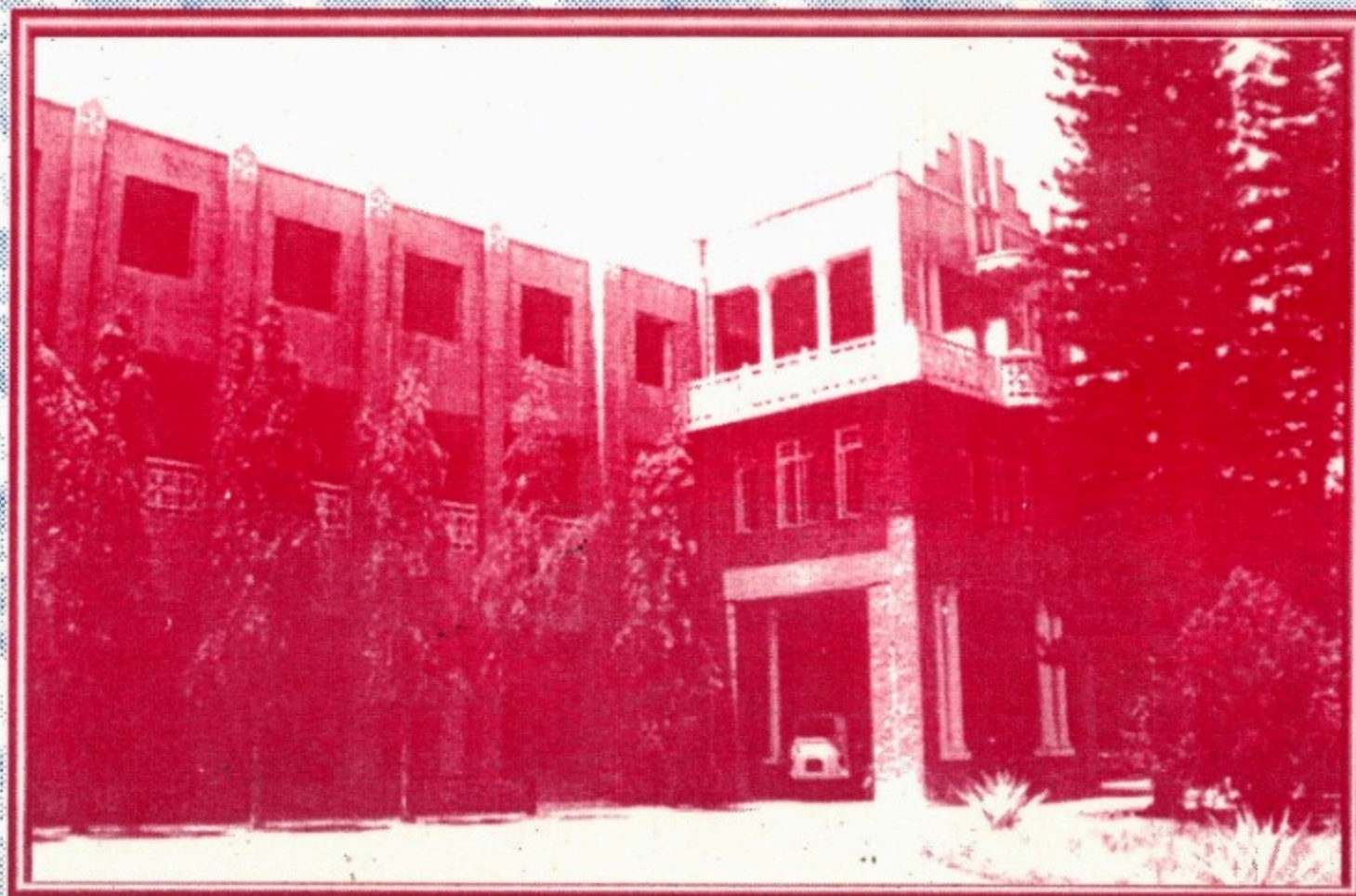


TAMIL NADU HISTORY CONGRESS



**Proceeding Volume of the Ninth Session
25th - 27th October, 2002**



NIRMALA COLLEGE FOR WOMEN

COIMBATORE - 2002

TAMIL NADU HISTORY CONGRESS



Proceeding Volume of the Ninth Session
25th - 27th October, 2002



NIRMALA COLLEGE FOR WOMEN

COIMBATORE - 2002

TAMIL NADU HISTORY CONGRESS

PROCEEDING VOLUME OF THE NINTH SESSION

25 - 27th October, 2002

Editor

N. Rajendran

**Head, Centre for History
Bharathidasan University
Tiruchirappalli - 620 024.**

NIRMALA COLLEGE FOR WOMEN

COIMBATORE - 2002

©Tamil Nadu History Congress
First published in October 2003

Published by
Prof. P. Jagadeesan
General Secretary
Tamil Nadu History Congress

Printed at :
PRINT POINT
Race Course Road,
Khajamalai,
Tiruchirappalli-23.

OFFICE BEARERS 2001 - 2002

| | | |
|----------------------------|---|---|
| General Secretary | : | Dr. P. Jegadeesan |
| General President | : | Dr. A. Subbian |
| Vice - Presidents | : | Dr. D. Daniel, Dr. K. Sadasivan, Prof. N. K. Narayanan |
| Treasurer | : | Dr. A. Chandrasekaran |
| Editor | : | Dr. N. Rajendran |
| Joint - Secretaries | : | Dr. G. Venkataraman Dr. G.J. Sudhakar Prof. B. Ramanathan |

EXECUTIVE MEMBERS

| | | |
|----------------------|-------------------------|-------------------------|
| Dr. V. Vedachalam | Dr. Jaya Selvadas | Dr. B.S. Chandrababu |
| Dr. N. Adiyaman | Prof. N. Onnamaranan | Dr. S. Marthandasekaran |
| D. C.K. Sivaprakasam | Dr. S. Varghese Jeyaraj | Dr. C. Balakrishnan |
| Dr. S. Padmanabhan | Dr. S. Mani | Dr. C. Narasinga Naidu |
| Dr. K. Mari | Prof. Md. Suhail | Dr. A. Venugopal |
| Prof. John Kumar | | |

SECTIONAL PRESIDENTS

| | | |
|---|---|--------------------------|
| Political and Administrative History | : | Dr. Sivagami Paramasivam |
| Social and Economic History | : | Dr. M.S.S. Pandian |
| Art and Cultural History | : | Dr. R. Kalaikkovan |
| Historiography | : | Dr. C. Venkatesan |
| Edowment Lecture | : | Prof. K.S. Mathew |
| Local Secretary | : | Dr. C. Amirthajothi |

EDITORIAL

The Ninth Annual Session held at Nirmala College, Coimbatore witnessed the active participation of the young and seasoned scholars in the proceedings of the annual session. More than 100 papers have been presented in four different sections. This is a point of encouragement and fulfillment. The numerical advantage the annual sessions of the TNHC has ought to reflect in the qualitative improvement in the presentation of the papers. Articles in a research journal expected to possess certain methodological rigour and seriousness. Nevertheless, the TNHC is a young and nascent organization, keeping this in mind, in order to encourage the young scholars as many papers as possible have been included. Some of the papers have been included in the form of summary because of our limited resources. As far as possible a uniform style sheet format is followed in accordance with the standard academic journals.

In discharging my duties as Editor I have been fortunate to be associated with some of my junior and senior scholars. Among the latter special mention must be made of Dr. A.K. Kalimuthu and the former includes Mr. S. Swaminathan, Mr. S. Khaja Mouinudeen, Mr. M. Suresh and Ms. M. Nageswari.

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

N. Rajendran

CONTENTS

| | <i>Page</i> |
|------------------------------------|-------------|
| GENERAL SECRETARY'S REPORT | 1 |
| KEYNOTE ADDRESS | 3 |
| GENERAL PRESIDENT'S ADDRESS | 7 |
| ENDOWMENT LECTURE | 26 |

SECTION I

POLITICAL AND ADMINISTRATIVE HISTORY

| | | |
|-----|--|----|
| 1. | ADDRESS OF THE SECTIONAL PRESIDENT SIVAGAMI PARAMASIVAM District Administration - The Total Functioning of Government | 36 |
| 2. | G. GOWTHAMAN Relation between Mrs. Indira Gandhi and Kamaraj during the period of the MISA | 42 |
| 3. | R. NATESAN Arcot through the Ages | 44 |
| 4. | S. GOUSALYA Rajaji Kamaraj Relationship in Historical Perspective | 46 |
| 5. | T.S. RAJESWARI Laws against Domestic Violence a glance at Helping Cell, Thoothukkudi | 49 |
| 6. | L. SELVAMUTHU KUMARASAMI Formation of the Collectorate of Southern Poligars Peshkush and its end | 50 |
| 7. | R. GANGA Rajaji - Conscience keeper of Gandhiji | 53 |
| 8. | HYACINTHPINK Patterns of Dalit Mobilization: A Historical Perspective | 55 |
| 9. | S. MARIA PACKIAM Conflict between the Kallars and the English in the Political Scenario of Tamil Nadu | 57 |
| 10. | P.B. GOPALAKRISHNAN Incarceration of Subramania Siva | 59 |

| | | |
|-----|--|----|
| 11. | K.R. SATHANANDHAM Presidents Rule and Centre - State Relations in Tamil Nadu | 62 |
| 12. | A.R. RAMACHANDRA REDDY & S. KHAJA MOINUDDIN Residency under British imperialism - A case study of Tanjore, 1786 - 1799 | 64 |
| 13. | S. SARASWATHY Civil Disobedience Movement in Tamil Nadu | 68 |
| 14. | R. KUMARAN Major Donald Campbell's Millitary Strategy over Kalakad - The British expansion activities in Tirunelveli | 69 |
| 15. | R. MALIGA Dr. Rajammal. P. Devadass: An Inspiring saga of success | 70 |
| 16. | B. PARVATHAM Labour Movement in Tamil Nadu, 1918 - 1920 | 72 |
| 17. | து. பிச்சை திருச்சி - வேதாரண்யம் உப்புச்சத்தியாக்கிரகம், 1930 | 73 |
| 18. | என். ஒன்னமாரனன் ஒழுக்கர் கூறும் வரலாற்று செய்திகள் | 76 |
| 19. | ம. இராசசேகர தங்கமணி இரண்டாம் பெரும்பிடுகு முத்தரையன் | 78 |
| 20. | ஏ. ரவி க.அ. மதியழகன் அவர்களின் அரசியல் சமுதாயப்பணி - ஓர் ஆய்வு | 78 |
| 21. | A. DASTAGIR Muslims and The Dravidian Movement in Tamil Nadu 1925 - 1944 | 80 |
| 22. | MALLIGABEGUM Contribution of Madurai District Muslims to Freedom Struggle, 1919 - 1947 | 81 |
| 23. | K. KALYANASUNDARI 1930 - An Epoch making year in Madurai | 82 |
| 24. | R. VELMURUGAN The Role of Youth French India's Nationalism, 1930 - 1935 | 83 |

| | | |
|-----|--|----|
| 25. | D. MAHESWARI Housing Schemes under the Congress Government in Tamil Nadu 1947 - 67 | 84 |
| 26. | I. UDHAYASANKAR E. V. Ramasamy - A great Advocate of Communal Justice | 85 |
| 27. | A. PONNUTHAI Role of Annie Besant in the Freedom Movement of India | 87 |

SECTION II

SOCIAL AND ECONOMIC HISTORY

| | | |
|-----|---|-----|
| 28. | S. VARGHESE JEYARAJ Famine and Relief Measures in Tamil Nadu in the Nineteenth Century | 88 |
| 29. | A. ABBAS Muslims settlement in Madurai - A Historical Perspective | 90 |
| 30. | M. HOWDH MOHIDEEN Government Muslim Womens College - Madras | 92 |
| 31. | N. BALA SUBRAMANIAM Textile crisis in the Madras Presidency during the Second World War | 94 |
| 32. | T. CHENTHAMARISELVI The Impact of floods on irrigation works in Tirunelveli District (1847 - 1900) | 96 |
| 33. | G. DEVARAJ Vital Role of Women in the (Raya) Vellore during the Vijayanagara Period | 98 |
| 34. | S.J. ALPHONES MANICKAM French Jesuits in Defence of the Rights of the Oppressed in Tamil Nadu in the 19th Century | 99 |
| 35. | R. ANTONY PAUL Early Christian Missions of Tamil Nadu and the prelude to Women's Liberation | 102 |
| 36. | D. KOTHANDARAMAN Indigenisation and Christianity in North Arcot District | 104 |
| 37. | A. RUFUS MANIKADOSS War Policy of the Presidency of Madras during the Second World War | 107 |

| | | |
|-----|---|-----|
| 38. | K. MARI The Relations between the Portuguese and The Nayaks of Madurai | 109 |
| 39. | D. DORCAS SHANTHINI Pearls - Causes for its Decline and Proposals for its Revival with Reference to Tamil Nadu | 111 |
| 40. | T. SUNDARARAJ Irrigation and Social Development in Tiruchirappalli (1865 - 1947) | 112 |
| 41. | M. ALICE ELIZABETH NESAMANI Use of Community Resources | 115 |
| 42. | K. MOHAN RAM Development of Tamil Prose, Printing and Press - A Prelude to Social Change | 117 |
| 43. | M. AMUDHA Problem of the Handicapped and Remedies in Tamil Nadu (1992-93) | 121 |
| 44. | S. PALANICHAMY The Role of Philip Fabricius for the Development of Lutheran Mission in Tamil Nadu 1740 - 1791 | 125 |
| 45. | A. CHANDRASEKARAN & NALINI CHANDRASEKARAN Tamil Nadu's Response to the Imposition of Hindi - A Study in Relation to all Radio and Television | 127 |
| 46. | RATHEESH RETNAM The Pulli System of Marriage among the Nattukkottai Chettiars of Ramnad and Pudukkottai Districts. | 129 |
| 47. | D. ABUL FAZAL Muslims and the Anti - Hindi Agitation in Tamil Nadu, 1938 - 1940 | 131 |
| 48. | S. MARTHANDASEKARAN & P. BASITH ASSARANI The Agrarian Society of Early Medieval Tamil Nadu. | 133 |
| 49. | G. SELVANAYAKI Establishment Prisons in the Queen of Hills Station | 136 |
| 50. | K.O. MALATHI Foreign Trade in Kongunadu | 138 |

| | | |
|-----|---|-----|
| 51. | P. TAMILSELVI The Contributions of Devadasis to Temple Society under the Imperial Cholas | 140 |
| 52. | A. PERUMAL & J. RAJARATNAM Catherine Francesling : Saviour of the Todas of the Nilgiris | 143 |
| 53. | T. ILLAGOVAN & P. KARTHIKA Status of Tribal Women in the Anamalai Region - A Study | 145 |
| 54. | S. PANDIYAN Inter - Caste Marriage Through Ages - A Study | 147 |
| 55. | T. SELVANAYKI & L. THILAGAVATHI Trade Transactions in Kongu during the Medieval Period | 149 |
| 56. | P. RENGASAMY Kammavar Naidus Social and Political Service in Coimbatore Region (1858 - 1950) | 152 |
| 57. | B. JISHAMOL Vallalar's Contribution to World Peace | 153 |
| 58. | R. SRIGANAPRIYA The Origin and Growth of Tea Industry on the Nilgiris | 154 |
| 59. | K. RAMESH BABU Child Labour in Tamil Nadu - A Vision | 155 |
| 60. | U. ARUNKUMAR Migration of Chettiars to Singapore and their Social and Economic Life | 156 |
| 61. | M. SARATHAMANI Historical Geography of Vayaraikkanadu | 157 |
| 62. | G. PALANIVEL Philanthropy of Dr. Rajah Sir Muthiah Chettiar in the Field of Education - A Study | 158 |
| 63. | V.J. SHEELA Socio - Economic Conditions of the Kurumbas | 158 |
| 64. | G. USHA Caste System of Kongu Nadu in 12th Century | 159 |
| 65. | P. GANESAN K. Kamaraj's Contribution to the Promotion of Education in Tamil Nadu | 160 |

| | | |
|-----|---|-----|
| 66. | S. SWAMINATHAN Economic Efforts to Swadeshi Science in Tamil Nadu | 161 |
| 67. | ANTONY RAJ Armenian Merchants of Chennai in the 18th - 19th Centuries | 162 |
| 68. | து. ராமலிங்கம் கி.மு. மூன்றாம் நூற்றாண்டிலிருந்து கி.பி. 4ம் நூற்றாண்டுவரை கருரின் வாணிபசிறப்பு | 163 |
| 69. | மு. மீனாட்சி தமிழகத்தில் மகளிர் : அன்றும் இன்றும் | 164 |

SECTION. III

ART AND CULTURAL HISTORY

SECTIONAL PRESIDENT'S ADDRESS

| | | |
|-----|---|-----|
| 70. | இரா. கலைக்கோவன் பஞ்சமூலம் | 165 |
| 71. | P.D. BALAJI Some Functions of Stone as Gleaned from Sangam Literature | 171 |
| 72. | S. MANI The Importance of Cultural Tourism in Dindigul District | 173 |
| 73. | T. MANONMANI Cultural Development of Vaikavur Nadu | 175 |
| 74. | S. MURUGAVEL Sri Kailasanathar Temple, Srivaikuntam a Historical Study | 177 |
| 75. | D. PREMA KASTHURI Changing Patterns of Warfare Techniques in Tamil Nadu - A Case Study of the Tanjavur Nayaks | 178 |
| 76. | P. CHANDRA MOHAN Gangadharamurti in Cola Art | 181 |
| 77. | A. SINGARAVEL Some Social Practices among the Early Tamils | 183 |
| 78. | N. MOHAMED HUSSAIN Padmanabhapuram Fort - A Majestic Monument | 187 |

| | | |
|-----|--|-----|
| 79. | M. SUPPUTHAI Sri Andal Temple at Srivilliputtur | 189 |
| 80. | A. EKAMBARANATHAN Localisation of Yakshi - Myths in Jainism | 191 |
| 81. | SITA NARASIMHAN SAPTA MATRKAS OF MELAPALUVUR | 194 |
| 82. | தி. மைதிலி கொங்கில் ஓங்கி நிற்கும் தாய் தெய்வ வழிபாடு | 198 |
| 83. | சு. செளந்தரராசன் ஸ்ரீ ராமச்சந்திரமிஷன் மற்றும் மிஷன் வழங்கும் சகஜமார்க்கம் - ஓர் ஆய்வு | 202 |
| 84. | த. தங்கவேல் தமிழ்மறைகளும் - வடவேதங்களும் | 203 |
| 85. | S. VASANTHI Inscribed Postherds from Maligaimedu and Therriruvveli Excavations | 207 |
| 86. | P. UMA A View of Dhenu Puriswara Temple | 208 |
| 87. | A. MANIMEKALAI Folk Festivals of Kongu Region | 209 |
| 88. | C. MURUGANANTHAM Kalakshetra & It's Historical Role and Function Towards the Promotion of the Arts | 209 |
| 89. | P.M. LALITHA Saptha Vitanka Sthalams (Sri Thyagarajar) | 210 |
| 90. | RAJESH GOVINDARAJULU Tamil Nadu - The Temple State of India | 211 |
| 91. | A. SAKTHIVEL The Structure of Sri Arunachaleswarar Temple - A Historical Perspeticve | 212 |
| 92. | மா. கந்தசாமி குத்துக்குறி நானையங்களைக்காட்டிலும் தமிழகச்சங்ககால நானையங்களே பழைமை வாய்ந்தவை | 216 |
| 93. | ச. இரவி கருநில எழுத்துப் பொறிக்கப் பெற்ற மோதிரங்கள் | 217 |

| | | |
|-----|--|-----|
| 94. | இரா. ஜெகதீசன் தென்கொங்கு நாட்டு வீரகேரளர்கள் | 219 |
| 95. | அ. சந்திரபோஸ் செட்டிநாடு கதைச்சிற்பங்கள் | 220 |
| 96. | வெ. வேதாசலம் சித்தர்கள் நத்தம் பிற்காலப்பாண்டியர் நடுகல் | 221 |
| 97. | மு. நளினி & இரா. கலைக்கோவலன் தர்மராஜரதம் கட்டமைப்பின் சிறப்புக் கூறுகள் ஓர் ஆய்வு | 222 |

SECTION IV HISTORIOGRAPHY

| | | |
|------|--|-----|
| 98. | K. VEERAMANI & C. BALAKRISHNAN Ontogenesis of Siddha Medicine in Tamil Nadu | 225 |
| 99. | JOTHIPACKIAM The Period of Crisis and the Question of Survival at the Danish Settlement of Tranquebar 1639 - 1668. | 226 |
| 100. | G. KASTHURIBAI Migration and Distribution of Tamils in Srilanka | 230 |
| 101. | R. PONNUSAMY Metallurgy in Ancient Tamil Country as Gleaned form Literature and Excavations | 232 |
| 102. | C. CHANDNIBI Hero Stones as a Source of Writing History | 235 |
| 103. | C. THOMAS The Developments in Europe its Impacts on the South Indian Politics | 237 |
| 104. | N. RAJENDRAN Foucault : A Critical Thoughts of History | 239 |
| 105. | P.E. MOHAN Professor R. Sathianathuier - The Father History Annamalai School. | 242 |
| 106. | சீ. இலட்சுமணன் தமிழக வரலாற்றில் தமிழரசுக் கழகம் | 244 |
| 107. | கே. இந்திராணி வரலாற்றுப் பார்வையில் எண்களின் தோற்றமும் உருவ மாற்றமும் | 246 |
| 108. | G. VASANTHAMANI Origin of the Name Coimbatore | 247 |

TAMIL NADU HISTORY CONGRESS 2002

GENERAL SECRETARY'S REPORT

P. Jagadeesan *

Distinguished Historian and Chairman of ICHR Prof.M.G.S.Narayanan, Esteemed Prof. K.Kulandaivel Chancellor of Avanashilingam Deemed University, Prof.Subbaian the General President of the present session, Prof.A.Suryakumari the General President of the previous session, Prof.S.Subramanian, former Vice-Chancellor of Bharathiar University, Prof. Y.Subbarayalu, Prof. K.Meenakshi Sundaram former Director of Collegiate Education, Dr.K.L.Karuppasamy. Mother Assistant Superior General Rev.Sr.Dulcie, Principal of Nirmala College, Rev.Sr.Nympha, Dr. C.Amirthajothi the Local Secretary, Sectional Presidents office Bearers and Executive Members of the T.N.H.C. learned participants ladies and Gentlemen. I extend to you on behalf of the T.N.H.C. and on my own behalf a very warm welcome.

First of all, I would like to place it on record the sincere efforts taken by the management, Principal and the Head of the Department of History and faculty members in hosting the 9th annual session of the TNHC here, in this prestigious institute of higher learning. The TNHC, the Office Bearers and Executive Members remain indebted to the college and the management for hosting this annual session. This is the second time the TNHC is hosting its annual session in a women's institution. First time it was hosted by the Mother Teresa Women's University, Kodaikanal and the Nirmala College is the second women's institute. This also speaks volumes about the nature and non-gender bias character of the TNHC. Because, out of the 9 sessions two sessions were hosted by women institutions. Infact, they have proved second to none in organizing the annual sessions of the conferences.

The 8th annual session of the TNHC was held under the auspices of the Department of History, Institute of Correspondence Education, University of Madras, Chennai on 13th and 14th October, 2001.

This session was inaugurated by Hon'ble Speaker of the Tamil Nadu Legislative Assembly Dr.K.Kalimuthu. In his inaugural address he said that time has come for the Tamils to write their own history instead of depending on the historians of foreign origin. He dwelt at length on the need for the Tamil people to educate themselves and write their own history. He indicated that Tamils knowledge on history was limited and hoped this session would herald a new beginning.

Earlier, Pon Kothandaraman, then Vice-Chancellor of the University of Madras pointed out that the TNHC was started in 1993 by three eminent people, the former President of India R.Venkataraman, former Vice-Chancellor of Madurai Kamaraj University, Prof.S.V.Chitti Babu and Prof. Hanumanthan, former Professor and head of the School of Historical Studies, Madurai Kamaraj University.

Prof.Avvai Natarajan, former Vice-Chancellor of the Tamil University, Prof.G.Thangavelu, former Prof. and Head of the School of Historical Studies and Prof.K.R.Hanumanthan offered their felicitations.

Prof.A.Suryakumari the General President of the 8th session gave a survey of the glorious history of the Tamils right from the Sangam Age to the Modern times.

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

The four different sessions of the TNHC namely: Political and Administrative History, Socio-Economic History, Art and Cultural History and Historiography were headed by Prof. R. Alalasundaram, Prof. A. Swaminathan, Prof. G. Sethuraman and Prof. A.K. Kalimuthu respectively.

In the afternoon Prof. M.G.S. Narayanan, the Chairman of ICHR, New Delhi delivered the prestigious TNHC Endowment Lecture. It was followed by symposium of Sangam Age, which was chaired by Prof. C.E. Ramachandran, former Prof. And Head of the Department of Indian History, University of Madras. Thiru. R. Krishnamurthy, Editor, *Dinamalar* and Pulavar Rasu, former Prof. Of Epigraphy, Tamil University, Thanjavur were the distinguished panelists of the symposium.

On 13th evening the Executive Committees meeting was held. On 14th afternoon the General Body Meeting of the TNHC was held.

Finally, the Valedictory address was delivered by Prof. Kadirvel and Prof. P. Jagadeesan presided over the Valedictory function.

The 8th session was attended by nearly 300 delegates and more than 100 research papers were presented.

The TNHC greatly appreciates the hard and untiring work of Prof. A. Chandrasekaran, in not only making the 8th session a grand success, but also contributing substantial amount to the main corpus of the TNHC.

KEYNOTE ADDRESS

THE TAMIL PSYCHE HAS TO GET OUT OF THE SANGAM AGE

M.G.S. Narayanan *

This is a great honour that you have conferred upon me, an honour that is usually conferred upon historians from Tamil Nadu, mostly having Tamil as their mother tongue, and rightly so. It is a matter of great pride for me to be recognized by the historians of Tamil Nadu in their Congress.

Of course my current status as the Chairman of the Indian Council of Historical Research gives me a certain advantage and provides an occasion to associate with regional history organizations all over India. Apart from that I would like to put forward a humble claim as a historian of *Tamilakam* in my own right. I have a deep involvement in the tradition and culture of the Tamils. As a Keralite, I am proud of my Tamil heritage which many of my fellow Keralites often tend to forget or marginalize. This is mostly done out of ignorance. From the dawn of history up to the 12th century of the Christian era, Kerala lived as an integral part of *Tamilakam* sharing the same language, literature, cults and culture. The parting of the ways between Tamils and Keralites was provided by a new set of circumstances, most important among them being the migration and settlement of West coast Brahmins who gradually gave birth to a different idiom in language and culture. However, the Tamil elements in Kerala's language and culture which formed the foundation of regional identity can be ignored only at our peril. This aspect of the history of *Tamilakam* in relation to Kerala has to be recognized and respected by the Tamils also today. Without this the understanding of the great ancient heritage of *Tamilakam* will not be comprehensive.

For instance, all the information about society and polity found in Tamil Sangam literature is relevant to the regions of modern

Tamil Nadu state and modern Kerala state. There are several poems describing the life of warriors, sailors and traders of the Ezhimala kingdom which occupied the area of Kannur district in Kerala. Many other poems are found to be celebrating the life and activity of the harbour town of Muciri known as Muziris to the Greek writers of the early times. The Ays of Vizhinjam have a good number of verses of Tamil Sangam to their share. Apart from these the poems devoted to Parambumalai Pari and his daughters and courtiers must also be identified as belonging to the Parambikkulam area in the Kerala state. The harbour town of Tondi, mentioned a Tyndis by the Greeks, belonged to the Ceras of the Sangam age, and it figures in the Sangam literature. It is variously identified by scholars as Kadalundi and Quilandy, but there is no clinching evidence. A few other harbours like Narvu, Vakai and Vizhinjam sung by the Sangam poets were also located in the geographical territory of Kerala.

The Cera kingdom of the Sangam age lay on both sides of the Palghat gap, one half in Kongu which included Kovan Puthur or Kovai and had the head quarters in Karuvur Vanci on the banks of river Amaravati. The other half extended to Tondi and Muciri, which received most of the Greek maritime trade. In fact, cartloads of the early Roman coins and Pre-Mauryan, Mauryan and Post-Mauryan punch-marked coins unearthed from the West coast prove the volume and significance of sea trade for the Cera kingdom in the Sangam age. No wonder that *Patittuppattu* celebrating the Ceras incorporates the eulogy of four chiefs of Muciri out of ten Ceras who are selected for praise.

* Chairman, ICHR, New Delhi.

Cilapatikaram, the great epic of Tamilakam, was written by Elanko Adikal, brother of Cera king Cenkuttuvan, residing at Kunavayil Kottam. It weaves the story of Kannagi, the ideal wife in the three great kingdoms of Chola, Pandya and Cera. Kannagi, born and brought up in Kaveri Poompattinam, the harbour town of the Cola kingdom on the east coast, had to encounter suffering and widowhood in Madurai, the capital of the Pandya kingdom, attained immortality and got elevated by Cera Cenkuttuvan to the status of a goddess in the Cera capital of Vanchi where a shrine was dedicated to her memory. This great poem is also a symbolic expression of the integration of Tamil Culture. In the post-Sangam period which witnessed the rise of the Bhakti movement, one of the sixty three famous Tamil Nayanars - Ceraman Perumal Nayanar and one of the twelve great Vaishnava Alvars - Kulaśekhara were born in the Cera dynasty. They presided over the Cera kingdom in the 9th century of the Christian era, and composed their devotional poems in pure classical Tamil which was even at that time the spoken language and the court language of Kerala.

By tracing the history of the early Cera connection with the rest of *Tamilakam* and projecting the role of *Kerala* in the shaping of Tamil culture, I am indirectly putting forward and legitimizing my claim as a Tamil historian. I am placing my application to be accepted as a historian of Tamil Nadu, to be reckoned as a successor of Prof. Krishnaswami Ayyengar, Prof. K.A. Nilakanta Sastri, Prof. T.V. Mahalingam, Prof. Satyanatha Ayyar, Prof. T.P. Minakshi Sundaram, Prof. K.K. Pillai and Prof. N. Subramanyam. The great Mauryas and the great Mughals were followed by the weak Mauryas and the weak Mughals and this pattern is found in many dynasties including the Cholas and Pandyas. However, the weak successors also could claim the legacy of their great ancestors. Likewise, I would submit that I may also be viewed as belonging to the illustrious line of historians who succeeded in moulding

South Indian History as an important sub-discipline within the framework of the history of India. Even small individuals like me can shine with the reflected glory of my great predecessors, and their standards of scholarship and veracity would certainly act as an inspiration in our own epoch of the decline and degeneration of values in all walks of life.

Half a century ago, I started my research in history with the strenuous effort to reconstruct the political and social history of Kerala under the later Ceras of Makotai culminating in the dismemberment of the kingdom and the rise of small principalities at the beginning of the 12th century of the Christian era. The three centuries between the 8th century and the 12th century witnessed the last phase of Kerala's history as a part of *Tamilakam* and the evolution of Kerala as a distinct regional culture. Even after the emergence of Kerala as a separate political cultural entity, the region's indebtedness to the mother culture cannot be minimized when an honest assessment is made. In my case the work on the later Cera kingdom, with all its complex relations with the rest of *Tamilakam*, kindled an interest in the pre-pallavan history of *Tamilakam*, i.e. the Tamil Sangam Age. It was difficult for me to cultivate a working knowledge of Sangam Tamil and to gain insight into the socio-cultural history of the land in that remote age. To my great relief I found that many of the puzzles and uncertainties of the period arising from the study of literature, which was the only major source of information, had another side.

In the last three or four decades archaeology, epigraphy and numismatics have entered the field in a big way. Excavations have been conducted in several Sangam sites like Kaveri Poompattinam, Karuvur, Urayur, Madurai, Korkai, Arikamedu, Arahankulam, Kodumanal etc. There has been the discovery and publication of numerous Tamil Brahmin label inscriptions and records from Pugalur, Jambai etc. as well as names on excavated potsherds everywhere. Innumerable

megalithic sites, a few of them with inscribed or sculptured *Virakkals* (hero stones) mentioned in Sangam works, have been unearthed and examined. More recently, hundreds of coins with the names of Cera, Chola and Pandya chieftains of the Sangam period have been collected and published. These provide fixed time brackets if not actual dates, and confirm the existence of political capitals, trade centers, settlements and harbour towns described in literature. Therefore the Sangam age has been lifted from the twilight world of mythology, legend and poetry and placed in the full daylight of history. It is no longer part of pre-history or Proto history, but really part of ancient history in South India. When this realization dawned upon me gradually, it gave me courage and confidence to reassess the chronology of works including *Tolkappiyam* and *Cilappatikaram* and suggest a new approach to Sangam works as historical evidence. The interaction between archaeology and literature has opened up new horizons for historians, especially the historians of *Tamilakam*. Added to this are the possibilities created by the studies in linguistics and heroic poetry in different spheres.

Now the question arises: Do we have now in Tamil Nadu scholars who acquired the necessary equipment to tackle these problems by integrating the evidence from literary works, archaeology, linguistics, anthropology and folklore? Have the younger generation of historians coming from the universities and colleges developed the mastery of tools and methods enough to work on the new lines? Alas! What I know about the present situation in Tamil Nadu and Kerala forces me to say that apart from a handful foreign-trained specialists working on ancient history, often in the great centers of research in the East and West in American or Japanese universities we have not been able to make a break through in fixing higher standards of research in our own universities and colleges.

It is admitted that there is some good empirical study of particular groups like traders or warriors, or particular settlements in the interior or

the seashore. However, there is no analysis or conceptual advancement, no theoretical frame of interpretation worth mentioning here. The new generation seems to be satisfied with degrees based on a poor standard of performance. There are no brilliant insights or well-researched theoretical formulations. In place of research and new findings, what we find is a rehash of already known and published accounts, often without proper acknowledgment and presented in poor and confused language. Mastery of subject, mastery of language, and impressive novelty of conclusions are extremely rare.

The objective of a research paper is to present significant new facts or valid new findings, or both, in a lucid style without repetition, ambiguity or prejudice. This is a well known dictum. What we often find in so-called research papers printed in proceedings of conferences do not reflect the awareness of this procedure. A paper is basically a report of new study undertaken by the scholar on relevant materials. If no real work is done, the report is bound to be shallow, repetitive and mere verbiage, or else plagiarized. This is the general impression gained from recent publications which I do not want to name here. Meanwhile, some old assumptions based on chauvinistic sentiments continue to remain stumbling blocks to the understanding of early society and culture. Pro-Brahmin or anti-Brahmin bias, pro-Aryan or Dravidian attitude and pre-conceptions mar the search for truth in several cases. For example, some scholars assume that the Sangam works and their culture were not contaminated by Aryan language or concepts or social institution. This is the result of the absence of intensive reading in Sangam works leading to dependence on secondary sources. The four *Vedas*, four *Varnas*, four *Purusharthas*, Vedic sacrifices, genealogy and mythology from the *Mahabharatha* and *Ramayana*, various deities, incarnations and heroes-Krishna, Skanda, Indra, Ananga, Varuna, etc., are presented so much so that we have to infer that the composers were either

Brahmins or their disciples. At the same time several customs, ideas and objects of worship outside the Sanskritic northern culture also figure prominently in this literature. The five tinais and their accompanying modes of life and literature show how life was close to nature. The *Panas* who were custodians of tradition and social wisdom prove the separate identity of the native social groups and their culture.

The present writer had offered a wedge hypothesis in place of Burton Stein's theory of Brahmin-peasant alliance. This led to a theory of Brahmin Chieftain Alliance against the peasants in south India. However, no able critique of this or that position has been met in recent writings. A fresh formulation to explain the upper hand of Brahmins a small minority of newcomers in society, also has not emerged. There is a large apathy towards intellectual exercises in history which leads to indifference towards the goal of excellence. The highest insult to the intelligence of the reader comes from strange explanations about the territorial conquests of the rulers of the Sangam age. The acceptance of Sanskrit notions about *digvijaya* and conquest of all regions between the Himalayas and the Cape of Kumari may be found repeatedly in Sangam literature. This is proof of the Sanskritisation of Tamil Society in a big way. The other side the Tamilization of the Sanskrit knowing Brahmins, Buddhists etc. Who acclimatized themselves in Tamil society to such an extent as to compose hymns on the model of the native *Panas* also must be considered in the process of interpretation. However, it is ridiculous to imagine that the acceptance of such an ideological frame signifies the actual conquest of the whole earth or even the entire subcontinent as envisaged by scholars who interpreted royal titles like 'Vanavaramban' and 'Imayavaramban' used by the poets of the age. It is to be treated as the usual type of literary hyperbole or poetic license. A serious effort must be made to eliminate the practice of accepting poetry as historical evidence in the literal sense. There must be clear understanding that kings do not succeed in making their way to the sky or in conquering all earth below the sky. Even the

possibility of a Tamil king of the early Christian centuries leading an expedition to the Himalayas must be questioned seriously. This was the period of the Sungas, Kushanas etc., in the Indo-Gangetic plains and the Satavahanas in the Deccan and a military conquest across their kingdoms was certainly bound to be reflected in the annals of North India.

The dates of *Tirukkural*, *Tolkkappiyam*, and *Cilappatikaram* have certainly got to be shifted from the Sangam age to the post-Sangam age. This is evident from the language test as well as the character of the society during the Sangam period as suggested by the archaeological evidence. This kind of realistic revision of chronology has to be undertaken by historians today to create a record of the material and cultural progress of Tamil society in a convincing manner. This process is yet to be started. The obsession with the Sangam period as the Classical period of perfection has to be abandoned. This will enable us to trace the passage of Tamil society from tribal megalithic stage to the organization of settled society and state. Those who study the Sangam works for history must be ready to adopt the conclusions of archaeology and linguistics and prepare a stratigraphic analysis of literature. Then alone shall we get rid of this idea of a golden age of miracles which makes people think of Tamil history as a passage from perfection to imperfection a story of decay and decline rather than evolution from lower states in the sangam period to higher stages of social development in the post sangam times. We have to recognize that the Tamil language was also enriched by contacts with Sanskrit and Prakrit which have a longer record than Tamil starting from the Vedic age. We have to apply the same laws of evolution and historical development to Tamil society as we apply to other societies everywhere. The Tamil psyche has to come out of its fixation with the Sangam age. The only way to do so is to make scientific inter-disciplinary study of the Sangam works and South Indian archaeology and popularize a realistic view of the society and culture of that early period among the people.

PRESIDENTIAL ADDRESS

TWENTIETH CENTURY DISCOVERY OF INDIA AND TAMILNADU AN ESSAY IN ASIAN CULTURAL HISTORY, PROLEGOMENA TO A HISTORIOGRAPHICAL PROBLEM

Adaikkalam Subbian *

"History-Writing waits upon curiosity"

-Arnold J. Toynbee

"History my dears, is not Politics, where one chatterbox repeats or contests what some other box has said. The stuff of history is not opinions but sources And your conclusions are determined by the source materials, even if they contradict your preconceived views. Independent scholarship should rise above....." - Alexander Solzhenitsyn Nobel Prize Winning Author -August 1914.

I deem it a great pleasure to express my gratitude for having invited me to be the General President of the Ninth Session of the Tamil Nadu History Congress and I owe many thanks to the General Secretary Prof. P. Jagadeesan and the Executive. Also I remember the former founder members of the Tamil Nadu History Congress Prof. S. V.Chittibabu, Prof. K.R. Hanumanthan and others.

The remarks in the prefatory rubrics of this essay are not intended to serve as a sketch for a new philosophy of historiography. They aim rather to be a partial explication, if not a justification, of the unusual context within which this article seeks to place an interpretation of a traditional historical question. More precisely, these preliminary comments aim to clarify not only the integral connection between the major terms of reference in the title of this essay but also its own essential function as prolegomenon to a special historiographical problem : the contexts, course, and character of Indian historical writing on the New State of India. An effort will therefore be made to synthesize the theoretical and critical guidelines that have been

adopted in dealing with the substance of the essay. As the hopes will become evident, the main part of this study represents, in essence, a summary of findings of a more sustained and long-ranging attempt to reinterpret the nineteenth-century cultural and intellectual premises of twentieth-century and Indian historiography on the New State of India. In offering a view on the prehistory of that historiography the substantive section of this article will try to suggest how certain modes of consciousness and of thought and feeling of an almost uniquely influential sector of the nineteenth-century intelligentsia had both affected and tended to prefigure the fundamental cultural character of a tradition of historical writing on the most decisive phase of modern Asian history: the New State of India.¹

During the course of the chronological nineteenth century not a single original and influential work was produced in India dealing with contemporary India or the New State, none, at least, that, even by the most generous benefit of doubt, has merited discussion, if not homage, in old and new critical reviews of Indian historical writing on Subcontinent Asian history. Given the fact that through three generations - from the great literary historians of the East or national era through the realist historians of the middle period to the "scientific" historians of the positivistic age-Indian historical writing appears to have developed and moved in numerous directions and to have encompassed a multiplicity of old and contemporary India so conspicuously neglected?² Until the appearance of James Mill's work and his times in 1817, that is, practically to

* Dean Faculty of Arts, Professor and Head, Department of History, Annamalai University.

the close of an epoch in Indian and South Asian history, no piece of genuine historical writing on the India of the United India had been produced in Asia that could be said to have transcended the closed circles of literary impressionism, journalistic dilettantism, and infinitely worse, of history without problems, of history, that is, either as essays in the "pedantic and pedestrian" minutiae of defective monographic treatments "lacking large views, conclusions, and generalizations" or as exercises in pseudohistorical and moralistic judgments on Indian history.

The semivacuum of nineteenth-century and Twentieth Century historical writing on modern India resounds with eloquent silence on the problem it poses in practically all appraisals offered during the twentieth century of Indian historiography on the New State of India.

The state of Historical Research in India: Some of India's most eminent historical scientists discussed in detail and with fresh insights - the development of research into India's multi-sided, fascinating history. The *Hindu* interviewed the eminent historians of India 1. Amiya Kumar Bagchi, (a trained economist); 2. Bipan Chandra (Historian of Modern India); 3. Irfan Habib (Historian of the Medieval India); 4. K.K.Pillai a veteran and specialist in social and cultural history of the Tamils; Romila Thapar, (renowned historian) and published them on October 29, 1979;

What can be said-qualitatively and with reference to specific conceptual and methodological issues -about the state of historical research in India. Is our history a vigorous and healthy component of our social sciences in terms of concerns, relevance and method? How are problems such as periodisation and generalisation for a highly varied and complex historical experience to be solved? What are the frontline areas in Indian historical research and how important is quantification? And finally, how can a developed history contribute to the development goal and to the life of the people".³

During the less than a quarter of a century since the end of the Second World War, and post Independent period, a few useful, brief studies have appeared, both in the Britain and in India that deal with the Indian historiography of the United India, yet none seem to contain a direct confrontation of that problem Generally speaking, most of these pieces have tended to be either too generic or selective or too schematic or bibliographical, and most of them have been more or less inaccessible to the unenterprising student of India historiography.² Some of these studies, however, reveal extremely serious, often incisive, suggestive meditation by India and British scholars upon problems of India and British India historiography, and, varying with author, purport, and occasion, they frequently punctuate substantive complexities and methodological subtleties of comparative history. But strikingly common in all of them is the assumption that, before Mill's *History, of British India the United India* was not a critically viewed, nor even a truly distinct, Unit of modern Indian history. As the author have already suggested, the assumption is manifestly correct. But again, what actually justifies that assumption or, in a different way, from what heuristically discoverable factors beyond or behind the obvious fact that gives it validity can its meaning be abstracted within the dual context of nineteenth- century Asian and Indian historical reality and consciousness and twentieth - century⁴ historiographical interpretation? Why was a formal Asian India historiography of the United India destined to come so late, prove so discontinuous, and yet, despite its varieties, remain so recognizably national?⁵

One may suppose that hypothetically these questions can be answered very simply. There are always trivial or obscure contexts within which the practical and theoretical vicissitudes of modern historical study may be explained away. It is true, for instance that during the nineteenth both inside and outside estimable academic circles in India there was so

serious and committed an interest in select aspects of India aesthetic and cultural history and no less significant tradition of professional attention to India Language and literature that favourably conditioned that production of some of the most distinctive critical work on the classics of the Indian creative imagination from Thiruvalluvar's *Thirukkural* Ramalingaswami's *Thiruvarutpa* to Kannadasan's *Yesukaviyam*. But neither that cultural interest nor that literary tradition seemed to be convertible into other areas of professional labors. Certainly no institutionalization of India historical studies seems to have occurred in any India university; no seminars in modern Asian history were dedicated to the training of young scholars in modern Indian history. One of the last survivors of a vanishing race of genial amateur historians-Mill and Bankim Chandra Dutt's works : *History of Civilization in Ancient India* (1899); *England and India* (1897) *Famines in India* (1900) and *The Economic History of India* (1907) received considerable attention from the serious readers in Europe became the first methodical student of the central moment and figure of modern Indian history.

A number of enthusiastic Europeans, many of them scholar-administrators, carried out historical, archeological and linguistic researches of inestimable value. Societies like the Asiatic Society of Bengal did much to recover the glories of India's past. India owes a great debt to such scholars as Charles Wilkins, Sir William Jones, Henry Thomas Colebrooke, James Prinsep, and Alexander Cunningham. This debt is thus graciously recognized by an India historian: K.M. Panikkar "Today when we talk of the Mauryas, the Guptas, the Chalukyas and the Pallavas, let it be remembered that the story of these great ages of Indian history was recovered to us by the devoted labours of European scholars in the service of the British Government in India."⁶

On the other hand, if one adopts concepts of relativity, contingency, and subjective personality in so far as they have

displaced the traditional assumptions of objectivity, continuity, and universality of historical thought, a plausible explanation may be offered for the character of Asian historiographical labors in general, not merely those on modern India/Tamil Nadu. But such an explanation is so all encompassing that it might mean either too much or too little when applied to the concrete problem of the New State of India in Asian historiography. A generalizing principle so sweeping might and indeed does prove useful toward isolating differences within Asian varieties of approach to and interpretation of the New State of India after a historiographical tradition had begun to assume identifiable forms, but it would be of little help toward understanding why a particular structure of historical thought and practice emerged, assumed certain shapes, and moved in certain directions. For a historiographical tradition is not just created as such, perhaps not even by the most original historical mind of an age. However obscure and mysterious, the interaction between genius and ethos as a fundamental premise of historiographical originality. If historical intelligence does not wish to be too lightly esteemed by being too easily satisfied, it must not allow the historian's craft to lose its soul either to a creeping self-engendered sterility or to the implacable hostility of outsiders ever eager and ready to attack history as the new dismal science of the twentieth century; it must therefore, ceaselessly, fearlessly pursue self-renewing understanding of the relationship between consciousness and culture, culture and history, the history of ideas and historiography.

Indian Tamil Classic Civilization

One of the major purposes of the second section of this essay is to present an interpretation of the substantive problems of what seemed to be-and, the author believes was a significant aspect of Asian cultural experience during the nineteenth century. Those problems are dealt with in practice through an attempt to isolate, retrace, and describe those special

features of Asian/Indian and Dravidian consciousness that, as the spiritual and intellectual constituent elements of a vision of a historical "world within world" (India and Asia), became the formative influence on the emergence, and the subtly persisting points of reference of the development and general character, of a new historiographical tradition: Asian historical thought and writing on "New State of India" during the twentieth century. Behind the historical works of Mill and B.C. Dutt and most of their successors (however close or distant, faithful or rebellious, these may be judged in reference to their premises, procedures, and judgements) there lay the unique experience constituted by the nineteenth-century Asian attempt at the discovery of India /Tamil Nadu without doubt one of the most exquisitely fascinating but incomparably ironical encounters between the mind of an "emergent" culture and the history of a classic Tamil civilization:

In effect the history of modern India "cannot be understood solely in terms of the Western impact, as this fails to explain the immense dynamism of Indian society." How otherwise can one rationalize the fact that progressive reformers from Rammohan to periyar E.V.R. took their stand,⁷ primarily on India's past? Formalized Asian historiography on modern India or modern Tamil Nadu was to inherit both the legacy of that momentous encounter and the burden of the pristine a historical response it elicited from the Asian mind to modern Indian reality.⁸ As will be detailed below, that response had ensued from the subtle, cultural dialectic that during the nineteenth century had strangely tended to pit a fixed (Asian) Western consciousness of India against a series of moving, changing realities in contemporary Asian, and Indian history. By its very nature that response had tended to impress itself as a sort of original character upon the spiritual understructure, the nonrational foundations, of Asian (Western) historical consciousness of modern India.

Professor Humayun Kabir said: The long association of India with the British Empire was a political and economic misfortune. But it also led to the interpretation of eastern and Western thought in a way of which there is perhaps no parallel elsewhere in the world... Even the Average educated man in India today is Immediately aware of the impact western values is perhaps more widely spread than in most Eastern countries of the world. India has also Succeeded in establishing some kind of synthesis. Out of her immense variety of religions, cultures, Languages and peoples. Her success in this field. Is an earnest of the success which mankind may. Achieve in achieving a synthesis of the skill wider Variety of religious, cultures, languages and peoples of the world.⁹

The encounter itself, therefore proved to be not just a passing episode but a crucial event, not merely a chronological prehistory but a psychological prelude, not a fleeting experience but an enduring thematic statement (no less impressive for its having been negative) of an original Indian vision of an unknown historical world, modern India a world whose discovery had to be undertaken again and again in the course of the twentieth century and Twenty First Century historiography.

Finally, some important conceptual questions should perhaps be treated in such an introductory summary of critical aims and substantive intentions as this section seeks to do. Those questions might be directly addressed to a particularization of the theoretical and methodological criteria synthesized or suggested in the preceding paragraphs. The requirement is, of course, legitimate, the desire to fulfill it quite strong, but the opportunity and practicality almost nonexistent at this point. It is sufficient here to reiterate that the conceptual framework adopted for this study of the problem of the Asian discovery of India or Western discovery of Tamil Nadu in the nineteenth century had as its major but not exclusive points of reference a view of history as a function of cultural consciousness, and of historical methodology as a rigorous discipline but not a rigid science. It is, however, not merely "spatial" economy but rather the essential *raison d'être* of this

protohistoriographical undertaking that counsels the calculated risk of foregoing any further theoretical elaboration. As the author have implied several times, the following section of this study may, we hope, be read both as a self-contained essay in Asian cultural or Tamil Nadu cultural history and as an elucidation, in practice, of a view of the potentialities (perhaps also of the limitations) of cultural and intellectual history subsumed under a concept of historiographical hermeneutics.

Before the emergence of a full-fledged or clearly identifiable mode of Asian historical thought or Tamil historical thought and writing on the New State of India what may be rightly regarded as a particular, if not absolutely unique, style of cultural responses to the idea of United India and to a special image of India has been eclectically molded through varieties of revealing expressions of a yet unstructured Asian historical consciousness or Tamil Historical consciousness, though not quite of a single-minded vision of the Old World.

Professor Arnold Toynbee Prophet among historians said: "It is not, of course, only on a geographical sense that India is in a key position. At the present moment, for instance, it is widely recognized that India holds the balance in the world-wide competition between rival Ideologies. Today the parliamentary form of democracy has a hold in Asia because India has made this way of political life her own. If India were to change her mind over this, the effect would be felt, not just in India itself, but all round the shores of the Indian Ocean and in the heart of Asia and Africa. However, politics is one of the more superficial of Man's activities...."

I will touch next on some of those world-wide Problems of our time with which Indian, among Other regions, is confronted, and which India is Seeking to solve for herself in India ways. The Indian handling of these common problems of Mankind is a matter of great interest for the Rest of the World, because the India approach. And the Indian experience may be instructive. For people in other countries in which the Same problems have to be grappled with ¹⁰

Whatever other names they may accurately have acquired when political and social aspects are considered, the long Asian generation that lived from the definitive close of the age of democratic revolution to the eve of the United New India 1948 corresponded, in essence, to a rich, myth-laden "Thiruvalluvar Age" or "Age of Tholkappiam" of Asian cultural history. Generally identified with a period of pristine innocence in Asian moral and intellectual history, the "Sangam Age" or "Thiruvalluvar Age" reached its heights vis-à-vis the Old World during the era of romanticism in Old Asia and the pre Sardar Patel phase of the "New State of India."

The foundations of the ethos of that age had incorporated an originally distant vision of India civilization and they were gradually reinforced through a series of views, not always concordant, on nineteenth-century India culture and politics. If, historically, a kind of fundamental consensus can be espied within that ethos, it lies in the actual substance and forms then in the spirit, the wellsprings and motivating sources, of an almost totally novel Asian compulsion to seek out the ancient lymphs of Asian culture and Tamil culture, of an Asian civilization yearning for self-determination and consciousness.

Throughout the "Sangam Age" it seems to have been the almost ineffable but quite efficacious spirit that launched a small, elect, and select band of Asian the "happy few" from among the emerging leisure classes of the Indian (Ocean) seaboard and particularly from the New India intelligentsia, upon separate and uncoordinated, but apparently commonly inspired journeys toward the discovery of Asia, within which one of the most intimate, secret or open, moving forces lay an almost irresistible quest for an "eternal India". This, then, was the classic Asian era of the fortunate travelers, of the "passionate pilgrims", such as Fa-Hien (399-414), Hsien Tsang (629-649) the Chinese pilgrims G.V.Pope, Caldwell, and Albert Schweitzer later

styled them, of new explorers of the homeland of Thiruvalluvar/Kautillya who set forth equipped with warm Asian clothes and sturdier moral fortitude against the perils of the journey. Usually they re-ensured themselves with charts of the cultural landscape through study of the classics, exposure to the language of the "Sangam Poets",¹¹ and lighter reading of the medieval Bhakthi Movement and Reform successors. Thus a restricted but widening stream of literati and poets, artists and writers, young philosophers and students of history, restless dreamers and intellectuals, and bold adventurers flowed as if "backward" toward Asia and were "drawn to India by a common need for a spiritual background, for a sense of the past, for a gathering place made fertile by the creative life of centuries. Their expectations were compounded of fears and hopes - fears that direct confrontation with the creatures of their dreams might bring disenchantment, and hopes that fulfillment would at long last reveal to them the primeval sources, the original fountainheads of their cultural and spiritual life. For under the guise of their seeking intellectual and literary experience, of engaging in sentimental and emotional experiments of discovering the secrets of their poetic or aesthetic models, the best and most sensitive among them, the most committed and reflective among the "happy few", were perhaps in the depths of their souls unwittingly in search not of self-identity alone but of historical self-recognition and ethical self-definition.

The voluminous and rich literature-epistolary, diaristic, and novelistic-that ensued in the course of those journeys or, in due time, as bittersweet remembrances of things past conjures an almost inescapable impression that the collective compulsion behind the movement of the Asian intelligence/Dravidian intelligence of that era toward the discovery of the classic Indian world was essentially mythopoeic. The impetus spurring the quest and the projection of self "outside", towards a sphere beyond its immediate cultural, spiritual, and religious horizons,

were almost of necessity founded upon an initial grand act of faith: the fundamental belief that, however strange and complex it might at first appear, there was "out there", in India an immutable reality that was Indian life and civilization, a reality singularly permanent, continuous, and stable, and therefore capturable through the active, albeit not clearly defined, fusion of objective contemplation, distanced but no longer distant, with subjective, direct but not critical, intellectual engagement. The reality of an "eternal India" seemed to be almost automatically translatable into the inner language of apparently deeply rooted values and self-evident "facts", whether they encompassed profound convictions or superficial judgments upon what the Asian pilgrims regarded as the unchanging palpability of the Indian character and mind, the virulent substantiality of Indian culture, the regenerate condition of India society, the ineffectuality of Indian politics, and, withal, the matchless beauty of Indian poetry.¹² For all these things, in turn, tended to be considered as necessary fixtures of a unique structure of life and culture, somehow integrally related and yet abstractly divisible to serve individual psychological requirements and collective self-justification. They appeared amenable to understanding, but only as objects of some sort of immediate experience, itself precariously balance upon a scale more or less identified as observation, on one side, and participation, on the other, not completely alien to "real life", but definitely detached from history and at any rate, almost equally capable, with unquestioning certainty, of being either momentarily accepted in the parts or ultimately rejected as a whole. Thus it was that an Indian almost without secular vicissitude and beyond historical time loomed on the horizons of the Asian spiritual discovery of the old Asian World. It applies to India what as Henry Adams remembered Italy, "Italy was mostly an emotion and the emotion naturally centered in Rome."

Writing in the *Bande Mataram* on 16.4.1907, this was what Aurobindo Said: "The peoples of Europe have carried material life to its farthest expression, - the science of bodily existence

has been perfected but they are suffering from diseases which their science is powerless to cure. England with her practical intelligence, France with her clear logical brain, Germany with her speculative genius, Russia with her emotional force, America with her commercial energy, have done what they could for human development, but each has reached the limit of her peculiar capacity. Something is wanting which Europe cannot supply. It is at this juncture that Asia has awakened, because the world needed her".

SYNTHESIS, THE STRENGTH OF ASIA

Writing on "Spirituality and Nationalism", Aurobindo pursues this line of diagnosis and says:

"The strength of Europe is in details, the strength of Asia is in synthesis. When Europe has perfected the details of life or thought, she is unable to harmonize them into a perfect symphony and she falls into the intellectual heresies, practical extravagances, which contradict the facts of life, limits of human nature and the ultimate truths of existence.

It is, therefore, the office of Asia to take up the work of human evolution when Europe comes to a standstill and loses itself in a dash of vain speculations, barren experiments and helpless struggles to escape from the consequences of her own mistakes. Such a time has now come in the world's history.

Mankind has long been experimenting with various kinds of thought, different principles of ethics, strange dreams of a perfection to be gained by material means and impossible millenniums. Nowhere has it succeeded in realizing the ultimate secret of life. Nowhere has it found satisfaction. No scheme of society or politics has helped it to escape the necessity of sorrow, poverty, strife, from dissatisfaction with which it strives for an outlet; for whoever is trying to find by material means must fail....

Through all these ages, Asia has been seeking for a Light within.... But the grand workshop of spiritual experiment, the laboratory of the soul, has been India, where thousands of great spirits have been born in every generation who were content to work quietly in their own souls, perfect their knowledge, hand down the results of their experiments to a few disciples and leave the rest to others to complete. The work we have to do for humanity is a work which no other nation can accomplish, the spiritualization of the race".¹³

Swami Vivekananda or Rajaram Mohan Roy seemed to be crystallizing the sentiments

of most, though not all, of the first "Passionate pilgrims" of India when they wrote "letters" and delivered lectures from England and USA respectively.

Similar expressions were abundant, recurrent, almost common place among European fellow travelers in Tamil Nadu/ India. But there were also unexpected variations, counter points of discordance, upon the same themes.

Less than a year before Vivekananda's contrast between Tamil Nadu/ India and Western World was etched, an even larger juxtaposition, whose undertones were to become more dominant during the following decades, was described between Europe and America. Frank Moraes the Editor -in-chief of the *Indian Express* Periyar E.V.R. Editor of the *Viduthalai* (Tamil Daily) Dr. A. Ramasamy Mudaliar of the *Justice* and Anna (C.N. Annadurai) Editor of *Dravidanadu* (Weekly) were without doubt the most sophisticated cultural journalists of their day a new literary proto type of the Asian cosmopolite whose friends and correspondents include the great lights of the day in literature, politics and poetry, in political science and philosophy, within and beyond cultural and academic communities.

It would perhaps be difficult to come upon a passage more revealing of perceptiveness and willful exaggeration, realism and mythologizing, misapprehension and self-assuredness, and of the inner play of contradiction between insight and attitude, outlook and judgement, anxiety and self-satisfaction, attraction and rejection than is contained in views on the state of the Sardar Patel world (United India) and on the nature of the revolution emerging from the economic and social bosom of old Asia. The New Asian discovery of classical Asia was evidently quite early something different and more complicated that had been glimpsed through the classic grand tours of another day.

Looking back at this new Asian voyage of discovery and at the era during which it occurred, when they were both definitely over, that uniquely keen and demythicizing observer, Historian Sardar K. M. Panikkar tended to transcribe the meaning of the Colonial Age into Emersonian terms. Writing on 5th March 1961 the date is indeed noteworthy in *Bhavan's Journal*.

Every state had its own claims which it put forward with an almost imperialistic desire for additional territory. It was strange to see national leaders, even those who had suffered and sacrificed for the freedom of India, quarrelling among themselves about a village have and an ilaqa there and prepared to go the extent of offering civil disobedience to enforce their claims. Thus synthesized the warning of an United India.

"The days of Sardar Patel" is an unforgettably striking and evocative phase. It tells much of the Asian vision of India during the era of the early New India by suggesting its conversion into a function of the Emersonian ethos that inspired the New Asian journey or discovery of Ancient Asia. For that vision of pre-Patelian India by Western Scholars was, in fact, part of something larger and deeper in the shaping of a new Asian conscience: it partook of a phase and a stage toward the moulding of Asian self-consciousness as a civilization. Vigorously attempting to delineate for itself its own special features, that emergent civilization peered, so to speak, into the mirrors of its Asian past to find a cluster of commonly based values it believed it could easily recognize, in the hope that the reflection, unaffected by time and vicissitude, would or might accelerate progress toward the configuration of an indigenous cultural self-identity, but without cutting the roots of a spiritual continuity with Asia.

Thus a prestigious encounter took place. What immediately resulted during the "Thiruvalluvar Age" the study of Tamil calssics by the western was neither automatic recognition nor instant rejection, but rather the

beginning of new. Asia-India-Tamil Nadu cultural dialectic. Now if continuity is posited as a seamless bond of all cultural history, there is hardly any question that this dialectic may be seen as a thematic reprise of an older dialogue between the Asian mind and the idea of Classical India. There is, of course, much truth in the view. Yet it seems undeniable that during the first half of the nineteenth century the introduction into the Asia-India dialogue of new themes and their variations of a cultural, intellectual and moral nature-as against powerful political and economic strains and the social and ideological contrast emerging between India and Asia and Asia and West during their common age of democratic revolution - tended to change, indeed to transform, the essential character of the older historical encounter and, therefore, rendered it now something almost completely novel, subtler, evanescent in form but now less significant in substance.

Terminological issues aside, the new Asia-India encounter appeared to pit an intimate Asian uncertainty concerning cultural self-consciousness against an almost irresistible ideal image of India. It thus became nearly inevitable that, given the equally elusive poles of the new dialogue, what had begun as an idyll in the European quest for India as an idea, not as a palpable reality-was bound to end in shock and disenchantment, in a dramatic, if peaceful, inner new dissension Rich and fascinating as the Asian discovery of India was, it developed into a tense situation that left practically the whole first generation of "passionate pilgrims" perplexed and disoriented, facing new and acute, truly existential, dilemmas. Confronted with an irrefragable choice between a direct, realm, vital engagement, the engagement of mind to unfettered understanding of either past or present or of both at the same time, and insouciance, the Asian intelligence and conscience of the era found themselves pursuing the myths and ghosts of the Asia past and the fictions and masks of the Asian present. Paradoxically, therefore, the very logic of the

situation could not but lead the Indian function of the Asian mind, however expansive and open, flexible and democratic it might be or believe itself to be at home, exactly as Thiruvalluvar or Modern Socrates known as prophet of modern humanity Periyar E.V.R or mahatma Gandhi had acutely perceived during that early period, to prove itself incredibly conservative when it came face to face with a West in subtle flux and then sudden change, a West that it had not come to discover Historical Verdicts on Periyar E.V.R and Patel:

The enormous privileges given to Brahmins by the Vedas were sacrosanct only as long as they went unchallenged. The Challenge rose in Tamil country like a whirlwind, spearheaded by an iconoclast who questioned the Vedas and the gods as well. He took apparently extremist positions on some issues, but the fundamental nature of the social revolution he wrought was clear even to its victims. The political perspectives of Tamil Nadu, and with it much of India, were altered with a seeming finality by Periyar E.V.R.¹⁵

They called him the Iron man of India. As organizer he was unparalleled, as government leader clear-headed ... for the firmness and farsightedness with which the map of India was consolidated through the integration of the princely states - and the rupturing of princely egos - the nation remains indebted to Vallabhai Patel.¹⁶

With a few outstanding exceptions, most of the Asia pilgrims ultimately found themselves recoiling before a new Asia in the making below its restoration structure, and they were affected by profound shock and surprise when the revolutionary New Asia from 1885 to 1950 burst in their face. For neither the sort of sympathetic understanding, which the views expressed by Dhadabbai Naoraji and many of his lesser literary confederates on timeless and eternal Mumbai, New Delhi, Chennai had rendered almost prototypical, nor the brilliant boutades, which and a few other Asian frequenters of the Indian beau monde of culture and politics had aimed with apparent equal irony against the corrupting influence of conservatism and revolution in Patel's India, Periyar's Tamil Nadu seemed now to have accurately captured or

reflected the inner springs of the complex realities of contemporary Asia.

Patel was a true leader, in the sense that he did not flatter the people but plainly told them where they were wrong ... To Sardar Patel the unity and integrity of India was of paramount importance. He shared the view of the Indian thinker who, when he was told that the British divide and rule, gave the profound response. "No, it is not the British who divide and rule. It is we who divide and they rule".¹⁷

The yardstick which periyar E.V.R. and Patel applied to public life and to political and socio-economic issues was forgotten or ignored which became apparent in the confused state of politics since 1970's.

Though intelligence, Powers of observation, and a kind of intellectual commitment were not less, there was no Asian. Tocqueville among the early "Passionate pilgrims" to Asia/India as will be pointed out below, K.M. Panikkar came perhaps closest to being such an observer of Asia as Tocqueville had been of America, but at a later time, in different circumstances, and with a temper of mind and a style of reflection that made him resemble not any statesman, general but that other "good Indian".¹⁸

The Indian Revolutions of 1919 and, in particular, the Asian experiment of the India sub-continent in 1930's became unique function of the shattering of that Western vision of Asia through their bringing to an irreversible end the pristine phase of the Asia "dream of Arcadia" in India. While most of the "passionate pilgrims" had already dispersed or had retired in isolated wonderment before the sudden mobility of Indian life, a few of them quickly banished the last remnants of their Asian "innocence" and made themselves ready to face and accept the blows of Indian reality. Soon they at least glimpsed values in the Indian revolutionary struggle that none of their predecessors had dreamed of in their visions of Indian culture and politics exactly because most

of them had become as if transfixed by their nostalgia for a classic Indian past or by their contemplation of contemporary Indian life as mere choreographical pageantry. Thus those westerners who held fast before the onslaught of Indian historical vicissitudes and then sought to participate, each in his way, in a truly vital experience of the Indian people, saw their quest of India fulfilled and doubly rewarded. For them, an immediate and active revaluation of myth as a function of history and of history as a function of life became impelling and realizable. Even more important, what had occurred throughout Asia and India in 1848-49 and what they saw with their own eyes in the siege of Punjab, in the heroic resistance of the Punjab 1849, brought back with full force a consciousness of the tragic element in human action and ineluctable historic vicissitude. For, contrary to K.M. Panikkar's later emphasis on the lack of the "wisdom of the reflective and rational understanding," what the Asian "age of innocence" appeared to have truly lost was sense of the tragedy lurking in human history.

The surviving documents of what within its limitations may be seen as an Indian prelude to the great Asian crisis of conscience, which on a stupendously vaster basis and in tragic dimensions, culminated in the revolt of 1857 of First War of Independence and the Jallian Wallah Bag Massacre of 1919 are few but extremely revealing and symbolical historical account of the Indian subcontinent and the siege of Kashmir of 1843 is doubtlessly archaic and tendentious, but it captures the mood of almost phrenetic expectations roused and messianic fervor stirred in certain Asian quarters over the second (not yet the last) "fall of the temporal power". On the other hand, one cannot but still read in wonder and fascination the eyewitness descriptions of the Indian Revolution contained in the documents and diaries of 1850's and 1920. Above all, the impressions of India and testifying to the intimate metamorphosis Sister Nivedita, Sarojini Naidu and Annie Besant, Romain Rolland,

Subramania Bharati, Tagore, and Aurobindo were undergoing upto 1940's as recorded in their speeches writings and letters to special friends and in the entries of their diaries, particularly in those running from 1890's to 1940's, do lead one to believe that they, now, during those agonizing Indian days of glory and doom, having become the leaders for decades, as they themselves attested, not just another chronicle of Indian Political calamities but a full-fledged, finished piece of contemporary history under the title of: *How India Wrought for Freedom* by Annie Besant. Yet it was not to be, the first manuscript of an Asian history of the New India before its Patel phase. One cannot help but feel that the homage done in later days to the memory of Sarojini Naidu / Besant and others by historians as well as other "survivors" of their own "age" was a sort of participation on their side, self-experiencing, creative transmutation of ideas into values, of myth into history, and to exemplify through the "realistic Asian generation that came after a long time. Sarojini Naidu Said: It is part of my creed and tradition, part of my Heritage to believe that nothing can die that is Good. When my father, who was one of the great Men of the world, was about to die, his last words Were, 'there is no birth, there is no death, there is only the spirit seeking evolution in higher and Higher stages of life. That is the history of India, That is the history of Asia. And I bid you, whatever Your creed, whatever your faith, whatever your Tongue, remember there is no birth, there is no Death, we move onward and onward, higher And higher till we attain the stars. Let us move on to the stars.' ¹⁹

Now it is clear the major responses of New Indian sensibility to India during the era of the United India had been substantially Arcadian. For most Asians, who had set out toward the : discovery of India, "that sensibility had become almost the sole guide in their quest for an "eternal India," and, by generously converting mythopoeic compulsion into a rider of vital as well as intellectual necessity, it had led them to reduce the real India to an evanescent backdrop of a cultural commedia in which the 'idols' of their minds were assigned the principal roles. Thus that western sensibility

of the 'Classical Age' Ancient India nursed the beginning of a long but strange and ironical love affair between youthful intellectual western and ancient cultural India, but it also led the western mind to miss then and for a long time thereafter an equally promising, intimate, and fruitful encounter with a "young" modern India then stirring and struggling under the burden of a traditional system of politics and an archaic organization of society. Swami Vivekananda uttered: There are many things to be done, but means are wanting in this country. We have brains, but no hands. We have the doctrine of Vedanta, but we have not the power to reduce it into practice. In our books, there is the doctrine of universal equality, but in work we make great distinctions. It was in India that unselfish and disinterested work of the most exalted type was preached, but in practice we are awfully cruel, awfully heartless-unable to think of anything besides our own mass-of-flesh bodies... I too believe that India will awake again, if anyone could love with all his heart the people of the country-bereft of the grace of affluence, of blasted fortune, their discretion totally lost, downtrodden, ever-starved, quarrelsome, and envious. Then only will India awake, when hundreds of large-hearted men and women, giving up all desires of enjoying the luxuries of life, will long and exert themselves to their utmost for the well-being of the millions of their countrymen who are gradually sinking lower and lower in the vortex of destitution and ignorance.²⁰

However otherwise antithetical they may have been in their means and ends, all of the outstanding and active leaders of the Indian National Movement no less than C.Rajagopalachari, K.Kamaraj no less than Patel no less than Muthuramalinga Thevar Dr.A.Ramasamy Mudaliar were in fundamental agreement that the New State India had to accelerate a great part of the foundations and structure of the classic order of things in India. Even those among the early and later. "Passionate pilgrims" to India like Aurobindo, Bharathi, sarojini Naidu, V.V.S Iyer and Tagore himself before 1913 who enjoyed the company and confidences of either the conservative or the liberal ruling classes or both, on either the moderate radical or the revolutionary Indian elites, only vaguely and sentimentally or momentarily and reluctantly attempted to

comprehend this. Sister Nivedita had been the shining exception: her friendship with Vivekananda not remained a mere emotional experience; rather, it had become an intellectual bridge leading from "talk to life," from contemplation to commitment, from sentimental experience to sustained action. Perhaps she alone, in her fashion, intimately sensed the exquisite irony that had in fact brought it about that what for her contemporaries, indeed for herself before her Indian journey, in New World had been the paradisiacal Thiruvalluvar's or Akbar's or Vivekananda's days for Indians.

Swami Vivekananda raised the eternal questions: Can you adduce any reason why India should lie in the ebb-tide of the Aryan nations? Is she inferior in intellect? Is she inferior in dexterity? Can you look at her art? at her mathematics, at her Philosophy, and answer "yes"? All that is needed is that she should de-hypnotize herself and wake up from her age-long sleep to take her true rank in the hierarchy of nations . . . The national ideals of India are RENUNCIATION and SERVICE. Intensify her in those Channels, and the rest will take care of itself.²¹

Vivekananda told Sister Nivedita that his mission was "to bring manhood to my people".²²

Similar antinomies, a similar irony had prevailed in the larger voyage of discovery of Asia. Here, too, what the shock of the Asian Revolutions of 1880's had not fully achieved in bringing new recognition of history at work in Asia was destined to be differently experienced at home through to the bitter end of the many Asian Civil Wars. Thereafter, when the Western intelligentsia once again returned to Asia, it was slowly to discover that there too, history had taken its toll upon the phantasms of the past: Asia had also been transformed during the two decisive decades 1919 - 1939 by forces that were at the same time similar and yet subtly different from those that had led to the mortal collision between two social and cultural whose denouement changed the face and like the spirit of *Emersonian West*. Thus it was that, after 1939 and through still another generation, journeys towards the rediscovery of Asia were once

again undertaken by the survivors from among the older as well as by the new "passionate pilgrims". But now, through the physical routes were the same, logbooks registered different cultural itineraries and different spiritual destinations. For, excluding those interal exiles, who, like Bharathi, Tagore, followed on other tracks a nonconformist tradition of vital disengagement from Asia as culture of history, a earlier exemplified by Kambar and llangovadigal, ultimately, by Aurobindo, Tagore, C.F. Andrews, Jadunath Sarkar, K.M. Panikkar and Ananda Coomarasamy most of the new pilgrims to discover India during the latter part of the nineteenth century and in the first half of the Twentieth century²³ became polarized into two major wings. On one side stood the old (and some of the newer) professional "culturalists" led by the old poets literatures from Kavimani, Suddanantha Bharathi, U.V. Swaminatha Iyer, Maraimalai Adigal, R.P. Sethupillai, Thiru. Vi.Ka, T.P. Meenatchisundaranar, M. Varadarajan, K. Appadurai, Nammakkal Kaviyar, Bharathidasan and many others each in his own special fashion of subtlety and irony. At the other pole stood, on special heights, the dominant trinity of divided spirits constituted by Govind Sakharan, Sardesai, P.T. Srinivasa Iyengar, C.S. Srinivasachari, Surendranatha Sen, K.M. Panikkar, R.C. Majumdar, R. Sathiananthaier K.K. Pillai and Fr. Henry Heras. It is to them alone that both the economy and the central purport of this essay permit us to call special attention.

They were most complex and sensitive minds to emerge from the social and intellectual aristocracy of nineteenth and Twentieth century India, particularly in the heyday of "scientific" and political historiography during the First half of the Twentieth centuries India, particularly in the heyday of "scientific" and political historiography during the First half of the Twentieth century, to monographs on different direction in India.²⁴ During the post-1945 decades in particular, they have reawakened curiosity and genuine interest not

only as an eminent participant in the cultural "problem of India/and some historians in Tamil Nadu" but also as a figure of major importance in the emergence of an Asian humanism. "And yet K.M. Panikkar's personality and quality and of mind not to speak of his academic activity in India of his influence, were such that study of him does not seem to be fully exhausted. Those who have written of the historians participation in the continuing Asian pilgrimage to India during the twentieth century have given a more or less conspicuous place to their professional interests in classical, literary, and aesthetic history. It does not seem to the author that Prof. R. Sathiananthaier, K.K. Pillai and R.C. Majumdar have been as clearly etched as they deserves as the social as cultural critic and practical contemporary : historian's of modern India and during the crucial years of transition from the British quasi-cosmopolitan era of pre-1940's to the national period that broke in full force after 1947. It is to those aspects of attitudes and of their world view that, with India as a major point of reference, took special shape and found new expression on the basis of K.M. Panikkar's direct, close observation, literally on the spot in major capital cities during the unique transitional years in the Twentieth century that I wish to call attention."²⁵

The author fully aware, of course, that, methodologically, by isolating those aspects of K.M. Panikkar's views on Asia during these years it is as if one were to study India's complicated mind only through his reflections on contemporary history as found in his writings, lectures and correspondence of the same period. Conscious as I am of the dangers of making any analogies, particularly between such individuals and minds, I have nevertheless been struck by certain impressive similarities of attitude and expression in R. Sathiananthaier and K.M. panikkar as, from different angles of vision, they turned their gaze upon the same field of observation - the great historic change that they both saw as implicit in the dark moment of crisis of Indian life, politics, and culture from the last

quarter of the nineteenth century. No less important, it has seemed revealing and suggestive that two such men, who apparently separated as they were by the worlds of professions in the civilization of the Renaissance in India and philosophical 'traditions' or influences and the view of the world and optimism, should have strangely arrived a common vision of the crisis of values stirring below the structure and behind the facades of late nineteenth-century and twentieth century cultural and spiritual history. Only this brief notation of the intriguing coincidence can, be made here.

Dr. Radhakrishnan Explains, "The ideal man of India is not the magnanimous man of Greece or the valiant knight of medieval Europe, but the free man of spirit, who has attained insight to the universal source by rigid discipline and practice of disinterested virtues, who has freed himself from the prejudices of his time and place." Will Durant refers to all these:

The impressive continuity of development and civilization from Mohenjodaro, 2900 B.C. or earlier to Gandhi, Raman and Tagore, faiths composing barbarous idolatry and the most subtle and spiritual pantheism, philosophers playing a thousand variations on one monistic theme, a democratic constitution of untraceable antiquity in the villages, scientists developing astronomy three thousand years ago and winning. Noble Prize in our own time ministrals singing Great epics as old as Homer and poets holding World audiences today.²⁵

Indian historians travel to Asian studies and particularly to Indian studies had been relatively frequent and always rich in experience before 1900. But it has perhaps not been sufficiently emphasized that their interests, reactions, and responses of the pre-1990 studies underwent so profound a change in degree during their studies in about India, and Tamil Nadu after the First World War that their organic outlook, indeed almost their very *forma mentis*, seems to have undergone a transformation in kind. If their study reveal no less fascination with the Asian intellectual an Indian cultural worlds, it also shows their turning them, or their impressions of them, almost with inescapable

fixity, into functions of their concentration upon a new search for meaning in the interplay of social, national, and spiritual forces they saw at work throughout Asia in general and in "post-United New India". Thus historians seemed to have undergone their own special shock of recognition, social and intellectual and elude the harsh realities emerging in Asia and India too, themselves were undergoing a similar process of historic metamorphosis that found common expression in a similar political, social and cultural phenomenon a process of "Asianisation".

The essence of historian's approach Toynbee suggests is the greatest endeavour to achieve a conceptual integration of phenomena while preserving the integrity of the phenomena: Change, novelty, and creation in human affairs are manifestations of the element of uniqueness in them, and one of the most cherished aims of historians is to catch change, novelty and creation in their mental grasp; but they have to employ an instrument of thought which can analyse and classify points of likeness, but cannot cope with elements in phenomena that display no relations with any others. In seeking to apprehend what is unique, historians are, in fact, trying to swim against the current of the operational movement of the intellect.

The starting - point of historical interpretation, as of any intellectual enterprise, is the assumption that reality has some meaning for us which is accessible to us by the meaning process of explanation. We assume that reality makes sense, even if perhaps not completely. That is to say, we assume that there is at least a certain amount of order and regularity in the relations between the myriad phenomena into which our image or reality is dissected in our human consciousness.^{26(a)}

We have Asianisation out of Asia. Constitutional government of the British type is not a panacea, it is quite certain that it is the ultimate decree of absolute wisdom for British herself for our part we should think poorly of mankind if they did not before long discover some better political arrangements than any that have been tried as yet. But India has taken a Constitutional system, as a sick man takes a physician's prescription, and she is very uncomfortable from its effects.²⁷

Now for our historians all this was happening to India in a new period of grace world crisis since the "degradation" of cultural values in different measure but with similar force was a process common to the Asians and Tamil people. The end of the old cosmopolitan culture, with its freedom and refinement and "beauty", had been consummated through a variety of erosive and destructive, but human and secular, demonic forces that, on the most obvious historical level, were exemplified by the successful fusion of industrial capitalism, political nationalism, and utilitarian liberalism. Historians critical and, in some places, caustic and almost totally negative reactions to the making of a national constitutional state and the establishment of a protocapitalistic regime in India amounted to an implicit castigation of the Liberal-Nehruvian denouement of the "New India State" Process itself. It seems that for historian India had to lose its "tyrants", but not just to erect a national constitutional government of "the British type".

History was never more interesting than now. The new birth of India is already the grandset event of the modern period. It gives one fresh hope for the future, and whatever disappointments may follow, enough has already been done to confirm faith and to make patience easy.

There was a decade later perhaps some justification but certainly irony incarnate in historians revision of his/her "faith" in the cause of the "new birth of India" and of his "patience" with history. Now the disenchantment appeared with the sense, if perhaps still with the spirit, of the appraisal of the United New India made even earlier during that remote eponymous years 1885 to 1948 by the young Poet Laureate Subramania Bharathi, who had written practically in the midst of Colonial and Paramount camps: "Bharathi talked only of Indians as a whole, he knows no distinction of class or creed, race or religion".²⁸

For us Asians, all these Indian troubles reduce themselves simple to a single process, by which one more of the civilized races is forming itself on the ground that we have always stood on, and taking up as its creed the same list of ideas that we have always declared to be the heart and soul of modern civilization.

Toynbee's approach to world Civilization is much pertinent to this approach: These triumphs of curiosity over formidable obstacles of diverse kinds testify to the power of this psychic impulse. When the objective of curiosity the study of social human affairs, the explorer has to real out of his own segregated and self-contradictory personality and these not only his fellow-participants in his own civilization or religion, and not only his own contemporaries, whose civilizations and religions are different from his, but also other fellow human beings of his who have lived in long-past ages in distant parts of Mankind's habitat.^{28(a)}

Curiosity that has borne fruit in the writing of history has sometimes been awakened by contemporary events, either public or personal to the historian or, in some cases, events of both kinds. The contemporary stimulus may be the fall of a great and famous city or the outbreak of a great and destructive war or the building of an empire whose architects have aspired to establish a literally worldwide world-state and have come within an ace of achieving their ambition. These dramatic experiences may inspire an historian to write the history of his own time and place; they may also lead him on to ground that lies far afield, in both dimensions, from his initial act of recording events within close range.^{28(b)}

After the Second World War and Partition, Sardar Patel and Gandhiji were definitely certain as to whether "the heart and soul of modern civilization" really lay with the way and the wave of liberal Asian and national India. On this account, even before the end of that eventful and fateful decade of the 1940's, Patel saw the future in very challenging, almost Bismarckian, terms:²⁹

What seems truly new and intriguing in it, besides the emphatic reiteration of familiar attacks on materialistic currents of thought and utilitarian philosophy, are the references to the

discontent among "the labouring classes and those below them, "distinctly formulated opposition to existing social institution and arrangements", Panikkar notices and writes of these phenomena and the man's social and cultural awareness, his perceptiveness and depth of feeling, and the range of his new interests, Dr. Panikkar had come to know of and to give fearful attention to the rising forces of European domination during the era of Paramount British Raj.

K.M. Panikkar was possibly one of the first new pointed out in or connection with some of the transnational revolutionary movements who consciously registered the preliminary tremors of what many from among the old conservative and the new liberal ruling classes in India, Pakistan, China, Philippines etc. and feared as some sort of brewing social convulsion, of an incipient, if not too precisely definable, "revolt of the masses". This convulsion loomed even more ominously because, through the very vagueness of its contours, organization, and objectives, if not an organic conspiracy, as it become darkly reflected in the mirrors of social fears, even more clouded over, in 1930's and 1940's by grave national and international crises. Thus it was that Panikkar pre-emptively voiced not merely his own but, in a sense and in his fashion, the uncertainties and fears of some of the Asian political classes when he wrote of an emerging threat to the entire scheme of "existing social institutions and arrangements", and therefore, conservative and liberal, aristocratic and bourgeois, national and cosmopolitan.

For Panikkar it seemed as if the historic vise had been tightened on both sides upon the life and spirit of Asia. Coming from different social and moral directions, the material Asianisation and the spiritual classical heritage of Asia appeared to be working to the same end: the agony of a classic civilization. Vivekananda and Gandhiji the spiritual and cultural athletes whose complex system of

values was essentially humanistic, the superb students and commentators of Gita and classics, had become the keen observers and critics of an emerging era of "transvaluation of values" in Asian civilization. Tension filled and polarized as it came to be between the positive liberal-humanistic inclinations of the intellectuals, before their return to "United Asia"/ "New India", in rearing a spiritual citadel of resistance against the major historic currents of our age-materialism, individualism, Positivism, scientism, industrialism, capitalism, and socialism. Historians new sustaining "faith appeared now and for a long time to come to be rooted upon historian's exposure to the varieties of Asian and Indian history whose burdens historians consistently sought to aepudiate by holding fast to a fundamentally cosmopolitan vision of culture and politics. All that historians had seen and contemplated had aroused in them an almost irrepressible antagonism to the "external uniformity" and internal sterility of those nineteenth-century and Twentieth century movements in Asia that had spelled the definitive end of the universalism that our beloved masters, Gandhiji, Nehru, Ambedkar, Periyar E.V.R., Sardar Patel, Abul kalam Azad, Anna, had yearned for in Democratic Republic. Before long we saw even some of our best friends forsake the ideal "vision ". No wonder that in our fits of cultural despair historian as much as cried out during those last days of old Asia/India that he/ she desired to see preserved amid the ruins some spiritual island upon which one might resist the internal barbarization of Asia. For him/ her and for new pilgrims who followed him, that "island" could only b India. Early in October 20, 1905, *The Hindu* from Chennai wrote: Centuries of metaphysical dream and mental inertia brought on by continued misrule and social chaos had almost taken away all vitality from her mental as well as physical manhood..... For fifty years, our leaders and their humble lieutenants have toiled on the field of politics in the hope that the mighty and enlightened nation to whose custody the destiny of their country is entrusted, would fulfil its promises and gradually raise it to a state of dignity and status, to a state of expanding liberty and growing self- respect. Their toil has not been indeed altogether fruitless; but, on the whole, the result has been certainly disappointing.

The failure of our efforts in the past to reach our ends though political liberty have failed, the conviction is dawning on our minds that a more certain means of reaching them is to bring about a material upheaval, thereby filling the national mind with greater hopefulness and more self-confidence and bringing to our struggle the invaluable strength of abundant material resources.

History records with pride the names of those benefactors of their fellow-creatures who redeemed them from the grasp of native tyrants or from the yoke of foreigners, and in every country in the world patriotism is cherished as a noble feeling and the patriot as the pride and the hope of its people. In India alone this feeling evokes no response and lovers of their country have to profess their feeling in silent whispers.³⁰

The "dream of Arcadia" would be pursued again through many generations, but despite appearances, never as before the great divide of 1947. The Asian and Indian historical passage from a post-Romantic to a neorealist culture and from a quasi-cosmopolitan (and, paradoxically, still provincial) to a national (but ironically trans-Asian) structure of politics was irreversibly achieved during that decade's and there was no return. During the Emersonian "age of innocence," which, in a suggestive sense, had corresponded to the Patelian era of the New State of India, the Western idea of India had strained to emerge from the half-conscious attempt to recapture the classic past as a fixed model of perfection. In their quest, the first "passionate pilgrims" had engaged in a flight backward, away from India realities that they bravely but vainly sought to translate into the content of their "dream." And yet even in their sustained reactions, however different they actually were, there was inescapable evidence that a radical transformation had changed the pristine Western a historical response to India into an essentially negative, almost antihistorical, response to India in to an essentially negative, almost antihistorical attitude toward modern Asia and, therefore, toward contemporary India and its epochal moment, the "United States of India."

During the last decades of the nineteenth century and beyond, the Asian consciousness

of modern India appears as an emblematic function of new inner conflict, of the crisis of the Western conscience. At the dawn of the twentieth century neither the apotheosis of "history-as science" nor the hegemony of "history-as-progress" succeeded in transforming cultural disenchantment into spiritual expectation.

According to philosopher statesman Dr. Radhakrishnan, in spite of varying developments, the different peoples of Asia possess a number of features in common, which will justify our speaking of an Asian view of man. This view is essentially a religious one.

All the living faiths of mankind had their origin in Asia: Confucianism and Taoism in China, Hinduism, Buddhism, Jainism and Sikhism in India; Zoroastrianism in Iran; Judaism and Christianity in Palestine; and Islam in Arabia. The religions adopted by the Western people are all derived from Asia. Indian culture has influenced a large part of Asia's thought and art and affected other parts of the world also.

Peoples of different races, languages, and cultures met on the soil of India; and, though we read of occasional clashes, they have settled down as members of a common civilization whose primary characteristics are faith in an unseen reality, of which all life is a manifestation the prelate of spiritual experience, a rigid adherence to intellectual norms, an anxiety for harmonizing apparent opposites.³¹

Thus the idea of India/or Tamil Nadu had come full circle between idyll and mythos. With all its contradictions and tensions that circle of consciousness became a persistent cultural premise, a psychological prehistory and spiritual prelude at the same time of a distinct and yet recurring historic experience- the postrevolutionary encounter between Asia and West of which the nineteenth-century discovery of India had constituted a central motive.

According to Dr. K.M. Munshi: Our culture is a living force. It absorbs alien elements when necessary but transmits them into a new pattern of homogenous richness. It is therefore a tremendous force of power and beauty which made us what we are in the world of today and will make us what we want to be in the world of

tomorrow.³² In the course of the twentieth century practically all varieties of western historical thought and writing on modern India and its uniquely decisive moment - the New State of India/ Tamil Nadu - found themselves somehow, directly or indirectly, grappling with the burden of antinomies inherited from that eventful encounter and strange discovery. the ideal of history is a "continuing rediscovery".³³

Man can improve on his past record. There is no inevitability of history..... A false concept of history is corrupting the minds of men and women. As the philosopher statesman of the Twentieth Century Dr. S. Radhakrishnan said: "The great religious teachers of the World preach something different from the traditions they inherit. The sears of the *Upanisads*, Gautama the Buddha, Zoraster, Socrates, Jesus, Mohammed, Nanak and Kabir had to undergo in their lives, an inevitable breakaway from their traditional views... History is continuity and advance".³⁴

Notes and References

The Lengthy, unannotated bibliography / references contains lists for further reading arranged not alphabetically but according to the authors priority - Indian authors mostly. The bibliography is not exhaustive. It is selective.

1. Hereafter, the "New State of India" will mean entire subcontinent, after partition in 1947 the terms will be used to refer to a political entity, a part of the subcontinent India.
2. J.S. Mill, *History of British India*, 1817.
3. State. of Historical Research in India, *The Hindu* Monday October 29, 1979, The Separate Interviews conducted for The Hindu in 'the historians' own place of work by Dr. Venkatesh Athreya.
4. Here the author has taken only the Indian Historians Author's of the Indian History / Tamil Nadu History or South Indian History in General. Please find the list of random publication from the Indian Historians in the last 100 years.

INDUS CULTURE

Subbarao, Bendapudi, *The Personality of India*, Baroda, 1958.

THE ARYAN AGE

Thapar, Romila., *A History of India*, Vol. I, Baltimore, 1969. *Ancient Indian Social History: Some Interpretations*, Oxiert Longman, Hyderabad, 1978. Majumdar, R.C. Ed., *History and Culture of the Indian People*, Vol. I, *The Vedic Age*, London, 1951. Raychaudhuri, H.C. *The Political History of Ancient India*, 6th rev.ed. Calcutta, 1953.

North Indian Conquest and Unification

Pusalkar, A.D. *Studies in the Epics and Puranas*, Bombay, 1963.

India's First Imperial Unification

Sastri. K.A., Nilakanta, ed., *A Comprehensive History of India*, Vol.2, *The Mauryas & Satavahanos*, Bombay, 1957. Majumdar, R.C.ed., *History and Culture of the Indian People*, Vol.2 *The Age of Imperial Unity*, Bombay, 1951. R. Sathinathaiyer, *Political and Cultural History of India*, Vol. I.

Political Fragmentation and Economic and Culture Enrichment

Chattopodhyaya S. *The Sages in India Santiviketan*, 1955.

The Classical Age

Majumdar, R.C. *History and Culture of the Indian People*, Vol.3, *The Classical Age*, Bombay, 1954. Dikshitar, V.R., Ramachandra, Gupta Polity, Madras, 1952. Maity, S.K. *Economic Life of Northern India in the Gupta Period*, Calcutta, 1957. Bhandarkar, R.G. *The Chalukyas of Gujrat*, Bombay, 1956. Dikshitar, V.R. Ramachandra, *Pre-Historic South India*, Madras, 1951. Kanakasabhai, V., *The Tamils Eighteen Hundred Years Ago*, 2nd Rev.ed. Thirunelveli, 1956. Mahalingam, T.V. *South Indian Polity*, Madras, 1955.

INDIAN NATIONALISM - THE FIRST MOVEMENT

Majumdar, R.C. ed. *History and Culture of the Indian People*. pt.2. Vol. 10, British Paramountey and Indian Renaissance, Bombay, 1965. Majumdar, R.C. *History of the Freedom Movement in India*, Vol. 2. Calcutta, 1963.

Toward Independence

Majumdar, R.C. ed. *History of the Freedom Movement in India*, Vol.3, Calcutta, 1962. Sakar, Sumit, *The Swadeshi Movement in Bengal*.

The Nehru Era

Rau, B.N., *India's Constitution in the Making*, Edited by B. Shiva Rao, Bombay, 1960. Aliyar, S.P., and R. Srinivasan, eds. *Studies in Indian Democracy*, Bombay, 1965. Gupta, Karunakar, *India in World*

- Politics: *A Period of Transition*, Calcutta, 1969. Subbian, Adaikkalam, *Nehru Epoch 1947-1964*, *Tryst with Destiny*, Chidambaram, (1989)
5. Nineteenth Century, in Anil Seal, *The Emergence of Indian Nationalism Competition and Collaboration in the Nineteenth Century*, (New Delhi, S. Chand & Company Ltd).
 6. K.M. Panikkar, *A Survey of Indian History* (London: Meridian Books, Ltd., 1948), 264-265.
 7. S.N. Mukherjee (ed) *South Asian Affairs*, Number Two. 15.
 8. Albert Schweitzer, *Indian Thought and its Development*.
 9. Humayun Kabir "Introduction" in Arnold Toynbee *One World and India*, Delhi: Azad Memorial, Lectures, 1960, Indian Council For Cultural Relations 1960; X - XI.
 10. Arnold Toynbee, *One World and India*, Azad Memorial Lectures 1960, New Delhi Indian Council for Cultural Relations, 1960, 41-44.
 11. *Thirukkural* has been translated in many European and Asian Languages starting with Kindersley (W.E) from in the year 1794 to 1965. G.U. Pope translated in the year 1886; 25 English Translations, 5 German Translations, 2 Latin Translations, 8 French Translations, 1 Russian Translation and 1 Sinhalese and one Chinese Translations; also refer; Sonambal Endowment Lectures, "THIRUKKURAL" University of Madras, Chennai.
 12. R., Sathianathier, *Political and Cultural History of India*, Vol. I, 12-13; 41-43; 66-67; 95-98; 152-153; 204-206. Hundreds of Indian classical literature in all languages, Tamil, Sanskrit, Telugu, Malayalam, Kannada, and Hindi etc. S. Maharajan, *The Culture of the Tamils*, 2. *Swarajya* May 22, 1976. "The Culture of the Tamils" *Swarajya*, May 29 1976.
 13. Aurobindo, *Bande Mataram*, April 4, 1907, *Swarajya*, July 24, 1976.
 14. K.M. Pannikar, "What Life has Taught Me" *Bhavan's Journal*, March 5, 1961.
 15. See for the life, Teachings and Philosophy of Periyar E.V.R., V. Anaimuthu (ed) *Thoughts of Periyar E.V.R.* Thinkers Forum 1974, Vol. I, II and III, Thiruchirappalli. The Story of a Thousand Years India 1000 to 2000, Express Publications (Madurai) Ltd., 1999; 46.
 16. Ibid, 45, See for the life and Workes of Vallabhbhai Patel emerges from the Correspondences, Sardar Patel's Correspondences, Vol. I to X; K.R. Narayanan "Sardar Patel: A great Liberator of India", *Bharawan's Journals* October 31, 1998.
 17. N.A. Palkhiyala, "The Enduring Relevance Sardar Vallabhbhai Patel" Patel Memorial Lecture under the auspices of All India Radio, October 30, 1992, in *We the Nation The Lost Decades*, (New Delhi: UBS Publishers' Distributors Ltd) 256-267.
 18. K.M. Panikkar, "Palaces and Hovels" Broadcast by All India Radio in the Series Warnings of History in the National programme, Government of India Publication Division, October 1959; 40-44.
 19. *Bhavan's Journal*, Vol. 38, No. 1, August 15, 1991.
 20. Complete Works of Swami Vivekananda, Vol. V; 125-26. see for recent development in Asia, "Discrimination and Discord in Asia" *Time Essay*, *Times*, Jounary 29, 1965.
 21. Complete Works of Swami Vivekananda, Vol. V. 227-28.
 22. K.M. Munshi, Kulapatis Letter, "Sister Nivedita, The One who Gave Her All to India" No. 400, *Bhavan's Journal*, November 5, 1967.
 23. Milton Israel, "Ramananda Chatterjee and the Modern Review: The Image of Nationality in the National Press" in Milton Israel (Ed) *National Unity The South Asian Experience* (New Delhi: Promilda & Co., Publishers, 1983) 1-46.
 24. Ibid,
 25. E.M. Forster, *A Passage to India*, 1924. K. Natwar Singh E.M. Forster and India, *The Illustrated Weekly of India*, June 21, 1970. S. Krishnaswamy, "How I write the Time capsule" *The Illustrated weekkly of India*, May 28, 1978.
- Refer the author's view of the writing of the post - independent period of Indian History. A. Subbian, "Methodological Problems in the writing of the History of Post - Independent India. The Sir William Meyer. Endowment Lecture Delivered 26th and 27th March 1997 at Department of Indian History, University of

- Madras, Chennai; Journal of the Annamalai University, *Humanities Journal*, Vol. pp. 231-147; Ibid., History of Independent India, University News, Vol. XXX, February 17, 1992.
26. T.C. Sarikara Menon, "Awareness of Tradition" *Bhavan's Journal*, January 14, 1968.
 - 26(a). Arnold Toynbee, *A Study of History* (London: Oxford University Press, 1971, p.486.
 27. Sir Maurice Gwyer and A. Appadorai, (1957) *Speeches and Documents on the Indian Constitution 1921 - 1947*, Vol. II (Bombay: Oxford University Press 1957), 435-779. A.B. Keith, *Constitutional History of India*.
 28. S. Sathiyamurthi, "In Defence of Bharati's Songs" *Bhavan's Journal*, December 7, 1976; 43-48; *Mahakavi Bharati Centenary Souvenir* 1982.
 - 28(a). Arnold Toynbee, *A Study of History* (London: Oxford University Press, 1971, p.492.
 - 28(b). *Ibid*, 493.
 29. N.A. Palkhivala, Supra Note; 17.
 30. *The Hindu Speaks* 100 Editorials Covering A Dynamic Century: 82-85.
 31. S. Radhakrishnan 'Asian View of Man' *Bhavan's Journal*, September 9, 1956; Govt. of India Publication Division.
 32. K.M. Munishi, *Pilgrimage to Freedom* (Bombay Bharathiya Vidya Bhavan, 1967) and K.M. Munshi Kulapati's Letter No. 407, "Constitution in Operation: Trends", *Bhavan's Journal*, February 11, 1968.
 33. Ramlal Parikh, Chairman of the Sixth Annual Conference of the Indian History and Culture and Society "Scholars view of Indian Unity" Indian Express, Saturday, February 13, 1982.
 34. S. Radhakrishnan (1955) *Recovery of Faith* (Delhi: Hind Pocket Books (P) Ltd.,) 12-13.

TAMIL NADU HISTORY CONGRESS
ENDOWMENT LECTURE

MARITIME PAST OF INDIA

K.S. Mathew *

Historians of India for long time have been concentrating their attention on the activities of human beings on land with emphasis on battles waged and the life of the kings and the ruling class. The colonial or imperial historians further highlighted the history of administration with a view to justifying their hold on the colonized and used administrative reports profusely for substantiating their arguments. The nationalist historians during the fight for freedom went on writing about the exploitation done by the British and the stages of "development of underdevelopment" during the colonial period. Recently a group of historians seeking roots of the national movement started its history from below and created rather sensational approach called the subaltern studies of the national movement, which too has come under criticism for its mythology. Another trend that is now striking root is the women's history to replace "his-tory". Similarly the history of agrarian society has been gaining momentum in the recent past.

The New History or the School of *Annales* has been trying to diversify historical research by interdisciplinary or cross-disciplinary approach through incorporation of geography sociology, economy and even entering into the field of etiquettes, death and the like. But relatively little attention has been paid to the economically important sections of the society namely those of peasants, the merchants and brokers. Another field attracting the attention of scholars is the study of maritime History dealing with the human activities related to sea. The importance of the study of Indian Ocean as far as the subcontinent of India is concerned has been emphasized by late Sardar

K.M. Panikkar in the following words: "examination of the factors of India defense will show that ever since the sixteenth century, from which time the Indian Ocean became the scene of struggle for the control of the sea, the future of India has been determined not on the land frontiers but on the oceanic expanse which washes three sides of India". About 27% of the maritime space of the world is covered by the vast Indian ocean and thirty-seven nations are located in the Indian Ocean littoral. This fact will definitely drive home the idea that the maritime studies especially studies related to the Indian Ocean as far as India is concerned are of paramount importance. It is heartening to note that the South Indian History Congress has set up a separate section for Maritime History and that three Universities in India have filed up posts of Professor, Reader and Lecturer in Maritime studies. I take this opportunity to dwell on some of the evidences, which throw light on the maritime activities of India from the ancient past to the arrival of the Europeans, which will definitely bring out the expertise of the Indians.

a) Archaeological evidence

1. Dockyard at Lothal

This is situated sixteen k.m. away from the confluence of the Sabarmati and Bhogavo Rivers at the northern tip of the Gulf of Cambay, which served as the inlet of the Arabian sea. This site is considered to be the only one with a dockyard. The dockyard is 216 meters in length (north to south) and 37 meters in width situated immediately to the east of the Harappan township.¹ The wall is 1.2 meters thick made of kiln-burnt bricks and it is 4.3 meters high. There is a seven meter wide gap in the southern part of the eastern wall and further to the east of this

* Professor of History, Pondicherry University, Pondicherry.

opening the bed of a channel of identical width was excavated. The dockyard was connected with the Bhogavo river through this channel though at present the river flows two k.m. away from the dockyard. The boats entered through this channel at high tide. The spill-channel was provided in the southern wall for the discharge of excess water. In recent years a seal was found at Lothal which is of the same type as those found at contemporary sites on the Persian Gulf such as Barbar Ras-al-Qala and Failaka. This proves beyond doubt the maritime trade of the Harappan civilization with western Asia during the period stretching from 2500 B.C. Lothal served as an important gateway to the several centers scattered in Saurashtra and Kutch around 2200 to 1900 B.C.³ Five terracotta models of ships both with and without mast and two potsherds with painting of multi oared boats were also found at Lothal. This strengthens the importance of Lothal as a port.⁴ The discovery of earthenware popular in the Diyala Valley and disc-beads of gold, of Sumerian origin, that of Persian Gulf seal confirms the claim of Lothal's maritime trade with Arabian peninsula and the Near East.

Further the excavations at Lothal yielded three more objects which may confirm Lothal's contact with Sumerian Persian Gulf and Egyptian ports. One of them was a terracotta head similar to the features of a Sumerian person. It resembles the bearded priest from Mohenjo Daro. The second one is the circular steatite seal depicting two dancing gazelles. Seals of this nature were used as instrument of trade in the Persian Gulf. The third object was the terracotta model of an Egyptian mummy wrapped up leaving only the head bare. This suggests Lothal's contact with Egyptian ports.

2) Terracotta seals and Graffiti at Mohenjo Daro

Excavations at the Mohenjo Daro site yielded two terracotta seals and one graffiti with representation of a ship. The ship represented in the seal is a sea going vessel with great size,

high prow and stern different from a riverine boat. Though there is no indication of a mast there is a cabin at the center. Two birds one forward and another aft depicted in terracotta image seem to be *disha-kaka* used as direction finding birds. This was a common practice in the past as testified by Pliny in the case of the mariners of Taprobane (Srilanka) who used always direction finding birds as the Great Bear was not visible to them.⁵ The flight of the birds towards the land when released helped the mariners in locating the direction of the land.

3) Arikamedu site

The Arikamedu amphorae have important implications for the history of trade for they date from the first century B.C. to the first century A.D., The amphorae excavated were the containers for Greek and Italian wines northern Adriatic olive oil and Spanish garum. Terra sigillata or Roman Aretine ware and roulette ware found at Arikamedu are also very important archaeological findings for the Roman trade of the period.⁶ Fragments of Roman amphorae were found at Vasavasamudram about 10k.m. south of Mamallapuram, at Karikkadu 8 k.m. south of Cuddalore, at Alagankulam a coastal site at the mouth of the Vaigai not far from Ramesvaram.⁷ The Roman trade with the East intensified with Roman annexation of Egypt in 30 B.C. Ports of the Red Sea and Alexandria in the eastern Mediterranean were important points of transshipment of merchandise to their final destinations both to the East and to the West. Rome had dominated both the Mediterranean and the Red Sea in the first century A.D. The earliest reference to the ancient ruins of Arikamedu is in the travel records of a French astronomer, Guillaume Le Gentile who visited Pondicherry in 1768-71. He records that along the high bank of the Ariyankuppam river there were ten foot high walls built with large size bricks of one foot long and seven to eight "thumbs" large put together with mud mortar. There were references to terracotta ring wells. These were of the first century B.C. and first century A.D. The

historical importance of the site of Arikamedu and its connection with Roman Empire was first recognized by Jouveau Dubreuil who started collecting finds from the surface of the mound and the riverbank since 1937. He described it as a "Vile romaine" and identified it with the produce emporium of classical writers in 1941. The site had been extensively excavated in 1940 and 1950 by the French scholars and Sir Mortimer Wheeler. The most outstanding excavations were conducted by Sir Mortimer Wheeler during a short time in the summer of 1945. He was the Director General of Archaeological Survey of India.⁸ J.M.Casal excavated Arikamedu in 1947-50.⁹ Afterwards excavations were conducted thrice during the period from 1989-90 to 1991-92.¹⁰ The findings of the excavations prove that the flourishing route via the Red Sea connected imperial Rome with the Indian subcontinent in the first century B.C. and that the sea trading between the Mediterranean and India began at least as early as the first century B.C. It reached its peak in the first century A.D. and continued later but in different pattern.

Other sites of Roman trade were

Muziris (Kodungalloor) Korkai, Alagandulam, Kaveripattinam, Nagarjunakonda, Dharmikotta)

4. Buddhist temple and Vihara at Nagapattinam

Nagapattinam, a flourishing port on the Southeastern coast of India was a major center of Buddhism in India. Nikama of Ptolemy's Geography is identified as Nagapattinam. A Chinese king is said to have built a Buddhist temple in Nagapattinam during the reign of the Pallava king Narasimhavarman II (A.D. 690-720) for the benefit of the Chinese traders frequenting the port of Nagapattinam. It was known as China Pagoda. Sri Maravijyottungavarman, the Sailendra king of Kataha and Sri Vishaya erected a vihara during the rule of the great Chola ruler Rajaraja I (985-1012) in memory of his father Sri Chudamanivarman and called it Chudamanivihara. This was in 1005. The same king donated a village

to this vihara in the twenty-first regnal year of Rajaraja I.e., in 1006.¹¹ Archaeological evidence confirms the constant maritime trade of South India with China.

5. Buddhist Stupa at Barabudur in Indonesia

The cultural expansion of India can be confirmed from the Buddhist Stupa at Barabudur in Indonesia. The panels in the stupa highlight the naval activities of the Indians. The stupa was built during the time of the Sailendra rule in the 8th century A.D. It has a panel depicting an Indian ship at full speed indicated by the sails and the water at the bow. The sea is pictured as rough and the sky quite cloudy. The crew is represented as busying themselves with the management of the ship whereas the passengers aboard praying for safe journey. The broad stem, the way the sails are hoisted, the hull and the side wings for the better stability of the boat give a vivid picture of the sea going vessel of that time. Another panel from the Stupa at Barabudur depicts a sea going vessel from India.¹²

b) Numismatic evidences

1. Lead coins of Andhra.

Satavahanas of the second century A.D. issued coins of the model of sea-going vessels depicting double masted ships. There is a tiny lead coin attributed to Yajnashri Satakarni (c.156-183 A.D) Ikshvaku dynasty occupied the eastern part of the Satavahana kingdom. The coins issued by them had great similarity with those minted by the Satavahanas. There are three coins of lead weighing 101 grains, 65 grains and 29 grains among the Andhra coins. The obverse of the first shows a ship resembling the Indian dhoni with bow to the right. The vessel is pointed in vertical section at each end. On the point of the stem is a roundball. The rudder in the shape of a post with spoon on end projects below. The deck is straight and on it are two round objects from which rise two masts each with a crosstree at the top. Traces of rigging can be faintly seen. The obverse of the second shows a ship to the right. The device

resembles that of the first but the features are not quite distinct. The deck in the specimen is curve. The obverse of the third represents a device similar to the preceding showing even more distinctly that the first the rigging is crossed between the masts on the right of the vessel appear three balls and under the side are two spoon shaped oars.

2. Coins of the Pallavas

The Pallavas of South India beginning with Mahendravarman I (A.D. 600-630) developed navy and built dockyards at Mahabalipuram and Nagapattinam. The coins issued by the Pallavas, some of which were found in Kanchipuram their headquarters, have the bull on one side and a ship on the other side. The ship was double masted like the modern vessel or dhoni steered by means of oars from the stern.

3. Roman coins

Roman coins were found at Madurai namely copper of regular issue and small copper coins locally minted for daily use. In the neighbourhood of a mine in Padiyur in the Coimbatore District which provided the most highly prized beryl, a precious stone, a lot of Roman coins were found. Vaniyambadi in Salem District was also said to be having a mine of beryl.

Literary sources:

a) *The Periplus of the Erythraean Sea*.¹³

The author probably an Egyptian Greek and merchant who made a voyage to India in the second half of the first century A.D. speaks of expert pilots in the service of the king who manned large vessels in the mouth of the river and led them to Barygaza (Bharuch)¹⁴. Agate, ivory, long pepper, silk cloth, yarn, lycium, costus, bdellium, carnelian, Indian muslins, mallow cloth, ordinary cloth and spikenard were available in Barygaza for the trade with Egypt and Rome.¹⁵ Merchandises like wine, copper, tin, lead, coral, topaz, tin, clothing and inferior sorts of all kinds, bright coloured girdles, storax,

sweet clover, flint glass, realgar, antimony, gold and silver coins, ointments, costly vessels of silver, singing boys and beautiful maidens for the harem were imported to Barygaza. The author makes mention of a number of other port towns of the subcontinent of India which had a very brisk trade in the first century A.D. They were Suppara (Sopara), Caliena (Kalyan), Semylla (Chaul), Mandagora (Bankot at the mouth of the Savitri River), Palaepatma (Dabhol), Melizigara (Jaigarh or Rajapur), Byzantium (Vijayadurg), Togarum (Devgarh), Aurannoboas (Malvan), Sesecrinae (Vengurla), Aegidii (Goa), Caenitae Oyster rocks near Karwar, Chersoneses (Karwar), Naura (Cannanore), Tyndis (Ponnani), Muziris (Kodungalur)¹⁶, Nelcynda (near Kottayam), Bacare (Porakad), Colchi (Kolkai), Agarum (Urayur), Camara (Karaikal), produce (Puducheri).¹⁷ Sopatma (Madras) Masalia and Machhlipatna.¹⁸

Commodities like pepper, pearls, ivory, silk cloth, spikenard, from the Ganges, transparent stones of all kinds, diamonds, sapphires, and tortoise shell were exported from some of the ports mentioned above. Great quantity of coins.¹⁹

Coral, crude glass, copper, tin, lead, wine, topaz, and thin clothing were imported into these ports as in the case of Barygaza.²⁰

Author of the Periplus speaks about the Greek merchants from Egypt who brought wine, brass, lead glass etc. for sale to Muziris and Bakara and who purchased from these ports pepper, ivory, betel, pearls and fine muslins. These traders started in July from Egypt and reached Muziris in forty days and spent almost three months in Malabar, set sail from Muziris in December or January.²¹ This Roman trade with India was quite flourishing during the period from Augustus to Nero when Rome conquered Asiatic areas and became a world power. The Roman trade with India grew steadily every since the discovery of the Monsoon about the

year 47 A.D. by Hippalus which helped the ships to sail directly to the port of Muziris (Muyirilkolu) in Malabar.²² Pepper from the Malabar coast was an important item in the Indo-Roman sea borne trade. Alaric spared Rome in A.D. 408 by obtaining as part of the ransom 3,000 pounds of pepper.²³ There was a temple dedicated to Augustus at Muziris. This witnesses the Roman settlement in Kodungalur. Muchiri, the important seaport near the mouth of Periyar is described by a Tamil poet in the following words. "The thriving town of Muchiri, where the beautiful large ships of the Yavanas, bringing gold, come splashing the white foam on the waters of the Periyar which belongs to the Cherala and return laden with pepper"²⁴

b) Pliny's Natural History

This has been published between 73-77 A.D. Pliny lamented about the wasteful extravagance of the richer classes in 77 A.D. and added that there was "no year in which India did not drain the Roman Empire of a hundred million sesterces."²⁵

c) Manusmriti

Smritis have explicit reference to sea borne trade. Manu declares that a Brahman who has gone to sea to be unworthy of entertainment at a Sradha.²⁶ A sloka in the same text in chapter viii, lays down the law regarding the percentage interest on the money lent on bottomry. There are references even to marine insurance in Manusmriti.

d) Sanhitas

Yajnavalkya Sanhita has a passage indicating that the Hindus were in the habit of making adventurous sea voyages in pursuits of gain. Vrihat Sanhita too has several passages related to shipping and maritime commerce.²⁷

e) Megasthenese and Strabo writing about the Maurya period speak of shipbuilding industry under the state and highlight a class of shipbuilders among the artisans. According

to them these artisans were salaried public servants and were not permitted to take up any private work. The ships built in the royal shipyard were rented out to those who undertook voyages and were professionally merchants.²⁸ Strabo mentions that in his days he saw about 120 ships sailing from Myos Hormos to India.²⁹

f) Arthasastra of Kautilya (Chanakya)

Kautilya in his Arthasastra writes about a naval department which was very well organized. The department of navy was called the superintendent of ships.³⁰ He was expected to look after the navigation of the oceans as well as that of the inland on rivers and lakes. His post was similar to that of the modern port commissioner. Various types of taxes were levied at different port towns. He had also to implement a number of humane regulations related to the weather beaten and tempest tossed ships arriving at the ports, he had also the right to punish those who violated port regulations. He was also to confiscate the commodities of those who were found to travel without a pass and those also who with a heavy load forded a river at an unusual place and time. Thus the Mauryas in the third century B.C. had a well developed maritime enterprise.

g) Yuktikalpataru of Bhoja Narapati³¹

It is a Sanskrit source which is like a treatise of shipbuilding in ancient India setting forth many interesting details about the various sizes and kinds of ships, the materials out of which they were built and the like. It sums up in a condensed form all the available information and knowledge about that truly ancient industry of India. It is a manuscript (in 1910) to be found in the Calcutta Sanskrit college Library referred to by Mookerji for his work. Dr. Rajendralal Mitra has the following comment on it (Notices of Sanskrit MSS vol. II, no ccbxi) "Yuktikalpataru is a compilation by Bhoja narapati. It treats of jewels, swords, horses, elephants, ornaments, flag, umbrellas, seats, ministers, ships etc., and frequently quotes from an author of the name Bhoja, meaning probably Bhoja Raja of Dhara".

The shipwrights of the past had a good knowledge of the materials as well as the varieties and qualities of wood used for making ships. According to the **Vrikshah-Ayurveda** or the science of plant life (Botany), there are four different kinds of wood. The first or the **Brahman** class comprises wood that is light and soft and can be easily joined to any other kind of wood. The second category was called **Kshatriya** class. Wood of this division is light and hard but cannot be joined on to other classes. The next variety was called **Vaisya** which is soft and heavy. The fourth or **Sudra** class of wood is characterized by both hardness and heaviness. There was another group which can be called **dvijati** in which are blended properties of two separate classes.

Bhoja believed that the ship built of the **Kshatriya** class of wood brought wealth and happiness. Such ships were to be used for areas where means of communication was difficult owing to vast water. He did not have good opinion about the ships made of other varieties of wood.

Bhoja says that care should be taken that no iron is used in holding or joining together the planks of bottoms intended to be sea going vessels for the iron will inevitably expose them to the influence of magnetic rocks in the sea or bring them within a magnetic field and so lead them to risks. Hence the planks of bottoms are to be fitted together or mortised by means of substances other than iron.³²

Bhoja gives an elaborate classification of ships based on their size. A) ordinary (**Samanya**), ships that are used in ordinary river traffic or waterways, b) Special (**Visesa**) comprising only sea going vessels. He gives ten different types of vessels under the ordinary category such as 1) **Kshudra** (16cubits in length x4 cubits in breadth and 4cubits in height), 2) **Madhyama** (24x12x8), 3) **Bhima** (40x20x20) 4) **Chapla** (48x24x24) 5) **Patala** (64x32x32) 6) **Bhaya** (72x36x36) 7) **Dirgha** (88x44x44),

8) **Patraputa** (96x48x480, 9) **Garbhara** (112x56x56), 10) **Manthara** (120x60x60).

Ships of the special category were sea-going vessels. They too can be divided into two classes, namely **dirgha** noted for their length, and **Unnatha** noted for their height. The ships of the **Dirgha** group (42x5.25x4.10) can be subdivided into ten namely, 1) **Dirghika** (32x4x3.10), 2) **Tarani** (48x6x4.8), 3) **Lola** (64x8x6.4), 4) **Gatvara** (80x10x8), 5) **Gamini** (96x12x9.4), 6) **Tari** (112x14x11.2), 7) **Janghala** (126x16x12.8), 8) **Plabini** (144x18x14.4), 9) **Dharini** (160x20x16) 10) **Begini** (176x22x17.6). Ships of the **Unnatha** category are divided into five namely, 1) **Urddva** (32x16x16), 2) **Anurddva** (48x24x24) 3) **Svarnamukhi** (64x32x32), 4) **Garbhini** (80x40x40), 5) **Manthara** (96x48x48).

Based on the cabins of the ships he makes another division a) **Sarbamandira** vessels which have the largest cabins extending from one end of the ship to the other. There are to be used for the transport of royal treasure, horses and women. b) The **Madhyamandira** vessels have their cabins just in the middle part. These are used in pleasure trips by kings and they are also suited for the rainy season. c) **Agramandira** vessels have their cabins towards the prows.

Yuktikalpataru gives detailed instructions regarding decorating and furnishing ships for comfortable voyage. Gold, Silver, Copper and the compound of all the three were recommended to be used for decoration. Similarly, four colors were also suggested for painting the vessels namely white, red, yellow and blue according to the number of masts from four to one. The same author suggests different fanciful shapes or forms for the prows of the ship, like heads of lion, buffalo, serpent, elephant, tiger, birds such as the duck, peahen, or parrot, the frog and man.

h) Pali Sources

There are a lot of allusions to sea voyages and sea-borne trade in the Pali texts. Though they do not give the measurements of the vessels, they furnish the number of passengers in the ships from which some idea about the size of the ships can be formed. Thus the **Rajavalliya** speaks of seven hundred passengers in the ship in which Prince Vijaya and his followers were sent away by king Sinhāba (Sinhavahu) of Bengal. Even the wives and children of the passengers were also accommodated on board the ship.³³

Five hundred merchants and the lion prince Sinhāla are reported to have travelled in a ship from some unknown parts of Jambudvīpa to Ceylon.³⁴ Vijaya's Pandyan Wife travelled to Ceylon with 800 passengers on board.³⁵

Janaka-Jataka mentions the wrecking of a ship with all its crews and passengers numbering 700.³⁶ Buddha in his **Supparaka-Bodhisat** incarnation is reported to have made his voyage from Bharukaccha (Broach) to the Sea of Seven Gems with seven hundred merchants.³⁷ **Valahassa-Jataka** speaks of a shipwreck with five hundred merchants. **Samudda-vanija-Jataka**, **Sankah-Jataka**, **Mahajanaka-Jataka** and **Datha dhatu Wanso** speak of the huge ships. The last source (**Datha dhatu Wanso**) relates the story of the conveyance of the Tooth-Relic from Dantapura to Ceylon. The royal pair (Dantakumaro and his wife) reached the port of Tamralipta, and found there "a vessel bound for Ceylon, firmly constructed with planks sewed together with ropes, having a well rigged lofty mast with a spacious sail and commanded by a skilful navigator, on the point of departure. Thereupon the two illustrious Brahmans (in disguise) in their anxiety to reach Sinhāla, expeditiously made off to the vessel (in a canoe) and explained their wishes to the commander".

I) Naval expeditions of the Cholas

Raja Raja Chola (A.D.985-1014) destroyed the fleet of the cheras on the western coast of India with the help of his mariners. He promoted maritime trade. The campaign against the ruler of Sriwijaya (Southern Malaya Peninsula and Sumatra) by Raja Raja Chola is interpreted as a part of the attempts to give boost to the maritime trade with China and Southeast Asian regions. His successor Rajendra (A.D.1014-1044) followed his footsteps. He conquered Ilam (Ceylon).

j) Marco Polo (A.D.1292) speaks about the Hindu pirates encamped in Sokotra. Further he writes about the import of horses to Kayal, pepper trade of Quillon, availability of incense in Thana, about indigo in Cambay. He noticed the details of shipbuilding in India especially about the use of oakum and iron nails for the shipbuilding. He testifies that the ships built in India at that time required about 300 men in the crew.

k) Friar Odoric (A.D.1321) in his account writes about the tonnage of ships which could take 700 passengers on board and also about the expertise of the sailors of Gujarat.

l) Abd-eer.Razzak (A.D.1442) writes that the harbour of Calicut was regarded as "one of the greatest shipping centers of the world in this period". He continues from Calicut are vessels continually sailing to Mecca, which are for the most part laden with pepper. The inhabitants of Calicut are adventurous sailors and pirates do not dare attack the vessels of Calicut. In this harbour one may find everything that can be desired³⁸ He speaks about the equal treatment extended to all the vessels coming to or going from, Calicut. He makes mention of the taxes levied on the ships reaching Calicut.

J) Epigraphical Evidences

1. Sanchi sculptures belonging to the second century B.C., have representations of ships one of the sculptures on the Eastern

Gateway of the No. 1 Stupa at Sanchi represents a canoe made of rough planks rudely sewn together by hemp or string.³⁹ There is another sculpture to be found on the western Gateway no. 1. Stupa at Sanchi representing a barge and water, probably a royal barge.

2. Among the sculptures of Kanheri caves in the island of Salsette near Bombay, there is a representation of a shipwreck on the sea and two persons helplessly praying for rescue to god Padmapani, the oldest representation of a sea voyage in Indian sculpture. This belongs to the second century A.D. (the time of Andhrabhritya or Satakarni king Vashishthiputra (A.D.133-162) and Gautamiputra II (A.D.177-196).

3. Ajanta caves (2nd Century B.C. to 8th Century A.D.)

Cave no.2 dating back to 525 to 650 A.D. contains representations of ships and boats, which indicate ancient foreign trade of India. One of the representations shows a sea-going vessel with high stem and stern, with three oblong sails attached to as many upright masts. Each mast is surmounted by a truck, and there is carried a lugsail. The jib is well filled with wind. A sort of bowsprit, projecting from a kind of gallows on deck, is indicated with the out flying jib, square in form, like that borne till recent times by European vessels. The ship seems to have deck and ports steering oars hand in sockets or rowlocks on the quarter and eyes are painted on bows. There is also an oar behind; and under the awning are a number of jars, while two small platforms project for and aft. The vessel is of *Agramandira* type described in the *Yuktikalpataru*.

The second representation in the Ajanta cave no.2 is that of the emperor's pleasure-boat. This is "like the heraldic lymphad, with painted eyes at the stem and stern, a pillared canopy amidships, and an umbrella forward, the steersman being accommodated on a sort of ladder which remotely suggests the steersman's chair in the modern Burmese row-boats; while a rower is in the bows",⁴⁰

4. A well preserved representation of a royal barge is shown on stone in the great Jagannath temple of Puri. Lusty oarsmen with all their might propel the barge. This could be of the twelfth century A.D. the ship belongs to the *Madhyamandira* type explained in the *Yuktikalpataru*.

5. Inscriptional evidences in the Buddhist caves in modern Sopara near Bombay. Sopara was the main entry port for the foreign traders to the Deccan. Ashokan Stupa was also installed in Sopara or Surparaka.

6. Madurai paintings: In the Meenakshi temple at Madurai, among the fresco paintings that cover the walls of the corridors round the Suvarnapushkarini tank; there is a fine representation of the sea and of a ship in full sail on the main as large as those among.

By way conclusion, it may be said that India had a brilliant maritime past going way back to the period of the Indus Valley civilization. Indian merchants and mariners were found in various parts of the Indian Ocean regions with their well-built ships. Their ships were of considerable tonnage. The Portuguese historians of the 16th century make mention of an Indian ship carrying 300 soldiers and 7 elephants. The ship belonged to a merchant from Cochin and was captured by Pedro Alvares Cabral in 1500 at the request of the Zamorin of Calicut who had his eyes on the elephants carried on board the ship. The ship was passing Ponnani on the western coast of India. Similarly the Portuguese writers of the period talk about the instrument of astronomical navigation used in the Arabian Sea, namely *Kamal* which was adopted by the Portuguese for a few years. The detailed description of the technology of shipbuilding found in the Sanskrit sources, if studied properly could be placed on par with the scientific writings of Fernando Oliveira (1570-75), Manuel Fernandes and Joao Baptista Lavanha who are considered to be very systematic in treatises on naval architecture.

Notes & References

1. B.B.Lal, "The Indus Civilization in A.L.Basham, ed., *A Cultural history of India*, London, 1975, p.14.
2. Ibid, p.18.
3. Sadasiv Gorakshkar and Kalpana Desai, *The Maritime Heritage of India*, Bombay, 1989, p.6.
4. Ibid, p.6
5. This practice of taking birds in the ships is followed in later period too. "In the dialogue of the Buddha is a passage in the Kevaddha Sutta of Digha-5th century, B.C. the Buddha says: "Long ago ocean-going merchants were wont to plunge forth upon the sea on board a ship taking with them a shore sighting bird. When the ship was out of sight of land they would set the shore sighting bird free. And it would go to the East and to the South and to the West and to the North, and to the intermediate points and rise aloft. If on the horizon it caught sight of land thither it would go, but if not it would come back to the ship again" ref.Prof.T.W.Rhys Davids, *Journal of the Royal Asiatic Society*, 1899, p.432. This Buddhist passage is quoted by him in the *Journal cosmos indicopleustes* found the same in Ceylon in the 6th century A.D. i.e., merchants depending on shore sighting birds instead of observations of the sun or stars. There are similar passages in the oldest of the Vedas (ref.Gibson, *Rig Ved*, Vol.I "Varuna, who knows the path of the birds flying through the air he abiding in the ocean knows also the source of ships" Ref.Schoff, *op.cit*, pp,228-29.
6. ref. Howard Comfort "Terra Sigillata at Arikamedu" in Vimala Bagley and Richard Daniel de Puma, *Rome and India*, Madison, 1991, pp134-150.
7. K.V.Raman "Further Evidence of Roman Trade from Coastal Sties in Tamil Nadu" in vimala Bagley, etal, *opt.cit*, pp.125-133.
8. ref.for details of the excavation.R.E.M. Wheeler and Krishna Deva."Arikamedu and Indo-Roman Trading Station on the East Coast of India" *Ancient India*, no.2,1946, pp17-27.
9. J.M.Casal and G.Casal, *Site Urban et sites funeraires des environs de Pondichery*, Paris, 1956.
10. ref.Vimala Begley, *The Ancient Port of Arikamedu, New Excavations and Researches* 1989-1992, Vol: I, Pondichery, 1996, Ref, also Vimala Begley and Richard Daniel de Puma, eds *Rome and India: Ancient Sea Trade*, Madison, 1991.
11. Sadashiv Goraksshkar & Kalpana Desai, *op.cit*, p.18.
12. Sadashiv Goraksshkar & Kalpana Desai, *op.cit*, pp.20-21, ref also E.B.Havell, *Indian Sculpture and Painting*, p.124; Radha Kumud Mookerji *Indian shipping: A History of the Sea-Borne Trade and Maritime Activity of the Indians from the Earliest Timest*, pp.45-49.
13. The Manuscript copies of the *Periplus* are found at Heidelberg and London. The Heidelberg manuscript attributes wrongly this work to Arrian apparently because in that Manuscript this *Periplus* follows a report of a voyage around the Black Sea made by the historian Arrian, who was governor of Cappadocea about 131 A.D. The nearest date of the writing of periplus is 60 A.D. ref.Wilfred H.Schoff, *The periplus of the Erythraean Sea. Travel and Trade in the Indian Ocean by a merchant of the First Century* New Delhi, 1974, p.15. It was written by an Egyptian Greek, active in Trade and who made a voyage to India. Ibid, pp15-16. Erythraea meant Indian Ocean. Ref. Also William Vincent. *The Commerce and Navigation of the Ancients in the Indian Ocean in two vol. Vol.II, The Periplus of the Erythrean Sea*. (AES, reprint, Delhi, 1988).
14. Because of this, native fishermen in the king's service stationed at the very entrance in well manned large boats called trappaga and corymbs, go up to the coast as far as Syrastrae from which they pilot vessels to Barygaza. And they steer them straight from the mouth of bay between the shoals with their crews; and they tow them to fixed stations going up with the beginning of the flood and lying through the ebb at anchorages and in basins. These basis are deeper places in the river as far as Barygaza; which lies by the river about three hundred stadia up from the mouth". Ref.Wilfred H.Schoff, *op.cit*, p-40.
15. Ibid, p.42.

16. Ref.Radhakumud Mookerji, *op.cit*.p.135, Mookerji, quoting *Erukkaddur Thayan Kannanar Akam*, a Tamil source identifies Muchiri with Cranganore kodungalur "The thriving town of Muchiri where the beautiful large ships of the Yavans bring gold come splashing the while foam on the waters of the periyar which belongs to the cherala and return laden with pepper".
17. Ref. Also. Joy Kumar Singh, *Indo-Roman Trade An Archaeological Perspective*, New Delhi, 1988, p, 35-36.
18. The identification of the place names is made by Wilfred H. Schoff in his work referred above.
19. Great drain of specie from Rome to India is condemned by Pliny. A generation before the *periplus* in 22 A.D. this was made a subject of a letter from the Emperor Tiberius to the Roman Senate. Ref.Schoff, *op.cit*, p.219.)
20. Wilfred H.Schoff, *op.cit*,pp.44-45.
21. Mookerji, *op.cit*, pp, 121-122
22. *Periplus*, chapter lvii
23. Gibbon, chap,xxxi.
24. *Erukkaddur Thayan kannanar-akam*, 148 ref, also Mookerji, *op.cit*,p.135.
25. Mommsen, *Provinces of the Roman Empire*, Vol, II, pp.199-300, quoted by Mookerji, *op.cit*,p.122.
26. "An incendiary, a prisoner, he who eats the food given by the son of an adulteress a seller of soma, he who undertakes voyages by sea, a bard, an oilman, a suborner perjury" ref.Manu.,iii,158.
27. Mookerji, *op.cit*, p.62.
28. Ibid,pp.102-03.
29. *Strabo*,ii V.12.
30. Kautilya, *Arthasastra*, bk,li, ch,xxviii.
31. Radha Kumud Mookerji, *op.cit*, pp.19-28.
32. But it seems that in due course of time large amount of iron nails were used in building ships on the Malabar coast. Ludovico di Varthema of Bologna who had been to the Malabar coast in the first decade of the 16th century speaks of it. He in fact praises the technology of shipbuilding near Calicut.
33. Upham's *Sacred Books of Ceylon*, ii,28,168.
34. *Si-Yu-Ki*, ii,241 (quoted in Mookerji *op.cit*,p.29.
35. Turnour's *Mahavanso*, 51.
36. Bishop Bigandet's *Life of Godama*,415.
37. Hardy's *Manual of Buddhism*,13.
38. R.H.Major, *India in the 15th century*, London, p.14.
39. Ref.General F.C.Maisley, *Sanchi and its Remains*, p-42.
40. Griffiths, *The Paintings in the Buddhist Cave - Temple of Ajanta*, p.17.

POLITICAL AND ADMINISTRATIVE HISTORY

ADDRESS OF THE SECTIONAL PRESIDENT

DISTRICT ADMINISTRATION - THE TOTAL FUNCTIONING OF GOVERNMENT

Sivagami Paramasivam *

At the very outset I extend my sincere thanks to the Honourable President, the General Secretary, and the members of the Executive Committee of the Tamil Nadu History Congress for having given me an opportunity to be the President of the Political and Administrative section of the Ninth Annual Conference. India provides a vast and rich field for historical research. Her history has been a long and varied one. History Congress like this has had a glorious record of setting standards for historical investigation. Historical interpretation and research have become more and more relevant socially.

The theme of my address, relates to the district administration as the most important unit of field administration. Since it provides a practical method for the management of public affairs in a country like India, it is in many ways the result of history. It has stood the test of time and tide; provides some severe tests for all forms of organisations every where.

Politics is the science and art of government and administration is nothing but the management of government or public affairs. Political and administration history includes the entire governing machinery to carry on the administration as a whole.

The vedic monarchs ruled with assistance of popular bodies- *Samithi* and *Sabha*. In the Epic Age, the king followed the rules enumerated in *Dharmasashtras*. He combined in himself the main features of executive, judiciary and military.

Besides monarchies, republics also existed. The Greek observers have showered praises on the laws and administration of the republican states of India. The king exercised his authority through *Mantrins*.

The code of Manu, describes the general form of administration. Man's life starts with village. Village is more or less a self-contained republic, a social group in a state of stable economic equilibrium, a political group running its own affairs as a community in a state of balance. Each village had its headman. Roughly about every thousand of such villages were grouped together and placed in charge of an official, while the larger townships had special officials appointed to supervise their affairs.

Arthasasthra of Chanakya is a manual of Public Administration and a rich heritage till this date. It is in fact a treatise on politics, public administration, ethics, economics, international politics and finance. In the medieval period the king was the fountain of the authority. He administered laws impartially. During the period of Akbar, there was similar demarcation by districts and it was described as *Sarkar*, and the British period also witnessed the district as the unit of field administration.

The Regulating Act of 1773, is an important landmark in the growth of Indian Administration under the British. Several changes came over in Indian administration between 1857- 1947 AD. Since Independence district became the basic unit of administration in India.

* HOD of History, Government College, Salem (Retd.)

"District Administration is that portion of public administration which function within the territorial limit of a district" - S.S. Khera. District is a 'sub-division of a division'. District is sufficiently large territory with an overall unity governed by common historical, geographical, social and economic conditions. For the purpose of administrative convenience a country is divided into numerous administrative units such as states, divisions, districts, taluks etc.¹ Therefore, district is an administrative unit in the hierarchy of an administration.

The word 'district administration' means the management of the forum of government so far it lies within an area legally recognised as a district. According to Khera district administration is the total management of public affairs within that unit. The present form of district administration in India is a mixed creation of Mughal and British rulers.

The collector of the district is the administrative head. He is a generalist - normally an I.A.S. officer or a promotee from state Civil Service. He is the pivot of the entire district administration. He maintains law and order in the district. Collection of revenue and upkeep of land records is his another significant duty. As India has embarked upon a new era of welfare state and community development, the district collector's functions include dispelling of illiteracy, eradication of superstitions, control of population growth, spread of co-operative institutions, successful implementation of Panchayat Raj, seeking people's participation in community development programmes, strengthening local self government institutions, involvement of voluntary agencies in social welfare work, promotion of Small Savings Scheme, providing public amenities and effecting co-ordination in the work of all the district level officers.²

The District Sessions Judge, Civil Surgeon or Chief Medical Officer, Superintendent of police, District Food and

Supply Officer, District Development Officer, District Social Welfare Officer, Executive Engineer and District Educational Officer are some of the District Officers of the concerned departments.³ With the cooperation of these officials the district collector spearheads the district administration.

The component parts of district administration are law and order, revenue, irrigation, supplies and transport, community development, cooperation, health, education, welfare, calamities, election, local self government, the executive function, etc. The district administration does not include the responsibility for the functioning of the posts and telegraph or the military armed forces, nor the airways, the geological surveys and the like.⁴

The first stage in district administration evolved during the British period. The East India Company's principal representation in district became the collection of land revenue. Trading was replaced by the levy and collection of land revenue. The Collector became the official, responsible for maintaining law and order. Then the district came under the full governance and administration of the imperial power. A doctor also was added to the District's work staff i.e., the Civil Surgeon of the District.⁵ Gradually the district administration grew into a complex apparatus - the Collector, the Magistrate, the Superintendent of Jails, Police, the Civil Surgeon, the District Judge, Executive Engineers for Public Works, a District Inspector of Schools and Agricultural Officers. The British Government introduced local self government institutions and the new system of government as a part of the reforms of 1882. Soon after the World War-I, a new phase was set up in the arrangements for the governance of the district and the functioning of the district administration. District administration under the dyarchy was called upon to function in a way somewhat different from before. Then the District boards were introduced. This included

education, health, the minor roads and administrative power and responsibilities under dyarchy, the residuary representation, the total presence of government as a whole continued in fact to be contained within the old apparatus of the district administration. This situation led gradually to District Collector becoming increasingly the co-ordinatory rather than the unifying agency for the different departments and other components of the district administration.⁶ Finally we came to the present phase, since independence. Panchayat raj is the new vehicle of the local self-government and the development in the district. In Independent India we find that the district continues to prevail as the principal unit of field administration. It is truly a mark of its soundness as a viable unit and as a practical mode for the management of public affairs; that the district has continued to subsist through the hundreds under many different circumstances and under entirely different forms of government.⁷

District is territory marked off for special administrative purposes. Administration is the management of public affairs.⁸ Jawaharlal Nehru, the first Prime Minister of our Nation quoted, "Administration is meant to achieve something, and not to exist in some kind of an ivory tower, following certain rules of procedure and narcissus-like, looking on itself with complete satisfaction. The test after all is the human beings and their welfare". According to Potter, district administration means to a) Maintain the district in a state of law and order, B) ensure that justice shall be done and rule of law shall prevail, C) assess and collect the number of taxes, D) ensure that land which is the major source of the people is properly administered, E) exercise various regulations and control functions of the government and F) take immediate action in case of a calamity or disaster and the like.⁹ In short district administration has to be on the implementation of developmental programmes in cooperation of the active support of the people. Districts are of various types i.e., rural, urban, industrial, backward and hill districts.

District is the basic unit of field administration throughout India. District Magistrate, Collector, Divisional Commissioner, Heads of various departments of Government such as Land reforms, Development, Industries, Co-operatives, etc. are some of the important district officers. Administration largely an art and a great deal depends upon practice as well as up on its practitioner. Law and order is a central purpose of district administration. Civil authority is the supreme. It is to carry out the political, social and economic objectives as prescribed by the Constitution that the administration as well as the tasks, which are laid upon it have their purpose. The administrators must learn the essential disciplines of public administration, the importance of humanness in all the processes of administration; the importance of humanness in all the processes of administration; deep and abiding faith in the sovereignty of the people and the supremacy of the Constitution as well as the principles of good government and administration as the only way to a stable, peaceful and prosperous way of life for the nation as a whole.¹⁰

Law and order is a central in the treatment of district administration. The agencies responsible for law and order are the police, the magistrate, the courts of law, the military and the citizen. New approvals, newer ways of thinking and of doing things, new skills and above all new modes of relationship between the government, the administration and the people have become the order of the day in administrative policies and principles. As such the district administration includes all the agencies of the government, the individual officials and functionaries, public servants including a public servant who is a government servant and equally one who is not, panchayats, gram sabhas, courts, municipal committees, the local boards of every kind. With these, the district administration provides the principal points of contact between the citizen and the process of government.¹¹

The basic codes of law that are followed in district administration include the Constitution as the supreme code of the nation's governance. In the contest of district administration again, the Constitution serves as the legal character of reference in atleast three separate ways. In the first place it enables the lines of authority to be identified to discover the continuity of the line and of its relationship to the ultimate sovereignty which vests in the people.¹² Secondly, it demands the boundaries and jurisdictions, the distribution of functions, and the limitations placed upon each of the principal agencies such as the executive, the judiciary, the legislature, the central government, the states and so on. It prescribes the checks and balances in the performance of the different functions, which are laid upon the executive, the judiciary, the legislature and other agencies set up by or under the Constitution. Finally the Constitution provides the final point of reference in its Part III, in regard to the Fundamental Rights (Human rights) of the citizens.¹³ The Constitution thus is the basic importance in the management of public affairs in the district. The basic ethic is also codified in Directive Principles of State Policy as fundamental duties (Part IV of the Constitution) in the Constitution. These Directive Principles do not lay down any thing really new. Rather they interpret and give expression to the accepted values of the people upon whose authority the Constitution itself rests. No government in office for the time being can ignore or escape from safeguarding these rights as they are guaranteed in and by our Constitution. The prescription for the separation of the executive, judiciary and legislative functions as a basic principle in our particular form of government, under the Constitution reads, "We, The people of India, having solemnly resolved to constitute India into Sovereign, Democratic Republic and to secure to all its citizens: Justice- Social, Economic and Political; Liberty of thought, expression, belief, faith and worship; Equality of status and opportunity and to promote among them all, Fraternity assuring the dignity of the individual

and the unity of the nation, In our Constituent Assembly this twenty-sixth day of November 1949, do Here by Adopt, Enact and Give To Ourselves This Constitution."¹⁴

Here, we have to think about the contents of the Charter of United Nations. It reads. "We, the people of Our United Nations ___ re-affirm faith in fundamental human rights in the dignity and worth of the human person, in the equal rights of men and women ___ and promote social progress and better standards of life in larger freedom."¹⁵

Justice N.A.Palkhivala said, "The fundamental rights constitute in material terms the anchor of the Constitution and provide it with the dimension of permanence."¹⁶

To safeguard, to protect, to promote and above all to see that these rights are equally and easily enjoyed absolutely by the citizens of India, certain important ingredients are being followed in the administrative spheres. They form no doubt a vital part of any administration anywhere. These include communication, delegation, system of accountability and on control of any organisation, system of jurisdictions, objectives and human beings. It is the people that are the ultimate sovereign, and the Constitution is their instrument and their deed of trust. The Constitutional instrument says, "We the people of India... ourselves this Constitution"¹⁷ and it is this instrument that creates and gives validity to the different organisations and agencies for the Country's governance. For the purposeful functioning of the district administration, it serves as an essential need for every administrator, functionary and agency to understand and abide by the position and the relationship codified in the Constitution.

Law and order is the yet another ingredient of district administration. The magistrate, the police, courts of law, the armed forces and the citizens are the various agencies

with which the administration is carried on. The citizen, who in the final analysis is the one for whose security the law and order is to be maintained at all, who is himself responsible to participate actively in the maintenance of law and order and to whom finally as the ultimate sovereignty actually must be rendered that law and order is maintained. Surely this literally is what is meant by the phrase, "the government of the people, by the people and for the people".

Various methods, such as respect for authority, co-operation of the people, tolerance, weeding out errors, realising responsibility, presence of authority, and fairness (fair and just)¹⁸ are there to maintain law and order. All these demand vigorous discipline on the part of every one involved. Abuse of authority should be undone. Authority should be sensitive, but not touchy. Without the co-operation of the people nothing could be done in maintaining law and order in the administrative machinery. Law and order is not a negotiable commodity. It is not like a sale and purchase. It is the ability to establish the limits of tolerance and to enforce them that provides a major test of good administration. A distinction between the essentials and non-essential is to be made at the time of limits of tolerance are designed. Since error is inevitable, What can be done about it? Good, faith and insurance are to be created. Quick enquiry also may help to weed out errors, both the field of maintaining law and order. Every process of administration needs the presence of authority and the principles of natural justice. It is very much the need of the hour to safeguard rights. Man's rights have become today one of the central challenges of civilization. Right to personal liberty and civil rights are essential for the preservation of various aspects of freedom in a democracy. The existing economic inequalities constitute a great impediment to then realisation of rights and liberties of the people. A right exists when there is positive law on the subject and a liberty, where there is no law against it. Public interest litigation in the

Indian Supreme Court (Courts of Law) aims at strengthening the moral authority in a democracy. Undemocratic means may lead to abuse of the very obligations and liberties that democracy aims at. To paraphrase Lasalle,

"Show us not the way without aim
For ends and means on earth are so entangled
That changing one you change the other too
Each different path brings other ends in view"¹⁹

Law is a means to an end. To achieve this end law should function in a full-fledged way and it must change with change with the changing needs of the society. Further more, law- is a social auditor and this audit function can be put into action only when some one with real public interest ignites the jurisdiction.²⁰ However, Indian Constitution and the Supreme Court of India have provided guidelines for the administrators from the lower level itself. The role of Judiciary in this regard is quite noteworthy as the progress of a nation, its unity and integrity, rule of law and social equality depend on the judiciary to a greater extent.

Law and justice in a democratic society like ours is of utmost importance. The concept of justice changes with the time as well as with the social philosophy which forms the society. Law serves as the yardstick of justice. The Preamble of our Constitution declares that the people of India can adopt a sovereign democratic Constitution to secure to all its citizens, among other things social, economic and political justice and equality of opportunity. Political freedom and democracy will have no significance to the common men unless they serve as a means to enable them to enjoy life, liberty and happiness. The role of legal profession in the task of social engineering to enable the country to progress further as a welfare state can not be over emphasized. The approach of every one should be constructive and for the orderly development of our law and institutions within the frame of work of our Constitution. The Constitution of a new social

order is a continuing and unending process in which law as an instrument of socio-economic change has to make dynamic provisions from time to time so as to meet the challenges that arose then and there.

Law come into existence to protect life and to secure a good life for the citizens. The executive is committed to improving the standard of life of the people and to ensure a decent, civilized way of life. The legislator enacts laws enabling the fulfillment of the aspirations of the people. It is the function of the judiciary to protect and preserve the rights of the people. There can be no conflict between these three links of state so long as each one of them fully realizes the responsibility. As such all the three should function as complementary links of body politic.

Since Independence both central and state governments have been taking a keen interest in bringing about administrative reforms, through various committees such as Ayyengar Committee (1949), Gorwala Committee (1951), Appleby Report (1953, 1956), Administrative Reforms Commission (1966-70), Department of Personnel and Administrative Reforms (1977), Ministry of Home affairs (1985, 1990) etc.²¹ Based of these, welfare

programmes for women, children, Scheduled Castes and Scheduled Tribes are being implemented so as to create an awareness and awaken the people to move forward.

One can hardly visualise any art, or craft, more difficult to design, more arduous to learn than that of governance, especially of large and populated territories. Man has shown his ingenuity in devising to this end several forms of government all too well known. Decentralization of authority is, today, the demand of more and more people, in more and more countries. The district administration has now evolved into a fairly clear establishment conforming to the total purpose and apparatus of government in the district. The district administration provides the principal points of contact between the citizen and the process of government and is truly the cutting edge of the tool of public administration. India has opted for a parliamentary system of democracy. The ideas of democracy - progress, prosperity and protection of the common man can be attained only through impartial, honest and efficient administration. "Administration is a moral act and administrator is a moral agent", observed White. Such a thing is the very key of transformation which is imperative in public administration in order to turn it into an effective instrument for ushering in an era of democratic welfare state.

Notes & References

1. David C. Potter - *India's Political Administration*, P. 78.
2. Khera. S.S. - *District Administration in India*, P. 31.
3. *Ibid*
4. *Ibid*, P. 41.
5. *Ibid*, P. 52.
6. Morris W.H. Johns, *The Government and Politics*, P. 201.
7. *Opcit*, P. 101.
8. *Ibid*.
9. Sivachi J.R. *Dynamics of Indian Government. and Politics*, P. 201.
10. John. S. Corson & Joseph P. Harris, *Public Administration in Modern Society*, P.67.
11. Rajiv Gandhi, *The Politics of India*, P.191.
12. *Opcit*, P.79.
13. Sivachi, J.R. *Dynamics of Indian Government and Politics*, P.201.
14. Preamble of the Indian Constitution.
15. UN Charter
16. Indian Constitution - Part III & IV Articles 14-30, 32, 37-57.
17. Preamble of the Indian Constitution.
18. Khera. SS *District Administration in India*, P. 101.
19. Ferdinand Lassale, *The Revolution*, P. 111.
20. Bass, D.D. *Judicial Review*, Tagore Law Lectures, P. 201.
21. *Ibid*, P.243.

RELATION BETWEEN Mrs.INDIRA GANDHI AND K. KAMARAJ DURING THE PERIOD OF THE MISA

G. Gowthaman *

Among the national leader with whom Kamaraj had come in to contact, Indira Gandhi was the most important. Kamaraj had a soft and affectionate corner for Nehru's daughter and had developed a close affinity since she was the Congress President during Nehru's time. Kamaraj has mentioned to Nehru about Indira Gandhi that he had great faith and confidence in his daughter when Indira Gandhi succeeded Shastri as Prime Minister. She did not give any respect to Kamaraj's views. She inducted Ashok Mehta into the Cabinet without consulting the Congress President and so also in regard to the inclusion of Jagjivan Ram and Fakruddin Ali Ahmed. Indira Gandhi's visit to the US and her agreement to set up an Indo-US Foundation become the subject matter of Severe criticism at the A.I.C.C Meeting in Bombay. Replying to the charges Indira Gandhi said that she knew what Nehru's policies were and she did not stand in the need of any one teaching her about it. She went a step further to accuse the organisation leadership of failing to extend adequate co-operation to the administration. Thus a clash between the organisational wing and the parliamentary wing surfaced at Bombay. She challenged the Congress Leadership to throw her out of her position. This disquieting development was noted by Kamaraj, but he did not want to do anything, which might weaken the party in just before the elections, and took shelter under his worked reticence.

After the 1967 election, Kamaraj's image suffered because of the defeat of his party in Tamil Nadu and his own defeat in his home town. Even then he presided over the selection of the party leader in Parliament and saw to it that Indira Gandhi was elected and Morarji was included in the cabinet so that the unity of the party is safeguarded. Kamaraj found his power

declining and Mrs. Gandhi's relation with Kamaraj demonstrated a new that the Prime Minister would seek to establish her own independence and develop a position of leadership in her own right¹. Mrs. Gandhi seeking advice predominantly from a group of young advisers in the government, attempted to ignore her senior colleagues in the party, the result was a major rift between the Congress President and the Prime Minister, therefore Mrs. Gandhi would not support Kamaraj for a third term for the Congress Presidentship and succeeded in blocking the re-election for a third term as he had become unacceptable noted, Mrs. Gandhi's predilection for independent action clashed with Kamaraj's concept of collective leadership.

Soon Mrs. Gandhi challenged the Congress President by openly insisting on the nomination of Dr. Zakir Hussain, a Muslim as Congress candidate for the Indian President. But Kamaraj who preferred the re-election of Dr. Radhakrishnan considered Hussain's nomination an unacceptable risk. Nijalingappa was elected unanimously on December 1, 1967 as Congress President. Kamaraj realised that it was necessary for him to get elected to Parliament to re-establish his credentials as Senior Leader and it was then the Nagarcoil seat fell vacant on the death of Nesamani. In the by-election to Parliament in Nagarcoil on January 8, 1969, Kamaraj won against Dr. Mathias by a margin of 1,28,201 votes.

In 1971 results of the General Election were indeed a set back to the political expectations and plans of Kamaraj the tremendous victory of the DMK and Indira Gandhi. Kamaraj was the only candidate elected from Nagarcoil, his alliance totally defeated. In the by-election from Ariyankuppam Assembly

* Senior Lecturer in History, Government Arts College, Thiruthani.

Constituency of Pondichery Union Territory, in March 1972, Kamaraj extended his party's support to the Indian Congress candidate against the DMK nominee. The rift between Indira Congress and DMK was widening and in May 1972, Mrs. Gandhi visited Madurai, where she attacked the State autonomy demand of Karunanidhi's DMK. So, Kamaraj came to the conclusion to join with National Congress. In November 1973, Kamaraj met Mrs. Gandhi in Delhi and came to an agreement on their two parties co-operation in Tamil Nadu, and as a result the two Congress jointly contested the elections to the Pondichery Assembly in 1974. Mrs. Gandhi in her election speech in Pondichery said that she and Kamaraj were co-operating not only in Pondichery but also generally keeping in view the future of the country, and like wise Kamaraj appealed to the people to strengthen the hands of the Prime Minister in the interest of the country.

On June 12, 1975, the Allahabad High Court declined Mrs. Gandhi's election to Parliament invalid on an Election petition by Raj Narayan, and on the account J.P and his friends demanded the resignation of Mrs. Gandhi. Kamaraj however kept himself aloof from their activities and did not give any support to these agitations. Mrs. Gandhi declared an Internal Emergency on June 27, 1975 and several Congress 'O' leaders were arrested and detained. Kamaraj was greatly worried over the developments when Jayaprakash Narayan came to Madras seeking support for his anti-Indira Agitation, Kamaraj disapproved of the action of J.P and would not even meet him, indicating that he was fit for the agitation against Mrs. Gandhi and her government.

Mrs. Gandhi thereafter wanted to consult Kamaraj on the future course of action and sent Brahmananda Reddy to him, who had a detailed discussion with the leader. Kamaraj told him that the Emergency was totally uncalled for and undemocratic even to meet the challenge posed by J.P and his associates, those who were close to Kamaraj in Madras are aware that Mrs. Gandhi sent word to Kamaraj that she would go to Madras to meet him and discuss the future course of action, but Kamaraj informed her that she need not to go to him now, and he would himself meet her in Delhi in the first week of October, when they could discuss all matter. It is on the cards that the Prime Minister was making arrangements for sending B.K. Nehru to Madras to meet Kamaraj for a preliminary exchange of views. Unfortunately, Kamaraj's illness did not allow him to take more active role in politics. He had a slip in the bath-room and that led to further deterioration in his health. On October 1, 1975, after a gap of three months, next Kamaraj went out of his home to felicitate Sivaji Ganesan an active Congress 'O' main and famous cine-actor on his birth day. Kamaraj breathed his last following a massive heart attack at 3.10 P.M., October 2nd 1975².

Admirers of Kamaraj point to the accident of his death on Gandhi Jayanthi Day and seek to draw the inference that Kamaraj represented in himself and stood for whatever was good and noble in the ideals of the Father of the Nation. The Prime Minister Mrs. Indira Gandhi rushed to Madras to attend the funeral. Later, she opened a Memorial raised for Kamaraj in Madras. So, the relationship between Mrs. Indira Gandhi and K. Kamaraj was cordial even during the period of MISA (Maintained Internal Security Act)

Notes & References

1. Muthuswamy M.S. *K. Kamaraj A Socio-Political Study*. Tamilnadu Academy of Political Science, Madras. 1988. P-42.
2. Kandaswamy P. *The Political career of K. Kamaraj - A studying in the politics of Tamilnadu 1920 - 1975*, Concept Publishing Company, New Delhi, 2001. P. 123.

ARCOT THROUGH THE AGES

R. Natesan *

The Arcot taluk is bounded on the North by Walajapet. On the East by Chingleput district; on the South by Wandiwash and Arni and on the West by Vellore. The land of Arcot consists of a flat and undiversified plain¹. The name of Arcot has many interesting stories. The name has been stated to be derived from Two Tamil words namely aru and kadu. The tamil meaning for the word 'aru' means six and the word 'kadu' signifies forests. Hence the place was known as Arcot².

The *Puranas*, the *Epics* and the folklore throw some useful information about Arcot. Based upon these accounts the historians tried to highlight the history and importance of Arcot town in the olden days. It is believed that Arcot had a big forest in the olden days. The forest was divided into six divisions when Adondai took possession of Tondaimandalam. When Brahma had performed his celebrated *yaga* at Kanchipuram the country had been the scene of the penances of six holy rishis who had settled at Arcot and its surroundings. Since Arcot and its surroundings had six dense forests the place was called Aru Kadu³. (Shadaranyam)

There is a reference in the Greek work of Periplus (60 to 80 AD) which states that Arcot was an important town. Ptolomy, the Roman historian of the second century A.D. mentions Arcot as Arkatos⁴. A close study of the Sangam literature reveals the fact that Arcot is an old town. Its antiquity is understood by the study of the Sangam work *Natrinal*. Another Sangam literature *Kurunthogai* also mentions about the place Arcot.

Sangam poets namely Devanar, Nakkannaiar and Parinar praised the importance of Arcot and while praising Arcot they said that Arcot was ruled by a Sangam ruler Azhisi and his son Sendan⁵.

* HOD of History, Abdul Hakim College, Melvisharam.

Later on under the Pallavas, Cholas and under Vijayanagar period, Arcot town lost its charm and fame. Nothing is heard about the importance of Arcot town authentically until the time of Bommi Reddi of Vellore, whose brother Timmi Reddi is locally believed to have built the Arcot Fort⁶. In 1687, the Mughal emperor Aurangazib sent his general Zulfikar Khan to bring the extreme South under the Mughal rule. Aurangazib appointed Sulfirkhan as Nawab and he became the first Nawab of the Carnatic region in 1698 (The petty ruler of a province was called Nawab)⁷. Dawood Khan became the Nawab of Arcot in 1703. He had established friendly relations with the British. He granted them many trade concessions and permitted them to trade in this region. He had also constructed Arcot fort. He named it Aalampana on Asylum of the world⁸. He had also given asylum to a number of Mughal princes who had come to him after the break up of the Mughal empire⁹.

Anwaruddin became the Nawab of Arcot in 1744. He was a great warrior. He had successfully fought many battles under Nizam-ul-mulk of Hyderabad. He was the first Nawab of the Walajah-hi-dynasty¹⁰. Nizam-ul-mulk Asaf died in 1748. After his death dispute arose among his sons for the succession of the throne. Likewise, similar contentions prevailed in the Carnatic region. Muzafar Jang the grandson of the Nizam with the support of the French tried to succeed to the throne and Chanda Sahib was supported by the French for the Nawab of Arcot. While the English favoured Nasir Jang and Muhamed Ali respectively. Chanda Sahib and Muzafar Jang with the help of the french troops defeated Nawab Anwar-ud-din in 1749. During the war Anwar-ud-din was killed and a war followed on the coromandel coast, Robert Clive captured Arcot on behalf of Muhammad Ali, the son of Anwar-ud-din¹¹.

Clive's subsequent defence and his capture is one of the most memorable events in Anglo-Indian history. Sounder the British Governor had decided to aid Muhammad Ali, who had planned "to create a diversion towards Arcot"¹². The Board of Directors had decided to sent Robert Clive to lead an expedition to Arcot.

Robert Clive proceeded from Madras to Arcot on 26th of August 1751¹³. When Clive entered Arcot, the people of Arcot looked at him "with admiration and respect" Clive entered Arcot without any opposition, hoisted the Nawab's flag and took possession of the fort¹⁴. The attempt of the British to secure the surrender of the fort met with failure. Again on the renewal of the war in 1757, Arcot fell into the hands of the French¹⁵. In 1760, Colonel Coote laid siege to the fort and for the next twenty years, the fort was left under the control of Nawab Muhammad Ali. He had assumed the title of Nawab at Tiruchirapalli. After the battle of Ambur in 1767, he transferred his capital to

Madras and constructed a palace at Chepauk to stay there. In 1780, Mysore war was extended to this district and Arcot was surrendered to Haider Ali who possessed it till 1782¹⁶. Tippu Sultan who succeeded Haider destroyed the fortification at Arcot and abandoned the town.

During the Carnatic Wars the East India Company brought Arcot under their sway. In 1855, Lord Dalhousie, the then Governor General brought the entire Carnatic region under the British rule. This he did it in accordance with the Doctrine of Lapse¹⁷.

In 1901, North Arcot and Chittoor districts were formed. The reformed North Arcot consisted of Arcot, Arni, Gudiyatham, Kangudi, Polur, Vellore and Walajapet taluks. In 1989, North Arcot district was again bifurcated into North Arcot and Tiruvannamalai districts and later on North Arcot district was named Vellore district and Vellore became its headquarters. Arcot became a part of Vellore district.

Notes & References

1. Arthur E. Cox, *A Manual of North Arcot district*, Chennai, 1964, pp.97-98.
2. Ibid.
3. A. Stuart Harold, *A Manual of North Arcot District*, vol.I, Madras, 1895, p.2.
4. K.A. Nilakanta Sastri, *The Colas*, vol.I, Madras, 1985, p.31.
5. Ibid.,
6. Arthur F. Cox, *op-cit*, p.199.
7. D. Thulasi Raman, *op-cit*, p.6.
8. Syed Abdul Razack, "Social and cultural life of the Carnatic Nawabs and Nobles", M.Phil., dissertation, 1980, p.25.
9. D. Thulasi Raman, *op-cit*, p.6.
10. S.K. Khadri and V.M. Kalimullah, *A Brief history of the Nawabs of Carnatic and the Princes of Arcot, 1690-1900*, Madras, Shakthi Press, 1990, p.7.
11. Census of India, 1961, vol.IX, Madras, Part X-XI, p.3.
12. N.S. Ramaswami, *Political History of Carnatic under the Nawabs*, New Delhi, Abhinav Publications, 1984, p.152.
13. *Public Despatches to England*, vol.XIX, pp.22-25.
14. Fort St. David consultations, vol.XVIII, 22.7.1751, p.63.
15. *Census of India*, 1961, vol.IX, Madras, 1966, p.3.
16. Syed Abdul Razack, *op-cit*, p.19.
17. For further details refer the article, Arcot and its historical importance by Dr. R. Natesan.

RAJAJI - KAMARAJ RELATIONSHIP IN HISTORICAL PERSPECTIVE

S. Gousalya *

Rajaji and Kamaraj belonged to the same party and same region but stood as political rivals due to so many factors. Education, caste, socio and political background differentiated them. Kamaraj, politically trained by Satyamurthy had received the anti-Rajaji feeling from his master or Guru from the days of his entry into the Swarajya party in 1923.¹ Though basic differences are there between Rajaji and Sathyamurthy, in 1923 they represented the no-changer and pro-changer group of the Congress. This groupism developed in the Congress when the pro-changer group leaders proposed the question of council entry like C.R. Das, Motilal Nehru after the suspension of the Non-Cooperation Movement.

The Act of 1935 ensured federal legislation at the center and provincial autonomy in the province. The T.N. Congress Committee elected Sathyamoorthy as president and Kamaraj as secretary.² Kamaraj expected that Sathyamoorthy would contest for assembly election and possibly head the ministry. He was bitterly disappointed when Sathyamoorthy was persuaded not to contest from University Constituency and give the seat to Rajaji.³ Rajaji assured Sathyamoorthy that he would include him in the ministry if he were to form the Government. Rajaji won but he did not include Sathyamoorthy in his ministry. Though it was considered as a remarkable diplomatic move of Rajaji, many thought it was an act of betrayal. Rajmohan Gandhi, the grandson of Rajaji and Gandhi says, "His exclusion was regarded by some as a sign of ingratitude on Rajaji's part." But the latter had to weigh, among other things, the effect on cabinet cohesion of the presence of Sathyamoorthy, who was as outspoken and individualistic as he was able.⁴ Naturally the question arises in every mind that even before giving the assurance of ministry-ship, Sathyamoorthy was as individualistic as after

election. Kamaraj felt that his leader had been badly let down by Rajaji. The lasting wound got in 1936 had its cure in 1946 when Rajaji struggled to get party seat to contest election, wherein Kamaraj knowingly or unknowingly kept himself as an obstacle for that.

So far Rajaji's political rivalry was focused on Sathyamoorthy. After the demise of his Guru, Kamaraj had to face Rajaji directly. Kamaraj was released from jail in June 1945 and continued to be the president of T.N. Congress Committee since the election to the Congress bodies was kept in abeyance.

Kamaraj came to know from the press that Rajaji had been elected to the TNCC from Thiruchengodu.⁵ It came as a great shock to Kamaraj because it was done without his knowledge. So he challenged the validity of the election. When the TNCC met at Thiruparangunram on 31 October 1945, Kamaraj said that he would whole-heartedly welcome Rajaji's re-entry but never the less Rajaji's election to the Committee was valid. Asaf Ali who came as mediator from the center enquired into the matter and settled that Rajaji's re-entry could be accepted on technical grounds.⁶

The formation of parliamentary board to suggest candidates for 1945 election formed another ground for the difference between the two leaders. Kamaraj as the president of the Parliamentary Board was in a very critical position because the TNCC dominated by Kamaraj's supporters tried to set aside Rajaji's group. To avoid clash, the central leadership sent Asaf Ali to bring about a settlement and to end indiscipline from both sides.

Sardar wanted Rajaji's presence in the Board since he had much confidence in the persuasive ability of Rajaji.

* Reader and Head, Department of History, St. Mary's College, Thoothukudi.

But sensing the bitter feeling on his supporters in the Board, Kamaraj instead of asking for the presence of Rajaji in the meeting, conveyed the discussions and decisions of the meeting to Rajaji in person after the meeting. This was severely condemned by Patel saying that Kamaraj had treated Rajaji as an untouchable, by not allowing him to sit near Kamaraj.⁷

After his return, Gandhi wrote an article in *Harijan* dated 10 February 1946. He answered the criticism that Rajaji did not allow Kamaraj to near Gandhi where in he mentioned, "Sri Kamaraj Nadar was with me on the same special. But there is no doubt that Rajaji and Gopalasamy were close to me. Rajaji is one of my oldest friends and is known to be the best exponent in word and deed of all I stand for. He is a great social reformer, never afraid to act according to his belief. His political wisdom is beyond question. It is a clique that evidently counts in the official Congress in Madras but the masses are devoted to Rajaji. I am neither vain nor foolish enough to feel that I could have had the huge public demonstration all along the route of the pilgrimage if he had no influence with the masses in T.N.⁸ Actually the crowd that came to see Gandhi raised slogans against Rajaji."⁹

In the first general election, the congress in T.N. was able to capture only 152 seats out of 375.¹⁰ This was rather a decline in the reputation of the Congress. Yet as a single largest party, the Congress could form ministry. Many, including Kamaraj wished to appeal to Rajaji to assume C.M. post. On 29 March 1952, the TNCC meeting was held and a resolution was passed to appeal to Rajaji to take up leadership and the delegation included Kamaraj too.¹¹ On 10 April 1950 Rajaji's ministry was sworn in. Shortly afterwards, Kamaraj resigned his post as president of TNCC which he held continuously for 12 years from 1940.

To analyze why Kamaraj had to resign or resigned his former post, many facts come to light. Rajavelu, a close associate of Kamaraj says

that it was Nehru who asked Kamaraj to resign his post through C.Subramaniam.¹² It is also said that it was Rajaji who demanded the resignation of Kamaraj as a price for his acceptance of Chief Ministership.¹³ Another reason could be that it would be better to have a president of Rajaji's choice for the smooth running of the government. Still another factor was that Nehru wanted to get rid of Rajaji in the Center. At Rajaji's suggestion Dr. Subbarayan was elected as TNCC president. However at the end of the year Subbarayan gave up his post and Kamaraj was back again.¹⁴

The matter that crippled the relationship between the two leaders further was the educational reforms introduced by Rajaji. In July 1952, Rajaji introduced a new scheme of primary education in Madras state, which provoked a strong opposition both inside and out side Congress. By this new system Rajaji introduced shift system in schools with the hope of doubling the literary rate with the same buildings and teachers. While one set of students was attending classes, another would learn the traditional craft of their family. This system was strongly opposed by as stimulating caste system. E.V.Ramasamy, the founder of Self Respect Movement called this system as *kulakalvi thittam* (caste based education). But Rajaji hailed this system as a part of basic education. Jeevanandam p., a communist member of the Assembly attacked the new experiment on the grounds that that (1) the scheme was enforced on 18 June 1953 but brought for Assembly discussion only in July. (2) The students are too small to learn technical education at elementary level. (3) Learning of parent's profession is against the concept of social equality.¹⁵ It was for these reasons Kamaraj opposed the new educational experiment of Rajaji. Suggestion was given for modification but Rajaji wanted the scheme to be executed in toto. Now the choice given to Rajaji was either to abandon the education scheme or chief minister post.¹⁶ Rajaji preferred the latter and resigned his post and wanted

C.Subramaniam, his close associate to succeed him. But the rank and file Congress members wanted Kamaraj to take-up the job.¹⁶ Kamaraj consulted Nehru, who affirmed the proposals. Hence Kamaraj was elected as leader of the Congress legislative party on 31 March 1954 by 93 votes to 41. He was sworn on 13 April 1954. He did not change Rajaji's ministry.

Ardent lovers of Gandhi sustained party workers, tireless freedom fighters, sincere social workers and nation builders Kamaraj and Kamaraj had rendered immense service to all fields of life of the people and state. Both were popular in regional and national cadre of leadership. Both were individualistic and kept their views in times of crisis.

Notes & References

1. Confidential Files 'Civil Disobedience Movement' 1933-35, T.N.Archives, Madras.
2. Sarojini Sundararajan, S. Sathyamurthi, a Political Biography, New Delhi, 1982, p. 35.
3. *The Hindu*, 19 Jan., 1937.
4. Raj Mohan Gandhi, *Op. cit.*, p9.
5. Rajaji's letter to Sardar dated 15 Nov. 1945, Sardar Patel Select Correspondence, 1945-1941-1950, Vol.1, ed. By V.Shankar, Navajivan publishing house, Ahamadabad, p.16.
6. Rajaji's letter to Sardar dated 21 Nov. 1945, SPSC, p.34.
7. 28 Personal interview with Rajavelu, Madras, June 1989.
8. CWMG, Vol.83, telegram, Kamaraj to Sardar dated Feb. SPSC., p.58.
9. *Fortnightly Reports*, April 1946.
10. Nedumaran, *Kamarajarukku Kanneer Kadithangal*, Madras, 1979, p.2.
11. *The Hindu*, 16 Dec. 1952.
12. Rajaji's speech, *M.L.A. Debates*, vol. 9, 1953, p.1736.
13. Jeevanandam's speech, *M.L.A. Debates*, Vol.9, 1953, p.213.
14. *The Hindu*, 20 Dec. 1953.
15. Sankar Ghosh, *Socialism, Democracy Nationalism in India*. P.347.
16. Personal interview with Rajavelu, 26 April 1989.

LAWS AGAINST DOMESTIC VIOLENCE A GLANCE AT HELPING CELL, THOOTHUKKUDI

T.S. Rajeswari *

The universal declaration of Human Rights affirms the right to live a liberal and secure life to all human beings. It is the responsibility of the government to ensure a secure life to all the citizens. Even after the lapse of fifty years of independence, India witnesses women, as victims of all kinds of discrimination

Increasing range of 'accidental deaths' of young married women were noticed by the women's groups. There was a clear link between the unnatural deaths and the demand for more dowries. 1. A campaign was launched to introduce new provisions into, IPC to deal with the situation. Cases of Sudha Goel Manjushree and Vidha Shukla revealed the unsympathetic and sexist attitude of the Judiciary. The provisions of law as conceived by the Indian Evidence Act, Presumption of Innocence and Benefit of doubt were easily abused by culprit. It was urged that it is essential to suitably modify or amend the existing section of 306 IPC to facilitate easier prosecution of cases of suicide of women due to dowry harassment. The campaign demanded a more stringent law against dowry, which could effectively curb domestic violence and stop wife murders.

The persistent campaign in 1983 forced the Home Ministry to declare that unnatural deaths and cruelty to women in the family would require amendments in three different sections of the Act. So, in 1983 a series of amendments were introduced to the legal regulations on dowry and dowry related violence 2.

1. Sec 113A of the Indian Evidence Act, 1872 was amended to make the complainant free of the onus of proving that the accused had abetted the suicide.

2. The Criminal Law (2nd Amendment Act) 1983 introduced section 498 A of the Indian Penal Code, 1860, by which cruelty shown to a woman by husband or relatives was made a cognizable and non-bailable offence. It broadened the definition of cruelty by including mental as well as physical harassment.

3. The amendment to sec. 174 of the code of Criminal Procedure, 1973, prevented the hasty cremation of brides by making post-mortem examinations compulsory in cases where the woman had died within 7 years of marriage.

4. The Amendment to sec. 198 of the Code of Criminal Procedure in made it easier for the relatives of the deceased woman to seek legal actions.

Dowry prohibition (Amendment) Act of 1981 condoned dowry by providing some safeguard. Presents that are in proportion to the family's financial status were allowed. It simply changes one form of dowry to another that of presents..

The Amendment of 1986 was aimed at making the Act even more stringent A new section 8B provided for the appointment of Dowry Prohibition Officers of the state Governments. The words 'or after the marriage' shall be substituted by 'or any time after the marriage'. The new provisions were intended to protect women from being harassed or killed for dowry. Anti - Dowry Cells were established.

The amendments effected created special categories of offences to deal with cruelty to wives dowry harassment and dowry deaths. Prior to these amendments IPC did not have a specific section to Deal with violence in the domestic situation.

* S.G. Lecturer in History, A.P.C. Mahalaxmi College, Tuticorin.

The basic problem with the present laws dealing with domestic discord and martial abuse is that instead of providing effective remedies through civil laws, the whole matter has been put under the jurisdiction of criminal laws, with very draconian provisions to make their implementation stringent.

If the legislature had passed a comprehensive legislation covering all forms of domestic violence including dowry harassment such mishandling of the section could have been avoided.

By a great deal of struggle, women's organisation has persuaded the lawmakers to recognise the serious threat to women's lives due to domestic violence. However, if instances of manipulation of such laws become common, there will be less sympathy for women those who are really facing threats to their lives. Actions are necessary to scrutinize whether the allegations of abuse are indeed genuine, or they are exaggerated and altogether mollified. Systematic investigations are to be initiated in order to arrive at a realistic assessment of the situation and work out timely corrective measures.

Notes & References

1. Nandita Shah and Nandita Gandhi, Issues at-stake (Delhi, 1992), P.53.
2. Ibid P.217.

FORMATION OF THE COLLECTORATE OF SOUTHERN POLIGARS PESHKUSH AND ITS END

L. Selvamuthu Kumarasami *

The Southern Poligars numbered around thirty-three were mostly ruling the region south of Vaigai river and north of Tambiraparani river in a dominant manner in the second half of the eighteenth century. They were very dominant auxiliary powers and acted almost little kings. Among them the rulers of Ramanathapuram and Sivagangai were great poligars and possessed vast pollams. The other notable pollams in that region were Panjalamkurichi, Ettaiyapuram, Sivagiri and Avudaiyapuram. The Southern Poligars divided among them as Western Poligars or Marava Poligars, and Eastern Poligars or Naick Poligars. Unable to control their predatory activities the ruling Arcot Nawab Mohammed Ali decided to hand over the Southern Poligars Peshkush region to the emerging British authority.

To bring the Southern Poligars under their control and to collect peshkush (tribute) arrears from them, the British determined to establish a proper administrative machinery in

the Southern Poligars region. The desire of the British made them to sign a Carnatic treaty with the Nawab, on December 2, 1781, popularly called 'the Assignment'. By that, the revenue administration of the Tirunelveli Province was transferred to the British for five years.¹

George Proctor was succeeded by Eyles Irwin as the Collector of the Southern Poligars Peshkush in January 1783.² He found many obstacles in Tirunelveli Province for the effective collection of the revenue. The foremost problem he experienced was from the refractory poligars. The Dutch also continued their help to the Poligars. Hence, Irwin appealed Macartney, the Governor of Madras to send Col. Fullarton to suppress the activities of the Southern Poligars.³ Fullarton descended on Panjalamkurichi on August 12, 1783.⁴ Kattabomman hurried back to defend his fort. After a tough fight, the British occupied the fort. Kattabomman and his men sallied out and went to safer places.⁵ Fullarton's effort to bring

* Senior - Scale Lectuer in History (S.SG) Government Arts College, Tiruttani - 631 209.

Kattabomman into an agreement failed. Kottabomman formed a confederacy in which Varguna, the Poligar of Sivagiri joined.⁶ Hence, Fullarton undertook an expedition on Sivagiri. The troops of the Poligars thereupon climbed up the cliffs and took their position.⁷ As a next step, Fullarton dictated terms to the Southern Poligars at Srivilliputhur.⁸ The military operation of Col. Fullarton on the Southern Poligars, placed Irwin in a better position to collect the revenues of the Tirunelveli Province.⁹ Since Eyles Irwin was the Collector of Southern Poligar Peshkush, he became directly responsible for the Ramanathapuram affairs.¹⁰ In 1784 he gave due recognition to the two big Pollams, namely Sivagangai and Ramanathapuram.¹¹

Eyles Irwin made new arrangements for the revenue collection in the sircar territory of Tirunelveli Province. He appointed Zein-ul-Abdein as the new amildar in the place of Dalavoy Tittarappa Mudali.¹² Accordingly, the sircar territory was divided into twelve revenue units. They were: Durmossanum, Sirvilliputhur, Alwartirunagari, Srivaikuntam, Tiruchendur, Kalakkad, Ambasamudram, Tenkasi, Palayamkottai, Gangaikondan, Attur and Tirunelveli.¹³ Irwin at once appointed aumani managers for the twelve revenue units for the period of three years.¹⁴

The increasing power of the British made the Nawab Mohammed Ali in the meanwhile to realize his mistake for relinquishing the revenue administration of Tirunelveli Province to the British.¹⁵ He appealed to Warren Hastings, the Governor-General of Bengal to revoke the assignment. He explained his deficit financial position to Warren Hastings. On studying the situation, Warren Hastings who was not in good terms with Macartney, immediately ordered for the restoration of Tirunelveli Province to the Nawab.¹⁶ In the year 1785, the British surrendered the 'Assignment' to the Nawab of Arcot by a treaty which stipulated terms of

payment of debt by the Nawab to the British. As the surrender seemed inevitable, Irwin wrote to the British Government to exempt the Tirunelveli Province for a few months. But the surrender took place before his letter reached the Government.¹⁷ With no real willingness, Eyles Irwin handed over the charge of Tirunelveli Province to the Nawab's officials on July 10, 1785.¹⁸

On July 12, 1792 the Madras Government signed yet another Carnatic Treaty with the Nawab. The British could get now the revenue of the Tirunelveli Province and debit it to the Nawab's account while the sovereign Nawab was to get nominal authority. In addition, the Nawab lost control over his jurisdiction and his right to collect peshkush from the Southern Poligars.¹⁹ Since this treaty recognized the sovereignty of the Nawab and the authority of British at the same time, the Poligars had to obey two masters.²⁰

This political settlement conferred legal sanction to the encroachments made by the British earlier without the approval of the Nawab through the 'Assumption'. A new commission was assigned to Torin and he was legally recognized as the Collector of Southern Poligars Peshkush. It was indeed a lawful sanction, as he had been appointed Collector with the knowledge of the Nawab.²¹ The Madras Government also fixed the allowances of the Collector. It was fixed to the tune of two hundred and fifty pagodas per month with an additional one and half per cent upon the net revenue collection.²²

As a result of the vague provisions of the Treaty of 1792, the dualism came into being. The Nawab feared about the Collector's power and the Collector feared about the Nawab's supremacy. In the mean time, the Southern Poligars had to satisfy both the masters by discharging their submissive duties. Their duties to the Nawab were (i) paying a small amount of peshkush as a mark of their dependence, (ii)

attending on the *darbar* for customary ceremonies, (iii) rendering military service and (iv) performing village watch. Their duties to the Nawab entitled them to maintain their armed strength and their obligation to the Collector entitled them to hold possession of their respective *Pollams*. This set up helped the Southern Poligars to retain their influence in the region. They managed themselves to function easily without definite restrictions neither from the Nawab nor from Collector²³.

The prevalence of dualism led to grave consequences to both the powers during the Collectorship of James Landon. The Southern Poligars numbered in sixteen gathered in the *Pollam* of Avudaiyapuram. Their depredations over the sircar territory exceeded all bounds. They seized the stocks of paddy of *sircar* territory and plundered the travellers²⁴. The Madras Government insisted the Collector not to meddle with any problem going on between the Southern Poligars and the Nawab²⁵. In 1793, Ramanathapuram, the headquarters of the Collectorate of Southern Poligars Peshkush witnessed great turmoil on account of conflicts between the Poligars of Ramanathapuram and Sivagangai. Taking it as an opportunity, almost all the Southern Poligars rose in rebellion. They refused to pay kist, using the rebellion as a proper chance. This alarmed the Madras Government²⁶. At this juncture the Nawab

remained silent to avenge the Collector's previous silence when the sircar territory was plundered by the Southern Poligars gathering at Avudaiyapuram²⁷.

The Nawab's native officials like amuldar, faujdar and others misled the Southern Poligars to believe that the treaty of 1792 was only temporary, and induced them to pay no tribute but, defy the Collector's authority. They also predicted that the Southern Poligars would be brought back under the sircar administration²⁸. Influenced by this conspiracy, the Southern Poligars questioned the credibility of the Collector. The Collector's insistence on them to pay fixed peshkush without delay increased their suspicion. The Collector also threatened the Poligars with capital punishment²⁹. This kind of aggressive tendency embraced the Southern Poligars, and later led to their insurrection.

Due to the efforts of Lord Edward Clive, the Carnatic Treaty 1801 was signed between the British and the new Nawab Azim-ud-Daula. This treaty completely stopped the interference of the Nawab in the affairs of the Southern Poligars³⁰. In the year 1803 the Collectorate of the Southern Poligars Peshkush came to an end, paving the way for the new administrative arrangement and for the effective management.

Notes & References

1. Aitchison, C.U., *A Collection of Treaties, Engagements and Sanads*, Vol. 5, Calcutta, 1864, p.181.
2. Tamilvaanan, *Kattabomman Kollaikaran*, (Tamil), Madras, 1965, p.251.
3. Robert Caldwell, *op.cit.*, p.148
4. Gurugudasa Pillai, S., *op.cit.*, p.186.
5. Tirunelveli Letter Book of the Committee of Assigned Revenue, 14 August 1783, no page.
6. Macartney in Council, 30 September 1783, letter to the Court of Directors, *Military Despatches to England*, Vol. 19, pp. 18-19.
7. William Medows in Council, 10 July 1792, letter, *Military Consultations*, (M.C.), Vol. 163, p.2938.
8. Sundararajan, S., *op.cit.*, p.219.
9. Macartney in Council, 30 September 1783, Abstract of Despatches to England, Vol.4, p.14.

10. Stuart, A.J., (Comp.) *A Manual of the Tirunelveli District in the Presidency of Madras*, Madras, 1879, p.47.
11. William Meadows in Council, 24 January 1792, letter, M.C., Vol.158, pp.474-475.
12. *Tirunelveli Letter Book of the Committee of Assigned Revenue*, 6 June 1783, Vol. 5, pp.85-87.
13. Ibid., pp.92-93
14. Ibid., no date, 1783, Vol.5, pp.101-102.
15. Selvamuthu Kumarasami, L., *The British Expansion and Internal Resistance in Tirunelveli, 1755-1808*, Ph.D. Thesis, Tirunelveli, 1997, p.230.
16. Maria John, B., *The British and Southern Poligars' Shodak*, Thrice - Annual, Jaipur, Vol. 28, 1999, p.10.
17. Robert Caldwell, *op.cit.*, p.155.
18. Suriya Narayanan, P., *Development of Rule of Law*, Madurai, 1983, p.114.
19. Aitchison, C.U., (ed.), *op.cit.*, Vol.10, Calcutta, 1909, No.7, pp.48-54.
20. *Papers Relating to the Treaty with the Nawab of Carnatic, 1802-1870*, Madras, Para-8.
21. Velmani, K.S.K., (ed.), *op.cit.*, p.215.
22. Charles Oakley in Council, 30 January 1793, *Political Despatches to England*, (P.D.T.E.), Vol.2, p.110.
23. Hobart in Council, 10 May 1795, letter to Mohammed Ali, M.C.C., Vol.4, p.55.
24. Ektibar Khan, *the Head Renter of Tirunelveli Province*, 19 April 1793, letter, M.C.C., Vol.44-A, p.153.
25. Lord Hobart in Council, 29 September 1794, letter, P.D.T.E., Vol.2, p.317.
26. Kearns, J.F., *op.cit.*, p.2.
27. Lord Hobart in Council, 29 September 1794, P.D.T.E., Vol.3, pp.316-318.
28. Hobart in Council, 20 September 1794, letter, P.D.T.E., Vol.2, pp.316-318.
29. Hobart in Council, no date, Revenue Consultations, Vol.76-A, pp.459-460.
30. Edward Clive in Council, 9 June 1801, letter, M.C., Vol.2, pp.82-83.

RAJAJI - THE CONSCIENCE KEEPER OF GANDHIJI

R. Ganga *

"My conscience keeper" that is how Gandhi described Rajaji. It was during the Rowlatt Bill Agitation in 1919 that Gandhiji went to Madras at the invitation of Kasturi Ranga Iyengar to enlighten the people of the south about the dangerous implications of the black bill. The man behind the Madras invitation was C.Rajagopalachari who played the host to Gandhiji in Madras. Rajaji had shifted to Madras from Salem only recently where he was practicing as a lawyer since 1900.

Rajaji and Gandhiji were not born great. They were born in middle class families and were not in any way outstanding in their studies. But they trained themselves to face all the risks cheerfully. Their lives were unique examples of unity of thought, word and action. They did

not lay down one policy for the leaders and another for the masses. They practiced what they preached. That was one of the secrets of their success. They identified themselves with the masses and also lived like them. It was this self-imposed poverty, which enabled them to the people, who learnt from them self-reliance and self-respect.

Rajaji's life is connected with various places from Thorapally to Tiruchengode, Salem, Vedaranyam, Madras and Delhi. But Tiruchengode has great impact and lasting impression. Though the other place has lasting and fond memories, Tiruchengode exists as a living monument and is very closely connected with Freedom Movement. It is a centre for active Gandhian philosophy and social-economic

* Head, Department of History, Vellalar College for Women, Erode - 9

development following the footsteps of Gandhiji. Rajaji, after having closely followed him in all his activities, continued political activities with socio-economic development. Tiruchengode Gandhi Ashram became the nerve centre for Gandhiji's aims and objectives in implementing the Constructive Programme of Khadi, Prohibition and Eradication of Untouchability.

A family friend and client of Rajaji, Zamindar Rathna Sabapathy Gounder donated his land of four acres at Pudupalayam village, seven miles from Tiruchengode in the Un-bifurcated Salem District in the year 1924. It was a village rather out of the way, being 12 miles from the nearest railway station Sankari Durg, but it had the merit of being in a wholly rural environment. It was a dry area where people grew ragi, bajra and maize and there were a large number of weavers in the villages round about the Ashram. It was here that Rajaji established an Ashram and named it as 'Gandhi Ashram' in the year 1925.

From its commencement the Ashram frankly preached and openly practiced anti-untouchability. The untouchables were also enrolled as members in the Ashram, they ate and lived with the others. This violation of custom provoked an instant reaction - boycott. But Rajaji lived with them as a village folk for ten years from 1925 to 1935 and helped in their improvement and also was able to convince them and so the opposition was silenced.

Rajaji was practically the first to start, and the foremost to carry out the movement for the upliftment of the Harijans in this state. He helped and encouraged the late M.C.Rajah to get the Madras Removal of Disabilities Act, placed on the statute book and when came to power, he threw open the gates of Hindu temples to Harijans. This bold reform not only raised at one stroke the social status of Harijans to a level of equality with all other Hindus but in its operation, dealt a mortal blow on the whole of

the gradations of superiority and inferiority in the caste system.

Next in importance was the battle against liquor. The most important reform, which among other reforms Rajaji promoted for the cause of the poorer people, was prohibition. No one has worked in the cause of prohibition in India more than Rajaji. Jawaharlal Nehru himself had written to a pamphlet on Prohibition issued by Rajaji in 1931, where in he had stated: "C.Rajagopalachari is the acknowledged expert in this domain and unquestioned leader of the Prohibition Movement in India". Rajaji as the chairman of Salem Municipality in 1917, asked for the closure of liquor shops in Salem because the people did not want them. The British Government obliged him and closed liquor shops under the local option clause.

Gandhiji made picketing of liquor shops an important part of the Satyagraha movement. To Gandhiji prohibition was symbolic of the nation's mood of harnessing all its energies to the bettering of the life of the Indian people.

Rajaji was a person of strong beliefs and adhered to them. He accepted basically Mahatmaji's approach to various problems. His faith in Mahatmaji was tremendous but he never allowed his mind to slip away. Whatever happened he came to his own conclusion. Therefore Rajaji, whether he sometimes disagreed or very often agreed with Gandhiji and Nehru, he brought an extraordinary keen and analytical mind to bear on every question that came before them. Rajaji is honoured for his spirit of individuality, service, and sacrifice. Gandhiji had great regard for Rajaji's opinion since they came from his beliefs. Gandhiji wrote to Rajaji on 16, July 1925, "Some how or other I need your letter to feel that all is well with you My inner most being wants your approbation of what I am doing and thinking, I may not always succeed in getting it but it craves for your verdict."

Thus Rajaji was one of the earliest to realize that Gandhiji "Was a man of God whose mission was the emancipation of his

countrymen. He recognized the heavenly origin of the effulgence that shone from the great eyes of his Master".

Notes & References

1. Ahluwalia B.K & Shashi Ahluwalia, *Rajaji and Gandhi*, Allora Publications, New Delhi, 1978.
2. Rajmohan Gandhi - A Warrior from the South - The Rajaji Story - Vol. I & vol. II, Bharatiya Vidya Bhavan, Bombay, 1984. Articles from Rajaji - 93, Souvenir, Tiruchengode, 1971
3. Krishna Ayyar, R.V., A Friend of the Poor.
4. Majumadar, R.C., His Great Legacies.
5. Roy Chaudhury, PC, Gandhi and Rajaji.
6. Santhanam.K. Seven Decades of Service.
7. Dr. Sushila Nayyar, The Crusader for Prohibition.

PATTERNS OF DALIT MOBILIZATION: A HISTORICAL PERSPECTIVE

Hyacinth Pink *

"Mahatmaji, I have no country"

A very famous emphatic statement of Dr. Babasaheb at his first meeting with Gandhiji in August 1931. The atmosphere was a turbulent one with both Dr. Ambedkar championing the cause of the Dalits from one perspective, and Gandhiji from another. It ended with the scathing speech of Ambedkar's, condemning the congress and walking out of the meeting with these very powerful words.

Surprisingly, this crystallizes the plight of almost all the 300 million Dalits around the world and the 240 million Dalits in India- 25% of our population is Dalit. Consequently the paper is a study of the social evils which eat into vitals of the Indian society and which has blighted the lives of the depressed classes for more than 3500 years. The paper aims at fighting not just the abolition of untouchability but the very destruction of the cast system, the Dalits being the victim of cast- class politics. "The Romans had their Slaves, the Spartans their Relots, the British their Villains, the Americans their Jews, and the Hindus their Untouchables". But none

of these can be said to have been called upon to face a fate which is worse than a fate which pursues the Dalits.

"Caste is an evil, it sympathizers are Barbarians" said Dr. Ambedkar. Periyar slavery and serfdom villeinage have all vanished but Phoolan Devis still exist in the 21st Century. The tragic irony is that India seems to be the only place in the world besides the one in the Dictionary where Caste comes before Karma.

Lets try to understand the concept Dalit. Dalit means the oppressed, the downtrodden, the exploited social group-literally they have no caste- no status in society- a group deprived and degraded physically, mentally, emotionally, psychologically, financially, intellectually and socially- with no Human Rights, no opportunities- with nothing at all to make us believe that they are part of the Human Race.

This lacunae of social life and liberty in their lives, keeps them in bondage of the upper castes. Nevertheless, recent History tells us that the Dalit Movement was and is still a

* Reader, Department of English, Nirmala College, Coimbatore.

widespread movement aiming at the fundamental change of a system seen as exploitative, oppressive, part of a anti-caste movement with growing ideology and organization of its own . History also tells us that inspite of the inspite ofs, the Dalit society has thrown up powerful speakers like Dr.Ambedkar- the foremost champion of the Dalit cause.

Such was the humiliating lives of the Dalits between the 1920s and 1930s. The years between 1930s and 1936 were a turning point in the History of the Dalit Movement in India. Courtesy, The All India Depressed Class Conference at Nagpur in 1930, Ambedkar's attendance at The First Round Table Conference, his clash with Gandhi before and at The Second Round Table Conference culminating in The Poona Pact of 1932 and the very famous conversion announcement in 1935- "I have been born a Hindu, but I will not die a Hindu".

The events between 1930 and 1932 led to Ambedkar's final disillusionment with Hinduism. The events made it clear that in this search for an autonomous self in a fundamentally exploitative nature of class-caste society in India in which Ambedkar by 1930 has specifically name "Brahmanism" and "Captialism". It was imperative to find ideological and organizational alternatives for the Dalits, a theory of exploitation and the path to liberation was becoming a force in India. But though it provided many themes against which Ambedkar reacted, Marxism in its embodiment in the Indian Communist movement failed to offer a real alternative.

There were patterns of Dalit mobilization and certain generalizations made about these movements :

1. The Dalit Movement did not emerge only in Maharashtra as a result of Ambedkar's leadership. They were similar trends, though of varying degrees in all regions.

2. The Movements were genuinely anti-caste not merely a caste-reform movement.

3. Internal reforms like giving up drinking and meat eating, rejecting customs which marked the caste as 'low' in a Brahmanic hierarchy, establishment of marriage relations among sub castes were themes everywhere- along with demands of education and entry into employment and political representative institutions.

4. Cultural Radicalism and the quest for autonomy from 'Caste-Hindus' were seen everywhere.

5. Dalits as exploited workers, peasants and agricultural labourers were involved with economic or 'class' issues everywhere and these were expressed in demands made in all regions.

6. The theme of land came up through the demand for wasteland/forest land for cultivation made in costal Andhra, Maharashtra and Mysore, where Dalit peasants themselves were cultivating such lands and their movement spokesmen were attempting to secure their Rights. Similar attempts existed in Telangana and Marathwada, but the Hyderabad Dalit leadership was too isolated and the political process too absorbed by the Nizam's autocracy to allow organized expression of these issues during the 1920's and 1930's.

7. Opposition to Vethbeggar (feudal form of exploitation of Dalit labour was taken up in Maharashtra: to "thoti-talari" system in Mysore ; involvement in working class struggle by Dalit activists in Bangalore and Nagpur and in the attention to the problems of textile workers shown by Ambedkar in Mumbai.

Most of the Dalit struggle for liberation still lies ahead. The vast bulk of Indian population cannot move without radically restructuring Indian society. India is passing through a very critical stage. All norms and values seems to have collapsed. But, since for many centuries, no effort has been made to usher in a cultural revolution a vast majority are still engulfed in acute Supernaturalism, Superstition, Rites, Rituals and Astrological

predictions. A cultural revolution must aim at a complete change in the fundamental notion of life and life's values and towards men and things. We can only hope that History will avenge itself upon us bloodlessly, if we do not adapt ourselves through socio-legal Darwinism to new mutations of life's values- where The Dalit

brother is atleast a First Cousin; Dalit Panther is a fact; Dalit Power is a portent; Dalit Deliverance a certainty! It's a matter of Human Rights, of Human Order, of Human Spirit, of Human Truth. Let us accept the truth that all Humans are divinely one and born equal and have title to dignity and development of personality.

Notes & References

1. Ruth, Benedict. *Patterns of Culture*. NewYork : The New American Library, 1951.
2. L. I. Bhusan and Renu Bala Sinha. *Castesim: A Socio-Psychological Study*. NewDelhi: Classical Publishing Company, 1996.
3. S.N.Srivastava. *Harijans in Indian Society*. NewDelhi: Chand and Company (pvt) Ltd, 1979.4. V.K.Krishna Iyer. *Dr. Ambedkar and The Dalit Future*. NewDelhi: B.R.Publishing Corporation, 1990.
5. D.C.Ahiri. *Dr.Ambedkar and Punjab*. NewDelhi: B.R.Publishing Corporation, 1992.
6. D.C.Ahiri. *The Legacy of Dr.Ambedkar*. NewDelhi: B.R.Publishing Corporation, 1928.
7. V. Chandra Mowly. *B.R.Ambedkar: Man and His Vision*. NewDelhi: Steerling Publishers (pvt) Ltd 1990.

CONFLICT BETWEEN THE KALLARS AND THE ENGLISH IN THE POLITICAL SCENARIO OF TAMILNADU

S. Maria Packiam *

Before the British entered the country the kallars were in constant warfare and involved in criminal activities with the neighbours. In the early period of the British rule in India the Kallars gave great trouble to the authorities. When the province of Madurai was annexed to the company's territories, their way of life was changed. They were however still a bold and high-spirited people with whom crime was looked upon a natural excitement. ¹

Many instances of the rebel attitude of the kallars against the English were recorded. The kallars were involved in warfare, demonstrations, riots and rebellions.

Heron's Expedition

To control the menace of the kallars, the army of the English under Heron marched from Manaparai to the south on the 23rd of February 1755². Advancing through the jungles of Nattam

they entered Kallarnadu³. The kallars had thrown up barriers across the mountain passes but, withdrew on the approach of the forces ⁴. The army of the English captured Tervadi, Wallachinatham and Terembore and threatened the capital Madurai.⁵ The defiant chiefs entrenched themselves at Kovilkudi but were attacked and dispersed. In the course of the conflict the invading forces seized the bronze images which the kallars worshipped⁶. The massacre of the vanquished and the spoliation of the temples drove the kallars to frenzy⁷.

In the course of the struggle for Gods they fell upon the British troops but their atrocities were counted by equally severe reprisals. Heron offered to restore the Gods in return for a payment of Rs. 5,000/- but as kallars had no money, he carried them off in a tumbrel⁸. While passing through the defiles of Nattam the kallars again fell upon the English forces,

* Lecturer (S.G) in History, Fatima College, Madurai.

plundered the stores and killed several⁹. They ambushed the troops and cut them to pieces¹⁰. While Heron's army humbled and humiliated and passing through the defiles of Nattam, the kallars fell upon the exhausted troops and regained possession of the brass Gods¹¹.

In Heron's own words "The 29th ultimo in passing some strong defiles in the Nattam woods, on baggage and bazaar were attacked by the kallars who had in great numbers lived with woods through which one had to necessarily pass. They had also attempted to stop the road by falling large trees; across..... we met with the other difficulty on our route¹². After this exploit, for which the people of the country held them in utter detestation, the troops returned to Madurai¹³.

After Yusuf Khan was hanged as a rebel in 1964, the Melur kallars¹⁴ gave so much trouble that the company sent five battalions of Sepoys and 1500 cavalry under captain Rumley¹⁵. Rumley marched and encamped at Melur and summoned the Kallars headmen to attend. But they did not appear. They continued to manifest their licentious character and contemptuously slighted the detachment. Captain Rumley accordingly surrounded Vellapatti and called on its heads to surrender. Instead of obeying, the

kallars used insulting language and brandishing their weapons within the hedges and were ready for fighting.¹⁶ There upon Rumley set fire to the hedges and cut down the villages as they rushed out of the engulfing flames. Altogether 3,000 of the kallars were killed.¹⁷

During the Poligar Rebellion of 1799¹⁸ and the South-Indian Rebellion of 1801,¹⁹ the Kallar armies acted very enthusiastically against the English. Very many times the English suffered much due to the active part played by the kallars.

The Criminal Tribes Act

The British Government took many steps to suppress the kallars. One such step was the enactment of the criminal tribes act in 1871, which labeled the kallars as criminal tribes. They were not only treated as criminal tribes but also as outlaws. Their activities were under close surveillance by the police Department. Only in 1952, this Act was repealed.

Section 3 of the Act empowered the local government to declare any tribe, gang or class of persons or a part thereof, as criminal Tribe if it has some reasons to believe that they were addicted to the commission of non-bailable offences.

Notes & References

1. Clinch, H. G., Note on the Kilagudi Kallars, 14th March, 1914.
2. Lord Pigot in council, 26th March 1755, Military consultations, Vol. 4, P. 48-49.
3. Mostly inhabited by kallar tribes, Melur and Nattam were together called Kallarnadu.
4. Lord Pigot in Council, 26th March 1755, Military consultations, Vol.4, P. 48-49.
5. Tatarapa Mudali, 21st August 1756 letter to Madras Council, Military Consultation, Vol. P. 128-129.
6. Lord Pigot in Council, 16th September 1755, Military Consultations, Vol.4, p. 136, and also refer Robert Orme, History of INdostan, London, 1861, Vol. I, P. 392.
7. Military Consultations, Madras, 17th September 1755, Vol.4, p. 159.
8. Lord pigot in council 17th September 1755, Military Consultations, Vol.4, p. 159.
9. Pennat, Hidustan, London, Vol. II, p.12.
10. Military Consultations, Madras, 19 June 1755, Vol. 4, p. 207-208.

11. Ibid, p.209.
12. Heron to Council, 7th June 1755, *Military Consultations*, 19th June 1755.
13. Robert Orme, *op.cit.*, p. 383.
14. General sketch of the History of the Southern Division of the Peninsula from the Commencement of the Calleyoogum or the present age, Regarding Melur nadu, p. 301..
15. Rajayyan, K. *History of Madurai*, Madurai, 1974, p. 230
16. Francis, W. *Madurai District Gazetteer*, Madras, 1906, p. 89.
17. Rajayyan, K. *History of Madurai*, Madurai, 1974, p. 231.
18. Rajayyan, K. *Rise and fall of the poligars of Tamilnadu*, Madras, 1974, p. 51.
19. Rajayyan, K. *South Indian Rebellion*, Mysore, 1971, p. 17.

INCARCERATION OF SUBRAMANIA SIVA

P.B. Gopalakrishnan *

Subramania Siva was arrested in March 1908 for indulging in anti-government activities and delivering inflammatory speeches in different parts of the Thirunelveli District. He was sentenced to twenty years imprisonment¹ and the sentence was subsequently reduced to six years by the High Court of Madras². Subramania Siva was sent to the Tiruchirappalli Central jail to serve the term of sentence.

Subramania Siva did not remain idle in the jail. He discussed with other prisoners developments connected with the national movement. After a while, a relative of Siva sent a petition to the Government of Madras informing that Siva was put to the work of weaving the cumbly and his health suffered in that process. This had left Siva in a very emaciated condition³. The Government disputed the contention of the petitioner and replied "Siva is neither emaciated nor is he ever given cumbly weaving work"⁴. Siva's wife Meenakshi Ammal sent a petition dated 15th September 1910 to the Governor of Madras Presidency. She requested the Governor to release Siva on health ground. She cited the observations made by the Additional Sessions Judge in his judgement that Siva was not acting on his own but a "Tool in the hands of the second accused" namely V.O.Chidambaram Pillai⁵.

Meenakshi Ammal further contended that Siva, "..... did not believe that he was acting disloyally or doing any thing wrong". She further referred to the skin ailment, which afflicted Siva and felt that a much longer incarceration meant premature death. Meenakshi Ammal requested the Government to release Siva on health grounds and "It would be her life long endeavour to see that he (Siva) never again offended the Government, the Protector of all"⁶. But the Government did not pay any heed to her petition.

Subramanai Siva himself sent a petition dated 27th October 1910 to Arthur Lawley, the then Governor of Madras Presidency. Siva pointed out that, He did not commit the crime imputed to him. He pointed out in the petition that he had left an old motehr and a Young wife without any protection or provision and he himself was suffering from leprosy, a hereditary one. Siva requested the government to remit the unexpired portion of the sentence and release him. He was sent for medical examination and the contents of the Medical Report is furnished here under:

Form No. 63: Medical case of Convict no.8338 suffering from leprosy in the Central Jail, Trichinopoly:

* Professor, Department of Modern History, Madurai Kamaraj University, Madurai-625 021.

Type of Disease : Anasesthetic Leprosey.
 Duration Of the Disease : 11 months and 12 days.
 Family History : Hereditary Leprosy; Father's side of the family. Whether the disease is in advanced state or not : Not advanced: Early state.
 Whether removal to the criminal ward is recommended or not : Yes 7

In short, the medical report confirmed the fact that Siva was suffering from leprosy. Subramania Siva was then transferred to the criminal leper annex of Salem Jail on the recommendation of the Medical Officer⁸. At a later date, Siva was shifted to the main jail since it was felt that his disease was not that much advanced as to render him a source of danger to other people. P.Kesava Pillai raised the issue in the Madras Legislative Council, regarding the release of Siva from the prison since he was afflicted with leprosy⁹. The Government declined to interfere in the matter¹⁰. The officials showed little respect for the nationalists and mocked at their physical discomfort. The following extract from the letter of the Inspector General of Prisons testifies to the above mentioned fact. In his letter to the Government of Madras, the Inspector of Prisons wrote that "Siva was shifted to the leper annex; Arya is at Bellary. I have no information to his being a leper. Subramania Aiyar was also a leper. Three lepers out of the few seditionists sent to jail is an inordinate proposition and suggests some connection between leprosy and sedition"¹¹.

Failing in his efforts to get official sympathy, Siva wrote to the I.G. of Prisons seeking his permission to publish a book which he had written long before his prosecution. The I.G. granted permission after satisfying himself with regard to the contents of the book. Subramania Siva published his book entitled Sachidananda Sivam. The book was printed by P.R. Rama Iyer & Co, Madras and was published in 1911. When this matter was brought to the notice of the Governor, the Chief Secretary to the Government of Madras ordered the I.G. of Prison to report the circumstances under which the permission was granted to Siva to publish

the book. The I.G. of Prisons assuaged the fears of the Government and replied that "there is nothing objectionable in that book"¹². The I.G. stated in his reply that "Siva is a leper who can do little or no manual work and time hangs heavily on his hands; it seemed to me that it would be imposing on him an unnecessary disability to refuse him the means" Yet the Government did not endorse the action of the Inspector General of Prisons, because it felt that the book "...may circulate and spread an impression that such a good man is incarcerated"¹³. A copy of the book was sent to the judicial Department for perusal. It returned the book with the note that the "contents of the book seem to be a tract on religion but under the cover of religion, it is possible there may be veiled suggestions of a political character"¹⁴. The government passed strong strictures on the I.G. for the "Grave lack of discretion".

After a while, P.Kesava Pillai raised Siva's issue in the Madras Legislative Council. He wanted to know whether Siva was reduced in weight by 60 pounds and the decision taken by the Government regarding Siva's release. The Government refuted the contention of P.Kesava Pillai that Siva had lost weight and said that Siva "weighed 111 pounds on admission to the Palamcottah Jail (i.e. On 12th March 1908) and now he weighs 111 lbs"¹⁵. However the Government consulted the Judicial Department regarding the release of Siva but it expressed the view that "Siva is a typical fanatic and might be individually dangerous. The man is a leper ... and it is quite conceivable that his (Siva) hopeless disease might induce this man to attempt some desperate act"¹⁶. Siva was treated in the Salem jail. As he did not respond to the treatment, the Government ordered his release on 2nd November 1912.

Immediately on his release, Meenakshi Ammal, wife of Subramania Siva wrote a letter to The Hindu wherein she mentioned about the financial condition of the family. She expressed her desire to start a magazine on philosophy and

gave an assurance that "Politics of any kind is strictly excluded from the journal". She further stated in that letter that, "I request the public-those who can and will, to help me with donations any amount of which will be gratefully acknowledged and I shall feel myself thankful to them as their having directly rendered to a

poverty-stricken family which has already suffered much". Siva continued his political activities after his release. But, he had to wage a lone battle as it was a period of transition and B.G.Tilak's philosophy was gradually fading out of Tamil Nadu which was preparing itself for a new era.

Notes & References

1. *Judicial Department*, G.O.No. 1267, 4th Septmeber 1908.
2. *Judgement in Criminal Appeal no. 503 of 1908 enclosed in Judicial Department*, G.O.No.1542, 3rd October 1911.
3. *Judicial Department*, G.O.No.451, 24th March 1910.
4. Letter from Lt.Col.R.J.Macnamara, I.G. of Prisons dated 16th March 1910 to the Chief Secretary to the Government of Madras. 5. Petition dated 7th September 1910 from Meenakshi Ammal, wife of Subramania Siva to Sir. Arthur Lawely, *Governor and President in Council enclosed in Judicial Department*, G.O.No.1401, 15th September 1910.
6. *Judicial Department*, G.O.No.1401, 15th September 1910.
7. *Ibid.*
8. *Judicial Department*, G.O.No.1583, 27th October 1910.
9. *Judicial Department*, G.O.No.734, 1st May 1911.
10. *Judicial Department*, G.O.No.903, 31st May 1911.
11. P.Kesava Pillai Papers, Subject File No.V., p.22.
12. *Judicial Department*, G.O.No.734, 1st May 1911.
13. *Judicial Department*, G.O.No.1809, 23rd November 1911.
14. *Ibid.*
15. *Judicial Department Note* dated 26th September 1911 from V.Krishnaswami Iyer to Sir.Harold Stuart, Secretary to the Government of Madras enclosed in *Judicial Department*, G.O.No.1809, 23rd November 1911.
16. *Judicial Department*, G.O.No.352, 5th March 1912.

PRESIDENTS RULE AND CENTRE-STATE RELATION IN TAMIL NADU

K.R. Sathanandham*

In a federal setup the functioning of the polity depends mostly upon the relations between the centre and the State Governments. Since 1967 the Centre-State relations in India have been suffering from confrontation. In Tamil Nadu the non-congress parties formed the Governments after 1967. Naturally there were conflicts between the Centre and the States in many areas and one such area was imposition of President's Rule under Article 356.

In 1969 - Congress was divided at the all India level over the question of nomination of Congress Candidate for the President of India. Mrs. Gandhi opposed Sanjeeva Reddy. Hence Congress divided into Congress (O) and Congress (R) was not strong in Tamil Nadu.

Congress split forced Mrs. Indira Gandhi to seek an alliance with D.M.K. in 1971. Congress (R) and D.M.K. jointly contested in Assembly. All seats were given to D.M.K. and in Loksabha only 11 seats were allotted to Congress (R). She was compelled by the circumstances to accept the D.M.K. alliance in order to contain the influence of K. Kamaraj and congress (O). There was a jolt on the D.M.K., due to the exist of MGR on October 1972. In the meantime due to Alahabad verdict Mrs. Gandhi imposed National Emergency on June 27, 1975. The declaration of emergency created a new political situation in Tamil Nadu. The AIADMK supported Mrs. Gandhi and the DMJK opposed and joined in the Janatha front of Jayaprakash Narayan.

On 26th January 1976, the Tamil Nadu Governor Participated in the Republic day celebration and praised the welfare measures of the DMK Government. But on January 29, 1976 he submitted a report to the President, recommending President's Rule in the State. On

January 31st, 1976 Presidents Rule was imposed.

In this Parliamentary election the Janata Party won 299 seats in Loksabha and formed the Government at the centre. During this period the Political Scenario had been changed. AIADMK did not want to antagonise the centre, hence it contested the 1977 Assembly elections in Tamil Nadu independently without Congress (I) alliance and won 127 seats out of 234 and formed the Government in the state Under the M.G.R. on June 30, 197713.

When Mrs. Gandhi wanted to contest in the Thanjavur Parliamentary by election MGR was in a dilama whether to support Mrs. Gandhi or to keep the good relationship with the Centre, in which Janatha was the ruling party. Hence he requested Mrs. Gandhi not to contest in the bye-election.

This led to the dismissal of the AIADMK Government. Congress (I) pressed the DMK for an electoral understanding to the Tamil Nadu Assembly with the sharing the Assembly seats on 50 : 50 basis. (ie out of 234 seat each party or alliance has to contest 50 : 50) But MGR won in the election and formed the government for the second term.

After the demise of MGR the Governor S.L. Khurana installed Janaki Ramachandran as the Chief Minister.

When the crucial session of the Assembly was convened on January 28, 1988. Though Janaki Ramachandran survived in the vote of confidence by securing 99 votes, she could not secure the requisite majority of 112 members in a House with an effective strength of 223 members17.

* Reader in History, Gobi Arts and Science College, Gobichettipalayam.

On the day of the Assembly session shocking scenes were witnessed in the Assembly as members traded charges by using unparliamentary words indulged in man handling and even attacked by one another with the microphones and chairs. The result was the entry of the police in the Assembly premises and a lathi charge both for the first time in the history of the State Assembly¹⁸.

On the next day of this incident 59 congress MLA's held a demonstration in front of the Assembly in protest against the ugly incident that happened in the Assembly during the confidence motion. They urge the President to dismiss Mrs. Janaki Ramachandran's Government¹⁹.

On Jan.30, Governor S.L. Khurana sent a report on the incidents that took place on January 28, 1988 in the Legislative Assembly with a recommendation that Tamil Nadu Assembly may be dissolved and Presidents Rule imposed for the third time in Tamil Nadu.

After the fall of Janaki Ramachandran Ministry, President Rule was extended for nearly one year and in 1989 election to the Tamil Nadu Legislative Assembly was held and DMK party won in this election and formed the Government, due to factionalism in AIADMK and group politics in Congress. Election to the Lok sabha was held on November 22, 1989, and in this election National Front headed by V.P. Singh won a majority with the support of BJP.

V.P. Singh's Government fell due to the sudden withdrawal of its support by the BJP and a vote of confidence in the Lok sabha. As soon as Chandrasekar became the Prime Minister AIADMK and Congress raised the issue of LTTE in Lok sabha. The Prime Minister warned the Tamil Nadu Government in the Lok sabha that its performance was not satisfactory²⁷. He also charged the DMK Government of passing on certain information to the LTTE:

DMK refuted all the charges leveled against it and its leader M. Karunanidhi said, It is a web of imagination woven to axe down the DMK Government²⁹.

The Congress and the AIADMK walked out of the Tamil Nadu Legislative Assembly during Governor's address and staged a 'Rasta roko' for the ouster of the DMK Government.

With all these odds of Central Cabinet recommended the imposition of President's Rule under Art.356 without getting Governor's report on the law and order situation of Tamil Nadu. Tamil Nadu was brought under President's Rule for the fourth time.

Going by the above evidence reported in the previous sections we can argue that atleast on three occasions in Tamil Nadu President's Rule was invoked to serve Political, rather than administrative purposes.

Notes & References

1. Jacob A. 'Centre - State Governmental Relations in the Indian Federal System, in Jain S.N. et.al. *The union and the States*, National Publishing House, Delhi. P.74.
2. Hansan A.H. and Dugas J. *India's Democracy*, Vikas, Delhi, 1974. P.323.
3. Constituent Assembly Debates Vol. IX PP.152.
4. *The Hindu* 28, 1975.
5. *Ibid.*, Feb.16, 1976.
6. R.S. Debates, Jan.7 1976.
7. *The Hindu*, December 2, 1975.
8. Proceedings of the 5th State Conference of DMK, Coimbatore dated Dec.24-27-1975.
9. *The Hindu*, Jan.14, 1976.
10. *Ibid.*

11. *The Hindu*, March 24, 1977.
12. *Ibid.*
13. *The Hindu*, July 2, 1977.
14. *Charithara Nayagan MGR* (Tamil) Madras Manimekalai Prasuram, 1977 P.98.
15. *History of AIADMK Party*, P.136.
16. *The Indian Express*, January 26, 1988.
17. *The Hindu*, January 13, 1988.
18. H.S. Kathuria, Presidents' Rule in States.
19. *Ibid.*
20. First in 1969, Second in March 15, 1971, third in January 89.
21. *The Hindustan Times*.
22. *Kalaingar Mu. Karunanidhi*, Madras Manimegalai Prasuram, 1994. P.210.
23. *Kalaingar Mu. Karunanidhi Op.cit.* P.216, on June 1990 at Kodambakkam in Madras EPRLF Leader Padmanaba and 16 others were killed by the LTTE.
24. *The Hindu*, December 16, 1990.
25. *Ibid.*
26. *Ibid.*
27. *Ibid*, January 11, 1991.
28. *Ibid*, January 14, 1991.

RESIDENCY UNDER BRITISH IMPERIALISM - A CASE STUDY OF TANJORE, 1786 - 1111799

A.R. Ramachandra Reddy * & S. Khaja Moinuddin **

The origin of the institution of Resident and the resultant British Residency in India was traced to 1764¹. With regard to the Maratha Kingdom of Tanjore parts of its territory were occupied by the British such as Devikottah in 1749, Nagore in 1778 and Nagapatnam in 1781². The first scope for the interference in the internal affairs of Tanjore kingdom was made possible after the death of its ruler Tookajee (1728-1736). The three year period during 1736-1739 was almost one of internecine struggle for the throne which was occupied by six persons for seven times³. This was the beginning of the European intervention in the internal affairs of the state. Even Pratapsingh who ruled during 1739-1763, managed to retain himself on the throne with the support of the British by entering into an agreement which gave away Devicottah to them⁴. The British control of the King and the Kingdom of Tanjore increased during the reign of Toolzajee⁵; when he was restored to the throne by them in 1776 a new treaty was concluded⁶ which was a double

edged one by marring his sovereign powers and thereby by becoming the respectful masters of Tanjore⁷.

Early Residents

The definite origin of the institution of British Resident in Tanjore Kingdom is shrouded in mystery. In 1786 even the Court of Directors in London complained that Tanjore had, at that time persons who called themselves Agents/Residents. Mention had been made to the persons of three of their own servants for Awadh (Oudh), Bengal and Mr. Ross for Tanjore. This was a strange situation where the authenticity of the Residents was in question⁸. From the list of Residents one finds the name of James Stuart as the first one for the period 1785-1786. The next four names were Macleod Alexander, Huddleton, G.H. Ram and Benjamin for the period 1786-99 but in the official records we come across, besides the above, Thompson and Torriano also as British Residents of Tanjore.

* S.V. University, Tirupathi.

** UGC JRF Scholar, Centre of History, Bharatidasan University, Tiruchirappalli - 620 024.

Strange Trends

In 1776 the EEIC received a request from the ruler of Tanjore to send a Resident as a representative to his court⁹. In 1787, the ruler of Tanjore appointed his heir and then invited the Resident to dine with him and his heir. The ruler presumed by resorting to such an occasion, the presence of the Resident thereat would bestow the EEIC's approval for the heir-designate. The Resident, after consulting his staff, decided not to comply with the request, lest it lends the tacit approval of the EEIC to the heir-designate who was still to secure its approval¹⁰. In 1792 the state of Tanjore had to conclude a treaty with a clause marking the EEIC's assertion of exclusive control over inter-state relations¹¹. But the Governor-General indicted the Governor of Madras for violating the rights of the Rajah of Tanjore by forcing an annexation treaty. The Governor-General annulled the treaty in 1796¹².

Role of Residents

The British Resident rendered a great service to the colonial interest. He was an alter ego of the British authority either of the Governor-General or the Governor in a particular kingdom, or Nawabi or Zamindari or Palayam. He was the eyes and ears of the British authority to secure their interests in a particular area of local potentate. He was to supervise and avert any possible danger that may emerge in his area.

He interfered in the internal affairs of the administration of a local potentate. He wrought havoc on the independence and sovereignty of these rulers, in the appointment of important officers of the administration, increased military peons and thereby increased the expenditure, King-makers, threw them into debt-traps and if possible, the very loss of sovereignty. Fischer in his *Indirect Rule in India, Residents and Residency System 1764-1858* treats this theme vividly¹³.

Peculiarities

Certain of the peculiarities of early Tanjore Residents were already seen. At the turn of the 18th century the role of the Residents and their treatment by the British authorities is interesting to note against the theme that Indian / local officials were habitually vulnerable to peculations, embezzlement etc.

Balmain and Grant were serving as Collectors in Tanjore region. For the Fusly 1207 (1797-1798 AD), Macleod and Torin, the earlier and the then Residents, proposed remissions. In the following Fusly 1208 (1798-1799 AD) the King of Tanjore sanctioned remissions in the districts under his management. This forced the Board of Revenue also to sanction 33 to 50% remission, in the two subahs of Mayavaram and Mannargoody on the recommendation of the respective Collectors namely Balmain for the latter¹⁴.

Mean while there was the rising of Peria waggappo against new revenue and judicial changes. One thorough enquiry thereon an embezzlement surfaced in which the Resident of Tanjore, the collector, one Moodosamy (Manager of Mannargudi Subah), Mangapatti Nayak (Dubash of the Collector), Perumal Pillay were involved. Mangapathi Nayak was to lose his grant of Shrotrium; Madaswamy to pay a fine of 500 besides banishment from Tanjore territory, Perumal Pillay to suffer corporal punishment from the Collector, to be unworthy of holding any employ under Govt. and was also to be turned away from Tanjore territory¹⁵.

But the collector was treated on a different time and again. He was to refund the money appropriated by the sale of a vessel at Nagore since 1793.

Yet, peculiar was the case of the Resident, Thompson, who collected similar fee in Nagapattinam. He affirmed the Revenue Oath had never been administered to him, bluffed that he had not seen the concerned Act alluded to.

He asserted that the absence of corrupt intention had operated to restrain from instituting a criminal prosecution against him. He apologized. But the question was ¹⁶.

... a servant of the company who in the exercise of his official functions was called to administer justice to others, should be so little conversant in the first principles of jurisprudence as to express an indecorous

complacency in the ignorance of that which it was the duty of all to know.

A solemn asseveration of the absence of corrupt intention had operated to restrain himself from instituting a criminal prosecution against him. An admission of such a plea of ignorance was to render the promulgation of the law a nugatory form and afford a specious and universal cover for every description of delinquency.

Notes & References

1. These traders of EEIC, as those of others European Trading Companies (ETCs) had to accept the following conditions from the local potentates, who were vassals of the Nizam, namely the Nawab, Kilaber, Faujdar, Zamindar, Raja and Palger: An excellent account of the institution of the Resident at the all-India perspective is treated by Michael H. Fisher, *Indirect Rule in India. Residents and the Residency System, 1764-1858*, (Delhi, 1998).
2. Nowhere in Tamil Nadu, as elsewhere in South India, a special study with specific reference to the origin and functioning of the British Residency attracted researchers to pursue this theme as an academic exercise restricting the time frame to the latter part of the eighteenth century. In this connection particular reference may be made to the fact that though territories were acquired before and after 1764, the Resident system did not begin in the Kingdom of Tanjore. However it began only in 1786 A.D. Vide "Chronological Table of British Acquisitions" Manual of the administration of the Madras Presidency (MAMP) Vol. I, (Madras, 1885) p.188 & 159.
3. The six persons were Tukkoji, Bava Saheb, Sujana Bai, Sahuji, Siddhoji, Ekoji and Pratap Sing of whom Sahuji occupied twice the throne in 1738 for the first time and in 1739 when he recaptured it overpowering Siddhoji who disposed him in 1738.
4. C.K. Srinivasan, *Maratha Rule in the Carnatic*, (Annamalai University, 1944) pp.128-9. See also K. Rajayyan, *A History British Diplomacy in Tanjore* (Mysore, 1969) p.24.
5. MAMP, Vol. I, p.50 Tulzajee ruled over Tanjore for almost a quarter of a century (1763-1787) the British took advantage of interference on the eve of Tulzajee's expedition into Marava country, displeasure of the Nawah of Arcot, Muhammad Ali, who solicited the

- assistance of the British, capture of Trichinopshy by General Smith, and even the fort of Tanjore a month later, all of which, had far reaching consequences on the kingdom.
6. Consequent to the fall of the Fort of Tanjore on 17 Sept. 1773, the king and him family were made prisoners. But the Court of Directors disapproved of the British expedition against Tanjore and directed the restoration of the king. Notwithstanding the remonstrances of the Carnatic Nawab, the British in Madras obeyed the orders from the court of Directors on 11 April 1776 by restoring the Rajah to the throne. A Treaty also was concluded with the provisions of (i) granting 277 villages to the English Company, (ii) a contribution of Pagodas 4,00,000/- to meet the military expenses, (iii) to have protection from the company soldiers to be stationed in kingdom and (iv) that the king should refrain from doing anything that affected the interest of the Company. C.U. Aitchison (Comp)., Treaties, Engagements and Sunnuds etc. Vol. V (Calcutta, 1876). pp.76-6
 7. K. Rajayyan, *op.cit.*, p.31.
 8. Raghbir Sinh (Ed)., "Court of Directors to the Governor-general in council, 21, July 1786". Fort William India House Correspondence, Vol. 10 (New Delhi, 1972), pp. 148-9.
 9. Michael H. Fisher, *op.cit.*, pp. 53-54.
 10. Letter from the Resident of Tanjore to the Governor, Fort St. George, 25 January 1787.
 11. n.9 p.261.
 12. Governor-General in Council to Governor, Madras, 20 June 1796. Military and Political Consultations, 28 June 1796.
 13. n.9, "The Origins and Growth of the Residency System in India, 1764-1858". pp. 43-69.
 14. Letters from Grant (29 Oct. 1798) and Balmain (15 Nov. 1798) in Diary to Consultations, 19 Nov. 1798.
 15. General Report 20 January 1800, pp.64-6.
 16. Ibid., 15 September 1800, pp.130-41.

CIVIL DISOBEDIENCE MOVEMENT IN COIMBATORE

S. Saraswathy *

In this paper an attempt is made to highlight the part played by the freedom fighters of Coimbatore in the Civil Disobedience Movement launched by Gandhi in the year 1930. The Civil Disobedience Movement was started in 1930. Coimbatore has played a significant role in the Civil Disobedience Movement. Some of the notable freedom fighters of Coimbatore, who fought for the country, were N.S.Ramasamy, Avinashilingam Chettiar, T.G.Raghavachariar, Kuppusamy Naidu, V.C.Vellingiri Gounder, Lakshmana Chettiar, Narashima Naidu, Vadivelu Pillai, Marimuthu Mudaliar and many. In this movement Hindus, Muslims and Christians joined students, mill workers, women and farmers joined the Movement.

The Congress Volunteers undertook picketing of liquor; arrack and toddy shops and boycott of foreign goods were their principal activity. N.S.Ramasamy Iyer spread their programmes in the nearby villages of Coimbatore. Arrest of Gandhi further intensified the movement. Hartal was organized in the city. The Congress volunteers disobeyed the Government order and all were arrested.

Venkatarama Chetty, Marimuthu Mudaly and Subbanina Mudaly were arrested for picketing activities. Women of Coimbatore participated in the Civil Disobedience Movement. Meenachiammal was a prominent freedom fighter. People of Coimbatore imbued with the freedom spirit participated in this movement.

The Congress leaders influenced the students to participate in the Civil Disobedience Movement. The Congress volunteers boycotted the Government College, Municipal High School and London Mission School. Later, boys of Government School joined the movement. Processions were conducted by the students.

College students also participated in the picketing of liquor shops. Avinashilingam Chettiar had a significant role in the freedom movement of Coimbatore. Whenever Gandhi came to Tamil Nadu, visited Coimbatore and Avinashilingam Chettiar made arrangements for his stay. Avinashilingam Chettiar was the President of the Coimbatore Congress Committee. He was arrested for his seditious speech. He was sentenced one year imprisonment or a fine of Rs.1000. He preferred imprisonment and was sent to jail.

Day by day number of volunteers increased and their activities against the government was also increased. Picketing activities were in full vigour in places like Singanallur, Peelamedu, Kuniamuthur, Vadavalli, Ramanathapuram and Podanur. Mill owners of Coimbatore Ganga Naidu and Kuppusamy Naidu asked their workers not to use liquor and foreign goods. Use of Khadi and evils of drinking liquor were spread among the people of Coimbatore.

During the Civil Disobedience Movement, freedom fighters of Coimbatore sang national anthem, celebrated Flag Day in Town hall and conducted condolence procession when Motilal Nehru died. On all the occasions the congress volunteers were arrested and imprisoned at Coimbatore jail, Palayamkottai jail and in the Vellore Central jail.

Government adopted various repressive measures to put down the Civil Disobedience Movement. The Government enforced the Criminal Procedure Code but the Congress volunteers disobeyed the order and were arrested. During processions and meetings they met lathi charges from the police. Section 144 was introduced in the Coimbatore city. The Civil Disobedience Movement was started in the year 1930 and came an end in 1934.

* Lecturer (S.G) in History Nirmala College for Women, Coimbatore.

Notes & References

1. Nicholson, F.A., *Manual of the Coimbatore District*, Vol.II, govt. of Madras.
2. Baliga, S., *Madras District Gazetteer*, Govt. Press, Madras, 1967.
3. Avinashilingam Chettiar, T.S., *The Sacred Touch*, Coimbatore.
4. Venkatesan, G. *History of Freedom Movement in India*, Coimbatore, 1965.
5. Chettiar, P.S. *Arinyar RKS.*, Commonwealth Publ. Company, Madras.
6. Govindan, C. *Freedom Fighter N.G.Ramasamy* (Biography).
7. Irusupillai.R. And Velusamy, P *Kongu naitil India Swatra Porattam, Kovai Swatra Poratta Thiyagigal Mantram*, Coimbatore.
8. Tamil Arasan, Vernacular newspaper.
9. Tamil Nadu, Vernacular newspaper, May 1933.
10. Sivagnanam, M.P. Veduthalai Poril Tamilagam.
11. *Personal Interview with Senniappa mudaliar* (Freedom fighter), Coimbatore on 10-09- 2002.

MAJOR DONALD CAMPBELL'S MILITARY STRATEGY OVER KALAKAD - THE BRITISH EXPANSION ACTIVITIES IN TIRUNELVELI

R. Kumaran *

The Kalakad region was under the control of the different authorities in different times. During the time of Miana it was ceded to Travancore. But during the administration of Malphuz Khan it came under the Nawab of Arcot. But the dispute continued between the Nawab of Arcot and the king of Travancore over kalakad as the latter claimed it as his possession.¹

At various instances, the king of Travancore requested the Nawab of Arcot to grant the two regions of Kalakad and Shencottai.² The Nawab of Arcot refused and charged against the king of Travancore for his continuous support to rebellious chieftains. The Nawab of Arcot requested the Madras Government to undertake an expedition against Travancore for their illegal possession of Kalakad but the Governor neglected the request. The Madras Government thought that the Expedition would affect the British Commercial interest. As the Nawab did not win the support of the British, he ordered his troops to withdraw from kalakad in October 1764. Immediately the Travancore forces entered kalakad. But at the same time, the

Nawab continuously appealed to the British to save his region. Finally, the British sent Major Donald Campbell proceeded to Travancore. On hearing the arrival of Major Donald Campbell, the king of Travancore withdraw his forces from kalakad.³

Meditation Through Anjengo:

When Palayamkottai came under the control of the British, the military communication between Palayamkottai and Anjengo was started. Anjengo played an active part in the settlement of dispute over the kalakad region. The Cheifs of Anjengo Whitefield, Arthur King, W. Taylor and T.A. Glass sent periodic messages to major Donald Campbell, who campaigned at Palayamkottai. The deatch of military troops and military communication between palayamkotai and Bombay were carried out through the port of Anjengo.⁴

Throughout the year of kalakad and Shencottai regions had been a bone of contention between the King of Travancore and the Nawab of Arcot. Being fertile regions, the British also wanted to keep them under

* Lecturer in History (SS) H.H. The Rajah's Government College, Pudukottai - 622 001, Tamil Nadu.

their control. For the security of kalakad and Shencottai regions, Major Donald Campbell realized the importance of stationing a large British force at Palayamkottai. He further exposed to the Government of Madras the importance with the king of Travancore regarding the question of kalakad and shencottai regions. The Madras Government duly approved the designs of Major Donald Campbell.⁵ In the meantime; major Donald Campbell made sufficient arrangement for the accomodation of British soldiers and sepoys within the fort of Palayamkottai.⁶

Campbell's Visit To Kalakad

Major Donald Campbell was directed by the Madras Government to visit the forts and military outposts in Kalakad regions. In accordance with the direction, Campbell visited those places and placed some of the British sepoys in those outposts. He also made military security to prevent the possible

invasion of the forces of the king of Travancore.⁷

After undertaking security measures in the Kalakad and Shencottai Regions, Major Donald Campbell returned to Madurai. He left the European Cavalry and as many Sepoy as possible at Palayamkottai. These forces were left under the Command of Captain Danies Fishman who was appointed at the first Commandant at Palayamkottai. The main function of the Commandant at Palayamkottai was to maintain law and order in Circar regions like Kalakad and Shencottai and the Poligar region in the Tirunelveli Country. As the kalakad region waste source of trouble in the Southern Part of Tirunelveli Country, Campbell Strengthened the hands of British in Kalakad. The invasion of Donald Campbell established the Nawab's authority in Kalakad and in due course the British ascendancy in Tirunelveli and opened a new chapter in the expansion activities of the British.

Notes & References

1. Robert Palk-in-Council, 2 December 1764, letter, M.C., Vol. 21, p. 845.
2. Mohammed Ali, The Nawab of Carnatic 18th October 1764, Letter to Robert palk-in-council, M.C.C. Vol. 12, pp. 354-362.
3. Robert Palk-in-Council, 8th August 1765, Letter to the Court of Directors, Depatches to England Vol., 3. p.19.
4. Donald Campbell, 24 December 1764, Letter to Robert Palk-in-Council, MC Vol 22A, p2.
5. Robert Palk-in-Council, 7th January 1765, Letter MC Vol, 22 A, pp 4-5
6. *Ibid.*
7. *Ibid.*

Dr. RAJAMMAL. P. DEVADASS: AN INSPIRING SAGA OF SUCCESS

R. Maliga *

There is none who does not know Dr. Rajammal. P. Devadass lovingly revered as "Amma" by avinashilingam family, as an outstanding scholar, social activist and an original thinker wedded to the cause of education of women and upliftment of children. What is not known to many is that she hailed from an ordinary middle class family in Tirunelveli. She was born in chengam in North

Arcot on 7th April 1919. her parents Sri Packianathan Michael and Tmt. Sornammal belonged to Kallikulam Her father was a forest range officer in the Government of Tamil Nadu.

Real great lives are not written by pen or pencil but with aspiration action and achievement. One such success story was hers. Education of woman is taken for granted today.

* Lecturer in History, Nirmala College, Coimbatore.

But the scenario was different five decades ago. Those were the days when marriage confined a woman to the kitchen. Her early marriage to Mr. Devadass her maternal uncle gave her the ladder of encouragement in education by which she rose step by step. She was married at the age of sixteen, when she was still a bright student of Northwick High School. Her high marks in the school won her the Elizabeth Miller Gild Medal. Her next step on rung of the ladder was at Queen Mary's college with B.Sc Home Science. She received her first class degree B.Sc Home Science in 1944 and was awarded the Todhunter Gold Medal and Aleyamma Chak Prizes. In 1947 she secured by the Government of India for overseas scholarship for advanced studies in USA in Nutrition and Home Science Education. In the Ohio State university, USA she received the degree M.S and she got her Ph.D in Nutrition and Bio-Chemistry. The rung of the ladder was never meant to rest upon but only to enable her to climb high.

Being a visionary she was not satisfied with occupying higher post in got. Service. It was then Dr. T. S. Avinashilingam invited her to accomplish a great and noble task to assist in building an educational edifice for women in Coimbatore. She took up the less glamorous role of an academician and moved with confidence in this direction with elevated thoughts to do something remarkable for the cause of education for women.

"The highest reward for man's toil is not what he goes for but what he becomes by it" wrote John Ruskin. Consistency of purpose, hard work and vision for the future kept her steering through every

cause of life. Her eloquence was wonderful and she dazzled her contemporaries by the brilliance of her administration and stability of her knowledge.

Her other projects include training for Functionaries, Tamil Nadu Integrated Nutrition Project, Training in post Harvest Technology, Panchayat Raj voter Awareness and Leadership in policy framing bodies.

Realizing the fact that educational institution should not remain as an isolated tower of learning but should identify itself with the community around, Dr. Devadass has helped to carry out several outreach programmes with the inspiration of the founder President Thiru. T. S. Avinashilingam. Tagore Literary Award was given by the Indian Adult Education Association in 1978 to Dr. T.S. Avinashilingam and in 1992 to Dr. Rajammal. P. Devadass in recognition of her meritorious work in Adult Education.

Dr. Rajammal. P. Devadass tried to promote a system of education that recognizes the dignity and worth of all individual. Though she is no more, the echoes of her service continue to reverberate. Her vision, her eloquence, her aspiration and hard work are the ingredients that are needed to all our endeavors in whatever walk of life we be.

Under her able and committed leadership the growth of Avinashilingam Institution with its programmes from pre-school to post doctoral level. She has been an exciting and inspiring saga of academic excellence with concern for the community. Padma Sri recipient Dr. Devadass passed away on March 17th 2002 in Australia.

Notes & References

1. The Hindu-Dated 18,19&20th March 2002.
2. News Letters published by Avinashilingam deemed University.
3. Interviewed Dr. Thangamani, Director, Centre for women Studies.

LABOUR MOVEMENT IN TAMIL NAU, 1918 - 1920

B. Parvatham *

The history of labour movement falls into four parts: (ii) organized trade unionism from 1918 - 1926; (iii) Militant trade unionism, 1926 - 1939; (iv) Moderate trade unionism, 1939-1945. There were three well-known schools of thought: the Marxist; the British represented by Sidney and Beatrice Webb, G.D.H. Cole and Harold J. Laski and the American led by John R. Commons. In India, the two distinct protagonists of the movement have been Gandhi and Ashok Mehta.¹

The Madras Labour Union established on 27th April 1918 by B.P. Wadia.² He heralded the birth of a meaningful trade unionism in Madras with regular membership dues and relief fund. At a later stage craft union, spinners union, folders union, weavers union, union of sizers, blowers and framers was formed in the textile labour association. Nationalists like B.P. Wadia, V. Kalyana Sundaramudaliar, V.O. Chidambaram Pillai, Subramaniya Siva, S. Kasthuri Ranga Iyengar, N.S. Ramasamy and P. Varadarajulu Naidu played a vital role in the labour union movement. Their functions are to organise meetings, plan tactics, collect strike funds and articulate the workers grievances to managements and governments. The practical motive of the leaders cannot be denied altogether. The instance of numerous strikes particularly in the European owned Buckingham and Carnatic Mills were the working conditions were better than Indian owned factories. Thus, the political unrest provided leaders for the labour movement. Thus "Industrial strikes become an additional weapon designed not only to wrest economic concessions but also to threaten the continuance of foreign rule.³ These leaders instilled the spirit of patriotism; anti-British ideas in the minds of the workers created class-consciousness and spoke vehemently on the existence of two classes namely capitalist and proletariats.⁴

* Department of History, Nirmala College, Coimbatore.

In contrast to the first unions in Britain which were craft based; those in Tamil Nadu Mills were industrial, they recruited their members from all workers irrespective of occupation. Each union attempted to recruit the workers from all the mills in the immediate locality. The Madras Union for the Madras workers in the Buckingham, Carnatic and Choolai Mills. The Madurai Labour Union enrolled the Madurai workers in the Harvey Mills and Later the workers in the smaller Indian-owned mills in the city and just outside. The Coimbatore Union recruited the workers in the Coimbatore town mills and those in the village mills closer to the town. Each union functioned as a separate entity.⁵ The links were established between different unions, provided by outside leaders who periodically travelled from one centre to another to address labour meetings and to exchange messages a goodwill between the unions. In particular, the Madras Labour Union Leaders were the most active than in other centres. Occasionally, they might bring a token sum of the money to help strikers in another centres. Each centre had its own specific problems, although the workers sympathise with those struggling in other areas.⁶

In the Union's history there was a degree of discipline established between the Union and the ordinary workers in the individual mills. The Madras Labour Union when compared with other Labour Unions it was more rationalised, concerted and unified. The Madurai Labour Union's lines of communication between the union and the workers were weak and the union's hold on the workers more tenuous. The Coimbatore labour Union was similar to the Madurai Labour Union and its hold was strongest in the more easily organised town workers. It failed to establish any strong links among the workers in the village mills, outside the town. The forgotten isolated workers in

rural Ambalamudram had no union until they asked the Madras Union to help them to organize.⁷ However, despite the differences between them all the unions shared the common problem of controlling the rank and file during the period of labour unrest.

A perusal of the Labour Union Movement shows that in spite of its

weaknesses, it has brought many fold advantages. Economically condition of the workers improved. Politically the movement has produced a mightily secular anti-imperialist anti-capitalist equalitarian and socialist force in the country. Socially it has emerged as unique force of national integration in spite of the hindrance offered by illiteracy and rural background of the workers by communalism, Linguism and Casteism.

Notes & References

1. Parshotam Mehra, *A Dictionary of Modern Indian History 1707 - 1947*, Delhi, 1985, p.736.
2. Chandrashekar. S, *Colonialism Conflict and Nationalism 1857-1947*, Delhi, 1995, p.205.
3. Karnik, V.B. *Strikes in India*, Bombay, 1966, p.6.
4. G.O. No. 388, *Confidential Public Department*, 3rd July 1919, p.p. 44-63.
5. The Hindu dated 12th July 1921.
6. Malhotra, P.C., *Indian Labour Movement - A Survey*, New Delhi, 1949, p.15.
7. Thankappan. T. *Working Class Movement in the Pre - War Madras Presidency*, Madras, 1988.

திருச்சி - வேதாரண்யம் உப்புச்சத்யாக்கிரகம், 1930

து. பிச்சை*

சுமார் 193, ஆண்டுகள் ஆட்சி செய்த ஆங்கில சாம்ராஜ்யத்தை ஆட்டங்காணச் செய்தது உப்புச் சத்யாக்கிரகம். 1930, பிப்ரவரியில் மகாத்மா காந்தியடிகள் தலைமையில் 78, தொண்டர்கள், தேர்வு செய்யப்பட்டு குஜராத் தில் உள்ள தமது சபர்மதி ஆசிரமத்திலிருந்து சுமார் 250, கி.மீ. தொலைவில் உள்ள தண்டி கடற்கரைக்கு, 98 நாட்கள் நடந்து சென்று சட்டத்தை மீறி காந்தியடிகள் உப்பு காச்சினார்.¹

அப்படி நடைபெற்ற போராட்டத்தில் சென்னைமாகாணம் ஒரு முன்னோடியாக விளங்கியது. சென்னை மாகாணத்தில் தூத்துக்குடி, அதிராம்பட்டினம், வேதாரண்யம் ஆகிய ஊர்கள் உப்பு உற்பத்தியில் சிறப்பிடம் பெற்று விளங்குகிறது. எந்த ஊரில் நடத்தலாம் என தலைவர்கள் விவாதித்தனர். அன்றைய தஞ்சை மாவட்டம், இன்றைய நாகப்பட்டினம் மாவட்டம் வேதாரண்யம் வேதரத்தனம் பிள்ளை எங்கள் ஊர்

வேதாரண்யத்தில் உப்புச் சத்யாக்கிரகம் நடத்தலாம், அதற்கு வேண்டிய அனைத்து உதவிகளையும் நான் செய்யத் தயார் எனக் கூறினார். இவர் 1927ல் வேதாரண்யத்தில் மாவட்டமாநாடும், 1929ல் மாநில மாநாடும் நடத்தி தமிழக மற்றும் அகில இந்தியத் தலைவர்களான பட்டேல், மாவிலங்கர் போன்றோர்களை அழைத்து வெற்றிகரமாக நடத்தி முடித்தார்.² அத்துடன் இவர் மாவட்ட காங்கிரஸ் கட்சிச் செயலாளராகவும் இருந்தார். தஞ்சை மாவட்ட காங்கிரஸ் கமிட்டித் தலைவராக இருந்தாலும், வேதாரண்யத்திலேயே கட்சி அலுவலகத்தை வைத்து நடத்தினார். இவரது திறமையை உணர்ந்த தமிழக தலைவர்கள் ராஜாஜி, காமராஜ் போன்றோர்கள் வேதாரண்யத்தில் உப்புச் சத்யாக்கிரகம் நடத்த ஒப்புக் கொண்டார்கள். இதன்படி தமிழகத்திலிருந்து சுமார் நூறு தொண்டர்கள் தேர்வு செய்யப்பட்டனர்.³ திருச்செங்கோடு 9, மதுரை 24, தஞ்சை 7, திருச்சி 6, பம்பாய் தமிழர்கள் 9, கோவை 4, ராமநாதபுரம்

* விரிவுரையாளர்-வரலாற்று மையம், பாரதிதாசன் பல்கலைக்கழகம், திருச்சிராப்பள்ளி.

12, சென்னை 11, வட ஆற்காடு 1, திருநெல்வேலி 15, இதில் ஒருவர் பெண், ஸ்ரீமதி ருக்மணி லெட்சுமிபதி. (இவர் 1937, சென்னை மாகாணத்தில் ராஜாஜி தலைமையில் காங்கிரஸ் ஆட்சி அமைத்த போது துணை சபாநாயகராக இருந்தார்) இவர்கள் அனைவரும் திருச்சியில் உள்ள காங்கிரஸ் கமிட்டி செயலாளர் Dr. T.S.S. ராஜன் வீட்டில் தங்கி 1930, ஏப்ரல் 13ம் நாள் தமிழ் வருடப் பிறப்பு அன்று பிரம தூத வருடம் சித்திரை முதல் நாள் அதிகாலை 4.30 மணிக்கு ராஜாஜி தலைமையில் திருச்சியிலிருந்து 150 கி.மீ. தொலைவில் உள்ள வேதாரண்யத்திற்கு யாத்திரைப் புறப்பட்டார்கள். இவர்களை Dr. ராஜன் மகள் லெட்சுமி குங்குமம் வைத்து வழி அனுப்பி வைத்தார்.⁴ இவர்கள் ஜெய ஜெய பாரத் என்ற பாடலுடன் நடுவில் வெள்ளை, இருபுறமும் நீலநிற நாடாவை மார்பில் உடுத்திக் கொண்டு (அதாவது நீல நிறம் கடலையும், வெள்ளை நிறம் அதிலிருந்து எடுக்கப்படும் உட்பையும் குறிக்கும் வகையில்) புறப்பட்டார்கள். இதில் அவர்களுக்கு வேண்டிய பணிகளை அவர்களே செய்து கொள்ளும் வகையில் விளம்பர இலாகா, சுகாதார இலாகா, தபால் இலாகா, ஸ்டோர் இலாகா, பொக்கிஷ இலாகா என பிரித்துக் கொண்டு புறப்பட்டார்கள்.⁵ திருச்சி-திருவள்ளூரை, கல்லளை-கோவினூர்-திருக்காட்டுப்பள்ளி-சாத்தனூர்-திருவையாறு-திருக்கண்ணியூர்-தஞ்சாவூர்-அய்யம்பேட்டை-பாபநாசம்-நல்லூர்-கும்பகோணம் - வலங்கைமான்-செம்மங்குடி-ஆலங்குடி-நார்த்தாங்குடி-நீடாமங்கலம்-புவனூர்-ராஜப்பையன் சாவடி-மன்னார்குடி-தட்டாங்கோயில்-ஆதிச்சபுரம் விளக்குடி - திருத்துறைப்பூண்டி - மேலாமருதூர் - தகட்டுர் - ஆயக்காரன்புலம் ஆகிய ஊர்களைக் கடந்து 1930, ஏப்ரல் 28 மாலை 4.30க்கு வேதாரண்யத்தை அடைந்தார்கள்.⁶

உப்புச் சத்யாக் கிரகத் தொண்டர்களை தடை செய்ய வேண்டும் என்று அன்றைய பிரிட்டிஷ் தஞ்சை மாவட்ட 72-வது ஆட்சித் தலைவர் "J.A. தூன் துரை" கடுமையான சட்டங்களை பிறப்பித்தார். உப்புச் சத்யாக் கிரகத் தொண்டர்களுக்குப் பொதுமக்கள் யாரும் எந்த உதவியும் செய்யக்கூடாது. அப்படி மீறி செய்தால், அவர்களது சொத்துக்களை அரசு எடுத்துக்கொள்ளும், அத்துடன் கடுங்காவல் தண்டனையும் அவர்களுக்கும் வழங்கப்படும் என்று எச்சரித்தார்.⁷ மாவட்ட ஆட்சியரின் இந்த எச்சரிக்கையை, எச்சிலையாக மாற்றவைத்தார், வேதாரண்யப்பிள்ளை.

1930, ஏப்ரல் 28-ல் தொண்டர்கள் வேதாரண்யம் நுழைவு வாயில் சென்றதும் வேதாரண்யம் மக்களே திரண்டு வந்து அரசின் அடக்கு முறையை மீறி 21, குண்டுகள் முழங்க வரவேற்றார்கள். வேதாரண்யப்பிள்ளை தமக்குச் சொந்தமான இரு ஏக்கர் புகையிலைத் தோட்டத்தை அளித்து அங்கே அவர்கள் தங்க இடம் அமைத்துக் கொடுத்தார்.⁸ தொண்டர்கள் 28 ஆம் தேதி மாலை சென்று 29-ந் தேதி ஓய்வு எடுத்துக் கொண்டார்கள். வேதாரண்யப்பிள்ளை தமது உட்பக்கடை ஊழியர்கள் மாரிமுத்துப்பிள்ளை, நாகநாததேசிகா இருவரையும் அழைத்து வேதாரண்யத்திலிருந்து 5.கி.மீ. தொலைவில் உள்ள அகஸ்தியம்பள்ளி உட்பளத்தில் உப்பு அள்ள வழிகாட்டும்படி கூறினார். அதன்படி அவர்கள் இருவரும் ஏப்ரல் 30 அதிகாலை 3 மணிக்கு முதறிரூர் இராஜாஜியை அழைத்துக்கொண்டு தாளங்காடுகள் நிறைந்த குறுக்கு வழியில் சென்றார்கள். ஆங்கிலேய காவலர்கள் சுமார் 5,000 பேர் ரோட்டின் இருபுறமும் காவல்காத்து நின்றார்கள். வேதாரண்யப்பிள்ளையின் ஆலோசனைப்படி இவர்கள் ராஜாஜியை அழைத்து சென்றார்கள். ராஜாஜி அதிகாலை 4.30 மணிக்கு அகஸ்தியம்பள்ளி சென்று உப்பு அள்ளி வந்தே மாதரம் எனக் கூறினார்.⁹ இதைக் கண்ட காவலர்கள் மிரண்டு போனார்கள். உடனடியாக ராஜாஜி கைது செய்யப்பட்டு பெல்லாரி சிறைக்கு அனுப்பப்பட்டார். ராஜாஜியை கைது செய்தது ICS அதிகாரி கோபாலமேனன். அவரது வகுப்பு நண்பர், ராஜாஜிக்கு 6 மாத சிறை தண்டனை வழங்கியது அவரது ஜீனியர் வழக்கறிஞர், மன்னார்குடி மேஜிஸ்ட்ரேட் பொன்னுச்சாமிப்பிள்ளை ராஜாஜிக்கு தகுந்த மரியாதை கொடுத்து ரயில் மூலம் அனுப்பி வைக்கப்பட்டார்.¹¹

மறுநாள் மறியலில் சத்யாக்கிரகப் படையின் துணைத்தலைவர் கும்மிட்டித்திடல் கே. சந்தானம் அய்யங்கார் (இவர் சுதந்திர இந்தியாவின் உதவி இரயில்வே அமைச்சராக இருந்தார்) கைது செய்யப்பட்டார்.¹² அடுத்த நாள் வேதாரண்யப்பிள்ளை கைது செய்யப்பட்டார்.¹³ ஆங்கில அதிகாரிகள் வேதாரண்யப்பிள்ளையின் தந்தை அப்பாக்குட்டிப்-பிள்ளையிடம் சென்று உங்கள் மகனை மன்னிப்பு கேட்க சொல்லுங்கள், அவரை விடுதலை செய்து உங்கள் சொத்துக்களையும் திருப்பித் தருகிறோம் என்றார்கள். அதற்கு அப்பாக்குட்டிப்பிள்ளை என் மகன் மன்னிப்புக்கேட்பதைவிட சிறைக்கு செல்வது மேல் எனக் கூறினார்.¹⁴ அந்த அளவிற்கு

தேசப்பற்றில் நாட்டம் கொண்டிருந்தார். இந்த உப்புச் சத்யாக் கிரகத்தை எப்படியாவது தடை செய்ய வேண்டுமென பிரிட்டிஷ் அரசு சட்டத்தை கடுமையாக பயன்படுத்தியது. ஆனால் வேதரத்னம்பிள்ளை எப்படியாவது இப்பேரூட்டத்தை வெற்றிகரமாக நடத்தி முடிக்க வேண்டும் என பிரிட்டிஷ் அரசுக்கு சவால் விட்டு நடத்தி முடித்தார். அவரது திறமையைப் பாராட்டி 1931 டிசம்பர் 19-ல் திருநெல்வேலியில் அப்பாழுத்துத் தலைமையில் நடைபெற்ற விவசாய தொழிலாளர்கள் மாநாட்டில் “சர்தார்” என்ற பட்டம் அவருக்கு வழங்கப்பட்டது.¹⁵ அன்று முதல் இவர் சர்தார் வேதரத்னம்பிள்ளை என்று அழைக்கப்பட்டார். இந்தியாவில் இருவர்

சர்தார் என்ற பட்டம் பெற்றவர்களில் ஒருவர் சர்தார் வல்லபாய் பட்டேல் 1928 ஆம் ஆண்டில் குஜராத் மாநிலத்தில், சூரத் மாவட்டம், (பர்தோலி) தாலுகாவில் விவசாயிகளை ஒன்று திரட்டி வரிகொடா இயக்கம் நடத்தி வெற்றி கண்டார். இதனால் அவருக்கு சர்தார் என்ற பட்டம் வழங்கப்பட்டது. அடுத்து தென்னகத்தில் வேதரத்னம் பிள்ளைக்கு சர்தார் பட்டம் வழங்கப்பட்டது. சர்தார் என்பதன் பொருள் தலைவர், “கமாண்டர்”. இந்த உப்புச் சத்யாக் கிரகம் நாடு முழுவதும் நடைபெற்றாலும், சென்னை மாகாணம், மிகச்சிறப்பாக பணியாற்றி பிரிட்டிஷ் அரசின் பராளுமன்றக் கதவைத் தட்டிச் செய்தது.

Notes & References

1. Rajaji, Ramachandran, T.R.P. Padmanaban, *Vedaranyam Uppu Satya graham, Vedaranyam*; K.G.K.G. 1985, p.140.
2. N.M. Kilhani, *India's Road to Independence*, p.140.
3. The Civil Disobedience movement file, 930-31, (Confidential file) Govt. of Madras, p.156.
4. Ibid. See also, *The Hindu* 11, April, 1930.
5. M .P. Sivaganam, Viduthalai Paril Tamilagam, Madras: Poongudi Publication, 1986, p.33. See also, *The Hindu*, 17, April, 1930, The CDM. File, 1930-31 (TNA), p.162.
6. Bahirathan, *Maraikathil. Oru Manickam, Vedaranyam*; K.G.K.G. 1985, p.40.
7. Rajaji, Ramachandran, T.R. Padmanaban *Vedaranyam, Uppu Satyagraham*, p.48.
8. S.F. No:687, pp.85, 101-102, See also Inter-view with Khakhaji Ramaswamy Iyer, *Freedom Fighter*, Mannargudi, 10, Oct,1993.
9. Bahirathan, *Maraikathil Oru Manickam*, p.50.
10. V. Appakatti Pillai, S/o. Vedaratnam Pillai, Nov. 20, 1992, *Vedaranyam*.
11. Bahirathan, *Maraikattil Oru Manicka*, p.55.
12. Rajaji, *Uppu Satyagraham*, p.124.
13. *The Hindu*, May 1, 1930, see also, S.F.No.; 707, Madras:31, May 1930, and CDM, File, pp. 163-164. Report for the first half of the April, 1930, Public (Confidential) TNA.,
14. Rajaji *Uppu Satyagraham*, p.140.
15. Government order no: 2093, (Madras), 12, May, 1930. See also CDM, File, 1930-31, p.164 (TNA)

ஒழுசூர் கூறும் வரலாற்றுச் செய்திகள்

என். ஒன்னமாரனன் *

மேற்சொன்ன நிலையிலே ஒழுசூரானது சில ஆண்டுகளுக்கு முன்புதான் ஆய்வாளர்கள் பார்வைக்கு வந்தது. சோழர் காலத்து பெருமையை வெளிப்படுத்தும் ஊர்களுள் இதுவும் ஒன்று. இவ்வூர் வேலூர் மாவட்டத்தினுள் வாலாஜா வட்டத்தில் அமைந்துள்ளது. வாலாஜா பேட்டையிலிருந்து 8 கி.மீ. தொலைவிலும் (அ) வாலாஜா பேட்டைக்கும், தலங்கை புகைவண்டி நிலையத்துக்குமிடையே இவ்வூர் அமைந்துள்ளது. முன்பு இது “ஒழுசைபூர் நாடு” என்று அழைக்கப்பட்டதை கல்வெட்டுகள் மூலம் அறிகின்றோம்.¹

கிராமங்களில் நிலங்களிலுடைய அமைக்கப்படும் குறுகலான சிறு சாலை “ஒழுகை” எனப்படும். இவ் ஒழுகையை ஒட்டி இவ்வூர் அமைந்ததால் ஒழுகையூர் என அழைக்கப்பட்டிருக்கலாம். நாளடைவில் மக்கள் சொல் வழக்கில் மருவி “ஒழுசூர்” என்று அழைக்கப்பட்டு வருகின்றது.

வரலாற்றுச் சுவடுகளின் அழிவு

ஒழுசூரில் பல வரலாற்றுச் சான்றுகள் உள்ளன. இவையெல்லாம் இந்த ஊர் சோழர் காலத்தே சிறப்புற்று விளங்கியதை மெய்ப்பிக்கின்றது. சோழர் காலத்தே பின் வந்த விஜயநகர ஆட்சிகாலத்தேயும், இவ்வூர் செம்மையுடன் திகழ்ந்திருக்கின்றது. ஆனால், விஜயநகர ஆட்சி காலத்தை அறிவிக்கும் கல்வெட்டுகள் துரதிருஷ்டவசமாக அழிந்துவிட்டது. மக்களின் அறியாமையின் காரணமாய் இரண்டு கல்வெட்டுகள் அழிந்துவிட்டன. ஒன்று திருக்கானீஸ்வரர் ஆலயத்துக்கு எதிரேயும், மற்றொன்று வடகிழக்கு திசையில் இருந்த சத்திரத்திலும் காணப்பட்டதாக மக்கள் கூறுகின்றார்கள். இனி ஒழுசூரின் வரலாற்றுச் சின்னங்களையும் கல்வெட்டு செய்திகளையும் காண்போம்.

பழங்காலத்தே தமிழர்கள் வீரர்களைப் புகைத்து அவன் நினைவாய், அவன் வீரச் செயலை உரைக்கும் விதமாய் கல்வெட்டுகளை அமைத்தார்கள். இவற்றை நடுகற்கள் என்றுரைப்பர்.² இக்கல்வெட்டு பராந்தக சோழனின் (கி.பி. 907-955) 18-ஆம் ஆட்சியாண்டில் அதாவது கி.பி.

925-ல் அமைக்கப்பட்டது. எனவே வாணர்கள் போர் நடந்த 12 வருடங்கள் கழித்து இக்கல்வெட்டு அமைக்கப்பட்டது. வேறு போர் ஏதும் இப்பகுதியில் நடைபெறாத காரணத்தால் இப்போரில்தான் அவன் வீரமரணம் அடைந்திருக்க வேண்டுமென்பது பெறப்படுகின்றது. கல்வெட்டு சிதையாமல் இருப்பின் ஒரு வரலாற்று உண்மை வெளியாகியிருக்கும்.

மாவலிவாணராயன் கல்வெட்டு

இக்கல்வெட்டு ஒழுசூரின் ஏரி மதகிற்கு அருகே காணப்படுகின்றது. இது சில ஆண்டுகளுக்கு முன்புதான் ஆய்வாளர்களால் கண்டுபிடிக்கப்பட்டது.⁴ இது பராந்தக சோழனின் 21-ஆட்சியாண்டில் அதாவது கி.பி. 928-ல் மாவலிவாணராயன் என்பவனால் அமைக்கப்பட்டது. போரில் உதவியமையால் இவனுக்கு “செம்பியன் மாவலி வாணராயன்” என்ற பட்டம் பராந்தகனால் நல்கப்பட்டது.⁵ இவன் ஒழுசூர் ஏரிக்கு தூம்பு (மதகு) ஒன்றை அமைத்தான் என்ற செய்தியும் இவனுக்கு “பிரதிவதி” என்ற சிறப்பு பெயரும் வழங்கியமை தெரிய வருகின்றது. இத்தூம்பை பராமரிப்பதற்காக ஒழுசைபூர் நாட்டார் ஒரு பசுக்கு நான்கு அச்சு (காசு) வீதமும், ஒரு பட்டி நிலத்துக்கு ஒரு குட்டை நெல் வீதமும் தானமாக அளித்த செய்தியும் இக்கல்வெட்டில் காணப்படுகிறது.⁶

ஸ்ரீ திருக்கானீஸ்வரர் ஆலய கல்வெட்டுகள் ஓர் ஊருக்கு உயிர்நாடியாக திகழ்வது ஆலயமாகும். மக்களின் நல்வாழ்விலும், ஆன்மீகத்திலும் நாட்டம் கொண்ட நம் தமிழ் மன்னர்கள் கோயில் பல எழுப்பும் கொள்கையை கண்டனர். கடலலையென எழுந்து மறையும் கால வெள்ளத்தில் கோயில்களை அமைத்தவர் மறைந்தாலும் அவர் தம் கலைப் படைப்புகளாக இவ்வாலயங்கள் காலத்தை வென்று நிற்கின்றன. ஆய்வாளர்கள் இன்று இக்கோயில்களை வழிபாட்டுக்கென அமைந்த அமைப்பு என்று நோக்காமல் - அக்கால மக்களின் வாழ்க்கை, நாகரிகம், பண்பாடு முதலியவற்றை வெளிப்படுத்தும் தன்மையை கலைநோக்குடன் ஆராய்கின்றனர்.

* விரிவுரையாளர்.சி. ஆப்துல் ஹக்கீம் கல்லூரி,மேல்விஷாரம் • 632 509.

இவ்வகையில் எழிலும், கலை நுட்பமும் மிக்கனவாய், கலைப்பெட்டகமாய் இவ்வாலயம் இன்றும் திகழ்கின்றது. இது சோழர் காலத்தே “திருகரபுரத் தாளர் வார் ஆலயம்” என்று வழங்கப்பட்டமை இவ்வாலய கல்வெட்டுகள் மூலம் அறிகின்றோம். இவ்வாலயத்தில் ஐந்து கல்வெட்டுகள் உள்ளன. ஆனால் இரண்டு மட்டுமே படித்தறியும் வண்ணம் உள்ளது. ஆலயத்தின் முன் கூரையை தாங்கும் தூண்களில் கிழக்காக உள்ள முதல் தூணில் சுந்தர சோழன் எனப்படும் இரண்டாம் பராந்தக சோழன் (கி.பி. 957-70) ஆட்சிக்கால கல்வெட்டு கண்டுபிடிக்கப்பட்டுள்ளது. இதன் மூலம் இவ்வாலயத்திற்கு நந்தா விளக்கு (அணையா விளக்கு) தடைபடாமல் எரிக்க மானிய நிலம் வழங்கியதை இது காட்டுகின்றது. தொண்டை மண்டலத்தை, சுந்தர சோழனின் கீழ் ஆண்டு வந்தவன் பல்லவ இனத்தை சார்ந்த பார்த்திவேந்திர வர்மன் என்பவன் ஆவான். இவனது ஆட்சிக்காலத்தே ஒன்பதாம் ஆண்டில் அதாவது கி.பி. 966-ல் ஒழுக்கையூரைச் சார்ந்த “முக்கடம்பன் நாகன்” என்ற வணிகன் இவ்வாலயத்துக்கு நந்தா விளக்கு வைக்க “7மா” நிலம் (ஒரு “மா” நிலம் என்பது 100 குழியாகும்) வழங்கிய செய்தி இக்கல்வெட்டில் காணப்படுகின்றது.⁹

அடுத்த கல்வெட்டு மற்றொரு கூரையை தாங்கும் தூணில் காணப்படுகின்றது. மிகவும் தெளிவாகவும், அழகாகவும் வழங்கப்பட்டுள்ள

இக்கல்வெட்டு தொண்டைமான் என்பவனைப் பற்றியது. சகர ஆண்டு 1117-ல் அதாவது கி.பி.1195-ல் தொண்டைமான் என்பவன் இவ்வாலயத்துக்கு முன் மண்டபமும், சோபானமும் கட்டுவித்த செய்தி பெறிக்கப்பட்டுள்ளது.⁹

பச்சையப்ப செட்டி சத்திரக் கல்வெட்டு

ஒழுசுருக்கு மேற்கு திசையில் ஊரின் தொடக்கத்தே ஒரு மண்டபம் காணப்படுகின்றது. இது பச்சையப்ப செட்டி சத்திரன் என்று அழைக்கப்படுகின்றது. முற்காலத்தே மக்கள் பொதுவாக கால்நடையாகவே பயணம் செய்தமையால் அவர்கள் தங்கிச் செல்ல சத்திரங்கள் கட்டப்பட்டன. புரவலர்கள் கட்டிய இந்த சத்திரங்கள் அவர்களின் இரக்கத்திற்கு சான்று பகரும் வண்ணம் இவை நின்று வாழுகின்றன.

ஒழுசுரின் உள்ள சத்திரத்தின் கூரையில் ஒரு கல்வெட்டு காணப்படுகின்றன. இக்கல்வெட்டு இந்த சத்திரம் பற்றிய உண்மையினை அறிவிக்கின்றது. இக்கல்வெட்டு “சாலிவாகன சகாப்தம்” 1726-ல் அதாவது கி.பி. 1804-ல், ஆடி மாதம் 19-ஆம் தேதி இந்த சத்திரம் ஆற்காடு பச்சையப்ப செட்டி என்பவனால் கட்டப்பட்டது. இவன் செல்வி மகாரிவி கோத்திரத்தை சார்ந்தவன் என்பதும் இவனது பாட்டன் வாழ்ந்தா செட்டி என்பதும் இவன் அப்பன் பெரமாண்டை செட்டி என்பதும் இக்கல்வெட்டு மூலம் தெரிகின்றது.¹⁰

அடிக்குறிப்புகள்

1. சோழர் கால கல்வெட்டு கண்டுபிடிப்பு, தினமணி, வேலூர் பதிப்பு 21.02.1994.
2. 'சி. கோவிந்தராசன், கல்வெட்டுக் கலைச்சொல் அகர முதலி, பதிப்புத்திறை, மதுரை காமராசர் பல்கலைக்கழகம், 1987.
3. நடனகாசிநாதன், 'தமிழ் நாட்டில் நடுகற்கள்', அருண் பட்ளிகேஷன்ஸ், சென்னை, 1978, பக்.1.
4. ப் ததகச் சோழன் காலத்திய தூம்பு கண்டெடுப்பு, து. மணி, சென்னை பதிப்பு, 12.03.1991.
5. தமிழ்நாட்டு வரலாறு, சோழப் பெருவேந்தர்காலம், முதல் தொகுதி, தமிழ் வளர்ச்சி இயக்கம், குறளகம், சென்னை, 1998, பக்.310-11.
6. தினமணி, சென்னை பதிப்பு, 12.03.1991.
7. ம. காந்தி, காப்பாட்சியர், அரசு அருங்காட்சியகம், வேலூர், ப.வெங்கடேசன், ஆசிரியர், அரசு மேல்நிலைப் பள்ளி, காவேரிப்பாக்கம், ச. அருள்முருகன், ஆசிரியர், ஒழுசூர் ஆகியோர் மேற்படி கல்வெட்டை ஆய்வு செய்து தகவலை தெரிவித்தனர்.
8. ஆவணம், இதழ் 6, தமிழகத் தொல்வியல் கழகம், தஞ்சாவூர், 1995, பக்.24.
9. நேர்காணல் : ப. வெங்கடேசன், காவேரிப்பாக்கம், 22.09.2002.
10. பச்சையப்ப செட்டி சத்திரக் கல்வெட்டு, ஒழுசூர்.

இரண்டாம் பெரும்பிடுகு முத்தரையன்

ம. இராசசேகர தங்கமணி *

தமிழகச் சிற்றரசுகளுள் முத்தரையர் குறிப்பிடத்தக்கவர். இவர்கள் ஆண்டுவந்தநாடு முத்தரையர் நாடு என்பதனை நிரூபிப்பதற்குப் பலவனின் உத்தர மல்லூர்க் கல்வெட்டால் அறியலாம். 'முத்தரையர்' பெயர்க்காரணம் பற்றிப் பல கருத்துக்கள் உள. இருப்பினும் முத்தரையர் என்பதே பொருத்தமாகத் தெரிகிறது. இச்சொல் இளவரையர் என்பதன் எதிர்ச்சொல் ஆகும். முத்தரையர் நாடு கோணாட்டிற்கும் அதாவது பல்லவர் நாட்டிற்கும் பாண்டியர் நாட்டிற்கும் இடைப்பட்ட நாடு (Buffer State). பாண்டியர் கோணாட்டில் ஆக்கிரமிக்கா வண்ணம் பாதுகாவலராக முத்தரையர் திகழ்ந்தனர். இவர்கள் கி.பி.7 முதல் 9-ஆம் நூற்றாண்டின் மத்திய பகுதிவரையில் சிறப்புடன் ஆண்டுள்ளனர்.

முத்தரைய வேந்தர்கள்

கல்வெட்டின் அடிப்படையில் சாத்தன் என்பான் இம்மரபின் முதல்வன் என அறியலாம். இவ்வேந்தனது அரசியான பெரும்பிடுகு, பெருந்தேவி கலையார்வம் மிக்கவர். இவனுக்குப் பின் சாத்தன், மாறன் எனும் விடேல்விடுகு விழுப்பேரதியரசன் என்பான் அரியணையேறினான். சாத்தன் மாறனை அடுத்த மாறன் குவாவன் வேந்தன் ஆனான். மாறன் குவாவனுக்குப் பின் குவாவன் மாறன் எனும் பெரும்பிடுகு முத்தரையன், அரசு கட்டிலேறினான். குவாவன் மாறனின் மகன் மாறன் பரமேசுவரன் ஆன இளங்கோவதி வரையன்

மன்னனாக வந்தான். இவனது அருமந்த புதல்வனே சுவரன் மாறன் என்ற பெரும்பிடுகுமுத்தரையர்கள்.

கிள்ளுக்கோட்டை நடுகல்

"ஸ்ரீசத்ரு கேசரி அபிமான தீன் ஸ்ரீகன்வர் கன்வன் வாள்வரி வேங்கை குத்தியது" செந்தலைக் கல்வெட்டில் ஏறத்தாழ, 24 வெண்பாக்கள் உள்ளன.

நியம மாகாளத்துப் பிடாரியார் கோயில்

"பெரும்பிடுகு முத்தரையனாயின சுவரன் மாறவன் எடுப்பித்த பிடாரி கோயில்" நேமத்தில் சப்தகன்னியர் பேடு, வல்லம் தஞ்சைக் கோட்டைகள் - அரண்மனைகள், மாறநேரி - எனும் ஊர் சுவரன் மாறனால் நிறுவப்பட்டது.

விருதுப் பெயர்கள்:

கல்வெட்டுகள் சுவரன் மாறனுக்குப் பல விருதுப்பெயர்களை வழங்குகின்றன. இவற்றுள் சத்துருகேசரி, சத்துருமல்லன், செருமாறன், நெடுமாறன், வான் மாறன், வல்லக்கோன், தஞ்சைக்கோன், தஞ்சை நற்புகழாளன் - முதலானவை முக்கிய இடம் பெறுகின்றன.

தமிழ்ப்பணி

முத்தமிழைப் பேணி வளர்த்த இவன் பாச்சில்வேள் நம்பன், கோட்டாற்று இளம் பெருமானார், ஆச்சாரியர் அறிஞர் குவாவன் காஞ்சன் முதலான புதல்வர்களை ஆதரித்தான்.

க.அ. மதியழகன் அவர்களின் அரசியல் சமுதாயப்பணி - ஓர் ஆய்வு

ஏ. ரவி **

கோவை மாவட்டம், இடுமலைப்பேட்டை வட்டத்தில் கணியூர் எனும் சிற்றூரில் 1926 ஆம் ஆண்டு டிசம்பர் மாதம் ஏழாம் நாள் திரு. க. அருணாச்சலம் என்பவருக்கும், திருமதி இலக்குமி அம்மையார்க்கும் மகனாக விவசாய குடும்பத்தில் பிறந்தார். இவரது இயற்பெயர் க.அ. சோமசுந்தரம், புனைப்பெயர் க.அ. மதியழகன். இவர் செய்த பொதுத் தொண்டினால் தந்தை பெரியார்,

பேரறிஞர் அண்ணா ஆகியோரால் பாராட்டப் பெற்றார். "குன்றுபோல் நின்றான் கொள்கைகள் திளைத்தன் மன்றொலாம் கண்டனன் மதியழகன் என்னும் பெயரினன்" என்று பேரறிஞர் அண்ணாவால் பாராட்டப் பெற்றவர்.

அண்ணாமலை பல்கலைக்கழகத்தில் சேர்ந்து இளநிலைப் பட்டப் படிப்பைத் தொடர்ந்தார்.

* துறைத் தலைவர், ஓய்வு வரலாற்றுத் துறை, கருர் அரசு கலைக்கல்லூரி, கருர்.

** விவிலையாளர், வரலாற்றுத் துறை, பச்சையப்பன் கல்லூரி, சென்னை - 600 030.

MUSLIMS AND THE DRAVIDIAN MOVEMENT IN TAMIL NADU 1925 - 1944

A. Dastagir *

Periyar E. V. Ramasamy Naicker founded the Self - Respect Movement in 1925. It was an anti-Brahmin, anti-Caste and anti - God Movement. Extraordinary ties prevailed between this Non-Brahmin Movement and the Muslims of Tamil Nadu. This relationship between the avowedly atheist Non-Brahmins and the ardently theist Muslims is unique in World Islamic history. The curcial aspect of this relationship has not received the attention of the historians at all. Hence this paper.

Atheist Ramasamy Naicker was invited to address Muslim meetings. He was asked to preside over many of them. He found a convenient platform, in these meeting to air his political and religious views. Thus islam was helpful to the Self-Respect Movement which had come of in a hostile atmosphere. An atmosphere in which Ramasamy Naicker's resolution for Proportional Representation stood rejected (by his parent organisation, the Congress) caste discrimination was practiced at cheranmadevi Ashram and Gandhi refused to give up his faith in Varna Ashrama Dharma.

Common cause and ideology brought both Muslims and the Non-Brahmins together. Both stood disenchanted with the policies of the Congress and the Brahmin domination of it.

The introduction of democratic institutions in India and their dominance by the Brahmins brought about the Non-Brahmin Movement in Tamil Nadu and the Muslim League at all - India level. Both strove for adequate representation for them in the Government jobs and in the legislative bodies. A good understanding of the inevitability of their demand would have avoided the rise and the strengthening of the Non-Brahmin Movement and the Muslim league. The British understood the inevitability of it. So the government of India suggested in 1907 to reserve, in the proposed reforms, 17 non official seats in Madras Council "to

be filled by special electorates of caste and occupational groups" which would give substantial representation to the Non-Brahmins and the Muslims. This was strongly criticised all over India Particularly by the Brahmin Press. Now the Non-Brahmins and the Muslims could identify their common aopponent and the necessity of fighting the m against. So the necessity of fighting against the Brahmins to acquire adequate representation brought the Muslims and the Non - Brahmins together.

While the Congress was opposed to Separate electorate for Muslims Ramasamy Naicker stressed the need for separate electorate for Muslims. He maintained, "Those who are in politics today consider religion as more important than politics. In order to consolidate religous dominance, they desire political dominance.

Therefore the claims of these people that 'nation is important politics is important... are all humbug... my friends your desire for separate electorates and its achievement is giving me immense pleasure". So Muslims found and unassailable ally in Ramasamy Naicker.

This joint struggle of the Self - Respectors and the Muslims had gained much strength and Rajagopalachari became aware of it. Still he was not willing to crap the Self-Respect Movement helped Muslims to get a Tamil or Dravidian identity because of the influence of the Self - Respect Movement, while Non-Brahmin Hindus were promoting a Dravidian or Tamil identity there was a certain awakening of linguistic consciousness among Muslims too. The bonds of relationship between the self-Respecters and the Muslims were such that the Self-Respecters sowed the seeds of a distinct Tamil oir Dravidian consciousness among the Muslims.

* Lecturer in History, Selection Grade, L.N. Govt., College, Ponneri

CONTRIBUTION OF MADURAI DISTRICT MUSLIMS TO FREEDOM STRUGGLE, 1919-1947

Mallika Begum *

Madurai had a tradition of opposing the English since the beginning of the British rule. The struggle of the ploygars like Kattabomman and Marudu brothers against the British rule not only lent a revolutionary character to the anti-British agitation but also had its impact in other parts of the Pandya territory. No doubt it had its echo in Madurai District as well. Muhammad Yusuf or Yusuf Khan was known in Madurai by the name of Kummanthan Saheb or Khan Saheb. He was the first Muslim who fought against the British in 18th century. His original name was Maruthanayakam pillai and he was from panaiyur in Ramnad District. He was converted to Islam in pond cherry.

The ideals of Annie Beasant's Home Rule League were propagated through the numerous branches of the Theosophical Lodges that were functioning in the country. Madurai Theosophical Lodge was one of the first of the Lodges in Tamil Nadu to be converted into a Home Rule Organization. Apart from other Muslims, Moulana Sahib and Haji Saiyed Samsudeen Sahib joined the Home Rule Movement activities. In Madras the khilafat movement was organised by Yakub Hasan and Abdul Madjid Sharar the Editor of Quami Report. The Muslims in Madurai decided to hold meetings from October 13 to 17 to explain to the people the political situation that was prevailing in the country. The District collector of Madurai had a meeting with the Mohammedan leaders of Madurai, the town Kazi his brother Maulvi Haji Syed Mubammed Ibrahim Sahib, Haji Muhammed Maulana Sahib, Haji syed Samsuddin Sahib on the evening of October 13, 1919. Meetings were held on October 14, 15 and 16 in different parts of Madurai town and observance of the Khilafat Day. The Khilafat Committee in Madurai with janab Hakim Syed Ibrahim as its President janab, Syed Iman Jaffar Sahib as Vice-

President and Janab Syed Imamuddin Sahib as Secretary co-operated with the local congress leaders in Madurai in the Non-Co-Operation Movement. The meeting of TNPC was held in Madurai at under the presidentahship of Rajaji. It send volunteers to Nagpur Flag Struggle. Sixteen Members were sent to Nagpur as the first batch of Congress volunteers from Tamil Nadu and sandal powder merchant Adam sahib, captain of Madurai town volunteers who was one among the 16 members was arrested at wardha.

The role of Muslims in the Neill Statue Satyagraha in 1927 was important for, the first assault on the Neill statue was made by Mohammed Sali. Mohammed Salia and subbarayalu broke the statue of about 3.5. Metre high and hoisted National Flag. There was also considerable number of Muslims in the Civil Disobedience Movement. While directing the civil disobedience campaign in the country, Gandhiji requested the people not only to defy the salt laws but also to picket. Liquor shops and foreign cloth shops. During picketing of liquor shops in Madurai in July 17 Lathi charge was made. One Muslim Satyagrahy by name Khadir Batcha was injured and died in the hospital Many Muslims joined this toddy shops picketing. Abdul Khadar, Khadar Mugaideen, Chinna Sheik Abdul Khadar Ladakkarar Veera Mohideen Sahib and Mohammed Ibrahim Rowther took active part in this picketing.

Quit India Movement was started by Gandhiji in 1942. Syed Ismail, editor of a Tamil Weekly Indian 1837-41 was the Municipal councilor of Madurai from 1938-42, and he was the President of Madurai Congress Committee in 1942 and he participated in the Quit India Movement. Thus many Madurai Muslims played significant role in the Indian National Movement.

* Research Scholar, Department of Indian History, University of Madras.

1930 - AN EPOCH MAKING YEAR IN MADURAI

K.Kalyana Sundari *

In January 1930 Independence day was celebrated in Madurai, Dindigul, Palani, Thirumangalam and Thirupparankundram for that time onward meetings were held at regular intervals in Madurai and neighbouring places. Madurai Town was naturally the scene of the greatest activity very great enthusiasm was displayed everywhere in Madurai at that time. A number of meetings were held during the first four months of the year in Madurai. An Independence Youth League was formed on 2nd February 1930. The Movement was particularly strong in Madurai and the neighbouring cities.

There was talks of manufacturing salt at Uttangudi, Vellalapatti and Kidaripatti in Madurai Mr.C.Rajagopalachari of Salem enlisted a number of Volunteers in the district in April and led them to Vedaranyam, Tanjore District. Among 100 volunteers to Vedaranyam 32 volunteers were from Madurai headed by Nellai N.Somayajulu, A.Vaidhyanatha Iyer, N.S.Varadhachari, S.Pancharatnam, Pattabhiramayya, Srinivasa Varadhan, Krishna Gundhu, Thiyagaraja Sivam, Komda krishnamachari, Sundarasingh, and Sankarlal were some of the prominent leaders from Madurai.

During the second week of July 1930 for the first time students were asked to give up their schools? And Madurai had done splendid work in the matter of picketing toddy and liquor shops. This was started on the 17th July when 16 volunteers were sent to picket three shops in the city.

The volunteers were arrested and while they were being removed to the police station in lorries there was some confusion and the police made that a pretext for making a lathi charge. That was successful in driving away the people from the toddy shops to a distance

of about a hundred yards. Picketing was continued on 18th and on 19th July 1930. There were lathi charges on that occasion.

There had been a good deal of agitation in the Periyakulam Taluk. In April 1930 Uttamapalayam was made the Head quarters of the Taluk congress committee and of the Dindigul district congress committee. Several meetings were organized in May and on the 18th of that month. There was a successful hartal at Theni and Partial hartals everywhere in the taluk, Picketing of toddy shops started on 25th July 1930 and it continued for a week in Kombai, Volunteers were arrested and violent crowds were dispersed by lathi charges and the leaders who were organizing the movement were proceeded against under section 107 Criminal Procedure Code and sent to jail when why refused to furnish security. Picketing started in Bodinayakkanur on 6th August 1930 and resulted in serious rioting . On 7th August the mob made most determined attacks on the police and later on the police station and had to be dispersed by repeated firing. Again on 6th September 1930 Picketing went on for five days. The volunteers were arrested and the leaders were charged under section 107 Criminal Procedure Code. And in November and December 1930 a number of meetings were conducted in Madurai and in the neighbouring cities in support of the Civil Disobedience Movement.

Throughout the district there were a number of hartals and in all the cases leaders and volunteers were arrested. Hartals in Theni and hartals in Madurai were marked successful. People from all sections like merchants, hotelkeepers, Bus drivers jutka drivers and others were joined in the political activities in Madurai.

* S.G.,Lecturer, Arulmigu Palaniandavar Arts ,College for Women,Palani - 624 615.

THE ROLE OF YOUTH IN FRENCH INDIA'S NATIONALISM - 1930-1935

R. Velmurugan *

The result of the World Economic Depression (1929) severely affected the French colonies in India. In the meantime in April 1930, Mahatma Gandhi launched the Civil Disobedience Movement against the British. Several thousands of men and women, workers, peasants, educated youths and businessmen took part in the movement. It had an immediate impact on the French Indian youth. As a result "The League of French Indian youth" was registered at Pondicherry in the same year. This league aimed at rendering social services to the people. The French Indian Youth organised two conferences at Pondicherry in 1931 and 1932 respectively to discuss the need for social reforms and to criticise the French rule in India.

In 1932 the French Indian Youth started the Ramakrishna Reading Room on the Mahatma Gandhi Road in Pondicherry. Such centres were gradually opened all over the town. These centres helped the youth to educate themselves and to cultivate the feeling of patriotism among the people. The French Indian Youth inspired national feelings among the young students and thought of various plans to fight against the French Imperialism.

When the French Government came to know about the various activities of the reading rooms it took measure to suppress the Youth and ban these centres. As a result, the French Government issued an order stating that any association had to be set up with the prior permission and that its members should not exceed twenty.

This permission was given on the condition, that there should be no discussion about political issues. This was duly signed in the promissory note by the person who had to start the reading room here. To get permission for running a reading room it would take normally six months to one year. In case of publishing a pamphlet permission had to be sought for necessary censorship. These rigorous rules were very strictly enforced by the French Government. Thus, the freedom of speech of writing and of forming association was restricted in the French territories. "Kudiarasu" a Tamil weekly criticised the anti-democratic policy of the French Government in India.

In 1934 Mahatma Gandhiji undertook a tour across the country with an aim to raise national movement fund and eradicate untouchability. This aim was placed in the hands of the Youth of the country.

After Gandhiji's visit the members of the French Indian Youth and Ramakrishna Reading Room joined with the Harijan Seva Sangam in Pondicherry. They started social service in "Cheries" (Slums). Night Schools were setup for Harijan boys in certain Cheries in the town areas. The students of Francais and Calve colleges came forward to lend their services as teachers of the night schools in the town and slum areas. Other than studies the members started clearing the drainage and giving baths to the Harijan children. They also mobilised the mill workers in the street corner of each village and induced the spirit of nationalism against the French.

* Lecturer in History, Bharathidasan Government College for Women, Pondicherry.

HOUSING SCHEMES UNDER THE CONGRESS GOVERNMENT IN TAMIL NADU 1947 - 67

D. Maheswari *

After Independence both Centre and State government implemented various housing schemes through the five-year plans. The First Five Year Plan was mainly aimed to make the country self sufficient in food. Special attention was shown to the major irrigation and the total number of constructed houses were 936 for the other scheme namely the Low Income Group Housing Scheme, the Government allotted Rs. 40.87 Lakhs.

In the Second Five Year Plan period, the government implemented various housing schemes including the above two schemes. The government sanctioned a fund of Rs. 106.35 lakhs for Subsidized Industrial Housing Scheme and through this scheme the total number of constructed houses were 1,616.

In May 1959 the central Government introduced the Slum Clearance Scheme. This scheme aimed of providing a grant of financial assistance to the State Government or to local bodies to the extent of 75 per cent the approved cost of the houses constructed for slum dwellers. The Village Housing Project Scheme was introduced in the year 1957 - 58 Under this scheme loans were given to villagers for construction of houses subject to a maximum of Rs. 2,000 per house recoverable in 20 years. The government allotted a fund of Rs. 8.85 lakhs and the estimated number of houses were 859.

The State Cooperative Housing Scheme was under the control of Registrar of Cooperative Societies. The loans were provided through the cooperative housing societies to individuals for construction of new houses.

Cooperative Rural Housing Scheme provided loan for people in rural areas. The Cooperative Department looked after the construction of houses. The loans were disbursed through the Cooperative Societies. Its members were given subject to a maximum of Rs. 5,000 per house, repayable in a period not exceeding 20 years. During the Third Five Year Plan the government allotted 142 crore for whole of India and Rs. 10.20 crore was allotted for Tamilnadu.

The government also provided houses for Backward Classes. The Backward Classes included Scheduled Caste, Scheduled Tribes, Ex-Criminal Tribes and other socially and educationally backward classes. The government provided loans and subsidy for Harijans. The government sanctioned a sum of Rs. 5.63 Lakhs under the Housing scheme of Nilgiris and Coimbatore districts for Scheduled Tribes. During the Third Five Year Plan 1,300 houses were constructed for Scheduled Tribes.

During the First Year of the Fourth Five Year Plan period the government allotted fund for all housing schemes. The government provided Rs. 36.29 Lakhs for construction of houses to the industrial workers during 1966-67. Totally 1,533 houses were completed by the end of 1966-67 under the government projects. The commencement and growth of Housing Scheme in Tamil Nadu under the Congress Government was slow but steady.

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

E.V.RAMASAMY - A GREAT ADVOCATE OF COMMUNAL JUSTICE

L. Udhayasankar *

E. V.R. championed the cause of all the communities ever since he entered into the public life. He joined the All India Congress Party in 1919 with the notion that the Congress would work for the salvation of the suffering non-Brahmin communities. As a congressman and follower of Gandhi, E.V.R. Sincerely devoted his life for the Congress Party countering the justice party. The then Brahmin leaders in the Congress Party used him as a tool to counter the propaganda of the Justice party without implementing the assurance given to him regarding communal justice.

At the twenty-fifth political conference held at Trichy in 1919 separate meeting of the non-Brahmins was held under the presidentship of somasundara Bharathi in the Congress forum itself. They passed a resolution urging for communal representation.

At the twenty-Sixth Provincial Conference of the Madras Presidency Congress Committee held at Tirunelveli in 1920, a separate session of the Non-Brahmins was held under Presidentship of E.V.R. It was in this conference a resolution was piloted demanding reservation of constituencies of public services for the Non-Brahmins.

At the twenty-Seventh Provincial Conference of Tamil Nadu Congress Committee (TNCC) held at Thanjavur in 1921, C.Rajagopalachari asked E.V.R. to have communal representation proposal only in principle and not to bring in the form of a resolution.

When the thirtieth annual conference

of TNCC was held at Tiruvannamalai during November 15th and 16th 1924, E. V.R. as the President of the Conference expressed his anxiety over the unsolved major grievance of the non-Brahmin congressmen which once led to the setting of the non-Brahmin movement by T.M.Nair and former prominent Non-Brahmin congress leaders.

E.V.R. wanted to give a final opportunity before launching an open tirade against the Brahmin dominated Congress. In the T.N.C.C Conference held at kanchipuram during November 21 and 22 1925. matters took a serious turn. E.V.R. took the lead in moving the resolution in support of the communal representation. T.V.kalyanasundara Mudaliar, the president of the session, demanded twenty-five delegates to support the resolution. E.V.R. obtained more than fifty signatures from the delegates.

As was manipulated earlier the Brahmin leaders did not allow the resolution to be taken up in the open session on the ground that it was against the fundamental principle of Congress. In protest against the Brahmins influence over that resolution, E.V.R. along with S. Ramanathan, Surendranath Arya, Sakkarai Chettiyar and some other walked out from the Kanchipuram Conference.

E.V.R. expressed his opinion on the Brahmin domination in TNCC and about the Varnashrama dharma and wanted to get rid of caste system and the establishment of a classless society, but Gandhi's stand of Varnashrama dharma (Hindu four-fold caste system) did not satisfy the former. Hence E.V.R. hardened his attitude and determined

* Research Scholar, Department of History, H.H. The Rajah's Government Arts College, Pudukkottai.

that Gandhi's opinion would not aim at the attainment of equality. He took leave of Gandhi along with S. Ramanathan. E.V.R. concluded that Gandhi was also one of the staunchest protagonists of the Varnashrama dharma and in order prepare his fight against him, E.V.R. came out of the Congress.

Addressing a mass gathering at Coimbatore on June 13, 1926. E.V.R. declared that there would be no salvation to the Non-Brahmin communities without attaining social justice. In an another editorial written in Kudi Arasu on November 21, 1926, E.V.R. demanded reservation in administration besides in the legislatures.

E.V.R. added that "While the Non-Brahmins exhibited wisdom in dealing with the problem of the communal representation, the Brahmins resisted the move with a determination to safeguard their dominant and monopolistic interests in the name of nationalism and the Congress. Having won the support of a handful of quislings amongs the Non-Brahmins, they indulged in anti-non-Brahmin activities. Even some of the journals were given doles to slander the non-Brahmin leaders. The non-Brahmin leaders were not be disheartened".

E.V.R. wrote a series of articles in Kudi Arasu exposing the evil minded and mischievous propaganda of the Brahmins, In his editorial on Kudi Arasu on December

16, 1926, he traced the history of the different nations pointing out that there has been evil forces everywhere opposed to the formation of a society based on equality. He continued: "Those who condemn and criticize the communal representation have not put forward any sensible arguments as to why they oppose it. They have not given any alternative proposal acceptable to all the communities. They exhibit their insincerity in advocating socialism. They show their disinterestedness in solving the problems facing all the communities". He openly cried: "Eight crores of Mohammedans were for communal representation. Five crores of untouchable were for communal representation. The Christian population wanted communal representation under these circumstances What is wrong on the pact of the Non-Brahmins in demanding the communal representation? Why should Brahmins stand in the way? Their conduct clearly indicates their ambition to prolong their monopoly and domination in all walks of life.

In the municipal elections that were held in Madras in November 1925, E.V.R. worked for the candidates of Justice party. This draft of E.V.R. to the Justice camp was clearly noticeable from 1925 onwards. The efforts of Brahmins to block the growth of Non-Brahmin party (Justice Party), the domination of Brahmins in the Congress and their exploitation etc., were responsible for his exit in 1926.

ROLE OF ANNIE BESANT IN THE FREEDOM MOVEMENT OF INDIA

A. Ponnuthai *

Mrs. Annie Besant Came to India in 1893 as a member of the Theosophical Society and for about 20 years she confined her activities to religious, social and educational fields she identified herself with the movement of Hindu revivalism. She condemned early marriages and forced widowhood in Hindu society. She stood for equality for women in India. She was associated with the founding of the Central Hindu College and school in Benaras in 1898 which later on developed into the Benaras Hindu University. The idea of starting a Home Rule league originated with Mrs. Annie Besant, and she announced it on 25th September 1915.

The draft of the Home Rule scheme which was to be prepared by the All - India Congress Committee before 1st September, 1916, having not been produced by that date, Mrs. Besant considered herself absolved of the undertaking and decided to organize the Home Rule League on a regular basis. It was formally inaugurated in September 1916 and within a few

days, branches were formed at Bombay, Kanpur, Allahabad, Varanasi, Mathura, Calicut, Ahmadnagar, Madras etc.,

The year 1916 is an important landmark in the history of south India. The Home Rule Movement was formally inaugurated in Gokhale Hall, Madras on 3rd September 1916 with its Head Quarters at Adayar. The emergence of Mrs. Annie Besant on the national scene drew madras Presidency into active participation and was considered as a turning point in the history of the Home Rule Movement. She began her active propaganda through the powerful organ like the press. She started an English weekly, Common Weal. She purchased an Indian daily the "Madras Standard" and later changed the name into "New India."

Mrs. Annie Besant though an alien by birth made the people to realise their rich heritage and their contribution towards the cause of the national awakening.

* Ph.D. Research Scholar, Department of History, Annamalai University, Chidambaram, Tamil Nadu.

SOCIAL AND ECONOMIC HISTORY

FAMINE AND RELIEF MEASURES IN TAMIL NADU IN THE NINETEENTH CENTURY

S. Varghese Jeyaraj *

When the British assumed the administration of the Madras Presidency in 1801, the woeful miseries of the agricultural population continued. The famine and scarcity were caused by severe droughts. In 1805, the failure of rainfall was experienced in Coimbatore. Garrow, the Collector of Coimbatore allowed the remission of tax where money assessment was made with the ryots.¹ In 1807, different districts in Tamil Nadu was in the grip of severe drought and scarcity. Ravenshaw, the Collector of South Arcot reported the severity of the season as crop failed and cattle died in thousands. The ryots emigrated to other places. The poverty and distress was the scene. Every attempt was made to improve the condition of the ryots and increase the resources of the government which failed miserably due to bad seasons.²

Between 1809 and 1811, Dindugul, Madura and Coimbatore was repeatedly ravaged by destructive epidemic fever which followed the famine and thinned the population. The famine and fever threatened the depopulation of the country.³

When the famine continued in 1811 - 1812 in different districts of Tamil Nadu, George Barlow, the Governor of Madras under took relief measures to alleviate the poverty of the inhabitants. Grains moved from place to place were exempted from paying duty. The government advanced money to merchants to mobilise the grain. Public works were started and the affected people were given employment.⁴ Government decided the preservation of lives of the people and the livestock. Consequently remission was granted to the ryots. The government issued orders, prohibiting exportation of grains, reduction of dues and giving employment to the lower class ryots in public work such as repairing

roads, tanks and works of public utility. It was intended to preserve the population. These measures provided livelihood to the starving population.⁵

The chronic poverty and continuous famine weakened the population. In 1811 there was a severe epidemic in Madurai, Dindugul, Tinnevely and Coimbatore. It caused mortality among the inhabitants. The Government appointed a medical committee to investigate the cause of the death. It consisted of three doctors namely Ainslie, Smith and Christy who visited different places making minute enquiries and found out the cause of fever. They recommended caution against infection as well as the welfare of the inhabitants. But the situation was not ripe to educate the ignorant and illiterate population. However, the doctors could not find solution to the malnutrition of the people as the people were affected by chronic poverty. The famine and epidemic caused the death of seven to ten percent of total population. The repeated attack of the famine from 1812 to 1816 swept away a number of souls.⁶

The next famine occurred in 1832-33. It is geneally known as Guntur famine. It was more severe in Madura, Salem and North Arcot districts. Large remission had to be granted and number of poor were employed on public works.¹⁸ In 1833, "Salem, Trichinopoly, Coimbatore, South Arcot and North Arcot were severely affected.

The Great Famine of 1876 - 1878

The worst famine of the century brought distress in the Madras Presidency during in 1876 - 1878. Monsoon which continuously failed in several seasons affected vast tract of area from Krishna in the North and Kanyakumari in the South. The disaster affected 74,000 sq. miles with

* Reader in History, H.K.R.H. College, Uthamapalayam - 625 533.

a population of 1,60,000 persons. The loss of life directly or indirectly caused in the death of nearly four million. The mortality in Madras city during the period 1877 was at the rate of 116.7 per thousand. At one relief camp in Salem district during May 1877, 746 persons died at an average strength of 7000. In the eighteenth month ending 1878, total amount of grain imported into Madras by sea was nearly 7,00,000 tons from European Merchandise houses and from Bengal, Burma and South East Asia. Railways for the first time rendered valuable help to transport food grains.⁷

The distress was the severest in North Arcot and Salem in swept away much population. In North Arcot, Madurai, Salem and Coimbatore districts the loss of the population was thirteen percent of the census rate of 1871.⁸ The Salem District Gazetteer describes the ere scenes of the famine and pestilence. As the famile caused malnutrition in the people, it was followed by the cases of cholera, starvation, small-pox, diarrhea, dysentery, dropsy and fever were claiming the victims by thousands. In the camp hospitals the persons lying dead were laid so close and it was difficult to move without treading on them. It was hard to distinguish one corpse from another. The sky was floated with black or yellow green smoke from the pyres on which as many as twenty four bodies were sometimes burnt together in a single camp. When for miles not a drop of water was found cattles laid grasping for breath, licking the dust for food. The fruits of the avenue trees, leaves and grasses, the roots and berries of the jungle failed to meet human demand. The ties of maternal affection failed and respectable women sold their honour for food. It paralysed the administration as no administrative and philonthropic relief could redress the affected people.⁹

As a part of the famine relief work in the province, the government revived the project of

the East Coast Canal, popularly called the 'Buchingham Canal'. In 1877 a fresh impetus given to the construction of the canal was taken up as a famine relief work and thousands of the people were employed upon the excavation. The total length of 262 miles connecting Marakkanam back water, Cooum river and Northern Canal were completed in 1882. It relieved thousands from death and starvation.¹⁰ In order to explore the permanent solution to the recurring famine the government under Lord Lytton appointed a Famine Commission under General Richard which submitted a Report in 1880. On the basis of the report, the Government framed Famine Code which was promulgated in 1883. The government affirmed the fundamental principle that it was the duty of the state to offer relief to the need in times of famine. The relief was to be administered in the shape of providing work for able bodied men and distribute food or money to the aged and infirm. Local work such as evacuation of ponds or raising embarkment etc were made in the villages for the employment of persons. Further relief was to be provided by suspension and remission of land revenue and to offer a loan for purchase of seeds and bullock.¹¹

The famines of twentieth century were work famines rather than food famine. Massive works of productive and protective irrigation were undertaken in many parts of the country. The country was closely knit-up by railways. A phenomenal development in road-making followed which facilitated the free movement of grain in different regions. The government started the Famine Relief and Insurance Funds to mitigate the sufferings of the people. The Famine codes were promulgated. The first object of the state was to save the life of the people and all other considerations were subordinated in times of famine. Major irrigational projects constructed changed the economic life of the people of the Tamil country.¹²

Notes & References

1. Nilamani Mukherjee, *The Ryotwari System in Madras*, 1972 - 1827, Calcutta, 1962, pp. 316-317.
2. W. Franchis, *Madras District Gazetteer - South Arcot*, Madras, 1906, p. 179.
3. Walter Hamilton, *Geographical statistical and Historical Hindostan and the Adjacent Countries*, Vol II, London 1820, pp. 466-467, 471.
4. P.B.R., 7 January 1812, Vol. 560, pp. 341-342.
5. Nilmani Mukherjee, *op.cit*, pp. 318-322.
6. Report of Madurai District, 20 August 1816, M.C.R. Vol. 1258, p.5.
7. C.D. Maclean, *Manual of the Administration of the Madras Presidency*, Vol. I, Madras: 1885, p.300.
8. W.W. Hunter, *The Imperial Gazetteer of India*, Vol. IX, London 1886, pp. 37-39.
9. F.R. Richards, *Madras District Gazetteer Salem*, Vol. I, Part 1, Madras, 1918, p.306.
10. B.S. Baliga, *Op.cit*, Vol. I, pp. 197-198.
11. D. Sadasivan, *The Growth of Public Opinion in the Madras Presidency (1858-1909)*, Madras, 1974, pp. 99-100.
12. Madras Tercentenary Commemoration Volume, *op.cit*, p.87.

MUSLIM SETTLEMENT IN MADURAI - A HISTORICAL PERSPECTIVE

A. Abbas *

Madurai is one of the oldest cities in Tamil Nadu. It was the capital of the Pandya kingdom. The history of the Muslims settlement in Madurai is traced from the advent of the Arab trader who carried out trade on the eastern coasts of Tamil Nadu. Chronicle, Mahavamsa also have references of the Arab settlement in places near Tondi on the eastern coast¹.

The Arabs were known as Jonagar² Arabs writers like Masudi (943-955 A.D.), Yagut (1179-1229 A.D.), Quzuini (1203-1283 A.D.) have referred to Madurai and its trade link with the Arabs³. These evidences reveal the existence of the Arab Muslims commercial contacts with Madurai and its surroundings. In course of time they established commercial settlements in and around Madurai.

The Muslim merchants were called Anjuvannam, a fact which was attested by the Tirthantathanam inscription⁴. The Anjuvannathar seem to have established their own associations such as Anjuvanna Sunnat Jamath and Anjuvannapalli. The Tamil classic named Kalaviyarkarikai⁵. Of the 15th century A.D. and

Miharajamalai⁶ another work of 16th Century A.D. Refer to Anjuvanna Muslims. But K.A. Nilakanta Sastri says that were the Anjuman (association of the Muslim)⁷

It is clear from the records of Wassaf, an Arab writer, that the Arab traders had established in the region of Madurai and surrounding areas⁸. An Inscription in Goripalayam of Madurai also bears evidence to the existence of an Arab colony in Madurai during the reign of Kun Pandian⁹. In 1050 A.D. Malik-ul-mulk with a group of Muslim visited Madurai missionaries including Aliar Shah Sahib¹⁰. Nelson, the author of Madurai country has also mentioned this Missionaries¹¹. The Tiruvilaiyadal Puranam of Paranjothi Munivar of the 13th century mentions the existence of Muslims contact with Madurai¹². From this it may be inferred that the Arab traders established the initial Muslims settlement in and around Madurai. The Arab traders apart from their trade, occupied high positions in the administration during the late 13th century A.D. For instance Sultan Jamaluddin held a powerful position under Maravarman Kulasekara Pandian¹³. In 1210 A.D. Hazarath Aliuddin al leader of a group of Muslim

* Lecturer in History and Tourism Travel Management, H.K.R.H. College, Uthampalayam.

missionaries came to Madurai and settled on the northern banks of Vaigai river.¹⁴ He carried on his proselytizing work and converted many people of Madurai into Islam. He died in Madurai¹⁵ and a Tomb was constructed in memory of Aliuddin. The area of Muslim settlement in Madurai is known as Goripalayam, which means a place around the Tomb. Along with him Khazi Tazuddin came to Madurai and settled in an area which is presently known as Khazi Mohalla.¹⁶

The history of Muslims of Madurai can be conveniently classified into two sections namely their (Muslims) history prior to the invasion of the Malik Kafur and their history after his Invasion.

The fratricidal war was between Jatavarman Sundara Pandya and Jatavarman Vira Pandian, enabled Sultan Alauddin Khilji of Delhi to interfere in the affairs of the Pandyas under the pretext of helping Sundara Pandya who approached the Sultan for help¹⁷. In April 1311 A.D. the army of Malik Kafur reached Madurai.¹⁸ But the army found the city empty and the king Sundara Pandya had fled with the Queens. On occasion of this, Malik Kafur caused some damages to the Meenakshi Temple, and took away the few elephants¹⁹. Following the invasion of Malik Kafur, Khusru Khan another general of Alauddin Khilji, plundered Madurai in 1318 A.D. Subsequently, Madurai was conquered by Delhi in 1323 A.D. When Muhammad Bin Tughlaq was the Sultan. He sent Sharif Jalaluddin Ahsan Shah an army general as Governor of Mabbar province with Madurai as the capital. Taking advantage of the rebellions in Telengana and Kampili provinces, situated north of Tamil Nadu, Ahsan proclaimed his independence in 1333 A.D under the title of Jalaluddin Ahsan Shah²⁰. He made Madurai as his head quarters. Thus the independent Madurai Sultanate came into existence.

The declaration of Independence by Sultan Jalaluddin Ahsan Shah at Madurai marks an epoch in the history of South India. He ruled

for five years and was killed by his nobles in 1338 A.D.²¹ The next ruler was Alauddin Udawji. His rule lasted about a year (1338-1339 A.D.) and he died in a battle²² with Vira Ballala III, the Hysala ruler. Qutbuddin Firuz Shah, the nephew and son-in-law of Alauddin Udawji, ascended the throne in 1339 A.D. and resigned for only forty days. There after his own nobles as too killed him they did not like his conduct²³. The next ruler was Ghiyathuddin Damghani Shah. He was Sultan of Madurai from 1340 to 1344 A.D. Ibn Battatah visited him Madurai.²⁴

Ibn Battatah gives the information that the Sultan died of Plague²⁵. He was succeeded by his brother's son Narsiruddin who ruled between 1344 A.D. and 1356 A.D.²⁶ The next one was Shamsuddin Adil Shah whose rule lasted between 1356 A.D. and 1360 A.D. and he was killed in a combat with Saluva Mangu, a general of Kumara Kampana²⁷. Fakhruddin Mubarak Shah was another ruler of the Madurai Sultanate. He enjoyed a long reign of thirteen years (1360-1372 A.D). It was assumed that he died a natural death about 1372 - 73 A.D).²⁸ Alauddin Sikandar Shah, the last Sultan of Madurai, ruled from 1372 - 73 to 1378 A.D. He was defeated by Bukka (Kumpana's son and Viceroy), the ruler of Vijayanagar.²⁹ Alauddin Sikandar Shah lies buried on the top of the Tirupparankundram Hill, which is six kilometers from the Madurai city. The Sultans of Madurai established a well - maintained coinage. They issued coins of Gold, Silver and Alloy metals in which the names of Sultans in Arabic and Persian languages were engraved with Hijree year. The coins of Jalaluddin Ahsan Shah reveal that he belonged the Syed Dynasty.³⁰ Almost all the coins contain the title of the rulers such as the "Servant of Prophet", the "Powerful Sultan" etc.³¹

It is clear that the all Muslims of Madurai City were not the natives of the region. They were immigrants and settled in Madurai. They came for different purposes such as trade, politics, and missionary activities.

Notes & References

1. A.R. 598 / 1926 (Tirthantathanam Inscription)
2. *Islamic Encyclopaedia*, p. 635.
3. S. Muhamed Hussain Nainar, *Arab Geographer's Knowledge of South India*. (1942), pp 59-60.
4. A.R. 598 / 1926.
5. Kalaviya, *Karikai*, (1945)
6. Alipulavar, *Muhurajamalai*, (1962), p. 86.
7. K.A. Nelakanta Sastri, *The Pandyan Kingdom* (1929), p.p. 157-158.
8. Elliot and Dowson, *History of India*, Vol III, P. 32.
9. A.R. 77/1905 and A. Nelson, *Manual of Madura Country (1868) Part VI*, p. 86.
10. A. Nelson, *op.cit.*, Part II, P.88.
11. A. Nelson, *op.cit.*, Part III, p. 76.
12. Paranjothi Munivai, *Thiruvilayadal Puranam*, 17:65, pp. 1-4.
13. K.A. Neelakanda Sastri, *op.cit.*, p. 185.
14. S.M. Kamal, *Muslimkulam, Tamilakamum*, (1990), p. 64.
15. A. Nelson, *op.cit.*, Part III, pp 78-79.
16. S.M. Kamal, *op.cit.*, p.64.
17. *Valviyar Kalayanjiyam*, Vol. IX, pp. 934-935.
18. S. Krishnasamy Iyyangar, *op.cit.*, p. 99.
19. *Ibid*, p.100.
20. S.A.Q. Husaini, *History of the Pandya Country*, (1962), p. 74.
21. *Ibid*, p. 83.
22. *Ibid*, pp. 85-86.
23. *Ibid*, p. 86.
24. *Ibid*, pp 87-95.
25. K.A. Neelakanda sastri, *A History of South India*, (1955), pp. 229-230.
26. S.A.Q. Husaini, *op.cit.*, p. 97.
27. *Ibid*, p. 106.
28. *Ibid*, p. 108.
29. *Ibid*, p. 110.
30. *Dinamani*, December 28, 1990, p.4.
31. Karutharanga Kovai, S.M.A. Kadhar, *Madurai Sulthaniarkala Nanaiyankal*, pp. 24-334.

GOVERNMENT MUSLIM WOMENS COLLEGE - MADRAS

M. Howdh Mohideen *

Islam encourages education among both men and women. It insists the women folk to have to education without infringing the much esteemed Gosah system. The Government thought that this system acted as an impediment to the education of Muslim girls. In order to overcome this difficulty, the Government introduced Zenana education according to which the qualified teachers visited the houses of Muslim girls and taught them various subject¹. The awareness created by this system encouraged many Muslim parents to send their daughters to regular schols. Still their education

ended when they attained puberty stage. As a measure to do away with this problem, the Government provided conveyance charge for the Muslim girls from their home to school and back².

Hobart School

The establishment of the Hobart School for Muhammadan Girls marked an era in the educational history of Muslim Women. In 1875 Mary Habart, the wife of Hobart, the then Governor of Madras founded this school out of her personal donation of Rs. 10,000 and donations received from the Muslim community.³

* Lecturer (S.G), Department of History, Hajee Karutha Rowther Howdia College, Uthamapalayam - 525 533.

In 1888-89, on the recommendation of Brandes, the Inspector of Girls' Schools, the Government elevated the status of this school to the rank of secondary school⁴.

Thus, the avenue of higher education was open to the Muslim girls. In the Matriculation examination of 1892 - 93, a total of fifty five girls appeared out of which only twelve passed the examination. The only Muslim girls who appeared this examination successfully completed it.⁵

Collegiate Education

Gradually, an awareness developed among the Muslim girls towards importance higher education. The number of Muslim girl passing the matriculation examination increased year by year and the lack of education in Urdu, Persian, Arabic and other Islamic subjects prevented them from joining the colleges. In 1918-19, the first ever Muslim woman student joined the Queen Mary's College, Madras.⁶

In 1940's the number of Muslim girls joining the arts colleges increased. The Queen Mary's College maintained by the Government was the only college available solely for the education of women. Since it was situated near to the Muslim dominated localities of Triplicane, Royapettah and Mylapore, it attracted more number of Muslim girls. In 1941, some Muslim girls were denied admission and it was represented by the prominent members of the Muslim Community to the Government. This was duly responded by the Government. In January 1942, the Government passed an order directing the education department to admit all the eligible Muslim Girls in the Queen Mary's College. It also authorised the Muslim Community to refer the matter of refusal of admission of eligible Muslim girls to the Director of Public Instruction.⁷

On the request of the Government, the Vice - Chancellor of the Madras University expressed his opinion. In his letter dated 6 October 1945, he emphasised the need of another women college in Madras. The Queen Mary's college and the women's Christian college were the two women colleges in

the city where there was a good demand for admission. Since the women's Christian college preferred the admission of Christian girls, the Vice Chancellor opined that a college for the Muslim girls was necessary. Only on receiving another remainder from the secretary Muslim Educational Association of Southern India, the Government acted on this issue. On 30 October 1945, the Government passed an order by which it promised the opening of a new college for the Muslim Women. In this college, the Government preferred the admission of Muslim girls and limited the numbers of admission of non-Muslim girls. Only when the quota of the Muslim girls was not filled due to the non - availability of eligible Muslim girls, it was to be filled by non-Muslim girls. The government advised the Director of Public Instruction to send formal application for affiliation to the Madras University. The news of establishing a new Government Muslim Women's College was published in the 'Hindu' on 2nd November 1945.⁸

In 1947, the Government by its order, insisted the principal to admit atleast fort women students including twenty five Muslim women students to ensure the continuance of the Government Muslim Women's College.

In such a circumstance, V.L. Ethiraj requested permission of the minister of Education, Avinashilingam Chettiar, though his letter in December 1947, to start a college for women in Madras. In that letter he also prayed the Government to lend the building of the Government Muslim Women's college to facilitate the opening of the college and he promised to abide by the conditions laid down by the Government. In 1948, as per the agreement reached between the Government and V.L. Ethiraj, the Government surrendered the college building along with its lab apparatus and furniture to V.L. Ethiraj for starting his own women college. The effort of the Secretary, Muslim Educational Association of Southern India, Basheer Ahamad Sayeed to have the college for his Association also failed. The senior classes of the intermediate and the B.A. Classes continued and finally in 1949 - 50, the life of the college ended.⁹

Notes & References

1. S. Sathiyathan, History of Education in the Madras Presidency, Madras, 1894, pp. 229-230.
2. Report on the public instruction in the Madras Presidency for 1884 - 85, p. 185.
3. Proceedings no 53, 54 Education dept., 24 January 1875.
4. Report on the public instruction in the Madras Presidency for 1888 - 89, p. 185.
5. Report on the public instruction in the Madras Presidency for 1892 - 93, p. 71.
6. Report on the public instruction in the Madras Presidency for 1918 - 19, Vol.II. P.67.
7. G.O. No. 152 Education (MS) Dept., 30 January 1942.
8. G.O. No. 1758 Education (MS) Dept., 30 October 1945.
9. G.O. No. 393 Education (MS) Dept., 28 February 1948.

TEXTILE CRISIS IN THE MADRAS PRESIDENCY DURING THE SECOND WORLD WAR

N. Balasubramaniam *

Spinning and weaving were the national industries of the Madras Presidency down to the commencement of the nineteenth century. The spinning-wheel and the handloom were universally in use. It is scarcely an exaggeration to state that nearly half of the adult female population of Madras Presidency eked out the incomes of their husbands and their fathers by the profits of their own labour. It was an industry peculiarly suited to Indian village life. There were no great mills and factories; but each woman brought her cotton from the village market and sold her yarn to the village weaver who supplied merchants and traders with cloth.¹

Vast quantities of manufactured piece goods were exported by the Arabs, the Dutch, and the Portuguese; and the European nations competed with each other for this lucrative trade with South India. But when the English East Indian Company acquired territories in South India, they reversed this policy. Not content with the carrying trade between India and Europe, British manufacturers sought to repress South Indian Industries in order to give an impetus to British manufacturers. Their great idea was to reduce

South India to a area of raw produce, and to make her subservient to the manufacturing industries of Great Britain. Later on, when Power looms had entirely supplanted handlooms in Europe, South Indian Capitalists began to start cotton mills in Madras, Coimbatore and Madurai. This aroused the jealousy of Lancashire manufacturers. But they were prevented by the Crown's administration in order to make South India an area of small industries and small cultivation. The outbreak of First World War changed the situation.²

The demand for the textile goods was increased to several folds during the First World War to supply to the soldiers at different war fronts.³ Hence there needed a relaxation of the licensing policy of the British Raj.⁴ The crisis started during the post war period due to depression. The markets from Madras textile products were weak. The war closed off markets in Europe and to some extent in the east. While Britain was anxious to buy supplies for the war effort, this was not enough to counteract the decline in European and Asian markets. Madras export trade was rapidly cutback to almost half

* Reader & Head, Department of History, C.B.M.College, Coimbatore - 641 042.

the level it had assumed on the eve of the First World War. The market of Madras was so slack. Due to this thousands of weavers lost their employment. Large number of weavers committed suicides in Salem, Chengulpet, Madurai, Bellary and East Godavari districts.⁵ The prices of cotton and cotton goods were fixed in the auction markets of the west. Madras was only a minor figure in these markets and thus the level of her supplies had little effects on the performance of the market. Producers in Madras thus had to accept whatever price the world market offered them.⁶

During the Second World War period, after the registration of the nationalist ministry headed by C.Rajagopalachariar resigned, the reins of administration was once again in the hands of the colonial governors. They had no other choice except to obey the voice of their Master. The English Cabinet at London in, the following and executing the policies. Many textile mills sprang up in Madras, East Godavari, West Godavari, Coimbatore and Madurai districts during the war period. In order to meet the demand of textiles a keen anxiety was exhibited and steps were taken to rapidly industrialize South India to meet the supply and make self sufficient as far as possible. Even Mahatma Gandhi from whom khadi propagandists draw their inspiration was never opposed to mill industry. The province of Madras was slowly coming up as a yarn and cloth producer during war period. The men in authority encouraged all efforts to augment cloth production. But it was the sad experience of all that their hierarchy of officials-big and small wartime appointed did not realise that they were public servants. Hence there was an acute shortage of textile goods. The system of rationing, chiefly for rice and cloth had deteriorated. The profiteers and black marketers were more active, that everywhere dissatisfaction and discontent prevailed. Though the government had promulgated many textile control orders, the real response to them was very poor.⁷

The cotton textile industry in Madras faced severe crisis during war period. The then

government failed to help two million persons connected with handlooms and textile industries. The strikes in the textile mills for increased wages further aggravated the situation by lowering the production. Hence the shortage of cloth and yarn rapidly rose. In order to respond to the challenge of the shortage of cloth the government of Madras introduced the cloth distribution scheme by cloth rationing through cloth ration card. The cloth ration cards were distributed to the families in the Madras presidency for the first time in the history. A quota of 10.8 yards per capita consisting of 4.2 yards of mill cloth and 6.6 yards of handloom cloth was fixed by the government.⁸ A distinction was drawn between persons as per the following details.

| Sl. No. | Adult Yards Allowed | Child Yards Allowed |
|---------|---------------------------|---------------------|
| 1. | Madras City 12 | 6 |
| 2. | Towns > 50,000 population | 9 4.5 |
| 3. | Towns > 10,000 population | 7 3.5 |
| 4. | For the rest 4 | 2 |

Source: Madras Administration Report, 1940

Later a flat rate of 5 yards per adult and two yards per child of mill cloth was introduced.⁹ It was not sufficient for a person even to wrap himself with. The public were bewildered at the fitful, confused, ever-changing policy of the government. It was stated that in the scheme of rationing of mill cloth and "that it should be possible for each family to make adjustments in the long lengths required by women within the total ration of the family supplementing unsatisfied requirements by handloom cloth which was available in sufficient quantities to enable every family to cloth itself in varieties to which it was accustomed". It is needless to comment on this outlook-sentimental, impractical and harmful. The cost of the mill cloth and the price of the handloom cloth rose from two to three and half times. The government had set up handloom wages advisory board to fix minimum wages and margin of profits to producers and dealers. But it failed to function due to corruption.¹⁰ The textile policy of the then Madras Government was futile.

Notes & References

1. R.C.Dutt, *THE ECONOMIC HISTORY OF INDIA*, Vol.II, Publications Division, Ministry of Information and Broadcasting, Govt. of India, New Delhi, 1960, p.377.
2. *Ibid.*
3. *Madras Administration Report*, 1914-1919.
4. Crole, C.S., *CHENGULPET DISTRICT MANUAL*, Madras, 1879.
5. *Food Grains Policy Committee Interior Report*, 1948, New Delhi.
6. *Madras Legislative Assembly Debates*, 1937-1939.
7. *Madras Administration Report*, 1930-1940.
8. C.J.Baker, "TAMILNADU ESTATES" *Indian Economic and Social History Review*, 13.1.1975
9. B.R.Tomlinson, "INDIA AND BRITISH EMPIRE", *Indian Economic and Social History Review*, 1975.
10. *Swantantra*, Madras, 1945.

THE IMPACT OF FLOODS ON IRRIGATION WORKS IN TIRUNELVELI DISTRICT (1847 - 1900)

T.Chenthamarai Selvi *

Tirunelveli is irrigated by the chief river Tambraparni. Like the Cauvery in Tanjore, this river irrigates the major portion of agricultural lands in Tirunelveli.¹

From time immemorial, the Tambraparni river has been the principal feature of this district. The revenue assessed by the British Government in the catchments area of this river is Rs.1, 77,000.² The irrigation works already existing have made Tirunelveli a prosperous district, and enabled it to rank next to Tanjore in the revenue point of view. In Tirunelveli district, floods confined mostly to the valley of the river Tambraparni have been fairly frequent. The 18th century was marked by a series of floods in the history of Tirunelveli. For instance, the years 1810, 1827, 1847, 1867, 1869, 1874, 1877 (two floods) 1880 and 1895, floods occurred due to the South-West and North-West monsoons which caused much havoc to the people of this district.³ An abundance of records which are available in the Tamil Nadu Archives, Chennai shed light upon its happenings and its consequences.

In 1847, the Tirunelveli District was visited by a very unusual and heavy fall of rain about the middle of the month of April.⁴ Serious inundation took place in different localities of this district. As a result, many irrigation works were damaged. For instance large branches occurred in the banks of the river Tambraparni Nunjah cultivation in Attur village was seriously damaged.

The flood of 1847 not only affected the irrigation works severely, but also affected the transport and communication of this district. Many principal roads in this district are injured by these heavy rains. The poor people lost their houses which were situated very near to the banks of the river Tambraparni.

As a consequence of this flood, the P.W.D. took immediate steps for its renovation. The Civil Engineer visited the damaged places and prepared a report with the details of different breaches. Emergency estimates have been prepared and the necessary orders were issued to the officials of the Public Works Department. The aggregate amount of expenditure for repairs, is estimated to Rs.6,000.⁵

* Lecturer in History, S.T.Hindu College, Nagercoil, Kanyakumar - 2.

In order to eradicate this problem, the British Government provided the agricultural labourers with employment opportunities by means of public works particularly the minor irrigation works in this district. In consequence of this effect, Rs.45,994 was allotted in the budget of 1862-63 to carry out minor irrigation works.⁶ As a result of this emergent irrigation works, many poor people got employment opportunities.

Following this the another down power of rain occurred in 1867 for a period of twenty hours like the previous flood, it affected the irrigation works the transport and the communication.⁷

Similarly, another cyclone, took place due to the South East monsoon in November 1869, which ended in a severe violence.⁸ In Ambasamudram, a bridge constructed across the Tambraparni was damaged. Among the eleven arches, four arches of the bridge were carried. Extensive damages were caused to the public works by this flood. For instance, several irrigation works were breached. For instance, the Krishnapperi tank located in the North West of the Tirunelveli town breached. As a result, the streets in the Tirunelveli town were flowing with four feet of water.⁹

Many tanks and channels were breached due to this flood. In this district, nearly one hundred and seventy tanks and 38 channels including the Kadamba tank, Velur tank, Srivaikuntam tank, Periyakulam tanks in Tenkarai Village were breached. Due to this severe flood, the loss of land revenue to the British Government alone was estimated at Rs.6,00 lakhs.¹⁰

Subsequently, another heavy flood occurred in 1874, due to the North East monsoon which had held off for weeks broke on the 24th November. On the night of the 26th Tambraparni rose at Palayamkottai by 8 feet reaching a total depth of 23 feet. This flood threatened the irrigation works of this district. For instance, The Tirunelveli channel and the Krishnapperi tank brached and the town of Tirunelveli was again flooded. The inhabitants of

Tirunelveli town decided to cut the bund of the Nainarkulam. But, unfortunately, the Krishnapperi tank breached itself and the water poured over the paddy fields. Consequently, Tirunelveli town was completely cut off for a time Palayamkottai, Nearly 200 dwelling of the poor were destroyed in the town, but no loss of the life of human beings.

Investigating all the conditions of the district, the P.W.D. carried out the emergent repairs to irrigation works. In the annual budget of 1875-76 Rs.57,871, Rs.9,775 were allotted to carry out the repairing works in the Tirunelveli District.

The next series of flood occurred in 1895 on the 30th and 31st December. The rain began on the 29th midnight of December. As an effect of this rain, the water level in the Tambraparni river reached in twelve hours a depth of 27 feet at the Tirunelveli bridge. This flood caused the loss of many lives also. For example, 13 persons who were sleeping in the big stone mandapam in the river bed just above the bridge were cut off and swept down the stream. All persons were drowned except one by who managed to cling to a tree lower down and save himself. As an outcome of this flood, mud houses were swept away. In this flood also, many public properties like the District collectors bungalows compound wall, the District Judge's bungalow's compound walls were washed, away.

Thus, flood constitute an important factor for the development of public works, particularly irrigation to prevent further occurrence of flood. Though, it caused much damages to irrigation works, transport and communications, bridges, public buildings and heavy loss of human life, it provided employment opportunities to the people, by carrying out many repairing and renovating works. The storing of floodwater in the tanks helped the agriculturists to make double crops in their fields. If added revenue to the British government, by collecting a water cess of Rs.4 an acre in the cultivated area of this district. By means of repairing of the public works a new life was given to the works. It also enhanced the socio and economic life of the people of Tirunelveli.

Notes & References

1. Somerset Playne, *Southern India - Its History, Commerce and Industrial Resources*, London, 1915, p.258.
2. Reprint of old records about the papanasam Reservoir project, Tinnevely district, Tinnevely, 1913,p.20.
3. H.R.Pate, *op.cit.*, p.253.
4. *Ibid.*,
5. Letter from J.B.Pennington, President of the Local Fund Board, Tirunelveli District to C.A.Galton, *Acting Secretary to the Board of Revenue*, dated 12th November 1878, Kovilpatty, no.124.
6. *Board of Revenue consultations*, Vol.2083, No.49, p.8014.
7. *Proceedings of the Madras Government Revenue Department*, dated 27th November 1866, No. 652.
8. *Proceeding of the Board of Revenue*, 1869, vol.IX, Madras, No.1870, p.7672.
9. G.O.No. 1120 (Irrigation) dated 13th December 1897.
10. G.O. No. 841, (Irrigation) dated 20th September, 1897.

VITAL ROLE OF WOMEN IN THE (RAYA) VELLORE DURING THE VIJAYANAGARA PERIOD

G. Devaraj *

"Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the Man"¹. Woman played a vital role from the beginning of the creature . During the period of Vijayanagara in the Vellore region women's contributions were numerous.

VELLORE

Vellore is mentioned as a small village inhabited mostly by hospitable hutsmen in an ancient classical literature of Sirupanatrupadai². Vellore is known as Raya Vellore to distinguish it from Eluru in Godavari district of Andhra Pradesh. It is also known as UPPUVELUR.³ The Raya vellore reached its fame in the History of Tamil Nadu during the period of Vijayanagara rulers.

Prince Kumara Kampana got victory over the last Sambuvaraya King Rajanarayana II at Raja Kambira Malai at Padavedu near Polur of vellore region. Gangadevi wife of Kumara Kampana narrated this warfare in her book Madhuravijayam.⁴

*B.T. Asst. in History, Govt.Hr. Sec.School.,Poottuthakku-632 517.

POSITION OF WOMEN

According to Manu, the Hindu law the women of India were not permitted to live independently. They were kept under the care of fathers, husbands and children. Women were expected a number of virtues among which Chastity was the first. Many literary works witnessed the fact that women on many occasions were treated as slaves in their home by the men ⁵.

The Royal women contributed Grants for the development of temples as well as for the art and architecture at Virinchipuram temple.⁶

One inscription at Eyyil mentioned about the donation of 300 kuli land by one virupana Udaiyar's daughter-in-law.⁷ Padaividu Gowrachchi Aaychi daughter of Aaychi Amman donated a Thiruvillakkudhanam to the temple. ⁸

The Royal women were enjoyed several privileges whereas the ordinary women did not

have such in the society. Gangadevi wrote Madhuravijayam. One of the wife of Krishna devaraya wrote Thukkapanchakagam when she was temporarily separated from the family and led a penance life for six months in the Vana (Forest).

Woman born as a single joined as a partner promoted as a mother maintained as a

Grandmother. In Raya vellore the women in the Royal family wrote books. They advised and Guided their husband. Some women dedicated their lives to God as well as to the men. Normally the position of the women in the vellore region during the Raya's period was highly remarkable. It is a mere attempt to focus light on the feminine stars twinkling in the History of South India, especially in the History of Tamil Nadu.

Notes & References

1. The Holy Bible , New International Version, Genesis 2:22 .
2. James Sundaram .M , History of Indian Culture (Vellore) P.190.
3. Arthur F. Cox. Madras District Manuals , North Arcot Vol : II P.417.
4. Gangadevi's Madhuravijayam, Conto III & IV.
5. Venkataramanayya. N , Studies in the History of the Third Dynasty of Vijayanagara. PP .394-395.
6. *Ibid.*
7. *A R E* . 221 of 1906 , S I I . Vol : XXII , No. 221 P.174.
8. *A R E* 371 of 1912.

FRENCH JESUITS IN DEFENCE OF THE RIGHTS OF THE OPPRESSED IN TAMIL NADU IN THE 19th CENTURY

S.J. Alphonse Manickam *

The presence of the French Jesuit Mission (New Madura Mission) in Tamil Nadu dates back to 1837. The primary tasks of the missionaries were evangelisation, conversion and pastoral care of their converts. They were also concerned with values like justice, human dignity, human rights, etc. the French Jesuit Mission in the 19th century did not lack missionaries to work for the promotion of justice and protection of Human Rights. When the poor peasants approached the Jesuits for protection against the harassment of the Zamindars, the latter punished them by refusing to pay them their legitimate wages, refusing to employ them in their fields, etc. During such critical moments, Jesuits transcended from mere preaching the gospel and baptising the infidels to taking up Human Rights issues in support of the poor, the exploited, the outcastes and the

abandoned against their cruel oppressors. The heroic services of two eminent French Jesuits, namely, Fr.J.B. Trincal and A.Caussanel are highlighted in the following pages as examples to show how committed they were in defending the socio-economic rights of the oppressed in their mission-field in the Tamil country.

FR.TRINCAL, THE LIBERATOR OF THE OPPRESSED

Fr.John Baptist Trincal¹ was one of the outstanding French Jesuits to have ventured into rural Tamil Nadu and to have evangelised the countryside. After ten years of pastoral work in Madurai (1885-1865) Fr.Trincal shifted his residence to the region of Srivilliputhur and Pudukatti where he laboured for about thirty long years till his death in 1892.

* Vice Principal & Professor of History, Loyola College, Chennai 600 034.

The Dalits, among whom Fr.Trincal mostly worked, were poor peasants who lived in bondage and at the mercy of the local landlords. Fr.Trincal loved his poor peasants so much that he took up their cases and heroically fought against their unjust oppressors. Fr.Trincal was a knight-errant liberating dozens of Adi-Dravida and Nadar communities from the tyranny and bondage of some 15 petty Zamindars who forced them to do manual works even on Sundays and also temple service, the main part of which lay in drawing the 'their'- temple car.² The following incident illustrates the exploitative and revengeful attitude of the Zamindar of Sevalpatti. When the converts of Trincal were coming out of a chapel after Holy Mass, the peons (servants) of the Zamindar of Sevalpatti attacked them with sticks and stones. Twenty of the neophytes were wounded and much blood was split; Fr.Trincal's carriage also was badly damaged. He could not anymore remain a silent spectator to the arrogant attitude of the Zamindar and his servants who mercilessly attacked the poor peasants. He filed cases against the culprits, defended the right of the poor and got the most guilty punished.³

Similarly the Zamindar of Kuruvikulam was constantly disturbing and attacking the peasants. Fr.Trincal was so upset and angry by the rude behaviour of the Zamindar that he one day taught him a lesson by scolding him severely in front of the poor peasants. Fr.Bazou reports how the Christians remembered his courage and boldness. "you! Karuppunai (black dog), If you continue to disturb the poor workers, I will make you carry the bullock cart on your shoulders as you make them carry your cart on their shoulders when they come to work for you."⁴

The local Zamindars of the Watrap Valley exploited the social and economic weakness of the poor labourers who were mostly Dalits. For a whole day's hard labour, the Zamindars paid them a scanty allowance in kind and that too once a year at the time of the harvest. If the master of the field was not satisfied with the behaviour of the coolies for some reason or other, he refused to

pay them even that annual allowance. Such was the state of arbitrary bondage in which the peasants of Watrap valley lived. Whenever Fr.Trincal took up the cause of the Dalits, the wrath of the caste people came down heavily against them.

Some Zamindars who were under the influence of the Brahmins, held the Dalits in constant fear. The only law they followed was their personal wish and pleasure. It was a tradition followed in the region of Srivilliputhur that the poor low castes were not permitted to build a house in concrete with terrace on their own lands. The reason was simple; if the house was strong and in concrete, the servants of the Zamindar would not be able to burn it easily to the ground during moments of conflicts between the outcaste and the high castes. Fr.Trincal encouraged the poor people not only to build strong terraced houses, but he himself built a terraced chapel for his Christians and thus boosted their self-image against their adversaries.

Trincal was not a man to allow himself to be beaten so easily. He fought his case up to the Madras High Court and when the verdict was finally declared in his favour, he gained a popularity that knew no bounds. The Pallars and the Pariars of the Watrap-Valley, acclaimed him everywhere as their liberator. For most Christians of the Villages where Fr.Trincal had worked Christianity meant nothing but the loving and affectionate personality of Fr.Trincal. As he was so much one with them in everything, Bishop Barthe summed up his character and heroic life thus: "Fr.Trincal had the mettle that conquerors are made of. The secret of his great success lay in ever going forward, rallying all to his side by the prestige of his fearless energy. The downtrodden, necessitous ryots, who groaned under the yoke of their wealthy overlords, were irresistibly drawn by his unmistakable kindness and devotedness and gratefully acclaimed him as their liberator. Fr.Trincal was rightly called the 'hammer of Zamindars' and the 'pillar of strength' for the poor peasants"⁵ At Srivilliputhur the Protestants claimed the use of the Catholic cemetery. When the helpless Catholic Dalits of Srivilliputhur

complained to Fr. Trincal, he encouraged them to occupy their cemetery and fight till death. Then he himself took up the case in defence of his Christians. In the prosecution that followed, the English magistrate told Fr. Trincal, "Your cemetery has no compound wall. I might as well bury my horse in it". "Do", was his reply, and he continued "but, I warn you, they (the Catholic Dalits) will bury you with it". It was with such extra-ordinary courage and confidence that Fr. Trincal argued against the English officials and won cases in favour of the poor and the oppressed.

Fr. Adrian Caussanel,⁶ was another rare personality who threw his lot with the poor Christians in times of trials and persecutions. Once a Jesuit missionary lost a lawsuit owing to the incompetence of the advocates and the malpractices of the police. It was this illegal practice in the Indian judicial and civil system, which induced him to study law to promote peace and justice and to defend the voiceless and the

abandoned. In course of time he came to know the legal codes better than some Indian judges and lawyers. He was at his best in the court of law in defence of the poor and to stand for truth and justice. He was an ardent fighter for truth and justice and was known to be daring to send memorandums to the High Court, to the Viceroy, and even to the Secretary of State for India unless and until justice was done. "He was a man of God and of prayer. He seemed never to be ruffled by anything; he fought none the less with the ardour of a gallant knight, out to redress every wrong and relieve every misery".

Jesuits in the past have involved themselves in almost all walks of life and have worked for the glory of God and for the good of man. In this article I have highlighted the remarkable services of two eminent Jesuits who defended the poor peasants against the unjust and corrupt Zamindars and Government officials in the 19th century.

Notes & References

1. Fr. Trincal (1815-1892) was born in 1815 at Saugus in Haute-Loire in France. He joined the Madura Mission in 1844. When he died on 1 May 1892 he had completed 48 (1844-1892) years of missionary service in Tamil Nadu. Madurai Mission was originally started by Robert de Nobili in Madurai in 1606 and continued to grow till the suppression of the Society of Jesus in 1773. The Society of Jesus was restored in 1814. Madura Mission was then entrusted to the French Jesuits who arrived in the Mission in 1838 rediscovered the mission area of their predecessors and called it 'New Madura Mission' started by the French Jesuits in 1837. About 300 French and European Jesuits served in the Mission from 1837 to 1952. In 1952 Madurai Mission was raised to the status of an Independent Province called Madurai Province and handed over to the Indian Jesuits with full administrative powers.
2. Collectorate Records, *Tanjore District*, Vol. 6873, 1848.
3. Fr. Pujo, S.J. Fr. J. b. Trincal, *CARITAS*, July 1974, p. 65.
4. L. Bazou, *Le Madure, un siecle d'histoire (1838- 1938)*, *Hommes et Realisations* (unpublished manuscript, Jesuit Archives, Shembaganur, Tiruchirappalli, 1938). P. 30.
5. L. Leguen, S.J. (Trans), *Stranger than Fiction, The Hundred Years of the Jesuit Madura Mission*, Trichinopoly, 1938.
6. Fr. Adrian Caussanel was born in 1850, joined the novitiate in 1875, entered Madurai Mission in 1888 and after 42 years of service in the Mission, died at the age of 80 at Palayamkottai in 1930.

EARLY CHRISTIAN MISSIONS OF TAMILNADU AND THE PRELUDE TO WOMEN'S LIBERATION

R. Antony Paul *

By the dawn of the seventeenth century, a new chapter was opened in the socio-religious history of Tamilnadu. The Old Madura Mission of the Jesuits of the Roman Catholic Church and the Tranquebar Lutheran Mission of the Protestant Church which came exactly hundred years after the Jesuits in 1709, brought new hope in the miserable life of the poor, downtrodden suppressed communities of Tamilnadu, tried to achieve for them social equality and status on different occasions like coming together in the schools, streets, functions and places of worship. They actually harbingered the future movements of human rights, especially that of women, against the male chauvinism and domination.

The first school for girls at Palayamkottai started by the Protestant missionaries was closed in no time for want of enough students. The women Christians were disturbed by their pagan husbands, sons and relatives due to their subordinate status. The Jesuit letters speak amply about this.¹

Polygamy was very common among the ruling classes. Concubinage was an accepted institution that degraded women as mere sources of carnal pleasure when the missionaries especially John de Britto S.J. opposed it, he was put to torture². Prostitution a form of adultery, was also a widely prevalent vice. The institution of Devadasis facilitated for the sexual exploitation of women. The custom of holding a public feast when a girl reached puberty was very common. The missionaries hated this practice as obscene and advised it to be given up.³ Early marriages of the girls before the attainment of puberty were also common. The missionaries despised this

custom.⁴ War time atrocities of the victors army affected the womenfolk seriously.

Though the womenfolk in general, both the low and high castes among them, were suffering from the misfortunes described above, the high caste women were much caste conscious. The Christian converts were socially ostracised by their own caste people, denied participation in all the good and bad which they were entitled to. Their employment opportunities were staked as a result.⁵ In 1833 when Rev. Daniel Wilson, the protestant Bishop in Calcutta, forced the Christians through his pastoral letter to abandon immediately and fully all caste distinctions the high caste Christian women opposed tooth and nail for fear of loss of caste and ostracism eventually. Most of the Lutheran Protestant women were not ready to obey the dictates of Rev. Wilson as that would amount to the loss of property, caste labour or profession and ultimately the loss of income. If compelled they were even ready to reconvert to Hinduism.⁶ Even the minor girls had such a narrow sense of social bias. Once Rev. Rhenius, the CMS Missionary in Palayamkottai, had to eat first the food cooked by an outcaste Christian which a high caste girl hesitated to eat, only to show that it was not contaminated or polluted. Somehow Rev. Rhenius tried to remove this evil from the minds of the young scholars especially the girls in his schools established in and around Palayamkottai.⁷

Women Literates

R. Amaladoss, a Jesuit priest, has put forward a proposition in connection with the conscientising and liberating character of Christian church, that women would contribute much to the mission of the church if they were

* Reader & Head, Department of History, Arul Anandar College, Karumathur, Madurai Dt. - 625 514.

given equal treatment and education.⁸ But well ahead of his proposition the early missionaries in Tamilnadu had made an attempt in liberating the women folk through education. Though some of the taboos that confined the scope of the women's life within marriage, begetting and housekeeping, the missionaries especially the Lutherans were not ready to leave this problem unsolved. Though it would be a long way then, to break through the prejudice that education was the property of public women, the missionaries encouraged and changed the minds of Christian parents who were afraid of the supposed infamy that the education of their girls, might bring on them. The Christians became the avant-gard in the sphere of female education in the interior Tamilnadu.⁹ Rev. James Hough can be called the founder of exclusive girls schools at Nazerath, on the east of Palayamkottai, in 1820. He went house to house requesting the parents who were hesitant, to send their girls for learning. In another Christian settlement called Mudalur i.e. first village, another school was started. In Palayamkottai the Christian boy seminarians wanted their sisters at home also to get educated. Some of them brought the alphabet books to their homes to teach their sisters. So in 1823 a boarding school was started in Palayamkottai with 19 girls. A Christian widow was in-charge of them. Many Hindu girls were also admitted and got educated.¹⁰ There were Vellalas, Canars and outcaste girls among the scholars. These girls observed no caste distinctions but studied, ate and slept in a single room in the residential schools. In many villages even co-education schools were started in these villages.¹¹ In 1835, the total strength of the girls was 159 in both the CMS and SPG schools in Tirunelveli District. In 1850, however the strength increased to 3000. Thus with the spread of Christianity many high and low caste girls became literates. Their age long confinement in the house came to an end. The ignorance disappeared. Firstly as a result, the prejudice against women's education was

gradually vanishing. A sustainable change in their social life was effected. Secondly they became knowledgeable like men, turned into teachers, headmistresses, wardens and catechists. Many learned in the art and industrial schools established after 1835 under the new mission of SPG (Society for the Propagation of Gospel) at Nazerath, became mechanics or technicians in different trades.¹²

Social Security

With regard to war time atrocities perpetrated against women, the missionaries tried to secure the protection for them by dint of their diplomatic skills or through some quid pro quo measures. Fr. C.J. Beschi S.J. was able to procure royal flags from Chanda Sahib, the Prince of Arcot to be tied in front of the churches in times of war so that the women who took shelter in them will not be molested. The church thus enjoyed the right of the sanctuaries, protected the women. Fr. J.C. Potenza also got such flags and patent letters from the same prince for the same purpose. At times permanent protection was also given by the native princes to the churches and Christians through orders inscribed on stones or in the form of copper plates.¹³ But when these princes died or lost power, the peace of the Christians was once again at stake. When the British took up all the districts of Tamilnadu in 1801 under their single control, permanent peace and protection was guaranteed, as most protestant missionaries who were chaplains of the European garrisons influenced the governors and district collectors and secured protection to the converts.

The life of woman Christians had to undergo a positive change in line with the gospel. Once they got educated or morally corrected, the platform for further transformation, under the new missions after 1850, which still refined the quality of their socio-economic life, was strongly laid.

Notes & References

1. The Jesuit missionaries used to relate their experiences to very Rev.Fr.General in Rome in their annual letters which serve as veritable source materials for historical studies worldwide.
2. Fernao Pereira de Britto, *Life of the Blessed John De Britto SJ*, Proto Martyr - 1693, Tanjore, 1932, p. 168.
3. S. Rajamanickam, *S.J. First Oriental Scholar*, Palayamkottai, 1972, pp.58-59.
4. J.D. Savarirayan, *The Ancestors of Savarirayan Pillai*, (Tamil) Palayamkottai, 1897, pp.50,69.
5. R. Antony Paul Gnanasekar, *Life of the Native Christians in the Interior Tamil Nadu (1600-1833)*, unpub.Ph.D. Thesis, Madurai Kamaraj University, 2001, p.176.
6. *Ibid.*, p. 177.
7. *Ibid.*, p. 312.
8. M. Amaladoss S.J., *The role of women in the church in India in Vidyajyothi*, October 1975, Delhi, pp. 158-159.
9. Hugald Grafe, *History of Christianity in India*, Bangalore, 1990, vol.4, p.303.
10. Paul Appasamy, *The Centenary History of CMS in Tirunelveli*, Palayamkottai, 1923, pp.36-37.
11. D.A. Chritadoss, *Rhenius-Apostle of Tinneveli*, Palayamkottai, 1976, pp.83-85.
12. R. Antony Paul Gnanasekar, *op.cit.*, p.313.
13. An inscription found on the left of the main entrance of the church at Kamanayakanpatti in Tinneveli district (presently in Tuticorin district) speaks about the permanent protection given by Ettappanayak, the local chief of Ettayapuram.

INDIGENISATION AND CHRISTIANITY IN NORTH ARCOT DISTRICT

D. Kothandaraman *

It was the Protestant missions such as the American Arcot Mission (1853), the Church of Scotland Mission (1860), the Danish Mission Society (1882), the Missouri Evangelical Lutheran India Mission (1986) and the National Mission Society, which came to the North Arcot district and started their missionary work from different places. It was their devotion to the cause of spreading the Gospel that was solely instrumental in planting Christianity and establishing churches from the beginning of the second half of the 19th century.

The Catholic and Protestant missions that entered North Arcot with individual identities worked with one premier goal of planting Christianity and giving it permanency in the district. They were successful in their mission and Christianity gained a strong footing in the district. It is worthwhile to remember that the services rendered by Christianity in the field of education, medical care and social causes were invaluable and

very significant. The formation of the national government in India after Independence and its secular character made the foreign missions gradually withdraw their missionaries. The foreign missionaries of the district left entrusting the church and its auxiliary institutions to the care of native leadership.

Indigenisation of Christianity

Christianity is a transplanted religion brought into the country. The Indian Christians were steeped in the local culture and traditions. So even after conversion they could not totally cut themselves away from the Hindu roots. While celebrating festivals or conducting marriages they could not forget their past customs and habits. Unwittingly they followed the local traditions though they professed that they were following Christian habits. Some of the early missionaries felt that excepting for faith and worship other local customs can be allowed. Consequently some of the festivals celebrated by Hindus came to be celebrated by Christians too in different forms.

* Reader in History, Voorhees College, Vellore - 632 001.

Further a few missionaries did not borrow architectural types from the west. A handful of churches have been built as Hindu temples are built. The only difference between the temple and such a Church built in Hindu style is that a cross replaces the Hindu deity. This also encouraged some of the natives to accept Christianity because to them there was not much of a difference between their faith and Christianity. Instead of worshipping many forms of God they were required to worship 'Jesus' the Redeemer. It made the work of the missionaries a bit easy because making a local convert to Christianity to understand the whole philosophy of the new religion was very difficult. Further among the converts there were many who preferred a life style found in Ashrams. So a church built in the shape of a temple or an Ashram did not make the new convert feel inconvenient in the new environment. To him everything was the same as it was before conversion. It is only the text of the prayer and incantation that have changed.

Christukula Ashram, Tirupathur

Indigenisation of Christianity found a prime place in some of the Churches in North Arcot District. Christian Missionaries realised that an institution like Ashram has to be founded where the message of Christ could be disseminated in the local traditional manner. Indians also could comprehend and follow the message better when the environment and the prayer format were close to Hinduism.

The Christukula Ashram *founded on 7th March 1921 at Tirupathur in North Arcot District is the first Christian Ashram in India¹. It is the mother of all Christian Ashrams in India. Probably nowhere in India have indigenous patterns been more whole-heartedly followed than in the Christukula Ashram.

The idea of this Ashram was drawn from Shantiniketan started by Maharishi Devendranath Tagore in Bengal and from the Satyagraha Ashram in Gujarat started by Mahatma Gandhi².

The most notable contribution of the Ashram is the development of Indian Christian theology. They introduced ancient Vedic words such as 'OM' 'Shanthi' in the worship and service, which is meant Peace! Peace! Peace be everywhere. Karnatic Music is used throughout the worship. The Ashram also concentrated on the educational development, health programmes, community welfare and free medical service.

Ponnai Anaicut Festival (Thiruvizha)

The significant feature in the process of indigenisation of Christianity is finding an alternative to Hindu festivals (Thiruvizhas). As the new converts had to be weaned off the Hindu festivals and customs the missionaries realised that they should give Christian colour to the non-religious Hindu social customs and practices. The American Arcot Missionaries organised Holy festival on the banks of Ponnai River near the Anaicut in 1894³.

It was to be an annual festival (Thiruvizha) for the Christians from the villages and in the urban areas also. This is a three day annual festival celebrated usually in the month of March / April.⁴ Usually more than ten thousand people gather. To reaffirm their faith, going to Ponnai for the festival has become a pilgrimage for Christians. Some non-Christians also participate in this festival. The Christians from Kolar Gold Field, Bangalore, Hutti mines in Karnataka and from North Arcot Converge at Ponnai Anaicut.

The villagers and others who gather make vows to God and fulfill them during the festival in kind or cash. It is a pleasing sight to see hundreds and thousands of rural and urban people coming in buses, bullock carts and by walk. The roads at the festival site are packed with stalls selling everything such as eatables food, toys, audiocassettes of Christian songs and picture of Christ and the Virgin Mary. On all three nights of the festival there will be cultural programmes. This annual festival begins with a procession led by a Cross-bearer with rows of people carrying

fire torches both at the front and at the back of the procession, cracking of country 'banams' and blowing country trumpets⁵ as it is done by Hindus in their festivals.

The village Christians who assemble each year use to bring their first fruits as well as offerings in the form of goats, calves, chickens, grain and other products of their farms. These are first offered to the God. The village Christians enjoys this three-day festival. They conduct religious meetings and enact plays with religious messages.

Zion Hill Festival

Another important festival on these lines is conducted on top and foot of the Zion Hill at Nagamangalam on the North Arcot and Chittoor District border for three days in the month of May every year. It is a replica of the Ponnai Anaicut festival. The

only difference is that this is celebrated both on the top of the hill and at its foot. Spiritual programmes, special prayers and offerings are the festivals special features.⁶

Feast of the 'Lady Lourdes' at Chetpet

The Roman Catholic Church in the district celebrates a popular festival at Chetpet, which is called 'feast of the Lady Lourdes'. It is celebrated for seven days in March every year⁷. Chetpet is one of the well-known Shrines in South India. It is a Roman Catholic Pilgrim centre with a beautiful church (1896) at the town and a magnificent hill chapel built on the top of the Nedungonam hill near Chetpet (1880). Fr. Darras of the French Foreign Mission who is rightly called the "Apostle of North Arcot" was the 'architect' of this festival at Chetpet⁸.

Notes & References

- * Ashram is a place for prayer and meditation. A Sanskrit word 'Ashram' means the residence of a Rishi or Sage who has given up all earthly possessions and attachments and concentrates entirely on life of meditation for attaining union with God.
1. M.K. Kuria Kose, *History of Christianity in India*, Serampore, 1982.
2. Sixty years in His keeping (1921-1981), *Christukula Ashram Souvenir*, Tirupathur N.A.p. 8.
3. Samuel Amirthan, "Training Missionary Congregations, Vellore style," *The South Indian Churchman*, June, 1979, p.5.
4. Charlotte C. Wyckoff, "A brief history of the Arcot Mission in India" *RCA Centenary Souvenir of American Arcot Mission*, (Vellore, 1954) p. 38.
5. Personal observation during the festival, March 1994.
6. Personal Interview with Rev. Joseph John, on 12 June, 1997.
7. Fr. Maria Joseph, "A short history of Vellore Diocese", *Silver Jubilee Souvenir of Vellore Diocese 1952 - 1977* (Vellore, 1977), p. 104.
8. Personal observation during the festival, May 1997.

WAR POLICY OF THE PRESIDENCY OF MADRAS DURING THE SECOND WORLD WAR

A. Rufus Manickadoss *

During the beginning of the Second World War in the Governor who took control over the Presidency of Madras had initiated various measures to control the people, press and political organisation with the prime concern of safeguarding the British interest.¹ The Government was keen on collecting information about anti-government activity, matters related to Defence of India rule through District Magistrates and the Commissioner of Police with the least possible delay.² On seeing the war situations the Government of India had sent circular to all provincial government about Air Raids Pre-cautionary (ARP) measures. For public safety and tranquility, postal articles addressed to or emanating from the subjects of Germany, Italy, Russia and France was to be returned over to C.I.D. Special Branch for necessary investigation.³ For maintenance and safety of vital services and communications, committees under the control of the District Collectors were constituted. Further, War Committees were constituted in each district under the control of Provincial War Committee, mainly for giving accurate information to the public about the war, creating the right atmosphere for a steady inflow of men and money for the fighting forces and other organisation such as A.R.P. and civil defence to stimulate and encourage the study of the welfare and requirements of soldiers and their families, financial relief for civil public in distress including the evacuees from other countries were the main objective of the committees.⁴ The Provincial, District and Taluk propaganda committees constituting the officials and non-officials were set up to give, up to date and correct information through war films using sound projectors and through gramophone records using amplifier particularly in villages.⁵ The other channel of war propaganda was the Madras Victory House with a team of publicity staff and

printing press that started publishing the weekly "Madras War Review" and the same in vernacular languages. Local victory houses were established in District head quarters. Victory house infact the visiblehub of the Province's war effort and is undoubtedly a considerable public attraction with its display of photographs, flag, badges, posters, group exhibits, war models.

As a part of war efforts of the government, programmes were organised through out the Presidency based on certain themes of propaganda, such as "Grow more food", "Save how to spend after the war", "Cut down expenditure on essentials" and "Do not hoard"⁶ to ease the socio-economic problems at the time of war. With the help of the National War Front, war propaganda entertainment programme, war propaganda public meeting, the war services exhibition were conducted in all districts of the Presidency mainly to establish co-operation between the Armed Forces and the civil, industrial and agricultural forces of the country.⁷

The savings movement, war propaganda through the All India Radio stations at Madras and Trichirappalli, recruitment for civil employment for those who served in army during the war, security measures to prevent damages to cargoes or leakage of information about movements of shifting, restriction up on political movements under Rule 56 of the Defence of India, prevention of communist publications from bringing in to Presidency under Section 19 of the Sea Customs Act of 1878, military training to civilian government servants, were some of the significant pre-cautionary measures of the government to safe guard the interest of the British.⁸ The District Magistrates and the naval officers in port area were equipped with special powers not only to control all movements in the

* Head, P.G. & Research Department of History, Voorhees College, Vellore - 632 001.

port but also to meet emergency situations.⁹ The Presidency Government was empowered to cancel the passport and visa of foreigners suspected to be spies.¹⁰ In order to maintain law and order, public safety and supply of essential commodities, Government servants were given strict instruction to take up assignments under emergency situations.¹¹

A new war policy called "scorched earth" policy was introduced to control or destroy civil resources such as essential services and materials in the event of an invasion. The purpose of the policy was not to make essential services and materials available to the enemies in case they invade and occupy British territories.¹² Prohibition on civilian wearing dress completely in 'khadi', issue of identity cards to civil officers, creating awareness on the success of the Allied forces through All India Radio news were some of the other measures to ascertain the authority and power of the British upon the people.

Special vigil was kept over Voluntary Organisations that imported the system of military drill to its members as the government envisaged the danger of such organisations developing into private armies and they endanger public peace.¹³ So, the National Youth League, National Students Organisations and Labour unions were declared as an illegal association.¹⁴

In order to protect public morale being affected in the city of Madras and other parts of the Presidency, the State Government moved source of the important offices from Madras to places of safety. As a part of safety measures many of the staff of the Secretariat Department were sent away to Ootacamund.¹⁵ The records of the department of the Secretariat maintained in the Central Record Branch were housed at three different places namely Pachaiyappa's College, Madras, Secretariat Building, Fort Saint George and Secretariat Building, Ootacamund.

A scheme of village security was introduced in order to foster and improve the co-operation between the villages and the troops and to provide better communication of vital importance. The scheme was also meant to inculcate responsibility and confidence in villages and also the spirit of compliance with civil and military regulations. Ultimately the scheme aimed at creating mutual understanding and co-operation in war efforts.¹⁶ Reading circles were formed in as many villages as possible so as to counter act or prevent the spread of false rumours and to give the villagers an upto date and correct source of news. Bulletins and news papers including "War in Pictures" and the "Madras War Review" in Tamil and Telugu, according to the language of the locality were given to the circles and read at the meetings which took place on several days each week.¹⁷

Notes & References

1. G.O. No. 1764, *Public* (War) (Confidential) dated 23.10.1939
2. *Ibid.*
3. Under Secretary's Secret Safe File. No 1174 dated 16.12.1939.
4. *Victory, A Monthly Bulletin recording the Madras war effort*, Jan. 1943, P.29
5. *The Madras Administration Report*, 1940, P.170.
6. *Victory, op-cit*, Vol.III, No. 1, September 1943, P.12.
7. *Madras War Review*, A weekly bulletin of the World War, Vol. V. Sept 24, 1943, No. 4-A, P.21
8. G.O.No.950 *Public* (Press) (Confidential) dated 9.5.1940; G.O.No.759 *Public* (Press) (Confidential) dated 10.4.1940; *Pudukkottai War Information Bureau*, monthly Bulletin, No.67, Oct 25, 1941, P.23; G.O.No.1913 *Public* (MS) dated 15.9.1940.
9. Under Secretary's Safe Secret File, No.1295 dated 3.2.1941; G.O.No.2312 *Public* dated 25.11.1939; G.O.No.2356 *Public* (MS) dated 29.11.1940

- | | |
|--|--|
| 10. Under Secretary's Safe Secret File, No.1297 dated 10.2.1941. | 14. Under Secretary's Safe Secret File, No.56 dated 1943 (no date) |
| 11. Under Secretary's Safe Secret File, No.1360 dated 5.8.1941. | 15. Under Secretary's Safe Secret File, No.1519 dated 2.9.1942. |
| 12. Under Secretary's Safe Secret File, No.1505 dated 7.6.1942. | 16. Under Secretary's Safe Secret File, No.1560 Vol. 1. 1942 (no date). |
| 13. G.O. No. 136 (Public) (General) dated 13.1.1944. | 17. <i>Madras Administrative Report, 1941; Victory op-cit, Jan 1943, P.21.</i> |

THE RELATIONS BETWEEN THE PORTUGUESE AND THE NAYAKS OF MADURAI

K. Mari *

The discovery of the sea route to India by Vasco da Gama had the far reaching repercussion on the history of the world in general and India in particular. It opened the gates of India not only to the European traders but also to the Christian missionaries and rapacious aggressors. The Portuguese, who were the earliest to land and the last to leave this country, unlike the other Europeans were very busy in the proselytisation. Their religious fervour goaded them to the extent of harassing the natives, the Hindus in the South, which incurred the displeasure of the Vijaynagar rulers who had checked their atrocities with the help of their vassals, the Nayaks of Madurai. But the independent Nayaks like Thirumalai Nayak were very friendly with the Portuguese which facilitated the progress of Christianity in Madurai Nayakdom. The Portuguese not only converted the natives to Christianity but also established the hegemony over the fishery coast. The Nayaks also availed the military help of the Portuguese against the Nayaks of Tanjore and the Setupatis of Ramnad. Thus the cordial relations that prevailed between the Portuguese and the Nayaks of Madurai led to the enhancement of their power in the domains of the religion and politics.

The absence of powerful Tamil monarchs, the harassment of the Hindus by the Muslims and the interest evinced by the Portuguese in the propagation of the Christianity contributed to the spread of Christianity and also the establishment of Portuguese hegemony in the fishery coast. About A.D.1533 the paravas of the fishery coast the first to be baptized were unable to bear the oppression of the Muslims who claimed a monopoly over the pearl fisheries. The paravas were driven to implore the protection of the Portuguese. The Portuguese missionary Dr. Pero Vaz de Amaral agreed to send the fleet in support of them against the enemies if the paravas were ready to embrace Christianity.¹ The Portuguese made themselves the masters of the coast of coromandel and Malabar and secured the conversion of the paravas to Christianity. The paravas were expected to pay the annual tribute according to their ability. The Nayak of Madurai having found means to get into the possession of this country, left the Portuguese in the full possession of their jurisdiction over the paravas and of the free exercise of their religion.²

* Reader in History St. Mary's College, Tuticorin.

The conversion of the paravas roughly from Rameswaram to Cape Comerin implied a transfer of political allegiance of the people from Vijaynagar to Portugal. Martin Afonso de Sousa the rapacious of the Portuguese governors of Goa planned and organized a plundering raid on the temples of Kanchi and other South Indian temples which were famous for their wealth in gold and diamond.³ The Portuguese would frequently utter very injurious words against the temple and priests of Tiruchendur.⁴ The aggressive religious and political attitude of the Portuguese might have compelled Ramaraya the regent of Sathasivaraya to send an expedition to the Tamil country under his cousin Vitthalaraya.⁵

Kumara Krishnappa Nayak II the then ruler of Madurai received Fernandez the Portuguese missionary amicably and granted the permission to build a church in his capital.

Accordingly Fernandez erected a church not so magnificent as the Hindu temple, yet beautiful and pious says du Jerric.⁶

Muthu Krishnappa Nayak followed the policy of his uncle in his dealings with Fr. Fernandez and the bonds of friendship between the two were as ever.

During the reign of Tirumalai Nayak the Portuguese came to his rescue, when he waged war with Sadaikka II, the Setupati of Ramnad. From Ramaiyan Ammanai it is inferred that Amappaiyan, the Dalavoy of Tirumala led the Nayak forces against the Setupati.

Tirumalai Nayak honoured the Christian missionaries like Robert de Nobili and issued a general order allowing the missionaries freedom of action in their work and restoring to them all their belongings seized by Hindus.

It is inferred that the Portuguese enjoyed the goodwill and patronage of the Nayak of Madurai. The friendly and favourable attitude of the Nayak facilitated the progress of Christianity in the Madurai Nayakdom.

Notes & References

1. Fr. Henry Heras, S.J., *South India under Vijaynagar the Aravindu dynasty*, Vol. 1. pp. 118-121.
2. Nieuhoff John, *Voyages and travels into Brazil and West India's*, p. 26.
3. Nilakanda Sastri, K. A. (ed) *Further sources of Vijaynagar History*. p. 177.
4. Nieuhoff John, *loc. cit.*, p. 294.
5. Krishnaswami, A., *The Tamil country under Vijaynagar* p. 225.
6. Sathianatha Aiyar, R. *History of the Nayaks of Madura*, p. 141.

PEARLS - CAUSES FOR ITS DECLINE AND PROPOSALS FOR ITS REVIVAL WITH REFERENCE TO TAMILNADU

D. Dorcas Shanthini *

From time immemorial, the Tamils have found that there are nine gems in the world. Emerald, Sapphire, Diamond, and Sardonyx grow on land and two, pearl and coral in the sea. The Tamil Lexicon lists pearl as one of the nine gems (navamani) which are precious, costly beautiful, and reflective¹. It is one of the most valuable natural products. Pearl is the pride of the naturalists as diamond is that of the chemists. People have found the pearl as a valuable item of jewels through the ages. Because of its round and complete shape², Pearl got its name Muthu (i.e.) something complete or perfect. Since pearls are of indigenous origin, particularly of Tamil Nadu in India, Muthu might have been the original name of this nature's gift.

References to pearls are found in the Vedas, the Ramayana and the Mahabharata. The only story that we have about the origin of the pearls is mentioned by Megasthenes of third century B.C and Aelian of fourth century A.D. The small coastal strip that extends about 250 kms from Kanyakumari as far as the Adams bridge near Rameswaram borders the modern Gulf of Mannar, which is still known as the pearl fishery coast. Centuries before the birth of Christ, pearl and chank, from the port of Korkai were the major export commodities to various parts of the world - Roman empire and South East Asia.

The pearls fished are graded and classified into different categories based on their shape, size, weight and lustre. The largest and the first class variety were the most valuable. The price of pearls depended on their size and weight. Normally it took nearly seven years for a pearl to attain maturity. The pearl oysters grow in the seas of hot places. In tropical countries such pearls are big, attractive and costly.

The pearl kept at the South Kensington museum, London is the biggest of all the pearls in the world. But the pearl kept at the Zosimo museum, Soviet Union is the most beautiful of all pearls in the world. It testifies to the glory of Tamil country since it was taken from India to Soviet Union.³

The decline was due to internal and external factors (i.e.) man-made atrocities and natural calamities. With the advent of the Portuguese, the Dutch and the English, there arose a large number of problems to the professionals. Their political rivalry had its worst impact on it. The loss of royal patronage under the Muslims and the British, frequent change in masters led to its unavoidable decline.

Besides, there is a decline in demand for pearl ornaments in world market. When demand in foreign market declined, and the cost of production rose high, the profession appeared less lucrative. To rival this, artificial pearls or cultured pearls are produced having the same lustre and beauty. For example, the natural pearls cultured at Veppalodai near Tuticorin and in Bombay may be cited here. In fact manufacture of cultured pearls at less cost dealt a severe blow to the traditional occupation of the Paravas, who by this time were not trained in substitute occupations.

With the construction of commercial harbour at Tuticorin ship traffic has been on the increase. The oil spillage seriously endangers the atmosphere. Besides, the operation by mechanized fishing trawlers in the pears and in their vicinity is disturbing the bottom ecology of pearl oyster beds. It results in disturbance of pearl formation. In addition, attempts are being made in recent years to deepen the sea so as to enable

* Reader in History, St. Mary's College, Tuticorin.

big ships to anchor in the shores of Tuticorin. This resulted in the destruction of coral rocks, which provided space for the growth of oysters. Nearly 137 varieties of coral rocks exist in the Gulf of Mannar. This is the main reason for the purity of sea water in the Gulf. These rocks are said to prevent the out break of storms, gales and cyclones. When the coral rocks are destroyed the sea level rises and the onset of monsoon changes. Further it may cause earth quakes and tremors. These in fact act as detriments to the healthy breeding of pearl oysters. Furthermore, the Sethu Canal Project between Rameswaram and Sri Lanka, Proposed by our government is feared to have its hazardous impact on this. For the area between Rameswaram and Sri Lanka is very fertile for the growth Pearl oysters. The environmentalists say that rocks and climate

conducive for the growth of oysters and shells will be adversely affected by this project. Besides non-appliance of scientific methods in rearing pearl-oysters and pearl-fishing also have detrimental effects on the pearl fishery. Besides, due to changes in under water currents, the oysters have migrated to the interior portion of the sea, which also resulted in the gradual deflection of oysters. At last in 1961 due to these unfavourable conditions, pearl fishing at the Gulf of Mannar was abandoned.

Once the oyster beds are safeguarded and breeding of pearls is ensured, the government may offer high incentives to the pearl-divers. They may be educated in the modern scientific methods of pearl fishing and artificial Breeding.

Notes & References

1. *Tamil Lexicon*, Vol.V. p.3255.
2. Sometimes rough and shapeless pearls have also been noticed in some catches.
3. F.S. Vaithyanathan, *Navamanigal* (TL) Madras la 59, p.96.

IRRIGATION AND SOCIAL DEVELOPMENT IN TIRUCHIRAPPALLI (1865 - 1947)

T. Sundararaj *

Everybody agrees that water is the source of life generating force. Water as premodial element has causal relationship with emergence of human settlements and civilizations. Rivers have been the base of the centrifugal force for economic and social activities. Irrigation is part of our social and Cultural system. It is for the growth of plant communities and food production. Agriculture is the product of irrigation.

Tiruchirappalli District is most centrally located in Tamil Nadu. It was the first district in the Madras Presidency to introduce ryotwari settlement in 1865.¹ Irrigation sources were divided into three classes. The channels from the Cauvery were placed in the first and those from

Kollidam in the second class. The Amaravathi and Nandiyar river channels were placed in the third class.² Of the 345 minor channels, 216 were placed in the first, 114 in the second and 15 in the third class.³ There was a vast development in the extension of cultivation as a result of the opening of the Mettur Dam in 1934. The New Kattalai high level channel was created.⁴ As a result in 1947, the total area of wet cultivation was 13,95,191 acres.⁵ But in 1865, the total area under plough was 10,24,144 acres.⁶ Between 1865 and 1947, the new areas brought under cultivation were 3,71,047 acres. Hence the percentage of increase of cultivating was. At this stage we have to discuss the changes, if any, took place in the production relations. The production relations here in this article is treated in two ways. One is the land tenure

* Reader & Head, Department of History, St. Joseph's College (Autonomous), Tiruchirappalli - 620 002.

system, i.e. the Ryotwari pattern devised by the government and the role of the ryot.

The second one is the relation and role of the landlords, tenants, sub-tenants, agricultural labourers and the serf. The question arises whether the new irrigation management system and the settlement pattern altered the positions and the role of the ryots after 1865. To answer this question, first we have to analyse the outcome of the Ryotwari settlements. The Ryotwari Settlement made the ryots the owner of the land. The right to relinquish the land was conferred on him. The registered ryot was given in patta or title deed, which mentioned the extent and assessment of his holdings. A patta land could be inherited, sold or burdened for debt.⁷ Once the right to relinquish land was permitted, the price of the land increased. The ryot enjoyed complete freedom of action in owning the land. The profits that he would get out of intensive cultivation was his own.⁸ Registered ryots sublet their land and lived on the difference between the rents thus obtained and the assessment they paid to the government.⁹ This also led to the formation of agriculture capital.

Internal communication began to develop. The cart roads connecting the trunk roads had also been developed.¹⁰ The mobility of population and goods as a result of the development of the communication system, increased the price of the agricultural produce. So agriculture as an occupation began to increase the income of the ryot.¹¹

The average holding of the ryots in proportion to the population from 1900 to 1947 was 5.48 acres of dry and 0.85 wet.¹² There were 53 patta holders in Tiruchirappalli who paid the assessment of over Rs. 1000 per annum. The area cultivated by them was 49,997 acres. The average acres possessed by a pattadar were 944 acres.¹³ The district is also not very fertile compared to Thanjavur and South Arcot. The proportion of the nature of the soil was 6 per cent alluvial, 40 per cent regar and 54 per cent ferruginous.¹⁴

About 77 percent of the total area of the cultivation was used for the production of food grains of which cereals constituted 93 percent and pulses 7 per cent.¹⁵ In 1920, 1/5th of the total arable area was under paddy cultivation and in 1947, it was 1/4th of the arable area. Twenty per cent of the paddy produced was from Lalgudi taluk.¹⁶

Land holding became the key to economic, political and social status.¹⁷ As a result, the Ryotwari Settlement contributed the possession of land by a few wealthy ryots. The land was given to those who could pay revenue to the government. Those who had high status in society and access to the government snatched the opportunity. Others who had no knowledge of the system remained agricultural labourers. The government made provisions for the occupation of the unoccupied assessed area through a legal application to the tahsildar for patta.¹⁸ Such measures were profitably exploited by the high-caste ryots. Provisions were also made for giving pattas to the depressed classes.¹⁹ All these welfare measures were not taken advantage by them due to their ignorance and social disabilities. In 1926, on account of the petition of one Arunachalapillai and other Mirasidars of Lalgudi, the grant of 20 acres of land to Adi Dravidas was cancelled.²⁰

The agrarian class structure fanned an agricultural Slavery. There were fifteen kinds of slaves. The British administration had freed them as a community from the yoke of the hereditary slavery and from the legal disabilities under which they suffered. In spite of legal protection they remained in the lowest depth of social degradation.²¹ The pattas were usually sold with the land. The price of the pallas varies from five to ten pagodas.²² According to his age and qualification. A female Pallar was sold. The Pallar was looked after by his master.²³ The government though abolished the system of slavery, this inhuman practice connected with serfdom continued. The British Government did not interfere on this under the weight of law, because the Brahmins were the largest payers of revenue

and whose land were cultivated under tenancy system.²⁴ The government simply interested in revenue at the expense of the suffering of under privileged.

The Ryotwari Settlement fostered an agro-economic class system. Agrarian class system means a category of persons occupying a specific position in the system of production.²⁵ In the context of the Ryotwari Settlement agrarian class system consisted of land owners, tenants and agricultural labourers. About 72 per cent of the people in Tiruchirappalli belonged to the Agricultural class of which 42 per cent were engaged in agricultural operations including the agricultural labourers.²⁶ The agricultural labourers comprised 12 per cent. Agricultural labourers were tied to the land. In addition to the wages, they were given dhotis and cash during festival seasons.²⁷ Very often, this class system coincided with the caste structure. The caste system had connections with the possession of land. The

high-caste people had land and others cultivated their land under a tenancy system. Most of the landlords of Tiruchirappalli were Brahmins, Vellalars and Reddiyars. They let the land to a contractor at a rate double the government rent and the later re-let the land he had taken on contract in small lots to the actual cultivators who were generally paupers. Only 0.3 per cent of the Agricultural class were non-cultivating tenants.²⁸ Hence, a kind of a landlordship in absentia prevailed in Tiruchirappalli. No general system of sub-letting existed, but the three different categories are recognizable. The first one was sub-letting for a money contact, the second for a gain contact and the third was for a share of the produce.²⁹ The Ryotwari Settlement created economic differentiation and stratification. It widened the gap between the landholders and the poorest agriculture labourers. Before the introduction of ryotwari settlement, the agricultural labourers were like the serfs of the baronial estates of Europe.³⁰

Notes & References

1. T.Sundararaj, 'Tiruchirappalli under the British Rule (1858-1947); Unpublished Ph.D., Thesis, 1984, p.68.
2. Revenue Development (Mis), G.O.No.200, 1st April 1895, p.6.
3. *Ibid.*, p.7.
4. T.Sundararaj, *op.cit.*, p.89.
5. Report of the Special Officer on Land Tenures in the ryotwari areas of Madras Presidency, Madras, 1951, pp.166-167.
6. Revenue Department (Mis), G.O.Ms. No.373, 28th February 1921, p.11.
7. Report of the Administration of the Madras Presidency during 1921-22, p.87, para 208.
8. Revenue Department (Mis), G.O. Nos. 1300-1301, 13th July 1945.
9. Report of the Administration of the Madras Presidency during 1921-22, p.87, para 154.
10. Report of the History of Land Revenue Settlement and the abolition of Intermediaries in Tamil Nadu, Madras 1997, p.392.
11. T. Sundararaj, *op.cit.*, p.84.
12. Report of the statistical Atlas of the Madras Presidency, during 1950-51, Madras, p.348.
13. Report of the Special Officer on land tenures in the Ryotwari Areas of the Madras Presidency in 1947, Madras, 1951, p.170.
14. Report of the Statistical Atlas of the Madras Presidency, during 1950-51, Madras, p.350.
15. *Ibid.*, during 1950-51, Madras, 1961, p.341.
16. *Ibid.*, during 1920-21, Madras, 1923, p.3.
17. T.Scarlett Epstein, *Economic Development and Social Changes in South India*, Bombay, 1962, p.84.
18. Report of the Administration of the Madras Presidency during 1911-12, Madras, 1915, p.56, Para 135.

19. *Census of India 1931, Statistical Appendix for Tiruchirappalli district*, p.78.
20. *Revenue Department (Mis)*, G.O.No. 420, 9th March 1926.
21. *Report of the Census of the Madras Presidency, 1871*, Vol.3, Madras, 1874,p.157.
22. A pagoda is equaling to Rs.31/2.
23. *Report of the Board of Revenue to Governor*, op.cit., p.378.
24. *Ibid.*, p.380.
25. Andre Beteille, *Caste, class and power in a village in Tanjore*, Bombay, 1966, p.4.
26. *Report of the Statistical Atlas of the Madras state during 1950-51*, Madras, p.348.
27. *Report of the Special Officer on Land tenures in the ryotwari Areas of the Madras Presidency*, p.170.
28. *Report of the Statistical Atlas of the Madras Presidency during 1930-31*, Madras, 1936, p.430.
29. Charles Bensen, op.cit., p.72.
30. G.Thangavelu, *Depressed Classes in the composite State of Madras - 1909-1947*, A.D. Unpublished Ph.D., Thesis of Karnataka University, 1978,p.27.

USE OF COMMUNITY RESOURCES

M. Alice Elizabeth Nesamani *

The word "community" is some times used as an English translation of a Greek word "Geme in Schafft" a group or society characterized by primary relations, shared values of norms and felling and concern among members of the group as a whole.¹

According to the Encyclopeadia of Education, "Community Resources for School comprise, people, places, things of activities which are used in educating students to become good citizens. The proper use of these resources can have a salutary effect on students, teachers and citizens who participate in resource programs.

The purpose of integrating Community Resources in the teaching of social studies are:

1. To bridge the gap between education and Community.
2. To produce Socially Conscious individuals.
3. To provide first hand experiences.
4. To make learning informal of interesting.
5. To make education less expensive and.
6. To gain up-to-date information.

Important Community Resources

If the teacher is a resourceful and class enthusiastic and clever, there can be no difficulty in preparing a catalogue of the available resources for a proper and detailed study.

Cataloguing of the available resources may be done under the following heads

1. Resources of Geographical interest : Such as hills, valleys, lakes and water falls, rivers, springs, sea-ports, dams, and river valley projects, mines, rocks and fossils, tea gardens etc.,
2. Resources of Historical interest : Such as forts, pillars of monuments, temples, mosques and churches, old relics and inscriptions, excavations, caves etc.
3. Resources of Cultural interest : Such as art theatres and galleries, museums, Zoos, cinema halls, radio station, University. Film studio, schools and colleges, kala kendras, organizations like Boy scouts, girl guides, and emporiums, newspaper offices etc.
4. Resources of Economic interest : Such as market places, commercial centers, brick kilns, dairies, banks, mills and factories railways, post and telegraph office, telephone exchanges, agriculture farms, Hospitals, Water works, printing presses etc.

* Lecturer in History, St.Christopher's College of Education, Vepery, Chennai - 600 007.

5. Resources of Scientific interest: Such as scientific laboratories, Thermal and Hydropower generating stations, radio transmission station, workshops, factories, power transmissions, distributing stations engineering colleges, Broad casting stations.

6. Resources of Political interest : Such as municipalities, district boards, courts, parliament House, Assembly Hall, Secretariats, etc.,

7. Forms of Social control : Such as traditions, customs, usages rituals, various beliefs and attitudes of local Community.

Methods of Utilizing the Community Resources. There are basically two way in which the teacher may make use of the Community resources. One method is to take the school to the Community the other method is to bring some portion of the Community to the classroom.

I. Taking the school to the Community

Commonly says "The emotions of children are most easily reached not by words but by sight and sound". It is actually when they see the things, that they can remember them. This is possible through field trips, surveys, camping, service projects etc.,

1. Field Trips

Field trips are a very good means of getting knowledge in first hand, and confirming of supplementing second-hand knowledge. They are means for sharpening observation, testing principles of doing everything which social studies require.

Field trips may be of many types. The longer journeys-trips to Historical site of special events, beyond the reach of the local Community. Some field trips are shorter and more easily planned visits such as the visit to factories, radio stations newspaper plants wholesale and retail establishment, libraries and the like.

2. Community Surveys

Community system can provide excellent educational experience particularly to senior

pupils. They are an organized and systematic method for an accurate determination of social or physical facts. Surveys foster comprehensive understanding of Community structure processes in their every day operation, inter-action with complexity. They develop awareness of human inter-dependence of the practical necessity of general civic co-operation in carrying on successful individual group living. Existing conditions can be critically examined and the way is prepared for superior citizenship.

The teacher should have an encouraging attitude. The teacher and the pupils should work co-operatively. Community surveys ought not to be a one man job even but should be carried on co-operatively by the entire staff on a continuing basis, year after year. For collecting data, the pupils and the teachers can approach local experts, old residents and social workers. Various type of important persons can be interviewed, places of interest can be visited.

3. Scholl Camping

The camp, a classroom in the woods, is a part of the larger Community. The out door environment in and around the camp offers tremendous possibilities for true education. Many of the problems, faced by the Community are inherent in the camp such as the handling, preparations and eating and food, sanitation, sewage disposal housing, health habits, social and cultural differences and the process of representative government. It enable the pupils to understand the physical environment and how to use natural resources wisely. It provides additional real situation, including work experience, where many of the skills and attitude developed in the classroom may be applied. Camping can be taken in school time, one-week period, two weeks or longer period, (e.g) N.C.C., N.S.S. Scout camps.

4. Community Service Project

Sharing in Community improvement programmes can prove useful for the pupils of the Community Service projects taken up by the pupils for civic welfare.

at the colloquial language used in the translation: 'Already on reading the first line the reader's eyes burn, his/tongue dries up and his ears must burst, one looks around and bursts into loud laughter'.⁸ With a script made easy to read and write, Beschi was now able to reach the common man through amusing fables of Paramartha Guru. Ironically the Dictionary of Beschi was printed in 1738 by the Tranquebar Protestant Mission, the target of his early polemical outburst.

It required another great genius from Germany, Bartholomew Ziegenbalg (1623-1719), to spur the mechanics of Tamil printing in a remarkably short span of ten years. This Lutheran established in 1706 the first Protestant Mission in India at the Danish settlement of Tharangambadi on the Coromandel coast. He was not more a missionary. As Dr. Graul said Ziegenbalg was truly 'the ice-breaker of South Indian studies'. Having learnt writing the 'artistic, complicated and beautifully formed Tamil letters' under the guidance of an aged petty school teacher he became so proficient in writing Tamil works on palm-leaves well before 1709. Ziegenbalg's range of interest was wide enough to include Strange news from East India, 1706; Rules for learning Malabar language, 1707; Neethi Venba, Konrai Vendhan, Ulaganeethi, 1708; Description of Malabar Heathandum, 1711; Geneology of Malabar Gods, 1713; and The Grammatica Damulica 1716; However, not all his Indological works were printed at that time.⁹

Ziegenbalg's greatest contribution to lexicography was the Grammatica Damulica, a book for correct use of Tamil words. Thousands of Tamil words in this dictionary were arranged in three columns: One column was in Tamil type; the second in Roman type giving the pronunciation; and the last column giving the meaning in German (uhrh - RASHA - REX). As the dictionary was intended for European missionaries and scholars, it was printed with Tamil types cut in Germany at Halle in 1716 during his brief sojourn in Europe.

That fete apat, back in Tranquebar, Ziegenbalg had formidable difficulty in his chief mission of conversion. The scandalous and corrupted life of the Christian there had created an aversion among the natives who looked upon Christians as the very dregs of the World and the general Bane of Mankind. Besides he had to check Roman Catholic inroads as well as convince close native acquaintances like Ellappa and Malaippa of the superiority of his faith. Ziegenbalg believed that success of his Mission depended on the use of native language whose faster and wider reach would be accelerated by printing alone. The Society for promoting Christian knowledge in London responded to his appeal by dispatching a printing press, Roman types and paper with which a printing press was established at Tranquebar in 1712 from where few small works in Portuguese were printed. On Ziegenbalg's request Tamil types cut in Halle were brought by a German printer Adler to Tranquebar. In October 1713 the first Tamil tract *Das Verdammliche Heydenthum - Accrued heathendom - a refutation of Hinduism* was printed.¹⁰ Ziegenbalg's Tamil translation of Greek New Testament, completed two years earlier, was the next important work for the press. As the Tamil types from Germany were large, bold and clumsy and consumed lot of paper, Adler cast a smaller Tamil fount at the type-foundry set up at nearby Poraiyar. With this smaller Tamil types the printing of New Testament was completed in 1715. The same year a paper mill was also set up at Poraiyar which was short-lived. The printing press of the Tranquebar Danish Mission functioned for over a hundred years. Zeigelbalg as a lexicographer was decade ahead of his contemporary Beschi. By setting a press, foundry and paper mill he was century ahead of that colossus William Carey of Bengal.

The German Lutherans of Danish Mission had taken all efforts for conversion. They opened schools and orphanages; trained preachers at the seminary and printed primers for children and tracts which were smaller in size and larger in reach. One of the earliest tract in the form of a letter

addressed to the local Tamils did have its effects. Many were converted to Protestant faith. Most of the new converts were from the Catholic fold. When Ziegenbalg died and his colleague Benjamin Schultze succeeded in 1819, nearly thirty four religious debates took place between the Danish Missionaries and the Brahmins of the locality. (Gibbes, 1972, pp 13-19) Despite opposition schultze continued his labours. He completed Ziegenbalg's Tamil translation of bulky four volumes of Old Testament from Tranquebar press between 1723-28. the Lutherens now looked for new pastures in British settlements. The British in Madras owing to trade considerations, allowed congregations of all sects except their native Anglican Church for fear of 'intervention and even completion' (Muthiah, 1987, p 220).

As early as 1717 German Missionaries of Tranquebar were given permission to run charity schools one each at Black Town and White Town in Madras. The Germans learnt English to teach in these schools. But the project failed. About this time in 1726 Schultze arrived in Madras; built the first Protestant Church at the Esplanade and founded the Anglo-Vernacular school at Vepery near Madras (S.Muthiah, 1987, p 220).¹¹ The German Lutheran Tranquebar Missionaries were thus the only Protestant Missionaries permitted by the East India Company to work in Madras. Muthiah rightly observes "with the company chary of what influence the British missionaries would have with the Government at home, they encouraged the Germans, who, in turn, became the local representatives of the British SPCK." (1987 P. 231).¹²

It was in this atmosphere, that great German scholar-priest Fabricus served in Madras during 1742-1791. When Madras was taken by the French 1746 the Catholic-priests in Madras were suspected as French spies - On the rendition of the city in 1749 their chapels were under threat of demolition. The chapel of Our Lady of Miracles

at Vepery went to the Lutheran Mission by the intervention of the Company. Fabricus, heading the Vepery Mission, acted as the Chaplain of St. Mary's Church in the fort and solemnised Clive's marriage in 1753. To Fabricus was entrusted a printing machine in 1761 brought as a war booty from Pondicherry. The understanding was government printing should be given priority over Lutheran Mission work. (Muthiah, 1987, pp. 78, 166-167).¹³

This printing press was known both as the East India Company's press and the Vepery Press. The press had been printing government notifications almanacs and calendars in English. In 1766 Fabricus brought a printer. Thomas, and probably a press from Tanquebar, and Tamil types cast in Halle and setup a Tamil printing unit at Vepery. This unit developed as the well known SPCK press and cater into the Diocesan Press. From the Vepery Press came Tamill works by Fabricus, an important one was the large revised edition of Malabar New Testament in 1772. the most famous work printed at Vepery press was the Dictionary by Fabricus assisted by Breithacept in 1779; with a second part in 1786 (Muthiah 1987 p 166-167) This 9000 words Dictionary titled தமிழும் இங்கிலேசுவமாயிருக்கிற அகராதி - A Malabar and English Dictionary wherein the words and phrases of the Tamilian language, commonly called by Europeans the Malabari language, are explained in English. The eighteenth century ended with one notable addition in 1793 from the Vepery Press that was the Tamil translation of Jhon Bunyan's Pilgrim's progress.

Printing had come to stay in Madras. The Company's share in the original Vepery Press had already been transferred to Fort. St. George where it developed into the Government Press Journal. (Muthiah, 1987, 166-167). It was from the Government press the first newspaper *Madras Gazette* appeared in 1785.

Notes & References

1. James, Gregory. *Colponol: The History of Tamil Dictionaries*, 2000.
2. Thaninaayagam, Xavier. "Mutel Acceriya Tamil Nulka" (First printed Tamil works), *Kalki Deepavali* makes 1958 cited in Kesavan B.S. *History of Printing and Publishing in India*. Vol. 1 National Book Trust of India, New Delhi, 1985. pp. 28-29.
3. Kesavan B.S. *Plates in History of Printing and Publishing in India*. Vol I, National Book Trust, New Delhi. 1985, pp 23- 33.
4. James, Gregory, *Op.cit.* pp. 20,45.
5. Cited in Kesavan B.S. pp. 30-31.
6. *Ibid.*, pp.30 -31.
7. *Ibid.*, pp. 35-36.
8. *Ibid.*, p. 46.
9. *Ibid.*, pp. 47-53.
10. *Ibid.*, pp. 56 - 57.
11. Muthaiah. S. *Madras Discovered*, East-West Press, New Delhi. 1987. p. 200.
12. *Ibid.*, p. 231
13. *Ibid.*, pp. 166-167.

PROBLEM OF THE HANDICAPPED AND REMEDIES IN TAMIL NADU (1992-93)

M. Amudha *

A Handicapped may be defined as "one who suffers from any continuing disability of body, intellect or personality which is likely to interfere with his normal growth and development or capacity to learn, deformed or mentally defective". A handicap is disadvantage for an individual resulting from an impairment or disability that limits or prevents the fulfilment of a role that is normal for that individual.¹ Handicapping conditions associated with obvious anatomical abnormalities may be recognized at birth, a person may be disabled by congenital causes, injury or illness.

There are different categories of handicapped viz., Blind, Deaf orthopaedically handicapped, mentally retarded and other handicapped.

Blind - including totally blind, partially blind and one eyed persons.

Deaf - including dumb and deaf, deaf only, persons suffering from various degrees of hearing loss.

Orthopaedically Handicapped - covering all types of loss or disfigurements of muscles, bones and joints including hunch backs, dwarfs, club-feet, cleft palate, facial disfigurement.

Mentally Retarded - delay in progress or accomplishment, fully or partial and Leprosy cured persons whose finger extremities of bones have been lost or deformed.²

According to a report of the National Sample Survey conducted during 1981, handicapped in the state constitute 2% of the total population. As per 1991 census 11.00 lakhs handicapped were facing problem in Tamil Nadu. The number of handicapped category wise is as follows:

* Lecturer in History, Quaid - E - Millat Government College (W), Chennai-02.

| S.No | Category | Percentage | No.(Lakhs) |
|-------|---|------------|------------|
| 1. | Blind | 19.2 | 2.12 |
| 2. | Deaf | 20.5 | 2.15 |
| 3. | Orthopaedically Handicapped | 58.8 | 6.47 |
| 4. | Mentally Retarded and other handicapped | 1.5 | 0.16 |
| Total | | 100.0 | 11.00 |

Problems of the Handicapped

From the early times onwards the handicapped were facing more problems than any other else. The ancient period was an age of superstition. It is said that the Greeks abandoned the handicapped children because they believed that evil spirits prevailed in them, the Chinese actually killed handicapped children. In India, socio-religious condition was an abstacle in providing any opportunity to the handicapped children, to lead a fuller life. Even in the middle ages they had to resort either to begging or take refuge in asylum.

Handicapped is often segregated from their playmates, because they were not considered fit enough to play with them in a normal way and to compete with them on equal terms. Moreover, they were sent to a separate school especially meant for children of their 'type'. This greatly reduces their chances to come into contact with the normal children resulting in their social segregation.⁴

Among all the disabled, Blindness is very serious handicap. The plight of the blind woman is much more difficult. Blind women are also at a disadvantage in securing life partner. A blind man marrying a woman who has normal sight is quite common. But normal sight man marrying a blind woman is rather rare. Hence the blind woman has double burden.

The inability to speak results in dumb and loss of hearing capacity results in deaf. The root cause of the psychological problem of the deaf is his unwillingness to accept the handicap. Inability to communicate may hamper efficiency and create misunderstanding. It is generally seen that individuals with hearing impairment are seldom perfectly adjusted because hearing problems heighten the tension within themselves. In most of the cases it is generally seen that such individuals withdraw more and more from social contacts as they find it difficult to enjoy meetings, plays, lectures, seminars and discussions. Another difficulty faced by them is that they cannot have the sense of dangers in the environment, like warning sounds or noises.

Mental handicap implies some sort of disability associated with the mind. The mentally defective include mentally retarded and those who are affected with lunacy or insanity, found to be in the most pathetic situation. The mentally handicapped are left from the census operation, they were not taken into account till 1980. All categories of physically handicapped have the education institution with the abled one except the mentally defective who have a separate school.

The handicapped are made to feel handicapped by the community. They are considered as useless members of the society. Society treats the disabled as either an object of pity or ridicule. For example, in a number of occasions we can see that the disabled is not called by his name but by the term for his specific disability like 'Andha' (for blind in Hindi).⁵

But the changing of times have proved it absolute and has revealed to the world, that they could also become useful citizens. If adequate opportunities of education, guidance and vocational training etc., are provided. The disadvantages could be reduced or eliminated by either medical care or by a provision of an artificial limb, wheel chair, hearing aid, visual aids etc.

Remedy and Rehabilitation

Remedy or Rehabilitation of the Disabled is of great importance. Rehabilitation means "the restoring of handicapped persons to the fullest possible physical, mental, social, vocational and economic usefulness which they are capable". Remedy is a generic term covering the continuous medical, paramedical and vocational process through which the extent possible achieve his full acceptance as a working member of the society.

Till 1970's rehabilitation generally meant either institutionalization of the disabled in special institutions or the physical management of their disability. From the 1970's we have switched over to a community based approach. With the concept of rehabilitation becoming more holistic. The shift in emphasis was brought about by the WHO, ILO. Rehabilitation unit and other agencies that emphasized the need for the involvement of the communities in entire rehabilitation process.⁶

The rehabilitation process of physically handicapped consists of five distinct stages (i) Medical (ii) Psychological (iii) Educational (iv) Vocational training and placement (v) Social.

These stages are closely inter-related and profoundly influence the progress of each other. The rehabilitation process reaches its culmination in the ultimate social integration of the handicapped individual in the society and this in turn is aided by success achieved in the crucial 4th stage.⁷ With this as the objectives, the Christian missionaries and voluntary organizations were playing a vital role. Today both the governments and Non-governmental organizations have opened up facilities to help the welfare of the disabled is an integral part of human resource development and accordingly efforts are being made by both official and non-official agencies to make the handicapped self-reliant and self-confident through series of measures like education, training provision of employment and their social integration into the national mainstream.

Rehabilitation centres established at different places which have specially qualified personnel to assess the aptitude, physical and mental capabilities of the handicapped and where the physically handicapped are given an opportunity of vocational exploration through the use of real or simulated work samples vis-à-vis jobs. The jobs like radio-repair, turning, fitting, welding, cutting, coil-winding and tailoring and silk screen printing.

Role of the NGOs in Rehabilitation

In an under-developed country, such as India the welfare work for the handicapped is mostly shouldered by number of Non-Governmental organisations or voluntary organizations and philanthropists, especially in Tamilnadu. Christian missionaries were started many educational institutions which provided not only education but also training in few handicrafts. For example, The Palayamkottai school for the blind, the Victory Memorial school, The Little Flower Convent, Chennai. St. Joseph School for the blind, Madurai. CSI. School for blind, Kanyakumari. These were among the first few schools of this kind.

The earliest institute was started by the voluntary organization for the mentally retarded was the 'Bala Vihar' in 1954. Andhra Mahila Sabha was established by Dr(smt) Durgabhai Deshmukh at Adyar in 1960, which is totally devoted to the rehabilitation of the orthopaedically handicapped children.⁸ The Easwari Prasad Dattatreya Centre which serves the orthopaedic children, this institution started its activity in 1960. Another organization was established in TAmilNadu was Seva Samaj, which runs an elementary school for orthopaedic children as Pallipattu Boy's Home at Saligram and Girl's school at Egmore.

Some other non-governmental organization 'Anbagam' which was founded in Madurai by Mrs. Mary Thangaraj in the year 1969, gives the mentally retarded children non-formal education. The TamilNadu branch of the Indian Red Cross imparting vocational rehabilitation to

the orthopaedically handicapped. Swedish Red Cross Rehabilitation industries at Katpadi, gives training in vocational studies. At Stree Seva Mandir handicapped women are given technical education. Another important voluntary organization was Amar Seva Sangam, which blossomed in 1991 by S.Ramakrishnan at Ayikudy near Tenkasi in Tirunelveli district.⁹ It can be aptly said the Sangam is, a Sangam of the Handicapped, by the Handicapped and for the Handicapped. Bharatiya Vidya Bhavan is also one of the voluntary organization for the handicapped.

In India, totally 30000 disabled children receive help from 900 voluntary agencies offering educational and training services in the year 1990. The aims of the above organizations are,

- i. to recognize, cultivate and develop the already existing potentials of the various categories of disabled.
- ii. to give children some vocational training and teach them the means of self-reliance and self-confidence.
- iii. to undertake measures for the long term economic rehabilitation of the handicapped.

To achieve these goal, the centres offers surgery, post-operative care, physio therapy, electro therapy, wax, occupational, speech and hydro therapy, with modern equipment. Vocational training with simple skills like book-binding, printing, tailoring, mat-weaving, clothweaving doll making, gardening, paper work, needle work, embroidery, drilling fitting, turning, welding, leather work, carpenting etc.

There were 11 schools came into existence for various categories of disabled in the year 1992-93, in which computer education was imparted.¹⁰ In the computer world, the blind were played a tremendous role in computer operating. More blinds were show their talents than abled. Special training were given in the new fields like Computer, Tourism etc.¹¹

Apart from the rehabilitation work, both the government and voluntary organizations are celebrating the World Day of the Disabled through out the world on 3rd Sunday of March. As part of the celebration they conducts sports, cultural and entertainment programmes. The year 1981 was celebrated as the International year of Disabled. The objects of celebration (i) to focus the attention of the public on the cause of rehabilitation of handicapped and the role and duty of the society. (ii) to integrate the handicapped with the non-handicapped. (iii) to bring the workers of all categories of the handicapped together.

In conclusion I intended to say that the disabled are not really disabled. Given the chance and opportunity, they can be an invaluable asset to the society. If, we have a purpose and direction in our life physical disability is relegated to a secondary position. It is the mental strength, rathe than physical strength, which keeps a man able ailments to some extent, but if a man is mentally sick no one on earth can save him. If a man is mentally strong, though he is physically weak he can still survive with adoration.

Notes & References

1. WHO, Disability Prevention and Rehabilitation, (Geneva) 1981.
2. *Tamil Arasu*, Vol. No.X April, 1980.
3. Social Welfare Board, *Annual Report 1992-93*.
4. Desai, N.Arvindrai, *Helping the Handicapped Problems and Prospects*, Ashish Publishers, 1990.
5. *Census of India 1981 series-1 India Part-VII(B) "The Physically Handicapped"*.
6. *Competition Success Review*, Sept. 2002.
7. *Tamil Arasu*, Vol. No. X April, 1980.
8. *Tamil Arasu*, Vol. XIII No. 5, Nov. 1982.
9. S. Gnanam, *The Miraculous Head*, Madras, 1994.
10. *Social Welfare Board, Annual Report, 1992-93*.
11. *Blind Welfare*, Vol. X, May 1993.

THE ROLE OF PHILIP FABRICIUS FOR THE DEVELOPMENT OF LUTHERAN MISSION IN TAMIL NADU 1740 - 1791

S. Palanichamy *

Protestant Missions

Ever since the establishment of the Tranquebar Mission in 1706, the Lutheran Missionaries began to woo the Catholics and other converts to their fold.¹ In the last decade of the eighteenth century and the first quarter of the 19th century saw the emergence of a number of Protestant societies under the impulse of Missionary zeal.² The Baptist Missionary Society (1792) the London Missionary Society (1795), the Church Mission Society (1799), the American Board of Commissioners for Foreign Mission (ABCFM) 1810 and the Western Methodist Missionary Society (1813) was founded with a view to send missionaries to non-Christian lands.³ The East India Company in India also now become liberal in its attitude and allowed free passage to Missionaries.⁴ The Lutheran Missionary enterprise in India began with the arrival of German Missionary Ziegenbalg on 9th July 1706 in the Danish Settlement of Tranquebar.⁵ Philip Fabricius played a vital role for the development of the Lutheran Mission in Tamil Nadu.

Philip Fabricius (1740 - 1791)

P. Fabricius, was born at Kleberg near Frankfurt, on 22nd January 1711.⁶ He had seven brothers. The pious parents taught them scriptures and brought them in a strict manner. While young he learned by heart proverbs, scripture, theology also learned Greek and Latin. Then he studied at Giessen and Halle, philosophy ethics and Law for 3 ½ years. He also had mastery over the Hebrew language.⁷ His theological study was completed in the Halle University. His seminary teachers were Franke, Lunke and Michael. While the missionary challenge (calling) was thrown before Fabricius he happily accepted it. He dedicated himself to preach the Gospel to

the Tamilians.⁸ He accepted the calling, went with Rev. Sakline to Copenhagen and was ordained as a pastor. Then he started for India along with two companions and reached Cuddalore via England. Then he reached Tranquebar on the 8th September 1740.⁹ He made an all out effort to study the Tamil language and obtained enough fluency to preach a sermon in Tamil. On 31st March 1741 which was the Maundy Thursday he preached his first Tamil sermon.¹⁰

In Madras

Fabricius was requested to come to Madras to fill the place of Schultze who had gone back to Sonnenburg he reached Madras on 4th December 1741. The prominent name in the history of the Madras Mission in this period is that of Philip Fabricius. His Ministry of forty six years (1742 - 88) well illustrates the vicissitudes of the eighteenth century which was ravaged by frequent wars.¹¹ The French attacked Madras in 1746 and 1758 Fabricius and his people fled to Pulicat. In 1780 also when Hyder Ali's cavalry were laying waste the country, they had to take refuge within the walls of Fort St. George.¹²

In 1752 the English authorities made over to Fabricius the Church and other property in the Suburb of Vepery which they had confiscated from the Roman Catholics. In 1761 they presented him with a printing press captured from Pondicherry. This press was setup on the mission compound in Vepery.¹³

Translation Work

The fame of Fabricius rests on his literary works, especially his Tamil translations of German hymns into Tamil. Now he started the work which has been stopped in 1734 by Rev. Walther and Pressier. Fabricius with the help of a Tamil Scholar

* Reader, Department of History, V.H.N.S.N. College, Virudhunagar - 626 001, Tamil Nadu.

completed the translation of the New Testament in September 1750. He did not print this at once. He carefully read out many times, corrected it, and compared it with the original language and finally printed it.¹⁴

In the meantime he printed the book of Psalms without any mistake and sent it to Copenhagen. Then the authorities of Copenhagen requested the Tranquebar Mission to print the third edition of the New Testament in Tamil. Now, in this printing they followed upto Luke's Gospel the original Ziegenbelg's style. From the John's Gospel the book of I Corinthians, they have inserted Fabricius style.¹⁵

Fabricius completed the translation of the New Testament. The printed Tamil script came from Halle. He finished the printing work in 1773. He made 1000 manuscripts.¹⁶ Then he started the translation of the Old Testament. First he translated upto the book of Jeremiah. After sometime he finished the translation of the whole old Testament. Finally this translated version was printed in 1796. There were many obstacles preventing the work how it was completed only after his death.¹⁷

In 1899 in the Tranquebar mission authorities assembled at Nagapattanam and decided to print Fabricius style of Translation. This matter was carefully verified by Rev. G. Samuel and Rev. Kareing who finished the work.¹⁸ His Tamil translation of German hymns, his Dictionary (Tamil-English 1779, English-Tamil) and above all his version of the Tamil Bible (New Testament 1772, the whole Bible 1796) which became a classic greatly beloved by the Lutheran Christians. In 1883 Tranquebar Tamil Bible society was started.¹⁹

Missionary Field

When Fabricius took charge of the work at Madras, it was in the chaotic condition. In Madras the total congregation was 240. The Dutch occupied area Pulicat was having 25

members.²⁰ These area Christians were scattered among the Mohamadans of that area. The existing Christians were the slaves of Nayakas (Poligars) and servants of Europeans.²¹ They did not attend the Church service even once a year. They followed the Hindu customs and conventions. Fabricius tried to rehabilitate the society. There was no proper place for conducting a meeting or church service.²² Every Sunday morning and evening he preached to the people assembled in front of the Mission house. He started churches in the 'Cheries' (Where the untouchables lived) There he started schools for the downtrodden.²³

Controversy with Rev. Geister

In 1737 Rev. Geister went to Cudaloor with the help of SPCK. In 1743 he went to Madras, met Rev. Fabricius. Geister even though he was a Lutheran Priest he secretly followed the Anglican doctrine. He also made a secret plot with Anglicans in England and tried to spread the doctrine in the schools.²⁴ Fabricius when came to know of this plot wrote to the Halle authorities to warn Geister. Accordingly Geister was strictly warned not to follow the Anglican pattern. So Geister left Madras. From 1732 to 1782 Fabricius worked very effectively in Madras.²⁵

Fabricius in Trouble

In 1759 then occurred a great famine, Pastors and the Church suffered a lot. Also in 1763 disturbed by a natural calamity, Rev. Breithaupt and 44 members died. Moreover Haider Ali and Tippu Sultan waged wars against Madras. Fabricius suffered a lot. He was arrested twice yet he did not forsake his hope.²⁶

Last Days

Fabricius a kind hearted generous priest, Sacrificed himself for the benefit of the Indian Christians. He was called a Sanyasaguru by all the people. He was very much concerned with the conversion of the Madras circle. He handed over the charge to Rev. Gericke. He died on 23rd January 1792 at Madras. His body was buried in the Vepery Church.²⁷

Notes & References

1. C.N. Swavely, *The Lutheran Enterprise in India*. (Frustration and hopes), Madras, 1979, p.28.
2. J.S. Chandler, *Seventy Five years in the American Madras Mission*, Madras, 1909, p.1.
3. Frank Penny, *The Churches in Madras being the history of the East India Company in the Presidency of Madras in Eighteenth Centuries*, London, 1904, p.81.
4. J.S. Chandler, *Ibid.*, p.10.
5. F.R. Hemingway, *Tanjore District Manuel Gazetteer*, Madras, 1905, p.75.
6. Fra Paolino Da San Bartolomeo, *A Voyage to the East Indies*, MDCCC, London, p.45.
7. C.B. Firth, *op.cit.*, Madras, 1961, p.136.
8. C.F. Westcott (ed.) *Our Oldest Indian Mission*, England, 1955, p.130.
9. H.C. Perumalil and E.R. Hamby, *op.cit.*, Allepey, 1972, p.215.
10. W.H.P. Faunce, *Social Aspects of Foreign Mission*, (Missionary education movement of U.S.A), Newyork 1914, p.101.
11. John Smart Harlow, *Missions of a world Picture*, London, p.53.
12. M.A. Sherring, *op.cit.*, Madras, 1895, p.17.
13. *Ibid.*, p.18.
14. G. Samuel, *op.cit.*, Madras, 1955, p.44.
15. D. Paul Rajiah, *The Cross Over India*, Nilgiris, 1952, p.25.
16. C.H. Swavely, *op.cit.*, Madras, 1952, p.3.
17. Arunodayam, Vol. LII, 1916, p.7.
18. G. Samuel, *op.cit.*, Madras, 1955, p.45.
19. G.B. Firth, *op.cit.*, Madras, 1961, pp.136-137.
20. Julius, Richter, *op.cit.*, London, 1980, p.107.
21. J.D. Asirvadam, *History of the National NMS (1916-55)*, Madras, 1965, p.g.
22. Annual Report of the seventeenth meeting of TELC 1932-35.
23. G. Samuel, *op.cit.*, Madras, 1955, p.46.
24. Sathiarvarthamani, *Centenary Souvenir*, 1970, p.2.
25. M. Devasitham, *op.cit.*, Madras, 1956, p.115.
26. Mathias Zacharia (ed.), *The Indian Church Identify and fulfillment*, Madras, CLS, 1971, p.58.
27. G. Samuel, *op.cit.*, Madras, 1955, p.47.

TAMIL NADU'S RESPONSE TO THE IMPOSITION OF HINDI - A STUDY IN RELATION TO ALL INDIA RADIO AND TELEVISION

A.Chandrasekaran * & Nalini Chandrasekaran **

This paper attempts to analyse the response of the people of Tamil Nadu to the imposition of Hindi on them through All India Radio and Television during the later part of the 20th century. Aversion of the people of Tamil Nadu towards the imposition of Hindi has started as early as 1937 when C.Rajagopalachari popularly known as Rajaji the chief minister of

the Madras Presidency introduced Hindi in the educational institutions in Tamil Nadu as a compulsory language to learn. There was a heavy protest from many particularly from the Dravidian parties and their sympathizers.

The early years of 1960's witnessed a slow development in the attitude of the Congress

* Prof. of History, Institute of Correspondence Education, University of Madras, Chennai - 5.

** Assistant Editor, Tamil Nadu Archives, Egmore, Chennai - 8.

Government in respect of the imposition of Hindi in the educational curriculum. The DMK leaders rallied many of the classes of the Tamil society and assured them of their steadfast struggle against the imposition of Hindi.

It must also be pointed out here that DMK party members alone were not the only group who were fighting against the imposition of Hindi. On earlier occasions, particularly, during March 1959, certain Tamil leaders were also carrying on their tirade against the imposition. K.A.P. Viswanatham of Tiruchirappalli threatened the government that he would conduct picketing activities and undertake fast unto death in front of the All India Radio Station if the use of the word *Akashwani* was not withdrawn forthwith by the officials of the All India Radio.¹

He suggested that the Tamil word *Vanoli* could be used instead of *Akashwani*. He was quite against the use of Hindi or Sanskrit word in the exclusive programmes on Tamil. The Congress government reacted immediately and accepted to use the Tamil word *Vanoli*. But at the same time it stated that side by side the word, *Akashwani* would also be used and it insisted that both words would be used. As a result, the struggle continued and K.A.P. Viswanathan has gone a step further and objected to the use of the words like *Sugam Sangeetham* and *Lalitha Sangeetham* in the All India Radio programmes and announcements on the programmes.² His appeal was supported by the popular Tamil Daily *Dina Thanthi* also.

However, K.A.P. Viswanathan's appeal and his commitment to the cause inspired the youth of Tamil Nadu. Hunger strike was conducted by a few youths in front of the Tiruchirappalli All India Radio Station during the later part of December 1958.

During the later part of January 1959 along with the political parties, the members of the Tamil writers Association Mayilai Seeni Venkatasami, U.Jayaram and others indulged in agitations

against the infiltration of Hindi in the Tamil region through the programmes of All India Radio. A fast was undertaken in front of the Tiruchirappalli All India Radio Station by the "Vanoli Agitation Committee" which consisted of the members of different opposition political parties and Tamil Associations. It is to be pointed out here that Tiruchirappalli became an active centre of agitations and this was mainly due to the great efforts of K.A.P. Viswanathan, who was popularly known as "*Muthamizh Kavalar Ki.Aa.Pell*" (K.A.P., the protector of Tamil). Fasting activities were carried near Madras All India Radio Station also by the members of the Tamil Writers association during the later part of January 1959. Many student of Pachaiyappa's College, Madras, offered their enthusiastic support to their activities. Other Tamil organizations like "Madras Nakkirar Kazhagam" and "Mani Arasu Mandram" also lent their support to the cause of the agitation. The members of various Tamil Associations held protest meetings from 27.01.1959 in different parts of Madras and in various parts of Tamil Nadu.³ The Tamil leaders wanted that All India Radio, Madras should be renamed as "Chennai Vanoli Nilayam" and they further demanded that in a similar way the names of other All India Radio Stations should be changed. This agitation was carried on throughout January and February 1959.⁴

From February, 1959 onwards, the political party leaders such as M.P. Sivaganana Gramani, S.P. Adithanar., C.N. Annadurai and V.R. Nedunchezian took part in public meetings in support of this cause. It was also reported in the press that many students of the local schools and colleges abstained from attending classes on 18.02.1959, and staged demonstrations in front of their institutions.⁵

It is to be noted that the Vanoli agitation was completely the work of the Tamil Leader K.A.P. Viswanathan and the members of the various Tamil Associations of Tamil Nadu. This agitation was a non-violent agitation and was carried on vigorously till January 1960. on the

formal acceptance of the Union Ministry of Information and Broadcasting a few of the demands of the Tamil leaders were accepted. Vanoli came to be in use and some of the Tamil words were also introduced in the announcement of programmes in addition to the Hindi words. Also, the officials of the government and the police department were not very much perturbed over these agitations since there was no law and order problem as a result of these agitations.⁶

Similar protests were made by the people of Tamil Nadu to the imposition of Hindi through the heavy programmes telecast in the Television medium from 1975 onwards. Tamil programmes

were telecast in the Madras Television for a stipulated time and much of the programmes were in Hindi. Also, less time was allotted for Telugu, Kannada and Malayalam programmes in the Madras Television. Further, the Madras Television was also called as "Doordharshan". However the bitter protest to the North Indian language whether it was Hindi or Sanskrit shown by some Tamil people in the earlier years had started dwindling and in the last quarter of the 20th century it had been almost in the stage of disappearance. Even among the Dravidian parties, the Dravida Kazhagam alone was fighting for this cause and their protest was also not very serious in the last stages.

Notes & References

1. G.O.No.791, *Public* (General-A) Department, Ms.Series, Government of Madras, 12, March 1959.
2. G.O.No. 4980-158-1, *Public* (General-A) Department Government of Madras, 24, December 1958.
3. Intelligence officers Report, *Police Records*, Government of Madras, 25, January 1959.
4. *Ibid.*
5. G.O.No.791, *Public* (General-A) Department M.S.Series, Government of Madras, 12, March, 1959.
6. *Ibid.*

THE PULLI SYSTEM OF MARRIAGE AMONG THE NATTUKKOTTAI CHETTIARS OF RAMNAD AND PUDUKKOTTAI DISTRICTS.

Ratheesh Retnam *

In modern times, Chettinad is the name given to the original 96 villages of the Devakottai revenue division of Ramnad district and the Pudukkottai revenue division of Trichinopoly district. The villages of present Chettinad are spread over four taluks-Tirupattur, Sivaganga and Truvadanai taluks in Ramnad district and Tirumayam Taluk in Pudukkottai district. However, the most enterprising, prominent and successful of these business and merchant sub-caste Chettiar groups is the Nattukkottai Chettiars or the Nagarathars.

The Nagarathars are classified on the basis of their allegiance to a particular temple circle.

There are nine 'clans' or sub-division among the Nagarathar community. Apart from the nine major temples other small temples located in various Chettinadu villages are also built by the Nagarathars.

Generally, these temples represent the final authority in all religious and social matters for each of the nine clans. The administration of these matters is vested in a standing committee for each temple which is elected annually. The most important task of these temple authorities is to arrange marriages between members of the different temple clans, for members of the same temple cannot marry a girl from his own sub-circle.

* Reader in History, D.D.E., Madurai Kamaraj University, Madurai - 625 021.

and his bride must come from another temple sub-circle. On the other hand a Nattukkottai Chettiar adopt someone only from his own temple sub-circle.

It is a well known fact that Nagarathar temple in Chettinad maintains a register of all the Nagarathar marriage in the community under a system of classification called pulli. The term pulli means kudi or family. Sometimes the pulli denoting a married couple also. The term came into use among the Nagarathars from about A.D. 1670. A pulli literally means a spot or a point in Tamil. A marriage between two Nagarathars can be solemnised only after receiving marriage garlands from the respective koil (temple) to which the families of the bride and groom belong. When a couple get married their marriage is recorded in a special Register kept for the purpose in the koil and with the recording of the wedding the couple become a full pulli in the register of the koil to which the husband belongs. The newly wedded couple (pulli) forms the social unit of the community, and each such unit has to contribute financially pulli-vari (kudi or family tax) and aasti-vari (property-tax) for the maintenance of the temple.

In short, only when a person becomes a pulli, he or she is recognized as a bonafide member of the Nagarathar community. And what enables one to become a pulli is wedlock, registered in a temple to which the bridegroom's party belongs. Thus the pulli system is a temple-based registration of all Nagarathar marriages.

It may be noted that a husband and wife with unmarried children will retain their pulli. The entire family is represented by the full pulli of the parents. The children on their marriage will become separate individual pullis. It may be noted that while a marriage between two Nagarathars given rise to a new pulli (family) a marriage between a Nagarathar and a member of any non-Nagarathar caste group will not be taken into account and

neither the groom nor the bride can become a pulli. The point of interest here is to discourage inter-caste or inter sub-caste marriages in the community.

It is very interesting to note in this connection that there are two types of pullis, one is known as full-pulli and the other one is called half-pulli. The following come under the classification of full-pulli. Husband and wife with unmarried children, husband and wife without children, widower with or without children, widow with children and children without parents. On the other hand, Half-pulli is classified in the following method: Widow without children and widow with married sons and daughters.

The following illustrations may clarify the above classifications: As said above husband and wife with unmarried children constitute a full-pulli. Husband and wife without issue also form a full-pulli. As parents have a right to adopt a child from their own temple circle who by wedlock may beget children and assure the continuance of the family tree. Hence they retain full-pulli status.

It is but natural that unmarried children (irrespective of their sex) without parent will represent the pulli of their parents, as there is a possibility of the children forming new pullis by their eventual marriages. They retain the pulli of their parents before marriage. The pulli of parents ceases to exist once all the children get married and the parents themselves pass away.

However, the pulli system has certain defects also. It does not help us to obtain the precise total population of the community, as there is no way of calculating the number of children a pulli may have. But it does help us to reckon the trend of growth or decline and the overall demographic strength of the community in terms of families. On the basis of the average size of a family one can arrive at a rough total of the Nagarathar community's population.

Notes & References

| | | | |
|------------------|--------------------------------|---------------------|--------------------------------------|
| S.Chandrasekar - | The Nagarathars of South India | V.M.Krishnamurthi - | Corporate Life in Medieval Tamilnadu |
| N.Subramanian - | Sangam Polity | K.A.N.Sastri - | The Pandyan Kingdom. |
| S.C. Dube - | Indian Village | | |
| R.Rajalakshmi - | Tamil Polity | | |

MUSLIMS AND THE ANTI-HINDI AGITATION IN TAMIL NADU, 1938-1940

D. Abul Fazal *

The anti-Hindi agitation in Tamil Nadu was an epoch making movement. It strengthened the Non-Brahmin forces, inculcated the feeling of oneness among them and enthroned them to power in 1967. Muslims played a major role in the anti-Hindi agitation in 1938_40, and were a cause for the withdrawal of the order that made the study of Hindi compulsory at High school level. But for the participation of the Muslims the anti_Hindi agitation would have lost considerable strength and would have ended in either way, more probably it would not have succeeded.

Dravidian forces launched the anti-Hindi agitation in the third decade of the 20th century. Whereas the Muslims opposed Hindi almost a century earlier. The British government vigorously took up the cause of Hindi. In order to prove the independence of Hindi many grammar works were written. Hindi works like the Ramayana of Tulsidas were translated into English and Hindi writers were encouraged. On the other hand, Urdu was denounced as an artificial language confined to the few, and Hindi was proclaimed as the language of the people. This propaganda was the starting point of the anti-Hindi feelings of the Muslims and their agitations against Hindi.¹

Anti-Hindi agitation was an elite movement, organized by Tamil Scholars who

formed Tamil Sangam. Prof.Somasundara Bharathiar, Uma Maheswaran Pillai, Maraimalai Adigal were the main protagonists of this movement. However the movement acquired momentum with the participation of E.V.Ramaswamy Naicker, C.N.Annadurai and P.Khalifullah.

The anti-Hindi agitators could make a great impact on the people of Tamil Nadu that some of the meetings and conferences organized by them were really mammoth and over crowding. The anti-Hindi meeting arranged at Triplicane Beach on 11 September 1938 was attended by more then 1,50,000 audiences, a crowd that was unheard of in the history of Tamil Nadu.² As well the meetings organized at Tiruchirappalli on 26 Aug. 1939 was attended by more than 40,000 audiences. Not only people attended the meetings and conferences in large numbers, they exhibited their anti-Hindi feelings by raising sky high shouts "Long live Tamil", "Down with Hindi" etc., which enthused more enthusiasm with the organizers and encouraged them to make the movement more vigorous. The overwhelming response of the people for this movement was because the matter was concerning their emotions, a love for their mother tongue and culture and the danger that has been brought to them by the introduction of compulsory study of Hindi.³

* Lecturer in History, Islamiah College, Vaniyambadi.

The anti Hindi agitation in Tamil Nadu had for reaching impacts. It kindled the pro Tamil and anti Hindi feelings vis - a - vis Tamil Nationalistic and anti Brahmin feelings. The movement acquired such a momentum that the ministry found it difficult to move around without facing black flag demonstrations. The role of Muslims in the anti-Hindi agitation was great and effective. The Muslims involved themselves in the movement from the very beginning, as compulsory study of Hindi would affect both Tamil and Urdu speaking Muslims. They took active part in all the aspects of the anti-Hindi agitation. The meeting organized at Triplicane Beach on 26 June 1938 under the president ship of Khalifullah was attended by 50,000 people.⁴ The Mayavaram Muslim Political Conference, that was addressed by E.V.Ramaswamy Naicker and the principal of Jamalia Arabic College, Maulana Maulvi Syed Abdul Wahab Bhukari, was attended by 10000 people.⁵ and the Anti-Hindi meeting organized at Kadyanallur under the president ship of E.P.M.Mohammed Maktum was attended by 7000 people.⁶ Muslims picketed the house of the Prime Minister, C.Rajagopalachari. Very many Muslims actively took part in the picketing and got arrested. A few among them were Pir Mohideen, Abdul Aleemu, Fakkir Mohideen, Nagore Gani, Syed, Sikkandar V.S.P.Yakub and Hussain Sahib.⁷ In Picketing in front of the schools that were earmarked to teach Hindi compulsorily, Muslims took active part. Harur Mallang Sahib and P. Kadher Batcha were arrested for having picketed in front of the Hindu Theological school at Chennai.⁸ Muslims were very aggressive in opposing the imposition of Hindi. So they actively participated in demonstrating against the Congress Minister and the supporters of Hindi. Yakub Hassan, the Minister for Public Works in the Rajagopalachari ministry was demonstrated against with black flags and with shouts "Go back Yakub", "Go back, the traitor of the community" by the member of the Muslim League at Aduthurai, Nagapattinam, Port Novo, Adirampattinam, Nagore (all Muslim centers) etc.,⁹ Subbarayan, the Education Minister was demonstrated against with black flags at Omalur.¹⁰

To strengthen public opinion in favour of anti-Hindi Movement and to create greater awareness among the masses, Self-Respecters and the Muslim Leaguers Jointly organized a Dandi like or Vedaranyam like march from Tiruchirappalli to Madras.¹¹

Muslims composed popular songs to inspire people and to activate them to take active part in the agitation.¹² Muslim writers brought out thought provoking and inspiring articles to instigate people to take part in anti-Hindi agitation. Among such articles the articles brought out by M.A.Rahman of Coimbatore are very note worthy.¹³

In Madras Legislative Assembly, the burnt of the attack against Hindi came from Muslim League members.¹⁴ Khalifullah, who was accused by Rajagopalachari of having started the anti-Hindi controversy,¹⁵ led the most uncompromising attack against Hindi in the Assembly. He was ably supported by Abdul Hameed Khan and by the other members of the Muslim League. Muslims involvement gave such an intensity to the movement that the Government thought of a deceiving method to dissuade the Muslims from participating in the movement. The Government announced that the Muslims need not to study Hindi but only the Urdu books prepared by the principal of the Jamia Millia Islamia, Mr.Jagir Hussain.¹⁶ In fact the books were not prepared by him. Instead they were the transcripts of books prepared by the Madras Hindi Prachar Sabha. Muslim leaders exposed this deceit of the Government and wanted the Muslims to strike the iron when it is hot, i.e., to intensify the movement when it is in its heights.¹⁷

Thus the Muslims of Tamil Nadu contributed much to the anti-Hindi agitation in Tamil Nadu. Had it not been for the Muslim participation, the anti-Hindi agitation in Tamil Nadu would not have had this much strength and would have ended in the other way.

Notes & References

1. Tara Chand, *History of Freedom Movement in India*, Vol.3, Govt. of India, p.384.
2. M.Ilamchezhayan, *Tamilan Thodutta Por*, Chennai; 1986,p.117.
3. *Ibid*, p.75.
4. *Kudi Arasu*, 10.07.1938.
5. *Kudi Arasu*, 31.07.1938.
6. *Kudi Arasu*, 14.08.1938.
7. *Viduthalai*, 06.06.1938,09.06.1938, 11.06.1938, 13.06.1938, 20.06.1938.
8. *Kudi Arasu*, 03.07.1938.
9. *Viduthalai*, 19.04.1938, 22.04.1938.
10. *Viduthalai*, 22.04.1938.
11. Dr.E.Sa. Visswanatham, *The Political Career of E.V.Ramasami Naicker: A Study in the politics of Tamil Nadu, 1920-1949*, Chennai, 1938,p.211.
12. *Viduthalai*, 23.04.1938.
13. *Viduthalai*, 11.06.1938, 28.05.1938, *Kudi Arasu*, 07.08.1938, 10.07.1938.
14. J.B.P.More, *The Political Evolution of Muslims in Tamil Nadu and Madras. 1930-1944*, Orient Longman, 1997.p.157.
15. *Ibid.*, p.156.
16. *Viduthalai*, 14.05.1938.
17. *Viduthalai*, 17.05.1938, 21.05.1938.

THE AGRARIAN SOCIETY OF EARLY MEDIEVAL TAMIL NADU.

S. Marthandasekaran * & P. Basith Assarani **

A fairly developed, agrarian economy, provided the base for the emergence of political organizations in the river valleys of Tamil Nadu, by about 3rd century B.C. Gradually, area under cultivation increased owing to the introduction of irrigation projects and reclamation of forest and dry lands. In such an agrarian society power and wealth were concentrated in a minority consisting of Princes, Brahmins and Vellalas under a variety of land tenures in operation. Whatever maybe the tenure, peasants, sharecroppers and slaves, the real producing classes were sufferers prone to harassment and exploitation. These exploitations reached such proportions as to force the oppressed peasantry to show signs of protest taking different forms from place to place. Through this paper an attempt is made to analyse the dynamics of the agrarian society during medieval Tamil Nadu. Of the four eco-regions in Tamil Nadu, Marutham had all the potentialities for developing into cultural units. The soil there

was so fertile as to make a sangam bard to observe that "one veli of land was capable of producing thousand kalams of paddy." Agricultural technology seems to have reached a fairly advanced level as vouched by Sangam works, K.K.Pillai cites a number of references from sangam works to activities like transplantation, crop rotation, manuring, the use of sluices and shutters.²

The earliest form of land tenure was known as Vellanvagai, in which land was commonly held by Vellalas. Vellanvagai villages were composed of Uluvithunpor, Uluthunpor, tenants, vinaivalar, ulathiar etc., While uluvithunpor controlled large areas of land and cultivated the land with the help of sharecroppers and slaves, uluthunpor were holding small pieces of land which they themselves cultivated. The lowest class known as "Kadasiyar" in the Sangam works was equivalent to the slaves of medieval Europe.

* Reader, Department of History, E.V.R. College, Trichy.

** Lecturer, Department of History, Jamal Mohamed College, Trichy.

Kanakasabaipillai's assessment that "Tamil Civilization of the Sangam period was superior to other cultures because slavery was unknown amongst the Tamils" does not stand the scrutiny of modern scholarship.³ Kailasapathy for instance citing Tolkappiam observes that Sangam society was highly graded and slaves, servants, errandmen etc were not entitled to be portrayed as heroes in poems.⁴

No wonder tenants and serfs of the Vellanvagai villages were not only at the mercy of the perungudi but also the vagaries of climate. At times of drought tenants had to eat up the seed corn as there was no income from the land. To the labouring classes the landlords denied even the minimum "to keep their body and soul together".⁵

The post sangam period when the kalabhras had their hegemony was characterized by economic stagnation. However, agricultural economy revived under the Pallavas, Pandiyas and Cholas. Large scale agrarian expansion facilitated by canal and tank irrigation schemes was the characteristic feature of Tamil Nadu since the days of the Pallavas. Instances of colonisation are also there on record. It is believed that 48,000 vellalas from Tanjore were permanently settled in Tondaimandalam with Kaniyatchi rights. One thousand and nine hundred villages each village provided with service communities and "mauniems" of different types were established. Vellalas were allowed to exercise "the right of buying, selling, pledging and giving in free gift of pariah and certain other caste slaves".⁶

Brahmadeya and Devadhana tenures synchronised with the revival of Hinduism in Tamil Nadu through the Bakthi movement. Later another type of service tenure known as Jivitham began to emerge in the medieval times. Karashima produces evidences for the appearance of individual land tenures in the lower kaveri region during the imperial Chola period consequent on the purchase of lands by soldiers of fortune with the money got as share from foreign booties.⁷

The medieval agrarian system was such that every village had to come under any one of the land tenures discussed above. There was corporate ownership in vellanvagai villages. In the Brahmadeyas, Brahmins were the non-cultivating land owners where as the non-brahmin communities either as tenants or serfs engaged in agricultural operations. Devadhana lands were leased in most cases to Brahmins. Here subletting was resorted to. Whenever peripheral regions were subjugated the tribals, the hitherto occupants of the lands were accommodated in the agrarian system either as peasants or serfs. The Proliferation of small peasants was due to the grant of service tenures both by the state as well as by village assemblies.

Tenancy cultivation was in vogue in the medieval period, tenants paid a fixed amount commonly known as Melvaram to the land owners and retained the remaining amount as their share. Known as kutikal or kutimakkal, tenants continued to exist as an exploited class. Melvaram collected from the tenants was very heavy varying from 1/3 to 2/3 of the produce as indicated by inscriptions. Tenants in Tinnavally and Ramnad had to pay from 240 to 260 kalams per veli as Melvaram which was equivalent to 50% of the total produce.⁸ Another source of trouble came to the tenants when overzealous monarchs assigned land grants to Brahmins evicting (Kutineeki) them from their lands, which they tilled for many years.⁹ In some cases administrative and fiscal control were given to temples. In such cases temple authorities harassed the tenants for non-payment of arrears. An inscription issued in the year 1112 records the eviction of tenants even after payment of arrears.¹⁰ For the maintenance of the existing temples and the consecration of new temples tenants were forced to pay additional amounts.

Discontentment among the peasants, displeased as they were due to harassment from landlords as well as officials resulted in protests which manifested in different forms in different

areas. These protests were strong during strong governments and vice versa. Peasant protests were more visible during the later chola period. According to N. Vanamamalai these protests were in the form of suicide, refusal to pay taxes and in some cases open riots. A dancing girl by name Chathuri Manickam is stated by an inscription to have ended her life by falling from the temple tower in an attempt to establish the right of her relative to till the land assigned to her as jivitham. Another record tells that temple guards committed suicide by leaping into the flames of fire lit before the temple to establish their right over the land assigned to them as jivitham which the temple authorities grabbed from them.¹¹

An inscription from Aduthurai speaks about the illtreatment meted out by Brahmin landlords and government officials against the 98 Idangai castes. In what is regarded as a strange coming together of 98 valangai and 98 idangai castes known for their perpetual rivalry decided in a meeting not to pay any tax levied by the village Sabha in protest against a new tax imposed on them with the approval of the Muventhavelan, the government official. They refused to undertake agricultural operations demanding action to be taken against the official concerned.¹² EdgarThuston narrates a story of a strange protest by the village servants of Melur region against their Vellala masters. Though melur was a Vellalanadu to begin with, Kallas emigrated to

Melur and settled there permanently as servants of the Vellala landlords. They served their masters faithfully. But when Vellalas began to punish them for small offences, they rebelled against them in such a severe fashion that in due course all Vellalls -evacuated Melur converting it into a Kallar Nadu.¹³

This picture about the early medieval agrarian economy will not be complete if the life of the lowest stratum of the society is not portrayed. Servility resulted from the immovable rules of caste system. As a general rule slaves were attached with and sold along with the land. They were condemned to live in exclusive quarters designated as cheris outside villages.

According to an inscription issued in the 43rd regional year of Kulothunga, Village servants were curtailed from moving from their villages.¹⁴ Vetti or compulsory labour was extracted from them.¹⁵ Kadamai Uliyar Amanji are other terms used to describe free labour during medieval times. Slaves were coerced by the state to build and repair irrigation works in the dry season and to quarry and transport stone for palaces and temples, make roads and drag heavy palanquins of royalty priestly authorities and temple deities.¹⁶ Unfortunately nobody not even the slave himself was interested in his redemption for as Manu whose law governed social relations stated "Better is death in the fulfillment of one's duty for to follow another. Dharma in perilous"¹⁷.

Notes & References

1. K.A.N. Sastri, *The Cholas*, Madras 1975, p.66.
2. K.K.Pillay, *A Social History of the Tamils*, Vol.1, Madras, 2nd Edi, 1975, p.196.
3. V. Kanakasabai, *The Tamils 1800 Years Ago Asian Educational Services*, New Delhi, 1979, p.114.
4. K.Kailasapathy, *Tamil Heroic Poetry*, Oxford, 1968, p.11.
5. N. Vanamamalai, *Material Thought in Early Tamil Literature*, *Social Scientist*, Nov.1973,pp.34-35.
6. Bundla Ramasamy Naidoo, *Memories of the Internal Revenue System of the Madras Presidency*, Madras, 1908,p.18.
7. N.Karashima, *South Indian History and Society*, OUP, Delhi, 1984,pp.31-40.
8. L.B. Alayev, *The System of Land Rights in South India*, Proceedings of 5th International Conference Seminar of Tamil Studies, Madurai, Jan, 1981,pp.1-14.
9. N. Vanamamalai, *Consolidation of Feudalism and Anti-Feudalism during Chola Imperialist Rule*, Proceedings of the 2nd International Conference Seminar of Tamil Studies, Oct, 1977, Madras, Vol. 2, pp239-243.

10. D.N. Jha, Temples as Landed Magnates in Early Medieval South India A.D.700-A.D. 1300 in *Historical Probings in memory of D.D. Kosambi*, New Delhi, 1974, 212.
11. N. Vanamamalai, *opt.cit.*, p.243.
12. *Ibid.*
13. Edgar Thurstan, *Castes and Tribes of Southern India*, vol.III, Madras, 1903, p.59
14. *A.R.E.*, 205 of 1919.
15. T.M. Srinivasan, *Irrigation and water supply-south India 200 B.C.- 1600A.D.*, New Era Publication, Madras 1991, p.124.
16. K.Gough, *Modes of Production in Southern India*, EPW,Annual Number, Feb. 1980, p.345.
17. Sorai Jhingram, *Aspects of Hindu Morality*, Delhi, 1989, p.83.

ESTABLISHMENT PRISONS IN THE QUEEN OF HILLS STATION

G. Selvanayagi *

In the Nilgiris the District Sub-Jail was inaugurated in the year 1862. It was meant for the accommodation of Europeans sentenced in all parts of India to long terms, whether by the ordinary tribunals or by Court Material. The first convict admitted was a man sentenced by the sessions court of Mangalore in Feb. 1862. There were 29 (Twenty Nine) civilian criminals from Calcutta and five court material prisoners from different cantonments of the presidency in this prison. The sub-jail would hold 36 persons. Thereafter suitable jails were built in other presidencies, so convicts could be transferred to the respective places. Then the sub-jail was used for short term prisoners and Eurasians. In 1878 there were 110 prisoners from the civil and criminal courts and 188 from the Military Courts, totally 298 were sentenced. The convicts in the Sub-Jail were never employed outside the walls but were kept at work on weaving, making coir, matting, shoe-making and in cleaning their premises.

Female convicts and civil prisoners were not admitted into this Sub-Jail. They were sent to the state prison for women, at Vellore. For Juveniles there was no separate accommodation. A small number of Juveniles the admitted and they were not allowed to work with the adults.

All prisoners were liable to the discipline on their arrival and were considered on probation.

On the expiry of the probationary terms, convicts worked under the superintendence and control of the European Warders.

None of the convicts were employed on extra moral painting executed directly on a wall work. Industrial works such as stone breaking, saddlery, carpentry were done by the convicts. The convicts had a chance to be qualified in industrial labour sweeping the yard, white washing the premises, cooking and tailoring.

Diet of the convicts

The ordinary diet of the convicts was given in the annexures for the sick prisoners the doctor prescribed a special diet. The diet was ample and good, no fish was provided. The water for drinking was obtained from the Marlemund Lake.

Indisciplined convicts were subject to diet restrictions. Bread and water or half rations might be awarded as punishment.

On admission each prisoner was supplied with a small kit, marked with his register number, consisting of 1 cap, 1 coat, 1 waist coat, and 2 trousers of ordinary infantry blue grey cloth and 2 blue serge and 3 cotton chequered shirts, 2 flannel banians, 2 pairs of drawers, 3 pairs of socks, 2 hand kerchiefs, a pair of boots and slippers, 1 comb and 4 towels. The convicts were also provided a

* Reader in History, Emerald Heights College, Ooty-6.

coir mattress and 2 pillows, 4 sheets and 4 pillow slips, 2 blankets and a cotton rug. During one month of their sentence in discipline a convict was deprived of their his mattress and required to sleep on a plank bed.

The health of the convicts was remarkably good. Deaths were less, only around two deaths occurred. Some convicts suffered from pneumonia and heart disease. The more prevalent ailments were stomach disorders and cold. There were no epidemics. It was found out that the convicts generally gained weight during their imprisonment.

Spiritual or Divine Service was performed once a week for the Roman Catholic prisoners and twice a week, Sundays and Wednesdays for protestants. There was a small library of useful and instructive books for the use of the prisoners. Religions books like the Bible, the Book of Common prayer were available in the library.

The cost of ration and other expenditures were kept in order. The cost of ration for the year 1878 exclusive of European prisoners at Ootacamund was Rs. 201 - 7 - 8 per annum. Mutual loan companies existed in the Nilgiris of which one was at Ootacamund and the remaining 18 were in the presidency towns.

Notes & References

1. *Manual of Coimbatore District*, Vol. II, 1868, P.237.
2. *Government Order*, Madras Government No. 58, dated Feb. 9, Judicial (Majesterial).
3. *Administrative Report of Madras Presidency* (Judicial) 1830, P. 293.
4. *Judicial Report*, Coimbatore District and Session Court, Feb. 23, 1882.
5. *By order of his Grace the Governor in Council to carnichards*, D.F. Chief Secretary, Fort. St. George Gazetteer, April 21, 1877.
6. Letter from Reid. J. W. District and Sessions Judge to Coimbatore District Court, Feb. 10, 1885.
7. Francis. W., *Gazetteer of South India*, Madras Mittal Publications, New Delhi, 1988, P. 292.
8. Government order, Madras Government Press, No. 378, dated Feb, 16, 1875.
9. Krishna Moorthi, *A Hand book of criminal Law, Evidence, Procedure, & Practice*, Subbiah Chetty and Company, Madras 5, 1986, P. 181.
10. *Proceedings of the District Magistrate Nilgiris* dated Aug. 7, 1882.
11. Government Order, Madras Government No. 876 dated April 26, 1878.
12. *Proceedings of the District Magistrate Criminal* Sec. 39, 40, 1882.
13. Government order, Madras Government No. 378, dated Feb. 16, 1875.
14. Government order, Madras Government, No. 1871, dated April 25, 1878.

FOREIGN TRADE IN KONGUNADU

K.O. Malathi *

Geographically South India is in a strategic position. Even in the pre-Christian era, traders had visited South India. Holy Bible and yavana travelogues have mentioned such trade contacts. During pre-Christian era and post-Christian era, Kongu Country had trade contacts with ancient Rome. Sangam literature bears ample evidence to the trade relations that existed between TamilNadu and Rome. The 'Yavanas' may be identified with the Romans. In the western Ghats Palaghat Pass was an important trading centre. In the western part of the Kongu Country many Roman coins have been unearthed. 'Yavana Seri' is mentioned in the Kongu literature, it reveals the fact that the Yavanas were the most dominant foreign people in Tamil country.¹

Yavanas, jews Phoenicians, Indians and Chinese, took their wares to the Babylonian markets. Soon there established in that town a colony of South Indian merchants which continued to flourish from 7th century B.C. to the 7th century A.D. Ancient literature mention about the luxurious life of the Pandiya ruler who used Roman liquor. The yavana soldiers guarded Madurai fort.

When the trade relations were going on so well between the Yavanas and Tamilians Indian timber was located at Ur and Birs Nunound. This shows that the trade contact with the foreign countries goes back to 604-538 B.C. Darius commissioned the exploration of the sea route from mouth of Indus to Egypt. An inscription from Egypt attested that a Ptolimic administrator was in the charge of Indian Ocean and Red Sea.²

About the Roman contact with Kongu, the excavated Roman sites in Kongu, Karur and Kodumanal, etc., give a detailed account. One among them was Avinashi, which gives the account, about the Yavana traders.

The traders must have travelled from west coast to east coast. Since Kongu was situated near Palghat pass, they had travelled through Kongu and Palghat Pass. Karur emerged as an important centre. Karur, is situated on the point at which different ecological zones meet mainly most of the commerce would have been in the hands of Roamans. Enclaves of western merchants grew up upon the littoral islands of the Indian Ocean e.g. on socotra, where Greek merchants had lived with Indians.³

Almug trees were exported to the foreign countries. The king of Palestine made pillars for his house with the almug tree, Almug trees have been identified with Sandal wood and the word 'almug' is derived from the Sanskrit word valgue. The sandal wood also had been exported from Mysore and Coimbatore. From Mysore, Coimbatore and Salem district the Sandal wood must have been taken to the Gujarat ports and then transported to Syria via Arbia. From China, raw silk, silk yarn and silk cloth were brought through Bacteria, to Bharuch and shipped to Arabia, where they were used in making embroidered and silk fabrics for the Roman market. Silk was imported from India and it was used by the people of Bacteria even in the 2nd century B.C. The term ksauma occurs several times in Sanskrit and Pali literature dated to the early historical period and has been translated as variety of silk though in later literature it is used for linen.⁴

From the inland regions of Ariaka, Indian iron and steel was imported by the west. The source of the iron should be sought either in China or in the Chera Kingdom.⁵ Among the Tamil kings the Cheras had more connections with the Yavanas. either subduing them on the sea or encouraging their trade Though barter like fish for paddy is mentioned there was considerable

* Head, Departmet of History, P.S.G.R.Krishnammal College for Women, Coimbatore.

exchange of gold and currency. Iron ore was excavation at Chennimalai. Iron was also one of the exported materials of Romans. Lycium was also exported from South. This was obtained from a plant which grows extensively in the Himalayan districts as well as in the Nilgiris. From the plant a watery extract was prepared. The root stem of the plant was used for preparing watry extract. It was sent to Rome in rhinoceros and camel skins by Indians.⁶

Apart from the Romans the Greeks also had trade contact with the Kongu country. Bronze jug, was dug up near Avanashi in 1860. This resembles to manufacturers as the Windsor pattern. So it can be concluded that it was brought into the district by the early Greek and Phoenician sailors.⁷

The Avinashi inscription mentions about 'Cheenakkodai'⁸ This umbrella might have been made out of Chinese silk. It was considered that it was the right given to the Brahmins to use the umbrella of China by the king. This shows the presence of Chinese goods in kongu. In exchange for the articles, the Romans sent mainly coins but also coral wine lead and tin. In Kongu, Roman coins were unearthed in plenty.

The coins unearthed from various part of the country range from 1st century B.C. to 4th century A.D. They belonged to the Roman Emperors particularly of Augustus and Tiberius. The brisk trade was carried on the first 3 centuries of the Christian era between the Kongu country and Rome is evident by the large number of Roman coins found in Coimbatore and Salem districts.

Notes & References

1. Perunkathai, V.V.Subramania Iyer publication, Madras, 1968, p.505.
2. S.Manimegalai, Trade and Industry in Kongu, M.Phil., Dissertation Bharathiar University, Coimbatore 1990, p.46.
3. Periplus, Section, 30 Neelakandasastri Foreign notes of South India, Madras University, 1976.
4. Himanshu Prabha Ray, Monastery and Guild Oxford University Press, Delhi, 1986, p.115.
5. Himanshu Prabha Ray, Op.cit., 123.
6. Himanshu Prabha Ray, Ibid, p.114.
7. Nicholson, Manual of Coimbatore District, Vol.II, Madras p.409.
8. Himanshu Prabha Ray, Op.cit., p.114.

THE CONTRIBUTIONS OF DEVADASIS TO TEMPLE AND SOCIETY UNDER THE IMPERIAL CHOLAS

P. Tamil Selvi *

The Devadasi system an ancient religious institution had played a significant role in the medieval Tamil Society. As an institution it takes back its origin from the Pallavas and the Pandiyas and assumed great prominence under the Imperial Cholas. They popularised this institution by dedicating women of great merit for the services of gods in the temples.

The word Devadasi in Sanskrit or Devaradiyar in Tamil refers to a dancing girl dedicated or attached to the service of Gods in the temples in India. The Devadasis were a class by themselves. There were different categories of devadasis. Some devadasi gives herself as a gift, some offered herself for the prosperity of the family, some were sold, and some joined out of devotion, while some others were presented to the temple by the Kings and Noble men.

They might have been the result of left-handed unions between members of two different castes.¹ The two distinct divisions among the Dasis, Valangai (right hand) and Idangai (left hand) seem to have played an impressive role in the history of the Cholas. In the beginning women of the Kaikola community and the Mudaliar community were generally preferred to this service.² But in course of time a devaradiyal was taken from any caste.

The Devadasi System under the Imperial Cholas reached its high level during the time of Rajaraja I. The famous inscription.³ of Rajaraja I in 1004 A.D. recorded that for the service of the great Temple at Tanjore, four hundred dancing girls were recruited by him from among those of the other temples in the country and they were granted lands. They lived in free quarters in the four streets round about it called Vadasiragu and Thensiragu and they were assigned each a pangu

(share) comprising a house and one Veli of land yielding a net revenue of 100 Kalams of Paddy per year. They were called Talic-cerippendugal.⁴ Generally they assumed the word 'Nakkan' as prefix with their names. Thus Rajaraja the great centralised this institution.

An inscription⁵ from Tiruvorriyur dated 1049 A.D. states that Devaradiyal Catural caturi was the wife of Nadan perunagdan. Sundarar one among the Trios married Paravai nachchiar (a devaradiyar). These facts showed that even family women served as Devaradiyars.

In 1099 A.D. it seems that three Vellalas sold two women as Devaradiyars at Tiruvakkara in South Arcot District.⁶

At Tiruvallam in 1119 A.D. one of the Villikal (bowman) of Banapuram namely Ganapathy nambi alias Alagiya pallavaraiyan dedicated some women of his family as devaradiyars to the temple of Tiruvallam - Udiyar after stamping them with the trident or Sula.⁷

Another inscription of Rajadhiraja in 1175 A.D. recorded a sale of four women to the temple of Tiruvalangadu for a sum of seven hundred kasus.⁸

Some times, the dancing girls voluntarily dedicated themselves to the service of Gods. An inscription records that who ladies sold themselves and their relatives to a temple in the Tanjore District.⁹ Thus the number of dedicated women increased every year due to the increase of rituals and festivals in the temple.

On an auspicious day the dancing girl selected was married to the sword or to the deity of the temples since the deity was considered as

* S.G. Lecturer in History, A.P.A. College for Women, Palani.

the bride groom. During the marriage ceremony an aged member of the same sect was tying the tali around her neck.¹⁰ This has come to be known as "bottu-Kattu".

After entering the temple service, the devaradiyars did the following duties with proper care and devotion. They cleaned the temple premises spread cow dung, cleaned the vessels, cleaned the rice off its husk, fanned the idols with chamaras, collected flowers, prepared garlands, lit the lamps and to sing and dance before the God.

They were known by different names as Tali-Cerippendugal, Manikkattar, Ganikaiyar, Devaradiyar, Padiyilar, Rishabhattaliyilar, Kavirippina and Rajadasis.

T.V.Sadasiva Pandarattar called them as Tali-Cerippendugal for they stayed around the temple. Since they served the gods at all times they came to be known as Devaradiyar, and as they were experts in dance they were called Ganikaiyars, and few dedicated servants remained unmarried through out their life were called Padiyilar.¹¹

A Mark of Sula or Rishapa was punched on the shoulders of a few devadasis to show that they were specially dedicated to serve in the Siva temples and they were called Rishabhattaliyilar.¹²

The devadasis were profusely endowed by the Imperial Cholas in the form of money, land and Cattle. Rajaraja I and his successors seem to have named the Devaradiyar after the royal names and had taken as many as their concubines. Kings and nobles did not consider it discredit to marry devadasis. Rajaraja I had some devaradiyars as his concubines and one of the most influential queens of Rajendran I namely Panchavan Madeviyar was a devaradiyar.¹³ Like that a daughter of a devadasi by name Sokkama became the consort of Kulotunga III.¹⁴

Some of the devadasis accompanying the king to the temple and especially Rajendra I visited the Tiruvarur temple along with his Anukkiyar Paravai Nangaiyar (a devaradiyar). She made large endowment and presented costly jewels to this temple.¹⁵

During the time of famine in the Chola Kingdom, Paravai Nachchiyar (a devaradiyar) wife of Saint Sundarar gave large quantity of paddy to the peoples of Thiruvarur.

It is evident from some of the inscriptions of the Imperial Chola period that the devaradiyars were honoured with the title of 'Talaikkoli'¹⁶ by the kings of that line for their accomplishment in dance. Devadasis assumed the honorary title conferred on them with the name of the place from where they had hailed or the name of the place of their residence.¹⁷

The Imperial Chola family patronised this system out of much devotion and used them as a source of income to the state. A part of this income had been utilised for the disbursement of the salary of the soldiers or police. Another part was handed over to the temple authorities for the purchase of things for Puja.

The devaradiyars not only contributed lavishly to the temples, but were loyal to the kings and devoted to their duties. They were trustworthy and highly confidential. The Imperial Cholas seem to have trusted them and entrusted them with the task of spying and detecting law breakers and heretics.

They also enjoyed hereditary rights in law under royal protection. The Devadasis were the only class of women, who were under Hindu law allowed to adopt girls to themselves.¹⁸

Amongst the other castes, even a widow for instance cannot adopt to herself, but only to her husband and she cannot adopt a daughter instead of a son. They had their own customs and tradition of social and family life. As they

were married to gods, they could not marry again. But it seems that they did not follow the customs and conventions strictly. There were many instance of marriages and concubinage.

The Devadasis promoted the temple arts like music, dance drama and painting as they were excelled in these fields for a long time. They were the master of "Chatir natya" and only because of them Bharatanatya the classical dance of Tamilnadu is preserved till now. They were not only masters of Arts but also served as Teachers. Besides they were considered to be the meritorious and the most blessed members of the Society for they were married to the deities of temples and dedicated to serve the Gods. When the devaradiyal died, she was given much respect. The body was covered with a new cloth removed from the idol. Flowers the sacred ash and funeral fire were sent from the very same temple to which

she had dedicated herself. No Puja was performed in the temple till the dead body was disposed off, as the deity, being her husband, had to observe Pollution.¹⁹ Thus with all ceremonies and festivities the life of a devadasi came to an end. Though they had maintained a high level of dignity and standard of morality, they lost their importance in course of time. It is said that the decay of the system started immediately after the death of Rajaraja I. Thus the devadasis who undoubtedly enjoyed a high status in the society due to their services in the temple lost their prominence and decayed beyond revival and continued until the dawn of the 20th century.

In 1922 during the Justice Party rule the Panagal Ministry took efforts to put an end to this system. As a result finally it was abolished in the Madras Presidency by the orders of the Government of Madras in 1930.

Notes & References

1. Edgar Thurston, *Castes and Tribes of South India*, Vol.II, Cosmo Publications, Delhi, 1975, p.126.
2. *Ibid.*, p.127.
3. *S.I.I.* Vol.II. No.66.
4. R.Nagasami (ed), *Thanjai Peruvudaiyar Koil Kalvettukal*, (Tamil) part I, TamilNadu Archaeological Survey, 1969, pp.54-89.
5. *A.R.E.* 147 of 1912.
6. *A.R.E.* 183 of 1904.
7. *A.R.E.* 230 of 1921.
8. *A.R.E.* 80 of 1913.
9. *A.R.E.* 218 of 1925.
10. Karthika Kanesar, *Tamilar Valartha Adal Klaigal* (Tamil) Tamil Puthakalayam, Madras, 1969, p.44.
11. T.V.Sadasiva Pandarathar, *History of the Later Cholas* (Tamil) Annamalai University, 1974, pp.567-68.
12. *A.R.E.* 212 of 1912.
13. *A.R.E.* 464 of 1918.
14. K.Rajayyan, *Early Tamilnadu - History Society and Culture*, Rathan, publ. Madurai, p.96.
15. *A.R.E.* 680 of 1919.
16. *S.I.I.* Vol. No.430 - Nakkan urimai Azhagai perumalana Azhagia Talaikkoli. *Ibid.*, No.520, Thiagavinodattalai Koli.
17. R.Nagasami (ed), *op.cit.*, pp.54-89.
18. Edgar Thurston, *op. cit.*, p.151.
19. Karthika Kanesar, *op.cit.*, p.45.

CATHERINE FRANCES LING : SAVIOUR OF THE TODAS OF THE NILGIRIS

A. Perumal* & J. Rajaratnam **

Church of England Zenana Missionary Society [CEZMS] came to the Nilgiris in 1887 and Miss. Catherine F. Ling, a woman of extra-ordinary abilities, became the head of the Mission. The Todas drew the attention of the Zenana Mission only in 1890, after four years of its operation on the Hills.

From the very beginning, Ling was concerned about the health of the Todas because of their peculiar habits. She used to dispense medicine on her itinerancies to the nearly 85 Toda Munds scattered over the Hills or the Todas came to the Mission house for medicine. But it was only a very limited relief. Ling realized the evangelical potentiality of a medical mission and wanted to have a dispensary. In 1895, a dispensary called Hamnett Dispensary was offered to the Zenana Mission free of cost.¹ But it was not taken up for want of a medical missionary. On her furlough in London in 1896, Ling impressed upon the Home Committee the need for a dispensary for the Todas on the Hills. 1920s witnessed a good deal of activities carried on among the Todas. The outbreak of an epidemic of relapsing fever and the increasing incidences of venereal diseases took a considerable toll of Toda population. The Toda population had continued to decrease since 1901. 131 deaths were reported in the period of ten years from 1901. The next ten years saw 36 deaths. But between 1921 and 1924, in just three years, 100 deaths were reported.²

The death rate was truly alarming as the Toda population was 582 in the year 1924. Concerned over this trend, earlier Ling proposed to open a local fund dispensary at Susugandi near Pykara in 1951 for the Todas. The Nilgiri District board was also in favour of subsidizing the proposed dispensary. But the State Government

declined to accede to the suggestion not citing any reason.³ Nevertheless, Ling persisted with her request and on her application in 1924, the Nilgiri District board sanctioned Rs. 50/- for the relief of Todas suffering from relapsing fever.⁴ This must have been a ridiculously low sum, even in those days.

With all those untimely deaths, the Toda population sank to an all time low of 582 in the pre-independent India. While diseases were decimating the Todas, the Badagas doubled their numbers in direct contract.⁵ Further, the Todas were in chronic indebtedness to usurious Muslim moneylenders. Alarmed by this development, a meeting was held at the Collector's Office, Ootacamund on Aug. 9 1926 under the Chairmanship of C.F. Brockenbury, the Collector of Nilgiris, to devise measures for ameliorating the conditions of the Todas. As a benefactress of the Toda, Ling also took part in the deliberations. Among other welfare measures initiated, the Meeting decided to set up a dispensary exclusively for the Todas—an old request of Ling.⁶

The outcome of the meeting was the constitution of 'A Toda Welfare Committee' and 'A ladies Auxiliary of the Toda Welfare Committee'. While the former, under the Presidentship of the Collector, was engaged in extending cooperative societies and obtaining loans and grants from the Government for the benefit of the Todas, the latter under the Honorary Secretaryship of Ling was vested with responsibilities to look after the Toda women and children, to find some other means of livelihood other than traditional buffalo herding

*Lecturer in History, Government Arts College, Ooty.

**Lecturer in History, Government Arts College, Ooty.

and to induce the Todas to depart from pernicious customs like polyandry, sexual promiscuity, prepuberty violations of girls and female infanticide.⁷

On appeal from the Toda Welfare Committee, the Government deputed Dr.S.R.Pandit, Assistant Surgeon and Medical Officer in charge of Epidemiological Unit, to investigate the health of the Todas. The doctor recommended a dispensary for the Toda with a trained nurse cum midwife.⁸ But the Government did not accept the recommendation citing that a dispensary for the sole use of some 600 persons could not be established and there was no justification for an expenditure of Rs.6500/- a year.⁹

Without waiting for the outcome of the medical report and the Government's decision, Ling urged that medical work was urgent to save the Todas and insisted on the establishment of a dispensary. So the President of the Toda Welfare Committee agreed to the appointment of a nurse at Rs.40/- p.m. and to place her under the supervision of Ling.¹⁰ Ling had the dispensary constructed at Thomund one of the Franch colonies set up for the rehabilitation of Toda converts. Thomund was selected as it was centrally located and many wars issued from it to other munds.¹¹ The dispensary, a maternity ward with four beds and a nurse's quarter were opened by Lady Goshen, the wife of the then Government of Madras Presidency in 1927. Ling employed Rachael Jesudoss, a Tamil Christian nurse, and an assistant Singhava Ammal. A Toda Bible

woman, to interpret and assist the nurse. The dispensary was called Tho Mund welfare centre. Ling inspected the dispensary twice a week. The only available report shows the performance of the Tho Mund welfare centre for the last quarter of 1927.¹²

Month No. of patients Treated at the Dispensary Number of Visits to other Munds

| | | |
|-----------|----|----|
| Oct. 1927 | 22 | 34 |
| Nov. 1927 | 28 | 31 |
| Dec. 1927 | 11 | 37 |

Expectant Toda mothers were brought to the dispensary a week in advance for delivery. Postnatal care was also given. The nurse treated the Todas who came to the dispensary, paid regular visits to various 'munds' and referred serious cases to the Government hospital.¹³

Undeniably, the Medical Mission of Ling helped the Todas, dangerously close to extinction in 1924, to pull themselves, gather strength and increase their numbers - certainly the most notable feather in the cap of Ling. The Toda population, which stood at 597 in 1931, increased to 879 in 1951. When the Toda tribe was probably on the verge of extinction, the Government of the day did not care to save them. Credit for pulling the tribe out of such a serious predicament should be ungrudgingly given to Ling if one remembers two facts: the smallness of Toda population - a miserable 582 in 1924 and their practice of female infanticide.

Notes & References

1. *Proceedings of the local committee, CEZMS, Madras, Ccc.20, 1895.*
2. M.W.M.Yeats, *Census of 1931 Vol.XIV, part I Report* (Madras: The Superintendent, Govt. Press), pp.388-89.
3. G.O.No.397 L, Nov.3, 1915 Local and Municipal Department.
4. *The Proceedings of the Nilgiri District Board dated May 22, 1924.*
5. G.O.No.2044, Oct. 17, 1927 Public Health Department.
6. *Proceedings of Meeting held at the Collector's Office, Ootacamund on Aug.9, 1926 to devise measures for Ameliorating the conditions of the Todas.*

7. M.Y.M. Yeatts, *op.cit.*, p.389.
8. S.R. Pundit, *Report on the Health of the Todas* dated King Institute, Guindy Aug. 23, 1927 Typescript pp.1-23.
9. G.O. No.2044 Oct.17, 1927 *Public Health Department*.
10. C.F.Brackenbury, Letter bearing No. R.C.2007-26/A3 to Ling, dated Ootacamund, Aug.4, 1927.
11. C.F.Ling, *Sunrise on the Nilgiris: The Story of the Todas*, London: Zenith Press, 1933.
12. C.F.Ling, *Ladies Auxiliary of the Toda Welfare Communities*, Letter to The President Toda Welfare committee, dated Ootacamund Jan. 10, 1928.
13. P.K.Nambiar, *Census of India 1961 Vol.IX Madras Part V.C.Todas*, Delhi: Government of India, 1965, p.114.

STATUS OF TRIBAL WOMEN IN THE ANAMALAI REGION - A STUDY

T. Ilangoan * & P.Karthika**

Anamalai (Elephant hill) is a rugged terrain on the eastern slopes of Western Ghats near Pollachi. It is known for its bio diversity hence declared as originally Anaimalai wildlife sanctuary presently named as Indira Gandhi wildlife sanctuary. The bio diversity includes the diverse tribal communities referred above. Their habitats are not restricted by interstate boundaries. Infact the tribal dialects are often the admixture of root words in Tamil and Malayalam.

Striking archaeological findings and artifacts collected from here stand witness to the long and continous existence of human beings. A short description of various tribes is as follows.

Kadars

The Kadars are the most primitives of the hill tribes in the Anamalais. They are short in stature dare skinned with flat noses and slightly thicker lips than those of the other hill tribes are. Each Kadar settlement has a Headman or Moopan. The Mooppatti, wife if Mooppan heads the Kadar women. They generally keep aloof from the other tribes and till recently were engaged in MFP (Minor Forest Products) collection and timber operations. They were traditionally engaged in cleaning forests, road construction and plantation works. They live in settlement situated in Valparai, Manambolli and Ulandy range.

Malasars

The Malasars are also known as "Malayar" or "Malai Arasar". Their settlements extend along the outer slopes of the hills. They are in close contact with plainsmen. The malasars live essentially by working as forest or agricultural labourers. Now they settled in Sarkarpatti, Thammapathi, Kozhikamuthi, Varagaliyar etc.

Malaimalasars

The Malaimalasars are essentially Malasars. They are no different from rest of the Malasars, the term Malasar being used to denote those living on the slopes and near the foothills, while those living right on the hills are called Malai malasars. They have the same manners and social customs of the Malasars. But they do not eat any of the domestic animals. Now they settled in Nagaroothu, Chinnarpathi, Koomatti in Pollachi and Ulandy ranges.

Pulayars

They are the largest community among all the tribal communities. Though their habits and culture resemble the other tribals to a great extent, they were originally from the plains and they are actually listed as a scheduled caste. They are present in Valparai, Udumalpet and Amaravathi ranges.

* Reader in History, Government Arts College, Coimbatore.

** Lecturer in History, NGM College, Pollachi.

Muduvvars

The Muduvvars or Mudugars are a tribe of hill cultivators originally said to belong to Madurai district. They carry their children on their backs. Hence the name "Mudugar". They generally live in the higher reaches of the hills and their population is also spread over neighbouring areas in Kerala. Now they settled in Attumalai, Kottaiyar, Selaiyuthu, Vellinudi etc.

Role of Women

Womanhood and her role in a family and community were well understood in all the tribes under review. Men and women were treated equally. The mudhuvvars have common huts separately for the bachelor boys and unmarried girls. Acts of eve-teasing are severely punished even today. 'Mulukuvidu' i.e. the hut meant for the girls to stay and put under the strict supervision of an old and responsible woman of the hamlets.

Women are equal to men in number. This ideal ratio is maintained in all the tribes. The census of 1981 reported that there were 1512 women to 1512 men in the hill Pulaya community. The births of male and female children are not distinguished. Naming and ear-boring ceremonies take place for both male and female children alike in the hill Pulaya tribes. Girls and women form part of the group, which goes out for gathering food. Collection of honey is an exception to this as far as the collection of minor forest products (MFP) is concerned (especially gathering root by the Malasars) women's role are great.

Worship of mother Goddesses is another commonality among these tribes. They worship mariamman, malakannimars, masaniamman, and female tree spirits. Women folk take active part in the art of organizing their daily life.

Marriage Custom

The parents arrange marriages. Choosing partners before marriage is also common. In the above two systems girl's consent is obtained. The tribes permit the matured boys and girls to meet

in the jungle and decide whether to get married or not. With all the contacts and exposure to the rest of the dowry world, the custom of giving bride price (Groom paying the parents of the bride in cash or kind) is still in practice. Polygamy is the uniformly accepted practice among the various tribes under review. But polyandry is unknown among the Kadar and Malasars. The Muduvvars occasionally practice polyandry. Widow remarriage is permitted among them.

Specific mentions have to be made certain unique customs in each of the tribes, before completing this paper. Certain systems are noteworthy and are bounded with scientific phenomena. It is wonder to know that in Kadar community they use family planning method with the help of herbal medicines. The roots of Konna, Veetti and Venga are used for making capsules for family planning. The kaders have curious habit of chipping the incisor teeth to the shape of cone, they reach adolescence. The women wear on her hair an ornated comb, which made up of bamboo. They wear ear pins formed of a roll of palm leaf ornamented with the red and black beads. They give more importance to health and hygiene also. During puberty and monthly periods the girls are secluded and remain in separate hut for five or seven days. From the delivery of the child, ladies confined to secluded shed for the hygienic purpose.

Interviews

1. Direct interview with Thiru. Ganesan. IFS, Wildlife Warden, Indira Gandhi wildlife sanctuary, Anamalai, Pollachi TK.
2. Direct interview with the rangers Mr. Thangamuthu, Mr. Dineshkumar, Mr. Ramachandran.
3. Interview with the tribal women of different communities at Anamalai region.
4. Field visit to Sarkarpathy in Anamalai hills.
5. Interview with Jakka Parthasarathy, Director, Tribal Research centre, Ooty.
6. Pamphlets issued by the Indira Gandhi wild life sanctuary, Anamalai.
7. "Anamalais, a Bio diversity Hot spot" a publications issued by the Indira Gandhi wildlife sanctuary, Anamalai.

Notes & References

1. Edgard Thurstan, "Castes and Tribes of Southern India", Vol. I,II,III,IV,V,VI and VII, Cosmo publications, Delhi - 110 006.
2. Dr.K.A.Gunasekaran, "Thamizhaga malaiyina makkal", New Century Book House, Chennai - 600 098.
3. Mamatha Choudhury, "Tribals of Ancient India", Indian Museum, Calcutta, 1997.
4. L.K.Krishna Iyer, "Anthropology in India", Govt. Press, Trivandrum.1. Direct interview with Thiru. Ganesan. IFS, Wildlife Warden, Indira Gandhi wildlife sanctuary, Anamalai, Pollachi TK.

INTER - CASTE MARRIAGE THROUGH AGES - A STUDY

S. Pandian *

The topic is the micro historical study of the castes and communities in India. The aim of this topic is to focus the change of social order from ancient to present day through inter caste marriages.

According to the tenth Mandala, namely, Purushasukta of Rig Veda, the Kings and priests had the matrimonial alliances for love and money. The Rig Veda also mentioned about the evolution of four castes and sub-castes, which were originated due to adultery, caste marriages and illicit contacts with the dark coloured Dasyus or Dravidians.

During the Buddhist era, inter caste marriages between the royal families and the Brahmans were held. However the Pratiloma Inter-Caste marriage system. Was held between Chandragupta Maurya the son of Dana Nanda and Maurya (the sdracians) with the daughter of Selucas Nikator, who was the ambassador and general of Alexander, the great of Macedonia.

It was noticed that before the birth of the Christian era, one Brahmin namely Kaundinya married a Naga princess called soma and founded a royal dynasty of Kambuja.

At this transformation of inter-caste marriages occurred in the form of Anuloma or

Pratiloma, we could observe the emergence of small sovereign republics (e.g.). The marriages of Sakas, Yavanas and Pahlavas with the native Indians, introduced a new system of castes in Deccan and other places.

The fourth and fifth centuries A.D. witnessed the Anuloma system of intercaste as well as inter-racial marriages (e.g.) Chandragupta I, the son of Ghatotkacha Gupta, married Kumaradevi the Lichchavi princess and founded a powerful Gupta dynasty at Patliputra.

Thus, the power of absorbing the foreigners like Sakas, Yavanas witnessed the racial-marriages with the Hindu Societies. We could observe the existence of Anuloma system of marriage in Tibet in 639 A.D. Accordingly, the famous ruler, namely Strong Islam Gampu, founded Lhasa and married the Nepalese and Chinese Princesses and adopted Buddhism.

During the period from 700 A.D. to 1200 A.D., the Indian Society began to degenerate culturally. The system of devadasi fostered the growth of temple prostitution. This led to loosening of moral codes.

As the Rajputs favoured the endogamy inter-caste marriages among themselves, they

* Lecturer in History, (S.G.), Government Arts College, Coimbatore - 641 018.

rejected the Muslim conquests and marriages with the Muslims. The Rajput society favoured the swayamvara from of marriage only.

It is very interesting to note that the rulers of Eastern Chalukya dynasty, namely, Vikramaditya married the princess, Kundavai the daughter of Raja Raja I of later Imperial cholas ruler.

During the rule of the Delhi sultanates, forced marriages between the sultans and the daughters of the Hindu rulers took place (Viz) Alauddin Khilji and sultan Feroz Tughlag imported male and female slaves from Persia, china and turkistan which led to social disorder in India. Alauddin Khilji himself married the Hindu Princess. Namely kamala

Devi, the wife of Karunadeva Raja of Gujarat and later on his daughter to Khizr Khan, the son of the Alauddin Khilji. This led to social disorder too in India. Dr. Rajendra Prasad also mentioned that the Hindu-Muslim inter-marriages tainted the Indian society.

The advent of the Europeans in India introduced, not only new social order and Institution but also inter-castes and inter-community marriages, In real sense, they brought Renaissance to the life of the Indian society. The contributions of the European archaeologists, epigraphists, numismatists and art critics like James Fergusson Dr. Buhler, Dr. Fleet, Percy Brown, Sir John Marshall and Anandhlumara.

Notes & References

1. Atlekar A.S. Position of women in Hindu civilization.
2. Upathyaya. B.S., Women in Rig Veda.
3. Rajendraprasad, S. The India Divided.
4. The Manu Smritis.
5. The Deccan Epigraphy 2.
6. Lunya, The Evolution of Indian Culture.
7. Habee M., The India Culture and social life at the Times of the Turkish invasion.
8. Chopra, The social Economic and Cultural History of India.

TRADE TRANSACTIONS IN KONGU DURING THE MEDIEVAL PERIOD

T. Selvanayki* & L. Thilagavathi**

The Kaveri and its tributaries like the Noyal, the Bhavani, and the Amaravathi and its sub-tributaries like Nilipallam, Vannathankarai Nailaru, Siruvani, Paikarai, Kallaru, Kuthiraiyaru, Shanmuganadhi and Kudagaru flow through the region. The soils of the Kongu country are chiefly of red sand and gravel with a moderate area of red loam and black loam or some time black clay.¹ The mineral wealth of Kongu country is note worthy. Iron ore and beryl stones attracted even the foreign merchants and archaeological excavations infer that nearly 2/3 of the gold coins that are found in Coimbatore and its surrounding parts are of Roman origin, Manganese, Bauxite, Aluminum Chromate, Corundum. Crystalline, limestone, mica are also important minerals found in the Kongu Country. These natural resources enable the people to manufacture different kinds of commodities and help them to continue their trade. They exported living animals like leopard, tiger monkeys, peacocks, and parrots. Forest products like aromatics, pepper, honey, teakwood, sandal wood and cotton textiles were exported to Roman countries even in the early centuries of Christian era.² Pepper was exported in large quantity and almost all the inscriptions in Kongu country mention pepper as Milagamutham.³ The imports were not many and anyhow they imported elephants from Ceylon,⁴ Malabar and kalinga and horses from Arabia.⁵

Trade Routes in Medieval Kongu

In early medieval period highways played an important role in the development of trade in the Kongu country. Kongu possessed many strategic highways and was closely connected with all parts of Tamil country including the coastal areas. In fact, during the medieval period Kongu country was called Puravali Nadu. The best Kongu epic Perunkathai mentions about two

categories of highways. i.e. Nattuperuvali and Kattupperuvali. From Tamil epic Silappathikaram, we come across references to the highways that connected capitals of Tamil trading centers. Enormous archaeological evidences have been unearthed in the area covered by the national highways. Rajakesari Peruvalli or the Rajakesari highway was the most important peruvali between the two mountains, Ayyasami-malai and Dharamalinga malai 10kms. West to Perundurai, Coimbatore district. The trunk road that led to Kongu was called Kongapperuvali.⁶ It connected many important cities like Karur, Uraiyur, and Thanjavur and Kangeyam etc. The Kongukulavalli Vali found mentioned in Perur inscriptions touched Nachchipalayam near Madukkarai and covered the areas of Palaghat in Kerala to korkai on the one side and Pollachi, Kolumam, Aliyar and Anamalais on the other side.⁷

Raja Mahendra Vali (highway between Dindigul&Karur)⁸ Karithithuraip Peruvali (Karur,Dharapuram road)⁹, Melaipperuvali passed through Dharapuram, Kiranur and Palani and Kolumattirukup Pora peruvali, Asuramali peruvali, Panrimalivali and Solamadevipperuvali ran through Vaikavur Nadu and covers areas in and around Palani (Palani area) were some of the important highways found mentioned in the inscription. Palapperuvali, (Dharapuram area), Erralurar Nadanda peruvali, (Tiruppur to Kangeyam) Tusiur Tenvey Vayininru Terku nokki pona peruvali, ran from Tusiya to Mussiri, Amsiruk-Iranguina peruvali had connections with Namakkal and Kollimalai, Adan Peruvali passed through Adanur to Karur, Adiyaman Peruvali passed through Adaman Kottai and Dharmapuri, Vanchivali, the road that led to Srirangam from Vanchi ran past Velur, Mohanur, Ariyur, Tottilaiyam and Mussiri.

* S.G.Lecturer. in History, A.P.A. College for women, Palani.

** S.G.Lecturer. in History, A.P.A. College for women, Palani.

During the medieval period there were many types of traders such as Disai Aiyirattu Ainurruvar, the Valanciar, the Nanadesi the Manigramattar, the Padinenvishayattar the Peruniraviyar,¹⁰ the Chetti¹¹, the Saliya nagrattar (/cloth merchants)¹², the Sankara padiyar, oil mongers the Mayilatti and so on and their names itself denote their associations.¹³ More than seventy inscriptions in Tamil, Telugu, Kannada and Malayalam referred to their trade activities.

These trading communities had link with countries like Ceylon, Sumatra and Burma etc.¹⁴ Among them Ainmurravar called themselves as wandering traders and developed trade relations with North India,¹⁵ and nearby eastern countries like Sumatra and Ceylon¹⁶. The phrase Chettium Chetti Vira putthirarkalum is found mentioned in Periyapalayam inscription and they were the principal merchants who bought and collected precious stones and other costly wares.¹⁷ Often the communities describe themselves by the terms Nagarathar, Virakodiyar, Perunagaratharm Vaisya Vaniya Nagarathar and Nadu. Nagarathar from the Periyapalayam inscription the Malillatti is identified with Sakkarapadiyaror oil mongers. But we could not get more information about Mayillatti in Kongu inscriptions. The Manadesi went on trading with the foreign countries and the inscription of Piramiyam I Dharamangalam mentions Nanadesi as 'Uttara Manthiryaana and they spent a good part of their profits from trade on public benefactions without distinction of caste and religion.¹⁸

Rules and Regulations of Merchant Guild

Though there are no direct rules and regulations of the guild, certain inscription reveal that some traditional procedures were followed in trade transactions. To maintain their honesty and avoid difficulties on the high ways the small traders mingled with big traders and continued their work without hindrance. The phrases, Senkole Munnagavum and Manu Neri talaippa carved in periyapalayam inscription reveal that the traders wanted to be honest and sincere in their transactions. Eventhough they care for

money they followed strict principles and Marco polo referred the South Indian merchants as banias, who were most truthful and best in their mercantile activities.¹⁹ The same instance is seen in the Periyapalayam inscription. The traders participated in the meetings in good numbers and the members of the assemblies held convincing discussions and brought about unanimous agreement among them; reflect the democratic nature of these organizations. From the Periyapalayam inscription and Thirukkollur inscription it is evident that the members used sweet words and afforded protection to the law abiding traders and removed those who had uttered harsh words and thus made the people of all parts of the country happy.²⁰

Trade Centres

In the medieval period six important trade centers found mentioned in the inscriptions of Kongu region and they are Dharapuram, Thirumuruganpundi, Venchmankoodal, Thiruchengodu, Boluvampatti and Karur. One of the inscriptions of Konapuram in Dharapuram Taluk mentions Parantakapuram alias Rajarajapuram was the capital of the Kongu Mandalam. This place is evidently Dharapuram, which seemed to have been one of the trade centers from early medieval period. In the Devaram hymns of Sundarar, Thirumuruganpundi was mentioned as a big city (managar populated by Vadugar and Vedar, the early people of Kongu and it also gives information about Venchamankoodalnagar.

Transport

The earliest method of transporting articles from one place to another was by means of head loads. Sometimes loads were carried on by beasts of burden donkey and horses. Bullock carts were also used and they were known as Bandis.²¹ Periyapalayam inscription mentions about Yanai mel varum pandankal, kaluthai mel varum pandakal especially paddy was carried from place to place by this method and this was known as peruka i.e. animals laden with articles of trade.²²

Protection to Traders

The traders were permitted to maintain army for protecting their trade. There are references about Athikosar in Kongu inscriptions. Aththi means elephant. Kosam refers to treasury and tribe. Hence Aththi Kosathar refers to elephantry, who were ready to offer protection to traders in the highways or while traveling in the forests. Some taxes were collected from the traders for their services. This kind of army maintenance was even found in Tamil epic Silappathikaram which mentions about Yanai Veerar and Evuli Maravar. Therefore we can conclude that army men gave protection to the traders.

Conclusion

Thus trade and commerce flourished in Kongu country during the medieval period and the traders enjoyed full rights in carrying on trade with other countries. The traders of Kongu region were not only noted for their sincerity and honesty but also for their philanthropic nature. They contributed a part of their profit for the welfare of the social and religious activities. The material prosperity prevailed in the region made the people to live happy and content life during the medieval period.

Notes & References

1. B.S.Baliga, *Madras District Gazetteers*, Government of Madras, 1966, p.9.
2. *Ahananur Verse* 149.
3. M.Manonmani Perur Inscriptions unpublished M.Phil, Dissertation, Bharathiyar University, 1980.
4. A.Appadorai, *Economic conditions of Southern India*, Vol.I University of Madras 1936, p.432.
5. K.A.N.Sastri, *The Colas*, University of Madras, p.607.
6. *A.R.E.* 281 of 1911.
7. K.V.Vaidhyathan, *Ancient Geography of the History of Kongu*, Kalaimakal Kalvi Nilayam, Erode 1966, p.1.
8. *S.I.I.*, Vol.III,21.
9. *S.I.I.*, Vol.V,257.
10. *Tamil Lexicon*, Vol. VI pp.2476-2310.
11. Kongu Inscriptions unpublished, TNSDA, Coimbatore.
12. *Raja Raja Cholan Aiyramandu Sootu Vizha Karutharanga Malar*, 1985, p.387, Article: Natana Kasinathan, Sankara padiyar.
13. Kongu Inscriptions, Unpublished, Tamiinadu State Department of Archaeology, Coimbatore.
14. *Journal of the Institute of Asian Studies*, Vol.II, October 1986, p.25, K.Indrapala, some Medieval Mercantile Communities in South India and Ceylon.
15. *A.R.E.* 180 of 1905.
16. *A.Appadorai, Economic Conditions of Southern India*, Vols I,II, University of Madras 1936.
17. Periyapalyam Inscription, Unpublished, TNSDA, Coimbatore.
18. *A.R.E.* 110 of 1910.
19. *K.A.Nilakanta Sastri, Foreign notices of South India*, Anuradha Achagam, University of Madras, 1972, p.176.
20. Peripalayam inscription, *op.cit.*,
21. *S.I.I.*, III 935.
22. Vaidehi Krishnamoorthy, *Social and Economic conditions of Eastern Deccan Secounderabad 1984*, pp.98-99.

KAMMAVAR NAIDUS SOCIAL AND POLITICAL SERVICE IN COIMBATORE REGION (1858-1950)

P. Rengasamy *

The Kammavar of Coimbatore region were supposed to be migrants from Andhra during Vijayanagara times. Originally soldiers by profession they became mainly agriculturists and then traders and finally industrialists. There were Sub-Divisions among them. Those who found in Coimbatore District were generally belonged to the Vadugar's Division and were called as Naidus or Naickers or Vadugars. They numbered about 1,70,000 in 1950 in Coimbatore Region. They proved to be not only pioneers of textiles but also in educational, social and political fields in Coimbatore.

The Original home of the Kammavar Naidus, was called as Kammadesh, in the Northern portion of Nellore District of Andhra State.

The Aryakula Kshatriyas of this place were called as Kammavars. They took interest in Agriculture and possessed an extensive cultivable lands left uncultivated in the South of Godavari River. They migrated to this place and worked hard to prepare the land for cultivation. So they stayed there and called the place as place in Single Stone or 'ORU KALLU' i.e. now known as 'Warangal'. Their dynasty called kakathiya Kamma. This rule came to an end after the invasion of Malikafur who was the Commander of Alaudinkhilji, Sultan of Delhi in the beginning of the 14th century. Then they again established a new Kingdom under Harihara and Bukka called Vijayanagara Kingdom in 1336.

The Vijayanagara rulers extended their power to the Tamil country from the time of Kumara Kampana in 1368, who defeated the Madurai sultan. By this Kongunadu in which Coimbatore was situated came under the influence of Vijayanagar rule. When Viswanatha Nayak,

Commander of Vijayanagar Empire established his authority in Madurai as a representative of Krishna Deva Raya, Kongu Region was fully annexed with his territory. When he divided his territory into 72 Palayams, many Palayams were established in Kongu Region and Telugu Palayakars were sent there to do administration and protect from his enemy particularly from Mysore Rulers.

Kammavars cultivated cotton, some of them along with agriculture pushed into trade also when scientific agriculture developed, Kammavars eagerly adopted it and increased this agro income slowly. They also converted their conventional crops to commercial crops or cash crops like, Cotton Tobacco & groundnut etc.

They utilized modern techniques and equipments for cultivation. Through cotton cultivation they earned more wealth. In those days cotton was known as "White Gold". There by they emerged as Ginners and Commission agents and established godowns for Cotton Stock. The traders who were not satisfied with it, they learnt the technique of Cotton industries and when luck favours they launched new industrial enterprise. They established Ginning factories, cotton and Textile Industries in Coimbatore, Tirupur, Udumalpet, Annur, Palladam, Avinashi etc, They sent their sons for higher learning in the engineering and management and trained them in their industries as apprentice and as technocrats. They became wealthy people through business. In 1936, four mills were opened. Kammavar industrial investment increased enormously during first and second world war. They minted money by Cotton, Ginning and Textile Mills in Coimbatore.

* Nanjappa Municipal boys Higher Secondary School, Tirupur.

Kammavars also took interest in the Welfare of the depressed class. They admitted them freely in their educational institution. K.K.Naidu was an ardent believer in Gandhiji's Principles, particularly in the uplift of Harijan Community. The Kammavars evinced great interest in education. In 1924 Diwan Bahadur Rangasamy Naidu established Sarvajana High School in Peelamedu. In order to run it without any financial difficulty he established a trust to which fund was created from the profit of P.S.G. Industries. Kuppusamy Naidu did a commendable service in the medical field. His

brother G.Venkatasamy Naidu and his sons fulfilled the desire of Kuppusamy Naidu by establishing, G.Kuppusamy Naidu Memorial Hospital Trust in Pappanaikkanpalayam with 360 beds for patients.

Naidus live with Kongu Vellalars and other communities as a friendly and maintained social harmony and enriched the society by their valuable social and political service in Coimbatore region. There is no doubt that they are the respectable people of Coimbatore in all walks of life.

VALLALAR'S CONTRIBUTION TO WORLD PEACE

B. Jishamol *

This paper aims at the main contribution of Vallalar to today's world of confusion. In this paper only two of his principles are dealt with which may contribute something to world peace, i.e.

Jeevakarunya and Orumaipadu, has its motto as Love and Compassion. As he gives more importance to these principles, he believes if this grow in the hearts of every human the world of today and tomorrow will face peace.

Whenever virtue fails and evil prevails in the world, the almighty incarnates in some human form or other and disappears after setting right the things. He himself mentions that he was created in this world for the happiness of all humans. As believed he was born on October 5th 1823 at Marudhur in Tamil Nadu. It is a small village about 15 kms south west of Naively, it is very well known to the world as an area containing a vast sphere of lignite.

He is deeply concerned with the sorrowed, miseries of people and their materialistic way of life in the world of transiting glories. During his

time the Tamil society was facing many of social and religious tensions between the Hindus, Christians and Muslims, and the world in a confused stage. He proved the man of the hour. According to Vallalar by crossing all the walls of in human only one can attain the love of God. Here he mentions the inhuman as the man of no love and God as the 'arulperumjothi' the formless God.

Hinduism regarding God says, 'he is present in every soul'. This same word has been said in Bible thus, "the temple of God is holy", which temple you are". Here the temple is each human and god is in the form of love. Universal brotherhood is destroyed by difference of opinion like caste, creed and religion.

He says the man who has no Jeevakarunya is not a man but an animal. Only Jeevakarunya can lead people to be cultured and the true fragrance of humanness can be enjoyed. The Sudha Samarasa Sanmarga created by him called all people unregard of any difference. Service to fellow being is his supreme motto of Vallalar.

* Research Scholar, Presidency College, Chennai - 5.

THE ORIGIN AND GROWTH OF TEA INDUSTRY ON THE NILGIRIS

R. Sriganapriya *

The Nilgiris is mainly a plantation district. The Soil and Climatic condition are highly favourable for tea cultivation. Tea Industry is the backbone of the industrialisation of the district. It is an agro-based and export oriented industry.

The Tea Industry emerged as the most outstanding form of enterprise in the early colonial years of the British. Their contribution to the rise of tea industry in the Nilgiris has been immeasurable. The growth and development of tea industry in the Nilgiris is not a little due to the courage and determined of the early pioneers.

The first field scale efforts to plant tea in the Nilgiris were on Thaishola and Dunsandle estates in 1859. A reference to the history of Thaishola estate reveals that Chinese prisoners were brought to India from china in 1859 and jailed in the Nilgiris in two camps-one at Naduvattam and other in the Thaishola Reserve Forest. From the local legend it was also understood that these Chinese prisoners assisted the planters in the cultivation of tea and its manufacture.

During Sir William Denisons' Governorship some direct aid was afforded to the new industry in 1863, by the end of 1869, some 300 acres had been planted with tea in the district and the tea produce was exhibited in the Ootacamund agricultural exhibition, which earned a good reputation.

The first record of tea planting was at New Hope in the Ouchterlony Valley in 1874. In 1897, tea planting was commenced on Wentworth estate by the East India Tea and produce company Ltd. A small area, about 15 acres, was planted on Rockwood in 1897 by German Missionaries. The oldest tea on Davershola was planted in 1898 by Mr. J.S. Nichols. The Davershola Factory was the first factory to use pykara power. The Nilgiri planters' Association was established in 1891, nearly sixty years after the introduction of tea in the Nilgiris. In solving the vexing problems confronting a growth industry, it extended active and constructive service for the development and well being of the industry. It also played a distinguished role in the formation of UPASI in 1873. by the efforts of Mr. F.W.F. Fletcher, the Nilgiri Wynaad planters' Association was also formed in 1918.

The report of the royal commission of Labour in India published in 1931 recorded that in the Nilgiris, the tea industry provided employment for about 31,000 persons. Women and children were also employed in the industry.

Numerous laws were made applicable to plantations to protect their waged to promote the welfare and social security and to guarantee security of employment. The most notable legislation is the plantations Labour Act of 1955. It is of some interest to note that the detailed model rules for giving effort to the provisions of the Act were finalised at the Sixth Session of the Industrial Committee on plantations held at Ooty on 19th and 20th July 1954.

* Lecturer in History, Department of History, Govt. Arts College, Udahgamandalam-2.

CHILD LABOUR IN TAMIL NADU - A VISION

K. Ramesh Babu *

Children constitute 36% of Indian population and it is a national shame that bulk of them still suffer from malnutrition, poverty disease, cruel exploitation through forced child labour and beggary and on top of all illiteracy, 100' sof 1000's of children roam the street without homes or families to go back to and you can seen them in plenty in the streets of Tamil Nadu.

Child labour is not a new phenomenon in India, especially in Tamil Nadu. From ancient times children were required to do some work either at home or in the field along with their parents. Children constitute the most important asset of any nation. Every child is an asset to the society and the future welfare of the society is closely related to the welfare of the child.

In Tamil Nadu about 4 million children in the age group of 5-14 years were recorded as neither in school nor in the work form, they simply lumped under the category of non-school going, non-worker. As per 1991 census 10,05,444 child labour were facing problem in Tamil Nadu.

Child Labour in Tamil Nadu has the following characteristics

Children work too young after start factory work at the age of 6-7. working for long hours, in several cases 12-14hrs. Working under strain, physical or psychological for example, in mines, match factories the small body size of children is also used for jobs; indeed as they become older they no longer fit and loss their jobs bonded child labour see no financial gain for their effort, debt bondage is the modern form of slavery. Even where children are not bonded. They usually work under extremely unhealthy and dangerous condition. For street children prostitution could be one of the most highly paid jobs, and they get

infected with STD and AIDS through numerous sex contact. Children work in sugarcane, tea, coffee and tobacco plantations. The younger children also who assist their parents in the matter payment of wages. In tanneries, looms, carpet, weaving, plastic, cigarette, biddies and fertilizer Industries they concentrated highly.

Child labour is a socio-Economic problem, it is cumulative effects of many factors, poverty is considered to be the vital cause for the problem of child labour.

There are several constitutional and legal safeguards that provide the human rights of child and the prohibition of child labour in India and Tamil Nadu. Moreover, laws are not being enforced strictly because of pressure from employers on the law enforcement agencies.

The United Nation organisation through it's different agencies such as UNICEF, UNESCO, and HRC programmes strengthening the projection of the child labour, girl child, abondned children street children, economically and sexually exploited children, children victims of disease including HIV/AIDS, refugee and displaced children, children in detention, children in armed conflicts.

The child labour is an unresolved problem. The Central and State Governments having various programmes to eradicate the child labour. However necessary steps should be taken to create awareness among the children particularly in the rural areas about their social and economical rights and children should be motivated in the field of education and vocational trainings. So, as to inculcate them a spirit self-reliance and independence.

* Lecturer in History, Loyola College, (Evening), Chennai - 34.

MIGRATION OF CHETTIARS TO SINGAPORE AND THEIR SOCIAL AND ECONOMIC LIFE

U. Arun Kumar *

The earliest accounts of the life and migration of Nattukkottai Chettiars are based on legends rather than historical facts. The Chettiars trace their origin back to the Chola Empire (10th to 12th century) and claim to have been engaged in trade within and outside of India. Economic ties with Southeast Asia had existed even before the arrival of the British in India. However, it was with the advent of colonial rule that the Chettiars gained ascendancy in money-lending. The demise of colonial rule was consequently followed by a decline in the money-lending activities among the Chettiars.

The Chettiars have a strong sense of belonging and they refer to their geographical territory as Chettinad, meaning 'the land of the Chettiars'. Originally, Chettinad was comprised ninety-six villages, but today it consists of seventy six villages, covering an area of 1700 sq.km. The entire area is divided in to four administrative centers namely. Thirupathur, Sivaganga and Thiruvadanai in Ramnad District, and Thirumayam in Pudukottai District.

The overall population of the Chettiar community in India and abroad was 7851 in 1891, and it grew in size to almost 10,000 in 1896. In 1969, the Chettiars numbered approximately 80,000 but in 1973 the strength was 86,000. According to the latest estimate, the Chettiar community has a population size of about 1,00,000.

The chettiars arrived in Singapore in the early 1820's and they came in small groups taking up residence in the commercial centre of colonial Singapore. From the time of their arrival in the 1920's the chettiars remained successful in their economic ventures until up the 1930 which was the first turning point. Various legislative bills were

passed between 1930 and 1940 to restrict, and control money-lending activities in Singapore. Furthermore, other groups such as the Sikhs had also gone into the money-lending business though on a smaller scale. Eventually, the sudden Japanese occupation of Malaya and Singapore between 1942 and 1945, brought a steep decline in money-lending activities among the chettiars. This however was offset by the re-establishment of British Rule in the late 1945, which lasted until 1963 when Singapore gained independence from Britain, as part of the Federation of Malaysia.

The second and final phase of decline in money-lending for the chettiars began soon after Singapore separated from Malaysia, and became an independent republic in 1965. the introduction of stricter immigration and employment policies by the post-colonial government as well as the increasing number of local money-lenders and the growth of banks, and other financial institutions dealt the last blow to the chettiars. In 1966 there were about 108 registered chettiar money-lending firms, while by 1981 the number had dropped to seven (Singapore Government Gazette 1966, 1981).

The temple belongs to chettiars as a regular place of worship, which is open to all Hindu devotees in Singapore. The hosting and organising of various Saivaite festivals in this temple during Thaipusam is mainly undertaken by chettiars. Different Saivaite festivals were highlighted in Singapore: Karthigai in Muar, Panguni Uthiram in Kuala Lumpur and so forth. These are opportune moments for the chettiars to visit each other, staying for about three to four days in the respective chettiar business houses called kittingi. This practice declined with the introduction of separate and restricted passports by the Malaysian and Singapore governments in the late 1960's.

* Research Scholar, Centre for South and Southeast Asian Studies, University of Madras, Chennai - 600 005.

The Chettiars share a common cultural identity with the wider Tamil Hindu Community. Their practice of popular Hinduism as found in South India (Tamil Nadu) involves ecstatic rituals and festivals,

and the worship of local village deities and even ancestors. The ecstasy in religion involves elements such as, entering into a trance, dancing while in trace, frantic utterances mutilating oneself and so forth.

HISTORICAL GEOGRAPHY OF VAYARAIKKA NADU

M. Saradhamani *

The Tamil Land or Tamil World was divided into three principle kingdoms or countries and five are more feudatory chiefdoms. Broadly speaking that Tamil land was divided into five main territorial divisions and the minor chiefdoms were their neighbours. They were named Chera Nadu, Chola Nadu, Pandya Nadu, Thondai Nadu and Kongu Nadu. Kongu Nadu was interposed between the Western Ghats and the hilly south of the Mysore country and was made up of the modern districts of Coimbatore, Periyar and Salem (Excluding the Attur Taluk) Karur and Kulitalai Taluks of the Tiruchirappalli district and the Palani Taluk of the Madurai district. It was thus a complete block and elevated plateau amidst natural frontiers shelter by a series of mountain ranges of considerable height such as the Palani hills, the Kolimalai ranges, parts of the Sherveroys, the Annamalais and the Nilgiris and was watered by the river cauvery and numerous tributaries. The ancient land of Kongu was divided into two major parts by the great river Cauvery, the two halves being distinctly named kuda Kongu and Mala Kongu. The early Tamils appear to have made a correct appraisal of the geographical features of this ancient country by calling the whole region as Elukarai Nadu or the Land of the Seven River Valleys. We may now consider also another geographical description of the Kongu country as Onbadukarai Nadu instead of Elukarai Nadu. This name found in a later day epigraphy mean clearly the land of nine-river valley. Therefore an addition of two more river valleys to the Elukarai Nadu for the fuller conception of the enlarged extend of the country.

Originally Kongu country was made up of two parts Kuda Kongu and Mala Kongu. Later on these two Kongus were clubbed together as called as Vada Kongu and an additional part that lay south of this Vada Kongu was called Then Kongu.

Vayaraikkal Nadu is split in many ways as Vayarakka Nadu, Vayiraikka Nadu, Vayaraikka, Vayuraikkal Nadu, Vayakaraikka Nadu, Vayraikkara Nadu, Valiraikka Nadu and Varakka Nadu, this divisions included parts of modern Coimbatore, Palladam Taluks, lying south of Noyyal and the adjoining parts of the Pollachi Taluk. It lay west of Pongalurka Nadu. The following are the places notes in this division.

Suraluralias Sundarapandiyanallur, Tenkarai Churalur. Its earlier name was Ariyapirattinallur. Suralur was the earlier for of the name of modern Sular, on the south bank of Noyyal in the Paladam Taluk. It is about 14 miles west of Paladam on the Paladam Coimbatore Road. Tennur was near Sular. This may be Puttur south of Sular.

Sidakarchi or Sidakkarachchi - in the south of Noyyal it may be located in the junction of the Vedimangalam stream of Noyyal. Sular is called Suralur alias Sundarapandianallur, A hamlet of Sitakkarachchi in a record Paladam alias Adiradirajavallur. Pallodam is Paladam, the headquarters of Paladam Taluk of Coimbatore District.

* Lecturer in History, Department of History, Nirmala College for Women, Coimbatore.

PHILANTHROPY OF Dr. RAJAH SIR MUTHIAH CHETTIAR IN THE FIELD OF EDUCATION - A STUDY

G. Palanivel *

This study is an earnest attempt in narrating the philanthropy and biography of the second Founder of Annamalai University namely Dr. Rajah Sir M.A. Muthiah Chettiar. The second Founder of the University Dr. Rajah Sir Muthiah Chettiar was a reported personality by inheriting a family heritage and a man of his own merits. He was the first son of Dr. Rajah Sri Annamalai Chettiar, when his father was 24 years old and earned acclaim in the financial world. Dr. Rajah Sir Muthiah Chettiar was born on 5th August 1905 at Pallathur in chettinad. He had the best opportunity to observe and learn many things from his able father. When his father established a College in Chidambaram; he was only fifteen years old. When the University was founded in 1929, he was a dynamic and vigorous man of 22 years. He closely watched and participated in the growth of the University from its inception along with his father by supporting his work for more than 21 years. And later for 36 years as a single man, like the rock Gibraltar he shouldered the work of the University with the vision of his father and by combining his own vision developed it and made it fit to the changing times.

Following the footsteps of his father, he too contributed much to the development of education. He was associated with his father in running schools and colleges and the University. The family also created many endowments for education. The awakening for western education among the Non - Brahmins of Madras Presidency enabled them to found Pachaiyappan charities in the Presidency. A trust board was created to administer the institutions of Pachaiyappan charities.

He was member of the Pachaiyappan trust board from 1928 to 1964 for 36 years. During this period, the Pachaiyappa's College located in Madras had a very good expansion and became College of repute in the city and in the state. The Polytechnic, high schools and elementary schools located all over Tamilagam under the charities catered the educational needs of the society. From 1941 to 1944, he became the president of the trust board. Because of this Background, the Justice party selected him and offered the portfolio of education. Hence he became the Pro-Chancellor of the University of Madras from 1936-37. He acted as a member of Syndicate of the University of Madras from 1942 to 1946.

SOCIO - ECONOMIC CONDITIONS OF THE KARUMBAS

V.J. Sheela **

"The word Kurumbas" : in the early Sanskrit texts the Kurumbas or Kurumbas, variously known as Kasumas, Kumans and the Kupathas have been described as the people of the Southern region. They were once a very powerful tribe in the South India and occupied the territory which comprised the modern districts of Madras, Chengalpat, Capital. After their downfall in about 8th century A.D. they dispersed in various directions. Many of them fled to the

hills of Malabar, Nilgiris, Coorg, Waynad and Mysore. Though there are few facts which makes one feel that the Kurumbas are originally the tribes of Karnataka, who in due course of time for want of food and shelter distributed themselves into different places of which the Nilgiris is one and Coimbatore another. Yet we do not have adequate means to support either the fact that Kurumbas an original tribe of Karnataka or how long they have inhabited these mountains.

* Research Scholar, Department of History, Annamalai University, Annamalai Nagar 608 002.

** Scholar, Department of History, Providence College, Coonoor.

Kurumbas live on the slopes in villages called Mottas. Each motta comprises of four or five houses. They are unlike the usual tribals. They hardly have any tribal existence, for they are but isolated and scattered families. They do not have monigar or a village head with a title. Insead, generally one of them is recognised as the headman of the Mottas of one or few of the mottas of the neighbourhood. Kurumbas seem to have no marriage ceremonies or birth ceremonies. They do not have early betrothals. the boy chooses for himself and if he is well to do, will give a feast to the neighbours. The funeral ceremony of the Kurumbas is like that of Badagas.

The call the relatives together and those who can administer a gold coin, which they call Birian hana to the dying man. After death they follow the custom of burial. The most interesting ritual of the Kurumbas is of that special kind of sorcery, witchcraft or in other words black magic. Unlike other tribes, the Kurumbas practised this magic to safeguard themselves and to find a

living. The Hindu form of worship and Hindu Gods are unknown to traditional Kurumbas. The Alu Kurumba make a mention of Buruma - Deva popularly called as Aka by the elders is the Creator (probably brahma) and Emme - Daruma - Raja or Emme - Raja, the buffalo King (probably Yama) the Lord of death. Though the Kurumbas did not follow Hindu traditions the description of their Gods clearly shows that their religion is rooted in Hindu faith.

The Kurumbas find means of living according to their geographical settings. Palu Kurumbas were a pastoral community, Jenu Kurumbas - the honey collectors, Mullu Kurumbas are those who cleared a patch of land around their village mottas and grew tenne, millet and kire, Kadu Kurumbas are those who collected jungle produce, like honey resin and wood. Kurubas or Kurumbas, they are the original inhabitants of India. The Kurumbas must be regarded as very old inhabitants of the Land.

CASTE SYSTEM OF KONGU NADU IN 12TH CENTURY

G. Usha *

The Tamil Society was caste oriented. The Aryan Varna System was accomodated t laca conditions. Most castes were "Social Conditions" based on the raditional professional affiliatins. Communal, organisation was formed to regulate intra-caste dicipline and behaviors. The general concert of caste groups was congenial for social developments. The first clear reference to Panchamas or Menial classes is found in the Chola period in Kongunadu. A curious social division traceable in Chola period is the Valangai and Idangai faction. From early times five castes "the Panja Jati" have claimed to belong to Kongu the caste of Kongu Vellalas, Kongu Chettis, Kongu Barbers, Kongu Dhobies and the Kongu Pariahs. This is also seen from the constant use of the title 'Kongu' befor their caste name even to this day. This is something unique in the history of South Indian Caste.

Today will find the close kinship that is mainted between these various castes which were nothing but occupatinal groups in origin. The Kongu Vellala considers the Kongu Chetty as his brothers; while the kongu barber and Kongu dohby call each other in the same way. The kongu -pariah is the only prson allowed to below the bugle and flute and beat the drum in their funeral houses.

The third wave of this "Social invasion" came on Kongu in the latter half of the 12th Century. During this period many more Vellalas, Kaikolas and Chettis entered kongu field. The Vellala community generally called "Tentisai - Coliya - Vellalar" (corrupted into Sedalan Vellalar), possibly belong to this group of immigrants, as also the Pazdaityatchi - Vellalar (army men) who seem to have emigrated from Kanchipuram into

* P.S.G.R. Krishnammal College for Women, Peelamedu, Coimbatore.

Kongu, where they settled in large numbers in the region of the modern district of Salem. The much discussed 'Idangai' and 'Valangai' distinctions so broadly written in the records of medieval South India came into fully display during this epoch in Kongudesa. Both the origin and the meaning of these caste differences are still shadowed in mystery. The Vellalar and the kaikolas formed the chief "Valangai" sect while Kammalas made the chief idangai caste.

A clear picture of the Kongu society is known from the inscriptions, copper plates and literature of the time. Society was divided into various groups. Caste started playing important role. The administration of brahmadeya and chaturvedimanglam was left under their control. The assemblies of the Brahmin villages were known as Sabhas. These Sabhas assisted the local courts in deciding cases and the members of the Sabhas were well versed in nitisastra.

K. KAMARAJ'S CONTRIBUTION TO THE PROMOTION OF EDUCATION IN TAMIL NADU

P. Ganesan *

This study is an attempt to assess the contribution of K. Kamaraj to the promotion of education in Tamil Nadu. He had been the Chief Minister of Madras Presidency (now Tamil Nadu) from 1957-63. He was perhaps the first English speaking head of an Indian State Government. Though he was not on the apex of education, but dream about universal and free education.

To begin with the Madras Government headed by Kamaraj proposed to open schools in all villages with a population of 500 and above. In the year 1954-55 there were 13,703 villages and small towns each with a population of 500 and more. Of these, 12,967 villages and small towns were provided with minimum one or more schools by the end of the year. After five years the Government set up more schools. By the year 1961-62 another 12,267 centres with a population of 500 and more were provided with one or more schools.

In 1962-63 Kamaraj Ministry took steps to provide schools in villages with a population of 300 and above. It is astonishing to note that the number of school going children enrolled in the schools got almost doubled within a period of 8 years. In 1955-56 enrollment in Elementary schools was about 1,924,874 whereas the figure almost doubled in 1962-63.

Another noteworthy achievement of Kamaraj Ministry was the recognition of Secondary education. The new scheme provided opportunity for a student to learn mother-tongue or a classical language and Hindi besides English. Diversified courses were also introduced in the secondary schools with the object of providing technical education at the secondary level.

The Midday Meals Scheme launched in July 1956 unofficially on voluntary basis under the guidance of the then Director of Public Instructions. The School Midday Meal Scheme was approved of in November 1957 as a voluntary Movement eligible for Government assistance was also included in the State's Second Five Year Plan with a total provision of Rs. 164, 77 lakhs.

Even in Collegiate Education considerably progress was achieved following the effective steps taken by the Government of Madras during this period. The total number of colleges in 1953-54 were only 53, with a total strength of 39 thousand inclusive of male and female scholars. After a period of 9 years i.e. by the end of 1962-63 the total number of colleges rose to 63 with a total strength of 49,000 scholars.

To sum up, Kamaraj was more a practical man than an idealist. He stood for the promotion of educational status of our Tamil Society.

* Research Scholar, Department of History, Annamalai University, Annamalai Nagar-608 002.

ECONOMIC EFFORTS TO SWADESHI SCIENCE IN TAMIL NADU

S. Swaminathan *

British rule, which has transformed India into typical colonial economy producing raw materials for export and compelled to purchase manufactures from abroad. Pressed down on the people of India, including the people of south, like an immeasurably heavy weight. Statistics for the late nineteenth and early twentieth centuries reveal a predominantly agricultural economy less than only 20 percent of the population engaged in "industry", a catch-all category. Covering traditional handcraft and artisan skills as well as the modern industrial sector.

As a part of an attempt to revive ruined traditional industries and protect Indian Manufactures from unfair competition from British imported goods, congress leaders as well as of the Madras Mahajana Sabha, began promoting Swadeshi enterprise. During the Swadeshi Movement, Indian capital became actively mobilized for industrial revival. In Tamil Nadu communities in particular would contribute capital: the Kallidaikurichy Bhramins of Tirunelveli district and the Nattukottai Chettiars of Chettinad. Non-indigenous communities also contributed capital: Marwaris played a key role in parts of Tamil Nadu, while a few Multani bankers operated in the city of Madras as well as in large towns such as Madurai and Tiruchirappalli. In April 1907, a Swadeshi bank was registered under the name of Indian Bank Limited, Madras. By the end of 1909 the Indian Bank has made, net profit of Rs. 74,068. The Bank's success encouraged further investment in Swadeshi ventures. In October 1905, the Indian Industrial Company Ltd was started at Esplanade in Madras City.

Prior to the 1903 Madras exhibition, on 12 March 1903, the Mahajana Sabha convened a public meeting under the Presidency of Nawab

Syed Muhammad. Cathedral House in Teynampet was chosen as the site for the exhibition, which was inaugurated on 26 December, 1903 by the Maharaja of Mysore.

The use to which the National Fund should be put was discussed at a public meeting held under the auspices of the Mahajana Sabha on 23 February, 1906, opposite Pachaiyappa's College, Madras. One aim of the Fund was defined as the development of indigenous industries by the application of modern scientific methods. The National Fund trust felt that this could not be secured without the acquisition of advanced scientific and technical knowledge from foreign countries. The trust therefore decided to select a few bright students and send them for training to Japan, where the cost of living and tuition fees were comparatively low. The idea of sending students abroad for industrial training had been long mooted by the Madras Mahajana Sabha. After the 1903 Madras Industrial and Arts Exhibition, the exhibition committee suggested that the balance remaining from a government grant of Rs. 10,000 be utilised for scholarships to enable students to go to England or to other suitable foreign country to study some chosen branch of industry.

Fund organizers now determined to use the National Fund for this very purpose. To help modernize the weaving industry, the purchase of flyshuttle looms was also considered. Organizers also spoke of the need to collect and diffuse information on traditional industries and to award prizes for special skills in craft, manufacture and trade. Yet another idea mooted was to invest the funds in small-scale Swadeshi industries such as glass, soap, candle and matchbox manufacture. Swadeshi exhibitions were organized periodically at such centres as Kanchipuram, Tirunelveli, Madurai, Tiruchirappalli and Madras, and prizes were distributed to the producers of the best articles.

* Research Scholar, Centre for History, Bharathidasan University, Tiruchirappalli - 620 024.

ARMENIAN MERCHANTS OF CHENNAI IN THE 18th -19th CENTURIES

Anthony Raj*

Around early 16th century, the Armenians established trade contacts with India. These merchants mostly hailed from a place called Isfahan in Persia. They started settling in and around Madras in the 1660s. They set up a trade establishment in the area where the Fort St. George now stands. And the street where the community's cemetery was located was called the Armenian street.

The Armenians were expert traders and had big transactions with the Middle East countries. They earned the favour of the English, who had set up the east India Company in madras. In 1688, the English granted the Armenians a privileged status through a treaty. They could travel by the company's ships and settle in the white town. They were exempted from the taxes and customs duties, like the English settlers. The Armenians were also allowed to build a church of their own in 1712. However, when the French took over the fort, they were forced to move out and the church was demolished.

The Armenian merchants exported jewels and silks to Persia. In return, their ships brought back spiced wines, carpets, and miracle working ointments.

The Armenians did not treat Madras as a trade base alone. Wealthy Armenians spent their money in developing the city. Petros Uskan, a businessman who hailed from Julfa in Persia, built in 1728 Marmalong Bridge (or Maraimalai Adigal Bridge) over the Adyar River at Saidapet. A pillar at the southern end of the bridge bears an inscription which stands proof to this. He also provided for the upkeep of this bridge. In 1726 he built the 135 steps leading to the monastery of Thomas, the Apostle of Christ, on St. Thomas Mount. He also built a chapel at vepery for his personal use.

To ensure the maintenance of both, he left Rs.5,000 for each in perpetuity with the Administrator General. Perhaps something of that money should be spent if government departments continue to be indifferent to protecting a heritage relic on moving the ancient commemorative plaque that remains unnoticed at the Saidapet end of the bridge.

Uskan, a man of rare honour, needs to be remembered for that. When he died, he left his widow his fortune, Rs.7 lakh in cash alone. She died a few years later and, having been childless, followed her husband's example, leaving their entire fortune to be administered by, as it is this day, the public trustee and spent on causes dearest to their hearts.

The Armenian Church that you see today was erected in 1772 at the site of the old Armenian burial ground in George Town. The site belonged to Aga Shahumir Sultan, an Armenian merchant. The prosperity of the Armenian merchants reached its peak in the 18th century. A priest called Arutyun Shmavonian started 'Azdarar', the first ever Armenian magazine, in madras in 1794. He also set up a printing press to print and publish books in the Armenian language.

There was even an Armenian Governor of Mylapore and Santhome when the region was under Portuguese control.

As time passed, the East India Company no longer needed mediators for its trade ventures. Slowly, the Armenian merchants were ousted from their position and the community shrank drastically by the end of the 19th century.

* Lecturer in History, Loyola College, Chennai-34.

கி.மு. மூன்றாம் நூற்றாண்டிலிருந்து கி.பி.4ம் நூற்றாண்டுவரை கருரின் வாணிப சிறப்பு

து. ராமலிங்கம் *

தமிழ்நாட்டில் தலைசிறந்த நகரங்களுள் ஒன்றாக கருதப்பட்டதில் கருவூரும் ஒன்றாகும். இக்கோ நகர் மதுரை, காஞ்சி, உறையூர், புகார் முதலான சிறப்பு வாய்ந்த நகரங்களுக்கு இணையான பெருமையுடையது.

கி.மு. முதலாம் நூற்றாண்டுக்கு முன்பிருந்தே கருர் வாணிபத்தில் சிறப்புற்று விளங்கியது இலக்கிய, கல்வெட்டுச் சான்றுகளாலும், அயல்நாட்டவரின் குறிப்புகளாலும் அறியலாம். கருர் பெருமாள் தூள் கல்வெட்டு வணிகன் ஒருவரின் மனைவியான அன்னதான நங்கையைக் குறிப்பிடுகிறது. புகளூர் ஆர்நாட்டார் மலைக்கல்வெட்டு, கருவூர் பொன் வணிகன், அத்தி மற்றும் உப்பு வாணிகனைப்பற்றி கூறுகிறது. மற்றும் கருர் அகழ்வாய்வில் பொன்னைக்காய்ச்சப்படும் மூசையும் கிடைத்துள்ளது” இந்த ஆதாரங்களைக் கொண்டு பார்க்கும் போது கருர் வாணிப எந்தளவுக்கு வளம் அடைந்திருந்தது என்பதை உறுதிப்படுத்தலாம்.

கி.மு. 2ம் நூற்றாண்டிலிருந்து கி.பி.2ம் நூற்றாண்டுவரைத்தமிழகம் உரோமானியப்பேரரசுடன் நெருங்கிய தொடர்பு கொண்டிருந்தது. இந்த காலங்களில் இவ்விரு நாடுகளிடையே வாணிகத்தொடர்பு பெருகி வந்துள்ளது என்பதை தமிழகத்தில் பரவலாக கிடைத்திருக்கும் உரோம் நாட்டுக்காசுகள் மூலம் அறியமுடிகிறது.

மேற்கூறியவற்றை வைத்துப்பார்க்கும்போது கருவூரிலும் ரோம் நாட்டுடன் வாணிகம் செய்தது என்பது தெளிவாக விளங்கும்.

மேலும், அழகிய விளக்குகள் இறக்குமதி செய்யப்பட்டன. அவற்றை “அன்னவிளக்கு”. பாவை விளக்கு” என்றழைத்தனர். பெரும்பாணாற்றுப்படை

அன்ன விளக்கை “யவன ரோதிம் விளக்கு” என்றும், பெருங்கதை பாவைவிளக்கை” யவனப்பாவை அணி விளக்கு” என்று சுட்டுகின்றன. இந்த விளக்குகள் கருவூரில் கண்டெடுக்கப்பட்டுள்ளன.

கருவூரில் கிடைத்த நாணயங்களைக் கொண்டு அது வெளிநாடுகளுடன் எவ்வாறு தொடர்பு கொண்டிருந்தது என்பதை கணிக்க முடிகிறது.

கிரேக்க நாணயங்கள்

சங்க காலத்தில் கருர் கிரேக்க நாடுகளுடன் வாணிகத்தொடர்பு கொண்டிருந்தமைக்குகருரில் கிடைத்துள்ள கிரேக்க நாட்டுக்காசுகளை சான்றாகும். இங்கு மெசபடோமியா, திரே ஆகிய நாடுகளில் வெளியிடப்பட்ட காசுகள் கிடைத்துள்ளன. இங்கு 1992ல் சிரியாவைச்சேர்ந்த சிலுக்கிட்வமிசப் பெருமன்னான இரண்டாம் சிலுக்கிட்வின் காசுகள் ஏறத்தாழ முப்பது இங்கே கிடைத்துள்ளன. கி.மு. மூன்றாம் நூற்றாண்டைச்சேர்ந்த இக்காசுகளில் ஒருபுறம் பெண்தெய்வமான அத்தனாவின் உருவம் மறுபுறம் அப்போலோ தெய்வத்தின் உருவமும் பொறிக்கப்பட்டுள்ளது.

பொனிலிய நாட்டு நாணயங்கள்

மத்திய தரைக்கடல் நாடுகளுடன் கருர் வவாணிகம் புரிந்தது என்பதனை பொனிலிய நாட்டின் அரசுகளான அராடா, ஆஸ்கலான், டைர் () ஆகியவற்றின் காசுகள் இங்கே கண்டெடுக்கப்பட்டுள்ளதால் அறியலாம். கி.மு. 2ம் நூற்றாண்டு முதல் கி.மு. 150 வரையிலான காலஅளவில் கருர் இன்றைய லெபனானுடன் வாணிக உறவு கொண்டிருந்த என்பதனை இக்காசுகள் உணர்த்துகின்றன.

* பெருமாள்வலசு, மாலமேடு அஞ்சல், அரவக்குறிச்சி (வழி), ஈரோடு (மாவட்டம்) 639 201.

தமிழகத்தில் மகளிர் : அன்றும் இன்றும்

மு. மீனாட்சி *

பெண்கள் எப்போதுமே அடிமைப்பட்டு இருந்தார்களா என்றால் இல்லை என்று வரலாறு கூறுகிறது. ஆண்கள் வேட்டையாடுவதும் பெண்கள் உணவுப்பொருட்கள் உற்பத்தி செய்வதுமாக இருந்த காலம் ஒன்றிருந்தது. இரண்டுமே “சமூக” உழைப்பாக இருந்தது. காரணம் அப்போது மனிதர்களுக்குத் தனிச்சொத்து என்று எதுவுமே கிடையாது. “எல்லாமே எல்லோருக்கும்” என்று பொதுவுடைமையாக இருந்தது. வ.சுப. மாணிக்கமும் “பண்டைத் தமிழ்ச் சமுதாயத்தில் பெண் கற்கும் உரிமையும், கவிபாடும் உரிமையும், காதலுரிமையும், காதற்களவு செய்யும் உரிமையும், காதலனை இடித்துரைக்கும் உரிமையும், இல்லறக் தொழிலுரிமையும், பெருமையும், புகழும் எல்லாம் ஆடவர்க்கு நிகராகப் பெற்றிருந்தாள் என்பது நெற்றித் திலகம்” என்கிறார்.

பண்டைத்தமிழரின் வாழ்வில் பெண் பெற்றிருந்த முக்கியத்துவம், உயர்வுச் சிறப்பெல்லாம் இடைப்பட்ட காலத்தில் ஏற்றம் பெற்ற ஆண்மக்கள் சிலரால் வெளியிடப் பெறாமல் மறைக்கப்பட்டது. மதத்தின் காரணமாகவும், பொருளாதாரச் சுதந்திரமின்மையின் காரணமாகவும், அறியாமை, மூடநம்பிக்கை போன்றவற்றின் காரணமாகவும் பெண்கள் உரிமையற்றவர்களாக வாழ்ந்திருந்தனர். இன்றும் மதம் ஒரு கருத்தியலாகப் பெண் அடிமைத்தனத்தைப் பேணி வருகிறது. பலகோடி வருட மனித இன் வரலாற்றில் மதக் கருத்துஐக்கள் மூவாயிரம் ஆண்டுகளுக்குள்ளேயே தோன்றியவையாகும். வேதங்கள், உபநிடதங்களிலேயே பெண், இரண்டாந்தர மனித இனமாகக் கூறப்பட்டுள்ளது.

இந்நிகழ்வுகள், பெண்களின் உள்ளத்தில் சுயவளர்ச்சி, ஆளுமைத்திறன் வரை வழிவகுக்காமல்,

“இல இகவா பெண்டிர்”

“மனையுறை மகளிர்க்கு ஆடவர் உயிர்”

என்று தன்னைத் தானே அறையில் பூட்டிக் கொள்ளும் இழிநிலைக்கு ஆளாக்கியது.

“வீடே உலகம்” என்று வாழ்ந்த பெண்ணினம் கல்வயறிவு, பொருளாதார தற்சார்புகளைத் தேடி அவாவிய பொத பெண் விழிப்புணர்வு நிலை ஏற்பட்டது விளைவாக சொத்தரிமை, ஒட்டுரிமை, ஆட்சி அதிகாரம் எனப் பல உரிமைகளைப் பெற முடிந்தது.

ஒவ்வொரு மனிதப் பிறவியிடமும் ஒரு தனித்தன்மை இருக்கிறது. ஓர் ஆணையோ பெண்ணையோ மற்றவர்களிடமிருந்து தனிப்படுத்தி ஒரு சிறப்பு முத்தரையைத் தருவது இந்தக் தனித்தன்மை தான்.

தாய்மை என்பது போன்ற பண்பு உணர்வுகள் எல்லாம் உடம்பை ஒட்டியவை இல்லை. “எல்லா உணர்ச்சிகளும் பொது இயல்புகளே. அப்படிப் பார்த்தால் யார் வேண்டுமானாலும் எந்த உணர்ச்சியை வேண்டுமானாலும் இயல்பாக்கிக் கொள்ளலாம்.

தமிழகத்தில் அன்றுமுதல் இன்றுவரை மகளிர் ஏற்றம் பெற்றே இருந்து வருகின்றனர். அன்று மகளிரின் ஆற்றல் குடத்திவிட்ட விளக்கிச் ஓவியைப் போல வெளிப்பரவாமல் இருந்தது. ஆனால் இன்று அவ்வாற்றல் குன்றிவிட்ட விளக்கொளிபோல வெளியெங்கும் சுடர்விட்டு பிரகாசிக்கிறது.

* தமிழ் விரிவுரையாளர், அரசு கலைக் கல்லூரி (தன்னாட்சி), கோயம்புத்தூர்-641 008.

ART AND CULTURAL HISTORY ADDRESS OF THE SECTIONAL PRESIDENT

பஞ்சமூலம்

இரா. கலைக்கோவன்*

மதிப்பிற்குரிய பேராசிரியப் பெருமக்களே, ஆய்வறிஞர்களே, நண்பர்களே, தமிழ்நாடு வரலாற்றுப் பேரவையின் இவ்வொன்பதாம் கூடலில் உங்களனைவரையும் ஒருமித்துச் சந்திக்கும் பேறு பெற்றமைக்காக இறைவனுக்கு நன்றி கூறுவேன். எங்கள் உழைப்பைப் பொருட்படுத்தி இக்கூடலின் கலை, பண்பாட்டுப் பிரிவிற்குத் தலைமையேற்கும் வாய்ப்பை வழங்கியிருக்கும் வரலாற்றுப் பேரவையின் தலைவர் உள்ளிட்ட அனைத்துப் பெருமக்களுக்கும் நாங்கள் பெரிதும் கடமைபட்டுள்ளோம். உங்கள் பெருந்தன்மைக்கும் பேரன்பிற்கும் தலைவணங்கி, டாக்டர் மா. இராசமாணிக்கனார் வரலாற்றாய்வு மையத்தின் அனைத்து ஆய்வாளர்களின் வரலாற்றுப் பங்களிப்பிற்கும் நீங்கள் தந்திருக்கும் இந்த அங்கீகரிப்பை நினைவிலிருத்தி, எங்கள் எண்ணங்கள் சிலவற்றை உங்களுடன் பகிர்ந்துகொள்ள விழைகிறேன்.

இன்றைய சூழலில், தமிழ்நாட்டு வரலாற்றை வளப்படுத்தக்கூடியவை, மேம்படுத்தக்கூடியவை, பதிவுகள், புத்தாய்வு, மீளாய்வு, புதுப்பித்தல், தரப்படுத்தல் எனும் ஐந்து நிலைப்பாடுகளே. வரலாற்றின் எந்த ஓர் உட்பிரிவிற்கும் இப்பஞ்சமூலங்கள் இன்றியமையாதவை. கடந்த பத்தாண்டுகளில் தமிழ்நாட்டுக் கலை, பண்பாட்டு வரலாறு பற்றிய விழிப்புணர்வு விரிவடைந்துள்ளது. தொண்ணூறுகளில் நிகழ்ந்த இந்த மலர்ச்சிக்குப் பல காரணங்களைக் கூறமுடியுமென்றாலும், இளைஞர்களின் பங்கேற்பும், பங்களிப்புமே முதன்மையான காரணமாகத் தெரிகின்றது. திருச்சிராப்பள்ளி மாவட்டத்தில் மட்டும் ஏறத்தாழ முந்நூறுக்கும் மேற்பட்ட கலை, பண்பாடு சார்ந்த ஆய்வேடுகள் உருப்பெற்றுள்ளன. முதுகலை, முதுநிறைஞர், முனைவர் பட்ட ஆய்வேடுகளாக வடிவம் கொண்டுள்ள இவற்றின் எண்ணிக்கை மகிழ்ச்சியூட்டினாலும், உள்ளீடு, வளர்நிலை பற்றிய கருத்தாக்கங்களை விரைந்து வகைப்படுத்த வேண்டுமென்பதைத் தெளிவாக உணர்த்துகின்றது.

திறன் வங்கி குறைவற்றிருப்பதால் வழிப்புணர்வு விரிவடைந்தும் பயனேதுமில்லை என்ற நிலை.

பதிவுகள், வரலாறு எழுதலின் முதற்படியெனலாம். தமிழ்நாட்டுக் கலைவரலாற்றுப் பதிவுகள் எண்ணிக் கையில் மிகவும் குறைவானவை. இருக்கின்ற செல்வத்தின் பத்து விழுக்காட்டுப் பகுதிகூடப் பதிவாகவில்லை என்பதே உண்மை. பதிவானவை இவை எனத் தெளிவுபடுத்தும் ஆவணங்கள்கூட நம்மிடையிலில்லை. கணினியின் பயன்பாடு ஏறத்தாழ அனைத்துக் கல்லூரிகளிலும், பல்கலைகளிலும் இருந்தும், இந்தநிலை என்பதுதான் துன்பமானது. இதனால் ஒரே கலைப்பொருளை, பண்பாட்டுக் கூறுகளைத் திரும்பத் திரும்பப் பலர் பதிவுசெய்திடும் அவலம் நிகழ்ந்துள்ளது. திருச்சிராப்பள்ளிக்கு அருகிலுள்ள திருநெடுங்கனம் திருக்கோயிலை ஏழு ஆய்வு மாணவர்கள் அடுத்தடுத்த ஆண்டுகளில் ஆய்வுசெய்துள்ளனர். இவற்றுள் ஐந்து ஆய்வேடுகள் ஒன்றிலிருந்து ஒன்றாய்ப் பிறந்தவை. ஆய்வாளர் பெயரும், ஆங்காங்கே சில வரிகளும் மட்டுமே மாற்றப்பெற்றவை. 'கோயில் பற்றிய ஆய்வு', என்று புள்ளிவிவரம் சேகரிக்கும்போது, இந்த ஐந்தும் இவைபோன்று திரும்பச் செய்யப்பட்டவைகளும் விழுக்காட்டை ஏற்றி, தமிழ்நாட்டில் கோயிலாய்வுப் பதிவுகள் உச்சத்திலிருப்பது போல் ஒரு மயக்கம் தரும்.

கலையும் பண்பாடும் ஒரு சமுதாயத்தின் வரலாற்றை அடையாளப்படுத்துபவை, பண்பாடே சமூகக் கட்டமைப்பைத் தோற்றுவித்தது. அந்தக் கட்டமைப்புதான் தலைமைக்கு வித்திட்டது. இவ்வாறு சமூக, அரசியல் வரலாற்றிற்கு அடித்தளமாக விளங்கும் பண்பாட்டின் வரலாறு தெளிவற்ற வரையப்படவேண்டுமெனில், சரியான, முறையான பண்பாட்டுப் பதிவுகள் இன்றியமையாதவை. அவற்றை பதிவுசெய்ய வரலாற்றுத்துறைகளிலும் சிறந்த அமைப்புகள் இருக்கக்கூடுமா? துறை சார்ந்து செய்யவியலாச்

* டாக்டர் மா. இராசமாணிக்கனார் வரலாற்றாய்வு மையம், 48, புத்தூர் நெடுஞ்சாலை, திருச்சிராப்பள்ளி - 620 017.

குழலிருப்பின், அந்தந்த ஊரிலுள்ள வரலாற்று ஆர்வலர்களுடன் ஒன்றிணைந்து, ஒரு கூட்டமைப்பாய்ச் செயற்பட்டுப் பதிவுகளை மேற்கொள்ளலாம். பதிவுகள் புதியனவாக இருப்பின் நாளிதழ்கள் மூலம் அவற்றை நாடெங்குமுள்ள ஆய்வாளர்கட்குத் தெரியப்படுத்தலாம். இதனால் வரலாற்றிற்குப் புதிய வரவு சேர்ந்துள்ளமை, வரலாறு தொடர்புடைய அனைவர்க்கும் தெரியவருவதுடன், திருப்பத் திரும்ப ஒரே பொருளை ஆய்வு செய்யும் வாய்ப்பும் குறையும்.

தமிழ்நாட்டின் பொருள்பாலான பேரூர்களில் கல்லூரிகள் உள்ளன. கல்லூரிகள் இல்லாத இடங்களில் மேல்நிலைப் பள்ளிகளைக் காணமுடிகிறது. இவ்விரு கல்வி நிறுவன வரலாற்றுத்துறையினரும் இணைந்து பதிபு முயற்சிகளில் ஈடுபடலாம். மிகமுனைந்து பதிவுசெய்ய வேண்டிய நிலையிலிருப்பவை திருக்கோயில் செல்வங்களே, குடமுழுக்கு என்ற பெயரால் இப்பண்பாட்டுக் கருவூலங்கள் சிதைக்கப்படுகின்றன. இவை வடிவம் மாறி அடையாளம் இழக்கும் நிலைகளையும் எங்கள் ஆய்வுக்களங்களில் பரவலாகக் கண்டிருக்கிறோம். களஆய்வுகளில் ஈடுபட்டுள்ள அறிஞர்களுள் பலர், குறிப்பாக, முனைவர். வெ. வேதாசலம், திரு. சொ. சாந்தலிங்கம் ஆகியோர் இத்தகு இழப்புகளைப் பரவலாகப் பதிவு செய்துள்ளனர். எவ்வளவு எடுத்துக்கூறினாலும் அரசுத்துறைகள் இதில் கவனம் செலுத்துவதில்லை. அதனால் வரலாற்றுத்துறை சார்ந்த நண்பர்கள், வரலாற்றில் ஈடுபாடுடைய அன்பர்கள் இழப்பு முழுமையாகும் முன் பதிவு மேற்கொள்ள முனைவேண்டும். தமிழ்நாட்டிலுள்ள முப்பதாயிரத்திற்கும் மேலான திருக்கோயில்களின் அனைத்துக் கலைச்செல்வங்களும் முறையான பதிவைப் பெறவேண்டும். இது நம் முன் நிற்கும் முதற்பணி.

பதிவு செய்வதற்கு, எதைப் பதிவு செய்கிறோமோ அதைப் பற்றிய அடிப்படை அறிவும் தெளிவும் இன்றியமையாதவை. கோயிற்கலைப் பதிவுகளில் ஈடுபடுவோர் அதற்கான வழிகாட்டலை இருவழிகளில் பெறமுடியும். தரமான நூல்களைப் படித்து அடிப்படைகளை அறிவது ஒருவழி. தேர்ந்த நிறுவனங்கள் அல்லது அறிஞர்களின் துணையுடன் தகுதி பெறுவது மற்றொரு வழி. இந்த இரண்டு வழிகளில் எது இயலுவதோ அதைப் பின்பற்றித் தகுதி பெறுவதும் பின் பதிவுப் பணியில்

ஈடுபடுவதும் இன்றைக்கு நம் முன் நிற்கும் இன்றியமையாத தேவைகளாகும். கோயில் திருப்பணி நடக்கப் போகிறது என்று கேள்விப்பட்டவுடன் ஓடோடிச் சென்று கல்வெட்டுகளையும் அரிய சிற்பங்களையும், இருபதாம் நூற்றாண்டின் முற்பகுதியில் வர்ழ்ந்த ஐரோப்பிய, தமிழ்நாட்டு அறிஞர்கள் அன்று பதிவுசெய்யாமல் விட்டிருந்தால், இன்று நாம் எத்தகு செல்வத்தை இழந்திருப்போம் என்பதைத் திருவிசுவாமி சிவயோகநாதசாமி, திருப்பூர்ப்புத்தூறைத் தாருகாவணேசுவரர், உறையூர் பஞ்சவர்ணேசுவரர் கோயில்களைச் சென்று பார்த்தால் அங்கைக் கனியாய் விளங்கும்.

திருவிசுவாமி சிவயோகநாதசாமி திருக்கோயில் திருப்பணி ஏறத்தாழ ஐம்பது கல்வெட்டுகளை அழித்திருக்கிறது. பூராய்த்துறைக் குடமுழுக்காளர்கள் நாற்பத்தைந்து கல்வெட்டுகளை இழக்கச் செய்துள்ளனர். பஞ்சவர்ணசாமி கோயிலில் பதினைந்து கல்வெட்டுகளைக் காணவில்லை. பழமையான சிற்பங்கள் ஒன்றுகூட இக்கோயிலில் இல்லை என்பதும் குறிப்பிடத்தக்கது. திருச்செந்துறை சந்திரசேகரர் திருக்கோயில் திருப்பணியின்போது முற்சோழர் ஆட்சிசிற்பங்கள் வண்ணப்பூச்சிற்காளாகி விகாரப்பட்டன. அதே கோயிலின் கோபுரத்திருந்த அரிய கதையருவமான, 'சக்திசதுஷ்கா' முற்றிலுமாய் மாற்றப்பட்டுவிட்டது. நத்தமாங்குடி ஆதிமுலேசுவரர் கோயில் பிரிக்கப்பட்டபோது கிடைத்த மூலக் கல்வெட்டுகள் பேராசிரியர் மு. நளினியும் நண்பர் இல. தியாகராசனும் படிபெடுத்தமையால் வரலாற்றுக்கு வரவாயின. எத்தனையோ முயன்றும், இக்கல்வெட்டுகளை மீண்டும் சுவரெழுப்பி முடிவிட்டனர். இத்தகு அவலங்களை நோர்செய்வதும், முடியாதவிடத்துக் கிடைக்கும் சான்றுகள் அனைத்தையும் பதிவுசெய்வதும் நமது தலையாய கடமைகள், இதுபோன்ற பதிவுகள் கோயில் சார்ந்தும் மட்டுமன்றி சமூகஞ் சார்ந்தும் செய்யப்படவேண்டும்.

புத்தாய்வுகள், புதிய பார்வையில், புதிய நோக்குகளுடன், புதிய எல்லைகளில், விரிவான சிந்தனைகளையும் சமுதாய நலத்தையும் அடித்தளமாக்கி வளரவேண்டும். வரலாற்றின் பன்முகப்பட்ட தன்மையை முற்றிலுமாய் உணர்ந்து, பல்வேறு தளங்களில் ஆராய்ந்து மேற்கொள்ளப்படும் புத்தாய்வுகள் பலருக்கும் கிடைக்கும் நிலையில்

பதிப்பிக்கப்பெறுதலும் இன்றியமையாதது. அந்தப் பணியை எளிமையாக்க வரலாற்றாய்விதழ்கள் பல்கலைக்கழகங்கள் சார்ந்தேனும் வெளிவருதல் வேண்டும். ஏற்கனவே வெளிவந்துகொண்டிருக்கும் கல்வெட்டு, ஆவணம் வரலாறு, பழங்காசு ஆகிய இதழ்களுடன், இராஜபாளையம் ராஜாக்கள் கல்லூரி வரலாற்றுத் துறையினர் தொடங்கியுள்ள ஆங்கில அரையாண்டு ஆய்விதழும் சேர்ந்துள்ளது. இம்முயற்சிகள் வரவேற்கத்தக்கன; பாராட்டற்குரியன. வரலாற்றார்வலர்களின் அரவணைப்பிற்குரியன.

இலக்கியங்களை நோக்கிய புத்தாய்வுகள் இன்றைய அடிப்படைத் தேவை. கலை, பண்பாட்டு வரலாற்றை வளப்படுத்தும் பல அரிய செய்திகள் அகழ்ந்தெடுக்கப்படாமல் இலக்கியப் புதையலாய் இனிதுறங்கிக் இலக்கியங்கள் வரை வரலாற்று நோக்கிலான ஆய்வுகள் விதையுன்ற வேண்டும். நமக் குரிய வரலாற்று வரைவியல் தொல்காப்பியத்தில் சொல்லப்பட்டிருக்கிறது. சங்க இலக்கியங்கள் தேடுவார்த் தேவைக்கேற்ப வாழ்வியல் கூறுகளை வழங்கத் தயாராக உள்ளன என்பதை வரலாறு ஆய்விதழின் பத்துத் தொகுதிகளும் மெய்ப்பிக்கவல்லன. பேராசிரியர் ராஜ் காளிதாஸ் குறிப்பிட்டிருப்பது போல பக்தி இலக்கியங்கள் சிற்ப அமைப்புகளுக்குத் தத்துவ, சமூகப் பின்புலம் காட்டக் காத்திருக்கின்றன. பல்லவ, சோழர் கால இலக்கியங்களில் கலை, பண்பாட்டுத் தரவுகள் அள்ளக்குறையா அமுதமாய் உள்ளமையை முனைவர் அர. அகிலா சான்றுகளுடன் எடுத்துக்காட்டியுள்ளார்.

இலக்கியங்களின் உண்மைத் தன்மையில் தேவையற்ற அப்பயமும் அவற்றின் கால ஒழுங்கில் சான்றுகள் சாரா கருத்து மாறுபாடுகளும் கொள்வதிலும், இலக்கியங்களை வரலாற்று நேயத்துடன் அணுகும் போக்கு மிகுந்த பயன் தரும். இலக்கியப் பின்புலமில்லாமல் எழுதப்படும் வரலாறு முழுமையடைவதில்லை. இரண்டாம் நிலைச் சான்றுகளைப் பின்பற்றுவதிலும், இலக்கியஞ் சார்ந்த வரலாற்றாய்வுகளுக்கு, நேரிடையாக அந்தந்த இலக்கியங்களையே படிப்பது பெரும் பயன் தரும். 'தளிச்சேரி' பற்றிய ஆய்வின்போது, 'தளி', 'சேரி' எனும் சொற்களின் கால ஒழுங்கிலான பொருளறிய இலக்கியங்களே எங்களுக்குத் துணைநின்றன. ஏறத்தாழ ஆறாம் நூற்றாண்டின் இடைப்பகுதி வரை, 'தளி' என்ற சொல், மறைத்துளியையே குறித்துநின்றது.

கோயிலென்ற பொருளில், தளி எனும் சொல்லை முதன்முதலில் பயன்படுத்தும் இலக்கியம் சிறுபஞ்சமூலமேயாகும். இதைத் தொடர்ந்தே செப்பேடுகளும் கல்வெட்டுகளும் 'தளி' ஆளத் தொடங்கின.

மீளாய்வு, இழந்ததைப் பெறுவதற்காகவே நிகழ்த்தப்படுகிறது. மீளாய்வு செய்வதில் உள்ள பாடுகளையும் பயன்களையும் நான். நன்கறிவேன். ஏற்கனவே ஆய்வுசெய்யப்பட்டுத் தரவுகள் பதிப்பிக்கப்பட்ட நிலையிலுள்ள இடங்களை மீளாய்வு செய்யும்போது, மிகுந்த எச்சரிக்கை தேவை. ஆய்வு செய்தவர் யார் என்பதைவிடத் தரவுகள் மிக முக்கியம். தரவுகளில் மாற்றங்கள் உணரப்பட்டால்; அவை சான்றுகளுடன் தெளிவுபடுத்தப்பட வேண்டும். பிழைகளைச் சுட்டிக்காட்டுவதில் யாதொரு தயக்கமும் தேவையில்லை. ஆனால் அந்தச் சுட்டல், கருத்தளவில் நிற்கும் நாகரிகம் வேண்டும். மீளாய்வுகள் வரலாற்றை முதன்மைப்படுத்தும் நோக்குடன் மட்டுமே செய்யப்படவேண்டும். தனியர்களையோ, நிறுவனங்களையோ, முந்து ஆய்வாளர்களையோ சிறுமைப்படுத்தும் நோக்கில் செய்யப்படும் மீளாய்வுகள் சார்புடையனவாக முத்திரையிடப்பெற்று வரவேற்பிழக்கும்.

மாமல்லபுரத்திலுள்ள தர்மராஜர்தம், அருமையான கலைப்படைப்பு. இந்த முத்தள ஒருகல் தளியைப் பற்றிப் பலர் குறிப்பிட்டிருந்தாலும், சிறுசிறு கட்டுரைகளெனச் சிலர் இதுபற்றி எழுதியிருந்தாலும், மனதில் நிற்கும் ஆய்வாக மலர்ந்திருப்பது பத்மபூஷன் திரு. கூ.ரா. சீனிவாசனின், 'The Dharmaraja Ratha and its Sculptures' என்ற அங்கில நூல்தான். இந்த நூலைப் படித்து முடிப்பவர் யாருமே, 'இனியோர் ஆய்வு இக்கோயில் பற்றித் தேவையில்லை' என்ற முடிவிற்கே வரநேரும். ஆனால் பல்லவர்க் கலைவரலாற்றில் கவனம் செலுத்திவரும் நாங்கள் அந்தத் தளியை மீளாய்வுக்கு உட்படுத்தினோம். அறிஞர் கூ.ரா. சீனிவாசனின் நூலைத் தளிக்கே எடுத்துச் சென்று வரிவரியாகப் படித்து ஒப்புநோக்கினோம். 'அத்யந்தகாமம்' என்ற பெயரில் இத்தளியை மீண்டுமொரு நூலாக்கும் நம்பிக்கையை அந்த ஒப்புநோக்கல் விதைத்துவிட்டது. கலைவரலாற்றின் பேராசர்நாகக் கொள்ளத்தக்க அறிஞர் கூ.ரா. சீனிவாசன் தொகுத்துள்ள தரவுகளே மாறும்போது மீளாய்வின் அவசியத்தை நாம் நன்குணரலாம்.

கல் வெட்டுகளின் மறுபடிப் பும் கலைப்படைப்புகளின் மீளாய்வும் வரலாற்றின் போக்கையே மாற்றவல்லவை. தஞ்சாவூர் இராஜராஜேசுவரத்தில் உள்ள தளிச்சேரிக் கல்வெட்டை மறுபடிப்புச் செய்தபோது, இருபத்தேழு பாடவேறுபாடுகளைக் கண்டறியமுடிந்தது. இவற்றுள் 'காண்பாட', 'கோயின்மை' போன்ற சொற்கள் வரலாற்றிற்குப் புதிய தரவுகளாய் அமைந்தன. சிராப்பள்ளிக்கு அருகிலுள்ள குமாரவயலூர் கோயிலை மீளாய்வு செய்தபோது மூன்று புதிய கல்வெட்டுகளும் சில அரிய சிற்பங்களும் கண்டறியப்பட்டன.

திருநெடுங்குளம் நெடுங்குளநாதர் கோயிலில் மேற்கொள்ளப்பட்ட மீளாய்வு, கலை, பண்பாடு சார்ந்த பல புதிய தரவுகளைத் தந்துள்ளது. 'புவனசுந்தரி கல்யாணம்', 'திருநெடுங்குள புராணமான வினைய பராக்கிரமம்' ஆகிய கூத்துகள் பிற்சோழர் காலத்தே, சித்தரைத் திருவிழாவில் இக்கோயிலில் ஆடப்பட்டன. சமணஞ் சார்ந்த சிற்பங்களமைந்த தூணும் உத்திரமும் கிடைத்ததுடன், ஸ்ரீபுறக்குடிப்பள்ளி என்னும் சமணத்தலம் பற்றிய கல்வெட்டுச் சான்றுகளும் கண்டறியப்பட்டன. திருநல்லூர் கல்யாணசுந்தரேசுவரர் கோயிலில் நிகழ்த்தப்பட்ட மறுஆய்வு, கி.பி.1175இல் அமர்ந்திநாயனாரின் வரலாறு, 'கோவணநாடகம்' என்ற பெயரில் இத்திருக்கோயிலில், நெற்றிக்கண் நங்கையால் நடிக்கப்பட்டதையும், 'பிரதி கொடுத்து ஆடுதல்', 'கற்றாடுதல்' போன்ற பழக்கங்கள் அக்காலத்தே வழக்கிலிருந்தமையையும் தெரியப்படுத்தியுள்ளது.

திரு. ஜராவதம் மகாதேவன் கட்டந்த சில ஆண்டுகளாகத் தமிழ்நாட்டின் அனைத்துத் தமிழ்க் கல்வெட்டுகளையும் மறுபடிப்பு, மறுபதிவு செய்து, மீளாய்வு முடித்து நூலாக்கிக் கொண்டிருக்கிறார். பேராசிரியர் கா. இராசன் தமிழ்நாடு முழுவதும் பரப்பாய்வு மேற்கொண்டு பெருங்கற்காலப் பண்பாட்டுக் கூறுகளைப் புத்தாய்வும், மீளாய்வும் செய்துவருகிறார். இவ்விரு அறிஞர் தம் வெளியீடுகளும் தமிழ்நாட்டுக் கலை, பண்பாட்டு வரலாற்றின் தொடக்க நிலைகள் பற்றிய அரிய தொகுப்புகளாக அமையும் வாய்ப்புள்ளது.

தமிழ்நாட்டில் நிகழ்ந்துள்ள பெரும்பாலான கோயிலாய்வுகள், கல்வெட்டறிக்கைகளின் பதிவுகளை அப்படியே ஏற்றுக்கொண்டுள்ளன.

இப்பதிவுகள் பாடங்களாகவும் சுருக்கங்களாகவும் வெளிவந்துள்ளன. மிகச் சில கோயில்களின் மிகச்சில கல்வெட்டுகளே பாடங்களாகக் கிடைக்கின்றன. ஏறத்தாழ எழுபதாண்டுக் காலப் பதிவுகள் சுருக்கங்களாகவும் இருபதாண்டுக் காலப் பதிவுகள் பாடங்களாகவும் கிடைக்கின்றன. பாடங்களில் பிழைகளும், சுருக்கங்களில் பல அரிய தரவுகள் விடப்பட்டுள்ளமையும் கண்கூடு.

தமிழ்நாட்டின் பல கோயில்களில் கல்வெட்டுப் படியெடுப்பு நிகழ்ந்திருந்தாலும் பெரும்பாலான கோயில்கள் முழுமையான படியெடுப்பு பிறகு ஆளாகவில்லை என்ற உண்மையை ஆய்வாளர்கள் மறந்துவிடக்கூடாது. அதனால் எந்த ஒரு கோயிலாய்வும் ஏதாவதொருவகையில் மீளாய்வு வாகவே அமைந்துவிடும் சூழலிருக்கிறது. கோயிற்கலை ஆய்வாளர்கள் தரவுப் பதிவில் மிகுந்த கவனம் கொள்ளவேண்டும். இருக்கின்ற தரவுகளின் அடிப்படையில் எடுக்கப்படும் ஆய்வு முடிவுகளும் அவற்றால் திருப்பிவிடப்பட்ட வரலாற்றுப் போக்குகளும் கணக்கிலடங்காதவை.

புதுப்பித்தல், வரலாற்றின் உயிர்நாடி. தஞ்சாவூர் இராஜராஜேசுவர விமானத்தின் உச்சியிலேறிப் பார்த்து, அதன் உச்சித்தளமோ, சிகரமோ ஒரு கல்லால் ஆனவையல்ல என்பதை எங்கள் ஆய்வாளர்கள் உறுதிப்படுத்திய பிறகும், அதை 'இந்து' போன்ற நாளிதழ்கள், 'Little known facts' என்று தலைப்பிட்டுத் தகவலுக்காகப் பதிப்பித்த பிறகும், புதிதாக வெளிவரும் வரலாற்றுப் பாடநூல்களும் புத்தகங்களும் பழைய பல்லவியே பாடிக்கொண்டிருப்பது எந்தவகையில் நியாயம்? ஆய்வாளரின் அறிவிப்பு நம்பிக்கைக்குரியதாக இல்லையெனக் கருதுவார், இந்திய தொல்லியல் அளவீட்டுத்துறையின் உதவி பெற்று, இராஜராஜேசுவரத்தின் உச்சியை அணுகி உண்மையறிந்து ஊருக்கும் சொல்லலாம். அவ்வாறல்லாது, புதியனவற்றை ஏற்பதும் விடுத்து, அவற்றைச் சரிபார்ப்பதும் தவிர்த்துப் பழைய பொய்களையே வரலாறு என வலியுறுத்திக்கொண்டிருக்கும் நிலை மாறவேண்டாமா? வரலாறு பல இடங்களில் மெய்ப்பிக்கப்படக்கூடியது. மிகச்சில இடங்களே ஊகத்திலடங்கும்.

கி.பி. 250இல் இருந்து கி.பி.550 வரையிலான தமிழ்நாட்டு வரலாற்றுக் காலம்

இருண்டகாலமென்று இந்நாளிலும் பல கட்டுரைகளும் நூல்களும் பேசுவது பொருந்துமா? கி.பி. 250இல் இருந்து தொடர்ந்து கிடைக்கும் பல்லவர் செப்பேடுகள் வடதமிழ்நாட்டு வரலாறு பேசவில்லையா? பூலாங்குறிச்சிக் கல்வெட்டும், பல நடுகற்கல்வெட்டுகளும் தரும் வரலாற்றுண்மைகளை ஏற்காமலிருக்கக் கூடுமா? பதினெண் கீழ்க்கணக்கு நூல்களும், சிலப்பதிகாரம், மணிமேகலை போன்ற காப்பியங்களும் தரும் செய்திகளை எந்தக் காலத்துடன்தான் தொடர்புபடுத்துவது? அப்பரும் சம்பந்தமும் ஆறாம் நூற்றாண்டினர் என்பது ஒப்புதலான பிறகும், அவர்கள் பாடியவை எண்ணிலடங்கா இறைக்கோயில்கள் என்பது கணக்கான பிறகும், அந்தக் கோயில்கள் எத்தகு சமுதாயத்தில் உருவாகியிருக்க வேண்டுமெனக் கருதாமல், தேவாரப் பாடல்களின் உட்புலம், பின்புலம் தெரியாமல், கி.பி. 250-550 இருண்டகாலம் எனக் கண்களை மூடிக்கொள்ளும் போக்கு இன்னமும் சில கட்டுரைகளிலும் நூல்களிலும் காணப்படுவதை எப்படித் தவிர்ப்பது?

ஐப்பாளிய அறிஞர்கள் பதினெண் கீழ்க்கணக்கு நூல்களைச் சில கருத்துருக்களின் அடிப்படையில் காலக்கணக்கீடு செய்துள்ளனர். மணிமேகலையை இந்திய, இலங்கை, சுவிடன் அறிஞர்கள் கொள்கையின் அடிப்படையில் காலக்கணக்கீடு செய்துள்ளனர். அவற்றை ஏற்றுச் கொள்வதும், ஏற்றுக் கொள்ளாமையும் அவரவர் விரும்ப மெனினும் பொதுக் கருத்து, பெரும்பான்மையர் கருத்து என்று ஏதேனும் ஒன்றை உரிய சான்றுகளின் அடிப்படையில் உருவாக்குவதன் வழி, குழப்பங்கள் தீர்வும் வரலாறு வடிவம் பெறவும் உதவுதல் நம் கடமையென்றே கருதுகிறேன்.

புதுப்பித்தல் அன்றாட நிகழ்வாகவில்லையென்றால் வரலாறு ஏட்டுச் சுரையாகவே நின்றுவிடும். மேலப்பனையுரைச் சேர்ந்த ஆசிரியர் திரு. கரு. இராஜேந்திரன் நூற்றுக்கணக்கான மதகு, கலிங்குக் கல்வெட்டுகளைக் கண்டறிந்து வெளிப்படுத்தியுள்ளார். இக்கல்வெட்டுகளைத் தொகுத்து சிவகங்கை, இராமநாதபுரம், புதுக்கோட்டை மாவட்ட நீர்ப்பாசன வரலாறு எழுதமுடியும். தரவுகளைத் தேடித்தர ஆய்வர்கள் பலராய் இருக்கும்போது, அவற்றைத் தொகுத்து வரலாற்றைப் புதுப்பிப்பதும் மாற்றியெழுதுவதும் நம் பொறுப்பே.

பதிவுசெய்தலும், புத்தாய்வும், மீளாய்வும், புதுப்பித்தலும் எத்தனை முக்கியமோ அத்தனை முக்கியம் தரப்படுத்துதலும். 'இந்தத் துறையில் இன்னார் ஆய்வுமுடிவுகள் சரியானவையாக இருக்கும்' என்று கருத்த தூண்டுமாறு அமைந்துள்ள ஆய்வுகள் தமிழ்நாட்டில் இல்லாமலில்லை. கலை, பண்பாட்டுத்துறையில் திரு. கூ.ரா. சீனிவாசனின் நூல்கள் தனித்துக் குறிப்பிடத்தக்கவை. தரவுப் பதிவில் அவருக்கு நிகர் அவர்தான். அப்பெருந்தகையுடன் நெருங்கிப் பழகிய யாரும் எத்தகு நடமாடும் கலைக்களஞ்சியமாக அவர் விளங்கினார் என்பதை நன்குணர்த்திருப்பார். எந்தக் கருத்தமுடிவும் பல்வேறு விவாதங்களுக்குப் பிறகே அவரால் முன்வைக்கப்பட்டுள்ளன. விடுபடல்களும் தவறான பதிவுகளும் எந்த ஆய்வாளருக்கும் இயல்பானவையே. அவை எந்த விகிதத்தில் உள்ளன என்பது கொண்டே, 'தரப்படுத்துதல்' அமைகிறது.

எந்த ஓர் ஆய்வாளரின் பங்களிப்பையும், படித்த மாத்திரத்தில் தரப்படுத்துதல் எளிதானதல்ல. இதைத் தனியார்களோ, குழுவோ, நிறுவனங்களோ தகுந்த பின்புலமற்ற நிலையில் சேட்கூவிடமுடியாது. அதே .புலத்தில் ஆய்வு செய்வார் மட்டுமே, எந்தவோர் ஆய்வையும், தரமுள்ளதுதானா என்று உறுதிப்படுத்தமுடியும். இதற்காக ஒவ்வோர் ஆய்வையும் மறுஆய்வு செய்தலோ, அல்லது ஐயத்துடன் பார்ப்பதோ நடைமுறை சாத்தியமல்ல. துறையறிவுடையோர் தேர்ந்து கொள்ள வேண்டும். 'தரப்படுத்துதல்', பகைமையைத் தேடித்தருமென்றாலும், அந்தப் பகைமை மகிழ்ந்து கொள்ளத்தக்கது. பிழையான வரலாற்றை வரவேற்று அரியணையேற்றி அதற்குச் சாமரம் வீசுவதிலும் தரப்படுத்தித் தாழ்வதில் தவறில்லை. யார் தாழ்த்துகிறார்கள் என்பதைக் காலம் கவனித்துக் கொள்ளும். எந்தக் காழ்ப்புணர்வுமில்லாமல் கருத்துருக்களின், தரவுகளின் அடிப்படையில் நேர்மையுடன் நிகழ்த்தப்படும் தரப்படுத்தலினால் வரலாற்றின் நம்பகத்தன்மை பெருமளவு உயருமென்பதுடன், மக்களிடையேயும் வரலாறு பற்றிய தெளிவு பிறக்கும்.

'Culture', 'Art' என்ற ஆங்கிலச் சொற்களும் அவற்றிற்கு நிகரான 'பண்பாடு', 'கலை' எனும் தமிழ்ச் சொற்களும் மிக விந்தையானவை. இதற்கு, இதுதான் பொருள் என்று உறுதியிட்டுக் கூறமுடியாதபடி நெகிழ்ச்சியான பொருட்புலத்தைக்

கொண்ட Culture, Art எனும் ஆங்கிலச் சொற்கள், ஒவ்வொரு நாட்டு அகராதியிலும் ஒவ்வொரு பொருள் விளக்கத்துடன் காணப்படுகின்றன. அதுபோலவே பண்பும் கலையும் தமிழிலக்கியங்களிலும் தமிழகராதிகளிலும் நெகிழ்ந்தே பொருள் புலப்படுத்துகின்றன. கலையோ, பண்பாடோ, கலச்சரோ, ஆர்ட்டோ எந்தச் சொல்லாயினும், அது குறிப்பது மனித சிந்தனையின் வெளிப்பாடுகளை என்பது மட்டும் மறுக்கமுடியாத உண்மை. *American Heritage Dictionary of the English Language*, 'The Totality of socially transmitted behaviour pattern, arts, beliefs, institutions and all other products of human work and thought', என்று Cultureஐ வரையறுக்க முயல்கிறது. சிந்தனையின் மலர்ச்சியாக விளையும் பண்பாடும், அந்தப் பண்பாட்டின் வெளிப்பாடாக மலரும் கலையுமே மொழி, இன, மதக் கோடுகளைத் தாண்டி வாழ்க்கையை, அது எந்தக் காலம் சார்ந்ததாக இருந்தாலும் அர்த்தப்படுத்துகிறது. மகத்தான சாதனைகளைத் தமிழ்நாட்டுக் கலைஞர்கள் படைத்தளித்திருக்கிறார்கள்.

வானஞ்சரண்டுகளை விளைவித்த அமெரிக்கர்கள், இராஜராஜீசுவரம் பாப்பதற்காகத்தான் தஞ்சாவூர் வருகிறார்கள். மல்லைக் கடற்கரை விமானங்களைக் கண்டு வியந்துபோகும் ஐரோப்பியர்கள், தமிழர் கைவிரல் திறம் மதிக்கிறார்கள். தமிழ்நாட்டுக் கலைக் கருவூலங்கள் இன்று உலகப் பொதுவிடங்களாக மதிக்கப்படுகின்றன. இத்தகு பெருமைக்குரிய 'கலையும் பண்பாடும்', வரலாற்றுலகில் அதற்கான இடத்தைப் பெறுமாறு செய்வது ஆய்வாளர்களின் கைகளில்தான் இருக்கிறது. சான்றுகளற்ற நிலையில், 'இது எட்டாம் நூற்றாண்டு', 'இது பத்தாம் நூற்றாண்டின் முற்பகுதியைச் சேர்ந்தது' என்றெல்லாம் மனம் போனபடி கலைச்செல்வங்களைக் காலநிர்ணயம் செய்யும் போக்குகளைத் தவிர்த்து, சரியான கருத்துருக்களின் அடிப்படையில், நெகிழ்ச்சியான காலப்பகுப்பாக இருந்தாலும், நேர்மையான கூற்றுகளையே முதன்மைப்படுத்தி, அறவழிப் பட்டதொரு கலை, பண்பாட்டு வரலாறு, தமிழ்நாடு முழுவதற்குமாய் எழுதப்படுதல் இந்த நாளின் முதல் தேவை. இதைத்தான் பாரதி, 'சரித்திரத் தேர்ச்சி கொள்', 'பெரிதினும் பெரிது கேள்' என்கிறார். நன்றி, வணக்கம்.

SOME FUNCTIONS OF STONE AS GLEANED FROM SANGAM LITERATURE

P.D. Balaji *

The civilization of mankind had started with the use of stone implements. As a nomad and food gatherer the prehistoric man with his limited knowledge, used the stones strewn around his rock shelters and foot of the hill, for manufacturing stone implements that were used by him for hunting and other purposes. Such like stone tool made out of quartzite assignable to Paleolithic and Neolithic periods are available in a number of places in Tamil Nadu. After having expertise in the tool making technique, these people had selected softer stones such as chert quartz, chalcedony etc., as raw materials for tool making during Mesolithic age. During the succeeding Iron Age, the use of stone had enlarged to a greater extent. The Sangam literatures (3rd cent.B.C. & A.D) which were compiled in the later part of iron age, adduce a lot of references about the use of stone in the material life of the people. These literary references were further corroborated by the findings in the archaeology excavations and explorations. Therefore a pragmatic study is attempted to trace the utility of stone in the Sangam period i.e. 3rd cent.B.C 3rd cent.A.D. as gleaned from the Sangam works, the results of which are finished here under.

In the iron age due to the use of metals such as iron and copper, stone had ceased to be a raw material for making implements. However stones were largely utilized for a different purpose namely the funerals. Huge (mega) stones (lithic) were used for erecting burial monuments. Hence, this culture came to be known a megalithic culture. Cairn circle, dolmen, cist and mehir are the types of megalithic burials available in *Tamilagam* where in stones were exclusively used for its erection.

In literatures often we get references about *nadukal*, *virakal* and *teivakal* which were perhaps hero stones erected in vertical memory of a dead person. Since the stone had been in vertical position and offering (*bali*) been made it is referred as *Nadunilaikottam* in *Manimekalai*. *Tolkappiyam* lays down six rules as to how hero stone has to be erected. They are a. *katchi*-probably lying-instate for some time of the dead body, b.*kalkol*-probably to expose the dead body as would be in excarnation, c. *nirpadai* ceremonial bathing of the bone remains, d. *nadukal*-erection of stone over it, e. *perumbadai*-grand food offerings, f. *valtal*-adoration or worship. All these go to show that for the first time in *Tamilagam* during the Sangam age, the stone was considered as an object of worship, particularly in the funerals.

Existence of *kottam* i.e. place of worship, is also duly attested by these works, *Pattini kottam* (temple of chastity)², *garudakodi kottam* (temple for Tirumal), *vajrakottam*³ and *velyanaikottam* (temples for Indra), *velkottam* and *sevalkodiyan kottam* (temple for Muruga), *nilakottam* (temple for moon), *urkottam* (village temple), *puranilaikottam* (temple outside the city), etc., may be cited as examples in this regard. These edifices, ought to be symbolic representation of the gods, wherein as held by many scholars.⁴ Stone was not utilized, since it had associated with funeral customs and practices. Even the archaeological excavations do not incline to provide any evidence contrary on this score. In this connection it is pertinent to mention here, the extensive use of lime stone, by the Satavahanas in the neighboring Andradesa in the Buddhist architecture that centered around stupas, which is yet another form of memorial for Buddhists. All these

* Department of Archaeology, University of Madras.

amplify the fact that the stones were used for the erection of memorials and not for the creation of stone icons in Tamilagam in the early centuries of Christian era.

Literatures also adduce a lot of dates with regard to various types of precious and semiprecious stones used for ornamentations. These stones are generally referred in the literatures as kal.⁵ However its types are denoted by specific names such as maragatham for emerald, pusavuru for cat's eye stone, manivarai for sapphire, palingu for quartz, man for gem and Kel and vayiram for diamond. Numerous references about coral and pearl are also available. The former is mentioned as kavar, senkodi, valli, tugir, tuppu, tuvar and pavalam whereas the latter is referred as kal, chandraguru, taralam, nittilam, manavu, muttam and muttu.⁶ Would the occurrence of more than one name for pearl and coral mean to indicate different categories in coral and pearl? Anyhow its sporadic occurrence would endorse the popularity of these stones among the people.

There are also references as to how these stones were converted into beads. There was a class of professionals called manikuyarrunar, (one who carves the bead), who converted these stones into beads. Among these beads, good beads suitable for ornamentation were selected. This process of selection is referred as nalam perum thirumeni. During this, defective beads were discarded. There were different categories of defects. Defects in diamonds are referred as kalingam (red spot due to ferric oxide), kakapadam (uncrystallised carbon in the stone). Similarly the defects in coral is mentioned as tirugu (twists) and karuppatolai (coral bored by insects), separate angadis (markets) had existed at Kaveri poompattinam and Madurai for selling these precious stones. The traders who engaged in this profession are referred as manivinainar. Their trader lived in a separate settlement. In this context, the presence of a street called pavalakara teru (coral merchant

street) in the heart of Chennai city even today could be cited as an example. All these stands as testimony to the flourishing stone bead industry in those days in Tamilagam. It is very well corroborated by presence of semiprecious stone beads during the course of excavations in places like Kaveripoompattinam, Arikamedu, Kudikadu, Kodumanal, Uraiyur etc.,⁷ wherein a number of finished and unfinished beads found in association with raw materials such as quartz, carnelian, agate, beryl, amethyst etc. were collected. Besides beads, Kudikadu excavations brought to light the presence of sling ball, hop scotches and gamesman that were carved out of quartz.

Literatures also furnish a number of evidences to the structural activities in those days. The royal place was known as mannavan koyil and the fort was known as nocchi, purisai, ka, eyil, kottai, aran and enji. The gateway to the fort or place was perhaps decorated with toranavoyil. The townships were categorized and called as Ur (village), nagaram (town) and managaram (big city). Silapatikaram.⁸ and Pattinappalai,⁹ eulogise the Puhar city as having storied houses (mandam). There were also houses with tiled roof (kurai). These houses had stone platforms at their entrance. It is mentioned as terri and it would probably served the passerby to take rest. The kitchen is cited in the literature as madaipalli, attil, attirsala and adukkarai, while the dining hall is referred as aruntunar salai. Besides references to bathing ghat (kalar), granary (kottu), art gallery (chitramandapa), dance stage (talaikkol tanam), place of study (palli),¹⁰ underground chamber (potiyarai),¹¹ and market (angadi),¹² are also available in the works. All these emphatically amplify that there was a well-developed structural activity. In this connection it is pertinent to mention here, that majority of structural remains unearthed during the course of excavation in Tamilagam were constructed out of bricks. In the absence of sufficient material evidence of functional value of stone in the construction eludes further study.

Notes & References

1. H.D.Sankalia, *The Prehistory and Proto history of India and Pakistan*, pp.244-247.
2. Silap: Uraiperu:xxvii: 225; xxx:151.
3. Mani: 1;27; Silap:v:141;ix:12.
4. K.R.Srinivasan, "Some aspects of religion as revealed by early monuments and literature of the south" in *Journal of the Madras University, Section A Humanities vol.XXXII no.1*, pp.131-140.
5. Aham:258:7; Silap:xiv; 193;xxv:119-122.
6. Aham:289:11;335:20; Kali:40:4;59:2; Mani:1:49; vi:124; viii:4; Pari:6:16; 8:76; 10:16.
7. Relevant volumes in *Indian Archaeology - A Review*.
8. Sila :vi:122
9. Pattinap : iii:145.
10. Mani:xviii:8; Pattinap:53;Silap:v:179.
11. Mani:iv:105; Silap:x:191.
12. Maduraik: 439,544; Nar:258; Aham:93; Silap:v:196,xiii:122, xiv:179;xxiii:150.

THE IMPORTANCE OF CULTURAL TOURISM IN DINDIGUL DISTRICT

S. Mani *

The Headquarter of Dindigul district since 1985, after the bifurcation of Madurai district into Madurai and Dindigul, the district is divided into six taluks namely Palani, Vadasandur, Kodaikanal, Dindigul, Natham and Nilakottai joined latter.

The legend has its that Dindigul derives its name from "Dindeeswaram". Once a tyrant king named Dinde was destroyed by Siva. He expressed his desire that this place should be named after him. Also there is yet another explanation given to this name. "Dindu" mean half circled bed and a Pillow shaped hill. So it becomes Dindigul. Padumagiri is also another name of Dindigul.¹

Hill Fort

The Malaikottai (Hill Fort) in Dindigul once acted as a Military base Military regiments were stationed there. This was constructed and possessed by different rulers at different times from Pandyas of Madurai till the British. The Pandyas of Madurai, Nayaks, Nawab of Arcot-

Mysore rulers and the English developed it. There is a temple upon the Hill Fort. According to the inscriptions found there, in 1538 Achuthrayyan from Vijayanagar had constructed this temple.²

On the southeast of this hill there is an old fort found which was constructed by Muthukrishna nayak of Madurai in 1605. Rani Mangammal of Madurai built 600 steps to climb up the Hill Fort.

S.G.Lecturer in History, A.P.A.College for Women, C.K.Puthur, Palani. Since Dindigul was a main center for so many wars, it had a prominent chapter in history. From 1623 to 1792 a number of wars had been fought in this place. During those days Military regiments were kept in this hill fort. In 1755 Hyder Ali captured and converted this hill fort into a great military post (base). An arsenal was also built here with the supervision of French Engineers and experts. From 1792 onwards till 1801 this Hill Fort was under the control of the British East India

* S.G. Lecturer in History, A.P.A. College for Women, C.K. Puthur, Palani.

Company. After 1801 Dindigul was brought under the control of Governor of the Madras Province.

Dindigul Hill Fort was constructed four hundred years ago. The length of this fort from south to north is 120 meters, the breadth is 100 meters with a circular device of 11/2Kms. There is a rudiment of the construction of most around the Hill Fort now in a ruined condition. The Hill Fort walls are very strong even today. The Britishers could not destroy this fort easily. One of the reasons for this is that the wall was constructed by using bricks, lime paste prepared by adding egg and sugar. But now this fort is left unattended to. A number of underground sub-ways are found in this hill fort. These sub-ways were supposed to have been used as hiding place of soldiers to attack the enemies. Now these sub-ways are closed. There are separate places for storing weapons and explosive materials and cannons besides a minting place and the resting place of Tipu Sultan and Hyder Ali.³ Dindigul is a big city next to Madurai. Eastern and Western ghats are meeting near this city. This Hill Fort is situated against this lovely background.

Thadi Kombu

Thadi Kombu is situated 8 Kms. away from Dindigul and is in the North Karur road. 'Thadi Kombu' derived its name from a Telugu word. 'Thadi' means 'Palni trees' 'Kombu' means crowd that means palm tree grove. Situated against a picturesque background. Soundararaja Perumal was the main deity of the temple. This temple was constructed during the Nayaks period. There is an inscription dated 1629 A.D. indicates the rule of Thirumalai Nayaks in this region. The statue of Vijayanagar King is engraved in the uthukkal Mandapam. Musical

pillar (Isaithum) situated as it is in Madurai Meenakshi Amman Temple and it creates seven kinds of different swarams. This adds to the cultural importance of this temple. Apart from this fourteen famous sculptures can also be seen in this temple. Such a sculptural wonders could be seen only in Tharamangalam not anywhere in Tamil Nadu. Among the sculptures found here one that depicts Narasimha Killing Irranyan others like Kaman, Rathi, Vishnu in war suit postures sitting on karudazhwar are really enchanting works of chisels. These sculptures speak of cultural excellence and unique aesthetic sense which they were sculptured pillars in this temple seem to carry the style of the pillars erected at Hami. Another unique point we have to note in this temple is that there is no drainage to vacate the rain water that falls into the temple floor. However, the rain water goes away making the floor dry. This is a great architectural excellence where no visible provision for rain water to disappear had been made.⁴ To any shrewd observer of this region would definitely concur with the view that, this much sidelined temple with all its architectural and sculptural wonders in unique and great.

If this temple is renovated without affecting the original structure and beauty it will become another Muruga temple of Padai Vidu and attract a large number of tourists traffic. The Vaishnava devotees in particular and other cultural enthusiasts will be definitely attracted towards this temple. Thus providing a fit place for cultural tourism. If these places are given proper patronage by the government and the private institutions and restored to their original shape and form, these destinations will come to life once again and will become places of attraction besides serving as store-house of cultural knowledge.

Notes & References

1. Somalay, Madurai District (Tamil).
2. Vedachalam, V. and Santhalingam, S. Dindigul-Anna District inscriptions, Tamil Nadu Government Archaeology, Madurai.
3. Iruthayasamy, S.V. Dindigul- Anna District-A perspective (Tamil) Kodaikanal.
4. Narayanan, P. Tamil Nadu Tourism (Tamil), Arunothayam, Chennai, 1989.

CULTURAL DEVELOPMENT OF VAIKAVUR NADU

T. Manonmani *

Vaikavur Nadu, one of the micro-regions of the Kongu country is the southern boundary of the kongu country, which is mentioned in Kongu Mandala Sadagam Vadukut Talaimalai as Vaikavur terku¹. This Nadu has mentioned in the inscriptions as Vaikavi-nadu² Vaikavur Nadu³. Amarapuri⁴ Nadu and karaivali Vaikavur Nadu⁵. Pothini or the modern palani is the heart of this region. The historically famous places are kalayamputhur (center of trade), Ayakudi (Capital city of Andanadu), Manur (the center of Jain religion) Ivarmalai (the center of megalithic culture and Irathayampadi⁶.

Vaikavur Nadu, The Centre of Culture and under various ages

R. Bruce Foote, the noted Archaeologist opines that Paleolithic man lived on hilly plains-palani's Nilgiris and Anaimalais. These are the important hills of Kongu country. The tools used and their footprints helps us to know their culture⁷. Some Kistvaens and dolmens are found near Palani. Urns found at 'Ivermalai' help us to understand the burial culture and mode of life of the successors of Paleolithic period who lived in Vaikavur adu⁸.

The Sangam literary works give evidences of the people of this area, who had a wide link with other regions. During the Sangam age, the local chieftains were able to lead the government and help the people in such linkages, likewise Avi chieftains like Vaiyavikko-p-perum pekan⁹ and Vel Avi Koman patuman¹⁰ introduced the Chera's cultural heritage to this people.

During the early chera period, many villages of this Vaikavur Nadu were patronized¹¹ and the Rattas who came to this region next to the cheras introduced Jainism.¹² The Ganga rulers like Konganivarman-I, Madava-I and Madava-II and the early pandya rulers¹³

extended their part to develop this region, and the inscriptions of Vaikavur Nadu reveal their contribution to these people, Virakeralas, who were considered as the caretakers of this area ruled only this region and led the people to have links with the great rulers like Rajaraja_I of the imperial chola line¹⁴. they brought some medicinal plants and brought about rapid changes in the field of agriculture. The Kongu cholas patronized art and architecture. Some of the rare pieces of sculpture found at periyavudaiyar temple confirm this fact¹⁵.

The second Pandya Empire concentrated to build new temples on the sites of old one and encouraged donation¹⁶. the Hoysalas, the Vijayanagar rulers, Madurai Nayaks and the Poligars contributed to the development of cultural outlook of this region.¹⁷

The Social Development of Vaikavur Nadu

The Vaikavur Nadu was the homeland of the tribal people from the early period. The names of various tribes referred to in the Sangam works are Ayar, Aviyar, Andar, Malavar, Vettuvar, Kurumbar and Pulavar. Among these most of the tribes people lived here and their main occupation were cattle-breeding and cultivation.¹⁸ They lived under the control of a chief and their chiefs enabled them to have links with the different types of people of other regions. This assimilation later on changed their mode of life and began to lead a civilized life. On the basis of their professions caste system came into existence. The dominating people were the Brahmins, the Idayars (Cowherds), the Kammalas, the Vaishyas and the Vellalas.¹⁹ the sub-castes also began to emerge. The Brahmins mostly came over here during the Ganga period and they were requested to make many changes in the agricultural and governmental works. During the Kongu cholas, many Brahmaddeyas

* Department of History, Arulimigu Palaniandaavar Arts College for Women, Palani.

and chaturvedimangalams came into existence.²⁰ The devotees of this area are very particular to handover their donations to the Siva Brahmins. More over the Brahmins occupied higher post in the temple and in the government sectors.²¹ The Idayars enjoyed special social privileges. They were very particular to obtain such types of privileges from the royal authorities. Kammalas introduced various types of tools and instruments to the people. They were experts in making bronzes and musical instruments. The Vaishyas, who were always the needed group worked for the economic progress during trade transaction. In addition they were the donors of the temple and the protector of the common people. The vellalas were of a different clan and they took the major responsibilities in the military local and central administration.²²

It is an admirable fact that the women enjoyed equal status with the men in the society. Ladies from the royal family to the ordinary family gave their liberal grants to social and religious activities. They were experts in handling the musical instruments. Property ownership was allowed to them.²³

Religion

From the early period this area is a pilgrimage center, since people come from other parts of the country to worship Lord Muruga. Many Yatras, (Pilgrimages) poojas and festivals

are the on-going progress of the past activities and more-over it reveals affinity of the people towards Lord Muruga.²⁴ Korravai worship was accepted by the people and consequently a number of minor deities are worshipped. Ultimately the fertility of the region might have induced the people to worship Sapta-madas, and tantric goddess. Saivism and Vaishnavism got royal patronage. The different paths of Hinduism was known to the people and Jainism was also accepted. No traces of religious conflicts are found. Even today Hindus, Muslim and Christians are living together.

Architecture

Since palani was occupied by various groups of people, different patterns of art and architecture flourished. The pandyas architectural style can be seen in the palani hill temple (Main shrine). Later the Vijayanagar rulers extended the temple and their style of architecture is carved on the pillars, halls supported by pillars. Nataraja Bronze in the state Museum belongs to the 11th century A.D. which is an excellent piece of art. A number of sculptures found at periya avudaiyar temple and Lingas kept in small shrines around Palani hill temple are excellent works of art and architecture.

In brief, Vaikavur Nadu though micro region developed all types cultural activities.

Notes & References

1. C.M.Ramachandra Chettiar, *Kongu Nattu Varalaru*, Coimbatore, 1977, p.5.
2. K.S.Vaidhyanathan, *The Ancient Geography of the Kongu country*, Coimbatore, p.180.
3. *Ibid.*,
4. *Ibid.*,
5. *Ibid.*,
6. T.Manonmani, Ivarmalai - Monograph submitted to state Archaeology Department, Madras, 1977.p.80.
7. Bruce Foote - Foote collections, *Note on their age and distribution*, p.8.
8. Fieldwork.
9. *Puram*, Verse:144.
10. Padirrup-Pattu, *Padikam*, P.8.
11. *Ibid. Padikam* 4,6,8.
12. M.Arokyasamy, *The Kongu country university of Madras*, 1956,pp.123-125.
13. *S.I.I.* Vol. XIV., No.22.

14. Inscriptions from periya avudaiyar temple, Palani, Referred Archaeology Department, Coimbatore.
15. Personal interview with Mr.R.Poonkundram, R.V.Coimbatore, April 10,2001.
16. S.I.I. Vol. XXIII., No.459 and A.R.E., No.153 of 1908.
17. K.V.Subramaniya Iyer, Historical sketches of Ancient Dekhan Vol.II, Coimbatore, 1967, pp.56-58.
18. Akonn: 4 in verse.150.
19. Kongu,3 1974, 16.
20. S.I.I. vol.XVII, No.2. 402, 403and 405.
21. Ibid, 401-402.
22. S.I.I.vol.XXVII., No 456,461,462,467.
23. Ibid., No. 464,473.
24. S.I.I., Vol. XXVII., No.459.

SRI KAILASANATHAR TEMPLE, SRIVAIKUNTAM A HISTORICAL STUDY

S. Murugavel *

Srivaikuntam is situated 28.8 K.M. (18 Miles) from Palayamkottai at the Eastern direction on Tirunelveli to Tiruchendur highways road.¹

Srikailasanathar temple is one of the largest temple in Turicorin District. It is situated in the northeast corner of Srivaikuntam. The place around the temple is also known as kailayapuram. This temple is dedicated to Srikailasanathar and Sivagami Anuman. This temple was constructed by various rulers of various dynasties viz. Pandiyas and Nayaks. Central shrine of this temple was constructed by a pandya king Veerapandya during 15th A.D., one inscription of this king is found on the wall of central shrine, Mahamandapa being 13th A.D.² The stone inscriptions found on the walls of temple vividly describe the various grants of Virapandiyan alais Tirunelveli pandyan to Sri Kailasanathar temple in Tiruvaludhivalanadu.³

Art and Architecture of the Temple

A pillared hall known as Santhana Sapapathy Mandabham is found in front of Nataraja shrine inside this complex. Here lord Nataraja is in standing posture as well as dancing mode in monolithic style. This hall is supported by some beautiful lofty sculptured yalli pillars.

The right side of the yallis mouth contains a small round stone. It cannot be removed easily from the mouth. These sculptures are perfectly and minutely carved and even veins are visualized.⁴ Besides, the pictorial sculptures this mandabha reveals some scenes of Ramayana. Inside of Kailasanathar temple there are many idols. The entrances of the wall carries the symbol of fish. It clearly exposes that the temple was built by a pandya ruler. The entrance of the sanctum sanctorum is guarded by the two images of Dwarapalakar (Watchman). On both sides along with fearful and expressive eyes having long swords. There are two stone pillars east of flag mast on the northern stone pillar a figure of a watchman is sculptured this watchman with his sword pierces the chest of another human being staying under his feet. On the western side of this stone pillar there is a figure of a woman with a drum hanging from her neck and beating it. On the southern stone pillar another watchmen in sculptured figure appear. Both this watchman are facing east. Just west of the flag mast there is a door entry leading towards kailasanathar lingam. Southern side of the door entry there are sculptured is beautifully, majestically and marvelously stand facing southwards.⁵ Sri kailasanathar temple is a feat in engineering skill because of its compactness.

Notes & References

1. Sundararajan.S. *Chidambaranar Mavattam* (Tamil) Madras, 1986. p.55.
2. *Thiruppathi Malai*.
3. Rangachariya - A Topographical list of the inscriptions of the Madras Presidency, Madras,1919,pp.1478-1479.
4. Senthil selvakumaran.M. *Heritage of chidambaranar District*. Tirunelveli 1994,p.31.
5. Field study 12th oct.2002.

* Post Graduate Department of History, Government Arts College, Melur - 625 106.

CHANGING PATTERNS OF WARFARE TECHNIQUES IN TAMIL NADU - A CASE STUDY OF THE TANJAVUR NAYAKS

D. Prema Kasthuri *

The period from sixteenth to eighteenth centuries was an age of unprecedented conflicts. In South India the period saw the slow but steady disintegration of the mighty Vijayanagara Empire and the use of the Nayaks who were originally mere Vassals or Viceroy's under the Vijayanagara monarch. The Nayaks established their power in several centers such as Vellore, Gingee and Tanjavur and Madurai in Tamil Nadu and Ikkeri in Karnataka. Due to their common ancestry and culture the Nayaks belonging to different places followed similar systems of administration and warfare. The focus of this paper is however the Tanjavur Nayaks who have so far not attracted as much academic attention as the other Nayaks.

The Tanjavur Nayak dynasty ruled from around 1532-1674 A.D. the four main rulers of the dynasty who Sevappa, Achyutappa, Raghunatha and Vijayaraghava the Kingdom was frequently played by civil wars which had not only to outside interference but also had to destitution and deprivation of the people. Though tradition bound the Nayaks had to evolve for their very survival new techniques of warfare the Nayak period saw the arrival of various European merchants on the Coromandal Coast especially the Portuguese, the Dutch and the Danes and finally the English which acted as catalyst for Socio-Cultural change they brought with them new weapons; trained warriors and new war techniques which were willingly sought by the Nayaks. Distrust and lack of loyalty among the Nayaks to the interference of Muslims in the continued strife in the South

Further Vijayaraghava Nayak's maneuvers and negotiations to the rein of Tanjavur. But it should also be remembered that

the special flavor for which the culture tradition of Tanjavur us noted coins not a little to Raghunath and Vijayaraghava Nayaks and their remarkable and informed patronage of art and letter inspect of cantered military activities the Nayaks of Tanjavur spent time and money on constructive public works like renovating or building temples establishing settlements and supporting the maintenance of countries².

European observations and literary sources (Tamil, Telegu, Sanskrit) claim that the Nayak period was more war tern than the previous epoch.³ This factor brought about changes in warfare techniques focusing in particular on the issue of firearms and their differ on and their eventual impact on the stricture of Nayaka states leading to gun-power empires or perhaps a military revolution⁴ In India according to Geoffrey Parker firearm played a role in territorial consolidation in North India under Akbar and south India was slower in its assimilation Burken skein sees few aims as highly important in the Indian sub-continent⁵. Whole Indian cermils were incompetent in their use firearms played significant part in sieges and hence the concern of Nayaks with impregnable fortified places such as senji or Tiruchirappalli. Contemporary sources speak of attack on Devakottai fort by the Tanjore nayaka with fire arms (Raghunathabhyudaya) and of the Tanjore palace. Enclosure containing Portuguese mercenaries standing guard of firearms sahityaratnakara in the decisive battle of Toppur both sides used agniyanties firearms. The use of firearms not only brought an changing's in war lethargies but also in defence structures especially the forts.

The Nayak period witnessed the gradual replacement of the traditional system of warfare

* Prof. & Head, Department of History, (Retired), W.C.C. Chennai - 600 006.

which relied on infantry, elephants, chariots and forts and the use of weapons as swords, lances, spears, and bow and arrow. The modern system based on the emerging trends in Europe gave primacy to the use of cavalry, use of artillery and Thanjavur too, like many other kingdom of south India maintained trade and diplomatic contacts with the European powers while European descriptions of the fortified city of Thanjavur.

In early 17th century mentions no firearms there later Jesuit sources from 1640's claim that Thanjavur was possessed of a prodigious number of pieces of artillery of every caliber including one big cannon. It is recorded that the Danish chief Rollant Crape supplied two new bronze cannons to Raghunath Nayak in 1624 one of cannon is rarely thirty feet long and over three feet in diameter and rested a bastion on the eastern side of the larger fort of Thanjavur.⁶

The introduction of the artillery was the single most important and decisive change from the traditional to the modern systems of warfare. The artillery proved most effective in sieges fall of Thanjavur fort to Madurai forces in 1673 who used small arms and cannon mounted on batteries and in ambushes.⁷ It also required the presence of mercenaries portages Dutch in the field of battle and the rulers depended on the European leaders and balaji entrepreneurs for the supply for even as late as 1780's Indian made cannons were cumbersome will mounted and not very effective the soldier had to learn the use live arms and even his protective creamery had to be designed the forts had to be reinforced to bear the onslaught of the cannon balls. The Thanjavur Nayak Forts.⁸

The Thanjavur Nayaks built two major forts in Thanjavur city. The smaller fort was created around the Brahdeswarar temple in the city. This fort called the Sivaganga Little Fort is attributed to sevappa the first Nayak.

The larger fort enclosing the entire city was probably built to replace a fort of an earlier period. This fort is attributed to Vijayaraghava the last Nayak ruler. Both these forts make use of bricks and have been designed to withstand gun attacks. In fact the smaller fort witnessed some of the most service gun battles between 1758 and 1772 when the English and the French fought here for supremacy over Thanjavur the walls of the fort still bear faint marks of cannon balls.

Besides these two major forts in the capital city the Nayaks repaired and strengthened there a series of forts in rural Thanjavur with a view to make them withstand attacks with firearms. When one enumerates the causes for the military decline of the Nayaks which made them give way to stronger adversaries one can point out the following the heterogeneity of army which lacked cohesiveness due to use of mercenaries the lack of invariance which would have been restrained through trade and commerce and centralized military administration depending on the character of leadership. Armies which functioned like few shell law resource dovetailed due to corruption and use of foreign men. In the case of Thanjavur one can add the following the ineffective use of firearms and fortress due to the attitude of warriors deals to use firearms for they formed preferred the sword and lance to the bow and gun.¹⁰ The role of Marava setupati of Ramnad who made inroads into Tanjore territorial possessions and the well organized and strongly armed Madurai Nayaka's army which had advantages as superior leadership strikes and the power and will to perform effectively.

Conclusion:

Welfare in Nayak period can be seen as representing a movement of transition with new elements entering the system but skill imperfectly incorporated with is 17th century wayfaring peninsular India was in its embryonic form for e.g. the use of firearms shout towards a higher proportion of cavalry to infantry the use of mercenaries and soon.

The Nayakas tradition bound stack largely to infantry based traditional army relied on massively fortified central control over trade routes and agrarian surplus as the Muslim rulers who were superior in the use of cavalry. They were further yet to master tactical use of terrain forest cover and ambush as Maravar and Kallar.

18th century warfare which followed had new dimensions as damaging the economic machine of the opponent which was more crippling Reads of Tipu and the attack on

irrigation system deporting of men and cattle set a new standard so the term military revolution as such may not apply to the Nayaka period inspire of their formation with firearms.

To conclude firearms did play a crucial role in the military history of Tamil Nadu the forces aid era evinced the decline of feudal institutions but lacked the dynamism of forces of modernism the care study of Nayak warfare truly portrays that acquired knowledge without constructive and pointed goals has limited success.

Notes & References

1. The Ritual suicide of three hundred and seventy women of Achyuttappas heron in 1600, shows that the Nayaks were steeped in traditional rituals.
2. Public works such as renovation of Mahamagam tank (Achyattappa) the completion of Thiruvannamalai temple, rapport of Muvaluv temple choultry and soon.
3. There were inter Nicene wars between Nayaka states, between the Aravidu rulers at chandra giri and their Nayaka subordinates between Nayakas and their subordinates towards the later half of the 17th century the armies of Golkonda and Bijapur entered the scene.
4. Military revolution the word was coined by M.Chael Roberts in Europe between 1560-1660 to refer to the use of cannon match lock and artillery and is to be recompiled along with commercial agricultural and industrial revolutions.
5. We hear of the just use of firearms in south India in the battle of Rancher 1520 between the sultan of Bijapur and the forces of Vijayanagara could by Portuguese mercenaries.
6. According to Dr.S.Suresh's unpublished study of Thanjavur for .
7. Timma Raja and his followers were over wheeled by a group of Dutch mercenaries in 1635 in an ambush and later k.lavansetupathi.
8. Taken from notes on Tanjore forts by Dr.S.Suresh.
9. Fort's contained stockades made of adobe with walls and ramparts on top they had a resident chief who was accompanied by harquebus busier on foot armed with harquebusiers on foot armed with harquebusiers with cartridge belts according to the accounts of Vineland crisper Balbi.
10. cited in letter from Jesuit proence Tiruchirappalli 1659 (Vriddhagivisain-1942,p.142.).

GANGADHARAMURTI IN COLA ART

P. Chandramohan *

Gangadharamurti is a form of Siva, pertaining to the puranic story of the Descent of the Ganga from the celestial world to the earth. The story is told in the Ramayana. According to mythology, the sons of king Sagara committed an error when they conducted an Asvamedayaga. King Sagara was a member of the Surya-Vamsa, 'Solar Dynasty' to which Dasarathihe took the royal princes to Mithila after Tadaka-Vadham. The sons of Sagara were burnt down to ashes by sage, Kapila, and their ashes lay in the patalaloka. Generations later when bagiratha came to the throne, he was informed of the sad plight of his ancestors whose ashes lay in the patala, not celestial Ganga to the earth so that when her waters pour in the Netherlands, the souls of his forefathers be redeemed and sent to heaven. Accordingly Bhagiratha conducted a severe penance to propitiate Ganga.¹ Ganga appeared before him and told she was ready to drench the earth but Bhudevi could not bear when she powerfully pours down. He was advised to seek the help of Siva who maybe of help to him. Bhagiratha undertook another severe penance to propitiate Siva who appeared before and told Bhagiratha to pray to Ganga to come down. When she pours, Siva told him she will be contained. Bhagiratha prayed to Ganga to descend. She poured down so very violently that Siva tamed her and contained her on his matted locks of hair. This event in art history is known as Ganga-avatananamurti. Siva received all the waters of Ganga on his matted locks of hair. Now, Ganga is with Siva. This is known as Ganga-dharamurti. Then, Siva allowed a particle of the Ganga to flow on earth from his matted locks of hair. This event is known as Ganga-Visarjanamurti.

Ganga descending on the head of Siva is a famous theme in Indian art In the cave temples of the Pallavas, Pandyas, Calukyas of Badami and the Rastrakutas the classical

impressions on the subject, may be found at Elephanta, Ellora and Aihole (Ravanapadi cave temple).² In the Deccan illustrations usually include three heads as found above the head of Siva which is called Ganga-tripathaga.³

Not only Ganga but also her tributaries, the Yamuna and Sarasvati are supposed to descend on him. In the art of TamilNadu the famous carving is at Mamallapuram and the cave Mamallapuram colossus is a subject of controversy, some considering it Gangavatananamurti and some as Bhagiratha's Penance. Recently, Michael Rabe has written a book in which he says the theme illustrates both the myths, and thus is a two-in-one.⁴

In Cola art Gangadhara is good theme for illustration. Not less than ten specimens have been reported.⁵ Of all these illustrations, the most elegant and aesthetically appealing one has been reported from the Rajarajesvaram at Gangaikondacolapuram built by Rajaraja's I son Rajendra I, the Great. The theme appears on one of the main devakosthas of the big temple. The main icon is subjoined by several miniature representations of which one shows the penance of Bhagiratha and the other of the same king appealing to the goddess for a descent from the heaven to the earth.

However, the main illustration within the kostha is Gangadharamurti who cajoles Uma in alingana mode by embracing her. Siva is taller than Devi and has his front right arm placed on the breast of his consort. His back right arm bears the Ganga who is anthropomorphic ally represented in diminutive form. He seems to receive Ganga and allow her into his matted locks of hair. Otherwise, it could as well be the stored Ganga on the Lord's tresses who is allowed to flow out. In the latter case, the image could as well be an illustration of

* Project Fellow, Mother Teresa Women's University, Kodaikanal.

Gangavisarjanamurti. The back left hand holds the mrga 'antelope'. The front right hand also seems to be sent behind Devi in order to embrace and appease her. The Lord wears a jatamakuta, short loincloth and all other ornaments, including padacarams. Devi is short and her face very seriously in an effort to resist the cajoling Siva from embracing her. She has her left hand lifted up. The right hand is in uruhasta mode. She wears a karandamakuta and all other ornaments. The entire composition of the image is so set that a ray of aesthetic appeal makes one wonder at the piece of middle Cola art. Though in stone we derive the satisfaction of observing a bronze on the subject. There are several images of Gangadhara in Cola art in places such as Melappaluvur but the image at Gangaikondacolapuram is one of the masterpieces of Indian art.

Scholars have interpreted Indian art from the iconographic or aesthetic point of view. Now-a-days the sociological interpretation of Indian art is very much appreciated.⁶ Siva cajoling Devi in the Gangadharamurti form of iconography is a good theme to evaluate the status of women. It simply suggests the fact that men are chauvinistic. While one woman (Uma), his own wife, is by his side, the male (Siva) aggressively wants to take possession of another woman (Ganga). A rare image of the

subject has been reported from a temple chariot from Kumbhakonam in which Siva not only receives Ganga but pierces his index finger into the yoni of Ganga, thus suggestion sexual union when his own wife is by his side.⁷

This image projects male chauvinism in a more pronounced manner. Men taking the hands of several women was not a uncommon social behavior in those time. Several gods have more than one wife. Brhama has Savitri and Gayatri (also Sarasvati). Vishnu has Lakshmi and Bhudevi. The wives of Krishna are said to be in several thousands(?). Siva has Uma and Ganga, now, law and the society, especially feminist ideologists, will not allow such a disparity. So, Gangadharamurti as an artistic piece may be appealing to a student of art history but from the sociologists point of view it is a theme which denigrates woman and challenges her equality with men on nuptial grounds. While we talk about men who had several wives, the case of Draupadi,⁸ is also there who had five husbands. This problem maybe considered to be a feminist reaction to the male chauvinism of those time. Women marrying several husbands is not uncommon social order in the west. But in India it is a practice to reckon with even now. The case of Draupadi might also be a warning to men who marry more women. Sociologically, one for one is the ideal order of all times.

Notes & References

1. T.A. Gopinatha Rao, Elements of Hindu Iconography, pp.313-21.
2. K.V.Soundararajan, Cave Temples of the Deccan, passim.
3. KirtiMankodi, Ganga Tripathaga, Artibus Asiae, New York 1973, Vol.XXXV, pp.139-40.
4. Michael Rabe's book has been recently published by the Institute of Asian Studies, Chemmanjeri, Chennai. Such two-in-one themes are not uncommon in Indian iconography. Normally in the cave temples of Ellora and Elephanta, Siva as slayer of Andhakasura also includes the Gajasamharamurti theme. Andhaka is found on the tip of the trisula of Siva while the salin gajasura's head is found at one corner of the illustrations (e.g. Cave XVI, Nandi-mandapa in Ellora).

5. K.R.Sita, Saivism under the Imperial Colas (Ph.D., thesis, Tamil University Thanjavur 2000), p.83 table.
6. See for example; Raju Kalidos, *vamacara-Visnu In Hindu Iconography: A Problem in Sociological Values, East and West*, Rome 1994, Vol.44:2-4, pp.275-91.
7. Raju Kalidos, *Tantric Buddhist Interaction with the Development of Iconography in TamilNadu, Tamil Civilization, Thanjavur* 1986, Vol.4:1-2, pp.77-85.
8. There is a puranic justification, vindicating the case of Draupadi. It says that in order satisfy the wishes of their mother, Kunti, the panca-pandavas agreed to take the hand of Draupadi. In this myth, the chief feminist is Kunti. Her husband, king Pandu, had two wives. Again Kunti herself gave birth to Karna (Son of Surya, the sun God), Dharmaraja (Son of Yama-dharma, God of Time and Death), bhima (son of Vaya, God of Wind) and Arjuna (son of Indra, king of Gods).

SOME SOCIAL PRACTICES AMONG THE EARLY TAMILS

A Singaravel *

The ancient Tamils believed in various religious practices. But they were not a common or compulsory practice. Many Tamil classics mention about this practices. Sati was one of the most important customs among the Tamils. It was also practiced in other parts of India. Some women were alone spontaneously involved and firmly practiced. A wife who entered the funeral pyre after the death of her husband came to be called sati. It was an age-old custom and the women community showed their chastity through the sati practice. The widowhood was widely practiced in ancient period. Widowhood life decides the chastity upon the action of the woman after her husband's death. They led a miserable and ignoble life; it was also named as kaimai life. Kaimai life was strictly followed and they faced many difficulties from the society. Another worst practice in women society was the existence of Parathai. Sangam literatures refers about this practice. The Silambu author Elangovadigal mentions a peculiar class was called as courtesans. These people were educated and trained in music, dancing and other arts. The courtesans were also donated to the temples for its maintenance and dancing during the festival occasion.

Pottukkattuthal a another unique custom was prevailed among the Tamil people. This system was familiar during Chola period,

under this system girls were married to the deity of the temple of the above practices, women mostly left pleasures of life. These kinds of practices were the stumbling block for the progress of a society. It is true from the sources that the Tamils followed two kinds of practices namely social practices and religious practices. However in this paper an attempt is made to discuss about some social practices among the Tamils.

Sati Belief

Origin of social practice among the people is a subject of endless discussion. The evolution of social beliefs and practices of the early Tamils may be determined through careful study. The practice of sati was one of the most important Indian Custom. This was a peculiar and inhuman practice in which a wife entered the funeral pyre after the death of her husband, which signified the glory of women. The origin of the practice of Sati is difficult to determine. This custom was never enforced. It was a spontaneous practice and was highly commended. The motive behind this practice could be found in the condition of society. Life without a husband and to protect her was considered to be worse than death. Above all, it was regarded as the gateway of heaven, where the women who underwent Sati could meet their husband. Thus, Sati became a powerful practice among the women community. Tamils believed

* Lecturer, Centre for History, Bharathidasan University, Trichy - 620 024.

that Chastity lay in the death of a wife immediately after the death of her husband. The Tamils resorted to two kinds of deaths. The first method was entering fire and the second was committing suicide by falling from mountains¹.

Sati Practice

The Tamil classics give lot of information about the Sati practice. It was a rare practice among the Tamils. Queens as well as commoners followed the method of entering fire. Purananuru gives crystal clear information regarding Sati when the queen of Perungoppandu tries to enter fire². Another instance was offered in Manimekalai wherein Athirai³ enters the fire after the death of her husband Sathuvan⁴. During the Sangam period the Sati was in vogue but perhaps rarely followed⁵. The women who resorted to this practice were respected. People constructed stone images in their memory to them and called Maha Satikkal⁶. This was always highly commended. In fact the people believed that in the next world the union of husband and wife would continue.

The practice of Sati was also followed during the Chola period. Reference has been made by inscriptions of the period to it. Through the references few Sati was very much present then. Gangamadeviar, the wife of Vira Sola Ilangovelan committed Sati⁷. The Thiruvallangadu plates refer to the Sati of Vanavan Madevi. The queen was the mother of Raja Raja I and she committed Sati after the death of the Chola King Sundra Chola⁸. Veeramadevi wife of Rajendra I also committed Sati⁹. Though the references the practice of Sati were few and sporadic, the practice was undoubtedly in vogue. But Brahmins and the common folk practiced it rarely¹⁰.

Harlot Practice

The origin of the institution of harlots is shrouded in mystery. It had been an accepted institution in the society. Sangam literature makes numerous references to the existence of

this class of people. In other words they were also called as Parathai. Sangam Literature refers to streets wholly dominated by harlots. Silappadhikaram and Manimekalai give copious information regarding the harlots of Tamil country. Madhavi, a leading character in Silappadhikaram belonged to the community of harlots. So also Manimekalai the other leading character in Manimekalai epic. Silappadhikaram gives some interesting account with regard to the harlots. According to Silappadhikaram the harlots who were otherwise called courtesans were an educated lot and the particular profession became an organized one. Arangerrukkathai reveals how Madhavi was born in the community of harlot was trained in music, dancing and other arts. Courtesans had been the subjects of social attraction. Religious festivals had been their usual places of meeting. Their social standing had been a recognized one and they actively took part in the social activities. But epic Manimekalai refers to this profession as 'Theethozil'.¹¹

Courtesans Practice

K.A. Neelakandasastri in his work Colas mention about Courtesans in many occasions. In order to maintain the temples Cholas made donations of girls to the temples for religious services. An inscription of 1004 AD. reveals that about 400 dancing girls¹² were attached to the great temple at Thanjavur¹³. These girls who were attached to the temples looked after the maintenance of the temples. Not only that, they danced during the procession of presiding deity. They became great exponents of dance and music. In fact, these girls attached to the temples popularized different schools of music forms and dance form. The courtesans were recognized as part of the society. But their profession was not held in esteem.

Pottukkattuthal Practice (Girl Married to Detty)

Another peculiar system of practice of Pottukkattuthal was prevailed among the Tamil people. The royal people also encouraged this system. Particularly, the Chola Kings and

queens attached a large number of girls to the temples; this system started by the Chola kings paved the way for the emergence of Devadasi system. According to this system the girls were inseparably attached to the temple. It was called Pottukkatthuthal¹⁴. The girls initiated into this system were married to the presiding deity of the temple to which the girls were attached. These girls were hence called Devadasis. The girls selected for temples were paid considerable amount¹⁵ and made in kind also. Though the girls were attached to a particular temple, they were allowed to transfer their allegiance. Usually the girls were initiated into the system were not confined into the system against their wish. Those who wanted to give up the life of a 'Dasi' were allowed to do so. Those who were engaged in the system begot children. These girls were in fact called 'Pathiliar'¹⁶ which meant that they had no husbands.¹⁷ If the children born to them were identified with mothers only. When some daughters were found to be misfit for their mother's profession, they were allowed to lead a married life.

Widowhood Practice

After the death of the husband, a women's living conditions become unbearable and pitiable. According to ancient tradition and customs widow deserved no active life in the society. They were treated as a non-existing and as untouchables. Social gatherings were closed to them. The Sangam Literature provides an interesting picture on the status of widows in ancient Tamil society. The ancient Tamils believed that after the death of a husband, the wife and nothing to depend upon. Silapadhikaram says precisely.

"Knlavanai Izhantharukku Kattuvathui"¹⁸. The widow's lot was miserable and worse¹⁹. Ancient Tamil tradition formulated two types of course of life for the widow. The first course of life was the voluntary death of the widow. The other course of life was that the widow had to lead the life ordained for widows. Chastity was decided upon the action of the woman after

the death her husband. Those who suffered death immediately after they heard their husbands demise were regarded highly chaste. They were ranked first in terms of chastity. Next came the women who died along with their husband's funeral pyre. The last in the rank were the widows who instead of suffering death chose to lead a Kaimai²⁰ life.

Kaimai Practice

The Kaimai life includes a certain type of fasting. The widows who followed this gave up pleasures of life. They voluntarily suffered physical and other strains. They gave up colourful dressing, ornaments, wore white and simple dress²¹. Their heads were shaven completely. The motive behind all these restrictions made voluntarily so that they should not become subject of man's lust. Apart from these external restrictions, Tamil society enforced certain practices for the widows. They had to sleep not on soft beds, but on beds made by stones and plants, which were rough and uncomfortable. They had to eat not healthy and delicious and tasteful foods. They should not participate any function or festivals. Even facing a widow itself was regarded as ill ominous.

Ancestor - Worship Practice

Ancestor - Worship flourished from early times. This emerged partly perhaps from the inexplicable phenomenon of death and partly from a desire to perpetuate the memory of the death. Among the early Tamils the practice of erecting memorial stones (Nadukal) and hero stones (Virakkal) had appeared, and it continued for quite a long time after the Sangam age.

Nadukal Practice

These stones were installed on the grave - yards of the fallen heroes. It is found that distinguished warriors and military leaders alone were honoured in this manner. On these memorials the name and achievement's of the hero were engraved. However, this kind of Nadukal was installed to the distinguished persons also. Kannagi, the paragon of chastity

honoured by the Nadukal around which a temple was built²². Sangam age itself there had appeared the belief that noble persons find a place in the heaven and in due course they were worshipped by the people. Thus ancestor - worship had appeared among the early Tamils. This kind of belief had begun earlier and formed a part of animism.

Virakkal Practice

This was the another distinct feature of primitive belief of worship. Tamil literatures speak much about this belief. The memorial stone was erected only in honour of a dead military hero²³. However, Tamil literature Tolkappiyam immensely speaks of six successive stages in the erection of the hero stones. First, a suitable stone was selected. Second, an auspicious time was fixed for the carving of the images. Third, the name and achievements of the hero was inscribed on the images. Fourth, the stone was bathed in sacred water. Fifth, the stone with the images was erected at the chosen spot and finally it was sanctified as a deity and worshipped. It is learnt that the practice of erecting hero-stones had commenced much earlier than the age of Tolkappiyam, the stones were decorated by peacock feathers and garlands of flowers. Food

was offered to the memorial in the early morning. The purapporul venba malai states, that the stone was worshipped by the people of the locality and by wayfarers. Further, when warriors going to a campaign worshipped it to bless them to return victories.

Animism Practice

Animism is a cult of spirits, which are imagined to exist in the shape of demons, ghosts and souls are not visible to the human eyes. These beliefs are obviously connected with the belief in the life after death, because these were imagined to be the living spirits of dead persons. From this point we hope the Sangam people had a belief in heaven and hell. Tamils were extensively practiced the funeral rituals. Animism practice is also found reflected in certain funerary rites. The practice of burying the principal belongings to the dead along with them in urns or open sites had been a custom among the Tamils. The urn, which contained the dead body, was called Mudumakkal Thazhi²⁴. Aadichanallur the most unique urn burial site in pre-historic India attest iron implements, utensils and mouthpieces have been unearthed along with urns. This practice was common among the Tamils and many other early peoples.

Notes & References

1. Dr. K. Kandhi, 'Tamilar pazhakka Vazhakkangalum Nambikkaikalum' P.95.
2. Purananuru 246: 1-3: 11-15.
3. N. Subramanian 'Social and Cultural History of Tamilnadu' P.261.
4. Manimekalai 16:23-29.
5. K. K. Pillay 'A Social History of the Tamils' P.392.
6. Kalaikalangiam, Thokuthi P.21.
7. K. A. Nilakanda Sastri 'The Colas' P.553.
8. K. K. Pillay 'Tamilaga Varalara - Makkalum Panpadum' P.259.
9. *I bid.*
10. N. Subramanian 'Social and Cultural History of Tamilnadu' P.287.
11. Manimekalai, 57-58.
12. K. K. Pillay 'Tamilaga Varalaru - Makkalum Panpadum' P.336.
13. S.S.I. Vol II, Part III P.259.
14. K. M. Venkatarammayya, 'Administration and Social life under the Maratha Rulers of Thanjavur' P.322.
15. *OP.Cit;* P.332.

16. K. K. Pillay, 'Tamilaga Varalara - Makkalum Panpadum' P.336.
17. K. M. Venkatarammayya, 'Administration and Social life under the Maratha Rules of Thanjavur' P.322.
18. Silappadikaram, 20: 78-80.
19. K. K. Pillay, 'A Social History of the Tamils' P.391.
20. K. Gandhi, 'Tamilar pazhakka Vazhakkangulum Nambikkaikalum' P.94.
21. K. K. Pillay, 'A Social History of the Tamils' P.392.
22. Silappadhikaram, XXVIII: Nadukalkaathai.
23. K. K. Pillay, 'A Social History of the Tamils' P.P.446-468.
24. N. Subramanian 'Social and Cultural History of Tamilnadu' P.264.

PADMANABHAPURAM FORT - A MAJESTIC MONUMENT

N. Mohamed Hussain *

The research paper entitled "Padmanabhapuram Fort" - a majestic monument is on the basis of a personal visit and study carried out at the Padmanabhapuram fort is one of the historical monuments in Kanyakumari District, Tamil Nadu. Padmanabhapuram, situated at the southern end of the Indian Peninsula, played a major role in the fortunes of the local powers like the Ays, the Cheras, the Pandyas, the Cholas and the Venad had its direct impact on the people. The Ay Kings ruled this region upto the beginning of the third century A.D., the Cheras from the third century A.D. to seventh century A.D. the Pandyas from seventh century A.D. to early part of the tenth century A.D. then the Cholas ruled upto the early part of the twelfth century A.D. and most important of all, the Venad ruled from the early part of twelfth century A.D. to Indian Independence in 1947.

Venad is better known as South Travancore. The etymology of Venad is very interesting. The term Venad originated from Vanavanad (the abode of Devas or Angels). Another opinion is that it is probably named after Vel-Ay who governed it in the Sangam Age.¹ The Venad is derived from the Vel and Nadu. Vel and Ay refer to the same dynasty. Purananuru, a sangam literary work reveals clearly that Vel was

the family name of Ays.² There goes a tradition according to which the chera family which ruled over Kerala broke into splinters and one branch migrated to, the south to settle in Padmanabhapuram and this splinter group from the Chera family established the Venad dynasty.³ Venad in the course of time came to be known as Travancore, an anglicised form Thiruvithancore which means the abode of prosperity. Padmanabhapuram, continued to be under the rulers of Travancore for nearly eight centuries.

It is believed that the Padmanabhapuram fort might have been constructed before the seventh century A.D of Malayalam Era. According to the Mudaliyar Manuscript of Azhakiapandiapuram, both Padmanabhapuram and Udayagiri forts were planned in 776 M.E.(1601 AD)⁴. A Cadjan record in Malayalam also confirms this. It says that, "A Palace with fort in mud and with trenches was built at Padmanabhapuram in Kollam Era(1601 A.D)⁵. It took several years for the completion of this work. However the fort attained a better status, significance and improved structure under Maharaja Marthanda Varma. He reconstructed the old fort into a granite fort in 1745 A.D⁶. An interesting fact is found in a Nittu or Mudaliyar Manuscript that the people of Nancilnad contributed for the construction of the fort - " a

* Reader in History, Sadakathullah Appa College, Rahmath Nagar, Tirunelveli-11.

less of the panam on every. Ma⁷ of land under cultivation". This amount was utilised for the digging of moats (around the fort) the felling of poles and posts and the buying of Palm leaves for thatching the walls⁸.

It was under the rule of Srivira Ravivarma (1595 - 1609 A.D) the fortification work was started. He issued a Nittu in the Tamil month of Karthigai 26, 776 M.E (26 November 1601 A.D)⁹. Two successive Travncore Kings namely, Maharaja Marthanda Varma and Maharaja Rama Varma did their share of strengthening its position by adding fresh fortifications to it¹⁰. Around 1740 A.D¹¹ the Kalkulam fort was demolished and reconstructed as a quadrangular fort. The fort was reconstructed on the basis of the plan submitted by Taikkattu Nampudri. The construction work started in the Tamil month Chithra 915 M.E. January 1744 A.D¹². Within the fort there runs a tunnel which goes upto Charode which is, two kilometers away from the fort. The secret tunnel was used by the royal family for escaping at the time of danger from the attacks of chieftains and the invasions of foreigners¹³.

Since the fort functioned as the capital of the Travencore rule, it had to house the royal administrative machinery. So the fort comprises of extensive buildings, a palace and a celebrated pagoda, with a large population of Brahmins and Nairs¹⁴. Besides the palace and temples, there are several streets of houses, bazaars, rice fields and tanks¹⁵. In order to provide water facility for the inhabitants of the fort area, Maharaja Marthanda Varma under his personal supervision constructed the Puthen dam¹⁶.

The Padmanabhapuram fort is situated about half a mile north west of Udayagiri fort and on the southern road thirty three miles from Trivandrum¹⁷. A square fortification surrounds the Padmanabhapuram palace. Its circumference is two and a half miles. The area of the ground

that falls within the fortification is about 186 1/4 acres¹⁸. The walls of the fort are three feet thick and built of eight feet of the parapets the remaining portion being laterite¹⁹. There are four main bastions built at the four corners of the fort. They are more or less square in size and shape. The height of the walls varies according to the level of the ground. The highest elevation being twenty five feet and the lowest fifteen feet. The parapets are three feet high throughout. Four gate-ways one on each wall from main entrances to this fort. There are also some other smaller gate ways. The fort is constructed to defend the palace and the celebrated temples²⁰.

Maharaja Marthanda Varma, who was responsible for the demolition of the mud and the reconstruction of it with granite, renamed the renovated as Padmanabhapuram fort in Tai, 919 M.E. January 1744 A.D. The present appearance and elegance of the fort which blossoms into full prominence and significance in all its grandeur in the last phase of the construction work during the reign of Marthanda Varma.

So much royal attention towards the fort down the ages was paid mainly due to the factor that it was a capital city of Travancore state. When the capital city was transferred to Trivandrum state. When the capital city was transferred to Trivandrum in 1745 the fort began to lose its lustre and glory. Thus the fort underwent various shapes and modification in the grand structure through the various ages. The rulers end the ruled worked jointly in the installation of the fort.

The fort weathering the passage of time still tells might of the past rulers and its architectural grandeur still reveals the glory of the Padmanabhapuram royal heritage. The formidable walls still dutifully guard the Padmanabhapuram palace like chivalrous soldiers. Eventhough the palace is bereft of the royal existence, the fort is a relic of the past glory. The imposing presence of the fort adds grandeur of the fort reveals the ambitions and achievements of the Padmanabhapuram rulers.

Notes & References

1. *Some aspects of Kerala and Tamil Literature*, Part II, Lectures delivered under the auspices of the University of Kerala in 1945 -46 by Rao-Sahib M.Raghava Aiyangar Translated into English by J.Parthasarathi, Trivandrum, 1958.
2. *Purananuru Stanzas* 133-135.
3. P.K. Nambiar, *District Census Hand Book of Kanayakumari*, 1961, Vol.I and II, Madras, 1966, p.3.
4. *Kerala Solciety Papers*, Vol.I, Series 6,p.313.
5. *Administration Report of Archaeological Department* 1110 M.E. p.5.
6. *Monument Study Series*, No.1 Nagercoil 1979,p.2.
7. A Land measure of 13/40 of an acre.
8. *K.S.P.* Vol.I Series 6,p.314.
9. A.P. Ibrahim Kunju, "*Studies in Medieval Kerala History*", Trivandrum,1975, p.99.
10. *Travancore Archaeological Series*, Vol.VII, p.126.
11. A.P. Ibrahim Kunju, "*The Administration of Travancore in the Eighteenth Century*", Journal of Kerala Studies, Vol.II, December 1975, Part IV, p.446.
12. *Ibid.*
13. Emily Gilchrist Hatch, *Travancore, A Guide Book for the visitor*, Madras, 1933, p.202.
14. Montgomerie, *Geographical and Statistical Memoir of the Travancore and Cochin States*, Vol.II; Madras, 1901, p.24.
15. T.K. Velu Pillai, *Travancore State Manual* Vol.IV, p.643.
16. Montgomerie, *op.cit.*, p.24.
17. V. Nagam Aiya, *Travancore State Manual*, Vol.I, p.202.
18. A.R.A.D.1110M.E.,p.5.
19. V.Nagam Aiya, *op.cit.*, Vol.I,p.203.
20. *Field Study*, 30th June, 2002.

SRI ANDAL TEMPLE AT SRIVILLIPUTTUR

M. Supputhai *

According to the puranas, Srivilliputtur is referred to as Varaha - Kshetra. It was then a dense forest. The two hermits viz. Bhrgu and Markandaya had their hermitages in this region. As this place was constantly troubled by a demon called Kalanemi, Lord Mahavishnu appeared here and destroyed the demon. Later Lord Vishnu took his abode in the chempaka forest reclining in Adhishesha on the leaf of a banyan tree. As such the place is referred to as Vateveshwarapuram in the epics.

The local tradition mentions that the dense forest of the region was cleared and converted into a habitable place by a chieftain of the bowmen clan called Villi. The newly

formed town by Villi was called Villiputtur and it was sanctified by the presence of Lord Mahavishnu. The town was later known as Srivilliputtur.

According to the inscription in the temple, it was constructed by the Pandya King Srimara Sri Vallabha during the period 815 - 862 A.D. The following evidences reveal the above fact. Periyalwar refers in his verse to Pandyako Nedumaran. Sri Vallabha had both the titles - Nedumaran and Sri Vallabha. Srimara, the son of Parantaka Nedunjadayan is called as Sri Vallabha in the larger Sinnamanur and Dalvaypuram Copper Plates. The Chola ruler Kulottunga - I, Pandya ruler like Jatavarman

* Department of History, Nirmala College for Women, Coimbatore.

Tribhuvana Kulasekera Deva, Maravarma Sundara Pandya - I, and Tirumalai Nayak donated and decorated the temple with enormous gifts. The beautiful sculpture at the temple, the excellence of paintings on the walls and the golden tower in the sanctum sanctorum reveal the contribution made by the ruler Tirumalai Nayak to the temple. The original tower of the temple is said to have been built by Periyalwar along with certain portions of the temple with a sum of money which he won at a religious contest at the court of Sri Vallabha Pandya in Madurai.

Regarding the structure of the temple, it consists of two separate divisions, the Vataparthasayanar temple in the north - east and the Nachiyar temple in the south-west. In between these two is the temple garden. The

principal shrine in the Nachiyar temple is that of Sri Andal and Lord Rangamannar. Garuda who brought the divine bridegroom from Srirangam is given a special place beside Andal and Rangamannar. The fine paintings on the walls around the temple illustrate the story of Andal. The Kalyana Mandapam contains huge life - like sculptures of Mohini, Rama, Rati, Manmatha and many others deities. The Vataparthasayanar temple has the Lord Vishnu in a reclining posture attended by Sridevi and Bhudevi.

Next to Andal shrine is a two tier temple dedicated to Sri Narasinga Perumal on the ground floor and to Lord Vatapathrayanar at the top. The second floor also has the "Gopala Vilasam" where sculptures carved out of teak wood adorn the ceiling. These rare sculptures depict the Dashavatharam.

Notes & References

1. Baskara Tondaiman, T.M., *Venkadam Muthal Kumari Varai*, IV volume, III, Ed., Abirami Publications, Chennai, 1986.
2. Ethirajan, B., *108 Vainava Divya Desa Varalaru*, Sri Vainava Siddhanta Nool Pathipu Kazhalagam, Karaikudi, 1995.
3. Mahalingam, T.V., *A Topographical list of Inscription in the Tamilnadu and Kerala States*, Volume VI, Indian Council of Historical Research, S. Chand and Company Ltd., New Delhi, 1978.
4. Murali, G.S., *Tamilaga Tirumal Sthalangal*, Sathura Pathipagam, Chennai, 1998.
5. Mythili Venugopal, *Sri Andal Thirukkalayanam*, Narmadha Pathipagam, Chennai, 1993.
6. Muthupillai, C., *Pugaz Manakkum Vainava Sthalangal*, New Ed., Pioneer Publications, Chennai, 2001.
7. Nagaswamy.R. Studies in Ancient Tamil Law and Society, *The Institute of Epigraphy*, The state Department of Archaeology, Government of Tamilnadu, 1978.
8. Ramaraja.I. *Srivilliputhur Arulmigu Andal Kovil Thiruvizha Strappakkal*, Amutha Sankari Publications, Sivakasi, 1994.
9. Shankaranarayana Rao, A.V., *Temples of Tamilnadu*, Vasan Publications, Bangalore, 2001.
10. Vijaya Basker Patter, *Srivilliputhur Sri Andal Sthala Varalaru*, New Ed., Srinithi Publications, Srivilliputhur, 1996.

LOCALISATION OF YAKSHI - MYTHS IN JAINISM

A. Ekambaranathan *

Yakshis were folk deities of the early inhabitants of peninsular India, who were, in course of time, absorbed by Brahmanical, Buddhist and Jaina religions. Their introduction in Jaina pantheon as attendant deities of Tirthankaras was due to the belief that Tirthankaras could not be approached for fulfillment of worldly desires, as they were free from all bondages. Therefore, for the sake of gaining material benefits and to achieve desires fulfilled, yakshis were accommodated by lay devotees secondary to Tirthankaras.¹ In the early period, they were accorded a lesser position, but from the 7th century A.D. onwards, they gained an exalted position. As a result, several myths came to be spun around some popularly worshipped yakshis like Ambika and Jvalamalini.

Ambika Yakshi

Ambika is the most popularly worshipped yakshi by the Digambaras of Tamilnadu. She is the attendant deity of Neminatha, the twenty second Tirthankara. Stories connected with this yakshi are found in the Kannada devotional compositions like Ambikadevi - kalpa² and Punyasravakatha.³ According to these works, Agnila (future Ambika) was the wife of Somasarman, a brahmana of the town Girinagara. They had two sons, viz, Subhankara and Prabhankara. Once, Somasarman invited some Brahmana priests to perform sraddha ceremony in memory of his parents. After the ceremony was over, the priests returned to his house for dinner.

In the meantime, the Jaina monk Varadatta came to Agnila for alms and she offered him a part of the food meant for the brahmana priests. On knowing this, the priests felt humiliated and left the house without taking food. As its sequel, the provoked husband

drove away Agnila, her sons and maid servant from the house. Thereupon, Agnila sought the help of monk Varadatta, but being an ascetic, he could not comply with her request. Disgusted Agnila then climbed up the nearby hillock and remained underneath a dried - mango tree for sometime. Miraculously, the tree began to provide her and the children ripe fruits and a nearby tank supplied water to them. Sometimes later, Somasarman realized his mistake and wanted to take back his wife and children. But Agnila mistook that he would punish her again and so, jumped down from the hillock and lost her life. Surprisingly, the very next moment, she was reborn as Ambika yakshi. Somasarman who came there at that time, entreated her to forgive him for his mistake. Ambika, then, revealed her spectacular golden yakshi form, at the very sight of which, he fainted and breathed his last. However, he was reborn as a lion to serve the yakshi as her mount.

The above version of the myth came to be localized and associated with Tirumalai, the celebrated Jaina center near Polur in Tiruvannamalai district. According to the local myth, all the above incidents are said to have taken place at Tirumalai. It is narrated that Agnila after her death, was reborn as Ambika yakshi at Tirumalai where she continued to provide food to Jaina recluses. When there was a large scale migration of Jaina monks from North India to South India on account of a severe famine, Ambika yakshi of Tirumalai uninterruptedly fed as many as 8000 monks and alleviated their misery. The Appandainathar Ula and Sthotiramalai of late medieval times echo this local version of the myth.⁴

It seems that the localization of this myth had taken place consequent to the commissioning of an image of Ambika yakshi

* Reader, Department of Ancient History & Archaeology, University of Madras, Chennai-600 005.

at Tirumalai in the 10th century A.D. She is shown here standing with her right leg firmly placed on the back of the lion mount and left slightly bent, kept on its head, thus making it reel under her weight. Her right arm holds a lilly flower while the left entwines an areca tree standing behind. Diminutive figures of her sons and husband are also carved nearby. Besides, her lady attendant carrying a vessel containing food is sculpted to her left side. She appears as if lifting the food-vessel closer to the Yakshi so as to enable her serve the food. Apparently, this attendant figure carrying the food-vessel could have been the genesis for localizing the Ambika Yakshi myth with Tirumalai.

Yet another local myth connects Ambika Yakshi with Akalankacharya and Karantai, one of the sacred Jaina centers located 19 kms from Kanchipuram. Accordingly, Akalankacharya, a reputed ascetic of the Jaina order, was invited to enter into a polemical debate with the Buddhist friars of Alividaitangi monastery near Kanchipuram. Initially, Akalanka could not succeed in his attempts to win over the Buddhists, as they are said to have adopted some unethical measures. At this juncture, Akalanka prayed to Ambika Yakshi who had her abode in the Karantai temple, for succor. Immediately, she came to his rescue and exposed the foul means of his rivals and conferred grace upon the acharya. As a result, Akalanka could defeat the Buddhists and establish the superiority of Jainism.⁵

In order to add credence to this myth, a mandapa enshrining the foot-prints of Akalankacharya was built adjacent to the temple. Moreover, a bas-relief representing the same monk was carved on a slab and built into the eastern prakara wall facing the shrine of Ambika in the Kunthunatha temple complex.

Akalankacharya was a renowned saint of the Mulasangha who lived probably in the 9th century A.D. His connections with Karantai or his encounter with the Buddhists are not

substantiated by other evidences. It may be said in this context that consequent to the construction of a separate vimana for Ambika Yakshi within the Kunthunatha temple complex in the 15th or 16th century A.D., such a myth came to be associated with Ambika and Akalanka. Very likely, this local myth served as a booster to achieve transcendental to the cult of Ambika Yakshi. It may be a sequel to the growing popularity of Sakti cult in Brahmanism where Amman and Thayar shrines played a vital role in strengthening Saivism and Vaishnavism. It was more or less on the same line, Ambika Yakshi was held equivalent to an amman (Dharmadevi amman) even though she is only an attendant of the Tirthankara.

A third myth was also current among Digambaras of Tamilnadu in medieval times. But its association with any specific place remains unknown to us. The sthotiramalai records that Ambika Yakshi, riding on her lion mount, fought against a wicked person and gained victory over him⁶. Although the details of this episode are not known to us, it seems to have had some connection with Madurai area.

A solitary specimen in conformity with this myth occurs at Chettipodavu (Kilakuyilkudi) near Madurai. Among the low reliefs of Jaina sculptures carved on the vaulted roof of the cave here, the first one represents Ambika Yakshi riding on a lion, carrying a bow and an arrow in her arms, engaged in fighting with a person carrying a shield and a sword in his arms and riding on an elephant. In contrast to all the images of Ambika in Tamilnadu, here, she is portrayed as a war-goddess subjugating a wicked person. Infact, this carving of Ambika Yakshi resembles the 7th century rock-cut sculpture of Durga fighting with Mahishasura as seen at Mahabalipuram.

Jvalamalini

Jvalamalini is the yakshi of Chandraprabha, the eighth in the hierarchy of Tirthankaras. A local myth centering around

this yakshi connects her with Ponnur village and the nearby hill (Ponnur hill) situated about 9 kms from Vandavasi. According to the myth, Ponnur hill was considered to be the eternal abode of Jvalamalini from time immemorial. Once upon a time, Helacharya, a renowned monk of the Dravidasangha, performed severe austerities on the hill to ward off the evil influences of a Brahma-rakshasa who had afflicted the monk's lady disciple. He continuously meditated upon the goddess with great devotion till she revealed her presence before him. At the very sight of the fierce form of Jvalamalini, the brahmarakshasa fled away from the lady disciple and thus she was relieved off from the prolonged agony. As its sequel, Jvalamalini and Helacharya came to be specially worshipped at Ponnur as well on the hill.⁷

The above localized myth is an adaptation from the Kannada treatise Jvalamalinikalpa composed by IndranandiYogindar in 939 A.D. It is said that Helacharya of the Dravida Sangha initiated the worship of Jvalamalini on Nilagiriparvata at Hemagrama in order to ward off the Brahma-rakshasa which afflicted his lady disciple, Kamalasri. After rigorous performance of penance for seven days, Jvalamalini appeared before him and also alleviated the disciples' misery. The Yakshi, then, commanded Helacharya to write some incantation on a metallic plate and to do puja to it so as to enable devotees free from such troubles, and also instructed him to systematize and perpetuate this occult practice for achieving all worldly desires fulfilled.⁸ (Nilagiriparvata and Hemagrama are identified as places located in Mysor area)⁹

It is interesting to observe that the Kannada myth had been suitably modified and localized by Jaina adherents of Ponnur mainly to give prominence to the worship of Jvalamalini around the 18th century A.D. It was successfully achieved by installing a pair of foot-prints of Helacharya on Ponnur hill and by

instituting a special worship of Jvalamalini in the Adinatha temple at Ponnur. This view is in conformity with a lithic record of 1733 A.D. mentioning that the Jainas of Hemagrama (Ponnur) agreed to take out in procession the metal icons of Parsvanatha and Jvalamalini from the Adinatha temple every Sunday to Nilagiriparvata (Ponnur hill) at the time of the weakly worship of Helacharya.¹⁰

Consequent to Jvalamalini attaining popularity amidst the Digambaras of Tamilnadu, her images came to be consecrated in separate shrines in places like Chilttamur, Pundi, Mannargudi, Dipankudi, Karuntatan-kudi etc, after the 18th century A.D. It may be added here that this localization of the Jvalamalini-myth had some intimate connection with the proliferation of wrathful goddesses like Kali or Bhadrakali, Ankalamman, Ellamman, Draupati amman etc., in Hinduism during the medieval period. Very likely, it was to counterbalance the popularity of these goddesses, Jvalamalini was specially favoured by Jaina lay devotees. Infact, Jvalamalini shares much in common with these local goddesses, conceptually and iconographically.

Localization of myths served different purposes at different periods. The Yakshi-myths acted as catalysts not only to popularize their cults, but also to gain a wider social basis for Jainism. It deserves special mention that cult of Ambika gained momentum since the 8th century A.D. in Tamilnadu when Jainism faced stiff opposition from the bhakti-saints in the 7th - 8th century A.D. Jaina monks themselves encouraged commissioning of Ambika's images and popularizing their worship. As a result, most of the Jaina caves resorted to by monks were embellished with icons of Ambika along with Tirthankaras. It was in the process of popularizing the yakshi cult and sustaining Jainism from brahmanical hatred, certain myths came to be associated with Ambika and some celebrated Jaina centers. The reason for choosing Ambika Yakshi in particular during

medieval times was due to her dual role of a bountiful mother and a wrathful goddess subjugating the evils, similar to Parvati and Durga of the brahmanical order.

In the case of Jvalamalini, her worship got introduced in Tamilnadu only in about the 17th or 18th century A.D. In order to popularize her cult here, localization of the Helacharya myth was found to be a desideratum. Moreover, her

worship would have helped the Jainas to counterbalance to some extent the growth of local goddesses (Ammans) of the Hindu population. Thus, Yakshi icons as well as localization of yakshi-myths played a vital role to project Jainism, to sustain it, to gain a wider social base for it and, above all, to assuage the ill-feelings of the brahmanical followers and even to counterbalance Brahmanism to a certain extent.

Notes & References

1. B.C. Bhattacharya, *Jaina Iconography*, pp. 103-104, U.P.Shah, *Jaina Rupamandana*, p.483 ff.
2. *Ambikadevikalpa*, pp.107-108.
3. Quoted by T.N.Ramachandran in his *Tirupparuttikunram and its Temples*, pp.157-160.
4. AppandainatharUla, Couplets 75-77, *Sthotiramalai*, hymns 3-5.
5. *Mackenzie Manuscripts*, Mss.14, Sec.3.
6. *Sthotiramalai*, 15:9.
7. *ARE*, 1928-29, pt II, para 14.
8. *Jvalamalinalpa*, 1:5-8.
9. R.N.Nandi, *Religious Institutions and Cults in Deccan*, p.62.
10. *Epigraphia Indica*, vol.29, p.199ff.

SAPTA MATRKAS OF MELAPALUVUR

Sita Narasimhan *

An important iconographic devise in Indian tradition is the Sapta Matrkas who are the Seven Mothers; called Brahmi, Mahesvari, Kumaari, Vaishnavi, Varahi, Aindri or Indrapi and Camunda. These seven deities are prefixed by Virabhadra in respect of Brahmi and suffixed by Ganapati in respect of Camunda. This is a pan-Indian tradition and in all parts of India and wherever the Matrkas appear this pattern is followed.¹ There may be some local variations due to unknown reasons (see fn.1) and the number seven may also be altered. For example, in all early medieval centres of South Indian art from Elephanta in the north-west to Tirupparankunram in the Far South the usual pattern is followed while in the Elephanta cave

instead of seven, eight appear. These are the Asta Matrkas 'Eight Mothers'. The eighth member in this group is unidentified.² In later times a number of Matrkas evolved. Usually in the Asta Matrka group, the eighth member was Narasimhi. Studies on Sapta matrkas are not prolific. There are few articles in addition to major work on the subject by shivaji K.Pannikar of the M.S.University of Baroda who wrote his doctoral thesis on the Sapta Matrkas Worship and Sculpture, now published. The present author has worked on Saivism under the Imperial Colas for doctoral project with reference to their temples. Casually a statistical account of the forms of Devi appearing in Cola temples is presented.³ This motivated the author to pay

more attention to a form of Devi collectively known as Sapta Matrkas, who dominate in a list of the various goddesses 4. In view of the numerical priority a study is deemed essential to ascertain the value of the Sapta Matrka cult under the Colas.

The places listed under fn 1 belong to the early medieval phase (Pre-Chola) and fall under the patronage of the Pallavas (Kanci, Tiruttani and Malaiyadippatti), Pandyas (Tirugokarnam and Tiruppattur), Calukyas of Badami (Ellora Caves XIV, XXVI and Takli Dhokesvara), Rastrakutas Ellora Caves XVI and XXI) and perhaps Yadava (Aurangabad, later medieval, post-chola).⁵ Very interestingly the Matrkas fail to appear in the metropolitan zone of the Calukyas in Badami and pattadakka and huge number of images are stored in the site museum at Aihole. The existing temples of Aihole do not house any image of the Matrkas. It appears that under the Calukyas and Rastrakutas, Aihole was a flourishing center of the Matrka cult and still later it became unpopular. So, many of the images seem to have been cast away from the temples and they have found their way to the local site museum. It is not clear when this vandalism took place. It may not have been until the time of the Western Calukyas of Kalyana who were contemporaries of the Colas and their competitors. Maybe after the time of the Kalyana Calukyas the Matrkas became unpopular. The evidences of matrkas in the Cola zone would point out that their contemporaries, the Kalyana-Calukyas were rivals politically but in the field of religion they were on the same path and shared their ideas and it was the case with the Pallavas and Western Calukyas of Badami.

Coming to Melappaluvur it is a tiny village on the Tiruchi highway, heading toward Chennai. The temples fall very close to the bus stop and are unvisited by the folk and remain under custody of the ASI. The campus inside is not that clean. There are two temples for Siva in close quarters.⁶ and the second temple is fitted with a chapel for Candikesvara on its northern side. Behind the two main temples there is a mini-house for Surya. In front of the first temple, and facing south, there is a separate temple for Devi.⁷ There are two mini-houses for Ganapati and Skanda on the western wall, facing east. To the south of the second temple is a separate chapel for the Sapta Matrkas.

The Matrkas row beings with Virabhadra as is the pattern with the pan-Indian tradition. Usually, he is not called by the generic name, Siva⁸. He is seated in sukhasana posture with the left leg rested on pedestal and the right hanging. The front right hand is in abhaya mudra while the left is rested on thigh. The rear right arm bears the trisula and the left carries a Kapalapatra. He wears a jatamakuta and other ornaments.

Brahmi is three-faced, a point for easy identification. The middle face is frontal while the other two are in profile. She is seated in lalitasana with the left leg placed on pedestal and the right hanging down, she wears a kucchabanda (applies to all Matrkas) and a jatamakuta. She is caturbhuj and must hold the aksamala and kamandalu in rear arms (not legible in the present case). The front right hand is in abhaya mudra and left is rested on thigh. She is fleshy when compared with Mahesvari. In case of all the matrkas their vahana, another

mark of easy identification, is not carved anywhere.

Mahesvari is slim and has an oval face. She wears a karandamakuta, a necklace and other ornaments. Her front right hand is in abhayamudra while the left is rested on thigh. The objects in rear arms are not clear. She is also seated in lalitasana mode. The next member is Kaumari who is caturbhuja and holds the hands in the same pattern as the other Matrkas. Her emblems in rear arms are not clear. She also wears the usual ornaments, a necklace etc.

The next member is Vaishnavi. She is caturbhuja and according to the usual mode she must hold the sankha and cakra in parahastās, not legible in could be easily identified, as she is boar-faced. The karmas 'ears' of Varahi are akin to those of pigs. She is seated in lalitasana. She wears a small makuta and other ornaments. The objects in rear arms are not clear.

Aindri is seated in lalitasana and should hold the vajra and sakti in rear arms, not legible in the present case. She wears a karandamakuta and other usual ornaments. Her right hand is in abhayamudra while the left is lalitasana as all other Matrkas. She is emaciated and looks very awkward. This is a pattern that we usually come across in the north during the early medieval period. Usually in Tamil Nadu as at malaiyadippatti and tirugokarnam, She looks handsome and is not in the manner as found at melappaluvur. The rear arms are illegible. The front right hand is in abhayamudra while the left is rested on thigh. She wears a karandamakuta.

The next member should be Ganapati who maybe found in other places. Maybe the image was originally there and later broken or removed when virabhadra is there, Ganapati is likely to have been originally installed.

The presence of the Sapta Matrkas in at least twelve Cola temples would prove the fact that the cult of the Matrkas was strong during this period. In fact, though the Colas were devoted followers of Siva,⁹ they did not neglect Devi and Vishnu.¹⁰ In fact the founder of the house, Vijayalaya (A.D. 850-70), is credited with a temple for Devi Nisumbhasudini at Tancavur. In all Cola temples the northern devakostha at the antarala section is reserved for Mahisasuramardini. That means the cult of the Mother Goddess was very much favoured. Since the time of Kulottunga I (A.D. 1070-1120) Siva temple came to be fitted with a separate shrine for Devi called titukkamakkottam.¹¹ The forms of Devi which were objects of cult worship were Mahisasuramardini, Jyesthadevi and the Sapta Matrkas. That is why the Matrkas are placed within a separate chapel. The stray image of Jyesthadevi found in the Melappaluvur temple should have a cult Murti in those time It is know from the inscriptions of the site that women have contributed for the building of the temple.¹² The presence of devadasis is also attested. So the Paluvettariyar, especially their women folk, must have been behind the cult of the Matrkas. The melappaluvur temple may lie in a dark corner of the Tamil plains but it was once upon a center of cult activity, especially those of Siva and Devi. It was a stronghold of the Sapta Matrkas worship as proved by a chapel for her and the images of the Seven Mothers.

Notes & References

1. Raju Kalidos, *Iconography of Early Medieval South India: Vol. III Sakti Goddesses*, p. 255. Ellora, Aurangabad, Takli Dhokasvara, Malaiyadiatti and Tirugokarnam are rock-cut temples while others are structural. The images in Tiruttani and Tiruppattur are not in their original location. They are later rearranged.
2. K.V. Soundararaja, *Cave Temples of the Deccan*, p. 92 identifies the eighth member with the feminine of Kubera.
3. K.R. Sita, *Saivism under the Imperial Colas* (Ph.D. thesis, Tamil University, 2000), p.85.
4. Of the various forms of Devi known to Colas, the first is Mahisasuramardini (totally 74), then a general form called Devi(20) and the third one is Sapta Matrkas (totally 12). That means the Sapta Matrkas are found in twelve Cola temples.
5. For dates of these monuments see K.V. Soundararajan, *op.cit.*
6. The temples were originally known as vatavayil-sri-koyil and tenavayil-sri-koyil. See G.Poonkodi, *Melappaluvur Temples*(M.Phil, thesis, Tamil University), Thanjavur 2002.
7. It is said that locally the goddess is called Rjita-kusumakuntalambika. There is no word like rjita and it might be Rucira-kusuma-kuntala-ambika. Ruciram means 'saffron' (rucira means brilliance, radiance and sweet), kusuma 'flower' and kuntala 'a hair'; maybe the goddess' (Ambika) locks of hair are as soft as saffron or the colour of hair is reddish like saffron flowers and so supposed to be radiant or sweet to look at. See G. Poonkodi, *op.cit.*
8. Shivaji K. Pannikar, *Sapta Matrka Worship and Sculptures*, passim.
9. From a statistics prepared by the present author from a study of S.R. Balasubramanian's books on Cola temples, it has been found that out of 329 listed temples 266 are for Siva. K.R. Sita, *op. cit.*, p.43 table.
10. From out of the 329 temples built by the Colas 48 were for Vishnu. See K.R. Sita, *op.cit.*, p.43.
11. Melappaluvur is an early Cola temple and so the separate shrine for Devi found there must be posterior to that of the Matrkas and local rulers, the Paluvettaraiyar.
12. G. Poonkodi, *op.cit.*, Chap.I.
13. Later during the Navaratri festival the Matrkas were integrated in the celebrations. It was so designed that on nine days the following deities were worshipped: 1. Mahesvari, 2. Kaumari, 3. Varahi, 4. Mahalakshmi, 5. Vaishnavi, 6. Indrani, 7. Mahasarasvati, 8. Narasimhi and 9. Camunda.

கொங்கில் ஓங்கி நிற்கும் தாய் தெய்வ வழிபாடு

தி. மைதிலி *

தாய் தெய்வ வழிபாட்டின்

தமிழக வரலாற்றில் நாயக்கர் காலத்தில் நாயக்க ஜமீன்தார்களாலும், முகம்மதியப்படை வீரர்களாலும் கன்னிப் பெண்களின் கற்பிக்கு களங்கம் ஏற்பட்டதும், இவர்களிடமிருந்து தம் கற்பனைக் காத்துக் கொள்ள அக்கன்னிப் பெண்கள் தீயில் விழுந்து மாண்டு போனதும், இப்பெண்கள் அவர்களின் குடும்பத்தவரால் இன்றளவும் தெய்வமாய் வணங்கப்பட்டு வருவதையும் நாயக்கர்கால நாட்டார் தெய்வக்கதைகள் உணர்த்துகின்றன.

வெள்ளையம்மாள் வரலாறு:

கொங்கு வேளாளரில் சேட குலத்தார் தலைவனுக்கு வெள்ளை நிறத்தில் ஒரு பெண் பிறந்தாள். சிவனுக்கு நான்கு சகோதரர்கள், அவளைத் திருமணம் செய்து கொள்ள வரும் ஆடவனுக்கு காடையூரில் கால்பங்கு காணியாட்சி கொடுக்கிறோமென அவளது தந்தை அறிவித்தார். அந்நிலையில் காங்கேயன் என்பான் தான் வாழ்ந்த ஊரில் பஞ்சம் ஏற்பட்டதால் பிழைப்பதற்காய் வெள்ளையம்மாள் ஊராகிய நட்ருக்கு வந்தான். அவளைத் திருமணம் புரிந்து கொண்டான் காங்கேயன். ஆனால் தந்தையின் காலத்திற்குப் பிறகு வெள்ளையம்மாளின் சகோதரர்கள் அவ்விருவரையும் கொடுமைடுத்தினர். அறிவித்தபடி கால்காலி கொடுக்கவும் மறுத்தனர். காங்கேயனை ஆற்று வெள்ளத்தில் தள்ளி கொலையும் புரிந்தனர். தங்கையென்றும் பராது அவளது கற்புக்கு இழுக்கு நேரும் வகையில் பழி மொழி கூறினர்.

“கற்பிழந்தவளுக்கு காணி ஒரு கேடா பூமி ஒரு கேடா புறம்போன மங்கையார்க்கு முகத்தில் விழிக்காதே மூதேவியானவளே உனக்கு உதவி செய்தால் உலகோர் பழித்தீடுவர்”

பழித்து ஒதுக்கி வைப்பார் பாத்தியே”

என்று வருடம் பாடல் இங்கு நோக்கத்தக்கது. இதனால் குழந்தைகளுடன் வெளியேறிய வெள்ளையம்மா வழியில் வீரர்களுடன் சென்ற முகம்மதியப்படைத் தலைவர் சர்தார் விசாரித்து

அவள் நிலையறிந்தார். அந்நான்கு சகோதரர்களையும், நாட்டாரையும் அழைத்து உண்மைய விளவினார். முதலில் அந்நால்வரும் மறுத்தனர். பின்னர் உண்மையை ஒத்துக் கொண்டனர், ஆயினும் கடுமையான மூன்று நிபந்தனைகளை விதித்தனர்.

1. பசுமன் கலத்தில் நீரெடுக்க வேண்டும்.
2. எடுத்த அத்தீர்த்த நீரை மண் குதிரை மீது தெளிக்க அது கனைக்க வேண்டும்.
3. கழுமரமாகச் சீவி வைக்கப்பட்ட விடத்தலை மரத்தில் தண்ணீர் ஊற்றி தழைக்க வைக்க வேண்டும் - என்பதே.

காணி நிலம் பெற வெள்ளையம்மாளுக்கு விதிக்கப்பட்ட விதிகள். இதில் தோற்றால் அகமுமரத்திலேறிச் சாக வேண்டும் என்றனர். ஆனால் வெள்ளையம்மாளோ தன் கற்பின் ஆற்றலால் இச்சோதனையில் வெற்றி பெற்றாள். சகோதரர் நால்வரும் காணிநிலம் கொடுத்து ஊரைவிட்டே செல்கின்றனர். முகம்மதிய சர்தரால் இழந்த நிலத்தைப் பெற்றதால் காடையர் காங்கேயர் வழி மரபினர் இன்றும் தம் குழந்தைகளை. முகம்மதியர்களைப்போல் தொடக்கத்தில் வளர்த்து பிறகு காது குத்தும் சடங்கு செய்து இந்து மதத்திற்கு மாறுவதாய் செய்கின்றனர். இவர்கள் முழுக்காது குலத்தார் என்றும் அருமைக்காரர் என்றும் அழைக்கப்படுவர்”.

“காடையில் சேட குலத்தான் மகள்

மெய்க் கழுவறைந்து

மேடையில் சங்கப்பலகை யுன்டாக்கி

நல் வேப்பமலர்த்

தோடையும், பாடகம் காங்கேயன்

தன்னுனைச் சுமந்து பெற்ற

மாடையு நேர் தெய்வப் பேறு பெற்றாள்

கொங்குமண்டலமே” என்றும்

காராள குல வேளிர் வெள்ளையம்மாள் தன்னின் கற்பை நிலை நாட்டி வைத்தாய் என்று வரும் சான்றால் இதனை உணரலாம்.

* தமிழ்த்துறை நிர்மலா மகளிர் கல்லூரி, கோவை-18.

[illegible]

• അനുസ്മരണം.

ລາຄາດື່ມ ນິຍາມ ລະບົບເກົ່າມາດ ຈະບໍ່ມີ
 ມາດຕະການສະຫຼຸບ ມາດຕະການດື່ມ ມາດຕະ
 ລະບົບເກົ່າມາດ ຈະບໍ່ມີ
 ມາດຕະການສະຫຼຸບ ມາດຕະການດື່ມ ມາດຕະ

ഭരണസമിതി

നവം ൧൯൭൪ നവം ൧൯൭൪ നവം ൧൯൭൪ നവം ൧൯൭൪ നവം ൧൯൭൪
 നവം ൧൯൭൪ നവം ൧൯൭൪ നവം ൧൯൭൪ നവം ൧൯൭൪ നവം ൧൯൭൪
 നവം ൧൯൭൪ നവം ൧൯൭൪ നവം ൧൯൭൪ നവം ൧൯൭൪ നവം ൧൯൭൪
 നവം ൧൯൭൪ നവം ൧൯൭൪ നവം ൧൯൭൪ നവം ൧൯൭൪ നവം ൧൯൭൪
 നവം ൧൯൭൪ നവം ൧൯൭൪ നവം ൧൯൭൪ നവം ൧൯൭൪ നവം ൧൯൭൪

[illegible][illegible][illegible][illegible]

தேவன் புகழ்பெற்றவர்களுக்கும்

‘‘பாடுகியாண்டல ருமாநாங்குலு ‘‘தாங்கையென மலக்கை‘‘பாடு
 ராந்ருக காதிகுறியை ‘‘தாமிரமு புராடு மீயாலொ
 டலெடுமுங்கு ஓத்பாமீடு ‘‘லமுங்கு முககாலையா
 ‘‘புசலமுங்கு ஹததாநம்மது ‘‘புசலமுங்கு
 துடுபாக்கயித் தடுடுத லுதேல்லக ாடுமுநிகி
 றுடு தாபாநலைய ‘‘பாபாபாடுதலெடுமுங்கு
 கத்யாணபுடு மககது மடுநி கெயுடுதாநாமலையாலு

வேளாளர் அண்ணன்மார்களை கதை கேட்பதோடு இன்றும் கதை நிகழிடமான மதுக்கரை செல்லாண்டியம்மன் கோயில், வளநாடு, வீரமலைப்படுகளும், கூவுண்ணாம்பாளையம், தவசக்கம்பம், வீரப்பூர், அணியாப்பூர், ஆகிய இடங்களைக் கண்டு போற்றுவார். வேளாள குலப் பெண்டிர். நல்ல தங்காளை செல்லாண்டியம்மனாகவே வைத்துப் போற்றி வழிபடுகின்றனர்.

மாசாணியம்மன் கதை

கொங்கு நாட்டு ஆணை மலையில் மாசாணியம்மனாக வணங்கப்படும் தெய்வத்தின் வரலாறும் தாய் தெய்வவழிபாடு. இங்கு ஓங்கி நிற்பதை உணர்த்தும். பாண்டியனால் பெருந்தீங்கு இழைக்கப்பட்ட கண்ணகி தெய்வமாய் வணங்கப்படுவது போல் நன்னனால் மாபெருந்தீங்கு விளைக்கப்பட்ட பெண்ணும் மாசாணியம்மனாய் இங்கு வணங்கப்படுகிறாள். “மயான சயனி” என்பது மாசாணி என்று திரிந்துள்ளது. இக்கோயில் கல் வெட்டும், அங்கு பாடப்படும் நாட்டுப்புறப்பாடல்களும் இவ்வுண்மையை உணர்த்தும், வரலாற்றில் பெண் கொலை புரிந்த நன்னன் என்றே அழைக்கப்படும் இவன் எந்த இனத்தைச் சேர்ந்த மன்னன் என்பது இன்னும் தெளிவாகவில்லை. பெண்கொலை புரிந்த இவனை எந்த அரசு இனமும் தன்னினம் என்ற சேர்த்துக் கொள்ளவிரும்பாது விலக்கியதே இதற்குக் காரணம் எனலாம். முனைவர் ‘மலையமான்’ இதனை அடிப்படையாய் வைத்து ‘நீர்மாங்கனி’ என்ற வரலாற்று நாடக நூலையே இயற்றியுள்ளார். அந்நாடக நூலில் நன்னனிடம் நீதி கேட்டு நிற்பதாய் வரும் அப்பெண்ணின் தந்தை ஆற்றிய உரைகளும், மன்னனின் மறுப்புரைகளும் கற்பார் உள்ளத்தை உருக்கும்.

‘ஒரு மாங்கனிக்கு ஆயிரம் தீங்கனி

தேடிக்கொண்டு படைக்கிறேன்
நீ தரும் கனிகள் அவ்வொரு தீஞ்சுவைக்
கனியின் கால் காசு ஆகுமா
நூறு தனிப்பொன் மாம்பழம் பதிலாய்த்தருகிறேன்
வாடாப் பொன் கணி தேடும் பசிக்கே
ஈடாய் உதவி செய்யுமா

என் மகள் கடைக்குச் சமமாம் அளவில்
பொன் மகள் சிலையைத் தொழுது படைக்கிறேன்.
சிலை கணியின் விலைபெறுமா”
என்பனவே அவ்வரிகள். இம்மொழிகளால் உண்மையை உணராது அப்பெண்ணுக்கு கொலை

தண்டனை தருகிறான். இறுதியில் நன்னன் கோசர் படையெடுப்பால் கொலை செய்யப்படுகிறான். கொடுங்கோலன் நன்னனால் கொலை செய்யப்பட்ட அப்பெண்ணிற்கு கோயில் சமைக்கப்படுகிறது. அக்கோயில் திறப்பு விழாவில் பெண்மை போற்றப்படுவதாக நாடக நூல் முடிகிறது.

‘பெண்மை இறைமைச் சிறப்பின் அடிக்கரு”
என்று போற்றப்பட்டதோடு

‘இன்று எழுப்பிய நற்சிலை உருவில்
மங்கை நல்லாள் என்றும் வாழ்வாள்
செங்கதிர் தொழில் போல் அவள்
தோழப்படுவாள்
பறவைபோல் திரிந்து மகிழ்ந்த
அந்நல்லாள்

இறைமை நிலையை எய்தியே உயர்வாள்’

என்று வாழ்த்தவும் படுகிறாள். இதற்கேற்ப கொங்கு நாட்டார் தம் துன்பம் தீர்க்கும் தெய்வமாக மாசாணியம்மன் போற்றப்படுகிறாள். தமக்கு தீங்கிழைப்போர் யாவராயினும் அவர்கள் அழிந்துபடுவர் என்பதை உணர்த்தும் வகையில் தீங்கிழைப்போரை நினைத்து இங்குள்ள ஒரு குறிப்பிட்ட சிலைக்கு சிவந்த மிளகாய் அரைத்துப் பூசும் வழக்கம் நிலவுகிறது. இம்மரபில் பக்தர்கள் கவனமாய் நின்றல் வேண்டும் எனவும் எச்சரிக்கை செய்யப்படுகின்றனர். ஏனெனில் பொய்யாகத் தனக்குத் தீங்கிழைப்பதாக ஒரு நல்லோரை நினைத்து இவ்வழிபாடு செய்தால் அது செய்தோர்க்கே எதிர்ப்பைக் காட்டும் என்ற அறிவிதிக்குட்பட்டே இம்மரபு கையாளப்படுகிறது என்பதைப் பார்க்கும் போது இரக்கமின்றி தனக்கு கொலை தீர்ப்பை வழங்கிட்ட மன்னன் மீது இன்னும் சின தணியாமல் நிற்கின்றாள் இப்பெண் தெய்வம் என்ற இந்நாட்டார் தம் நம்பிக்கையினை உணர்த்துகின்றதன்றோ!

அரவான் பண்டிகை

சிங்காநல்லூரில் ஒவ்வொரு ஆண்டும் நவம்பர் மாதம் நிகழும் ‘அரவான் பண்டிகை விழா’ பாரதக் கதையில் வரும் களப்பலி கொடுக்கும் ஒரு நிகழ்ச்சியோட தொடர்பு படுத்தி சொல்லப்படுகிறது. பலி கொடுக்கப்படும் ஆண்மகன் புதுமனமானவனாய் இருத்தல் வேண்டும் என்ற விதிப்படி பீமனின் மகன் அரவான் தேர்ந்தெடுக்கப்படுகின்றான். இவ்வுண்மையை அறிந்தே அவனை மணம் செய்து கொள்ள

'பொம்மி' என்ற பெண் முன் வருகிறாள். ஏனெனில் அறத்தை நிலை நாட்ட, 'பாரதப்போரில் தருமம் ஜெயிக்க, சபை நடுவே பாஞ்சாலியை வந்த துச்சாதனனை ஒழிக்க, பாண்டவர் வெற்றிபெற, சகுனியின் சூழ்ச்சிகளை வெல்ல எல்லாவற்றுக்கும் மேலாய் கண்ணபிரானது தருமத்தை நிலைநாட்டும் முயற்சிகள் பலிக்க தன் வாழ்வையே பணயமாய் வைத்த பொம்மியின் தியாகத்தைச் சொல்வதே இவ்விழாவின் நோக்கம்.

'அன்று கட்டி அன்று அறுத்தல்' என்ற வழக்கிற்கேற்ப அரவானை மணந்து அன்றே அவனை அறத்திற்காய் இழந்த 'பொம்மி' என்ற பெண்ணையே பொம்மியம்மனாகப் போற்றுகிறது, இந்த கொங்கு மண். ஒன்றைப் பெறல் வேண்டுமெனில் ஒன்றை இழந்தே ஆக வேண்டும் என்ற வாழ்வியல் விதியை உணர்ந்து பண்பட்ட பொம்மித்தாய் தன்னொருத்தியின் வாழ்க்கை வீழ்தாலும் பலபேர் வாழ்க்கையின் உயிர்ப்பு அதில் அடங்கியுள்ளது என்பதறிந்து இப்பெருந் தியாகத்தைச் செய்கின்றாள். ஏழு நாள்

நடைபெறும் இத்திருவிழா. கொங்கு நாட்டு மறவர் குலத்தவர்க்கு ஒரு பெருவிழாவாகும். இந்த விழாவிலும் குறிப்பிட்ட மூன்று நாட்கள் மட்டுமே பூசையறை போல் விளங்கும் இக்கோயில் திறக்கப்படும். மணமகளாய் எழிலாட்டப்பட்டு அழகிய கோலம் கொண்டு நிற்கும் பொம்மியம்மன் முகத்துத் தென்படும் தெய்வீகப் பேரழகு போற்றத்தக்கது. இவ்விழாவில் பொம்மியம்மன் கோயிலுக்கு அருகிலுள்ள கண்ணபிரான் கோயிலும் சிறப்பு பூசனை பெறும்.

இங்ஙனம் கொங்கு நாட்டின் தாய் தெய்வ வழிபாடு எத்தனையோ உயர் பெண்மணிகளின் கற்பின் ஆற்றல் உள்ள உயர்வு, தியாகசிந்தை ஆகிய உத்தம குணங்களைப் பின்னணியாகக் கொண்டுள்ளது எனலாம். இன்றும் கொங்கு வேளாளர் குலத்தில் பெண்களை 'அம்மணி' என்றும் 'தாயி' என்றும் அழைக்கும் மரபு இங்கு குறிப்பிடத்தக்கது. தாய் தெய்வ வழிபாடு இங்கு ஓங்கி நிற்பதன் காரணங்ள் இச்சான்றுகளில் வழி இங்கு வரையறுக்கப்படுகிறது.

அடிக்குறிப்புகள்

1. பண்பாட்டு மானிடவியல் - பக்தவத்சல பாரதி
2. நாயக்கர்காலம் - நாட்டார் தெய்வக்கதைகள் - டாக்டர் தே. ஞானசேகரன்
3. கொங்கு நாட்டு வரலாறும் அண்ணன்மார் வழிபாடும் - பேரா. ப. கிருஷ்ணசாமி
4. கொங்குச்சோழர் - முனைவர். க.அ. புவனேசுவரி
5. தமிழக நாட்டுப்புறவியல் - சரசுவதி வேணுகோபால்
6. ஆய்வுக்களஞ்சியம் திருச்செங்கோடு - கொடுமுடி சண்முகப்பிரகதம்
7. கொங்கு நாட்டுப்புறவியல் - டாக்டர் சு. சண்முகசுந்தரம்
8. வசந்த முல்லை - வினோதா
9. நீர்மாங்கணி - முனைவர். மலையமான்
10. கொங்கு நாட்டுப்புறப்பாடல்கள் - ப. கிருஷ்ணசாமி

ஸ்ரீ ராம்சந்த்ரமிஷன் மற்றும் மிஷன் வழங்கும் சகஜமார்க்கம் - ஓர் ஆய்வு

சு. செளந்தரராசன் *

ராம்சந்த்ர மிஷன்

நம் நாட்டில், உத்தரப் பிரதேசத்திலுள்ள .பேதஹ்கர் என்ற ஊரைச்சேர்ந்த ஸ்ரீராம் சந்த்ரஜி மகராஜ் என்பவர்தான் இம்மிஷனின் முதல் குருவாவார். இவர் 1873ஆம் ஆண்டு முதல் 1931ஆம் ஆண்டுவரை வாழ்ந்திருந்தார். அவரை, 'லாலாஜி மகராஜ்' என்று அன்புடன் அழைக்கப்படுகிறார்.

'பிராணஹுதி' என்று பண்டைய முறையை அவர் மீண்டும் கண்டுபிடித்தார்.

ஆன்மீக நாட்டத்தோடு வருபவரிடம் இதயத்திலே புதைந்துகிடக்கும் அழுக்குகளை நீக்கவும், அவருடைய ஆன்மீக சக்தியை துரிதப்படுத்தவும் குருவானவர் தன்னுடைய ஆன்மீக சக்தியை அளிக்கின்றார். அவர் ஆன்மீக சக்தியை நாடுபவரின் இதயத்தினுள் ஊடுருவிப் பாய்ச்சுவதே டிரான்ஸ்மிஷன் எனப்படும் பிராணஹுதியாகும். இதைக் கண்டுபிடித்த உலகத்தாருக்கு வழங்கிய ராம்சந்த்ரஜி, பதேகரில் கலெக்டர் அலுவலகத்தில் வேலை செய்து வந்தார்.

ராம்சந்த்ரஜி அல்லது லாலாஜி மகராஜ் தனது சீடரான உத்திரபிரதேசத்திலுள்ள ஷாஜஹான்புரைச் சேர்ந்த தனது பெயரையே கொண்ட ஸ்ரீராம் சந்த்ரஜி அவர்களை தனது பிரதிநிதியாக நியமித்தார். இவர் பாபுஜி என்று அன்புடன் அழைக்கப்படுகிறார்.

பாபுஜி அவர்கள் தனது குருநாதரின் பெயரால் இந்த மிஷனை துவக்கினார். பாபுஜியால் நியமிக்கப்பட்ட சாரிஜி என்றழைக்கப்படும் சென்னையச் சேர்ந்த திரு பார்த்தாசுரதி ராஜகோபாலாச்சாரி அவர்கள் தற்போது இந்த மிஷனின் தலைவரும், மாஸ்டரும் ஆவார்.

சாரிஜி அவர்கள் சகஜமார்க்கத்தின் கொள்கைகளை உலகமெங்கும் பரப்பி வருகிறார். இன்று உலகில் பல நாடுகளில் ராம்சந்த்ர மிஷன் கிளைகள் தோற்றுவித்து மக்களுக்கு சகஜமார்க்கத்தைப் பரப்பி வருகிறது. ஸ்ரீராம்சந்த்ர மிஷன் (பாபுஜி மெமோரியல் ஆசிரமம்) உலகத் தலைமையகம் சென்னை மண்பாக்கத்தில் இயங்கி வருகிறது.

இம்மிஷன் அளிக்கும் பயிற்சியில் சேருவதற்கு ஆன்மீக வளர்ச்சி பெற்று இறைவனுடன் இரண்டறக் கலக்க வேண்டுமென்ற விருப்பமுடையவர் இம்மிஷனில் சேரத் தகுதிபெற்றவராவார். அவரை அப்பியாசி என்றழைக்கப்படுவார்.

சகஜமார்க்கம் . பயிற்சிமுறை

மாஸ்டர் (குரு) தன்னுடைய இதயத்திலிருந்து பயிற்சி செய்ய வரும் அப்பியாசியின் இதயத்திற்குள், தெய்வீக சக்தியைப் பாய்ச்சுகிறார். இதனை தான் பயிராணஹுதி (டிரான்ஸ்மிஷன்) என்று கூறப்படுகிறது. காலையில் ஒரு மணிநேர தியானப்பயிற்சி, மாலைப்பயிற்சி அன்றாட வேலைகள் முடிந்த பின்னர் அரைமணி நேர சுத்திகரிப்பு பயிற்சி, இரவு ஒன்பது மணிக்கு உலக சகோதரத்துவத்திற்கான பிரார்த்தனை, இரவு உறங்க செல்லுமுன் ஒரு பிரார்த்தனை தியானம் ஆய்வை தான் சகஜமார்க்கம் பயிற்சிமுறை.

மாஸ்டர்

சகஜமார்க்கத்தின் குருவை 'மாஸ்டர்' என்று அழைக்கப்படுகிறார். மனித வாழ்வின் இறுதி லட்சியமான பரம்பொருளுடன் இரண்டறக்கலந்து பூரணத்துவம் அடைந்த ஒருவரே மாஸ்டர் ஆவார்.

புறவைக்கு இரு இறக்கைகளைப் போல் ஆன்மீகத்துடன் லௌகீகத்தையும் இணைத்து சமநிலையுடன் வாழ்ந்து ஒரு முன்னுதாரணமாகத் திகழ்கிறார் மாஸ்டர்.

சகஜ மார்க்கத்தைப் பற்றிய நூல்கள் பல இம்மிஷனில் வெளியிட்டிருக்கின்றன. மூன்று மாதத்திற்கு ஒரு முறை தமிழிலும், ஆங்கிலத்திலும் இதழ்கள் வெளியிட்டு வருகின்றன. ஆன்மீக வழிமுறை என்பது தனிப்பட்ட முறையில் ஒவ்வொருவரும் பயிற்சி செய்து பலனை தங்களுக்குள்ளேயே உணர்ந்து பார்க்கவேண்டிய ஒன்று. எனவே அதில் நாட்டமுள்ளவர்கள் அனைவரையும் சகஜமார்க்கம் வரவேற்கிறது என தற்போதைய மாஸ்டர் சாரிஜி அவர்கள் கூறுகின்றார்.

* நூலகர், 66/30, 2ஆவது தெரு, பாரதீஸ்வரர் காலனி, கோடம்பாக்கம், சென்னை-600 024.

Notes & References

ஆச்சார்யா, பி.எஸ்: 'தியானமும் வெற்றியும்' நர்மதா பதிப்பகம், சென்னை-17, (1984)

பாபுஜி மகராஜ்: 'சத்யோதயம்' - ராம்சந்திர மிஷன் ஷாஜ்மார்ஜ்ஸ் (உ.பி.), இந்தியா(1958)

மணிமேகலை ஆசிரியர் குழு: 'விவேகானந்தரின் வாழ்வும், வாக்கும' - மணிமேகலைப் பிரசுரம், சென்னை-17, (1991)

சுவாமி ஓங்காரநந்தா: 'வெட்டவெளி தியானம்', ஓங்காரம், பாண்டிச்சேரி-3, (1993).

Panchapagesan: 'Relevance of Swami Vivekananda's Teaching, Institute of, Vivekananda Study's Madras (1994)

Rajagopalachari, Salient Features of Sahaj Marg. Smrti Series 1(1998), Sahaj Marg Research & Training Institute, SRCM, Chennai-116.

Rajagopalachari, Salient Features of Sahaj Marg Smrti Series 2(1998), Sahaj Marg Research & Training Institute, SRCM, Chennai-116.

Rajagopalachari, Salient Features of Sahaj Marg Smrti Series 3(1999), Sahaj Marg Research & Training Institute, SRCM, Chennai-116.

Rajagopalachari, Salient Features of Sahaj Marg Smrti Series 4(1999), Sahaj Marg Research & Training Institute, SRCM, Chennai-116.

Rajagopalachari, Salient Features of Sahaj Marg Smrti Series 5(2000), Sahaj Marg Research & Training Institute, SRCM, Chennai-116.

Rajagopalachari, Salient Features of Sahaj Marg Smrti Series 6(2001), Sahaj Marg Research & Training Institute, SRCM, Chennai-116.

Rajagopalachari, 'My Master' SRCM, Sri Ram Nagar, Chennai-18.

தமிழ்மறைகளும் - வடவேதங்களும்

த. தங்கவேல்*

தொன்மைவாய்ந்த இந்தியப் பண்பாட்டையும் இந்து மதத்தையும் ஆராய முற்படும் அனைத்து ஆய்வாளர்களும், வேதங்களையும், சமஸ்கிருத மொழியையும் முதன்மையாகக் கொண்டே தங்கள் ஆராய்ச்சியைத் தொடங்குகின்றனர். இந்திய சமூகத்திற்கே உரித்தான, சாதிய சமூக அமைப்பிற்கு அடித்தளமிட்ட நான்கு வருணக் கோட்பாடு ஆரியர்களாலேயே தோற்றுவிக்கப்பட்டு இந்திய பூர்வகுடி மக்கள் மீது திணிக்கப்பட்டு விட்டது என்று ஒரு மாயையை இவ்வாய்வாளர்கள் தோற்றுவித்து விட்டனர். இந்தியாவிலுள்ள அனைத்து இனங்களைச் சார்ந்த அறிஞர்களும், தங்கள் மொழியும், பண்பாடும் சமஸ்கிருத மொழிக்கும், ஆசிரியர்களுக்கும் கடன்பட்டது என ஏற்றுக் கொள்கின்றனர். விதிவிலக்காக தமிழ்ச் சமூக அறிஞர்களோ, தமிழ்மொழியும், பண்பாடும், வட ஆரியரின் மொழியையும், பண்பாட்டையும் விடத் தொன்மைச்சிறப்பு வாய்ந்தது என நிறுவ, நீண்ட நெடிய காலமாக முயன்று வருகின்றனர்.

தமிழ் இனத்தின் தொன்மையை நிறுவ முற்பட்ட தமிழறிஞர்கள், வழக்காற்றில் நிலவிய செவிவழிக்கதைகளை அடிப்படையாகக் கொண்டு பல கதைகளைப் புனைந்தனர். கடல்கோளினால் அழிந்துவிட்ட குமரிக்கண்டம், பாண்டியனின் மூன்று தலைநகரங்கள், இத்தலைநகரங்களில் இயங்கிய தமிழ்ச்சங்கங்கள் போன்ற கதைகள் இவ்வாறு புனையப்பட்டவைகளே. பழந்தமிழ் இலக்கியங்களும், செப்புபட்டயங்களும் குறிப்பிடும், பவிழியம், தைத்திரியம், தலவாகாரம் அதர்வணம் ஆகிய தமிழ் மறைகளை அடியொற்றியே வடவேதங்கள் இயற்றப்பட்டன என்ற கருதுகோளும் இயற்றுகின்றார்கள்.

தமிழ்ச் சமூக வரலாற்றினை நடுநிலையுடன் நிறு ஆய்வு செய்யும் வரலாற்றறிஞர் திரு. வெ. கிருஷ்ணமூர்த்தி (வெ.கி), தனது 'தமிழ்வேதம் - ஓர் ஆய்வு' என்றக் கட்டுரையில், தமிழ் மறைகள் எனப்படும் பவிழியம், தைத்திரியம், தலவாகாரம் ஆகியவை வட வேதங்களை அடியொற்றி

* உதவிக் கோட்டப் பொறியாளர் நெடுஞ்சாலை, சேலம்.

கி.மு. 5ஆம் நூற்றாண்டுக்குப்பின் இயற்றப்பட்ட தரும் சூத்திரங்கள் சிலவற்றையே குறிக்கின்றன என மிக நுணுக்கமாக ஆராய்ந்து நிறுவியுள்ளார். அவருடைய வாதங்களின் சாராம்சத்தைக் கீழே பார்ப்போம்.

1. முதலாவதாக 'பவிழியம்' என்ற சொல் பவிஷ்ய புராணத்தை அடிப்படையாகக் கொண்டு எழுந்ததாகும். தரும் சூத்திரங்களில் 'ஆபஸ்தம்ப தரும் சூத்திரம்' பவிஷ்ய புராணத்தைக் தனது முதல்நூலாகக் கொண்டுள்ளது. தென்னாட்டில் மட்டுமே 'ஆபஸ்தம்பியர்கள்', என்ற பெயரில்; யஜுர் வேதத்தைச் சார்ந்து எழுதப்பட்ட வாஜசனீய பிராமணத்தை மேற்கோள் காட்டுகிறது. இதிலிருந்து 'பவிழியம்' என்று கூறப்படுவது பவிஷ்ய புராணத்தை அடிப்படையாகக் கொண்டு எழுதப்பட்ட ஆபஸ்தம்ப தரும் சூத்திரத்தைக் குறிப்பாக நாம் அறியலாம். ஆபஸ்தம்பியர் தென்னாட்டில் மட்டுமே வாழ்வதால், இது தென்னாட்டிலேயே எழுதப்பட்டது எனவும் கூறலாம்.

2. தைத்திரியம் எனக்குறிப்பிடப்படுவது, யஜுர் வேதத்தின் பிறசேர்க்கையாக எழுதப்பட்ட தைத்திரிய பிராமணத்தின் அடிப்படையில் எழுதப்பட்ட வைகாசி தரும் சூத்திரத்தையே குறிக்கும்.

3. நீர்த்தார் கடன் செய்யும்பொழுது அதில் கலந்து கொள்வதற்கு ஒன்பது வகைத் தகுதிகளைத் தரும் சூத்திரங்கள் கூறுகின்றன. அதில் ஆறாவதாகக் கூறப்படும் தகுதியாவது, சாமவேதத்தின் 'ஜ்யேஷ்ட சாமம்' ஒதுவோர் சாமம் தலவாகாரினம் பிரசித்தம் உதுத்யம்', என்று கூறுகிறார். 'ரத்தர் கூறியதன் பொருள் 'ஸ்யேஷ்ட சாமம் ஒதுவது தலவாகாரர்களிடையே பிரசித்தமாக இருந்தது என்பதேயாகும். எனவே தலவாகாரம் என்ற சொல் சாம வேதத்தை அடிப்படையாகக் கொண்ட எழுந்தன கௌத தரும் சூத்திரத்தைக் குறிக்கும் என நாம் துணியலாம்.

தமிழ் மறைகளை, தரும் சூத்திரங்களுடன் தொடர்பு படுத்திக் காட்டியதன் மூலம், இதுவரை இந்து சமூக அமைப்பின், விளிம்பு நிலை சமூகமாகக் கருதப்பட்டு வந்த தமிழ் சமூகத்தை, மையப்பகுதி சமூகமாகப் பார்ப்பதற்கான அடித்தளத்தை, வெ.கி. ஏற்படுத்திக் கொடுத்துள்ளார். அதே, சமயம், தமிழ் மறைகள்

தாம் சூத்திரங்களையே குறிப்பிடுவதால், அவை வேதங்களுக்குப் பிற்பட்டதேயன்றி, முற்பட்டது அல்ல எனக் கூறும் வாதம் ஏற்படையதாக இல்லை. இது வரலாற்றை நேர்கோட்டில் பார்க்கும் தவறுதலாகும்.

கி.மு. 1300ல் அரை நாடோடிகளாக இந்தியாவிற்குள் நுழைந்த ஆரியர்களிடம் குடிகாவல் சட்டங்கள், இனக்குழுந்தன்மையில் பெரும்பாலும் மதச் சடங்குகளைச் சார்ந்தே இருந்தன. கி.மு. 800க்குப்பின் தோற்றம் கொண்ட மகாபாரத கால சத்திரியர்கள் அரசுகளைத் தோற்றுவித்தபின் இயற்றப்பட்ட குடி காவல் சட்டங்களே தரும் சூத்திரங்களாகும். இத்தரும் சூத்திரங்கள், வேதங்களை அடியொற்றியே இயற்றப்பட்டுள்ளன என்பதே வெ.கி. முதற்கொண்டு பெரும்பான்மையான ஆய்வாளர்கள் கருதுகின்றனர். ஆனால் ரிக்வேத ஆரியர்களும், புராணகால ஆரியர்களும் வெவ்வேறு காலக் கட்டங்களில், வெவ்வேறு பண்பாட்டுத்தளத்தில் இந்தியாவிற்குள் குடியேறியவர்கள் என்பதே வரலாற்று உண்மையாகும். தரும் சூத்திரங்களும், அவற்றிற்குப் பின்தோன்றிய ஸ்மிருதிகளும், வருணக்காப்பினை அடிப்படையாகக் கொண்டு இயற்றப்பட்டவைகளாகும். ரிக்வேத ஆரிய சமூகத்தில் நான்கு வருண பாகுபாடு இல்லை. எனவே, ரிக் வேதத்தில், வருணப் பாகுபாட்டினைவிளக்குவதாக உள்ள புருஷ சக்தா பகுதியானது இடைச் செருகலேயாகும்.

மேற்காசிய பூர்வகுடி மக்களிடம் ஏற்பட்டத் தொடர்பினால், இதுபோன்ற பண்பாட்டு மாற்றங்களுக்குப்பட்டு இந்தியாவிற்குள் நுழைந்தவர்களே ரிக்வேத ஆரியராகும். இம்மக்களின் பண்பாட்டுத் தடயங்கள் என்ன என்பதை இதுவரை திட்டவாட்டமாகக் குறிப்பிட முடியவில்லை. காவி நிற மட்பாண்ட தடயங்களை (OCP) இம்மக்களுடன் தொடர்புபடுத்தலாம். என பல ஆய்வாளர்கள் கருதுகின்றனர். கி.மு. 800லிருந்து வட இந்தியாவில் காணப்படும் இரும்பு பயன்பாட்டு சாம்பல் வர்ணம் பூசப்பட்ட மட்பாண்டங்கள் (Painted Grey ware-PGW) மகாபாரதம் தொடர்பான நகரங்களில் கிடைப்பதால், இப்பாண்பாட்டு தொடர்பான மக்களை புராணகால ஆரியர் என ஆய்வாளர்கள் அழைக்கின்றனர். OCP பண்பாட்டின் தொடர்ச்சியாக PGW பண்பாட்டைக் கூறமுடியாது என வரலாற்றறிஞர்கள் கருதுகின்றனர். ரோமிலா

தாபர் PGW பண்பாட்டு மக்களை, புதியக் குடியேற்ற மக்கள் என்றே கூறுகின்றார்.¹ ஈரானில் கிடைக்கக்கூடிய PGW பண்பாட்டு மக்களே இந்தியாவிற்குள் குடியேறியுள்ளனர்.² சதபத பிராமணம், அகர ராட்சஸான பழைய 'புரு' அரசனை பரதன் வெற்றி கொண்டான் எனக்குறிப்பிடுகின்றது. இக்குறிப்பினை விளக்கும் ரோமிலாதாபர், பண்பாட்டுத்தளத்தில் மிகவும் முன்னேறியிருந்த புராண கால ஆரியர்களைப் பொருத்தவரை, மிகவும் வளர்ச்சிக் குறைவான பண்பாட்டுத் தளத்தில் வாழ்ந்து வந்த ரிக்வேத ஆரியர்கள் அசுரர்களேயாகும், எனக்குறிப்பிடுகின்றார்.³ இதன்மூலம் ரிக்வேத ஆரியர்களும், புராண கால ஆரியர்களும் வெவ்வேறு காலக்கட்டத்தில் வெவ்வேறு பண்பாட்டு தளங்களுடன் இந்தியாவிற்குள் குடியேறியவர்கள் என்பது நிறுபணமாகின்றது.

தமிழ்நாட்டு வேந்தர்களுடன் இரும்பு பயன்பாட்டு பெருங்கற்குவியல் (Megalith) பண்பாட்டு தொடர்புடையதாகும். இப்பண்பாட்டு மக்கள் கண்ணனின் 'யது' குலத்தவருடன் தொடர்புடைய BRW மட்பாண்டங்களையே பயன்படுத்தியுள்ளனர். கி.மு. 1000ல் குஜராத் தில் தோன்றிய இப்பண்பாடு, கி.மு.800ல் தமிழகம் வரை பரவியது. தொல்லியல் அறிஞர் குப்தா, பெருங்கற்குவியல் BRW பண்பாடானது கி.மு. 1000ற்கு முன்பே தென் மேற்கு ஆசிய நாடுகளான, தென் அரேபியா மற்றும் பாரசீகவளைகுடாவின் தீவுகள் சிறவற்றிலும் கிடைப்பதாகக் கூறுகின்றார்.⁴ எனவே இப்பண்பாட்டு மக்களும் புராண கால ஆரியர்களின் வருகைக்கு சற்று முன்பாக, மேற்காசியாவிலிருந்து இந்தியாவிற்குள் குடியேறினர் என்பது தெளிவாகின்றது. இப்பண்பாட்டினரை புராண கால 'வேந்தர்' என அழைக்கலாம்.

புராண கால ஆரியர் மற்றும் புராண கால வேந்தர்களில், வேந்தர்களே கருப்புத் தலையான சுமேரிய மனுவுக்கு நெருக்கமானவராகும். 'புரு' னால் விஸ்தரிக்கப்பட்ட மத்திய தேசமாகிய 'ஏழம்' மக்கள் பேசிய ஏலமைட்மொழியின் முன் மொழியும் (Proto Elamite) திராவிட முன்மொழியும் (Proto Dravidic) ஒரே மொழியாகலாம் என மொழியியல் அறிஞர் கருதுகின்றனர்.

'ஏழம்' என்பது 'ஈழம்' என்பதன் திரிபே ஆகும். தமிழ்வேந்தர்களின் குலப்பெயர் 'ஈழம்'

என்பதாலேயே ஈழக்காக என்ற காசினை அவர்கள் வெளியிட்டார்கள் என வரலாற்றறிஞர்கள் S.D. நெல்லை நெடுமாறன் 'ஈழக்காசு' என்றக் கட்டுரையில் நிறுவியுள்ளார்.⁵ மருத நிலத் தலைமகனை 'ஊரன்' என அழைப்பதுடன் ஏழத்தின் ஊரை நாம் தொடர்புபடுத்தலாம். சுமேரியாவின் பூர்வகுடி மக்களாகிய கருப்புத் தலையர்களின் குடியேற்ற பகுதியே தமிழ்நாடு என நிறுவவதற்கு பல சான்றுகள் உள்ளன.⁶

இக்கருப்புத் தலையர்கள் வளர்த்தெடுத்திருந்த மதச் சடங்குகளையும் (Rituals). புராணக் கதைகளையும் மொழிப்பெயர்த்து தமதாக்கிக் கொண்டு இந்தியாவிற்குள் குடியேறியமக்களே ரிக்வேத ஆரியராகும். வேதகால ஆரியரின் முக்கிய ரிஷிகளான சப்தரிஷிகளும், ஆரியர் அல்லாத இனத்தினைச் சேர்ந்தவர் என டி.டி. கோசாம்பி கருதுகின்றார்.⁷ ரிஷிமூலம் பார்க்கக்கூடாது என்ற வழக்கு இதனால் தான் தோன்றியது எனலாம். நாம் ஏற்கனவே வரையறை செய்தபடி சந்திரகுலம்தான், பூர்வீக அரசர் குலம் அல்லாத வேறு இனக்குழுவினருடன் பண உறவு கொண்டு உருவாக முடியும். ரிக்வேதத்தில் சுதாஸ், திவேதாஸ், போன்ற சூரிய குல அரசர்களும் குறிப்பிடப்படுகின்றனர். பூர்வீக அரசர்குலத்தினர் மட்டுமே சூரிய குலமாக அங்கீகரிக்கப்பட முடியும். இம்முரண்பாட்டினை விளக்க தமிழ் சமூகத்திலேயே மரபுகள் உள்ளன. சூரிய குலத்தவனான சோழனுக்கும். பீளிவினை என்ற நாகர் இளவரசிக்கும் பிறந்தவன் இளந்திரையன் ஆகும். இளந்திரையனால் தோற்றுவிக்கப்பட்டதே தொண்டைமான் என்ற அரச வம்சமாகும், இத்தொண்டைமான்கள் சோழனின் பட்டப் பெயரான 'திரையன்' என்ற பட்டத்தையும் தரித்துக் கொண்டனர். அதேபோல் சூரிய குலத்தவனாகிய சேரரின் கிளைக்குடியாக அதியமான்கள் கூறப்படுகின்றனர். எனினும், தொண்டைமான்களும், அதியமான்களும் அரச குலத்தவராக தமிழ் வேந்தர்களால் ஏற்றுக் கொள்ளப்படவில்லை. இவ்விரு அரச குலத்தவரையும் பிறங்கடை மரபினர் என சங்க இலக்கியம் குறிப்பிடுகின்றது. அதாவது சோழனுக்கும். சேரனுக்கும் பட்டத்து ராணி அல்லாத பிற மனைவியருடன் பிறந்தவர்களே இவ்விரு அரசர்களும் ஆவர், தமிழ்மரபு இவர்களை நானகாம் வருணத்திலேயே சேர்க்கின்றது. இதுபோன்ற பிறங்கடை மரபினரே சுதாசும், திவேதாசும் ஆவர். இவ்விரு அரசர்களையும்

- ## Notes & References

[illegible]

INSCRIBED POTSDHERDS FROM MALIGAIMEDU AND TERRIRUVELI EXCAVATIONS

S. Vasanthi *

Terriruvēli is situated at Mudukalattur Taluk of Ramanathapuram District. It lies between Long - 78° 38'E, Lat - 9°18' N. The important findings from this site are datable from Microlithic period to Megalithic or early Historic period.

The inscription in the potsheerds were written in Archaic Tamil Script. There are six potsheerds with early Tamil Scripts. The two potsheerds with the names Korra and Nedunkili, are the important findings of this site. The former refer the general name of the king as Korra and the latter refer the proper name Nedunkili belonging to of Chola dynasty.

On Paleographical grounds, the inscribed potsheerd with the name Nedunkili has dots (Pulli), this was dated to 3rd century to 4th century A.D. The inscription found at Mangulam (Madurai) refers the Pandya King Neduncheliyan dated to 2nd to 1st century B.C. and the Irumporai's at Pugalur dated to 1st to 2nd century A.D. The inscription at Jambai of Atiyaman is contemporaneous with the Tamil Brahmin period and the Sangam age. Apart from the cave inscription of Sangam Kings, there were coins of peruvālati (the Pandya king) of 1st century B.C. irumporai coins of 3rd century A.D. Makkōtai coins belongs to 3rd century A.D. Coins of Kuttuvan Kottai of 3rd century A.D. all belongs to the Chera kings. But this is the first time that the potsheerd bearing name of the Chola king found, and interestingly in the Pandya region.

The Sangam literature Purananuru mentions Nedukili of Chola dynasty. He was ruling the territory around Avur in the then Chola territory. The Avur fort was besieged by another Chola ruler Nalankili. It seems that Nedunkili

and Nalankili were brothers and they might have belonged to the collateral branch of the Chola dynasty. In the encounter, Nedunkili had taken shelter inside the fort of Avur. When the siege was prolonged indefinitely the common people obviously suffered. With the undaunted effort of a poet Kovurkilar, the siege was given up and Nedukili left that place. (Puram-44). Similar encounter happened at Uraiyur, both Nalankili and Nedunkili had a claim for the city and fought with each other to take possession of this historic city (Puram-45 & 47). In this battle also, the poet Kovurkilar played a very important role. Nedunkili was known with the title Kaariyatruthunjina Nedunkili, as it refers that he who died at a place called Kaariyarru (Puram-47). This pot sheerd excavated from Terriruvēli refer the same name, Nedunkili of the Chola dynasty, or might have been a common name widely used in those days. Further investigation and scientific dating has to be taken up for fixing the date of the site and its antiquity.

Maligaimedu is situated in the Panruti Taluk of Cuddalore district, and lies in the Long - 79° 34' 57" East and Lat. 11°49'03" in the North. There are eight inscribed sherds found in the excavation, but all of them are fragmentary and the shapes could not be well defined. One sherd has three lines; this is the first time that script is found in three lines. Most of the sherds are red slipped ware and coarse red ware. They were found in between the depth of 1.35 m to 3.70 m. between the layer 4 to 8. The sherds are dated to first century A.D. to third century A.D.

The inscribed potsheerds found at the above two sites are of archaeological importance and throws more valuable light on the social and cultural history of the Tamils.

* Archaeologist, Department of Archaeology, Chennai - 600 113.

A VIEW OF DHENU PURISWARA TEMPLE

P. Uma *

Most of the ancient Temples in South India, especially in Tamil Nadu have got Archaeological, Historical, Mythical and Traditional importance.

One among such Temples in DHENISWARAI DHENUPURISWARA TEMPLE located in a village MADAMPAKKAM South of Chennai, enroute Vela Cheri and East Tambaram. The temple is situated in the heart of the village on the Eastern side and facing towards East. It is a Siva temple. The main Deity is known Dheniswara and his consort Dhenukamba. It is said that the temple occupies an area of one acre of land. Recently the temple was renovated by the interest of the local authorities on 21st of August 2002 equivalent to the year of Chitrabhanu, month of Ashadha on Budha vasara in Chaturti day of Siddhayoga in Sukla Paksha in the star Sravana, the Ashta Bandhana Maha Kumbhabhishekam was performed with all its sanctity and grandeur. On 4th October 2002 the Mandala Puja was performed with the usual temple rituals.

Now voluntarily people are regularly visiting that temple offering their prayers with more interest and devotion. The mythical significance of the temple made the people to throng into the temple on Sunday at the time of Rahukalam to worship a particular Deity Sarabheswara carved in one of the pillars in the temple for the fulfillment of their various wishes and desires. But in general as other temples this temple is also having its importance in every field.

The temple is having three Mantapas, with numerous rock pillars in each the front Maha Mantapa is having sixteen pillars with the beautiful carvings in the lower part of the pillars depicting the various Puranic allusions supporting as an evidence to the mythical story attached to the temple in the second pillar of

the first row we can see the Sarabheswara image with its own peculiarity it is a posture of the Sarabha Murthi to calm down the ferocious Avathara of Lord Narayana who took the form of a Nrisimha (Half Man and Half Lion).

The inner prakaram is constructed in a semi circular shape, which is known as Gaja Prishtha Vimana. (The lower fleshy back part of an elephant) this type of Vimana we come across very few. It has got a unique history. Inside the temple the main Deity is installed on Square Base with an image of Siva Linga measuring three inches width and eight inches height before this idol we can see the image of Nandi which is known as Adhikara Nandi.

The Annual Reports on Indian Epigraphy issued during 1911-1914. Nearly eight inscriptions are noted from this temple walls. From these inscriptions it will be able to say that during the dynasty of Chola, Pandya and Vijayanagara this temple flourished well and had a prosperous glories. On the south wall of the central shrine an inscription in Tamil language is noted. During the reign of Chola king Thiribuvanchakravarthi Veerarajendra Chola Deva had issued a grant on his tenth regnal year. The remarks of the inscription is as follows: "Gift of twenty veli of land north of Madambakkam alias Ulaguyya Vanda Sola - Chathurvedi Mangalam, a village in Nedungundra Nadu which belonged to Puliyurkottam alias Kulothunga Solavalanadu, a sub division of Jayankonda Chola Mandalam to the temple of Sirreri - Aludaya Nayanar, under the orders of Panchanadivanan, Neelaganga Rayan".

From this inscription report the name of Madambakkam was mentioned as Ulaguyya Vanda Sola - Chathurvedi Mangalam and the main Deity Denupuriswara was known as Sirreri - Aludaya Nayanar.

* Principal (Retd), 9/16, 4th St. Lakshmi Nagar, Nanganallur, Chennai - 61.

FOLK FESTIVALS OF KONGU REGION

A. Manimekalai *

About 80% of the people of Kongu region live in Villages. Majority of them are Hindus. Jains, Muslims and Christians also have their celebrations. The Kambam or pillar festival is celebrated in most villages. The initiation of the festival takes place on a Tuesday with the hoisting of the flag. No one can leave the village until the conclusion of the festival. For a whole week men dance around the Kambam in the evenings.

The common folk in the villages celebrate the Puravi Edduppu or festival of horse-dolls in the temples for Ayyanar in the summer. This festival of dolls has helped to sustain the amazing skill at day doll making in Kongu region.

Padinettam perukku is a special festival celebrated by villagers in general and by farmers and agriculturists in particular. It is a festival, which occurs on the 18th of the Tamil month Adi, (about the first of August). They inaugurate the annual cultivation of ploughing five or nine rounds in their fields on this day as it is supposed to be an auspicious day.

In the evening, attired in the best, women and children go out to the river front of rivers like Noyyal, Amaravathi or Bhavani, with prepared chitrannams. Variegated rice food-and after offering some to the river goddess, make a picnic of it, eating the prepared food and return home singing folksongs.

Festivals provide job-opportunities. Deepavali provide ample money for the weavers cloth merchants and tailors, Navarathri for makers of toys and dolls, Pongal for the potters and cultivations of sugarcane and Turmeric. Temple Management as well as numerous devotees buy silks for presentation to the deities at prescribed halts or when the chariot stops at their door-steps. Thus weavers get job opportunities.

In short to the people in the villages festivals are a big event. The festivals provide the necessary recreation to the agriculturists who have toiled long and hard.

"KALAKSHETRA & IT'S HISTORICAL ROLE AND FUNCTION TOWARDS THE PROMOTION OF THE ARTS"

C. Muruganantham **

An attempt which spearheaded a complete revolution in the cultural life of the nation was the establishment of kalakshetra which literally means (Kala-arts, Kshetra-field or Holy place) a holy place of arts, was founded by Srimati Rukmini Devi on 6th January 1936 at Adyar, later shifted to Tiruvanmiyur, Chennai, with the sole purpose of reviving the priceless artistic traditions of our country during the modern India.

The greatest contribution of Kalakshetra is in the field of Dance Drama very. The popular

themes and stories of dramas were selected from Puranas and epics like, Ramayana and Mahabharatha etc. Kutrala Kuravanji was the first dance drama for the stage presentation in Kalakshetra in 1944. Kumara Sambavam 1947 was the second. Ushaparinayam (1959) Gita govindam (1959), Kannappar Kuravanji (1962) Damayanti Swayamwaram (1978) Meera of Mewar (1984) were the other dance dramas performed by kalakshetra. By performing these dance dramas, stories of Puranas and epic literatures were popularized and reached the mass. In May 1978 Kalamkari unit

* Lecturer in History, Govt. Arts College, Coimbatore - 641 018.

** III/24, ICL home town, Noombal, Velappanchavadi, Chennai -77.

was established with the aim of promoting and reviving of traditional craft and paintings. On 16th November 1985 the Golden Jubilee year of kalakshetra was inaugurated by the then Prime Minister of India, Rajiv Gandhi. "Bharta kalakshetra" a theater was opened by Rajiv Gandhi, which was constructed by following the model of Koothambalam temple, Kerala. This theater was constructed by Appukkuttam Nair of Kerala. During the year 1993 the name Kalakshetra was changed as "Kalakshetra Foundation". Tiger

varadachariar, Papanasam Sivan, Madurai Subramania Iyer, Veena krishnamachariar, Veena Sambasiva Iyer, Mysore Vasudevachariar and M.D.Ramanathan, Peter Hoffmen, Shankara Menon, enriched their artistic life and rendered their shoulders to lift the reputation of Indian fine arts. Since 1936, Kalakshetra has established a convention of 25th December to 5th January of every year. The establishment of kalakshetra is an important milestone in the cultural and artistic life of our country.

SAPTHA VITANKA STHALAMS (SRI THYAGARAJAR)

P.M. Lalitha *

Tamil Nadu is said to be an abode for temple. Specifically there are 108 Vishnu temples to be known as Divya Sthalams and 275 Siva temples known as Tirumurai Talangal. The Deity in these seven sacred places is attributed with three names such as 1. Somaskandar, 2. Vitankan, 3. Thyagar or Thyagarajar. Uma Maheswara or Siva Sakthi and in between them Kumara in disguise, combined together is called Somaskandar. He was said to have been worshipped by Lord Vishnu the Protector and one among the trinity of Hindu religion.

The etymology of the word Vitankan in Sanskrit is Vi+Tankan 'Tanka' means chisel 'VI' means not to be. Hence Vitankan means one that is not chiseled or created, but appeared as 'Swayambhu'. Somaskandar worshipped by Lord Vishnu is Swayambhu and hence called Vitankan. The Seven Vitanka Sthalams are having a place in the Saiva religion. And these Sivacharyas in their Tevaram hymns distinguished the Deity of each region with separate name. Thus each Sthalam is attributed with a separate name such as:

- | | |
|------------------------|------------------|
| 1. Thiruvarur ----- | Veedi Vitankan |
| 2. Thirunallar ----- | Naga Vitankan |
| 3. Nagapattinam ----- | Sundara Vitankan |
| 4. Vedaranyam ----- | Bhuvana Vitankan |
| 5. Thirukkarayil ----- | Adi Vitankan |
| 6. Thirukuralai ----- | |
| 7. Thiruvaymur ----- | Neela Vitankan |

These seven places not only attract the pilgrim as pilgrim center but they have got an unique significance when viewed in a philosophical outlook. According to Siva Raja Yoga the seven stages of Yogi who practices the Raja Yoga are applicable to these seven Vitankan Places those interested in studying deeper they tried to apply all the seven Places and the stages with an uniform aspects. Thus the principles found in Siva Raja Yoga have been applied to the seven Vitankan Places in accordance to the stages noted in the Yoga Sasthra but those who visit the temple will have their own place of interest and it is not restricted that they have to visit according to the stage noted above in respect of the mode of the dance of the Deity in particular Vitankan place is closely associated with that of the movements of the Kundalini Shakthi while staying in each and every Adhara. The colors pacified may be the visionary experience of the Yogi while practicing Siva Raja Yoga. In those days it is said that the Siva Lingam in precious stone of that particular colors were kept by the left side of the Thyagarajar. But in course of time the same has been replaced either by small Spatika Lingam or by Maragada Lingam. It may be due to the theft of the previous and original ones.

* Reader in History (Retd), 9/16, 4th St. Laxmi Nager, Nanganallur Chennai - 61.

TAMIL NADU - THE TEMPLE STATE OF INDIA

Rajesh Govindarajulu *

Tamil Nadu is a treasure trove of ancient heritage. The history of the Tamil country is replete with mythological tales, folklore's and various other activities carried out by the great Tamil rulers of the past. Much of Southern India and its neighbors were once a part of greater Tamil Nadu. From here as it is the builder of the Kollidam dam on the Cauvery, Karikala Chola the great is credited to have hoisted the Tamil flag on the Himalayas.

Not to be left behind later emperors like Narshima Varma Pallava, Parantaka Chola-I, Raja Raja Chola, Rajendra Chola etc., conquered all of the South, Sri Lanka, Sri Vijaya (Kadaram), Lakshadweep, Bengal. This conquest brought them titles like Veerakesari, Parakesari, Vatapikondan, Mummudi Cholan, Gangai Konda Cholan, Kadam Konda Cholan to these great Kings. Besides being great warriors and conquerors the Tamil Kings were also multi faceted personalities. They built dams, lakes, promoted music, dance drama, crafts, medicine and as a part of worship and thanks giving they constructed the wonders of Dravidian heritage-The temples of Tamil Nadu, following the footsteps of great sages, the Alvars and the Nayanmars who immortalized divine faith through meditation, prayers and songs on the lord.

Thus the rulers of Tamil Nadu put together mythology, literature, agamashastras, sculpture and built temples. These temples were meeting points of common interests and hence were very important in society. Festivals, poojas, music, dance and drama was performed in these temples. They acted as storehouses for grains

in times of floods and famine and as forts during times of war.

In order to gain popular support the rulers took enormous interest in using the best of resources to build temples. A large part of the treasure brought back from invasions and victories were usually marked for temple construction. Not only the kings but also members of their family, philanthropists played an active role in the construction and maintenance of temples.

Usually tax-free lands were offered to temples for their upkeep. The practice of providing revenue-yielding assets was popular during the times of the later Cholas, especially under the guidance of the great Chola queen mother Chembian Mahadevi. Thus the temples were multiple utility centers besides being guardians and torchbearers of faith.

Keeping the above philosophy and concepts in mind the temples have been classified into various categories i.e. Divya Deshams, Paadal pettra Sthalams, Aarupadai Veedus, Pancha Bootha Sthalams and Navagraha Sthalams to alleviate human misery and to usher in material prosperity, health and mental peace.

By building these temples the ancient kings have carved a niche for themselves in the history of this land. Now that these magnificent structures are adorning the landscape of our state, it is up to us to make use of it for the benefit of the public, tourists with the co-operation of various agencies, philosophers, scholars, historians, artists and literatures.

* The Indian National Trust for Art and Cultural Heritage, Natural Heritage Crafts council of Tamil Nadu.

THE STRUCTURE OF SRI ARUNACHALESWARAR TEMPLE - A HISTORICAL PERSPECTIVE

A. Sakthivel *

Sri Arunachaleswarar Temple at Tiruvannamalai is one of the most ancient temples of Lord Siya in Tamil Nadu. Many ancient rulers of South India have contributed to the development of this temple. The Pallavas, the Cholas, the Pandiyas, the Kadavarayas, the Banas, the Hoysalas, the Rayas of Vijayanagar, and the Nayaks of Thanjavur had altered, extended and developed the vast temple complex for nearly a thousand years. The 500 inscriptions of Tiruvannamalai clearly bring out the history of the construction and development of the mighty structure of the temple.

The Pallava Architecture

Sri Arunachaleswarar Temple originated with the Central Shrine. The extensions to it and around it were constructed as time passed. The absence of Pallava inscriptions in this temple is conspicuous and on that account some believe that the Cholas built the first stone structure over the Lingam. An examination of the frieze around the Central Shrine reveals the so called Kudu, a floral design shaped like a spur, or a tongued hors shoe around a human face, shows that it is Pallava Architecture. In Chola architecture the human face in the Kudu is committed. With this information M. Anant Narayan Rao maintains that the Central Shrine was built by the Pallavas, perhaps in 600 A.D. Thus the time taken for the growth of the temple to its present dimensions is about 900 years.

The History of the Prakarams

The innermost shrine of Sri Arunachaleswar Temple opens to the east and accommodates the principal deity of Lord Siva. The Courtyards or Prakarams are counted, starting from the centre. In Tiruvannamalai, there are said to be seven of them: five were constructed in the course of the nine centuries

of extensions and alterations; the sixth is represented by the four 'Chariot streets' around the temple and the seventh by the road surrounding the hill. The first prakaram which houses the sanctum sanctorum was built in the ninth and tenth centuries. The second prakaram was constructed during the twelfth century. The third prakaram was expanded in the thirteenth century and the fourth prakaram was completed in the fourteenth century. The fifth prakaram was erected in the sixteenth century and completed in the seventeenth century. Thus the actual construction and expansion of the temple complex took nearly nine hundred years for the present dimensions of the temple.

The Dravidian Art

The building is of the Dravidian Art in stone which is indigenous. This art seems to have originated with the Pallavas in the 6th century A.D., being a regular transition from wood to stone. The Dravidian style of architecture of temples is characterized by a pyramidal tower or gopuram over the central shrine with large gopurams over the entrance gateways. The large and closely jointed blocks of stones of the edifices, with no mortar intervening, is another feature. Sri Arunachaleswara temple is a notable specimen of Chola art and architecture further beautified by the Hoysala art and sculpture. Important renovation work was done in the sanctum sanctorum by Aditya Chola in 750 A.D. and Parantaka Chola - I in the tenth century A.D.

The General Features

The temple is situated in an extent of 25 acres with the sylvan backdrop of the Holy Arunai Mountain in the west. It faces east. It has got four stately towers on all the four sides and four high stone walls just like the rampart walls of a fort. The walls are 30 feet high. The

* 1130, Arasamara Street, Thiruvannamalai - 606 603.

walls in the east and west are 700 feet long. The southern wall is 1478 feet and the northern wall is 1590 feet long. The statues of unknown chieftains are found in the outer precincts of the temple. There are two tanks and 56 courtyards in the temple.

The Nine Gopurams

The Temple has nine towers, four in the outer walls, each in every direction. It has nine vimanas with beautiful architecture. There are three miniature towers of 70 feet height which are called 'Kattai Gopurams' connecting the inner walls. Three towers are in the eastern side of the temple with two towers in the each direction of South, West and North. Rajagopuram, Vallala Maharaja Gopuram, and Kiligopuram are in the eastern side of the temple. The Southern tower is called Thirumanjana gopuram. The western tower is named Peigopuram, which was originally Peyalvar gopuram. The northern tower is called Ammani Amman Gopuram. These magnificent impressive towers are among the first in Tamil Nadu and can be compared with those of Chidambaram, Srirangam, Jambukeswaram, Madurai and Rameswaram.

Rajagopuram

The eastern tower is called Rajagopuram which is the highest of all nine towers. It is 217 feet high. It has eleven storeys with a width of 135 feet by 98 feet at the base. The Tanjore Big Temple built by the Chola monarch Raja Raja Chola is 216 feet high. Krishnadevaraya, the King of Vijayanagara, who had built the tower, intended it to be at least one foot higher than the Big Tower of the Tanjore Temple. The building of the tower was started by Krishnadevaraya in 1516 A.D. and completed by the King of Tanjore, Sevappa Naicken in 1590. This tower provides the main entrance to the temple.

Ammani Amman Gopuram

The northern Ammani Amman Gopuram is 171 feet in height and it has nine storeys. The

tower was built by Ammani Amman who was a monk. Ammani Ammal found the tower in the northern side of the Temple incomplete and completed the building of the tower with her strenuous efforts. She was trained in yogic practices in her life. She had a remarkable power of knowing the exact amount of money that one possessed and she was able to get one portion of the wealth from the people. Such amounts Ammani Ammal had used to construct the northern tower. The Ammani Amman Tower, there is a mutt in her name in the northern Orravadai Street with a statue of her installed nearby.

Thirumanjana Gopuram

The Southern outer tower is called Thirumanjana Gopuram. Thirumanjanam means holy water for the bath of an idol. Every day in the morning before opening the gate of the temple, holy water is brought through the Southern Tower and spilled near the Flag Post. Hence this tower is called Thirumanjana Gopuram. This tower has nine storeys and it is 157 feet in height. The bases of all four towers of the outer court are generally ascribed to Krishnadevaraya. The tower might have been completed by later Nayak rulers.

Peigopuram

The tower in the west is called Peigopuram which is merely an aberration. As its name erroneously indicates, there is neither ghost (pei) nor devil in it. It was actually Melgopuram or Melagopuram which means the Western tower. The tower was also called Periyagopuram (Big Tower) before the other towers of the temple were built. But as years passed, this name got corrupted into Peigopuram. According to an inscription dated 1388 A.D., the base of the tower was constructed by King Ballala III and the spire was presumably built by King Krishnadevaraya. The height of this seven-storeyed tower is 144 feet.

The Sivaganaga Theertham

To the south of the Kambathu Ilaiyanar Temple there is the sacred tank called

Sivagangai Theertham. Sivagangai is the name of a river in Kailayam, the abode of Lord Siva. The theertham is named after the river. There is also a theertham called Sivagangai in Chidambaram. It has stone steps and Thirumalapathi Mandapam on all four sides. This theertham is used for sacred ablutions to the deities in the temple. The theertham, with steps all round presents a panoramic view. Inscriptions reveal that water to this (theertham) was provided by digging a canal called Thirumalai Amman Devi Samudram. There is a verse which proclaims that Sevappa Naickan, the ruler of Tanjore, built a tower and dug a tank in 1572 A.D.

The Thousand Pillared Mandapam

The Thousand Pillared Hall in the fifth prakaram was built by Krishnadevaraya. This Thousand Pillared Hall has exactly 1000 pillars. The pillars are carved, with sculptures of Naik periods and some divine images of sages. Vishnu's incarnations too find a place with floral designs. It was engraved with figures and the roof with numerous stone Nandis. The basement of this mandapam is adorned with the designs of girls playing Kolattam, warriors, sports, etc., This Mandapam is used for the Deities to be seated for ablutions and worship on Ani Thirumanjanam and the day of Thiruvathirai. The copper plate of Sagam 1435 reveals that the land site of 275 feet east west and 295 feet north south was sold to Krishnadevaraya for 500 sovereigns of gold by the members of a great mutt in Thiruvannamalai. There is the Patala Lingam Shrine in the underground chamber of the Thousand Pillared Mandapam. This type of the Thousand Pillared Mandapam has also been built in the temple of Thiruvanaikkaval, Thirunelveli, Thiruvarur, Srirangam and Madurai.

The Vallala Maharaja Gopuram

The Vallala Maharaja Gopuram was built by the Hoysala King Ballala, who was exceedingly active in Tiruvannamalai during 1318 A.D. and 1343 A.D. This tower was started

in 1328 A.D. and completed in 1331 A.D. by King Vallala. His statue of 2 ½ feet has been installed in the tower itself. Hence this tower is called Veera Vaiboga Vallala Maharaja Gopuram.

Brahma Theertham Tank

This holy Brahma Theertham is exactly to the south of Puravimandapam in the south east side of the Fourth Prakaram. On the northern bank of the Tank and near the Puravimandapam there is one Theerthavari Mandapam which has four pillars. In 1230 A.D. Brahma Theertham Tank was dug by King Venu Udaiyar, the son of the glorious Kadava King Kopperunsingam. This tank was first called 'Perumal Thadakam' (Pool). On the banks of the pool he grew a flower garden. To the north of this holy tank, the King had also erected a mandapam called Perumal Mandapam. This Perumal Mandapam is the present Puravi Mandapam. The Theerthavari Mandapam was also built by King Venu Udaiyar. The images of King Venu Udaiyar and his father Kopperunsingan facing north have been carved in one of the pillars of Puravi Mandapam.

The Kili Gopuram

The Kili Gopuram means a parrot tower. In a niche in that tower a mortar image of a parrot can be seen. It is believed that resting on the Gopuram in the form of a parrot Arunagirinathar composed his famous Kandar Anubhuti as well as other famous poems. That is why this tower is called Kili Gopuram. The Kili Gopuram was built by Bhaskaramoorthy whose statue along with his wife are still found in the tower. This tower belonged to the eleventh century. In a niche the left side of kili Gopuram the images of Veera Rajendra Cholan and his minister are found. This King ruled in 1063 A.D. All idols are taken from the temple for procession only through the tower gate of this Gopuram.

The Katchi Mandapam

On entering into the Third Prakaram one could see the spectacular temple of Annamalaiyar and the Aruna Linga Mountain. After crossing the entrance of the Kili Gopuram,

one will first step into a vast sixteen pillared mandapam. This mandapam is called Katchi Mandapam because Panchamurthis give darshan together on the Karthigai Deepam Day. Arthanareeswarar too gives darshan from this place. Devotees would watch Holy Beacon from this mandapam on the Deepam day. Hence this is also called Deepa Tharisana Mandapam. This Mandapam was built by Mankaiyarkarasi, a devotee, in 1202 A.D. Hence it was originally named as the Mankaiyarkarasi Mandapam. From this place one could see the flagpole and a small Nandi in front of the Arunachaleswarar Temple.

Sri Sambanda Vinayagar Shrine

Sambanda Vinayagar Shrine is located in the area to the south of the Flagstaff and Balipeedam. Sambanda Vinayagar looks crimson smeared with saffron. Hence it is called Sennira Vinayagar (Red Vinayagar). The idol is really big. It is considered to be one of the biggest images of Ganapathi in Tamil Nadu. This huge Vinayagar is in sitting pose. It is told that this Vinayagar killed a demon and smeared the body with his blood. Hence he appears red. An inscription Saka 1262 (1340 A.D.) of the reign of Veera Vallala Deva is found here. From this epigraph we learn that once Sambandan lived in Thiruvannamalai. He was a president of a popular mutt in the place. He built the shrine for Vinayagar. Hence it is called Sambadna Vinayar. In the south west corner of the Second Prakaram, there is Sthala Vinayagar. It was erected by Sembiyan Mahadevi, the Queen of Kandarathitha Chola.

The Temple of Unnamulaiyamma

The Temple of Unnamulaiyamma has been erected in the north-west corner of the Third Prakaram. This is a separate structure in the sacred complex of Sri Arunachaleswarar Temple. To the north of the Annamalaiyar Temple, the Amman Temple is situated. On the south wall of the Amman Temple at about 10 feet high the emblem of Hoyasala, the Kandaperanda Bird is found and nearby a statue of a man with worshipping hands is standing. The standing man is identified as King Ballala. Hence it is presumed that the outer walls

might have been built by the Hoysala King. The architecture of the sanctum sanctorum and the sculptures found there belong to the eleventh century. The stones containing inscriptions have been altered during the renovation work of the temple. We learn from the inscription of 1180 A.D during the reign of the Chola King Kulothunga III that there was a shrine to the goddess, called Thirukkakkottam. But some scholars have come to the conclusion that Kulothunga I, a pious devotee of Lord Siva, should have built the Temple. The Navagraha Shrine, the Kodimara Mandapam, the Astalakshmi Mandapam and the sanctum sanctorum are the important structures of the Unnamulai Amman Temple.

Guilding of the Temple

During the thirty - fifth year of the reign of Kulottunga III, i.e. 1216, there was a powerful Bana chief bearing the name of Ponparappinan Magadesan, alias Vanakovaraiyan. He is known to have gilded the central shrine of the Arunachaleswarar Temple and to have given three villages to the temple and giving 96 cows and 3 bulls for the purpose of burning three perpetual lamps (nanda vilakku) to the god Tiruvannamalai Udaya Nayanar. He is called 'Ponparappinan' as he was responsible for gilding the vimana of the Tiruvannamalai Temple.

Conclusion

Sri Arunachaleswarar Temple, with its massive walls of thirty feet high, looks like a fortified citadel of a great emperor. It has nine towers, fifty six courtyards, numerous shrines, and countless idols, made of both metal and stone. There are two main holy tanks and five broad Prakarams in the temple. It contains several mandapams from a small four pillared Vasantha Mandapam in the Third Prakaram to a vast Thousand Pillared Mandapam in the Fifth Prakaram. There are beautiful images, sculptures, pillars, drawings and pictures in the temple. In the temple of Tiruvannamalai, as Skandananda states, the sculptures adorning the various shrines, towers and mandapams, are of the purest Dravidian style and are consequently of great beauty.

குத்துக்குறி நாணயங்களைக்காட்டிலும் தமிழகச்சங்ககால நாணயங்களே பழைமை வாய்ந்தவை

மா. கந்தசாமி*

சங்க கால நாணயங்கள் மிக மிகத் தொன்மை வாய்ந்தவை. அண்மையில் தான் அவைகளை வகைப்படுத்தி பாண்டியன், சேரன், மலையமான், சோழன் சங்க கால நாணயங்களென்று உணர்த்தப்பட்டிருக்கின்றது.

குத்துக்குறி நாணயங்கள்தான் இந்தியாவில் மிகத்தொன்மையாக நாணயங்களென்றும், வெளிநாட்டு செல்வாக்கிலமையாத தனிப்பட்ட வகையில் உருவானது என்றும், வட இந்திய வரலாற்றிலே ஏற்கனவே எழுதி கல்வி வழியில் நன்கு பரப்பிட்டுள்ளது. இந்நாணயங்கள் மாசிடோனியனின் ஆளுகையாளன், அலெக்சாந்தர் அறியப்பட்ட நாணயங்களாக அறிமுகப்படுத்தப்படுகின்றன. வகைப்படுத்தி இதன் பழமையை கி.மு. 6வது நூற்றாண்டு அஜாதசத்துருவும் அவரைத் தொடர்ந்தோரும் வரை நீட்டித்துக் காட்டப்படுகிறது. நமது சங்ககாலச் செப்பு நாணயங்கள் இந்த குத்துக்குறி நாணயங்களையிட மிகத்தொன்மையானது என்பதை எளிதில் உணர்த்தலாம்.

சங்க கால நாணயங்களின் தொன்மையை சற்று ஆராயலாம். உரோமன் அல்லாத மேற்காசியாவின் பல்வேறு நாடுகளின் காசுகள் பல கருவூரில் கிடைக்கப் பெற்று, அவைகளை இனங்கண்டு ஆய்ந்து திரு. இரா. கிருஷ்ணமூர்த்தி அவர்கள் புத்தகம் ஒன்று வெளியிட்டிருக்கிறார். அதன்படி கி.மு. மூன்றாம் நூற்றாண்டிலிருந்தே நாணயப் பரிமாற்றங்களுடன் அந்நாடுகளோடு வாணிபம் நடந்திருக்கிறது.

நாணயங்களில் பழந்தமிழ் எழுத்துக்கள் பொறிப்பது கிரேக்க உரோமானிய வணிகத் தொடர்புக்குப் பின்னர் அவர் தம் நாணயங்களைக்கண்ட பின்னர் தான் என்பது நாணய இயலர்களின் ஒருமித்த கருத்து. கி.மு. முதல் நூற்றாண்டிலிருந்து கி.பி. முதலிரண்டு நூற்றாண்டுகள் வரை இம் மேநாட்டார்களின் வணிகத்தொடர்புமிருந்து இருப்பதை கிரேக்க மொழியினிலுள்ள பெரிபுளுஸ் எனப்படும், எரித்திரிய கடல் வாணிய வழிநடைக்குறிப்பினின்றும், பிளைனி மற்றும் தாலமியின் குறிப்புகள் மூலமாகவும் அறிகிறோம்

திரு. இரா. கிருஷ்ணமூர்த்தி அவரது மலையமான், பாண்டியர் பெருவழுதி மற்றும் எழுத்துப்பொறித்த சேர நாணயங்களைப் பற்றி எழுதிய நூல்களிலெல்லாம், இவ்வித எழுத்துப்பொறிப்பு நாணயங்களுக்கு கி.பி. முதல் நூற்றாண்டு என்று காலநிர்ணயம் பண்ணியுள்ளார். அது ஏற்றுக்கொள்ளத் தக்கவையே.

இவ்விதமான எழுத்துப்பொறிப்புள்ள நாணயங்களையும், வெள்ளியிலான பாண்டியனின் குத்துக்குறிக்காசுகளையும், சங்ககால இறுதியில் வெளிவந்த வட்ட வடிவிலான காசுகளையும் நீக்கி விட்டு, பழந்தமிழர் நீள்சதுர, செப்டங்காசுகளை மட்டும் காலம் கருதி நோக்கினால், அவை கி.மு. 3-ம் நூற்றாண்டோ அல்லது அதற்கும் முற்பட்டதோ என்று நன்கு புலனாகும்.

நாணயங்களைச் சேகரித்து அதை நூலாக குறிப்புகளுடன் வெளியிட்ட மறைதிரு. லொவென்டால் (1888), சர். தேசிகாச்சாரி (1933), திரு. பி.டெல்.பி (1966), திரு. மிக்கேல் மிக்சினர் (1978) மற்றும் திரு. இரா. கிருஷ்ணமூர்த்தி (1987) இவர்களின் தொகுப்புகளிலிருந்து சங்ககால பாண்டிய நீள்சதுர, சதுர, செப்டங்காசுகளை மட்டும், எத்தனை விதமான தனிப்பட்ட வடிவமைப்புச் சின்னங்கள் அமைந்தவை உள்ளன என்று கணக்கெடுத்தால் 60-க்கும் மேற்பட்டவை உள்ளதாகத் தெரிகிறது. (தனிப்பட்ட சேகரிப்பாளர்கள் இன்றும் பலரிடமும், பல பதிவாகாத நாணயங்கள் இருக்கலாம்). ஒவ்வொரு தனித்தன்மை நாணயத்திற்கும் அதன் புழக்காலம் குறைந்தது 20 ஆண்டுகள் என்று வைத்துக் கொண்டால், அதுபோன்ற தனித்தன்மை நாணயங்களை 50 என்று அளவில் நிறுத்திக் கொண்டாலும், பாண்டிய நாணய வெளியீட்டுத்துவக்காலம் கி.மு. 3-ம் நூற்றாண்டுக்கு மேல் ஓராயிரம் ஆண்டாகாவது இருக்கவேண்டும். முவேந்தர்களின் சின்னங்களையும் நாணய வெளியீட்டின் வாயிலாகத் தான் உருவாக்கி வழக்கத்திற்கு கொண்டு வந்திருக்கிறார்கள். ஆகவே தமிழக நாணய வெளியீட்டின் தொன்மையும், "முவேந்தர்கள்" என்று அமைக்கப்பெற்று காலத்தைபும் கி.மு. 1300 என்று ஒருவாறு முடிவு செய்யலாம்.

* துவக்கக்காலத்தலைவர், திருச்சிராப்பள்ளிநாணயவியற் கழகம், 723 திருவள்ளூர் அவென்யூ, பிச்சாண்டார்கோவில்-621 216.

கருரில் எழுத்துப் பொறிக்கப் பெற்ற மோதிரங்கள்

ச. இரவி *

முன்னுரை

வரலாற்றுக்கு ஆதாரமாக விளங்கும் ஆவணங்களில் மோதிரங்களும் முக்கியத்துவம் பெறுகின்றன. இவற்றால் ஒரு நாட்டின் அரசியல், பொருளாதாரம் சமயம், மொழி பற்றிய கருத்துக்களைப் பெறமுடியும்.

கருர் என்று இன்று அழைக்கப்படுகின்ற, பழைய வஞ்சிமாநகர், சங்ககாலத்தில் 'கருர்வஞ்சி' என்று அழைக்கப்பட்டுச் சேரமன்னர்களின் தலை நகரத்திகழ்ந்தது. வரலாற்றுச் சிறப்புமிக்க இவ்வூர், இப்போது தொல்பொருள் ஆய்வுக்குரிய களமாகத் திகழ்ந்து வருகிறது. இவ்வூரின் அமராவதி ஆற்றுப்படுகையில் இருந்து எழுத்துக்கள் மற்றும் குறியீடுகள் பொறிக்கப்பட்ட மோதிரம் ஒன்று நான்கு ஆண்டுகளுக்கு முன் கண்டெடுக்கப்பட்டது. இம்மோதிரத்தின் அடிப்படையில் இவ்வாய்வுக்கூட்டுரையின் போக்கு அமைகின்றது.

மோதிரம்:

அமராவதி ஆற்றங்கரையில் ஏற்கனவே சில மோதிரங்கள் கண்டெடுக்கப்பட்டுள்ளன. அவை பொன், வெள்ளி, தங்கம் ஆகியவற்றால் ஆனவை. இவற்றில் தொல் எழுத்துக்களும் சில குறியீடுகளும் காணப்படுகின்றன.

இதேபோன்று ஆனால் சற்று வேறுபட்ட நிலையில் கருர் நகர வியாபாரியிடமும் இருந்து (முருகன், சரவணா பாத்திரக்கடை கருர்) சற்று நீள் வட்ட வடிவில் சிறுவர்கள் அணிந்து கொள்ளும் விதத்தில் மிகச்சிறிய அளவில் மோதிரம் ஒன்று நமக்குக்கிடைத்தது. இதில் அமைந்துள்ள எழுத்துக்களும், குறியீடுகளும் தமிழ் பிராமி எழுத்துக்காலக் கைவண்ணத்திற்குச் சிறந்த எடுத்துக்காட்டாக விளங்குகிறது. இப்போது இம்மோதிரம் கைமாறிவிட்டது.

இம்மோதிரத்தில் இடதுபக்கம் ஒரு மரம் அல்லது செடியின் உருவம் உள்ளது. மோதிரத்தின் உயரே "சாத்தன்" என்று தெளிவாகத் தமிழ் பிராமியில் எழுதப்பட்டுள்ளது. அதன் கீழே ஸ்வஸ்தியூர் என்று குறியீடும் மோதிரத்தின்

கீழ்விளிம்பில் ஸ்ரீவஸ்தம், மீன்சின்னம் மற்றும் நந்திபதம் ஆகிய உருவங்களும் முறையே பொறிக்கப்பட்டுள்ளன. இவை குலக்குறியீடுகளாகவும், வணிகக்குறியீடுகளாகவும் இடம் பெற்றிருக்கலாம்.

சாத்தான்

சாத்தான் என்ற எழுத்து தமிழ்-பிராமியில் தெளிவாக எழுதப்பட்டிருப்பதால் இம்மோதிரம் சங்ககாலத்தைச் சேர்ந்தது என்று உறுதியாகக் கூறலாம்.

சாத்தான் என்ற பெயர் அக்காலத்தில் தமிழகம் முழுவதும் (சேர, சோழ, பாண்டிய நாடுகள் அனைத்திலும்) பெருவழக்காக இருந்து வந்திருக்கிறது.

சாத்தன் என்பது தெய்வத்தின் பெயராகச் சங்க இலக்கியங்களில் பதினெட்டு முறை பயின்று வந்திருக்கின்றன. மேலும் வணிகப்பெயராக, தொண்ணூற்று வகைச் சமய சாஸ்திரங்களைக் கற்றவர்களுக்குரிய பெயராக சமணர்களுக்குரிய பெயராக எனப் பல நிலைகளில் வழங்கப்பட்டு வந்தன. இக்கணையாழியில் அமையும் பெயர் யாரைக்குறிக்கிறது என்பது விவாதத்துக்குரியதே என்றாலும் தமிழ் லெக் சிகனும், கல்வெட்டுக்கலைச்சொல் அகரமுதலியும் 'சாத்து' என்பது வணிகக்கூட்டத்தைக் குறிப்பாகக் கூறும் கூற்று எண்ணிப்பார்க்கத் தக்கது.

தமிழகத்தில் அக்காலத்தில் வாணிகம் மிகச் செழித்தோங்கியிருந்தததை நமது இலக்கியங்களும், கல்வெட்டுக்களும், வெளிநாட்டுக்குறிப்புக்களும் குறிப்பிடுகின்றன.

வணிகர்கள் கூட்டங் கூட்டமாகக் கூடித்தம் பண்டங்களைப் பல ஊர்களுக்கும் விற்பனைக்கு எடுத்துச் செல்லுவர். இக்குழுக்களுக்கு வாணிகச் சாத்துக்கள் என்று பெயர். கள்வருக்கு அஞ்சி அவர்கள் சாத்துக்களாகக் கூடிச் செல்லுவது வழக்கம் எனத் குறுந்தொகை கூறுவதை நாம் கவனத்தில் கொள்ளவேண்டும்.

* தமிழ் விரிவுரையாளர், பூ.சா. கோ. கலை & அறிவியல் கல்லூரி, கோவை.

ஈரோட்டுக்கு அருகில் அமைந்துள்ள அர்ச்சுனார்க்கல்வெட்டு

“எழுத்துப் புணருத்தான் மணிய்
வண்ணக்கன் தேவன் சாத்தன்” என்று
குறிப்பிடுவதையும் நாம் நோக்க வேண்டும்.

இவ்வணிகர்கள் பெரும்பாலும் அன்று
சமணசமயச் செல்வாக்கைப் பெற்றவர்கள் என்று
கருதப்படுகின்றனர். கழுகுமலைக் கல்வெட்டில்
சமண சாட்டைய ஆண், பெண் மக்கள் பெயர்களில்
சாத்தன், சாத்தி பெயர்களும் இடம்பெற்றிருப்பது
குறிப்பிடத்தக்கது.

சங்கப்புலவர்களில் கருரைச்சேர்ந்த
1. கருவர்ச் சேரமான்சாத்தன். 2. கருவூர்க்
கதப்பிள்ளைச் சாத்தனர். 3. கருவூர்ப்புதல்சாத்தனர்
ஆகிய மூவரது பாடல்களும் நற்றிணை, அகநானூறு,
புறநானூறு, குறுந்தொகை ஆகிய நூல்களில் இடம்
பெற்றிருக்கின்றன.

இவற்றையெல்லாம் பார்க்கும்போது
இம்மோதிரத்தில் குறிப்பிடப்பெறும் சாத்தன் சமண
சமயத்தைச் சேர்ந்த செல்வாக்குட்பெற்ற வணிகன்
ஒருவனது பெயராக இருக்கலாம் என்று கருத
வாய்ப்பு உள்ளது. இதற்கு மற்ற குறியீடுகளும்
வரும் சான்றாக விளங்குகின்றன.

செடி அல்லது மரம்

மோதிரத்தின் இடது ஓரத்தில் செடி அல்லது
ஒரு மரம் போன்ற உருவம் பொறிக்கப்பட்டுள்ளது.
ஆனால் அவற்றின் பெயர் என்ன என்பதை
உறுதியாகக் கூற முடியவில்லை என்றாலும் அது
விளைச்சலைக் கொடுக்கும் ஒரு வகைப்பயிர் மரம்
எனக் கொண்டான் வளமையைக் குறிக்கும் குறியீடு
எனக் கொள்வதற்கு வாய்ப்பு ஏற்படுகிறது.
இதைத்திரு புங்குன்றன் அவர்கள் அசோக மரம்
எனக்குறிப்பிடுகிறார்.

ஸ்வஸ்தியீ

மோதிரத்தின் நடுவே சற்று இடது பக்கத்தில்
“ஸ்வஸ்தியீ” குறியீடு காணப்படுகிறது. இக்குறியீடு
மிகத்தெளிவாகப் பொறிக்கப்பட்டுள்ளது.
கொடுமையிலும் இக்குறியீடு கிடைக்கப் பெறுகிறது.
கொடுமணல் மிகச்சிறந்த வணிகப்பகுதியாக
இருந்தது குறிப்பிடத்தக்கது. மேலும் சமணர்கள்
இக்குறியீட்டை இன்றும் பயன்படுத்தி வருவது
அறியத்தக்கது.

ஸ்ரீவத்சம்

மோதிரத்தின் கீழே இடது ஓரமாக
இச்சின்னம் காணப்படுகிறது. இதற்குத்திருமரு என்ற
பெயரும் உண்டு. திருமரு என்பதற்கு இலக்குமி,
செல்வம் கவரும் தன்மை பொருள்கள்
இருக்கின்றன. இச்சின்னம் தாய்த்தெய்வ
வழிபாட்டின் பழமையாக உருவமாகவும்
கொள்ளப்படுகிறது. மங்களச்சின்னமாகவோ
அல்லது ஷிபுனிதச்சின்னமாகவோ அக்கால மக்கள்
இச்சின்னத்தைப் பயன்படுத்தி இருக்க வேண்டும்.

ஸ்ரீவத்சத்துக்கு முக்கியத்துவம் கொடுத்து
மற்ற சின்னங்களை விடப் பெரிதாகப்
பொறிக்கப்பட்ட வெள்ளி முத்திரை ஒன்றும் இதற்கு
முன்பே கிடைத்திருப்பது இச்சின்னம் வழக்கில்
இருந்து வந்ததற்குச் சான்றாகும்.

மீன்

ஸ்ரீவத்சம் அடுத்து மோதிரத்தின்
கீழ்விளிம்பில் சற்று வலது ஓரத்தில் இச்சின்னம்
பொறிக்கப்பட்டுள்ளது. தமிழ்மொழியில் மீன் சின்னம்
முக்கிய இடம் பெற்றிருப்பது போன்றே சிந்துவெளி
மக்களிடத்தும் இச்சின்னம் பெரு விழக்காகப்
பயன்படுத்தப்பட்டிருக்கின்றது. அழகன்குள
அகழாய்வுச் செப்புக்காசிலும், வேறுசில
பாண்டியர்கள் காசிலும், கொல்லிப்பொறைக்
காசிலும், இச்சின்னம் பொறிக்கப்பட்டிருப்பதைக்
காணலாம்.

மேலும் ஆலங்காய ஓவியத்திலும் செத்த
வரையிலும் மீன் உருவம் இடம்பெற்றுள்ளது.
இதையும் வளமையைக் குறிக்கும் ஒரு
குறிப் பாகவே அக்கால மக்கள்
பயன்படுத்தியிருக்கவேண்டும்.

நந்திபதம்: மீன் சின்னத்தை அடுத்து மோதிரத்தின்
வலது ஓரத்தில் சற்று நடுவே நந்திபதம்
பொறிக்கப்பட்டுள்ளது. நந்திபதம் பொறிக்கப்பட்டுள்ளது.
நந்திபதம் என்பது காளை மாட்டின் குளம்படியாகும்.
பொதுவாகச் சாதவாகன மன்னர்கள் மற்றும்
பாண்டியர் நாணயங்களிலும், சிந்துவெளி
நாகரிகத்திலும் காளை வாகனமும் மீன் உருவமும்
காணப்படுகின்றன. சிந்துவெளிநாகரிகக் களிமண்
தகட்டிலும் இக்காளை உருவம் காணப்படுகிறது.
இதனை வளமையின் சின்னமாகக் கருதுவதால்
காளையின் கால்பாதமாக நந்திபதத்தைப்
பொறித்தனர் எனலாம்.

தென்கொங்கு நாட்டு வீரகேரளர்கள்

இரா. ஜெகதீசன் *

முன்னுரை

பாண்டியர்களுக்கு ஐந்து பகுதிகளையும் ஆண்ட என்பதின் அடிப்படையில் “மஞ்சவன்” என்ற ஒரு பெயரும் உண்டு இதில் மலைநாட்டுப் பகுதியை ஆட்சி செய்தவனை “மீனவனாம் வீரகேரளன்” என கல்வெட்டுக்கள் கூறுகின்றன கி.பி. 1310-இல் பட்டம் குடிக்கொண்டு காஞ்சிபுரம் வரை வெற்றி பெற்ற இரவிவர்மன் குலசேகரன் என்பவனும் தன்னை ‘வீரகேரளன்’ என்று குறிப்பிட்டுள்ளான். தென்பாண்டி நாட்டின் கி.பி. 16ஆம் நூற்றாண்டில் ஆட்சி செய்த வேணாட்டு மன்னர்களில் ஒருவனும் தன்னை ‘வீரகேரளன்’ என்று குறிப்பிட்டுள்ளான். முற்காலப் பாண்டியர்களில் இறுதி மன்னனான இராஜசிம்மனின் மகன் வீரபாண்டியனுக்கு ‘வீரசேகரன்’ என்று பெயர் உண்டு. இவன் வழித் தோன்றல்கள் சோழர் படையெடுப்பால் தனது அரசை இழந்து கொங்கு நாட்டின் தென்பகுதியில் கி.பி. 10ஆம் நூற்றாண்டு முதல் கி.பி. 12ஆம் நூற்றாண்டு வரை ஆட்சி செய்துள்ளார்கள். இவர்களை ‘வீரகேரளர்’ என்று ஆய்வாளர்கள் பிரித்துக்காட்டவே இவர்களைத் “தென் கொங்கு நாட்டு வீரகேரளர்கள்” என்று தலைப்பிடப்பட்டுள்ளது.

கொங்கு நாட்டில் வடபகுதியில் கி.பி.10ஆம் நூற்றாண்டு முதல் கி.பி. 13ஆம் நூற்றாண்டு வரை கொங்குச் சோழர்களின் ஆட்சியும் தென்கொங்குப் பகுதியில் வீரகேரளர்களுடைய ஆட்சியும் நடைபெற்றுள்ளது. இவர்களை ‘சேரமரபினர்’ என்று K.V. சுப்பிரமணிய அய்யர், கோவைக்கிழார் மற்றும் V. ராமமூர்த்தி போன்றோர் குறிப்பிட்டுள்ளனர். ஆனால் இவர்களைப் ‘பாண்டியர்கள்’ என்று திருவாலங்காட்டுச் செப்பேடும் கொங்குதேச இராசாக்கள் என்ற நூலும்

குறிப்பிடுகின்றன. இக்கருத்தே ஏற்புடையதாக உள்ளது. இம் மன்னர்களின் கல்வெட்டுக்களில் சகஆண்டோ, கலிஆண்டோ, குறிப்பிடாததால் இவர்களின் ஆட்சிக்கு வந்த இராசாக்கள் என்ற நூலும் குறிப்பிடுகின்றன. இக்கருத்தே ஏற்புடையதாக உள்ளது. இம் மன்னர்களின் கல்வெட்டுக்களில் சகஆண்டோ, கலிஆண்டோ, குறிப்பிடாததால் இவர்களின் ஆட்சிக்கு வந்த ஆண்டுப் பற்றிய தகவல் எதுவும் கிடைக்கவில்லை.

இராஜசிம்மன் மகன் வீரபாண்டியன் சோழன் ஆதித்த கரிகாலனால் கொல்லப்பட்டான். இத்துடன் பாண்டிய நாட்டில் முற்காலப் பாண்டியப் பேரரசு முடிவுக்கு வந்தது. இதன்பின் பாண்டிய நாடு சோழப் பேரரசின் ஆட்சியின் கீழ் வந்தது. தோல்வியுற்ற பாண்டிய மன்னர்கள் சிற்றரசர்களாக கி.பி. 13ஆம் நூற்றாண்டு வரை இருந்ததாகக் கருதப்படுகின்றது.

வீரகேரளன் வீர நாராயணன்

தென்கொங்குப் பகுதியில் கி.பி. 10ஆம் நூற்றாண்டுக் கல்வெட்டுகள் பல கிடைத்துள்ளன. கிடைக்கும் கிடைத்துள்ளன. இவற்றில் வீரகேரளன் வீர நாராயணனுடைய கல்வெட்டுக்களும் உள்ளன. இதன்படி வீர பாண்டியனின் சிறப்புப் பெயர்களில் ஒன்றான “வீர கேரளன்” என்ற பெயரை முன்னொட்டுப் பெயராகக் கொண்டு “வீரகேரளன் வீரநாராயணன்” என்ற பெயரோடு தென்கொங்குப் பகுதியை ஆட்சி செய்தான் என்று கருதலாம். வீர கேரளர்களில் கரிகாலனுக்குப் பின் தந்தையின் பெயரைக் குறிப்பிடும் மரபு இல்லாமல் போனதால் பின்னர் ஆட்சிக்கு வந்தவர்கள் பற்றிய குடிவழி கணக்கீடு செய்ய முடியவில்லை.

* தேர்வு நிலை வி்ரிவுரையாளர், அரசு கல்லூரி, கோயம்புத்தூர்.

செட்டிநாடு சுதைச்சிற்பங்கள்

அ. சந்திரபோஸ் *

செட்டிநாடு என்பது தமிழகத்தில் சிவகங்கை மாவட்டத்தில் 58 ஊர்களையும் புதுக்கோட்டை மாவட்டத்தில் 38 ஊர்களையும் சேர்த்து மொத்தம் 96 ஊர்களைக் கொண்ட செட்டியார்களின் ஒரு பண்பாட்டு நிலப்பரப்பாகும். பொதுவாக செட்டிநாடு என்பது கடலுக்கு மேற்காக, பிரன்மலைக்குக் கிழக்காக, வைகைக்கு வடக்காக, வெள்ளாற்றுக்குத் தெற்காக அமைந்த நிலப்பரப்பாகும், என்பதை 18-19 ஆம் நூற்றாண்டில் வாழ்ந்த அதே சமூகத்தைச் சேர்ந்த பாடுவார் முத்தப்பர் என்ற புலவர் ஒரு வெண்பாவில் குறிப்பிட்டுள்ளார்.1 இந்த ஊர்களில் வாழ்ந்துவரும் நாட்டுக்கோட்டை செட்டியார்கள் அரண்மனை போன்று வீடுகள் கட்டி வாழ்ந்துவருகின்றனர். இந்த அரண்மனை போன்ற வீடுகள் யாவையும் 19, 20 ஆம் நூற்றாண்டுகளில் கட்டப்பட்டவைகளாகும். இவர்களது வீடுகளில் ஓவியக்கலையும் சிற்பக்கலையும் பேணி வளர்க்கப்பட்டுள்ளன. இந்திய சுற்றுலா மற்றும் பண்பாட்டு அமைச்சகத்தின் உதவியுடன் செட்டிநாடு ஓவியங்கள் என்னும் தலைப்பில் ஆய்வினை மேற்கொண்டு வருகின்றேன். அதற்கான கள ஆய்வில் ஈடுபட்டுள்ள போது எண்ணற்ற சுதைச்சிற்பங்கள் செட்டிநாடு நாட்டுக்கோட்டைச் செட்டியார்களின் வீடுகளில் எடுப்பிக்கப்பட்டுள்ளதையும் கண்டேன். இந்த ஆய்வுக்கட்டுரை அமைந்துள்ளது. அவற்றை சமயச்சிற்பங்கள், சமயம் சாராத சிற்பங்கள், வெளிநாட்டுத்தொடர்பால் ஏற்பட்ட சிற்பங்கள் என வகைப்படுத்தலாம் இக்கட்டுரை முற்றிலும் கள ஆய்வின் அடிப்படையில் எழுதப்பட்டுள்ளது.

சமயச்சிற்பங்கள்

சமயச்சிற்பங்களாக கஜலெட்சுமி, சரஸ்வதி, நடராசர், பிரம்மா, பைரவர், பாம்பின் மீது நடமாடும் கிருஷ்ணர் போன்றவை கிடைத்துள்ளன. அவற்றைப்பற்றி விவாகக் கண்டது அவசியமாகின்றது.

கஜலெட்சுமி

இரு பக்கங்களும் யானைகள் இருப்தால் கஜலெட்சுமி எனப்பட்டுது. கஜம் என்ற கமஸ்கிருத சொல்லுக்கு யானை என்பது பொருளாகும். கஜலெட்சுமி சிற்பம் பொதுவாக இந்துக் கோயிலின்

நுழைவாயிலில் வைப்பது வழக்கமாகும். மேலும் இந்துக்கோயில்களில் துணைக் கோயிலும் வைப்பதுண்டு, இச்சிற்பம் நாட்டுக்கோட்டைச் செட்டியார்களின் வீடுகளின் நுழைவாயிலில் எடுப்பிக்கப்படுவது வழக்கமாக உள்ளது. நான்கு கைகளுடன் அமர்ந்திருக்கும் இப்பெண்தெய்வத்தின் பின்னிரு கைகளும் தாமரை மலர்களை பிடித்திருக்கும். முன்னிரு கைகளும் அபயம், வரதம் முதலிரைகளில் காணப்படும். நாட்டுக்கோட்டைச் செட்டியார்களின் வீடுகளில் யானைகளை அடுத்து சிங்கமும் காட்டப்பட்டுள்ளது முற்றிலும் புதிய வழக்கமாக உள்ளது. இதற்கு எடுத்துக்காட்டாக பனையப்பட்டி, காரைக்குடி, கொத்தமங்கலம் ஆகிய ஊர்களில் உள்ள சிற்பங்களைக் கொள்ளலாம். மேலும் செட்டிநாட்டில் சில இடங்களில் இச்சிற்பத்தொகுதியில் இரண்டு பெண் உதவியாளர்கள் காட்டப்படுவது வழக்கமாக உள்ளது. பெண் உதவியாளர்கள் கஜலெட்சுமிக்கு காட்டப்படுவது புதிய வழக்காக உள்ளது. இவற்றைத்தவிர கொத்தமங்கலத்தில் உள்ள கஜலெட்சுமி சிற்பத்தொகுதியில் ஒரு பெண்ணும், ஆணும் காட்டப்பட்டுள்ளனர். இது போன்று ஒரு பெண்ணும், ஆணும் மலையடிப்பட்டி, திருமெய்யம் ஆகிய. ஊர்களில் உள்ள கோயில்களில் பெருமானின் கிடந்த ஆகிய ஊர்களில் உள்ள கோயில்களில் பெருமானின் கிடந்த கோலத்திற்கு அருகில் எடுப்பிக்கப்பட்டுள்ளவை நினைவில் கூறத்தக்கது. அவர்களை பக்தர்கள் என்று ஆராய்ச்சியாளர்கள் கருதுகின்றனர். என்றாலும், நாட்டு கோட்டைச் செட்டியார்களின் வீடுகளைப்பொறுத்தவரை இவர்களை பக்தர்கள் எனக் கொள்ள முடியவில்லை. இவர்கள் உள்ளூர் காவல் தெய்வங்களான மாரியும், கருப்புச்சாமியும் போன்று தோன்றுகின்றன. இவற்றையெல்லாம் கடந்த பக்கத்திற்கொன்றாக இரண்டு சிங்கங்கள் காட்டப்பட்டுள்ளன. இங்கிலாந்தின் அரச சின்னத்தில் ஒரு பக்கம் சிங்கமும் மற்றொரு பக்கம் குதிரையும் உள்ளன. அதுபோல செட்டிநாடு வீடுகளில் பல இடங்களில் கஜலெட்சுமி சிற்பத்தின் இரு பக்கங்களிலும் இரு சிங்கங்கள் காட்டப்படுவது வழக்கமாக இருக்கின்றன.

* கௌரவ விரிவுரையாளர், வரலாற்று மையம், பாரதிதாசன் பல்கலைக்கழகம், திருச்சிராப்பள்ளி - 620 024.

சமயம் சாராத சிற்பங்கள்

சமயம் சாராத சிற்பங்களாக விஜயரகுநாத ராய தொண்டைமான், செட்டியார், குதிரை வீரன் போன்றவற்றைக் கொள்ளலாம்.

விஜயரகுநாத ராய தொண்டைமானும் செட்டியாரும்

அழகாபுரி சொக்கலிங்கம் செட்டியார் வீட்டின் மேல் தளத்தில் விஜயரகுநாத ராய தொண்டைமான் முழு ஆள் உருவ கதையாக எடுப்பிக்கப்பட்டுள்ளார். மன்னருக்குரிய வாலும் ஆடை ஆபரணங்களும் காணப்படுகின்றன. அருகில் அவரது துணைவியார் உருவமும் உள்ளது.

மேற்கண்ட விஜயரகுநாத ராய தொண்டைமான் மன்னருக்கு எதிர்த்தத்தில் உயர்ந்த ஆடை ஆபரணங்களுடன் ஒரு ஆணும் பெண்ணும் எடுப்பிக்கப்பட்டுள்ளனர். இச்சிற்பங்கள் இவ் வீட்டாரான செட்டியாரும் அவரது துணைவியாருமாக இருக்கலாம். இச்சிற்பங்கள் மன்னருக்கும் இக்குடும்பத்தார்க்கும் உள்ள நெருங்கிய தொடர்பைக்காட்டுவதாக உள்ளன.

ஐரோப்பிய ஆண் பெண் உருவங்கள், உரோம நாட்டுத் தாய்த்தெய்வம் ஆகியவை வெளிநாட்டுத்தொடர்பால் செட்டிநாட்டில்

ஏற்படுத்தப்பட்டவைகளாகும். நச்சாந்துப்பட்டி வீரப்பன் செட்டியார் வீட்டின் மேல்தள முன்புற சுவற்றில் துவக்குடன் (துப்பாக்கி) ஐரோப்பிய உடையில் ஒரு வீரன் நிற்குகொண்டிருக்கிறான். நின்ற நிலையிலான ஐரோப்பிய பெண்ணும், மற்றொரு நின்ற நிலையிலான ஐரோப்பிய ஆண் உருவமும் பெம்மைகளாய் வீடுகளில் வைக்கப்பட்டுள்ளன.

இந்த ஆய்விவருந்து நாட்டுக்கோட்டைச் செட்டியார்களின் பல வீடுகளில் காணப்படும் கதைச்சிற்பங்கள் இந்தியக்கலையையும் ஐரோப்பியக் கலையையும் பிரதிபலிப்பதாக உள்ளது. நாட்டுக்கோட்டைச் செட்டியார்களின் வாணிபத்தொடர்பால் ஐரோப்பியச் சிற்பங்கள் இங்கு ஏற்பட்டன. இன்னும் ஏராளமான கதைச்சிற்பங்கள் ஆய்வுசெய்யப்படாமல் இருந்து வருகின்றன. சைவ வைணவக் கோயில்களில் வளர்ந்து வந்த சிற்பக்கலையின் வளர்ச்சி 18-ஆம் நூற்றாண்டுடன் நின்றுவிட்டன. இந்தக் கலைகளை காலங்காலமாக அரசுகளே ஊக்குவித்து வந்தன. ஆங்கிலேயர் ஆட்சி காலத்தில் இது போன்ற கலைகள் கோயில்களில் வளர்த்துவருவத நின்றுவிட்டன. ஆங்கிலேயர் ஆட்சிகாலத்தில் இந்தக் கலைகளை நாட்டுக்கோட்டைச் செட்டியார்கள் தங்கள் வீடுகளில் வளர்த்துவந்தனர். இந்த ஆய்வைத் தொடர்ந்து செய்வதன் மூலம் தமிழக கலை வரலாறு பற்றிய பல செய்திகள் வெளிவரும் என்பது தெளிவு.

சித்தர்கள் நத்தம் பிற்காலப்பாண்டியர் நடுகல்.

வெ. வேதாசலம் *

‘சத்தர்கள்நத்தம்’ என்ற இடம் மதுரை மாவட்டம் சோழவந்தானிலிருந்து நிலக்கோட்டைக்குச் செல்லும் வழியிலுள்ள அணைப்பட்டிற்கு அருகில் வைகையாற்றின் வடகரையில் உள்ளது. இவ்விடத்தில் பண்டைய வணிகநகரம் ஒன்று இருந்து அழிந்தமைக்கான தடையங்கள் காணப்படுகின்றன. இங்கு ‘புலிகத்தித்தார்’ என்றழைக்கப்படும் இடத்தில் பிற்காலப்பாண்டியர் நடுகல் காணப்படுகிறது. இதில் புண்ப்புருவமாகப் புலியுடன் சண்டையிடும் வீரனின் உருவம் உள்ளது. முன்னங்கால் இரண்டையும் தூக்கிக்கொண்டு வீரனை நோக்கிப் பெரும்புலி ஒன்று பாய்கிறது. அதன் தலையைத் தனது வலக் கரத்தாலும் முன்னங்கால் களை

இடக்கரத்தாலும் பற்றிச் சண்டையிடும் நிலையில் வீரனின் உருவம் ஒன்று இந்நடுகல்லில் காணப்படுகிறது. இடையில் ஆடைக்காட்டுதலும், தலையில் கூம்புபோன்ற வடிவிலமைந்த தலைப்பாகையுடனும் இவ்வீரன் காட்சியளிக்கின்றான்.

இந்நடுக்கலின் வீரன் புலியுடன் பொருந்தும், போர்க்காட்சிக்குக் கீழ்ப்பகுதியிலும் பின்புறத்திலும் நடுகல் எடுத்தமைக்காக நோக்கம் தமிழில் கல்வெட்டாகப் பொறிக்கப்பட்டுள்ளது. இது முதலாம் மாறாவர்மன் குலசேகரபாண்டியனின் இருபத் தொடர்வது ஆட்சியாண்டில் எடுக்கப்பட்டுள்ளது. இதனால் இதன் காலத்தினை

* கல்வெட்டு ஆய்வாளர், தொல்லியல் துறை, மதுரை.

கி.பி. 1296 என்று கூறலாம். பிற்காலப்பாண்டியனின் ஆட்சியாண்டோடு திட்டவட்டமாகக் காலத்தினைக் கணித்துக் கூறும் வகையில் கிடைத்த அரிய நடுகல் இதுவாகும்.

சோழவந்தானிலிருந்து சித்தர்கள்நத்தம் வழியாகச் சென்ற பண்டையப் பெருவழியின் பெயர் இக்கல்வெட்டில் 'சோழகுலாந்தகன் பெருவழி' என்று குறிப்பிடப்படுகிறது. 'சோழகுலாந்தகன்' என்பது கி.பி. பத்தாம் நூற்றாண்டில் பாண்டிய நாட்டில் ஆட்சி புரிந்த சோழன் தலைகொண்ட வீரபாண்டியனின் பட்டப்பெயராகும்.

சோழகுலாந்தகன் பெருவழியில் கி.பி.13ஆம் நூற்றாண்டில் 'தேவேந்திரவல்லபபுரம்' என்ற பெயரில் வணிகநகரம் ஒன்று சிறப்புடன் இருந்து காலப்போக்கில் அழிந்துபோயுள்ளது. இது 'பொருந்தலான தேவேந்திரவல்லபபுரம்' என்று நடுகல்லில் சுட்டப்படுகிறது. இந்நகரத்தின் வழியாகச் சென்ற சோழகுலாந்தகப் பெருவழியிலேயே 'பேருங்கடுவாய்புலி' பலநாள் இருந்துகொண்டு அவ்வழியில் போக்குவரவு செய்வோரைக் கடித்துக் கொன்றுவந்தது. இந்நிலையில் தேவேந்திரவல்லபபுரத்தினைக் காத்துவந்த 'வீரக்கொடியார்' என்ற வணிகர் குழுவைச் சார்ந்த 'குன்றாதான் தேவப்பெருமான்' என்பவன் தனியொருவனாக அப்புலியுடன் போரிட்டு அதனைக் கொன்றான். பின்னர் புலி ஏற்படுத்திய விழுப்புண்களுடன் ஊருக்குள்ளே வந்து வீரமரணம்

அடைந்தான். அவனது வீரச்செயலை வியந்து போற்றிய வணிகநகரத்தின் ஊரவையினர் அவனது மகன் வலங்கை நாராயணதேவன் என்பவனுக்கு 'உதிரப்பட்டியாக' ஒருமாவரை நிலம் தானமாகத் தந்தனர். இந்நிலம் இந்நகரத்தின் கருப்புருடையார் நிலத்திற்கு மேற்கிலும் மண்டலசுவாமிகள் நிலத்திற்குக் கிழக்கிலும், நடுவப்பட்ட இடத்தில் வைகையான்றறின் தென்கரையில் இருந்தது என்ற நடுகல்லில் பொறிக்கப்பட்ட முதலாம் மாணவர்மன் குலசேகரபாண்டியன் கல்வெட்டு தெரிவிக்கிறது.

'புறம்' என்ற பின்னொட்டுடன் கூடிய பெயர்களைக் கொண்ட வணிகநகரங்கள் பல பதிமூன்றாம் நூற்றாண்டில் பாண்டிய நாட்டின் பெருவழிகளில் அமைந்திருந்தன. இவற்றில் பாகனூர் கூற்றம் என்ற நாட்டுப்பிரிவில் சித்தர்கள்நத்தம் பகுதியில் இருந்த வணிகநகரமான தேவேந்திர வல்லபபுரம் விளங்கிற்று. இதுபோன்ற நகரங்களை 'வீரக்கொடியார்' என்ற பெயரில் விளங்கிய வணிகவீரர் குழு காத்துவந்த முறைமையினை இக்கல்வெட்டு தெளிவுபடுத்துகிறது. வணிகநகரத்தால் நிமிமிக்கப்பட்ட இக்குழுவைச் சார்ந்த ஒருவனே பெருவழியில் பயணம் செய்யும் வணிகருக்கும் மற்றவர்க்கும் பெருங்கடுவாய்புலியால் வந்த தீங்கைத் தனது உயிரையும் தந்து நீக்கியுள்ளான் அதற்கு நன்றிக் கடனாக வலங்கை 'பிரிவை சார்ந்த இவனது மகனுக்கு வணிகர்கள் இரத்த கணிக்கையாக (உதிரப்பட்டி) நிலமளித்துள்ளனர்.

தர்மராஜரதம் கட்டமைப்பின் சிறப்புக் கூறுகள் ஓர் ஆய்வு

மு. நளினி * இரா. கலைக்கோவன் **

பல்லவர் கட்டடக் கலையில் மட்டுமல்ல, தமிழ்நாட்டுக் கலைவரலாற்றிலேயே தர்மராஜரதம் ஒரு திருப்புமுனையெனலாம். பல்லவச் செதுக்குத்தளிகள் ஒன்பதில் தாங்குதளம் பெற்றவை மூன்றே. அவற்றுள் கொற்றவைத்தளியும் இருதள ஒருகல் தளியான அர்ச்சுனாதளியும் குடைவரைத் காலத்திலேயே பிறந்துவிட்ட பாதபந்தத் தாங்குதளம் கொண்டன. ஆனால் தர்மராஜரதம் புத்தம் புதிய வடிவமைப்பாய்க் கபோதபந்தத் தாங்குதளம் பெற்றது. பிரதிபந்தமென்றும் பத்மம் பெற்றவிடத்துப் பத்மபந்தமென்றும் அழைக்கப்படும் தாங்குதள அமைப்பின் வளர்நிலையென்று கபோதபந்தத்தைக்

கூறலாம். பிரதிபந்தம் பெறும் ஜகதி, குமுதம், பிரதிவரி என்பன கபோதபந்தத்திலும் இடம்பெறுகின்றன. இவற்றுடன், பாதங்களோடு கூடிய கண்டம், கம்பு, கபோதம் ஆகிய மூன்று உறுப்புகளை இணைத்துக் கபோதபந்தம் உருவாக்கப்படுகிறது. இம்மூன்றுகள் கண்டமும் கம்பும் பாதபந்தத்திற்குரியவை. ஒரு வகையில் பார்த்தால், பாதபந்தம், பிரதிபந்தம் எனும் இவ்விரண்டின் இணைவில், பட்டிகை விலக்கிக் கபோதத்தை உடனுறுப்பாய்க் கொண்டு மலர்வதே கபோதபந்தத் தாங்குதளமெனலாம்.

* முதறிலை விரிவுரையாளர், சீதாலட்சுமி ராமசாமி தன்னாட்சிக் கல்லூரி, திருச்சிராப்பள்ளி.

** இயக்குநர், டாக்டர் மா. இராசமாணிக்கசுந்தரம் வரலாற்றாய்வு, 48, புத்தா நெடுஞ்சாலை, திருச்சிராப்பள்ளி-17.

தர்மராஜரத்தின் கபோதபந்தத் தாங்குதளம் நாற்புறத்தும் முழுமையுறவில்லையெனினும் ஒழுங்கு பெற்ற கிழக்குப்பகுதியில் அதன் முழுவீச்சைக் காணமுடிகிறது. செயலாக்கம் கொண்டு யானைகளும் யாளிகளும் பிரதிமுகங்களாகியுள்ளன. இயங்கும் நிலையிலான இவற்றால் கட்டடத்திற்கே ஓர் இயக்கம் வந்துவிடுகிறது. அவ் வியக் கத்தை உறுதிப்படுத்துமாறு போலத் தாங்குதளத்தின் தென்கிழக்குப் பகுதி நேர்க்கோட்டில் அமையாமல் வளைந்து திரும்புகிறது. பல்லவ ஒருகல் தளிகள் ஒன்பதில் உயரமான தாங்குதளம் பெற்றவை பிடாரித் தளிகளும் தர்மராஜரதமும் தான். இம்முன்றலுள் தாங்குதளம் ஓரளவிற்கேனும் உருவாக்கப்பட்ட நிலையிலிருப்பது தர்மராஜரதம் ஒன்றுதான். தரையளவிலிருந்து நன்கு உயர்த்தப்பட்டிருக்கும் இது போன்ற தாங்குதளம் பல்லவச் செதுக்குத் தளிகள் எதற்கும் அமையவில்லை என்பது இத்தளியின் தனிச்சிறப்புகளுள் ஒன்றாகும்.

தர்மராஜரத்தின் ஆதிதளப் பக்கச் சுவர்கள் சிற்பம் நிறைக்கும் கோட்டங்கள் பெற்றுத் தளவானூர் சத்ருமல்லேசுவரம், மண்டகப்பட்டு லக்ஷிதாயதனம் ஆகியவற்றின் முகப்புப் பக்கச் சுவர்களான நினைவுட்டினாலும், மேலமார்ந்துள்ள கர்ணகூடங்களோடு இணைத்துப் பார்க்கும்போது, காஞ்சிபுரம் இராஜசிம்மேசுவரம், திருவதிகை வீரட்டானேசுவரம் போன்றவற்றின் அங்காலய அமைப்புகள் இவற்றை முன்னோடியாகக் கொண்டே மலர்ந்துள்ளமை நன்குணரப்படும். ஒருபுறம் பழமையின் பதிவை விடாமலும் மறுபுறம் புதுமையின் போலிவிற்குத் துண்டலாகவும் சிறப்பு தர்மராஜரத்தின் தனித்தன்மையெனலாம்.

முகப்பு திறப்பால் சாந்தார வாய்ப்பிழந்தாலும், பின்னாளைய சாந்தார விமானங்களுக்கெல்லாம் அவ்வமைப்பிற்குரிய வித்தை வழங்கியது, தர்மராஜரத்தின் கட்டுமானத்தான்.

இரண்டாம் தள அரமியத்தில் தொடங்கப்பட்டுத் தடைப்பட்டிருக்கும் கருவறை, வடிவம் கொண்டிருந்தால், இரண்டாம் தளத்திலும் கருவறை பெற்ற முதற் கோயிலேற்ற பெருமையை இத்தளிக்கு வழங்கியிருக்கும். கருவறைப் புறச்சுவர்களை அரைத்தாண்களால் புகுப்பதும்

அப்பகுப்புகளில் சிற்பங்களை அமைப்பதும் குடைவறைக் காலத்திலேயே தொடங்கிவிட்ட பணி. இப்பகுப்புப் பக்திப் பிரிப்பாகிப் பிதுக்க, ஒடுக்க அமைப்புப் பெற்றது அர்ச்சுனர்தளியில் தான். சுவரமைப்பில் காட்டப்பட்ட இந்த முன்தள்ளல்களும் உள்வாங்கல்களும் தளிக்கு அழகூட்டின. இதற்கேற்பவே தாங்குதளமும் கூரையறுப்புகளும் பிதுக்க, ஒடுக்க நிலைகளில் காட்டப்பட்டதுடன், ஆரமும் இத்தொடரொழுங்கில் அமைக்கப்பட்டதால், கட்டட அமைப்பில் அழகுணர்வோடு கூடிய மாற்றம் ஏற்பட்டது. ஆதிதளச் சுவரிலேற்பட்ட இந்த மாற்றம், தர்மராஜரத்தின் அரமியச் சுவர்களில் எதிரொலித்திருப்பதை இரசித்து மகிழாம். அரமியச் சுவர் பத்திப்பிரிப்பு எனும் இக்கலைமுறை தர்மராஜரத்தில்தான் முதல் முறையாக முயற்சிக்கப்பட்டிருக்கிறது என்பது இத்தளியின் எண்ணற்ற முதற் பெருமைகளுள் ஒன்றாகும்.

ஆதிதள முகப்பிற்கு முன்னுள்ள முன்றில் போலவே, இரண்டாம் தளக் கருவறைக்கு முன்பும் விலங்கடித் தூண்களோடு கூடிய முன்றிலொன்று அமைக்கப்பட்டுள்ளது. வேறெந்தச் செதுக்குத் தளிகளிலோ அல்லது முத்தளம் கொண்டு பின்னாளில் உருவான பல்லவக் கட்டுத் தளிகளிலோ இதுபோன்ற இரண்டாம் தள முன்றில் இடம்பெறவில்லையென்பது குறிப்பிடத்தக்கது.

ஆதிதள முன்றிலின் கூரையீதும் இரண்டாம் தள முன்றிலின் கூரையீதும் அமைந்துள்ள ஆர உறுப்புகளில் கர்ணசாலை குறிப்பிடத்தக்கது. இவ்வுறுப்பு மல்லையிலுள்ள திரிமூர்த்திக் குடைவரையில் தான் முதல் முறையாக இடம்பெறுகிறது. சோழர் காலக் கோயில்களிலும் தொடர்ந்து அமைக்கப்பெற்ற இக்கர்ணசாலை திரிமூர்த்திக் குடைவரையைவிட தர்மராஜரத்தில் நல்ல வடிவமைப்பைப் பெற்றிருக்கிறது. ஆதிதள முன்றிலின் கூரையறுப்பாக அமர்ந்திருக்கும் பஞ்சரங்கள் தமிழ்நாட்டுக் கலைவரலாற்றில் முதல் தோற்றம் காட்டும் இடம் தர்மராஜரதம்தான். கர்ணசாலைகளும், நடுச்சாலையும் ஒரே நேர்க்கோட்டில் அமைய, இவற்றிற்கு இடைப்பட்ட ஆரச்சுவரின் பிழதுக்கங்களாய்ப் பஞ்சரங்கள் சற்று உள்ளடங்கியுள்ளன. பிறு ஆர உறுப்புகளைப் போல் நான்கங்கம் கொண்டவனாய் அமையாது, ஜந்தங்கம் கொண்டமைந்துள்ள இவ்வுறுப்புகள், சிகரக் கூட்டில் காளைத்தலை போன்ற செதுக்கல் கொண்டுள்ளன. இவற்றின் சுவரில்

அனைவர்தான் கருடனான கோட்டம் காண்படுவது குறிப்பிடத்தக்கது. இதுதான் பஞ்சரத்தின் முதல் தோற்றமென்றாலும், முழுமையடைந்த நிலையில் அத் தோற்றம் முகிழ்த்திருப்பது குறிப்பிடத்தக்கதாகும்.

செதுக்குத் தளிகளுள் முத்தளம் பெற்ற ஒரே தளி தர்மராஜரத்தான். இதன் மூன்றாம் தளமும் சுற்றவழியுடன் கூடியதாய், மேலே ஆரவரிசையுடன் அமைக்கப்பட்டுள்ளது. இரண்டாம் தள அரமியம் போலவே மூன்றாம் தள அரமியமும் பிதுக்கம், ஒடுக்கம் பெற்ற சுவர்களைக் கொண்டுள்ளது. இரண்டாம் தள அரமியச் சுவர்கள் ஒவ்வொன்றும் ஏழு பத்திகளாய்ப் பிரிக்கப்பட்டிருக்க, அளவில் அவற்றினும் சிறியனவான மூன்றாம் தள அரமியமும் பிதுக்கம், ஒடுக்கம் பெற்ற சுவர்களைக் கொண்டுள்ளது. இரண்டாம் தள அரமியச் சுவர்கள் ஒவ்வொன்றும் ஏழு பத்திகளாய்ப் பிரிக்கப்பட்டிருக்க, அளவில் அவற்றினும் சிறியனவான மூன்றாம் தள

அரமியச் சுவர்கள் ஒவ்வொன்றும் ஐந்து பத்திகளாய்ப் பகுக்கப்பட்டுள்ளன. இப்பத்திப் பிரிப்பு கட்டுமானத்தை எடுப்பாகக் காட்டுவதுடன், எழிலார்ந்ததாகவும் மாற்றியுள்ளது. சுற்றுவழியின் எத்திசைக் கோடியில் நின்று பார்த்தாலும், அரமியச் சுவர், கரைவந்து மேதும் அந்தக் கடல் அலைகள் போலவே எழுந்தும் தாழ்ந்தும் இணையுற்று அழகுணர்வுடன் திட்டமிடப்பட்டிருப்பதை உணர்ந்து மகிழலாம். அச்சுவர்களின் கோட்டங்களை நிறைக்கும் ஆளுயரசு சிற்பங்களும் பொருளார்ந்த பொலிவோடு கட்டுமானத்திற்கேற்பக் கவினுற வடிக்கப்பட்டு நம்மைக் களிகொள்ளச் செய்கின்றன. இடத்திற்கேற்பக் கட்டுமானத்தைத் திட்டமிடுவதும், கட்டுமானத்திற்கேற்பக் கைவண்ணம் காட்டுவதும் எளிதான செயல்களல்ல. ஆனால் பல்லவச் சிற்பாசிரியர்கள் மல்லைக் கடலோரம் முழுவதும் மிக இயல்பாக இவற்றைக் கையாண்டிருப்பது அவர்தம் உள ஆற்றலையும் உளித் திறத்தையும் விளக்குவதாக அமைந்தள்ளது.

HISTORIOGRAPHY

ONTOGENESIS OF SIDDHA MEDICINE IN TAMIL NADU

K. Veeramani * & C. Balakrishnan **

The Siddha medical system is one of the ancient medical systems of the world. As per Tamilnadu is concerned this system of medicine seems to have developed during the pre-Vedic period. There are no authentic evidences to fix the date of origin of this system of medicine. However, this is one of the oldest traditional systems of medicine, which comprised of Embryology, Pediatrics to Geriatrics including intermediate subjects like Ophthalmology, Gynecology etc. Leprosy is also discussed as separate topic.¹

Siddha Medicine

Siddha medicine is derived from alchemy. Siddha alchemy derives its origin from Chinese alchemy, Taoism and Taoist Philosophy. The Taoist concept of attaining immortality encompassed of not only the use of mercurial and other elixirs, it also regulated breathing, dietary regime, meditation, sexual techniques, helio therapeutics and gymnastics.³ Whereas in the Indian system of medicine Yoga sutras attributed to a sage called "Patanjali" (2nd Century BC) advocated the art and practice of breathing, concentration of the mind, mastery over the senses and intense meditation besides certain postures for psychosomatic harmony. A tantrik yogi who acquires his powers by these five pathways is referred to as a Siddhi or Perfected or accomplished.^{4,5,6} Mercury and sulphur represented Shiva and His devine consort Sakthi or Devi. In Rasnavarna Kalpa the dialogue is between Bhairava (a form of Shiva and and his consort Devi).

Drug Preparation

The Drugs developed by these Siddhars were based from metals like mercury, sulphur, mico, arsenic-compounds, gem, several other minerals and many indigenous objects like shells, horns and similar organic materials.

How Human Anatomy is considered in this system?

Siddha system of medicine is based on the important concept that man must be looked upon as an integral part of the universe and not as any thing separate or different from each other. The natural forces acting in and through the various organs of human body are ultimately related to the similar or corresponding forces acting in and through the organism of the world.⁷

Chatta muni one of the eighteen important siddhars was also known as Kambiti Chattamuni, Kailasa Chattamuni. To mention his works Deekshavidhi and Karpavidhi are considered valuable. His other works include Chattamuni Vadha karyam 1000 and Chattamuni Vadha suthram-200. He belonged to Ceylon and was the contemporary of Karuvurar and Konganar. He belonged to 10th and 11th century AD. The place of his samathi is Sirkali in Tanjore.

Karuvurar is also known as Karuvur thevar. He had the capacity to understand the essence of whatever was taught to him within easy grasp. He belonged to 11th century AD and to the period of Sivala Mara Pandiyan. His works are Siva Gnana Bodhakam and Thiruvisaippa.

Sundaranandar was from Kiskinda hills in Hampi in Mysore state. He has been assigned the period 11th century AD. His related works include Sundarnar Siddha Gnanam, Sundaranar Vakya Suthram, Sundaranar Dhantekam. Pusundar has been allotted the period 11th and 12th Century AD. He was able to look into the future as a crow looks with its probing eyes deep into far off distances. He is called as Kakkai

* Research Scholar, Department of History (ICE), University of Madras, Chepauk, Chennai 60 005.

** Professor, Department of History (ICE), University of Madras, Chepauk, Chennai 600 005.

Pusundar. There are about 7 works of Pusundar which also include "Pusundar Mei Gnana Villakkam".

Edaikkadar is disciple of Karur Siddhar. He lived during the 11th and 12 Century AD. He took Karpam (in the method of Kayakalpam) for keeping the body young and also performed "Rasavadham" for a long period of time. Karur Siddhar lived during the period of Sivala-Mara Pandiyan (1172AD). He cursed Thirunelveli due to some ill treatment. He contributed to the construction of Karuvur Siddhar Temple behind the Big Temple at Tanjore. Of this complete list, Bhogar was supposed to be a pre.christian

maoist, chinese who came to India and settled down at Palani hills in Tamil Nadu. Thirumular was associated in starting the Siddhar School. While Agastiya an Aryan sage came down from the Himalayan region and was responsible for starting a school-cum-Centre, at Siddha kutta hills in Tirunelveli, his work is known as "Agathia charaku"

The Siddhars are universally accepted to have lived at a very early period and the exact period of their existence can not be ascertained because even the schools of medicine which they have established have ceased to function very long ago.

Notes & References

1. *Indian System of Medicine and Homeopathy in India*, New Delhi 1993 p.9-11
2. *Published by Govt. of Tamil Nadu Siddhars in General by (Late) N. Kandhaswamy Pillay p.244-25*
3. *The Lancet Siddha Medicine an Overview*; Subbrayappa BV, 1997 p.1-7.
4. *Veeraragava Iyar KC, The study of Alchemy in Tamil Nadu South India*, Duttahor et al edition Achary BC Ray Commomoration. Vol. Calcutta NC Paul 1932 p.466.
5. *Yugimuniyar Vaidyachintamani Part-I Madras Palani Temple Soiddha Publications Committee 1976: 47, Verse p.119*
6. *Patanjali Yoga sutras: Translated into English with notes by Swami Prabhavananda, Madras Shri Ram akrishna Mission 1953: IV-1.*
7. *Siddha Medicine the Mother of all medical sciences: Website visited on <http://www.internationalhealth/resource.htm>. Visited on 26.4.02.*

THE PERIOD OF CRISIS AND THE QUESTION OF SURVIVAL AT THE DANISH SETTLEMENT OF TRANQUEBAR 1639 - 1668

Jothi Packiam *

With the hope of getting a share of the riches of the east, at the beginning of the 17th century various European countries formed East India companies and established maritime trade with India. It was an ambitious dream of Christian IV, the King of Denmark, to make Denmark a leading trading nation. His ambitious dream became a reality when two immigrant Dutch merchants came forward and established the Danish East India Company at Denmark in 1616 and it was given twelve years monopoly on trade by a Royal Charter ¹.

Four years after the establishment of the Danish East India Company a Danish trade settlement was established at Tranquebar, Denmark's first overseas possession in 1620 by the efforts of the Danish Admiral Ove Giedde and a Holland captain Roeland Crappé ². They obtained permission from the Nayak Ragunatha of Thanjore to establish a fortified station and they erected a fortress at the beach of Tranquebar and named it "Dansborg"³. In return they would pay an annual fee and undertake trade with the native people.

* Reader in History, T.B.M.L. College, Poriyar.

In the first 20 years the Danish excelled in their new adventure. Upto 1625 one or two company ships used to reach Tranquebar from Copenhagen annually. As Denmark was still predominantly an agricultural country, the number of ships reaching Tranquebar dwindled ever since 1625 due to lack of capital in Copenhagen⁴. *Christianshavn* the Danish East India company's last ship left Copenhagen for Tranquebar on 11th November 1639. There was an undue long gap of nearly three decades after which the ship 'Faero' bound for Tranquebar set sail on 20th October 1668⁵. During this gap of 29 years no communication could be established between Tranquebar and Copenhagen and the working relation between the two temporarily cut off.

The circumstances leading to this peculiar and changed situation which prevailed during the period under discussion was due to Thirty years war in Europe (1618-48). Christian IV involved Denmark in the war in 1625. Due to this changed situation and the unexpected demand on the warfront, the economy of Denmark suffered a set back and the treasury was depleted. Because of this economic strangulation Denmark could not afford to spare a trading ship to Tranquebar any more. The situation was so precarious that no new ships could be added to the fleet nor was it possible to equip ships by the war battered Denmark. As a consequence of these factors there was a gap of 29 years in sea transport between Denmark and Tranquebar⁶. The preoccupations in European politics and resultant economic disadvantages in Denmark caused the shadow on the company affairs at Tranquebar. The company trading activities at Tranquebar were paralysed severely affecting the finance and the personnel to a very great extent.

Another factor also operated against the colonial prospects of the Danish East India company during the said period. Taking advantage of the prevailing situation the Dutch consolidated their position on the Coromandal

Coast in a significant manner and gained more influence in the realm of maritime trade (via Madagascarr) around 1642 at the cost of Danish commercial interests.

It will be more interesting and also necessary to discuss the parallel situation which prevailed during the same period in Tamil Nadu. The Nayak of Tanjore was also in a state of financial crisis. The Chenji and Madura Nayaks who were hostile towards the Nayak of Tanjore induced Golconda to invade Tanjore. During the course of the endemic war Tanjore was defeated and looted between 1646 and 1648 respectively by Golconda and Bijapur sultans which led to the financial crisis in Tanjore. Compelled by this new situation the Nayak of Tanjore had to demand and extract the arrears from the Danes and the inhabitants of the Danish settlement by military means⁷. Under this situation the commandants had to maintain the fort for the king. The commandant was bound by an agreement to hold the fort and the town even if the company was dissolved or if the company did not send out ships for a period of time⁸. The company officials in Tranquebar were sandwiched between the crisis in Denmark and the crisis to the Nayak. Literally they found themselves between the devil and the deep sea. Naturally the survival instinct asserted itself and activated and motivated the hapless and forlorn company personnel had to overcome the accumulated crisis.

Hard pressed by the economic bankruptcy and survival question the company personnel in Tranquebar were able to offer various kinds of services to the European powers, the Dutch and the Portuguese. The rivalry between the Dutch and the Portuguese in India during the first half of the 17th century had offered a certain amount of trade opportunities to neutral Tranquebar. When the Dutch and the Portuguese waged war with each other, both were interested in using Tranquebar ships because their neutral flag could protect trade during war⁹. The Danes did not take side

during the war and maintained neutrality. The Dutch found it advantageous to collect their textiles under the guns of Dansborg and pay one percent of the value of the goods for their transportation. So the European powers used the neutral Danes to transport their goods under the cover of neutral Danish flag¹⁰. The enterprising and industrious Danes took advantage of this situation and were able to fulfil the commercial needs of the Dutch and the Portuguese simultaneously and earned greater revenue and thereby augmented their financial resources.

Another important avenue of income to the Danes during this period was through piracy¹¹. Around 1640 some Danish ships lay stranded on the coast of Bay of Bengal near Pipeli. The local authorities instead of coming to the rescue of the Danes, acted otherwise and even refused to hand over the goods of stranded ships. This highhanded actions of the locals were more heinous than piracy and this became the ground of justification for them to adopt piracy as a method of earning revenue and compensating their loss. Hence the Danish ships cruised in the Bay of Bengal regularly and seized Bengal ships and cargoes. Through this questionable traffic the Danes were able to raise not only considerable sums of money for the upkeep of Tranquebar and its trade but also it provided them with ships for their trade and warfare¹². Though the Mughal authorities in Bengal were furious about the Danish piracy they were unable to react and retaliate directly as they had no armed ships. Thus piracy provided the company at Tranquebar with money for their survival and to tide over the crisis.

When this crisis management at Tranquebar was going on thus, some interesting and exciting developments were taking place in Denmark Severely bitten by the financial crisis, the king of Denmark was making serious efforts to sell Tranquebar. Actually the king sold the settlement of Tranquebar and two

adjacent villages to the Elector of Brandenberge in 1651. As he did not make payment, the king started negotiations for sale with the Dutch and the English¹³. It is strange to note that none of these developments was known to the Danish commandants at Tranquebar. They were completely oblivious of these developments and literally they were under total darkness.

The Dutch finding that the fort of Tranquebar was strong, tried to purchase or get it for lease as an alternative to the Dutch fort 'Geldria' in Pulicat. And with the same purpose and intention they lent military personnel to keep up the garrison of Dansborg which had in 1650 dwindled to a few Danes¹⁴. This support extended by the Dutch was really a blessing in disguise for Tranquebar to continue to remain a Danish settlement.

The commandants of Tranquebar not knowing that the king was making serious efforts to sell Tranquebar, did their best to remain loyal to the promise and undertaking given to the king at the time of the formation of the company to protect and maintain the fort for the king inspite of heavy odds.

If one observes the developments during this period one would definitely understand that ill time and misfortune had befallen informally on the three entities namely the king of Denmark, the commandant of Tranquebar and the Nayak to Tanjore resulting in a triangular crisis and the worst affected of all was no doubt the company officials at Tranquebar.

At this juncture a peculiar unforeseen and unexpected development took place leading to leadership and administrative crisis in the company administration at Tranquebar. In the year 1655 it so happened that Paul Hansen, the Governor of Tranquebar died without naming his successor which created a vacuum at the helm of affairs leading to serious snag in the administration. Since communication could not

be established with Copenhagen for consultation for solving the succession crisis, the soldiers and the local people of Tranquebar elected Eskild Andersen as Governor of Tranquebar, a constable who came along with Leyel in 1643. Though it was socially demeaning to seek a governor in this way, it proved to be the right and wise choice. It was due to the efforts of Eskild Andersen that the fort and the town were kept in the Danish hands¹⁵. In spite of the tempting offers from the Dutch neither Paul Hensen nor Eskild Andersen were willing to give up the fort without the express command of their king. Thus the constable - Governor rose to the occasion and did not belie the hope and expectations of the soldiers and the public who elected him. He carried on the administration in an exemplary way to the best of his ability and fullest satisfaction of the people who elected him. It should be known

that he was in no way less caliber and in administrative acumen compared to any of his predecessors at Tranquebar. Nowhere in the Danish colonial history we can find a parallel to this incident of a constable, a personnel in the lowest rung of the administration, all on a sudden put on the pedestal of the highest gubernatorial post of a Governor and the constable governor proving his mettle at the apex of the administrative set up.

Thus, it may be concluded that in the triangular crisis discussed above, the company personnel had played their roles adequately and responded to the challenges remarkably and valiantly which proved their loyalty to the king to hold on the settlement atleast upto 1845 despite great trials and tribulations right from the very inception of the company.

Notes & References

1. F.R. Hamingway, *Tanjore Gazeteer* Vol. I. P 41.
2. H.W. Gensichen, *Tranquebar Then and Now*, P.1
3. Martin Kriegar, *The Moravian Brothers in South Asia : under the Dansborg to East India* (Article) P.2
4. Martin Kriegar, *Danish Country - Trade on the Indian Ocean in the 17th and 18th centuries* (Article) P. 3
4. Ole Feldbaek , *The art of survival of a mid - seventeenth century European settlement in India.* P 29
5. Ole Feldbaek , *The Danish Trading Companies of the 17th and 18th centuries*, Scandinavian Economic History Review.P. 206.
6. Ole Feldbaek, *The Development of an Indo - European Town in Mughal India; Tranquebar in the 17th and 18th Centuries in Kenneth Beilhatchel & David Taylot (eds) Changing South Asia : city and culture, Hongkong , 1984, P. 15.*
7. Ole Feldbaek, *Op.Cit.* P.30.
8. F.R. Hamingway, P. 234.
9. Uno Barner Jensen, *Danish East India : Trade coins 1620 - 1845*, Denmark, 1997.P.4.
10. *Martin Kriegar*, P. 4.
11. *Ole Feldbaek*, PP 34-35.
12. *Ibid*, P.32
13. *Ibid*, P.36.
14. Uno Barner Jensen, P. 12.

MIGRATION AND DISTRIBUTION OF TAMILS IN SRILANKA

G. Kasthuri Bai *

Tamil people migration abroad was the largest regional component of Indian emigration during the colonial era. Ceylon, Malaya and Burma were the main recipient countries of Tamil laborers. International labour transfers are often considered a recent phenomenon. Yet there has been a long history of labour migration in Asia involving Chinese or Indian population. Among the available human sources Tamil labour was the first to be transferred.

Study Area

This paper attempts to study the history of Tamil people migration in Sri Lanka (Erstwhile Ceylon).

Objectives of the study

The main objectives of this paper are as follows :

1. To discuss the historical background of the migration of Tamils in Sri Lanka.
2. To highlight the spatial distribution of Indian Tamils or up-country Tamils in the central plantations and SriLanKan Tamils in the Northern and Eastern provinces of Sri Lanka which provide the framework for further studies.

Indian Tamils

The Indian Tamils also called people of Indian origin estate Tamils or up-country Tamils are the descendants of Indian laborers who were brought to the Island by the British colonialists as laborers in the Plantations. They formed the bulk of the labour force that turned the malaria-infested forests of Sri Lanka into rich plantations which sustains the country's economy. The plantations are situated in the central hill country of Sri Lanka have become their home. For the estate management, they constituted cheap, docile labour to be exploited and for the fanatics among the Sinhalese. They were defenseless victims in times of communal conflicts.

They hill country Tamils are cut off from the tails of the North and East, because of their geographical situation. The central hilly plantations of Kandy, Nuwaraeliya, Rathnapura, Kegalla have higher concentration of Indian Tamils.

The majority of the Indian Tamils had been plantation workers and they belonged to the lower caste of Hindu society. AdiDravida caste groups constitute merely half of the up-country Tamils and Vellalans, Kallans, Ambalakkarans, Agamudiyans and other non-Brahmin caste groups of other half. The up-country Tamil was also referred to as Kallatoni (illegal immigrant) and Thottakattan (barbarian from the tea estate). Since they have acquired SriLankan citizenship and have become a permanent feature of the demographic profile of the Island. Their day-to-day life was moulded by the hills and they want to call themselves as Malaiha (hill country) Tamils, now some of them are living in Colombo and other urban areas, comprise 6 percent of the total population of Sri Lanka.

The data reveals that the growth of Indian labour immigration widened steadily. From 1827 the new immigrant labour force formed the backbone of the plantations.

The Sri Lankan Tamils are concentrated in the northern and eastern provinces of Sri Lanka especially in the districts of Jaffna, Mullaithivu, Batticaloa, Vavuniya, Mannar and Trincomalee comprise 12.8 percent of the total population. They are not the homogenous group. Depending on their geographical location, economic organization, social structure and level of development, the SriLankan Tamils could be sub divided into three traditional groups.

* Lecturer (S.G) in Geography Government Arts College Coimbatore-18.

1. Jaffna Tamils

Tamils from south Tamil Nadu are predominant in Jaffna peninsula. Jaffna is located at the extreme northern tip of the Island and the narrow cause way known as Elephant pass connects Jaffna with the rest of the Island.

Jaffna has always been greatly affected by its proximity to India and Indian culture still has a strong influence on the region. Jaffna Tamils are numerically the largest and politically the most volatile. 50 percent of the Tamils of the North are Brahmins, Vellalas, Kovias and Pandarams castes, which account for a very high status under the caste system. The Vellalas were the main beneficiaries of the educational and economic advancement that came under the British. Most of them are engaged in business and agriculture.

2. Batticaloa Tamils

Unlike the Jaffna Tamils, the Batticaloa Tamils of the Eastern provinces are educationally backward, have mixed population with a large sprinkling of Muslims and Mukkuvar caste and predominantly engaged in agriculture and fishing. Large sections of SriLanKan Tamils have made Colombo their permanent home as professionals, civil servants, business executives and white color workers.

According to the statistics from the India Today (2001), there were 10 Lakh Tamils of Indian origin in SriLanka in the early sixties and 2/3 of them are declared as stateless as shown below.

Tamils of Indian origin - 9,75,000
Tamils who secured citizenship - 2,84,000
Stateless Tamils - 6,91,000.

Notes & References

1. Ambala vanar Siva rajah, (1996). *"Politics of Tamil Nationalism in SriLanka"*, South Asian Publishers, New Delhi.
2. Chlvadurai Manogaran and Bryan Pfaffenberger., (1994). *"The SriLanKan Tamils-Ethnicity and Identity"*. West view press, Oxford.
3. Davinder kumarMadan, (1997) *"SAARC, Origin, development & Programmes Deep & Deep Publication, New Delhi.*
4. *Economics & Political Weekly* (1993) Vol.xxvii Nos 3&4 Jan 16-23,p111.
5. Hettige S.T&Markus Mayer., (2000)" *SriLanKa at Cross Roads-Dilemmas and prospects After 50 years of Independence"*, Macmillan India-New Delhi.
6. jaya Suriya D.C.(1982). *"Law and Social problems in Modern Srilanka"* Sterling publisher, New Delhi.
7. Jonathan Spencer.(1990)"*SriLanka-History and the Roots of conflict"*, published by Routledge, London.
8. Kingfisher, *"Encyclopedia of Lands & people"* (1995).
9. Premalal Ratnaweera, (1987-88)"*International migration and its socio-economic impact on SriLanKa"*, Seminar paper submitted in IISP-Bombay.
10. Manfred Domrose&helmut Roth, (1998) *"SriLanKa-Past and Present"*, published by margraf verlag-Germany.
11. Rajesh Kadian, (1990), *"India's SriLanKa Fiasco-Peace Keepers at War"*. Vision Books, New Delhi.
12. Raavi Kant Dubey, (1986-1993) *"Indo-SriLanKan Relations with special reference to the Tamil problem"*, Deep&Deep publications, New Delhi.
13. S.Guy de Fontgallan, (1986), *"SriLanKas in Exile"* Cerro publications, Madras, India.
14. N.Seevaratnam, (1991) *"The Tamil National Question and the Indo- SriLanKa Accord"*, Konark Publishers, New Delhi.

15. Tissa Fernando and Robert N.Kearney, (1979), *"Modern Sri Lanka-A Society in Transition Foreign and comparative studies"*, South Asian series no:4 syro cuse university.
16. Tony wheeler, (1984) *"Sri Lanka-A travel survival kit"*
17. *The World Health survey Report* (1999).
18. Urmila Phadnis, (1986), *"Domestic conflict in South Asia"*, Vol.2 *"Ethnic conflict in Sri Lanka"* p.121-146, South Asian publishers, New Delhi.
19. Vedavalli.L., (1994) *"Social-Economic Profile of SriLankan Repatriates in Kothagiri"* - Nilgris, Konark publishers, New Delhi.
20. Vidhya Bhushan & Sachdeva., (1987) *"An Introduction to Sociology"* Kitab Mahal, Allahabad, p.484-486.
21. World Resources (1998-99), *"A guide to the global Environment"*, Publication by The World resource institute, New Delhi.

METALLURGY IN ANCIENT TAMIL COUNTRY AS GLEANED FROM LITERATURE AND EXCAVATIONS

R. Ponnusamy*

The History of a people is enormously wider and larger than the history of kings and wars. The real history should be the record of the people their ideas, occupations etc.¹

In recent times scholars are more interested in doing research on the subjects connected with the life of the people than on the royal dynasties and wars. Hence in this article an attempt is made to expose the various stages of metallurgy practiced in ancient Tamil Country before 300 A.D. as gleaned from literature and the archaeological excavations.

In ancient Tamil Country metallurgy was the basic industry to develop the other allied occupations like carpentry and agriculture. Ancient Tamils used metals like copper, iron, gold and silver for making articles of various utility purposes.

Copper

Copper was used to make utensil, ornaments, tools, coins etc. Excavations conducted at Adichanallur in Tirunelveli district have yielded various copper objects like jar, flower vase, pots and figures of animals and birds. These objects belong to the period between 2000 B.C. to 100 B.C.²

Punch-marked copper coins, considered to be the earliest coins available in India have also been discovered in Tamil Nadu. At Andipatti in North Arcot district a hoard of Copper Coins with Brahmi legends datable to 1st and 2nd century A.D. have been discovered.³

Square shaped copper coins issued by the early Chola and Pandya Kings with Excavation-in-charge, Dept. of Ancient History and Archaeology, University of Madras. Their respective cognizable crest the tiger and the fish have also been discovered in Thanjavur and Madurai regions.⁴ It seems that the terracotta mould might have been used to mint these coins. And it is very appropriate to mention here the number of terracotta coin mould with square sockets unearthed by the excavations from the places like Kaverippum Pattinam and Kanchipuram. So copper was smelted to make required objects in various shapes.

Iron

Tools of utilitarian nature and the weapons of war were manufactured out of iron. Archaeological investigations conducted in the different parts of TamilNadu reveal the extensive use of iron for various purposes. Rich repertoire of iron object like trident, sword, lance, arrow

* Department of Ancient History and Archaeology, University of Madras, Chennai - 600 005.

heads, chisels double edged swords etc, were discovered in Adichanallur.⁵ Similar kinds of iron objects were unearthed from the megalithic burials at Amritamangalam, Perumbair, Sanur and Kunnathur.⁶ Iron objects like arrows, knives, chisels were discovered in the excavations conducted at Tirukkampuliyur, Tiruchy district belongs to the period between 300 B.C. to 300 A.D.⁷ Terracotta spindle whorls with thin rods of iron inserted were discovered in the excavations conducted in many places.

Archaeological excavations conducted at Guttur, Dharmapuri district⁸ and at Kodumanal in Erode district⁹ have brought to light crucibles used for the purposes of iron-smelting. In this context it is very appropriate to mention the use of bellows, anvils, ovens, smithies by the blacksmiths to smelt the iron to make various objects as referred in the literature such as Ahananuru, Perumpanarrupadi Purananuru, Silappatikaram etc.,¹⁰ In many of the megalithic sites in the Madurai district and in the hilly tracts of Salem, Dharmapuri and North Arcot districts large quantity of rejected iron-slugs have been reported.¹¹

The above mentioned iron objects, crucibles rejected iron-slugs, bellows, anvils, ovens and smithies indicate that in ancient Tamil Country iron was smelted and perhaps beaten in to various required shapes. And the large number of iron objects discovered in the excavations indicate the high degree of skill possessed by the ironsmiths.

Gold

Use of gold in Tamil country goes back to the late megalithic period. In the megalithic burials at Adichanallur in Thirunelveli district and at Suttukkeni near Pondicherry, quite a good number of gold ornaments were discovered.¹² In a huge megalithic burial at Suttukkani a Copper jewel box containing gold ornaments was unearthed. Now this Copper box is exhibited in the Pondicherry Government Museum and the Jewels are in the custody of the Lieutenant Governor of Pondicherry.

Though gold objects were obtained from the early levels, it is not yet known the source from where the ancient Tamils got this precious metal. *Pattinappalai* gives a vivid description of the various articles of trade imported from the different countries and stored at Kaverippumpattinam for sale. Among these articles gold obtained from the Vadamalai [northern hills] was also included.¹³ Today we get gold from the hilly regions of Kolar might have been the region referred to in *Pattinappalai* as Vadamalai [northern hill].

In the ancient Tamil Country gold was largely used for making various types of ornaments, coins and other objects of utilization purposes. The kings and the royal people used the gold cups to drink the superior variety of wine imported from the foreign countries.¹⁴ Gold plates were also used for eating purposes and the kings wore gold ornaments (haras) around their necks.¹⁵

In Ahananuru goldsmiths involved in making various types of ornaments were referred as *Porkkollar*.¹⁶ As the ancient Tamils, both men and women irrespective of their social status beautified themselves with ornaments, the persons involved in making the gold ornaments were of several thousands.¹⁷

During the early centuries of the Christian era there prevailed a full-fledged maritime trade relationship between the Tamil Country and the Roman Empire. This has been well attested to by the literature and the discovery of Roman gold coins in many places of Tamil Nadu.¹⁸ As there was a great demand in Rome for the articles like Pepper, Muslin and pearl that were only available in Tamil Country, the Roman merchants purchased these articles in exchange of their gold coins. Because of this brisk trade between the Tamil country and the Rome, gold coins of the Roman rulers flowed into the Tamil Country in large quantities. *Ahananuru* refers to the huge ships of the *Yavana* [Roman], which brought the gold to the

port of Musiri and sailed back with equal quantity of pepper in exchange for their gold.¹⁹ Due to the heavy flow of Roman gold into the Tamil Country the economic condition of the Roman Empire was at stake.²⁰

Silver

Silver is not so precious as gold and it [silver] does not seem to have been so popular as gold for making ornaments.²¹ Plates made of silver were used for eating purposes in the places.²² Ancient Tamil poets used silver as simile to explain certain important things and the natural beauties. *Maduraikkanchi* describes that the Mullai flowers were glittering like silver.²³ *Nedunalvaday* explains that the walls of the Pandyan place at Madurai was plastered with the glittering material like silver.²⁴ And it is mentioned in *Purananuru* that the silver wires were used to string the gold ornaments.²⁵ In this connection it is very appropriate to mention here about a terracotta

object similar in shape and size of a tennicoit ring excavated at Thirukkampuliyur in Thiruchy district. This ring is almost solid inside except for a thin uniform bore running all round the center of its core. Most probably it might be a mould used to make thin metal wires. As this ring has two holes, the molten metal could have been poured in the mould through one hole and after cooling it by pouring water on the ring, thin metal wire could have been pulled out through the other hole. This terracotta mould was discovered in the stratum datable to the 3rd Century A.D.²⁶

From the foregoing discussions it is clear that metals like copper, iron, gold and silver were used to make variety of objects in ancient Tamil Country. Metal objects iron slags, crucibles, terracotta moulds discovered through excavations indicate that in ancient Tamil Country metals were smelted moulded and beaten into various required shapes.

Notes & References

1. Pillay, K.K. *A Social History of the Tamil*, P.4.
2. Raghavan, A. *Konagar Korkkai*, p.196.
3. Gurumurthy, S. *Recent Archeological investigations and Tamil Culture*, Bulletin of the Institute of Traditional Culture, 1976, p.168.
4. Raman, K.V. *Tolliyal Aaivukal*, p.22.
5. Raghavan, A. *Op.cit.*, p.196.
6. History Board of Tamil Nadu (Ed), *Tamilnattu varalaru (Tolpalankalam)*, p.214.
7. Mahalingam, T.V. *Report of the Excavations in the Lower Kaveri Valley*, p.19.
8. Department of Ancient history and Archaeology, University of Madras conducted excavations at Guttur in the year 1983. This author also participated the excavations.
9. Rajan, K. *A Preliminary Report on Kodumanal Excavations*, 1994, p.37.
10. *Aham* 96: 6,7; *Perumpan* 207, 437; *Puram* 170:16; *Silap*.XV:210.
11. Raman, K.V. *Op.Cit.* p.22.
12. *Ibid*, p.23.
13. *Pattina*, 185-190.
14. *Porunar* 85-87; *Madurai* 779,780.
15. *Sirupan*: 244,245; *Madurai*, 61.
16. *Aham*:355.
17. *Silap*.XXVII: 127.
18. *Ancient India*, No:2, pp.118,119.
19. *Aham*:148.
20. Pillay, K.K. *Op.Cit.*, P.254.
21. Kanagasabai, V. *Tamils 1800 years ago* P.119.
22. *Perumpan*:477-480.
23. *Madurai*:280.
24. *Nedunal*:110.
25. *Puram*:11:17,18,29;1-3.
26. Mahalingam, T.V. *Op.Cit.*, P.15.

HERO-STONES AS A SOURCE OF WRITING HISTORY

S. Chandni Bi *

The hero-stones are available in large sum throughout Tamil Nadu. These are the stones that were erected to commemorate some memorable event. The earliest mention of these memorial stones starts with the earliest historic period of Tamil Land, i.e. Sangam Age. Though there are many divergent ideas regarding the periodisation of the Sangam Age, the most uncontroversial and accepted one is that from 3rd Century B.C. to 3rd Century A.D. The literature of this period mentions about the erection of the stone, contents process of worship and offerings. But the pity is that though we have voluminous literature on these stones, so far we have not labeled even a single stone as belonging to the age of Sangam. Starting from Sangam Age down to Vijayanagar period, we find the practice of erecting memorial stones in South India.

These memorial stones contain much historical information. The Sangam literature speak much about them. Kings deaths were marked by the erection of memorial stones. This was not a general practice however. King Koperunncholan, when he renounced his life (by facing north and meditating), his death or remains was marked by the installation of a hero-stone.¹ The warriors and the soldiers and even kings who faced death in saving one's mother land from enemy were also honoured by the construction of hero-stones.² The Sangam literature explains that the first step of a fight between two territories started by the eloping of eves. The Saviours of eves from the hands of the enemy were considered as real heroes in society. Hence those muscled men who lost their life in saving the eves were remembered by hero-stones.³

Those hero-stones were not plain, they contained name and fame of the heroes.⁴ These everlasting stones were worshipped. These

stones were washed with fresh water, decorated with peacock feather drums sounded, honey was offered and worshipped.⁵ Even today offering and animal sacrifice were also done.⁵ Sangam age known for hospitality, but if there could be any single occasion that guests were felt trouble some, then it was only at the worshipping time of hero-stones. It is described that the guests on this junction were welcome by the hosts as a king welcomes an enemy with army, to conquer him.⁶ So strong a hatred was shown on any disturbance that was caused. The honey that was offered to the worship of hero-stones was considered perhaps holy, even kings who would refute the offerings of huge land mass accepted this honey in very small container.⁷ Such vivid descriptions are said in Sangam literature. Some intellectuals even consider that the hero-stones worship later led to the construction of big temples.⁸ Hero-stones were erected on the spot where the hero fall dead.⁹

The practice of erecting memorial stones continued the centuries that followed Sangam Age. In the Pallava, Chola and Vijayanagar periods we find lot of memorial stones. Though these stones are not mentioned much in literature and archaeological sources, it cannot be far from truth, if we assume that these memorial stones were the forerunners of inscriptions that are found in and around temples.

The hero-stones that are found gives us many information. The habit of eloping eves had continued in our society for many centuries which was explained in Sangam literature. A man by name Katti son of Sedaru died while rescuing the eves and memorial stone erected for him at Sankarapuram in Villupuram district, which was assigned a probable date in 6th century (574 A.D.) An inscription in

* Lecturer, Centre of Advanced Study, Department of History, Aligarh Muslim University, Aligarh - 202 002.

Brammalingeaswarar Temple of Kokkarayan Pettai Village (Tiruchengodu - T.K. Salem Dt.) says that a hunter by profession named Karaya Vettuvan received a land donation, from the sabha of the village for rescuing the eves from the hands of the enemies who took away in eleventh century. In the 9th century there was a land donation to erect a hero-stone for who lost his life in rescuing the eves (V-Mel Sannakkuppam, Tk Vanniyampadi, Dt. N.Arcot). In 10th century a father and a son died in the rescuing of eves had a hero-stone which is now available in a private mango grove (V - Vankaltur-Dt.N.Arcot) A washer man of 1010 A.D. also has a hero-stone for having saved the buffalos. (Avanam, Vol. 12, p.4) and Uttama Nidhi Chittira Mellipperiyanattan also enjoyed the benefit of having a hero-stone for the same heroic deed. (Avanam, Vol. 12, p.22).

These are some of the examples sited from many hero-stones to exhibit the various communities ranging from a very long period of many centuries including Pallava Chola period, were rewarded hero-stones for the purpose of protecting the eves from the enemies' hands. Thus the availability of hero-stones make us clear that the practice which was mentioned in Sangam literature was followed in the society for centuries. A brave man 'Kumar' of Kovalur, died at a war with Kosar and Malavar, who came with a huge army and invaded the village. The memorial stone is dated in 7th century.¹⁰ Another man of same village also died in a war after burning a village named Kaikkur. Vaniga Vanila Varayar, killed two horses and the warriors on the horse and also died, when the army of Kaduvetti attacked Alagur (Avanam, Vol.12, p.5) in 9th century¹¹. When Araiyan Ayiravan defended his land, his father Sadaiyya Maran came to help him but unfortunately the father fall dead and son had erected a Hero stone. But later the son also had died and a hero-stone very next to his father's was erected for him by some Eka Vira Muttirayan. Melur Adan died in a war against the king of Mekonrai Nadu. (Avanam, Vol.7, p.25) Vakkadi, son of

Marigap Pavakkilar also died in the battle field in the same war during the rule of Pallava Nandiarman II (Avanam, Vol.7, p.15).

All these messages that we have got from different hero-stone of different ages tell us about the political wars that had taken place. A keen study of it with the comparative study of the already established political history will help us to have more minute details of the battles and the geographical atlas of battle fields. These hero-stones should be taken notice to write regional history.

It is interesting to note that hero-stones were installed for those who saved their villages from the destruction caused by wild animals like tiger, elephant etc. by killing them. (Avanam, Vol.6, p.13 & 14 Vol. 12, p2 & 59). Even the pet animals which had died while saving the properties from being destroyed by other animals were also given memorial stones. (Avanam, Vol.12, p.3) These are examples to show that in 9th century the pet dogs were also given pet name and the cocks died in cock-fight which was a time pass in the society were also remembered by memorial stones. The pictorial expressions in the hero-stones gives a vivid picture of different hair styles, ornaments dress and the war weapons of the past. More over the place and personal names, and the language and paleography can also be studied. By careful examination of the memorial stones, the Sangam Age stones could be identified and proper dating will surely provide clues to the centuries between the end of Sangam Age and the beginning of Pallavan Age.

Hence, such important records, which has picture and writings, should be well preserved and considered as an archaeological source to write history. Hero-stones should be relevantly quoted in political social and cultural history writings. They should be protected as monuments.

Notes & References

1. PuraNanuru - 211, lines 11-13.
2. Ibid - 221.
3. Ibid - 335.
4. Agananuru - 35.
5. Ibid - lines 8-9.
6. Purananuru - 306.
7. Ibid - 232.
8. Ku.Ve.Balasubramaniyan, "Sanga Ilakkiyathil Purapporul" Chapter IV p.158.
9. Avanam, Vol.8, p.20.
10. Avanam, Vol.10, p.6.
11. Ibid p.7.

THE DEVELOPMENTS IN EUROPE ITS IMPACTS ON THE SOUTH INDIAN POLITICS

C. Thomas *

The developments in Europe especially the Seven years war, the American war of Independence and the French Revolution contributed to deepen the animosity between the French and the English in Europe.

Seven Years War and its Effects

When the major powers in South India were divided into two groups, the Seven Years war (1756 - 1763) broke out in Europe. It also affected the relationship between the English and the French. The local as well as the foreign powers were tried to make use the situation for their own favour. On 28th June 1760 an agreement was signed between Haidar Ali and Count Lally, the French Governor at Pondicherry. It provided that Haidar Ali should assist the French with 3000 Sepoys and 2000 horses. In return the French had to give two lakhs rupees as the initial payment and subsequently one lakh rupees every month. The French should provide Haidar Ali 10 eighteen - pounders, stores, fire locks and ammunition. They also agreed that after the defeat of the allied powers (the English and Mohammad Ali), the French would retain Madurai and Tirunelveli and the rest of the conquests would be equally divided between Haidar Ali and the French. Besides, Tiagarh

with its dependencies would be ceded to Haidar Ali as a Jagir. The French gave Tiagarh as jagir to Haidar Ali. Infact, both Haidar Ali and the French signed the diplomatic agreement for their own advantages. Haidar Ali entered into an agreement with the French because of his anxiety to consolidate his position thereby he wished to become the ruler of Mysore. On the other hand the French wished to defeat the allied powers with the support of Haidar Ali and to establish their Supremacy in the Carnatic. Inshort both Haidar Ali and the French wished to dominate the South Indian politics.

The Seven years war was ended by signing the Treaty of paris in 1763. As per the provisions of the treaty, the hostility between the French and English was also terminated in India. The English restored Pondicherry to the French.

Hence the Seven Years war provided an another opportunity to the English and the French to strengthen their diplomatic alliances with the local powers. Though Haidar Ali promised to extend his support to the French, the former could not fulfil the same due to the scarcity of provisions and money and his difficulties at home. Inspite, the English

* Lecturer, Department of History, H.H. Rajah's College, Pudukkottai.

consented to support the Nawab of Arcot against Haidar Ali, they could not continue the military operations in Mysore due to the rise of Haidar Ali and their preparation against the French. As Haidar Ali's forces did not assist the French sincerely, it provided a golden opportunity to the British to defeat them and to capture Pondicherry. Though the Nawab of Arcot annexed Dindigul and Karur, he became a subordinate to the English as he depended on them for military and financial help. Hence due to the effect of the Seven Years war in the politics of South India, Haidar Ali and the British gained tremendous advantages. The Nawab gained very little while the French lost their prestige.

The American War of Independence And Its Effect

The American War of Independence also contributed to aggravate the enmity between the French and English in Europe and India. In June 1778, the French entered the war on the American side against the Britain. Hence during the war, both the British and French tried to utilise the unsettled political atmosphere in South India for their own favour.

By the time in 1783 the Treaty of Paris was signed in Europe to terminate their differences. The sixteenth article of the treaty provided that the French and the English and their allies should stop their hostilities in India. On 2nd July 1783, the French commander Bussy signed a ceasefire with the English at Cuddalore and adopted neutrality in the conflict between the English and Tipu Sultan. Bussy also sent orders to the Commander of the French troops at Mangalore to withdraw from the service of Tipu Sultan. Tipu Sultan used every means to prevail on the French to get their help, but in vain. Subsequently Tipu Sultan concluded an armistice with the English Commander, John Campbell at Mangalore on 2nd August 1783 and sent Appaji Ram and Sreenivasa Rao to Madras to conclude the final treaty. On 11th March 1784, the treaty of Mangalore was signed to end the war. Mutual restoration of the

conquered places and prisoners was an important provisions of the treaty. The Rajah of Travancore and Thanjavur became the allies of the English. The ignorance of Mohammad Ali's name in the treaty was a diplomatic success of the British.

Hence the American War of Independence provided an opportunity to both the British and the French to make use the then political condition of South India and fought battles. As usual the English received the support of the Nawab of Arcot and other local powers against the rulers of Mysore and the French. Mohammad Ali supported the English to strengthen his position in Mysore. However, the English did not include his name in the treaty of Mangalore. As a result of extending support to the English, the Nawab of Arcot earned the enmity of the rulers of Mysore and faced financial crisis. Finally the Nawab of Arcot was made dependent of the English. During the war the French Commanders, led the main body of the forces acted independently. A few number of soliders alone helped Haidar Ali and Tipu Sultan. The French terminated their hostility against the British as soon as the Treaty of Paris was signed in Europe. Besides, the vacillating attitude of the French made Tipu Sultan to sign the treaty of Mangalore with the English. Thus due to wrong strategy of adopted by the French, they missed an unprecedented opportunity for building their power and rendered incalculable harm to the rulers of Mysore.

French Revolution and its consequence

The outbreak of the French Revolution in 1789, created misunderstanding between the French and the English. On 20 July 1798, Tipu Sultan wrote to the French Directory (1795 - 1799), with a proposal to form an alliance against the English. Tipu Sultan asked the French government to assist Mysore with ten thousand or fifteen thousand troops. In return Tipu Sultan proposed to give half of the places to be captured from the English and the Nawab

of Arcot except the places lost to the allies in 1792 and to provide the provisions to the soliders . Tipu Sultan also wrote to Nepolean Bonaparte when he was at Cairo during his expedition, against the British in Egypt. Nepolean agreed to come to India in order to help him . Due to the internal problem Tipu Sultan did not obtain the expected French help. The English argued that Tipu Sultan's attempt to seek the French help should be considered as an open hostility against the Company and invaded Mysore in 1799. Tipu Sultan was killed in the battle of Seringapattam on 4th May 1799. The English annexed the fortress of

Seringapattam, Mangalore, Hanovar, Soonda, Wynad and Coimbatore. A considerable portion of old Mysore kingdom was given to Krishnaraja Wodeyar, who was installed in the fortress of Mysore with Barry Close as the Resident . Thus the English established their direct ruler over a portion of Mysore and indirect rule in another part of Mysore. Subsequently, on 31st July 1801, the English made an agreement with Azeem-ul-Doula, the new Nawab of Arcot and annexed his territory. Hence, the various Developments in Europe which worsened the relationship between the English and the French brought a tremendous impact on the politics of South India.

Notes & References

1. An Agreement between Haidar and the French, dt. 29 June 1760, Orme MSS, India, Vol. III p.2029; R. Alalasundaram, *The Colonial World of Ananda Ranga Pillai, 1736-1761*, (Pondicherry, 1997), p.419.
2. Antony Sadlier and George Staunton to George Macartney in Council, dt. 2 July 1783, Mil. Cons., Vol. 90B, 1783, pp. 2928 - 2932.
3. The Settlement at Mangalore, dt. 2 August 1783, Mil. Cons., Vol. 92B, 1783, pp.4233-4243.
4. Kabir Kausar, *Secret Correspondence of Tipu Sultan*, (Bangalore, 1998), pp.125-131
5. Alexander Beatson, *A View of the Origin and Conduct of war with Tippoo Sultan*, (London, 1800), Appendix Letter VII.
6. In April 1798 Tipu Sultan hardly got nearly one hundred soliders from Mauritius (Alexander Beatson, op.cit., p.7)
7. William Kirkpatrick to Barry Close, dt. 4 September 1799, Mil. Cons., Vol. 257B, 1799, p. 5754.
8. C.U. Aitchison, *Treaties, Engagements and Sanads, etc.*, Vol.8, (Calcutta, 1982), pp.56-60.

FOUCAULT : A CRITICAL THOUGHT OF HISTORY

N. Rajendran *

It's true that I prefer not to identify myself, and I'm amused by the diversity of the ways I've been judged and classified. Something tells me that by now a more or less approximate place should have been found for me, after so many efforts in such various directions; and since I obviously can't suspect the competence of the people who are getting muddled up in their divergent judgments, since it isn't possible to challenge their inattention or their prejudices, I have to be convinced that their inability to situate me has something to do with me"¹

Michel Foucault was born on October 15, 1926, in Poitiers, France. His father was an eminent local surgeon who desired his son to follow in his career footsteps. After graduating from Saint-Stanislas school, he entered the prestigious lycée Henri-IV in Paris. In 1946 he was admitted to the École Normale Supérieure as the fourth highest ranked student. Studying philosophy with the distinguished Maurice Merleau-Ponty, Foucault emerged as a brilliant young thinker. He received his licence in Philosophy in 1948, in Psychology in 1950, and

* Head, Centre for History, Bharathidasan University, Tiruchirappalli-24.

in 1952 was awarded a diploma in Pyschopathology.

From 1954 to 1958 he taught French at the University of Uppsala in Sweden, then spent a year at the University of Warsaw followed by a year at the University of Hamburg. In 1960, the year he returned to France as the head of the Philosophy Department at the University of Clermont-Ferrand, he published his landmark work *Madness and Civilization*. In this he argued that "madness" as we know it, and the scrupulous and troubled distinctions we make between it and "sanity," is a hallmark invention of the Age of Reason. The book won him a Doctorat d'état.

Foucault's second major work, *The Order of Things*, a comparative study of the development of economics, the natural sciences, and linguistics in the 18th and 19th centuries, appeared in 1966. A surprise bestseller in France, it made Foucault a household name—at least in intellectual circles. Especially notorious and much-quoted was his prediction, at the book's end, that "man," a recent discursive formation made possible only in by fundamental changes in the arrangement of knowledge during the last 150 years, is nearing his end: soon he will be "erased, like a face drawn in sand at the edge of the sea." If Foucault's intellectual forebear Friedrich Nietzsche had proclaimed the death of God, Foucault had proclaimed the death of Man.

His study "Archaeology of Knowledge" appeared in 1969. In 1970 he was elected to the Collège de France, the country's most eminent institution of research and learning, as Professor of the History of Systems of Thought. In 1975 he published "Discipline and Punish: The Origin of the Prison", perhaps his most influential book. During the last decade of his life he devoted himself to "The History of Sexuality", a monumental but unfinished project. Volume I: An Introduction appeared to much controversy in 1976, and the second and third

volumes—"The Uses of Pleasure and The Care of the Self"—came out shortly before his death in 1984.

The acknowledgment that historiography, at best, is a comparative interpretation, was precisely what enabled Foucault, in all his work, to cast and recast his methodological tools. Foucault aims to take nothing at face value, to take no thing for granted, because discourses are far from being inert bodies: they shape human subjects, as well as the information that is able to transfer between them and the discourses itself, by their very existence. In *The Birth of the Clinic*, Foucault revealed the inter-discursive changes taking place in the field of medicine and other scientific modes of thinking which made the emergence of the clinic an acceptable formation alongside the mentalities of the era. Foucault wants to call attention to the way in which discursive rules have regulated what is historically remembered, conserved, and expressed, reactivated, and appropriated through institutional means². Foucault cannot, and does not, claim that what he is saying is the truth and that these fundamentals are 'flawed'; however, he asserts that certain assumptions lead to "warped and twisted forms of reflection"³ that distort a human interpretation of reality. In his understanding of discourse, he has bracketed off all the convoluted aspects of human discourses which assume "a principle, a meaning, a world-view, an overall shape"⁴. For instance, the assumption that the past is a unified, totalizing entity made Foucault wary of historical discourse because of the way in which it relied on an overarching understanding of civilization and on laws which sought to justify the organization of the past - laws which were merely, albeit perhaps cemented in the history of ideas, interpretations themselves. He identified with Nietzschean criticisms of history which limits knowledge by presupposing a sort of meta-historical perspective. The tendency for conventional historians to explain the past in the frame of continuities is a symptom which

Foucault calls 'temporal agoraphobia', "an obsession with filled intellectual spaces".⁵ Intrinsic in this belief in a history of continuities is the belief the past is cognitively chartable in a way that resembles reality. But he asserts that it is the discontinuities which make up the past. "[D]iscontinuity is not a monotonous and unthinkable void between events... [rather] it is a play of specific transformations different from one another and linked among themselves according to schemes of dependence"⁶. The philosophico-historical insistence that there is a deeper meaning within all human activity assumes there is a rhyme and reason to the human past and present, and, moreover, that it can be comprehended by the human mind. The great difficulty that Foucault has with this sort of hermeneutical project is that it fails to recognize that the deeper meaning, and the sort of autonomous, transcendental subject who seeks this meaning, are both cultural constructs.

Another aspect of the discourse of history which Foucault finds problematic is the concept of causality and the theories which have been constructed in order to properly pin down an explanation which is uniform, and can be located in a single event, person, or social cause. What he suggests is that perhaps humans unconsciously rely on strategic ways of understanding history that have arisen out of our way of conceptualizing the world.

However, Foucault recognizes the privilege history has over other discourses, and identifies with this historical interest in human beings. The awareness of the changes of the past and present, as well as the desire to record these phenomena, is precisely what has motivated the practice of history. For Foucault, the existence of conventional history provides him with a whole vast terrain of archives which he can excavate.

Notes & References

1. Michel Foucault, *"Polemics, Politics, and Problematizations: An Interview with Michel Foucault"* in Paul Rabinow eds., *The Foucault Reader* (New York: Pantheon Books, 1984), 384.
2. Galen Low (my brother!), *"History, Discourse, and Discontinuity"*, *Memoirs of a philosophical Derridevil*, 2002, 40.
3. *Ibid.*, 31.
4. Foucault, *Archaeology of Knowledge*, 9-10; taken from Patricia O'Brien, *"Michel Foucault's History of Culture"*, in Lynn Hunt ed., *The New Cultural History* (Find Publisher, 1989), 33-34.
5. Hayden White, *"Foucault Decoded: Notes From Underground"* *History and Theory* Vol.12 (1), 1973, 27.
6. Foucault, *Foucault Live*, 38.

PROFESSOR R.SATHIANATHAIER - THE FATHER OF HISTORY ANNAMALAI SCHOOL

P.E.Mohan*

Professor R. Sathianathaier basically a man of lovable personality with the smile of a child, an inspirer, a through researcher, above all a venerated teacher and historian of high order. No student of history will avoid his work because of its originality, authenticity, reliability, and scientific temper, above all for its fullness and vividness. Pundit Jawaharlal Nehru the first Prime Minister quoted his work in the Parliament; such was the earnings of recognition for his hard work. Born on 9th February 1896 at Sirkazhi in Thanjavur District had his higher education in the St. Joseph's college, Tiruchirappalli. From here he passed the B.A. (Hons.) Degree of the University of Madras in 1917, when he was 21 years old. He came first in the Madras Presidency and secured the coveted Ripon Gold Medal. He was the first stipendiary Research Scholar in History of the University of Madras during the years 1917 - 1922. Here he studied under Professor P.T. Srinivasa Iyengar.

He mastered Indian history and culture. He followed a pattern in attempting to narrate the history of India covering all regions. He had great success in it, which no historian attempted to the extend such a coverage successfully as did by him Professor R. Sathianathaier's historical research bore ample fruit of historical scholarship. His historical conclusions were exact; it was also tested by time. In his work the *History of the Nayaks of Madura* every aspect of the Nayak rule from its establishment in 1529 by

Visanatha Nayaka till the disastrous end of Minakshi in 1736 is elaborately dealt with.

The work provides light on their administration, finance, and social life. This work was a testimony to his historical scholarship, and erudition.

In his work, *Studies in the Ancient History of Tondamandalam*, he arrived at many final conclusions about South Indian history. He has pointed out that Tondamandalam was the southern province of Asoka. He has identified the Pulindas of Asoka to the Kurumbas of Tondamandalam. With regard to Mauryan expansion, he has pointed out that Bindusara Maurya conquered Tondamandalam with the active support of Kautilya. He also proved that Samudragupta's Dakshinapatha expedition was punitive in character. He analyzed and proved that Tondamandalam was the strong hold of Buddhism till the middle of 7th century A.D. A Buddhist university existed at Kanchi in 7th century A.D. The establishment of colleges at Ennayiram, Tribhuvani and Tirumukkal in the 11th century are suggestive of Buddhist influence. In political and governing institutions he has established the fact, the germs of the Mahasaabha of the Pallava and Chola periods are found in Arthasastra of Kautilya and the Variyam organization must be regarded as an Indian rather than as a South Indian institution. He has pointed that the interpretation of the word *asvasamstha* of the Talagunda

* Reader in History, Department of History, Annamalai University

inscription as mounted spy needs a revision of the account of Mayurasamstha of the Talagunda inscription as mounted spy needs a revision of the account of Mayurasarman's visit to Kanchi.

History of Tamilaham in the 17th century, remind murky and cloudy, before his work, "Tamilaham in the 17th century". He really illuminated the history of this period by this work. In this respect the can be compared with the historian, Robert Sewell. Finally, his entire studies carried out with devotion proves his thesis that "the Indian civilization is a harmonious blend of many elements and is one and indivisible despite provincial or local variations". He followed three things through out his life, devotion to

duty, integrity and independence, His hard work and example produced many number of historians who emulated his sagacity to reveal the knowledge of history to posterity. This created really a school of historians called Annamalai Historians such as Professor Dr.A.K.Pillay, D.Balasubramanian, S . T h i r u g a n a s u m b a n d a m , Dr.M.S.Govindaswamy, etc., The tribe of scholars claiming the lineage of Professor R.Sathianathaier is really remarkable. The school of history started by P.T.Srinivasa Iyengar found its expression in its full maturity under Professor R.Sathianathaier the father of history Annamalai school. Forty-two years, his career is a proof for his own statement, "In tree of knowledge historiographical fruit ripens last".

Notes & References

1. Hanumanthan. K.R, *Untouchability A Historical Study upto 1500 A.D.*, Madurai 1979.
2. Rajaraman.,P., *Annamalai University An Arsenal of Historical Writing*, Presidential Address, Tamil Nadu History Congress, Annamalai Nagar, 1995.
3. Sathianathaierm, R., *Thoughts of A Historian, (Posthumousm, Edition)Madras, 1989.*
4. Tirumalai.R., *His initial note before delivering Commemoration lectures in honor of Professor R. Sathianathaier.*
5. Venkatesan.G.,*Varalaruvarviyal, (Tamil), Madurai, 1998.*

[illegible][illegible]

* மலையாளம் - 1980

பெயர் மாற்றப் போராட்டத்தில் ஏறக்குறைய 2000 பேர் சிறைபுகுந்தனர். மதுரைக் காமராசர் பல்கலைக்கழகத்தில் பதிவாளராகவலிருந்த திரு. சிதம்பர சுப்பிரமணியன் போராட்டத்தில் கலந்து கொண்டு சிறை சென்றார்.

பயிற்சி மொழிப்போர்

இந்தியாவிற்கு விடுதலை கிடைத்தவுடன் "ஆங்கிலேயரிடமிருந்து விடுதலைப் பெற்று விட்டோம். ஆனால் அடுத்து ஆங்கில மொழியிடமிருந்து விடுதலை பெறவேண்டும்." என்றார் ம.பொ.சி. அதற்காக 1962 முதல் 1965 வரை பலவிடங்களில் பயிற்சி மொழி மாநாடுகளும், போராட்டங்களும் நடைபெற்றன. காங்கிரஸ் அரசு கல்லூரியில் சில பாடங்களைத் தமிழ்மொழி வழி நடத்தவும், அதனை ஊக்குவிக்க மாணவர்களுக்கு உதவித் தொகை அளிக்கவும் முன் வந்தது. ஆனால் ம.பொ.சி.யின் குறிக்கோள் "மருத்துவம், பொறியியல் போன்ற எல்லாத்துறைகளிலும் தமிழே பயிற்சி மொழியாகவே இருக்க வேண்டும் என்பதாகும்.

சிலப்பதிகார மாநாடு

தமிழிலக்கியங்கள் பலவும் சமயஞ் ட சார்ந்ததாகவே இருக்கின்றன. ஆகவே பொதுவாக தமிழறிஞர்கள், தமிழார்வலர்கள் எல்லாரும் எல்லா தமிழ் இலக்கியங்களையும் படிக்கின்றனர். சிலப்பதிகாரம் சமயப் பொதுமையும் இலக்கிய நயமும் உடையது. ம.பொ.சி. சிலப்பதிகாரம் பற்றிப் பேசுவதற்கு முன் அந்நூல் புலவர்கள் பிடியிலும் பண் டிதர்கள் மடியிலும் இருந்தது. பெரும்பான்மையாக இரா.பி. சேதுப்பிள்ளை அவர்கள் சிலம்பு பற்றி இலக்கிய மேடைகளில் பேசி வந்தார். 1951 மார்ச் 21ஆம் நாள் சென்னையில் சிலப்பதிகார மாநாடு நடத்தினார். பின்னர் செல்லுமிடமெல்லாம் சிலப்பதிகாரம் பற்றிப் பேசினார். அதற்குப் பிறகு மக்களுக்கு இளங்கோ, கோவலன், கண்ணகி, மணிமேகலை எனும் பெயரிடும் வழக்கமும், இளங்கோ பெயரால் மன்றங்கள் திறக்கும் வழக்கமும் மிகுந்தது. ஆண்டுதோறும் சித்ரா பெளர்ணமியன்று "இளங்கோவிழா" கொண்டாடப்பெற்றது. சிலம்பு பற்றி பல ஆய்வு நூல்களையும் ம.பொ.சி.எழுதினார்.

Notes & References

1. எனது போராட்டம் - ம.பொ.சி.
2. விடுதலைப்போரில் தமிழகம்.
3. திரு-தமிழியக்கத்தைத் தோற்றுவித்தவர் யார் - எம். முகைதீன் ஷாகுல் ஹமீது
4. செங்கோல், வார இதழ்கள்
5. தமிழ் முரசு - மாத இதழ்
6. தமிழின்பம் - ம.பொ.சி.

வரலாற்றுப் பார்வையில் எண்களின் தோற்றமும் உருவ மாற்றமும்

K. Indirani *

முன்னுரை

அடர்ந்த காடுகளில் வாழ்ந்த ஆதிமனிதன் எண்களோ, எழுத்துக்களோ தோன்றாத காலத்தில் அவனுடைய தேவைகளை உணர்த்தவும், உரையாடவும் சில செய்கைகளையும், ஒலிகளையும் பயன்படுத்தினான். இதன் பின் இந்த ஒசைகளிலிருந்து தோன்றியவையே மொழிகள். இந்த மொழிகளின் எழுத்துக்கள் முதலில் சில சித்திரங்களாக வடிக்கப்பட்டு பின் பல நூற்றாண்டுகால மாறுதல்களுக்கு உட்பட்டு இன்றைய வடிவங்களைப் பெற்றுள்ளதை நாம் அறிவோம்.

இதே போல் எழுத்துக்களின் தோற்றத்திற்கு முன்பே மனிதன் எண்களை படைத்திருக்கக்கூடும். தான் வாழ்ந்த காலத்தில் உள்ள கொடிய விலங்குகள் போன்றவற்றை அடையாளம் காட்ட சில எண்களை அவன் ஒசைகளின் மூலம் புலப்படுத்தியிருப்பான். இக்கட்டுரையில் எண்கள் தோன்றிய வரலாறும் அது அடைந்த உருவ மாற்றத்தையும் காணலாம்.

எண் அறிவு

எண்கள் தோன்றும் முன்பே மனிதன் தன் வசமுள்ள பொருள்களின் எண்ணிக்கையைச் சரிபார்க்கச் சில முறைகளைக் கையாண்டான். இன்று நாம் கணிதத்தில் உபயோகிக்கும் முநெ வழி முநெ ஊழ்ச்சநளமுனெநெநெ என்னும் கோட்பாட்டினை ஆதிமனிதன் அன்றே கால்நடைகள் திரும்பி வரும் போது அதன் எண்ணிக்கையை சரிபார்க்கக் கற்கள் அல்லது சிறு குச்சிகளை உபயோகித்தான். உரு கால்நடைக்கு ஒரு கல் அல்லது ஒரு குச்சி என்று வரையறுத்துக் கனில் தன்னுடைய விரல்களையே உபயோகித்துக் கொண்டான். 10 நடைமுறைப்படுத்தியதாக வரலாற்று ஆசிரியர்கள் கூறுகின்றனர். மேலும் தன் வசமுள்ள 2 பொருள் தொகுதிகளை ஒப்பிட்டு பார்த்தபோது ஒன்று அதிகம், ஒன்று குறைவு அல்லது இரண்டும் சமம் தொகுதிகளுக்கே ஏற்பட்டிருக்கலாம். இதன் மூலம் சிறிய எண்களை தனிவடிவங்களாக அறிந்து அவைகளைக் குறிப்பிடச் சொற்களும் ஏற்பட்டிருக்கும் என

ஆய்வாளர்கள் கருதுகின்றனர். ஆக மனிதனின் அறிவு வளர்ச்சியில் உரு முக்கியமான கட்டம் அவன் எண்களின் அவசியத்தை உணர்ந்ததாகும்.

எண்கள்

மனிதனின் உடமைகளும் தேவைகளும் பெருகிய காலத்தில் அவன் பெரிய எண்களின் தேவையையும் உணர்ந்தான். உதாரணமாக நியுவேல்ஸிலும், ஆப்பிரிக்காவிலும் சில ஆதி குடிகளின் மொழியிலே இன்றும் எண்களைக் குறிக்க ஒன்று, இரண்டு, முன்று, பல என்ற நான்கு சொற்களே உள்ளன. மேலும் பொருள்களின் தன்மைக்கேற்ப ஆதிமனிதன் வேறு வேறு ஒசைகளைப் பயன்படுத்தி அதன் எண்ணிக்கையைக் கணக்கிட்டான். நீண்ட காலத்திற்கு பின் தான் பொருள்கள் எத்தன்மைத்தாயினும் ஒரேவிதமான ஒசைகளை எண்ணுவதற்குப் பயன்படுத்தினான். இதன் பின்னரே அந்த ஒசைகள் சொற்களாக மருவி எண்களின் பெயர்கள் ஒலி வடிவில் தோன்றின.

இந்நிலையில் எண்கள் பெருகப் பெருக எண்ணுப்பெயர்களும் பெருகின. ஆகவே குறைந்த சொற்களைக் கொண்டு பெரிய எண்களையும் அடையாளம் காட்ட வேண்டிய அவசியம் ஏற்பட்டது. அடிப்படையில் சில எழுத்துக்களைக் கொண்டு எண்ணற்ற வார்த்தைகளை படைப்பதுபோல் சில சொற்களைக் கொண்டே அவன் அறிந்த எண்கள் அனைத்தையும் குறிக்க முயன்றான். அறிவின் வளர்ச்சியில் எண்களின் எண்ணிக்கை முடிவற்றது என்ற உணர்வும் அடைந்தான்.

ஆகவே பொதுவாக எண்களைக் குறிக்க முறைகளைத் தேடினான். மனித நாகரீகத்தின் முழு வளர்ச்சிக்கு இவ்வாராய்ச்சி மிகவும் முக்கியமானதாயிற்று. இதன் வெற்றியை இன்று நாம் பின்பற்றும் தசமான முறை (ஐந்தை அடிப்படையிலான அழக சநிசநளவெய்வழை) ஆகும். இம்முறை இந்தியாவில் தோன்றி அராபியர்கள் மூலம் மேல்நாட்டிற்கு கொண்டு செல்லப்பட்டு, தற்போது உலகம் எங்கும் இந்தோ அராபிய எண்முறை என வழங்கப்படுகிறது.

* Lecturer (S.G) in Mathematics, Nirmala College, Coimbatore.

ORIGIN OF THE NAME COIMBATORE

G. Vasanthamani *

A name is a word or group words used to refer to an individual entity or a place or a settlement (real or imaginary). If the meaning of the place names and the motives for their choice are examined, several broad types may be discovered. A place or settlement gets its name on the basis of some near by natural settings or is named after individuals or a group of people. Similarly Koyampathur may be explained as a new settlement [puthur] named after KOYAN. The prefix Koyan is interpreted by some scholars as a group name derived from kosar, a warrior tribe of the Sangam Age. But this theory loses its ground since Koyanputhur is a variant of Kovanputhur, the name occurring in medieval epigraphs. Hence, it has to be noted at the outset that the original name of this place was Kovanpudur, which has changed into Koyampudur or Coimbatore.

C.M.Ramachandran Chettiyar, the author of *Ituvu Engal Kovai* would have the belief that the original name of this place was Kovanpati an Irular settlement whose leader was Kovan. But we are yet to come across this name Kovanpati, either in epigraphically or traditional sources. However there is nothing to continue his suggestion that the place was originally an Irular settlement, one of the stories given in the Cholan Purvapattayam that Karikala, a Chola king, was responsible for founding new settlements in Kongu, who was this karikala? Certainly it was not his namesake of the Sangam fame. During the time of the Imperial Cholas, many rulers had this name as title. For instance, Aditya II, son of Sundara Chola was known as Aditya karikalan. Further Kulodunga III also had this name. Scholars like Arokiaswamy are very fond of identifying the karikala of Purvapattayam with Kulodunga III and crediting him for effecting socio-economic changes in Kongu. But they have failed to take note of a Karikala, who seems to be a scion of the Chera rulers of Kongu. His inscriptions are available in the South Kongu region. On Paleogeographical grounds some of the records have been assigned to the twelfth century. Identical with his namesake of the Purvapattayam founded the new

settlement of Kovanputhur, then the origin of this place has to be placed in the twelfth century. But epigraphs refer to some other names by which this place was also known, a scrutiny of which may give an idea about the date of its origin.

The Konerimaikondan of the first two records are not easy to be identified and may be assigned to the twelfth-thirteenth centuries. The third record certainly belongs to the thirteenth century during which period we come across similar records. All these records refer to Kovanputhur Virakeralanallur as the names of this place. The first record refers to a Sabha of the place revealing the existence of a Brahmin settlement within this place.

Thus, the epigraphs refer to three names, viz, Kovanputhur, Virakeralanallur and Umaparameshvari Chaturvedimangalam. Since Kovanputhur occurs as the first name, it is apparent that Kovanputhur is the new name Virakeralanallur. It may be useful to examine the reason for the place being named as Kovanputhur and later Virakeralanallur. Who was this Kovan? After whom was the place named? C.M.Ramachandran Chettiyar refers to a certain Kovan Arasan of a Vellalur record and sees some connection between this individual and our Kovan. But Kovan Arasan of the Vellalur record is a lady for whose merit the door-post was gifted to the temple by her father-in law. Arasangappallavarayan. But Kovan, as noted above was a Chief of the Irular tribe. We know from the Purvapattayam that when new people settled in the kongu region it was opposed by Muni or Kali, the local deities, apparently a reference to the opposition of the hill people to the new comers. However, this problem was overcome by the new settlers by appointing the hill people as Village Chiefs and by construction temples for the local deities. Thus, we see that the new settlers accepted Kovan, an Irular chief, as the head of the village and named this new settlement after him. Further, Koniyyamman, the local deity of the hill people, was also accepted as the village deity.

* Lecturer [S.G.] Department of History, Government Arts College[Autonomous], Coimbatore.

2

11