

# **TAMIL NADU HISTORY CONGRESS**

PROCEEDING VOLUME OF THE SEVENTH SESSION  
22-24 September, 2000



Silver Cascade Falls

**MOTHER TERESA WOMEN'S UNIVERSITY**  
**KODAIKANAL - 2000**



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*Editor*

**Dr. K. Sadasivan**  
Professor and Head  
Department of History  
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**MOTHER TERESA WOMEN'S UNIVERSITY  
KODAIKANAL - 2000**

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**Prof. P. Jagadeesan**

General Secretary

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## EDITORIAL NOTE

We have boundless joy in placing before you the proceedings volume of the Seventh Session of Tamil Nadu History Congress held under the auspices of the Department of Historical Studies and Tourism Management, Mother Teresa Women's University, Kodaikanal, in September 2000. Founded on the model of the SNDT Women's University, Bombay, the Mother Teresa Women's University is meant exclusively for specialized studies on the problems affecting and afflicting Women and to suggest remedial measures. Situated at Kodaikanal, Battalagundu, Periyakulam and Dindigul and scholars from distant aeras and foreign countries.

The papers presented on the four sections - Political & Administrative, social & Economic, Art & Cultural and Historiography reveal the scholarly interest evinced by budding historians. They, infact, provide material on latest themes including science and Technology, Health and Medicine, Agriculture and Industry, Literature and Philosophy for historical reflection and reinterpretation.

The volume contains papers recommended for publication by the respective sectional heads. Due to some unavoidable circumstances, the Editor has to reject some of these papers. The Editor records with pains that the paper presenters have not strictly adhered to the page limitation and themes. However, he feels elated by the overwhelming enthusiasm the scholars and historians have shown in the advancement of the Tamil Nadu History Congress.

The Editor would like to record his thanks to the office-bearers of the Tamil Nadu History Congress for having the volume. He has immense pleasure in recording his thanks to a team of scholars under the dynamic leadership of Dr. N. Rajendran, Reader & Head, Centre for History, Bharathidasan University, Tiruchirapalli, including Dr. C.K. Sivaprakasam, Reader & Head, Department of History, AVVM Sri Pushpam College, Poondi and Prof. John Kumar, Department of History, Bishop Heber College, Tiruchirapalli, and the research scholars of the Centre for History. But for them the Volume would not have seen the light of the day.

Tirunelveli - 2  
04.10.2001

*K. Sadasivan*  
Editor

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## **GENERAL SECRETARY'S REPORT ON THE 6<sup>th</sup> SESSION OF THE TAMIL NADU HISTORY CONGRESS**

**Prof. P. Jagadeesan\***

Hon'ble Minister for Tamil Official Language, Tamil Culture and HR and CE, Government of Tamil Nadu, Hon'ble Minister for Social Welfare, Government of Tamil Nadu, our host Dr. Tmt. Yasodha Shanmuga Sundaram, Vice-Chancellor, Mother Teresa Women's University, fellow historians and my friend Vice-Chancellor of Calicut University Professor K.K.N. Kurup, former Vice-Chancellor and Historian Dr. Vasanthi Devi, President of the 7<sup>th</sup> Session. Professor P. Shanmugam, the President of the last session, Professor Y. Subbarayalu, Dr. Suryakumari, the Local Secretary of the 7th Session, Dr. Janaki, the Sectional President of the Political and Administrative History, Dr. Mohan Ram, Sectional President of the Social and Economic History, Dr. C.K. Sivaprakasam, the Sectional President of Art and Cultural History and Dr. G.J. Sudhakar, the Sectional President of Historiography, TNHC Office Bearers and Members of the Executive, Fellow delegates, distinguished guests, the press, ladies and gentlemen, on behalf of the Tamil Nadu History Congress and my own behalf I extend to you a very warm welcome to the 7<sup>th</sup> Session of TNHC.

The TNHC during the last 7 years has held its annual sessions on the shores of Bay of Bengal, and on the banks of River Cauvery and River Tamraparani. But this is

the first time that the Annual Session of TNHC being held in a hillstation. It was a long cherished dream of a number of historians of Tamil Nadu that there should be a proper forum to participate and present their findings on the history and culture of the Tamils and such a forum ought to provide conducive environment for the scholars particularly the younger ones. The Tamil Nadu History Congress has duly fulfilled this expectations and steadily growing from strength to strength. The total annual membership as well as life membership have increased considerably in recent years. This is certainly a mile stone in the growth and development of this young organisation.

The 6<sup>th</sup> session of the TNHC was hosted by the P.G. & Research, Department of History, Islamiah College, Vaniyambadi on 23-24 October 1999. With the help of local philanthropists and solidly backed by the college management the Local Secretary of the 6th session Dr. N. Tahir Ahmed and his team have done a commendable job. All the other previous five sessions were held in various universities and for the first time a college has been chosen to host the annual session of the TNHC and they proved they are second to none in organising the annual session of the Tamil Nadu History Congress.

\* General Secretary, TNHC., Vice-Chancellor, Bharathidasan University, Trichy.



Dr. Sathick, former Vice-Chancellor, University of Madras who presided over the inauguration of the 6th Session of the Tamil Nadu History Congress said that Information Technology is likely to change the method in which history is being viewed and at each stage of development, science and technology contributed to the landmarks in history.

Prof. B. Sheik Ali, founder Vice-Chancellor, Mangalore and Goa Universities in his key-note address said history was nothing but the recognition of the experience of man. He also stressed that right use of history must be ensured in all disciplines so that the society would benefit. Prof. Sheik Ali also underlined the need of information technology in helping the process of writing history. He pointed out the need for pursuing the cultural history of a particular region.

Prof. P. Jagadeesan, the General Secretary of the Tamil Nadu History Congress and Vice-Chancellor of Bharathidasan University, Tiruchirappalli, presented the 5th Annual Report of the TNHC held at Manonmaniam Sundaranar University, Tirunelveli.

Dr. Y. Subbarayalu, Professor and Head, Department of Epigraphy and Archaeology, Tamil University, Thanjavur delivered the General Presidential Address. He pointed out that history as a discipline has a positive role in the present education system. He emphasised that teaching of history must be reoriented to improve its quality.

Prof. R. Champaklakshmi, formerly

Professor of History, Jawaharlal Nehru University, New Delhi delivered the Tamil Nadu History Congress Endowment Lecture on "Text and Context : Canonical Traditions and Religions Communities in Pre-modern South India". She dwelt at length about Ramanuja textual tradition and Veerasaiva tradition.

This was followed by the Technical Sessions. Dr. V. Balambal as president of the Historiography section analysed the Historiography of the study of the Feudatories. Dr. G. Venkatraman as the president of the Socio-Economic History section spoke on the Evolution of Irrigation Policy and Development of Irrigation in India during the years 1800 - 1950. Pulavar Rasu heading the Art and Cultural History Section stressed the importance of Art and Cultural History. Dr. A. Chandrasekaran as President of the Political and Administrative History section portrayed the various political and administrative aspects and moral concepts of Modern Tamil Nadu.

On 23<sup>rd</sup> evening a special seminar lecture on Tippu Sultan was delivered by Prof. K.K.N. Kurup and it was presided over by Prof. B. Sheik Ali.

The Executive meeting of the TNHC was held on the 23<sup>rd</sup> evening with the following agenda :

- a. To elect office bearers and executive committee of the TNHC.
- b. To consider the offer of Mother Teresa University to host the 7th Session of

TNHC.

The General Body met on the 25<sup>th</sup> afternoon. The General Body unanimously passed the following :

- a. The report of the General Secretary.
- b. The invitation extended by the Department of History & Tourism Management, Mother Teresa University, Kodaikanal.
- c. The audited statements for the year 1998-99.

The Valedictory Function was held

soon after the General Body Meeting in the afternoon of 24th October 1999. Prof. Y. Subbarayaly presided over the Valedictory Function. Prof. P. Jagadeesan, Vice-Chancellor, Bharathidasan University, Tiruchirappalli, delivered the Valedictory Address. In his address he stressed the need for education, especially among Muslim Women. Dr. N. Tahir Ahmed, the Local Secretary proposed a vote of thanks.

The 6<sup>th</sup> Session was attended by 400 delegates and more than 100 research papers were presented.

## **GENERAL PRESIDENT'S ADDRESS**

# **PRODUCTION ECONOMY : WOMEN LABOUR IN ANCIENT AND MEDIEVAL TAMIL COUNTRY**

**Dr. P. Shanmugam\***

Distinguished guests, delegates, Ladies and Gentlemen,

I express my deep sense of gratitude to the members of the Executive Council and the General Body of the Tamil Nadu History Congress for electing me as its General President for the Seventh Session being hosted by the Mother Teresa Women's University, Kodaikanal. I deem it a great honour bestowed upon me for my small contribution over these years to the promotion of the study of ancient and medieval history to Tamil Nadu.

### **I**

Economic history is an important branch of study which is useful to measure the process of development of a region. It deals with the assessment of resources of an area and its utility using the available labour. The method of production of commercial goods, market economy and other aspects like trade centers, ports and trade networks are also involved in the study.

During the last five decades aspects of state economy and markets of ancient medieval Tamil country were studied. Indus-

trial and craft economy, production and trading centers were also attempted. However, some areas in the economic development are to be further studied.

In the production economy the labourers were an important force without their work the raw materials could not be converted into finished goods of commercial value. In the various occupations like textile production, metal craft, woodwork, oil pressing, and other craft works, worker's efficiency and skill played a greater role. The production of various marketable goods utilising men or women labour during the ancient and medieval periods was an area where very little work was done and therefore a vast scope exists for further research.

Women in ancient and medieval India were a strong work force who supported the local economy. Though most of them were tied to their household duties, a small percentage among them worked as labourers outside their homes and participated in the production of agrarian and mercantile goods. This significant aspect of women workers involved in the production economy was not properly projected in the literary and

\* Prof. and Head Dept. of Ancient History and Archaeology, University of Madras, Chennai - 5.

epigraphical materials of Tamil country. That this difficulty of getting a fair amount of source materials for the study could be a cause for the poor presentation of women labour in the studies involving the position of women in Tamil country.

Therefore, it becomes inevitable to turn to the study of the nature and character of women labour and their involvement in the production economy in the Tamil country during the ancient and medieval periods. I shall briefly state the condition of women workers from the Sangam Age to the end of the Chola rule. Their role during the Sangam period as labour force could be studied on the basis of the Sangam literature. During the Pallava and Chola periods inscriptions form an important source material, supported by the literature of the period.

### **Previous Studies on Women**

Several studies were made during the last few decades to understand the condition of women in ancient and medieval periods. Most of the works dealing with the cultural and social history of Tamil Country explained the life style of women at various level. P.T. Srinivasa Iyengar, K.A. Nilakanta Sastry, K.K. Pillay and others discussed the life of women in the ancient Tamil country in their works. Some special studies made on the Sangam literature also examined the condition of women during the Sangam period in their social context.

However, the need for a full-length study on the condition of women was

recognised sometime in 1960s and D. Nadarajah studied the position of Sangam women in 1966. A decade later (1976) C. Balasubramaniyan published his work on the position of women during the Sangam Age.

The above studies were of descriptive nature dealing mostly with the qualities of women deriving evidence from the Sangam works. Their role as wife, mother are very well explained. References to a heronic mother always nurturing the child with heroic qualities was a significant theme described by all. Her devotion as a wife, respect to elders and relatives, her noble qualities of hospitality were described in great detail. Her heroism is also narrated with graphic examples among which the driving away of wild beasts like tiger with her simple tools, like a winnowing basket attracts attention among all the social and cultural historians. Her role as a nurse, stepmother, friend, and even involving her with extra marital love (parattai) were exemplified in these studies. Above all, her chastity in the ancient Tamil society has received the greatest encomium among the historians. Some studies have explained her dress and others portrayed her ornaments etc. Her role as a poet, scholar and her religious affinity etc. are all narrated. Her subordinate role in the society also explained.

A few theses produced during this period focussed the attention on women's studies in Tamil country. Prasanna Lakshmi started her work on the position of women in Tamil Country from the Sangam Age to

the 9<sup>th</sup> century A. D. in 1963 and completed her work only in 1973. In her work she studied the condition of women during the Sangam and the Pallava periods. Though, she studied the importance of marriage, widowhood, dress and ornaments, and dancing and other cultural activities following the traditional concepts, she could devote two chapters to the study of occupations of women and their role in the economic activities of the Tamil society.

The need for studying the condition of women during the Chola period was felt later and R. Lalitha (1979) produced her thesis drawing the evidence mostly from epigraphs of the Chola period. C.Aravamudan (1992) following earlier works attempted to study the status of the women in the medieval period (chola period). The above two works were descriptive in nature and the conditions of women were studied giving more emphasis to the traditional and cultural values only. They have failed to study their economic role as producers in the medieval Tamil country.

From the above survey it is very clear that the cultural activities of ancient and medieval women were studied elaborately and explained so far. It is clear that those earlier historians who attempted a study on women in Tamil country have failed to understand their economic role in the society.

## II

### Women's Role in the Ancient Economy

There is no doubt that women of dif-

ferent communities actively participated in many economic functions in ancient and medieval Tamil country. They worked as servant - maids in royal households. A few of them worked as palace guards with drawn swords. Some worked as nurses (*sevilittay*), and others involved in the fortune telling (*kattuvichchi*). Several of them worked as wandering minstrels and dancers (*patini*). A few of them worked as flower and garland sellers. We may believe that all these services were remunerated. Though the nature and the amount of remuneration paid to them are not known from the literature. It shall be understood that the above labour represents a kind of service which does not involve the production of any commercial or marketable goods in the society.

However there are other fields where the women were involved in the production of commercial goods. In the agrarian sector their work was recognised and they largely helped in the production of grains. They worked in close association with the cultivators in various agrarian activities. They transplanted the seedlings removed the weeds and guarded the crops. In the harvesting of crops also they rendered their work as harvesters and transporters of grains etc. In the drying of the paddy or other crops their services were undoubtedly utilised.

In the spinning of yarn and weaving of textiles, women workers played an important role. It was always the women who is referred to as the spinner. Most of the widows took to spinning. They also partici-

pated in the various other occupations connected with spinning and weaving.

The shepherdess also involved in the production economy. They milked the cows and produced buttermilk and ghee, which they sold in the markets situated in the neighbourhood. The milk products were mostly exchanged for paddy. There is an interesting case of a women in the shepherd community who sold her milk products and intended to purchase buffalo for future expansion of her trade instead of impounding the money in securities like gold.

Among the fishing community the women sold their fish in a market place. They carried their catch to distant places and sold them for paddy also. Sale of salt was another another important work undertaken by them.

From the material available we could not easily ascertain the nature of the women workers. Though many women labourers were referred to in the Sangam literature, details about the working conditions and the amount of remuneration paid to them were not known. Women in certain communities were certainly involved in the producers. In the agrarian and pastoral communities the women labour was supplied from the family for simple agrarian operations like weeding and guarding the crop. In this case it is very difficult to imagine the remuneration paid to them. In the production to textiles all the women members of a family supported weavers in their various functions like spin-

ning yarn, rolling the yarn into bobbins, and in certain cases operation the loom. Though women labour was employed, it is difficult to ascertain the labour force and also to fix the remuneration paid to them.

Even though the family labour was largely utilised at various levels in the production, it could not have fulfilled the need of producers. It is possible that some women labourers were also employed and we can believe that among the many references a considerable instances undoubtedly refer to women workes.

### III

#### **Women Labour During the Pallava and Chola Periods**

During the Pallava and Chola periods materials for the study of women producers and entrepreneurs were very few. Heowever, for the study of cultural and social activities of women, information could be collected from numerous inscriptions. Building of temples and endowments to various temples by queens and women members of diierent communities are known.

Epigraphical material regarding their economy role in the production during the pallava period is almost absent. Some information could be inferred from the few sculptural representations. A few sculptured panels in Mahabalipuram portray women helping the shepherds in the production and marketing of milk, and its products. Some of these women could belong to the working class.



The temple service attracted many women to work as servant maids in temples. Performing a piece of dance in front of the presiding deity could be assumed as a profession undertaken by them. The Muktesvara temple at Kanchipuram employed many dancers called *adikalmar* to perform the dance in the temple for which remuneration was paid to them.

### **Women Servants During the Chola Rule**

The Chola rule in the Tamil country produced a large number of inscriptions and a voluminous religious literature. This material provides us some information with regard to various services undertaken by the women. However, it must be admitted that during the Chola rule the evidence about the women producers and entrepreneurs are comparatively very few. References to women labourers employed at various levels in the royal household, temples and other places and their activities are numerous.

### **Women as Royal Household Servants**

Among the different services performed by women during the Chola period, information about numerous women workers employed in the royal court and household is available. It is to be considered as a subordinate service, not involved in any economic production in the society. Women officers were employed by queens to supervise and execute their work. They were called *adikarichchi* in the inscriptions.

The royal court employed numerous

women servants for performing different kinds of work. Chau Ju Kua, gives a magic figure of about 3000 dancing girls employed by the Chola court. According to him they attended the court daily in rotation.

Women acted as servants in different capacities and those worked in the royal household close to the queen were called *AKAPPARIVARAM*. Some of them worked as nurses or baby sitters or helpers (*seviliyar*).

The bathroom and kitchen establishments seem to contain numerous women workers. The palace establishments known as *velam* and *parivaram* recruited numerous women labourers. These *velams* were often recruited from the women captured in war. According to K.A. Nilakanta Sastry they were given light work and were not treated as slaves. All women employed in the household could not be relatives or doing unremunerated work, like slaves. Even though there is no information to their remuneration it could be surmised that they were remunerated.

Another function performed by the women was that of warriors. Though believed to be difficult to perform by the women, some of them have undertaken this profession. They could have also supported warriors in their functions.

### **Women in Temple Service**

Temples provided an important center of employment to women during the medi-

eval period. They were engaged mostly in various subordinate services in the temple.

A large number of women workers in temples consisted of dancers and musicians. Numerous references to the women dancers and musicians are available from the inscriptions. Some temples engaged numerous women dancers and musicians to perform dance peices. The number of women engaged in the temples service as dancers and musicians were decided on the basis of importance and available resources of a temple. The Brihadisvara temple at Thanjavur engaged about 350 dancers. Tiruvorriyur temple maintained 22 dancers (*taliyilar*), and Tiruvirattanesvara temple at Tirukkoyilur maintained 32 dancing girls.

The women engaged themselves as dancers and musicians in many temples were remunerated. The dancers (*taliccerippendukal*) engaged in the Brihadisvara temple were given a house also to live. They were remunerated with a piece of land. In some cases the right of singing sacred verses from *Tiruppadikam*, *Tiruvembavai* were granted to them. They were also remunerated by a piece of land in some instances house sites were provided to them.

Women engaged in temple service were variously called, but the chief connotations are *devaradiyar* and *devarkanmi*, both meaning "the servant of the God". These names could be applied to both men and women servants. The women employed

performed duties like cleaning temple premises, decorating them with designs (*pandi*), making garlands to the deity, lighting the temple premises and other subordinate works.

Some women were entrusted to the temple as slaves to do the temple service. In one instance, five women were dedicated to the temple at Tiruvorriyur to do the husking of paddy in the paddy yard. The inscriptions says that the women and their inheritors also to perform the service to the temple. The working conditions and the remuneration to workers are not known from the inscription.

Women servants did menial work in the medical school at Tirumukkudal. Some of them functioned as nurses and midwives.

Some women engaged in selling commodities in small shops. The *Peryapuramam* describes an old woman selling rice cakes (*pittu*) in the streets of Madurai.

*Periyapuramam* refers to a Pulaiya women (*ulatti*) involved in cultivation of paddy and another women worker husking the paddy at Adanur, a village located close to the river Kollidam.

Though numerous inscriptions provide evidence to the working conditions and remuneration paid to the workers, information about their involvement in the production economy is almost absent except for a few references to slave labour associated with agrarian production. When a piece of land was sold, the agrarian workers including the

woman labourers also transferred to the new owner. Perhaps this could suggest the existence of women labour and their utilisation in the agrarian production during the Chola period. Some evidence to the women workers in the agricultural operation is also available in the post Chola inscriptions.

In other fields, like textile production, metal craft and pottery manufacture, though numerous avenues existed to the use of women labour the evidence is completely silent. This aspect shall be looked in the larger perspective, that even for the men workers sufficient information is not forthcoming from either the inscriptions or the literature. The non availability of materials in this respect could be explained in relation to the inscriptions. During the medieval period they mostly record various functions and activi-

ties of temples. Those activities which are directly related to the temple were recorded in these inscriptions. Since the workers involved in the economic production are remotely related, their functions were not recorded sufficiently.

In the above study I have focussed one aspect of the production economy in ancient and medieval Tamil country. There are many other aspects need to be studied for which some materials are available. Especially, women's right to the property will be an important study. Though a few sporadic studies are available, I think there is a good scope for such a study. If undertaken with the proper perspective it will yield good results.

Thank you.

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## **TAMIL NADU HISTORY CONGRESS ENDOWMENT LECTURE RECONSTITUTING GENDER**

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The grammar of gender is constantly rewritten. Patriarchy has endured and triumphed through history due to its resilience, its dynamic encounters with historical junctures, and its inexhaustible resourcefulness in reconstituting itself. Feminist research has delved into the complex and often devious processes that go into the restructuring of patriarchy and has demystified its spurious claims to the sanction of timeless tradition. Tradition is often contemporary creation and not inheritance from ahoyary past. Patriarchy has resorted to distortion, subversion or demolition of tradition in order to continue its hegemony. The traditions of fiercely patriarchal communities have, sometimes, been grafted on to relatively more woman-affirming communities by resorting to effective techniques of manipulation.

Early post-colonial decades in India were a critical period, when the process of redefining gender that began in the colonial era, continued. To this were added new dimensions, new impulses, new urgencies that went with the creation of the new nation. This paper presents an instance of restructuring of gender in a community in contemporary Tamil Nadu. Gender is viewed here not as an autonomous agency functioning in splendid isolation, but as one structured by and structuring the many stranded, complex

matrix that formed modern India. The gendering of society could be understood only by factoring in caste, class, policy directions of a post-colonial state, Sanskritization process that is relentlessly grinding under the cultural hegemony of a dominant elite and so on. The paper explores the interacting relations between gender, caste, class, labour and nation building. It foregrounds the demolition of separate cultural spaces of communities that went with the integrating process of a homogenizing nation.

The paper develops out of an incomplete study undertaken by the writer in the late 1980s and the first two years of the 1990s. The study was wntitled 'A Study in changes in the status of women-A study of Two Indicators: Dowry and Female Infanticide in the Usilampatti Taluk of Madurai Distric in TamilNadu' The taluk of Usilampatti in Madurai in TamilNadu shot into national notoriety in the 1980s for an extreme from of violence against women, namely female infanticide and became a by-word for it. Infanticide is slowly being replaced today by female foeticide, ably assisted and abetted by a medical profession that has lost its scruples and professional pride.

There is today a grotesque replication

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of Usilampatti all over Tamil Nadu and many parts of India. Salem, Dharmapuri, and Erode are among the districts that are today overtaking Usilampatti in the incidence of female infanticide and foeticide. While this study is specific to Usilampatti, it yields, at the same time, inferences that are more or less generic to the gender predicament in the country today.

### Sex Ratio

First to the hard, harsh facts that emerge from the study. The study used sex ratio as a central variable. Sex ratio has come to be recognised as an effective indicator of the status of women in demographic and sociological literature. It is doubly so in the study of Usilampatti as it could also be used as indirect but strongly indicative evidence of the prevalence of female infanticide. The villagewise break-up of sex ratio in Usilampatti taluk throws us interesting patterns and indicates vital correlation.

In 1981 the taluk as a whole had a sex ratio of 961, which was lower than that of Madurai District of 989 and of Tamil Nadu of 987. The sex ratio of villages in the taluk shows wide variations, some falling below 900, while a few others have a very high sex-ratio, exceeding 1,000. Twenty-eight villages have a sex ratio above 1,000, while twelve are below 900. The southern and southwestern parts of the taluk, with a few exceptions, constitute a block of villages with high sex ratio.

### The Sample Survey

The study had chosen five sample villages on the basis of sex ratio:

- Nattamangalam - lowest sex ratio in 1981 and sharpest decline between 1971 and 1981.
- Kovilankulam - continuously declining sex sex ratio.
- Panamooanpatti - continuously low sex ratio and lowest average sex ratio.
- Kethuvarpatti - high sex ratio and highest average sex ratio.
- Sirupatti - continuously increasing sex ratio.

An initial house-listing survey covering all the households in the five villages 455 households in Nattamangalam, 403 in Kovilankulam, 320 in Panamooanpatti, 170 in Kethuvarpatti and 144 in Sirupatti - had been carried out.

The sex ratio in many villages has registered alarming trends. The village of Nattamangalam, for instance, had a sex ratio as low as 773 in 1981 and had registered and unbelievably sharp decline of 253 points in just one decade since 1971. Similar decline is seen in a number of villages. A sampling is given below :

### Changes in Sex-Ratio in Certain Villages of Usilampatti Taluk, 1951-1981

Name of the Panchayat / Revenue Village	1951	1961	1971	1981	Decline between 1971-81	Decline between 1961-81
Nattamangalam	974	966	1,026,	773	253	193
Kalluthu	965	996	907	862	45	134
Pappapatti	1,022	1,016	912	862	44	48
Kovilankulam	1,021	983	926	877	49	106
Eramarpatti	981	994	980	895	95	109
Alligundam	1,051	952	944	890	54	62
Meikilarpatti	968	945	953	891	62	54
Eravarpatti	990	945	953	892	51	62

The above are the villages with very low sex ratio in 1981, that have also registered very steep decline since the 1950s.

At the other end of the spectrum, there are other villages in the taluk with very high sex ratio. The ones with the highest sex ratio as per 1981 census are poosalapuram - 1147, Vandapuli - 1,094, Muthunagaiapuram - 1,080, Boothipuram 1,075, Sempatti-1,075, Athamkaraipatti - 1,049, Vandari - 1,046, Periakattalai - 1,040 and Kethuvarpatti - 1:36. The two sets of villages present a study in contrast. They seem to drastically differ from each other in their economic structure, patterns of economic change in the last few decades, and in the prevailing value system. Most of the villages in the second list, ones with high sex ratio, are interior villages, poorly connected by road and transport systems, very arid and poverty stricken, with traditional, semi-tribal values still surviving. On

the contrary, the villages in the first list, once with very low sex ratio, are closer to urban centres, fairly well connected by road and transport systems, with a good proportion of land under irrigation and rapidly undergoing changes in economic structure and value system.

Among the five sample villages, Nattamangalam and Kethuvarpatti stand at two extremes of the varied and rapidly changing world of Usilampatti. Nattamangalam is one of the fertile villages of the taluk that benefited by the laying of the Vaigai canal system, with 95% of its agricultural land served by canals. It is also well connected by road and transport network. It had a very low sex ratio of 773 in 1981 and had registered a steep decline of 253 from a sex ratio of 1,026 in 1971. The other village Kethuvarpatti is an instance in contrast, with very high sex ratio of 1,036 in 1981, 1,114 in 1971,



1,050 in 1961 and 1,122 in 1951. It is a remote village with no road or transport links, very arid, with a low 26% of its cultivable land under tank irrigation. Kethuvarpatti, like many dry villages, is a picture of rural decay; agriculture has declined and traditional handicrafts are ruined. Nattamangalam has seen in the last few decades a noticeable differentiation among its peasantry with the rise of a class of middle peasants, owning 20 to 100 acres of land each and a class of dispossessed landless agricultural labourers. In contrast, Kethuvarpatti has neither big or middle landowners nor a sizeable landless population. The percentage of landowning households in 47.25% in Nattamangalam and is the lowest among the five sample villages. On the other hand Kethuvarpatti has a fairly high percentage - 67.1% of land owning families. At the other end of the agrarian spectrum, landlessness is high in Nattamangalam - 37.04% - while in Kethuvarpatti it is much lower - 23.79%.

There has been a facile but strong presumption that it is poverty that drives families to the horrors of female infanticide, female foeticide and other violently daughter rejecting practices. Official policies and awareness creating programmes aimed at eliminating such practices generally target the poor. However, data indicate that reality is contrary to the belief.

The occupation-wise disaggregation of sex ratio bring out certain striking features. The sex ratio, a strong indicator of the gender values of a society, is very low among

cultivators and is much higher among rural labourers at the bottom of the ladder. The pattern is unmistakable in each of the sample villages, except in one. Similarly, sex ratio is lower in the land holding households than in landless ones. The difference in sex ratio between landholders and the landless is as high as 392 in Kethuvarpatti and 186 in Sirupatti. The inference seems inescapable that gender discrimination is very high among land holding households.

One of the hypotheses the study had initially posed was that virulent gender discrimination in the area has become rampant only in the last couple of decades. To test the hypothesis, sex ratio of children below the age of 14 is compared to that of the above 14 age group. The sex ratio in the below 14 age group is strikingly lower than that in the higher age group, whether all the villages are taken together or in each of the villages. The aggregated picture shows a very low sex ratio of 776 for the younger age group, as group has a shockingly low sex ratio of 607, while for the older age group it is very high - 1033, with a difference of 426 between the two. The difference between the two age groups is bigger among land holding than in landless households in four of the sample villages. Once again land ownership seems to have a crucial bearing on gender discrimination and inferentially, on virulent forms it takes. The obvious inference from the foregoing analysis is that certain sinister forms of gender discrimination, of which female infanticide is the most violent and extreme, have been in practice only in the last few

decades. To quote Asok Mitra, "the conclusion seems inescapable that certain protective mechanisms of a complex social, cultural and economic nature, which had operated, however tenuously in the past to maintain a favourable female-male ratio may have rapidly given way in recent decades."<sup>1</sup>

### **Beginnings of Dowry**

The search for the factors that led to declining sex ratio and the over all devaluation of women inevitably leads to the institution of dowry. The evolving syndrome, through, is a rather complex. The dowry given and expenses incurred for the wedding are only partly due to compulsions exerted by the groom's family. It is also because the bride's family has to vindicate its prestige in society. While this is so any where in India, it is particularly applicable to this martial community with the survival of traditional values of honour and prestige. One does come across instances of harassment of young brides, particularly in the better-off villages like Nattamangalam. However, the young woman's natal family, in most cases, will not brook such harassment or dishonour to their daughter. Unlike the helpless, fragile, upper caste girls, who receive no support from their families, an appeal by the woman here triggers fierce retaliation from the natal family. Brother - sister bonds are very strong in the community, reminiscent of matrilineal lineage systems. A dishonour to a sister is considered and affront to the brother's honour. He immediately brings her away from the conjugal family, summons the caste panchayat,

gets the marriage dissolved and his injured pride will not be vindicated till he gets her married again. Is this an instance where women play another familiar role, that as a status symbol?

Marriage relationships earlier were, as a rule, contracted between affines or other close relatives, who had the right of marriage with each other. If, for some reason, such a marriage cannot take place, then, release from the customary, obligatory bond must be obtained through the caste panchayat by payment of stipulated amount. Today many marriages, particularly in better off villages like Nattamangalam, take place outside the customary relationship. The implications of this departure from custom for dowry and harassment of young married women must be understood. The sole motivation for the departure seems to be consideration of dowry in the case of men and the desire for well placed bridegrooms in the case of women. Older people point out that harassment of a daughter-in-law was unheard of in their world till a decade ago, as she was always a much loved niece or even a grand daughter. But, today the syndrome familiar elsewhere operates in these villages, too. It is likely that "..... certain social and economic traditions that might have acted as protective mechanisms to female lives are breaking down under the stress of modern struggle for living...."<sup>2</sup>

### **Female Infanticide**

Female infanticide is not a traditional custom in the area. Extensive inquiries by

researchers and NGOs establish its recency within the last three decades. It seems to have had its beginnings in villages well served by transport and communication networks, with canal irrigation and with a growing neo-rich class. Remote and arid villages were, till the end of the 1980s, not affected by the horror, but in the past decade they too are succumbing to a daughter-rejecting ethos.

The only reason cited for the chilling crime is the growing dowry demand and the despair it causes among families.

Usilampatti, in the early decades after independence might have suddenly found itself thrown into the swirling waters of a strange and unfamiliar national mainstream. The unleashing of fierce forms of violence against women, perhaps, needs to be understood against such a backdrop.

### **The Transformation**

Can the socio-cultural process described so far be characterised as Sanskritization?

The "analysis of the ideological underpinning of sanskritization can be sharpened by arguing that hegemonic ideology works to limit the cultural imagination of the lower orders and makes it difficult to radically reconceptualise society. Thus the acceptance of upper caste / class norms is mandatory is mandatory for a group seeking upward mobility. It is built into the way caste ideology works..."<sup>3</sup> The transformation could be characterised as primarily Sanskritization, and

secondarily as bourgeoisification. However, it would be simplistic to characterise it as a purely gender specific cultural transformation. The material dimensions of the immense changes that swept across the Kallar world need to be grasped, as the too significant gender implications. The pattern of development in Usilampatti was uneven and skewed, as in most parts of India. The prosperous peasantry started investing its surplus in purchasing land from another section of the peasantry that was pushed to the margin of subsistence. The dispossessed Kallar peasantry has been driven to take recourse to agricultural labour for survival. From owner cultivators they have become wage earners. In irrigated villages the proportion of agricultural labourers has almost trebled in two decades.

### **Gender Implications**

The above developments had profound gender implications and constituted the bedrock for the new gender code formulated for Kallar women.

The dispossession of the lower levels of the peasantry has been accompanied by the greater deprivation of women as compared to men. A larger proportion of women as compared to men lost their lands.

The neo-rich Kallars led the community into a new Sanskritization and bourgeoisification. Their value system underwent rapid changes. The gender codes of the Sanskritic upper castes were adopted with avidity, indicative of the primordial urge

to imitate the upper castes and be accepted by them. Women of the new class were withdrawn from the labour force, as labour was considered lowly and unworthy of their claims to upward caste mobility. There was a sharp decline in the labour force participation rates of women similar to trends witnessed in states like the Punjab, in the wake of green revolution bounty.

In one sense the withdrawal of women from the labour force was the single most powerful factor in the regendering of society. It meant the loss of a whole old world for women, with no commensurate gain of a new world. It was not merely the loss of economic power and independence. It was the loss of a whole culture of relative freedom and dignity. It signaled the entry of a strange new culture that devalued them, shattered their self-image and robbed them of their self-identity. It mercilessly sundered the umbilical cord that linked them to their mothers and grand mothers. It rendered a whole empowering tradition irrelevant and flushed it out of collective memory.

### **Gender, Labour and Caste**

The regendering of Kallar society was, arguably triggered by the withdrawal of women of the upwardly mobile families from the labour force. Dowry and the inferiorization of women were part of the new syndrome. The recency of the transition enables the tracking down of the process.

In Nattamangalam, the fast track village, instances abound. A large number of younger women of the upwardly mobile families do not work in the fields. Their mothers, though, continue to work, partly out of earlier socialization. One gets the impression that they are unable to resolve the tension between older values and the emerging ones. In conversations with the older generation of women, one is able to sense the doubts, the unease at giving up a source of income that had sustained them and their families all through the years. A few who had given up wage work under family pressures returned to it, when they experienced hardships, the suffocation of a confined home and most of all a humiliation and shattering of self-image when they had to be dependent on men in the family for household and personal expenditure. However, all of them without exception, were emphatic that their daughters cannot soil their hands with work in the fields. Why? Because they should live like others, the "respectable" people of upper castes. And labour disqualifies them from being accepted by "others" on equal terms. One heard the refrain again and again, a hundred times, that they should be like "others", as the sole answer to the questions evoked by the bewildering changes. The trappings of "respectability" invisibilised the inequity inhering in the newly evolving gender code.

The denigration of labour is nothing new. On the contrary, it is the essence of Varnashrama Dharma. The caste hierarchy was based on the elevation and veneration

of castes exempted from labour and the inferiorization of castes pushed into labour. Extended to women, however, it assumed ominously patriarchal dimensions. Women are the contested terrain, where the identity and status of castes and families have to be validated. The women of the family being involved in lowly labour was doubly stigmatising and had to be stopped at the earliest.

### Gender, Nation Caste / Class

The integrative processes of nation building in colonial India had penetrated the Kallar world only to a limited extent. The nation is substantially a cultural project, though the material framework is provided by the politico-economic structure. Kallar culture remained by and untouched by the emerging culture of late colonial India. There were insulating spaces that shielded the many heterogeneous communities in the country from absorption into the evolving mainstream homogeneity of Sanskritized castes. The melting of these spaces, and the consequent exposure of the Kallar and similar communities to powerful radiation from the culture of the upper castes in post-colonial India had a debilitating impact on these communities. The gender impact was particularly disastrous, as the source was the intensely patriarchal Brahmanical culture.

The twin processes of building the nation and the new patriarchy in late 19th century India have been discussed in feminist studies.<sup>4</sup> The women's question was central

to the 19th century nationalist discourse. By the turn of the century nationalism is supposed to have resolved the woman's question with the construction of a new patriarchy and the imaging of a "new" woman. She is the goddess of the home, the protector of the inner spiritual world of the Hindu from contamination by the materiality of the alien, politically dominant world as well as the coarse vulgarity of the world of the lower classes. She was the embodiment of femininity, of the spiritual qualities of self-sacrifice, benevolence, devotion, religiosity and so on. "..... The new patriarchy which nationalist discourse set up as a hegemonic construct culturally distinguished itself not only from the West but also from the mass of its own people. It has generalised itself among the new middle class... but is irrelevant to the large mass of subordinate classes."<sup>5</sup> ".... The 'new' woman was quite the reverse of the 'common' woman, who was coarse, vulgar, loud, quarrelsome, devoid of superior moral sense, sexually promiscuous, subjected to brutal physical oppression by males"<sup>6</sup> "This was the central ideological strength of the nationalist resolution of the woman's question."<sup>7</sup>

The argument in this paper is that neither the construction of the nation nor of the new patriarchy was complete by the time of decolonisation. The middle class of the upper castes was the "demographic section which effectively constituted the 'nation' in late colonial India."<sup>8</sup> It was "admittedly a widening class and large enough in absolute numbers to be self-reproducing."<sup>9</sup> However, post

colonial India had to widen its frontiers to take in the rest of India. The 19th and early 20th century" .... formation of a hegemonic 'national culture' was necessarily built upon a system of exclusions."<sup>10</sup>

Post-colonial upper castes, however, had to reverse the process and make it inclusive, ensuring that it retains its hegemonic

nature. This was achieved by making it an inclusive but unequal process, which guaranteed the recognition of the cultural superiority of the Sanskritized upper castes. A process of merciless demolition and assimilation of cultures that were till then peripheral to project India began.

### Notes & References

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**SECTIONAL PRESIDENTIAL ADDRESS**  
**ECHOES FROM THE PAST :**  
**POLITICAL AWAKENING OF WOMEN IN TAMIL NADU**

Dr. D. Janaki\*

Revered scholars, Respected organisers of this historic congress, Fellow delegates, Ladies and Gentlemen,

At the outset, I express my deep sense of gratitude to the Executive Committee and the members of the Tamil Nadu History Congress for giving me this opportunity to be the President of the Political and Administrative Session of the Seventh Annual Conference of the Tamil Nadu History Congress at this historical centre of learning, Mother Teresa Women's University, Kodaikanal.

"The hand that swings this cradle is indeed that reigns the world".

Though it is difficult to get a correct picture of the life and status of women since the earliest times due to paucity of reliable evidences, yet legend loves to tell a story about the valiant princess Karubaki of Kalinga (Orissa) during the Maurya period.

The new scholarship on women transforms key problems of politics and its academic discipline. The issue enlarges concern for women, and the perspective on the status of women by expanding the limit of the women from the domain of private into public. The historical periods of the society par-

ticularly of the Modern Europe signifies how the situation of women could be traced to the birth of enlightenment and subsequent feminist movements.

It is often said that the understanding of the spirit of civilization is made possible only through the history of the position and the status of women in it. Women cannot be understood by limiting their household obligations and duties alone. Women have actually played a key role directly or indirectly - in shaping the ideas of men. As this is so, there is also evidence to say that women played significant role in the public spheres particularly the political and administrative situations of the society. To cite an example through the classical literature of Tamil Nadu, women were said to be actively participating and also holding positions in several important committees namely Garden committee and Tank Committee.

The power wielded by women through such participation in the committees in nothing but a civility that women enjoyed in public spheres.

The ancient period was not insignificant in assigning kingdom to women-called 'strirajya' there are ample reference in this

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regard. To explain further the kings depended on women in assigning the ambassador role between the kingdoms and rulers. Avaiyar is a visible women who not only excelled in poetry but also remained as ambassador of political significance. This shows that how women defined the power paradigm that existed in the society in the Ancient Tamil Nadu. The consort of the King Pandian Nedunchezian, of *Chilpathigaram* Koperundevei and whose intervention at the time Kannagi's outburst is a prime example of how the women played in the decision making process of the system of justice in the ancient governance of Tamil Nadu. The interpretation of the historical event of Kannagi's outburst in the court of the king and the subsequent destruction of Madurai in fire is to be seen more as an evidence of the queen as a women who demonstrated that wrong should not be left unpunished even though it is the king.

There was a big vacuum in the participation of woman in the public sphere since the Tamil country was virtually under the command of Kalabhras from 250 A.D to 600 A.D.

Subsequently, there were enough evidences to demonstrate how women continued to have political awakening and shared positions of power and decision making in the affairs of the governance and state in the society.

The medieval history of India is replete with many instances when women of eminence like Razia Begam have played sig-

nificant role. It is often said that women gradually got emancipated under social clutches of men. These women had a sense of social purpose in their role as power holders. They have not only given direction to the men and matters and of governance but also gave shape to the public policy. Yet, the medieval period is differed from ancient period in the sense that the authority of the kingship had been diluted to such an extent that there were para-monarchical forces also. In this context, the women had difficult period to cope with the structure of monarchies and para-monarchies but these women did not have the distinct role in administration in as much as the men had. Historically speaking women like Managammal, Meenakshi, Razia Begum, Chand Bibi, Tara Bai, Ahaliya Bai Holker, Rani Padmini of Chittoor, Noorjahan, Velu Nachiyar, Jansi Rani Lakshmi Bai, Beghum - Hazrat Mahal of Avadh, Zeenat Mahal of Delhi, Rani of Ramgarh, Parvathi Bai and Sethu Lakshmi Bai proved their political identity as rulers. Similarly, during imperial cholas Kundavi, and Sembianmaadevi are the illustrated example. They were not the holders of any positions in the kingdom but they have played a crucial and significant role in the matters of State. Rani Velu Nachiyar of Sivaganga opposed the British after the death of her husband King Vaduganathan. She was the first South Indian Women to challenge the British colonial rule.

The post-medieval period in the history had colonial linkage when women were brought into the mainstream of the society



through social resource like access to education. The colonial regime has opened the doors for many women to have access to western mode of education through the institutionalised mechanism. Coupled with enlightenment movement and the liberal ideal of western society, western mode of education had shaped the perception of women more for their active involvement for their own upliftment and also to fight for the cause of women. Besides this exposure to western mode of education, selective European women such as Annie Besant, Dorthy Denaraja, Margarat Cousins and others have played a seminal role in giving shape to the idioms of political mobilization. These women encouraged the native women to emulate them and also carve out a space in the political affairs of the society. This is a significant period when women had given shape to the nationalist movement in India. In the latter half of the 19th century there was a development of national consciousness with which women in Tamil Nadu had associated themselves. Gandhi had a strategy in involving women in nationalist movement of women. The national movement culminated in spreading the participatory role for women from various levels - educated, uneducated, urban and rural, professional and nonprofessional.

Women belonging to various social groups in Tamil Nadu namely Anjalaiammal, Ponnammal, Ambujammal, Ammuswaminathan, Kannammiar, Kamalam, D.K. Pattammal, Sarasvathi Pondurangan,

Muthulakshmi, M.S. Subbulakshmi, Rukmani Lakshipathi, Captain Lakshmi, Captain Janaki and others have structured themselves to awaken the political consciousness. These women in National Movement in India took up the cause of various social issues namely, picketing liquor shops, boycotting the foreign goods, and salt Sathyagraha.

As a historian, I will be failing in my duty if I do not mention the significant role played by a woman - Madam Bhikaji Rustan K.R. Gama in giving shape and colour to the national flag for India.

To sum up, women and their participation in public sphere in Tamil Nadu are as old as society in Tamil Nadu. But there are three different patterns and typologies of women's participation in public sphere. These different types and pattern could be located to the three different historically conditioning factors. In ancient society in Tamil Nadu where kingdom and State were male oriented, women were more as adjunct participants rather than direct holders of more public position in the governance of the society by the state. Rather, women's position in sharing the power in public sphere was limited to transform the communal society to civil society. During the medieval period when there was secularization of social order and also the mix of various dynasties overtaking one over another, women like Kundavi, and Sembianmaadevi had more of an advisory role to the kings and monarchy. But the valour and success of women were not inferior to men when there were

occasions of conflict between kingdoms. The medieval theatre of historic events is abundant with situations when women have cornered a space for themselves to give meaning for their share in the power of state and governance.

The post-medieval period had large number of women like Velu Nachiyar who came out of the private sphere and dared to occupy the positions of power. These women were seed players in creating political awakening among the society against the British trading company and their masters and ruling the society. The colonial regime has created a larger geographical space called Madras Presidency. The Britishers encouraged women to have access to education. There were selective women in Tamil Nadu to use liberal philosophy of British Governors of Madras Presidency. Concurrently there were also women from the family of activists of national movement who identified themselves with various social, political, economical issues with which society was affected. Equally significant factors are Periyar and Gandhi who had a distinct methodology of creating consciousness of social sensitivity among the women's nationalist movement. Consequently, there were large number of women from Madras presidency who identified themselves with the nationalist movement.

In 1917 a deputation of Indian women led by Sarojini Naidu presented to the British parliament their demand for enfranchisement on an equal basis with men. When the

secretary and the viceroy came to Madras, women met them and demanded for the removal of sex disqualification in franchise. All organisations passed resolutions recommending the removal of sex disqualification in the matter of voting.

The formation of Justice Party in 1917 and its ministry in 1920 opened a new chapter for upholding women's rights in politics. On 1st April 1921 the Madras Legislative Council introduced a resolution for the removal of sex disqualification and set an example to the other provincial legislative in India. Again women clamoured for political rights. In 1926 Government of India granted the right to women to become members of the Legislative. As a result of the amended rule Kamala Devi Chattopadhyaya and Mrs Hanuman Anglo contested in 1926 election. Besides, women came to be nominated as members of the legislative. Accordingly in 1926 Dr. Muthulakshmi Reddy was nominated to the Madras legislative council who later was elected as Deputy speaker to the House.

During the Contemporary period, there were women's associations who took the cause of getting representation for women through the enfranchisement of women. This is the vast arena of fascination process how women got collectivised themselves to get politically empowered and this legacy still continues today to the extent of fighting for 33% quota for women in parliament and legislature. But instances of women occupying the position of governance with least repre-

sentation in parliament and legislature are abundant. Even then, there was a wider space for women of Madras Presidency and later in Tamil Nadu, who occupied the political positions. This has ultimately culminated in having two women Chief Ministers and several other cabinet ministers in Tamil Nadu. This is despite the cultural and conservative conditioning in restraining women to contest the elections. The political parties in Tamil Nadu also encouraged many women as party functionaries for several organisational positions from bottom to top level.

Currently, the demand by the women's organisations for representation in the parliament and legislature through a quota of reservation is nothing but a symptom of failure of social system, which enfranchised women to participate electoral process but has not encouraged them to have representation in political bodies. This is a sad plight that the women in Tamil Nadu who have been responsible in creating political awakening in the society in various forms from ancient to present period, continue to struggle for quota for them to get representation in the political

bodies like parliament and legislature. It is gratifying to note that women have a space in local bodies.

The political awakening of women in Tamil Nadu have not taken place in a vacuum. There were many conditioning factors in the society that have either inhibited or facilitated the women to have positions of the power in governance and state in the society. The historical situations beginning from ancient to the contemporary, period, the patterns and typologies of women's participation in political process as an academic discipline of its own, have been broadly sketched by combining the descriptive and analytical framework, in my speech.

I conclude women in politics are not simply a bickering for the women but it is paradigm to represent transformational society. The understanding of the State and Women's relationship to it should pave the way for the development of the political communities to nurture the balance of power relationship between men and women rather than domination and subordination.

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## FUNCTIONING OF LOCAL BODIES UNDER VARAGUNA MAHARAJA A STUDY FROM A TRICHENDUR INSCRIPTION

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The Trichendur inscription registers that the king, Varaguna Maharaja, who was devoted to Sunrahmanya Bhatara of Trichendur, presented 1400 gold Kasu<sup>1</sup> for the requirements of the temple all through the twelve months of the year<sup>2</sup>. The inscription is in Tamil Vattreluthu which contains 210 lines. The record is dated in the 13<sup>TH</sup> regnal year of Varaguna Maharaja (828 A.D). This is one of the most important inscriptions of the later Pandyas as it gives in-

formation about the functioning of eleven Shbhas<sup>3</sup>, four Urs<sup>4</sup> and one Nagaram<sup>5</sup>. It also mentions the names of administrative officers, temple administration, financial management of the Government, territorial division etc.<sup>6</sup>

In the inscription the total amount is mentioned as 1400 Kasu but while allocated to various administrative units it comes to 1407.5 Kasu. The total amount was allocated as follows.<sup>7</sup>

Name of the administrative bodies	Name of Nadu / Valanadu	Amount given in Kasu
1. Korkai ur	Kudanadu	96
2. Nallur Ur	-do-	168
3. Chaliyathu ur	-do-	24
4. Varagunamangalathu Sabha	Valanadu	110
5. Iranavalimangalathu Sabha	-do-	32
6. Alampattathu ur	-do-	16
7. Manavirapattinathu Nagaram	-do-	120
8. Kattaraimangalathu Sabha	Srivallabha valanadu	94
9. Thinni Sabha	Parantaka valanadu	25
10. Maramangalathu Sabha	-do-	152.5
11. Nallur Sabha	-do-	60
12. Avanibasekhara Mangalathu Sabha	Amithagunavalanadu	60
13. Puliyidai Sabha	Kudanadu	120
14. Kiranur Sabha		224
15. Sadankavi Kuruchchi Sabha		90
16. Kadungon mangalathu Sabha		16
<b>Total</b>		<b>1407.5</b>

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The inscription mentions three valanadus - Sri Vallabha Valanadu, Paranataka Valanadu and Amithaguna Valanadu; two nadus - Kudanadu and Valudinadu; one Nagaram - Manavirapattinam; four Urs - Korkai ur, Nallur ur, Chaliyattu ur and Alampattathu ur; and eleven Sabhas - Varagunamangalam, Iranavalimangalam, Kattarimangalam, Thinni, Maramangalam, Nallur, Avanibasekharam, Puliyidai, Kiranur, Sadankavikuruchchi and Kadungon mangalam. The Sabha, Urs and Nagaram mentioned in the inscription are located about 15 kms around the Subrahmaniyaswami temple. The temple was a nucleus around which a town grew in course of time. The Pandya rulers took keen interest in the day to day administration of the temple.

It is understood from this inscription that there were eleven Sabhas, four Urs and one Nagaram and they were functioning properly and systematically. The Sabhas outnumbered the Urs and Nagaram. As per this epigraph the ratio of the Sabha and other assemblies: Ur and Nagaram is 7.3 (ie. Sabha 70% and Ur & Nagaram put together 30%). It is stated that during the Chola period more than 30 percent of the land revenue was enjoyed by the priests and temples<sup>8</sup>. But in the Pandya period 70% of the fertile lands were, under the control of the Brahmans and the temples.

It is known from this inscription that 1407.5 *Kasu* were invested with the administrative bodies of various villages as a per-

manent loan. These administrative bodies have to measure out grain to the temple annually two Kalam per *Kasu* as interest. These kind of practice prevailed all over the Kingdom during his days. For eg. a sum of 270 gold *Kasu* was entrusted with the Sabha of Ilangoykkudi in the 16th year of king Varakuna Maharaja<sup>9</sup>. It was also made as a permanent endowment, the interest was fixed as two Kalam of Paddy per *Kasu* per annum to be given by the assembly and to be utilised to meet the cost of *tiruamudu*<sup>10</sup> to be made four times a day in the temple of Tiruppothudaiya Bhatarar Ilangoykkudi, according to a detailed schedule of offerings given in the inscription<sup>11</sup>. It was made the duty of the servants of the temple and the *variya*m of the Sabha to see that the day to day expenditure was properly administered. The study of medieval inscriptions reveals the fact, that the rate of interest was uniform throughout the Pandya and Chola Empire. For instance in the Chola Empire during the period of Rajaraja 2 Kalam of Paddy was measured as interest per *Kasu* per annum<sup>12</sup>.

Both the inscriptions of Trichendur and Ambasamudram bring out the fact that the principal amount was invested with the assemblies either Ur, or Sabha or Nagaram. It is clearly stated that the concerned Sabha had to measure out Paddy as interest towards the principal amount. Therefore it is presumed that the Sabha invested the amount in agriculture as usual and a portion of the proceeds was given to the temple as interest. This led to reclamation and as a result a section of

the people got employment.

An analysis of the inscription shows the involvement of four agents in the administration and financial management. In the Pandyan Kingdom the Brahmans and temples enjoyed about 70% of the land revenue. This fact has been proved by this inscription. King Varaguna distributed the total 1407.5 Kasu as follows to various assemblies.

Sabhas :	983.5	Kasu	=	69.9%
Urs :	304	Kasu	=	21.6%
Nagaram :	120	Kasu	=	8.5%
<b>Total</b>	<b>1407.5</b>	<b>Kasu</b>		

The above calculation drives home that the Pandya king Varaguna invested the maximum amount with Sabhas. His another inscription at Ambasamudram records that he invested 290 Kasu with the Sabha of Ilangoykkudi alone<sup>13</sup>. This helps us to understand that there was close relationship between the kings and priests. Dr. K. Sadasivan rightly remarked it as king - priestly alliance<sup>13</sup>. This alliance was formed for various purposes and it was irrevocable during the Pandya period. This system helped a section of the society i.e. King - priestly alliance to lead a life of ease and pleasure. The following diagram helps to understand the functioning of this system.

To keep the peasantry under perpetual subordination Pandya kings resorted to some kind of diplomacy. One such diplomacy is to pick up the most addeptable officer of the state and entrust with him the responsibility of the overseeing the benefactions. In this inscription names of three officers are mentioned<sup>15</sup>. Iruppikudi kilavan, Sattan peruman and Alarrurnattukkon. Among them Iruppaikkudi kilavan was the most famous minister. His original name was Etti-sattan. He is said to have been honoured by the king with the title of Iruppaikkudi kilavan. The chief is called "the lord of the people of the prosperous Irunjola - nadu and the rule of Kudankudi, Kulathur, Tulayur, Iruppaikkudi, Veliyangudi and Alangudi. His benefactions were praise worthy. He constructed many temples and tanks. These munificent acts endeared him to the people and earned for his their gratitude<sup>16</sup>. As already remarked the officials who won the heart of the people were utilised by the king for managing the finance.

The above study drives home the fact that there was king - priestly alliance which dominated the society. In the society the peasants were the real producers and at the cost of them the other section led a life of ease and pleasure. The king resorted to the diplomacy by which he kept the peasantry in good humour but in perpetual subordination.

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1. Name of currency which was in use.
2. S.I.I. Vol. XIV, No. 164.
3. Village assembly of the Brahmins.
4. Village assembly of the non - Brahmins.
5. Assembly of the mercantile community.
6. S.I.I., Vol. XIV, No. 16A.
7. *Ibid.*
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9. A.R.E., 105 of 1905.
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11. S.I.I. Vol. XIV, No. 13.
12. B.K. Pandeya, *Op. cit.*, p. 87.
13. *Ibid.*, No. 13.
14. K. Sadasivan, *Devadasi System in Medieval Tamil Nadu*, Trivandrum, 1993, pp. 41-42.
15. S.I.I., Vol. XIV, No. 16A, lines 6 & 7.
16. A.R.E., 1912, part II, para. 33.



# **THE IMPERATIVES OF POLITICAL EMPOWERMENT OF INDIAN WOMEN: THE NEED FOR RESERVATION IN LEGISLATURES**

**Dr. A. Thanikodi<sup>1</sup> & C. Bhagyalakshmi<sup>2</sup>**

The Indian political history shows that throughout the ares, the women were treated inferior and subordinate to men in terms of their political rights and privileges. Though there were occasions where women played an important role in politics and administration, their active participation has never been felt with larger number of women's representation.

## **The Global Situation**

Statistics prepared by the Inter Parliamentary Union (IPU) for 1998 showed that 89 percent of the world parliamentarians were men. Out of a total 35,886 parliamentarians for whom data was available, only 3,626 or a bare 10 percent were women. At present 10 Parliaments in the world do not have even a single woman representative.<sup>1</sup>

**Gender justice : a constitutional illusion?**

Gender equality - political and social - is enshrined in the Fundamental Rights of the Constitution together with equality of opportunity to employment and appointment to office.

Article 14 of Indian Constitution establish the universal adult suffrage and democracy as the basic features of the consti-

tution. Article 15 and 16 of the constitution provides safeguards against various discriminations, including discrimination against on the basis of sex.

## **Origin of Women's Reservation Bill**

The demand of reservations for women was first raised by women's organisations such as the Women's India Association (WIA), the All India Women's Conference (AIWC) and the National Council of women in India in 1917. But they were more concerned about the issue of women's suffrage because the Southborough committee, set up under the Mantagu - Chelmsford scheme on constitutional reforms, had stated that "the extension of the vote to women would be premature in a society which continued to enforce purdah and prohibitions against female education". The scenario eight decades ago was totally different. The WIA, right from its inception in the early 1920s, regarded political independence and women's problems as inter-linked but was convinced that special concessions and reserved seats were not the answer.<sup>2</sup>

The report of the Commission on the Status of Women in India dealt with the Reservation issue but opinionous expressed were far from unanimous. However, the CSWI

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strongly recommended reservation for women in local self-government institutions.

The issue came up again in 1988. The National Development Plan (NDP) advocated 30% reservation for women and suggested that the reserved seats in all elective bodies from Gram Panchayat to Parliament be filled through co-option. In 1955, a plea was made at the world conference of women in Beijing for affirmative action in favour of women in the political arena.

Minimum representation for women has been guaranteed by the 73rd and 74th constitutional amendments, which provided for 33% reservation of seats for women in rural and urban local governments.<sup>3</sup> Through this measure, about 7.5 lakhs of women had entered into political decision-making apparatus at the grass root level institutions. This was the first major step towards involving women directly into political leadership roles and enhanced the participatory character of the Indian democracy.

### **Reservation Bill**

After a hat-trick of rejections, Vajpayee's Government did manage to introduce the women's Reservation bill in the Lok Sabha in Dec. 1998, providing for 33% reservation for women in Legislatures. It was first introduced by Deve Gowda led United Front Government in July 1996 followed by subsequent attempts of I.K. Gujral in 1997 and Vajpayee in July.

The Constitution Amendment (81st

Amendment) Bill, 1996 seeking to ensure 33% reservation for women in Parliament and state legislatures introduced a new provision, Art 330 A, according to which "not less than 1/3 of the total number of seats reserved for scheduled castes and scheduled tribes, be reserved for SC/ST women, while 1/3 of total seats will be reserved for women."

A parallel legislation proposed in Art 332A, reserving seats for women in the Assemblies. In this 1/3 of the seats will be reserved for SC/ST women. While 1/3 of total seats will be reserved for women. The seats, reserved for women will also be rotated in every election.

It has been said that a bill such as the present one for reservation for women in Parliament will not automatically create an army of active women politicians. As it is, very few real social workers are now attracted to politics which is dominated on the basis of caste and ability to influence voters. Further, since very few politicians retire, the initial lot of women parliamentarians, who would necessarily be relations or acquaintances of the leaders of various political parties, would perpetuate their control. On the other hand, by starting the process at the village and city-ward level, permitting only locals, the need for quotas may not arise as the underprivileged but enlightened member of society would automatically take the lead. As the process of compulsory but gradual increase in the percentage of women representatives moves up from the village to the

National level, a large number of experienced and committed women leader would become available to steer the nation forward along with men.

The basic idea behind reservation of seats for women is to compel all political parties for the mandatory nomination of women candidates and to help women become aware about their right to participate in decision making.

But some parties want to use this bill as the thin end of the wedge to introduce caste and communal reservation in the name of OBCs and minorities. Even now the OBCs have a membership of over 200 in a House of 540, which is much more than 27 percent. If this idea goes through as the price for women's reservation, it will give a fillip to caste and communal forces. Those who are opposing the bill, if really want the reservation for OBCs why didn't they insist the quota within the male community yet.<sup>4</sup>

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## **THE TWO STAGES OF EUROPEAN OCCUPATION OF CARNATIC**

**Dr. R. Alalasundaram\***

Francis Day obtained a piece of coastal strip and laid the foundations of Fort St. George in 1639. They paid the Nawab of Arcot the annual rent of 1,200 pagodas, plus the fee of 35 pagodas a year for the Nawab's Qanungo (accountant), and some more for the sibbandis (writers and servants) for nearly a century. The French also paid the same to Anwaruddin Khan when they held Chennai for about two years.

The English too obtained more and more villages around Fort St. George by pleasing the native chieftains with similar knickknacks (bottles of wine).

The Marathas wrested the fort of Tiruch in 1741, and carried Chanda Sahib to Satara. For the cost of maintenance of Chanda Sahib's family at Pondicherry, the French took from his son bonds for lakhs rupees.

Muzaffar Jang and Chanda Sahib were also made to pay the French Company several lakhs of rupees towards the pay and campaign expenses of the French commanders, soldiers, sepoys, and artillery. The English did the same with Muhammad Ali Khan. The muslim princes not only signed bonds, but mortgaged vast parganas to the European Companies. Besides, their women and children in Chennai or Pondicherry were treated

as securities for the loans.

Such instances of European companies collecting military expenses and securing countries are too many to narrate here.

The Companies also extended similar support to the too-many mutually feuding poligars and killadars, such as the Raja of Thanjavur, the chief of Senji, Chidambaram, Tiruvadi, Bhuvanagiri, Turaiyur, Ariyalur, Udayarpalaiyam, and Elavanasur, and even to the Acharya of Tirupati.

In this way the vast territory stretching from Chengalpattu, up to Tiruchi and Srirangam had been mortgaged to the English or the French Company even before the Carnatic wars concluded.

In the Nawab's territories revenue collection from villages was leased out (II : 363-64), and the renter became the headman of the village. The European companies too adopted the same revenue system in the Carnatic. When territories were ceded to them they leased out the right of rent - collection to well-to-do and loyal natives for three to five year periods.

Let us note some cases: The Villages forming the suburb of Pondicherry were leased for five years from July 1743, at a yearly rental of 1695 pagodas to four per-

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sons of whom three were Pillais and one Nayakkan.

Tindivanam country was leased to one Raja Pillai, with Nainiya Pillai as his surety, for 50,000 for 1754 - 55 and 60,000 for 1756-57, exclusive of the cost of subbandis.

Beside the rent, kerchiefs, cloths, weavers, salt etc., manufactured in the country were subjected to levies.

In 1755 the whole revenue management of the French was transferred to the Courties (Chief dubash) for five years. He sub-let it to various farmers, with some Europeans as sureties for the sub-farmers. Those Europeans were for the most part commanders of the districts concerned. With their soldiery they interfered in the administration of the amldars (tax - collectors), harassed and humiliated them, made collections themselves, but made no remittances to Pondichery.

The Reddi palaiyakar of Turaiyur complained to a French Governor in 1755: "Formerly Papayya Pillai (a chief man of the Company), Nandiraja and M. Mainville, the commander, took three lakhs from me, but

then ruined the country by plunder... Now the commander M. Maissin sent Paramananda Pillai demanding 30,000 rupees as present to you. Fearing him and the Company, I have paid. My country is broken and miserable. Be pleased to order M. Maissin and Nandiraja not to interfere with me".

When Clive captured Arcot, he first hoisted the Nawab's flag on the Arcot palace, but subsequently replaced it with the English colours, signifying the real English intention regarding Arcot and the Nawabi. The Diary tells us, "In the year (ending April 30) 1751-52, the English Company had advanced 88,000 pagodas more than it had received from Muhammed Ali, and in 1752-53 it advanced a further sum of 371,000 pagodas... most reluctantly". The English debited all their military expenses to the account of Muhammed Ali Khan, and his debt to them finally grew so huge, that the English tahsildars ordered his amaldars in 1755 not to take a single cash or exercise authority without orders from the English. They took all his country including Arcot under their control, invited him to Chennai, and bade him live quietly there, giving him an allowance.

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## **WOMEN IN THE SALT SATYAGRAHA MOVEMENT**

**Dr. G. Selvanayagi\***

Advent of Mahatma Gandhi on the Political Scene brought women into the National struggle in large numbers. The Spectacular Participation of Women in the Freedom struggle under Gandhi's guidance had created an atmosphere in which the debate on women's nationality seemed redundant.

The second Civil disobedience movement was started by Gandhi on 12<sup>th</sup> March 1930 was his famous Dandi March.

6<sup>th</sup> April, the anniversary of the Amritsar massacre, was chosen for the formal breaking of the salt laws. A front line of seven people, including two women, Kamaladevi Chattopadhyaya and Avantikabai Gokhale, were the first to step on to the beach, light fires and boil sea water. It was the women's first appearance in any modern militant political campaign. It was a stupendous moment of the women for our country. The crowds that appeared were larger than any one had expected. The Bombay Chronicle reported "Thousands of Gujarati Women" marshaled at the Chowpatty Sea Face, Collecting Sea Water in their brass and copper jugs. In the heart of the city, women volunteers picketed toddy shops and asked owners to close their door and patrons to leave the premises. Other

women sold salt on the streets while still others went house to house urging house wives to buy only swadeshi products. The Desh Savik Sangha had designed and supervised this campaign. Goshiben Captain one of the Oxford educated grand daughters of Dadabai Naoroji insisted that members should have impeccable credentials. This precluded marching side by side with women of undesirable character.

Sarojini Naidu was nominated to lead the raid on the Dharasana salt works. Sarojini directed the protest that began on May 15, 1930 was arrested the same day and released. Her presence was symbolic both for Indian nationalists and British authorities. Many of her Indian supporters feared for her safety but she told them, I am here not as a woman but as a general. Her leadership inspired hundreds of women to emulate her bravery by marching in the streets. A mile long chain of women, led by sevikas dressed in Orange sarees and carrying placards numbered more than 5000. Calcutta women made and sold salt picketed cloth and liquor shops. Preached the value of Khaddar and took processions into the streets. The capital city was also the heart of revolutionary struggle and women's Colleges became centres for recruiting new members. In district towns and villages women joined processions, wore

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Khaddar and hid fleeing revolutionaries. Bengali nationalism had always valorized violence and this ethos profoundly influenced the participation of Bengali women in the freedom struggle and at the same time Madras women in the freedom struggle and at the same time Madras women were among the first arrested in the country. Rukmani

Lakshmipathy (1891-1951) accompanying C. Rajagopalacharia in his March to Vedaranyam to break the salt laws in 1931, was arrested and become the first female political prisoner in Vellore women's Jail. At first no salt Satagraha had been planned for Madras but Rukmani saw this as essential for arousing support for the Civil disobedience Movement.

## **THE RELATIONS BETWEEN THE SETHUPATIS OF RAMNAD AND THE NAYAKS OF MADURAI**

**Dr. K. Mari\***

The rise of the Marava kingdom under the sethupathis marked the inception of a new era in the History of Tamil Nadu. The Marava Kingdom of Ramnad owes its origin to the reign of Muttu Krishnappa Nayak of Madurai, who appointed Sadaikka - I to be the feudatory of the Marava Kingdom in A.D. 1605.

The Sethupathi rule commenced under Sadaikka Devar with a position of subordination to the Madurai Nayak lasted for a period of over half a century.

The next ruler Dalavai Raghunatha Sethupathi assumed the title of Sadaikka - II. He was a person with an independent spirit defied the authority of Tirumalai Nayak.

Tirumalai Nayak Ramappayyan proceeded to Ramnad with the contingent of Madurai army to subdue the recalcitrant Marava ruler of Ramnad. The Marava forces inflicted defeat upon Ramappayyan under the Leadership of Vanni, the Son in-law of Sadaikka - II.

There were some naval battles between the Marava and Nayak forces. Sadaikka's able general Vanni fought fiercely till his death.<sup>1</sup> Accordingly Sadaikka - II Submitted to Ramappayan and he was taken as prisoner to Madurai. Thambi Devar was installed as the Sethupathi.

The Maravas refused to accept Thambi Devar as their ruler. Tirumalai promptly intervened and prevented the civil war in Ramnad by dividing the kingdom into three parts. One of which was given to Reghumatha Devar, the nephew of Balvavi, the second one to Thambi devar and the third one was given to Thanakka Devar and Narayana Davar, the two young brothers of Raghunatha Devar.

The Shruken kingdom of Ramnad was reunited by Raghunatha Sethupathi who achieved it soon after the death of Thanakka Devar and Thambi Devar.<sup>2</sup> Raghunatha Sethupathi became an independent ruler though he was still under the nominal overlordship of the Nayak ruler.

Chokkanatha Nayak the successor of Tirumalai Nayak declared war against the Sethupathi who is said to have refused him any help when the Muslims under Vanamian invaded the Nayakdom.

After the death of Raghunatha Sethupathi anarchy prevailed in Ramnad which came to an end with the accession of Reghunatha Devar, the illegitimate Son of Soorya Devar. Raghunatha Devar assumed the title of Kilavan Sethupathi.<sup>3</sup>

Unfortunately war broke out between the Tanjore king and the Sethupathi

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Arantangi, Tirumayam and Piranmalai fell into the hands of Kilavan Sethupathi.<sup>1</sup>

The Nayak of Madurai looked upon the enmity between Tanjore and Ramnad as an opportunity to humble the Sethupathi. The Regent Rani Mangammal immediately made common cause with the king of Tanjore in A.D. 1703 and despatched a large force to subdue the Sethupathi. This force contained the Tanjore force also and was under the command of one Dalavai Narasappiah. Kilavan setupati defeated the combined army in a battle in which Narasappiah lost his life. The Tanjore army withdrew and Rani of Madurai had to suffer great humiliation.

The Rani was certainly ill advised in her schemes to humble the Sethupathi's pride with the alliance of Tanjore. Kilvan setupati was so much puffed up with his success in the war that he declared his independence and Ramnad became an independent Kingdom. It was no small blow on the prestige and power of the great Nayaks of Madurai.

The relations between the Sethupathi's of Ramnad and the Nayaks of Madurai varied from time to time sometimes cordial and some time hostile. But generally suspicion, jealousy and vengeance governed the relations

between the two. Frequent wars with the Maravas depleted the treasury exhausted the energy and vitality of the Nayak forces and exposed the weakness of Madurai Nayakdom and also paved the way for the decline of Madurai Nayakdom.

Even though the Nayaks favoured the spread of Christianity by extending special privileges they could not prevent the Maravas from illtreating the Christians in the Marava kingdom. As mangammal had no control over Kilavan Sethupathi the murder of John De Britto occurred in the Marava kingdom. The spread of Christianity was arrested in Ramnad. Freedom of conversion to Christianity granted by the Nayaks was denied. The enmity between the Nayaks and the Sethupathi was utilised by the Portuguese and the Dutch to advance their interest.

The Marava not only opposed the Nayaks of Madurai but also the Nawabs, who succeeded the Nayaks which led to the subjugation of the Marava country by the British, the allies of the Arcot Nawab Mohammad Ali. Thus the enmity between the Nayaks and the Sethupathi's contributed to the fall of both and the ascendancy of aliens.

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# **GROWTH OF EDUCATION AMONG THE SCHEDULED CASTES IN NORTH ARCOT DISTRICT : (1900 TO 1967) A STUDY**

**A. Krishnamoorthy\***

In North Arcot Districts 58 percent rural villages depended upon agricultural oriented jobs particularly 42 percent of the scheduled caste belonged to unorganised maintaining labours, drudgery workers in tanneries, masonry workers, sanitary workers, beedi workers and making industry workers largely involved child labour, bonded labour. Their standard of living condition was below poverty line.<sup>1</sup>

For the encouragement of the education of the Scheduled Castes in the Madras Presidency the Commissioner of labour was appointed in 1919. The main objectives of this Labour Department was to start separate primary, Elementary, Higher elementary Schools for Scheduled castes. They were called Labour Schools which were constructed throughout the Presidency.<sup>2</sup>

The government started separate schools to educate the children of down-trodden masses. Admissions were open to all castes without any particulars in the name of eradication of Untouchability in these schools. The next step was taken in 1928 when on a representation received from Adi-Dravida Sangam in Tanjore District brought to the notice of the Government that management of Thirukattupalli High School was not admitting peoples belonging to the

Scheduled castes. The Government decided that grants should be withheld to institution which refused admission to people merely on the ground of caste.

The British's formed the Labour Department in 1919 and it functioned up to 1949. During 1949 to 1979 it functioned as a Harijan welfare Department. From 1983 onwards it was renamed as Adi-Dravidar welfare Department, mainly meant for their educational development.

## **Role of Missionaries in North Arcot District**

The Christian missionaries rendered yeoman service to them by providing Educational service and organising settlements.

In 1981, William Goudie Mackenzie Cobban of Wesleyan Methodist Mission read a paper at the Madras Missionary conferences and compelled the attention of the Government once more to the disability of Scheduled Castes. The conference presented a memorial to Fort St. George for their amelioration and sought special provision in the grants-in-aid-code for the encouragement of Schools for Scheduled castes throughout the Presidencies districts. The American Arcot mission school came into existence out of amalgamation in 1895 of the Arcot acad-

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emy at Ranipet and the church of Scotland mission high school at Vellore. The Arcot Misson high School as the amalgamation school was called, was raised to the status of intermediate college and was affiliated to the University of Madras in 1898. It was the first agency which tried to provide education to the scheduled castes in their settlement and development than as organised communities in North Arcot District.

Apart from opening schools and obtaining educational services for the scheduled castes the missionaries were also interested in obtaining land grants to establish settlements and school construction for the scheduled castes. There were mostly agriculture and to some extent agro based industries. Rev. Father Millard, obtained land grant earlier for a settlement of the scheduled castes at Padavedu, Polur taluk, North Arcot district in 1904<sup>3</sup>.

The church of Scotland mission had cents of land at Arakkonam for scheduled castes school building construction. In 1916 the Foreign Mission Society of paries obtained 147.4 acres of land at Polur, North Arcot district for a Scheduled casts School construction and settlement. The Roman catholic Missions diocese of Pondicherry obtained land of 16 acres at Vadamathi Mangalam in thr polur taluk to start and agriculture settlement and Schools.

### **The Ramakrishna Mission**

The Ramakrishna Mission also played a leading role in rendering such education

services. In 1924 at Natrampalli, North Arcot District Started a school for scheduled castes. The Harijan Seva Sangh maintained Hostels for Scheduled castes students at Vellore. Scholarship were also given to School and college going students.

### **North Arcot District Adi-Dravida Educational Association**

In 1937 North Arcot Districts Adi-Dravida Educational. Associations was founded by Jamedar Adhimoolam, the then member of legislative Assembly from Ranipet. In 1938, a hostel was started in Vellore which was known as Ramdas Hostel in memory of Father of R.A. Das. In 1950 Rattaimalai Srinivasan hostel was started in Ranipet as a result of selfless service and devoted efforts by A. Jayaraman, former member of parliament.

In 1892 the Government of Madras appointed Devan Bahadur S. Srinivasa Raghava Iyengar Inspector General of Registration, to inquiry into the progress made by the Scheduled castes in Madras presidency at a conference held in 1892 at Madras. The resolution moved by the pandit Ayothi das and other Scheduled Castes members requesting the Government to establish School for the Children in every village and assign the porompoke land to the Scheduled castes, whenever land was available were passed. In the same year Rao Bahadur Rattamalai Srinivasan organised a conference of Scheduled castes reiterating the resolution passed at the conference of the

caste Hindus. The Government of Madras accepted these demands and passed orders for assignment of lands to the landless Scheduled castes and Ex-servicement and also to open Schools for children.<sup>5</sup>

Gandhi Mission Children home Walajapet was founded on 2.12.1952 and from 1.1.1964 onwards it upgraded in to a Higher Elementary School for scheduled castes and others. Besides giving education in the core subjects tailoring, embroidery and gardening are taught to the children.

It was during the chief ministership of M. Karunanithi the welfare of the Backward classes was separated from Harijan welfare Department on 25 February 1969.

District Harijan welfare officer was chief authority of Harijan welfare school, in this district. The main activities of this department were opening and maintenance of welfare schools and hostels, supplying of mid-day meals, clothing and awarding of boarding grants.

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# **THE NATURE OF THE FUNDAMENTAL CIVIL RIGHTS UNDER THE INDIAN CONSTITUTION : A HISTORICAL STUDY**

**Dr. A. Subbian<sup>1</sup> & P. Ramar<sup>2</sup>**

When the Indian Constituent Assembly met to draft and adopt the constitution of Free Republic of India. It was taken for granted that the fundamental rights were going to be an integral part of the constitution. Throughout the freedom struggle. The demand for fundamental rights was always in the forefront. Pursuant to the Resolution adopted at the. Forty third Annual Session of the Congress at Madras to draft "a swaraj constitution for India. on the basis of a Declaration of Rights". The Motilal Nehru Committee submitted its report in August 1928. The Committee observed. "It is obvious that our first care should be to have our Fundamental Rights guaranteed in a manner which will not permit their withdrawal under any circumstances".<sup>1</sup> When the constituent Assembly met. It appointed a sub-committee on Fundamental Rights : the terms of reference of the sub-committee included the task of drafting a Bill of Rights.

The country was unanimous that we should include all civil. Political economic cultural and social fundamental rights. But in what shape and in what form should we adopt them was a matter of considerable debate and discussion.<sup>2</sup> When we were drafting our Constitution, the Declaration of Human Rights had already been made. Ultimately, a compromise was struck, and these

rights were, broadly speaking, divided into two 1. Political and Civil Rights and 2. Social and Economic Rights. The former are termed as Fundamental Rights and enshrined in part III. and the latter are called directive Principles of State Policy and enshrined in part IV of the Constitution. Under part III are included the following fundamental rights.

1. Right to equality.
2. Right to six freedoms. viz.,
  - (a) Freedom of speech and expression.
  - (b) Freedom to assemble peacefully and without arms.
  - (c) Freedom to form associations or unions.
  - (d) Freedom to move freely throughout the territory of India.
  - (e) Freedom to reside and settle in any part of the territory of India. and
  - (f) Freedom to practice any profession or to carry on any occupation. trade or business.
3. Right to life and personal liberty.
4. Right to freedom Religion.
5. Cultural and educational rights.
6. Right to property.
7. Right against exploitation.
8. Right to constitutional Remedies.

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## Fundamental Civil Rights

Along with the political rights, other called civil rights, also came to be recognized. These are: right to property, right to equality, right to personal freedom, right to freedom of thought, opinion and expression, right of assembly and association, right against search, the right to trial by jury, freedom of conscience, etc., the right to property is not fundamental rights.<sup>3</sup>

This inaugurated the era of the declaration of fundamental rights. The constitution came into existence in which Bill Rights was part of the constitution. Jackson J. of the U.S.A. observed that the very purpose of a Bill of Rights is to withdraw certain subjects from the vicissitudes of political controversy, to place them beyond the reach of majorities and to establish them as legal principles to be applied by the courts. One's right to life liberty and property, to free speech, to free press, freedom of worship and assemble, and other fundamental rights may not be submitted to vote : they depend on the outcome of no elections.<sup>4</sup>

The constitutional history of the united states vividly brings to the fore the concept of constitutionally recognized fundamental rights. The supreme court of the United States ruthlessly held ultra vires the constitution social legislations enacted either by the state legislatures or the Congress. Holding a minimum wage statute unconstitutional the Supreme Court thus expressed the lofty ideal

of liberty:

The act is an infringement alike the right of the employer and the employed. More than this, it was an insulting attempt to put the labourer under the legislative disability which is not only degrading to his manhood but subversive of his right as a citizen of the United States. He may sell his labour for what he thinks best, whether money or goods just as his employer could sell his iron and coal, and any and every law that proposes to prevent his from so doing is an infringement of his constitutional privileges and consequently vicious and void.

Similarly, holding a minimum working hour statute unconstitutional, the supreme court said that there were certain inherent and immutable rights of the individual, such as freedom of contract and enterprise which he authority in the world could take away or abridge. In *Slaughter House* case with much vigour and faith, Field J. observed that the purpose of the fundamental rights was "to make every one in this country a free man, and as such to give him the right to pursue the ordinary avocation of life without restraint than such as affect others. and to enjoy equally with them fruits of his labour. A prohibition to him to pursue certain callings open to others of the same age and condition and sex. would so far deprive him of his rights as a free man place him, with respect to others in a condition of perpetual servitude."<sup>6</sup>

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## COLONIAL CITY THEORIES AND CUDDALORE

Dr. K. Kanniah\*

Cuddalore, the sea town is located on the coramandel Coast in-between Pondicherry and Portonovo in Tamil Nadu. The English established their factory in Devanapatinam (also called Fort St. David) towards the close of the 17th century. Fort St. David was the headquarters of the English possessions on the coramandel coast from 1746 AD to 1752 AD. After the shifting of the capital to Madras, Cuddalore remained as the headquarters of south Arcot. The urban development of Cuddalore took place around the fort at Devanapatinam and a port at Cuddalore old Town. It is very interesting to note that colonial city theories of eminent urban historians of the west are applicable to colonial Cuddalore.

### Colonial City Theories and Cuddalore

The colonial city theories propounded by eminent urban historians throw theories propounded by eminent urban historians throw considerable light on urbanization. Max Weber's view that the urban millen tends to break down and complicate class structure is subject to test.<sup>1</sup> As far as India is concerned the social structure is based on caste system. The urban development of Cuddalore did not complicate the social structure inspite of some changes which took place in the attitude of the inhabitants of Cuddalore town.

Reliance on allopathy, acceptance of sanitary measures, use of protected water and imitation of the food habits and dress of the Europeans by the educated Indians were some of the attitudinal changes.

Many City theories developed in the late nineteenth century in Europe. In spite of many differences there are some commonalities among them. They are :

(i) Any unit of social life is determined by institution.

(ii) Human society is a historical product.<sup>2</sup>

The evolutionary character of the society contributed to urban development. The prediction Max Weber regarding the decline of moral standards and increase of crimes associated with city life such as forgery, perjury, embezzlement business frauds were relevant to Cuddalore.

The more refined forms of urban crimes committed by Hindu merchants were cheating and fraud. Angammanicka chetty, a resident of Cuddalore old Town was transacting business in ground-nuts and indigo. In 1915 he was declared as insolvent but really he was not bankrupt.<sup>3</sup> He accumulated wealth and ran away to Cuddalore

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to escape punishment. The mixing of good and bad cotton by Chettiars, delivering them when the agents of the English East India company had made all arrangements for shipment and trying to deliver the rejected cotton again<sup>4</sup> can be cited as an example of business fraud.

Max Weber's view that the presence of a city fortification and city army as an essential component of fully developed urban community is applicable to Cuddalore. The English fortified Devanampatinam and Cuddalore and converted them into a military town. The British army was stationed at Devanampatinam and Cuddalore.

Weber's concept of a city as a collection of one or more separate dwellings but a relatively closed settlement and market settlement holds good to Cuddalore town.<sup>5</sup> The colonial urban settlement was generally located close to the sea, except some stray cases.

The settlement pattern of the Europeans was based on occupation and rank of the company's servants. The facilities in the residential buildings differed according to their status. The Deputy Governor of Fort St. David occupied a bungalow located on the northern bank of the river Gadilam (Agency House). The official hierarchy determined the spatial distance of the European sector of the town.

The presence of a fort and a port in all the trading centres - Madras, Pandicherry,

Devanampatinam, Cuddlore Portonova, Tranquebar and Nagapatinam endorses the view of Weber that colonial port towns consisted of a port and fort. As trading activities of the Europeans were carried on through these port towns, forts were found essential for the safe conduct of trade.

Anthony D. King in his book *Global Cities* states that the city becomes a major vehicle for political, cultural and ideological transmission, an instrument for effecting economy and cultural change.<sup>6</sup> It may be noted that Cuddalore served as the administrative headquarters of the English even before the establishment of British rule in India. The presence of the English in Cuddalore brought about economy and cultural change to some extent. The colonial city as a major destination for national and international migrations of skilled labour and a commercial centre are relevant to Cuddalore. The special characteristic of the population of colonial city was the presence of diverse ethnic groups i.e. colonists and indigenous inhabitants. It is true that in colonial cities, exogenous groups are in super-ordinate positions and indigenous in subordinate ones. It is also a fact that in the colonial city, state and municipal spending favoured the colonial elite.<sup>7</sup>

Thus the various colonial city theories help us comprehend the process of urbanization of Cuddalore during the pre-industrial and industrial period.

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## **THE CONSTITUTIONAL SYSTEM AND POLITICAL EXPEDIENCY A STUDY ON THE SECOND CHAMBER OF STATE LEGISLATURES**

**Dr. P. Saravanan\***

The issue of Second Chamber is a baffling one and has been agitating the minds of the political thinkers and Constitution makers, about its necessity. Wherever the problem arose it only generated much heat and precluded a consensus. When clash of opinion enfolded in the Constituent Assembly regarding the establishment of a Second Chamber at the State level, named Legislative Council, Dr. Ambedkar silenced the warring groups by providing an easy procedure for creating and abolishing the Upper House in Article 169 of the Constitution.<sup>1</sup> This Article aims to empower the Parliament to create or abolish a Legislative Council in a State by a law if the Legislative Assembly of the State passes a resolution to that effect by a majority of the total membership of the Assembly and by a majority of not less than two thirds of the members of the Assembly present and voting.

In a statesman - like manner Dr. Ambedkar summed up the essence of Article 169 thus : "The introduction of Second Chamber at the State level is an experimental measure."<sup>2</sup> The term "experimental" used by Dr. Ambedkar proved to be prophetic. However it was problematic to the institution at the hands of those who understood the term in a wrong sense viz. ignoring historical experience, and used the Constitutional

provision as a leverage to get rid of the Second Chamber to their short - sighted compelling political necessities.

The Legislative Council at present exists in Bihar, Karnataka, Maharashtra and Uttar Pradesh.<sup>3</sup> Our Republican Constitution, which is in operation for the past half a century, has witnessed different kinds of experiments. West Bengal and Punjab, Andhra Pradesh and Tamil Nadu abolished their Legislative Councils in 1969, 1985 and 1986 respectively, out of political vendetta.<sup>4</sup> Though the Legislative Assembly of Bihar and Uttar Pradesh passed resolution for the abolition of their Legislative Council in 1970, the former by another resolution sought postponement of the abolition to May 24, 1974<sup>5</sup> and the latter had not forwarded the resolution to the Central Government.<sup>6</sup> Both these States retraced their hasty move and prevented the end of their Upper House.

Of all the States that abolished the Upper House, West Bengal, which started the trend in 1969 alone had some justification. Since the abolition was one of the 32 point electoral programme of the United Front Government that came to power.<sup>7</sup> Unlike the other States the resolution to abolish the Legislative Council was passed unanimously with the active support of the oppo-

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sition in the Assembly.<sup>8</sup> Further the Communists, major partner of the ruling coalition, repeatedly assured in their election manifesto's that the expensive Upper House would be abolished.<sup>9</sup>

The Legislative Councils of Punjab and Andhra Pradesh were abolished in 1969 and 1985 respectively due to political expediency. The ruling Akali Dal in Punjab and Telugu Desam in Andhrapradesh faced a hostile opposition in their respective Legislative Council, where the opposition were in majority. In both States the Congress party, the main opposition in the Upper House, played the spoilsport by holding up certain bills passed by the Assembly. When the opposition, with its majority, gave pinpricks to the ruling party, the latter on its part decided to teach a lesson to the opposition by taking the extreme step of dispensing with the non-cooperative Upper House.

The opposition enjoying the Majority in the Upper House during the post general election situation is always a temporary one. The subsequent biennial election would offer an opportunity to the ruling party to increase its strength. Till such time the opposition should resist the temptation of blocking the new governments legislative measures and the ruling party on its part should restrain from doing away with the Legislative Council.

Surprisingly in Tamil Nadu the fateful decision of scrapping the Legislative Council was taken in 1986 though there was no such compulsion to the ruling AIADMK Gov-

ernment as in the case of Punjab and Andhrapradesh.<sup>10</sup> In fact in Tamil Nadu, as in other States, whenever the rein of power changed from one political hand to another, the ruling party, at the beginning of its rule, was only in minority in the Legislative Council. But never in its chequered history the opposition whether it was the Congress party or it was the DMK, displayed a negative attitude, as in the cases of Upper House in other States.

In other words the Legislative Council of Tamil Nadu functioned as a model Second Chamber, with the full understanding of its Constitutional position and always supplemented, never sabotaged, the efforts of the popular Chamber. In spite of these appreciable qualities the Government of M.G. Ramachandran abolished the Legislative Council of Tamil Nadu on May 14, 1986 in a fit of temper bowing to political expediency.<sup>11</sup>

Some events of the year 1986 place the AIADMK Government in a disadvantageous position. The Local body election of 1986, which would reflect in the Legislative Council, and the election to Graduates and Teachers constituencies went very much in favour of DMK, the arch enemy of AIADMK. As a result of these elections DMK became the main opposition in the Council with its leader M. Karunanidhi as the leader of the opposition. This became an irreconcilable Political factor to MGR.

The nomination of film actress "Vennia Adai" Nirmala to the legislative council landed the MGR government in an awk-

ward situation. Being an undischarged insolvent her nomination was challenged in the high court of Madras. The Governor S.L.Khurana also sought an explanation from the Chief Minister MGR over the improper nomination.<sup>12</sup> When the affairs concerning with the Legislative Council became a nightmare to the AIADMK Government, MGR took the drastic decision of abolishing the Legislative Council.

The decision was not only arrived at hastily but also effected in a speedy manner. The cabinet was not consulted and even the Governor the State was not informed of it.<sup>13</sup> The hasty action was not to keep any of the assurances MGR gave to the voters but only to serve his interests.<sup>14</sup> That MGR was quite used to take such decision is revealed from the remarks of his close associate and the then DGP of the State K. Mohandas "MGR was a man with king sized ego. He often lost his temper when faced with a hurdle - however minor - that went against his per-

sonal interests.. All his moves were well calculated and intended to promote his self interests.<sup>15</sup>

The sagacity of retaining an Upper House as an insignia of democracy was realised by the opposition then, at the time of abolition and now, when they are holding the seat of power. All the States that abolished the Legislative Council, except West Bengal, passed resolutions as per article 169 of the Constitution for the restoration of their Second Chambers. In Punjab as early as 1976 and again in 1993 the Congress Government pleaded for the revival of the Legislative Council.<sup>16</sup> The DMK Government in Tamil Nadu also demanded the restoration of the Upper House twice, one in 1989 and the other in 1996.<sup>17</sup> In line with its election manifesto, the Congress Government in Andhrapradesh passed a resolution for the creation of the Second Chamber in 1990.<sup>18</sup> All their pearchings are still pending with the central government.

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## **INTER STATE RELATIONSHIP BETWEEN PONDICHERRY AND TAMIL NADU IN THE PRE AND POST INDEPENDENCE INDIA**

**R. Velmurugan\***

The land of pondicherry had always been part of the Tamil land since time immemorial. It was carved out of the Tamil land as a politically demarcated territory only when the European settlers began to register their presence in India.

The French settlements in India were consolidated by Francious Martin. After Dumas, Joseph francois

Dupleix became Governor of pondicherry. At that time the carnatic situation became very worse. The french and the english were deeply involved in three carnatic wars.

The indian national movement was basically the product of the central contradiction between colonialism and the interest of the Indian people. Anti-colonial policy made a strong national movement began its fight for democracy. These ideas were spread in other states of India. During the national movement in tamil nadu some of the inhabitants of pondicherry actively participated in the pollitical processions and meeting. It was organised by the congress party in the neighbouring district of Tamil Nadu.

The arrival of Tamil Nadu nationalist leaders like C. Subramanya Bhrarathi, V.V.S. Iyer, Nilakanda Brahmachari,

Subramanya sivam, vanchinathan and madasamy stayed in pondicherry for a considerable period. They kindled natiobnalist ideas, revolutionary thinking and patriotism here against the British government.

Pondicherry Nationalist leaders, Bhrathidasan, Chinnaiah, Jegannatha Gramani, and Raaaangasamy Naickar were supporting the Tamil Nadu leaders. Even the French revolutionary leader, Madame came also supported.

Early Freedom Movement in pondicherry started under the leadership of V.Subbiah, a leader of communist party of pondicherry. He met several Tamil Nadu leaders like K.Kamaraj, M. Bhaktavatsalam, O.P. Ramasamy Reddiar, and explained the polityical situation of pondicherry. V.Subbiah also urged the government of france to transfer the french indian territoriaes to the indian union.

The final phase of freedom struggle against french india took shape under the leadership of R.L. Purushothama Reddiar, Ansari Doraisamy, zicaarthinam, K.Muthupillai, Goubert and Venkatasubba Reddiar in pondicherry. These leaders also got the support of tamil nadu leaders andadjoining villages of south arcot district such as jittajyooan, chinnapapuchamudram,

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Kattupapalyam, Keezh aas Kottakuppam etc. People also helped the pondicherry nationalist leaders for obtainign french india independence. Finally on november 1, 1954 pondicherry was free from the french rule. The role of the political personalities in pondicherry was very unique and their contirbution was made greater because of the untiring support of their tamil nadu counterparts like K. Kamaraj, R.Vengatraman and P. Subburayan. In 1965, anti-Hindi agitation started very vigorously in Tamil

Nadu. It spread to pondicherry also. In pondicherry several congressmen observed fast condemning the Hindi imposition, because of the Lingustic relationship between the two states.

After their independence, their relationship continued between two states. Whenever political problem arose in pondicherry mostly it was resolved by Tamil Nadu political leaders.

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## **PARTICIPATION OF PRIVATE ENTERPRISES IN THE SCHOOL EDUCATIONAL SYSTEM IN TAMIL NADU**

**Dr. K. Mariaappan\***

The demand for english medium schools rose tremendously with the expansion of primary, secondary and higher secondary schools in the rural and urban areas. The policy of the government was not in favour of schools having english medium alone, since it wanted school education to be imparted through the mother tongue. Further, it could cost more financial commitment on the State exchequer. The statye government alreedy allocated Rs.209.00 crores which worked out to 25% of the state total budget in revenue account of Rs. 849.00 crores as an outlay for education.<sup>1</sup> Hence the government permitted the private enterprises to open more number 0of matriculation schools which adopted english as the medium of instruction on self financing basis to cater to the needs of the people. The number of schools and strength in these schools increase manifold within a period of twenty years. There were eight metric secondary and twenty-five higher secondary schools with 35000 students in the state during the academic year, 1979-80.<sup>2</sup> Due to the heaavy demand for admission in these schools, the number of secondary and higher secondary metric schools increased to 606 and 192 respectively with 2.44 lakh students in 1989-90<sup>3</sup>. The figures further rose to 1653 secondary and 941 higher secondary matriculation schools with an en-

rollment of 9.15 lakhs of students<sup>4</sup> besides 2726 approved nursery schools with 2.77 lakhs of children during 1999-2000.

The rapid increase in the demand for private education is the result of a number of factors. While quality can be defined in different ways, at the school level it is related to achievement in the public examination and particuylarly the teaching english. The other reasons are the demand for quality education, dissatisfaction with the performance of government schools and the ability of the parents to pay for the cost of quality education, especcially when the average household income tends to rise. It is also noticed that many parents do not want to tell others that their children study in government schools. Parents also felt that the level of achievements and learning in self-financing schools are better except few exceptions. The achievement studies conducted under District primary Education programme show that the achievement levels of learners from private schools are generally higher than those from the public schools.<sup>5</sup>

The major shift in the language policy of the state government in the second half of Itghe twentieth century<sup>6</sup> was also one of the important reasons for the high growth rate of self-financing schools.

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The matriculation and Anglo-Indian Schools met the needs of the people who wanted to study in english medium. At the same time there was demand for tamil medium and english medium education through the state board stream. Hence the government granted permission to private management's to open primary and secondary schools on self-financing basis from the academic year, 1989-90. Accordingly the Joint Director of Schools Education (secondary Education) issued orders for the upgradation of seven aided middle schools to high schools from the academic year, 1989-90. The Government also permitted the upgradation of twenty aided middle schools into high schools without aid for three years from the academic year 1990-91.<sup>7</sup>

The government granted permission for upgradation of secondary schools into higher secondary schools, when the management came forward to meet the expenditure for atleast three years. The schools were also to provide adequate infrastructure facilities like class-rooms, laboratory facilities, furnitures, etc.<sup>8</sup>

The management of private unaided primary, middle high and higher secondary schools which sought permission for upgradation had entered into an agreement with the Director of School Education, Madras regarding permanent non-claim of grant-in-aid from the government. The management enclosed this agreement along with the application form.<sup>9</sup> Despite these stipulation, since the introduction of self-financing sys-

tem, the government permitted 440 high schools and 772 higher secondary schools under the above category after they fulfilled the required conditions.<sup>10</sup>

Although there was a major shift in the government's policy of free education upto secondary stage by permitting self-financing schools, they satisfied the demand of many people. Parents who sent their wards to these schools by paying monthly tuition fees besides the special fees watched closely the efficiency and performance of these schools. Since private schools necessarily had to maintain a high standard of education for their survival, they created a healthy competition among the schools in particular localities. Moreover, the private agencies opened schools when the state underwent financial

### Constraints

On the other side, due to this policy of self-financing system students who pursued their studies in the private management schools were placed in a disadvantageous position on two respect:

- 1) the management started collecting donations at the time of admissions in the name of voluntary and liberal contribution ; and

- 2) the teachers who joined in these institutions were paid lesser salary than their counterparts working in aided and government institution. Due to this factor, the teachers did not serve their best and work whole-

heartedly for the optimum benefit of students.

In spite of these demerits, the public and the parents considerably preferred the self-financing schools due to their better performance of results in final examinations.

The role of private sector should be seen as supplementary to that of the government and not as a substitute or a placement of one with the other. There are many options for the involvement of private sector, especially if the focus shift to performance and output related indicators. Quality assurance is an important dimension of school

education and is significant not only for the private but also for the government schools. The dividing line should not be drawn on the basis of school management but related to the school performance, efficiency and effectiveness. If the real school choice is to be provided to the parents/learners, it must be a choice that can be exercised effectively by all. It is the need of the hour to create a separate directorate with all supporting manpower and other needs to monitor, regulate and supervise these private institutions to perform more effectively and really serve for the cause of education.

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## **WOMEN AND SOCIAL STATUS IN TAMIL NADU**

**Dr. P. Nagoorkani\***

The aim of this paper is to highlight the condition of the women in Tamil Nadu through the ages. In this attempt, the development of their activities for their cause is portrayed further, attempt is made to trace the customs and traditional practices which blocked their development equal to menfolk. As a matter of fact, the ancient Tamil literature portrayed that both sexes were equal and women had equal right to some extent with men in enjoying freedom, for acquiring knowledge, education and spirituality. Women in ancient Tamil society enjoyed in practice some status unlike in other parts of India. Manu's Smriti, the sacred Hindu code highly influenced the North Indian Society which assures the subordination of women in all stages from the cradle to grave. Manu enunciated the perpetual tutelage in the following terms "Her Father protects her in childhood, her husband in youth and son in old age". But the sacred ancient Tamil Work Thirukkural spoke very highly of women in their social setup.<sup>1</sup>

The position and status of Tamil Women in the medieval period evinced a steady decline due to the patriarchal system and other factors like foreign invasions. From the eleventh century onwards, when the Muslim invasion of India brought in its wake, a clash of two cultures - Hindu and Muslim,

which culminated in Hindus clinging further but firmly to the old, outmoded cruel laws, the women having been denied of property rights their seclusion in society and subordination to men thereafter become complete.<sup>2</sup> For a while the caste system took firm roots and further restrictions were imposed in the life of women.<sup>3</sup> The irony of the situation is that the women were treated as slaves and personal possession and properties of menfolk in a caste-ridden and tradition-bound

Society. There were many social impediments like infanticide, child marriage, widowhood, prostitution, illiteracy and devadasi system which, hampered women's development. The concept of chastity was applied only to women. The dichotomous acceptance of women as goddess and household servants came to be practiced in the Tamil society.

A number of social legislations were passed to uplift the position of women in society in the modern period. Two regulations were passed by the British Government to suppress infanticide i.e., Regulation XXI of 1795 and Regulation II of 1804.<sup>4</sup> In 1890 the infanticide Act (Act II) was passed.<sup>5</sup> In 1829 Lord William Bentinck, the Governor General of India abolished *sati* by Regulation No. XVII of 1829. With initiative from

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Eshwaar Chandra Vidyasagar, on 17<sup>th</sup> November 1895, Grant a member of the Governor General's Council introduced the Hindu Widows Remarriage Bill. Amidst opposition, the Bill was passed in to an Act on 19th July 1856 entitled the Hindu Widow Remarriage Act.<sup>6</sup> The Brahmin Marriage bill was passed on 19 March 1872, which is practically a Civil Marriage Bill Between two natives regardless of caste or society. On 2 December 1898 a most interesting inter-marriage occurred in Madras which was possible only through this Act. Dr. Givindrajulu Naidu and Sarojini Chattopadhyay, belonging to Balija and Brahmin communities were married. The Child Marriage Restraint Act also known as sarda Act of 1929 fixed the minimum age for marriage for males at eighteen and for females at fourteen, later amended to fifteen by the Hindu Marriage Act of 1955. Through Section 48 of the Madras Act IV of 1919, of the first time in the annals of the country. Women were given the privilege of suffrage in the Madras Presidency. On 1<sup>st</sup> April 1921 K. Krishnan nayar successfully moved a resolution in the Madras Legislative Council recommending to the Government that sex disqualification entitling men to vote, be made applicable to women.<sup>7</sup> In the 1926 elections, Mrs. Kamaladevi Chattopadhyaya and Mrs. Hannan Angelo were the first women candidates to contest for Madras Legislative Council.<sup>8</sup> In 1929 Dr. Muthu Lakshmi Reddy was unanimously selected by her fellow members as the first woman Deputy president of the Madras Council. On 1<sup>st</sup> February, 1927 Harbilas Sarada introduced a bill to restrain the solemnisation of child marriages

among Hindus by declaring such marriages invalid. Mrs. N. Subba Rao, Mrs. Madhava Rao, Mrs. Malathi patwardhan, Mrs. Manjeri Rama Iyer, Mrs. Bhagirathi Sriram, Lady Sadasiva Iyer and sister Subbulakshmi are the women from Madras who gave evidence against the evils of child marriage.<sup>9</sup> The Madras Legislative Council unanimously passed a resolution in 1928, recommending sixteen as the minimum age for girls and twenty one for boys.<sup>10</sup> The Child Marriage Prevention Act became law from April 1<sup>st</sup> 1931.

On 18 February 1922 Sohanlal introduced a bill to amend Section 375 of the Indian Penal Code by raising the age of consent in both marital and extra-marital cases.<sup>11</sup> The Justice Ministry wholeheartly supported the bill even though there was a great deal of opposition from the Brahmin member of Madras.<sup>12</sup> The Madras suppression of Immoral Traffic Act No.5 of 1930 prevented brothel keeping. The Act empowered the police officer, authorised for the purpose, to arrest without warrant any person committing the offence.<sup>13</sup> The Government of Madras implemented the Act on 1 April 1932. On 2 February 1929 Dr. Muthulakshmi Reddy introduced a bill to amend the Hindu Religious Endowment Act of 1926 during P. Subbarayan Ministry with a new section '44 A' added to section '44'. This amendment enfranchised the devadasis in respect of the land held by them and freed them from obligation to perform services in temples.<sup>14</sup> It became an Act on 13 May 1929. Mahatma Gandhi praised Muthulakshmi Reddy's Act saying that "such

designation would receive the hearty support of all lovers of purity in religious and general social life".<sup>15</sup> In the mid-half of 1930 the Government of Madras issued an order to the effect that the system was abolished by law.<sup>16</sup>

In 1937, the Government of India passed the Hindu Women's Rights to property Act in the Legislative Assembly. Periyar E.V.R. commanded this Act in the editorial of Kudi Arasu. "The Bill that was forwarded by Dr. Bhagavan Das was at last put in to Act against strict orthodox opposition and atleast it has established the necessity of Hindu Women's right to property on a firm ground".<sup>17</sup>

To correct the focus with new thinking and ideology that would help retrieve the "marginalised section" (women) of society from the "dominant culture", Periyar EVR inter alia, took up the cause of women as his life mission right from the day when he entered public service. Through press and propaganda and through self-respect Movement and Dravida Kazhagam, as also with some like minded people, he tried to beard the lion (orthodoxy and reactionaries) in its den.<sup>18</sup> The booklet "The Benefit of a Help-mate" gives Periyar's views on the rights of women. It may be summarised as follows: "what is marriage today? We are not bound to any traditions. Marriage is an agreement. Marriage of lust is not good. Of importance is knowledge, love, suitability and experience. Marriage is for life. There is no room for old Tamil customs, nor for Aryan traditions. Marriages in Russia are free and no prop-

erty is involved". Periyar objected to terms like "giving of a maid" and "given in marriage". He wants them substituted by *Valkaitunai* a word for marriage taken from the *Tirukkural*, which means "help make the life".<sup>19</sup> Periyar's aims were reached through subsequent legislations aiming at equality of sexes the right of the widows to remarry, facilities for divorce, raising the marriage age, right of property and abortion laws. Legislative measures taken along these lines are The Hindu Marriage Acts of 1955 and 1967 and the Medical termination of Pregnancy Bill of 1969.<sup>20</sup>

In Tamil Nadu the spate of social reforms initiated by the justicites and Dravidian parties did not stop with the general aspects alone. Women came to be talked about highly. The movement for reform started in the Central Legislature, had its echo in the State Legislatures which extended their support in the realisation of these reform measure. Much of the social legislations were initiated to raise the social status of women in the beginning of the twentieth century. Dr. Muthulakshmi Reddy, an ardent pioneer for the cause of women's development and persons like E.V. Ramasamy Periyar, who worked for women emancipation, poets like Bharathiyar and Bhaskararathidasan through their writings created and awareness about the suppression of women in all walks of life. The Self-Respect League and Dravida Kazhagam served the cause of women in initiating various reforms for them. The Dravidian paaarty governments passed many legislations to uplifts the status of women in Tamil Nadu.

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# **WOMEN RIGHTS AND STATUS; GANDHIJI AND PERIYAR: A COMPARATIVE STUDY**

**S. Balamurugan<sup>1</sup> & S. Saravanakumar<sup>2</sup>**

The present study is an attempt to focus on the views of Gandhi and Periyar on women rights and their status. Though both spoke on women though their platform is different, though their goal is different they have similar opinion on women. The object of the study is to bring them together and concentrates on their similarities.

Examining Gandhiji's ideas on women's status and rights, it has been seen that he recognized no distinction between man and women in regard to status and rights.

Both Gandhiji and Periyar were firm advocates of inter-caste marriages. Gandhiji went a further step and plead for inter-religious marriages. Periyar adocated intercaste marriages as on of the means for abolishing the caste system.

With respect to liberation for women, Periyar believed that one of the chief obstacles in the path of achieving this goal was that the women themselves lacked the desire for freedom. He diagnosed that this was due to the influence of tradition and religion.

Womens's education was an important area on which periyar EVR concerntrated. As education is the key to individual and social progress, periyar firmly believed that it was only through education that the lot of the women folk could be improved.

Gandhiji ideas on education in general, and women's education in particular, are based on the fundamental principles of truth and non-violence.

As regards family planning, Periyar EVR was a staunch supporter of family planning, especially because he believed that it was the only way whereby women could free themselves from the ordeal of successive child-bearing.

As written earlier, though they had different roots, different issues, different goals(because Gandhiji struggled for political freedom, EVR struggled for equality and elimination of superstitious bbeliefs),

If they come to women's rights and status they have similar opinions and views.

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# **TRIBAL ADMINISTRATION IN TAMIL NADU UNDER THE BRITISH RAJ WITH REFERENCE TO CRIMINAL TRIBES**

**T. Bagavathikesvan\***

## **Introduction**

In 1911, the criminal Tribes Act was passed by the government separating some tribes from Aborigines, having taken into account some deadly crimes being committed by these communities. Kallars in Madurai, Donga Dosaries, Koravas in Salem, Ramanathapuram, Tinnelvay, Pallavaram etc. were considered to be foremost for registering their names under the Criminal Tribes Act. They were formerly put under the charge of police department. In 1920, the maintenance of Criminal Tribes and Harijans were entrusted to the labour Department.<sup>1</sup> A large number of boarding schools, boarding homes, training schools in farms, weaving etc. were maintained by this department for the benefit of the criminal tribes.

A special commissioner with a Deputy Commissioner of Labour was also appointed in order to look after the Criminal Tribes in Tamilnadu. The special commissioner, in accordance with the Labour Advisory Board constituted by the Government, had to prepare reports to the government related to the problems of the tribes. During 1931-32, the office of the Labour Commissioner was abolished and the maintenance of the tribal administration was

entrusted with a member of the Board of Revenue.<sup>2</sup>

Within a short span of time, the office of commissioner of labour was restored with the original powers enjoyed before being abolished.<sup>3</sup>

## **District Administration**

The district labour officers were put under the control of district collectors though the Labour Commissioner was the supreme authority. In order to assist the District Labour Officers, Inspectors and Clerks were appointed. These sub-ordinates had to visit the backward areas to receive first hand information regarding the condition, problems and requirements of the people and to suggest ameliorative measures to be taken by the government and in addition to examine whether those schemes which had been approved are being executed properly.

## **Formation of Advisory Committees**

Having understood that the association of small advisory committees for the effectiveness of the work done by the department of Labour, small Advisory committees were set up with the members consisted of non-officials, who have intimate knowledge of the necessities of these people and ex-

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perience in social welfare works. In course of time, it posed some problems like improper working relationship between the subordinates and their superiors and the laziness of the officers.

#### **Transfer of Control to Inspector General of Police**

During the time of Second world war, the Labour department had to face a lot of unrest from the labourers like Strikes, Lock-outs, disputes regarding wages, the working of the Factories Act and the workmen's compensation Act.<sup>4</sup> Government have considered that the dealing with the criminal tribes will be much better for the department of police than the labour department. Therefore, in 1945, the ameliorative works along with the control of criminal tribes and Harijans were handed over to the Inspector General of Police. A special Deputy Inspector General of Police [D.I.G.] was also appointed to deal with the welfare of the tribals and harijans. At the district level police officials were made to visit the tribal settlements for maintaining proper administration and to report to D.I.G. of police in this connection.

#### **Restoration**

After the war time was over, the labour department has overcome all the problems successfully which made the government to think of relieving the police department from the control of tribal administration. Subsequently, it was found that the police department treated the criminal tribes with more cruelties. On 15<sup>th</sup> August 1948,

again the administration of tribes and Harijans was restored to labour Department. In the same year, the Criminal Tribes Act was replaced Madras Restriction of Habitual Offenders Act.<sup>6</sup> It can be cited as a major development in the history of criminal tribes in Tamilnadu.

Besides, the government was in thought of the establishment of a separate department for the maintenance of the tribal and Harijan welfare. The outcome was the establishment of the Harijan welfare Department and the Commissioner of Labour was relieved off his duty with effect from 1st April 1949.<sup>7</sup> Sri V. Vashyam Ayyangar, a retired judge. Was made as the first honorary Director of Harijan welfare Department. Consequently, thanks to the effort taken by V. Raghavaiah B.A., B.L., M.L.A., Nellore, the concessions which were meant for Harijans had also been extended to tribes.<sup>8</sup>

#### **Criminal Tribes Settlement**

Having registered under the criminal tribes Act of 1911, the notorious members of the criminal tribes were put under the charge of criminal tribes settlements in different parts of the Madras Presidency such as Aziz nagar, kulaskarapatanam, Pallavaram, Perumbu, Siddapuram, Sitanagaram, Stuartpuram settlements etc. Each settlement has an appointed manager assisted by some constables in order to maintain strict vigilance all the time. The settled tribal members were given training in farming, weaving, dyeing etc. Assignment of land was made for the purpose of cultivation and

for rehabilitation of their families. Education for their children and other amenities were also granted to them. The main aim was to reduce the deadly crimes being usually committed by these criminal tribes.<sup>9</sup>

### Conclusion

The Tribal Administration during the British period can be cited as one of the examples of divide and rule. The British did not contribute anything hardly to the tribal

population. There are references to the deployment khurumbas against British during the Mysore wars by Tippu Sultan perhaps it might be the isolation of the tribal population from rest in the name of criminal tribes and aborigines, which would help them in suppressing tribal rebellions and weaning them away from the national movement.<sup>10</sup> Anyhow, they laid the foundation in Tamilnadu to improve the condition of primitive people, upon which the present tribal administration is being built.

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## STATE OF EDUCATION IN ERSTWHILE MALABAR - SOME REFLECTIONS

Dr. S.M. Mohamed Koya\*

In the field of education malabar which formed part of former Madras presidency lagged behind for a very long time. In the 19th century the Malabar District made progress in the field of education. In the beginning we could see the private agencies taking an active role in the spread of education and establishment of educational institutions. The Basel Missionaries were pioneers in educational field also. The Basel Evangelical mission opened a primary school at kallayi (Calicut) in 1848 and it developed into the Malabar Christian college of later years. The mission opened at Tellicherry on march 1, 1857 the first english school in north malabar. Dr. Gundert The founder of the Basel mission in malabar and famous lexicographer was also the first Government Inspector of schools in Malabar and south canara. The Tellicherry on Brennen school started in 1862 under the auspices of the Basel mission with an endowment of Rs.12,000 left by Mr. Brennen Master Attendant at Tellicherry was later taken over by the Government and developed into the government brennen college. The present day victoria college, palghat, began in 1866 as a rate school and the zamorins college (at present the zamorins guruvayurappan college) calicut in 1877 as school for the young princes in the zamorin's family.<sup>1</sup>

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During those days malabar did not enjoy facilities for higher education and the district depended on madras in this regard. Youths proceeded to Maadras and other towns of Madras state. The fact that all those graduates of malabar of former days came from madras owes to this factor. These graduates were in the forefront of public life in politics, social and cultural activities.<sup>2</sup>

The next stage of educational activity and an important phase of educational development in malabar was caused by mappilas problem.

A dominant section of the population mappilas adopted an attitude of indifference towards the cause of secular education. The government policy of throwing the grants for the establishment of mappila schools in the vicinity of the mosques was formulated as result of this situation. In 1920's immediately after the rebellion the government came forward to start schools in mappila pockets. The authorities also offered facilities for training religious teachers for the task of general education. The malappuram school had originated as part of this kind of efforts by the british. Mappila schools and mappila mulla

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teachers were the symbols of educational activity fostered by the government aiming at improvement of education of a backward community. Despite these measures taken by the authorities the community remained backward and they continued to be so ever after independence. The lethargy shown by a numerically big community like mappilas and the general slow progress of other sections of the population caused further erosion of educational standard for the entire region and retarded its progress, a fact that speaks a lot about the backward state of malabar compared to other regions of kerala.<sup>3</sup>

After the reorganisation of states on linguistic lines in 1956 malabar became part

of the new state of kerala. After the formation of kerala there was clamour on the part of malabar that the region was neglected and it lacked educational facilities. Popular government came to power one after another and malabar continued its cry and clamoured for more facilities. Thereafter special protection was extended to malabar and the students from the region were given more representation in educational institutions especially in professional institutions.

The backward state of malabar, especially the state of education which showed backward trend could be traced to the period when malabar began as a unit of the erstwhile madras province.

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# **HISTORY OF THE UTHIRAMERUR PANCHAYAT UNION**

## **ADMINISTRATION FROM 1960 TO 1976 AD**

**R. Sthanislas\***

The uthiramerur panchayat union came into existence on 2nd october 1960. At the time its formation, the union had seventy three village panchayaats and one town panchayat namely uthiramerur. Each panchayat elects its members and the president. A vice president is also elected by the members themselves, the president is the executive officer of the village panchayat.

The uthiramerur panchayat Union council comprises seventy three presidents of village panchayat and one president of town panchayat. Not a single panchayat in the union had elected a woman as its president. The women who were associated with Mhahalar Mandrams were usually co-operated to the council. Public had taken keen interest in Panchayat Union activities.

The Union people generally showed more interest in panchayat elections. The first panchayat election was conducted in 1960. Since the election had been conducting for every five years. The panchayat Union council does not function as legislative bodies to carryout the laws and bills.

The council elected the chairman among themselves. Mr.T.R. Chandra sekaran, Mr. R. Javahar and T.R. Ghanase

karan were elected as chairman of the panchayat Union for the years 1960-65, 1965-70 and 1970-77 respectively.<sup>1</sup> The panchayat union council meetings were held in such a way that the interval between the two consecutive meetings did not cross sixty days. The meetings were conducted for a couple of hours. The recording of minutes of the meetings does not disclose the trend of the discussions and it merely states the resolutions passed.<sup>2</sup>

### **ADMINISTRATION**

#### **State Level**

At the state level the subject at Panchayat development is dealt with the Rural Development and Local Administration Department of secretaries deals with the subject of the Minister of Local Administration heads, the control of the community development and Panchayat Development.

#### **DISTRICT LEVEL**

At the District Level, the District Collectore constitutes the keystone administration set up. The district development council is incharge of the implementation of the development programmes.<sup>3</sup>

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## **BLOCK LEVEL:**

The panchayat union commissioner is the Head of the Panchayat Union administration and is assisted by officers with the entrustment of community development scheme to the panchayat union council.<sup>4</sup>

## **PANCHAYAT UNION STAFF**

The panchayat union commissioner is the chief Executive officer of a panchayat Union. All the posts were created according to the provision of the Tamil Nadu Panchayat Unions Act of 1958. After the approval of the committee only, the pay was given to the officials.

## **BLOCK STAFF IN THE PANCHAYAT UNION**

Special rules were formulated and tests prescribed for the Madras Panchayat Development subordinate Service and the Grama Sevak Service and the Local Administration of unit of Madras Ministerial Service were renamed as the panchayat development Unit. The Grama sevak service consists of two categories namely, Executive Officers of Town Panchayats and Sevak Grade II. The staff belonging to provincial service brought under the community Development scheme and attached to Panchayat Union consists of an extension officer, each for agriculture, industries, animal husbandry, education, co-operation, panchayats, grama sevakas, and sevikas. The duties of the extension of staff are generally limited to implement the various programmed

with their particular subjects. The duty of the Grama sevak who were entrusted with multifarious functions were restricted one single field like agriculture in June 1961.<sup>5</sup>

## **TECHNICAL PERSONAL OF THE PANCHAYAT UNION**

The panchayat union Commissioner has limited powers over the technical staff like medical and engineering. There is a Health Inspector with one or two assistants has been allotted to each panchayat union. Each panchayat Union has four maternity assistants. The assistants in the Government maternity and child welfare centres, which were opened in the backward areas, are attached to the panchayat Union control. No appointments like medical officer or veterinary surgeon in any institution under the administrative control of a panchayat Union council were made without consult of the development officer concerned.

No separate engineering establishment for the Panchayat Union was made in 1960 the Highways department was re-organized as Highways and Rural Works Department in which minor irrigation staff, engineering staff for rural works and national extension were merged in a common cadre.<sup>6</sup>

One divisional Engineer for each development district (and two for Chengalpattu) one supervisor or Junior Engineer whenever necessary were appointed to each Panchayat Union. The Junior Engineer working on the b/plc. As extension officer for engineering was re-designated as the



panchayat union engineer and was placed under the administrative control of the panchayat union commissioner and the technical control of the highways and rural works Department.

### **BLOCK DEVELOPMENT OFFICER -CUM- PANCHAYAT UNION COMMISSIONER**

The Block Development officers were recruited from different departments by interview and designated as panchayat Union commissioner. The Joint Development Commissioner is the authority to appoint and transfer the block development officers and to take disciplinary action against them when required. The revenue Divisional Officer draws the confidential reports on them and forwards these to the additional development commissioner through the chairman of panchayat Union council and collector of the District concerned. The joint development commissioner is the final sanctioning authority of this confidential reports.<sup>7</sup>

The Revenue Divisional officer belonging to the regular district administrative holds an important position in the Panchayat administration. He sanctions all the devel-

opment grants to the Unions on a post execution basis on the expenditure furnished by the commissioners and review the programs.

He is primarily responsible for the execution of the development programs through the Unions. He watches the collection of Panchayat revenues and to ensure that the revenue staff takes necessary action in the matter, all official correspondence from the Panchayat Union through the collectors.<sup>8</sup>

### **CONCLUSION**

The Panchayat institution have given a new dimension to rural development and paved way for the grass roots democracy in India. The people have shown interest in Panchayat elections and there is a lively contest for Panchayat leadership in almost all villages. The people are benefited by the implementation of development programs by the Panchayat bodies. If the Panchayat institutions are made autonomous bodies and encouraged to promote appropriate technology, then Gandhian dream of developing grass- roots democracy would be realized in a short span of time.

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## **WOMEN AND MEDIA**

**Dr. Mrs. L. Parbhavathi<sup>1</sup> & Mrs. S. Sudarkodi<sup>2</sup>**

In India, there is 'Unity in diversity' in terms of languages, religions, climates people and its cultural entity.

Women appears, in magazine, fiction and in television drama and comedy, as self deprecating and dependent, irrational superstitious and over emotional. In advertising particularly women are shown either as housewives whose interests are limited to domestic needs, or else as sexually allwing background which makes consumer goods more attractive by association.

A number of atudies conclude that the over all effect of the portrayal of women in media is to reinforce, rather than reduce, prejudices and streotype . This distortion tends to justify and prepertuate existing inequalities.

Women suffer from this inner tension far more than men. Centuries of conditioning has turned them into willing victims of subtle form of oppression and cruelty, discrimination and inequity . Men are often unconscious of what is being done to them. Thether in matters relating to the distribution of food or other items of the consumption, or of work or leisure of porperty or income, of other rights and privileges, women are subjected to discrimination and

oppression which assume in numberable forms. Far from bringing these to light, the media, specially the feature films, are all the time idealizing and rationalizing them. In fact, myths, legends, images and symbols are derived from the vast treasures of Indian mythology and folklore on mystify or retionalize patterns of man- women relations which are injurious to women's personality and antagonistic to their emancipation and equality.

Modern communication can be a great force for women's emancipation if it is utilized for promoting a critical consciousness on the women's question.

Women constitute half of the population in India, as indeed in most other countries of the world. Women are also among the most underdeveloped, illiterate and exploited segments of the society, Meterial and Technological development has made marginal difference as far as their status concerned. Their role in the nations economy is ignored not just in India and other developing countries but even in ' developed' and advanced countries. Women remain backward educationally, economically and socially. However, women are slowly emerging out of their centuries old darkness, shaking off their stackless of traditions and man determined and man- imposed roles and are

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increasingly raising their voice to demand their rightful.

The portrayal of women in advertisements reinforced and creates the impression of women being as mere sex symbols. Advertisements use beautiful women to sell the products to both male and female consumers by virtue to two dimensional role as house-wife, mother and daughter and function as decorative sexual object. Women's entire being is reduced to her physical appearance only. Advertiser exploit women's sex appeal by vulgar exposure of her body. There are many advertisements which show half-dressed punga reductive looking women in suggestive and revealing poses advertising for motorbikes, car, radios, beer, cigarettes, machinery and all such products which have no relation what so ever to her finger as shown in the advertisement. Both in their content and presentation such advertisements are aimed at attracting male consumers. Such a distorted portrayal of women is not only reinforces male sexist attitude towards women as plaything. Despite media's aim raising the general awareness in regard to the status and problems to women, these advertisements reinforces stereotypes and thereby projects contradictory images of women. An advertisement depicts that there is some special joy derived by women from washing cloths with a particular hands of detergents. Women are seen lovingly feeding their families with food cooked in a particular oil medium. To treat household concerns as only feminine concerns is yet attempts to reinforce a

stereotype image of women. Use of particular soap is essential to get married and win husband's heart. This again projects the male superiority over the female.

Women are rarely shown as capable professionals, labourers, farmers etc. Economically independent ambitious career minded women who assert their individuality and attempt to act rationally are termed as self-centred, ruthless, domineering and the ones who are not bothered about their husbands and families.

Dance, bathing scenes and rapes have non-a-days become essential ingredients of cinema. Advertising is perhaps the only venue where the female is the best glorified. Women's struggle for economic independence, political and legal rights, meaningful identity within marriage and for relevant education, fail to get adequate coverage even in the Government-controlled electronic media, leave alone private producers who include in cash commercialism to increase viewership by sensational and sensual portrayal of women.

The challenge before the women's movement and the conscientious citizens is whether the silent majority should be made to swallow without protest all the distortions of women's role in media presentation. The impact of media is going to be greater on young minds as it plays a crucial role in moulding the social attitudes of the new generation which is growing on in the technology dependent life system. Women activists for a National Media policy to curb the negative

portrayal of women, to set right the historic distribution of the fair sex and to highlight women's proper role in the society.

Governments should come together to ensure that due respect is given to the fair sex by the entertainment industry in the global village.

**The commission recommends the following :**

1. The media must project the working women in the unorganised sector as worker and merely as performing the duties of wife/daughter. They being major earners, they must be projected as producers and not merely consumers.

2. It is necessary to formulate a national policy on communication already stating what it aims to do, how it plans to achieve its objectives, what is going to be the time period and institutional structure through which the objectives are to be realised.

3. All the media channels both in public sector and the private sector, should take serious note of the seventh plan directive the themes which have pernicious consequences of conspicuous consumerism should not be projected. It is equally necessary not to convey sex linked division of labour or women as predilection stereotypes. More vigorous action of policy implementation is called for.

4. The public sector media should make deliberate attempts to not only project the problems of women in poverty, but should monitor in such a way that conflicting role

models are not depicted, nor derogatory references to their work are made.

5. To improve content and coverage, co-ordinated efforts for increased interaction between NGO's women's social action-group, research organisations, institutes of mass communication and the media personnel should be developed. The information and broadcasting ministry should evolve such network to monitor the projection of women and such evolve a code of ethics with regard to the presentation of women in all types of India.

Although the images of women as reflected by the different mass media in the country are not very different, it will be an interesting exercise to study each medium and pin point the characteristics of the portrayals and also study how these images feed and reinforce the stereotypes propagated by these media.

If any serious issue concerning women does figure in a daily newspaper, it is in the Sunday magazine section which apparently goes with their reading meant to pass the lazy hours of a holiday.

The general interest and news magazine section which apparently have the space for women. Unless it is to ridicule them in their humour columns and cartoons, or to comment maliciously on a women VIP.

The performance of radio in bringing about awareness and enlightenment especially with regards to women, their status

rights and problems has been abysmal. Even the achievements of a "single women, a creative artist, or a career women" are projected as "exceptional rather than traits which could be possessed by many women.

The Indian TV conditioned by the commercial films and dominated by male producers who cannot or will not get out of the patriarchal, male oriented frame of mind is no different from other mass media regarding the image of women it reflects. "The Joshi Committee report (Report of the working group on software for Doordarshan) has condemned Doordarshan for its failure in furthering the stated national objective of women's equity, and the lack of proper perspectives of the issues concerning women on the part of the policy makers, programmes and producers."

Since the sixth plan there is a definite move on the part of the Government to give higher finding to the communication sector.

The seventh plan clearly states that over 300 million people in India live below the

poverty line. It is a sad irony that over Rs.12,000 Crores have earmarked to develop a network, which benefits less than 25 percent of the population, thus depriving hundreds of millions of people of their basic right to food, clothing and shelter.

SaidaBano, who was the first women announcer at the Lucknow station of AIR and who compared the children's programmes in the early forties, recalls the strong opposition of her orthodox family to her working at a place where she might come into contact with 'imoral professional singing girl'.

In other words, the mass media has not any concerted efforts to discuss serious issues that concern women and prepare the women to play their rightful and equal role in the society. To change the situation, we will have to regularly monitor the media and point out the merit as well as demerits on a continuous basis. Perhaps the women's organisations could create a media monitoring cell for the purpose.

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## குமரிமண்ணில் மூவேந்தர்கள்

டாக்டர் எஸ். பத்மநாபன் \*

சேர, சோழ பாண்டியர்கள் குமரித்துறையை உரிமை கொண்டாடுவதில் பெருமை யடைந்தனர். பெருஞ்சோற்றுதியன் சேரலாதன் மகாபாரத காலத்தில் வாழ்ந்த சேர மன்னர் எனவர். முரஞ்சியூர் முடிநாகனார் இம்மன்னர் மீது பாடிய புறப்பாட்டில், தூரியன் தோன்றும் கீழ்க்கடற்கரையும், தூரியன் மறையும் மேலக் கடற்கலையும் இவன் நாட்டின் எல்லைகளாக இருந்தன என்று குறிப்பிடுகிறார். “நின் கடற் பிறந்த ஞாயிறு பெயர்தும் நின், வெண்தலைப் புணரிக்குடகடல் குளிக்கும்”<sup>1</sup> என்ற அப்பாடல் தரும் செய்தியால், கன்னியாகுமரியும் அதனைச் சுற்றியுள்ள பகுதிகளும் பெருஞ்சோற்றுதியன் சேரலாதன் ஆட்சியில் இருந்தது எனக் கருத முடிகிறது. தூரியன் தோன்றுவதையும் மறைவதையும் குமரித்துறையில் மட்டுமே நாம் காணமுடியும். இமயவரம்பன் நெடுஞ் சேரலாதனை “குமரியொடு வடஇமயத்து ஒரு மொழி வைத்து உலகாண்டவன்”<sup>2</sup> என்றும், சேரன் செங்குட்டுவனை “தென்குமரியாண்ட செருவிற் கயற்புலியான் மன்பதை காக்கும் கோமான்”<sup>3</sup> என்றும் சிலப்பதிகாரம் கூறுவதால் தந்தை காலத்திலும், தனயன் காலத்திலும், குமரித்துறை சேரர் ஆட்சிக்கு உட்பட்டிருந்தது என அறியலாம். சோழனை “குமரித்துறைவன்”<sup>4</sup> என்று மூவருலா அழைப்பதும், குமரித்துறையை “இராஜாராஜேஸ்வரம்”<sup>5</sup> என்றும், “கங்கை கொண்ட சோழபுரம்”<sup>6</sup> என்றும்

கன்னியாகுமரி கல்வெட்டுகள் குறிப்பிடுவதும் குமரித்துறையோடு சோழர்கள் கொண்டிருந்த உறவினை எடுத்துரைக்கின்றன. “குமரிச் சேர்ப்பன்” என்பது பாண்டியர்களுக்கு ஓர் உரிமைப் பெயர் என்று எடுத்துரைக்கின்றன. “குமரிச் சேர்ப்பன்” என்பது பாண்டியர்களுக்கு ஓர் உரிமைப் பெயர் என்று துடாமணி நிகண்டு தெரிவிக்கின்றது. குமரியம்மனே பாண்டியர்களது குலதெய்வம் என்பதை “தென்னவர் தம் குலதெய்வம் தென்குமரி”<sup>7</sup> எனக் குறிப்பிடும் குமரியம்மன் கோயில் கல்வெட்டிலிருந்து அறியலாம்.

கடைச்சங்க காலத்தில் குமரி மாவட்டப் பகுதிகளை ஆய் அண்டிரன், திதியன், அதியன், பொருநன், எழினியாதன் ஆகியோர் சிறப்போடு ஆட்சி செய்தனர் என்று, புறநானூற்றுப் பாடல்களிலிருந்து நாம் அறியலாம். ஆய் அண்டிரன் தான் பாண்டியர்களிடமிருந்து இப்பகுதிகளை கைப்பற்றியிருக்க வேண்டும் என்று நானூற்றில் நாட்டின் பண்டைய வரலாற்றை எழுதிய டாக்டர் கே.கே. பிள்ளையவர்கள் கருதுகிறார்.<sup>8</sup>

தலையலங்கானத்துச் செருவென்ற பாண்டியன் நெடுஞ்செழியனைப் பாடிய மதுரைக் காஞ்சி “தென்குமரி வடபெருங்கல், குணகுகடகடலாம் எல்லை”<sup>9</sup> என்று கூறுவதால் குமரி மாவட்டப் பகுதிகள் முழுவதும் அவன் ஆட்சிக்குப் பட்டிருந்தது என அறியலாம்.

\* பொதுச்செயலர், கன்னியாகுமரி வரலாற்றுப் பண்பாட்டு ஆய்வு மையம், நாகர்கோவில் - 629 001.

பாண்டியன் காலத்திற்குப் பின்னர் குமரி மண்ணனுக்குப் படையெடுத்து வந்தவர்கள் பிற்காலச் சோழர்கள். சோழர்கள் ஆட்சியில் இப்பகுதி 50 ஆண்டு காலம் இருந்ததாக கல்வெட்டுகள் தெரிவிக்கின்றன. கி.பி. பத்தாம் நூற்றாண்டில் பாரந்தக சோழன் (கி.பி. 907-955) ஆதிக்கம் தமிழ்நாடெங்கும் பரவத் தொடங்கியது. இவன் பாண்டிய மன்னர் ராஜசிம்மனைத் தோற்கடித்து கன்னியாகுமரி, சுசீந்திரம் முதலிய இடங்களை முற்றுகையிட்டு குமரி மண்ணில் சோழர் ஆட்சியைத் தொடங்கினான். பராந்தக சோழன் காலத்திய கல்வெட்டுகள் சுசீந்திரம் தானுமாலயன் ஆலயத்திலும்.<sup>10</sup>

இராஜராஜசோழன், இராஜேந்திரன், குலோத்துங்கன் ஆகிய மூவரும் சேர நாட்டிலுள்ள காந்தளூர் சாலையை பலமுறை தாக்கி வெற்றி கொண்டதாக வரலாறு கூறுகின்றது. சேரனும் பாண்டியனும் தங்களோடு முரண்பட்டு தீங்கிழைக்காத வாறு சோழ மன்னர்கள் கோட்டாற்றிலே சிறந்த வீரர்கள் தலைமையில் படைகளை நிறுவினர் என்று தெரியவருகிறது. அங்ஙனம் அமைக்கப்பட்ட சோழர் படைகளுக்கு கோட்டாற்று நிலைப்படை என்று பெயர் வழங்கலாயிற்று.<sup>11</sup> இராஜேந்திர சோழன் காலத்தில் கோட்டாற்று நிலைப்படைக்குத் தலைமை தாங்கியவன் கீழை சாளுக்கிய இளவரசன் சர்வலோகேஸ்வர ஸ்ரீ விஷ்ணுவர்த்தன மகாராஜா என்ற விஜயாதித்திய விக்கியண்ணன்.<sup>12</sup> குலோத்துங்க சோழன் காலத்திற்குப் பின்னர் வந்த இரண்டாம் இராஜராஜன், விக்கிரமசோழதேவர் ஆகியோர் கல்வெட்டுகள் குமரிமாவட்டத்தில் கிடைத்த போதிலும், அவர்கள் காலத்தில் போர் எதுவும் நடைபெற்றதாகத்

தெரியவில்லை. கன்னியாகுமரி பகவதியம்மன் கோயில் மணிமண்டபத் தூண்களில் காணப்படும் கல்வெட்டுகள் சோழர் குலத்தின் தோற்றம், கரிகாலன் முதல் வீர ராஜேந்திரன் வரை தமிழகத்தை ஆண்டு வந்த சோழ மன்னர்கள் செய்த பெரும் போர்கள், அரும்பணிகள், அரியசாதனைகள் ஆகிவற்றை விரிவாகக் கூறி நிற்கின்றன.<sup>13</sup> இக்கல்வெட்டு 444 வரிகளைக் கொண்டது. அவற்றுள்ள 419 வரிகள் வடமொழியிலும் 25 வரிகள் தமிழில் செதுக்கப்பட்டுள்ளது. சோழர்கள் காலத்திற்குப் பின்னர் சிறிது காலம் இப்பகுதியை பாண்டியர்கள் திரும்பவும் ஆண்டனர் என்பதை பராந்தக பாண்டியன், வீரபாண்டியன் ஆகியோர் கல்வெட்டுகள் இப்பகுதியில் கிடைப்பதிலிருந்து அறிய முடிகிறது. கி.பி.1213 நூற்றாண்டுகளில் குமரிமாவட்டப் பகுதிகளில் பாண்டியர் ஆதிக்கம் இருந்தது என்றாலும் கி.பி. 1144ல் வேணாட்டு வேந்தர் ஸ்ரீ கோதைகேரளவர்மன் செதுக்கிய ஒரு கல்வெட்டு சுசீந்திரம் ஆலயத்தில் கிடைத்துள்ளது குறிப்பிடத்தக்கது.<sup>14</sup>

சோழ மன்னர்கள் சோழ நல்லூர் எனப் பெயர் மாற்றம் செய்ததைப் போல் அவர்களுக்குப் பின்னர் வந்த கேரள மன்னர்களும் சோழ கேரளபுரம் என பெயர் மாற்றம் செய்து தன் ஆளுகையினை உறுதி செய்துள்ளனர். கி.பி. 1415 நூற்றாண்டுக் கல்வெட்டுகள் கோட்டாறான சோழ கேரளபுரம் என்று குறிப்பிடுகின்றன. புதுக்கிராமம் அழகிய மணவாளப்பெருமான் கோயிலில் கிடைத்த கி.பி. 1362 ஆம் ஆண்டு கல்வெட்டு “நாம் கோட்டாற்று புதிய இடத்து வீடாம் இருக்க” என்று குறிப்பிடுவதால் கி.பி.14 ஆம் நூற்றாண்டில் வேணாட்டு மன்னரின் கீழ் கோட்டாறு இருந்தது எனத் தெரிய



வருகிறது.<sup>15</sup> மேலும் அவ்வூர் கோயில் மூலவர் உதயமார்த்தாண்ட விண்ணகர் எம்பெருமான் என வேணாட்டு மன்னர் பெயரைப் பெற்றுள்ளார். 1485ல் வேணாட்டு மன்னர் சேரர் வழி வந்த வேணாட்டு மன்னர்கள் ஆண்டனர் என அறிய முடிகிறது. கி.பி. 1544ல் வேணாட்டு மன்னர் பூதலவீரஸ்ரீ வீரகேரளவர்மன் செதுக்கிய கல்வெட்டு கீழ்ந்திரம் ஆலயத்தில் கிடைத்துள்ளது. இவன் செதுக்கிய கல்வெட்டுகள் நாகர்கோவில் நாகராஜர் ஆலயத்திலும், வடிவீஸ்வரம் அழகம்மன் ஆலயத்திலும் உள்ளன. வேணாட்டு அரசின் ஆட்சிக்குப் பின்னர் நாஞ்சில் நாடு திருவிதாங்கூர் ராஜ்யத்தின் ஒரு பகுதியாக மாறியது. விடுதலைக்குப் பின்னர் திருவிதாங்கூர் தமிழர்களின் போராட்டத்தின் பயனாக 1956 நவம்பர் முதல் தேதி நாஞ்சில் நாடும், வேணாடும் தாய் தமிழகத்தோடு இணைந்து குமரிமாவட்டம் உருவானது.

இவ்வாறு மூவேந்தர்களும் படையெடுப்பு நடத்திய செழிப்பான பகுதி நாஞ்சில் நாடு என்ற குமரிமாவட்டம் என்று வரலாற்றிலிருந்து நாம் அறியலாம். மூவேந்தர்களும் உரிமை கொண்டாடிய பெரும் நாஞ்சில் நாட்டைத் தவிர தமிழகத்தின் வேறு எந்த பகுதிக்கும் கிடையாது என்று அறுதியிட்டு உறுதியுடன் கூறலாம்.

மூவேந்தர்களின் வரலாற்றினை விரிவாக எழுதினால்தான் தமிழகத்தின் வரலாறு முழுமை பெறும். மூவேந்தர்களின் வரலாற்றினை எழுத வேண்டுமென்றால் குமரிமாவட்டத்தின் புதைந்து போன வரலாற்றினை வெளியே கொண்டு வரவேண்டும். குமரிமண்ணிலே அகழ்வு ஆய்வும், குமரிக் கடலிலே ஆழ்கடல் ஆய்வும் நடத்தினால்தான் கடல் கொண்ட குமரிக் கண்டத்தை ஆண்ட பாண்டியர் வரலாறும், கடல்கோளுக்குப் பின்னர் ஆண்ட மூவேந்தர்கள் வரலாறும் வெளியே வரும் என்பது திண்ணம்.

## Notes & References

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4. விக்கிரம சோழனுலா, வரி. 192
5. கன்னியாகுமரிக் கல்வெட்டுகள் முதல் தொகுதி 1968/114, 117-119
6. கன்னியாகுமரிக் கல்வெட்டுகள் முதல் தொகுதி 1969/116
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8. The early history of Nanchilnad Dr. K.K. Pillay, Page. 8
9. மதுரைக்காஞ்சி வரி 7071
10. Epigaphia Indica Vol. I, Page. 42
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## பராந்தகனின் ஈழத்து வெற்றியும் உரக நாணயமும்

ப. புஷ்பரட்ணம்\*

இலங்கையிலும் தமிழகத்திலும் கிடைத்த நாணயங்களில் “ஸ்ரீலங்கவீர” “உரக” என்ற பெயர் பொறித்த பொன், செப்பு, நாணயங்கள் சிறப்பாகக் குறிப்பிடத்தக்கன. இவற்றை முதலாம் இராஜராஜ சோழன் இலங்கையில் அடைந்த வெற்றிக்காக இலங்கையிலேயே வெளியிடான் எனக் கூறப்படுகிறது.

வடமொழியில் உரக என்பதற்கு பாம்பு, நாகம், நாகர் (உரகர்) எனப் பல கருத்துண்டு. யாழ்ப்பாணப் பேரகராதியில் இதற்கு நாகவல்லி மலை போன்ற கருத்துக்கள் உண்டு (T.L. 438) ஏறத்தாழ இதேகருத்தையே ‘அக’ என்ற சொல்லும் குறித்து நிற்கின்றன. சிலப்பதிகாரத்திலும், மணிமேகலையிலும் நாகம் என்பதைக் குறிக்க உரக என்னும், நாகரைக் குறிக்க உரகர் என்ற சொல்லும் உரகம் என்னும் சொல்லும் பின்னர் ஜெயங்கொண்டார் கலிங்கத்துப் பரணியில் நாகர் என்பதைக் குறிக்க உரகர் என்ற சொல்லாட்சியும் கையாளப்பட்டுள்ளது (பாலசுப்பிரமணியம் 1988). கி.பி. 8ஆம் நூற்றாண்டில் சோழ நாட்டின் காவிரியின் தென்கரையில் உள்ள பாம்பூர் உரகபுரம் என அழைக்கப்பட்டதை பல்லவர் கால கூரம் செப்பேசுகள் கூறுன்றன (பல்லவ செப்பேசுகள் முப்பது 44, 65). இவ்வுரகபுரத்தை அறிஞர்கள் சிலர் உறையூர் எனவும் கருதுகின்றனர். (வேங்கடசாமி 1983:251). பிற்காலத்தில் இலங்கையில் பௌத்த மதத்தைப் பரப்பிய புத்தத்தத்தேரோ இவ்வுரகபுரத்திலிருந்தே

பாளிமொழியில் பல நூல்களை எழுதியவர் என்பது குறிப்பிடத்தக்கது.

முதலாம் பராந்தக சோழன் காலத்தில் வட இலங்கை ‘உரக’ என்ற வடமொழிச் சொல்லால் அழைக்கப்பட்டிருக்கலாம் என்பதற்கு நிலாவெளியில் கிடைத்த முற்காலச் சோழருக்குரிய கல்வெட்டைக் குறிப்பிடலாம். அண்மையில் இக்கல்வெட்டை விரிவாக ஆராய்ந்த பேராசிரியர் சி. பத்மநாதன் பத்தாம் நூற்றாண்டில் தமிழும் கிரந்த எழுத்தும் கலந்து பொறிக்கப்பட்ட இக்கல்வெட்டு இங்குள்ள மச்சகேஸ்வர ஆலயத்திற்கு ‘உராகிரிகாம’ ‘கிரிகண்ட கிரிகாம’ என்னும் இடங்களில் இருந்து வழங்கப்பெற்ற தேவதானம் பற்றி கூறுவதாகக் குறிப்பிட்டுள்ளார். இவற்றுள் ‘கிரிகண்ட கிரிகாம’ என்ற இடம் பண்டு தொட்டு திருகோணமலை மாவட்டத்தில் இருந்து வருவதற்குப் பாளி இலக்கியங்களையும், கல்வெட்டுக்களையும் சான்றாதாரமாகக் காட்டி இது திரியாயிலுள்ள கந்தசாமி மலையினை உள்ளடக்கிய நிலப்பரப்பாக இருக்கலாம் என்கிறார் (1998:178). இதில் ‘உராகிரிகாம’ என்ற இடம் எங்கேயிருந்தது எனத் தெரியவில்லை எனக் குறிப்பிட்டுள்ளார். ‘உராகிரிகாம’ என்ற இடப்பெயரில் வரும் உரா என்பது நாக என்ற முன்னொட்டுச் சொல்லைக் கொண்டு தொடங்கும் ஒரு இடத்தைக் குறிப்பதாகக் கருதலாம்.

\* தொல்லியல் துறை, தமிழ் பல்கலைக்கழகம், தஞ்சாவூர்.

முதலாம் பராந்தக சோழனின் இலங்கை மீதான வெற்றியைப் பற்றிச் துளவம்சம் எதுவுமே கூறாத நிலையில் அவனது 38வது ஆட்சியாண்டுக் கல்வெட்டு, 'மதுரையும் ஈழமும் கொண்ட கோப்பரகேசரி வர்மன்' எனச் சிறப்பித்துக் கூறுகிறது (S.I.II : 35) இவ்வெற்றியைக் கலிங்கத்துப் பரணியும் (பாட்டு 200), இராஜராஜன் உலாவு (வரி 39-40) கூறுகின்றன. இவற்றில் மிகைப்படுத்தப்பட்ட செய்திகளும் இருக்கலாம். ஆனால் யாழ்ப்பாணத்திற்கு வெளியே பூநகரியில் உள்ள மண்ணித்தலை என்ற இடத்தில் பெருமளவு மண்ணில் புதையுண்ட நிலையில் சோழர்கால ஆலயமொன்று கண்டுபிடிக்கப்பட்டுள்ளது. இது தொடர்பான கல்வெட்டுக்கள் இதுவரை கிடைக்காவிட்டாலும் ஆலயத்தின் அமைப்பு, பாணி, கலைவேலைப் பாடுகள், பயன்படுத்தப்பட்ட ஓடுகள் என்பவற்றை அடிப்படையாகக் கொண்டு இது முற்காலச் சோழக் கலைமரபுக் குரியதெனக் கூறமுடிகிறது (புஷ்பரன்மம் 1993:8395) அதேபோல் பல்லவராயன் கட்டுப்பகுதியில் கிடைத்த துரிய சிற்பமும் பிற்பட்ட பல்லவ அல்லது முற்பட்ட சோழக்கலைமரபுக் குரியதாக அடையாளம் காணப்பட்டுள்ளது. பூ நகரியில் புழக்கத்தில் இருந்து வரும் குடமுறுட்டியாறு, மண்ணியாறு, நல்லூர், சோழியகுளம் போன்ற இடப்பெயர்கள் பெரிதும் முதலாம் பராந்தக சோழன் காலத்தில் சோழமண்டலத்தில் புழக்கத்திலிருந்த இடப்பெயர்களாகும். பாண்டியர், சோழர் அநுராதபுர அரசை வெற்றி கொள்ள முன்னர் வட இலங்கையில் தமது ஆதிக்கத்தை நிலைநாட்டியிருக்கலாம். அவ்வாறு கருதுவதற்குப் பாளி இலக்கியங்களிலும் சில சான்றுகள் உண்டு. பேராசிரியர் கே.எம்.டி. சில்வா இக்காலத்தில் தமிழகப்

படையெடுப்பாளர்களுக்கு வட இலங்கையே தளமாக இருந்ததென்பதை சான்றாதாரங்களுடன் குறிப்பிட்டுள்ளார் (1980). இவன் படையெடுத்த காலத்துடன் தொடர்புடையதாக துளவம்சம் கூறும் நாகதீபத்தின் மீதான தென்னிந்தியப் படையெடுப்பு நாகநாட்டை ஒரு அரசுக்குப் பட்ட நாட்டைச் சட்டுவதாக எடுத்துக் கொள்ள இடமுண்டு. ஏனெனில் ஏறத்தாழ இதே காலத்தைச் சேர்ந்த (கி.பி. 9ஆம் நூற்றாண்டு) உதயணன் பெருங்காதையும், பிற்பட்ட மயிலநாதர் உரையும் இலங்கையைச் சிங்களம். ஈழம் எனத் தனித்தனியாகக் கூறுகின்றன (வேலுப்பிள்ளை 1986 10). இச்சான்றுகள் இலங்கையில் இருவேறு அரசுகள் இருந்ததெனக் கருத இடமளிக்கிறது. ஈழம் என்ற சொல் வரலாற்று மூலங்களில் சில சந்தர்ப்பங்களில் முழு இலங்கையைச் சுட்டி நின்றாலும் பல சந்தர்ப்பங்களில் நாகநாடான வட இலங்கையைக் குறிக்கவே பயன்படுத்தப்பட்டுள்ளதைக் காணலாம். பாண்டியர் காலக் கல்வெட்டில் நாகநாட்டைக் குறித்த ஈழம் ஆஜ'ஹ' 1917க னை' 588 னி 1916இ' விஜய நகரக்கல்வெட்டில் யாழ்ப்பாணத்தைக் குறிக்கிறது (S.I.I. : No. 778). இந்த வேறுபாடு ஆள்புலத்தைக் குறிக்காது அரசு தலைநகரத்தைக் குறிக்கின்றது. ஏனெனில் விஜயநகர காலத்தில் யாழ்ப்பாணத்தில் இருந்த தலைநகர் பாண்டியர் காலத்திற்கு முன் நாகநாட்டில் (வன்னியில்) இருந்துள்ளது. இங்கு போத்துக்கேய ஆவணங்களில் வரும் உரயில், நில்லாவெளிக்கல்வெட்டில் வரும் உராகிரிகாம, சோழ நாணயத்தில் வரும் உரக என்பவற்றிக்கிடையே பெயரடிப்படையில் ஒருவித ஒற்றுமை காணப்படுகிறது. இதனடிப்படையில் நாகநாட்டை வெற்றி கொண்டதற்காகவே 'உரக' என்ற பெயர் பொறித்த நாணயம்

பராந்தக சோழனால் வெளியிடப்பட்ட தெனக் கூறலாம். இக்காலத்தில் ஈழம் என்ற சொல் வட இலங்கையின் அதாவது நாக நாட்டின் இன்னொரு பெயராக இருந்துள்ளதைக் காணமுடிகிறது. கல்வெட்டுக்களைப் பெரும்பாலும் தமிழில் வெளியிட்ட சோழ மன்னர்கள் சர்வதேச வர்த்தக நோக்கத்திற்காக நாணயங்களை வடமொழியில் வெளியிட்டுள்ளனர். இந்த வேறுபாட்டையே பராந்தகன்

காலக்கல்வெட்டுக்களில் வரும் ஈழம் என்ற நாட்டுப் பெயரும், நாணயங்களில் வரும் உரக என்ற நாட்டுப் பெயரும் எடுத்துக்காட்டுவதாகக் கொள்ளலாம். இச்சான்றாதாரங்களின் பின்னணியில் வைத்துப் பார்க்கும் போது உரக பெயர் பொறித்த நாணயத்தை வட இலங்கையின் வெற்றிக்காக முதலாம் பராந்தகன் வெளியிட்டான் எனக் கூறுவதே பொருத்தமாகும்.

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## பிலாத்து பிற்காலப்பாண்டியர் கால வணிகநகர பட்டணப்பகுதிக் கல்வெட்டு

முனைவர் வெ. வேதாசலம்\*

### பிலாத்து நகரக் கல்வெட்டு

புதியதாகக் கண்டறியப்பட்ட பிலாத்து நகரம், சோழநாடு, கொங்குநாடு ஆகிய இரண்டு நாடுகளிலிருந்தும் வருகின்ற சரக்குகளை, உள்நாட்டிற்குள்ளாகவும், பாண்டிநாட்டின் பல பகுதிகளிலிருந்தும், கம்பம் சுணவாய் வழியாக சேர நாட்டிலிருந்தும் வந்த சரக்குகளை வெளி நாடுகளுக்கும் அனுப்புகின்ற வழியில் அமைந்த வணிகநகரமாக விளங்கிற்று. பாண்டி நாட்டிலிருந்து சோழநாடு, கொங்குநாடுகளுக்கும், சோழநாடு, கொங்குநாடுகளிலிருந்து பாண்டிநாட்டிற்குள்ளும், சரக்குகளை அனுப்பும் பணியைப் பதினெண்விசையத்தார் என்று அழைக்கப்பட்ட தென்னிந்தியாவில் புகழ்பெற்று விளங்கிய திசையாயிரத்து ஐநூற்றுவர் என்ற வணிகக் குழுவோடு சேர்ந்து பிலாத்து நகரத்தார் செய்தனர். இவ்விருவரும் சில வணிக நகரங்களோடு சேர்ந்து துவரங்குறிச்சி, கொட்டாம்பட்டி

வழியாகவும். திண்டுக்கல், நத்தம் வழியாகவும் பாண்டி நாட்டிற்கு உள்ளேயும், வெளியேயும் செல்லும் வணிகச் சரக்குகளைக் கண்காணித்து வணிகம் நடத்தினர் என்பதைப் பிலாத்து நகரக் கல்வெட்டு மூலம் உணரமுடிகிறது.

திண்டுக்கல்லுக்குக் கிழக்கே இருந்த நத்தம் என்ற ஊரைச் சார்ந்த துவராபதி ஈஸ்வரமுடையார் கோவிலுக்கும், மருங்கூர் நாட்டு ஊர் மன்னுதறிச்சியைச் சார்ந்த துவரங்குறிக்கு அருகிலுள்ள திருவகத் தீஸ்வரமுடையார் கோவிலுக்கும், வழிபாட்டுச் செலவிற்காகப் பிலாத்து நகரத்தாரும், பதினெண்விசையத்தாரும் சேர்ந்து பின்வரும் முறையில் தாங்கள் கொண்டு சென்று பொருள்களுக்குரிய பட்டணப்பகுதியைத் தானமாக அளித்துள்ளனர். இத்தானத்தைப் பின்வருமாறு ஒவ்வொரு வணிகச் சரக்கிற்குரிய வரியாக, பணமாக வாங்கி அளித்துள்ளனர்.

### வணிகப் பொருள்கள்

1. மிளகுப் பொதிக்கு -
2. பாக்குப் பொதிக்கு -
3. மஞ்சள் பொதிக்கு -
4. வெண்காயப் பொதிக்கு -
5. சுக்குப் பொதிக்கு -
6. கடுகுப் பொதிக்கு -
7. உப்புப் பொதிக்கு -
8. பரும்புடவை பொதிக்கு -
9. பரும்புடவைக்கு -
10. நென்புடவைக்கட்டுக்கு -
11. அவிழாக்கட்டுக்கு -
12. நெல் பொதிக்கு -

### பொருள்களுக்குக் கொடுக்கப்பட்ட பட்டணப்பகுதியின் அளவு

- ஒரு மாவரைபணம்
- அரைமாபணம்
- ஒருமாபணம்
- ஒருமாபணம்
- ஒருமாபணம்
- அரைமாபணம்
- அரைமாபணம்
- ஒரு மாவரைப்பணம்
- ஒரு மாவரைப்பணம்
- ஒரு மாவரைப்பணம்
- ஒரு மாவரைப்பணம்
- அரைமாபணம்

\* தொல்லியல் துறை, மதுரை.

13. அரிசிப்பொதிக்கு	-	ஒருமாபணம்
14. கணபம் பொதிக்கு	-	அரைமாபணம்
15. வெண்கலப் பொதிக்கு	-	இருமாபணம்
16. கொடியிப் பொதிக்கு	-	அரைமாபணம்
17. நூல் பொதிக்கு	-	ஒருமாபணம்
18. பருத்திப் பொதிக்கு	-	அரைமாபணம்
19. பயிற்றும் பொதிக்கு	-	அரைமாபணம்
20. ஆமணக்குப் பொதிக்கு	-	அரைமாபணம்
21. அவரைப் பொதிக்கு	-	அரைமாபணம்

பட்டியலில் கண்ட பொருள்கள் கி.பி. 1298ல் பாண்டியநாடு, கொங்குநாடு, சேரநாடு, சோழநாடு முதலிய நாடுகளுக்கு இடையே பிலாத்து வணிகநகரப் பகுதியில் சென்ற முக்கிய வணிகப் பொருள்களாகும் என்பதைப் புதியதாகக் கண்டறியப்பட்ட பிலாத்துக் கல்வெட்டு தெரிவிக்கின்றது. இதனைப் பிலாத்து நகரத்தாரும், பதினெண் விசையத்தாரும் கல்லிலும், செம்பிலும் பொறிக்கச் செய்தனர். தணிக்கல் ஒன்றில் பொறித்த இப்பட்டணப்பகுதிச் சாசனமே தற்போது கிடைத்துள்ளது.

#### கல்வெட்டு

1. ஸ்வஸ்திஸ் குலசேகரதேவற்கு
2. யாண்டு 30-ஆவது பள்ளினாட்டு பிலாத்து
3. நகரத்தோழும் பதினெண் விசையத் தோழும் உ
4. டையார் துவராப்தீசுவரமுடைய னாயனாற்கு
5. ம் மருங்கூர்னாட்டு ஊர்மன்னுகுறிச்சி உடையா
6. ர் திருவத்தீசுவரமுடைய னாயனாற்கும் பட்டண
7. ப் பகுதி கட்டிக்குடுத்த படியாவது - மிளகு பொ
8. திக்கு (ஒருமாவரைப்பணம்) பாக்குப் பொதிக்கு (அரைமாபணம்) மஞ்சள்ப்
9. பொதிக்கு (ஒருமாபணம்) வெண்காயப் பொதிக்கு (ஒருமாபணம்)

10. சுக்குப் பொதிக்கு (ஒருமாபணம்) கடுகுப் பொதிக்கு (அரைமாபணம்)
11. உப்புப்பொதிக்கு (அரைமாபணம்) பரும்புடவைப் பொதிக்கு
12. (ஒருமாவரைப்பணம்) பரும்புடை வைக்கு (ஒருமாவரைப்பணம்) நென்புடவைக்கட்டு
13. க்கு (ஒருமாவரைப்பணம்) அவிழாக்கட்டுக்கு (ஒருமாவரைப்பணம்) நெல்ப்பொ
14. திக்கு (அரைமாபணம்) அரிசிப் பொதிக்கு (ஒருமாபணம்) கணபம் பொ
15. திக்கு (அரைமாபணம்) வெண்கலப் பொதிக்கு (இருமாபணம்) கொ
16. டிப்பொதிக்கு (அரைமாபணம்) நூல்ப் பொதிக்கு (ஒருமாபணம்) பரித்திப்
17. பொதிக்கு (அரைமாபணம்) பயிற்றும் பொதிக்கு (அரைமாபணம்) ஆ
18. மணக்குப் பொதிக்கு (அரைமாபணம்) அவரைப்பொ
19. திக்கு (அரைமாபணம்) இப்படிக்கு சந்திராதித்தவற்செல்
20. வதாக கல்லிலும் செம்பிலும் வெட்டிக்கு
21. டுத்தோம் பிலாத்து நகரத்தோழும்
22. பதினெண் விசையத்தோழும் உ.

(குறிப்பு : இக்கல்வெட்டில் குறியீடுகளில் பணத்தின் அளவு குறிப்பிடப்பட்டுள்ளது. அனைவரும் அறியும் முறையில் அவற்றை எழுத்தால் மாற்றி அடைப்புக்குறிகளுக்குள் தரப்பட்டுள்ளது.)

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கண்டறிந்தார். கல்வெட்டு  
கட்டுரையாளரால் படியெடுத்தும்  
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**SOCIO - ECONOMIC HISTORY OF NINETEENTH CENTURY**  
**TAMIL NADU - TRENDS AND SCOPES**

Prof. Dr. K. Mohanram\*

The study of history acquired a new dimension in the late nineteenth century thanks to the explosion of knowledge leading to the development of Social Sciences namely, Geography, Economics and Sociology. Marx by upholding the theory of class conflict in societies primarily shaped by economic factors clearly departed from traditional interpretation of history. Durkim, Bloch, Simiand, Fernand Braudel, Le Roy Ladurie and several others representing the *Annales* School further extended the scope of history. Historians of this school were brought up on the idea that political history was obsolete and out of date and Marc Bloch and Lucien Febvre repeated this again and again. They considered orthodox history to be too much concerned with events and too narrowly political and too isolated from neighbouring disciplines. However, the *Annales* School experienced three distinct phases in its development. The first phase lasting from 1929 to 1945 was dominated by Marc Bloch and Lucien Febvre. During this period *Annales* historians gave no importance to events of a political nature. In the second phase lasting from 1946 to 1968 the leading exponent of this school was Fernand Braudel. During this period *Annales*

historians began to recognise the importance of politics in historical studies of societies. In the third phase commencing from 1968 when Ladurie became the leading champion of the *Annales* School a holistic approach to historical interpretations has become its characteristic feature. Historians of this school despite their belief on economic determinism are not in favour of giving a central role to Marx's theory of class conflict.

In his search for total history Braudel tried to provide a model by categorizing historical modes into three levels - long term (millennium) changes in mankind's agrarian, maritime and demographic environment, middle term (one or two centuries) of economic and cultural shifts and short term (a few decades) changes covering fluctuations and events. Analysing different trends of historical interpretations, Hobsbawm concludes that it is difficult to either give a perfect definition or a model to social history. He suggests only signposts and advocates different models to suit different societies.

According to Hobsbawm social history asquired three different meanings at dif-

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ferent periods of human history. The term social history was initially used to describe lower class movements by historians of radical and socialist persuasions. In the next phase social history dealt with a variety of human activities difficult to classify namely, manners, customs and everyday life etc. This history with politics left out was about a higher class. The term social history was finally used in combination with economic history which Hobsbawm considers to be most relevant. He provides a working model for writing the history of societies. According to him:

- Social history should start with material and historical environment.
- Analyse the forces and techniques of production.
- Demography in between
- The structure of consequent economy - division of labour, exchange, accumulation, distribution of surplus etc.
- The social relations arising from these.
- Followed by the institutions and images of the society and its functions.

These requisites of Hobsbawm however are difficult to meet with as far as history of India is concerned. More so for a particular century and a particular region. Nineteenth century Tamil Nadu in this sense is a difficult field for the social historian, because here majority of the people are history less. But historians should evolve a suit-

able model for writing the social history of the 19th century Tamils.

In more sense than one, 19<sup>th</sup> century Tamil Nadu is the most suitable unit of study for any historical enquiry. For it was here the dawn of 19th century ushered in political, economic and social changes of a far reaching nature. Colonial rule commencing from 1802 completely destroyed the old political order in Tamil Nadu. A new administrative and judicial structure to shield the colonial economic self interest came into being. The rule began with a major change in land tenure. Colonial policy on trade gradually ruined the economy of this region owing to the flow of finished goods rather than export of goods from here affecting quite a lot of people engaged in textile and other trades. The rigid system of taxation and its rigorous implementation and frequent occurrence of famines uprooted rural population. Though the colonial administration tried to provide the infrastructure by way of sustain capitalistic mode. Except the landed gentry, almost all sections of the society suffered due to the British economic policy.

Colonial administrators were careful enough to maintain the existing social order for a long time because they were afraid of revolts if they ventured to disturb the status quo. Despite this, the new order had begun to affect the parochial society leading to mobility both of population and occupation. Aggressive proselytizing began after 1813 due to the pressure exercised by the evangelical lobby which impressed upon the au-

thorities in England about the economic advantages of conversions. This inevitably led to Hindu-Christian conflicts covering more than a period of two generations. There was unrest within the Hindu population resulting in conflicts among the Saivites and Vaishnavites and among Saivites themselves based on caste. It is worth noting here that Christianity was facing a great crisis owing to the adoption of the policy of accommodating caste in the Church. Sattampillai, for instance, established his own, Church organisation with a quite a lot of Christians to follow him.

The penchant for classification of castes since 1881 brought about caste consciousness culminating into the formation of caste associations. English educated men like Iyodidoss and Erattamalai Srinivasan picked up courage to fight for the cause of the depressed classes through associations and the press. Western education and Brahma Samaj had their impact on the Hindus to a certain extent. Srinivasa Pillai's Hindu Reform Society (1852) advocated widow remarriage, female education and uplift of depressed classes. His ally Venkatarajulu Naidu's journal *Rising Sun* discussed social problems. The press for the major part of 19th century was docile. It was more a tool of religious propaganda than an instrument of public opinion. No wonder the Vernacular Press Act had any need for implementation in the Madras presidency. With the advent of G. Subramania Iyer into public life with the starting of *The Hindu* in

1878 *Swadesamitran* in 1881, founding of the Mahajana Sabha in 1888 and the Indian National Congress in 1885 political as well as social activities gained momentum. The press also came of age. Western educated leaders from G. Subramania Iyer to Ranaganatha Sastri stressed the need for social reforms in varying degrees. Thus by the close of the 19th century, Tamil Nadu was at cross roads.

Historical inquiry on this tumultuous century began with the writings of administrators and missionaries. To acquaint himself or herself with the society the administrators, missionaries and individuals began to trace the roots of the society. Beginning with the fifth report, a plethora of works like the District Gazetteers, Manuals, Glossaries, Commission Reports and Memoranda served the colonial purpose and formed the basis for 19th century historiography.

This significant period has naturally attracted the attention of scholars both Indian and foreign. Saradha Raju (*Economic Condition in the Madras Presidency, 1941*) Nilamani Mukherjee (*Ryotwari System in the Madras Presidency, 1962*) D. Kumar (*Land and Caste in South India, 1981*) Benedicte Hjejle (*Slavery and Agricultural Bondage in South India, 1967*) Hugh Tinker (*A New System of Slavery, 1974*) Oddie (*Social Protest in India, 1978*) Kathleen Gough (*Rural Society in South East India, 1981*) C.J. Baker (*An Indian Rural Economy, 1984*) David Arnold (*Police, Power and Colonial Control, 1986*) David Ludden (*Peasant His-*

tory in South India, 1989) Bayly, Susan (*Saints, Goddesses and kings - Muslims and Christians in South India*, 1989) Yanagisawa Haruka (*A Century of CHange Caste and Irrigated lands in Tamil Nadu 1860's - 1970's*, 1996) have done valuable research in various aspects of life in the 19 century Tamil Nadu. Anthropologists and sociologists like Andre Betteile, Hardgrave, Dumont, Nicolas Dirks etc., have also added valuable knowledge on the dynamics of caste in Tamil Nadu.

There are many unpublished works dealing with various aspects of social and economic life of this period. Notable among them are A.K. Kalimuthu's ("Colonical Economy and the lower strata of Agrarian society in Tamil Nadu 1801 - 1947", 1996) and his papers on peasant studies. S. Marthandasekaran's ("Agrestic Servitude in Tamil Nadu in the 19<sup>th</sup> century", 1997) and my own works in Tamil press tracing the growth of press in the 19th century and articles on social reforms focusing on caste, religion and society.

Owing to constraint of time I am rather forced to attempt only a short review of the contribution of the above scholars. Nilamani Mukherjee's study on *Ryotwari System in Madras Presidency* brings about the fact that traditional landowners of the 18th century with their vast areas of land continued to exert influence under the new system also. A. Saradha Raju's portrayal of the early period of the 19th century Tamil Nadu affected by depression leading to

shortage of money is appreciable. Her work brings to light the ill effects of the policy of the government introducing money rent and also its decision to collect tax at a higher rate on the agrarian community. K. Gough's works in general deal with several aspects of colonial economic policies and their impact on different sections of the agrarian society. C.J. Baker in his well documented work analyses the effect of the colonial rule on the peasantry living both in wet and dry areas. His account of the export policy of the government, commercialisation of agriculture, development of transport and industries and their impact on the agrarian society is scholarly.

Though David Ludden selected a limited area for his study, yet his picture of the agrarian society in general all over Tamil Nadu during the colonial period is praiseworthy. Scholars like D. Kumar and Benedicte Hjejle are better known for their works on agricultural slaves. They have made many in depth studies on all aspects of slavery and indentured labour. Hugh Tinker's penetrating work on indentured labor system is definitely an appreciable contribution on the effects of industrialisation on unskilled labourers who immigrated to overseas colonies. Oddie records the efforts made by the missionaries to improve the living conditions of the lower strata of agrarian society.

Despite the fact considerable study has been made on 19<sup>th</sup> century Tamil Nadu, still it continues to be fertile field for fur-

ther study. On the economic plane detailed studies on the development roads, Railways, industrialisation, urbanisation, migrations and occupational mobility, irrigation, famines etc., could be desired. On the social plane studies on caste and religious feuds, problems of women in general, compromise between the Great and Little traditions in the Hindu religion, problems of minorities could be undertaken.

Archives if properly used could throw much light on these areas. Scholars can avoid mere narration of events and come out with conceptual frame works to probe the past. Native sources for these areas have not been properly explored. Ballads, proverbs, tracts and political literature constitute the bulk of sources to understand the mentality and attitude of castes and religious sects. Proverbs by Perciva, Mackenzie, Manuscripts, Zamindari records and the like are inevitable sources for the proper under-

standing of the Tamil Nadu society in the 19 century. Tracts beginning from 1830 activated the docile Hindu society resulting in conflicts. Vedanayaka Sastri's *Kuruttu Vazhi*, which denigrate Hindu traditions is only an example of numerous tracts found expression through the writings of Arumuga Navalar, Somasundra Nayahar and Kathraivel Pillai. The pamphlets over the Arutpa controversy reveal the attitude of satsudras. Some valuable titles of religious tracts published in the 19 century may help the scholars to understand the spirit of age.

Valuable works are available in private libraries such as Sadhu Sesha Iyengar's Library, Kumbakonam, Saraswathi Mahal Library, Thanjavur, Thiruvaduthurai Atheenam Library, Gopal Rao Library, Kumbakonam, Maraimalai Adigal Library, Chennai, The Adayar Library, Chennai, Devaneyya Pavanar's collections at Tamil University Library etc.,

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# ORIGIN AND ABOLITION OF FEMALE INFANTICIDE IN INDIA AND ITS REVIVAL IN TAMIL NADU

Dr. M. Sundara Raj\*

The practice of female infanticide was commonly prevalent among the Rajputs from the medieval period and they did not consider it as a crime or sin. This cruel crime was made lime light to the Government by Jonathan Duncan, the Resident at Benar in 1789. On 26<sup>th</sup> April 1789, he discovered the cruel killing and reported the matter to the Governor General in council and asked the Government to take preventive measures.<sup>1</sup>

The father of the girl had to move from pillar to post to get a suitable husband for her daughter at any cost. In order to achieve his ends, he had to give consent to all the conditions put forth by the parents of the bridegroom in the form of Dowry. Many parents become pawns after conducting the marriages of their female children.<sup>2</sup>

In order to avoid all these hardships the fathers of the female children were prepared to nip in the bud of the female child when it came out of the womb of its mother.<sup>3</sup>

The increase of female infanticide forced the company administrators in India to take some preventive measures. Hence

in 1825, the infanticide fund was established in the Bombay presidency with an amount of Rs.20,000/-<sup>4</sup>

Hence on 8<sup>th</sup> March 1804, the Governor General in council passed the Regulation (No.III of 1804) and directed the magistrates to issue a proclamation throughout their respective jurisdictions that female infanticide should be considered as murder and the court of circuit should be entrusted the responsibility of implementing the provisions of the regulations<sup>5</sup>.

In 1857, the British Government passed the "Female infanticide Act of 1870" (Act No.VIII of 1870)

In Tamil Nadu, the practice of female infanticide was traditionally followed by the Todas in Nilgiris District. Though female infanticide was swept away during the 19<sup>th</sup> century in the Rajput territories, it was revived in Tamil Nadu. Since the second Half of the 20<sup>th</sup> century, when the modern system of dowry began to develop among middle class people of certain castes, the Nadars, Naidus and others, who considered dowry as a determining factor for the fixing of marriage. Though many other communities indulged into the practice of fe-

\* Tamil Nadu Archives, Chennai.

male infanticide clandestinely, the media and public highlighted the Kallar community in Madurai as a major sect following female infanticide.

The method the adopted to kill the female children were like that of Rajputs. In many cases the father strapped on the threat of his infant daughter a few hours after the female baby was born while the mother was still unconscious. The second method was to feed the female infant with the poisonous milk of wild plant (*Calotropis gigantea*) or the leander berries known for their lethal poison with little sugar. It is a normal practice that every Kallar house hold has this plant grown in the country and for use at an appropriate time such as the birth of an unwanted female baby. Another method was stuffing few grains of coarse paddy into the mouth of the baby as a result grain slips into the windpipe and chokes the infant death<sup>6</sup>. Thrusting ash into the nose of the female, child. The latest method being adopted by the Kallar people to kill the female child is pouring hot chicken curry into the mouth of the baby and the mother eating the chicken pieces and the remaining curry hoping to be freed from the sin of killing the baby by the conception that eating the chicken which caused the death of the baby will wipe away the sin.<sup>7</sup>

Most of the female infanticide happened in the homes where delivery occurred. If the delivery happened in the hospital the female baby was killed after

the return of the mother and child to the home.<sup>8</sup> Now-a-days many so-called educated people kill their female child in the womb itself by abortion after confirming it as a female child through scanning. But the law does not punish them or the society never considers it as a crime or sin because abortion is recognised by the law and the society. If the poor Kallar women got such kind of scanning and abortion facilities like that of the educated and urban based women there would have been no such kind of female infanticide among them. The illiterate and economically depressed Kallar people commit the act only because of no other alternative.

The practice of female infanticide is not ascertained to the Kallar community alone. Now-a-days the practice is committed by all the people in different forms such as abortion (After confirming as female child through scanning and giving poison to the child in the hospitals with the assistance of the hospital staff and others. During 1990's the government of Madras began to take preventive measures because it was raised as a big problem by the press and public.

In response to that, the then Chief Minister of Tamil Nadu M. Karunanidhi assured in his budget speech for the year 1990-91 that the government would take stern and prompt measures to punish those who practice female infanticide and made arrangements for the safe-up bringing of girl children passed necessary or-

ders to make infanticide a criminal offence and decided to deal with the problem by applying section 302 of the Indian Penal Code.

The Director General of Police was also directed to issue suitable directions to all the subordinate officers concerned to take stern and prompt action against the persons committing female infanticide.<sup>9</sup>

In order to rescue and rehabilitate the female children abandoned by the parents, the Director of Social Welfare submitted to the government certain proposals for the consideration of the Government. Accordingly the Indian Council for Child Welfare, Madras could be entrusted with the responsibility of rescuing and rehabilitating work, for which it had come forward to set up a reception centre where ever the practice of infanticide existed. They also prepared to take up the responsibility of safe upbringing of girl children abandoned by the parents. As an experimental measure in June 1990 a Reception

Centre was opened in madurai, where the practice of female infanticide was common.<sup>10</sup>

It was also proposed to set up counselling centres to inform the parents of the area about the facilities available for the upbringing of the abandoned female children and proagate against the evil practice of female infanticide. The Government planed that the counselling programme could be implemented through health workers and nutrition workers who whould be trained for this purpose. Again it was planned to start a separate backward class hostel for accommodating the abandoned female children.<sup>11</sup>

Jayalalitha's cradle baby scheme and its subsequent developments did not solve the problem. Still it is a going on in tamilnadu and other parts of India. it could be eradicated when parents of the female children should not differentiate their children as male or female and come forward to shoulder their responsibility on their children irrespective of sex.

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## HEALTH, HYGINE AND HOSPITAL PROBLEMS OF THE NILGIRIS IN 19<sup>th</sup> AND 20<sup>th</sup> CENTURIES

Dr. T. Ilangoan & Mr. J. Rajarathnan\*

The Nilgiris during John Sullivan's days experienced influx of Europeans for its climate. In 1820, Ootacamund became convalescent depot for the European military. French botanist Lechnaltli who accompanied Sullivan had recovered from tropical suffering with two days on the hills. For the natives like the Badages, Todas, Kotas and Kurumbas, the climate has been inhospitable. Epidemic diseases began to break through the hills. How it was controlled.

The natives possessed the herbal knowledge and cured their ailments. Their nutritious food also took care of their health. The altitude plays a significant role in their suffering like head and sleeplessness.<sup>1</sup>

Kanneth Anderson has recorded fever (malaria) in the Mavanatha Masinagudi region and deaths in thousands<sup>2</sup>. Ronald Ross had discovered malarial parasites in mosquitoes here. Cinchona plantation was introduced to produce quinine tablets.

Plague was reported to have come (1903-06)<sup>3</sup> from Mysore which caused 191 deaths. The headquarters of plague staff was shifted to Icetti where it was severely affected municipal schools at Ooty and

Karhal were closed due to this disease.

The great famine of 1877 caused cholera and killed 476 people. This epidemic from Coimbatore accounted for 30 deaths in 1896-97 in the following year<sup>4</sup> small pox also occurred quite often.

Native treatment was not available for these new diseases. Todas avoided living near water bodies and mixing with strangers.

A military hospital was commenced in 1829. Civil hospitals were set up at Ooty (1855)<sup>5</sup> at Coonoor (1855) Gudalur (1866) and Devala (1876).

The state Government took control of St. Bartholomew's hospital in 1920<sup>6</sup>. Estate dispensaries were also established. Christian missionaries also played a role. The Nazareth Convent Dispensary, Ooty, St. Mary's Convent Dispensary, Kotagiri, The Franciscan Missionary Dispensary Coonoor and the Flannett Dispensary Kandal are some of them.

The tribal herbal herotages were not able to contain the contagious diseases. The district got better government and voluntary medical cover much earlier than other districts. Vaccination was made

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compulsory in 1929<sup>7</sup>. Sri Ramakrishna mission had establishment a Ayurvedic Dispensary in coonoor. The hospital service re-

main inadequate. At present people rely more on the hospitals in coimbatore or Chwennai.

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## STREET CHILDREN IN SALEM - A STUDY

Dr. Sivagami Paramasivam\*

War and poverty have created 30 million parking boys (Kenya) young Rescals (New Guinea) mosquitoes (Camera) and street children (India). They are treated with a sense of hatred and contempt.

UNICFF says 11 million street children are there in India. If there are around 3500 in Salem. Only 30% of them do some work and others do nothing 33% are physically abused. Don Bosco Anbu Illam is educating them voluntarily.

Parents are the first role models for the children. They have to play for the success of their children.

Article 21 of the constitution is yet to be ensured by the state. Social awareness and voluntary Education (SAVE) should be implemented. India had submitted its first country report to U.N. in 1993.

NGOs should contribute their best. The U.N. Commission on the Nutrition Challenges of the 21st century states that about 1/3 of our children have no opportunities for school education. A new women and child development programme to benefit children is also covered. Salem-Omalur. UNESCO is determined to put back smile on the face of the street children. Working children and street children conference held

at Salem on 3 + 4<sup>th</sup> May 2000 wanted to rehabilitate street children in all possible ways.

Don Bosco Anbu Illam, Salem is providing free education to street children and meets the other needs too. The present strength is about 70 children. Social welfare department provides partial aid for this institution. Girls are put up at missionaries of children Salem. Amla Anbu Karangal, Salem also takes care of girl children.

If reunion with their families is not possible then NGOs have to play a role to take after them. Don Bosco Technical Education Institute for the street children provides training for them.

Rapid urban growth and poverty are factors for creating street children. A part from parents the Govt has to play a role to stop this development. Child line - ensures childhood to every child protection. The child has to see the police as a friend and not as a foe. Centre has constituted a national care Group with the support of state Governments for these children. A network of 191 NGOs are doing their voluntary service to the street children all over India.

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## **TAMIL NADU INDUSTRIAL INVESTMENT CORPORATION - A STUDY**

**Dr. N. Gowrisankar\***

The government regulation which supports confidence and promotes strength in the financial system and thereby the flow of capital into industrial investment<sup>1</sup>. Prior to Independence alien government was indifferent to the growth of Indian business and long - term Capital market could hardly develop. After independence institutions were created to achieve specialization in the field of institutional financing. For the industrial growth at national level various bodies provided finance like small industries Development Bank of India (1990). In Along with other institutions in our state TamilNadu Industrial Investment Corporation was created<sup>2</sup>. T I I C was registered in 1949 prior to the passing of the state Finance corporation Act of 1952, with a share capital of Rs 2 crores commenced its activities from september 1946.

T I I C's objectives are to grant long and medium term loans, guaranteeing deferred payment, loans raised by the concerns, subscribing to the shares and bridge loans for industrial growth in TamilNadu.

It is managed by the Board of Directors, and a managing Director appointed by the state Government<sup>3</sup>. It has 8 regional offices and 32 branches.

The loan assistance ranges from Rs 5000 to Rs 250 lakhs. The loan is repayable in 10 to 16 half yearly instalments depending on the merits of the project upto 1970 it has sanctioned loans to 419 applicants amounting to Rs 3621. 39 Lakhs. It was felt that Priority to small scale sector will also generate employment opportunities in the state<sup>4</sup>.

Government of India's Pande committee identified backward districts and wanchoo committee recommended capital subsidies for industries in these areas. Hence central, state and finance institutes offer incentives.

T I I C has assisted technically qualified persons to start small Industrial units. Between 1970 - 80 and 1982 - 83 the assistance provided to small scale units has risen from 48% to 87%<sup>5</sup>. Venkataraman committee has recommended compressed time for loan sanctions in T I I C.

New schemes such as Boats and vehicles along with assistance for setting up Nursing Homes here also introduced in 1978 - 79. soft loans up Rs 4 lakhs were given to first generation entrepreneurs.

Subsidy was disbursed along with

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loans to help speedy implementation of project capital subsidy was extended to units developed by SIDCO, SIPCOT, MEPZ and MMDA (like backward areas). In 1998 - 99 Rs. 69.43 crores was given as subsidy<sup>6</sup>. Sick units were also granted more time for repayments. In 1996 - 97, the projects generated 46,404 employment opportunities.

Small scale and medium Industries setup in 216 notified backward block, are eligible for deferral of sales tax for 9 years to the full extent of total investment made in fixed assets<sup>8</sup>.

The corporation has entered into leasing Business, higher purchase and venture capital as a first step towards diversification and broad basing of its activities. It has sponsored a venture capital scheme in association with M/S Industrial venture capital Limited<sup>8</sup>. To cater to the needs of the existing clients merchant Banking facilities were created. Concessions like low interest, collateral security and promoter's contribution are given<sup>9</sup> to promote client by issuing Gold, Green and merit cards. It would be advisable to operate assistance to backward areas on statutory basis. T I I C strikes a balance between the various aspects of the industrial development in Tamil Nadu.

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## THE MISSIONARY ACTIVITIES OF ST. FRANCIS XAVIER IN KANYAKUMARI DISTRICT

Dr. J. Alabaris \*

St. Francis Xavier<sup>1</sup> is a remarkable missionary among the Europeans belonging to the society of Jesus founded by St. Ignatius Loyola<sup>2</sup> and landed at Goa in 1542 to propagate catholic faith<sup>3</sup>. Natives he taught is kankari.<sup>4</sup> The children he baptized in large numbers.<sup>5</sup>

In South India he worked from October 1542 A.D. among the paravas assisted by local students of priesthood.<sup>6</sup> The coastal villagers knew nothing about the religion other than that they were Christians.<sup>7</sup>

The Mukkuvas of Manakkudy repeatedly requested him to baptize them.<sup>8</sup> Apart from poverty, getting protection from Portuguese was another reason for conversion.<sup>9</sup> Paulovax, the danaddapillai<sup>10</sup>, and native cook and servant accompanied him from Manapad".

The mass conversion among fishermen of Kanyakumari began in 1544. The converted members also sent their relatives for baptism on the same way. In the year 1544 he had built forty five churches to Travancore. In December 1544 over

10,000 fishermen from Pallam to Provar in 13 villages were baptized by him. The motto was to raise their standard of life after conversion<sup>11</sup>.

The converted were given education<sup>12</sup> in Tamil and Malayalam.<sup>13</sup> The king of Jabana slain 600 of them when they refused to reconvert at once. Lates Mansilhas continued his work of conversion at his request. The misconduct of Portuguese went against conversion in later years.<sup>14</sup> Later he met Travancore king Iniquitribirin. Unnikerala Varman became his friend.<sup>15</sup>

When Aehuta Raja invaded Travancore in 1545, the ruler sought the help of the Portuguese through Xavier when Travancore and Vijayanagar army met each other he appeared with crucifix in his hand, which struck terror. It is said he arranged peace by miracle. At Kottar a cross was erected with a perpetual lamp kept burning. During his mission, he is said to have baptized 30,000 in South India. He founded a college for youth of Cape Mission at Quilon and a residence for the results. From 1546 Michael Vaz followed his work.

\* Govt. Arts college, Ariyalur.

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# THE IMPACT OF SRIVAIKUNTAM ANICUT ON IRRIGATION IN TIRUNELVELI DISTRICT

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The term 'anicut' of dam denotes a barrier built across a stream or a river to confine the flow of water for use like human consumption, irrigation, flood-control and electric power generation.<sup>1</sup> Tirunelveli, the Srivaikuntam<sup>2</sup>. Anicut constructed by British government had impact on irrigation in Tirunelveli District<sup>3</sup>.

After the advent of the British supremacy in India, the European Engineers played a vital role in the sphere of Indian Irrigation system<sup>4</sup>. Before the construction of the Srivaikuntam anicut, nearly 12,800 acres of land were irrigated by the Marudur dam. But, the water-supply from the Marudur dam was insufficient to irrigate those lands. In order to eradicate this, the British government wanted to construct another dam across the river Tambraparni. Captain Horseley, the District Engineer of Tirunelveli prepared a project. This project was designed for building an anicut at Srivaikuntam with channels mainly intended both for irrigation and navigation. In this scheme provision was also made to build a bridge over the anicut and for a supply of drinking water to Tuticorin. The scheme remained in abeyance till 1866 for precipitation the work, the ryots collected the subscription amount of Rs.

20,000.<sup>5</sup>

The construction of the srivaikuntam anicut was completed between 1888-890 at the cost of Rs. 18 lakhs.<sup>6</sup>

The body of the anicut was built by brick in chunam faced with cut stones<sup>7</sup>. The length of this srivaikuntam anicut is 138 feet. The height of the anicut's crest above the sea level is 37.40 feet. It has fourteen sluices<sup>8</sup>. Each set of sluices consists of nine vents of four feet width each lined with cut-stone.

Channels were designed both for irrigation and navigation to Tuticorin on the north and Tiruchendur and kulasekarapattanam on the south with branch channels for the supply of numerous existing tanks.

The srivaikuntam anicut reveals the masterly plan and skills of the European Engineers in the development of irrigation system in new dimensions in Tirunelveli district. As a consequence of this anicut the water-supply of srivaikuntam anicut reaches as far as Tiruchendur. It irrigates nearly 25,560 acres of land with double crop.<sup>9</sup>

The municipal town of Tuticorin got

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fresh water supply from the korampallam tank depends on the srivaikuntam North main channel. Many of the dry areas in Tuticorin were transferred from a salt swamp into a sheet of paddy field. Water was supplied to the industries of Tuticorin from the North main channel.

The Srivaikuntam anicut supplies a large series of tanks like Arumugamangalam tank, Attur tank, Kiranur tank and Korampallam tank.<sup>15</sup> This facilitated cultivation and provided drinking water.

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## MUSLIM SETTLEMENTS IN TAMILNADU

Dr. S. Abdul Razak \*

The study of Muslim settlements in Tamilnadu requires a review of literature about the Muslim population in India and south India as a background. Hence it is necessary to go into the study of the settlement and development of the Muslim population in India, especially South India for understand and analyse the problem in the proper perspective.

The Arabs settlement after the spread of Islam were made in several places on the Indian coastal areas . Their principal object was merely trade for which the Hindu states of the interior willingly gave all facilities".<sup>1</sup> According to Marcopolo, Kayal was the principal port whereto came all merchants from the east, as well as the west and from all over India, for the purpost of trade; and he calls the province that he first touched after leaving Ceylon, Mahar, the usual Muslim name for the coromondal coast".<sup>2</sup> By the end of the 13th century Motupalli and Kayal became the principal trading centres of the Muslims in south India. In all the sea-port towns of the conastal areas of peninsular India, there grew various Muslim settlements of Arabic character with a large number of communities of mixed descent. Economic betterment did not necessarily follow the conversion Of Hindus to the new faith.

Most of them retained their skilled or non-skilled ancestral professions, and thus brought in to Islam some vague feature of caste distinction. Artisian classes and petty merchants were perhaps the first to accetpt Islam. Agriculture was not a favourite profession with the Muslims. The term 'Anju vannan' has generally beenn considreed to be a Tamilised form of lkthe foreign word Anjuman'- an association. If so, some foreigners must have been residing at the sea-side town of Tittandatnapuram and formed themselves in to a gulid".<sup>3</sup>

Tondi was another seaport of some consequence in those days. Syed Ibrahim, born in 1162 A.D. in Madina came to the kingdom of the pandyas as a missionary. He preached Islam in the kingdom. He became the first sultan in tamilnadu. During his invasion, in 1310 Malikafur found some Muslims at Kandur who were subjects of the Hindu rulers. During the reign of Virapala, the pandya king there were twenty thousand muslim soldiers in the army. There were occasions of Muslim fighting on the sides of the Hindus against their co-religionists from North India".<sup>4</sup> The country of the Panyas became province of the Delhi Sultanate in 1324 A.D."<sup>5</sup> During the 14th century Sultanate of Madurai came into exist-

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ence. Twenty muslim sultans ruled over Tamailnadu. Madurai was the capital for thirteen Sultan".<sup>6</sup> During the course of several centuries before the ykear 1500 A.D. the Arab and persian merchants had made a considerable number of converts and by means of marriage and formal or temporary unions with the Hindus of the coast had given rist to Muslim communities of mixed origin likes the Navayats, Mappillas and Labbais. There were Muslim settlements in and around Gingee. Thre were also established settlements at Devanur, Malayanur and Ulundurpet, the places around Gingee. Other muslim sesttlement were lalpet and Labbaigudikadu. It was the vijayanagar Prince Kampana who was responsible in bringing about the downfall of the Sultanate of Madurai. Although Muslim rule was brought to an end, there were two Muslim cantonments, one at Madurai and the other at Kannanur in the Tamil country. About a decade later Muslim supremace a was established once again in its place. The Muslims annexed the Kingdom of Gingee and also brought Tanjore under their rule. Nazirkhan established a Muslim settlement in Gingee. Hyder Ali, the Sultan of Mysore constructed a fort on the hill at Dindigul in 1760 A.D."<sup>7</sup> During the reigns of Hyder and Tipu, father and son, in mysore (1760-1799) Muslim ssettlement was established at karur in Trichy District. At this time "in the Madras presidency the proportion of Muslims was six perccent".<sup>8</sup>

The core of Muslim population and their development in Tamilnadu is in Trichy

district. The muslim population in the district consists of two mixed races which are direct descendants from kthe Muslim immigrants from the north. There are Rowthers who are chiefly traders, and the Panjuvatis who by trade are cotton cleaners. The former are also clalled Babbais Trichy District being a business centre, Muslims were attracted by this it and settled in the distirct. Further "there was the influence of Arcot Nawab, Anwaruddin who established a Muslim sesttlement at Ariyalur between 1743 and 1749 A.D. Soon there emerged the colonies of Muslim domination around Ariyaluyr. Such colonies were givben Islamic names like Ameenabad, Kairlabad, Hussainabad and Walajabad. The name 'Hussainabad' was ngiven after the grandson of the prophet Muhammed, Hussain., Similarly Amenabad derives from his mother, Ameena".<sup>9</sup> Sathakathualh khan Nawab of Arcot establishsd Muslim settlement at pathiyapet, five miles noth of Gingee in 1715".<sup>10</sup> Muslim politics in south India during the 1880's A.D. showed certain fragmented charcter. A number of association had been established, advocating almost identical objectives and sometimes even involving the same personalities. The first to be formed was "the Anjuman I-lalamiah founded in 1876. A second Muslim association was founded in September 1887 with the inauguration of the Madras branch of the central national muhammandan association. A third Muslim association founded in madras was called the Anjuman I-Mufidi-Ahta-I-Isalm".<sup>11</sup>

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## JAIN MONUMENT AT UTHAMAPALAYAM

Dr. S. Varghese Jeyaraj\*

Uthamapalayam, has a precious historical monument of Jains dating back to a millennium<sup>1</sup>. In third century B.C. Srutakevali Badrabahu Jain disciple migrated to the south along with his followers of Jain monks and stayed at Sravana Belgola in Karnataka which became a Jain head quarter subsequently. Soon several thousand monks penetrated into Pandya and Chola countries under a Jain teacher Visakhacharya.

One of the best series of Jain sculpture is carved out on vertical scarp which faces the rock standing east of the Karuppanaswami temple at Uthamapalayam. It is the sculpture displaying the nude Tirthankaras as found in other places. They are arranged in two rows, one above the other with long vatteluttu inscriptions around them. Two figures in the upper are seen about eighteen inches high and others less than that in height. Some are standing and others are sitting in the usual cross-legged "dhyana" pose. Some have hooded serpent over their heads denoting Parasvanatha. Others have triple umbrellas and are attended by small figurines of "Chowri-bearers" on either side. The low row consists of eight sculptural figures of very small description and the space cov-

ered by the whole is twenty feet by ten feet.<sup>2</sup>

The foot above the topline of the sculpture are twenty two purlin holes, originally cut for "chajja roof" or sunshade over the sculpture. Along the bottom row a similar row of holes are cut a foot below the sculpture standing from the eastern side and going half way upto the rock cave has a subterranean natural cavern which is filled with fresh water, perhaps used for drinking purposes. Like other caverns in the Pandya country, the cavern in the rock appears to have given a good habitable location with natural shelter and drinking water facilities for the Jain monks.

Vatteluttu inscriptions found near the sculpture refer to the names of certain Jain teacher of the ninth and tenth centuries of the Christian era. The names of Arattanemi periyar, a disciple of attopavasigal of Kurandi or Venkaikudinadeu and Ajjanandi, a Jain monk mentioned in the celebrated Tamil work "Jivakachintamani" are found in the inscription<sup>3</sup>. The Inscription found in other parts of the Pandyan country also mention the name of Ajjanandi. It show that the he was an influential Jain teacher of the period. The Vatteluttu inscriptions in the temple again refer to a Jain temple

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associated with the rock, the deity of which was called Tirukunagirideva indicative of the point that the name of the rock ought to have been Kunagiri. The names of some of the donors are mentioned in the inscription. They are said to have donated gifts to light a perpetual lamp to the temple of Tirukunagirideva. One of the Varreluttu inscriptions mention the twentieth regnal year of the early Pandyan king Sadayan Maran. The reference of his name near the sculpture speaks of a point that he perhaps do-

nated it to the Jain temple. From the writing of K.A. Nilakanta Sastri, it is discernable that Sadayan Maran is said to have belonged to tenth Century A.D. If the reference made correct it is not wrong to conclude that the Jaina rock-cut sculptural temple ought to have come into beings somewhere in the tenth century A.D.4 Unfortunately, the Archaeological department of India does not take the needed and necessary step to safeguard the ancient heritage.

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## **A HISTORICAL PERSPECTIVE OF THE INDUSTRIAL ESTATES WITH FOCUS ON INDIA**

**Dr. S.S. Sundaram \***

India was famous for handicrafts and industries upto the middle of 18th Century. After 1750, English manufactures became rival to Indian industriestists. British had not shown interest in industry but developed plantations.

U.S and U.K had achieved progress due to Industria Estate programmer. Italy became successful in 1957. India also adopted this programme. In 1947 Bombay state tried to identify centres for industrial estates. In 1952, Poona Municipal corporation had developed an industrial estate at Hadappsar. Sourashtra state (Now Gujrat) also set up a centre in Rajkot in 1955.

In 1955 ten more industrial estates were established including Guindy and Virudhunagar in Tamil Nadu. The Programme had recieted aral inpetus in the second five year plan 110 estates were sanc-

tioned. The entire cost of the estates undertaken by the State Governments war given as a long-term loan by the central govt.

Liberal finacial allocation were made in the Thiral plan. This plan had proposed 300 more estates. These than established in smaller towns and less developed areas. At the end of march 1966, the number of estates sanctioned stood at 458.

From 1966, these estates more consolidated ratherthan expension At the end of Fourth Five year plan 520 estates were establishe 662 were establised at the end of Sixth Fiver year Plan.

Industrial Estates should be properly co-ordinated and location should be decided a techno economic consideration. Due consideration an should be given to secreday growth effect to regulate haphazard growth around the estate.

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a muslim disguised as a Hindu killed Mahatmaji. There were incidents of looting and riots in many parts of salem. Houses of muslims were burnt. Their properties were damaged. A few religious builidings were also damaged . The police infused courage in the minds of the panic-stricken people by their frequent patrolling activities.

Riots were reported in Rajapalayam, and in a places of Ramnad district on 30 and 31st January 1948 and later . These riots at

Edapadi and Rajapalayam affected normal life at these places. Hooligans set fire to some muslim houses and damaged public properties . The police forces brought the situation under control.

There were also minor disturbances in the city of Madras on 30 and 31st January 1948. But these were controlled promptly by the quick arrival of police forces at the spots of occurrences of riots.

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## **PROTO CAPITALISM AND ITS IMPACT ON LABOUR IN TAMIL NADU**

**Dr. A. Kalimuthu<sup>1</sup> & Dr. S. Marthandasekaran<sup>2</sup>**

The Colonial government's Free Trade policy resulted in ruining the economy of Tamilnadu. Colonial government took all steps to facilitate the investment of British capital in India. However, colonial government's policy of industrialization was with a limited objective of helping only the British capitalists. Incidentally, in India wealthy men at that period of time were shy of investing money in industries. By undertaking the construction of roads, bridges and railway lines, the administrators quickened the process of industrialization in Tamil Nadu.

To begin with, Anamalais, Nilgiris and Cardamon hills in Tamilnadu were dotted with plantations in lands supplied free of cost by the government. This phase of economic development is described by scholars as proto capitalism. Historians, like K. Gough are of the opinion that the strating of plantations and markets linked with roads for the free flow of plantation goods were proof enough for the existence of proto capitalism in Tamilnadu during this period. English planters both in India and abroad required supply of cheap labour to work in their estates. A laborer in Trichy district was earning only 4 to 6 annas per month while his counterparer in Ceylon got Rs. 9. With

the help of Kanganies. English planters recruited laborers and both the planters and Kanganies exploited and cheated the workers. The flow of emigration to Ceylon for example between 1843 and 1867 was to the tune of 1,446,407. From official records it is known that an average of 70,000 Tamils emigrated to Ceylon every year between 1877 alone 200,000 men and women went to Ceylon. The lab orers who wenbt to overseas colonies were usually called indentured laborers. This indentured system as P.S. Joshi says, "Was an invention of the British brain to substitute for forced labour and slavery and indentured coolies were half slaves bound over body and soul by a hundred and one inhuman regulations". Hugh Tinker who chooses to call the indentured system as a New System of Slavery says that for the least act of negligence they were tied hard and foot to the ladder when the overscas flogged on the back with a long whip.

The freed laborers, who remain in Tamil Nadu, Without finding any alternative source of employment became bonded slaves to their former masters. Colonial government passed the Breacxh of Conbtract Act in 1859 making real emancipation a difficult task to achieve. Gopala Krishna Bharathiar in his Nandanar Charithira

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Kirthanai laments that the colonial labour policy made the freed agricultural laborers rootless. Unavu urimai or right to food was guaranteed to the medieval slaves. As wage earners, Bharathiar says that they had no such rights.

Colonial authorities and their supporters like Srinivasa Raghava Iyengar endeavored to present a rosy picture about the condition of agricultural laborers in Tamilnadu. They tried to prove that laborers were getting better wages. Of course there was labour shortage, But it did not result in the laborers getting more wages. This is evident both from the government records and the missionary writings. Brandt, The Sub-Collector of Tinnavalley District calculated the income of a husband and wife living at shermadevi as Rs.42 for the whole year. With the above income, the couple for a considerable part of the year could not take a full meal at all.

Rev. William Goudie, Writing in Harvesty Field in 1894 Stated, labour is so miserably under paid that the first law of life in the paracherry is that for every mouth that eats there must be two hands earning. From the child of four upwards they must be bread winners or they cannot be bread eaters Laborers everywhere in Tamilnadu for most

of the period in the 19th century had to experience the same plight. In the Kongu, country, coolies engaged both in agricultural operations as well as railroad constructions received only 3 pies as wage for a whole day's work.

However, one important good effect of emigration was that quite a lot of plantation laborers after 18 or 20 months would return with a considerable amount of Rs 80 to 150 which would enable them to buy pieces of land and they became petty land owners". Tremenherr, the collector of Chingleput district. Commenting on the reported statement of the secretary of state that there is no bar of law or practice to low caste people obtaining and cultivating wastelands on the same terms as high - class people, he stated, it is doubtful what meaning should be attached to the word practice. If the statement means that a pariah can in fact obtain wastelands as freely as other classes. it is incorrect. He may apply for it. but he has to run the gauntlet of first the mirasidars and secondly the non-mirasi pattadars both of which classes abhor the thought of a pariah acquiring land".

The condition of the labourers during this period when Tamilnadu experienced proto-capitalism, were quite far from satisfactory

## **TRADITIONAL IRRIGATION SYSTEM IN MARAVA COUNTRY DURING THE 17<sup>th</sup> - 18<sup>th</sup> CENTURIES**

**Dr. P. Sabapathy\***

Marava country, situated in southern part of Tamilnadu, was under the rule of the Setupatis during the period under study. It is known for its own traditional irrigation system.

The climate of Ramnad country had been throughout dry and it experienced hot tropical Climate. In the absence of perennial natural source of water supply, providing of irrigation facilities was the prime duty of rulers.

The importance of irrigation in marava country and measures taken for the same are well observed by the Jesuit fathers. The wonderful irrigation facilities in the marava country were admired. T. Rajaram Row, the author of manual of Ramnad samasthanam, had observed that these rivers could supply numerous takes in the marava country and are in freshness especially only in the months of October and November.

However the rivers of this region are not perennial and is not completely reliable for agriculture.

The contemporary copper plates poru information on water sources introduced by the rulers. According to the sources, the va-

rieties include the different types such as Kanmay, enthal, urani, kulam, kuttasi. These reservoirs of the different types and sizes had their source from the rivers of the region viz. vaigai, tenar, Virisilai, Gundar, regunatha Kaveri a thomy, long and but narrow artificial channel. The channels were known by the terms nirvangi, varatthukal, vaykkal, and vaguttukal. The rare surplus water supply in these channels were let out through another channel known as marukal. The efforts were taken to connect two water sources by a link (Poruthu).

The functioning of small water sources namely enthals during the period of saddaikkani I is noticed in a record of 1607. The record which mentions the endowment of lands to the temple at Rameswaram, points out that those lands were irrigated by eight enthals of karunkulam, kadaikulam, karisalkulam, velankulam, pottakulam, vilanthai, Kannan poduvanamuthan, sirukulam in the appanumadu which was located between mudukulattur and sayalkudi. The above enthals received water from the supply from guntar and narayanakaveri besides from rains. The very name of the irrigation channel kuttankal indicates that it was dug by kuttan setupati. This was an important channel dug out of

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vaigai river in the East of soodiyur in paramakkudi area. This channel irrigated the lands situated in paramakudi and Mudukulattur areas.

During the region of kilavan setupati the Rajasingamangalam lake was in an extensive use for irrigation purpose and it was located in Tiruvadanai area. It was a big tank known by the name Rajasinga perunkulam during the period of pandya king Rajasimha (900-920 A.D.) This water source was revamped in 1170 A.D. by the Ceylon forces. Some of the shutters which let out the water from this lake to the irrigation channels were named as Regunatha madai and pillai madai

Kilavan setupati excavated a reservoir namely Mugavai urani west of the Ramanathapuram town. This excavation was a splendid act of benefaction in a dry country for which kilavan setupati earned a title Mugavai Urani ayya. The extensive use of ramanu jappereri during the period of Kilavan setupati is testified by one of his records of 1688 while mentioning the endowment to Tiruppullai temple. It refers to lands coming under the irrigation of Ramanujapperi. It is the corrupted form of Ramanujapperi located five miles away from Ramanathapuram on the way to Tiruppullani.

The great irrigational works are undertaken by Muthuvijaya regunatha setupati who thought that no drop of water was worth wasting in a country like his. It is no wonder such a noble king constructed water sources for agricultural purposes. The big Kanmey called Regunatha samudram out of vaigai river and another water source Regunatha Kaveri owe their origin to Muthuvijaya Regunatha setupati.

The five irrigation channels namely Kulathukal, kavarkal, Alagupillaikal, Nainamaniyakkarankal and Thetankal were the facilities available to draw water from five water sources namely kulathur kanmay, vemai kudikanmay karukudi kanmay palaya kanmay and pudiya kanmay near the mudalur village during the region of sivakumaramuthu.

Sadaikkan I and his successors took all out efforts to encourage agriculture in an unprecedented manner in Ramnad country. The low rainfall, want of irrigational facility, lack of financial resources in the pre-setupati period were major reasons for vast structures of land remaining vacant. The assured water supply in the form of new tanks wells and their network connection with rivers of the region during the period of the setupatis, was instrumental for bringing more lands under cultivation.

## THE HALLMARK OF THE 1876-1878 FAMINE

Dr. J. Mahataman Rao\*

The famine of 1876-1878, popularly known as the Thathu year famine, was the most grievous calamity, nearly 257,000 sq.miles with a population of more than 58 million people were affected. In the madras presidency a total area of 75000 sq.miles having a population of 16 million was forced to meet with the horrors of that famine. The merchants exploited the situation and there was a hike in the prices of the commodities, the production in 1877 was 15,431 tons in the dry lands and 21,429 tons in the wet land but it was 6,23,697 tons in the dry lands and 1,09,315 tons in the wet lands. the failure of monsoons during 1876 the people suffered due to the scarcity of drinking water.

The emigrants to ceylong from Pamban gathered there in large numbers had to lose their lives and 20,000 people passed away due to the attack of cholers and small pox. There was a conspicuous decrease in the collection of land revenue. On account of famine, the prices of the food grains also increased heavily. The death rate also increased. In 1878 it was 31,977. In July, 1877 the relief operations were undertaken. Grains were brought from other places by means of railways. The failure of the monsoon in the subsequent period further aggravated the situation rather then subsiding the distresses

and miseries of famine. Anyhow such hurdles did not arrest the enthusiasm of the government in continuing the relief activities and uninterruptedly the relief activities continued. During this famine the Government had to spend nearly 71/2 lakhs of rupees and 61/4 lakhs of rupees same under the head of remission accounts. The village relief system was introduced during August 1877. The sub-collector of Madurai who was also incharge of Dindigul and Palani Taluks sanctioned a sum of Rs. 30,000/- for operating gratuitous relief measures. In madurai out of 6424 persons employed in the year 1877 841 persons were offered relief facilities. Out of the 17 tank repair works commenced during Feburary 1877 only five were completed during July 1877. With in trhe sanctioned amount of Rs. 19,907/- the Natham road was repaired Out of the 23,000 people who had migrated to Ceylon had sent money to the people. But as it was insufficient the reclients had to seek shelter in the relief camps.

The permanent solution was the outcome of the Famine commission of 1880 As the famine commission was a common measure for the entire India, the Madurai district also benefited by that at a later date.

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Many of the tanks, were all repaired and arrangements were made to maintain them in tact to avoid famine conditions. As the weavers were the most affected population of the Madurai district, steps were taken to avoid their distresses.

The ignorant and illiterate people did not concentrate on their health and sanitation. Migration, was large in number from this region due to economic distresses. The government instead of taking precautionary measures came out only with the curative methods and that had its own consequences and did not eradicate the miseries of the famines totally.

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## **EDUCATIONAL BACKWARDNESS OF MUSLIM WOMEN**

**Mrs. S.F. Nascem Jan\***

The muslim community is considered more backward socially, economically and educationally. Historically the muslim aristocracy was resentful of the fact that they had been displaced by the British as rulers of India and until the last quarter of the 19th century exhibited a strong resistance to westernization.

The low rate of female literacy in the community is attributed to following reasons.

Purdah system.

Poverty

Difficulty in securing educated girls.

Encouraging religious education

Early marriage

and paucity of Institutions imparting religious as well as secular education.

The religious reason for Educational Backwardness of Muslim women was mainly the purdah system which was interpreted as seclusion. Soci-cultural reasons responsible for Educational backwardness are certain customs and traditions like restrictions on women, the practice of child marriage and the low and inferior status of

women which precludes the necessity for educating them.

Poverty is another root cause of various evils including illiteracy. To wipe out educational Backwardness of Muslim women here a few suggestions.

Public opinion regarding Muslim-managed women's institutions, their deficiencies and need should be awakened.

Funds should be raised for awarding scholarships to the bright and deserving girls.

Campaign for expansion of female education should be effectively organized.

Negligence of Muslim Teachers in the Teaching Profession.

Gifted girls and facilities for their development be provided.

Necessary data regarding muslim female education should be collected and realistic action plan should be made to alleviate the problem of these backward and unfortunate muslim girls. Women had their due share with menfolk in all the fields of human activity. Muslims of India can play a pivotal role in bringing about a better and health social order.

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## **EMANCIPATION OF DEPRESSED CLASS OF ERODE DISTRICT 1979-1995**

**Mrs. P. Indrani\***

The important scheduled castes of Erode District are pallas, parayas, valluvas, Thoti, pannianthi, Chakkiliyars pannadi etc. The socio-economic conditions of them are deplorable Indian National Congress also included social reforms of the untouchables in its programme. Gandhiji made untiring efforts to remove untouchability. When congress party came to power under the leadership of Rajaji in the Madras Presidency, number of measures were brought out to give social status to them. District Adi-Dravidas and Tribal welfare officers are appointed.

Further it established the Tamilnadu Adi-Dravidar Housing and Development corporation on 15<sup>th</sup> February, 1974 with the main object of promoting the standard of living of Adi-Dravidar families. the Erode district administration take efforts to implement the welfare programmes effectively for the upliftment of the depressed classes. To educate the young generation of the Adi-Dravidas, it opened 30 hostels in various places. Elementary schools are opened in various places for the pupils of the Adi-Dravida community. In order to integrate the scheduled caste students with others, it admits the students of Backward and Scheduled caste communities in the ratio of 15:75 in the hostels maintained by the Adi-Dravida

and Tribal welfare Department. Scholarships are awarded to the Adi-Dravida community students. Girl students are given incentives for getting education. The Government enforces the protection of Civil Rights Act since its enactment. The Erode District Administration is encouraging inter-caste marriages through Anjugam Ammaiar Ninaivu Kalappu Thirumana Uthavi Thittam.

Erode District Administration provides house sites to landless and houseless poor scheduled caste families. In 1993-94, 8217 scheduled caste families were granted house sites and the Erode District occupied first place in the state of Tamil nadu in the provision of house sites.

The root cause for the depressed condition of Adi-Dravidas the bonded slavery system. Number of measures are undertaken to free them. In the period between 1975 to 1989, 573 bonded labourers were released. Under the economic uplift scheme Adi-Dravidas are given grant for the purchase of Bulls. Under individual entrepreneur scheme, loan is given to the individual Adi-Dravidas Industrial Co-operative societies are organized at molago undenpudur, talavai, Erode Bhavani etc.

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## **POLICE ADMINISTRATION AND WOMEN IN POLICE DURING THE ANCIENT PERIOD IN INDIA**

**Mrs. P. Sabbulakshmi\***

The word Police means "The Government" Government's duty is to safe guard the country. Police are the direct representatives of the Government and their work is to render safety and security to the people.

Aitreya Brahmana is mentioned how the king was created to discharge this vital function of the state. Prajapathi who was responsible for the maintenance of peace , order and security of the people. A king in the form of man by taking different qualities from different duties was called Matsanayaya . King prajapathi was expected to save his people from matsanayaya, that is the state of law lessness by means of Dhandaniti. The concept of Dhandaniti had a definitie two - fold purpose - one is punishment of wrong doers and the other to furnish opportunity for him to lead a moral life. therefore Dhanda is necessary to maintain Dharma.

Kautilya mentioned eighteen Thirthas in his Arthasastra responsible for police and military functions. the Danvarika warden of police was responsible for keeping strict vigilance on the Management of the royal palace. similiarly Antervansika was probably a lady officer whose function was to maintain vigilance on the womenfolk of the

Royal family. The Dhandapala the Durgapala and the Antapala were probably military officers but they used to discharge police function as well.

Rajukas ranked next to the pradesikas and they were in charge of the welfare and happiness of the Janapad with absolute powers in matters of rewards and punishments. the Ayuytas were a kind of village police and were responsible for collection of intelligence regarding the affairs of the state and those of this people. Pradivedakas or Inspectors were so important class that they were allowed to see the emperor at any place at any time. The best and most faithful persons were appointed to the office of inspectors According to Kalidas, the duties of revenue collection and police were not completely separated. T he important officials of these department were the uparika Dashapradika, Chouroddharanika, Dandika, Dandapashika, Gaulmika Kshetrapranta pala, Kottapala, Angaraksha, Ayutaka, Viniyuktaka and Rajuka etc. Inscriptions refer to Judicial officers as . Kautilya was fully aware of the danger of eliciting far comfersions by fortune and insists on the necessity for the preductions of concluding evidendence. Kautilya mentioned about city administration which was looked after by

on Nagaraka whose duty resembled with those of the Kotwal in later times. Chanakya wrote that the secret service was the main stay of the Government next to the army. The spies or detectives were controlled by an espionage bureau. The secret service was not however a mere political police it also had the task of criminal investigation. He mentioned that there was one officer, who was responsible for the necessary police and licensing arrangements for the sale of liquor, which was considered as a source of revenue to the state.

The police system during Ashoka's reign underwent a change. His rock edict, stated his new policy called Dhamma. He appointed Dharma Maha matras responsible for peace and order. Pradesikas were under Maha matras and they were responsible for collection of revenue and maintenance of peace law and order as well as administration of justice. Dharmadhikaras were required to maintain law and order in the town. According to Aparna Srivatsava Nagarashreshthi was responsible for peace and security of the city.

Inscriptions of the Later Guptas refer to police officers like chatas (umbrella bearers) and Bhatas (troops). Literally meaning the word chatas means irregular troops for sacred service. A new officer came in to being in the 14<sup>th</sup> century A.D. He was called as Rabasika or Rabasga. He was in charge of the secret and confidential matters. This is mentioned in Tarasingha plates of Tushtikara.

References are made to various police officers during the Gupta period. Dhandapasadhikarnika was chief of the police. Vinayashitisthapaka was the minister of law and order. Chaurodharnika was the inspector general of police. Rakshinas were guards. Their duty was to enquire and cross examine the thief. The Guard kept the thief under his custody near the city gate and should inform the matter to the king at once.

Source of ancient India revealed the well maintenance of law and order in the country. Except Kautilya there were no source defined the existence of women in police Administration.

## **DISCOVERING THE WOMEN'S HISTORY OF TAMIL NADU : PROBLEMS AND PROSPECTS**

**Dr. P.N. Premelatha\***

In the western countries the new women's history like the new social history took many forms. After the declaration of international women's decade by UNO, a number of historians became aware that it was necessary to include women as a new category of historical analysis. Neera Desai, one of the pioneers in women's studies pointed out "one of the primary task of women's studies is to make women visible in history, in society and in polity".

In the study of Indian Nationalism we have discovered the role of poor peasants, tribals and new women whose contribution has previously been ignored. Women in India's freedom struggle land also women's movement in india attracted the attention of many scholars for specific study.

Disappointingly they continued to ignore women of Tamil Nadu. Even Dr. Muthulakshmi Reddy and Sister Subbulakshmi the great social reformers of Tamil Nadu Rukmani Lakshmipathi, the first woman to be arrested during the Civil Disobedience movement in india were not given fair treatment. Tamil Nadu is marginalised in these works.

V.Rajalakshmi's book Political

Behaviour of women in tamilnadu, 1920-11980 has given a chief biographical sketch of the women freedom fighters of Tamil Nadu and women's involvement in politics after independence Aparna Basu's edited work Dr. Muthulakshmi Reddy: The pathfinder throws adequate light on the role of muthulakshmi reddy in uplifting women as legislature and as a social reformer. C.S.Lakshmi's book The face behind the mask: women in Tamil Literature analysed the status of women in tamilnadu.

Family history forms an important part in women's history. In the western countries family history emerged in the 19th century.

Because of colonialism as in other parts of the country in Tamilnadu also market relations transformed the family by creating new needs which arise out of traditional family needs, but come into conflict with them. It works on the following way. New needs for consumer goods and services are created and the cost of ones is raised. These needs can be met only by the addition of more wage earners. It propelled increasing number of women into labour force. This social development in turn created new needs for women as workers, education,

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training, clothing, readymade goods, transportation etc. In many cases, the workspot and the family are in different places which automatically break the family structure. It results in the emergence of nuclear family and the women are expected to fulfill multiple roles.

As far as Tamilnadu history is concerned "Family History" is a neglected area. Spinning and weaving stood next to agriculture. Women during their leisure time did these works. Like other parts of India, the weavers of Tamilnadu also suffered due to foreign rule.

For women, loss of their past skills has meant being pushed into unskilled manual labour, agricultural work, construction and domestic services. Technology had an adverse impact on women by eliminating women's jobs in many cases.

Starting from the beginning of this century women's movement was very strong in Tamil Nadu. The first purely feminist organisation to arise in India was Women's India Association formed in 1917 at Madras by Annie Besant, Dorothy Jinarajadasa, Margabala and others. It demanded equal franchise and representations in legislatures for women as a necessary prerequisite for other female rights.

Madras Medical College was the first one in India to open its doors to women as early as 1875. Madras led other provinces in female education. Philip Hartog in his report in 1928 wrote "Madras leads both in

the percentage of girls at schools and of trained women teachers".

Women abandoned their seclusion to actively participate in the civil disobedience movement. Rukmani Lakshmipathi, Dugabai Amma, Ambujambal, Dr. Pitchaimuthu Ammal and Padmasani Ammal led the movement.

Madras was the first legislature in the British India to pass the Women's Suffrage resolution in 1921 and it was also the first one to throw open the legislature to women. These significant information are also not included in the books dealing with the women of India.

Traditional sources will enable us to restore the history of the prominent women or activities where women played a leading role, women's history must be based on "bottom up approach". Since there is scarcity of data on women, oral traditions, oral histories, eyewitness information, observation should be recorded for the purpose of future researches. So establishing a data bank on women's oral history will be useful. Oral history can best be treated as a basic tool in women's history. The lives, activities and feelings of so many women have been overlooked and unrecorded. Traditional, historical sources generally reflect the lives of middle upper class urban class women and tell us almost nothing about the lives of working class and rural women. Because so much of recorded official history is written by and about males, women themselves are

the major source of information about women. It helps to document the lives of living foremothers.

Women's history not only will add to the fund of knowledge we have about

women in past societies, but one will seek to reformulate traditional concepts and categories. In short, its true purpose and aim is to explore the structure of oppression and by exploring them to end them,

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## **N.H.R.C AND PROMOTION OF HUMAN RIGHTS LITERACY AND AWARENESS**

**Miss. G. Ambrosia\***

In India the Protection of Human Rights Act of 1993 opened an important landmark in the ever growing social legislations in India.

The important aspect of the Act is the constitution of a National Human Rights Commission. The NHRC played a key role in giving Human Rights Education in the country. It also spread Human Rights Education through media. If NHRC succeeded in human rights education it would lead to a more enlightened society.

Section 12(h) of the Protection of Human Rights Act, 1993 sets before the Commission the responsibility to "spread Human Rights literacy among various sections of society and promote awareness of the safeguards available for the protection of these rights through publications the media, seminars and other available means"<sup>1</sup>. Soon after its establishment, the Commission decided to concentrate on three key sectors of the Indian society first, the political parties, secondly, the executive authority at all levels and thirdly, educationalists and those responsible for curricula monitoring for Human Rights literacy needs and its teachers and pupils in order to take deep root in Indian soil.<sup>2</sup>

The Commission addressed letters to the presidents of political parties represented in the Lok Sabha, the Rajya Sabha or in the State Legislatures.<sup>3</sup> It observed that the political parties; through their behaviour and ideals that they propagate, can create the most powerful force for the promotion and protection of Human Rights of all the citizens of the country. It accordingly requested political parties to constitute Human Rights cells at the Central, State and district levels, specifically charged with the responsibility of promoting and protecting Human Rights and for encouraging or overseeing the conduct of their members.<sup>4</sup> Further, it was suggested that the parties each designate a senior leader who would remain in continuing touch with the Commission on all matters relating to the observance of Human Rights.<sup>5</sup>

The Commission arranged a meeting in every year at its headquarters with leaders of all major political parties. It is the intention of the Commission to continue to hold periodic consultations with the leadership of all political parties.<sup>6</sup>

There is a growing emphasis on Human Rights education in the programmes of Sardar Patel National Police Academy in

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Hyderabad and in other police training institutions around the country.<sup>7</sup> The Commission has however, felt that there is a need to further improve the standards of training and to bring about a certain uniformity and consistency in the training curricula. The model syllabus has been circulated to all State governments with the recommendation that they adopt it for the training of the police personnel in their respective states.<sup>8</sup>

The Commission has a close contact with the leadership of the para-military forces in the country and with the army, in regard to the training of their personnel in Human Rights matters.<sup>9</sup> In particular, it interacted with the Director-General of the Border Security Force and participated in courses organised by the Border Security Force (BSF) at its headquarters in Takanpur. The Commission has occasion to welcome the involvement by the BSF of the International Committee of the Red Cross in its training programmes. It continued to encourage other para-military forces to step-up the training of their cadres in Human Rights.<sup>10</sup>

The Commission also organised a debate of Human Rights that involved the participation of teams not only from the BSF but also from the Central Reserve Police Force, the Indo-Tribetan Border Force, the Central Industrial Security Force, the National Security Guard, the Assam Rifles and the Railway Protection Force. Future, it intended to organise an annual event involving these participants with a view to engag-

ing their continuing interest in the issues of Human Rights.<sup>11</sup>

The purpose of Human Rights education is that the weak has to be informed of their rights in order to learn how to defend them, while the strong has to be informed of these rights in order to learn how to respect them.<sup>12</sup> The Commission's efforts to mobilise the education system of behalf of Human Rights began to bear results in the course of 1994-95 with the active support of the Human Resource Development Ministry, New Delhi.

The N.C.E.R.T. also issued the Hindi edition of the source book. Now the Commission has recommended that the source book be translated into other languages listed in the eighth schedule of the Constitution. A significant development has been the organising, for the first time ever of a national level training programme on "Human Rights and National Values for "Teachers Educators".

During 1995-96 it came to the attention of the Commission that the University Grants Commission (U.G.C.) had appointed a committee on Human Rights education under Justice S.M. Sikri and that this committee had prepared a most valuable report titled "Bule print for the promotion of Human Rights in India at all levels" as early as in 1985.

The subject of Human Rights can also form part of the modules for social science courses run by the National open school, at



the secondary and senior-secondary levels.

If N.H.R.C. succeeded in Human Rights education, it would lead to a more enlightened society of understanding the human dignity, curiosity to develop an interest in issues related to living in a multi cultural society and an inter dependent world,

appreciation of different traditions, cultures and identities and also willing to account reasonable equitable procedures for resolving conflict. Finally through Human Rights Education, society is ready for a more just world, and to challenge the instances of prejudice, intolerance discrimination and cruelty.

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## EDUCATION AMONG THE ADI - DRAVIDAS IN VIRUDHUNAGAR

D. Maheswari\*

The nineteenth century was a period of rapid changes through spreading of education among the all sections of the Tamil society including Adi-Dravidas. Towards the beginning of the sections of the Tamil society including Adi-Dravidas. Towards the beginning of the twentieth century the

British Governments in India started many school and provided various facilities for the upliftment of the Adi-Dravidas.

The details of the strength of Adi-Dravida students in virudhunagar are as follows.<sup>1</sup>

Block	Year	Primary		Middle		High	Higher Secondary	
		Boys	Girls	Boys	Girls	Girls	Boys	Girls
Virudhunagar	1996	130	90	845	830	26	560	612
	1997	138	99	850	848	33	568	637
	1998	141	106	866	869	49	551	660

There are two colleges one for men and another one for women functioning in Virudhunagar. One Polytechnic, one Engineering College and one ITI in which girls and boys are studying in Virudhunagar. Adi-Dravida student are also admitted in all the educational institutions in Virudhunagar.<sup>2</sup>

Education for the Adi-Dravidas has been one of the major attempts of both the centre and State Government towards the social change. In 1955, the Chief Minister

K. Kamaraj introduced free elementary education for poor children including Adi-Dravidas.<sup>3</sup> He introduced compulsory elementary education in every village. In 1956, Kamaraj Government implemented the free midday meals to all poor school going children. In 1962 free education also was given upto SSLC throughout Tamilnadu.<sup>4</sup>

In 1970, the Government passed the orders to implement the tuition fee con-

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cession based on income limit Rs. 2,500 per annum for post-matric courses for the Adi-Dravidas.<sup>5</sup> In the year 1981 the government ordered supply of text books through Tamil Nadu Text Book Society to the Adi-Dravidas. Before this scheme came into existence, the government had given the scholarship in cash.<sup>6</sup> In 1989/90 free education was stipulated that the Adi-Dravida students pursuing up to Degree level, need not to pay special fee and tuition fees to the institution in which they were studying. This is still in operation.<sup>7</sup> Scholarships and stipends have been granted to students every year belonging to the Adi-Dravidas.<sup>8</sup> The text books are also supplied free of cost to all the children studying in standard I-VIII under the MGR Nutritious Meal Programme by the Education Department.<sup>9</sup> The Government of India gives scholarships to only those belonging to the Adi-Dravidas, ST, Neo Buddhism and SC converts. This scholarship is granted to two children of the same parents. The Maximum income limit of parents is fixed as Rs. 24,000 per annum.<sup>10</sup>

Government order for loan scholarship, to student belonging to the Adi-Dravidas are issued for pursuing professional Degree and post-graduate courses.<sup>11</sup> In 1988 the State Government issued the orders to the effect that education scholarship should include the boarding and lodging charges for those Adi-Dravidas students pursuing the post-matric courses.<sup>12</sup> In Virudhunagar scholarship have been granted for clothing, equipment and maintenance of Adi-Dravida school building to the Adi-

Dravidas by the State and Central Governments.<sup>13</sup> The Government implemented the orders to the effect that the prize money scheme should be instituted for the Adi-Dravidas, ST and SC converts.

The Gandhi Memorial Award is awarded every year to two Hindu Adi-Dravidas students who have secured the highest marks in the +2 examinations in the first attempt. The value of award is Rs. 1500/- for the first year and then Rs. 1000/- for the subsequent fivers.<sup>14</sup> Bright student award is awarded every year to two Hindu Adi-Dravidas ST and SC converts who secured highest marks in the tenth standard examination in the first attempt. This award has been given for six years accounting for Rs. 80/- per month.<sup>15</sup> Chief Minister Merit Award is given to 1000 boys and 1000 girls belonging to Adi-Dravidas and SC converts, who have secured the highest marks in the state in the higher secondary examination at the first attempt.<sup>16</sup> These attempts for promotion education among the Adi-Dravidas helped largely for spreading education, among them.

The Government issued order for offering free coaching to train the Adi-Dravida students in typewriting and short-hand. Examination fee and special fee were given to coaching centres through the Adi-Dravidas and Tribal Welfare Department. It has been introduced in Taluk level.<sup>17</sup>

In Virudhunagar there are four Government hostels, three for Adi-Dravidas and one for Backward classes. There are two

hostels for girls out of which one for school girls and the other for Backward class college students. The Adi-Dravidas students have also been admitted on the basis of reservation.<sup>18</sup>

Education played a significant role towards social change in Virudhunagar. Education has also helped largely for the development among the Adi-Dravida. In Virudhunagar the Adi-Dravida people were largely illiterate and there was negligible amount of literate among women immediately after Independence. Due to the policy of the government there has been a steady growth of education among both sexes of population of Adi-Dravida in course of time.

This growth of education among the Adi-Dravidas in course of time. This growth of education among the Adi-Dravidas provided employment opportunities in various levels both under private and government services. Education also made the people politically awakened. Adi-Dravidas are still lagging behind in economic spheres.

Virudhunagar being a part of Tamil Nadu has benefited from the Government Welfare Measures implemented for the welfare of the depressed classes particularly the Adi-Dravidas. The number of Adi-Dravida students studying in schools and colleges in Virudhunagar is increasing year by year.

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## RESERVATION FOR THE TRIBALS IN TAMILNADU

Miss. S. Pushpalatha\*

Efforts have been undertaken to improve the tribal condition in various angles. The Britishers made attempts for their developments. Christian Missionaries tried to change their condition. Organisations were established to look after them. Among them the Bhil Seva Mandal was the foremost one. While the voluntary organisations were active in North India for the amelioration of tribals, Southern India remained largely outside the pale of their efforts.<sup>1</sup> In the Free Indian Constitution, provision were made to safeguard their rights and privileges. Articles 14, 15(4), 16(4), 29(2), 46, 164(1), 244, 330(1) (2) (3), 332(1) (3), 333, 334, 335, 338(1), 339(1) (2), and 366(25) are enshrined for their amelioration in all respects.<sup>2</sup>

A person shall be held to be a member of a SC or ST, as the case may be, if he belongs to a caste or a Tribe which has been declared, under any of the following orders, to be a SC or a ST for the area of which he/she is a resident: They include The Constitution (STs) Order, 1950, The Constitution (STs) (UTs) Order, 1951; (as amended by the SCs/STs lists (modification) order, 1956), The SCs/STs Orders (Amendments) Act, 1976, The Constitution (STs) Order (Amt) Act, 1987, The Constitution Order Amendment Act, 1991 and the Constitution

(STs) order Second Amendment Act, 1991. In Tamil Nadu, according to the orders declared, at present 35 communities are identified as STs. They are scattered over various parts of the state. Tribal population is highly concentrated in the Salem district.

In respect of reservation of seats in educational institutions, in employment opportunities and in legislative bodies, the Scheduled Tribes were not treated aloof in Tamil Nadu. Along with Scheduled Castes, they were given opportunities. After the first amendment, in 1951, revision of reservation was taken place in Tamil Nadu.<sup>3</sup> According to the revised policy, 15 p.c. of seats were reserved for SCs/STs together.<sup>4</sup>

According to the 1951 Census, STs constituted 0.4 p.c.<sup>5</sup>

Meanwhile, for the amelioration of STs, certain efforts were undertaken. In 1961 the population of the STs in Tamil Nadu was 1.36 lakhs which formed 0.6 p.c. of the total population of the state. The state government, however, estimated the total population at 1.84 lakhs. The district wise population of tribes was Nilgiris (12,302), Coimbatore (2,968), North Arcot (44,69), Salem (81,688), and Thiruchirappalli

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(7,923). Important tribal groups are Malayalers, Irulars, Paniyans, Pulayars, Todas, Kotas and Kadars. Paniyans, Kadars and Irulars are the weaker sections among the tribes.

The state government did not undertake any special measure for protecting the rights of the tribals on land. On the contrary, educational upliftment measures were undertaken by the State Government.<sup>6</sup>

According to the 1981 census, the total tribal population in Tamil Nadu was 5.20 lakhs of Tamil Nadu.<sup>7</sup> Among them there were 34 sub-communities. For the rapid development of Tribal population and their areas where they are densely populated, the Tribal Sub-Plan was introduced in 1976, during the Fifth Five Year Plan.<sup>8</sup>

In 1990, the Supreme Court declared that for the STs Seats should be reserved separately.<sup>9</sup> In Tamil Nadu, the proportion of ST population was one p.c. in the total population. During the DMK regime, M. Karunanidhi passed a G.O. to reserve one p.c. of seats for them.<sup>10</sup>

Further, To protect and promote the welfare of the weaker sections, particularly the SCs/STs, a Parliamentary Committee was set up in August 1968. The committee has been consisting of 30 members, of them 20 were from Lok Sabha and 10 from Rajya Sabha for continuously protecting the interests of the SCs and STs.<sup>11</sup> In fact, the reservation to the tribals in proportion to their population is a significant step towards social justice.

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## **HISTORICAL PERSPECTIVE OF A MIGRATED COMMUNITY - A CASE STUDY OF SOURASHTRAS IN TAMIL NADU**

**Dr. T.S. Mohanchandralal<sup>1</sup> & Dr. T.S. Balakrishnan<sup>2</sup>**

Dr. Randle observes that a community of skilled weavers who migrated before 437 A.D. to modern Mandasor would have been the ancestors of the Sourashtras.<sup>1</sup> Dr. Buhlar traces their origin to the North.<sup>2</sup> Waves of Moghul invasions had forced them to abandon their Sacred Somnath and their homeland Sourashtram to migrate to Vinaanagar by 1336 A.D. via Devagiri in Maharashtra in order to finally settle down a Madurai under the patronage of its king Tirumalai Naik.<sup>3</sup> According to H.A. Stuart these immigrants wear sacred thread and worship both Vishnu and Shiva. They have priests of their own. They allow infant marriages. Widow remarriage and marriage outside their clan are prohibited. Nearly all of them speak Telugu along with Sourashtram.<sup>4</sup>

They fought and got religious status on parallel with Tamil Brahmins through a Charter of Protection in 1704 A.D. from Queen Managamma.<sup>5</sup>

Lord Curzon, the Viceroy and Governor General of India, in his reply to the felicitation given in Nov. 1900 referred to them as responsible for the propagation of a new industry in this part of India, which in course of time converted Madura into one of the greatest weaving centres in the

Madras Presidency.<sup>6</sup>

Shri Venkataramana Bhagavathar of Valajaper (1781-1874) a scholar of many languages and the disciple of the great Saint. Musician Shri Thiagaraja composed many Kirtanas in various ragas.

Shri Venkatasuri (1818-1890) a contemporary of Shri. Venkataramana Bhagavathar was also a great scholar in Sanskrit. He authored many literary works and Kirtanas whose origins are Mahabharata and Ramayana. Very much inspired by his command over Sanskrit, Telugu, Sourashtram, Marathi and Hindi, Sivaji Maharaj the last ruler of Tanjore (1832-1855) patronised him as his court poet.

Alagararya of Salem (1832-1906), was a poet and scholar. His Panchal Charitram in Sourashtram was modelled on Nauka Charitram of his contemporaries. He authored many interesting religious works including the Sourashtra Vyakaranam.

Natanagopala Nayaki an ardent Vaishnavite devotee was another noteworthy Saint - Composer of Kirtanas in simple but elegant Sourashtram and Tamil. Another learned hermit by name Swami Advaitananda Bharathi Acharya of Sankara

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faith wrote both in Sourashtram and Tamil, the tenets of Advaita in couplets for the benefit of common men.

Printed literature in Sourashtram had its origin in 1870-1880 with the publication of "Saurath-Mukya-Samajin" by CHaturvedi Lakshmanacharya meant for his community pupils. This was followed by another book "Laghu Sankhyavali (or 'Short Arithmetic')."

Shri. Doppe, Munisylu Ramarayi, one of the founders of the community's literature was proficient in English and Sanskrit.

With the advent of industrialisation the leaders of this community such as Shri. M.C. Seetharam a Manchester Technologist, were shrewd enough to emphasise the need for the mechanisation of this traditional industry.

Another visionary L.K. Thulasiram of Madurai did yeoman service with missionary Zeal for its socio-economic change. This Community provided a number of patriots for the Freedom Struggle of this country.

Dr. Randle (1969) observed that in Madurai, the Sourashtrians were no numerous that every third man met was a Sourashtran. There was also a large community of them of Tanjore and small numbers in other centres.<sup>8</sup> In the Address presented of Lord Curzon in 1900 by Madurai Municipality it is stated that Sourashtras dominate by 40% in the total population of Madurai.<sup>9</sup> The Kaka Kalelkar Commission in 1953 quantified its population to 2.3 lakh. Now it is around 10 lakh, which constitutes 1% of the total population of Tamil Nadu. The concentration of this community is 41% in Madurai, 15% in Tanjore, 7% each in Salem and Ramnad and 5% in Dindigul. The remaining 25% is in other districts.

The community earned name and fame in the field of textiles. Widespread economic prosperity characterised this community. But with the arrival of the mighty mill sector, the community has fallen on evil days. Unable to put a stiff fight against the onslaught of industrialism, this traditional weaving community by and large lives today in classical poverty singing its past glories.

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## SECTIONAL PRESIDENTIAL ADDRESS

### TAMIL SAIVISM

Dr. C.K. Sivaprakasam\*

Respected President, Distinguished Guests, Revered Scholars and Dear Colleagues,

Let me at the outset thank the executive committee and General body of the Tamil Nadu History Congress for giving me this honour to be the President of the Art and Cultural History section of its VII annual session. I deem it a privilege and accept it in all humility.

The Cultural History of Tamil Nadu is of particular interest both to the students of history and commoners. After all the living forces of culture reside in the socio-economic milieu. In the context of Tamil Nadu, as in the case of any other region of the sub-continent, the cultural history includes in its purview various fields such as religion, art and architecture, learning and literature and folklore. Of all the above, the field of religion deserves a special attention. Religious studies occupy a prominent place in the *Cultural History of Tamil Nadu*. Of many religions which found their haven in Tamil country, Saivism is one of the oldest ones in the land of the Tamils. In this address, I intend to highlight on the theme : Tamil Saivism which, I hope would be appropriate to the proper understanding of this

region's contribution to the cultural legacy of India.

The cult of Siva was known to the ancient Tamils as evidenced by the Sangam classics which allude to the worship of Siva. The development of Saiva religion and its philosophy in the medieval Tamil country had their own socio-cultural background. Infact, the early medieval Tamil country (600 - 1000 A.D.) witnessed the emergence of new ideas and institutions in the field of religion. It has been pointed out that the revival of Brahmanism in the North during the fourth and fifth centuries A.D. penetrated to the extreme South and the rise of the Brahmanical sects of Vaishnavism and Saivism was a sequel to it. No doubt, the Bhakti cults of Vaishnava Alvars and Saiva Nayanmars were the revivalist movements but of the Sangam cults. Nilakanta Sastri, K.A., had remarked that the historical link between the early *bhakti* movement of the North and that of the Tamil country had been lost. It is a contextual necessity to understand how the processes of acculturation and assimilation worked out to historical ends.

The revivalism in the Tamil country is to be viewed in the context of religious conflicts and the developments sequel to

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them between the 7th and the 9th centuries A.D. Owing to the persistent rivalry between the Brahmanical Vaishnava and *Saiva* sects on the one hand and the heretical sects of Buddhism and Jainism on the other, the period between the 7th and the 9th centuries witnessed a significant socio - religious drift. There was the revival of patronage to Brahmins and their settlements which led to their ascendancy in the Tamil country. But the ascendancy of Brahmanism was not through Vedic religion but mainly through Puranic religion.

The Brahmanical sects met successfully the challenges offered by the Jains and the Buddhists both in the ideological and organisational spheres. The growing awareness of the need to re-organize their systems resulted in the large scale construction of temples and allied institutions. The erection of temple was more or less a sequel to the above transformation. This process which commenced about the 7th century A.D., coinciding with the popularisation of the bhakticult, grew stronger in the subsequent centuries and reached the peak during the Chola period. The bhakti concept represented the ideology and the temple provided the organisational basis.

The processes of acculturation and assimilation were instrumental in making Tamil *Saiva* cult into a *Saiva* sect in this period. It was a sequel to the popularisation of the puraniclore through the concept of *bhakti*. This is very much represented by *Tevaram* texts. Thirunavukkarasar and

Thirugnanasambandar made the spread of *Saiva* cult into a mass movement through *bhakti* means. They carried the message to all irrespective of caste, occupation or even character.

Sambandar advocated *Siva velvi* as against *Veda velvi*. He also recommended the non-vedic practice of image worship, *abhiseka*, *archana* and recital of Tamil hymns. Thirunavukkarasar too worshipped *Siva* in the same manner. Both the saints elevated Tamil to the level of the sacred language to be employed in worship. *Tevaram* saints also refer to *Linga* worship in number of verses.

A section of the *Saiva* brahmins known as *Adi Saivas* realising the tradition of Tamil language and the antiquity of *Siva* worship among the Tamils respected Tamil traditions alongside the Vedic tradition. They believed that the *Agamas* too were sacred as they had been actually propounded by the Lord *Siva* himself as against the rejection of this idea by the *Smartas*. They believed in accepting the slowly evolving integration of northern and Tamil cults and Tamil must be given as much importance as Sanskrit. As a sequel to this, they had taken over the priest hood of the *Siva* temples. Sambandar joined with Thirunavukkarasar in carrying the message of *Siva* to one and all wanted it to be a movement of the Tamils.

The development of bhakti based Saivism was gradual and reached its high water mark in the 9<sup>th</sup> and the 10<sup>th</sup> centuries

A.D., when all religious activity was centered around puranic religion and agamic based worship. Indeed "the rich variety of local and popular cults got assimilated in the capacious fold of Saiva - Vaishnava sects".

The rejuvenation of Saivism with new dimensions in the Pallava period made the Tamil Saiva cult into a *Saiva* sect. The *Saiva* Nayanmar's role through *bhakti* means was very great in this regard. Significantly enough the role of women Nayanmars like Karaikkal Ammaiyar, Mangayakkarasi and other Saiva women devotees like Tilagavathi Ammaiyar, the wives of Kuugilikkalaya Nayanmar and other saints in fostering *bhakti* Saivism can hardly be exaggerated. The concept of Saiva *bhakti* was very much represented by the *Tevaram* texts on the literary front and the temple on the institutional front. The matha also cropped up in this period as a byproduct of the *Bhakti* movement. The philosophical basic for Saivism, a contextual necessity in the light of religious rivalry, gradually began to take its root concomitant with the revival of Saivism in this period. Being the theistic philosophy, the nascent *Saiva Siddhanta* had its genesis along with the textual development of the religion. The principles of *Saiva Siddhanta* would be traceable in the first three Tirumurais where in Thirunavukkarasar.

Thirugnanasambandar and Sundarar extol the Lord and His connection with the Agamas. *Siddhanta* conceiving out of the Agamic tradition was very much represented by *Thirumantiram* (which preserve the

quintessance of the *Saiva Agamas*). Saivism and its philosophy found very great patronage in the hands of the Pallavas. The temple movement under the Pallava rulers provided the excellent institutional basis for the growth of *bhakti* ideology. The concept of *bhakti* had been one of the legitimising instruments for the empire building activity of the Pallavas. The high watermark in this regard was reached when Narasimha II Rajasimha who built excellent temples for Lord Siva was a great lover of *Saiva Siddhanta*. The *Siddhanta* became well established and popularized in his period as evidenced by one of his inscriptions in which he is mentioned as lover of *Agamas* and one who followed the principles of *Saiva Siddhanta* and one who followed the principles of *Saiva Siddanta* and one who has immense knowledge in it. Manikkavacakra's *Tiruvacakam* categorically makes many references to agamas suggesting the firm rooting of the system in Tamil life.

The age of the Cholas was the period of fulfilment for the *bhakti* based Saivism. Nampi-Andar Nampi, the first hagiographer of the period, played a significant role in the recovery of the Tamil hymns and setting it to Tamil music. Astonishingly enough only a woman, a *virali* of the family of a low caste helped Nampi to set the hymns to music. This period witnessed the cropping of number of temples dedicated to Siva. It was almost a movement in which once again history records the participation of women

in an extra - ordinary manner. The contemporary epigraphs refer to the contributions of the Chola queens right from the wife of Aditya I to the wife of Rajendra III. Sembian Madevi was a trend setter in this regard. Even the participation of many other women of the period, royal and common, including Devaradiyars in the temple movement are revealed by the inscriptions. The period also witnessed the phenomenal growth of migrant *Saiva* groups, of different schools of Saivism in Tamil country, which belonged to the Pasupata, the kapalika, the Kalamukha and the Golaki sects. The sectarian growth led to the rivalry among the *Saiva* religious groups which had social overtones. The growth of Golaki *Saiva* sect offered a challenge to the Tamil based Saivism.

The 13th century was a landmark in the history of *bhakti* based Saivism when it gained a new dimension both from the institutional and philosophical points of view. The emergence of monastic institutions of *bhakti* Saivism with its *Saiva Siddhanta* philosophical base in Thanjavur region is development of socio - cultural significance. These monasteries, headed by non - brahman *Saiva* preceptors of mudaliyar lineages, had their aim the following of the Tamil *Saiva Siddhanta* philosophy and their doctrinal works. The correlation of the emergence of these Tamil *Saiva* mathas with the existence of Guhais in the same region in the same period will be of historical interest. Guhai is another type of matha attached to Siva temple which attained promi-

nence at the time of Kulottunga III and played an important role in the religious life of the people. These Guhais which existed in the late 12th and 13th centuries were named after the Tamil saints of the *bhakti* age. The pontiffs of these Guhais were well versed in *Saiva Tirumurais*. They undertook the preservation of *Tevaram* text and to recite hymns. The Tamil *Saiva* mathas, the development of which coincided with the period of the *Saiva Siddhanta* movement, provided the institutional basis for the *Saiva Siddhanta* philosophy (the philosophical system of the Tamils based on the *Saiva Agamas*, *Upanishads*, *Tirumurais* and *Meykanta Sastras*). This philosophy with its intense monotheism and *bhakti* emphasis was systematised into a sect during the 13th century, the process of which was initiated by Meykandar and his followers.

The systematisation of Tamil *Saiva Siddhanta* movement was a *sine - quo - non* in the light of growing sectarian rivalry. The emergence of Tamil *Saiva* mathas in the 13th century A.D. was a historical necessity so as to give a new lease of life to the Tamil based Saivism. The above mathas and guhais distinguished from their counterparts of the same period, particularly Golaki mathas, both in organisation and in philosophy to which they were dedicated. The case of *guhais-idi-kalaham* in Tiruttaippundi in 1200 A.D. is suggestive of the fact that guhais fostering Tamil based *Saiva* texts and philosophy became prominent and even attracted the attention of the rival sects. In all prob-

ability the Tamil *Saiva* mathas or *Saiva Siddhanta* mathas which proliferated in the 13th century received the spiritual and sectarian influence from the Guhais which preserved the bhakthi spirit of the age. Hence, the systematisation was a positive response to the challenge offered by the sectarian rivalry. The composition of hagiological literature, viz., *Periapuranam* was also on the same line. Hence, the Tamil *Saiva* mathas with regular lineages organised by the high caste Vellals among the non-brahmans with its newly organised texts expanding community interests. These mathas initiated the process of the composition and organisation of *Saiva Siddhanta* treatises. Another concomitant development of this century which was instrumental in enabling the Tamil *Saiva* progenitors to systematise their *Siddhanta* was the impact of Sankara's *Advaita* philosophy. Dr. R. Champakalakshmi strongly opines that there was a return to or a second Vedication of Sanskritisation from about 13th century. In the above context the Tamil *Saiva* mathas from the 13<sup>th</sup> century became a major institutional force to uphold and preserve *Saiva Siddhanta* tradition. It can be concluded that the most of these mathas had been founded by various disciples of Meykandar, the first of the expounders of *Siddhanta*.

The cause Tamil Saivism and *Saiva Siddhanta*, in the 16th and 17<sup>th</sup> centuries, was championed by the non-brahman heads of *Saiva Adheenams* of Thanjavur district. These *Adheenams* which voiced the *Saiva Siddhanta* of the South had to necessarily

grow on massive scale for popularisation of the system for the fact that Sanskritisation had been very conspicuous in the Vijayanagar times and after.

The late 19th century and the early 20th century witnessed the revival of *Saiva Siddhanta* philosophy concomitantly with the development of Tamil renaissance. The spiritual and religious awakening of Tamil Nadu had its own sociocultural ethos. A number of cultural organisations sprang up in different parts of Tamil Nadu as a sequel to the revival of Tamil language, culture and religion. The renaissance of *Saiva Siddhanta* philosophy started with the founding of associations in different parts of Tamil Nadu. In 1883, a *Saiva Siddhanta Sabha* was founded at Tuticorin in Tirunelveli district for the revival and propagation of Saivism. A similar sabha was founded at Tiruchirappalli in 1885. Palayamcottai followed suit in 1886. In 1905 Maraimalai Adigal established the *Saiva Siddhanta Mahasamajam*. These were the attempts to revive and establish Saivism which came to be interpreted as the original religion of the Dravidians. These institutions were for the betterment of social conditions of the Dravidians. These *Saiva* sabhas were like their medieval counterparts became institutional force in South India to uphold the *Saiva Siddhanta* traditions and to focus the Dravidian community's identity and continuity.

The triumph of Tamil Saivism lies in its catholicity and liberal traditions. The medieval traditions of Saivism had their im-

pact on society. The all absorbing quality of Saivism and its institutions which its early protagonists, Naranmars, adopted to popularise the sect (and to counteract the heretical sects) gradually gave a liberal character to it. By making sincere devotion to mathas aimed at creating a casteless society, admitted in its fold all classes of people without any discrimination of caste and other distinctions. Though the caste divisions continued to exist in the society, all true Saivites believed that there should not be any caste barrier among themselves. That the Agamic based medieval Saiva institutions also devoted to the cause of the *Vedas* and *Vedangas* exhibit the process of reconciliation that was tried between the Vedic and reconciliation is beautifully represented by the growth and development of *bhakti* based Tamil Saivism.

In turn the influencing character of Tamil Saivism on other faiths is a point of

socio-cultural interest. On the basis of the striking similarities in the conceptions of both Saivism and Tamil *Sufism*, scholars have pointed out that Sufi mystics. Infact Tamil Sufi saint Peer Mohammed's use of words Siva and Sakthi is illustrative of Tamil Saivism's all prevailing influence. Such an influence and interaction resulted in the evolution of an ethos of inter-group cordiality.

Thus the catholic, liberal and egalitarian oriented Tamil Saivism, though of a regional development, had also a positive role in the making of the composite culture in one way or the other. The accommodative spirit, assimilating and synthesizing character and reconciling traditions which the history of Tamil Saivism exhibits should be emphasized in historical studies so as to show how the composite Indian culture is made up of various strands of different religious faiths.

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## **WELFARE MEASURES OF THE GOVERNMENT FOR THE DEVELOPMENT OF FISHERWOMEN IN TAMIL NADU SINCE 1947**

**S. Sudarkodi\***

During the present day economy women equally contribute for the development of family to the nation. Though their service is highly needed in day to day life, their work is not recognised by their men from time immemorial. Like the agricultural workers in the land, the Fisherwomen in the coastal areas occupy an important role in the sphere of Fishing industries, which is considered as one of the ancient professions in the world.

While the Indian social system denied the right of women in Socio economic matters, from the very beginning, the fisher women got economic liberty to a certain extent because they have the chance of taking financial decisions on their house. The fisher women spend most of their times in the Coastal areas either in the sphere of curing the fish or selling them.

In the matter of social status of the fisher women, there is no much difference

between other castes. The birth of female children was not welcome in this people. As other people they preferred male child because they could go to the sea for fishing and would be considered as income deriving source to the family. The fisher girls were not educated due to economic reasons. From the child stage onwards they are engaged into work such as drying fish in the coast and selling them in the coastal as well as other places. At the time of puberty and marriage functions they spend lavishly even by borrowing money from the money lenders and other means.

During 1980's and 1990's a considerable number of the fisher women got higher education and the number is very less when compared to other community people. Besides fishing industries, a considerable number of them gradually entered into civil services as Clerks and Professionals as teachers and lawyers.

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## **S.N.D.T. - A. PIONEER WOMEN'S UNIVERSITY**

**Dr. Padma Srinivasan\***

Prof. Karve is remembered for his single minded devotion to the cause of Women's education. Prof. Karve, though looked physically fragile was a man of courage with conviction. It was sheer hard work, perseverance, unflinching faith in his mission and his ability to persuade people to help his cause that enabled Karve to pursue his goal undaunted by difficulties.<sup>1</sup> He went ahead with his ideas and established the Indian Women's University on 3rd June, 1916 at Hingne in Poona without any government aid. It virtually marked the beginning of a new era in the history of women's education in India.

To begin with the university had just 4 students. With the generous donation of Rupees fifteen lakhs offered in 1920 by the Bombay Industrialist Sir Vithaldas Thackersey, it became possible for Maharishi Karve to put the university on a financially sound footing with a new name, Shreemati Nathibai Damodar Thackersey Indian Women University. The university was later shifted to Bombay in 1936.

Dr. Karve strongly felt that the wide gulf between men and women must be bridge and women should be well equipped through education to take an intelligent part with men in the affairs of the home, the city

and the nation.

The special feature of this university was the medium of instruction and examination. Since its inception it strived hard to spread education among women through mother tongue. Though to-day many of the universities have recognised the importance and effectiveness of the mother tongue the credit of taking such a bold, pioneering step goes to S.N.D.T. university. However, D.K. Karve was also aware of the importance of English and made it a compulsory subject in the curriculum.<sup>2</sup> At present education is imparted through four media viz. Marathi, Gujarathi, Hindi and English.

Till 1949 the university never thought of any other faculty except that of arts as only suitable course for women. When women were needed to be a contributor to the nation's economic and productive development and families income career oriented courses like Home Science, Fine Arts, Nursing education and Library Science were introduced.<sup>3</sup>

Service ethos of the faculty members was the traditional philosophy of the university. The convention of having lady Registrar started with the appointment of Dr. Iravati Karve another unique feature that continues to the present day.<sup>4</sup> The univer-

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sity had all India jurisdiction when Dr. Karve provided facilities for higher education for women all over India.

Dedication and hard work became the hall mark of the University and it continued its efforts to bring flexibility in the educational structure. S.N.D.T. had evolved several practises of examinations by compartments. Keeping in mind the constraints of women in a tradition bound society it was to allow women students to appear externally. Again a very innovative idea to reach larger sections of women's population and induce them towards higher education.

Initially, the university had to look inside for its growth. The Mahila Pathshala, which was looked after by the Hingne Samstha was transferred to the university in 1920 and shifted to its campus at poona in 1923 when the first building was inaugurated. This college now known as S.N.D.T. college for women became a "conducted college" of the university. The school started by Chiplunker in poona was also transferred to the University and the S.N.D.T. Kanyashala at poona became a "conducted school". In this way, the University assumed dual responsibility of teaching and affiliation, directly supervising conducted colleges and overseeing the work of affiliated colleges. Post-graduate Departments gradually developed from the undergraduate university colleges unlike conventional universities which had affiliated / constituent colleges with disciplinewise post-graduate departments, functioning directly under the University administration. This broad struc-

ture still continues with the university having three campuses and managing conducted colleges, University Departments and having affiliated colleges in Maharashtra and Gujarat.<sup>5</sup>

The second phase of development came with the statutory recognition of the university by the government in 1951. The creation of Maharashtra and Gujarat in 1960 added to the administrative problems of the university and as it had affiliated colleges in both the states and parity had to be maintained. It had to face increasing competition from other universities in Gujarat and Maharashtra especially when some of them adopted mother tongue as the medium of instruction and accepting private students.

S.N.D.T. tried its level best to meet the challenges and keep its unique position intact. After receiving the statutory recognition the number of affiliated colleges and the strength of the students kept on increasing. The courses in Arts languages, fine Arts and Social Sciences were expanded to cover graduate, post-graduate and Ph.d. levels. The university made an attempt to keep pace with the evergrowing demands of women to enter new job markets. The university started projecting women in the fields of technology and science. It established a polytechnic offering distinctive job oriented middle level courses.<sup>6</sup>

The university started the Open University Programme, the first of its kind in India in 1979. It was designed to help those women whose formal schooling was disrupted due to various reasons. Recently a

few new areas for women have been started such as Basics of law, Diet Therapy, Techniques of Translation and Family Savings and Investment.<sup>7</sup>

S.N.D.T. university started Research Centre for Women's studies in 1974 and was strengthened with Ford Foundation Grants. The centre is involved in activities and projects of documentation, research, training, curriculum development and extension work. It has collaborated with many national and international agencies.

The Library Information centre established in 1986 provides bibliographic information Support Services to universities and colleges throughout India in the field of Sociology, Women Studies, Home Science, Special Education, Gujarathi and Library Science.

The Department of Education Management introduced in 1987 in the first of its kind in the country. It offers a diploma in Education Management for educational administrators and created a base for social work through its Adult Education Programme, rural work, extension activities, community development programme and N.S.S. work.<sup>8</sup>

S.N.D.T. university has established co-operative linkages at national and international levels. At national level the university and some of its department have entered into linkages with National Centre for Software Technology for strengthening and enriching Computer Science Programmes, The State Bank of India for evaluating certain

schemes for women in rural areas, The National Institute for Educational Planning and Administration to train administrators of Women's colleges in the country and the Nehru Science centre to develop training modules and materials.

At International level, the university had a faculty exchange programme with New York University, U.S.A., link programmes with Sheffield City Polytechnic and the Edinburgh University in U.K. and collaborative scheme with International Development Centre, Canada for setting up Regional Resource Centre for training and preparing Software to be used in libraries and information centre.<sup>9</sup>

Contrary to all popular myths about women not able to get along together, the S.N.D.T. university is characterised by a spirit of unity and a strong sense of purpose. 20 and is the only university in India to be run almost entirely by women. It is the Only Women's University with Five Star status issued by NAAC in the country.

Being a trend setter and a forward looking university S.N.D.T. is determined to realise Maharishi Karve's dream of bringing education within the reach of every woman who seeks it by the use of the mother tongue as medium of instruction and by providing special course adopted to the needs of women. For years to come S.N.D.T. will be a source of inspiration and a leading light for many more Women's Universities to Spring in different parts of this country - still a strongly felt need in the urban as well as rural areas of the country.

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## **SENDAMARAM CATHOLIC CHURCH - ORIGIN AND DEVELOPMENT**

**K. Murugiah\***

The Sendamaram Catholic Church was built at Sendamaram in 1798. It was the first ever stone church in Tamil Nadu built in the year 1798 by a Hindu Poligar.<sup>1</sup>

The Sendamaram Church belongs to Sankaankovil Taluk, Tirunelveli District.<sup>2</sup>

Fr. Emanuel, Fr. Baschi also did a lot for the growth and development of Sendamaram Church. Being a determined and dedicated missionary, Baschi travelled throughout Tirunelveli District and sowed the seed of goodnews. He also visited Sendamaram. As that area was a fertile soil the gospel that he had sowed started giving good yields.<sup>3</sup>

Sendamaram, in those days, was under the jurisdiction of Andipatti Parish. The increase in the christian population among Nadars and Muppanars over the years had necessitated the local christians to have a church of their own. They, under the leadership of Periya Ayya the catechist, went to Andipatti, met the Paris Priest the Rev. Fr. Packianathar and expressed their desire to have a church at Sendamaram. The Priest pleased with their desire gave his permission to build a church, a thatched church to begin with.<sup>4</sup>

Poovalings Thavar was a Hindu, he was considerate and kind-hearted. When the Christians of Sendamaram approached him and entreated him to use his good offices to get the permission of the poligar to build a stone church in the place of the thatched church.

Vellaya Thevar of Chokkampatti believed that the God, who was able to cure Poovalinga Thevar of his deleterious stomach pain could perform similar miracle in his life too.

Following this Vellaya Thevar ordered his Thanathipathi (Accountant) to take all steps to construct a church on the model of Hindu architecture, making use of the stones and pillars of the dilapidated urmeniazahian Perumal temple and the Kappusami Madam of Kulasekaraman galam.<sup>5</sup> The Poligar of Chokkampatti donated one undred sovereigns of gold to build the stone church.

### **Social Service and the Church of Sendamaram**

Propagation of the gospel was not confined to preaching good news alone. As long as the belly of a man is empty how can he respond to the preaching, howsoever

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interesting it may be. The Christian Missionaries were interested not only in the spiritual needs of the people but also the physical and social needs of the people. The Christian Community of Sendamaram Parish has provided the natural structure on which Tirunelveli Social Service Society has been built. It is a registered organisation of the Diocese of Palayamkottai for social service. It is committed to the all round personality of man and social development. The society serves the people in different ways. Mother and child Health Programme, Mahalir Munnetra Mantram (Women's Welfare Association), Adult and Nonformal education, constructing houses for the poor and food for work scheme are some of their Welfare Programmes. The people of this

parish have also benefitted much through the activities of the Vincent De Paul Society.<sup>6</sup>

### Conclusion

The population of Sendamaram Village consists of people belonging to different religions and castes. In spite of the heterogeneous nature of the population; the people have lived together without animosity for more than two hundred years. The Sendamaram Parish has done and has been doing a lot for the people in Sendamaram and neighbouring villages to change their life attitude towards others belonging to other communities and religions and people who remain at the lower rungs in the social ladder.

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## ARABIC SETTLEMENTS AT KAYALPATTINAM

M. Mohamed Nazar\*

During the Sangam Age Korkai was treated as the Pandya headquarters for some-time before the present Madrai became Pandya's capital. The Yavanas refer to Korkai as "Kolkoli" emporium and recognised it as the headquarters of pearl fishery and an important sea port of the Pandya kingdom.

After the sea had receded from korkai, in consequence of the gradual elevation of the line of coast, and due to the political changes, a new emporium arose between the present day korkai hamlet and the sea and this new emporium can be known as kayal during the medieval times.

Even before the Muslims invasion from the North, Arab Muslims seemed to have settled much earlier first on the Malabar Coast and from there they spread to several other places on the eastern coast and Ceylon. Their principal settlement on the Gulf of Mannar was "Kayalpattinam". They entered into matrimonial alliances with some of the leading Parava families. The mixed race consisting of the descendants of those Arabs called Labbaies on the eastern coast. They belong to the shafei sect of the Sunni school. Their ordinary title is Marikkar, for several of them owned Marakkalams (Boats).

As pointed out already historians have given several meanings to the word kayal. The term can mean a stretch of salt water close to the coast and separated from the sea by sand spits backwater and lagoon or mouth of an ebbing stream.

The first theory with regard to the origin of "Kayal" Muslims is that, Hajaj Bin Yusuf, Governor of Iraq, a monster abhorred for his cruelties, in 232 A.H. 846 A.D., drove the Muslims who belonged to the Hashamite house. The latter abandoning their native land travelled towards India got down at a spot on the sea shore near Kayalpattinam. The second theory is that, the then Pandyan King welcomed Muslim migrants from Egypt under the leadership of Muhammad Khalji and gave them assylum and through the award of document in copper plate, conferred on them proprietary rights in respect of the areas on which 224 persons were rehabilitated in A.D. 875.

Third theory is that during the days of the Abbasid Caliphs much importance was given to the national faculty and research. This movement was called "Mutazilla". During Al-ma'mun's period, controversy concerning the Holy Quran cropped up. Those Muslims who refused to

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accept the status of Holy quran, left their native and settled down in Kayalpattinam in 232 A.H. (equivalent to christian era 854 A.D.) under the leadership of Muhammed Khalji.

Fourth theory holds that the Arab Muslims first entered Kayalpattinam during the time of Abbasid Caliph Harun-Al-Rashid and gave unbearable trouble to the followers of Imam shafee who were acting against the unlawful religious dealings of Abbasid Caliph. So the Arab Muslims belonging to various families decided to do Hijararath to Coromandal Coast, in particular to Kayalpattinam in 875 A.D.

In the light of the above theories, we could arrive at a conclusion that the first Arab Muslim settlement of Kayalpattinam

would have taken place between 843 A.D. and 854 A.D. under the leadership of Mohammed Khalji. The Pandya ruler of this period was Sree Mara Sree Vallaba (811 - 860 A.D.). Furthermore according to one Arabic coin which bears the impress of the Muhammedan year 71 (equivalent to 693 A.D.) and was been by Caldwell in 1871 A.D. on the road leading to Kayal, even before the arrival of Mohammed Bin-Kasin in 712 A.D. in North India, Arab Muslim merchants had already established business in the Kayal region. Due to the result of increasing contacts, commercial and cultural with the Muslims of Ma'bas, a new ethnic group emerged in South India including Sri Lanka. It was Indo Arab in character and lost their exclusive Arab character in courses of time.



## **ZENANA MISSION IN TAMIL NADU (1870 - 1900)**

**D. Caroline Nesabai \***

What is a Zenana? The word is a compound of two Persian words "Zenan - Khana" which means the house of the women.<sup>1</sup> It also means "Women's apartments", a harem's quarters. Some times the term was used to designate the inmates of Women's apartments. In popular language a Zenana is a woman who lives in oriental seclusion. Though seclusion of women is customary in Asia, its extreme, fanatic form was found in Hindu Zenanas or Moslem harems. The existence of Zenana was not due to the practice of polygamy as wrongly understood by some.

### **History of Zenana Mission :**

In Missionary circle the word Zenana often applied very loosely to all forms of work among the higher classes of women carried on their own homes. It was a mission of love and mercy to the female inhabitants of houses closed to all but those of their own sex.

Rev. Thomas Smith, first proposed in 1840 a scheme for the home education. Four English ladies Mrs. Tracy, Miss. Bird, Mrs. Sale and Mrs. Mullens gave instruction to women in the Zenanas in the early period but the honour of erecting Zenan teachin into

a system and popularising it by public advocacy and practical efficient organisation went to Mr. Fordyce and Dr. Thomas Smith.<sup>2</sup>

The society for promoting female education in the East was organised in 1834 for the purpose of giving Instruction to women in the Zenanas of India and by 1835 women missionaries did gain access to the Zenana in Calcutta but this was done quietly and secretly. Zenanas were not to be asked about and when published the names and places were kept back carefully. Though small at first it grew slowly.

Then the Indian Female normal school and Instruction society was organised in 1852, largely through the influence of Lady Kinnaird who was its founder and patron till her death. From this sprang the Church of England Zenana mission society and Zenana Bible and Medical Mission in 1880. Lady Kinnaird initiated the Zenana Campaign but Mrs. Sale had the honour of having turned the first sod she entered the first Hindu Zenana with the message of Salvation. In south India the credit of introducing the Zenana work goes to a native lady of christian community of Madras by name Mrs. Anna Sathianadhan and the work was began as early as 1863 at Madras.

None of the Missionary societies sent women workers since the work among women was mostly done by men missionaries wives and daughters. It was only when Zenana missions threw open a wide door for their labours the number of single women missionaries increased with astonishing rapidity. Every missionary society began to have a women's auxiliary with more or less independent power of action.

### Consequences of Zenana Mission

As there was strong social prejudice against the education of women, the company did not want to meddle with it for the fear of suspicion and revolt<sup>3</sup> but the Christian Missionaries took up the initiative in all important cities like Madras, Vellore, Trichy, Madurai, Tirunelvely and Nagercoil. Some of the leading women in Zenana mission were Ms. Swift, Ms. Askwith, Ms. Swainson, Mrs. Lazarus, Ms. Mc Ilroy and many others.

Later the Government was urged to accept for secular education, the Zenana system which had so long been in use by the missionaries. Grants for Zenana teaching was to be recognised as a proper charge on public funds and be given under rules which would enable agencies engaged in that work to obtain substantial aid for such secular teaching as might be tested by an Inspector or other female agency.<sup>4</sup>

As in 1886-87 the only two societies engaged in Zenana education that received aid from provincial funds were the Madras

Branch of the Indian National Association formed by Native gentlemen and English ladies and the Free Church mission, Madras but there were several missionary societies doing similar work both in the presidency town and the mofussil. The two societies maintained 6 home classes with 77 pupils, Mrs. Brander's, the first Inspector of schools the examinations were satisfactory in the Zenanas.<sup>5</sup>

National Indian Association was founded by Miss. Carpenter in 181 in aid of social progress and education in India. Its chief object was to promote education among the women of India on non-missionary principles. This was quite successful in Madras than in Calcutta.

Since many of the native Zenana workers were widows with children, it improved their status and gave honourable employment. They became teachers and instructors to non-Christian women of all the high castes.<sup>6</sup> This shattered the caste prejudices and the miserable plight of widows.

The census of 1901 showed that only 7 per 1000 females could read and write but this situation changed dramatically. The Sarah Tucker Institute at Palam Kottah with in twenty years (1880 - 1900) sent out 300 native female teachers who had passed the government examinations.<sup>7</sup> The closed Zenanas were kept open for Zenana Mission. In 1896 the first college for women in south was opened by the CEZMS ablest missionary Miss. Askwith.

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## STUDIES IN SAIVA - JAINA RELATIONSHIP IN EARLY MEDIEVAL PERIOD - THE ROLE OF PREJUDICE AND STEREOTYPES

M. Vallimmal\*

Tirunanasambandar, a celebrated Tamil Saiva saint, who was mainly responsible for the Tamil Saiva renaissance, directly expressed his feeling of hatred towards the Jains in his songs. He is said to have impaled more than eight thousand Jain monks. This amounts to a genocide. Saivite scholars have denied the historicity of this in total. Recent studies on "genocide" have shown that there is often a long period of "preparation" or "maturatin" for the occurrence of actual genocide. This means one can predict a genocide and consequently one can prevent a genocide.

An attempt is made in this paper to examine whether Tirunanasambandar was moving in the direction of actualising a genocide. There are plenty of internal evidences to show the deep prejudice and bias of Sambandar against the Jains. These may well culminate into deep hatred resulting in violence.

The songs of Tirunanasambandar give a general idea about the body physical structure of the Jains. The songs also mention as to how the Jains used several things in their day to day simple life. Some of the habits and day today practices of the Jains were also mentioned by Tirunanasambandar in his

songs.

Tirunanasambandar totally rejects Jainism and so he very often criticises its practices and their doctrines as false doctrines<sup>1</sup>. Their preachings had no moral virtues. They did not know anything about philosophy.<sup>2</sup> They did not have any knowledge about God.<sup>3</sup> So they neither worshipped nor praised God.<sup>4</sup> But at the same time they never swayed aside from their religious faith and did severe penance.<sup>5</sup> They meditated under the Ashoka tree.<sup>6</sup>

They used to debate with others.<sup>7</sup> They had faith on the philosophy of Yes & No (Acceptance & Negation; existing and non existing).<sup>8</sup> This is one of the seven aspects of Anekantavata.<sup>9</sup> Jainism believes in Anekantavata. Anekantavata believes in relative truth and not in absolute truth. But the Saivites have strong faith in Lord Siva who is considered by Tirunanasambandar and other Nayanmars as absolute God. (முழு முத்தர் கடவுள்) It may be because of this, Tirunanasambandar criticised the religious doctrines of the Jains as false ones. The Jains abused the Vedas and sacrifices.<sup>10</sup>

The characters of the Jains were also vehemently attacked by Tirunanasambandar.

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He described them as slanderers <sup>11</sup>, sinners <sup>12</sup>, liars <sup>13</sup>, unjust men <sup>14</sup>, devils <sup>15</sup>. They were regardless of religious scriptures and ceremonies <sup>16</sup>. They had no goal in their life <sup>17</sup>, no good qualities <sup>18</sup>, no knowledge and wisdom <sup>19</sup>, no shame <sup>20</sup>, and no sympathy <sup>21</sup>. They were like hoots <sup>22</sup>. They were people with evil characters <sup>23</sup>.

Most of the above mentioned comments about the Jains indicate the misconceptions and prejudice about the habits and practices of the Jains by the Saivites (Vaishnavites also) of the period. For example, the Jains believed that there is life in water and so it should be used at the minimum level. Naturally they did not use water extravagantly for bathing and washing. But it does not mean that they would not have cleaned their body. They might have cleaned their body with wet cloth. But this was wrongly perceived by Tirunanasambandar and other Saivites that they never took bath and they totally avoided water. (அலையாரும் புனல் துறந்த அமணர்).

The frequency and intensity of the use

of some derogatory remarks about the Jains express Tirunanasambandar's feelings of hatred towards the Jains. For example he described the Jains as Gundar (corpulent) for more than times. Misconceptions and prejudice increase hatred and anger and they play a major role in affection relationship with others. That was why Tirunanasambandar decided to destroy the Jains (Not only their political power influence, popularity etc. but also physically) by getting success over them in debate. <sup>24</sup>

Misconceptions, prejudice stereotypes about one group by other will increase hatred, anger, irritation, vengeance on each other and enlignite to the extent of treating others as sub-human. The conflicts between them will not erupt all on a sudden but will be in dormant for a long time. When it is sparked by an incident, it will erupt like a volcano and result in genocide. This should be understood by the people and the state and efforts should be taken from the beginning to promote cordial relation between the two communities which have misunderstood each other.

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14. *Ibid.*, I 18:10
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22. *Ibid.*, III 57:10
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## THE JESUITS, AGENTS OF MODERNIZATION - A STUDY IN THE CONTRIBUTION OF CATHOLICS TO TAMIL SOCIETY

N. Dhanalakshmi\*

Modernization means a totality of change at the intellectual, emotional and spiritual levels of man living in the society. Jesuits were the members of the Society of Jesus an order founded by Ignatius - de - Loyola in 1534 in Italy. It was expected that the Jesuit missionary had to play his new role as an agent of modernization in the village communities. As an agent of modernization the Jesuit educationist in the later part of the nineteenth century had a share in developing the scientific spirit in India and creating an elite which had rightly taken up the leadership of India in later years. The Jesuit colleges produced, many brilliant young men who were influenced by the intellectual atmosphere.

After the period of St. Thomas in the first century A.D. the Christianity started spreading into south India after the advent of the Portuguese. Only from the 16th century it spread to parts of Tamil country.<sup>1</sup>

The Catholics under Jesuits first set foot on the soil of India in the 16th century. Their advent synchronized with the rise of Portuguese power in the east. The annals of the mission are filled with edifying witness of their Apostolic labours in India.<sup>2</sup> The first Catholic Jesuit mission was begun by St.

Francis Xavier in 1542 in the fishery coast of south India. It was developed by fathers Robert - de - Nobili, John - de - Britto and Baschi and their successors.<sup>3</sup>

The Provincial of the Jesuits in India insisted that all his subjects should learn very well the language of the place where they would work as missionaries. Many of his followers working in Tamil Nadu began to learn Tamil and some of them acquire great Proficiency in that language. The Jesuits played by far the most important role in the evangelization of India. The first priest to be sent to Mylapore was Father Alphonse Cypriano, in 1547. The Jesuits had a college named St. John's College at Mylapore as early as in the 16th century. They worked in San Thome, Little Mount (Saidapet), Nagapatnam and Tanjore. In 1925 they established the Loyola College.<sup>4</sup>

Pope Gregory XVI restored the Jesuit society in India in 1814. When he recognised the mission, he entrusted the southern part of the early Madras mission to the French Jesuits of Toulouse. Jesuits were confirmed by the papal Bull "Multa Praeclare" issued in 1838.<sup>5</sup>

When the Jesuits and other religious

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orders received setback in Portugal and in India, it was the Goan Priests who saved the Catholic situation in India.<sup>6</sup> In the 19th century the starting of schools and centres of education Primary, higher and collegiate for boys and girls was one of the most farsighted and effective ideals of the activities of the Catholics of India in the 19<sup>th</sup> century.

The Madura mission founded a school at Nagapatnam in 1843; it became a high school in 1866 and a college in 1878. The institution chose to cater to children of both Indian and European descent. It became fully Indian 1858. The curriculum included the study English, French, Latin, Greek, Tamil History, Geography, Arithmetic, Physics, Chemistry and higher Mathematics. The pupils were given instructions with great care in the duties of religion and morality.<sup>7</sup> It was affiliated of Madras University and transferred from Nagapatnam to Trichirappalli in 1882. St. Joseph's College, as it was known, had developed into one of the finest, best and biggest educational institution in the country and of the Jesuit order.

Among the congregation of priests, pride of place may be given to the Society of Jesus, whose members have played a decisive role in the Church of India as Evangelists teachers and pastors of souls. Besides being the pioneers of higher education among Catholics, Jesuits were not to be satisfied in forming "cultured gentlemen" nor in fostering an "All round development" of each student but as their founder St. Ignatius

de - Loyola would require in providing and education which besides fostering academic excellence would lead students to turn "from selfish concerns to unreserved generosity to god and their fellowmen" or as Fr. Arrupe would say, forming men for others. In the area of education for weaker sections, the Jesuits seminar recommended to the provincials that greater attention should be given to small areas and to a vigorous literacy among adults and called upon individual schools and colleges to become "effective agents of social change" especially by helping the poor and the under privileged through night schools, scholarships by fostering a keen social and political awareness and concern among students and staff and by direct involvement in development projects.<sup>8</sup>

The Jesuit institution aimed at making their own contribution towards a radical transformation of present day social conditions so that the principles of social justice and moral values enshrined in the constitution of India may prevail and the possibility of living a fully human existence may be open before all. However, the Jesuits are prominent among the large number of Christian missionaries who have devoted their time and talents for the welfare of this land. Though many of the missionaries followed the Jesuits, the society of Jesus became the important and most noteworthy in the field of education in early times.

The Jesuits steadfastly worked for the welfare of the people in Tamil Nadu. They



felt that only by educating the people particularly the depressed classes, awareness could be brought upon the masses. So with commitment they worked for the masses and among the masses in fact they succeeded in their mission. Though many criticised their activities of evangelization and proselytisation, they still appreciate for the benefits gained by the people of the society. The people, no doubt, were no long longer in ignorance, and they became aware of

modern developments and this was due to the activities of the Jesuit missionaries. The early Catholics served the country faithfully not with a view to getting any material reward. The early Catholics served the country faithfully not with a view to Getting any material reward, not to win any political power prestige, not to invite praise and gratitude from others but to help their brethren in India, posses and enjoy light of Love and Life in Christ and in this direction they were successful.

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# EVOLUTION OF EDUCATION AND CULTURE AMONG THE PEOPLE OF PORTBLIAR

Dr. A. Kumaraswamy\*

Portabliar is the head quarter of the union territory of Andaman and Nicobar Islands. This city is located 1,190 Kms away from Madras. The land area of the Andaman group of islands is 6,340 Sq. Kms. The Nicobar groups of islands is 1,953 Sq. Kms. The tribals of these islands were allowed to lead their life in their natural habitat without being disturbed by the impact of modern civilisation. According to 1981 census, the population of the union territory was 1,88,741. Out of which 22,361 were tribals.<sup>1</sup> This indicate that the tribals constitute very small portion of the total population of the islands.

During the Bristish period many freedom fighters were arrested and imprisoned. The British wanted to send the inpresonal Indian freedom fighters to far awamy places. They preferred island areas because the convicts could not escape from the island under any circumstances. The Britishers selected the Andaman Islands for the imprisonment of the Indian freedom fighters and other convicts. This led to establishment of Cellular Jail at Portbliar in the Andaman islands. Its construction started in 1896 and completed in 1906.<sup>2</sup> The first batch of the prisoners were the Mutineers of 1857 revolt. This was followed by the followers of Wahbi movement.

Next was the Manipuri revolters, and the Indian freedom fighters. Thus the revolutionary activities of the Indian freedom fighters against the British supplied political prisoners to the cellular Jail. During the second world war the Japanese occupied the islands. Many the British official vacated the island. But very few British Indian officers and the local born population remained in the island. Bortbliar was the main centre for their educational and cultural activities.

## Evolution of Edcation

The annual Report for 1873-74 shows that a nursery school was established but it was closed very shortly.<sup>3</sup> In the year 1891-92 states that a European school was running at Portbliar.<sup>4</sup> Which followed the curriculum and syllabus of Punjab.

In 1900 a settlement school was established at Portbliar. 229 students were attending classes.<sup>5</sup> This was followed by the formation of Industrial schools. 83 boys were studying there. Girls did not make much progress in literary studies. They were interested only in Craft classes. In 1904-05 there were six schools in the settlement area of Portbliar. In the first decade of the present century a primary school at portbliar was

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upgraded as a Middle School. In the following decade it was raised to status of high school with English as the medium of instruction and Urdu as a major language.<sup>6</sup> With the passage of time, the convict population spread to the interior parts of Andamans. So eight primary schools were started to cater the needs of their children. The Mapla Rebellion caused the transportation of large number of Maplas who spoke Malayalam. Hence schools were started with Malayalam as the Medium of instruction. The High school at Portbliar was first affiliated with Rangoon University. But after Burmese separation the affiliation was transferred to Calcutta University.

During the Japanese rule in these islands from March 1942 to Oct. 1945,<sup>7</sup> the medium of instruction in the schools were changed from Urdu to Japanese language. This gave a serious set back to the growth of education in the Portbliar. After the re-occupation of these islands in 1945, the Britishers did not take much interest in the field of education as they seem to have decided to quit this country and the old pattern of education was restored.<sup>8</sup> In 1946 more than 12 schools were started. Thus there was a gradual development of education that took place at Portbliar in the Andaman Islands. But after independence Govt. of India took keen interest in the educational development of the Andaman islands.

### **Cultural life of the Andamanese**

The cultural activities were in bloom in these islands. During the British period,

the Andaman Nicobar islands were infamously known as KALAPANI as most of the freedom fighters were sent to the Cellular Jail in Portbliar. Though many British and foreign authors wrote many books on Andaman Nicobar islands, these did not throw much light on the Socio-Cultural life of the tribals. However some Christian Missionaries with the support of the administration, were engaged in the work of proselytization.<sup>9</sup> Later on the Govt. of India gave considerable priority to the development of these islands and promoted the welfare of its people, particularly to the tribals.

From time immemorial, these islands have been the abode of the aboriginals. The tribals constitute about one sixth of the population of these islands. They are divided into two major groups, namely, the Andamanese and the Nicobanese of course there are significant differences in their racial, linguistic and cultural patterns and life styles.<sup>10</sup> There are four important tribes. They are the Great Andamanese, the Jarawas, the Sentinelese and the Ongese. They speak different languages. The Jarawas and the Sentinelese are still living in the primitive stage of life. Due to grave mistrust and suspicion no fruitful contacts with them have been possible till today. Most of the tribals are suffering from serious diseases. The habits of consuming excessive amounts of tobacco, opium and promiscuous sexual relations are taking heavy toll of their lives. Again lack of nutritious food and unhygienic living conditions accounted for their diminishing number. Moreover, tribal

life has been seriously disturbed due to the influx of islanders.<sup>11</sup> There were various kinds of differences between the tribals of Andaman and other backward communities both in the islands and the mainland of India.<sup>12</sup>

After the establishment of the penal settlement at Portbliar in the Andaman island there was a change gradually emerged among the people who lived in Portbliar. The British officials came to the island for managing the jail administration. The Christian missionaries came for their missionary works. For all their works Portbliar was the main centre. The first elementary school, primary school, secondary school and high schools were established only in Portbliar. The growth of education made certain changes in the life styles of the people. The Govt. of India took various kinds of steps to change the life of the tribal people. But they never co-operated with the Govt.<sup>13</sup> The Church has played a vital role in shaping the life of the modern communities in Portbliar. Because of the spread on Christianity and the efforts of the late Bishop Richardson, the blind beliefs and social organisations of the people of Portbliar have been significantly modified.<sup>14</sup>

After the arrival of the Japanese in Portbliar during the second world war all the cultural activities met with serious blows and cultural life at Portbliar had come to a stand still. But the newly formed Indian Independence League tried to revive the cultural

activities in the village areas caused to stage plays.

After independence several cultural organisation came into existence in Portbliar. Some of them were old Student Association, Kerala Smajam, Tamizhar Sanga, Andhra Association and Hindi Sahitya Kala Parishad and Urdu literary Association. Their activities were confined to cultural functions with the spirit to revive cultural activities at Portbliar.

### Conclusion

Portbliar played an important role in shaping the educational and cultural life of the Andamanese. Most of the Christian Missionaries visited this part of the island firstly, then moved to other island. Educational development took place at portbliar immediately after the arrival of the English. After the release of the prisoners they were permitted to bring their families here and settled their life. People from West Bengal, Tamil Nadu, Andhra, Punjab, Kerala and from other states came to Portbliar. Who started various kinds of works at Portbliar.

If the British had not established the penal settlement at Portbliar, the history of Portbliar would have been a different one. The christian missionaries also rendered meritorious services for the development of the island in particular Portbliar. The formation of various cultural organisation made great changes in the cultural life of the people of Portbliar.

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## CONTRIBUTIONS OF WOMEN TO THE SAPTASTANA TEMPLES DURING THE PERIOD OF ADITYA (A.D. 871 - 908)

P. Kandasamy\*

The temples of Lord Siva, located at seven places, Tiruvaiyaru, Tiruppalana, Tiruchchorrutturai, Tiruvedikkudi, Tirukkandiyur, Tiruppundurutti, and Tiruneittanam are called Saptastana Temples. These temples are situated in and around Tiruvaiyaru and its surroundings of about 15 Kms in Tanjavur district. The Saptastana area was under the rule of the Imperial Chola, founded by with Vijayalaya.

There are 353 inscriptions available in saptastana temples. The Kings who are referred to in the these inscriptions range from Aditya -I, son of Vijayalaya, the first king, to Rajendra-III, the last ruler of this dynasty. Of the 353 inscriptions, 329 inscriptions belongs to the Chola rulers of which 18 inscriptions belongs to Aditya-I. The remaining inscriptions belongs to the Pallava, the Pandiyas Kings.

The inscriptions of Aditya-I, found in the Saptastana temples for the present paper have been to up for the students. One could understand from these inscriptions about the generous contributions made by women to the temples equal to that of men. Aditya-I had many queens, like that of other Kings of the age.

Vayiri Akkanar alias Tirubuvana Madeviyar. Hangan picet Vanavan Madeviyar and Solappenmanadigal Devanattu Alanthur Tirubuvana Mahadeviyar were some of the queens of

Aditya-I. Who figure prominent among the donors. Among the above queens, Hangan picet was the senior queen. Vayiri Akkanar alias Tirubuvana Madeviyar was a Pallavprinces. Whose parents were kadupattigal Tamara Mettiyar and Solapperumanadigal the inscriptions also refer the one Karungai Nattua Kaveri Mangathse Kadamba vitari, a servant maid of rashtrakuta Kannara Deva knish-II the father of the Chola queen Ilangaon pict. The wife of one vikki amman, a chara genral also figures as one of the donors.

From the inscriptions, one could observe that donations were made to the temple by women of various status such as queens and other relatives of the kings, family member of army personals and even their servant maids. They donated by way of gold, utensils, lands, sheeps and others things. The temple servants were responsible to lookafter the administration of temples. They accepted donations for the maintenance of temples. During those days women had the right to possess wealth and also they were at liberty to donate their properties and to sell the same, if necessary. Women of those days were very pious and generous. They willfully came forward to donate gold and other valuables to the temples without minding about their status what soever in the society, ranging from the queens to the servant maids.

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## **FACETS OF GANAPATI CULT IN SOUTH INDIA WITH SPECIAL REFERENCE TO TAMIL NADU**

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Migration of artistic themes in the South Indian temple art Tradition is a common phenomena which gives more scope for the study of cultural interation between various dynasties. Here an illustration from Ganapati image is taken for study. Eminent art historians like K.R. Srinivasan are of the opinion that the cults of Ganapati and the Sapta Matrkas came to the Tamil country from Karnataka.<sup>1</sup> That is to say from the Calukya (of Badami) to the Pallava and Pandya zones of artistic activity. Recently these obsolete theories have been questioned by scholars on the basis of fresh evidences and interpretaions.<sup>2</sup> The facets of the Ganapati cult is examined in this small article.

Ganapati, the elephant-headed god, supposed to be the son of Umadevi and Siva,<sup>3</sup> gets an important place in Indian tradition as the foremost God of the Ganapatya cult, one among the sanmatas (T. Aruvakaicca mayam)<sup>4</sup>. Solid evidences of the images of Ganapati appear in the Udayagiri (district Vidisa in Madhya Pradesh) caves of the Gupta peirod.<sup>5</sup> During the subsequent phase of rock-cut art in the South, firm Elephanta in Western India to Tirupparankunram in the Far South images of Ganapati appear. Scholars are of opinion that Ganapati and the Matrks were imported from the Badami Calukya zone of

artistic activity and that the God in view of his migration from Badami is known as Vatapi Ganapati., Vatapi being the Tamil form of Badami.

There is a myth behind this epithet., i.e., On his vistorious return from Badami, Parancoti, the war genral of Narashima I, with Pallava, is said to hage renounced his royal service and settled at Tiruccenkattankuti (district Tancavur) and dedicated himself to the service of Siva's devotees. As servant of Siva, he came to be known as Ciruttontar (the little servant). His biograph is told by Cekkilar in his Periyapuramam.<sup>6</sup> The temple where Parancoti used to visit is supposed to by known as Ganapatisvaram and it is one among the ksetras extrolled by the Tevaram hymnists.<sup>7</sup> Ardent Tamil and Saiva scholars believe that the image of Ganapati in the temple at Tiruccenkattankuti was brought by Parancoti from Vatapi and hence the epithet Vatapi-Ganapati.

May be under the influence of this traditional belief art historians like K.R. Srinivasan hypothesised that Ganapati came to the Tamil country, particularly Pallava, from Badami. Let us examine the veracity of the thesis.

The phrase, Vatapi - Ganapati, was

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popularise in the hymns of Muttusvami Dikṣitar who one among the musical trinity of the Tamil country (the other two being Tyagarajasvami and Syama Satri) who flourished during the Maratha period in Tamil Nadu and so Dikṣitar's notion of Vatapi - Ganapati (bhajem) could not be dated earlier than the 18<sup>th</sup> century A.D. Nṛsiṃhavarman I and Parancoti belong to the late half of the 7<sup>th</sup> century A.D. and so no historically justifiable link could be established. There lies a historical gap of more than a millennium between Parancoti and Dikṣitar. Cekkilar who compiled the hagiology of the Saiva Nayanmar completed his Tiruttontar Puranam in the 12<sup>th</sup> century A.D. There is a gap of half-a-millennium between the times of Parancoti and Cekkilar. Again Cekkilar based his work on the Tiruttontattokai of Saint Cuntarar (author of the 7<sup>th</sup> Tirumurai)<sup>8</sup> in which account no detailed history of the sixty three Nayanmar is given. That means Cekkilar had depended on oral traditions and cooked up his own account of the hagiology of the Nayanmar. From Cuntarar to Cekkilar and Muttusvami Dikṣitar the story of Parancoti had gone vague. So nothing specific regarding the import of Ganapati from Badami could be said.

The temple at Tiruccenkattankuti is sung by the Tevaram-trio (i.e. Nānacampantar, Navukkaracar and Cuntarar) and they call it Kanapaticcaram (Skt. Ganapatisvaram). The name itself suggests that it is an Isvaram, a temple for Siva and not Ganapati. May be Ganapati was supposed to be the divinity who established the Isvaram. Sev-

eral such other Isvarams are supposed to be instituted by Brahma (e.g. Brahmapurisvara temple at Pullamankai) or Surya (Bhaskaresvara temple at Parutiyapparkoil).<sup>9</sup> The temple at Tiruccenkattankuti is noted by the Tevaram - trio but the existing temple could not be dated during the Pallava period. On stylistic grounds it is assigned to the Cola with still later additions. The image of Ganapati in the Tiruccenkattankuti temple is in typical Vijayanagara style. So it could not have been the one brought by Parancoti himself. It is not clear who he is believed to have brought an image of Ganapati from Badami. No Pallava period record, both inscriptions and literature, offer any such clue. So the myth commands no historical authenticity.

Archaeological evidences, traceable from the rock-cut temples of Nṛsiṃhavarman I do not provide evidences of Ganapati images. Of the early caves of the Pallavas, scattered all over Tondaimandalam, particularly Mamallapuram, do not supply even a single image of Ganapati in any part of the cave. In Vallam (close to Tirukkalukkunram, near Mamallapuram) there is a carving of Ganapati at the facade level but it is a later addition and not the Pallava original.<sup>10</sup> Interestingly images of Sapta Matrkas are also issuing. It is only during the time of Rajasimha Pallava who erected the Kailasanatha temple at Kancipuram that the Matrkas along with Virabhadra and Ganapati appear. Other images of seated Ganapati appear within the same temple complex. Had Parancoti imported the cult of Ganapati from Badami,



why images of the Lord in the cave temples of Nrsimhavarman are missing? May be it was only after the time of Rajasimha Pallava that the cult of Ganapati along with that of the Matrkas acquired popularity in the Pallava country.

The same is the case with the Calukya temples in Badami. There are three cave temples for Siva and Visnu and few structural temples. The structural temples are the Upper, Lower and Malagitti, Sivalays. In cave I of Badami three miniature images of Ganapati appear; 1. on a pillar section, 2. With a dancing image of Siva and 3. attending on Mahisasuramardini. Here Ganapati's role is more a gana (attendant) and not Ganapati (Lord of Ganas). Among the structural temples, one is supposed to be that of Ganapati and in the Lower - Sivalaya Ganapati is supposed to have been housed in the cella. But the cella now is empty and it is only hypothetical grounds that the temple is attributed to Ganapati. If dedicated to Ganapati, why it was called a Sivalaya (temple of Siva?). So when in the Calukyan metropolis no evidence of the Ganapati cult is found, how could Parancoti bring an image from Badami at all.

On the other hand huge images of Ganapati appear in the Pandinadu zone in large numbers. They are either as reliefs (e.g. Kutumiya malai) or studded on walls of Mandapas in Kosthas (e.g. Makipalanpatti, Arittapatti) or united with Sapta Matrks (e.g. Malaiyatippatti). The pillaiyarpatti temple goes after the name of Pillaiyar, Tamil form of Ganapati, but originally the Lord here was

only a kosthamurti. This temple accommodates an inscription which is dated in the end of the 5<sup>th</sup> century A.D.<sup>11</sup> and records some donations for maintenance. This must suggest that the temple existed much earlier than the 6<sup>th</sup> century A.D. It is likely to be one of the earliest cave temples in Tamil Nadu. It may be suggested here that Mantakapattu is not the earliest cave temple<sup>12</sup> in Tamil Nadu as it is usually said by art historians like K.R. Srinivasan. The origin of rock-cut temples is to be found in the Pandya country of which Pillaiyarpatti and few others are likely to be the earliest.

The Hindu cave temples find their origin in Gupta art history who excavated a number of such temples in Udayagiri. A number of Ganapati images appear in Udayagiri. From Udayagiri, the rock-cut tradition spread in various directions; 1. Western India (e.g. Elephanta, Ellora, Bhokardan, Takli Dhokasvar), 2. Calukya zone (e.g. Badami, Aihole), 3. Krsna basin (Vijayavada and Moghulrajapuram), 4. Pandinadu (e.g. Pillaiyarpatti, Piranmalai, Tirumalai)<sup>13</sup> and 5. Kerala (e.g. Viliyam, Irunilamkodu). May be later the Pallavas under Mahendravarman took the idea from the Pandyas and did their work in the Tondainadu. So the presence of quantitatively and qualitatively large number of Ganapati images in the Pandinadu region is to be considered an idea derived from the Guptas. The Pallavas not only took the idea of rock-cut art from the Pandyas but also popularised the Ganapati cult on the model of the Pandya tradition. So the idea of Vatapi-Ganapati is a historical misfit and misnomer.

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# SRI LAKSHMI IN AUSPICIOUS SYMPOLS

R. Mohana Bai\*

Lakshmi, the Chief consort of Visnu, has the appellation "Sri". The word "Sri" signifies "the sign of beauty", "the token of good fortune", "the mark of royal power", and is synonymous with luck, prosperity, grace, happiness and royal domin. She is widely worshipped in our country by all religious sects, including Jains and Buddhists.

Apart from the usual iconographic representation found in numerous temples all over India, certain auspicious symbols are associated with her.

## Svastika

Svastika is a mystical and popular design of very ancient origin. It is found even in remains of the Indus civilization. Svastika means "auspicious", "Securing Welfare" and "bring about prosperity". It takes the form of a Greek Cross with the tips of the lines suggesting a circle or a square. The arms from these four tips move in the same direction to form a circle or a square. The four tips indicate the four cardinal directions and the area covered by them represents the universe. The arms moving symbolises the solar energy.<sup>1</sup>

Svastika mark is painted on sacred pots or drawn with powdered rice grains on

consecrated ground to indicate the presence of Lakshmi to secure good fortune. Svastika is a common factor and not claimed by any particular sect. It occurs in Buddhist, Jain and Brahmanical monuments. In the famous inscription of Kharavela from Udayagiri of the 2nd century B.C., the symbol svastika and srivatsa are marked. This is the best example of svastika suggested by symbol, otherwise inscription begins with the word "Svasti-Sri".

## Sri-VATSA

The symbol of Srivatsa is also very ancient. It is the auspicious mark on the right chest of Visnu, and represents goddess Sri. The symbol is also found in the chest of Jain Tirthankaras. The presence of the symbol is to indicate the Mahapurushalakshanas. In Buddhist monuments Srivatsa along with Svastika is prominent. Srivatsa in the beginning is represented as four petalled lozenge-shaped symbol. In South India Sri-Lakshmi is represented in Srivatsa form in sculptures from Pallava period. The figure of Lakshmi is of special interest for her hands and legs are curled up at the sides, so that the outline of the figure comes to form the Srivatsa symbol. Srivatsa symbol of Sri is shown between the horns of the cow called Kamadhenu.

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## COW

The zoomorphic representation of Sri in cow called Kamadhenu, (the wish full filling cow) is another form of Sri or Lakshmi. The whole cattle population on earth is conceived as offspring and in no way less important than herself.

Rigveda describes the cow as representing great celestial combinations<sup>2</sup>. In Yajur veda, general prayers are made to the celestials to make the cows rich in milk yielding.<sup>3</sup> The puranas state that Bhudevi, the goddess of earth assumed a guise of a cow. There is a beautiful kangra painting of the Bhagavata series in the National Museum illustrating this episode.<sup>4</sup>

The cow was as it were secret of success in ancient India. For all the obligator rites and caremonies such as Panchamahayajns and Bhudevitali, milk products were essential. Part of the procedure of the coronation as contained in the Baudh Graha Sutra 1, 23 is washing the crown with cow's urine, dung, milk, and curds etc. The cow that gave all this was in deed most gracefully worshipped.<sup>5</sup>

Since cow was taken as the symbol of prosperity, the Mahabharata describes har as the dwelling of all celestials.<sup>6</sup> The Maratha school of Tanjavur painting has two examples to illustrate the above aspect. One is in the National Museum and the other in the Allahabad Museum. They clearly portray the various celestials situated indifferent parts of the body of the cow. Lakshmi is repre-

sented in the Srivatsa form between the horns. Explanation as labels in Nagari script is given at the bottom of the painting.

Ragoba, the Maratha Peshwa on his defeat and expulsion from the capital had a cow made of gold and passed through it in the hope of battering his fortune. The king of Travancore about the same time wishing to atone for all the blood he had split in his wars, was persuaded by the Brahmans that it was necessary for him to be born again. A cow of gold was made, through which the King after lying in it for some time was passed, regenerated and freed of all the burden of the crimes of his former life. It is said to this day, the Rajas of Travancore on succeeding to the throne all go through the same ceremony.<sup>7</sup>

The cow is so sacred that Hindu's conduct go-puja, to honour her. They do dhana of cow (milking) with calf during ceremonies and for fulfilling their vow. In South India and specially in Tamil Nadu, Mattu Pongal is celebrated in the month of Thai. Cow-dung is sacred to the Hindu. In the early morning, cow-dung mixed water is sprinkled outside one's threshold with Kolam of floral design. People believe that Lakshmi will visit their house in the early morning. Cow-dung is also used on the floor in the Villages. It is made as cake and used for lighting the (Homa) sacrificial fire during functions. Cow - dung is also used as a maure to yield more crops. In olden days cow's urine used to be sprinkled on the four corners of the house to ward off impurities.

In every Hindu-house-warming ceremony, a cow with its calf is taken inside the new house, which signifies the onset; of Grahalakshmi into the house.

Lakshmi also lives in beautiful and chaste maidens, in ornaments, in sacrifice, in rain clouds, in byres, in lakes filled with lotus-flowers, in rivers, in elephants in purna kumbha, lamps, in night eous kings on throne, and they are all considered as her auspicious symbol.

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# THIRUVARUR SRI THIYAGARAJA TEMPLE A STUDY

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The history of the Thiyagaraja temple could be traced mainly based on myths related to the temple and the inscriptions available in the temple. The myths of this temple relating to Vanmikanathar, Muchukunta and Manunithi reveal the origin of the temple.

From the ancient time onwards Thiyagaraja temple occupies an important place in the rise and growth of saivism in Tamil Nadu. Many saintly Nayanmars visited this temple and praised the God Thiyagaraja through their devotional songs. This temple had been sung in praise by the Tevaram trio namely Appar, Thirugnana Sambandar and Sudarra. Manikkavasakars hymns constitute the Thiruvasagam. In one of his hymns, he says that Brahma addresses Siva as Aruran. Cheraman Perumal, one of the Nayanmars has sung the Thiruvarur Mummanikkovai. Their accounts really helped a lot to trace out the history of this temple.

The inscriptions available in the temple play an important role in describing the details about the constructional activities and donations made by the early Cholas to the Marathas of Tanjore.

It is gleaned from the inscriptions that the Vanmikanatha shrine had been con-

structed during the early Cholas. The Asaleswara shrine had been built by Uthama Chola (970 - 985 A.D.)<sup>1</sup> and the Thiyagaraja temple had been constructed during the period of Rajendra I (1012 - 1044 A.D.)<sup>4</sup>. The inscriptions of Kulothunga I (1070 - 1126 A.D.)<sup>2</sup> for the first time refers to the Devasriyan Mandapam and Ulagauiyakkatha komalakottam.<sup>3</sup> Evidently they might have constructed these structures. The inscriptions of Vikrama Chola found in this temple refer to the gifts of land and a tank to the temple by private individuals.<sup>4</sup> The inscriptions of Kulothunga II (1133 - 1150 A.D.) refers to the royal order making provisions for services and festivals of the temple.<sup>5</sup>

The temple is also noted for the presence of ancient and modern paintings depicting the various scenes. They convey religious importance of the temple. The paintings of the ceiling of the thousand pillared mandapa (which was not completed for the original plan)<sup>6</sup> are seen the mythical account of the king Muchukunta. This painting could be dated to the period of Vijayanagar of 16th and 17th century A.D. Thus, the temple is noted for the presence of stone, bronze, silver, copper, stucco & wooden sculptures of greater value.

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Many inscriptions of the temple refer to the proper conduct of Pujas and festivals.<sup>7</sup> They depict the donations made by the donors for the proper conduct of festivals like Thirvadirai and Panguni festivals. The car festival and float festival also (annual festivals) were conducted in grand manner. This car festival is performed in this temple in the month of Panguni (April). In India, the big chariot is in the Poori Jaganath temple

at Orissa. But in Tamil Nadu, the big charit is in the Thiyagaraja temple at Thiruvarur with the architecturally beautiful and the structures having fine architectural styles.<sup>8</sup> Thus, the pujas and festivals performed throughout the year according to the agamic texts expose the religious faith of the people.<sup>9</sup> It paved the way for the social harmony and national integration among the people.

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## ORIGIN OF THE DRAVIDIAN ORDER PILLAR

C. Govindaraj\*

Dravidian temple pillare can be divided in to two groups, namely, pillars of Mandapam and Pilassters of Garbagriha walls. While the pillars of Mandapas are used to bear the load over them, the pilasters are shown in the walls of Garbagriha only for ornamental purpose. Though the shape of polasters of Garbagriha wall is used in the Mandapas, the Mandapa style pillars were never used in the walls of Garbagriha.

The earliest Mandapa pillars are called Mahendran style pillars. It is so named because, whatever he scooped Mandapas in the rocks he used a typical type of pillars. These pillars were widely used in the Pandiyan country. This type of pillar has squares, one at the bottom and the other at the with octagon in and a Tharanga botika at the top of the pillar.

Pillars with alternative square and octagonal sections are sean in the railing of sanchi stupa. It was nothing but the replica of wooden railing made with horizontal and vertical bars. Hence the Mahendran style pillars, could be the stone replica of the wooden pillars, which were still in vogue in his period.

In the caves, these pillars did not bear any weight. But in the subsequent structural

temples these pillars were used to bear the load over them. Later this simple Mahendran style pillars witnessed a magnificent development as horse pillars. Yali pillars and so on in the Vijayanagar, Nayak periods.

The pilasters have the kal. Thamam, Idaikkattu, Kalasam, Thadi, Kudam, Palagai, Kandam and Bodhigai respectively from the bottom. Since this order is exclusively found in the Dravidian Temple Architecture these are called pillars of Dravidian order. In this order the Palagai is missing in some of the early rock cut caves like Thiruchi Lower rock cut cave. Only the part Bodhigai of this order had a series of changes, which even mark the identity of particular style of the dynasty.

While other tangible evidences like Buddist Architecture fail to provide any clue to trace the origin of Dravidian order pillars the sangam Literatures throw some light in this regard. Sangam Literatues like Agananuru and Narrinai refer to Suvar Pavais were either made of paintings or made in Stucco decorated with leaves and pearls. At times these Pavais were also worshipped like other painted gods of the temple walls. Mostly these Pavais were the female figurines.

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In the course of time while the figures of Gods were sculptured in three dimensions the Suvar Pavais were made as pilasters in the Temple walls. In other words a sculpture was transformed into architecture. In this transformation the contour of the body of a lady is registered as various parts of the pilaster. The contour observed while a lady standing sidewise is maintained in the shape of Dravidian order pillars. It is equally interesting to note that even the measurements of each part of a lady figure correspond to the counterpart of the pillar. The shaping of the pillar has been arrived by transforming the head into Bhodika, the neck as Virakanda, breast as Kudam, the upper portion of stomach as Thadi, the stomach as Kalasam, the waist as Idaikkattu, the thigh as thamam, the leg as shaft and the foot as Aswa padam. Hence the Dravidian order pillar is conceived in the form of a lady without any change. The terms used to denote the parts of the pillar like Kandam, Idaikkattu, Thamam and kal have been taken from the sculptural terminology. Other parts like Kudam, Thadi and Kalasam have been named after the vessels with specific shapes.

So it can be surmised that the Dravidian order pillar is the architectural representation of a lady figure. And the lady figures represented in the walls of Sangam period structures would have initiated this concept. To further confirm this theory of origin of Dravidian order pillars beyond doubt, we need three dimensional evidences of its transformation in different stages. Since they early temples were made of lesser durable materials like wood, mud and brick they have been lost once for all. But while reproducing them for the first time in stone in the form of Rathas of Mamallapuram, Narasimha the first has truthfully copied the fully developed form of pilaster of Garbagriha of his period.

Though the Dravidian Temple Architecture has gone in to several modifications under the chief dynasties of Tamil Nadu the outline of the pillar of the Dravidian order remains constant without any significant change. The reason for this may be that the lively curves of feminine character have been deeply rooted in the minds of Dravidian Architects, of unbroken lineage, without knowing its meaning.

## **EDUCATIONAL STATUS OF PARAIYA WOMEN IN MADURAI DISTRICT**

**P. Mariammal\***

Though there are ample opportunities for education in Madurai District, the female literacy rate lower than male literate. The distribution of the litewracy rate lower than the male follows : The following table no 1 shows male - female literate in Madurai District 1951 - 71.

### **MALE FEMALE LITERATE IN MADURAI CITY 1951 - 1971**

Year	Total literate	Female literate	percentage of the total literate	Male literate	Percentage of total literate	percentage of literate of the total popula-tion
1951	1,43,978	36,368	20.45	1,07,610	58.49	25.20
1961	2,45,053	91,579	44.24	1,53,474	70.99	37.36
1971	4,95,473	1,62,378	51.17	2,37,210	71.24	52.14

Madurai master plan, director of town and country planning off, Government of Tamilnadu, Madurai p.16

Out of total literate men constituted 71.24 percent while women constituted 51.17 percent (in the year 1971 ). The percentage of literate to the total population works out to 76.10 percent.

### **THE POSITION OF PARAIYA WOMEN IN EDUCATION**

Education differs from society to so-

ciety from family to family and from time to time. The analysis of women of the paraiya families reveals their backward position in education due to their social economic and culture backwardness.

### **Respondents Awareness of Government Welfare Measures**

Education is being increasingly regarded as an important instrument of social change. Progress in education among the Scheduled Castes, particularly the paraiyas

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lagged very much behind than the other section of the population.

Most of the women are coolies and as such there is no need for education, but the women want to educate their children and majority of the respondent's children are going to the schools. The women workers

in Madurai District are aware that education gives respect. The presence of a sizeable number of highly educated respondents in the family seems to have a considerable impact on the children's interest in leaving and acquiring knowledge. The following table No.5 shows the level of interest of respondent to their children's education.

Categories	Total no of respondent	Percent
Favourable attitude	239	47.8
Less Favourable attitude	86	17.2
No idea about their children's Education	175	35.0
<b>Total</b>	<b>500</b>	<b>100</b>

The level of education is to a large extent determines the status of an individual in society. It is clear from our data that a majority of 47.8 percent of respondents have favourable attitude towards the higher edu-

cation of their children. 17.2 percent of them show less favourable attitude towards their children's education and only 35.0 percent of them on idea about their children's education.

Educational Category	Satisfaction		Dissatisfaction		Total	
	No	%	No	%	No	%
Illiterate	24	4.8	122	24.8	146	29.2
Primary	43	8.6	39	7.8	82	16.4
Lower than Metric	52	10.4	17	3.4	69	13.8
Metric up to B.A. / B.Sc.	76	15.2	11	2.2	87	17.4
M.A / M.Sc.Higher	114	22.8	2	0.4	116	23.2
<b>Total</b>	<b>309</b>	<b>61.8</b>	<b>191</b>	<b>38.2</b>	<b>500</b>	<b>100</b>

The above table shows the respondent's satisfaction and dissatisfaction. The respondents who expressed their dissatisfaction with the government policies aimed at improving the lot of paraiya families were further asked to state the reasons. They are presented in the table no. 6. 38.2 percent of the respondents feel that the all-round efforts are being made in every sphere to ameliorate the condition of the paraiyas but with poor results. They feel that the Government does everything on paper but nothing is practiced in reality. Some of their children get admission without paying any fees, but the treatment meted out to them in school is such as to make them feel small and humiliated.

For the uplift and social awakening of women the literacy of women is very es-

sential. It has been conceded by all those who are involved in development activities that education is a pre-requisite for success in their people. Moreover Adult education is a must for social upliftment most particularly for women. The Government had setup various adult education campaigns programmes in Madurai District. But the women have dual responsibility in their homes and they work in the fields also. This pre-occupation does not permit them to attend classes conducted under adult education scheme. Added to this, social customs and traditions are the other barriers for women. To achieve women's education a need-based approach is a must. Introduction of vocational or craft courses in the adult literacy programme will develop self-confidence and self-improvement.

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4. G.O. M.S. No.271 Revenue, February 22nd, 1920.
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# **TAMILNADU : A LAND FOR " ADVENTURE TOURISM"**

## **A STUDY ON POTENTIAL AREAS**

**N. Suresh\***

It's high time we shifted our attention from promoting India as a country that has nothing more to offer except its vast history, culture and religious heritage and Move towards Adventure Tourism, Beach, Hill, Mountain resorts, and wildlife Tours<sup>1</sup>.

*- Thomas Cook*

Tourism industry is one of the largest and fastest growing industry in the world. In the year 1996 the Tourism worldwide earns over US\$ 423.02 Billion. India in 1996 earned foreign exchange worth Rs. 10,049.95 crores (US\$ 2962.55 Million ) from 22,87,860 foreign tourists and 14,17,83,164 domestic tourists.<sup>2</sup>

"Adventure Tourism" is the new selling point of tour operators in the country's capital and Metro Cities. Without doubt, adventure tourism is seen more of tourist attraction than games in India. So far, India has been projected as a historical, monumental and cultural destination but now things are changing and the tour operators are offering programs to adventure minded tourist.

Adventure is commonly known as an outdoor activity of sports, which involves an element of daring and risk. Physical fit-

ness is generally a precondition to participate in adventure activities. But, India has recently initiated its efforts to utilize of them as tourist attractions. Generally these activities can be categorized under the following three major groups.

i) TERRA or LAND based activity\*, ii) AQUA or WATER based activity\*, iii) AERO or AERIAL based activity\*.<sup>3</sup>

Tamil Nadu offers exciting opportunities for the adventure seekers. The Government of Tamil Nadu, through its Department of tourism is keen in developing these potential for " Adventure Tourism". Many options are available for the tourist both foreign and domestic. Of course, Tamil Nadu is a true mountaineering satae, yielding every kind of challenge a climber could look for.

The paper aims at identifying different kinds of activities that could suit to and promote adventures tourism in Tamilnadu. Rock climbing, Tracking, horse riding, wildlife safaris, sea share takkary, beach resorts, river rafting Parachuting have identified as spirtine avears of adventures tourism. In the process, paper also deals with

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potential sites and areas in Tamilnadu suitable for adventures tourism.

Most of the Domestic and Foreign tourists change their view on India as a land for Historical, Cultural and Religious to leisure and Adventure Tourism; particularly Tamil Nadu attracts all as Mr.vijay Amirtaraj says,

If you look at the beaches in South Indian they are magnificent.

There is Tamil Nadu, go down to Munnar - the ultimate gateway for

Some one in search of paradise on earth. It is bejeweled with bush

And mist filled valleys - and Rameshwaram to see the ocean from

There. The slight there cannot be seen at any places in the world<sup>5</sup>

Looking at the impact of adventure tourism, Tamil Nadu people's awareness and fascination towards that is good. It is not only for the sake of fascination, but also it gives refreshment to the mind and body ; particularly among the youth. I hope in future the " Adventure Tourism" in Tamil Nadu will be reach the paramount and it will provide more employment and earns more income.

### Notes & References

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3. National Adventure Foundation - Booklet

# **A STUDY OF THE LITERARY SOURCES OF MUSICAL INSTRUMENTS FROM 2<sup>ND</sup> CENTURY B.C.-7<sup>TH</sup> CENTURY A.D. IN ANCIENT INDIA**

**Dr. P. Rajan<sup>1</sup> & Dr. S. Govindaraju<sup>2</sup>**

The prolific and profuse use of the various kinds of musical instrument through the ages can be gleaned from the early Indian literature. The Vedic literature copiously speaks of musical instruments that prevailed in its period. In 'Rig Veda', 'Yajur Veda' and the 'Atharva Veda' we get references to musical instruments like Bakura (wind instrument).

The Brihandaranyaka Upanishads also refer to a number of musical instruments. The 'Sutras' that followed later are providing with references to some musical instruments. In the age of 'Sutra' both vocal and instrumental music were very popular.

Panini<sup>1</sup> describes musical instruments that were in vogue in his time. He makes frequent references to musical instruments like Vina (Iyer), Mrdanga, Madduka, Jharjhara and Turyanga.

Similarly, the great epics Ramayana and Mahabharata have some of the descriptions of musical instruments. The Ramayana<sup>2</sup> cites instruments such as Madduka, Pataha, Vamsa, Vipanchi, Mrdanga, Pannava, Dindima, Adambara and Khalasi at several places.

Patanjali in his mahabhashya<sup>3</sup>, lav-

ishly speaks of musical instruments known to his spell. Instruments like the mrdanga (drom), Sankha (conch), Tunava (flute), Vina with Seven strings and Pisthara (a kind of bowl by which musical sounds are produced) get their mention at several places.

Bharata's Natya Sastra<sup>4</sup> makes scanty references to the musical instruments only Chitra, a seven stringed vina played by fingers and Bipancha Vina with nine strings played by the plectrum are referred to.

Apart from these, Jaina and Buddhist literature also accord ample information about musical instruments.<sup>5</sup>

Much can be known from the early Tamil literature about musical instruments used in the South. The sangam<sup>6</sup> literature classifies the musical instruments (Isaikkaruni) into four heads Torakaruvi made of leather, Tulaikkaruvi, provided with holes, Narambukkaruvi stringed instruments and Midarrukkaruvi, throat instruments like flute, reed etc. the Silappadikaram a classic of second century A.D., describes a variety of drums (leather instruments) which include Parikai (a kind of kettle drum), Padakam (tom-tom), Idakkai (a double headed drum) Maddalam (a kind of

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drum), Udukkai (a hand drum like the hour glass), Sallikai (a kind of large drum), Kaadikai (a kind of drum). Tamiliai (a kind of drum of fisherman), Kudamula (an earthen ware drum). Takkai (labours), Ganappparai (a kind of drum). Tadari (a kind of drum), Monda (a drum open at an end), Murasu (a variety of kettle drum, Kan-vidu-tumbu (a kind of drum) nisalam (one headed drum), Tudumai (a kind of drum), Siruparai (a small drum) Adakkam (a kind of drum), Takuniccham (a kind of drum), Viraleru, Pakam, Upanakam, Naligai; (nine varieties

of drums). Parai (the big drum), Tudu (a small drum). Apart from these, other instruments, presumably made of leather like Akuli, Pandil, Lodu Neduvankim, Kuruntumbu, Tallaip-garai, Padacai etc., are also referred to.

Among the wind instruments, flute was very popular and the Silappadikaram speaks of five kinds of flutes classified on the basis of the material they were made of like bamboo, sandal wood, bronze and ebony.

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4. K Krishnamurthy, Archaeology of Indian Musical Instruments, (New Delhi, 1985), p. 3
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## சிவகங்கை ராணி வேலுநாச்சியாரின் தமிழ் கல்வெட்டு

ந. சுந்தரராஜன் \*

### முன்னுரை

தமிழகத்தின் விடுதலைப் போராட்ட வரலாற்றில் சுதந்திர கனலின் முதல் பொறி தென் தமிழகத்தில் தோன்றியது. ஆங்கிலேயர்கள் அக்காலக்கட்டத்தில் மிகவும் வேகமாக நாடு பிடித்தனர். சிவகங்கை, இராமநாதபுரம் சமஸ்தானத்தில் இருந்து பிரிந்த (அ) திருமண சீதனமாக கொடுக்கப்பட்ட நிலப்பரப்பே ஆகும். சிவகங்கை மன்னரான சசிவர்ணதேவர் இராமநாதபுரம் சமஸ்தானத்தில் அரசு குடும்ப நங்கையான அகிலாண்டேஸ்வரியை மணம் புரிந்து கொண்டார். இந்த திருமண உறவின் போது சீதனமாக இராமநாதபுரம் சமஸ்தானத்தின் ஐந்தின் இரண்டுபகுதி சீதனமாக சிவகங்கைக்கு அளிக்கப்பட்டது. சசிவர்ண தேவருக்கு பின் ஆட்சிப் பொறுப்பினை முத்துவடுகனாதத் தேவர் ஏற்றுக் கொண்டார். இவர் கி.பி. 1750 ஆட்சிப் பொறுப்பு ஏற்றார். 1772 - ல் வெள்ளையர்கள் இவரை காளையார்கோயில் என்னுமிடத்தில் தாக்கி கொன்றனர்.

### வேலுநாச்சியார்

சிவகங்கை சமஸ்தானத்தின் ஆட்சிப்பொறுப்பினை தனது கணவரான முத்துவடுகனாதரின் மறைவிற்குப் பின்னர் வேலுநாச்சியாரே கவனித்துக் கொண்டார். மன்னர் இறந்ததினால் குழப்பநிலை, ஆங்கில ஏகாதிபத்தியத்தின் நெருக்கடி

போன்ற நிலைகளை மருதுபாண்டியர், மந்திரி தாண்டவராயப்பிள்ளை ஆகியோரின் துணையோடு 1776 வரை ஆட்சி செய்தார். இந்த வேலுநாச்சியார் எதிரியின் எதிரி தனக்கு நண்பன் என்ற கோட்பாட்டின்படி ஐதர் அலியின் உதவிகொண்டு ஆங்கிலேயர்களை எதிர்த்தார். இந்த வேலுநாச்சியார் இந்திய விடுதலை வரலாற்றில் சுதந்திரத்திற்காக குரல் கொடுத்த முதல் பெண்ணரசி. இவர் ஜான்சி ராணியின் காலத்தினை விட சுமார் ஐம்பது ஆண்டுகள் முன்னர் வாழ்ந்தவர் என்பது குறிப்பிடத்தக்கது.

### கல்வெட்டு

பாளையக்கார மன்னர்களின் கொடைகள் பெரும்பாலும் செப்பேசுகளில் வெளியிடப்பட்டிருக்கும். கல்வெட்டுகளில் அவை அரிதாகவே காணப்படும். அரசு நிலையிட்ட முத்து வடுதனாப் பெரிய உடையத்தேவர் காலத்தில் வெளியிட்ட செப்பேசு திருப்பனந்தாள் காசிமடத்தில் உள்ளது. இந்த செப்பேசு வெள்ளைக்குளம் என்ற ஊரை கொடையாக 1763ல் அளிக்கப்பட்டதை கூறுகிறது. வேலுநாச்சியார் கால கல்வெட்டு ஒன்று சிவகங்கை நகருக்கு அருகில் உள்ள சக்கந்தி என்ற ஊரில் கண்டறியப்பட்டு சிவகங்கை அரசு அருங்காட்சியகத்தில் காட்சிக்கு வைக்கப்பட்டுள்ளது.

சக்கந்தி கிராமம் சிவகங்கையில் இருந்து மேலூர் செல்லும் வழியில்

\* காப்பாட்சியர், அரசு அருங்காட்சியம்

இடதுபுறமாக சற்று விலக்கில் உள்ளது. இந்த கிராமத்தில் பிள்ளையார் கோவில் அருகில் வாயிற்படிக்கு வலப்புறத்தில் சுமார் ஒன்றேகால் அடி நீளம், ஒரு அடி அகலம் உடைய கல் ஒன்று இருந்தது. அக்கல்லை புரட்டிய போது அதில் சில எழுத்துக்கள் இருப்பது அறியப்பட்டு தூய்மைப்படுத்தப் பட்டது. தூய்மைப்படுத்திய பின் பின்வரும் வாசகங்கள் பளிச்சிட்டன.

“ஸ்ரீ சக்கந்தி அய்யா முத்து  
வடுகனாத தேவரய்யா அவர்கள்  
பாரியாள் வேலு நாச்சி  
யாரவர்கள் உபயம்”

இக்கல்வெட்டில் மெய்  
எழுத்துக்களுக்குப் புள்ளியில்லை. ராணி  
வேலு நாச்சியரும் கல்வெட்டினை

வெளியிடும் உரிமையோடு ஆட்சிபுரிந்து  
வந்திருக்கிறார்கள் என்பதை உணர  
முடிகிறது.

சிவகங்கை ராணி சக்கந்தியில்  
உள்ள பிள்ளையார் கோயிலுக்கு உபயமாக  
செய்ததன் நினைவாக இக்கல்வெட்டு  
வெளியிடப்பட்டிருக்கலாம்.

#### முடிவுரை

தமிழகத்தில் பெண்களுக்கென  
உள்ள இந்த அன்னை தெரசா மகளிர்  
பல்கலைக்கழகத்தில் விடுதலைப்போராட்  
டத்திற்கு என குரல்கொடுத்த முதல் தமிழ்  
பெண்ணாரசி வெளியிட்ட கல்வெட்டினை  
வெளிக்கொணர்வது பொருத்தமானது  
எனக்கருதி இக்கட்டுரை இங்கு  
சமர்ப்பிக்கப்படுகிறது.

#### துணை நூல் பட்டியல்

1. சிவகங்கை அரசு அருங்காட்சியக  
கையேடு, தமிழ்நாடு அரசு அருங்காட்  
சியகத்துறை வெளியீடு, சென்னை  
அரசு அருங்காட்சியகம், சென்னை -  
600 008. நாள் மூ 10.3.98
2. திருப்புனந்தாள் கட்சி மடத்து  
செப்பேடுகள் புலவர் செ. ராகு  
கொங்கு ஆய்வு மையம், ஈரோடு -11,  
1999.



துறவியாது  
சித்தரிக்கப்படுவர்.

உருவத்திலேயே

இந்த சக்கரத்தின் விரிவாக்கமாக நவதேவரா சக்கரம் அமைக்கப்பட்டுள்ளது. இதில் ஏற்கனவே குறிப்பிட்ட ஐவருடன் சைத்தியம், (துறவியின் உருவு) சைத்யாலாய (கோவில்), அறவழி, சுருதா (மறை மொழி) ஆகியவற்றை சேர்த்து சித்தரிப்பார்கள். கி.பி. 89 நூற்றாண்டில் தமிழ்நாட்டில் நிலவிய நவதேவதா சக்கர வழிபாட்டின் ஒரேச்சான்றாக ஒரு நவதேவதா கற்சிற்பம் ஒன்று சென்னை அரசு அருங்காட்சியகத்தில் உள்ளது. 31.5 செ.மீ. உயரமுள்ள வட்ட சக்கரத்தில் தாமாக இதழ்களை சீறி ஒரு இதழுக்கு ஒரு

உருவமாக எட்டு உருவங்களையும் மையப் பொருட்டுப் பகுதியில் அர்கத் உருவத்தையும் அலிமத்து இச்சிற்பம் உருவாக்கப்பட்டுள்ளது. தென்றாட்டில் கிடைத்துள்ள மிகப்பழமையான நவதேவதா கற்சிற்பம் என்ற பெருமை இதற்கு உண்டு. சித்தசக்கரம், நவதேவதா சக்கரம் ஆகியவை தமிழ்நாட்டின் சமணக்கோயில்களில் பழமங்களில் வடித்து வணங்கப்பட்டு வருகின்றன. திருப்பருத்திக் குன்றம் சமணக்கோயில் உள்ள கி.பி. 18-ஆம் நூற்றாண்டு காலத்து சித்த சக்கரத்தை படமாக டி.என் இராமச்சந்திரன் தமது திருப்பருத்திக் குன்றத்துக் கோயில்கள் என்ற நூலில் வெளியிட்டிருக்கிறார்.

## ஆமூர் பிற்காலப்பாண்டியர் கட்டக்கோயில்

முனைவர் கு. சேதுராமன், முனைவர் வெ. வேதாசம்,

பல்லவர், சோழர், விஜயநகரர், நாயக்கர் ஆகியோரின் காலத்து தமிழகக் கோயிற்கலை பற்றி ஏராளமான ஆய்வுகள் செய்யப்பட்டிருக்கின்றன. ஆனால் முற்காலப்பாண்டியர் கோயில்கள் பற்றி ஒரு சில ஆய்வுகளே வெளிவந்துள்ளன. பிற்காலப் பாண்டியர்களது கோயில்கள் பற்றி மிகச்சில ஆய்வுகளே செய்யப்பட்டிருக்கின்றன. இந்திய கலை வரலாற்றில் பாண்டியர்களது கலை பெறுகின்ற இடத்தினை அறிவதற்கு முன்பாக, பாண்டியர் பகுதியில் இருக்கின்றன வரலாற்றுச் சின்னங்களை முழுவதுமாக ஆராயவேண்டும் என்ற துசன் எல். ஹண்டிங்டன் சரியாகக் கூறியுள்ளார். 1 இதனடிப்படையிலும் இக்கட்டுரையின் ஆசிரியர்கள் பாண்டியர் கலையின் பால் கொண்டுள்ள ஈடுபாட்டின் காரணமாகவும் எழுந்ததுதான் மதுரை மாவட்டத்தில் உள்ள பாண்டியர்கோயில்கள் பற்றிய இவர்களது ஆய்வாகும். அவற்றில் ஒன்றுதான் ஆமூரில் உள்ள சிவன் கோயிலாகும்.

### இடவமைப்பு

ஆமூர், மதுரைக்கு வடகிழக்கே சுமார் 20 கி.மீ. தூரத்தில், திருமோகூருக்கும் திருவாதவூருக்கும் இடையில் அமைந்துள்ளது. இங்குள்ள சிவன்கோயில் கல்வெட்டுகளில் இவ்வூர் தென்பறப்பு நாட்டில் உள்ள 'நல்லனி ஆமூர்' என்று குறிப்பிடப்படுகின்றது. சிவன்கோயில், அய்யப் பொழில்சுரமுடையார் கோயில் என்று

பெயர் பெற்ற விளங்கியுள்ளதை கல்வெட்டுகள் மூலம் அறியமுடிகிறது. இக்காலப்பாண்டிய நாட்டில் பெரும்புகளுடன் விளங்கிய பதினெண்புமி தேசிவிளங்கு திசையாயிரத்து ஐநூற்றுவர் என்ற வணிகர் குழுவின் ஆதரவுடன் இக்கோயில் எழுப்பப்பட்டுள்ளது.

### கட்டடக்கலை

இக்கோயில் ஒரு சிறிய கருவறையும் அர்த்தமண்டபத்தையும், மகாமண்டபத்தையும் கொண்டுள்ளது. முற்றிலும் கல்லாலான இக்கோயிலின் விமான மேற்பரப்பு அழிந்து போயுள்ளது. இதுபோன்றே சுமார் எட்டு கி.மீ. தொலைவில் ஆமூர்க்கு வடகிழக்கில் மருதூரில் அமைந்துள்ள பிற்காலப் பாண்டியர்களது கண்ணாழ்வார்விண்ணகர் எனும் விஷ்ணு கோயிலிலும் விமானத்தின் மேற்பகுதி இடிந்து போயுள்ளது. இவ்விரு கோயில்களும் ஏறத்தாழ ஒரே காலத்தில் கட்டப்பட்டவையாயிருக்க வேண்டும். இவையிரண்டும் பெரும்பாலும் சிதைவுற்றுக் காணப்பட்டினும் இவை பிற்காலப்பாண்டியப் பேரரசு காலத்தில் கட்டப்பட்ட நிலையிலிருந்து பின்னாளில் எம்மாற்றத்திற்கும் உள்ளாக் கப்பட்டாமல் இருக்கின்றன. இதற்கு மாறாக வட்டத்தில் கொட்டாம் பட்டிக்கு அருகில் உள்ள, இதே காலத்தைச் சேர்ந்த சொக்கலிங்கபுரம் சிவன் கோயிலும், பேரையூர் வட்டம்

மேலத்திருமாணிக்கதிலுள்ள திருமணிக்கய முடையனாயனார் கோவிலும் இன்னபிற பாண்டிர் கோயில்களும் பிற்காலத்தில் திருத்தியமைக்கப்பட்டோ அல்லது விரிவு படுத்தப்பட்டோ அமைக்கப்பட்டிருப்பதைக் காணலாம்.

### அதிட்டானம்

ஆழார் ஐய்யப் பொழிலீசுரர்கோயில் பாதபந்தம் என்னும் பொதுவான அதிட்டான அமைப்பைக் கொண்டுள்ளது. இது சொக்கலிங்கரபுரத்தினையும், மருதூரையும் போன்று உபானம், ஜகதி, முப்பட்டைக்குமுதம், கண்டம், பட்டிகை, சுவர்க்கண்டம், வேதி ஆகிய உறுப்புக்களைக் கீழிருந்த மேலாகக் கொண்டுள்ளது. ஆனால் இங்கு சொக்கலிங்கபுரத்தைப் போன்று வேதியின் அடிப்பகுதியில் தாமரை முனைகள் தெரியவில்லை. சிம்மவக்கர அமைப்புடைய பிரநாளம் சொக்கலிங்கபுரத் தினைப் போன்று அல்லது<sup>2</sup> வடப்புறச் சுவரின் குமுதத்தில் பொருத்தப்பட்டுள்ளது. பிரநாளம் சற்றுநீண்டு வளைந்துள்ளது. இக்கோயில் கருவறை 4.40 ச.மீ. அளவுடையதாகும்.

### சுவர்ப்பகுதி (பித்தி)

சுவர்ப்பகுதி கர்ணம் மற்றும் பத்ரம் என்று பிரிக்கப்படாமல் எளிமையாக அமைக்கப்பட்டுள்ளது. சுவரின் நடுவில் ஒவ்வொரு பக்கத்திலும் தேவகோட்டம் அமைக்கப்பட்டுள்ளது. ஆனால் இதில் இறையருவம் எதுவும் வைக்கப்பெறவில்லை. இதுவே பாண்டியர்தம் கோயில்களில் பொதுவாகக் காணப்படும் கலை மரபாகும். மேலத்திருமாணிக்கம், தென்கரை போன்ற சில பிற்காலப்பாண்டியர் கோயில்களில் மட்டுமே தேவகோட்டங்களில் இறையருவங்கள் வைக்கப்பட்டிருப்பதைக் காணலாம். தேவகோட்டத்தின் மேல் தோரணம் அமைக்கும் முயற்சி மேற்கொள்ளப்பட்டுள்ளது. வடக்குச்சுவர் தேவகோட்டத்தின் மேலே மட்டுமே தோரணம் பத்ர தோரணமாக முற்றுப்பெற்றுள்ளது. மேற்குப்பகுதியில் முற்றுப்பெறாத தோரணத்தில் முற்றுப்பெற்றுள்ளதாக. மேற்குப்பகுதியில் முற்றுப்பெறாத தோரணத்தில் நடுவில் தாமரை மலர் செதுக்கப்பட்டுள்ளது. தெற்குப்புறத்தில் எந்தவேலைப்படும் காணப்படவில்லை. சுவரில் நான்கு பிரம்மகாண்டவகையைச் சேர்ந்த (சதுரம்) அரைத்துண்கள் அமைந்துள்ளன. அவை அலங்காரமற்ற அடிப்பாகத்தையும் மாலஸ்தானத்தையும், பத்மபந்தத்தையும், மூன்று தீப அலங்காரங்களுடைய கலசத்தையும் நன்றாக செதுக்கப்பட்ட தாடியையும், உருண்ட (bulboing) குட்டையான குடத்தையும் சொக்கலிங்கபுரத்தைப் போன்று வெளியே நன்கு விரிந்து காணப்படும் தாமரையையும் இரட்டைப் பலகையையும் கொண்டுள்ளன. மருதூரில் ஆழார் போன்ற தாமரை முனை வெளியில் தெரியும்படி அமைக்கப்படவில்லை. பலகைக்கு மேல் பொதுவாக காணப்படும் எளிமையான வீரகண்டம் உள்ளது. அதற்குமேல் சொக்கலிங்கபுரம், அருப்புக்கோட்டை, சாத்தூர், பள்ளிமடம், பத்தமடை, மருதூர் ஆகிய பிற்காலப் பாண்டியர்காலக் கோயில்களில் உள்ளது போன்று யவடிவ (ஆப்புலடிவ) போதிகை மற்றும் எளிமையான உத்திரம் அமைக்கப்பட்டுள்ளது.<sup>3</sup> ஆனால் அக்கோயில்களில் இல்லாத தாமரைப்பூ இக்கோயில் போதிகைகளை அலங்கரிப்பதைக் காணலாம். இங்குள்ள சுவரின் அரைத்துண்களில் பெரும்பாலான மாலஸ்தானங்கள் எளிமையாக வேலைப்பாடின்றி இருப்பினும், ஒரு சிலவற்றில் பதக்கம் போன்ற அலங்காரம் காணப்படுகின்றது.

கல்வெட்டுகள்

ஆழார்ச் சிவன்கோயிலில் கருவறை, அர்த்தமண்டபம் ஆகியவற்றின் அதிட்டானம், மகாமண்டபக் கிழக்குச்சுவர், கருவறை நிலையில் ஆகிய இடங்களில் கி.பி. பதிமூன்றாம் நூற்றாண்டைச் சார்ந்த பிற்காலப்பாண்டியர் கல்வெட்டுகள் பொறிக்கப்பட்டுள்ளன. இக்கல்வெட்டுகளில் இரண்டு முதலாம் சடையவர்மன் குலசேகரபாண்டியன் (கி.பி. 1190-1218) காலத்தவை. இரண்டு கல்வெட்டுகள் முதலாம் மாறவர்மன் சுந்தரபாண்டியன் (கி.பி. 1216-1238) காலத்தவை. கருவறை நிலைவாயிலிலுள்ள கல்வெட்டில் மன்னர் பெயர் குறிப்பிடப்படவில்லை. ஆனால் இதன் எழுத்தமைதியைக் கொண்டு இதன் காலத்தைப் பதிமூன்றாம் நூற்றாண்டின் தொடக்கப்பகுதியைச் சார்ந்தவையாகக் கூறலாம். பிற கல்வெட்டுகள் முழுமையாக இல்லை. கால வெள்ளத்தில் சிதைந்துபோய் துண்டுக்கல் வெட்டுக்களாக உள்ளன. மேற்கண்ட கல்வெட்டுகள் படியெடுக்கப்பட்டு வெளியிடப்பெறாத புதிய கல்வெட்டுகளாகும்.<sup>4</sup>

ஆழார்ச் சிவன்கோயில் கட்டக்கலை அமைப்பைக் கொண்டு அக்கோயில் முதலாம் சடையவர்மன் குலசேகரன் ஆட்சிக்காலமாகிய கி.பி. 12ஆம் நூற்றாண்டின் இறுதியிலோ அல்லது பதினமூன்றாம் நூற்றாண்டின் தொடக்கத்திலோ கட்டப்பட்டிருக்க வேண்டும் எனக்கூறலாம். இதனை உறுதிப்படுத்தும் முறையில் இக்கோயிலில் முதலாம் சடையவர்மன் குலசேகரபாண்டியனின் பதினேழாவது ஆட்சியாண்டு (கி.பி. 1207) கல்வெட்டு காணப்படுகிறது. இதுவே இக்கோயிலுள்ள

கல்வெட்டுகளில் பழமையானதாகும். 'பூவின் கிழத்தி' என்று தொடங்கும் மெய்க்கீர்த்தி உள்ள கல்வெட்டும் இக்கோயிலிலுள்ளது. முதல் மாறவர்மன் சுந்தரபாண்டியன் கல்வெட்டுகள் 'சோணாடு கொண்ட' அவனது வெற்றியைக் குறிக்கின்றன. கருவறை நிலைவாயிலிலுள்ள கல்வெட்டு இக்கோயிலின் நிலைவாயிலை அடிகள் அறியானான காடுவெட்டிகள் என்பவர் எடுப்பித்ததைக் கூறுகிறது. அடிகள் என்று இவர் அழைக்கப்படுவதால் சமூகத்தில் உயர்மதிப்பைப் பெற்றவராகவோ அல்லது அரசு உறவுடைய அதிகாரியாகவோ இவர் இருக்க வாய்ப்புள்ளது.

இக்கோயிலின் பெயர் கல்வெட்டுகளில் "ஐயப்பொழில் ஈஸ்வரம்" என்று குறிப்பிடப்படுவது இக்கோயிலுக்கும் பதினெண்பூமி நாணாதேசி திசையாயிரத்து ஐநூற்றுவர்" என்ற வணிகர் குழுவினர்க்கும் இடையேயுள்ள தொடர்பைக் காட்டுகிறது. 5 இடைக்காலப் பாண்டியநாட்டில் செல்வாக்குடன் விளங்கிய இக்குழு 'அய்ஹோளே' என்று அழைக்கப்பட்ட சாளுக்கியர் நகரத்தில் தோற்றம் பெற்றதாகக் கருதுவர். 6 அய்ஹோளே என்பதன் தமிழ் வடிவமே 'ஐயப்பொழில்' என்பதாகும். எனவே இக்கோயில் அரசு ஆதரவுடன் திசையாயிரத்து ஐநூற்றுவர் என்ற வணிகக்குழுவினரின் பொருள் துணையுடன் கட்டப்பட்டிருக்கு வேண்டும். எனவே தான் 'ஐயப்பொழில் ஈஸ்வரம்' என்ற பெயரினை இக்கோயில் பெற்றிருக்கிறது.

## Notes & References

1. Susan L. Huntington, *The Art of Ancient India*, Weather Hill, Newyork, 1993, p.319
2. சொக்கலிங்கபுரத்தில் பிரநாளம் சுவர்கண்டத்தில் வைக்கப்பட்டுள்ளது.
3. ஆப்பு வடிவ ஆயுதி போதிகை சோழப் பேரரசனான முதலாம் இராஜராஜனின் படைப்பாகும். இது பெரும்பாலும் அனைத்து பிற்காலப் பாண்டியர் கோயில்களிலும் காணப்படுகிறது.
4. இக்கல்வெட்டுகள் கட்டுரையாசிரியர் களால் களஆய்வில் படிக்கப்பட்டன.
5. கோ. அர்ச்சுணன்; “ஆழார் ஐய்யப் பொழில் ஈஸ்வரம்” *தொல்லியல் ஆய்வுத்தொகுதி*, தொல்லியல் தொழில் நுட்பப் பணியாளர் பண்பாட்டுக்கழகம், மதுரை, 1985, பக். 183
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## SECTIONAL PRESIDENTIAL ADDRESS WOMEN HISTORIANS OF TAMILNADU

Dr. G.J. Sudhakar\*

Distinguished President, General Secretary, Local Secretary, Office bearers and fellow delegates. At the outset, I express my heart felt thanks to the executive committee and the members of the Tamilnadu History Congress for selecting me to preside over the 'Historiography' section. I consider it as a great honour and privilege.

My paper is on "Women Historians of Tamil Nadu" and for this, I have selected all the well known women historians. In case, I have missed any good work in my discussion, I crave the indulgence of this distinguished audience. Further, it is difficult to discuss the many unpublished theses of women professors and scholars of Tamil Nadu. Therefore, I place on record my sincere appreciation for their good work.

Dr. C. Minakshi had joined the Department of Indian History and Archaeology in the Madras University under Professor K.A. Nilakanta Sastri and took up research on "The Administration and Social Life Under the Pallavas" (Published in 1938)

In it, Dr. Minakshi has attempted a systematic review and estimate of the administrative and social data gathered from contemporary inscriptions and literature, and though every reader of the book may not accept all the interpretations offered for the

first time, none can fail to recognise the general value of the work. For the period before the seventh century A.D., the sources were meagre and discontinuous, and this had naturally stood in the way of a full and detailed account of the social life of this period. Some of the more doubtful passages of Pallava history had been reconsidered in the introductory part of the book, and some attention was also given to the overseas relations of the Pallava Kingdom. The material had become copious after the accession of Simhavishnu, and the bulk of the work was therefore devoted to this period. The educational institutions and the system of music obtaining at that time have received detailed treatment.

During the period of more than sixty years that have elapsed since Dr. Minakshi's work was prepared, several new copper-plates and stone inscriptions have been discovered in the different parts of the country throwing fresh light on the various aspects of the subject.

The historical sculptures of the Vajjuntha Perumal temple at Kanchi were the focus of her study and visiting the temple scores of times, she personally scraped away the lime plaster coating which lay encrusted on the figures in the panels with wire brush and water carefully and delicately, and ex-

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posed to view the fine lineaments and features of the figures depicted. All these panels were considered by the early historians and scholars of South Indian History as mythological.

A perceptive scholar as she was, Dr. Minakshi felt instinctively that they were all petrified chapters of Pallava history and proceeded to study then panel by panel, in the light of the then available historical details about them, R. Gopalan's basic material helped her to steer her course through the some what uncharted sea of the history of this famous dynasty.

She had recourse to the study of the volumes comprising the Indian Antiquary series, the South Indian inscriptions and the Epigraphical Reports (Madras, Mysore and Travancore) etc., for the understanding of the famous epigraphical records extant in the temples: Epigraphica Indica series for building up her knowledge of all the copper plate grants such as Kasakudi, Velurpalayam, Hirahadagalli, Bahur, Udayendram, Anbil, Kuram and Kendur, etc., : and Gopinatha Rao's "The Hindu Iconography" as well as Krishna Sastri, O.C.Gangoly and Bhattasali for her knoweldge of South Indian Iconography : and Acharya's "Silpasashtra", and Manasara, Raa's "Pallava Architecture" and Langhurst's "Pallava Architecture", etc., for equipping her knowledge of Pallava art and architecture.

Dr. V. Balambal, formerly a Professor of History in the University of Madras and now a Principal of a College in Chennai

has authored four books namely, *Feudatories of South India*, *Paluvettaraiyars*, *Studies in the History of the Sangam Age*, *Studies in Chola History* and over sixty research papers.

In her book on *Feudatories of South India*, she has made an attempt to present a connected history of some of the important feudatories who ruled over small areas, from 800 to 1070 A.D. as subordinates of the Chalukyas, the Pallavas, the Pandyas, the Rashtrakutas, the Gangas and the Cholas. In this work, the study is restricted to the followings feudatory dynasties: (1) The Banas, (2) The Nolambas, (3) The Vaidumbas, (4) The Muttaraiyars, (5) The Kodumbalur Velirs and (6) The Paluvettaraiyars. Most of them flourished for about 300 years roughly, from 700 A.D.

Dr. Balambal's book *Studies in the History of Sangam Age* has two parts. The first part of the work deals with the Home Life of the Tamils, the flora of the Sangam age, CHera - Chola relationship, status of women, crime and punishment and Agriculture in the Sangam period; the second part is meant for the comparative study made with the use of Arthasastra and early Tamil literature which has resulted in Saptanga theory and State in the Sangam age; Economic Concepts of Kautilya and Valluvar; legal principles in Arthasastra and Tirukkural and the institution of Prostitution.

Her book *Studies in Chola History* deals with some great women of the Chola dynasty, the nomenclature used in Chola

temples, the importance of chola royalty and their divine honours, the portrait sculptures of the Chola royal family, some art forms during their period, their religious endeavours, administration of the Rajarajesvaram, the significance of temple grants, Sabha's control over lands, the role played by Brahmins and the feudatories, promotion of agriculture and irrigation, and crime and punishment during the Chola period. Most of the published and unpublished epigraphs, Copper - plates, Coins, Contemporary literary works and other published works have been consulted to prepare the volume.

Dr. (Mrs.) A.J.Thinakaran's doctoral work on "The Second Pandyan Empire" is not only the most comprehensive but also the most valuable from the view point of research. Political history is taken as the principal theme, yet the social, economic and cultural trends of the times have been adequately highlighted. The coins, maps, inscriptions and synchronistic chart, as given in the work, add to its value.

The work "Madurai Through the Ages" by the late Dr. D.Devakunjari was her doctoral thesis submitted to the Madras University. She was an eminent scholar who served as special officerr in the Archalogical Survey of India before death snatched her away. In preparing her thesis, she did extensive field work in the Madurai temple. Her erudition and hard work are evident in every page of her treatise.

The Madurai temple has been studied in a fairly detailed manner, fully illustrated

with photographs and many facets of its history, architecture, iconography and administration are detailed. An attempt has been made to trace some of the earlier features and date many of the temple structures on the basis of their architectural features and available literary evidence. Some of the temples in the neighbourhood of Madurai city have been similarly studied. The city, its old forts and its palaces are covered. An attempt has been made to trace the lay-out of Tirumala Nayaka's palace.

Dr. Saroja Sundarajan book on *Madras Presidency in Pre-Gandhian Era A Historical Perspective - 1884 - 1915* bears the stamp of a seasoned researcher, provides a fascinating, hitherto unattempted, account of a momentous period, an epochless epoch, in the history of Madras Presidency. A dispassionate review of the Colonial administration of the Presidency during the thirty one years (1884 - 1915) which witnessed the reigns of eight Governors, it mentions their strengths and weaknesses, describes them warts and all, never failing to give the devils their due. Using archival materials including the private papers of Governor Ampthill and the personal collections of Viceroys and of Secretaries of State for India, the author draws her logical conclusions about the rules and the ruled, about the power hungry and the rebellious and presents them in a lucid, persuasive style. Three chapters of the book deal with the six sessions of the Indian National Congress held at Madras in 1887, 1894, 1899, 1903 and 1914 not only to highlight the contribution of the Southern Presidency to the National Movement but to assess the

impact of the great party on the elite and the public. These chapters also make inter alia short references to the sessions that preceded and succeeded the six congresses held at Madras. Finally, the book becomes an eloquent plea for greater recognition of the role played by the leaders and people of the erstwhile Madras Presidency in the Indian struggle for independence as the subject has not received adequate justice in the hands of earlier historians.

Her book *March to Freedom in Madras Presidency 1916 - 1947* sheds fresh light on the Presidency's contribution to the epic struggle for freedom. A connected account of the National movement in the Madras Presidency had long been a desideratum. This is perhaps the first attempt at giving a cogent, comprehensive and well documented narrative in English of the Presidency's role in the Indian National Movement. The book fulfils the author's aim by proving that Madras was not "benighted" but "enlightened". With conviction and clarity, she traces the active and crucial part played by the erstwhile composite Madras Presidency in the struggle for Freedom.

Dr. A. Sarada Raju's book on *Economic Conditions in the Madras Presidency 1800 - 1950* came out a time when a full and detailed economic history of India of the nineteenth century embracing all aspects of the economic life of the people was yet to be written.

It is a study of the economic conditions of the Madras Presidency in the half cen-

tury commencing from 1800. The period is undoubtedly one of great strain and stress, involving and political conditions. The old economic order was passing away; but in its place no stable structure had yet been built. The village which was the centre of all economic life was being disrupted and its self sufficiency undermined.

Dr. Sarada has in this work presented these and other aspects of the economic conditions of the Madras Presidency in an objective manner. She has made use of all sources and materials, examined their relative importance and trustworthiness and fully documented her narrative. Of particular interest are her chapters regarding trade and transport and prices. Her account of the influence of the economic policy of the State on famine policy, irrigation, and generally on the economic conditions of the people throws a flood of light on the theoretical foundations of such a policy. The conclusions which she arrives at follow from the facts which have been set forth and are marked by objectivity and impartiality.

Her work is a kind of historical research in the South which commands respect because of the painstaking research it involved for fresh materials, the balanced judgement it expressed on all controversial issues.

Dr. Dharma Kumar's book *Land and Caste in South India* has confined her study to the nineteenth century, when British rule consolidated, since little information is available on the British period. She had chosen the area of the Madras Presidency since the

Raiyatwari System of collecting land revenue, which is held to have hastened the decline of the old village community, was operated here. The rates were also higher than elsewhere and the proportion of landless to the total population is greater here today than in any other part of India.

Of the two parts of this work, the first deals with the agrarian situation in South India at the outset of British rule, and some of the institutional changes brought about by the new administration. First, the actual agrarian structure in the early years of the nineteenth century is analysed; from this analysis alone, the presumption arises that even as early as 1800 there must have been a demand for a labour force outside the family of the cultivator. The traditional institutional forms of this labour are next described, as well as the connection of these institutions with the Caste structure. On the basis of this connection, the number of agricultural workers in 1800 has been deduced from the Caste structure at the end of the nineteenth century as shown by the censuses.

The second part of the work is concerned with the main economic factors that may have contributed to the growth of landlessness during the nineteenth century.

She concludes that the British rule and the flooding of India with foreign manufactures, destroyed domestic industries, and so drove the artisan on to the land. The British introduced in certain areas a system under which land revenue was assessed at high rates and was payable in cash, and which

held individuals responsible for payment. This led to the destruction of the old village communities. They brought changes in law, which made it possible to sell land. The peasants were forced to sell land for non-payment of taxes or to pay the money - lenders. According to her, landless agricultural labourers were not wholly created during the British period, as there was a sizeable group of labourers at the lowest rung, both economically and socially, of the village hierarchy. She is also uncertain if this group's position deteriorated as the facts are so uncertain as causal relationship can hardly be established.

In Dr. Dharma Kumar's book *Colonialism, Property and the State*, she examines diverse issues that have been important in history writing in India, such as the nature of the Colonial state, changes in land distribution, the invisible sector, and the extent of taxation in Mughal and British India. She says "This volume brings together several essays, mainly historical, written over the best three decades or so. Some of these essays have not been published before. Some of the papers have been stimulated by Conferences. When, such as the two papers on invisibles in the South Indian Economy in the first half of the nineteenth century, and on the back of polarization in land ownership in Madras Presidency, are offshoots of my writing are not of general interest, though all scholars will recognize that chance dictated what they wrote on certain occasions, rather than an intellectual master plan".

Dr. D. Janaki's book *Socio-Economic Conditions of Tribal Women in South In-*

*dia* contains nine chapters depicting the various Customs, Culture, Marriage Systems, Religious Ceremonies, Educational Systems, Economic Development and Social position of tribal women. The Government's role in developing the tribal women has been widely described in this book, especially its efforts after independence has been highlighted. They have been provided with many packages such as free housing, free education, free hostels and scholarships. Not surprisingly, the educational status of tribal women has also increased during the five-year plans. The diffused aspects of the environment and tribal life are nevertheless so well interwoven.

*Vaisnava Iconography in the Tamil Country* was Dr. R. Champakalakshmi's doctoral work from the University of Madras, where she also lectured on Ancient History and Archaeology. Later, she joined the Jawaharlal Nehru University, New Delhi and retired as Professor of Ancient History there.

The study is confined to the Vaishnava sect in the Tamil speaking region of South India and to the time span of 300 B.C. to A.D. 1300. However, it is broad in its sweep of observation and analysis on social groups and religious systems. The basic Vaishnava concepts and beliefs, the major and minor forms and avatars of Vishnu, the principal and secondary goddesses and deities of the Vaishnava pantheon as well as syncretic forms are all examined in depth in the course of tracing the development of the iconography.

Her second book on *Trade, Ideology and Urbanization* focuses on two major periods of Urbanization in South India - the early historical period (300 B.C. - A.D. 300) and the early medieval period (A.D. 600 - 1300) - prior to the rise of the Vijayanagara empire.

The First phase of Urbanizations in attributed to Mauryan expansion and external trade. This phase is marked by a lack of enduring structures. The second phase of Urban development in the early medieval period is perceived as process, from agrarian expansion to urban growth, which is centered on the brahmadeya and temple institutions. The temple cities of this period continued to dominate the urban landscape of South India even after Vijaynagara and Colonial rule introduced new forms of Urbanism and parallel structures in City formations.

The author discusses Urbanism not merely in terms of economy and demography but also as a function of Chola imperialism and Bhakti ideology.

Prof. R. Champakalakshmi has edited along with Prof. S. Gopal the book entitled *Tradition, Dissent and Ideology* in honour of Prof. Romila Thapar.

Organised around the themes of tradition, dissent and ideology, which are in many ways central to Romila Thapar's concerns, this collection of essays covers a time span from the Vedic age to the Nehruvian era of Indian history and ranges across cultural regions from ancient Mesopotamia to Sri Lanka.

Dr. Nandita C. Krishna's book *The Art and Iconography of Vishnu Narayana* is based on her doctoral work submitted to the University of Bombay. She had chosen one of the noblest themes and dealt with it at length and in an original way. She had gone out of the beaten track and had probed into the theme from the point of view of World Religion, legend and myth, tradition and belief. She has compared the concept of Narayana and Vishnu in India going into the very source of etymology, here in India itself and analogy with similar and like concepts in other parts of Western Asia, and even in Scandinavia and Central America, in fact - from every part of the World. Her approach was refreshing. It may be that one may not accept every theory of hers but her cogent argument and brilliant exposition compels attention. She has not only dealt with the theme but has gone into the derivation of the words.

She has carefully gone into derivation of Narayana and Vishnu and described at length the attributes, the major ones like sankha, chakra, gada and padma, as well as minor attributes, like saruga bow and the sword nandaka that has been named by her as Khadgapurusha, the personified sword, which is such a prominent one in the Seshasayi panel of the Gupta period from Deogarh, as also the Srivatsa mark. She has also discussed at length the mount and the couch of Vishnu, Garuda and Seshanaga in a very interesting way. Dr. Nanditha has traced all these concepts from the earliest sources in India, from the Vedic texts, from the Epics, Itihasas and the Puranas, from

other technical literature and very interestingly from early Tamil and allied literature as well, and tried to prove how certain allied works lend themselves into the most plausible interpretation in such contexts.

Besides, she has authored several other books like *The Arts and Crafts of Tamilnadu* (Mapin Publications, Ahmedabad), *Manuscript Paintings of the Sarasvati Mahal Library* (Sarasvati Mahal Library, Tanjore), *Madras - Chennai* (C.P. Ramswami Aiyar Foundation, Chennai), co-authored "Ganesha" with her mother Shakunthala Jagannathan (Vakils, Feffer and Simons Ltd), edited *Shakti* and *Kanchi* (both C.P. Ramaswami Aiyar Foundation) and very recently her book on *Balaji - Venkateshwara* (Vakils, Feffer and Simons Ltd.).

Dr. V. Suryakumari's books *Temples in Andhra Desa* (Gyan Publishing House, New Delhi), "Echoes from the Past : Quit India Movement (Mother Teresa University Publication, 1992), "Women's Studies - an emerging academic discipline (Gyan Publishing House, New Delhi, 1993) are good contributions from her. Her colleague Dr. P.N. Premalatha has also co-authored a book in Tamil on "India Pengal Pandaya Kalam Muthai 1947 Varai" in 1997 which is useful.

Undoubtedly these Women historians of Tamil Nadu have set high standards for not only women but also for their men colleagues and successive generations of research scholars to emulate. Thus, this address is a tribute to these great women.

# **HISTORIGRAPHY HOLISTIC APPROACH TO DATING IN ANCIENT HISTORY ESPECIALLY INDIAN HISTORY**

**Dr. R. Kannan\* I.A.S.,**

## **INTRODUCTION**

Ancient Indian history especially suffers from the problem of an agreed deciphered language and therefore settled dates. This problem exists with ancient Egypt, the Incas and other ancient civilisations. The dates given by Archaeologists varies as new finds keep coming up, pushing the finding regarding the period of the civilisation concerned further back.

Archaeology is the mainstay of dating events. It operates mainly through comparing artefacts for similarities with other finds in other areas where dates are already known or agreed upon. In recent years, it has started using independent scientific methods like Carbon-14 etc. But it also gives out conflicting results especially when it is viewed through subjective bias. Bias can be in the selection of sample, contamination, interpretation of result etc. Standing alone conjectures like Aryan invasion, wrong dates like Indus Valley around 1500 BC or 1000 BC for the Vedas and Epics like Ramayana etc will emerge. Therefore, it has to be corroborated with other disciplines to remove contradictions or wrong conclusions. This will enable deeper probing. This brings us to yet other disciplines, Astronomy and Astrology as tools for dating events.

## **ASTRONOMY AND ASTROLOGY**

Our Vedic scriptures contain ever so many astronomical data with regard to events recorded in them. With the aid of these data and astronomical methods of calculations we can work out the dates and events to some extent, without much error. This method of ascertaining dates of events by astronomical principles is known by them as 'Aryan', since it belongs to the line of enlightened, cultured Rishi-teachers of ancient Bharat (Sakhyananda, 1998 p. 22-23 ). It does not refer to a race.

The Rig-Veda has maritime references and therefore, there is a maritime civilisation before it {Rajaram N.S., 2000(1), p. 121}. The Rig-Veda has a Verse 'let us by boat set out to all quarters of the earth'. They had ocean-going vessels with 100 oars and white sails. There are references to shipwrecks also (Pati Joshi Jagat, 1988,p100).

The Saptha Rishi Era or Manvatharadi was started on Friday 21 st November 8576 BC. (Raghavan K.S ., 1998, p.66). According to traditional chronological accounts of the Rajatarangini and Vedic Astronomical Calendar, Saraddhadeva Visvaswata was crowned Manu, the first king of human society of this age ( Mahawantara-Mahayuga )

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by the Saptarishis in the year 8576 BC, Magha Sukla Prathama, when the Vernal Equinox was in the first quarter of the Magha Nakshatra, 120' on the Indian standard Ecliptic.

Therefore, it is clear that the seven sages that Hancock talks about are the Sapta Rishis described in the Hindu scriptures. He has not studied our ancient civilisation. His dated of 10500 BC may be due to his model of precession. It has been precisely dated at 8576 BC, the dated of crowning of Manu.

In the days of the Rig-Veda the Vernal equinox was in Mrigashira or Orion, and that the Vedic texts, properly interpreted, clearly referred to a Nakshatras series older than the one beginning with the Kritikas at its head, thereby carrying back the antiquity of the Vedic civilisation to the fifth millennium BC ". ( From Vedic Chronology & Vedanga Jyotisha, B. G. Tilak, Poona 1925 p. 10 from Pandiya A.V., 1957, Hindi section, p.19 ). Since the 28 th star Abhijit went away as pole-star in 10,000 BC only 27 of them are taken into consideration ( Raghavan Prof. K.S., 1998, p.133 ). The Abhijit is depicted on the temple wall at Avudayar Koil in Pudukottai district, which this writer saw for himself. Therefore, to dismiss it as a myth is not wise.

Even Tilak talked boldly of 5000 BC at least four times the then fashionable 1500-1000 BC age of the Indian civilisation. Today, if the same ratio is adopted, archaeologist talk of circa 2700-2600 BC which works out to circa 10500 BC, the date Hancock adopted.

Rejection of the Lemuria theory off hand has made us confuse present Sri Lanka with the real Lanka. There is a clear astronomical of Lanka of Ramayana. Kanyakumari is an 3' Lat. The distance per degree is 69 ½ miles. Hence, Lanka should have been situated from 10 north of equator extending to the south of equator. ( Sampath Iyengar G.S., 1998, p. 76 ). This has nothing to do with the present Sri Lanka. It is on 77°E longitude, which is still, called Lanka Rekha in the Snake Vakya Panchangam. The intersection gives the exact location, which is in mid Indian ocean now.

Tamil literature talks of a Lemurian civilisation of great antiquity. There have been several Holocene sea incursions, which have eroded the land mass of ancient India. The southern tip of Tamil Nadu suffered from tidal waves. Slowly the great Pandyan king Nilan Tharuthiruvir Pandyan II, led his people further north and it is said that he was the last of the millions of people who crossed the Kumari river northwards and the advancing tide washed his feet. A poet, who saw the rocking and sinking of the land has described it. Because Rama's Sethu Bridge was in Tamil Nadu, on the West Coast and because it got submerged in 2700 BC, the pandya Kings of the south built a new Bridge here. The point substantiated in the above discussion convincingly prove that Ravana's Lanka was 7 ½ ° South of Kanyakumari on the equator, crossing the longitude 77° East, and ceased to exist long back. (Ramachandran V.G., 1998, p. 80 ). This sea ingression is corroborate by Marine Archaeologists Negi and Tiwari who use Dendro Chronolgy and

the paper on 'Holocene Sea levels' by Nair and Hasimi seen above under Marine Archaeology. In Carnace, French a very big megalithic burial site, there is evidence of a flood due to Ice Age 10,000 to 13,000 years ago according to Hancock. The cyclone of 1966 AD obliterated Dhanushkodi, a bustling temple town with a famous temple and a gateway to Ceylon. Those who had not seen Dhanushkodi then, will not now believe that a town with a large population and pier and railway station existed (Kannan Dr.R., 2000, p.36). After, a few centuries it could be easily called a mythical town. Lemuria appears to be such-a victim of human amnesia.

Historians naturally used to debunk claims of descent from Sun and Moon for Rama and Krishna that our epics make. These are to be understood allegorically and not literally. Lokamanya Tilak in his Orion states that there is Vedic evidence in support of the fact that the Vedic people had sufficient knowledge of Nakshatra astrology as far back as in 5000 BC. ( Pathak .K.K., 1998, p. 488). This period was named the Orion period as the Vernal Equinox was himself born in Punarvasu Nakshatras ruled by Aditi (the Sun). (Pathak K.K.,p.489). Hence, the Ikshvakus were called Surya Vanshis.

In Tilak's Orion period (5000-3000 BC), when the Vernal Equinox was in the constellation of mrigasira or Orion ruled by the Vedic Devata, Soma (the Moon ), it will be more proper to ascribe this period to Dwapara Age when Chandravanshi Lord Sri

Krishna was born. Dawapara was an age of Chandravanshi ruler (Pathak.K.K.,1998, p. 489). This was the era of Chandra Vanshi rulers. Therefore, there is a strong astronomical connection.

The Ramayana can be accurately dated by analysing the horoscope of Lord Rama and relating it to astronomical phenomena. It is interesting to note that Dr.P.V.Vartak in his book Vastav Ramayan has attempted to calculate specific dates of important events in the Ramayana. Dr. Vartak came to the conclusion that Sri Rama's date of birth was 4th December 7323 BC. According to him, on the day of birth of Sri Rama, Saturn was at 25o Libra, Jupiter at 4o Cencer, Mars between 13o and 18o Capricorn, Rahu at 29 degrees Virgo and the Sun at 2 degrees Aries. Further, he indicates that as Venus is always within 47degrees from the Sun, it was in an exalted position in Pisces ( Dr. Bangalore Sureshwara, 2000, p.77).

It is not surprising that both the better known systems of ancient astronomy, Indian and Chinese are Sidereal (Surendran, 1998, p. 51). For accuracy of dating, it is essential to fix the rate of Precession and the initial point of the Fixed Zodiac. Extraordinary accuracy characterises the fixed of the year of and time of the first point of the Indian Zodiac since it determines Precession. This is called Nirayana or Siderial as opposed to Sayana or Tropical, since it measure from the initial fixed point. The movement of the Equinoxes is deducted from the movement of the planets since the measurement is with

respect to a fixed star. A star is relatively fixed as compared to the movement of the Equinoxes. This initial point fixes the Kali Era.

Sri Sankara Rao Borgaonkar in his article on the Birth date of Adi Sankara was born in the *Astrological Magazine* of 1972 December, edited by Dr.B.V.Raman, Bangalore, states: "Thus Lord Buddha must be placed about 1200 to 1300 years before Adi Sankara. Adi Sankara was born in the year 509 BC" (Ramachandran V.G., 1998,p.206). historians usually dated Adi Sankara to circa 8th -9th century AD. This shows the important contribution that Astrology can make to Dating. Of course, it must be triangulated with data from other disciplines. But to reject it off hand is not being wise.

## CONCLUSION

The detailed information on the highly minute calculation that goes into Astrology and Astronomy would show how reliable they are and useful to dating. In order disciplines dates are calculated plus or minus a few hundred years which is the range of accuracy. The two have upset quite a few dates as postulated hitherto by historians by a few thousand years as in the case of Stonehenge, Rama, Adi-Sankara etc. Thus Astrology and Astrolomy which have been neglected hitherto prove an invaluable means of Dating events scientifically removing all contamination by human beings. They should of course be triangulated with data from other disciplines as has been urged all along.

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## A NOTE ON LABOUR HISTORIOGRAPHY

M. Lakshmanan \*

Labour historiography on colonial India has undergone a significant change from purely institutional accounts of trade unions<sup>1</sup> to analysis of the self-activity of the working classes in various centres in colonial India.<sup>2</sup> But many stereotypes characterise the study of the Indian working classes. Colonial bureaucrats were the first to set up certain stereotypes about industrial workers, which then became dominant in labour historiography in the later period. One of these stereotypes was the inability on the working class to organize itself and its lack of firmness of purpose and unity of action. In the years following world war I however this stereotype was effectively dispelled by workers themselves.<sup>3</sup> The problems and perspectives of labour historiography still centre around the uniqueness of caste which has persisted among working classes. It has been argued that caste was a least factor inhibiting the development of trade unions because the size and scope of many strikes from the end of the nineteenth century required the cooperation of all occupational groups in a mill or the industry, including the untouchables and therefore caste did not serve as overt bar to trade union development.<sup>4</sup> However, while caste and community continued to manifest themselves, the class unity of the workers was being constituted in the process of

struggle.<sup>5</sup>

But in recent writings of subaltern scholars there has been a shift in analysis away from the colonial context to the pre-colonial period which is emptied as conditioning the character of the trade union movement in India. It has been argued that pre-capitalist relations based on *ma-bab* relationship or *babu-coolie* as against master servant relations characterised trade union movement in colonial India.<sup>6</sup> In such writings there is an historic assumption of changelessness and as if the entire period of 1890-1940 witnessed no change in the culture of the factory the nature of industrial discipline the quality of militancy and solidarity. Moreover, pre-capitalist is evidently used as an explanation without any attempt to subject that to historical analysis.<sup>7</sup>

Yet the crucial question remains as to the role of "primordial loyalties" of the Indian working class such as caste and community loyalties which are considered as potential disruptive forces of class formation. The communal manifestation arising out of primordial loyalties among the textile workers of Madras in 1921<sup>8</sup> and those Bombay in 1929 were cited as illustrative in this context. But a recent study shows that the communal flareup in 1929 among the Bombay

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textile workers was the outcome of the deliberate steps taken by the communal organisations such as the Akhadas and the Suddhi movements to persuade their community members to act as strike breakers.<sup>9</sup> Similarly the causes of the communal divide among the textile workers Madras in 1921 lay in the machinations of the Labour board the Government of Madras and in the efforts of the communal leaders and the management of the Buckingham and Carnatic Mills. Although an identity with one's community is part of the consciousness of the average member of the Madras working class, its explicit manifestation in the form of "communalism" -i.e., a political identity and a means of mobilisation- was by and large the consequence of the managerial and bureaucratic intervention. In this respect the thesis of Eamon. Murphy is mistaken in that he tends to overlook the external interventions that generate communal and casteist tendencies in their explicitly political form.

"Community consciousness" instead of "class consciousness" is posited as characteristics of the Indian working class. It has been argued that the bourgeoisie concept of equality before the law has not taken deep root among the working class and on the other hand factional demands of working classes divided them on religious issues. Muslim workers demanded holidays for *Id* or *Muharram*, Hindus for *Rathajatra* and there were occasional fratricidal riots over issues like cow slaughter. Thus, the Indian working class was seen in terms of overt

religious demands they had raised.<sup>10</sup> But emphasis on this aspect of working class struggles ignores the inherent divisions in the capitalist organisation of work which generated conflicts between the jobbers and the workmen, the piece-rate workers and the time-rate workers or even competition among the workmen for efficient machines at workplace.<sup>11</sup> Hence the proper method of looking at this question in the Indian context is by analysing the specificities of the class structure and the class formation process in colonial India.

About working class organisations and their origins in Madras there are certain stereotypes in a few micro-studies in Indian trade unionism. Some blamed the early leadership of trade unions for being reformist and weak.<sup>12</sup> Rajni Palme Dutt's work itself is not free of certain (MLU) he considered such a formation in a relatively backward region as "accidental personal character". For him the initiative should have come from Bombay where the largest number of workers were concentrated and where strikes were frequent.<sup>13</sup> Later authors have elaborated this view but differed little in emphasis. For instance, G.K. Sharma has noted that the influence of Madras and Ahmedabad where modern trade unionism started on the course of the Indian labour movement was slight; the centre space in his view was constantly occupied by the unions of the cotton textile industry of Bombay.<sup>14</sup> Underlying this argument is the notion that the trade unions in one metropolitan city should blaze a trail for other

to follow.

Such an approach under estimates the fact that there were certain organizations in different metropolitan centres and that these variations themselves were, the offshoot of specific historical conditions which left their stamp on workers' organisations. It has been claimed by some scholars that the government was influenced by a *laissez-faire* approach towards labour. David Arnold states that "the Madras Government hesitated to intervene in labour disputes affecting private enterprises partly from a lingering attachment to *laissez-faire*, partly from lack of firsthand knowledge of industrial conditions."<sup>15</sup> Actually the colonial government's policy was one of qualified *laissez-faire*, a kind of discriminatory interventionism. Two facets of this policy are evident during 1918-20. The government refused to interfere in labour relations as long as labour disputes did not distress "white

capital". As soon as the interest of British Capital were threatened by strikes, however, *laissez-faire* was abandoned and support could take any form. At one extreme the government could constitute a board of conciliation or a court of enquiry without any statutory provision; or it could ignore contentious issues like promotion, dismissal or the question of "outsider" intervention and so on, considered to be the employer to recruit blacklegs to defy the picket lines. The ultimate aim of the government's policy was to protect the interest of British capitalists. Therefore there is a need to rethink about the nature of colonial policy and its attitude towards working classes. Institutional aspects of working class movements must incorporate nature of colonial policy, institutional mechanism by which working class conflict were resolved and ideological underpinnings of various conflicting group in colonial Madras.<sup>16</sup>

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## FEMINIST PERSPECTIVE IN REWRITING TAMIL HISTORY

Dr. B. Ananthi<sup>1</sup> (Ananthavalli) & Dr. S. Jeyapragasam<sup>2</sup>

Feminism has grown to new heights in the last few decades. Though the origin of feminism may be traced to pre-historic times along with the women's efforts for achieving liberation from their "Domestication" and Slavery". The women's struggle for freedom is the longest, most difficult and still continuing battle in human history.

Feminism has many currents such as Moderate, Liberal, Marxists, Radical, Psycho-analytical, Third world, Gandhian - Peace and other schools. Further there are many shades and various kinds of combinations of these different schools.

Let us explain how this may happen in historical writings and research. Until now history has remained as "his story" and now we have to think in terms of full human story. This is not just adding a few paragraphs on "conditions of women" but making the entire historical knowledge to reflect feminism in all its aspects.

Deconstruction process will try to show all our historical writings and historical sources suffer from a deep patriarchal bias. Historians give preference mostly to written sources and it is as such a domain fully controlled by male (upper strata male only until recently). When you write history using writ-

ten records only. And that too by a patriarchal historian, the end product (historical writing) will have no place for women. How can women make progress without "their history". Patriarchal history damages and mutilates the very female psyche itself. We need to reconstruct history which will give a due place for women. It would become a truly human history. The hidden and underside of history should be brought to the forefront. The significant contribution of women need to be discovered.

It is unfortunate that all writers of text books on historiography in Tamil Nadu and elsewhere in South India totally ignored "Feminism" as way and method of approach, study and interpretation. Prof. N. Subramanian (Historiography), Dr. K. Rajayyan (History in Theory and Method) and Dr. B. Sheikh Ali (Historiography) may be given as classical examples to explain this. It is surprising that nobody has raised any objection to this so far. Though now many women colleges are offering courses on History and there are a number of women history teachers, the situation has not improved.

In Tamil Literary circles, there are more efforts to understand and reinterpret Tamil Literature from a feminist perspective. Such a trend is very weak or almost absent

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in Tamil Historical circles, This problem needs to be addressed at once.

Feminism is also a value, a perspective and a new relationship. This has a larger implication to historical writing, research and teaching. Let us explain this with an example. The ultra rightist Germans may project Hitler as a major her the pro American writer project Hitler as a demon and the allied power as representing true democracy and freedom without any defect and limitation. These are typical patriarchal approaches of duality and limited vision. A feminist approach will look at Hitler as a human tragedy; It would explain the complexities of the situation in a holistic manner. While recognizing the terrible crimes of Hitler, it will also go to the roots of the problem. How accumulated mistakes and errors have culminated in such colossal catastrophe feminism would use this as a warning to humanity and would find ways for change.

Let us point out some characteristic aspects of feminist approach which would have a far reaching consequence on historical scholarship.

1) Feminism would insist on multiplicity

of source and multiplicity of research methods. Till now many tamil historians use mostly written sources and often use only the method of compiling the information collected from the sources.

2) Feminism favours transdisciplinary and holistic approach.

3) The growth of feminist theory will have an impact of feminist approach. Feminist theory is open ended (unlike other ideologies including Marxism) and it is growing one and consequently feminism will expand its horizons continuously.

4) Feminism has a value orientation. It favours life, peace and prosperity for all, justice, human rights and social change. It is concerned with individual and society. It celebrates diversity and uniqueness and seeks harmony, inter-relationship and co-existence. Pluralism and multiplicity are its very heart. All these need to be reflected in feminist historical writing. It rejects "dead" objectivity and "lifeless" neutrality in the face of injustice and murder. Feminist historical writings will be subjective, life oriented and it marks a living relationship. The implication of this if I as a historian study a dalit/ women segment, I develop a special relationship with them, participate in their joys and sorrows, facilitate them to come out of their woods and march ahead with new vitality.

## **CREDIBILITY OF ORAL HISTORIES - A STUDY**

**Dr. A. Chandrasekaran \***

Oral histories are accounts of the past transmitted literally by word of mouth, through successive generations. Bards, ballad singers and old men and women develop stories on the occurrences of events and these stories had been passed on to generations. Mostly, these stories had been strengthened by a little bit of exaggerations and embellishments by successive generations to add to the emotional appeal. There are thousands and thousands of such stories all over the world. These facts of the events of the past are mixed with fanciful details and handed down to the future generations. In such an activity, the whole matter suffers from subjectivity and thus objectivity is considerably far to seek. Hence, credibility in such oral histories is in question. But when there is paucity of sources and a demand for more of information and evidences, a researcher had to rely on oral sources with a deep sense of historical objectivity.

Oral histories at every age add every new detail about the events that had occurred. Epics of the past like Ramayana and Mahabharata of India, and Homer's Iliad and Odyssey are the epics from oral traditions. Normally, the traditions were later brought out in written form. To make the narrative more interesting and fascinating, aspects are incorporated like, making the hero a super

hero, defining an act as the greatest one, narrating the place as an excellent one and describing the events as spectacular. In Literature, oral traditions are authentic epics. Particularly, when the oral traditions are put to writing they become literary epics. But in history, when interpolations are added in subsequent periods to the oral traditions, the objectivity is considerably lost. To make the study very much fascinating, literary luminaries add stylistic features and absorbing presentations and this is very much essential for literature as its main purpose is to draw the readers entirely to its fold. But the purpose of history is slightly different.

In the Twentieth century, American historical writings were receiving greater support from oral histories. Alex Haley's work roots stresses the importance of oral histories. The author of the work roots traces his ancestry from the west Coast of Africa. His inquiry started from the Lloyd Insurance Company and ended in the oral traditions of "Griots" of North Africa. The "Griots" were the native story tellers who composed stories after some significant events that occurred in their native land. Alex Haley finally gets the information that he had been in the USA because of one of his ancestors "kinta kunte" who was captured by the English as a slave and was sold in the English.

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market 300 years back. Later, one of his descendants had gone to USA and this was how Alex Haley's residence in USA came to light. In this case, oral traditions played an important role in the history of an American Negro family. Since, the American history, in writing of its history, Contemporary oral sources add to its credibility.

History of Tamil Nadu had been woven from various sources. Oral histories played an important role in the writing as well as in the reconstruction of its history. Some of the "Prasasthies" (Meikeerthies) have greatly built up over many traditions. But in subsequent periods these oral traditions have been mixed with eulogistic accounts to portray the valour, sacrifices, great deeds and finer qualities of the heroes and heroines of the past. For example, in the modern period, the deeds of Veera Pandiya Kattabomman have raised mixed feelings. Some praise him as a great freedom fighter and some call him as a bandit. When records of the Political Consultations of the Government of Madras (1780-1799) portray him as an ordinary Palayakkar, the oral traditions praise him as a great hero. Similarly, the Veeran, a local leader of Madurai is personified as a demigod by oral historians. But he was a minor chief in the army of the Tirumalai Nayak, the Madurai ruler. Hence, oral histories tend to affect the facts about persons or events. In the present day also, store tellers like Kollangudi Karuppayi add fanciful aspects to make listeners to be ab-

sorbed to the tales. Such information is not verifiable by stray records or documents. Hence, in order to establish the authenticity of the information, a researcher should verify the contemporary evidences like, literature, accounts of the people of the age and other valuable material evidences of the period. It is by such examinations that truth can be sifted from mixed information.

In Tamil Nadu many of the ballads, folk songs and folk tales speak about the traditional life of the Tamil society exemplifying the political, social, religious and cultural upheavals. They narrate the greatness of the heroes of yester-years. When one generation listens to this and pass on the same to the next, accretions take place. If one attempts a historical writing on the basis of these oral histories without sifting the truth from the rest then the objectivity is lost. But, oral histories cannot be completely brushed aside. Hence, one has to take much precaution in such writing of histories based on oral histories.

In order to overcome some of the difficulties, the researcher can depend on other contemporary governmental sources, artefacts, archaeological evidences and other private sources. In such attempts evidences and other private sources. In such attempts historical truth can be achieved. Hence, oral histories enrich the historical writings and they are valuable sources to the forthcoming historical works provided they are attempted with a sense of objectivity.

## **INFORMATION TECHNOLOGY AND HISTORICAL WRITINGS- A STUDY ON TWENTIETH CENTURY PHENOMENON**

**C. Padmanaba Sivakumar\***

Computer technology had made big strides in human lives. It had permeated almost in every aspect of the human society. History, which had been an account of the humanity of the past should also become the full beneficiary of the information technology so as to preserve the culture of the world for the knowledge of the future generations. This paper tries to analyse the ways by which historical writings can be attempted and information can be stored with the help of the computer technology would greatly facilitate the work of historical writings all over the world.

Many governmental and non-governmental records, documents, private records and papers are available in various archives all over. They preserve their local records, documents, and papers which are not accessible to distant researchers. They have to come and peruse the records from their places situated in one corner of the world to the centre of archival sources and have to stay for a long time with much of stress and strain.

For purposes of research this has to be faced. But in this age of marvellous science and technology this can be overcome as the world has shrunk in size and anything can be achieved in matter of time. Accessibility to the archival materials and availability of the required materials and in-

formation are no more the problems of the researchers in this age.

In fact, such difficulties can be overcome if computer technology is fully tapped and utilised. Measures should be taken to store the vital and rare materials in Compact Disc and the large amount of information should be preserved in several centres so as to be used for historical writings.

If vital information is available through website all over they need not spend much time here. Only for certain significant information and for certain spot studies, and personal interviews they could make their visits. More time will be available to them since information technology will be supporting them in their venture. With this technology support there will be phenomenal increase in historical writings every where and this would lead to greater understanding of the past which will help humanity to tread into a promising future.

As regards the history of Tamil Nadu, materials and information pertaining to ancient, mediaeval and modern periods can be stored in website. The entire information collected from archaeological, epigraphical, literary and numismatic source and the accounts of the foreign travellers and pilgrims can be preserved and can be downloaded wherever they are required for historical re-

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search. Similarly, mediæval and modern Literary Works, documents, records and papers diaries and letters of private individuals and other sources like information about coins and articles of use can be stored and preserved. All lot of information from all these sources can be downloaded at any point of time in any part of the globe. Many of the researchers will be very much benefited by this technological advances.

In this ara of eletronics all information is stored in files of floppies and discs. But the question arises among many as to how long the stored information can last and they aver that man made media will be affected by the tasts of time and cannot be relied upon largely for vital information. But this negative approach is sheer pessimism. The next hundred years are going to be exciting as the past hundred years. This is particularly so in the area of computers and Information technology - a technology that is moving at breakneck speed. The innovations are remarkable and the reuslts will soon touch nearly everyone's life. This field of information technology is barely sixty years old and it has changed the styles of human activity in unpredictable ways. If this is the case, storing of lots and lots of information is quite possible and the question of perishability does not arise at all.

In later years, the attempt to connect computers at different geographical locations led to the evolution of the Internet. If the information found in the historical literature is stored by creating a website, many researchers will visit the site and download all the information they require for their historical writings.

Also, the website information will be a source of informative aspects to various governments of the world dountries. On knowing the trial and error methods and experiences of the people and governments of the early periods through the website information, the world governments can follow and ably adopt the successful methods used by the Indian and Tamil Nadu governments. Historical information will the great lessons to these coutries who want to follow or introduce any new policy or method for the welfare of the country.

Hence, countries or historians or seekers on knowledge and information stand to gain from Information Technology. All modern records and documents can be stored and preserved for counturies using innovative methods evolved every now then. Science and technology are the boons to humanity. Human race should utilise them fully, harnessing from them newer ways so as to show a path from the materials of the past to the promising future.

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## HISTORY AND EPISTEMOLOGY

Dr. N. Rajendran \*

The science of writing history has evolved into a highly developed art. With the beginning of Modern Age historiography has also undergone rapid change.

Historical investigation has attained considerable importance the moment it was recognised that history can perceive a phenomena under study as much scientifically as any other branch of sciences. In this respect, in fact, history can claim to be the basis of all knowledge.

The on-going debate at present lies between the "traditional historian and the scientific historian". Today in every historical investigation what regins supreme is the presence of a "theory and concept". Theoretical abstraction had prevailed in the sphere of exploration of knowledge

Epistemology, or the theory of knowledge, is that branch of philosophy which is concerned with the nature and scope of knowledge. The distinction between knowledge and true belief is first made by Plato in the Meno in the context of another Platonic epistemological doctrine the theory of recollection (anamnesis). It was Plato who can be said to be the real originator of epistemology, for he attempted to deal with the basic questions : What is Knowledge ? Where is

knowledge generally found, and how much of what we ordinarily think we known is really knowledge? Do the senses provide knowledge? Can reason supply knowledge ?<sup>1</sup>

Aristotle ( 384-322 B.C.) was not so affected by skeptical argument as Plato was. Aristotle's preoccupations with epistemology appear in two provinces in particular-in his theory of science and in his theory of mind and its faculties. To a large extent Aristotle's conception of knowledge in the full sense that is, scientific knowledge us coincident with Plato's. The emergence of science during the Renaissance and the disputes which it produced led to a certain skepticism about claims to knowledge and to the search for a method, like that of science, which would determine the truth once and for all.

The acceptance of scientific method in the construction of human sciences is an epistemological choice. The emergence of science during the Renaissance and the disputes which it produced led to a certain skepticism about claims to knowledge and to the search for a method, like that of a science, which would determine the truth.

Descartes [ 1596-1650 ] was the pioneer in this new tradition.<sup>2</sup> He saw the solu-

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tion to problems of epistemology in the systematization of knowledge which he has described in detail in the second chapter of *The Discourse on Methods*.

Augustus Comte applied Positivism to the study of human society. The word Positivism was coined by Comte in the 1820s. Positivism implied application of the scientific method used in physics to the analysis of human society and the extensive use of quantification. Comte called history as social physics.<sup>3</sup>

Hence, the historians need to constantly update and enrich the content and methods of history. No doubt, the practice of history is one the oldest of the professions in the realm of knowledge. However, in the beginning of the era of Modernism Descartes questioned the very existence of history, when he emphatically advocated that history should not form part of the realm of knowledge [*A Discourse On Methods*]. Descartes, a theoretician in the art of methods [Methodology] regarded that every branch of knowledge takes its due place in the hierarchy of knowledge by their rigorous methodology.

Yet another attack has stemmed from Hayden White who in his search for a metahistorical thought laid emphasis on poetic imagination and choice of language thereby regarded history as aesthetic and moral subject rather than something closer to the pursuit of epistemology.<sup>4</sup>

It is rather ironical, that this challenge

from a mathematician and a practitioner of epistemology that history reached a stage of over scientization. Fellow Frenchman, Augustus Comte, contrary to the view of former, regarded history as social physics. He has used history as a tool in his discourse on positivism. The beginning of modernism had been an age of experimentation rather than abstraction. An age of proof than mere hypothesis. This drive, the practice of the period to seek proof, led the historian like Ranke to the cellars of archives around Europe. Documentary evidence had become the anchor sheet of historical investigation and writing.

Historical investigation has attained considerable importance the moment it was recognised that history can perceive the phenomena under study as scientifically as any other branch of social sciences. Under such premise, the scope of methodology of history have undergone considerable change.<sup>5</sup> Until 1850s history was regarded as a branch of literature. Beginning with Grote, it is said, a reform was introduced, and this reform consisted in the elimination of literary ornaments and of statements without proof.<sup>6</sup>

New scientific orientation to history [which combined critical examination of evidence with the narrative reconstruction of a course of events] occurred in 1737 in Gottingen [Germany] University.

19<sup>th</sup> Century historical research becomes institutionalised and professionalised throughout the world.

Change in historical scholarship in the 17<sup>th</sup> century which resulted in the search for alternate models stressing greater scientificity-*ie.*, not only of more comprehensive exploration of the past but of inter-subjectivity more convincing guidelines for such explorations.

Sharp division between historical erudition and historical writing until the 18<sup>th</sup> century. The existence of the great tradition of narrative history from the times of Thucydides which was revived in during the Renaissance.

The tradition of philosophical criticism originated with Renaissance and Reformation. A sense of history was present.

However, as Donald Kelley points out this scholarship lacking a sense of development to "combine erudition with literary merit and intelligent organisation" producing in method "rather a patchwork than a paradigm".<sup>7</sup>

History became a "science" only at a point at which the chasm between antiquarianism and historical writing was bridged.

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## AN EPIGRAPHICAL STUDY OF THE TWO CAVE TEMPLE AT MALAIYADIPATTI

Ms. Jansi Jacob\*

This research work is my earnest attempt to present an informative account of the two cave temples at Malaiyadipatti. Though these cave temples are not popular, they are rich in epigraphy and architectural beauty. From the epigraphical evidences and other sources it is found that these cave temples were excavated by the Muttaraiyas and developed with later additions in successive ages.

### An Analysis of the Inscriptions

From both the temple complexes, a total number of nine inscriptions have been copied and the texts are published in the volumes of Inscriptions of the Pudukkottai State.<sup>1</sup>

Among the inscriptions copied from both the temples, two belong to the Pallava; four to the Cholas, one to Vira Rajendra, two to the Nayaks and the rest are of post Nayak period.<sup>2</sup> The earliest among the lot was discovered from the top of the neighbouring hill during field study. This inscription is written inside a rectangular making and is in eighth century characters.

The actual inscription reads thus,

This inscription reveals that madness and fear are the marga for a certain Alangari of Karaiyur. Even though this is the direct

meaning one could elicit from this inscription, Dr. R. Kalaikkovan feels that it must carry some deep meaning which may be revealed by further research.

An inscription engraved in the sixteenth regnal year of Dantivarma Pallava found in the Siva temple gives the name of the individual who excavated it as Videlviduga Muttariyar Kuvavan Sathan.<sup>3</sup> He declares in the inscription about his venture in detail (and mentions in the inscription about his venture in detail) and mentions the temple as "Malai Tali". The hill is named as "Thiruvathur Malai". Since the latter half of the inscription is totally defaced, further details could not be made out.

Another inscription which is also engraved in the sixteenth regnal year of Dantivarma is seen in two parts.<sup>4</sup> The first part of the inscription reveals the gift of a few individuals to the temple towards the burning of a lamp in the temple of Thiruvathur by Kuvavan Sathan who is the founder of this temple. The second part registers a similar gift of individuals by a few shepherds towards the supply of ghee of burning the lamp.

A newly found inscription of a certain Rajakesarivarma which is engraved in his seventh regnal year reveals the ancient name of the Vishnu temple as Olipathi Vishnu Griha. The locale of this temple which is

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mentioned as Thiruvallur Malai in the inscription was included in Kil Sengili Nadu. It is interesting to note that the temple authorities followed Vaikanasa texts in conducting the temple services. An unused land was made cultivable and given as Uvachchakani to two musicians, namely Parameshwaran Kunran and Eran Suvaran alias Sankara Narayanan towards the beating of drums during temple services, through Sivadasan solai alias Raja Raja Brahmanarayar. The deed was signed by Singam Manadharan and Thevvanagappan of Olipathi Vishnu Griha. The Rajakesari of this inscription may be identified as Sundara Chola.

Another newly found inscription which belongs to the fourteenth regnal year of a certain Parakesarivarman informs about a lamp endowment. This inscription also names the temple as Olipathi Vishnu Griha. A certain Virarkudan Peruman Kadadevagan Aninjan had donated forty eight goats towards burning of a lamp in this temple in memory of pattiviragan, a resident of Kuthankudi of Mer sengilinadu Surannakkan, a shepherd had accepted the goats and had agreed to burn a lamp with one nazhi of ghee everyday. The last sentence of the inscription earnestly requests the vaishnavits to protect this endowment. On paleographical grounds this inscription may be identified as that of Uttama Chola.

The twenty second regnal year inscription of Vira Rajendra mentions that Thiruvallathur hill was situated in Kil sengilinadu of Jaya singhakulakavaladdu.<sup>5</sup> The God is mentioned as Thiruva-

lathumalaiyadiyar alias Anavayisvara mudaiyanayanar. It registers an agreement executed between the sthannatar and uravar of kalakkudi regarding the tax structure. This inscription gives much information of agricultural revenue and irrigation techniques. It also mentions about the measures which were in currency those days.

An inscription engraved on the eighteenth day of the month of Ayappasi in the year Viya informs about the Bhudhan given to the Lord Vishnu who is mentioned in the inscription as Kanniraintha Perumal of Thiruvaimalai by the Samanatha of Achuthappa Nayak.<sup>6</sup> This was given towards the puja, repairs and the mahaaradhana of the temple. The Bhudhan includes nine village which go by the names Padithadiyur, Samathivayal, Vettaivayal, Paravanivayal, Koliyavayal, Vithari Vayal, Siruvanvayal and Nallinatham.

Another inscription which was engraved in 1636 during the reign of Virapratapa Maharayar<sup>7</sup> reveals certain endowment of the samantha of Achuthappa Nayak. Since the inscription is very much damaged more details could not be gathered.

An inscription engraved on the tenth day of the month of Ayppasi in subhikiruthu year introduces the builder of the Thayar Shrine.<sup>8</sup> Mangan Thenkondan, son of Chella Pokkan of the Ariyas of South Mavur constructed a temple and installed the deity of Thayar in it. His name is also found on the basement of the gopura on its northern face.

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## **BISHOP Dr. ROBERT CALDWELL AND BISHOP SARGENT - A COMPARATIVE STUDY**

**D.M. Persis Rajammal\***

### **Bishop Sargent**

Sargent was the son of an English soldier who fought at Waterloo, and was born in Paris four months after the battle. The regiment was afterwards ordered to India, Sargent as a child accompanied his father to India.<sup>4</sup> Within few months his father died. Little Edward was adopted by the Madras chaplain Rev. W. Sawyer and educated by him. He was trained in a seminary the C.M.S. at the time had near Madras, and in 1836, at the age of 21, went to Tinnevely as a lay agent. In 1838 he was sent to England and after taking the Islington course, he was ordained by Bishop Blomfield.<sup>5</sup> In 1877 Sargent was appointed Assistant Bishop to the Bishop of Madras and was placed in Episcopal charge of his respective Mission (C.M.S.) He died in 1889.

There were several occasions in which their presence (together) added lustre. When Caldwell's new church at Idaiyangudi was opened in 1880, it was Sargent who preached the sermon. Caldwell certainly merited the distinction as the first of Tamil scholars; while Sargent though not a learned man in the same sense, had written several Tamil religious books, was the most perfect master of the colloquial and had trained some two hundred native Evangelists and teachers twelve of

whom had already been ordained and many more were to be ordained afterwards.<sup>6</sup>

Some of the contribution of the "double stars" are brought to lime light here. Bishop Sargent was brought up among the people speaking Tamil, he became well versed in Colloquial, their culture, customs and interest.<sup>7</sup> He was merciful. Prof. Christiudas gave a glaring example to prove this.<sup>8</sup> He showed much love and affection towards his students (Preparadi and other schools) and was also harsh when found defects and unwanted habits.<sup>9</sup> He was loved and respected by Christians and Hindus alike. So it was no wonder that he was given a royal reception when he returned from Calcutta as Bishop to Palayamkottai.<sup>10</sup> He was more concerned with the evangelistic work of the Church. He built many churches (Ex. A. big and beautiful church at Suvisahasapuram), renovated some (Ex. Holy Trinity Church, Palayamkottai).

As Bishop he presided over the meetings of the nine church councils, besides conducting confirmation and ordination services and dedication so many churches. 11 Bishop Sargent was deeply involved in the revision work of Bible. He published the monthly magazine *Narbothakam* in 1849. 12

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Dr. Robert Caldwell one of the noble stars excelled Bishop Sargent in some aspects. Born and bred in United Kingdom, Sent to India by L.M.S. Got good comradeship of scholars, who helped him to know more of Indian languages, customs and habits. He was more learned than Bishop Sargent. When he came to Idaiyangudi he planned for the village and built the monumental Church. He penned many religious and secular books.

Compared to Sargent Bishop Caldwell shined in many dimensions. Both of them belonged to different denominations of Protestant Religion Bishop Caldwell S.P.G. and Bishop Sargent C.M.S. Caldwell occupies a unique place different from Sargent. In his

effort to unravel history of Tinneveli through his monumental work History of Tinneveli, he surpassed Bishop Caldwell. Unlike Bishop Sargent, Dr. Robert Caldwell in his work of Shanars of Tinneveli he tried to enhance the status of that particular community (even though aimed to improve the missionary activities among them in disguise). Bishop Caldwell differs from Bishop Sargent in his archaeological discoveries. Similarities may be, both of them were respected and loved much by the people. Both of them had insatiable thirst for evangelism. They built and dedicated many churches in their respective jurisdiction. They opened schools, college, seminary. Bishop Sargent went one step further by his innovative schemes such as opening an industrial school, a Book shop and by publishing the monthly magazine *Narbothakam*.

### Notes & References

1. Records of the early History of the Tinneveli Mission of the SPCK and SPG, R. Caldwell, p. 330.
2. Bishop Robert Caldwell, Op. Cit., p. 2
3. *Ibid*, p. 14
4. The history of the Church Missionary Society. Its environment, Its men and its work, Op. Cit. p. 172.
5. The history of the church Missionary Society, Op. Cit., p. 172.
6. History of the church missionary society, Op. Cit., p. 172.
7. Bishop Sargent, Life History, Prof. Rev. D.A. Christudyal, p. 8.
8. *Ibid* p. 165
9. *Ibid* p. 85
10. The Tinneveli Bishopric - Background to its formation Prof. D.S. George Muller p. 21.
11. The Tinneveli Bishopric - Background to its formation Op. Cit., p. 21.
12. Bishop Sargent - Life History, Op - Cit., p. 97

## தமிழக வரலாற்றெழுதியலில் அயோத்திதாசர்

P.B. Lokabiraman\*

1845இல் சென்னையில் தாழ்த்தப்பட்டோர் குலத்தில் தோன்றிய அயோத்திதாசர் இயற்பெயர் கார்த்திகேயன் என்பது தமக்கு தமிழ் கற்பித்து ஆசிரியரின் பெயரான அயோத்திதாசர் என்பதையே தம் பெயராக ஏற்று உலகறியச் செய்தார்.

தாழ்த்தப்பட்டோர் முன்னேற்றமே தன் உயிர் மூச்சாகக் கொண்ட அயோத்திதாசர் அத்வைதக் கொள்கையின் மூலம் அவர்களை மேம்படுத்த முயன்றார்.

1907இல் 'ஒரு பைசாத் தமிழன்' இதழைத் தோற்றுவித்தார். பௌத்தம் பற்றியும் தாழ்த்தப்பட்டோர் முன்னேற்றம் பற்றியும் அதில் எழுதினார்.

அவ்வாறு அவர் எழுதியவற்றில் சுதேச சீர்திருத்தத்துள் சாதிபேதமற்ற திராவிடர்களாம் சுதேசிகளின் திருத்தம், இந்திரர் தேச சரித்திரம் ஆகிய இரண்டு நூல்களைக் கொண்டே இக்கட்டுரை எழுதப்படுகிறது.

இனி இவரது மற்றொரு நூலான "சுதேச சீர்திருத்தத்துள் சாதி பேதமற்ற திராவிடர்களாம் சுதேசிகளின் திருத்தம்" என்பதில் இவர் தமிழ்நாட்டில் தாழ்த்தப்பட்டோர் எனப்படுவோர் முதன்முதல் பௌத்தர்களாக இருந்தனர் எனக்கூறி அவர்களே தாங்கள் செய்யும் தொழில் வேறுபாட்டின் காரணமாக பல்வேறு சாதிகளாகப் பிரிந்திருந்தனர். ஆனால் உணவு கொள்வது மன உறவு போன்ற

பலவகைத் தொடர்புகளிலும் எவ்வகை வேறுபாடும் காட்டாது ஒற்றுமையாக வாழ்ந்து வந்தனர்.

ஆனால் பிற்காலத்தில் இங்கு வந்து நுழைந்து ஆரியர் தாம் உயர்ந்த வாழ்வு வாழ்வதற்காக திராவிடரிடையே நிலவிய தொழில் வழி வேற்றுமையை பிறப்புவழி வேற்றுமையாக்கி திராவிடர் ஒற்றுமையை குலைத்தனர். மேலும் புத்தமத அடிப்படையில் துறவு பூண்டு மக்களுக்குத் தொண்டாற்றிய முனிவர்களுக்கு வழங்கிய பிராமணர், அந்தணர் என்ற பெயர்களையும் அவர்களுக்குரிய கடமைகளையும் தாங்களே வலிந்து மேற்கொண்டு விட்டனர். ஆகவே பௌத்த நெறி சார்ந்த உண்மையான பிராமணர் போல் வேடம் பூண்டனர்.

இவர்கள் பௌத்த மதத்திலிருந்து தாம் திரித்து ஏற்றுக் கொண்ட உண்மைகளையே பௌத்தத்துக்கு முற்பட்டதாகக் காட்டினர். புத்தரை பற்றிய விவரங்களை அறியவந்த மேலை நாட்டாரிடம் புத்தருக்கு முன்பிறந்தே தம்மதக் கொள்கைகள் இருந்தன எனவும் தாம் புத்தரிடம் வாதிட்டு அவருடைய கொள்கைகளை ஏற்றதுண்டு எனவும் பல கட்டுக் கதைகளை எழுதிக் கொடுத்தனர். மேலை நாட்டார் தாம் எழுதிய புத்தமதம் பற்றி வரலாற்றில் அதை எல்லாம் சேர்த்துவிட்டனர். ஆகவே புத்தர் பரிநிர்வாணமடைந்த பின்னரே ஆரியர் வருகை ஆகியன நிகழ்ந்தன. ஆகவே

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ஆரியர் வருகைக்கு முன் நிலவிய ஒற்றுமையான வாழ்க்கையை பௌத்தநெறி அடிப்படையில் மேற்கொள்ளவேண்டுமென அயோத்திதாசர் குறிப்பிடுகிறார்.

### இந்நூலை முடிக்கும்போது

“இச்சரித்திரத்தைக் கண்ணுறும் சத்தியதன்மப் பிரியர்களும் நீதிவழுவாக் கனவான்களும் இவ்வெழிய நிலையிலுள்ள பூர்வபௌத்தர்கள் மீது இதக்கும் வைத்து இவர்களுக்குள்ள இடுக்கங்களை நீக்கி ஆதரிக்கும்படி வேண்டுகிறேன்.” எனக் குறிப்பிடுகிறார்.

இவ்வாறு இவர் எழுதியுள்ள இச்சரித்திர முறை பல்வேறு சிக்கல்களை ஏற்படுத்தியுள்ளது.

“ஆக அயோத்திதாசரின் வாதப்படி ஆரிய மிலேச்சர்கள் புத்தரின் பரிநிர்வானத்திற்குப் பின்தான் இந்நியாவுக்கு வந்தனர். அவர்களின் வேத உபநிடதங்கள் பௌத்த நெறிகளிலிருந்தே பிறந்தவை என்பதாகும். இவருடைய இக்கூற்று வரலாற்றுக் கண்ணோட்டத்தில் காலவரைமுறையின்படி (According to Chronology) பொருந்தி வருவதாயில்லை”.

“தமிழ் பாளி, சமஸ்கிருதம் ஆகிய மொழிகளில் புலமைமிக்க இவ் ஆங்கிலத்திலும் வல்லவராய் விளங்கியிருக்கிறார். ஆனால் வரலாற்றை அடிப்படையாகவும் காலக்கணிப்பை அதன் முதுகெலும்பாகவும் கொள்ளவில்லை இதனால்தான் காலக்கணிப்பில் குறைபாடு காணப்படுகிறது”. எனக் கோ. தங்கவேலு விமர்சித்துள்ளார்.

தாழ்த்தப்பட்டோர் வரலாற்று முன்னேறாததன் காரணம் இந்து வருணாசிரமக் கொள்கை மாற்றமாக பௌத்தம் அனைத்து சமத்துவத்துடன் நோக்குவதாக அதனாலேயே தாழ்த்தப்பட்டோர் முதல் பௌத்தராகவே இருந்தனர் கொண்ட அயோத்திதாசர் தாழ்த்தப்பட்டோருக்கு உத்வேகம் அளிக்கு முகமாகவும் பௌத்தம் தழுவுவதே அவர்களுக்கு மேற்பாடு தரும் என்ற எண்ணத்தாலும் பௌத்த மதமே முதன்மையானது என காட்டவே இவ்வாறு அமைக் வேண்டியதாயிற்று. அடித்தள மக்களுக்காக நோக்கிலிருந்து எழுதியதாய் வரலாற்றெழுதியல் இவ்வாறு அமைந்துள்ளது.

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