில் பணிபுரியும் காளம் ஊதும் இருவருக்கும் (ஊதுகொம்பு ஊதுபவர்) குடை பிடிக்கும் இருவருக்கும், சங்கு ஊதுபவர்க்கும், நந்தவனம் காப்பவர்க்கும் நிவந்தமாக அளித்துள்ள செய்தி குறிப்பிடப்பட்டுள்ளது. கோயிலை கட்டிய கற்றளிக் பிச்சனே கோயில் வழிபாட்டில் சங்கும்,காளமும் ஊதுவதற்கு ஏற்பாடு செய்த செய்தியை குறிப்பிட்டுள்ளது.

உத்தம சோழன் (973-985)

உத்தம சோழன் காலத்தைச் சார்ந்த திருவாவடுதுறை கோயில் கல்வெட்டில் முதலாம் பராந்தகன் காலத்தில் கோயில் திருப்பணியில் ஈடுபட்ட கற்றளிப்பிச்சனுடைய கொடையை இக்கல்வெட்டிலும் காணலாம். கற்றிளிப் பிச்சன் சிற்றாணைச்சூரில் நிலம் விலைக்கு வாங்கி கோயிலில் திருப்பதியம் பாடுபவர் (தேவார பதிகங்களை பாடுபவர்), ஒருவருக்கு 6 மா நிலமும், தருமஞ்சனம் ஆட்டுவார்க்கு 5 மா நிலமும், உவச்சர்களுக்கு கால்செய் நிலமும் நிவந்தமாக வழங்கிய செய்தி உள்ளது.

முதலாம் இராஜராஜன் (பொ.ஆ.985-1012)

தலைஞாயிறு குற்றம் பொறுத்தீஸ்வரர் கோயிலிலுள்ள இம்மன்னனது மூன்றாம் ஆட்சியாண்டு கல்வெட்டில் மகாதேவ பட்டன் என்பவர் இவ்வூர் கோயிலிலுள்ள திருஞானசம்பந்த பெருமாள் திருமேனிக்கு தினந்தோறும் அதிகாலை பூஜை செய்வதற்காக பொன் கொடையாக அளித்த செய்தி குறிப்பிடப்படுகிறது.

திருமணஞ்சேரி உத்வாகநாதசுவாமி கோயிலில் காணப்படும் இம்மன்னின் 4 ஆட்சியாண்டுக் கல்வெட்டில் குறுக்கை நாட்டு கடலங்குடியைச் சேர்ந்த திருமணஞ்சேரி திருக்கற்றிளி மகாதேவர்க்கு நல்லாற்றூர் நாட்டு மூலங்குடியைச் சேர்ந்த ஒருவரால் 14 வேலி நிலம் சபையிடம் நிவந்தமாக அளித்து அதனை ஆராதனை செய்யும் பட்டருக்கு (திருமால் கோயில்களில் ஆகமவிதிப்படி இறை வழிபாடு செய்யும் வைணவ அர்ச்சகர்) ஆண்டிற்கு முப்பது கலமும், திருவிளக்குடையவர்க்கு (கோயிலில் விளக்கு ஏற்றுபவர்) 180 கலமும், திருப்பதியம் பாடுவார் (தேவார திருப்பதிகங்கள் பாடுபவர்), நால்வருக்கு 3 தூணியும் (1கலம்) உவச்சர் (இசைக்கலைஞர்), பத்துபேருக்கு இரு தூணியும், காளமும் சங்கும் செகண்டிகையும் (உலோகத்தாலான தட்டும் கருவி) ஊதுபவர்க்கு நெல் ஒரு பதக்கும், திருப்பள்ளித்தாமம் பறிப்பார் (பூப்பறிப்பவர்), இருவருக்கு நெல் குறுணியும், திருமெழுகிடுவார்க்கு (கோயிலில் மெழுகித் தூய்மை செய்பவர்) 198 கலன் நெல்லும் அளித்த செய்தி குறிப்பிடப்பட்டுள்ளது. குத்தாலம் உக்தவேதீஸ்வரர் இம்மன்னனின் 17ஆவது ஆட்சியாண்டு கல்வெட்டில் திருவழுந்தூர் நாட்டு பிரம்மதேயமான காவிரிநல்லூரைச் சேர்ந்த வலங்கை வேலைக்காரனான (சோழர் படையில் ஒரு முக்கிய பிரிவினர்), வீரநாராயணன் என்பவன் 360 கழஞ்சு பொன்னை சொன்னாவாரியறிவார் கோயிலைச் சார்ந்த திருத்துருத்திபிச்சனிடம் வழங்கி அதில் வரும் வட்டியைக்

கொண்டு நள்ளிரவு வழிபாட்டிற்காக அளித்த கொடை பற்றி குறிப்பிடப்பட்டுள்ளது. இம்மன்னின் இதே ஆட்சியாண்டைச் சேர்ந்த கல்வெட்டு திருவாவடுதுறை கோமுக்தீஸ்வரர் கோயிலில் உள்ள கல்வெட்டில் திருவாவடுதுறை ஆவுடையார் கோயிலில் பூரட்டாதி நட்சத்திரத்தன்று ஏழு அங்களை உடைய ஆரிய கூத்து ஆடியவர் சாக்கையர் (சாக்கை கூத்து ஆடுபவரின் பட்டப்பெயர்) குமரன் சீகண்டன் என்பவருக்கு சாத்தனூர் சபையார் தங்கள் ஊரில் இருந்த சாதுசாலை அம்பலத்தில் கூடி தென்கரை சாக்கை வேலி (சாக்கை கூத்தாடுபவருக்கு வழங்கப்படும் நிலம்) ஆன நில அளவுப்படி அரையே இரண்டு மாவும், திருவாவடுதுறை ஆழ்வார் கோயில் தேவதானமான நெற்குப்பையிலுள்ள 16 வேலியினுள் கீழக்கில் உள்ள மாப்பள்ளி வாய்க்காலுக்கு வடக்கு நிலம் முக்காலும் ஆக நிலம் ஒன்றே ஏழு மாவை நிருத்தமாக அளித்த செய்தி குறிப்பிடப்படுகிறது. ஆத்தூர் சுவர்ணபுரீஸ்வரர் கோயிலிலுள்ள இம்மன்னனின் 21 ஆம் அட்சியாண்டுக் கல்வெட்டில் இராஜராஜசேரியைச் சார்ந்த தாமோதிர பட்டன் அக்னிசித்தன் என்பவனும் மனைவியும் மூன்று மகன்களும் ஜெயசிம்மகுலகாலநல்லூர் (ஆத்தூர்) கோயிலுக்கு விற்ற செய்தி குறிப்பிடப்படுகிறது.

முதலாம் இராஜேந்திரன் (1012-1044)

திருவிளக்குடி மணவாளீஸ்வரர் கோயிலிலுள்ள இம்மன்னது 3 ஆம் ஆட்சியாண்டில் வடகரை குறுக்கை நாட்டு பிரம்மதேயமான முருகவேல்மங்கலத்து மகாதேவர்க்கு ஸ்ரீபலி கொட்டி(விக்கிரகங்களுக்கு நாள் தோறும் வைக்கும் உணவு) காளம் ஊதும் இரண்டு பேருக்கும், செகண்டிகை கொட்டி ஒருவருக்கும் நிவந்தமாக ஒரு மா காணி நிலம் அளித்த செய்தி குறிப்படப்படுகிறது.

கீழையூர் வேதபுரீஸ்வரர் கோயிலிலுள்ள 17-ஆம் ஆட்சியாண்டு கல்வெட்டில் வீரநாராயண சதுர்வேதிமங்கலத்து வடகரை நாடான வீரநாராயணச் சேரியின் தலைவனான சக்தி குமார பட்டன் என்பவன் கோயிலுக்கு பொன்னை நிவந்தமாக அளித்து அதிலிருந்து வரும் வட்டியைக் கொண்டு அமாவாசையன்று இறைவனுக்கு விளக்கெரிக்க கொடையளித்த செய்தியை குறிப்பிட்டுள்ளது.

முதலாம் இராஜாதிராஜன் (பொ.ஆ.1018-1054)

திருக்கடையூர் அமிர்தகடேஸ்வரர் கோயிலிலுள்ள இம்மன்னனின் 36 ஆம் ஆட்சியாண்டு கல்வெட்டில் சோக்குடி பிச்சனான விஜயராஜேந்திர சோழ மூவேந்த வேளாண் சாலையில் 17 மா நிலத்தை இவ்வூர் கோயிலில் உள்ள காலகால தேவர் பூஜைக்கும்,கோயில் பணியாளர்களின் உணவிற்கும் நிலம் விடப்பட்ட செய்தி குறிப்பிடப்படுகிறது.

வீர இராஜேந்திரன் (பொ.ஆ.1063-1070)

திருக்கொளம்பியூர் கோகுரீஸ்வரர் கோயிலிலுள்ள இம்மன்னின் 2 ஆம் ஆட்சியாண்டு கல்வெட்டில் அரசனின் ஆனைப்படி கோயில் நிலமான 6 மா தரிசு நிலத்தை நந்தவனமாக மாற்றி அதற்கு இராஜாதிராஜ திருநந்தவனம் எனும் பெயரிட்டு அதற்கு இரு நந்தவன பணியாளர்களை நியமித்த செய்தி குறிப்பிடப்படுகிறது. கீழையூர் வேதபுரீஸ்வரர் கோயிலிலுள்ள இம்மன்னனின் 7ஆம் ஆட்சியாண்டுக் கல்வெட்டில் கவினியன் நாராயணன் பட்டன் என்பவன் 98 குழி தரிசு நிலத்தை 196 காசிற்கு கோயிலுக்கு விற்பனை செய்த குறப்பிடப்படுகிறது.

முதலாம் குலோத்துங்கன் (பொ.ஆ.1070-1120)

செம்பனார்கோயில் சுவர்ணபுரீஸ்வரர் கோயிலிலுள்ள இமன்னனின் 6 ஆம் ஆட்சியாண்டு கல்வெட்டில் விருதராஜ பயங்கர வளநாட்டை சேர்ந்த இராஜராஜன் திருமங்கலத்து விக்கிரம சோழீஸ்வரமுடையார் கோயிலில் பணிபுரிவதற்கு பட்டன் ஒருவன் நியமிக்கப்பட்ட செய்தி குறிப்பிடப்படுகிறது. திருவிளக்குடி மணவாளீஸ்வரர் கோயிலிலுள்ள இம்மன்னனின் 10 ஆம் ஆட்சியாண்டு கல்வெட்டில் விருதராஜபயங்கர வளநாட்டு திருவேள்விக்குடி மணவாளநம்பி கோயில் சிவபிராமணரிடம் செம்பியன் கண்டியூரைச் சேர்ந்த பெண் ஒருவர் சந்தி விளக்கு எரிக்க ஒப்பந்தம் செய்து கொண்ட செய்தி குறிப்பிடப்படுகிறது.

விக்கிரம சோழன் (பொ.ஆ.1118-1135)

திருக்கடையூர் அமிர்தகடேஸ்வரர் கோயிலிலுள்ள இம்மன்னனனின் 4 ஆம் ஆட்சியாண்டு கல்வெட்டில் இராஜநாராயண வளநாட்டு குறும்பூர் நாட்டுத் தில்லையாளி நல்லூரிலுள்ள திருக்கருக்காவூரிலுள்ள பட்டர் ஒருவருக்கு அர்ச்சனாலீபோகமாக (கோயிலில் பூஜை செலவிற்காக விடும் நிலம்) நிலமளித்த செய்தி குறிப்பிடப்படுகிறது. கோமல் சுந்தரேஸ்வரர் கோயிலிலுள்ள இம்மன்னனின் 11 ஆம் ஆடசியாண்டு கல்வெட்டில் குலோத்துங்க சதுர்வேதி மங்கலத்திலுள்ள அழகிய நாயனார் கோயில் பணியாளர் ஒருவருக்கு அவ்வூர் மடத்தை பராமரிக்க ஜெயங்கொண்ட சோழவளநாட்டு திருவிந்தளூர் நாட்டு வீர சோழப் பேராற்றின் வடகரையமைந்துள்ள தத்தமங்கலத்தில் இறையிலியாக நிலம்; விடப்பட்ட செய்தி குறிப்பிடப்பட்டுள்ளது. மேலப்பெரும்பள்ளம் தட்சிணபுரீஸ்வரர் கோயிலிலுள்ள கல்வெட்டில் ஜெயங்கொண்ட சோழவளநாட்டு ஆக்கூர் நாட்டில் உள்ள தலைச்செங்காட்டில் உள்ள இம்மன்னின் 13 ஆம் ஆட்சியாண்டு கல்வெட்டில் தலைச்செங்காடு திருவலம்புரி உடையார் கோயிலுக்கு கவிசி கலையன் குமாரன் எனும் தம்பிரான் தோழன் என்பவன் இவ்வூர் கோயிலுக்கு 8 நபர்களை விற்பனை செய்த செய்தி குறிப்பிடப்பட்டுள்ளது. மேற்கண்ட கோயிலிலுள்ள மற்றொரு கல்வெட்டில் பெண்கள் இருவர் தாமும் தம்மோடு சேர்ந்த ஏழு பேரையும் இவ்வூர் கோயிலுக்கு விற்றுக் கொண்ட செய்தி கூறப்பட்டுள்ளது. மேற்கண்ட கோயிலிலுள்ள இம்மன்னின் மற்றொரு கல்வெட்டில் சோழபாண்டிய நல்லூரைச் சேர்ந்த நம்பன்நம்பி எனும் வெள;ளாரின

மனைவி நங்கை என்பவள் தானும் தன் கணவன், மகள்,பேரன் உள்ளிட்ட 15 பேரை திருவலம்புரி உடையார் கோயிலுக்கு 30 காசுக்கு விற்று கொண்ட செய்தி குறிப்பிடப்பட்டுள்ளது.

இரண்டாம் இராஜாதிராஜன் (பொ.ஆ.1163-1178)

கொற்கை வீரட்டீஸ்வரர் கோயிலிலுள்ள இம்மன்னின் 3 ஆம் ஆட்சியாண்டு கல்வெட்டில் கோயிலுக்கு விலைக்கு வாங்கப்பட்டவர்களும், விலைக்கு வாங்ககப்பட்வர்களுமான நூற்றுக்கணக்கான அடிமைகளின் பெயர்கள் கல்வெட்டில் பொறிக்கப்பட்டுள்ள செய்தி குறிப்பிடப்பட்டுள்ளது.

மூன்றாம் குலோத்துங்கன் (பொ.ஆ.1178-1218)

கீழையூர் வேதபுரீஸ்வரர் கோயிலிலுள்ள இம்மன்னனின் 9ஆம் ஆட்சியாண்டு கல்வெட்டில் வாச்சியன் அமராதித்தன் சுப்பிரமணிய பட்டன் என்பவனும் அவனது மனைவி மற்றும் சகோதரனும் 105 குழி தரிசு நிலத்தை 210 காசுக்கு கோயிலுக்கு விற்ற செய்தி குறிப்படப்படுகிறது. மேற்கண்ட கோயிலிலுள்ள இம்மன்னின் 11 ஆம் ஆட்சியாண்டு கல்வெட்டில் சுப்பிரமயியன் பட்டன் என்பவன் கோயிலில் நந்தவனம் அமைக்க 50 குழி நிலத்தை 250 காசுக்கு விற்பனை செய்தி கூறப்பட்டுள்ளது. திருக்கடையூர் அமிர்தகடேஸ்வரர் கோயிலிலுள்ள இம்மன்னனின் 17 ஆம் ஆட்சியாண்டு கல்வெட்டில் திருவீரட்டானமுடையார் கோயிலில் உள்ள குலோத்துங்க சோளீச்சுரமுடையார், கால கால தேவர்க்கு பூஜை வழிபாட்டிற்காக பரம்பரையாக இருந்து வந்த சைவாச்சாரியார்களை நீக்கி விட்டுப் புதிதாக இரண்டு நபர்களை நியமித்த செய்தி குறிப்பிடப்பட்டுள்ளது. திருவாலங்காடு வடவாரேண்யஸ்வரர் கோயிலிலுள்ள இம்மன்னனின் 30ஆம் ஆட்சியாண்டு கல்வெட்டில் அல்லூர் தலைவனான வயிரதராயனால் திருவாலங்காட்டு உடையார் கோயிலுக்கு 36 பணியாளர்கள் (மட அடிமைகளாக) வாங்கப்பட்ட செய்தி குறிப்பிடப்படுகிறது. திருமங்கலம் பூலோகநாதசுவாமி கோயிலில் உள்ள இம்மன்னனின் 34 ஆம் ஆட்சியாண்டு கல்வெட்டில் விருதராஜபயங்யர வளநாட்டு கொற்கை நாட்டு இராஜராஜ திருமங்கல விக்கிரம சோழீஸ்வரமுடையார் கோயிலுக்கு பூஜை செய்வதற்காக அனந்த நாயக்க பட்டருக்கு நிலமளித்த செய்தி குறிப்பிடப்படுகிறது.

இவ்வகையில் மயிலாடுதுறை வட்ட கல்வெட்டுகளில் கோயில் பணிகளில் ஈடுபட்ட பல்வேறு பணியாளர்கள் பற்றிய குறிப்புகள் உள்ளது. இக்கல்வெட்டுகளில் பொன் கொடுத்து நிலத்தை விலைக்கு வாங்கி கோயிலில் பணிபுரியும் உவச்சர்களுக்கும்,திருப்பதியம் பாடுபவர், நிலம் விட்ட செய்தியும், கோயிலில் சாக்லக கூத்து ஆடியவர்க்கு சாக்கை வேலியாக நிலம் அளித்த செய்தி குறிப்பிடத்தக்கது. வேலும் கோயிலில் பணிபுரியும் பணியாளர்களின் உணவிற்கு 17 மா நிலம் வழங்கப்பட்டதும்,கோயிலி பணிபுரிந்த ஒருவருக்கு கூடுதல் பணியாக அவ்வூர் மடம் ஒன்றை பராமரிக்கும் பணியினை வழங்கிய செய்திகள் போன்றன இவ்வட்ட கல்வெட்டுகளில் காணப்படும் சிறப்பு செய்திகளாகும்.

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கல்வெட்டுகள் காட்டும் குயவர்கள்

ம.மெடில்டா*

மட்பாண்ட தொழிலானது மிகப் பழங்காலந்தொட்டே இருந்து வருகிறது. மட்பாண்டத் தொழிலினைச் செய்பவர்கள் 'குயவர்கள்' என்று அழைக்கப்படுகின்றனர். சங்ககால இலக்கியங்களில் 'குயவர்கள்' குறிப்பிடப்பட்டுள்ளனர். 'வேட்கோ'[1], 'குலாலர்', 'குயவன்'[2], 'குசவர்' என்று பலவாறாக அழைக்கப்பட்டுள்ளனர். 'குசவன்' என்ற சொல்லானது குயம்+கொய் என்று பிரிக்கப்பட்டு அறுத்து எடுத்தல், பிரித்தல், கத்தரித்தல், ஓரம் கொய்தல் போன்ற பொருள்படுகிறது. இக்குயவர்கள் குசவன் என்று கல்வெட்டுகளில் குறிப்பிடப்பட்டுள்ளனர். 'குசவன்' என்றால் 'மட்பாண்டம் செய்பவர்கள்' என்று பொருள் கொள்ளப்படுகிறது[3]. இவர்களுக்கென கொடுக்கப்பட்ட நிலங்கள் குசக்காணி என்று அழைக்கப்பட்டுள்ளது. இவர்கள் கலம்மிடும் 'குசவன்' (மட்பாண்டம் செய்பவன்) என்றும் கலவாணியன் (மட்கலங்கள் விற்பவர்) என்றும் பெரும் 'குசவன்' (வயது முதிர்ந்த குசவன்) என்றும் பெரும்கோவேளார் (உயர்ந்த வேலான்) என்றும் கல்வெட்டுகளில் பலவாறாக குறிப்பிடப்பட்டுள்ளனர்.இவர்கள் மட்பாண்ம் கருவிகளின் மீது தீரிகை, ஆயம், குமரக்கட்சானம் என்ற வரியும் விதிக்கப்பட்டுள்ளது. மேலும் குசக்காணம் என்ற வரியும் விதிக்கப்பட்டுள்ளது. இவர்கள் தளிகை, ஆயுவான் (உண்கலங்கள் கழுவுபவன்) என்றும் அழைக்கப்பட்டுள்ளனர். இவர்களின் வாழ்க்கைச் செலவிற்காக 'குலால விருத்தி' என்ற பெயரில் நிலமானது வழங்கப்பட்டுள்ளது.

குயவர்களை குறிப்பிடும் கல்வெட்டுகள்

தஞ்சாவூர் மாவட்டம், மயிலாடுதுறை வட்டம், கேனேரிராஜபுரம் உமாமகேஸ்வரர் கோயிலில் தெற்கு மற்றும் கிழக்குபுறச்சுவரில் இக்கல்வெட்டு உள்ளது. உத்தம சோழருடைய ஏழாவது ஆட்சி ஆண்டில் பொறிக்கப்பட்டுள்ளது. இவற்றில் ஸ்ரீமதுராந்தக தேவரான உத்தம சோழரை திரு வயிறு வாய்த்த பிராட்டியர் செம்பியன் மாதேவியார் கேட்டை நட்சத்திரத்தன்று பெரும் பலிக்காக ஒர்ராட்டைக்கு வேண்டும் நெல்லு எழுபது கலத்து திருந்துரத்தி திருநல்லத்தாள் ஒன்பதில் மா முந்திரிகை கீழ் காலைய முந்திரிகை என்னும் கல்வெட்டு வரிகள் மூலம் அறியலாம் அக்கோயிலுக்கு பல தொழில் புரிவோர்களும் நெல் தானம் அளித்துள்ளனர் குசவன் ஒருவன் அக்கோயிலுக்கு நெல் தானம் அளித்துள்ளார்.அவர் கலமிடும் குசவன் என்று குறிப்பிடப்பட்டுள்ளார்.[4]

தஞ்சாவூர் மாவட்டம் கும்பகோணம் வட்டம் மருத்துவக்குடி ஜராவதேஸ்வரர் கோயில் மண்டபத்தின் வடக்கு பகுதியிலுள்ள சுவற்றில் மூன்றாம் குலோத்துக்கனின் முப்பத்தி ஒன்பதாவது ஆட்சி ஆண்டில் பொறிக்கப்பட்ட கல்வெட்டில் நிலத்தின் எல்லையை குறிப்பிடும்போது 'குசவன்' தட்டு என்ற சொல் இடம் பெறுகிறது.[5]

தஞ்சாவூர் மாவட்டம் கும்பகோண வட்டம் ஆடுதுறை ஆபத்சகாயேஸ்வரர் கோயிலில் வடக்கு புற சுவற்றில் முதலாம் இராஜராஜனின் ஒன்பதாவது ஆட்சி ஆண்டில் பொறிக்கப்பட்ட கல்வெட்டின் வாயிலாக செண்பியன் மாதேவியார் கோயிலுக்கு நிலத்தானம் அளித்துள்ளார் என்பது புலனாகிறது. இந்நிலத்திற்க்கு எல்லையைக் குறிப்பிடும்போது குசவன் தட்டு என்ற சொல்லால் குறிப்பிடப்பட்டுள்ளது.[6]

தென்னாற்காடு மாவட்டம் விழுப்புரம் வட்டம் திருவக்கரை சந்திர மௌலீஸ்வரர் கோயிலில் உள்ள இராஜராஜனின் பதினாறாவது ஆட்சி ஆண்டில் பொறிக்கப்பட்ட கல்வெட்டில் அக்கோயிலில் நடைபெற்ற சடங்குகளுக்கு குடங்களும் பானைகளும் தீச்சட்டிகளும் குசவர்களிடமிருந்து பெற்றுள்ளனர் இதற்கு பதிலாக அவர்களுக்கு நெல் ஊதியமாக அளிக்கப்பட்டுள்ளது.[7]

தஞ்சாவூர் மாவட்டம் கும்பகோண வட்டம் திருவிசலூர் சிவயோக நாத சுவாமி கோயிலில் இராஜராஜனின் இருபத்தி ஒன்பதாவது ஆட்சி ஆண்டில் பொறிக்கப்பட்ட கல்வெட்டின் வாயிலாக அக்கோயிலில் இராஜராஜனின் பட்டத்து அரசியார் உலோக மாதேவி இக்கோயிலுக்கு அறக்கொடை செய்யதை அளிகிறோம் அக்கோயிலில் துலாபாரம் அமைக்கவும் இரன்ய கர்பம் எனும் யாகம் செய்யவும் குசவர்களிடமிருந்து புதுப்பானை செய்து பெற்றுள்ளனர் என்பதை தெரிவிக்கிறது.இதற்கு ஈடாக நெல் அளிக்கப்பட்டுள்ளது.[8]

திருச்சிராப்பள்ளி மாவட்டம் ஸ்ரீரங்கம் இரங்கநாதர் கோயிலிலுள்ள ஜடாவர்மன் வீரப்பாண்டியனின் பத்தாவது ஆட்சி ஆண்டில் பொறிக்கப்பட்ட கல்வெட்டின் வாயிலாக விக்கிரம சோழர் சதுர்வேதி மங்கலத்தை சேர்ந்த நாரயான பட்டன் அவன் சகோதரன் வைதேவப்பட்டன் இருவரும் சேர்ந்து காலிங்க ராயர் என்பவருக்கு நிலத்தை

*முனைவர் பட்ட ஆய்வாளர், கல்வெட்டியல் மற்றும் தொல்லியல் துறை, தமிழ்ப்பல்கலைக்கழகம், தஞ்சாவூர்

விற்றுக்களீலீடுத்துள்ளனர். இந்நில எல்லையை குறிப்பிடும்போது அந்நிலப்பரப்பீன் எல்லைக்கு உட்பட்ட பகுதியில் 'குசவன் குடியிருப்பு' இருந்ததாக குறிப்பிடப்பட்டுள்ளது.[9]

செங்கல்பட்டு மாவட்டம் காஞ்சிபுரம் ஏகாம்பரநாதர் கோயிலில் தெற்கு புற சுவற்றில் காணப்படும் முதலாம் குலோத்துங்கனின் ஆறாவது ஆட்சி ஆண்டு கல்வெட்டானது ஜெயங்கொண்ட சோழ மண்டலத்து எயிற் தோட்டத்து திருமயானமுடைய பண்டிதனின் விரானுக்கன் தாமோதரன் சிங்கருமாளான கேரளாந்தகர் மாராயன் எனபவர் கலமிடும் குசவனுக்கு கலங்களுக்காக காசினை கொடையாக கொடுத்துள்ளார்.[10]

செங்கல்பட்டு மாவட்டம் காஞ்சிபுரம் ஏகாம்பரநாதர் கோயிலில் உள்ள கல்வெட்டானது ஜெயங்கொண்டசோழ மண்டலத்து புலியூர் கோட்டத்து சுரத்தூர் நாட்டு பொழிச்சலூர் உடையார் கோயிலில் பிரதிஸ்டை செய்கையில் நிலமானது கொடையாக வழங்கப்பட்டுள்ளது. இவற்றின் எல்லையாக 'குசவன்' இருப்பிடமானது குறிப்பிடப்பட்டுள்ளது.[11]

திருநெல்வேலி மாவட்டம் அம்பா சமுத்திரம் வட்டத்தில் உள்ள எரிச்ச உடையார் கோயில் மண்டபத்தின் தெற்கு புறக் சுவரில் உள்ள சுந்தரபாண்டியனின் பதினொட்டாவது ஆட்சி ஆண்டு கல்வெட்டு இராஜராஜ சதுர்வேதி மங்கலத்து தென் பிடாகை திருகொத்துடையார் மூலவர்க்கு நந்தா விளக்கெரிக்க கொடை வழங்கப்பட்டுள்ளது இவற்றில் 'குசவன்' கலத்திற்க்கும் நெல் கொடையாக வழங்கப்பட்டுள்ளது.[12]

திருநெல்வேலி மாவட்டம் திருச்செந்தூர் வட்டம் ஆத்தூரில் உள்ள சோமநாதர் கோயிலில் வடக்கு புறச் சுவற்றில் மையப்பகுதியில் விக்கர சோழ பாண்டியனின் இருபத்தி ஐந்தாவது ஆட்சி ஆண்டின் கல்வெட்டு இராஜராஜ பாண்டி மண்டலத்து உத்தம சோழ வளநாட்டு பிரமதேயமான ஸ்ரீ இராஜராஜ சதுர்வேதி மங்கலத்து ஆற்றூர் ஸ்ரீசோமநாத தேவர்க்கு கொடையாக வழங்கப்பட்ட நெல்லில் குசவனுக்கும் தனியாக நெல் வழங்கப்பட்டுள்ளது.[13]

திருவண்ணாமலை வட்டம் வட ஆற்காடு மாவட்டம் அருனாச்சலேஸ்வரர் கோயிலில் தெற்கு புறச் சுவற்றில் உள்ள முதலாம் இராஜேந்திர சோழனின் பத்தொன்பதாவது ஆட்சி ஆண்டு கல்வெட்டு அருண்மொழி தேவ வளநாட்டு ஆர்வல கூற்றத்து இராஜராஜ நல்லூர் உடையார்க்கு திருவமுதிர்க்கு கொடையளிக்கும்போது குசக்கலத்திற்க்கும் நெல் கொடையாக கொடுக்கப்பட்டுள்ளது.[14]

சித்தூர் வட்டம் காளகஸ்தீஸ்வரர் கோயிலில் தெற்கு புற சுவரில் உள்ள முதலாம் இராஜேந்திர சோழனின் நான்காவது ஆட்சி ஆண்டு கல்வெட்டானது காலகஸ்தீஸ்வரர்க்கு உத்திராயனம் மற்றும் தட்சியானம் சங்கராந்திக்கும் திருவமுதுக்கும் நெல் கொடையாக வழங்கப்பட்டுள்ளது இவற்றில் குசவனுக்கு மூன்று நாழி நெல் வழங்கப்பட்டுள்ளது.

மூன்றாம் குலோத்துங்கனின் நாற்பத்தி ஒன்றாவது ஆட்சி ஆண்டின் கல்வெட்டானது ஜெயங்கொண்ட சோழ மண்டலத்து ஊற்றுக்காற்று கோட்டத்து குலோத்துங்க சோழ சதுர்வேதி மங்கலத்து சபையாரிடம் திருவமுதிர்க்கு கொடைகள் வழங்கப்பட்டுள்ளது. இவற்றில் சமைப்பவருடன் குசகலத்திர்க்கு நெல்லும் வழங்கப்பட்டுள்ளது.[15]

ஜெயங்கொண்ட சோழ மண்டலத்து பல்குன்ற கோட்டத்து சிங்க பெரு வல நாட்டு முருக மங்கல பற்று இராஜேந்திர சோழி நல்லூரில் உள்ள இறைவனுக்கு கொடையளிக்கும் போது நிலத்தின் எல்லையான குசவன் குளமானது குறிப்பிடப்பட்டுள்ளது.[16]

இவற்றிலிருந்து மட்பாண்ட தொழிலினை மேற்கொள்ளும் குயவர்கள் பற்றியும் அவர்களின் கருவிகள் மீதான வரிகள் ஆகியவற்றை பற்றியும் கல்வெட்டுகள் மூலமாக அறிய முடிகின்றது மேலும் இவர்கள் சமூதாயத்தில் தங்களுக்கென தனிச்சிறப்புடன் விளங்கியிருந்தனர். இவர்களுக்கு வழங்கப்பட்ட கொடைகளின் மூலமாக இவர்களது நிலையானது தெரியவருகிறது.

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ஆய்குல வேளிர்களின் செப்பேடுகள்

அ.ஜெயபாரதி*

'ஆய்' குடி தமிழகத்தில் சிறந்து விளங்கிய குடிகளுள் ஒன்றாகும். இவர்களை சங்க இலக்கியங்கள் தொல் குடியினர் என்றே சுட்டுகின்றன. சங்க காலத்தைத் தொடர்ந்து வந்த பல்லவர், பாண்டியர் காலத்திலும் இவர்கள் குறுநில மன்னர்களாக விளங்கியுள்ளனர். இவர்கள் ஆட்சி செய்த பகுதி தற்போதைய பழனிமலையும், அதனைச் சுற்றியுள்ள பகுதிகளுமாகும். இப்பகுதியை 'பொதினி' மலை என புறப்பாடல் (128:5) சுட்டுகிறது.[1] சங்க காலத்தைத் தொடர்ந்து ஆட்சி செய்த பல்லவ, பாண்டியப் பேரரசர்களின் சாசனங்களிலும் 'ஆய்' மன்னர்களை அவர்கள் தோற்கடித்ததான குறிப்புக்கள் இடம்பெற்றுள்ளன.[2] பிற வேந்தர்கள் குறிப்புக்கள் மட்டுமின்றி 'ஆய்' குடி மன்னர்களான கருநந்தடங்கன் (855), விக்கிரமாதித்ய வரகுணன் (864) ஆகிய சிற்றரசர்கள் தனியே சாசனங்களை வெளியிட்டுள்ளனர். இச்செப்பேடுகள் மொத்தம் நான்காகும். இவற்றில் பார்த்திவசேகரபுரச் சாசனம், திருப்பறப்புச் சாசனம், பாலியத்துச் சாசனம், ஆகிய மூன்றும் கருநந்தடங்கனுடையது. திருநந்திக்கரைச்சாசனம் விக்கிரமாதித்திய வரகுணனுடையது.இவை சுமார் பொ.ஆ. 9 ஆம் நூற்றாண்டைச் சேர்ந்தது. இவர்களது சாசனங்கள் குறித்து இக்கட்டுரை ஆராய்கிறது.

பார்த்திவசேகரப்புரச் சாசனம்

பார்த்திவசேகரப்புரம் தற்போதைய திருவனந்தபுரத்தில் உள்ள ஒரு பகுதியாகும். இச்செப்பேடு கருநந்தடங்கன் என்ற ஆய்குல மன்னர் 'பார்த்திவசேகரபுரம்' என்ற ஒரு ஊரை உருவாக்கி அதில் திருமால் கோயிலை எடுப்பித்துள்ளார்.[3] பார்த்திவசேகரபுரம் என்ற ஊரின் பெயரிலே இச்சாசனம் பார்த்திவசேகரபுரம் அழைக்கப்படுகிறது. சாத்தன் முருகன் தெங்க நாட்டு கிழவன் ஆணத்தியாகவும் (அரசன் கட்டளையை நிறைவேற்றும் அலுவலர்), ஒய்மாநாட்டு கிழவனான சிங்கங்குன்றப்போழன் எழுத்தாளராகவும் இச்செப்பேட்டில் குறிப்பிடப்பட்டுள்ளனர்.[4]

கருநந்தடங்கன் 95 சட்டர்களுக்கு ஒரு கல்விசாலையினை ஏற்படித்தியுள்ளார். இச்சாலையானது முதலாம் இராஜேந்திரச் சோழனுடைய கல்வெட்டுக் குறிப்பிடும் எண்ணாயிரம் என்னுமிடத்தில் இருந்த கல்விச்சாலையோடு ஒத்திருந்தது.எண்ணாயிரம் சாலையானது பாடம் பயிலும் மாணவர்களுக்கும், ஆசிரியர்களுக்கும் உணவு அளித்தத்தினைப் பற்றியும் அவர்களுக்கு விதிக்கப்பட்டிருந்த விதிமுறைகள் (கட்டுப்பாடுகள்) பற்றியும் விளக்கப்பட்டுள்ளது. இதனைப் போன்றே பார்த்திவசேகரப்புரச் சாசனமும் குறிப்பிடுகிறது.

'சட்டர்' என்னும் சொல்லானது 'பிராமண மாணாக்கர்' என்று பொருள்படுகிறது.[5] 'சாலை' என்பதற்கு பிராமண மாணவர்களுக்கு உணவும், வேதம் முதலிய வடமொழிக் கல்வியும், படைப்பயிற்சியும் கொடுக்கப்பட்ட கல்வி நிறுவனம் என்று பொருள் கொள்ளப்படுகிறது.[6] இச்செப்பேட்டில் தான் முதன் முதலாக 'சாலை' பற்றிக் குறிப்பிடப்பட்டுள்ளது.[7] எனவே சாலையானது பொ.ஆ. 866 ஆம் ஆண்டு முதலே சாசனங்களில் குறிப்பிடப்பட்டுள்ளது.

மேலும் சட்டர்களுக்கு விதிக்கப்பட்டிருந்த கட்டுப்பாடுகள் பற்றியும் குறிப்பிடப்பட்டுள்ளது. இச்சாலையானது சாத்திரங்கள் மட்டுமின்றி நிர்வாகம், போர்முறைகள் ஆகியவற்றை எடுத்துரைக்கும் கலாச்சாலையாகவும் விளங்கியது. இச்சாலைகள் எவ்வித அரசக் கட்டுபாடுகள் இன்றி செயல்பட்டு வந்துள்ளன. சட்டர்களுக்கு நிலங்கள் தானமாக அளிக்கப் பட்டுள்ளதனையும் இச்செப்பேடு விளக்குகிறது.

மேலும் கோயிலுக்கு வழங்கிய நிலக்கொடைகள் பற்றியும் குறிப்பிடுகிறது. பங்குனி விசாகத் திருவிழாவிற்கு திருவிழாப்புறமாக (திருவிழா நடத்த விடப்பட்ட நிலம்) நிலங்கள் வழங்கப்பட்டுள்ளன. இவ்விழாக் காலங்களில் சட்டர்களும், பணியாளர்களும் இருமடங்கு ஊதியம் பெற்றுள்ளனர். சாந்தி செய்வான் (கோயிற் பூசாரி), அகநாழிகைப் பணிச் செய்வார் (கோயில் கருவறையில் பூஜை செய்பவர்), பஞ்ச காவ்யம் தெளிப்பான் (பசுவின் பால், தயிர், நெய், மூத்திரம், சாணம்), பூத்தொண்டுச் செய்வான் (பூப்பறித்து தொகுக்கும் பணியாளர்), தட்டழி (தப்பட்டை), மத்தளி (வாத்திய வகை), கரடிகை (ஒரு வாத்தியம்), காளகம் (ஊது கொம்பு) ஆகிய இசைக் கருவிகள் வாசிப்பவர்களுக்கு ஊதியமாக நிலங்கள் வழங்கப்பட்டுள்ளன.[8]

மேலும் இந்த தர்ம சாலையை காக்கும் பொறுப்பினைப் பற்றிக் குறிப்பிடப்பட்டுள்ளது. ஒரு சட்டரை மற்றொரு சட்டர் தவறாகப் பேசினால் அவர்கள் தண்டமாகவே பொன் வழங்கவேண்டுமெனவும் குறிப்பிடப்பட்டுள்ளது. ஆயுதத்தால் ஒருவரையொருவர் தாக்கிக் கொள்ளக் கூடாது. சட்டர்கள் தங்கள் வெள்ளாட்டிகளை (பணிப்பெண்கள்) மடத்தில் வைத்துக்கொள்ளக் கூடாது. சட்டர் ஒழுங்கீனமாக நடத்துக் கொண்டால் அவர்களுக்கு அபராதமும், உணவு நிறுத்தமும் செய்யப்படும் என்றும் குறிப்பிடப்பட்டுள்ளது.[9]

இச்செப்பேட்டில் அருமனை ,ஆதனூர், இளவேணாட்டு நல்லூர், ஒமாயநாடு, குன்றத்தூர், குராத்தூர், சிறுகுண்டூர், சிறுமண்ணூர், செங்கமுநாடு, தெங்கநாடு, படைப்பாநாடு, பசுங்குளம், பனையூர், பாக்கோடு, மாத்தூர்,

*முனைவர் பட்ட ஆய்வாளர், கல்வெட்டியல் மற்றும் தொல்லியல் துறை, தமிழ்ப்பல்கலைக்கழகம், தஞ்சாவூர்.

முன்சிறை, மினச்சி, யாப்பிகை கோடு, வள்ளுவநாடு, விளம்பில் போன்ற ஊர்கள் குறிப்பிடப்பட்டுள்ளது.

திருப்பறப்புச் சாசனம்

இச்சாசனம் கருநந்தடக்கனுடையது. திருப்பறப்பு என்னும் ஊர் தென் திருவனந்தபுரம் கோதை ஆற்றின் கரையில் அமைந்துள்ளது. இவ்வூரிலிருந்து இச்சாசனம் கிடைத்தமையால் இவ்வூரின் பெயராலே திருப்பறப்புச்சாசனம் என்றழைக்கப்படுகிறது. கடிகைப் பட்டினத்து உதார வீரன்னாயின சோரகஞ் சேன்தன் கொடுத்த நிலம் பற்றியும் இவ்வூர் நயசித்தமங்கலம் என்றும் குறிப்பிடப்பட்டுள்ளது.[10] மேலும் இச்செப்பேட்டின் இறுதியில் ஸ்ரீ கோக்கருநந்தடக்கற்கு ஆயுதங்கள் செய்வான் விழிஞத்து ஸ்ரீல்லபப் பெரும் பணைகனாகிய அவியலன் றடக்கன் என்றும் குறிப்பிடப்பட்டுள்ளனர்.[11]

பாலியத்துச் சாசனம்

இச்சாசனமானது கருநந்தடக்கனுடையது. பாலியத்து அச்சன் என்பவர் வீட்டிலிருந்து இச்சாசனம் கிடைத்துள்ளது. திருமூலப்படாரர்க்கு கொடுத்த தானம் என்று குறிப்பிடப்பட்டுள்ளது. மேலும் தானமாக வழங்கப்பட்ட நிலத்தின் நான்கு எல்லைகளும் குறிப்பிடப்பட்டுள்ளது.[12]

திருநந்திக்கரைச் சாசனம்

இச்சாசனம் விக்கிரமாதித்யவரகுணனுடையது. கிடைக்கப்பெற்ற செப்பேடுகளிலேயே இச்செப்பேடே முழுமையாக உள்ளது. விக்கிரமாதித்திய வரகுணன் தன்னுடைய எட்டாவது ஆட்சியாண்டில் திருநந்திக்கரை என்னுமிடத்தில் தங்கியிருந்தபோது இச்சாசனத்தை வழங்கியுள்ளார். விக்கிரமாதித்திய வரகுணன் தெங்கநாட்டு கிழவன் மகள் முருகஞ்சேத்தியை மணர்ந்தார் என்ற செய்தி இதன் மூலம் தெரிய வருகிறது. மேலும் தெங்கநாட்டு கிழவன் தம் மகளுக்கு சீதனமாக நிலங்களை அளித்துள்ளார் என்றும் தெரியவருகிறது. கருநந்தடக்கன் காலம் முதல் வரகுணன் காலம் வரையிலும் தெங்கநாட்டு கிழவனே அரசாங்க அலுவலராக இருந்துள்ளார் என்று அறியமுடிகிறது.[13]

இவ்வாறு பேரரசர்களுக்கு இணையாக சிற்றரசர்களும் தங்களுக்கென தனி சாசனங்களை வெளியிட்டுள்ளனர். பேரரசர்களின் ஆவணங்களில் அறியப்படாத சட்டர்களுக்கு சாலை அமைத்தது பற்றிய குறிப்பு சிற்றரசர்களின் ஆவணங்களிலிருந்தே கிடைத்துள்ளது. சாசனங்களை வெளியிட்டதன் மூலம் சமூகத்தில் இவர்கள் உயரிய நிலையில் இருந்துள்ளனர் என்பது அறியமுடிகிறது.

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LEGACY OF CALDWELL IN THE ARCHAEOLOGICAL SITE OF KORKAI - A HISTORICAL STUDY

J. Jemi Merlin Rani*

Robert Caldwell, one of the greatest London missionaries rendered yeomen service not only to religion but also to the upliftment of the people of Tirunelveli district. He is one of the renowned scholar and an archaeologist christian missionary of South India. He knew eighteen languages including Greek, Latin and Hebrew. Caldwell did much "original research" on the history of Tirunelveli. He studied palm leaf manuscripts and sangam literature in his search and made several excavations finding the

*Assistant Professor of History, Sadakathullah Appa College (Autonomous), Rahmath Nagar, Palayamkottai.

foundation of ancient buildings, sepulchral urns and coins with the fish emblem of the Pandyan kingdom. He undertook archaeological expeditions in the pandyan country unearthing the ancient port of korkai. He was the pioneer who revealed that korkai was a port and that Buddhism prevailed there.

Korkai is located 9 miles east of Srivaikuntam, 25 miles from Tirunelveli and 5 miles from the sea. This is an ancient sea port well known to the early European geographers. Kol in Tamil means "*to slay*" Kai means *"hand or arm"*. Kolhai therefore mean the hand or arm of slaughter which is an old poetical name for an army. During his visit to Korkai in 1861 Caldwell came to the conclusion that it was called korkai in Tamil and korxoi in Greek. It has also been called korkhei, kolchei and kilchoi. The Greeks came here to buy pearls soon after the christian era as this was the head quarters of the pearl trade between cape comorin and Rameswaram. This korkai is pointed as the cradle of South Indian civilization, the place were the three rulers Cheran, Cholan and Pandyan were said to be born and brought up and from where they went forth to form dynasties.

The geology of the place was more interesting to him than its antiquities. The upper stratum was composed of stiff alluvial clay brought down by the river and deposited in the bed of the adjacent sea. Every portion of the alluvial contained sea-shells in great abundance, not merely sea-shore shells but deep-sea shells such as chunk and pearl oyster. Caldwell found a layer of grit stone, rarely more than a foot in thickness composed of larger gains of sea-sand mixed with comminuted shells.

ICONOGRAPHY OF VISHNU AND DEVI IN CEMPIYAN MATEVI TEMPLES

M. Sivakumar*

Cempiyan Matevi, a short term Chola Queen and the wife of Gandaraditya Chola is known for her patronages and donations. She contributed much to the art and architecture of the Chola temples. Being the mother of Uttamachola and the great grandmother of Rajaraja Chola I, she owed her service to god in a large measure. Even though she was a Saivist and built a number of Siva temples, she paid equal importance to the sculptures of Vishnu. This paper flashes light on the iconography of those Vishnu and his other avathars such as Nara - Narayana - Paksi, Venugopala, Mohini. It also brings to limelight the Devi images like Mahisasuramardhini, Durga, Saptamarks, Tripurasundari, Jyestha devi, Gajalaksmi.

A STUDY ON VILLAGE DEITIES IN TAMILNADU

B.Suresh Kannan**

Folk deities are the patron deities or *grama devata* of village. They do not belong to the Vedic - Agamic pantheon of Hinduism are found in almost all villages throughout India, Andhra Pradesh and Tamil Nadu in particular. They are known as *Kaval deivam* or guardian spirits in Tamil and *Kula Daivam* or Local Village Gods. They are associated to a main deity who is generally ascribed as Kuladeivam by various sects of community and clan groups as part of the tracing their generation through centuries.

A shrine to a village god in the Madras Presidency, c.a. 1911,Most of these village deities have their shrines on the periphery (border or outskirts) of the village as a representation of their Village Guardian position. Hence they are referred as "Peripheral Folk Deity". 21 associate deities and 61 servant deities are located in either the same premises or located in different places of the locality, for e.g.: Amman deities may be installed in the centre of the village but the Sonai, Sudalai or the Formless Nadukkal deities may be installed close to graveyards ,cemeteries or burial and sometimes, also near memorial centers.

These folk deities are either represented in the form of a huge, fierce statue or as a simple stone. Most of these temples are not closed premises but are simple and small worship areas. Weapons such as a trident or a lance or sickles are also associated

*Assistant Professor, Department of History, A.V.C. College (Autonomous), Mannampandal, Mayiladuthurai - 609 305.
**Assistant Professor, Department of History, Saraswathi Narayanan College, Perungudi, Madurai.

with these shrines.We also see lots of terracotta horses, elephants, clay dolls birds and bells very similar to Indus Culture. Most officiating priests are pandarams and derive from the local ancestral lineages that had initiated the cult centres generations ago. In ancient times most of the city priests were pandarams.Before Nayakkar rule Madurai Meenakshiamman temple pujas were performed by them[3].The worship pattern is non-vedic through folk tale, folk song and folk arts like Villupattu, Karakattam, Koothhu, etc.. The local priest might offer flowers or Veeputhi name of holy ash or Holy flowers to the worshippers and may play the oracle role for shamanism.

A HISTORICAL STUDY OF GOMUKTISVARAR TEMPLE AT THIRUVAVADUTHURAI

K.Karpagam*

A temple is a centre for spiritual concentration. It brings peace, equality, unity and solidarity among the people. A study of a temple will be a part and partial of socio-cultural history. Tamil Nadu, the land of devotion of Bhakti, is a land of temples of different varieties such as Manikkoil, Madakkoil etc. The temples of the Sangam age were made up of perishable materials such as mud and brick. So the later rulers such as Pallavas, Cholas, Pandyas, Vijayanagara and Nayaks devoted to convert them into permanent assets of the state. This led to the emergence of structural Karralis on the basis of agamas of specific nature. In the Tamil country the period between the 6th and 10th century A.D. was one of renowned Bakthi Movement spearheaded by the sixty three Saiva Nayanmars and twelve Vaishnava Alvars. Such things encouraged the contemporary rulers to construct new stone temples and also to remodel the brick temples into Karralis. So an attempt hasbeen made to study the Gomuktiswarar temple of Thiruvavaduthurai . This temple is a standing monument to notice the development of temple architecture during the early Chola period of Vijayalaya line. This is an *agamic* temple maintaining all Saivite traditions. The primary deity, the consort of the God and the other subsidiary deities are all based on Hindu traditions. This temple too has its own legendary importance. Thiruvavaduthurai means cow + liberation place + thiru + a+adu+ turai. The Lord Masilamaniswarar was called Thiruvaduturai Udaiyar or parameswara Swami. Further in Sanskrit this place is known as Gomukthipura – meaning cow + absolution + town. Thiruvavaduthurai is also known as *Nandhi Talam.* As pointed out by *Thiruvavaduthurai Puranam,* this place was also called Nandeesurapuram. According to legends nine crores of siddhars (hermits) lived in this place. That is why the place is also known as Navakoti Siddhapuram.

TEMPLES OF KUNDAVAI - A STUDY

C.Senthamarai**

Women have traditionally had a more passive role to play in Indian society. Women showed keen interest in various activities of the society other than men. They had patronized various kinds of art. The Queens of the Tamil Country played an important roles in the religious sphere by building shrines, installing images of various deities and making endowments to the temples. Inscriptions are the main source for a study of temple grants. Inscriptions merely refer to the names of queens and give only minimum details. Next to Sembiyan Madevi, Kundavai the elder sister of Rajaraja I, holds an honoured place among the Chola queens. She should be distinguished from Kundavai, the daughter of Rajaraja I, and another of the same name the younger sister of Kulothunga I.

Kundavai mentioned in an inscription as "Ponmalikai Thunjina Devar Deviyar Seramanar Makalar Parantakan Deviyammanar." King Rajaraja I had a high respect and regard on her sister Kundavai

*Assistant Professor, History Wing, DDE, Annamalai University.
**Assistant Professor, Department of History, Sri Meenakshi Govt.Arts College for Women(A), Madurai.

and always register her as Akkaiyar (Elder sister). He ordered to engrave the donations given by Kundavai on the walls of the central shrine next to his records. The records is as follows :

"Nam Kuduthavanum Nam Akkan Kuduththanavum Nam Pendukal Kuduththanavum Manum Kuduththar kuduththanavum Sri vimanaththile Kallile Vettuku Enru Thiruvai Molintharulinar."

Rajaraja named his younger daughter as Kundavai because of the high respect and esteem he had on his sister Parantakan Kundavaiyar. Kundavaiyar also had a great role in shaping Rajaraja who lost his mother in the early age. She brought up Rajaraja more pious, brave and an able administrator and a lovable king by all the citizens. In memory of her father and mother Kundavaiyar has installed portrait bronzes of Sundarachola and Vanavan Madeviyar in Thanjavur Brahadisvara temple.

NARRATIVE RAMAYANA MINIATURE RELIEFS AT THE BRAHMAPURISWARA TEMPLE, PULLAMANGAI

Gokul Seshadri*

The Brahmapuriswara Temple at Pullamangaivillage near Pasupathi koil in Thanjavur district is one of the ancient temples of Shiva, reconstructed in stone in 10th Century CE. Based on stylistic features, the temple structure can be assigned toearly Chola emperor, Parantaka-I period.

The Vēdipādāsections in the basement of the Vimāna and MaGdapa narrate the Ramayana as a series of long running storytelling miniature reliefs. Such Ramayana narratives are also observed in few other temples of this period - like Kumbakonam Nageswara, Tiruchennampoondi Sadaimudinatha and Tirumangalam Samavediswara.

Early Chola Ramayana narratives provide a unique and distinctive treatment of the Ramayana as it was known during the Chola times, reflecting various sentiments, values, culture and society of the said period.This article is a preliminary exploration of the narrative sculptures at Pullamangai.

ARCHITECTURE OF THE BRAHMAPURISWARA TEMPLE ATPULLAMANGAI

Seetharaman Subramanian**

Pullamangai, a small village located adjacent to PasupathiKoil near Thanjavur houses one of the most beautiful and ornate buildings of Chola era viz the Brahmapuriswara Temple. The architectural features of the main Vimana and Mandapa that constitute the shrine of Shiva to whom the temple is dedicated suggest a date that falls under early Chola period (last quarter of 9th to first half of 10th Century CE). The earliest available inscriptions in the premises confirm this observation and place the construction of this building under Parantaka Chola-I during [907-942 CE]

The temple is an artistic achievement of the said period, representing one of the finest plans and perfect execution. The architectural and sculptural features point to a high watermark of Chola creation that would inspire several subsequent generations.

This paper attempts to highlight the salient architectural features of this temple and what distinguishes Pullamangai from other temples of the same period.

*Ph.D. Research Scholar, P.G. Department of History and Research Centre, S.T. Hindu College, Nagercoil -2.
**Researcher in Trichy.

SREE THIRUVAZHIMARBAN TEMPLE - A STUDY

R. Nagappan*

Thirupathisaram a famous Vaishnavite center having one of the reputed shrines dedicated to Lord Vishnu, is situated about 4 miles east of Nagercoil town in Kanyakumari District. The place is generally known as second Thirupathi. The temple is one of the 108 *Divya Desams* (Holy Abodes of Vishnu) principal centres or worship of the deity Vaishnavism in India and one among the thirteen temples of erstwhile *Malainadu*. Thiruvazhimarban temple is an architectural wonder and magnificent. The temple constructed in the Dravidian style of architecture.

Alwars are the Tamil Saint poets who lived between the sixth and nineth century AD, had glorified the place and its Lord in his verse as "*Vanparisavathu iruntha en Thiruvaalmarbar*".[2] The shrine is many centuries older as there are references to this temple. One of the twelve Alvars *Nammalvar* sung a *Mangalasasanam* song as follows:

"வருவார் செல்வார் பரிவாரத்திருந்த என்
திருவாழ் மார்வதற்கு என்திறம் சொல்லார் செய்வாதன்
உருவார் சக்கரம் சங்கு சுமந்திருக்கும் மோடு
ஒருபாடுழல்வான் ஓரடியானுமுள னென்றே" (3541)
திருவாய்மொழி 8-3-7)

The Travancore Archaeological department has officially recorded three inscriptions in stone found in the temple. One inscription dated the Kollam year 304 (1129 A.D.) mentions that Natesan Chetti of Vizhinjam, alias Rajendra Chola Pattinam, and ancient port of Kerala, made some gifts to the God of Thiruppathisaram. Other inscriptions dated 1613 A.D. and 1785 A.D. mention the offerings made for the temple by devotees of different places.[5] It is noteworthy that while inscriptions found in the temple mention Thiruppathisaram as the name, the Vaishanvite works invariably call it Thiruvanparisaram. There is a traditional story for the latter name. The great and heroic King *Kulcsekhara* of the 8th Century A.D. had lost his favourite conquering and subjugating many of the neighbouring countries. After a vigorous search he found the horse peacefully grazing on the banks of *Somatheertha*. The King was immensely pleased and the place was then named Thiruvanparisaram.[6] (In Tamil pari means horse). After taking his bath in the *theertham* he worshipped in a small Vishnu temple nearby and decided to reconstruct it on a grand scale. In place of the small temple there arose a big structure which attracts the attention of visitors.

ARDHANAREESWARAR TEMPLE AT TIRUCHENGODE A HISTORICAL STUDY

K. Kumaresan**

Tiruchengode is the pride of Tamilnadu because the first of Gandhi Ashram was started here under the able guidance of Rajaji. The construction of ashram has brought this little town into limelight and become well known all over India. In ancient days it was called Tiru kodi mada senkundram'. The hill is slightly red in color. So it is called Sengundram red hill, kodi means flag. Flags for Lord Murugan, Lord Shiva and Adikesava Perumal are different. So the name was Tiru Kodi mada senkundram. It is a part of region; once ruled by kings like Valvil Ori and Kumanan. Both of the Kings were known in Tamil history for their valour and philanthropy. This small town of distance is the enviable place in the field of education. This paper tries to explain all aspects of dhanareeswarar temple.

Tiruchengode (also known as "Thirukodi mada Chengundroor" In Silapathikaram, Ilango adigal referred Tiruchengode as "Chengodu" and that "it has numberous holy ponds and enjoys popularity and prosperity".

* Ph.D. Research Scholar, P.G. Department of History and Research Centre, S.T. Hindu College, Nagercoil -2.
**Ph.D Research Scholar, M.S. University, Tirunelveli.

NEW MEGALITHIC SITES – AVINASHI TALUK

D. Vijay*

The period of the first millennium B.C is a very important signpost in the archaeological and cultural history of South India. The megalithic monuments of Peninsular India, believed to have been erected in the Iron Age (c1500B.C), can be broadly categorized into primary and secondary in purpose.This period saw the transformation of the mode of human life from the earlier stage of incipient agriculture, hunting, fishing and pastoralism to well settled urban life, irrigation-based agriculture, a prolific iron technology and construction of complicated funerary structures, etc,. Accordingly, this specified period of South India is characterized by the dominance of a unique culture known to archaeologist all over the world as megalithic culture.

This megalithic culture is known mainly by a large number of burial monuments of the culture – in fact the very name is derived by these huge stone monuments. Very few habitational sites associated with these burial monuments have been identified and even these few sites have been subjected only to limited investigations and hence without excavations we are not in a position to form a comprehensive idea of their material and cultural achievements based on their material remain in the abandoned burial monuments as graves.

With the help of these varied funerary burials, we may attempt to built a picture, in outline of their technological achievements in selection and transportation of raw materials from source site to the burial ground and the different methods adopt by them for constructing burials in tablelands, plains and slopes of the hills.

Likewise, Avinashi located in present Tirupur district of Tamilnadu formed a part of ancient Kongunadu. As such, it holds its own historical significance in this region as evidenced by the megalithic monuments and temples of medival times. Explorations carried out in different parts of Avinashi taluk brought to light two new megalithic sites approximately with in 4 Km areas. The two sites Lagampalayam and Kuttagam are two small villages placed at a distance of 7 kms from Sevur at the junction on Nambiyur – Puliyampatti main road. In both the sites, the megaliths mainly comprise of Stone Circles. However, cist and urn burials were also reported from the plains and tableland in the village of Kuttagam.

An attempt is made to study the distribution pattern and topological classification of the Iron Age monuments in the Avinashi taluk with other sites from Coimbatore region to arrive at a tentative chronology to the monuments.

RELIGION AND CUSTOMS OF TODA'S

P. Perumal**

The Nilgiris district marks the western extremity of Tamilnadu. Situated in the middle of the western border of Tamilnadu its boundaries are the Coimbatore district in east; the Coimbatore district and the Kerala state in south; the Kerala state in west; and the Karnataka state in north.

The district lies between 11° 8' and 11° 55'N; and 76° 13' and 77° 2' E. The area of the Nilgiris district is 2549 Sq.km. The population of the district is 630169 (321995 males and 308174 females) as per the 1981 census.

India has one of the largest concentrations of tribal in the world. According to the census of 1991, the tribal population in India is 67.76 million constituting 8.08 percent of total population. There are about 449 tribes and sub tribes in different parts of India most of the tribes live in well-defined but isolated hilly areas. The Toda's were once 9 pastoral communities where life revolved around buffalo herds now they have improved a lot. They are now considered a "Slow growing population".

The Nilgiri district major religions are Hinduism, Christianity and Islam. The majority of

*Ph.D Research Scholar, Department. of Ancient History and Archaeology, University of Madras, Chennai - 05.
**Research Scholar, Department of History, Govt.Arts College, Dharmapuri.

the tribal population of the district remains in told of Hinduism with the spread of education and better exposure to modern development, higher religious ideas are gaining strength among them. Being a pastoral community the Toda's concept of religion is associated with the dairy and buffalo. They made distractions between the buffaloes of varying degrees of sacredness. Every mound is reported to have a temple which is very similar in shape and structure.

Basically the temple is dwelling but designed for occupation of the Pujari who is supposed to mulch the sacred buffaloes and process it in the same dwelling no idols for worship exist in any of the temple and located within the mound itself of a small distance from the habitations surrounded low wall of loose stones.

LORD CHANDRA BHAGAVAN IN SOMANGALAM - A STUDY

V.P.Balaji*

Somangalam is an ancient, beautiful village in Sriperumbudurtaluk, Chinglepet district.Somangalam lies at about 35 kmSouth - West of Chennai city. The better alternative is to take the road from Pallavaram going to Kunrathur. Somangalam is about 10 kms from Kunrathur.

Sri Chandra Bhagavan is also called as Ambuli, Alavan, Aalon, Imagaran, Irakathir, Thingal, Nilavu, Nisatharan, Mathi, and so on. From Vedas lot of story available about Lord Chandra Bhagavan.A King Soman, who was under the Kandharvan. By having freindy relation with Soman , will get all needs so Rishis and Devars plan to send Vakkai by converting him as a woman and covered Kandharvan, bring Soman from him.

According to legend, Sri Chandra Bhagavan (also called Soman) who is having beauty, charming appearance will make everyone to love him. Datchans 27 daughters fell in love with Chandran, after knowing this Datchan asked Chandra deva to marry his 27 daughters , Chandra deva wished to marry them. On that instant he promised to Datchan, that he will sacrifice all the 27 daughters. But he fail to do only sacrificed Rohini, this made all the others loneliness. When this was came to known to Datchan he gave sabam to Chandra Bhagavan..

As a result, he lost his divine charm and forgot all 16 form of arts he acquired. To come out of this, He is said to have created a pond here called Soma Theertham and worshipped Lord Shiva here. After this, he got back his beauty and wisdom. As Sri Soman (Sri Chandra Bhagavan) worshipped the Lord here, Lord Shiva appeared in RishabaVahanam as 'Someshvarar' and also called as Somanaadhees - warar and the place came to be known as Somangalam.

PARTHIVENDRAVARMAN AS GLEANED FROM THE EPIGRAPHS OF TONDAIMANDALM

S. Loganathan**

Admittedly History embraces different facets of study such as Political, Social Economic, Cultural Local or Regional History, Sir Mortimer Wheeler, the renowned Archaeologist, emphasized the policy of unfolding the sequence of cultures in parts of the country and linking these regions with the aid of certain common diagnostic traits where they are discernible and associated finds an unmistakable character and thus obtain an outline of the cultural map of the entire land. Recently historical research shaped in a new dimension focusing due attention upon every micro region, which has its own due share in shaping the general history in proper perspective of any country. It also contributes to the proper understanding of the basic unit of administration and the cultural heritage from its very roots.

The land of ancient Tamil country was under the hegemony of the cheras, the cholas, the Pandyas and the Pallavas of Tondainadu, the crown of Tamil country, was ruled by the pallavas and other

*Ph.D. Research Scholar, Bharathi Women's College (Autonomous), Chennai -108.
**Ph.D. Research Scholar, Department of History, Presidency College (Autonomous), Chennai – 600 005.

dynasties which penetrated into the land. A peep into Tondaimandala Sathagam and Cholamandala Sathagam indicates that the boundaries between the two mandalams were marked by natural phenomenon such as mountains, forests, rivers, sea etc. on Accordingly, Tondainadu was bounded on the north by Venkata hills, the ever roaring sea on the east, the river pinagi on the south and the coral hills on the west.

The dates recorded in epigraphs range from his 3rd regnal year to 15th regnal year. Identification of Parthivendraverman with Karikala II, the elder son of Sundara Chola II, by virtue of identical epithet, as, 'Who took the head of the Pandya or Virapandya' is not accepted, since the record of latter are found only till his 5th regnal year and that of former till 15th year.

The land of Tondainadu was captured by the imperial Cholas in the begining of the 9th century A.D. The first ruler who captured upto Rajendra III. However, the subordinate ruler Parthivendravarman reigned for a period of 18 years. Despite the fact his records are found throughout Tamil country, some the records are noticed in Tondaimondalam region.

ARCHAEOLOGICAL IMPORTANCE OF AHAMALAI - A VIEW

P. Jothiswaran*

Tamil Nadu is one of the richest provinces in terms of archaeological vestiges. Human settlements are known to have existed from the earliest times (pre-historic period) to the dawn of modern historical period. Tamil country was enriched with Archaeological and Historical factors expounding the cultural ability of the Tamils and the civilized nature of them. Teni district is present at the south-western portion of Tamil Nadu surrounded by Western Ghats. In this district, a hilly village called Ahamalai, had revealed archaeological vestiges right from the pre-historic time to the historical period. Ahamalai, is an obscure hilly village present at Bodinayakkanur taluk of Teni district, in Tamil Nadu. Generally, archaeology dealt with the human past through the material remains got from surface and underneath. Here in this village, such discoveries had brought to light by the author during his research work. This village alone yielded evidences for human inhabitants that existed during pre-historic, proto-historic and historic time. The cup marks or cupules(probably the oldest surviving rock – art), iron age burial monuments, ancient sculptures, old Tamil inscriptions, oil press, bas-relief sculptures and some more historical evidences were brought to light during the present field study undertaken in this village. The archaeological findings emerged from this particular place provide a vivid picture about the ancient life of the humans that existed in times.

LATER PALLAVAS - ART AND ARCHITECTURE

C.Puthu Perumal**

The Pallavas introduced the art of excavating temples from the rock. In fact, the Dravidian style of temple architecture began with the Pallava rule. The development of temple architecture under the Pallavas can be seen in four stages.

Mahendravarman I introduced the rock-cut temples. This style of Pallava temples are seen at places like Mandagappattu, Mahendravadi, Mamandur, Dalavanur, Tiruchirappalli, Vallam, Siyamangalam and Tirukalukkunram.

The second stage of Pallava architecture is represented by the monolithic rathas and Mandapas found at Mamallapuram. Narasimhavarman I took the credit for these wonderful architectural monuments. The five rathas, popularly called as the Panchapanadava rathas, signifies five different styles of temple architecture. The mandapas contain beautiful sculptures on its walls.

The most popular of these mandapas are Mahishasuramardhini Mandapa, Tirumurthi Mandapam and Varaha Madapam. In the next stage,

*Ph.D Research Scholar, Departmentof Ancient History and Archaeology, University of Madras, Chepauk, Chennai – 05.
**Department of History, Sadakathullah Appa College, Rahmath Nagar, Tirunelveli-627 011.

Rajasimha introduced the structural temples. These temples were built by using the soft sand rocks. The Kailasanatha temple at Kanchi and the Shore temple at Mamallapuram remain the finest examples of the early structural temples of the Pallavas. The Kailasanatha temple at Kanchi is the greatest architectural master piece of the Pallava art.

The last stage of the Pallava art is also represented by structural temples built by the later Pallavas. The Vaikundaperumal temple, Muktheeswara temple and Matagenswara temples at Kanchipuram belong to this stage of architecture.

சங்ககாலக் கட்டிடங்கள் - ஓர் ஆய்வு

க. கோமதி*

உலகப் படைப்பில் முதற்கண் தோன்றியது தமிழகம் அத் தமிழகத்தை சேர, சோழ, பாண்டியர் என்னும் முக்குடியினத்தவர் ஆண்டு வந்தனர். நம் தாய்மொழியாம் தமிழை வளர்பதற்கு அம் மன்னர்கள் தமிழ்ச் சங்கத்தை நிறுவினரென்றும் அத்தகைய தமிழ்ச் சங்கங்கள் மூன்று இருந்தனவென்றும் இலக்கியச் சான்றுகள் கூறுகின்றன. தமிழ் நாட்டின் தெற்கெல்லை இன்றைய குமரியிலிருந்து பல மைமயில் தூரம் பரவி இருந்தது அது அக் காலத்தில் குமரிநாடு முதலாக 49 நாடுகளாக பிரிந்து இருந்தது. அது தென் மதுரை என்றும் பாண்டிய நாட்டின் தலைநகரம் என்றும் அழைக்கப்பட்டது. அந்த நகரத்தில்தான் முதல் சங்கம் நிறுவப்பெற்றது. இதனை நிறுவியவன் காய்சின வழுதி என்பான். இச்சங்கத்தில் அகத்தியர் முதல் நூற்றுக்கணக்கான புலவர்கள் இருந்தனர் அங்கு நிறைய நூல்கலை எழுதி வெளியிட்டனர். இச்சங்கத்தில் இறுதியில் இருந்தவன் 'கருங்கோன் என்பான் இத்தென்மதுரை கடலில் மூழ்கிய பின்னர் பஃறுநியாறு குமரியாறு என்னும் ஈராறுக்கிடையேயிருந்த வளநாட்டில் கபாடபுரம் என்ற நகரை தலைநகராக கொண்டு கடுங்கோன் ஆண்ட போது இடைச்சங்க தோற்றுவிக்கப்பெற்றது. இந்த இடை சங்கத்தில் தொல்காபபியர் முதலாக பல புலவர்கள் வீற்றிருந்து தமிழாய்ந்து பல நூல்களை இயற்றி வெளியிட்டுள்ளனர். அதில் சிறந்த நூல் தொல்காப்பியம் ஆகும். அப்போது நிகழ்ந்த ஒரு பெருங்கடல் கோளால் பஃறுளியாறும் குமரியாறும் கபாடமுரமும் அழிவுற்ற. '

கபாடபுரம் கடல்கோளால் அழிந்த பின் முடத்திருமாறன் என்னும் பாண்டிய மன்னன் இப்போதுள்ள மதுரை மாநகரில் மூன்றாம் சங்கத்தை நிறுவினான். அது முதல் மதுரைமநாகர் பாண்டிய நாட்டுக்கேயன்றித் தமிர; நாட்டிற்கே மொழி வளர்ச்சிக்கு தலைநகராக விளங்கியது.

இச் சங்கத்தில் வீற்றிருந்து தமிழாந்து நூல்களை இயற்றி வெளியிட்ட பலவர்கள் ஆயிரமாயிரம் ஆவர். அவர்கள் நூல்கள் அழிந்துன போக எஞ்சிருப்பவை பத்துப்பாட்டு எட்டுத்தொகை பதினெண் கீழ்கணக்கு முதலிய தொகை நூல்களாகும். இடைச்சங்கத்து நூலாகிய தொல்காப்பியமே பண்டையத் தமிழரின் பண்பாட்டை அறிவதற்கு துணைபுரியும் மிகச்சிறந்த பெட்டகமாகும். இவற்றை தவிர கடைச்சங்கத்தை ஒட்டி எழுந்த உலகப்பொதுமறையான திருக்குறள், சிலப்பதிகாரம் மணிமேகலை முதலிய நூல்களையும் சங்ககால நூல்களாகவே கொள்கிறோம்.

இலக்கியங்கள் காட்டும் நடராசர் தத்துவங்களும், வாழ்க்கை நெறியும் - ஓர் ஆய்வு

அ. கார்குழலி**

இறைவன் உயிர்களாகிய நாம் உய்யும் பொருட்டுப் பல்வேறு வடிவங்களைத் தாங்கிவந்து ஆட்கொள்கின்றார். அங்ஙனம் ஆட்கொள்ளும் வடிவங்கள் போகவடிவம், யோகவடிவம், வேகவடிவம் என்பனவாம். நம்முடைய வாழ்வு சிறப்புறுதற்காக இறைவன் கல்யாணசுந்தரர், உமாசேகர், சோமாஸ்கந்தர் முதலான போகத்திருமேனிதாங்கி வந்து அருள்செய்கிறார். நாம் செய்யும் தீமைகள் அகற்றி ஆட்கொள்ள, காலசங்காரமூர்த்தியாக, யானையை உரித்த கடவுளாக, காமன்யெரித்த கண்ணுதற்கடவுளாகத் திருவுருத்தாங்கி வந்து அத்தீமைகளிலிருந்து தப்பிப்பிளைக்க வைக்கிறார். நம்மனம் ஒன்றி உயர்ந்து ஞானவாழ்வுவாழத் தென்முகக் கடவுளாக எழுந்தருளி உபதேசம் வழங்கி வருகிறார். இம்மூன்று நிலைகளையும் ஒரே திருமேனியில் தாங்கி ஆடவல்லனாகத்தான் என்றும் ஆடிநின்று உலகணைத்தையும் ஆட்டுவிக்கிறார். ஆகவே உலகஇயக்கத்தினர் உயிர்த்துடிப்பு ஆடல்வல்லானுடைய ஆடலால் நிகழ்ந்து கொண்டேயிருக்கிறது. உயிர்கள் பிறப்பதும், இறப்பதும், வாழ்வதும். மறப்பதும், பேரின்ப நிலையில் சாவா மூவாப் பெருவாழ்வு பொருந்துவதும் அவர் அசைவால் அத்தகைய ஆனந்தமூர்த்தி நமக்காக

*உதவி பேராசிரியர் வரலாறு, முதுகலை மற்றும் உயராய்வு வரலாற்றுத்துறை, குந்தவை நாச்சியார் அரசு மகளிர் கலைக்கல்லூரி (தன்னாட்சி), தஞ்சாவூர் - 7.
**உதவி பேராசிரியர் வரலாறு, முதுகலை மற்றும் உயராய்வு வரலாற்றுத்துறை, குந்தவை நாச்சியார் அரசு மகளிர் கலைக்கல்லூரி (தன்னாட்சி), தஞ்சாவூர் - 7.

எத்தனைவகையாடலை மேற்கொள்கிறார்? அவற்றில் அவர் நமக்கு உணர்த்தும் தத்துவங்கள் என்ன? நடராசர் சிற்பம் உணர்த்தும் வாழ்க்கைநெறி என்ன? என்பதை விவரிப்பதே இக்கட்டுரையின் நோக்கமாகும்.

சித்திரம், சிற்பம், காவியம் போன்ற பல கலைகள் உள்ளன. அவற்றின் சிற்பக்கலை மிகச்சிறந்தவை, இவை கடவுளின் உருவை நமக்கு காட்டுகின்றன. நாட்டியக்கலையைத் தழுவி நடராசப்பெருமான் பலவகையான உண்மை ஞானத்தை தனது ஆடல்களில் காட்டுகிறார். நடராசமூர்த்தியின் நிலை. நெளிவு, கால்வைப்பு எடுப்பு, முதுகு வில்லா, கை இவற்றின்யமைப்பு, கண்பார்வை விசேடம் எல்லாவற்றிலும் சிற்பக்கலை பெருக்கெடுத்து ஓடுகிறது. ஆதலால் சிற்பக்கலையின் சிகரமாக விளங்கும் நடராசர் உருவில் நாம் காண்பது வெறும் சிற்பக்கலை மட்டுமல்ல இசைக்கலை நாட்டியக்கலை, விஞ்ஞானக்கலை, மெய்ஞ்ஞானக்கலை, அனைத்தையும் காணுகிறோம்.

விஞ்ஞானம் பூதவிஞ்ஞானமாகிய சடவிஞ்ஞானமும், ஞான விஞ்ஞானமாகிய மெய்ஞ்ஞானமும் என இருவகைப்படும் சடவிஞ்ஞானம் ஐம்பூதங்களின் அணுக்களிலும் நடராசர் உருவம் காட்டுகிறது. கையில் தீ, காலில் மண், கலையில் நீர், துடியில் காற்று, ஆடுமிடம் ஆகாயம், இவ்வண்ணம் ஐம்பூதங்களும் தன் உருவில் ஒவ்வோர் உறுப்பில் விளங்கத்தான் அவைகளெல்லா -வற்றையும் கூட்டுவிக்கின்ற நுண்பொருளாய் நுண்ணிய ஆற்றலாய் அவைகளைப் படைத்து ஆட்டுவிக்கின்றான். அதனை விளக்குவது அவனுடைய ஆட்டம் இவ்வண்ணம் கூட விஞ்ஞானத்திலும் அவன் கலப்புண்மை காண்கிறோம்.

ஸ்ரீபுரம் - தங்ககோயிலின் வரலாறு

லீலாவதி*

ஸ்ரீபுரத்தை அமைக்கத் தேவையான சுமார் நூறு ஏக்கர் நிலம் ஸ்ரீசக்தி அம்மா அவர்களின் திருவருளால் நிலைநிறுத்தப்பட்டது. இதில் ஸ்ரீலட்சுமி நாராயணி திருக்கோயிலுடன் நட்சத்திரத் திருச்சுற்று மண்டபம், நீராழித் திருச்சுற்று மண்டபம், மரங்கள் அடர்ந்த வனங்கள், புல்வெளிகள், நீர்வீழ்ச்சிகள், சர்வதீர்த்தக்குளம், நீரூற்றுகள், நீரோடைகள், விதவிதமான செடி கொடிகள், தரிசன மண்டபங்கள், பக்தர்கள் தரிசனத்திற்காக தங்கும் மண்டபங்கள் பல்வேறு பூஜை பிரசாத விற்பனைக் கூடங்கள், மக்கள் தொடர்பு அலுவலகங்கள் ஸ்ரீ நாரயாணி பீட சேவா விளக்க மையம், மடப்பள்ளி போன்றவைகள் உருவாக்கப்பட்டுள்ளன.

2001 ஆம் ஆண்டு ஸ்ரீபுரத்தின் பணிகள் துவங்கி 2007 ஆம் ஆண்டு ஆகஸ்டு மாதம் 24ஆம் தேதி குடமுழுக்கு இலட்சக்கணக்கான பக்தர்களுக்கு முன்னால் ஸ்ரீ சக்தி அம்மா அவர்களால் நிகழ்த்தப்பட்டது. ஸ்ரீ புரத்திருக்கோயில் சுமார் 1500 கிலோ தங்கத்தினால் உருவாக்கப்பட்டது என்பது வரலாற்றுச் சிறப்புக்குரிய ஒன்று மகாலட்சுமிக்காக உலகத்தில் முதல் முதலாக பிரம்மாண்டமான அளவில் தங்கத்தாலேயே கோயில் உருவாக்கப்பட்டது இங்குதான் மனித இனமே பெருமை கொள்ள வேண்டியதாகும். வெளிவாயிலே இவ்வளவு பிரமிப்பைத் தருகிறது என்ற போது உட்புறம் இன்னும் என்னென்ன வகையில் அதிசங்கங்கள் வந்து நம்மை அண்டப்போகிறதோ என்றும் எண்ணம் நமக்குள்ளே வந்து வந்து நிற்கிறது.

பல்வேறு வகையான தரிசனச் சேவைகளை ஸ்ரீபுரத்தில் ஏற்படுத்தியிருக்கின்றார்கள். இலவச தரிசனம், திவ்ய தரிசனம், வேதபாராயண சேவா, ஆரத்தி சேவா, சொர்ண புஷ்ப அர்ச்சனா சேவா, குங்கும அர்ச்சனா சேவா, ஆரத்தி சேவா மேலும் பல்வேறு வகையிலே பக்தர்கள் மகாலட்சுமிக்கு சிறப்புகள் செய்து அவளருளைப் பெறலாம். ஆவரவர்களின் வசதி வாய்ப்பைப் பொருத்து இத்தகைய சேவைகளை எடுத்துக்கொள்ளலாம், ஆனால் எப்போதும் இலவசத்தரிசனமும் உண்டு.

அதிகாலை 4.30 மணிக்கு மகாலட்சுமிக்கு அபிஷேகம் தொடங்குகிறது. உபயதாரர்கள் மட்டும் அந்த நேரத்தில் பங்கேற்கலாம் மற்ற பக்தர்கள் 7.30 மணிவாக்கில் உள்ளே செல்ல அனுமதிக்கப்படுகிறார்கள், இரவு சுமார் 8 மணியளவில் பிரதானவாயில் மூடப்படுகிறது. ஏனென்றால் உள்ளே சென்றவர்கள் வெளியேவர ஒன்றரை மணி நேரம் ஆகும். ஏறக்குறைய 10 மணிக்கு நடை சாத்தப்படுகிறது. 2001 ஆம் ஆண்டின் துவக்கத்தில் ஸ்ரீ புரத்தின் தொடக்கமாக ஸ்ரீ சக்தி அம்மா அவர்கள் ஒரு மரக்கன்றினை நட்டார்கள், ஒரு மரக்கன்று நட்டு வளர்ப்பதென்பது 100 யாகங்கள் செய்வதற்குச் சமமாகும் என்றார்கள். மரமானது காற்றைத் தூய்மையாக்கி உயிர்களுக்குத் தேவையான பிராணவாயுவை வழங்குவதோடு வானமுதான மழைக்கும் காரணமாகின்றது எத்தனையோ உயிரினங்களின் பசியைப்போக்கும் தாயாகிறது மழைக்கும், வெயிலுக்கும் உயிர்களுக்குக் குடையாகிறது. இது கொடுக்கும் மழையினால் தான் பயிர்கள் செழிக்கின்றன தானியங்கள் பெருகி உயிர்களின் பசி நீங்குகிறது என்று கூறினார்.

*உதவிப்பேராசிரியர், வரலாற்றுத்துறை, அரசு கலைக்கல்லூரி, தி.மலை.

தாரமங்கலம் கைலாசநாதர் திருக்கோவில் கட்டிடக் கலையின் சிறப்புகள்

K. செம்மண்ணன்*

தமிழக வரலாற்றில் கட்டிடக்கலை மிகப் பெரும் பங்கினை செலுத்தி வருகின்றது. கட்டிடக் கலையில், கோயில் கட்டிடக் கலை, கட்டிடக்கலையின் ஜீவநாடியாகும். தமிழகத்தை ஆட்சி செய்த மன்னர்கள் கோயிற் கட்டிடக்கலைக்கு அளப்பரிய பணிகளை செய்துள்ளனர். சிறந்த கலை நுட்பத்துடன் தமிழகத்தில் உருவாக்கப்பட்ட எண்ணிலடங்கா கோயில்கள் தமிழகத்தில் உள்ளன. அத்தகைய சிறந்த கலைநுட்பம் மிகுந்த கோயில்களில் தாரமங்கலத்தில் உள்ள ஸ்ரீகைலாசநாதர் ஆலயமும் ஒன்றாகும்.

சேலம் மாவட்டத்தின் மிக முக்கிய பகுதியாக தாரமங்கலம் விளங்கி வருகின்றது. வரலாற்று முக்கியத்துவம் வாய்ந்த தாரமங்கலத்தின் நடுநாயகமாக இவ்வாலயம் எழுப்பப்பட்டுள்ளது. இந்த ஆலயத்தின் இராஜகோபுரம் காண்போர் கண்களையும், கருத்தையும் கவரும் வண்ணம் அமைக்கப்பட்டிருக்கிறது. ஊரினுள் நுழைவதற்கு முன்பு நெடுந்தூர தொலைவில் இருந்தும் இக்கோபுரத்தை காணலாம்.

தாரமங்கலத்தில் அமைந்துள்ள ஸ்ரீ கைலாசநாதர் ஆலயம் சிறப்பு மிக்க ஒன்றாகும். சிறப்பு மிக்க இத்திருத்தலம் தோன்றுவதற்கு ஒரு முக்கிய நிகழ்ச்சி உண்டு. கலையழகு கொண்ட தாரமங்கலத்தில் அருள்மிகு ஸ்ரீகைலாசநாதர் திருக்கோவில், தாரமங்கலத்திற்கு வடக்கே சுமார் 3 கல் தூரத்தில் அமரகுந்தியை தலைநகரமாக கொண்டு அரசாண்ட கெட்டி முதலி ஆடு, மாடுகளை மேய்க்க தாரமங்கலமாகிய தாடுகாவனத்திற்கு வருவது வழக்கம். அப்படி மாடுகள் மேய்ந்து வரும் காலத்தில் ஒரு பசு மாறு மட்டும் பால் கொடுப்பதில்லை இதனை அறிந்த மன்னன் கெட்டி முதலி மாடுகள் மேய்ச்சலுக்கு வந்தபோது மரத்தின் மறைவிலிருந்து பார்க்க அந்த பசு மாடு மட்டும் குறிப்பிட்ட ஒரு இடம் சென்று தானே அங்கிருந்த புற்று மேல் பால் சுறப்பதைக் கண்டு அதிசயமுற்றார். பின்பு அந்த இடத்தில் அவர் தோண்டிப் பார்க்க அவ்விடத்தில் சிவலிங்கம் இருப்பதைக் கண்டறிய அன்று இரவு சிவபெருமான் அவர் கனவில் தோன்றி இவ்விடத்திலேயே அழகிய கற்கோயில் கட்டுமாறு உத்திரவிட்டார். அதன்பின், அங்கு காண்போர் வியக்கும் வண்ணம் கலை வண்ணம் மிக்க ஆலயம் உருவாக்கினார் என்று செவி வழி செய்திகள் கூறுகின்றன.

விசலூர் - மார்க்கபுரீஸ்வரர் கோயிலின் சிற்பக் கலையும், கல்வெட்டுகளும்

வி.ரோலி**

விசலூர் கீரனூர் - கிள்ளுக்கோட்டை சாலையில் (மலையடிப்பட்டிக்கு அருகில்) கீரனூரில் இருந்து 12 கி.மீ தொலைவில் உள்ளது. இங்குள்ள மார்க்கபுரீஸ்வரர் சிவன் கோவில் பழமையானதாகும். இந்தக் கோயில் காளியாப்பட்டி, திருப்பூர் ஆகிய இடங்களிலுள்ள சிறிய ஓரடுக்கு கோயில்களின் அமைப்பை ஒத்தது. கருவறையும், அர்த்த மண்டபமும் கி.பி 9-ம் நூற்றாண்டைச் சேர்ந்ததாகும். முன் மண்டபம் பிற்காலத்தில் சேர்க்கப்பட்டதாகும். அடித்தளத்திலிருந்து விமானம் உச்சிவரை நல்ல வேலைப்பாடுகளுடன் அமைந்துள்ளது இக்கோயிலின் சிறப்பம்சமாகும்.

காலத்தால் முற்பட்ட கோயில்களைப் புதுப்பிக்கும் போது பழமையான சிற்ப வேலைப்பாடுகளையும், கல்வெட்டுகளையும் பாதுகாப்பதில் நாம் கவனம் கொள்ளப்படுவதில்லை என்பதற்கு இக்கோயில் சிறந்த எடுத்துக்காட்டாகும். பிற்காலத்தில் இக்கோயிலை புதுப்பித்த போது கோயிலின் அடித்தளத்திலிருந்து உச்சிவரை சுண்ணாம்புக் காரையினால் பூசப்பட்டு பழமையான வேலைப்பாடுகள் அனைத்தும் முழுமையாக மூடி மறைக்கப் பட்டுள்ளன. பழைய கல்வெட்டுகள் இனம் கண்டு கொள்ள முடியாத அளவிற்கு தொடர்பற்றுக் காணப்படுகின்றன. குலோத்துங்க சோழன், சடையவர்மன், வீரபாண்டியன் போன்ற மன்னர்களின் பெயர்களை மட்டுமே குறிப்பிடும் கல்வெட்டுகளைக் கொண்டு இம்மன்னர்களைப் பற்றி முழுமையாக அறிய முடியவில்லை.

இடைக்கால தமிழக கல்வெட்டுகளில் பெண் அடிமைகள் - ஓர் ஆய்வு

கு.ஸ்ரீரெங்கமாலா***

தமிழகத்தில் பொ.ஆ. 6 ஆம் நூற்றாண்டு முதற்கொண்டே 'அடிமை' என்ற சொல் காணப்பெறுகிறது. பல்லவர் கால பக்தி இலக்கியங்களில் ஒன்றான தேவாரம் பாடல்களாகும்.

"செறிவு அடிமை செய்ய" என்றும் (237) சகமலாது அடிமையில்லை என்றும் (394) இறைவனின் அடிமையாக திருநாவுக்கரசர் தன்னை குறிப்பிடுகிறார். ஆனால் கல்வெட்டுகளின் இச்சொல் 9 ஆம் நூற்றாண்டு முதலேயே

*வரலாற்று துறை கௌரவ விரிவுரையாளர், அரசு கலைக்கல்லூரி, சேலம்.
*கௌரவ விரிவுரையாளர், வரலாற்றுத்துறை, அரசு மகளிர் கலைக்கல்லூரி, புதுக்கோட்டை
***மருங்குளம் தலைமையாசிரியர், முனைவர் பட்ட ஆய்வாளர், தமிழ் பல்கலைக்கழகம், தஞ்சாவூர்

காணப்படுகிறது. ஆண், பெண், இருபாலரும் அடிமைப்படுத்தப்பெற்றுள்ளார். "அடிமை" என்ற சொல்லாட்சி சங்க காலத்தில் இல்லையேயொழிய அடிமைகள் இருந்துள்ளன. அதிலும் பெண் அடிமைகளாக்கப் பட்டுள்ளனர். வெற்றிப்பெற்ற மன்னன், பகைவேந்தனின் மனைவிமார்களை அடிமைப்படுத்திய செய்திகள் இலக்கியங்கள் கூறுகின்றன. இவ்விதம் அடிமைப்படுத்தப்பெற்ற பெண்களை "கொண்டி மகளிர்" என பட்டினப்பாலைச் சுட்டுகிறது. இவர்களை "தொழுதைமார்" என நாலடியார் குறிப்பிடுகிறது. (326:3-4) இவ்வாறாக சங்க காலந்தொட்டே பெண்கள் அடிமைப்படுத்தப்பட்டுள்ளனர். அதைத் தொடர்ந்து வந்த காலங்களில் பெண்கள் கூழல் சாதாரணமாக தாமே அடிமையாகியுள்ளனர்.

சிலர் அடிமையாக்கப்பெற்றுள்ளனர். இவ்வகையில் பெண் அடிமைகள் இருந்துள்ளமையை இடைக்காலத் தமிழகத்தில் ஒரு சில கல்வெட்டுக்கள் குறிப்பிடப்படுகின்றன. அக்கல்வெட்டுக்கள் அடிப்படையாகக் கொண்டு இடைக்காலத் தமிழகத்தில் பெண் அடிமைகள் குறித்து இக்கட்டுரை ஆராய்கிறது.

புதுக்கோட்டை மாவட்டத்தில் அம்புக்கோவில் - ஒரு சிறப்புப் பார்வை

வி.பிரகதாம்பாள்* எஸ்.நீலாவதி**

அம்புகோவில் ஸ்ரீ அருள்மிகு பக்தலலிதீஸ்வரர் திருக்கோவில், புதுக்கோட்டை மாவட்டத்தில் கறம்பக்குடி தாலுகாவில், கறம்பக்குடி – தஞ்சாவூர் செல்லும் சாலையில் புதுக்கோட்டையிலிருந்து சுமார் 45 கிலோ மீட்டர் தொலைவில் இக்கோவில் அமைந்துள்ளது.

புதுக்கோட்டை மாவட்டத் திருக்கோவில்கள் நிர்வாகத்திற்குட்பட்ட 117 முதன்மைத் திருக்கோவில்களில் அம்புக்கோவில் ஸ்ரீ அருள்மிகு பக்தலலிதீஸ்வரர் திருக்கோவிலும் முக்கியமான ஒன்றாகும்.

அம்புக்கோவில் சங்க இலக்கியங்களில் "அழும்பில்" என வழங்கப்பட்டுள்ளது. இக்கோவில் பற்றி புறநானூறு 283-வது பாடலிலும், அகநானூறு 44வது பாடலிலும் விளக்கப்பட்டுள்ள "அழும்பில்" என்ற இடம், தற்போது கறம்பக்குடி வட்டத்தில் அம்புக்கோவில் என்ற பெயரில் காணப்படுகிறது. சங்க காலங்கள் கி.பி.முதல் மூன்று நூற்றாண்டுகள் என்று வரலாற்று அறிஞர்கள் குறிப்பிடுகின்றனர். எனவே சங்க காலந்தொட்டே அழும்பில் என்று இவ்வூர் பற்றிய செய்திகள் காணப்படுகிறது.

முதலாம் ராஜராஜசோழன் (கி.பி.985-1014) காலத்தில் அவருடைய மேலாண்மைக்குட்பட்டு புதுக்கோட்டை பகுதியை வேளிரும், முத்தரையரும் ஆட்சி செய்து வந்துள்ளனர். இம்மன்னரது ஆட்சியில் புதுக்கோட்டைப் பகுதி ராஜராஜ வளநாடு, கேரளாந்தக வளநாடு, இரட்டப்பாடி கொண்ட வளநாடு, பாண்டிகுலாசனி வளநாடு என்று பிரிக்கப்பட்டு ஆளுமை செய்யப்பட்டுள்ளன.

இதில் ராஜராஜ வளநாடு என்று அழைக்கப்படும் வளநாட்டுப் பிரிவில் அம்புக்கோவில் அமைந்துள்ளன. அப்போது இப்பகுதியை ராஜராஜசோழனின் மேலாண்மைக்குட்பட்டு ஆட்சி செய்த வேளிர் குலத்தவரால் இக்கோவில் கட்டப்பட்டிருக்க வேண்டும் என்பதனை இக்கோவிலில் உள்ள கல்வெட்டு மூலம் அறிய முடிகிறது.

மேலும் இக்கோவில் கல்வெட்டு ஒன்றில் வளநாட்டுப் பன்றியூர் நாட்டு அழும்பில் நாயனார் உடையார் என குறிப்பிட்டுள்ளதிலிருந்து சங்க காலம் முதல் இவ்வூரின் பெயர் தெரிய வருகிறது.

இவ்வூர் பிற்கால சோழர்கள் காலத்தில் கட்டப்பட்டு, அதனை தொடர்ந்து பிற்கால மன்னர்களால் சில புனரமைக்கப்பட்டுள்ளன என்றும் இராஜேந்திர சோழனால் அம்பாளுக்கு தனி சந்நிதி அமைக்கப்பட்டுள்ளதை இக்கோவிலில் உள்ள அம்பாளுக்கு இடம் பெற்றுள்ள கல்வெட்டு விளக்குகிறது.

பிற்காலப் பாண்டியர் கலைப்பாணியில் திருப்புனவாசல் விருத்தபுரீஸ்வரர் கோயில்

செ. சாந்தி***

தமிழகக் கலை வரலாற்றில் கி.பி.6-ஆம் நூற்றாண்டு முதல் பல்வர்களைப் போலவே தென்பாண்டிய நாட்டில் பாண்டியர்கள் குடைவரைகளையும் ஒற்றைக்கல் ரதத்தையும் அமைத்துள்ளனர். கட்டுமானக் கோயில்களையும் பல்லவர்களைப் போலவே பின்பற்றி உள்ளனர். இருந்தபோதிலும் கி.பி.9ம் நூற்றாண்டு முதல் சோழர்க்காலத்தில் தோற்றம் பெற்ற கட்டடக்கலை வளர்ச்சியில் பாண்டியர்களது கட்டுமானம் சற்று பின்தங்கியிருந்தது. பொதுவாக பாண்டியர்களின் கட்டுமானக் கோயில்களை முற்காலப் பாண்டியர் கட்டுமானம் மற்றும் பிற்காலப் பாண்டியர் கட்டுமானம் என வரலாற்று ஆய்வாளர்கள் குறிப்பிடுகின்றனர். இவற்றுள்

*ஆய்வு மாணவர், வரலாற்றுத்துறை, மாமன்னர் கல்லூரி(தன்னாட்சி), புதுக்கோட்டை
**உதவிப்பேராசிரியர், வரலாற்றுத்துறை, அரசினர் மகளிர் கலைக்கல்லூரி, புதுக்கோட்டை
***சிற்பத்துறை, முனைவர் பட்ட ஆய்வாளர், தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்.

பிற்காலப் பாண்டியரின் கட்டுமானக் கோயில்களுள் கட்டிடக்கலை அமைப்பில் வளர்ச்சி நிலை குறைவாக இருந்தாலும் சோழரின் கட்டிடக்கலை பாணியை பின்பற்றிய பாண்டியரின் கட்டுமானக் கோயில்களை காணமுடிகின்றது.

சோழப் பாண்டியர் ஆட்சியை தொடர்ந்து முதலாம் மாறவர்மன் சுந்தர பாண்டியன் கி.பி.1216-ல் ஆட்சிக்கு வந்ததும் கோயில்களின் கட்டடக்கலை அமைப்பில் கருவறை, அர்த்தமண்டபம், மகா மண்டபம், பிரகாரங்கள், கோபுரங்கள கலை அமைப்பில் ஈடுபட்டுள்ளனர். உதாரணமாக மேலத்திருமாணிக்கம் மற்றும் தென்கரை கோயில்கள் மதுரை மாவட்டத்தில் அழகர் நாயக்கன்பட்டி சேதார் ஸ்வரமுடையார் கோயிலும் திருக்கோடீஸ்வரர் கோயில், அழகர் கோயில், இதைப்போல பாண்டிய நாட்டின் பலகோயில்களில் பொன்வேய்ந்த பெருமாள் மண்டபம், சோபன மண்டபம், திருநடை மாளிகை கோபுரங்கள் என பல கட்டுமானங்களை கொண்டு வந்தனர். இப்பாண்டியர்களின் கோயில்களை விஜயநகரர்களும் விரிவுபடுத்தியுள்ளனர்.

பிற்காலப் பாண்டியரின் கலை அமைப்பில் பாண்டிய நாட்டில் இடம்பெற்றுள்ள கோயில்களைப் போலவே தேவாரப் பாடல்கள் பாடப்பெற்ற பதினான்கு சிவத்தலங்களுள் ஒன்றான பாண்டிய நாட்டின் கிழக்கில் வங்கக் கடல் எல்லையில் அமையப்பெற்றுள்ள திருப்புனவாசல் கோயிலின் கட்டடக்கலை அமைப்பை பின்வருமாறு பிற்காலப் பாண்டியர் கலைப்பாணியோடு விளக்கப்படுகின்றன.

திருவேள்விக்குடி மணவாளேஸ்வரர் கோயிலின் கட்டிடக்கலை சிறப்பியல்புகள்

தி.விஜயமாலா*

சோழநாட்டில் காவிரியின் வடக்கரை தலங்களில் 23-வது தலமாகும். இத்தலம் நாகை மாவட்டம் குத்தாலம் வட்டம் குத்தாலத்திலிருந்து வடக்கிழக்கில் சுமார் 1 1/2 கி.மீ தொலைவில் திருவேள்விக்குடி அமைந்துள்ளது. இத்தலத்தில் சிவனுக்கு திருமணவேள்விநடந்த இடமாகும். ஆதலால் இவ்வூரை வேள்விக்குடி என்றும், பிராட்டியாருக்கு(பார்வதிதேவி) கங்கணா தாரணம் செய்தபடியால் கௌதுகா பந்தன சேத்திரம் என்றும் கூறப்படுகின்றது. தற்போது திருவேள்விக்குடி மற்றும் திருலக்குடி என அழைக்கப்படுகின்றது.

இக்கோயிலின் இலக்கியச் சான்றாக பக்தி இலக்கியங்கள் இடம் பெறுகின்றது. குறிப்பாக பன்னிரு திருமுறைகளில் திருஞானசம்பந்தர் எழுதிய மூன்றாம் திருமுறைகளில் 348-வது பதிகத்தில் 11 பாடல்களும் சுந்தரர் எழுதிய ஏழாம் திருமுறைகளில் 20 பாடல்களும் பாடப்பெற்றுள்ளது. மேலும் இக்கோயிலின் வரலாற்றினை அறிவதற்கு கல்வெட்டு சான்றுகள் அமைகின்றது. குறிப்பாக கி.பி 9-ம் நூற்றாண்டின் உத்தமசோழன் (கி.பி 970-985) முதல் 12-ம் நூற்றாண்டின் மூன்றாம் இராஜராஜசோழன் (கி.பி 1216-1256) வரை 44 கல்வெட்டுகள் இடம் பெற்றுள்ளது. உத்தமசோழனின் ஆறு கல்வெட்டுகளில் விளக்குதானம், 400 கலஞ்சு வெள்ளி தானம், 2 காசு தானம், 142 கலஞ்சு நிலம் மற்றும் விளக்குதானம், 30 காசு இறைவனின் வழிப்பாட்டிற்க்கு கொடுக்கப்பட்ட செய்திகளும், முதலாம் இராஜேந்திரசோழன் இரண்டு கல்வெட்டுகளில் நிலவரி மற்றும் விளக்கு ஏற்றி வைப்பதற்கு தானம் கொடுத்த செய்திகளும், இராஜாதிராஜசோழனின் ஒரு கல்வெட்டுகளில் நிலவரி செய்திகளும், இரண்டாம் இராஜேந்திர சோழனின் மூன்று கல்வெட்டுகளில் உடன்படிக்கை செய்திகளும், அதிராஜேந்திரனின் ஒரு கல்வெட்டில் 4 மாநிலம் அளித்த செய்திகளும், முதலாம் குலோத்துங்க சோழனின் ஒரு கல்வெட்டில் உடன்படிக்கை செய்திகளும், விக்ரமசோழனின் மூன்று கல்வெட்டுகளில் நிலவரி செய்திகளும்,இரண்டாம் இராஜாதிசோழனின் ஒரு கல்வெட்டில் விளக்கு தானம் அளித்த செய்திகளும், மூன்றாம் இராஜராஜனின் ஒரு கல்வெட்டுகளில் இராஜகேசரி என்ற சோழமன்னனின் புனைபெயர் இடம் பெற்றுள்ளது.

தஞ்சாவூர் வட்டாரச் சோழர்காலக் கல்வெட்டுகளில் பெண்கள்

சே. சுதா**

இடைக்காலத்தில் பெண்கள் நிலைப்பற்றி அறிய சோழர் கல்வெட்டுகள் பெரிதும் உதவுகின்றன. சோழர்காலத்தில் அரசமாதேவியர்கள் அரசருக்கு அடுத்த நிலையில் கோயிலுக்கு நிலதானங்கள் கொடைகள் வழங்கியதை சோழர்கால கல்வெட்டுகளில் வழியாக அறியமுடிகிறது. சோழர்காலத்தில் தேவராடியர்கள் முறை இருந்தது என்பதற்கு சான்றாக கல்வெட்டு குறி ப்புகளும் இருக்கின்றன. எனவே அரசர் காலத்தில் பெண்கள் கோயிலுக்கு தானங்கள் வழங்கியதை கல்வெட்டுகளின் வாயிலாக அறிய முடிகின்றது.

*முனைவர் பட்ட ஆய்வாளர், சிற்பத்துறை, தமிழ்ப்பல்கலைக்கழகம், தஞ்சாவூர்.
**முனைவர் பட்ட ஆய்வாளர், கல்வெட்டியல் மற்றும் தொல்லியல் துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்-613 010

முதலாம் இராசேந்திர சோழன் ஆயிரக்கணக்கான இளம்பெண்களைக் கவர்ந்து வந்து சோழ நாட்டில் அடிமையாகளாக்கினான் என்று சாளுக்கிய நாட்டு குறிப்புகள் தெரிவிக்கின்றன. இடைகாலத்தில் பெண்களுக்கு உபநயணம் செய்யவும் வேள்வியில் பங்குபெறவும் இருந்த உரிமை பறிக்கப்பட்டுள்ளது.

பாரம்பரிய தாய்வழி சமுதாயம் பிராமண கலப்பும், ஆதிக்கமும் ஏற்பட்ட பிறகு தந்தை வழி சமுதாயமாக மாறி போயிற்று. பொருள் உற்பத்தி, பொருள் ஈட்டல் ஆகியவற்றில் சமபங்கு பெருகியபோதுதான் ஆணுக்கு நிகராக பெண் சமத்துவநிலை உறுதிபெறும். வயல்வெளி, இணைத்தோட்டம் போன்றவற்றில் பெண்களுக்கு இருந்த பங்கை சங்க இலக்கியம் குறிப்படுகின்றது.

சோழர் காலத்துப் பெண்கள் குந்தவை, செம்பியன் மாதேவி ஆகியோர் சைவ கோயில்களை அமைப்பதில் பெரும் பங்காற்றினர். உதாரணமாக முதலாம் இராசராச சோழன் காலத்தில் பிரமாண ஊர்களில் பிரமதேயம் மற்றும் பிற சாதிகளைச் சார்ந்தவர்களில் காணியாகப் பெற்றிருந்த நிலம் ஆகியவற்றைத் தவிர பிறரின் நிலங்களை கட்டயமாக விற்று தரும்படி மன்னன் ஆணையிட சாத்தம்பி என்ற அதிகாரி 81 றை மூன்று மா அரைகாணி நிலத்தை கையகப்படுத்தி பிரமதேய மூலமாக மன்னன் இராசராச சோழனின் சகோதரி ஸ்ரீ குந்தவை பிராட்டியாருக்கு விலைக்கு விற்ற செய்தி குறிப்பிடப்படுகிறது. சமயத்தைக் கட்டிக் காத்தவரும், சமய சடங்குகளைப் பின்பற்றியோரும் பெண்களே முன்னேற்றம் வகுத்தனர். அவர்கள் போர்களம் சென்றதாகவும் போர்ப் பயிற்சி பெற்றதாகவும் குறிப்புகள் இல்லை. கல்வி கற்றதாகவும் குறிப்புகள் இல்லை. சைவ சமயத்திற்கு மதம் மாற்றம் செய்த மங்கையற்கரசி சோழ அரசனின் மகள் என்று குறிப்பிடப்படுகிறாள். அது போலவே உயர்கல்வி கற்றவராக திகழ்ந்த திருநாவுக்கரசு ஜைன சமயத்தில விளங்கியபோது அவர் உடன் பிறந்த தமக்கை திலகவதி தம்பியை சைவத்திற்கு திருப்பினான் என்பது வரலாறு. இவ்விருவர் வரலாற்றிலும் இராசராசனின் தமக்கை குந்தவை சைவ பெண்டீர் என்று அழைக்கப்படுகின்றனர். இடைக்காலத்தில் சிறந்த கவிகராக விளங்கிய அவ்வையார் பலர் இருந்தனர். எனவே சோழர் காலத்தில் ஓர் அவ்வையார் வாழ்ந்ததாக வரலாற்றில் ஆதாரம் இல்லை.

வாணகோப்பாடிநாட்டு ஜம்பை காசி விசுவநாதர் கோயில் - ஓர் வரலாற்றய்வு

வே. ராமச்சந்திரன்*

ஜம்பையில் கி.பி. முதலாம் நுற்றாண்டு முதல் கொண்டு பல வரலாற்று சிறப்புகளை கொண்ட பகுதியாகவும் முடியுடைய வேந்தர்கள் சோழர்கள், பாண்டியர்கள், பல்லவாகள் அவர்களின் ஆட்சியும் அவர்களின் ஆளுகைக்கு கீழ் பல சிற்ரரசர்களும் இருந்துள்ளன அதில் குறிப்பாக சோழர்களின் ஆட்சிக்கு உட்பட்டு ஜம்பை பகுயினை வாணகோப்பாடிநாட்டு தலைநகராக கொண்டு வாணரகுல சிற்ரரசர்கள் ஆடசிபுரிந்துள்ளன.

இப்பகுதியில வெவ்வேறு காலத்தில் வெவ்வேறு மன்னர்களின் அவராவர்களின் சிறப்பினை வெளிப்படுத்தும் விதத்தில் பல கோயில்கள் மற்றும் மண்டபம்கள் கோட்டைகள் (அரன்மணை) என கட்டி இப்பகுதியில் சிறப்பாக ஆட்சி புரிந்துள்ளன. இப்பகுதியில் வைணவ மற்றும் சைவக் கோயில்களும் உள்ளன. அவற்றில் சைவ கோயில் ஐந்தும்.வைணவ கோயில் ஒன்றும் உள்ளன. அவை சைவ கோயில் 1. தான்தோண்றிஸ்வரர், 2.காசிவிசுவநாதா, 3.கயிலைநாதர், 4. கமலநாதர், 5.அல்லிநாதர் என்பவையாகும். இவற்றி ன் காசிவிசுநாதர் கோயில்பற்றி இந்த ஆய்வில் விவரிக்கப்பட்டுள்ளன. இந்த காசிவிஸ்வநாதர் கோயில் கி.பி. 11 ஆம் நூற்றாண்டில் கட்டுப்பட்ள்ளன.

இக்கோயில் தெற்குபுற அதிட்டானத்தில் கல்வெட்டு நான்கு வரிகள், 12 மீட்டர் நீளத்தில் முதலில் உள்ள பாதிகலவெட்டு தெரியும்படியும் நடுவில் உள்ள பாதிகல்வெட்டு சிதைந்தும் இறுதி பகுதியல் தெரியும் படி உள்ளன இவற்றினை ஆய்வுமேற்கொண்டு யார் காலத்தில் இக்கோயில் கட்டப்பட்டன என உறுதிபடுத்த முடிகிறது. ஆனால் எந்த ஆண்டு என்று உறுதிசெய்ய முடியாத வண்ணம் கல்வெட்டு சிதைந்துள்ளன.

19ஆம் நூற்றாண்டில் இராமலிங்க சுவாமிகளின் சமூக, சமய மற்றும் தமிழர் சித்த மரபுகள் - ஓர் ஆய்வு

ம. முத்து**

அருட்பெருஞ்சோதி அருட்பெருஞ்சோதி
தனிப்பெருங்கருணை அருட்பெருஞ்சோதி

வள்ளலார், தம் காலத்தவரான இராஜராம் மோகன்ராய், தயானந்த சரஸ்வதி, இராமகிருஷ்ணபரமஹம்சர் ஆகியோரைவிடவும் தீவிர சீர்த்திருத்த வாதியாகத் திகழ்ந்தார்.

*முனைவர்பட்ட ஆய்வாளர், தமிழ்நாடு திறந்தநிலைப் பல்கலைக்கழகம், சைதாப்பேட்டை, சென்னை.
**முனைவர் பட்ட ஆய்வாளர், வரலாற்றத் துறை, அரசு கலைக் கல்லூரி, திருவண்ணாமலை - 606 603.

சாதி - சமய வேற்றுமைகளற்ற, ஏழை - பணக்காரர் என்னும் வர்க்கப்பாகுபாடற்ற, சகல ஆன்மாக்களிடமும் சம அளவில் அன்பு செலுத்துகின்ற ஆன்மநேய ஒருமைப்பாட்டுரிமை உலகம் காண வள்ளலார் உழைத்தார். இத்துறையில் அவருக்கு இணையானவர் அவர் காலத்திலோ, அவருக்குப் பிற்காலத்திலோ பாரதத்தில் பிறக்கவில்லை எனலாம்.

இராமலிங்க அடிகளைத் தமிழர்கள் பலர் ஒரு அவதார புருஷராகவே நினைக்கின்றனர்; ஒரு தீர்க்கதரிசியாகப் போற்றுகின்றனர். அவருக்குப் பல இடங்களில் கோவில்கள், உருவச்சிலைகள், பஜனை மடங்கள், இவரது பெயரால் பல சங்கங்கள், பல புத்தக சாலைகள், வியாபார ஸ்தலங்கள் இன்று விளங்குகின்றன.

நாள்தோறும் வடலூருக்குச் செல்லும் அடியார்களின் கூட்டம் வளர்ந்து வருகின்றது. அவருடைய அருட்பாவைப் பாராயணம் செய்வோர் பெருகி வருகின்றனர் எங்கும் "அருட்பெரும் ஜோதி! தனிப்பெறுங் கருணை" என்ற முழுக்கம் கேட்கின்றது.

இராமலிங்கர் தன்னை யாரும் வணங்க வேண்டும் என்று விரும்பவே இல்லை. தன்னை இராமலிங்க சுவாமிகள் என்று அழைப்பதைக் கூட அவர் வெறுத்தார். அவரைத் தெய்வம் என்று கூறிய - வணங்கிய - மக்களின் அறியாமைக்காக அவர் பரிதாபப்பட்டார்.

இராமலிங்கரின் பாடல்களிலே புதிய கருத்துக்கள் பலவற்றைக் காணலாம். அவருடைய பாடல்கள் "திரு அருட்பா" என்னும் பெயரில் வெளிவந்துள்ளன. அவை ஆறு திருமுறைகளாக வகுக்கப்பட்டுள்ளன. ஆறாம் திருமுறையில் தான் முற்போக்கான கருத்துக்கள் நிறைந்த பாடல்கள் மிகுந்திருக்கின்றன. உலக மக்கள் ஒன்றுபட்ட ஒரே சமுதாயமாக வாழ வேண்டும் என்பதே இராமலிங்கரின் கருத்து.

சிந்து சமவெளியில் கிடைத்த உலோக படிமத்தின் தொழில் நுட்ப ஆய்வு

க. மோகன்ராஜ் ஸ்தபதி*

ஒரு கவிஞன் தான் எழுதிய முதல் கவிதையையும் ஒரு கலைஞன் தான் வடித்த முதல் படிமத்தையும் மறப்பதுமில்லை, மறைப்பதுமில்லை.

அவ்வகையில் சிந்து வெளி பகுதியில் அகழாய்வில் கிடைத்த பெண்படிமம் பலரது ஆய்வு கண்ணோட்டத்தில் நடன பெண் வடிவம் என்கிறார்கள். ஒரு சாரர் பழங்குடி சமூகம் சார்ந்த பெண் என்கிறார்கள். அவ்வடிவம் சிறுமி வடிவமாக உள்ளது. ஆனால் அது யாருடைய படிமம் என்பது இவ்ஆய்வின் முயற்சியாகும்.

மேலும் சிந்து சமவெளி அகழாய்வில் கிடைத்த பெண் படிமம் இன்று உலோக படிம வார்ப்புக்கலையில் முதல் சான்று என்று பெயர் பெற்றதற்கு அதனை வடித்த கலைஞன் காரணம் என்பதையும் காரண காரியங்களுடன் தக்க ஆதாரத்துடன் வரைபடத்துடன் இங்கு விளக்கமுற்படுகிறேன். அது எவ்வாறு வரலாறு ஆனது என்பதை இனி தொழில் நுட்ப ரீதியில் காண்போம். அப்படிமத்தை அத்துடன் ஏன் நிறுத்திக் கொண்டான். அவனது பிற விலங்கின வார்ப்படங்கள் எவ்வாறு முழுமையான வார்ப்படம் ஆகின என்பதையும் காண்போம்.

இப்படிமம் வார்ப்பு செய்யப்பட்ட முறைக்கு மெழுகு இழந்த வார்ப்பு அல்லது Lost wax process," "cere perdue casting அல்லது மதுச்சிஷ்டவிதானம் என்று பெயர். இப்பெயர்கள் எல்லாம் பிற்காலத்தில் அழைக்கப்பட்ட முறை ஆகும்.

இப்படிமத்தின் அமைப்பு யாவரும் அறிந்த ஒன்று. இருப்பினும் அதனைப் பற்றி இங்கு கூறப்படுதல் முறை மெல்லிய தேகம், ஆடை (அணிகலன் இல்லாத, கை பாகம் தவிர மற்ற இடங்களில் அதிகப்படியான ஆபரணமில்லாத பக்கவாட்டு இணைப்பு எதுவுமில்லாத இரண்டு கைகளும் உடலோடு ஒட்டி ஒரே வார்ப்பு செய்யப்பட்ட கெட்டி வார்ப்படம் என்பது முதல் செய்தி. இப்படிமத்திற்கு பாதம் கிடையாது.

இரணியன் குடியிருப்பில் தொல்லியல் அகழாய்வுகள்

ஜா. ஜென்சி ஞான செல்வி**

தமிழகத்தில் நடைபெற்றுள்ள தொல்லியல் ஆய்வுகளும், அகழாய்வுகளும் பழந்தமிழ் மக்களின் பொருளாதார மேம்பாட்டினையும், கலை மேம்பாட்டினையும் கைத்தொழில் திறத்தினையும் பல அரிய ஆதாரங்களால் விளக்குகின்றன. இதுவரையும் தெரியாத பல உண்மைகளை இந்த அகழாய்வுகள் புலப்படுத்தியுள்ளன. உலகில் மனிதன் தோன்றிய நாள்முதலே வரலாறும் தோன்றியது. மனிதனின் வரலாற்றை அறிவதற்குப் பெரிதும் துணை நிற்பது தொல்லியல் ஆகும். பண்டைக்காலத்தில் வாழ்ந்த மனிதனின் நடவடிக்கைகளைத் தெரிவிப்பது அவர்கள் விட்டுச்சென்ற தொல்பொருள்களே. அவை இம்மண்ணுலகில் மறைந்து மட்கி, மண்மூடி, மேடுகளாய்க் காட்சியளிக்கின்றன. அவற்றை வெளிப்படுத்தும் முயற்சியே தொல்லியலின் முதுகெலும்பாக விளங்கும் அகழாய்வு ஆகும்.

*உலோக படிம முனைவர் பட்ட ஆராய்ச்சியாளர், சிற்பத் துறை, தமிழ்ப் பல்கலைக் கழகம், தஞ்சாவூர்.
**வரலாற்று துறை கௌரவ விரிவுரையாளர், அரசு கலைக்கல்லூரி, சேலம்.

திருநெல்வேலி மாவட்டத்தில் நான்குநேரி வட்டம், வள்ளியூர் மார்க்கத்திலிருந்து சுமார் பன்னிரெண்டு கி.மீ. தொலைவில் நான்குநேரி மற்றும் ஆனைக்குளம் ஊராட்சி ஒன்றியத்திற்கு உட்பட்ட இரணியன் குடியிருப்பு மற்றும் மயிலாபுதூர் என்ற ஊர் உள்ளது. இரணியன் குடியிருப்பின் கிழக்குப்பக்கம் துலுக்கர்பட்டி என்ற ஊரும், மேற்கே இராஜாக்கள்மங்கலம் என்ற இடமும், வடக்கே மேற்குத் தொடர்ச்சி மலையில் பிறக்கும் பச்சை மலை ஆற்றின் கிளையாறு ஆன நம்பியாறும் எல்லைகளாக உள்ளன. தெற்கே மைலாபுதூர் என்ற ஊர் அமைந்துள்ளது. இங்கு தமிழ்நாடு அரசு தொல்லியல் துறை இரணியன் குடியிருப்பு பகுதி என்று அழைக்கப்படும் இராஜாக்கள்மங்கலம் பகுதியில் 2009-10இல் அகழாய்வு மேற்கொண்டது. இராஜாக்கள் மங்கலம் என்னும் கிராமம் திருநெல்வேலி - நாகர்கோயில் பிரதான சாலையில் அமைந்துள்ள தளபதி சமுத்திரம் என்னும் ஊரிலிருந்து சுமார் 5 கி.மீ. தொலைவில் உள்ளது.

இவ்வூரிலுள்ள இரணியன் குடியிருப்பு என்ற பகுதி தொல்லியல் சிறப்புடையதாகும். இங்கு முற்கால பாண்டியர் காலத்தைச் சார்ந்த பல சிலைகள் காணப்படுகின்றன. இவை உருவில் பெரியவை. அழகில் சிறந்தவை. இவற்றுள் சில மதுரை நாயக்கர் அரண்மனையில் உள்ள அருங்காட்சியகத்துக்கு எடுத்துச் செல்லப்பட்டுள்ளன. சிலைகள் உள்ள இவ்விடத்தில் இரணிய மகாராஜாவின் அரண்மனை இருந்ததாகக் கூறுகின்றனர்.

இராஜக்கள்மங்கலம் ஊர் நம்பி ஆற்றின் வடகரையிலும் அகழாய்வு செய்யும் இடத்திலிருந்து 3 மீட்டர் தூரத்திலும் உள்ளது. இந்த ஊரின் வடக்குப்பகுதியில் ஒரு மண்மேடு காணப்படுகின்றது. இதன் கிழக்குப் பகுதியில் சிவன் கோயில் ஒன்று காணப்படுகின்றது.

திருமலாபுரம் : பாண்டியர் காலத்து குடவரை கோவில் ஒரு - ஆய்வு

மு.கந்தசுப்பு*

திருநெல்வேலி மாவட்டம், சங்கரன்கோவில் வட்டம், திருமலாபுரத்தில் முற்கால பாண்டியர் காலத்தைச் சேர்ந்த (கி.பி.750) இரண்டு குடவரை கோயில்கள் அமைந்துள்ளன. வருணாச்சி மலை எனப் பெயர் பெறும் மலையில் இவ்விரு கோயில்களும் குடையப்பட்டுள்ளன. இரண்டில் ஒன்று முற்றுப் பெற்ற நிலையிலும் மற்றொன்று முற்றுப் பெறாத நிலையிலும் செதுக்கப்பட்டுள்ளன. முற்றுப் பெற்ற கோயில் மிகவும் குறிப்பிடத்தக்கது. செவ்வக வடிவ அரை மண்டபத்துடன் கிழக்கு நோக்கி அமைந்த கருவறையுடன் படிகளில் ஏறிச் சென்று காணத்தக்க வகையில் உள்ளது. முற்பாண்டியர் காலப் புடைப்புச் சிற்பங்களும் காலத்தால் சற்றுப் பிந்திய இரண்டு கல்வெட்டுகளும் இக்கோயிலில் காணப்படுகிறது.

குடவரை வடக்குப் பார்த்த வகையிலும், கருவறை கிழக்குப் பார்த்தும் குடைவிக்கப்பட்டுள்ளன. உள் அரை மண்டபம் 19அடி நீளம் 12அடி அகலம் கொண்டது கருவறை எட்டு சதுர அடி அளவிலும் நடுவில் லிங்கத்துடன் காட்சி அளிக்கிறது.3 இக்குடவரையில் சிவன், விஷ்ணு மற்றும் பிரம்மா படைப்புச் சிற்பங்களாக வடிக்கப்பட்டுள்ளன. நான்கு கரங்;கள் கொண்ட விஷ்ணுவின் இருபுறமும் இருக்கின்ற உருவங்கள் வணங்கிய நிலையில் உள்ளன. மேலிருகரங்களில் சங்கு, சக்கரம் ஏந்தியிருக்க கீழ இரு கரங்கள் தொடையைத் தொட்ட வண்ணம் காணப்படுகிறது. விஷ்ணுவின் அருகில் விநாயகர் உருவம் அமர்ந்த நிலையில் உள்ளது. மறுபுறம் சிவபெருமான் காட்சி அளிக்கிறார். கிழக்குப்புறச் சுவரில் நின்ற நிலையில் ஓர் இறை உருவம் உள்ளது மற்றொரு மாடமும் உள்ளது. கனமான தூண்கள் விரிந்த தாமரைப் பதக்கங்களால் அலங்கரிக்கப்பட்டுள்ளன.

உவரியில் கிறிஸ்தவ ஆலயங்கள்

அ. ஸ்டெல்லா மேரி**

உவரியில் கிறிஸ்தவ ஆலயங்கள் என்ற தலைப்பில் எடுக்கப்பட்ட ஆய்வுக்களம் நெல்லை மாவட்டத்தில் உள்ள உவரியாகும். இது தூத்துக்குடி மறைமாவட்டத்திலுள்ள மிகச்சிறந்த புனிதத்தலங்களுள் ஒன்றாகும். உவரியிலுள்ள ஆலயத்தை தொழுவதற்காக வருடம் முழுவதும் ஆயிரக்கணக்கான மக்கள் வருகின்றனர். இத்தகைய சிறப்பு வாய்ந்த உவரி ஊரின் புகழ்பெற்ற ஆலயங்களையும், அவ்வாலயங்களின் சிறப்புகள் பற்றியும் இக்கட்டுரையில் எடுத்துரைக்கப்படுகிறது.

*முனைவர் பட்ட ஆய்வாளர், சதக்கத்துல்லா அப்பா கல்லூரி, திருநெல்வேலி - 11.
**வரலாற்றுத்துறை, சதக்கத்துல்லா அப்பா கல்லூரி, திருநெல்வேலி - 11.

உவரியில் கிறிஸ்துவ ஆலயங்கள்
புனித அந்திரேயர் ஆலயம்

உவரி மக்கள் திருமறையை தழுவிய பின்னர் கி.பி. 1535-37-ல் அங்கு உருவான முதல் ஆலயம் புனித அந்திரேயர் ஆலயம் (பெலவேந்திரர்) அப்போஸ்தலருக்கு அர்பணிக்கப்பட்டது. இது ஒரு சீற்றுக் கொட்டகை. அக்காலத்தில் முத்துக்குளித்துறையில் ஏசு சபையின் அதிபராக இருந்த சுவாமி அன்றி என்றிகஸ் என்பவரே முதல் ஆலயத்தை 1550 ஆண்டில் உருவாக்கினார். இதுவே காலப்போக்கில் பல மாற்றங்களைப் பெற்று உவரியின் பங்கு ஆலயமாக மாறியது.

விஜயாபதி என்ற இடத்தில் கோட்டை அமைத்து கடலோர கிராமங்களில் வரி தண்டல் செய்து வந்த ஆரியபெருமாள் என்னும் பாளையக்காரன் 1597ம் ஆண்டில் உவரி மீது படையெடுத்து வந்து அங்கிருந்த புனித அந்திரேயர் ஆலயத்தை நெருப்பினால் அழித்து போட்டுவிட்டான். அதன்பின் கொச்சி மாநில ஏசு சபை அதிபராக இருந்த சுவாமி நூஷோ ரோட்டரியஸ் என்பவர் ஆரியபெருமாள் அழத்து போட்ட ஆலயங்களை எல்லாம் மீண்டும் கட்டி எழுப்ப முயற்சித்தார். இத்திருப்பணிக்கு இந்து மக்களும் பொருளுதவி செய்தனர். உடல் உழைப்பையும் தந்தனர். இவ்வாறு புனித அந்திரேயர் ஆலயமும் 1600-ல் புதியதாக கட்டி எழுப்பப்பட்டது. 1750ம் ஆண்டு வரை உவரியில் வேறு ஆலயங்கள் இல்லை.

தஞ்சை பெருவுடையார் கோயில்

வீ. சரண்யா**

தென்னிந்திய கோயில்களில் தலைசிறந்த கோவிலாகவும், தனிச்சிறப்பு வாய்ந்த கோவிலாகவும் திகழ்வது தஞ்சைப் பெரிய கோவில், இப்பெரிய கோவில் பற்றிய மகத்துவங்கள் பல உள்ளன. அதில் ஒரு சில சிறப்பம்சங்களாவன இக்கோயில் பற்றிய தனிச்சறிப்புகள், பெருவுடையார் கோவில் உருவான விதம், இக்கோயிலை கட்டுவித்த மன்னன் கட்டிட கலை வல்லுநர்கள், நிர்வாகிகள், கணக்கர் போன்றோர்களும், பெரிய கோவில் என்றழைக்கப்படுவதற்கான காரணமும் இதில் கூறப்பட்டுள்ளது. மேலும் இக்கோவிலுக்கு சிறப்பு தரும் சிவபெருமானின் இலிங்கத் தோற்றம், நந்தீஸ்வரர், இரு பெரும் திருவாயில்கள் இதர தெய்வங்கள், 24 கோஷ்ட தெய்வங்கள் ஸ்ரீவிமானம், மண்டபங்கள் இவை தவிர சிவபெருமானின் பஞ்ச பூத தத்துவங்களும் ஒன்று சேர்ந்து உருவான கட்டுமான சிறப்பும் இதில் இடம் பெற்றுள்ளது. தஞ்சை பிரகதீஸ்வரர் கோயிலின் கோபுர சிறப்பும், கோவிலில் இடம்பெற்றுள்ள சிற்பங்களும், ஓவியங்களும், மதிலும் இதில் குறிப்பிடப்பட்டுள்ளது. சோழர்கள் ஆட்சி முறையில் மட்டும் சிறந்தவர்களன்றி கட்டிட கலை வளர்ச்சிக்கும் சலைத்தவர்கள் அல்ல என்பதற்கு சிறந்த எடுத்துக்காட்டாக விளங்குவது இப்பெருவுடையார் கோவிலாகும். இராசராசன் தனது ஆட்சிக்காலத்தில் மக்கள் நல மையமாக செயற்படத்தி வந்த திருக்கோயில் செயலாண்மைகளை குறையேதுமின்றி செயற்படத்த பல்வேறு அலுவலர்களை பணியமர்த்தம் செய்து அப்பணிகளை நிறைவேற்றியுள்ளான். கோயில் பணிக்காக ஏராளமான நன்கொடைகளை நாணய வடிவிலும். பொருள் வடிவிலும் வழங்கியுள்ளான்.

தஞ்சை மராட்டியர் செப்பேடுகள்

M. மாரிச்செல்வி & R. மகேஸ்வரி*****

தஞ்சை நாயக்கரிடமிருந்து ஆட்சியைக் கைபற்றிய ஏகோஜி என்ற வெங்கோஜி மராட்டிய மன்னர் சுமார் 180 ஆண்டுகள் தஞ்சையை ஆட்சிபுரிந்தார். அம்மரபில் 13 அரசர்கள் ஆட்சி புரிந்தனர். இவர்களுடைய வரலாற்றைப் பற்றி அறிய உதவுவது போதிய ஆவணங்கள், செப்பேடுகள், கல்வெட்டுக்கள் ஆகும். தஞ்சை, மராட்டிய செப்பேடுகளில் சோழர், விஜயநகர

*நா.ம.ச.ச.வெள்ளைச்சாமி நாடார் கல்லூரி, நாகமலை. மதுரை.
**முதுகலை இரண்டாம் ஆண்டு மாணவர்கள், ஆராய்ச்சி வரலாற்றுத்துறை, நா.ம.ச.ச.வெள்ளச்சாமி நாடார் கல்லூரி, நாகமலை, மதுரை - 21.
***முதுகலை இரண்டாம் ஆண்டு மாணவர்கள், ஆராய்ச்சி வரலாற்றுத்துறை, நா.ம.ச.ச.வெள்ளச்சாமி நாடார் கல்லூரி, நாகமலை, மதுரை - 21.

அரசர்களைப் பற்றிய செய்திகள் காணப்படுகின்றன. அதில் முக்கியமானவை. திருவாரூர் செப்பேடு, சிதம்பரம் செப்பேடு, சென்னை அருங்காட்சியகம் செப்பேடு, தஞ்சை சரஸ்வதி மகால் செப்பேடு, கொங்கணேஸ்வரர் கோயில் செப்பேடு, அம்மாப்பேட்டை செப்பேடு, சித்தாய்மூர்ப் பொன் வைத்த நாதசுவாமி கோயில் செப்பேடு. இதன் மூலமாக அரசர்களின் வீரம் பற்றித் தெரிந்து கொள்ள முடிகிறது. மேலும் நிலங்கள் தானமாக வழங்கப்பட்டதையும் அறியலாம். மராட்டியரின் ஆட்சி முறை, பொருளாதார நிலை, சமூக நிலை, கலாச்சாரம், சமயம், நாட்டு பிரிவினை, பாளையக்காரர் முறை, நாணயங்கள், நீதி முறை, வருவாய் முறை பற்றிய செய்திகளும் காணப்படுகின்றன. அவர்களின் ஆட்சி காலத்தில் ஏற்பட்ட மாற்றங்களும். அங்கு நடைபெற்ற வெளிநாட்டு வாணிபம் பற்றிய செய்தி குறிப்புகளும் இந்த செப்பேடுகளில் காணப்படுகிறது. ஒவ்வொரு காலங்களிலும் செப்பேடுகளின் நீள, அகலம் மாறுபட்டு காணப்படுகின்றது. மராட்டிய செப்பேடுகளில் காணப்படுகின்ற செய்திகள் யாவும் புதிய கருத்துக்களை கொண்டு காணப்படுகின்றது. இதில் காணப்படும் செய்திகள் மாணவர்களின் ஆராய்ச்சிக்கு உதவுவதாக அமைந்துள்ளது.

HISTORIOGRAPHY
ADDRESS OF THE SECTIONAL PRESIDENT
HISTORY OF GENDER HISTORIOGRAPHY

M. Viji*

Since very early times, human beings had some sense of the past, both their own and that of their community or people. This is something that has distinguished us from other species. Having said that, historiography in the narrower sense of "intentional attempts to recover knowledge of and represent in writing true descriptions or narratives of past events" had rather a briefer career throughout the world, though one more complex and variegated than most accounts allow. It is not possible in the space of a brief essay such as this to convey the entire richness of the human effort to recapture the past, but an effort must be made to summarize the historiographical traditions of many different regions. At least three major in terms of their international scope, longevity, and influence and a variety of minor independent traditions of historical thought and writing can be identified. The major ones are the Western (descended jointly from the classical Greek and Roman and, via the Old Testament, from the Hebraic), the Islamic (originating in the seventh century C.E.), and the Chinese.

Minor ones include the various indigenous traditions of thinking about the past (not all of which involved writing), including ancient Indian, pre-colonial Latin American, African, and those arising in certain parts of east and Southeast Asia. The Western form (which would include modern Marxist Chinese writing) has predominated for a century or more in most of the world, but it would be a mistake to see that as either inevitable or as based on an innate intellectual superiority of method. Its hegemony springs much more from the great influence of Western colonial powers in various parts of the world during the nineteenth and early twentieth century's, and perhaps even more from the profound effect in the last hundred years of Western, and especially North American, cultural, linguistic, and economic influences. A consequence of the global dominance of Western academic historical practices is that not just history, but historiography, has been "written by the victors." None of the major histories of historical writing produced in the last century addresses other historiographical traditions, undoubtedly in part owing to linguistic difficulties. This has produced a thoroughly decontextualized and celebratory grand narrative of the rise of modern method that has only been challenged in recent years.

It is thus critical that any new survey of historical writing not only pay serious attention to non-Western types of historical writing (and indeed to nonliterary ways in which the past was recorded and transmitted), but that it also steer clear of assuming that these were simply inferior forms awaiting the enlightenment of modern European-American methodology.

Historiography went through massive changes in 20th century, especially after the Second World War. Old political history was replaced, or at least challenged, by social and cultural histories, while historiography became increasingly open toward other social sciences and humanities. Historians started to be aware of other scholars' theorizing on many important questions, and the historians slowly joined the other scholars' debates. Although many historians were reluctant to change, especially to include wider social theories in their works, history as a discipline was significantly affected by different approaches, methodologies, and theories developed in other disciplines.

Broadening perspectives toward theoretical innovations has brought new fields into historiography, most notably gender history, and, most recently, global history. Gender studies were brought to historiography in the form of women's histories during the 1980s. They followed general trends in gender studies closely, although historians were slow in accepting and applying recent gender theories. However, gender studies was an important new field, as it brought fifty percent of the population into the focus of historical studies that were

*Associate Professor, Department of History, Holy Cross College, Trichy-2.

previously generally gender blind or simply masculine. Gender historians had the difficult job of showing why gender is a useful category for historical analysis, and the work of Joan Scott was crucial in this regard. Recovering the lives of women from the neglect of historians was the goal of women's history from its inception. Its methodology and interests have evolved over time as it has become established as an academic discipline. From its early origins in cataloguing great women in history, in the 1970s it turned to recording ordinary women's expectations, aspirations and status. Then, with the rise of the feminist movement, the emphasis shifted in the 1980s towards exposing the oppression of women and examining how they responded to discrimination and subordination. In more recent time's women's history has moved to charting female agency, recognising women's strategies, accommodations and negotiations within a male dominated world.

Although it developed out of the feminist agenda, gender history has somewhat different Objectives. Recognising that femininity and masculinity are to some extent social constructs, it investigates how institutions are gendered and how institutions gender individuals. In a short space of time gender has become an indispensable category for historical analysis alongside class and race. While this is to be applauded, gender history is not without its problems. One of its most prolific areas of research is the history of men as a sex and the changing nature of masculinity. Though gender is a relational concept, women and femininity have been marginalised in some of these studies. Indeed one historian of masculinity, Toby Ditz, has recently warned that this risks 'restoring men - however particularised, differentiated and socially constructed - to the centre of our historical narrative'.

"When I started working on women's history about thirty years ago, the field did not exist. People didn't think that women had a history worth knowing."GerdaLerner, *Women and History*(1986; 1993)

The Feminists wary of telling history as a met narrative the big story that presumes to tell all.

Feminist social movements rejected such a paradigm and joined the struggle for "world history"—a mega narrative. World histories often use the market as the chief organizing principle as it emphasizes the processes that unified human interaction.

Feminists joined the ongoing struggle over just what the monstrous task of "teaching the history of the world. Feminist history uses family stories as its point of departure. "Big "history remains the domain of men. Feminist history shows gender and sexuality as shaping power dynamics in high politics. State power structures often use gender as a metaphor for political primacy and image to justify colonialism.

Excoriating the gender-neutral "citizen "feminist history questions the Enlightenment's provision of liberty to all. Feminists argue the emergence of republican forms of government resulted in a net decline in women's power. Women denied suffrage and frequently became more beholden to male figures. March is Women's History Month. It is not an outgrowth of 1960s women's movement. Began as a Soviet holiday and then as a U.N sponsored event. March 8th (IWD) grew out of Russian "bread and peace" protests of 1917.

The United Nations enacted Women's Rights Covenant in 1952 espousing women's rights to vote and hold office. Large portion of world still disenfranchises women.

Women's representation in politically appointed or elected office resembles a pyramid with fewest number at the peak

Women form low percentage of members of national legislatures, better in developed rather than developing nations, and at executive levels minute.

18thcentury philosophy combined with political revolution created an essentialist notion of womanhood. Revolution of 1789 eliminated status by blood and birth and replaced it with concept of universal rights and required a new definition of gender roles. Joan Wallach Scott et al have argued this notion was based on a white, male concept of the individual and it undermined women's place as an equal.

Joan Wallach Scott argues that in spite of women's history apparent deviation from politics, the core of that historiography remains political.

In "Women's History" she divides her attention to the subject in to three politically

unaffiliated categories—professionalism, history and ideology, and theory.

Women's history as supplementary-"difference within difference."The link between feminist historiography and social science.

Period from 1750-1815 (science, medicine and philosophy) used "nature "to define men and women as opposites. Women not supposed to feel or be "sexual;"separate spheres and female domesticity became dominant perspectives.

Consider Jean-Jacques Rousseau's profound influence on the Revolution and beyond, *A Discourse on Inequality.*

For balance read Marquis de Condorcet's arguments for women's citizenship and Mary Wollstonecraft's, *A Vindication for the Rights of Woman.*

Outbreak of revolution in France in 1789 gave women an unprecedented chance to voice their discontents and concerns. Olympede Gouges responded to Declaration of the Rights of Man with the Declaration of the rights of Woman. Paradox of French" universalism."Women denied rights on either end of the end of the unequal equation. Group identity no grounds for universal rights.

Gender analysis of revolution's founding arguments shows immediate inclination toward patriarchy and restrictive citizenship.

- particularly revealing are National Convention's outlawing of women's clubs and societies based on respective natures' of men and women.

Dominique Godineau's *The Women of Paris and their French Revolution* details women's everyday lives even as they participated in revolutionary activities Republicans connected women and the counter-revolutionary clergy

The Revolution was replete with gendered representation.

- Women allegorically represented the Republic, liberty, nature, equality, and truth.
- Into the Napoleonic Era, themes of domesticity and separate spheres kept women subjugated.
- Government regulation to enhance male access to accumulation of property.
- Legal inequality and "natural" roles.

To understand recent "Modernist "and "traditionalist "projects relating to Middle East and North Africa demands sorting out impacts of colonial, neo-liberal, imperial, and indigenous relations Investigating "sexuality "in the area faces many barriers, including local governments and foreign states and foundations funding gender based projects. Research is often based on analysis and critique of religious and judicial texts.

Study of gender focuses on (1) social relation of men and women in their normative patterns and (2) people's basic assumptions about the world and its cultural symbols and meanings attached to its "normative patterns."

People's world view includes a plan for gender roles which the people's social actions bring into being.

Differences distinguished between sex and gender—sex is natural, gender socially constructed. Gender roles vary culture to culture and are therefore culturally specific. In almost all cases women assigned subordinate positions. Biological roles interpreted as reflection of role of each gender in its culture and then beyond it into a universal setting.

Native and visiting Middle East and North African scholars affected by research conditions as access to sources strictly controlled and penalties can be imposed.

Feminist scholarship in area has explored extent to which local gender politics and feminist projects are linked to colonial, postcolonial, imperial, or neo-liberal relations.

Exploring subsystems of subordination conflict with traditional understanding of role of Muslim or Arab women.

Egyptian Women's Movement provides a regional framework for gender based initiatives that often meets local or international opposition.

Feminist scholarship on Middle East and Africa resists presuming modern and traditional forces as inextricably in opposition to each other

Modernist projects on gender often a double edged sword.

Middle Eastern and North African gender studies demonstrate complexity of women's lives and are wary of focusing on social constraints.

Feminist interest in subjectivity (selfhood constituted through language, power relations and personal experience) incites consideration of everyday lives and the meaning there within.

Women in ancient Egypt seemed to have enjoyed legal equality with men, although this was not an egalitarian society.

All citizens seen as being peripheral to royal center of the pharaoh. Legal distinctions based on status rather than gender.

Most surviving textual and archaeological evidence regarding Egyptian women pertains to the elite, the bulk of which relates to the Ptolemaic Period (305 B.C.-30 B.C.).

Greek domination of Egypt beginning with Alexander the Great in 332 B.C. did not remove Egyptian social and political institutions but co-existed.

Egyptians subjugated to Greek rule, but Egyptian women more legally privileged than Greek counterparts. Egyptian women's rights extended to all legally defined areas of society. Women could own and manage property, enter contracts, free slaves, adopt, and sue. Egyptian most frequently obtained property as gifts or inheritance. Divorce and property laws quite advanced. Egyptian women could bring law suits against anyone in open court. Inscription of Mesprovides court record of land dispute involving a female litigant. Egyptian women need not wear a veil and could go around in public although folk custom may have discouraged it. Egyptians could move across social strata. If the past is an unexplored land, then the history of women is not only foreign but largely uncharted.

Women's historiography largely unattended. A tradition historical writing about women exists and women contributed most to it. Women scholars have always concerned themselves with political history. Most women historians have concerned themselves with their sex and issue relating to it. Women's historiography developed from many kinds of historical ad antiquarian studies as well as biography.

In 19th century women historians delved into social history and historical novel. These departed from men to women, from politics, diplomacy, and war to social and cultural life, and from public to private behavior. Louise KeralioRobert (1758-1821) produced prodigiously, including 3 historical novels, a 4-volume biography of Elizabeth I, a history of the queens of France, and a 14-volume anthology of women's writings; she also edited a newspaper during French Revolution.

Modern historical writings grew out of biographies of "great men," and inspired a series of biographical dictionaries of women in early 19thcentury.

Since the rise of feminism, biographical works have most often stressed a struggle for identity and visibility in the face of opposition.

Invocation of "great women "inspired massive historical research. And produced an important tradition in women's historiography

From time of Enlightenment, evidence about great women provided a structure for more inclusive, universal histories to compete with those from male perspective *History of Women Suffrage* (1881) interspersed personal profiles with speeches, and reports of conventions and political battles The ideal of being "woman worthy" played a crucial role in organizing memories of female past.

Being woman worthy, encountered difficulties form the beginning of it being a criteria. Louise Robert in *Crimes des reinesde France* (1791) portrayed every aristocratic Frenchwoman as being part of the monarchial machinery of repression. Danielle Stern mocked professional or political women in *Histoire de la revolution de 1848.*

Women's prominence often considered anti-domestic or antifeminist.

Women historians moved from naive biography to social history. Women wrote some of the first monographs in this field and encountered problems of form and narrative. Alive Morse Earle's work on American colonial life included studies on architecture, children, artifacts, and employed both an anecdotal and topical form. The historical novel, Jane Austen e.g., joined temporal and spatial dimensions of private life with public record.

By end of 19th century, methodological experiments in historical writing sought out evidence of maternal or explicitly feminine virtue and paralleled similar works by male historians. These contrasted ethical stance of women to the secular and amoral accomplishments of men. Implicit critiques of male

values was consolidated in late 20thcentury by the combined efforts of anthropologists and archaeologically oriented historians and feminists.

Mary Ritter Beard (1876-1958) expanded the historical narrative to include all culture. *Understanding Women* (1931) and *Amnesia through Women's Eyes* (1933) Beard explained heterodoxy ought to determine the writing of history. Beard called male historians who had excluded women's activities and accomplishments for politics and economics "Fragmenters." She wanted historical record revised and corrected and cease its splintering and distortion.

We find reference of three genders in Hindi and English Literature but in Sanskrit literature four genders are given place but out of them we are concerned 'only with two genders in history, viz. masculine and feminine. India has always been a country in which man was considered supreme but it does not mean that women has no honour in the society. It is clear that the condition of women never remained stable. The process of rise and fall has also been visible in the condition of women during entire historical period. Dr. Altaker mentions that respect to the women is considered a standard of civilization in society. In religious scriptures it is also written that God lives at the place where women are worshipped. Thus the respect of women is a basis that determines the standard of society.

Condition of Women in Ancient India

After making a survey of the conditions of women in Ancient India, it becomes clear that women were worshipped during early period of history. They had equal respect and rights with the men and took part in social and public gatherings but with the passage of time restrictions were imposed on women which affected their position adversely. Eating was banned with women during the period of Smritis and the woman who did not speak before her elders was praised. As the structure of society was based on father, several restrictions were put on women and gradually their rights were confiscated. Now they had become only dependent of men.

According to Manu, "by nature women remain busy in corrupting man. They carry men to the wrong path by tying him in the shackle of sex, anger and affection or love".

In the epic Mahabharata, it is also related that the woman is a root cause of corruption. Even than comparatively the condition of women was quite good during ancient period but their significance declined with the passage of time.

Condition of Women during Medieval India

The Muslim invaders considered women only to be a source of recreation and did not give her any importance. As a result there was a rapid decline in the conditions of women during Sultanate period and every father wished to marry his daughter as soon as possible for saving her to be a victim of the lusty Muslims. Pardah also came in existence due to commencement of Muslim in India. There was no proper arrangement for the education of women. The girls of high class family were imparted some education through private means but the poor girls were deprived of it. The Muslim girls were completely illiterate because of sternness of Pardah. In fact, women were confined in the four walls of the house during Sultanate period. As a result their mental development was blocked. However the economic condition of Muslim ladies was better is comparison with Hindu ladies for the former have equal right over the ancestral property like that of male members of the family. They also had the right of divorce, however the practice of polygamy has made their life hellish.

The condition of women remained almost same during Mughal period. In fact the condition of women had become deplorable because of practice of child marriage, Purdah system of sati but he failed to succeed in to because of the rigidity of the Hindus. Hindus generally had the practice of having one wife but the royal and noble men were exceptions to this practice and had traditions of having more than one wives. But every Muslim was allowed to have four wives according Shariyat. The traditions of 'Mutah' (temporary marriage for fixed period) made them able to marry again and again. As a result of polygamy the condition of Muslim women deteriorated very much they were subjected to mental and physical tortures. Right of divorce and remarriage was the only weapon with her to

get rid of her difficulties. In Hindu society that woman was hated who again and again gives birth to daughter and widowhood was considered a sin of the early karmas and she was tortured in many ways. However there is reference of learned ladies like Gulbadan Begum, Noorjahan, Zebunnisa, Mirabai etc. but they all belonged royal and high families. They not only intervened in administration but also established their supremacy. Among these women the names of Mahamanga, Durgavati, Chandbibi, Noorjahan and Tarabai are worth mentioning. Sir J.N. Sarkar has written about Tarabai that her administrative ability, and power of character saved the country from terrible problems. Besides administration she was an expert in the art of warfare. The practice of 'jauhar' among the Hindu women has been praised by Emperor Jahangir.

He writes in his autobiography Tuzuk - i-Jahangiri that 'jauhar' is that fire of fame and purity, because of which no illegitimate person could touch the chastity of women.

Hence it is evident that in spite of the fact that various restrictions were imposed on women during Medieval period and they were supposed only a means of recreation, their condition was not declined very much. Women were still respected in the society as mothers and daughters and the contribution which they rendered in the development of the field of administration, art and literature affirm the condition of women in the society to be satisfactory. They were still honored in the society in one or the other form.

Condition of Women during Modern India

Various significant steps were taken to provide women honour in the society during Modern age. Raja Ram Mohan Ray considers women in no way inferior to men. He encouraged widow marriage and condemned polygamy. Ishwar Chandra Vidya Sagar was also a great supporter of the rights of women. He advocated for reforms for the benefit of women and their rights and succeeded in getting an act passed in 1856 in favour of widow marriage. He also organized movements against child marriage and polygamy. Later on different social organizations also directed their attention to the upliftment of women. In the 20th century the women emancipation movement also got inspiration from the national movement of the country and they (women) contributed a lot to the free struggle of the country. In 1927 after the organization of All India Women Conference and some other significant acts were passed in 1955 and 1956 in which it was accepted that there should not be made any distinctions between a man and a difference of gender. Various women organization expressed their awakening in this field by means of movements. The women displayed movement during 1974 in Uttarakhand and mechanization of Bhilai Steel Plant in 1977. They took active part in movements and made known their identity. The government of India, seeing the unity and awakening among the women, was forced to direct her attention to the welfare and betterment of their condition.

In the present age without any difference of gender equal rights have been given to all in the society. They were authorized to get any job like man in government service on the basis of their qualification and capability. Equal salary is paid to them for similar work. Some special health facilities are being provided to women at the time of maternity. Hence it is evident that through there had been some rise and fall in the condition of women from time to time but in the present age they have attained equality with men and they do not have in any way less honour and respect in the society than men. Gender is no more hurdle in the upliftment of women. They are holding similar place with man in games, administration, science and technology.

In the latter half of the twentieth century, due to the tremendous development of science and technology tere was a great impact on the intellectual activities of the mankind. Historical writings too had been passing through a phase of enormous elaboration with multi - dimensional ramifications. Narration of political and administrative aspects, elaboration of biographical sketches and description of battles and wars in the earlier years later led to focusing on socio-economic and cultural aspects which further led sub -altrn studies, ecological, demographic studies and deviation from traditional histories and methodologies. Also, the writing of Great Histories had gained the attention of some scholars and

there was a considerable growth in this direction. Environmental histories not only narrate the ecology and surroundings of the men who had been the heroes of history but also describe the natural calamities like floods, cyclones and earthquakes and the consequences of their occurrences and their impact on the people.

It is also appreciable to note that in recent years, efforts have been taken by many universities and institutions in India to include studies on gender as a part of the curriculum. This will not only enlighten the younger generation but will also bring an awareness among the people at large who would soon be influenced by the enlightened generation of the youths.

Women's history and its offshoot, the history of gender (now including masculinity studies) have perhaps been the most successful in reshaping the recent agenda of the entire discipline. The history of particular ethnicities and religions or sexual orientations has also become more firmly established in departments and often in speciality journals. Interdisciplinary approaches to history began seriously in the 1960s with historians looking to the social sciences, especially sociology and economics, for the theoretical historiography.

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HISTORY OF EDUCATION IN TAMIL NADU - A HISTORIOGRAPHICAL PRESPECTIVE

J. Senthilkumar*

Introduction

The state of Tamil Nadu in the Union of India has its own social and cultural identity. One of the biggest challenges that the State of Tamil Nadu faces today is the growing pressure on higher education. Better economic opportunities and upward social mobility are the two reasons which make more number of youngsters in Tamil Nadu to enter the institutions of higher education. The principle of reservation by the Government of Tamil Nadu, gives an ample chance for the students, particularly of the lower strata of the society, to swarm the portals of the higher educational institutions in large number. Studies show that Gurukulams, Patasalas and Ghatikas were the educational institutions which flourished in Tamil Nadu during ancient period.[1]

Modern Indian education was introduced only after the arrival of the British in India. The first Governor General of India insisted that English would be the medium of instruction and from 17th March

*Head, Lecturer in History, Bharathidasan University Constituent College, Perambalur.

1835 English became the medium of instruction in British India.[2] With the coming of the Europeans the indigenous system of education, which continued in a state of feeble animation, began to change. The Christian missionaries took the lead in establishing the modern type of educational institutions in this country. As the Hindu educational institutions were practically closed against all but Brahmins, the non Brahmins and other caste pupils were attracted towards the new Christian missionary educational institutions. The missionaries encouraged particularly the lower caste pupils to enter in their institutions.[3] They were organized on the basis of western concept of middle class education whose object was to promote the education to rouse the mind and 'elevate the character' of the whole people not to keep them in state of slavish submission to a particular sect.

The early decades of the nineteenth century witnessed the establishment of the political supremacy of the East India Company in Tamil Nadu. The company's government needed a large number of English educated subjects who would be intellectually and morally fit to perform their duties with efficiency and probity, especially in the judicial and revenue branches of the public service where the responsibility and powers were rapidly growing.[4] The appointment of a higher grade Indian judicial officer became necessary to contractual principle and the need for replacing custom by law. And the employment of a superior cadre or revenue officers became indispensable in the execution of the land revenue policy; which set out to define and record the right of the different classes in agriculture through survey and settlement operations. Therefore, the British evolved an educational system which would enable them to meet the needs of the government. But this type of education benefited mainly the higher order of the society.[5]

In 1854 Charles Wood's Despatch and 1882 Hunter Commission recommended several steps to promote education. Soon after independence the Government of India became an autonomous body to provide education throughout the country, and it followed the British concept of education as it is. Many commissions were appointed under eminent scholars such as Dr Radhakrishnan (1948) and Dr A.L. Mudaliar (1952-1953), Kothari Commission (1964) was constituted to promote education and the Government of India spent large amount for education through Five Year Plans since 1951.[6]

Works of the Christian Missiononeries

When the English East India Company was unwilling to accept a direct responsibility for the educations of Indian people, the Christian Missionaries came forward as pioneers to establish schools and colleges.[7] The company's policy was that, "the light must touch, the mountain tops before it could pierce to the levels and depth".[8] It means that education had to be given to the rich Brahmins and from them it had to filter down to the common people. But it did not work well. The missionaries took keen interest in education at a time when the government did little to shoulder responsibility in this regard. Being a missionary centre, Tiruchirappalli became the meeting ground of all the missionary forces. The spread of Christianity through education brought many in the fold of Christianity.

The New Madura Mission managed by the French Jesuits took keen interest in education. The Tranquebar Mission whose branches such as the Society for the Propagation of Christian Knowledge (SPCK) and the Society for the Propagation of Gospel (SPG) under Fr Schwartz made a beginning.[9] He was the pathfinder of the missionary education in Tiruchirappalli. He founded the Vestry School at Tiruchirappalli in 1772.[10] This was the first missionary school at Tiruchirappalli in western pattern. Fr Schwartz established an English and Tamil school, which was maintained out of his own salary.[11] The Tamil branch of the School, which survived in the form of an elementary vernacular school in Tennur, was transferred to the Fort in 1864.[12] The Gospel Society's School at Erungalore was converted from a boarding to a day school during the year 1870. The Roman Catholic Mission managed about 12 schools. The SPG had eight schools in the different parts of Tiruchirappalli. They were sufficiently well managed and worked up to the standard of the second-class taluk schools[13].

The Catholic Mission also began their efforts early, but their progress in the city was slow. Between 1746 and 1748, the French under Dupleix were in possession of Madras and they gave permission to a wealthy Armenian Catholic merchant to build a church and mission house at Vepery. A building was soon erected. When the British regained Madras, the Armenian merchant and his followers were suspected of intriguing with the French and the mission house at Vepery was confiscated by the government. In 1752, this building was presented to the Protestant Mission. It then stood where today St Mathias Church stands. Compensation was however given to the Catholics, who were allowed to build a church close by (St Andrew's). The first Catholic School, however, was only founded in 1837 at St Mary's Seminary, Armenian Street.

The first printing press in the city was set up in 1761. When the English in their turn occupied the French town of Pondicherry (1761), they found there a printing press, and they took it as booty to Madras and presented it to the S.P.C.K. then working at Vepery, and thus came into being the well-known S.P.C.K. (later called Diocesan) Press.[14] The Press was not a very profitable concern in the beginning and had to be closed in 1810, as there was no means of paying the workmen; but it was however revived in 1850, owing to the vigorous efforts of the District Committee of the S.P.C.K.

In 1748, the S.P.C.K. established a school for the education of Anglo-Indian children in Madras and maintained a schoolmaster at an annual cost of $50. This developed into the Vepery Grammar School. It was subsequently enlarged several times and was the chief educational agency in Madras till the establishment of the Free Church Mission. Under Bishop Corrie, it became the 'Madras Grammar School'. The Mission also kept a charity school for girls at Vepery. Subsequently, the London Missionary Society and the Wesleyan Mission established schools in Madras. The Wesleyan Mission dates from 1890 and this was the origin of the college at Royapettah. A school at St Thomas Mount was also established in 1812.[15]

Development of Muslim Education

Muslims encouraged the development of language. This period witnessed the fusion of Hindu-Muslim and the development of regional literature and the growth of new language Urdu. As a result of the royal patronage it grew and contributed much to the Tamil society. The Vaishnava poetry of the vernacular literature was a miracle of synthesis of Islam and Hinduism. Sanskrit works are translated into Persian language to understand the Hindu culture. Muslim rulers and scholars encouraged it. Numerous saints utilized the vernaculars to appeal to the people to attract them towards their teaching. The bhakthi movement thus led to a rich crop of religious and philosophical literature. Urdu was evolved as a common medium of expression between Muslims and Hindus. Its own literature had grown up. A large number of histories, biographies and letters were written in Persian. They formed a magnificent source of history and introduced historical literature in India. With the advent of Muslims, the use of paper, love for calligraphy and the system of illustrating manuscripts were introduced in the sphere of literature.[16]

In this respect, the educated Muslims of Madras established the Anjuman-i-Islamia in 1879 and the Muhammadan Literary Society in 1896. The Muhammadan Educational Association of Salem and the Anjuman-i-Ahiae Islam of North Arcot were the other societies functioning outside Madras at the close of the 19th century. These societies strove hard for the educational advancement of Muslims within their limited resources and sphere of activities.

The All India Muhammadan Educational Conference (AIMEC), founded by Syed Ahmed Khan in 1886, held its 15th session at Madras in 1901[17] and the avenues for the education Muslims were discussed.[18] It was presided over by Justice Boddam, a sincere friend, genuine sympathizer and a great patron of the Muslim community. He rightly advised them to keep pace with times and make use of every opportunity to acquire and add to their knowledge. He warned them against lethargy and indifference

and asked them to concentrate on future instead of taking pride in the past.

Women's Education

On the importance of women education, the Commission observed, "There can't be an educated people without education of women. If general education had to be limited to men or women, then opportunity should be given to women, from them it would more surely be passed to the next generation."[19] The Commission further observed, "It is time to realise that the finest family relations result from the association of a man and woman who have had much of their education in common, but each of whom has developed according to his or her own nature, and not irritation."[20] A woman should be made familiar with the problems of home management and the skills developed in meeting these. They should be provided 'laboratory experience' in a baby home and nursery school etc.

Special courses of study for women are home economics, nursing, teaching and fine arts. Women students in general should be helped to see their normal place in a normal society, both as citizens and as women, and to prepare for it. College programmes should be so designed that it will be possible for them to do so. Standards of courtesy and social responsibility should be emphasised on the part of men in mixed colleges. Everyone realises the significance of the problem of women's education in the special circumstances of this country today and the need for adopting special measures for solving it. The general purpose and objective of women's education cannot, of course, be different from the purpose and objective of men's education. There are, however, vital differences in the way in which this purpose has to be realised.

The main point of difference to be stressed is that there are particular spheres of life in which women have a distinctive role and in which they can make a special contribution. It is now universally recognised that in the management of the household, in bringing up children, in the field of social service, in nursing and midwifery, in teaching, especially in elementary schools, in certain crafts and industries like knitting, embroidery, etc., and in the field of fine arts, women have, by instinct, a better aptitude. This does not, however, mean that women should, whatever be their individual aptitudes and ambitions, be confined to these few spheres.[21] They must have the same opportunities as men for taking to all kinds of work and this presupposes that they get equal educational facilities so that their entry into the professions and public services is in no way prejudiced.

In the organisation of women's education the Girl Guide Movement has an important part to play. They did not reach all the girls in the locality but were restricted only to those who attend regular schools. What is needed is that the movement should bring into its fold all the girls in the urban areas and it should extend the scope, of its operation into rural areas also. As an agency of social education it is potentially strong and any planning for women's education must make the fullest use of it. There were also the beginnings of women's welfare movement in the country. In this connection, the step taken by the Madras Government in constituting a separate Women Welfare Department (WWD), administering a comprehensive programme, both in rural and urban areas, with the help of trained social workers and a large number of voluntary workers, is significant.

Science, Technology and Medicine in Colonial India

The Physicist Chandrasekhara Venkata Raman was born into a Tamil Brahmin family; his mother came from a line of Sanskrit pandits; his father, from a family of minor landholders, became a physics lecturer at Visagapatanam College. Despite a B.Sc., and M.Sc., in Mathematics from Madras University, Raman was at first unable to pursue a scientific career and in 1907 joined the Indian Finance Department. He was posted, providentially, to Calcutta, the capital of Indian science.

In 1918 and 1920 the Indian National Congress passed resolutions stating the 'undeniable claims to usefulness' of the *Ayurvedic* and *Unani* systems and calling for the establishment of 'schools, colleges and hospitals for instruction and treatment in accordance with the indigenous systems'. Although the Congress boycotted the 1920 elections, members of the legislatures took up the cause of indigenous medicine and, in a further conciliatory move, the governments of Bengal and Madras agreed to set up committees of inquiry into the indigenous medical systems.[22]

Neglect of Tamil: 1905 - 1944

Ever since, the establishment of British rule in Tamil Nadu may be said to have retained her cultural distinctiveness. She retained the essentials of her ancient culture more successfully than any other region in India. In fact this primary independence of Tamil culture has been the source of constant tension and conflicts since the beginning of the 20th century.[23]

The Tamil Renaissance, Dravidian consciousness and the Non-Brahmin Movement are regarded by some scholars as "distinct and separate political forces", having no relationship until the 1960's.[24] But a careful study of the renaissance of Tamil since the beginning of the 20th century would indicate the intimate relationship between the Tamil Renaissance and the ways in which Dravidianist sentiment arose. The political manifestation of that sentiment led to the starting of the Non-Brahmin Movement. There were also other social and economic factors which gave rise to the Non-Brahmin Movement. But the Dravidian ideology as such was formulated partly if not largely on the basis of the ancient glory of the Tamils as revealed through literature.[25]

The position of the Tamil Brahmins in government service was mainly due to their high rate of literacy in general as well as in English. Literacy in English was the key to enter government service. The following two tables show the relative position in literacy among selected Tamil castes during 1901-1921.[26]

Approach to Funding of Education during the Plan Periods

Planning in India was adopted to organise the efficient exploitation of the resources of the country. It aimed to step up all economic activities with more emphasis on the common man, including the weaker sections and less privileged. The prime objective was to create a 'socialist pattern of society'. It means that the basic criterion for determining the lines of advance was not private profit but social gain and that the pattern of development and the structure of socio-economic relations were so planned that they would result not only in appreciable increases in national income and employment but also in greater equality in incomes and wealth. And the programme of education was aimed at human resource development. It became the guiding principle while allocating funds for education in the five-year plans. Major policies were evolved so as to strengthen the economy at all levels and facilitate more rapid and positive changes in the educational system of the country. Several schemes, implemented during the five year plan periods tried to alter the existing system.[27]

The Planning Commission is an advisory body to the cabinet but is closely linked with machinery of the government because the prince neither of India is the ex-offio chairman of the commission and the member, the rest of the membership consists of express such as economists, education scientists etc. The principle responsibility of the planning commission is to formulate and to watch over the implementation of successive five years plans. The Planning Commission has so far formulated the First Five Year Plan 1951-52 to 1955-56, the Second Plan 1956-60, and Third Plan 1961-62 to 1965-66.

The First Five Year Plan aimed to promote rapid and balance economic development. Social infrastructure through education was planned to produce a determined influence on the rate of economic growth of the country. Therefore in the Second Five Year Plan the emphasis was laid on basic education, elementary education, diversification of secondary education, improvement of standards of college and university education, extension facilities for technical and vocational education, cultural education, implementation of social education and cultural development programmes.[28]

Conclusion

Higher education in Tamil Nadu is to be studied in the context of the historical constraints under which educational planning was made. Under the British and later independent India, the objective of higher education institutions were to raise the moral and intellectual tone of the Indian society and to supply the administrative manpower required for the colonial Government. By 1871, there were 4 Government colleges besides the Presidency College and 7 non-Government aided colleges in the Madras Presidency. Among the Non-Government Colleges,

the Free Church Mission Central Institution developed into a first grade college. It became the Madras Christian College as early in 1857. Two more colleges, one located at Madras and another at Masulipatnam run by the Church Missionary Society, were also the additions. The Gospel Society established colleges at Thanjavur, the St Joseph's College at Nagapatnam and another college at Coimbatore. Thus, there was the modest emergence of higher education institutions during the British rule in the Madras Presidency.

So many leaders contributed to develop our educational system, but the major role played by K. Kamaraj's preference for an increase in reservation for backward classes in government services and higher educational institutions propelled the emergence of strong educated classes in the 1970's. Reservation at large enabled various sections to have access to higher education. This was not lost upon the policy makers in free India. Tamil Nadu remained the forerunner in so far as communal reservation was concerned, more particularly in educational sector. Given the limited resources of the state the Government of Tamil Nadu under various leaders of the Congress party laid the foundation for higher education in Tamil Nadu.

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SETTING PLOT FOR THE STUDY OF ETHNO HISTORY OF DHARMAPURI DISTRICT FROM SANGAM AGE TO IMPERIAL CHOLAS

C. Murugesan*

Introduction

Cultural Anthropology is dichotomized into 'Ethnography' and 'Ethnology'. According to Dr. Garbariono 'The description of societies around the world is domain of ethnography'.[1] In other words, 'thet aspect of anthropological work which described adequately is known as ethnography. [2] Much of ethnography is taken a description of material setting in which a cultural exists and its technological, social, mythological and emotional artefacts. "It is the ethnographer who records the cultures of the various peoples and usually published his findings in a book or monograph called ethnography" The main zone of ethnographic investigation is determined through the study of the ethnos and its components which reveal their ethnic differentiating features.[4]

The notion of ethnography as the scientific study is mainly tribal communities, population of exotic lands for survivals of old customs still existing in developing countries is disappearing. Today, ethnography while continuing research into the study of traditional problems has turned its main attention to a study of the contemporary peoples of the world and present ethnic processes. Such study not only helps to understand the present but also to create the basis for forecasting the future. Further as started earlier, we can say, "the ethnographic study is called upon to reveal a picture of an ethnos as a whole, not only its ethic differentiating features but also those which it shares with other ethnos.

Besides, in our times, the scientific and technological revolution and social progress are accompanied by the rapid disappearance of archaic phenomena. Hence one of the most important task of ethnographers today and in the near fume is to record those archaic phenomena which still exists. And thus the ethnographic study gathers and supplies the first hand knowledge about an ethnic group and this forms the source material for further ethnological studies.

As understood from various views, Ethnographic description requires methods of processing observed phenomena so that we can inductively construct a theory of how our informants have organized the same phenomena. It is the theory alone, which ethnographic description aims to present. The mere collection of what are called facts unguided by theory in observation and selection is of little value. Hence, knowing the importance of a frame work for the ethnographic description, this paper hasbeen presented in the structural-functionalistic frame work.

The Problem

Anyone focusing on the study of ethnography of Dharmapuri district, situated in the north western part of Tamil Nadu, bordered by Karnataka and Andhra Pradesh always involve great pain resulting in many factors, such as: 1) shortage of availability of earlier unambiguous accounts on ethnic groups of this economically backward district. 2) fusion of Dravidian linguistic group namely, Tamil, Telugu, and Kannada. 3) difficulties in establishing the migrant ethnic groups and natives groups. 4) for the same reason the requirement of knowledge of varies Dravidian languages such as Tamil, Telugu and Kannada is imposed on the researcher. 5) legal battles developed with the authorities for the status of ethnicity by some groups such as Karumbas demanding for their identification as non caste ethnicity status.

The Objectives

This ethnographic study is intensively carried out with the following objectives:

1. to understand the economy, social organization, religion and political organization of the ethno groups in Dharmapuri district.
2. to Study the different phases of life of an individual ethno groups.
3. to trace out the different cultural traits of the each ethno groups which are stand as remnants of their past stages.

*Assistant Professor, Department of History, Government Arts College, Dharmapuri - 636 705

Dharmapuri District

The present Dharmapuri district means to the present existing district remained after the Krishnagiri District was curved out on 09.02.2004, the present district consists the taluks of Dharmapuri, Pennagaram, Palacode, Pappireddippatti and Harur.

Geographically Dharmapuri area is blessed with a saluble climate and forest wealth. But, considering to rain fall, Dharmapuri is at the mercy of uncertain mansoons. Dharmapuri occupies an important place in the history. It had been the battle field of many wars which were either due to local or foreign aggression. The people of Dharrnapuri district naturally had to involve themselves in these events. The ruins of the forts, spread all over Dharmapuri district bear testimony to this and the traces and the scars left by the historical happening are too marked to miss. So the geographical and the historical influence must have made a very strong impact on the people, and such, we are able to identify a collective personality of the people Dharmapuri.[5]

People - reflecting the ethnic groups

The ethnic character of this area, therefore, is found reflected in the people. as to people it is defined as a whole body of person constituting a community, tribe, race or notion because of its common culture, history, religion or the like.

As discussed earlier, Dharmapuri is unique in its linguistic, life. Its backdrop has secured a special status for it. Many languages like Telugu, Kannada, Urdu, Marathi and Lambadi co-exist and interact in the district. Thus a special attempt has been carried to highlight the peculiar features of the languages in the district through scientific survey by linguistic experts.

To set the plot form for the study of ethno history of this district up to Imperial Cholas period the present contest doesn't seem fully relevant thus demand a new pot.

Driving a New Plot

Dharmapuri region was always subjected to influence of the distinctive features of Kannada and the Telugu speakers, the other two important Dravidian language groups besides the Aryan groups. The invasion and the occupation of these peoples immediately after the fall of Adhiyaman, the rulers of Thagadoor Nadu in the Thagadoor war was the cause for its peculiar ethno and political history, which so different from other parts of Tamil Nadu.

The varn system was totally out of tune with the Dravidian body politic. Faint features of Aryan caste are visible only among the castes and tribes of Tamilaham since the Pallava Period. In Sangam literature an entirely different world is depicted. Ayar (Shepherd), Vettuvar (Hunter), Ulavar (Peasant), Maravar (Warrior), Andhanar (Philosopher), Parppar (teacher) and clustering number of others are mentioned.

A minute scrutiny of the present caste and tribes indicate a corresponding social structure in the contemporary society. The Aryan system of four Varnas did not deeply penetrate into the Tamil society. The contemporary social divisions may be classed as warrior, merchant, peasant, artisan, professional Nomad, tribes, Panchama or untouchable. The warrior class is represented by Maravan, Kallan, Puluvan, and Rajus etc. of the merchant class the Balija or Kavarai, Komatti, Nattukkottai Chetti, Nadar and the Muslim communities of Maraikayar, Labbai and Khoja etc., deserve worthy mention.

The agricultural classes include the Kammavar, Kongu Vellala, Muduvar, and Badaga etc. The sartian class is represented by Asari, or Kammalan (carpenter), Kaikolar, Koliyar, Saurastra or pattunoolkaran (all weavers, Sayakkaran (dyer), Kalaikuttadi (acrobat), Ambattan, Nasuvan, Paraiyar (all barbers), Kollan (blacksmith), Tattan (goldsmith), Kusavan (pot maker), Melakkaran (drum beater), Nattuvan (dance master), Odhuvar (musician), Sembadavan (fisherman), Shanan (toddy tapper) etc. the professional class includes the Kannakkan (accountant), Pandaram (preist), Brahmana (high priest), the nomads are sometimes beggars and cheats like the Andi, Kepmari, Kudugudduppukaran, Mondi, Mudavandi etc. The tribes are Kadar in Anaimalais, Toda, Kurumba, Irula, Badaga in Nilgiris, Malayan in Shervaroy hills, Malasar, Puliyan, Pandian, Koravan etc. the Panchama or untouchable class appears to be a heritage of Ariyanism as there was no such class in the Sangam age.

Classification

The following classification may be followed on the basis of difference till development of ethno

groups and difference of linguistic nature.

On the basis of difference in development of ethno groups

1. Tribal communities
2. Non - caste communities
3. Caste Communities

On the Basis of difference in linguistic

1. Tamil
2. Telugu
3. Kannada
4. Other minor linguistic groups

Benefits

This plot designed to study the ethno groups of Dharmapuri district discussed above will solve many problems particularly to find out the native and migrant ethno groups and their impact on the cultural, socio- economical condition and political life in the district.

Conclusion

As understood the Cultural Anthropology is dichotomized into 'Ethnography' and 'Ethnology' and the description of societies around the world is domain of ethnography'. And the notion of ethnography as the scientific study is mainly tribal communities, population of exotic lands for survivals of old customs still existing in developing countries is disappearing. Today, ethnography while continuing research into the study of traditional problems has turned its main attention to a study of the contemporary peoples of the world and present ethnic processes. Such study not only helps to understand the present but also to create the basis for forecasting the future. Here a new plot is set to study the ethno history of Dharmapuri district which will enhance the understanding of various aspects in different ethno groups in the district.

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HISTORY OF THE DOCUMENTARY FILMS: A CASE STUDY OF POLITICAL DOCUMENTARY FILMS IN COLONIAL INDIA (1890-1947)

S. Kokilavani*

This paper "History of Documentary Films: A Case Study of Political Documentary Films in Colonial India (1890-1947)" is an endeavor to understand the historical background of the documentary films in the colonial and post-colonial period. There were several freedom movements for the independence as well as social reforms was actively struggle in our society, but nobody realizes the power of the documentary films specifically Indian National Congress had grasped in documentary films. The content of the documentary films were representing their party activities and more consciously activities of Congress led by Gandhi. This paper will discuss about the Censorship Board and its role in the British Period for the documentary films and other social coercions and factors which had ban the documentary films in India. And also help us to understand the role of state in documentary films

*ICSSR Doctoral Fello, MIDS, Chennai-600 020.

production and distribution in India, freedom movement's influences on documentary films and how the political parties utilized the documentary films for their progressive popularity throughout the country.

Evolution of Documentary Films in General:

Cinema as a form developed from documentary film format. *The Arrival of the Train, The Arrival of the Factory Workers* after the day work was the first cinema in the world. These films were screened in 1895, December 28th at Paris Grand Café[1]

These two films were taken in a single shot and single angle. These were a few minute's documentary films. Following this many started to capture the actual life of the people. Their camera also captured the ordinary people's life. The people's daily activities on the roads, streets, and parks are recorded and screened to the public. Because of this documentary films were meant as "capturing the reality". John Grierson, the famous writer and the director in Hollywood defines documentary as "creative treatment of actuality". The word documentary film was coined by John Grierson, in his article where he criticized Robert Flahertty's *Mona* film(1926)[2].

In July 1896, cinema came to India, barely six month after the first film was screened in Paris. The venue was the Watson's Hotel in Bombay[3], and there was huge enthusiasm many the people who saw the screening. Following the enthusiasm with first screening, another one was made of Novelty at Grant Road with a price for admission ranged from eight *annas* to two rupees. The cinema became commercial enterprise, from 1897 onwards[4]. The film makers toured mostly to screen the films throughout the country. In these journeys they also began to capture what they saw as the 'exotic' loveliness of colonial India.

The Pre-Independence Documentary Films:

During the pre-Independence, the emergence of the political parties, freedom movements and the social movements in India were utilized the documentary film for mobilizing the people throughout the nation. Let's see the political parties and the government's interplay with the documentary films.

Till the 1920's the documentary films were arrived as the content of personal life, their prides of the royal people and biographical films. When the Congress party arise with political influence the Congress and the Gandhi supporters were produced and made documentaries on Gandhi and other Congress leaders for instance: *Patriot* (1930) on Freedom Struggle, *Political Wheels Begin Moving* (1930), *The Empire's Greatest Problem Today* (1930), *Sikhs Vote Support for Gandhi Cause at Annual Conference* (1930), *Wrath* (1931), a film on non-violence and untouchablity; and *Mahathma* (1935) on a sixteenth century saint Eknath and his fight against untouchablity. *Mahathma Gandhi's March to Freedom (1930), The Funeral Procession of Jatindranath Das (1930), National Flag Hoisting and Salutation Ceremony (1934), Pandit Jawaharlal's Message,* and many other documentary films were proscribed by the British government.

The independence movement saw a new role being drafted for the documentary films in India and this continued to hold a powerful sway over filmmakers and audiences right through the India's struggle for freedom. Films on the funerals of freedom fighters, like Devashankar's, G.K.Gokhale and Lokamanya Tilak made in Poona, were very popular. This documentary films were constructing the nationality towards the leaders visuals and the leaders were been the icon of the congress party particularly Gandhi.

The Freedom Movement Documentary Films:

Swaraj Movement:

Great Bonfire of Foreign Clothes (1921), Mahatma Gandhi used the occasion of Tilak's first death anniversary to light a bonfire of foreign-made clothes at an open ground near the Elphinstone Mills in Bombay. On this occasion a feature-length film was made covering the events of the two days. This film covered the entire operation in great detail from the gathering of foreign clothes in the streets of Bombay, the coming together of Gandhi and the other leaders like Maulana Shaukat Ali and Mohammad Ali, Pandit Madan Mohan Malaviya , Sarojini Naidu and Gandhi setting fire to the heap of clothes. The film was a stupendous success and for two weeks at the globe and the west end. Naturally enough, given

the sensational and political nature of the film, its true sponsors preferred to remain anonymous[5].

Dandi March:

The reflection of the Dandi March, the Government reacted ruthlessly and 103 people were killed, 420 seriously injured and 60,000 imprisoned in less than a year. The entire Congress leadership, including Gandhi, was put behind bars. The media was gagged so that no news of mass uprising and repression could reach the people. Three of Bombay's film companies like Sharada, Krishna and Ranjit covered the march. Sharada's coverage was titled *Mahatma Gandhi's March to Freedom* (1930), Ranjit's was called *Mahatma Gandhi's March* (1930), while Krishna's title was *Mahatma Gandji's Historic March* (1930). The commissioner of police, Bombay, banned the films without waiting for approval from the Board of Film Censors. He stated that, "as the breaking of the Salt Act is a criminal offence, I do not see how the Board can possibly certify this film".[6]

Akali Movement:

Subsequently, the Akali Movement (a movement of the Shiks) upsurge and aimed to produce documentary in the memory of Jallianwala Bagh, 1919 to acquire the attention nationwide. The *Shorey* (studio) produced the documentary film *Shahidi Jatha* (1924), and then the Punjab government banned it under the political pressure, without seeing the film.

There were numerous documentary films captures on the freedom movements' activities. Their mass gathering and the supporters were really a great achievement for the Congress Party and the Freedom Movement too. The movement like Congress Freedom Movement which were moving towards nationality success lastly but the community movement like Sikhs (Akali Movement) not succeeds.

The Congress Party's Political Documentary Films:

In the colonial period, all the documentaries were not banned by the government but, the documentaries which stood against the government were controlled in the name of censor board. In 1920s though the government banned, the emerging political parties and the national movements had produced documentary films deliberately. "Filmmakers who saw the immense power of documentary, cinema and its potential as an instrument of propaganda in the cause of nationalism"[7], Congress grabbed the documentary films for their promotion and it produced documentaries extremely; in (1922) *The Great Congress at Ahmedabad, The 37th Congress, Gaya in (*1923), from Bombay and Madras, *The Indian National Congress at Coconada* in (1927).

In 1935 the British Government passed a bill, would acquire separate administration for Burma. But it did not applicable to India, so the Congress boycotted the civic elections. In 1936 the Left-Wing Congress Leader, Subhas Chandra Bose warned the Great Britain that India would not again participate in an "Imperialist War". So in 1937 the British government installed a new government, and in an effort to promote an atmosphere of harmony, the British allowed the release of a number of documentary films which had long been banned since 1930. They were:

1. *Mahatma Gandhi's March for Freedom*, 1930, (Sharda Film Co.)
2. *Mahatma Gandhi's Historic March, March 12, 1930* (Krishna Film Co.)
3. *Mahatma Gandhi's March 12, Ahmedabad* (Ranjit)
4. *Mahatma Gandhi's Return from London* (Krishna)
5. *Topical of Mahatma Gandhi* (Indian Topical Co.)
6. *Bombay Welcomes Mahatma Gandhi* (Billimoria)
7. *Bombay Welcomes Mahatma Gandhi – with Vernacular Subtitles* (Billimoria)
8. *The Return of Mahatma Gandhi from the Round Table Conference Synchronized* (Imperial)
9. *The return of Mahatma Gandhi from the Round Table Conference* (Imperial)
10. *Mahatma Gandhi's Speech in Public Meeting-Synchronized* (Krishnatone)
11. *Mahatma Gandhi Returns from the Pilgrimage of Peace* (Saraswati)
12. *Forty-Fifth Indian National Congress at Karachi-with Gujarati Titles* (Eastern Film Co)
13. *Forty-Fifth Indian National Congress at Karachi* (Eastern Film Co)
14. *Mahatma Gandhi After his Release* (Naujuvam)

15. *Mahatma Gandhi After the True-synchronized* (Imperial)
16. *National Flag Hoisting and Salutation Ceremony* (Bombay Provincial Congress Committee)
17. *Epoch-making Voyage of Mahatma Gandhi to London* (Saraswati).[8]

A.K. Chettiar's (1911-1983) *Mahathma Gandhi: Twentieth Century Prophet*, 12,000 foot documentary released in August 1940 with Tamil commentary and a few months later with Telugu commentary. Even after the release, government scrupulously hides it from showing it in public[9].

Indian film companies and well-known studios were Aurora, Imperial, Madan, Krishna, Kohinoor and Ranjit intermittently kept the independence movement alive. Apart from the national importance of these coverages, they also made good business sense, as the audience was eager to watch these films.

Conclusion:

In India, the Congress party has the progressive visibility in documentary films. It is notable that, the people those who were supported the government and its policies were made documentary film and spread the nationality throughout the country. Despite the censor board restrictions documentaries were produced on the activities of Congress continuously. The demonstrations, Gandhi's march, the freedom fighters' funeral processions were recorded as documentary films. S.Sathyamoorthy (1887-1943) produced a documentary film, *National Flag Hoisting and Salutation Ceremony* (1934). He could have planned to impress the voters by screen the film for the civic election in Madras.[10]

In 1937, provincial elections were held and the Congress came to power in seven of the eleven provinces. This was a strong indicator of the Indian people's support for complete Independence. The Indian National Congress and the leader Gandhi had tasted the influence of political power. The media also one the most important factors to support the Congress party and its activities. But documentary played significant role in the freedom struggle. Documentary films are also a weapon against the British rule so that the British Government released the documentary films which were banned seven years. The British Government realized the visual images are not just an image it all visual threaten for their empire.

Just to understand the critiques of Gandhi on cinema, In a written contribution to the Government of India in 1927, Mahatma Gandhi denounced cinema as 'a sinful technology', although writing for his journal Harijan in 1942, he also conceded that:[11] Gandhi had acceptable to capture documentary films not the cinema because, just to promote himself as an icon to the Congress and country through documentaries. Further, it is notable that, the construction of nationalism and the icon of Indian Leadership brought up throughout the Indian freedom struggle were done through the documentary films in India. Documentary film is not only evidence but also a history, describes that nationality in India constructed only by the Congress Party, just to legitimate their rule in India.

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LIFE AND ACHIEVEMENTS OF BARRISTER GEORGE JOSEPH

V.S. Neethu*

Barrister George Joseph was an ardent freedom fighter, belong a Syrian Christian family from Kerala who was hailed to Madurai. He fought for independence along with prominent leaders like Annie Besant, Mahatma Gandhi, Rajaji, Mothilal Nehru, Sarojini Naidu and Jawaharlal Nehru even though he remained unknown among the freedom fighters of South India nothing but religious reasons. A multifaceted personality, he was a famous lawyer, journalist and a trade unionist. He did M.A. in Philosophy at the University of Edinburgh and went on to study Law at Middle Temple in London in 1908. He spend around four years in Britain. During that period and right up to 1920 he was a great admirer of the British. And there he came into contact with many Indian revolutionaries and freedom fighters of the day like Vallabhai Patel, Bipin Chandra Pal, Savarkar and Madam Cama. After completing his studies he came back to India in 1909 and married Susannah.

After failed to start a legal career in Travancore, George Joseph migrated to Madurai in 1910, where he established a criminal Lawyer. Before settled in Madurai he tried to make a career in Madras which was a failure. During this short stay he contributed as an Editor to *The South Indian Mail*, a news paper which later became defunct. He modeled himself as an English Lawyer, Eardley Norton, one of the founding members of the Indian National Congress in 1885.[1] George Joseph had no desire to participate in politics during that time. But when he was connected with the people of Piramalai Kallars and mill workers of Madurai, he entered political arena even without knowing himself. He was one of the first members to have vehemently opposed the Criminal Tribes Act (CTA) at a time when even members from the affected communities such as Piramalai Kallars and Maravars did not raise their voice.

Madurai and its neighborhood was the chief home of the Kallan caste.[2] The Criminal Tribes Act of 1911 empowered the local governments to declare and notify any social group as Criminal Tribe. Though the Act technically empowered the Local Governments, the District Superintendents of Police and District Magistrates were the real powers in declaring a social group as Criminal Tribe.[3] Once a social group was declared as a criminal tribe by Government notification its members were to register themselves with the police, give finger prints, report themselves at fixed intervals, as per the District Magistrate's instruction, at a police station, police outpost or to a village headman. They were to get passes to move from one place to other or to change their residence. This Act denied the social groups, registered as criminal tribes, individual liberty under the common law.[4] The Kallar social group was registered under the Criminal Tribes Act, 1911 for the first time in 1914.[5] The British administration took into consideration the description about Kallars found in some anthropological works like Edgar Thurston's *Castes and Tribes of Southern India*, and F.S. Mullaly's *Notes on Criminal Classes of the Madras Presidency*.

When Kallars living in Sorikkampatti, Mela Urappanur and Pusalapuram villages were declared as criminal tribe there was a strong protest from Mela Urappanur against the notification. They employed George Joseph as their Lawyer. As advised by him they sent a petition to the Governor of Madras to exempt them from the Act on 11th September, 1915 even before it was issued.[6] But the District Magistrate of Madurai G.F. Paddison was determined in

*Research Scholar, Department of History, Bharathidasan University, Tiruchirappalli.

registering them as criminal tribe. When the Deputy Magistrate visited the village, they again gave a petition duly signed by the members of the community in 20th September, 1915. It contained elaborate details of how a transformation was taking place in their life, the caste and communal discipline among them, the Panchayat system, the quantum of land revenue that they were paying to the Government and the need for the cancellation of their registration as criminal tribe.[7] But it did not make any change and the authority gave three hours time to register to the respective people. But they were denied to give finger prints and adopted the civil disobedience method. Many people were arrested and George Joseph got them released on bail by respective authorities.

The District Magistrate of Madurai G.F. Paddison himself visited the village on 26.11.1915 and found nobody in the village. He strongly recommended to the Government the rejection of the petition of them. Even though the Government refused the petition, instructed the District Magistrate to exempt honest individual members of the tribe from registration.[8] Thus their protest had an effect of slowing down the process of notification and registration and the local authorities moved cautiously for some time. During the next few years, he was involved in a number of cases of police harassment and detention of members from both the Kallar and Maravar communities. He helped in establishing a Youth Forum for the Kallar to educate the members on their rights.[9] His 1936-diary contains entries regarding visits by delegations of Kallars who had come to him for advice on various issues. His admire on West become slowly weakened while his national aspirations were coming to the fore.

Another important event which takes place in Gorge Joseph's life was strikes of mill workers of Madurai. The workers of the Madurai mills were mainly recruited from villages, majority of them settled down in town near the mills taking houses.[10] A strike broke out in the roving department of the Madurai mills on the 5th August, 1918.[11] Before the broke out of strike Madras Labour Union already came into exist on 27th April, 1918. This news reached among the mill workers of Madurai. The stoppage of work resulted in the closing down of the mills. About five thousand workers were involved in the strike. The District Magistrate was advised to use every effort to ascertain the facts and to effect an amicable settlement between the workers and the employers. [12] Mill workers sought out individuals outside the factories who could help them to articulate their grievances. They were none other than George Joseph and J. N. Ramanathan of Justice Party.

George Joseph fought for their cause in courts, wrote extensively in newspapers and espoused their rights. He played an important role in setting up one of the early trade unions in India in Madurai. With the help of J. N. Ramanathan, he formed Madura Labour Union in 1918. Eamon Murphy, in his book, Unions in Conflict: A Comparative Study of Four South Indian Textile Centres, 1918-1939, ' states that Ramanathan's motives for becoming engaged in the labour union are not clear.[13] Although he used labour meetings to criticise the Congress, he was ready to work with individual nationalists such as George Joseph within the union. Accordingly the officials handled the situation with a certain calm and consideration; the mill authorities conceded substantial concessions to the workers in respect of increase in pay. [14]The workers called off the strike. It was a brief but a successful one. It was the above said two events which formed the political evolution of George Joseph.

George Joseph started his political career with the formation of Home Rule Movement in India. Madras was the centre of Besant's Home Rule activities. Throughout the presidency the Home Rulers formed reading rooms and libraries. After his first meeting with Annie Besant during her first visit to Madurai in 20th March 1916, he became a great supporter of Home Rule Movement. The methods and teachings of Annie Besant had made a deep impact on George Joseph.[15] Their meeting made Madurai one among the major centres of Home Rule Movement in South India and he became a strong activist of the Home Rule League. At her instigation, Madurai Theosophical Lodge was converted into a Home Rule Cell with Joseph playing a leading role.[16] He became an ardent supporter of the demand for self-government.

George Joseph had a key role in organizing this movement in Madurai. He started a campaign in Madurai. As per an order issued by the British government on 7th June 1917 Mrs. Annie Besant

and other leaders of the Home Rule League were banned from visiting urban centres like Madras and Madurai. They also prohibited students from attending any Home Rule League agitation. But George Joseph condemned all such actions of the government through various meetings held in Madurai. In Madurai, a meeting was organized by the members of the Home Rule League including George Joseph on 25th June 1917, in which he made an eloquent speech demanding the release of Annie Besant.[17] In February 1918, a meeting of Home Rule League was held in Madurai in which George Joseph commented that for achieving Home Rule, people should agitate within India and he also recommended for sending representatives to England for demanding self-government to India.[18]

When Rowlatt Act was introduced in the Central Legislative Council it brought anxiety in the minds of the people of India.[19] In protest against the enactment of the Rowlatt Act, Gandhi gave a call for *hartal* in 1919. Inspite of his bad health Gandhi resolved to conduct a tour to South India. In Madras, Gandhi visited Kasturi Ranga Iyengar, C. Rajagopalachari and also Sir Vijayarahavacharyar. He took the bold decision to carry out a general hartal on 6th April 1919.[20] He exhorted the people to observe this *hartal* as a day of peaceful meetings, prayers and fasting. He asked Indian people to suspend all the activities on that particular day to show our anger against British policies. This *hartal* inaugurated Gandhi's political entry into the freedom movement.[21]

Joseph was introduced to Mahatma Gandhi by Rajaji on March 22, 1919, in Chennai and at once he was mesmerized by the presence and words of the Mahatma. Later, Gandhi came to Madurai on March 26, 1919, and stayed at the residence of Joseph. Joseph played a leading role in organising a public meeting for Gandhi in Madurai on March 29, 1919, in which 20,000 people attended. George Joseph was one among them. Others were C.Rajagopalachari, Sarojini Naidu and T.Satyamurti.[22] George Joseph drew much inspiration from Gandhi during his meeting with him. This meeting brought out crucial changes in the life of Barrister George Joseph. On the day of *hartal* George Joseph provided an active leadership to the programmes and activities in Madurai. He asked the people to boycott all work on that day and to take fast and do prayers. The people of Madurai took this direction seriously and provided their full support for the peaceful carrying out of the *hartal*, George Joseph and his associates spread the messages given by Gandhiji among the common masses. He stressed the importance of non-violence and self-restraint and the *hartal* day was more peaceful without any violent action.[23] Gandhi called off his *hartal* on 18th April because of The Jallianwallabagh tragedy. He sent a telegram to all leaders to suspend the satyagraha movement. The movement was suspended in Madurai on 18th April.

The Satyagraha movement and its propagation of non-violence brought a new thinking into the mind of George Joseph. He welcomed the call of Mahatma for boycotting of British goods with a warm heart. He could not wait for a long time and he himself entered into the political arena of India. He observed the political events which was taking place in India at that time. Along with other leaders like V.O.Chidambaram Pillai, N.S.Varadachari and S. Ramanathan gave up their practice as Lawyer. They spent their full time and energy for campaigning for Non-Cooperation movement. C. Rajagopalachari sent a report to the All India Congress Committee that thirty six lawyers in Tamil Nadu gave up their practice as an act of Non-Cooperation.[24] During this time George Joseph was having a lucrative legal practice but Mahatma's call pushed him into the mainstream of national movement. He had to make a choice between his growing legal practice and the national movement. Without much hesitation he could choose the call of Gandhi. Now the western educated, western styled barrister turned towards a Gandhian style and life habits.[25] He renounced all his foreign possessions in particular the foreign cloth. He set fire to all his foreign cloths. The non-violent satyagraha movement had made deep influence upon the young barrister who jumped into active politics.[26]

Joseph became the trusted lieutenant of Gandhi. In the 1920s, he left Madurai to join politics at the national level. In February 1920, Motilal Nehru made Joseph the editor of *'The Independent'* newspaper in Allahabad. During this time, Joseph was arrested with members of the Nehru family on the charge of sedition on December 6, 1921. During his internment, he had the opportunity of interacting with Motilal Nehru, Jawaharlal Nehru,

Purushottamdas Tandon, Devadas Gandhi and Mahadev Desai. He was released from prison on 31st January, 1923. At the Nagpur meeting of the AICC, a new Congress working committee was installed in which George Joseph was elected as one of the members. On September 27, 1923, he assumed the editorship of Gandhi's *'Young India'* from Rajah and the tenure lasted for about six months.

As a socially engaged leader, Joseph, after coming to South India, participated in the Vaikkom Temple entry struggle in March 1924, much against Gandhi's dislike. Gandhi wrote a letter on April 6, 1924 stating that temple entry was a problem of the Hindus and let them solve it themselves.[27] Joseph did not look at the Vaikkom struggle as an isolated movement for temple entry but perceived it as a denial of basic civic right of free entry to public space for the 'untouchables' and participated in the struggle. He admired B.R. Ambedkar and corresponded with him on Vaikkom struggle and mass conversion. He had been actively involved in the planning and execution of the Vaikkom Sathyagraha. On 11th April 1924, he was arrested and sentenced to six months imprisonment. In January, 1925, Joseph and his wife returned to Madurai where they took up Gandhi's constructive programmes, which included promotion of khadi, removal of untouchability and restoration of communal harmony. From 1925 to 1938, Joseph kept himself in touch with all political activities. In 1929, at the request of the Congress, he contested the municipal elections believing that the Congress would support him. However, he lost the election which made his political isolation complete. Yet, he came back to politics. In July 1937, he was elected to the Central Legislative Assembly from Madurai-cum-Ramnad-Tirunelveli constituency.

An article named 'Kamaraj Remembered' by Y. Vincent Kumaradoss in *Economic and Political Weekly,* Vol. 39, No. 17 (Apr. 24-30, 2004) mentioned about the relationship between George Joseph and Kamaraj. The author says among Kamaraj's cherished political mentors, he held George Joseph in high esteem. Kamaraj's association with George Joseph began early and grew in strength from the days when Kamaraj frequented political meetings addressed by George Joseph in Virudhunagar. It continued through the period of his involvement in the Vaikom Satyagraha then led by George Joseph, to the organising of demonstrations against the Simon Commission along with Joseph.

During his later days, Joseph became highly critical of Congress and Gandhi's views and in an article titled "Gandhiji's New Formula in The Hindu, he criticised Gandhi's views on khadi, Salt Act and Prohibition. He had, in his last days, supported the interests of Christians in India and a form of secularism that encouraged uniform treatment and legal status for all religious groups in matters of marriage, divorce and inheritance. Joseph, after prolonged illness, died at the age of 50 in Madurai on March 5, 1938. From 1915-38, George Joseph played an important role in shaping the policies of various organisations engaged in the struggle for Indian Independence. A strongly developed social conscience harnessed to his forensic skill as a lawyer made him particularly effective in taking up the cause of disadvantaged groups. He was one of the pioneers who tried to bridge the North-South divide.

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THE FORGOTTEN FEMINIST: RAO SAHIB. L.C. GURUSWAMY AND WOMEN'S QUESTION IN THE EARLY TWENTIETH CENTURY TAMIL NADU (1920-1940)

K. Bharathidasan*

Introduction

In the recent scenario, understanding of women's question in the society is more terrific and derogatory than ever particularly among the educated and young people. It is more clearly evident that now a days the educated majoritarian and young mass what they imagine immediately after hearing the terms such as feminist and feminism: for those feminists are modern women appear with different hair styles particularly short hair, wear jeans and T-shirts, smoke cigarettes, addicted to alcohol and have sex with multiple. Rather hardly the educated and young mass, very minority in numbers are able to come with the tangible understanding that feminists are both women and men who have been engaged with the rights of women particularly their inequality and slavery in the patriarchal society. Further, why the educated and young society particularly male community not able to understand that the non-feminists also can appear with cigarettes and jeans and t-shirts? Here the question is what made them to come with the concrete idea that only female can be a feminist? On contrary, in reality more particularly the historical debates and social movements of the early twentieth century Tamil Nadu are evident that both men and women can be a feminist in terms of addressing the women's question. For instance leaders like E.V.R. Periyar, B.R. Ambedkar Pandit C. Iyothee Thaass are the examples of male feminists who addressed women's question in the colonial Tamil Nadu.

The available literature on feminism in India particularly in Tamil Nadu have extensively studied both women and men leaders like E.V.R. Periyar, Moovalur Ramamirtham Ammaiyar, Dr. Muthulakshmi Reddy and others whereas hardly any academic study has critically engaged with the forgotten leaders like L.C. Guruswamy, who had worked along with the leaders of Dravidian Movement and women associations for not only against caste question but also the women's question in the early twentieth century Tamil Nadu. Thus, this paper aims to critically analyse feminists debates on male feminism in one hand and the other the engagements of Guruswamy in addressing women's questions in the early twentieth century colonial rule through his struggles and contestation with in Madras Legislative Council and outside by providing ample justification through his debates in the Madras Legislative Council by critically analysing secondary literature on feminist debates and Proceedings of Madras Legislative Council from 1920-1930, Government Orders (Law-Legislative) from 1920-1930, dailies like, Madras Mail (1920-1940), The Hindu (1920-1940) Times of India

*ICSSR Doctoral Fellow, Madras Institute of Development Studies (MIDS) Chennai.

(1920-1940), and the report of *Arundateya Maha Sabha* from 1020-1960.

Can Man be Feminists?

Before get in to the debate of man in feminism it is more important to understand what feminism is all about. "Feminism is the set of beliefs and ideas that belong to the multiple social and political movements to achieve greater sex and gender equality for women."[1] Further, the feminism (ideology) gives shape and direction to the women's movements which seek equality in all spheres of life. Simultaneously, feminism is not only considered as law alone but also become a special concern to the legal community.[2] With this understanding of feminism let us critically analyse how man became feminists through academic debates in the western as well as in the south Asian countries. It was in the early 1970s that the western male social scientists particularly the historians and philosophers brought a debate in the public sphere that "can man be feminists"?[3] This debate reflected in triangular arguments and created some sorts of both positive and negative vibrations among the feminists: one school of thoughts (some feminists) saw men's involvement as a key component of a revitalised feminist politics and believed and supported that male can be a feminist in terms of supporting the women's question which feminist movements had been contesting to achieve for a long time and also it is a positive symptoms that male started realised their patriarchy as well as dominance over women. So that we can call them as feminists.[4]

This argument heavily negated by the second feminist school of thought and they came with the concrete idea that only women can be a feminist in which no work for men because our (feminist) primary struggle had been is against the patriarchy and male dominance over women, so that we should mind that our whole degradedness is due to the dominance of male society. Simultaneously, they (male feminist) can be fight against the male dominant society as male not as women because women's question to them is just a theory and extract not an experience, whereas for feminists feminism or women's question is not merely theory but also experience. If we allow male to become feminists now, again they slowly started dominating feminist movements and finally make feminism nowhere. The primary reason why man are interested in feminism is that they realised that patriarchy will be vanished from our society in a point of time and in order to prevent male dominance from the feminists contestations they are trying to join hands with us. Even though there man who really interested in the equality of women they cannot be called as feminists but called as "pro-feminists".[5] The third feminist schools of thoughts totally negated the earlier schools of thought and came with the solutions that the complete denial of male feminism in the mainstream feminism will also lead to a pathetic circumstances that only women can struggle against their inequality; which further a fuel to male dominance over women for ever. Thus, the "pro-feminists" also can be a feminist in term of addressing and contesting the women's question in the existing social, political and public sphere against the male dominance over women. Whereas, the feminists must be also very clear that the pro-feminists in the feminist movements should be considered and agreed only as advisers as well as activists not as leaders and decision makers because, their leadership in the feminist movement may cause male dominance in the feminism as well as in the feminist movements. Thus, "pro-feminist" can be a feminist in term of addressing the women's question particularly asserting socio-political and economic rights such as: equality in social and political spheres, education, representation and etc.[6]

Feminists/Feminism in the Early Twentieth Century Tamil Nadu

Before getting in to the contestations and negations of L.C. Guruswamy, with the theoretical understanding of the debate on the question "can man be feminists" let me try to critically describe at what context feminism/feminists articulated the women's question in the early twentieth century Tamil Nadu. For the first time, Pandit C. Iyothee Thaass addressed the women's question and created a counter public sphere through his weekly *Oru Paisa Tamilan*[7] by providing a space called "Ladies Column".[8] The "Ladies Column" was carried widely the women's questions such as equality in the socio and political spheres, education, religions and family relation etc, at that time throughout the country and some parts of Ceylone and South Africa as well.[9]

Further, E.V.R. Periyar, who brought the women's question in to the next level by his radical critiques on Hinduism, Brahmanism, Patriarchy and caste to critically articulate why women became slave?[10] Within the ambience of Self Respect Movement, he was not only critique of religion Brahmin and caste hierarchy but also strongly addressed and contested the women's question that only education, re-marriage, and abolition of family or marriage institution and inter-caste marriages will emancipate women from their degraded inequality. And also he strongly supported the women's emancipation through quality of education so that women can get employment and thus make them economically independent.[11] In such a critical juncture there were many feminists who strongly contested the patriarchy and inequality of women and the marginalised, among them L.C. Guruswamy was a notable feminists who seriously articulated the socio-political rights of not only the women of depressed classes but also the women in the early twentieth century Tamil Nadu.

L.C. Guruswamy: An Introduction

L. C. Guruswamy was born in the *Chuklipalayam* village of Puliyanthope near Perambur, Madras in January1885. Since his father was an educated and successful businessman in the ocean trade in the Colonial rule he could able to get education in the college level. Dislike his father he was not only working as a businessman but also worked among the marginalised people such as *Arunthathiyars* and other Depressed Classes. In 1912 he joined the "*Chennai Aikiya Sangam*" (the Madras United League) as a Secretary which started by C. Natesa Mudhaliyar in Tripilicane. In 1917, L. C. Guruswamy joined the Justice Party.[12] In 1920, he founded the *Arundateya* Maha Sabha and notably that was the first socio-political movements of *Arunthathiyars* in Tamil Nadu and also L.C. Guruswamy was the first *Arunthathiyar* who represented the Madras Legislative Council as nominated member of *Arunthathiyars* from 1921-1930.[13] As one of the potential leaders of the Depressed Classes he participated in the All India Depressed Classes Association as a representative from Madras Presidency for giving evidence before the Indian Franchise Committee held at Delhi on 30th March 1932. Being a successful leader of *Arunthathiyars* and other Depressed Classes in 1927 he represented Madras Presidency in the Simon Commission and expressed his views in favour of the Depressed Class' 'right to Vote'. In order to respect his serious and sincere engagements with the bottom of the society L. C. Guruswamy was honoured with the title of "Rao sahib" by the British Government on 1st January, 1927.[14]

Further, it is notable that he was the man who welcomed 'Sir John Simon and the Members of Royal Commission' or 'Indian Statutory Committee' on behalf of the Madras Presidency in 1927.[15]Apart from the Member of the Madras Legislative Council (M.L.C) he was appointed as a Hon. Presidency Magistrate for the city of Madras by Lord Wellington, the Governor of Madras.[16] He served as the city as Honorary. Magistrate for over two decades. He also had worked in various committees such as Advisory committee for Local and Municipal Administration, Finance Committee and Industrial Committee and Member in the Madras Corporation, Chingleput District Board and Senate of the University of Madras, Madras Secondary Education Board and Member Advisory Committee of the Madras and Sothern Mahratta Railway and one of the Directors of Madras City Corporation Bank.[17]

L.C. Guruswamy and Women's Question

Like E.V.R. Periyar, L.C. Guruswamy also was very much concerned that only education should bring equality of women in the social and political sphere. He strongly argued that "education of girls is more important than boys."[18] He considered both depressed classes and women were same in the social hierarchical system of the Hindu society that is why his core debate in and outside the Madras Legislative Council was equality of depressed classes and women in the public sphere together. As a strong believer in education as emancipation of women and depressed classes he started establishing schools in the madras city for women and depressed classes with the help of friends and colonial government. He was strongly believed that co-education would provide a way ahead of inculcating social equality in the minds of students that was the reason from 1922-1927 he established 7 day and night schools in and around Madras city, of which girl pupil given priority and also in all those schools girl children were more

in numbers than the boys. For instance, in 1927, there were 250 girl students and 175 boys studied in the schools which run by L.C. Guruswamy.[19]

Further, in supporting the women's education in 1927, he brought a resolution that "exemption of school fees for girls" in the Madras Legislative Council. And the following arguments of L.C. Guruswamy's on education of women would provide an ample justification that why he had been claimed as a forgotten feminist: "the Madras educational rules should be modified to the effect that girls reading in any educational institutions, Government, Local Fund, Municipal or aided, be exempt from payment of school fees in any standard up to ten from and that poor girls reading in higher forms in the secondary schools be similarly exempted".[20]

And further in another debate he argued that "Most of the parents nowadays do not send their girls to schools, not that they do not want education for their girls but because of the costliness of education for girls. In the case of girls already there is inevitable purchasing price of the bridegroom to be paid in some forms or other. I think that by helping the parents to educate their daughters alone that evil can be eradicated".[21]

Women and Temple Entry Movement

L.C. Guruswamy was not only stopped his women's question with educational reforms alone. In 1937, exactly ten years after E.V.R. Periyar's Temple Entry Movement at Vaikam, L.C. Guruswamy made a Temple Entry Movement, wherever women were not allowed in the temples of Travancore state. There were two groups consisted of thirty women started this temple entry movement in different parts of Travancore state.[22] One group consisted of fifteen women under the headship of L.C. Guruswamy and the other under the headship of Mrs. Ranganayaki (Manger of Stri Dharma, Ladies Magazine) consisted of fifteen entered with huge local support in more than fifteen temples. It was received well by the women and depressed classes at that time in Travancore state so that the Maharani of the state Mrs. Sethu Parvathi Bai, impacted heavily by this historical event gave a tea party to those women at Kawdiar Palace at Trivandrum.[23] The temple entry movement ended with the presidential address given by L.C. Guruswamy at the All India Women Conference at Trivandrum.

Finally, L.C. Guruswamy was a feminist who contested the Brahmin hegemony in terms of both caste and women's question. He was not only confined his engagement with education of women and temple entry movement but also struggled a lot for the women's question such as representation of women in the District and Taluk Boards, representation women in the Madras Legislative Council, the police departments treatment of tribal women in Chingleput, women representation in the village courts, more particularly hostels for women, foreign scholarship for women and most important contribution of L.C. Guruswamy to the education of both women's and boys education was the ideas as well as the implementation of midday meal scheme to students in government schools in 1923.[24] L.C. Guruswamy was not only just a feminist but also leader of the depressed classes and common as well. Such a vibrant and dynamic feminist died in 1960 at the age of 75.

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தமிழ் இதழியல் வரலாற்றில் பண்டிதர் க. அயோத்திதாசரின் பங்கு

க. சபாபதி*

முன்னுரை

பௌத்த தர்மத்தை விளக்குதல், சாதியற்ற திராவிடர்களுக்கு முன்னோர் வரலாறுகளை எடுத்துரைத்தல், தங்கள் வாழ்வியல் அனுபவத்திலிருந்து பெறப்பட்ட வேதமத பிராமண எதிர்ப்பு, சாதி எதிர்ப்பு, சமூக நீதி, சமூக சீர்திருத்தக் கருத்துக்களைப் பரப்புரை செய்வதற்காக அயோத்திதாசர் "ஒரு பைசாத் தமிழன்" என்ற வார இதழை ஆரம்பித்தார். அயோத்திதாசரின் ஏழு ஆண்டு கால ஒரு பைசாத் தமிழன் என்ற வார இதழை ஆரம்பித்தார். அயோத்திதாசரின் ஏழு ஆண்டு கால ஒரு பைசாத் தமிழன் (தமிழன்) இதழ்களை ஆய்வுநோக்கில் அணுகும்பொழுது தமிழ் இதழியல் வரலாற்றிற்கு அயோத்திதாசர் அளித்த மாற்றுச் சிந்தனைகள், மாற்று கதையாடல்கள், மாற்று வரலாற்றினை நாம் அறிந்துகொள்ளலாம்.

தமிழ் இதழியல் வரலாறு - ஓர் கண்ணோட்டம்

தமிழ் இதழியல் (1831-2000) வரலாற்றினை 1831-1881, 1882-1941, 1942-2000 எனக் காலமுறைப் பகுப்பில் அமைப்பர். தமிழ் இதழியல் வரலாற்றில் சென்னையில் இருந்து 1831 ஆம் ஆண்டில் வெளிவந்த 'தமிழ் மேகசைன்' (Tamil Magazine) என்னும் இதழை 'முதல் தமிழ் இதழ்' என்பர்.

அ.மா.சாமி தமிழ் மேகசைனுக்கு முன்பாக 1802 ஆம் ஆண்டில் இலங்கை அரசின் அரசிதழ் 'வர்த்தமானி' யை முதல் தமிழ் இதழ் என்று குறிப்பிடுகிறார்.

மேலும் யாழ்ப்பாணத் திருச்சபை இதழ் (1815), புதுவை அரசிதழ் (1828), சுஜநரஞ்சனி (1829) ஆகிய இதழ்களும் வெளிவந்துள்ளன.

தமிழ் இதழியல் வரலாற்றின் முதல் கட்டம் (1831-1881)

இக்காலகட்டத்தில் வெளிவந்த இதழ்களில் குறிப்பிடத்தக்கவை என கருதப்படுபவை: உதயதாரகை (1841-இருமொழி இதழ், யாழ்ப்பாணம்), இலங்கை நேசன் (1848), தினவர்த்தமானி (1855-வார இதழ், சென்னை), தத்துவபோதினி (1864 - மாத இதழ், சென்னை) அமிழ்த வசனி (1860 - முதல் மகளிர் வாரஇதழ், திருச்சி), அமிர்தவசனி (1866-மகளிர் இதழ், சென்னை), மகாவிகடதூதன் (1866 - ஆதி திராவிடர் இதழ்), சூரியோதயம் (1869- ஆதி திராவிடர் இதழ், சென்னை), சேலம் சுதேசாபிமானி (1877- மாதம் இருமுறை, சேலம்)

தமிழ் இதழியல் வரலாற்றின் இரண்டாம் கட்டம் (1882-1941)

இக்கால கட்டத்தில் வெளிவந்த இதழ்களில் குறிப்பிடத்தக்கவை என கருதப்படுபவை: சுதேச மித்தரன் (1882), தத்துவ விவேசனி (1882 - முதல் நாத்தீக இதழ், சென்னை), இந்தியா (1906-வார இதழ்), திராவிடன் (1917), தேசபக்தன் (1917, நாளிதழ்), நவசக்தி (1920-வார இதழ்), குடி அரசு (1925), தினமணி (1934), விடுதலை (1935), ஜனசக்தி (1937), தலித்திய இதழ்கள் : திராவிட மித்திரன் (1885), திராவிட பாண்டியன் (1885), பறையன் (1893), ஒரு பைசாத் தமிழன்

*முனைவர் பட்ட ஆய்வாளர், அரசு குந்தவை நாச்சியார் மகளிர், கலை அறிவியல் கல்லூரி, (தன்னாட்சி), தஞ்சாவூர்.

(தமிழன் – 1907), ஆன்றோர் மித்திரன் (1910), ஆதி திராவிட மித்திரன் (1934), உதய சூரியன் (1940).

இக்கால கட்டத்தில் வெளிவந்த (வெளிவரும்) இதழ்களில் குறிப்பிடத்தக்கவை என கருதப்படுபவை : தந்தி (தினத்தந்தி, 1942), போர்வாள் (1947), மாலை மணி (1949), தினமலர் (1951), பகுத்தறிவு (1951), திராவிட நாடு (1952), முரசொலி (1954), திராவிடன் குரல் (1955).

பண்டிதர் க. அயோத்திதாசர் (1845 - 1914)

ஒருவருடைய வரலாறு பிறந்து வளர்ந்து வாழ்ந்து விடுவதோடு முடிந்துவிடுவதில்லை. அவரது நேர்மையான சிந்தனையும் செயலும், சாதனையுமே அவருக்கு ஒரு வரலாற்றைப் படைப்பனவாகும். சாதனை படைத்தவரெல்லாம் சரித்திர நாயகர்களாகி விடுவதில்லை. ஒரு காலத்தில் மக்கள் மனதில் நின்றவர்கள் கூட மற்றொரு காலத்தில் நில்லாமல் போனதும் உண்டு. காலவெள்ளத்தால் மறைக்கப்பட்டு பிறகு மக்கள் நினைவுக்கு வரும் சிந்தனையாளர்களும் உண்டு. அத்தகையவர்களில் ஒருவர்தான் பண்டிதர் க. அயோத்திதாசர்.

சென்னை தேனாம்பேட்டை மக்கி மாநகரம் என்னும் இடத்தில் 20.05.1845-ஆம் ஆண்டில் கந்தசாமி – ஆதிலட்சுமி இணையருக்கு மகனாகப் பிறந்தார் அயோத்திதாசர். இவருக்குப் பெற்றோர் இட்ட பெயர் காத்தவராயன் என்பதாகும். தன்னுடைய ஆசிரியரின் (வல்லக்காளத்தி பண்டிதர் வீ. அயோத்திதாசர்) நினைவாக அயோத்திதாசக் கவிராயர் எனப் பெயர் மாற்றிக் கொண்டார். கல்வியின் பயனாகப் 'பண்டிதர்' என்னும் பட்டம் கிடைக்கப்பெற்றது. எனவே இவர் 'அயோத்திதாசப் பண்டிதர்' என அழைக்கப்பட்டார்.

இவர் தமிழ், பாலி, சமஸ்கிருதம், ஆங்கிலம் ஆகிய மொழிகளில் பெரும் புலமை பெற்றிருந்தார். சித்த மருத்துவத்தில் தேர்ச்சிப் பெற்ற மருத்துவராக விளங்கினார். மேலும் பௌத்த நெறியில் தம்மை இணைத்துக் கொண்டவராவார்.

இவர் தாழ்த்தப்பட்டவர்களை "பூர்வத் தமிழர்கள்" என்று பெயரிட்டு அழைத்தார். இவர்கள் இந்துக்கள் அல்ல என வாதிட்டார். புராணக் கதைகளை தாழ்த்தப்பட்டோர் நோக்கிலிருந்து மறுவியாக்கியானம் செய்தார். தென்னிந்திய சாக்கிய பௌத்த சங்கத்தை நிறுவினார் (1898).

அயோத்திதாசரின் இதழியல் பணி (1907-1914)

தமிழ் இதழியல் வரலாற்றில் அயோத்திதாசரின் பங்களிப்பை அவர் தொடங்கிய "ஒரு பைசாத் தமிழன்" என்னும் வார இதழ் வழியே அறியலாம்.

ஒரு பைசாத் தமிழன் (1907)

அன்றைய காலகட்டத்தில் சொந்தமாக அச்சு இயந்திரம் வைத்திருப்பவர்களே இதழ்களுக்கு உரிமையாளர்களாகவும் இருந்து வந்தனர். அயோத்திதாசர் தம்மை இதழ் பணிக்கு அர்ப்பணிக்கும்பொழுது அவரிடம் சொந்தமாக அச்சு இயந்திரம் எதுவும் இல்லை. இருப்பினும் 19.06.1907 ஆம் ஆண்டில் ஒரு பைசாத் தமிழன் என்னும் வார இதழை வெளியிட்டார்.

ஒரு பைசாத் தமிழனுக்கு அன்றைக்கிருந்த இதழ்கள் பல வாழ்த்து தெரிவித்தன. குறிப்பாக 'மேப்ளொடு', 'ஸ்டாண்டர்டு', 'டைம்ஸ்', 'இந்து', 'இந்தியன்', 'பேட்டிரியாட்', 'லிபரல்' ஆகிய ஆங்கில பத்திரிகைகளும், 'சுதேச மித்திரன்', 'விகடன் நல்லிந்தியா', 'பூலோக வியாச தூதன்', 'தமிழ் மாது' ஆகிய தமிழ் இதழ்களும், தெலுங்கர் நடத்திய 'குசிகன்பமதி', 'ஆந்திர பிரகாசிகா' ஆகிய இதழ்களும் வாழ்த்து தெரிவித்திருந்தன.

பெயர்க் காரணம்

அன்றைய சமூகத்தில் தாழ்த்தப்பட்ட வகுப்பினரை பைசா (சல்லி காசு) பெறாதவர் என்று இழித்துரைக்கும் நிலை காணப்பட்டது. அயோத்திதாசர் இழித்துரைத்தவர்களை வியக்க வைப்பதற்கும், தாழ்த்தப்பட்ட வகுப்பினரை விழிக்கவைப்பதற்கும், பிராமணர்களினின்றும் – ஆசிரியர்களினின்றும் தம்மை வேறுபடுத்தி சுட்ட வேண்டும் எனக் கருதி, தொல்குடிமக்கள் தம்மைப் பார்ப்பனரல்லாதார் – ஆரியரல்லாதவர் என்றோ, திராவிடர் என்றோ அழைத்து கொள்ளும் சிந்தனை இல்லாதிருந்த அக்காலகட்டத்தில், அயோத்திதாசர் இந்நாட்டின் தொல்குடிமக்களை, பழங்கடி மக்களை, மண்ணின் மைந்தர்களைத் 'தமிழன்' என்று அழைத்து. இனவியல் அடிப்படையில் இம்மக்கள் ஒன்றிணைவதற்கு ஓர் அடிப்படைத் தளமாக கருதியும் 'ஒரு பைசாத் தமிழன்' எனச் சுருங்கிய வடிவில் தம் இதழுக்கு பெயரிட்டார்.

ஒரு பைசாத் தமிழன் – 'ஒரு கோடிப்பொன்' மதிப்பிற்குரியது என்பதைத் 'தமிழ் வாழ்த்து' என்னும் தலைப்பில், முதல் இதழிலேயே, அயோத்திதாசர் பின்வருமாறு குறிப்பிட்டார்.

"ஒரு பைசாத் தமிழனிவனு தவானென்பார்
ஒரு பைசாத் தமிழருமை யறியாமாந்தர்
ஒரு பைசாத் தமிழிலுண்மை யறிவாராயின்
ஒரு கோடிப் பொன்னிஃதென்றுரைப்பர்மாதோ"

கிழமை (வார) இதழாக 'ஒரு பைசாத் தமிழன்' அறிவன் (புதன்) கிழமைதோறும் வெளிவந்தது.

உருவமைப்பு

ஒரு பைசாத் தமிழன் வார இதழில், இதழின் பதிவு எண்673; ஆசிரியர் – சி. அயோத்திதாஸ் என்று ஆங்கிலத்தில் அச்சிடப்பட்டுள்ளது. சென்னை சிந்தாதிரிப்பேட்டையில் ஆதிமூலம் பிள்ளை என்பவருக்கு சொந்தமான புத்திஸ்ட் அச்சுக்கூடத்தில் இதழ் அச்சடிக்கப்பட்டது. இதழின் பக்கங்கள் நான்கு, தனி பிரதியின் விலை காலணா.

இதழின் முகப்பில் 'ஒரு பைசாத் தமிழன்' என்று இதழின் பெயரை புத்த குறியீட்டு வடிவமான ஒன்பது தாமரை இதழ்களின் மீது எழுதி, அதன் இடப்புறம் 'ஜெயது' என்றும், வலப்புறம் 'மங்களம்' என்றும் எழுதி, நடுவில் 'நன்மெய்க் கடைப்பிடி' என எழுதி இருபுறமும் மலர்கொத்து என அழகுணர்வோடு மிக நேர்த்தியாக தன் இதழின் சின்னத்தை வடிவமைத்திருந்தார் அயோத்திதாசர்.

உள்ளடக்கம்

முதல் இதழில் கடவுள் வாழ்த்து, அரசர் வாழ்த்து, தமிழ் வாழ்த்து, பூர்வதமிழொளி, வர்த்தமானங்கள், சித்தமருத்துவ குறிப்புகள் ஆகியன இடம்பெற்றிருந்தன.

19.06.1907 முதல் 31.07.1907 வரை ஏழு வாரங்கள் தொடர்ந்து வந்த கடவுள் வாழ்த்து, அரசர் வாழ்த்து, தமிழ் வாழ்த்து மூன்றும் நிறுத்தப்பட்டது. 07.08.1907 முதல் இதழ்தோறும் முதல் பக்கத்தில் செய்திகளை வழங்குவதற்கு முன்பாக.

> **"மெய்ப்பொருள் காட்டி உயிர்கட் கரணாகித்**
> **துக்கங் கெடுப்பது நூல்**
> **என்று முண்டாகி இறையால் வெளிப்பட்டு**
> **நின்றது நூலென் றுணர்"**

என்னும் 'அருங்கலைச் செப்பு' நூற்பாவினை கடைசி இதழ் வரை அயோத்திதாசர் பயன்படுத்தியுள்ளார்.

பெயர் மாற்றம்

20.08.1908 ஆம் ஆண்டில் அச்சக உரிமையாளரால் ஒரு பைசாத் தமிழன் அச்சடிப்பு மறுக்கப்பட்டது. அச்சகம் இல்லா நிலைகண்டு கோலார் மாரிக்குப்பம் பௌத்தம் அன்பர்களால் 24.08.1908 ஆம் ஆண்டில் புதிய அச்சகம் விலைக்கு வாங்கப்பட்டு கௌதம பிரஸ் எனப் பெயர் சூட்டி வாசகர்களின் வேண்டுகோளுக்கு இணங்க 'ஒரு பைசா' என்னும் தொடரை நீக்கிவிட்டு 'தமிழன்' என்னும் பெயரைப் பதிவு செய்து 26.08.1908 ஆம் ஆண்டு முதல் வெளியிடப்பட்டது.

கட்டண விபரம்

ஆண்டுக்கு ஒரு ரூபாய் எட்டு அணாவாகவும், 6 மாதத்திற்கு 12 அணாவாகவும், 3 மாதத்திற்கு 6 அணாவாகவும், தனி இதழ் 3 பைசாவாகவும் விலை நிர்ணயிக்கப்பட்டது. மேலும் இவ்விதழில் விளம்பரக் கட்டணமாக பத்திக்கு ரூ.2; அரைப்பத்திக்கும் காற்பத்திக்கும் ஒரு ரூபாய் எனவும், சில விளம்பரங்களுக்கு ஒரு வரிக்கு அரையணா என அக்காலத்திலேயே விளம்பரங்களுக்கு கட்டணத்தை நிர்ணயித்தார்.

இதழ் யாருக்காக

இந்த இதழ் யாருக்காக வெளிவருகிறது என்னும் வினாவிற்கு விடையளிக்கும் வகையில், "உயர்நிலையும், இடைநிலையும், கடைநிலையும் பாகுபடுத்தி அறிய முடியாத மக்களுக்கு நீதி, சரியான பாதை, நேர்மை ஆகியவற்றை கற்பிப்பதற்காக, சில தத்துவவாதிகளும், இயற்கை விஞ்ஞானிகளும், கணிதவியலாளரும், இலக்கியவாதிகளும் பலரும் ஒன்று கூடி இப்பத்திரிக்கையை வெளியிட்டிருக்கிறோம். தமிழ் மனம் பரவ விரும்பும் தமிழர் ஒவ்வொருவரும் கையொப்பம் வைத்திதனை யாதரிக்க கோருகிறோம்" என்றார் அயோத்திதாசர்.

இதழின் காலம்

"ஒரு பைசாத் தமிழனாக" 19.06.1907 முதல் 19.08.1908 வரை 62 இதழ்கள் வெளிவந்துள்ளன. பின்பு 'தமிழனாக' 26.08.1908 முதல் 15.05.1914 பண்டிதர் அயோத்திதாசர் மறையும் வரைவெளிவந்தது. அவருடைய இறப்புக்கு பின் அவருடைய மகன் பட்டாபிராமன் என்பாரை ஆசிரியராகக் கொண்டு 17.06.1914 முதல் 26.06.1915 வரையும், பின்னர் கோலார் தங்க வயல் பண்டிதமணி அப்பாதுரையார் அவர்களை ஆசிரியராகக்கொண்டு 07.07.1924 முதல் 27.06.1934 வரையிலும் வெளிவந்தது.[10]

இதழின் முக்கியத்துவம்

இதழின் தலையாய நோக்கமாக கருதப்படுவது பௌத்த நெறிகளை மக்களிடம் கொண்டு செல்வதும், அந்நெறிகளை வாழ்க்கையின் அனைத்து நிலைகளிலும் பின்பற்றச் செய்வதும் ஆகும். பௌத்த சமய தமிழ் இலக்கியங்கள் அனைத்தையும், பிற தமிழ் இலக்கியங்கள் அனைத்தையும் திறம்பட எடுத்துரைப்பதும்.

"பூர்வதமிழொளி" என்னும் தலைப்பில் பௌத்த தொடர் கட்டுரை ஒன்றினை அயோத்திதாசர் எழுதினார். வேத எதிர்ப்பு, பிராமணிய ஆதிக்க எதிர்ப்பு மூலம் தாழ்த்தப்பட்ட வகுப்பினரின் மனக்குமுறல்களை வெளிப்படுத்தினார். 'வர்த்தமானங்கள்' என்னும் தலைப்பில் அக்கால அரசியல் செய்திகள் மிகச் சுருக்கமாக வெளியிடப்பட்டன." உலகச் செய்திகள் தந்தி சமாச்சாரங்கள் என்னும் தலைப்பில் இடம்பெற்றன.

பௌத்த சமயம் ஆதிதிராவிடர்களின் சமயநெறி என்றும், பௌத்தர்களாக இருந்ததால் ஆரியப் - பார்ப்பன பூசாரிகளால் நயவஞ்சகமாகக் கீழ்மைப்படுத்தப்பட்டு, ஒடுக்கப்பட்டு தீண்டத்தகாதவர்களாகிவிட்டனர் எனக் குறிப்பிட்டார். பண்டிதர் அயோத்திதாசர் தமிழ் (சித்த) மருத்துவத்தில் தேர்ந்தவராக இருந்தமையால் சித்தமருத்துவம் பற்றிய செய்திகளையும் எழுதி வெளியிட்டார். 'பாலி'யிலிருந்து நேரடியாக மொழியாக்கம் செய்யப்பட்ட புத்தரின் சிந்தனைகளை தொடர்ந்து எழுதி வெளியிட்டார்.

நூல் மதிப்புரையும் அவ்வப்பொழுது எழுதி வெளியிட்டு வந்தார். குறிப்பாக 'இராஜாம்பாள்' என்னும் நாவலின் மதிப்புரை 29.01.1908 ஆம் ஆண்டில் வெளிவந்தது. கேள்வி

- பதில் தவறாமல் இதழில் இடம்பெற்றது. குறிப்பாக இதழில் சந்தாதாரராக இருந்தவர்களின் கேள்விகளுக்குத்தான் பதில் அளிக்கப்பட்டது.

தமிழ் இதழ்கள் வளர்ச்சியில் சாதியுணர்ச்சி காரணமாக ஏற்படும், சீரழிவைப் பற்றி, 'இத்தமிழ் வழங்கும் தென்னிந்தியாவிலோ சாதி நாற்றம் என்னும் கசிட மலத்தால் தங்கள் சாதியோர் மட்டிலும் வாசிக்கலாம்; ஏனைய சாதியோர் வாசிக்கக்கூடாது என்னும் பொறாமையும், பொச்சிருப்பும் வாய்ந்தவர்களாதெனின் பொதுநலம் கருதிப் பத்திரிகைகளை வாசிக்கப் பிரியமில்லாமல் விட்டுவிடுகிறார்கள் என வருத்தத்துடன் குறிப்பிட்டார்.[12]

பத்திரிக்கைத் தளத்தில், 'தமிழன்', அன்று பிராமணியச் சார்பில் வந்த சுதேசமித்திரனோடு தொடர்ந்து விவாதப் போர் புரிந்தது. கணவன் இறந்தபிறகு மனைவியின் தாலியை இறக்குவதற்குக் காரணம் இன்னொரு தாலியை ஏற்றவே என்று நியாயமான தர்க்கவாதம் செய்திருக்கிறார். இறக்கியவர்கள் வெறுங்கழுத்தாகவே விட்டுவிட்ட கொடூரத்தை வன்மையாகச் சாடுகிறார். விதவைகளின் சிரசை மொட்டையடித்து அசிங்கப்படுத்தியதையும் கண்டனம் செய்திருக்கிறார்.[14]

இதழ் பரவல்

தமிழர்கள் அதிகம் வாழும் கர்நாடக, கோலார் தங்க வயல் உள்ளிட்ட பகுதிகளிலும், பர்மா (மியான்மர்), தென் ஆப்பிரிக்கா, சிங்கப்பூர் போன்ற நாடுகளில் தமிழன் இதழ் பரவியது.

முடிவுரை

தமிழகத்தில் எந்த இயக்கமும் தோன்றாத காலத்தில் வேதமத, பிராமணீய எதிர்ப்பு, சாதி ஒழிப்பு, தமிழ் மொழியுணர்வு, பகுத்தறிவு, சமூக நீதி பிரதிநிதித்துவம், தலித் விடுதலை, சுயமரியாதை, இந்தி எதிர்ப்பு, பெண் விடுதலை போன்ற கருத்துகளை உரையாடல் செய்து தமிழகத்தில் பின்னாளில் தோன்றிய பகுத்தறிவு இயக்கம், சுயமரியாதை இயக்கம், பார்ப்பனரல்லாதார் இயக்கம் (நீதிக்கட்சி), திராவிடர் கழகம் ஆகிய இயக்கங்களுக்கு ஒரு முழுமையான அரசியல் கருத்தியலை "ஒரு பைசாத் தமிழன்" என்ற வார இதழ் மூலமாக வழங்கியது மட்டுமல்லாமல் தமிழ் இதழியல் வரலாற்றிற்கும் மிகச் சிறந்த தொண்டாற்றியுள்ளார் பண்டிதர் க. அயோத்திதாசர்.

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HISTORY OF YOGA SCIENCE WITH SPECIAL REFERENCE TO SHAMBHAVI MAHAMUDRA

S. Swaminathan*

The present study describes the history of yoga and it's scientific nature of Shambhavi Mahamutra. The sacred land of India has been witness to the lives of countless siddhas, seer, sages and enlightened beings. The Velliangiri Mountains, situated in Coimbatore district in the state of Tamil Nadu are very much a part of this glorious tradition. Sadhguru esiablished Isha Foundation, a non-religious, non-profit organisation entirely run by volunteers. The Isha Yoga Center near Coimbatore was founded in 1992, and hosts a series of programs to heighten self- awareness through yoga.[5] The

*Assistant Professor, PG & Research Department of History, Thiruvalluvar Govt. Arts College, Rasipuram-637401

foundation works in tandem with international bodies like the Economic and Social Council of the United ations. Meditation is a powerful to I for piritual growth, and is essentially a process to take one beyond the limitations of body and mind.

Teachers and practitioners of these "inner technologies" have also experienced the many physical and mental benefits of meditation and yoga. In recent years, a growing number of scientific studies and research on meditation have corroborated these experiences.

Isha's introductory practice is the Shambhavi Mahamudra," an ancient kriya that has millions of dedicated practitioners who aver that they experience greater emotional balance, concentration, focus, stability and better health with regular practice of the meditation. In fact, there have been several scientific studies that measure the various benefits of practicing the kriya regularly - both with regard to brain activity during the kriya, as well as statistical research of how it affects people's health and well-being.

Studies on Shanbhavi Mahamudra have been varied; some have examined its impact on disease status and medicine usage, some have looked speciafically at menstrual disorders. While other have studied the benefits of this meditation on sleep, heart rate variability, brain activity, etc. Other studies have researched general well-being and improved spans among regular meditators.

This paper measures the effects of Isha Yoga on cardiac ANS in healthy regular practitioners who had been practicing for over 6 months, comparing them with healthy, age- and gender- matched controls at rest and in respiratory sinus arrhythmias using short-term HRV. It was hypothesized that these measures would help understand how the cardiovascular ANS responds to Isha Yoga practices.

HISTORICAL STUDY OF HINDU PHILOSOPHY AS REFLECTED IN THE SELECT NOVELS OF R.K.NARAYAN

P. Chermanathan*

Indian society its culture, its religion and way of life have fascinated men across the world for centuries. Indian civilization has been attracting criticisms and interpretations from historians, sociologists, philosophers and literary men from time to time. This is mainly because of India's hoary past, its well structured, though complex, community or society, its rich cultural diversity and its highly evolved religion and philosophy. These Indian writers had their own yardsticks in assessing the greatness (or otherwise) of this ancient country, each coloured by prejudices or preferences of the writer. Many of these writers perceive India in term of pre-conceived theories and assumptions, some pejorative, and others romantic; a few show contempt and disdain, while some are merely indifferent. Among those who romanticized India's cultural diversity, its mysticism, its philosophy, and its spiritual superiority over western materialism include Romain Rolland, E.M.Forster, Emerson, Thoreau, to mention a few. These thinkers looked at India as the birth place of universal wisdom. From India, in the recent past, great spiritualists like Swami Vivekananda, Swami Dayananda, Swami Sivananda, Guru Mahesh Yogi, and philosophers like C.Rajagopalachari, and Dr. S. Radhakrishnan have carried the message of Hindu religion and philosophy to the rest of the world. It is in this context, that the present paper on the treatment of Hindu philosophy in the novels of R.K.Narayan becomes relevant.

This paper aims to study the treatment of Hindu philosophy in R.K.Narayan's novels. In the post world war period, many European writers began to seek their creative resources within popular culture as well as outside. While British writers like Yeats and Eliot were influenced by the Upanishads, others like Forster found a wealth of resources in Indian Culture. But Narayan's concern was the common man. He said in one of his interviews, "To be a good writer anywhere, you must have roots both in religion and family. I have these things". Critics and readers of Narayan unanimously agree that he is firmly rooted in his own religion.

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NALAYIRA DIVYA PRABANDAM IN ITS HISTORICAL SETTINGS

C. Nirmala Devi*

Between the 6th and 10th century A.D. the Saiva Nayanmars and Vaishnava Alvars have contributed a lot to the spreed of devotion or Bhakti among the Tamils. But while the former caused the development of Saivism, the latter led to the development of Vaishnavism in the Tamil country. This paper will be an endeavour to extract the historical facts available in Nalayira Diivya Prabandam written by the 12 Vaishnava Alvars of the Tamil country and compiled by Nathamuni.

The work taken up for discussion is a devotional literature and it consists of many historical facts. It is a significant literary source material of the contemporary period of the Greater Pallavas of Tondaimandalam and rulers of First Pandyan Empire of the Madurai region it will be apt to analyse that work in a historical perspective.

தமிழர் பண்பாடு : வைதீகச் சமயங்களின் ஆதிக்கமும் வரலாற்று பொருள் முதல் வாதத்தின் தேக்கமும்

பெ. அண்ணாதுரை**

இந்திய துணைக்கண்டம் - தமிழ்நாட்டின் உழைப்பாளி வர்க்கமான தொழிலாளி - விவசாயிகள் தங்கள் வர்க்கப் போராட்ட அரசியல் வரலாற்றை வளர்த்தெடுப்பதற்கு சிந்தனைத்துறையில் தடைக்கல்லாக இருப்பது, நவீன வைதீகச் சமயங்களின் கருத்தியல்கள், நவீன சீர்திருத்தவாத முதலாளித்துவ சனநாயகம், சோசலிச கருத்தியல்கள், இடதுசாரிகளின் சீர்திருத்தவாத கருத்தியல்கள் ஆகும்.

நவீன தமிழ்நாட்டின் தொழிலாளர் - விவசாயி மக்களின் வர்க்கப் போராட்ட அரசியல் வரலாறு பிரிட்டன் - பிரான்ஸ் காலனிய ஆதிக்க சுரண்டலுக்கும், அரை நிலவுடைமை சுரண்டலுக்கும் எதிராகப் போராடி அடித்தளமிட்டுள்ளனர். இத்தகைய போராட்ட வரலாற்றை மேலும் வளர்ப்பதற்கு முதன்மையாக அமைவது, மேற்கண்ட கருத்தியல்களின் மோசடிகளை முறியடித்து வரலாற்று பொருள்முதல்வாத சமூகப் பார்வையை வளர்த்தெடுக்க வேண்டும்.

கடந்த காலம் நிகழ்காலத்தின் மீது ஆதிக்கம் செலுத்துவதே இந்தியத் துணைக்கண்டத்தின் நிகழ்கால வரலாறு, அது கடந்த காலத்தின் ஆதிக்கசாதி சமூக ஒடுக்குமுறையின் வைதீக கருத்துக்கள் நவீன சமூகத்தின் தொழிலாளர் - விவசாய வர்க்கத்தின் உழைப்புச்சக்தி சுரண்டலை நியாயப்படுத்துகின்றது. பழைய சாதிய ஒடுக்குமுறையை நவீன, பழைய வடிவங்களில் செயல்படுத்துகிறது. இதனை விளக்குவதாக தேவ.பேரின்பனின் விளக்கம் பின்வருமாறு அமைகிறது. "இந்திய வரலாற்றில் அறநெறித் தத்துவம் தத்துவ இயக்கங்களின் மையச் செயல்பாடாகவே இருந்தது. வேத-உபநிடத வைதிகத்தின் அடிப்படையில் சாதிய சமூக வர்க்கங்களின் ஏறத்தாழ்வுக்கு உரிய தருமங்கள் (அறம்) தருமசாத்திரங்களால் முன்வைக்கப் பட்டுள்ளது". இத்தகைய நிலைமைகளை விவரித்து எழுதுவதே நவீன தொழிலாளர் வர்க்கத்தின் எதிர்கால வரலாற்றிற்கு துணைச் செய்யும்.

இந்திய துணைக்கண்டம் - தமிழ்நாட்டில் காலனி ஆதிக்கத்திற்கு எதிரான சுதந்திரப் போராட்ட காலத்தில் இந்திய வளரும் ஆளும் வர்க்கமும் ஆதிக்கசாதி நிலவுடைமை வர்க்கமும் இணைந்து கற்பனாவாத சோசலிச புரட்சிக்குப் பிறகு தொழிலாளர் - நெசவாளர் - விவசாயிகளிடம் பரவிய சோசலிச சிந்தனை, உணர்வுகளை தங்களுக்கு சாதகமான நிலைமையில் பயன்படுத்திக் கொண்டன.

அயோத்திதாசரின் இனம் மொழி குறித்த சிந்தனைகள் - ஓர் ஆய்வு

க. ஜெயராஜ்***

க. அயோத்திதாசர் (1845-1914) வாழ்ந்த காலக்கட்டம் வரலாற்றில் மிக முக்கியமான காலக்கட்டமாகும். ஈராயிரம் ஆண்டுகளாக சாதிய கலாச்சாரத்தாலும், புராதனமான பொருளூற்பத்தி முறையாலும், சமய இறையாண்மையாலும் பாரபட்சமான விதத்தில் சுய திருப்தி கண்டு கொண்டிருந்த ஒரு பெரும் சமுதாயத்தில் அந்தியரின் புதிய வாழ்க்கைமுறை புகுத்தப்பட்டதால் பிரளயமாற்றங்கள் உண்டான காலகட்டமாகும். சாதி பேதமற்ற திராவிடர்களே இச்தேசத்தின்

*Assistant Professor, Sarah Tucker College, Tirunelveli -7.
**இணைப்பேராசிரியர், தமிழ்துறை, திருத்தங்கள் நாடார் கலை மற்றும் அறிவியல் கல்லூரி, சென்னை - 600 051.
***முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை அழகப்பா அரசு கலைக்கல்லூரி, அழகப்பா பல்கலைக்கழகம், காரைக்குடி - 630 003.

பூர்வக்குடிகளாகும். இவர்கள் பெரும்பாலும் தமிழ் மொழி விருத்தியைக் கோரி நின்றவர்களாதலின் தென்னாட்டுள் தமிழரென்றும், வட நாட்டார் திராவிடரென்றும், திராவிட பௌத்தாளென்றும் வழங்கி வந்ததுமின்றி இலங்காத் தீவிலுள்ளோர் சாஸ்திரங்களிலும் சரித்திரங்களிலும் இப்பூர்வக் குடிகளை திராவிட பௌத்தர்கள் என்று வரைந்திருப்பதுமின்றி வழங்கிக் கொண்டும் வருகிறார்கள்.

க.காத்தவராயன் என்னும் இயற் பெயர் கொண்ட அயோத்திதாசப் பண்டிதர் அவர்களின் சித்த மருத்துவ அறிவும் சமூக – இலக்கிய சிந்தனைகளும் அவரது பாட்டனார் கந்தப்பன் அவர்களிடமிருந்து துவக்கம் கொள்கிறது எனலாம். கந்தப்பன் அவர்கள் ஒரு சித்த மருத்துவராக இருந்தவர் என்பதுடன் ஓலைச்சுவடிகளை பரம்பரை சொத்துப் போல பாதுகாத்தும் வந்துள்ளார். அவர் பாதுகாத்து வந்த ஓலைச்சுவடிகளை, தான் உதவியாளராக (ப்ளார்) பணிபுரிந்த ஜார்ஜ் ஆரிங்டன் துரை அவர்கள் மூலம் தமிழார்வம் மிகுந்திருந்த ஆங்கிலேயே துரை எல்லீஸ் துரை சென்னையில் தமிழ்ச்சங்கம் அமைத்து தமிழ்ப் பணியாற்றியவர் என்பதுடன் தமிழ் இலக்கியங்களை நூல் வடிவமாக்குவதில் மிகுந்த ஆர்வம் கொண்டிருந்தார். கந்தப்பன் பாதுகாத்து வந்த ஓலைச் சுவடிகளில் இருந்த திருக்குறளும் நாலடி நானூறும் எல்லீஸ் துரையின் மூலம் அச்சாக்கம் கண்டு நூல் வடிவம் பெற்றுள்ளன. இவ்வாறு அயோத்திதாசப் பண்டிதர் குடும்பம் பரம்பரை சித்த மருத்துவ குடும்பமாகவும் இலக்கிய அறிவும் ஆர்வமும் கொண்டதொரு குடும்பமாகவும் வாழ்ந்திருப்பதுடன் வெள்ளைக்கார அதிகாரிகளுடன் நெருக்கமாக இருந்துள்ளனர் என்பதன் மூலம் அவர்களது ஆங்கில அறிவு குறித்தும் புரிந்து கொள்ளலாம்.

அயோத்திதாசரின் தந்தை கந்தசாமி அவர்களும் சித்தமருத்துவராக, இலக்கிய ஆர்வம் கொண்டவராக இருந்துள்ளார் என்பதுடன் நமது பண்டிதரின் சமூக, இலக்கிய, சமய, அரசியல் அறிவாற்றலுக்கு மேற்சொன்ன அவரது குடும்பப் பின்னணியே நதிமூலமாக விளங்கியுள்ளது என்றால் அது மிகையாகாது. பண்டிதரின் அறிவாற்றல் நெறிப்படுத்தப்பட்டு மேலும் வேகங்கொள்வதற்கு காரணமான இன்னுமொரு மாபெரும் ஆளுமையாக அவரது தமிழ் ஆசிரியரான வீ. அயோத்திதாச கவிராஜ பண்டிதர் உயர்ந்து நிற்கிறார். அயோத்தி தாசப் பண்டிதரின் ஆசிரியரான வீ. அயோத்திதாச கவிராஜ பண்டிதர் ஒரு சித்த மருத்துவராக, தமிழ் ஆசிரியராக சென்னை தேனாம்பேட்டையில் வாழ்ந்தவர். போகர் நானூறு, அகத்தியர் சிமிட்டு ரத்தினச் சுருக்கம், புலிபாணி வைத்தியம் ஐந்நூறு, அகத்தியர் பரிபாஷை ஐந்நூறு, பாலவாகடம் ஆகிய நூல்களை அச்சிட்டு வெளிவரச் செய்த மாணவராகி தத்துவம், இலக்கியம், சித்த மருத்துவம் உட்பட பல கலைகளைக் கற்றுத் தேர்ந்தார் நமது பண்டிதர். தமது ஆசிரியரும், குருவுமான வீ. அயோத்திதாசர் மீது கொண்டிருந்த ஆழ்ந்தப் பற்றின் வெளிப்பாடாக அவரது பெயரையே தமக்கு புனைபெயராக சூட்டிக் கொண்டு க. காத்தவராயன் என்பவர் அயோத்தி தாசப் பண்டிதரானார்.

வரலாற்றின் பார்வையில் சி.பா.சிவந்தி ஆதித்தனார் ஓர் ஆய்வு

S. நூர்ஜகான்*

சிவந்தி ஆதித்தனாரின் தாத்தா வழக்கறிஞர் சிவந்தி ஆதித்தர், பாட்டி கனகம் அம்மையார். காயாமொழியில் பிறந்த சி.பா.ஆதித்தனார் சிங்கப்பூரில் பாரிஸ்டராகத் தொழில் செய்தார். சிபா–ஆதித்தனார் – கோவிந்தம்மாள் தம்பதிகளின் 2–ஆவது மகனாக 1936 செப்டம்பர் 24–ல் சிவந்தி ஆதித்தனார் பிறந்தார்.

1942ல் சி.பா.ஆதித்தனார் மதுரைக்குத் திரும்பினார். சிறந்த கால்பந்தாட்டக் குழுவின் பட்டப்படிப்பில் சேர்ந்தார். (1956). குத்துச்சண்டையிலும் சிறந்து விளங்கினார். கல்லூரியில் படித்த இரண்டு ஆண்டும் குத்துச் சண்டையில் சாம்பியன் பட்டம் வென்றார். (1958) கல்லூரிப் படிப்பு முடிந்ததும் தந்தை சி.பா. ஆதித்தனாரிடம் பத்திரிக்கைப் பயிற்சி பெற்றார். 23 வயது இளைஞராக நெல்லைக்குச் சென்று, மாலை முரசு தொடங்கினார்.

அமரர் ஆதித்தனாரைப் பற்றிக் குறிப்பிடும் எவரும் அவரை "சாதித்தனார்" என்று சொல்லுவார்கள். கவிஞர்களும் அவரை "சாதித்தனார்" என்று பாடுவார்கள்.

தமிழர் தந்தையான ஆதித்தனார் அவ்வளவு சாதனைகள் – அவரும் பெரும் சாதனைகள் செய்திருக்கிறார்கள்.

எழுத்துக் கூட்டிப் படிக்கக்கூடத் தெரியாத கைநாட்டுத் தமிழனை செய்தித்தாள் படிக்க வைத்தது அவரது இமாலயச் சாதனை என்பார்கள்.

செய்தித்தாள்கள் உலகத்தின் சாளரங்கள். செய்தித்தாள் படிக்கத் தொடங்கிய தமிழன், உலகத்தைப் புரிந்து கொள்ளத் தொடங்கினான். இன்று தமிழ்நாட்டில் படித்தோர் தொகை 75 விழுக்காடு இருக்கிறது என்றால், இதில் ஆதித்தனாரின் அரும்பணிக்கும் பெரும் பங்குண்டு.

*முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, சதகத்துல்லா அப்பா கல்லூரி, திருநெல்வேலி.

THE FOLLOWING ARTICLES WERE ALSO PRESENTED IN VARIOUS SECTIONS

POLITICAL AND ADMINISTRATIVE HISTORY

1. **M.GNANAOSLIN,** Assitant Professor History wing, DDE, Annamalai University, Annamalai Nagar - 608 000.
Rajaji's Role in Indian Freedom Struggle

2. **M.SAKTHI VISHNU PRIYA,** Assitant Professor, Department of History, Nirmala College, Coimbatore.
R. SOMASUNDARAM, Assitant Professor, Department of History, NGM Colllege, Pollachi
The Swarajists and Simons Commission

3. **M.SAHUL HAMEED,** Assitant Professor of History, Sadakathullahappa College, Rahmath Nagar, Tirunelveli
Life and Works of T.M.Peer Mohammed

4. **V.DHANALEKSHMI,** Ph.D. Scholar, S.T.Hindu College, Nagerkoil
Adminsistration of Imperial Cholas

5. **M. MOHAMED NAINAR,** Sadakathullah Appa College, Rahmath Nagar, Tirunelveli - 627 011
A Great Freedom Fighter V.O.C.

6. **K.KARUNAKARAN,** Department of History, Presidency College, Chennai - 05
Vellore Fort - A Historical Study

7. **M.BALA PUSHPA,** Department of History, Sadakathulla Appa College, Rahamath Nagar, Tirunelveli - 11
Contributions of Women Freedom Fighters in India's Freedom Struggle

8. **P. JENIFER,** Department of History, Sadakappthullah College, Rahmath Nagar, Tirunelveli.
Women's Contribution for the Growth of Congress

9. **A.ANISH,** M.A., Student , Department of History & Research, NMC Christian College, Marthandam.
Nethaji Subash Chandra Bose - A man with a Revolutionary Vision

10. கா.சுகந்தி, முனைவர் பட்ட ஆய்வாளர், அரியக்கையெழுத்துச் சுவடித்துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர் - 10.
தமிழக வரலாற்றில் திப்பு சுல்தானின் ஆட்சி

11. த. சொர்ண ரேகா, சதக்கத்துல்லாஹ் அப்பா கல்லூரி, ரஹ்மத் நகர், திருநெல்வேலி.
உள்ளாட்சிக்கு ஒரு வழிகாட்டி

12. R.தேவதுமார், ஆலாடு, பொன்னேரி, திருவள்ளூர் மாவட்டம்.
திருவள்ளூர் மாவட்டத்தில் நடைபெற்ற விடுதலைப் போராட்ட நிகழ்வுகள் - ஒரு பார்வை

13. க. சக்திவேல், முதுகலை வரலாறு இரண்டாமாண்டு,அரசு கலைக்கல்லூரி, மேலூர், மதுரை மாவட்டம்.
இந்திய விடுதலைப் போராட்டத்தில் ஜெய்ஹிந்த் சென்பகராமனின் பங்கு

14. மீனாட்சி
காந்தி யுகத்தில் தமிழகம்

SOCIAL AND ECONOMIC HISTORY

15. **G.RAJA,** M.Phil. Research Scholar, Department of Indian History, University of Madras, Chennai - 600 005.
'Madras Labour Union' (MLU) - A Historical Review

16. **A.ABDUL AZEEZ,** Assistant Professor of History, Sadakathullah Appa College, Rahmath Nagar, Tirunelveli.
Socio Cultural Status of Fisherwomen in Thoothukudi District - A Study

17. **S.JAGAJEEVANRAM,** Assistant Professor of History, Loganatha Narayanaswamy Govt. College, Ponneri - 601 204, Thiruvallur District.
Marxist Premises to Study the Indian Caste System

18. **S.DORAL,** Ph.D., Research Scholar, S.T.Hindu College, Nagercoil.
The Second Vatican Council and Empowerment of Lay people.

19. **பு.கல்பனா & பு.அமிர்தவள்ளி,** த.கி.மு. மகளிர் கல்லூரி, வேலூர் - 632 001.
சங்ககால மற்றும் நவீனகால பெண்களின் நிலை ஓர் ஆய்வு.

20. **K.RAGU JAGADEESWARI,** Ph.D., Research Scholar, Manonmaniam Sundaranar University, Tirunelveli.
Origin and Development of the Right Hand and Left Hand Castes.

21. **ப.அஞ்சம்மாள்,** முனைவர் பட்ட ஆய்வாளர், மாமன்னர் கல்லூரி (தன்னாட்சி), புதுக்கோட்டை.
புதுக்கோட்டையில் ஆசா நிறுவனத்தின் தோற்றமும், வளர்ச்சியும் - ஓர் ஆய்வு.

22. **D.SUDHA,** Ph.D., Research Scholar, Dept. of History, Holy Cross College, Trichy - 620 013.
Historical Setting and Women's Welfare Legislation in TamilNadu.

23. **P. PERIYANNAN,** M.Phil., Research Scholar, Department of History, Government Arts College, Trichy - 22.
Dr. Ambedkar's Movement for Social Justice

24. **மு. பழனியம்மாள்,** எம்.ஃபில். ஆய்வாளர், வரலாற்றுத்துறை, காயிதே மில்லத் மகளிர் கல்லூரி (தன்னாட்சி), சென்னை - 600 002.
தமிழகத்தில் சாதியமும் - திராவிடர் இயக்கத்தின் தாக்கமும் ஒரு ஆய்வு

25. **V.KAMALANATHAN,** P.G Teacher Thiruvannamalai.
Child Labour Eradication - A Study

26. **D.IMMANUEL SELVAKUMAR,** Dept. of History, Sadakathullah Appa College, Tirunelveli - 11.
பனை ஏறும் நாடார் சமூகம் பற்றிய ஆய்வு

27. **ம. சங்கர்,** ஆய்வியல் நிறைஞர், வரலாற்றுத் துறை, மாநிலக் கல்லூரி (தன்னாட்சி), சென்னை - 05.
தமிழ் பத்திரிக்கை வளர்ச்சியில் சிவந்தி ஆதித்தனாரின் பங்களிப்பு

28. **ர.சக்திசெல்வம்,** அரசு கலைக் கல்லூரி, உதகமண்டலம் - 643 002.
பணியர்களின் வாழ்க்கை வரலாறு, பொருளாதார நிலை

29. **A.MARGRET JEYASEELI,** M.Phil., History
பெரியார் ஈ.வெ.ரா.

30. **சா. ஜெயக்குமார்,** முதுகலை இரண்டாம் ஆண்டு, வணிகவியல் துறை, தூய சவேரியார் கல்லூரி, பாளையங்கோட்டை.
வில்லிசைக் கலைஞர்களின் பொருளாதார நிலை

31. **S.M.MANIVANNAN,** N.M.S.S. Vellaisamy Nadar College, Madurai - 625 019.
Trade and Commerce in Mughal Period - A Study

32. **வே. நரேஷ்,** முதுகலை இரண்டாம் ஆண்டு, நாட்டார் வழக்காற்றியல் துறை, தூய சவேரியார் கல்லூரி, பாளையங்கோட்டை.
இன்றைய சூழலில் பறையாட்டம்

33. **க.அனிதா,** எம்.ஃபில்., ஆய்வாளர், வரலாற்றுத் துறை, காயிதே மில்லத் மகளிர் கல்லூரி (தன்னாட்சி), சென்னை - 600 002.
விடுதலைக்கு முன் மகளிர் இதழ்களின் வளர்ச்சி

ARCHAEOLOGY, ART AND CULTURAL HISTORY

34. **R. SELVARAJU,** Assistant Professor in History, Department of Education, Director of Distance Education, Manonmaniam Sundaranar University, Tirunelveli.
Exploration and Excavations of Microlithic Monuments Sites in Thoothukudi District

35. **T. SHANTHI,** Ph.D., Scholar Karpagam University, Coimbatore.
Historical Background of the Thiruvavaduturai Udaiyar Temple

36. **K. RAJESH,** Ph.D., Research Scholar, Department of History, Sadakathullah Appa College, Ragmathnagar, Tirunelveli - 11.
Art and Architecture of Gopalaswami Temple Mannarkovil in Tirunelveli District

37. **C. SUTHA,** 39B, Puthur, Padalaiyar Kulam (Pt), Nanguneri (Tk), Tirunelveli (Dt) 627501
Mughal Art and Architecture

38. **A. VADIVUDEVI,** Research Scholar, Department of History, Kundavai Nachiyar College, Thanjavur.
Dance Sculptures of the Somanathaswamy Temple, Palaiyarai

39. **S. YAMUNA,** Ph.D., Research Scholar, Department of History,
Presidency College (Autonomous), Chennai - 600 005.
Puzhal Kittam - A Birds Eye View

40. **M. SHANMUGA JOTHI,** Department of History, Sadakathullah Appa College, Rahmathnagar, Tiruneveli.
A Historical Study of Thiru Ilanji Kumarar Temple in Ilanji (TENKASI)

41. **P. MANIKANDAN,** P.G & Research Department of History, V.O. Chidambaram Collge,
Thoothukudi - 628 008.
The Art and Architecture History of Kalugumalai Vettuvan Kovil - A Study

42. **R. BHARATHI RAJA,** Sadakathullah Appa College, Rahmath Nagar, Tiruneveli.
Temple Architecture of Cholas in Tamil Nadu

43. **P. SUBBURAJ,** Sadakathullah Appa College, Rahmath Nagar, Tiruneveli.
Delhi Sultanate Art and Architecture

44. **கா. முருகேசன்,** இளங்கலை வரலாறு மூன்றாமாண்டு, அழகப்பா பல்கலைக்கழகம் காரைக்குடி - 630 003.
சிவகங்கை சாணக்கியன் தாண்டவராய பிள்ளை

45. **சீ. பரந்தாமன்,** முனைவர் பட்ட ஆய்வாளர், பண்டைய வரலாறு மற்றும் தொல்லியல் துறை, சென்னை பல்கலைக்கழகம், சென்னை - 05.
சின்னகொத்தூர் - ஓர் தொல்லியல் மீளாய்வு

46. **க. ரவிக்குமார்,** பகுதிநேர முனைவர் பட்ட ஆய்வாளர், முதுகலை வரலாற்றுத்துறை, பெரியார் ஈ.வெ.ரா. கல்லூரி (தன்னாட்சி), திருச்சிராப்பள்ளி - 620 023.
தமிழக பௌத்த எச்சங்களை இந்து சமயம் தன்மயமாக்கல் செய்தமை - அயோத்திதாச பண்டிதரின் பார்வை குறித்த ஆய்வு

47. **இரா. சந்தனம்,** முனைவர் பட்ட ஆய்வாளர், கல்வெட்டியல் மற்றும் தொல்லியல் துறை, தமிழ்ப் பல்கலைக்கழகம் தஞ்சாவூர்.
மதுரை மாவட்டத்தில் பெருவழி - சிறுவழிக் கிணறுகள்

48. **அ. வசந்த்,** சிற்பத்துறை முனைவர்பட்ட ஆய்வாளர், தமிழ்ப்பல்கலைக்கழகம், தஞ்சாவூர்.
மேலாத்து குறிச்சி இந்திரியம்மன் வழிபாடு கும்பகோணம் வட்டம்

49. **கா. மணிகண்டன்,** சதக்கத்துல்லாஹ் அப்பா கல்லூரி, ரஹ்மத் நகர், திருநெல்வேலி - 11.
அருள்மிகு திருமலைக்குமாரசுவாமிதிருக்கோவில் (பண்மொழி) பற்றிய - ஒரு ஆய்வு

50. **ஈ. சீதா,** ஆய்வாளர், வரலாற்றுத்துறை, காயிதேமில்லத் மகளிர் கல்லூரி (தன்னாட்சி), சென்னை - 600 002.
சென்னை மாநகரத்தின் தொன்மை வரலாற்றை கட்டமைக்க உதவும் கல்வெட்டுகள் - ஒரு பார்வை

51. **ஜஸ்டின்,** சதக்கத்துல்லாஹ் அப்பா கல்லூரி, ரஹ்மத் நகர், திருநெல்வேலி - 11.
தமிழ்த்தொண்டர் கால்டுவெல்

52. **M. ஸ்ரீலதா & R. சுதா,** முதுகலை இரண்டாம் ஆண்டு ஆராய்ச்சி வரலாற்றுத்துறை, நா.ம.ச.ச. வெள்ளைச்சாமி நாடார் கல்லூரி, நாகமலை, மதுரை - 21.
ஸ்ரீபுரம் - தங்க கோவிலின் வரலாறு

53. **ஏ. அருண்குமார்,** முதுகலை வரலாறு, அரசு பெரியார் கலைக்கல்லூரி, கடலூர் - 607 001.
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