

TAMIL NADU HISTORY CONGRESS PROCEEDINGS

Proceedings of the 31st Annual Session

20th – 22nd September, 2024



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Editor-in-Chief

Dr. M. Lakshmanan

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From the Editor's Desk

It gives me immense pleasure to present this collection of papers from the **31st Annual Session** of the **Tamil Nadu History Congress**, held at the historically significant Mannar Thirumalai Naicker College, Madurai. The institution provided an excellent platform for young scholars to share their research findings, and the warm hospitality extended by the hosts left a lasting impression on the delegates.

With a large number of young researchers participating, the Tamil Nadu History Congress has truly evolved into a dynamic platform for emerging academics. The 31st annual session witnessed the participation of more than 500 scholars, both young and experienced, and the presentation of over 300 papers. Notably, the Socio-Economic and Archaeology & Art sections received the highest number of contributions, owing to the Tamil Nadu Government's encouragement of research in archaeology. Encouragingly, the growing number of participants has been accompanied by a marked improvement in the quality of papers. Section-wise, the Political section had 55 papers, Socio-Economic 67, Archaeology 75, and Historiography 29. Together, these contributions highlight the Congress's rising stature as a center of serious historical research.

Significant changes have also taken place with regard to publication practices. The recent relaxation of UGC guidelines on publication and citation has been beneficial to scholars. In response, we aim to further improve the quality of this volume. The Tamil Nadu History Congress is among the few academic bodies that have undertaken the task of uploading previous volumes of its proceedings—an endeavor made more feasible by advancements in information technology.

This volume features articles by senior scholars, including the General President, the Inaugural Speaker, and endowment lectures delivered by Prof. V. Venkatraman, Prof. G. Venkataraman, Prof. T.M. Kumaresan, and Prof. K. Mavali Rajan, along with contributions from the four Section Presidents. As in previous years, the volume is divided into four sections. However, this time the Archaeology and Socio-Economic sections are more extensive, covering broader themes such as archaeological sites and temples. While efforts have been made to publish full papers based on the recommendations of the Section Presidents, some papers have been published in abstract form using the same criteria. A few others, though presented, are listed separately due to formatting and readability issues.

This volume is truly the result of teamwork. As Chief Editor, I extend my sincere gratitude to the Editorial Committee members—Dr. N. Sethuraman, Dr. M.S. Fatima Begam, and Dr. R.K. Maya—for their dedication in refining lengthy articles, ensuring uniformity, and meeting deadlines. I also gratefully acknowledge the assistance of Dr. D. Kalyani, Dr. P. Gowri, Dr. R. Gopinath, Dr. M. Sathiyalingam, and Mr. P. Tamil Selvan from the University of Madras, whose contributions were invaluable in bringing out this volume on time.

Finally, I record my deepest thanks to the General Secretary and the Office Bearers of the TNHC for reposing their trust in me and entrusting me with the responsibility of serving as Editor.

M Lakshmanan

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GENERAL SECRETARY'S REPORT

Tamil Nadu History Congress, 2024

Prof. S.S. Sundaram

Honourable Guests, distinguished invitees, office bearers, executive committee members of TNHC, delegates, members of the media and press, ladies and gentlemen:

It brings me immense joy to welcome all of you to this momentous occasion—the inauguration of the Tamil Nadu History Congress here in the historic city of Madurai. This marks the first time our conference is being held in this vibrant centre of Tamil culture and heritage.

Since its establishment in 1994 as a forum dedicated to highlighting the richness and significance of Tamil culture, the Congress has evolved into a highly respected professional body. Over the past three decades, scholars have explored every facet of Tamil life—its culture, religion, politics, and more—helping us understand the profound influence of the Tamil people throughout history.

There could be no better time to host this Congress than now, especially with Keeladi, a historic site that stands as a proud emblem of Dravidian culture, finally receiving the recognition it deserves. I am also doubly pleased that this year, alongside our academic proceedings, we will host the prestigious King Thirumalai Nayak Foundation Lecture, which promises to further enrich our discussions.

The 30th Annual Session was hosted by the Department of History, Holy Cross College (Autonomous), Nagercoil, from 22nd to 24th September 2023. Dr. Sr. Mary Hilda, Secretary, Holy Cross College, presided over the conference and delivered the Presidential Address. Dr. Sr. Leema Rose, Vice-Principal, Holy Cross College, delivered the Inaugural Address. The TNHC General Presidential Address was delivered by Dr. M. Thilagavathy, Associate Professor

& Head (Retd.), Department of History and Tourism & Travel Management, Ethiraj College for Women, Chennai. On this occasion, Tamil Nadu History Congress released the 29th Congress Proceedings Volume, and the General Secretary presented the Annual Report.

The Tamil Nadu History Congress has established a valuable tradition of honouring the senior-most and most distinguished historians of Tamil Nadu. The first historian to be honoured was Prof. N. Subramanian, a renowned historian of the Sangam age. Later, Padma Shri Iravatham Mahadevan, Prof. K. Rajayyan, Prof. K.V. Raman, Prof. P. Jagadeesan, Prof. Y. Subbarayalu, and Dr. V. Balambal were honoured. Continuing this tradition, during the 30th Annual Session, Prof. A. Chandrasekaran, Former Professor of History, Institute of Distance Education, University of Madras, was honoured with the title “Distinguished and Senior Historian of Tamil Nadu.”

In the evening, Dr. Anuzsiya, Head, Department of Social Sciences, South Eastern University, Sri Lanka, delivered the Dr. M. Thilagavathy Endowment Lecture on the theme “Puvial Amaividamum Ilangaiyin Varalattu Pokkum” (புவியியல் அமைவிடமும் இளங்கையின் வரலாற்று போக்கும்).

Prof. Sankari, Professor & Head, Department of History, Annamalai University, Chidambaram, delivered the Tamil Semmal Dr. Ratna Natarajan Endowment Lecture on the theme “Gender and Indian Nationalism: A Feminist Approach.” These scholarly lectures were well received by participants as well as by the media.

The Sectional Presidents—Dr. K. Krishnamoorthi, Dr. K. Ramesh Kumar, Dr. R. Sekar, and Dr. S. Swaminathan—delivered their Presidential Addresses

for the Political and Administrative History, Social and Economic History, Archaeology–Art and Cultural History, and Historiography sections respectively.

A unique feature of the 30th Annual Session was the enthusiastic participation of 285 delegates and the presentation of more than 250 research papers at Holy Cross College, Nagercoil. This impressive number of papers reflects the active involvement of scholars in the TNHC since its inception.

The Executive Committee meeting of the TNHC was held on the evening of 22nd September 2023, followed by the General Body meeting on the afternoon of 24th September 2023. The General Body meeting was followed by the Valedictory Function. Dr. Sr. Sahayaselvi, Principal, Holy Cross College, delivered the Presidential Address. Thiru. R. Mahesh, Hon'ble

Mayor, Nagercoil Municipal Corporation, delivered the Valedictory Address, and Ms. M. Mary Princy Latha, Deputy Mayor, Nagercoil Municipal Corporation, attended as Guest of Honour.

As General Secretary of the TNHC, I would like to place on record my deep appreciation for the hospitality extended by Holy Cross College, Nagercoil. I thank the Secretary, Principal, Organizing Secretary, and the entire administration for making the 30th Annual Session a grand success.

Before I conclude, I extend my gratitude once again to the office bearers, executive members, and all members of the TNHC for their sustained cooperation and support.

Thank you.

GENERAL PRESIDENT'S ADDRESS

Emergence of Militant Nationalism and its Impact on the Revolutionary Literature in Colonial Tamilnadu, 1906-1912

Dr. V. Venkatraman, Ph.D., D.Litt.,

I am extremely grateful to the Executive Committee of the Tamilnadu History Congress for nominating me as the General President of the Thirty First Annual Session of the Tamilnadu History Congress, being held at the Mannar Thirumalai Naicker College, Madurai. I consider this opportunity as a great privilege and honour bestowed on me and I take this opportunity to assure you that let us all work together for the betterment of our Tamilnadu History Congress. I would like to present the General President address on the theme entitled "Emergence of Militant Nationalism and its Impact on the Revolutionary Literature in Colonial Tamilnadu, 1906 – 1912".

Lord Curzon, the then Viceroy of India partitioned Bengal on 16th October 1905 and this move created a storm of protest all over India. The people were aroused by the spirit of nationalism and were determined to fight the British to the end. The nationalists launched the Swadeshi Movement in 1906 and the Indian National Congress declared that year as the "Swadeshi Year". Swadeshi, Boycott, Swaraj and National Education were the main objects of the Congress. The Swadeshi Movement which originated in Bengal gradually spread to other parts of the nation.

In the Colonial Tamilnadu, the Swadeshi nationalists like V.O.Chidambaram Pillai, C.Subramania Bharathi, Dr.Nanjunda Rao, K.Venkatramana Iyengar, Surendranath Arya, Subramania Siva, Neelakanda Bramahchari and others organized meetings to protest against the partition of the Bengal. Finding the Swadeshi Movement gaining momentum, the Government of Madras issued several circulars and ordinances to abrogate the freedom of expression and free criticism. To begin with, the Swadeshi leaders of Colonial Tamilnadu were mild in

their approach which prompted the British to regard South India as the "benighted Presidency or a slept hollow". This trend however changed when Bipin Chandra Pal visited Madras on 1st May 1907. He delivered a series of lectures from 2nd May 1907 at the Marina Beach, Madras. He spoke on concepts like Swaraj, Swadeshi and Boycott. He made an indelible impression on his listeners. In addition to public meetings B.C.Pal, held private get-togethers wherein only a few trustworthy persons were invited. On receipt of the information regarding the deportation of Lala Lajpat Rai, B.C.Pal cancelled his other engagements in Madras and returned to Calcutta. Thus his lecture tour came to an end abruptly. However, the visit of B.C.Pal infused new vigour into the activities of the nationalists of Madras and whipped up the Swadeshi Movement.

The Swadeshi nationalists inspired by the speeches of B.C.Pal, undertook extensive tours of the districts of Colonial Tamilnadu and explained to the public the efficacy of the Swadeshi Movement, such sustained propaganda work, the message of Swadeshi began to reach the grass-roots. The nationalist press of the period responded enthusiastically to the call given by the Swadeshi leaders and published articles in favour of the movement. The impact of the movement was such that the student community of the Colonial Tamilnadu involved themselves actively in the programmes launched by the Swadeshi leaders.

The impact of the Surat split of 1907 was felt in the Colonial Tamilnadu. The split gave fillip to the extremist movement. During this period, G.Harshavartom Rao and V.O.Chidambaram Pillai spearheaded the „extremist thinking“ respectively in Telugu and Tamil speaking areas of this Presidency. The spirit of nationalism was very vigorous in places

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like Rajamundry, Masulipatnam and Coconada in Andhra region; and Tinnavelly and Tuticorin in Tamil country.⁵ Swadeshi meetings were organized in different parts of Southern districts of the Colonial Tamilnadu addressed by leaders like V.O.Chidambaram Pillai, Subramania Siva, Ethiraj Surendranath Arya, Padmanabha Iyengar etc.

During this period, the vernacular press played a consistent role in supporting the cause of the nationalists. It wrote editorials in support of the nationalists. Tamil papers like the *Swadesamitran* and *the India* carried articles which referred to the inhuman activities of the British against the Indians. S.Srinivasa Iyengar, editor of *the India* was convicted for publishing certain articles in the issues of the January and June 1908 which were regarded as seditious by the government. To escape official harassment, *the India* paper office shifted its abode to Pondicherry from where it resumed its publications more vigorously with C.Subramania Bharathi and S.Srinivachari.⁷ G.Subramania Iyer, the editor of the *Swedesamitran* was arrested on 21st August 1908, for publishing certain articles which were regarded as objectionable by the government. Taking into consideration his health condition, the government released G.Subramania Iyer on getting a bond for good behaviour for a period of one year under section 108 of Cr.P.C. for a sum of Rs.5,000/- with two sureties of Rs.2,000/- each.

The government which entertained the firm view that newspaper and other literature created conditions conducive to revolution in India, Lord Minto II, the then Viceroy passed the Press Act of 1910 on 8th March, 1910 to curb seditious writings. Thus the year 1910 witnessed the enactment of the most vigorous and repressive legislation hitherto unknown to the Indian press. This Act authorised all local governments to declare forfeiture of any printed material which contained anti-Government matter. As a result, the provisions of the Press Act 1910 were invoked against many papers which were critical of the British Government. However, this repressive press measure did not hamper the spirit of the Indian nationalist press in anyway.

Proscription in Colonial Tamilnadu

In the history of the Indian national movement, the period between 1905 and 1912 is regarded as the era of the extremists. The general tone of the vernacular press during this period was virulent. The vernacular press of the said period did a commendable job in mobilizing the public opinion against the British. This period witnessed a publication of leaflets, pamphlets, cartoons etc. in English as well as in vernacular languages. The pro-nationalist tone of the press resulted in the proscription of a very large amount of literature all over India.

This first work to be proscribed by the Government of Madras was an English pamphlet entitled *Ca Ira* published in Paris by E.H.James. This pamphlet contained an article which gave a call for revolution and this was found in circulation in Madras and Coimbatore. The Government of Madras felt that the contents of the pamphlet tended to bring hatred and contempt against the government and incited acts of violence in the Colonial Tamilnadu. Hence, it issued an order on 8th March 1910 proscribing the pamphlet.¹² Thus, *Ca Ira* became the first victim to section 12 (1) of the Indian Press Act of 1910.

Among the vernacular papers in Colonial Tamilnadu, the Tamil paper *India* became the first victim to the Indian Press Act of 1910.¹⁴ *The India* in its issue of, 12th February 1910 published an article entitled *The Seven Secrets of the New Bill*,¹⁵ which revealed the oppressive attitude of the government towards the press. The author of this article cited above exhorted the people to be aware of their rights and advised them not to sacrifice their liberty at any cost.¹⁶ The tone of the article published in *the India* made the Government of Madras to evolve steps to check its importation from Pondicherry. The Tamil newspaper *the India* was finally forfeited on 8th March 1910 under section 12 (1) of the India Press Act, 1910, along with *the Suryodayam* and *the Vijaya* newspapers published from Pondicherry. These two Tamil newspapers were proscribed only because of Bharathi's involvement in these papers.

I.Lakshminarayana Iyer, the publisher of *the India*, newspaper made an appeal on 15th March 1910 and subsequently on 5th April 1910 to the Governor of Madras requesting him to lift the ban on *the India* and give him “another change of being useful to the society.¹⁹ The Government of Madras relented and allowed the circulation of the paper in Madras Presidency. The tone of the paper after its revival remained seditious. The officials found the articles headed “Which is true?” and “Follow your own duty” (Dharma), published in its issue of 2nd July 1910 as highly objectionable. The government felt that the real intention of these two articles was not to do any good to the Indians but incite hatred upon the British Government. These articles not only condemned the British administrators but branded as robbers and dacoits. On the direction from the Government of India, the Government of Madras declared forfeited *the India* paper on 24th August 1910 under section 12 (1) of the Press Act of 1910.

Another Tamil newspaper *the Suryodayam* published from Pondicherry, edited by C.Subramania Bharathi, carried many anti-British articles in its frequent issues. This paper made attempts to inculcate in the minds of the public a desire for freedom. An article entitled ***A word to the public***, which appeared in its issue of 13th February 1910,²³wanted the Indians to imbibe the spirit of liberty and criticized the British Government for creating dissension among the Indians.

The paper remarked that the advent of the British had polluted the spiritual tradition of India. The British by dominating the Indian race have crushed the spirit of liberty enjoyed by the Indians. In another article entitled, ***The Final Appeal to the People of theTamil Land***, which appeared in the issue dated 13th February 1910, the paper gave clarion call to the people of Tamil land to uphold the Swadeshi Movement and work for the attainment of Swaraj. The author of the article exhorted the Indians to do all that is possible to uplift the country.

The article concluded with the following exhortation. “The vow of Swadeshesim should be kept up as long as there is life, without being given up”. No

wonder that the volatile nature of the articles published in *the Suryodayam* attracted the attention of the Government of Madras. Branding these articles “Highly Seditious”, the Government of Madras applied section 12(1) of the Press Act, 1910 on 18th march 1910 to forfeit the paper. Similar anti-government literature appeared in other vernacular languages also.

The Concept of Militant Nationalism

Militant Nationalism, an ideology of the Terrorists, not only sets forth the principles and values associated with the national movement from the view point of the colonized, but also justifies the use of extreme measures in uploading such concepts.

Militant Nationalism in Colonial Tamilnadu was a result of several inspirations, an indigenous as well as foreign; such inspirations were more or less uniform throughout India. These militant nationalists in Madras, like their counterparts in other regions of the country through attracted by such inspirations were nevertheless conscious of their relevance to their mother nation.

The biographies on “Mazzini”, witten in Tamil by Subramania Bharathi, “Garibaldi”, written in Tamil by V.V.S.Iyer inspired to young nationalists of Tamilnadu and their series of articles on the contributions of Mazzini in Italy and Garibaldi of Turkey published in *the India*, a newspaper edited by Bharathi at Pondicherry, motivated the young militants of Colonial Tamilnadu.

Importation of Revolutionary Ideology

The publications on the revolts in Europe and America encouraged these nationalists to change the trend of the nationalist movement and gave the militant nationalists a new conception and a new ideal of Indian Freedom Movement.

Japan’s encounter with Russia in 1904-1905 and the Russian Revolution of 1905 had its impact all over India. The militant nationalists of India realized that the Japanese got victory because of their spirit of self-sacrifice, and that the Indians should learn have to die for their motherland, the militant nationalists argued that if Japan, a tiny island, could defeat a mighty Russia, the Indians could also drive away the Britishers from India.

The victory of Japan enlightened the Indian revolutionaries as if it was a war between a White European nation and a black Indian.

The socio-religious organizations like the Bhrama Samaj, Arya Samaj, the Prathana Samaj and the Ramakrishna Mission paved the way for the rise of Indian nationalism among the Indians in the nineteenth century. Dayananda Saraswati's true followers like Bipin Chandra Pal, Balagangadara Tilak and Lalalajapat Rai, they drew sustenance from the Heritage of India and the appealed to Indians by invoking religious nationalism. The nationalist spirit of Vivekananda and the activities of Ghadr party were also impressed the Indian Militants. Lalalajpat Rai was highly impressed by the nationalistic thoughts of Dayananda Saraswati. "The samaj stimulated his patriotic impulses and the spirit of self-sacrifice, self-reliance and self-help.

The Congress Trio "Lal-Bal-Pal" propagated the ideas of Swaraj during Swadeshi Movement. Lalalajpat Rai said "that an English hatred nothing like beggary and that a beggar deserved to be hated nothing strongly disapproved of begging for rights and insisted that rights should be claimed. He encouraged young Indians to rise against their slavery and to shed blood for obtaining Swaraj". Further, he wrote an article in *the Young India*, entitled "A Study of Hindu Nationalism", he brought out the fusion of religion and politics. He had influenced the extremist leaders. The militant nationalism was steeped in a religious spirit and mood. The ideology was truly followed by the extremists of Indian national movement. B.C.Pal, B.K.Tilak and Aurobindo Ghosh were the leaders of this new front.

Aurobindo Ghosh said that Nationalism is not a mere political programme. Nationalism is a religion that has come from God. He praised the activities of V.O.Chidambaram Pillai through his article in the same paper on March 12th, 1908, "Madras has taken up the herd out of our hands and today it is over Tuticorin that the Gods of the Mahabharatha over in their aerial care watching chances of the fight which is to bring back the glorious days".

The writings of Bankim Chandra especially *Anand Math* and his poem *Bande Mataram* made a

great impact on the Indian revolutionaries. The Goddess Durga was represented as the „Mother of India“ by Aurobindo Ghosh in Bengal. „*The Mother*“ and the *Bande Matram* thus both conveyed both patriotic and religious gospels of Indian Nationalism. The Hindu revivalists like B.G.Tilak, converted their metaphysical jargons in to mass movement. B.G. Tilak was the pioneer of utilizing the religious festivals as the platforms of revolutionary nationalism in India. The Ganesha festival and Sivaji festival of Maharashtra organized by him are the best examples in this respect.

Varakaneri Venkata Subramania Iyer, a noted militant nationalist of Tamilnadu, and a close collaborator of Syamji Krishna Varma, V.D. Savarkar and Madam Cama of India House at London; and a staunch supporter of Abinav Bharat Society drafted a new technique of revolutionary operation in the Colonial Tamilnadu. He stressed that the liberation of Mother Bharat was to be achieved by a preparation for war against the British which included:

1. "the teaching of swadeshi, boycott and national education;
2. Purchase and storing of weapons in neighbouring countries;
3. Opening of small weapon manufacturing factories;
4. Purchase of weapons in foreign countries and smuggling them into India;
5. Adopting Guerilla tactics whenever possible; and
6. Waiting for a favourable opportunity to raise in revolt;"

This strategy of V.V.S. Iyer would help the Indian revolutionaries in some extent in organizing such a revolution, organized by the Irish, Russian and Turkish in Europe.

Neelakanden@Neelakanda Bramachari yet another noted militant nationalist of Tamilnadu, his strategy was slightly different from those of V.V.S. Iyer. They are:

1. The leaders should make compulsory visits to all parts of the country and organize meetings.
2. Leaders should discuss with the people the current political atmosphere in detail;

3. The trained nationalist must carefully locate and pick up the bold and brave ones who were prepared to sacrifice everything for the cause of national liberation;
4. The nationalist should make friendship with them from among them should pick up persons for the revolutionary (secret) inner circle;
5. The membership in the inner circle should not be known to anyone including the circle members, except the leader.
6. All the correspondence and transactions between the leader and the members of the secret society should be kept as close secret.
7. To ensure utmost secrecy, the members of the inner circle should take an oath in front of the idol of Goddess Kali and should sign with the blood taken by cutting the index finger.
8. The essence of Oath is that they are sacrificing themselves for the revolutionary movement; working for the success of the revolution, executing the orders of the leader without hesitation; not to let out secrets even if they are tortured etc.,
9. The leader should keep close touch with the members of the inner council. As far as possible messages. And in case sending letters through messengers or by post becomes inevitable, they should use proxies and codes.

Based on the principles of militant nationalism and the strategies of these two revolutionaries, they executed the theory of terrorism in to action between 1908 and 1911 in many parts of the country by assassinating the British officials.

Banned Controversial Revolutionary Literature

The writings of European literature of revolutions witnessed to change the character of Indian national movement. The militant nationalists of swadeshi movement studied the revolutionary writings of the Western countries as also the Hindu scriptures and they found justification for their revolutionary activities in both. The ideologies of Bengal based revolutionaries and the Indian revolutionaries in Germany, Canada,

Russia and other European countries impressed the territories very seriously. All these ideological backgrounds that influenced in the minds of the young militants of Indian Nationalism and they reflected in their writings during swadeshi movement in India.

The confidential files kept by the Tamilnadu Archives, Chennai containing such selected vernacular pamphlets carry the translated English versions of the pamphlets and also the opinions of the Criminal Investigation Department. The report of the Under Secretary and the Advocate General are the basis of the translated versions of the objectionable passage of the pamphlets as unlawful and highly seditious in character. The circulation of these pamphlets in the Colonial Tamilnadu was proscribed under section 12(i) of the Indian Press Act of 1910

between 1910 and 1912. The content of these pamphlets have not been noticed by Gerald N. Barrier in his work, ***Banned Controversial Literature and Political Control in British India, 1907-1947.***

The Swadeshi Revolutionary Literature

They are:

1. ***Naveena Hindustan*** (Young India) vol.1, issue nos.7 & 8, 1910-Mimeographed-Telugu News Sheets
2. ***The Commandments of God on the day of Vaikunda Ekadesi in the year Sadarana*** in Tamil, published in 1911 in Madras
3. ***A Word of Advice to the Aryans*** in Tamil, printed in Madurai in 1911 at the Feringhee Destroyer Press, Madurai.
4. ***Oath of Admission into the New Bharatha Association*** published in 1911, printed at the Feringhee Destroyer press, Madras. Author's name is not known.
5. ***Kanavu*** (Dream) in Tamil, written by C. Subramania Bharathi, printed at Saraswathi Press, Pondicherry in 1910.
6. ***Arilorupongu*** or ***Chriyakathai*** (One sixths share) in Tamil, written by C. Subramania Bharathi in 1910, printed at Saraswathi Press, Pondicherry and;

7. **Indiyarkalil Jatiyajakkiyakm Ennamam Untakam** (How to bring about the National Unity among the Indians) in Tamil, written by C.Subramania Bharathi, printed at Saraswathi Press, Pondicherry in 1911.

The Naveena Hindustan!

The first pamphlet in Telugu entitled **Naveena Hindustan** (Young India) in its vol.1, issue no.7 published in 1910 advocated the adoption of revolutionary methods to secure free government and recalled the sacrifices of Indian martyrs like Kudiram, Satyendra Nath, Kanyall Dutt, Hemachandra Dass, Bhupendra Nath Dutt, Bipin Chandra, Syamji Krishna Varma, Aurobindo Ghose and other great persons. The leaflet, which suggested the establishment of “Swaraj in India”, also hinted at certain methods to achieve this. The leaflet wanted the nationalists to organize secret societies for this purpose. It also gave an idea about the composition of such secret societies.

Further, in its issue no.8, dated 13th January 1911, it condemned the British for sending Indians to do detestable acts. It reads: “Alass! The meanest of the mean, these Feringhees have managed to induce the sons of the sacred Mother India to perform base detestable acts! Some of the servants of India have been lamenting the death of this debased Feringhee, this Edward VII, the King of England who recently breathed his last, thus escaping the disgrace which he was about to experience in India”

Moreover, the tract opposed the move of certain Indian Civil Servants to have a statue erected for Edward VII as the “Meanest of the Mean”. Blasting those Indians servants who came out with the proposal to erect a statue to honour in the memory of Edward VII, the leaflet said that: “It is the sin of times that the Hindus, in whose veins runs the blood of Bhima and Arjuna, who were the warriors of the (Maha) Bharatha war, and who were the strangers to the art of singing the praises of others, now wish for Viceroys from among these most debased Feringhees, send their condolences to them, even after they had left this for their country”. The author pointed out that Bharatha Matha bitterly bemoaned the degradation heaped upon her. Further, it

called upon the Indians not to honour the Feringhees by railing memorials to them and patronize such “base acts”. The British Government which found the contents of the pamphlet **Young India**, vol.1, issue 7 to 9 as volatile, issued orders on 30th January 1911 under section 12 (1) of the Indian Press Act 1910, and forfeited them.

The Commandments of God...!

Another leaflet in Tamil entitled **The Commandments of God on the Day of Vaikunda Ekadesi in the year Sadarana** was published on 25th February 1911 in Madras. The name of the author is not known. The tract appealed to the people of Bharatha to wage a war against the British to attain Independence.

Further, it openly condemned the rule of the British for their mismanagement, which caused poverty and starvation. An Extract from the leaflet is reproduced hereunder to substantiate this point: “our children are dying in hundreds of thousands from starvation in the land of Bharatha, which is capable of yielding abundant crops! Dire diseases have made the land of Bharatha their abode! All the Vedic duties have perished... All the Brahmins, born of the gotras of Vasista, Vamadeva, Japala, Jamadagni and Badarayana have abandoned their appointments in the governments of horrible *Rakshasas* (devils), who are fomenting the people... courage, spirit, strength and valor have all disappeared from heroic land of Bharatha and are full of timidity”.

The leaflet blamed the people for failing in their duty. Quoting instance from *Ramayana*, *Mahabharatha* and religious texts like *Bhagavat Gita*, the leaflet tried to infuse strength and vigour among the people. For example, the author reproduced an extract from *Bhagavat Gita* which stated: “For the perfection of Good, for the destruction of evil doers, for the sake of firmly establishing righteousness, I am born from age to age”.

The author of the leaflet said: “Realise that he alone is virtuous man who preaches about the war of Independence to the people of the land of Bharatha! Wake up! Care not for anything. Take up the vow of conducting the war of Bharatha...” This pamphlet tried to motivate the minds of the people of India to free their

mother country from the clutches of the Feringhees. In the name of God's Commandment, this pamphlet tried to rouse the feeling of militant nationalism among the people. The publisher took keen interest in distributing the pamphlet to the people on the occasion of Vaikunda Ekadesi, which falls in the month of December every year. It was widely circulated at the midnight of the day at the hands of the devotees, who came to the temple in the main centers of the Tamil country.

The main purpose of circulating this literature to the people was to encourage the people to join the Swadeshi movement and to get their support for the militant activities too. The C.I.D found the circulation of these pamphlets at the different religious centres like Madurai, Tinnevely, Chidambaram, Srirangam etc.⁶⁰ The government seized all the literature from here. After studying the opinion of the Tamil translator, the Under Secretary to the Government of Madras recommended for proscription. Thus, the pamphlet was forfeited by the government on 30th March 1911 under section 12(1) of the Indian Press Act of 1910. The Madras Government informed about the action against the pamphlet to the Home Department. The Government of India took action against the pamphlet under section 13 and 15 of the Indian Press Act, 1910 and circulated the notification order to all the Provincial Governments.

A Word of Advice to the Aryans

The third pamphlet in Tamil entitled **A Word of Advice to the Aryans**⁶² was printed at Madurai in 1911 and widely circulated in Madurai town during the time of Chitrai festival (in April). The same pamphlet was found in circulation at Trichirappalli town also. Neither the name of the author nor the publisher of the pamphlet was known.

The pamphlet, which referred to the greatness of the country, its river and pilgrim centres, criticized the present condition of India, which had fallen a victim to the dreadful diseases like plague, famine, malarial fever and other difficulties. The following lines are reproduced here to substantiate the above statement: "... The Vedas say that the Mother who begot one and the beautiful country in which one was born are superior to paradise. Is not our country a virtuous land, which is

wearing the beautiful garlands of the river, such as the Ganges, Jamuna, Godavari, Saraswathi, Narmadha, Indus and Cavery? ... Is not our land of Bharatha, the country where Sri Rama lived and ruled well? I got out land of Bharatha the country where our Krishna, who, with curled tuft of hair, adorned by the feather of peacock, with a dark blue coloured body, resembling a blue cloud..."

Further, the author asserted that: "which Aryaputra (son of an Arya) will say that it is not his duty to see whether such a country is prosperous, whether her people are living happily without unnatural and untimely deaths and whether virtue thrives and flourished will there!" The author stated that plague had made India its Abode. Every week about forty thousand people died of plague. The author estimated that 42,770 persons died of plague in India last week. More than 15 lakhs of persons had died a year for last year".

More so, the author lamented that famine became a permanent feature in India and the starvation death touched a figure of eight crores of persons in Bharatha between 1784 and 1823 A.D. which was once said to have been the paradise on the earth. In another paragraph of the pamphlet, the author pointed out the swindling of the temple property by the trustees who were appointed by the English.

In another paragraph of the pamphlet, the author called upon the Indians to know the reasons for these difficulties and said: "What is the cause of all this? The reason is that the Kings who belonged to our country have gone out of existence and the Whiteman has unjustly entered our country and is harassing us... The Feringhee is keeping in his possession all the appointment in our country, all the appointments which carry large powers as such Collectors, Assistant Collectors, Chief Surgeon, Engineer, Superintendent of Police, Professors in College, High Court Judge, Member of Council, Governor and beside these, the Traffic Manager, Agent and other appointments in the Railway... Thus in salaries alone, 15 crores of rupees of the taxes which cause our sweat to fall to the ground, go every year in the hand of Whiteman".

In another part of the pamphlet, the author condemned the British monopoly over Indian trade and said: "...Feringhee is carrying away every year not less than sixty crores of rupees in the shape of salaries and profits in fraudulent ways. If 60 crores of rupees are every

year taken away to the country of our enemy without being in the least useful to our country, our country cannot stand it, even it were the city of Kubera (God of wealth). How can we bear it? Further, if the Feringhee exports to his country, the major portion of the grains such as wheat produced in our country, how can our country be free from famine".

The author of the tract who reminded the people of the land, the adverse effects of the British rule asked them to take an oath and wage a war against the Feringheee. He stated: "Take an oath that, as long as the Feringhee exercises authority in our land of Bharatha, you will regard life as a trifle. Beat the white English you get hold of, even as you beat of dog, and kill him with knife, a stick, a stone or even by the hand given by the God! Mercilessly kill the policeman or official, who, helping the white Empire would be ruined between the years Nandhana and Anandha.... Swedeshi has begun in our country. A violent war should take place within the year Anandha. Death may occur either in the sixth or in the hundredth year? Regarding this worthless life as trifle, we shall bring out Swaraj and our name will shine in the country by killing the White Feringhees and we will go to the Paradise of Heroes!

Thus, the author of the track appealed to the youth of India to kill the white man whenever they came across. He also called upon the young heroes to join the new movement so as to establish "Swaraj", to free India from the custody of the British. The pamphlet was printed at the "Feringhee Destroyer Press" at Azhagarkoil in Madurai. The Nationalists of the period coined the word "Feringhee Destroyer" frequently and it revealed the fact that they openly displayed their anti-British feelings by calling the press where these pamphlets printed as "Feringhee Destroyer Press". The pamphlet was seized by the Madura police and was sent to the official translator for translation.

V.Raghvacharulu, the official Tamil translator reported to the government that the contents of the pamphlet were highly seditious.

The pamphlet was found in wide circulation in the Tamil speaking districts of the Colonial Tamilnadu. When searches were made after the assassination of Ashe, the Collector of Tinnevely District on 17th June 1911, copies of this pamphlet were found in the houses of Vanchi Iyer and Sankara Krishna Iyer, both were accused in the Ashe murder case in 1911. Hence, the Government of the Madras passed an order on 24th June 1911 prescribing the same under section 12 (1) of the Indian Press Act, 1910.⁶⁷

Oath of Admission to the New Bharatha Association

The fourth pamphlet in Tamil entitled *Oath of Admission in to the New Bharatha Association* was found in circulation in the southern districts of the Colonial Tamilnadu. The pamphlet claimed that the New Bharatha was the place of the most famous secret associations, which worked for the over throw of the British Government. The pamphlet asserted that: "God has willed that of the Feringhee should leave this country before the year Anandha". It stated the commitment of the association that: "...this has spread throughout the Aryavardha. When was it started with in short time, those who conduct this will come forward openly? As this is the time of preparation, they are writing such pamphlets and doing such other things as will create a zeal for liberty in the minds of the people".⁶⁸

The pamphlet further appealed to the youth to adopt the following qualities: "...who ever has Aryan blood running in his body; who ever has a devotion for righteousness and a hatred for unrighteousness, a desire for truth and an aversion for falsehood; who ever as courage, manliness and a thirst for the acquisition of fame; whichever Aryan"s moustache quivers on seeing the Feringhee conducting himself gorgeously with authority in our Aryan land; which ever Aryan"s mind is eagerly fluttering to recover Aryavardha from the hands of Feringhee and placing the unsurpassed crown of liberty on its beautiful head, to remove famine and disease from the country and to create happiness, wealth

and luck, such an Aryan is fit to take the oath given below and join the association”.

Thus, the pamphlet appealed to the Indians to take an oath and to wage a war to drive out the English, who had unjustly wrested their country and ruled over it despotically. It suggested to them the purpose of establishing Swaraj through the New Bharatha Association. Such anti-government view found in the pamphlet prompted the Government of Madras to forfeit it under Section 12(1) of the Indian Press Act, 1910.⁷¹ The assassination of Robert William D. Ashe, Collector of Tinnevely by Vanchi Iyer on June 17, 1911 that totally changed the political atmosphere in India. It made an anti-climax to the Militant Nationalism in the Colonial Tamilnadu.

Bharathi’s Kanavu (Dream)

An attack on the English education was made in the fifth pamphlet in Tamil entitled *Kanavu*, which means „Dream“ written by C. Subramania Bharathi, printed at the Saraswathi Press in Pondicherry in 1910.⁷² It came to the notice of S.H. Slater, the Under Secretary to the Government of Madras. Bharathi was known for his strong views on political issues and the government had a watchful eye on his journalistic activities at Pondicherry. This particular pamphlet was frontal attack on the type of English education imparted to the Indians.⁷³

Bharathi regarded the English education as worthless. Further, Bharathi averred that Indians are not cut out for such education. It is like: “sending the cub of a lion to eat grass and persuading a Brahmin boy to pursue the trade of selling flesh....” Bharathi blamed his father for making him to learn such a worthless education.⁷⁴

Further, he quotes that: “..... to acquire worthless learning which produces much misery and is disgusting to the Aryans a learning which is resorted to by such men as menial servants who, regarding their bread alone as important, sell their lives and was set upon the learning of these low men”.⁷⁵

Bharathi’s assessment of the English education is evident from his following observation: “After studying mathematics for twelve year, they (students) are unable

to ascertain the position of star in the dark sky. Though they may study thousands of beautiful poems, they cannot perceive the deep meaning of the poet. They will talk incoherently of trade and wealth, but they have not heard of the loss of wealth in the country in which they live. They will mention the names of thousand.... Sastras, but all to purpose”.⁷⁶

Bharathi entertained the firm view that those who were subjected to western education did not know anything about native poets, scientists, philosophers and rulers of the land. He wrote: “..... Those who resort to the schools where English is taught know nothing of the poets Kamban and Kalidasa, the philosopher Sankara, the kings Pandya, Chola and Ashoka, and the triumphant hero Sivaji who overthrew the tyrannical rule of the mlechchhas (foreigners)”. These observations of Bharathi suggest that sound knowledge could not be acquired from English learning alone”.

Further, Bharathi said with remorse that: “The stupid education acquired the great cost from persons of dull understanding is not worth a cloud of earth... what I shall do? Why I have been in this, land of misery?... My father lost all his vast riches by the insidiousness of the hunas (Europeans)....”. Thus, the author considered the English education as worthless and not useful to the Indians. This pamphlet was found in Madurai, Tinnevely and Trichy districts. V.Raghvaacharulu, the official Tamil translator forwards the objectionable passages of the pamphlet to the Under Secretary to the government for proscription. The Government of Madras therefore proscribed *Kanavu*, under section 12 (1) of the Indian Press Act, 1910 on 11th October 1911.

One Sixth’s Share of Bharathi

Bharathi’s another attempt was critical towards the religious policy adopted by the British administrators. His short story in Tamil entitled *Arilorupangu* (one sixth’s share), printed at Saraswathi Press, Pondicherry in 1910 met with similar fate.⁸¹ He criticized vehemently the Christians for giving wrong conception of the Hindu philosophy: “All the Rishis of the land of Bharatha from Vedic times upto this day are fools who know nothing; all the pieties cherished by Arjuna, Kalidasa, Shivaji, Kabir Das and all the other

personages who proceeded and succeeded them till yesterday in the land of Bharatha, are base and barbarous superstitions..." While proving that it was a folly to have faith in the Hindu religion and Hindu civilization, he tended to create an impression in the minds of the youth that Christianity which he praised was also a "superstition and curious creature"

Bharathi, the author of the story denounced the British attitude towards rituals connected with Hinduism. He also referred to the deplorable condition of Indian and stated that bachelors of the country also had the capacity to salvage the situation.⁸⁴ Bharathi asserted thus: "Wanted men of spiritual knowledge, wanted heroes, who do not desire for themselves the pleasures of the world. This swadeshimism is not a mere secular affair; it is religious faith. Those who embrace it should possess such rare qualities as vigour, spirit and an active devotion to possess such rare qualities as vigour, spirit and an active devotion to duty". Further, he called upon the Indians to have union to get liberty. He wrote thus: "liberty will come on its own accord if union and strength are established among the people".

He contended that the land which was once ruled by Lord Ramachandra got transformed in to hell. Bharathi wrote thus: "Right! The land which was ruled by Lord Ramachandra looked as if the celestial world had been transformed in to hell! What benefit will my Motherland derive from you? Arise and come, let us see. How long will you slumber thus and meet with ruin? Ah! Sinful nation, sinful nation... what can be done? It is a curse, a curse, a curse affecting our nation. It is not completely over yet."

Thus, *Arilurupongu* appealed to the youth to arise and do their duty to the Mother country. The Government of Madras found the contents of the tract highly seditious and recommended for proscription. The tract was banned by the British on 11th October 1911.

How to Bring about the National Unity ... ?

The seventh pamphlet is in Tamil entitled *Indiarkalil Jatiyajakkiam Ennanam untakam* (How to bring about the National unity among the Indians?). It is written by C. Subramania Bharathi and printed at Saraswathi press in Pondicherry. This also came under

the scrutiny of the British who pointed out that the land of Bharatha was conquered by the invaders not by their valour or in a just way but by their fraudulent means. Bharathi remarked that: "every foreign nation who invaded India conquered the kingdom only through deceit and several kinds of fraud, by creating difference among the Indians and with the help of a few among them, who were traitors to their country and to their brethren; not one of them acquired even a foot of land by means of valour and in a just way... that frauds were committed by the English men, in acquiring dominions in the Madras Presidency and other parts of India.

The pamphlet highlighted the policy of „Divide and Rule“ by the British which powered to be the root cause of all the troubles in India. Bharathi wanted the people of the land not to get carried away by certain false promises given by the British but laid stress on the unity of the Indians. He remarked that: "...let not our people break their heads over the false privileges, resembling the illusory and deceptive enchantress in the story, and let them combine and make proper effort to remove their slavery".

Thus, Bharathi called upon the Hindus and Muhammedans that they should never forget the fact that they are all the children of the same mother and should live amicably without mutual hatred. T.Raghvacharulu, the Tamil translator found above passages objectionable and sent it to C.Napier, the Advocate General for getting his opinion. C. Napier, in his opinion, said that the pamphlet created a tendency to bring in hatred of contempt of the government established by law in British India and ordered to seize the pamphlets. Hence, the pamphlet was declared forfeited on 30th March 1912 under section 12, sub-section (1) of the Press Act, 1910.

Conclusion

The Swadeshi Press and Revolutionary Literature thus heroically encountered the dictatorial measures and actions of the British Government. The repressive attitude of the government was denounced unequivocally in these political literatures, published during the course of the Swadeshi movement i.e., from 1910 to 1912. The tone of these literatures was highly

revolutionary in character. They focused much on the efficacy of Militant Nationalism. Every aspect of the Swadeshi Movement as perceived by the grass root nationalist was revealed in these pamphlets. They were circulated among the Militant Nationalists of Colonial Tamilnadu between 1910 and 1912. The appeals made by these Swadeshi literatures were practically applied by Vanchi Iyer on 17th June 1911, by assassinating Robert William D.Ashe, the Collector of Tinnevely district at Maniyatchi Railway station. Knowing all these political developments, how can one say that “Madras Benighted?” during the Swadeshi Movement. The Colonial Tamilnadu’s involvement in the Swadeshi movement has been recently unearthed and still more researches should be carried out by the young researchers, to answer the question raised by the modern Historians that “Madras, a Benighted Presidency?”.

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AVVM SRI POONDI PUSHPAM COLLEGE

ENDWOMENT LECTURE

Centre-State Relations and Water Resources Development in India (1858-1990)

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Respected General President, General Secretary, Office Bearers and Members of the General Body of the Tamil Nadu History Congress, Local Secretary, Delegates, Media, Staff and Students of Mannar Thirumalai Naickar College, Pasumalai, Madurai, Ladies and Gentlemen.

I deem it a great honour to be invited to deliver AVVM Sri Poondi Pushpam College Endowment Lecture at its Thirty First Annual Session. At the outset I would like to express my heartfelt thanks to Office Bearers and General Body of the Tamil Nadu History Congress to this signal honour conferred upon me.

I wish to present before you a brief Historical account of **Centre-State Relations and Water Resources Development in India from 1858 to 1990.**

Water is a prime natural resource, a basic human need and a precious national asset. The planning and development of water resources need to be governed by national perspectives. It has been estimated that out of the total precipitation of around 400 million hectare metres in India, the surface water availability is about 178 million hectare metres. Out of this, about 50 per cent only can be put to beneficial use because of topographical and other constraints. In addition, there is a groundwater potential of confined to only about three or four months in the year, and highly uneven in both space and time. Precipitation varies from 10cm in the western parts of Rajasthan to over not respect state boundaries. Not merely rivers, but even 1000 cm at Cherrapunji in Meghalaya. Further, water does underground aquifers, often cut across state boundaries. Water as a resource is one and indivisible: rainfall, river waters, surface ponds and lakes and groundwater are all

part of one system; water is also a part of a larger ecological system.

The economic prosperity of a country is based on the development of water resources, particularly the river waters therein. Intensive exploitation and utilization of river waters is most essential to the development of agriculture and industry in a country like India where the rainfall is low and undependable. Further even the rainfall of traditional monsoon months is erratic and subject to wide variations. Consequently, successful cultivation is not possible without the aid of irrigation in one form or another. Since India's economy is predominantly agricultural, the harnessing of the water resources and rivers for beneficial purpose of irrigating dry land has assumed greater significance in independent India. The development of river waters was begun by the British rulers who laid the formation for modern irrigation in India. With the attainment of independence, considerable importance has been given to the tapping of water resources in the country. This feature is reflected in the successive Five Year Plans of the country. India's network of rivers is reasonably well spread over its entire territory, except in the desert in Rajasthan in the north-west. The rivers may be divided into two groups: (1) the snow-fed perennial rivers of Northern India, and (ii) the rainfed rivers of Central and Southern India. The major rivers in the country are inter-state in character. They cut across political boundaries between states. For instance, within India, the Indus River basin includes Kashmir, Punjab, parts of Himachal Pradesh, Haryana and Rajasthan. The Brahmaputra River rises in Tibet and flows through Assam. The Ganga and her tributaries run through Himachal Pradesh, Haryana, Delhi, Uttar Pradesh,

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Rajasthan, Madhya Pradesh, Bihar and West Bengal. The Narmada and the Tapti flow through Madhya Pradesh, Maharashtra and Gujarat. The Mahanadi flows through Madhya Pradesh and Orissa. The Godavari basin includes Maharashtra, Madhya Pradesh, Orissa, Karnataka and Andhra Pradesh. The Krishna river drains parts of Maharashtra, Karnataka and Andhra Pradesh. The Cauvery flows through Karnataka and Tamil Nadu.

The development of river water resources for purposes of irrigation and generation of hydro-electric power has been progressing steadily since independence. Many multi-purpose river valley schemes have been executed on inter-state rivers. River valley projects such as Bhakra-Nangal, Hirakud, Chambal, Tungabhadra, Nagarjunasagar and Damodar Valley, which provide for irrigation, power and flood control have greatly contributed to the development of the regions served by them. In many of these projects the states have co-operated in jointly developing the river concerned in an integrated manner, thus deriving the optimum benefits out of a river by the several riparian states. But in some cases the progress of development of water resources has been hampered to some extent by the existence of friction among the co-riparian states over the utilization of inter- state river waters. It is in the national interest that such inter-state disputes are settled as early as possible so that river development can proceed without any man made hurdle of India, the administration and financing of public works, With the constantly evolving political and economic patterns changes and modifications during the past one and half including irrigation projects, have undergone progressive century. Such changes profoundly affected the pace and pattern of the development and expansion of irrigation. An attempt has been made in this paper to give a brief account of the Centre-state relations and water resources development in India from 1858 to 1990.

Irrigation Development and the Role of British Military Engineers

As we trace the history of irrigational development in by the military engineers in undertaking

irrigation works and India, two things are striking; one the laudable role played two, more importantly the spirit in which they performed this great task: they regarded this as one of the greatest humanitarian works.

During the early British regime, all irrigation works were the responsibility of military engineers of the Engineer Corps of the East India Company armies, under the overall charge of a Military Board. Some of the notable army engineers were Arthur Cotton, John Colvin, Proby T. Cautley, and S.L. Jacob and they will long be remembered for their splendid work in building some of the most important and magnificent canal systems in India. Military engineers were employed to carry out the construction of civil works because in those days it was considered that "the training obtained in carrying out large railway or irrigation works by the Royal Engineers will make them useful and efficient with an army in the field" These engineer officers only occasionally went to the war front and, when the fighting ceased, most of them returned to continue their civil work.

The expenditure incurred on public works, including large irrigation projects, was treated as 'ordinary expenditure', which meant that it was met out of the current revenues of the relevant years and no separate capital or revenue accounts of the various projects were maintained. It was therefore, not possible to gauge with any degree of accuracy the financial position of such projects. The defects of this system of financing large productive works from the yearly revenues were soon recognized and it was decided that only public works of a non-remunerative character, such as those relating to the creation and maintenance of civil and military buildings, the construction and maintenance of roads and other such works were to be charged against yearly revenues; whereas works calculated to increase the wealth and promote the prosperity of the country, such as railways, canals and harbours, were to be constructed from borrowed funds and treated as commercial undertakings and for such works separate capital and revenue accounts were to be kept.

Setting up of P.W.D. in 1858

The Military Board, which was executing the civil works was abolished in 1854 and a full-fledged Public Works Department came into existence in 1858. As there was a dearth of civil engineers in the country, the burden of shouldering the enormous amount of civil engineering works fell on the military engineers. Thus a number of military engineers were assigned to the P.W.D. on a permanent basis. With the demands of civil engineering increasing progressively, the P.W.D. was divided into three branches in 1866: a Military Works Branch, a Civil Works Branch including irrigation, and Railway Branch. By 1895 however the Military Works branch became so unwieldy that it was constituted as a separate Military Works Department. Thereafter, the P.W.D. became purely civilian in nature, though of course, the senior engineers of the P.W.D. continued to be drawn engineers were the pioneers of modern irrigation system in from the military engineers cadre. Thus we find that military India.

In the words of their chronicler,

"It is not too much to say that the irrigation of Northern India as well as of Southern India, is one of the greatest humanitarian works ever performed; and the men who initiated it, who evolved its elementary principles, who faced its early failures, who extended it between war and war and who handed over to their civilian successors a system which these have elaborated to its present perfection, were the military engineers of India".

The Indian Irrigation Commission: Change of Principle from Remunerativeness to Protection against Famine

The beginning of the Twentieth century was marked by an important event in the history of irrigation in India, namely the appointment of the Indian Irrigation Commission, under the presidency of Colin Scott Moncrief. The Commission toured throughout the country and, in 1903, presented a report which, in addition to recommending definite lines of policy regarding the selection, financing and maintenance of irrigation works, dealt in detail with practically every scheme under consideration at the time. As a direct result of the Commission's recommendations, a large

number of new works were undertaken. One of the functions of the Indian Irrigation Commission was to report on the desirability of the extension of irrigation as a means of protection against famine. This function was enunciated in the Government Resolution convening the Commission of which the following is an extract:

"In considering proposals for new irrigation works the Commission will understand that greater importance may often be attached to the extent and reliability of the protection that will be afforded than to the merits of the schemes therefore, the main question is that whether they will be likely regarded as financial investments. As regards new works, to prove directly remunerative, but whether the net financial burden which they may impose on the State in the form of charges for interest and maintenance will be too high a price to pay for the protection against famine which they may be relied on to afford. It is from this point of view that the Commission should consider proposals for the extension of imigation in districts in which cultivation is very insecure and precarious".

This was a very important principle of policy, and although in pursuance of this principle the Commission recommended a number of protective projects, some of which were undertaken, nevertheless, due to World War I and consequent paucity of funds, the emphasis remained on the remunerativeness or productiveness of irrigation projects, rather than on the security they could afford to insecure and precarious areas.

However in the post Independent India, with the introduction of Five Year Plans, this emphasis on "Productiveness" of irrigation projects has been considerably relaxed, as the entire planning is motivated by the overall welfare of the Indian people. Even prior to the inauguration of the Five Year Plans, several unproductive irrigation projects had been executed mainly for the protection of scarcity areas.

Central Government Control Over Irrigation before 1921

Before the introduction of the Montagu Chelmsford Reforms in 1921 irrigation works were virtually under the control of the Central Government. No major irrigation works could be undertaken without

the sanction of the Secretary of State for India who was naturally advised by the Governor General on the necessity of such projects. The Government of India and the Provincial Governments were, however, given powers to sanction minor or unproductive works the cost of which was met from revenues and did not exceed Rs. 10 lakh. Such works were known as 'Imperial' or 'Provincial' as they were financed by the Central Government or by the Provincial Governments.

Prior to 1921, the loans raised by the Government of India for financing irrigation were treated as 'advances' to the Provincial Government at certain pre-determined rates of interest, which varied from time to time, depending upon the average rate of interest on loans raised in the open market. Though the overall policy had been that the irrigation projects must cater to the needs without regard to the political boundaries of States, the projects then undertaken were generally limited to a single Province. However, matters of dispute between different political units in the country were resolved either by mutual agreement or by the orders of the Secretary of State who decided each case on its own merits. Decision in one case did not constitute a precedent or guidelines for the other cases.

It may, however, be mentioned that although the provincial governments were authorized to raise loans on their own credit after 1921, no irrigation projects costing more than Rs. 50 lakh could be undertaken without the administrative approval of Secretary of State for India upto 1 April 1937, when 'provincial autonomy' was introduced in India.

Government of India Act, 1935

The Government of India Act, 1935 made a radical position of Central Government's role in the field of irrigation change in the administration of irrigation projects. The materially changed in 1937 when the Government of India Act, 1935, came into force in the Provinces. Irrigation became competence of the Provinces. No longer was the Central a transferred subject falling within the sole legislative Government directly concerned with the development of irrigation except when a province or a princely state raised a dispute over the development of a project in another

province Central Government's legal competence in respect of negotiations leading to agreement. In other words, the or state and the dispute could not be settled by mutual irrigation and water came to be confined to inter-state disputes.

Inter-State Water Dispute and the Principle of Equitable Apportionment

Under the Act a province or a princely state, whose interests were prejudicially affected in the water supplies from a natural source due to the action of the other province or princely state, could complain to the Governor General Unless in his opinion the issues involved were not of sufficient importance, he was required to appoint a Commission to investigate the matters to which the complaint related and to report to him. After considering the report, he was to give such decisions as he deemed proper. There was general Provincial support for the mode of settlement of disputes by the Governor-General with the assistance of an Expert Commission. The Indus Commission under the chairmanship of Sir B.N. Rau was appointed in 1941 under the aforesaid provision to investigate the complaint of the Government of Sind against Punjab about the utilisation of the waters of the Indus river. The Indus Commission enunciated the principle of equitable apportionment to be applied in the settlement of inter-state water disputes.

Post Independence Period

Irrigation continues to be a State subject under the Constitution of India which came into force in 1950. For the settlement of inter-state water disputes, the Draft Constitution of India initially contained identical provisions as the 1935 Act. But subsequently Dr. Ambedkar moved an amendment proposing the necessity for a permanent body to deal with the disputes because it was expected that there would be an increase in the number of inter-state water disputes consequent on full exploitation of inter-state rivers for increasing the irrigation and power potential in independent India. Accordingly Article 262 was adopted. It empowers the Parliament to provide for the adjudication of any dispute or complaint with respect to the use, distribution or control of waters of any inter-state river or river valley

and to bar the jurisdiction of the Supreme Court or any other court in respect of such disputes. In pursuance of this provision, the Parliament has enacted the Inter-State Water Disputes Act, 1956. The Act provides for the constitution of a tribunal by the Central Government for the settlement of an inter-state water dispute when a request is received from a State Government and when the Central Government is of opinion that the dispute cannot be settled by negotiations. Originally the Act provided for one man tribunal from among judges of the Supreme Court or a High Court, sitting or retired, nominated in this behalf by the Chief Justice of India. Subsequently the Act has been amended to increase the membership of the tribunal to three sitting judges of the Supreme Court or High Court.

The Central Government have also been given the responsibility of regulation and development of inter-state and development under the control of the Union is declared rivers and river valleys to the extent to which such regulation by the Parliament by law to be expedient in the public interest.

To enable the Centre to discharge its responsibility under the entry, Parliament has enacted the River Boards Act 1956, which authorizes the Central Government in consultation with the State Governments to constitute River Boards for regulation and development of inter-state rivers. The primary function of the River Boards is to advise the State Governments on integrated development of inter-state river basins. In addition, the Boards, if empowered by the Central Government after consultation with the State Governments, can prepare schemes for developing inter-state river basins, allocate among the States costs of execution of such schemes and watch the progress of the implementation of such schemes. Whereas the objective of the Inter-State Water Disputes Act is to provide a machinery for settlement of disputes, the purpose of the River Board Act is to establish Boards for regulation and development of inter-state river basins which would minimize friction among the States. Thus whereas the former provides a cure when a dispute has occurred, the latter is preventive in character.

Center-State Relations in Operation

In spite of the fact that the Constitution assigns a primary role to the States in planning and development of river schemes, the Centre has come to play a vital role. Practically all the major rivers run through more than one State, and therefore, the Central assistance is necessitated for co-ordinating the activities of the different States to avoid waste and friction, and for adopting an integrated approach to make the best use of the river by all the States concerned. Further, the Centre helps the States by giving technical assistance (both in the matter of planning and execution of projects) and financial assistance (mainly loans) for the projects.

In 1949, the Central Board of Irrigation and Power was included by including Chief Engineers of electricity of the Centre and States. Similarly, the Central Water and Power Commission was created to include development of electric power within its purview. All these bodies together with the Planning Commission set up in March 1950 promoted an all India perspective for development for irrigation works.

Ministry of Irrigation and Power

In 1952 the Ministry of Irrigation and power was constituted. This Ministry has the overall responsibility for laying down the national policy for development of water and power resources. Its important functions are

1. Provision of financial and technical assistance to State governments and union territories in the field of irrigation, power and flood control;
2. Regulation and development of inter-state rivers and valleys;
3. Basic, fundamental and applied research on river valley projects and flood control works;
4. Watching the progress of execution of projects and costs
5. Examination of schemes formulated by the States for inclusion in the plans.

An important task of the Ministry is to arrange meetings and conferences of the states concerned to promote inter-state co-operation in the development of water schemes and to play a mediatory role in settling inter-state water disputes.

The Central Water and Power Commission

The Central Water and Power Commission is attached with the Ministry of Irrigation and Power. It is the highest expert body in irrigation and power engineering. It is entrusted with the responsibility of initiating, co-ordinating and furthering, in consultation with the State governments concerned, schemes for the control, conservation and utilization of water resources throughout the country for purposes of irrigation, navigation and flood control and water power generation. As such it advises the Central Government and Planning Commission on all problems relating to water resources development. The Commission undertakes investigations of projects either on its own or at the request of State Governments.

The Role of Planning Commission-Central Financial Assistance to the States

Apart from giving technical advice and helping the State governments in numerous other ways, the Central government gives substantial financial assistance to state governments for plan projects on irrigation and power. India has adopted centralized planning for economic development of the whole country. In the planning process, the harnessing of the available water resources of the country for irrigation and power purposes has been given a high priority. Since the beginning of the First Five Year Plan (1951-56), large- scale development of irrigation and power has been going on to rebuild the agricultural economy and to effect rapid industrialisation of the country. As a result of the planning process, the state governments do not undertake any major or medium project unless it has been first approved by the Planning Commission for inclusion in the respective Five Year Plans of the States.

Classification of Irrigation Projects

In Indian planning for purposes of giving loans the irrigation projects are classified as major, medium and minor projects. Upto 1978, all projects costing over Rs. 5 crore were regarded as major projects, those involving an expenditure between Rs. 25 lakh and Rs. 5 crore as medium projects and projects with an expenditure of less than Rs.25 lakh as minor works. Since 1978, instead of the cost basis, the area for which

a project would provide irrigation has been adopted as the basis for classification of irrigation projects. According to this new criterion, projects providing irrigation to 10,000 hectares of land and above are regarded as major projects, those projects irrigating an area from 2000 hectares up to 10,000 hectares as medium projects, and projects irrigating less than 2000 hectares of land as minor irrigation works. The Union Ministry of Irrigation and Power with the technical help of Central Water and Power Commission examines and advises the Planning Commission on all major and medium projects that are formulated by the State governments; the minor projects are examined by the Ministry of Food and Agriculture and the Ministry of Community Development and Co-operation.

The Centre has given substantial financial assistance to the states for minor irrigation projects. For major and medium irrigation projects also practically the whole amount comes to the states from the Centre by way of loan. The loans are given by the centre to the states for a specified period at rates of interest which vary from time to time. The rate is fixed by the Ministry of Finance each year and is kept half per cent above the borrowing rate of the Government of India.

Since the beginning of the First Five Year Plan, a total of Rs.54.104 crore has been incurred on the medium and major irrigation projects till the end of the year 1996-97. The pattern of financing of the irrigation projects makes it very clear that the states are more or less totally dependent on Theoretically though the Constitution has assigned irrigation the Centre for the financing of the irrigation projects. to the states yet it is the Centre which plays in practice a dominant role through its financial power.

Plan Outlays on Irrigation

The expansion and improvement of irrigational facilities occupies a central place in India's programmes for agricultural development. Between 1950 and 1997, the Central and State Governments together have directly invested nearly Rs. 540 billion.

The following table shows the expenditure on major and medium irrigation projects and minor

irrigation projects in the several plan periods from 1951-52 to 1992-97 in the public sector.

THE FINANCIAL OUTLAYS FOR MAJOR, MEDIUM AND MINOR IRRIGATION PROJECTS IN FIVE

YEAR PLANS:1951-1997 (Rs.in crore)

Plan period	Major and medium irrigation Projects	Minor irrigation works	Total
First Plan 1951-56	380	66	446
Second Plan 1956-61	380	142	522
Third Plan 1961-66	581	328	909
Three Annual plans 1966-69	434	326	760
Fourth Plan 1969-74	1237	513	1750
Fifty Plan 1974-78	2442	631	3073
Annual Plan 1978-79, 1979-80	2056	497	2553
Sixth Plan 1980-85	7516	1802	9318
Seventh Plan	11343	3228	14571
Annual Plan 1990-20	5320	1809	7129
Eight Plan 1992-97	22415	5977	28392
Total 1951-97	54104	15319	69423

The total investment on irrigation which was Rs. 446 crore in the First Plan increased to about twice this figure to Rs 909 crore in the Third Plan and to about three and a half times of the Third Plan investment in the Fifth Plan i.e., to Rs. 3073 crore and in the Sixth plan to Rs. 9,318 crore, i.e., about three times the Fifth Plan investment and in the Eighth plan to Rs.28,932 crores, i.e., about three times the Sixth Plan investment. Though the rising prices (i.e., falling value of the Rupee) is part of the reason for the increase in investment, it may be said that the tempo of investment has shown significant increases from time to time.

PLANWISE DEVELOPMENT OF IRRIGATION (POTENTIAL/ UTILIZATION) IN INDIA 1950-51-1993-1994 (Million hectare)

	Major and Medium Irrigation		Minor Irrigation						Total Irrigation		Gross Irriga-tion areas as per land Utiliza-tion Statis-tics
			Ground Water		Surface water		Total				
	P	U	P	U	P	U	P	U	P	U	
Pre Plan	9.70	9.70	6.50	6.50	6.40	6.40	12.90	12.90	22.60	22.60	22.60
1955-56	12.20	11.00	7.60	7.60	6.40	6.40	14.00	14.00	26.20	25.10	25.60
1960-61	14.30	13.10	8.30	8.30	6.50	6.50	14.80	14.80	29.10	28.10	28.00
1965-66	16.60	15.20	10.50	10.50	6.50	6.50	17.00	17.00	36.60	32.20	30.90
1973-74	20.70	18.70	16.50	16.50	7.0	7.0	23.50	23.50	44.20	42.20	40.30
1984-85	30.50	25.30	27.80	26.20	9.70	9.00	37.50	35.20	67.50	60.60	54.50
1993-94	33.80	29.30	NA	NA	NA	NA	60.30	55.40	87.80	75.70	68.00

Note: P = Potential, U = Utilization, NA = Not available.

Upto the Annual plan period 1978-80 no separate data for utilization of Ground water and Surface water available.

Source: Quoted from A. Vaidyanathan, Water Resource Management, (Oxford, 1999), p.60

According to the statistics of utilization of irrigation facilities compiled by the Planning Commission the gross area irrigated has more than trebled over the past four decades; from 22.6m.ha in 1950-51 to 75.7m.ha in 1993-94. Over the same period the utilization of potential under major and medium irrigation works is estimated to have risen from 9.7m.ha to 29m.ha. The area irrigated by minor irrigation rose much faster from 12.9m.ha to 55m.ha.

That the development of irrigation facilities has made a major contribution to sustaining agricultural growth during the past five decades is beyond question. However, experience has thrown up a number of problems, and irrigation programmes and policies have attracted criticism on several grounds. Inordinate delays in completion of large surface projects and under-utilization of their potential, unsatisfactory quality of irrigation, low cost recovery, the adverse ecological and social consequences of the present pattern of development are among the principal issues that figure prominently in both official and public discussions.

Control Boards

The central government has evolved the machinery of control boards for effective implementation (construction) of the various major projects involving large outlays. These control boards provide a forum for centre-state co-operation for construction of various river valley projects. The establishment of control boards for the effective supervision of the implementation of river-valley projects was the culmination of the desire of the central government to be actively associated with the smooth execution of such projects for which it has been giving substantial financial assistance.

The first control board was set up for the Bhakra-Nangal Bhakra Control Board was established in 1950 by the then Minister for Works, Mines and Power.

Accordingly, the resolution of the Government of India to ensure efficient, economical and early execution of the project, Subsequently projects. Apart from the inter-state control boards there are many such boards have been established for big inter-state also a few single state boards with which the Central government is associated.

The primary task of the control boards is to supervise and control the construction of the projects. Generally a board exercises the powers of the state government in execution of the project. The specific functions of the boards are: to their revision and modification where necessary; to approve keep a watch on the expenditure under the project estimates, all sub-estimates and contracts (the cost of which exceeds the powers of sanction of the chief engineer); to regulate the programme of construction of different parts of the project and to consider the desirability of obtaining quick results; to examine and approve delegation of powers to the officers entrusted with the work; and to examine and wherever necessary, lay down specifications and schedule of rates for various classes of works with a view to proper execution of the project.

There has also been criticism against the control boards that they have not been able to work with promptness where more than one state is associated in a river valley project mainly because ratification of the decisions of the board by the several governments takes time.

Inter-State conflict and Co-operation in Water resources Development

In India, since Independence there has been growing realization to tap the water resources of the country for beneficial uses in agriculture and industry. But the path of development has not been very smooth because of disputes between states about sharing river waters. Majority of the rivers in India are inter-state in nature flowing across the political boundaries of several states. Generally, the specific problems generated by these disputes may be classified as follows:

1. Problems relating to sharing of waters of an inter-state river or stream by the different states;

2. Problems relating to apportionment of construction costs and benefits of a project developed jointly by more than one state;

3. Questions of compensation to be given to a state which has been prejudicially affected by the implementation of a project by another state;

4. Disputes relating to interpretation of agreements, and

5. Complaints regarding excess withdrawals by a state.

Most of the disputes in India relate to the question of sharing of waters of a river by the different riparian states.

Some of them have been settled through the agreement between the States involved, but some still remain to be settled though a few of them have been pending over a number of years. The various agreements made between the states for river development indicate a clear desire amongst the states to co-operate in and develop the river whole. The states have resolved their differences with regard to the sharing of waters of inter-state rivers and other connected matters in an amicable manner through agreements. In arriving at these agreements the Centre has played a leading role by arranging conferences and meetings between the states concerned and often mediating between the contending states.

Conclusion

From time immemorial man has been emotionally attached to water. Hence, there is bound to be conflicts in its use among individuals, groups of individuals, states of a country and between countries. As the main use of water is for irrigation the majority of disputes, therefore are in the field of irrigation.

The constitution has assigned a primary role to the states in the development of water. Under the Union power to legislate over inter-state rivers and river valleys, the Union has not acted so far to extend its control over the water resources development. Theoretically, therefore, the central executive has hardly any power in the matter of water development. In practice however, the Centre has been playing an important role in the matter on an informal basis. No important water resources scheme can be included in the

plan by a state without clearance of the Planning Commission. In the matter of execution also the central government plays a significant role through the machinery of the control boards to see that the states are properly executing the projects. Even in the management and maintenance of the projects there has been the projection of the Central government as is clear from the Bhakra Nangal Management Board. The Centre has also been playing a leading role in giving assistance to the states in various matters like investigating projects for the states, advising them on the proposed sites of the various projects, giving technical advice on the execution of the projects, providing training facilities for the state engineers and arranging for the machines, equipment etc. On several major multi-purpose water schemes various states have co-operated.

The approach has been the integrated development of the river as a whole. This is a satisfactory way of dealing with the problem for such an approach makes it possible to make the optimum use of a river. Even in cases where joint development has not taken place, disputes between the riparian states relating to the sharing of water and other connected matters have been amicably settled. All this has been possible due to the active part played by the Centre. However, there have also been some disputes on which the states have not agreed and the conflict between them has been persisting since long.

Thus it may be seen the development of irrigation and water resources over the past 150 years is a unique illustration of change with continuity. This vast country has had many irrigation problems, their nature has varied from region to region and their effects have been different for different social and economic groups within the population. The element of continuity in India's development policy has centered around the objectives of development considering water as a national property. It is therefore suggested that a national policy should be evolved through:

[11:30 am, 10/09/2025] GokulaKrishnan: of the Central government as is clear from the Bhakra Nangal Management Board. The Centre has also been playing a

leading role in giving assistance to the states in various matters like investigating projects for the states, advising them on the proposed sites of the various projects, giving technical advice on the execution of the projects, providing training facilities for the state engineers and arranging for the machines, equipment etc. On several major multi-purpose water schemes various states have co-operated.

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1. Legislation making water a national property;
2. Implementation of inter-state projects should be cleared by River Water Tribunal as early as possible.
3. Raising of Bhumi Senas (work brigade) consisting of five to ten lakh workers in each state to take up irrigation works both for developing irrigation and as a measure of alleviating unemployment;
4. Vigorous implementation of land reforms; and
5. Strengthening the meteorological and hydrological studies to make effective use of water resources.

To ensure optimum utilization, water has to be recognised as a national resource and there should be a bold national policy for sharing of waters for irrigation.

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DR. G. VISWANATHAN ENDOWMENT LECTURE

The Tamils in Southeast Asia

Prof. T.M. Kumaresan

Dr. G. Viswanathan Endowment Lecture

Respected General President, General Secretary of Tamil Nadu History Congress, Dear Professors on the Dais, Local Secretary, Office Bearers, Members of the Executive Committee and Consultative Body members of the Tamil Nadu History Congress, Delegates, Professors from various Universities and Institutions, friends, ladies and Gentlemen.

At the very outset, let me express my profound thanks and gratitude, to the Executive Committee and General Body of Tamil Nadu History Congress for having unanimously proposed me to deliver lecture for Dr. G. Viswanathan Endowment. I am indeed very happy and overjoyed in accepting this proposal, because, the donor of this Endowment was once my colleague, worked with me when I was heading the Department of History in Sir Theagaraya College, Chennai-21.

Part I - Introduction

The topic I am going to speak is on "The Tamils in South east Asia". India was known as Greater India when the Countries of South east Asia were with India. The indigenous Chieftains of different groups in South east Asian Countries, after gaining more popularity and strengthening their Political Powers became Rajahs and Maharajas of the regions. Thus formed ten countries in South- east Asia, and separated from India, and these countries are SriLanka (Ceylon) in Indian Ocean, Indonesia, Singapore and Malaysia are located in the eastern part of India in Bay of Bengal, Burma (Myanmar) Thailand (Siam) Indo-china (Cambodia, Vietnam and Laos) in the Southern part of China and the Philippines alone is in the Pacific Ocean.

The name "Southeast Asia" was first pronounced by the British Parliament, when Lord Mountbatten was appointed as commandar of Southeast Asia region, in 1946. Since then these countries are referred to as

Southeast Asian Countries.

Burma, Thailand, Indo-china and SriLanka are Buddhist countries, Malaya, Singapore and Indonesia are following Islam, and the Philippines follows Christianity.

Archeological findings, inscriptions, ancient literary works, art and architecture are more valuable to know more about the Tamils, who spread throughout the world during ancient period. The Tamils are aboriginals of South India, existed even before Pre-vedic Period

Vedic religion prohibited maritime activities, explaining that crossing the seas would pollute the "Varna Purity". However several Tamils even during the early pre-vedic period had gone to several countries crossing the seas to seek comfortable livelihood. Thiruvalluvar in his Thirukkural emphasis universal brotherhood and Kaniyan Poonkuntanar in purananooru says "Yathum Ure, Yavarum Kelir" - which means every country is my country, and every one is my Kinsmen. Tamils who had such broad mind could lead a satisfactory life in any new environment or adapt new culture without any hostility. The early Tamils who had gone to other countries were primarily engaged in cultivation, particularly rice cultivation.

The Coastal region of South India nearer to Thamilaham was considered as meeting point for several traders from different countries - Merchants from Rome in the west, Chinese in the east, availed Tamil Coastal regions as transit point to exchange their commodities and procure commodities in Tamil Country. Masulipatam previously in Madras Presidency and other ports in the coastal area of South India were the starting places for ships which made direct voyage across the Bay of Bengal to the Far-East.

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Noboru Karashima, the Japanese scholar with other Indian scholars, under the Research Project sponsored by Taisho University, excavated several merchant guild inscriptions (800-1600AD) and among them 118 belonging to Thamilaham only. They found that merchant guild Ainurruwar in South India engaged in trade with other countries particularly with South east Asian countries. However the scholar was in opinion that the Ainurruwar seems to have started its activities first in Tamil Nadu in the tenth century, though its eulogy claims Aihole in Karnataka as its chief or an ancestral place. These merchant guilds were associated with craftsmen, weavers, basket makers, potters, leather workers and other workers.

These merchant associations not only developed powerful economic networks, but they also-employed private armies. They donated regularly to temples which were at times named after them, and also contributed to the construction of tanks. Their range of operations extended well beyond the boundaries of the Indian Subcontinent to Southeast Asia.

Thus the functions of the merchant guilds were of two types - one type was Pagadi, meaning shared contributions made to religious temples and the second type was founding of towns where merchants as well as soldiers lived (Erivira Pattinam)

The seaside town of Nagapattinam located on The Tamil coast has played an important role in the history of trans-Oceanic activity across the Bay of Bengal. It was not only a trading centre, but also it became multireligious centre. We found several Hindu temples, Buddhist viharas, Christian churches on the coastal region and semi-legendary saint Shahul Hamid statue are in Nagapattinam. Tamil saints like Appar and Sambandar mentioned Nagapattinam in their devotional couplets. Large ships known as Vangam anchored along the coast as it was major centre for onward travel to SriLanka and Southeast Asia

The famous historian Meera Abraham considered that "The raid was undertaken by the Chola Kings, to establish trading rights for Tamil speaking merchants in those areas, a trade from which the ruler, the merchant and the Chola bureaucracy could expect sizable profit".

However Tan Sen mentioned that the invasion had commercial motive and he also joined with Zhufanzhi's views that those ships which tried to avoid the payment of taxes at the Port of Srivijaya were attacked and destroyed.

K.A. Nilakanta Sastri the late doyen of South Indian Historians concluded his detailed analysis of the sources and "we have to assume either some attempts on part of Srivijaya to throw obstacles in the way of Chola trade with the East or most probably a desire on the part of Rajendra to extend his digvijaya (World Conquest) to the countries across the sea, so well known to his subjects at home and thereby to add lustre to his crown".

Now let me discuss in detail the status of early Tamils in countrywise in Southeast Asia during the pre-colonial period.

Part II - Countries following Buddhism as their State Religion

Ceylon (SriLanka)

The Past history of Ceylon has been profoundly influenced by her proximity to India particularly to South India. According to traditions Sinhalese are descendants of settlers who came from North India in the sixth century B.C.⁽¹⁰⁾

During 543 B. C. a Prince Vijay came from Indo-Gangetic plains to Ceylon along with nearly seven hundred followers and settled in different Parts of Ceylon, mingled with the inhabitants, who were already settled in the island, and those inhabitants were Tamils, who had gone to Ceylon much early for their comfortable livelihood.

During early periods, some Tamils were depending on fishing in the Indian Ocean. The Tamil fishermen in Jaffna became more famous in Pearl and Conch trade. Since the island located on an international trade route, several traders had their business in Ceylon and Tamils developed close intimacy with them and improved the business.⁽¹²⁾

Tamils were known as Damelas (Prakrith word for Tamils) and many of them lived in their residences in Jaffna, Trincomalay and Mullaithvu and these places

together then known as Damelapattna and Tamils who settled in Puttalam were known as Puttalam Tamils.

Bodhidharma who introduced Buddhism in China was from Kanchipuram. Buddhaghosha, the author of Vishu Dhimuga also lived in Ceylon. We find other well-known treatise the “Lankavatara” in which it is found that Buddha enlightened Ravana of Ceylon.

The Chola King Rajaraja I who had much experience to wage wars with the countries even far away from South India, did not face much struggle to invade ceylon, because the sea distance to cross is only 50 to 150 kms. Hence from the early tenth century Rajaraja I took some military expeditions into Ceylon obviously by carrying the warriors in boats across the Palk strait or Gulf of Mannar.

A majority of Hindu Tamils worshipped Siva and the chief deity of Tamils was Murugan, the hill God. The Tamils had more attachment with Murugan God at Kadir Kamam in Ceylon, and also other Gods like Pillaiyar, Vairavar, Ayyanar and Kannagi and Mariyamman are mostly worshipped by maritime Tamil Communities.

Nallur Kandasamy temple or Murugan and Naguleswaran temple constructed near Kanakesanthurai and Muppan Mudaliar, a trustee were of Tamil origin.

The merchant guilds in addition to their professional trade, involved in socio-religious activities also. For example, these merchant communities donated much for the construction of a temple Lankatilak in Ceylon.

Ceylon Tamils were conducting schools in temples and Gurukulam in varandas (Thinnai Pallikudam). They spread basic education in religion in Tamil and Sanskrit languages. The Tamil New Year (April 14-15) is celebrated as New Year in Ceylon also.

Burma

During nineteenth century, the Mranumas from Tibet conquered Burma from Pyas and Mons, and founded the Kingdom and city of Pagan. The Pagan culture combined with other cultures including Hinduism continued to flourish over the whole country.

During early period the Tamils entered into Burma and developed cultivation, particularly Rice cultivation. The rice they cultivated became more popular as “Rangoon rice” throughout British India. The teak plantation in Arakkan forest attracted more Tamils from South India and exported the teak wood to India, which was very famous even today as Burma teak.

The merchant guilds had trading contact with Burma by selling Pearls, Perfumes and even Silk also. The traditional trading communities like the Nattukkottai Chettiyars and Komaties vigorously involved in commercial activities in Burma. Several Tamil traders became the owners or partners of the rice mills and factories also.

During the Third Century CE Emperor Asoka sent Buddhist monks to Burma to propagate Buddhism. The Pagan King Kyanzittha's reign marked close cultural contact between Burma and India. Several Buddhist, Saivaites and Vaishnavaites scholars of India settled in his Kingdom. He has constructed during eleventh century a temple “Ananda” on an Indian model. It stands as architectural masterpiece and one of the wonders of Pagan culture. He married a Chola Princess of Thamilaham and developed close contact with Tamil rulers also.⁽²²⁾

After the third Anglo-Burmese war, the entire Burma came under the control of British Indian Government.

Thailand :

The present Thailand, was known as Siam and it is located on the eastern side of Burma, western side of Cambodia, northern side of Malaysia and on the southern side of China.

From about second century CE the Hindu culture and civilization spread to Siam. Some Buddhist sculptures unearthed at Prapathan suggest that the Indian influence reached Siam much earlier to the Christian era. Regarding the rulers of Siam, sometimes Khamboja Kings conquered Siam and other times Chinese invaded the country. During 13th century, the Indraditya the local chief of Thai group of people founded the first kingdom Sukhodaya in Central Siam,

and later shifted to Ayothya. The Thai people have belonged to a combination of migrant groups such as the Chinese, Indians, Arabians, Europeans or other people, form part of evolution fabric of Thai culture.

The merchant guilds brought not only the commodities to Thailand, but also brought Hindu religion. Siva, Vishnu and Brahma the Hindu trinity were very popular in Thailand. In 1879 the Mariyamman Temple in Bangkok was constructed in South Indian architectural style. The temple architecture, Jewels used by the indigenous people of Thailand, the customs, traditions followed in religious rituals recalling very nearly the oldest Dravidian style in India.

With the spread of Hinduism and Buddhism and the assimilation of Indian mythology and folk lore into local mythology of Southeast Asian regions developed. Even though Hinduism did not take roots as a major religion, the Hindu texts, became a part of Thai culture. The Thai Epic Ramakien is based on the Ramayana and the city of Ayothya was named after Ayodhya.

There was a great demand for Indian textiles in Thailand, particularly the cotton clothes made in South India. The images of Hindu temples, God and Goddesses, Buddha portraits were painted on the cloth and fixed on the walls of temples and even in the entrance of the temples and religious places. They used to wear Indian fabrics during celebrations and festival times. King used to wear Indian made clothes for royal ceremonies. Cultivators were also preferred to wear Indian made clothes for the first ploughing ceremony (Nak Nak wan).

The earliest Tamil inscription was found on a hill, about 15 Kms up stream on the Takuapa river on the West Coast Peninsula of Thailand.

According to Padma Subramanyam, the Natyasastra spread across the Indian Ocean and made a permanent presence in Southeast Asia. The images of Dance Performance were painted on the temple walls and public prominent places. Bharata's Natyasastra is the earliest literature in the world on performing arts. Hence Bharata Muni is the Adiguru of the arts in Jumbudvipa and Bharathasastra. The Thiruppavai and

Thiruvempavai religious literary works are rendered during festivals of Tamil Nadu are celebrated in Bangkok even today. The gold idol of Nataraja is kept in the royal palace was used to carry by the Brahmin priests in a procession from the Palace to the temple for the Thiruppavai festivals. In Bangkok Nataraja Dance shrine along with 108 Karana sculptures relating to Natyasastra are still intact.

Indo-China :

Cambodia, Vietnam and Laos together were known as Indo-China. All the three countries are having both Indian and Chinese culture.

Cambodia was known as Kambojadesa. According to legends, the Kingdom of Kamboja was founded by Kambu Svambhuva from India. Hence the country was named after the name of the founder of the Kingdom. The Indians particularly Tamils settled first in Mekong river shore and developed cultivation. The Tamilians were there in Cambodia much early even before Asoka's Buddhist mission entered into the land. The Hindu Kingdom, the land of khmers, referred to by the Chinese as Funan was established by a Brahmin by name Kaundinya, who had Indian origin and his descendants ruled Funan for 100 years. They introduced essential elements of Indian Culture, Laws, Manners, Cultures in the country.

The Tamil Brahmins used to conduct religious ceremonies and even Coronation ceremonies of Kings also. Several Brahmins from South India particularly from Tamilaham (Rameswaram) were employed in Siva temples and for singing Saiva, Tamil and Sanskrit hymns. Suryavarman II during 1113-1150CE built Angkor wat temple for Vishnu God and also Lord Nataraja as a model of Siva temple at Chidambaram.

King Jayavarman VII founded the capital city at Angkor Thom during 1181-1218CE.

During 12th and 13th century Cotton cloth with coloured silk thread made by the Tamils in South India were more popular among the people of Cambodia.

Vietnam :

According to Chinese Language, Vietnam means "Non-Chinese of the South sea" The country is located on the southern side of China and Laos, eastern side of Cambodia, western and northern side of China sea. A major portion of Vietnam north and south was known as Champa, which was founded by Sri-Mara in 192 CE.

The archeological evidences proved that Vietnamese had trading contact with Tamils - for eg. Motupalli near Nellore which was in Madras Presidency, now in Andra Pradesh, where a large number of Ceramic sherds discovered, belonging to the period from the thirteenth to sixteenth centuries CE.

A majority of the Tamils joined with indogenous people of Vietnam living on fishing and cultivation on the seashore and also Mekong delta area. The invasion of Tamil Kings Pallavas and Cholas, provided an opportunity for Tamil traders to develop their trade further in Vietnam. Several Hindu temples were discovered and found Harihara image, Sivalinga in various forms, Brahma and Vishnu etc.

The influences from Indian civilization were strongly imposed on daily life as well as on the social structure in the entire Vietnam. Regarding disposal of dead bodies in Vietnam, the cremated traditions seems to be closely related to contact with Indian people particularly of Tamils in South India. However in Vietnam both inhumation and cremation were practised. Burial was also in practice and the burial customs were resembling several Indian elements.

Laos :

Laos is located on the southern part of China, northern part of Cambodia, eastern part of Thailand and western part of Vietnam. This country is located at the heart of the Indo-Chinese Peninsula. The people of Laos referred to their country as Lava. There were three principalities having independent rulers. Lava Prince Fa Ngum founded the Kingdom of Lanxang, made Luang Prabang as its capital. There were several Hindu temples, Buddhist viharas constructed similar to that of Indian. The doors and shutters were adorned with Presentments of giants, garudas, polycephalous serpents and the Phantasies of Indian legends. The written

documents of the Lava people were on Palm leaves just as in India or in Thamilaham.

A majority of Lavas, followed stories, and those were derived from panchatantra stories.

Part III - Countries following Islam as their State Religion

Indonesia:

Indonesia consisted of several islands in the Bay of Bengal including Java, Bali, Sumatra etc. It is located on the eastern part of Ceylon and southern part of Singapore. Islam is the state religion of Indonesia.

Indonesia was under several rulers and the important Kings among them were Srivijaya, Sailendras; During eleventh century the Tamil Kings, Cholas invaded and conquered the island. Once again the Sailendras became more powerful and they ruled the Island. The Hindu kingdom of Java annexed other islands near Java and ruled for some time. In 1474 the last Hindu ruler of the state adapted Islam. Thus Indonesia came under the Islamic rulers.

The Hindu Cultural influence found today due to the Chola rule in Indonesia. For example the great temple complex at Pramba which exhibits similarity with Indian architecture.

Java: Indians settled in Java even before the beginning of the Christian era. The Hindu Culture must have reached Java from South India before about 400CE. The farmers from South India developed cultivation of Paddy, Cotton and mulberry etc. The language and alphabets used by Java people are identical with alphabets used by the Pallavas of South India. During 12th century CE, Java witnessed the most flourishing period of Indo-Javanese literature under the Javavarshavarman.

Thus by the fifth century CE Tamil culture, Buddhist religion became more predominant in Java. However, 1474CE onwards, Islamic Culture became more popular, since the rulers adopted Islamic religion.

Bali: Although Bali island is very small in area, it possesses the unique distinction of still retaining the Hindu religion and culture. The island was ruled by Srivijaya and Sailendras during 11th and 12th centuries

CE. In 1284 Java annexed Bali island and later on Majapahit Hindu Kings controlled Bali. During early days, the Balinese religion emphasised Orthopraxy rather than Orthodoxy lacking proper theological and Philosophical traditions. The recent studies on reformed version of Hinduism in Bali cleared the dogmatic beliefs from their minds.

Though the entire Indonesia had Islam as state religion, a majority of the people of Bali maintained Hindu Tamil Culture even today.

Sumatra: The most important Hindu kingdom in the big island of Sumatra, was Srivijaya, which was founded towards the close of 14th century CE. The island came under Sailendras and later was conquered by Cholas. During this period the trade activities of Tamil merchants increased further in the island. Hindu religion spread throughout Sumatra and several Siva temples were constructed. From the eleventh century CE, the impact of South Indian Tamil trade in Sumatra was accompanied by a new wave of cultural influence from South India. It emanated primarily from the realm of Cholas and replaced the strong influence of Pallava art and architecture of the previous centuries. But it soon underwent the interesting process of localization in Sumatra. However the excellent classical Chola Style was popular in the island.⁽⁴⁷⁾

The merchant guilds were dealing with Pepper, Cardamom and several spices in Sumatra island. These islands are referred to as Spice islands. The merchant association started several charitable institutions and constructed Hindu temples and religious institutions.

Singapore:

Singapore is situated at the Southern tip of the Malay Peninsula. It is on the northern side of Indonesia, southern side of Malaysia and eastern side of South Indian seacoast and it is in the Bay of Bengal. It consists of one main island and 62 smaller islands. The name Singapore means Lion city in Sanskrit Language.

During early days a majority of the people of Singapore were following Tamil Hindu religion. This has been proved when several idols of Hindu Gods,

were found out recently by the National Heritage Board in Singapore.

Those antique model idols in Panchaloha metals are Somaskandar, Sambandar, standing Ganesh, Hanuman, Ramanujar, Garuda, Standing Buddha, Vishnu, Subramanya and Nandhi are stone idols. These idols are belonging to 11th & 12th centuries CE when Singapore was under the control of Tamil rulers.

Malaysia :

Malaysia is located on the northern side of Singapore, Southern side of Burma, eastern side of Southern Indian Coastal seashore and it is in the Bay of Bengal. The Malay peninsula forms an important bridge between India and China.

In the eastern part of Malaya, Langsuka, the popular chieftain founded the Kingdom during second Century CE. He married Indian Princess and his successors ruled Malaysia for several years. They built several Siva temples. During this period several Brahmins and Buddhist monks settled in Malaysia. Even hundreds of Brahmins were honoured by the Kings also. More Tamils lived in Parak, a place in Malaysia. The Chola Naval Expedition helped several Tamil traders to settle in Kadaram.

The early trade contacts of the Tamil region with Southeast Asia, are also reflected in the Sangam literature of the Tamil country. In Pattinappalai, one of the works of Sangam period, mention is made of a country called “Kalagam” and the mercantile goods traded from that country in the Tamil region. Kalagam is generally identified with a region called Kedah (Kadaram in Tamil) in Malaysia.

Several words daily used in Malaysia have been traced to Tamil origins paved the countries to contact between Tamils and Malays even in early period of Colonization.

The Philippines

The Philippines is the archipelago country in Pacific Ocean consists of seven thousand small islands. During 1543 the Portuguese sailor under the leadership of Ferdinand Magellan, with the support of the Spanish King Philip II, reached the island and named it as the

Philippines in honour of the King Philip II of Spain. However the medieval Indian Scholars referred to this island as Panyupayana (the island surrounded by water)

The discovery of Buddhist female gold statue - "Thara" measuring five and half inches height, from Mindonao in the Philippines during 1917, belonging to 1200-1300 CE, proved that Buddhism was there in the Philippines even during that time.

Before the Spanish occupation of the Philippines, the country was ruled by the Hindu Kings of Srivijaya, Sailendras, and the Tamil Kings Pallavas and Cholas. Several Hindu temples were also built by them. In 1820 a Copper image of God Siva was discovered and most probably the Siva worship had been introduced by South Indian merchants. Prior to the spread of Islam, the cultural contact between Tamils in South India and the Philippines developed over a long period and also Bramhanical and Buddhist influences spread throughout the Philippines.

Part IV -The Tamils in the countries of Southeast Asia during European Colonial Period

During nineteenth and twentieth centuries, the British, French, Portuguese, and Danish administrators recruited local Tamils to work in their respective colonies in South east Asia as laborers and as clerks to work in their offices and also for rendering military duties. The European people from their respective colonies exported raw materials such as tin, rubber, petroleum, sugar, coffee and rice to their home countries in Europe and inturn, the colonies imported manufactured goods from Europe. Thus they followed the classical pattern of exporting a few primary commodities and importing manufactured goods.

During nineteenth and twentieth Centuries, the number of European owned mills, factories, plantations increased and those establishments required more laborers. The Europeans found workers in rural areas of South India for less wages. Hence they started to recruit laborers from South India, and most of them were uneducated Tamils living in rural areas. First, the Europeans started to recruit the laborers through indentured labor systems. The indentured labor system means, the owner of the establishment would advance

some amount to the laborer and obtained written legal contract document from the laborer, stating that how many years the laborer should work for the salary fixed by the owner of the respective establishments. In 1910 the owners of the establishments followed the Maistry system known as Kangany system in the place of indentured system to recruit the laborers, since many laborers did not accept the indentured system. This Kangany system of recruiting laborers was graded and hierarchical system started from Gang Maistry (incharge of 10 to 20 workers), charge Maistry controlling several Gang Maistries, Head Maistry was incharge of the entire labour organizations and Labour Contractor was the supervisor for all and was responsible to the owners. This system of recruiting laborers by the Europeans, was practised in all their respective Colonies.

SriLanka:

The British took over the possession of the island during 1796 and continued to rule the island up to Febraury 1948.⁽⁵⁸⁾

During the British rule, the cultivation of tea, coffee and rubber plantation increased and it required more laborers. Since sufficient number of laborers were not available in the local areas, more number of workers brought to SriLanka from South India. Particularly from Madras Presidency due to short distance between SriLanka and South India. At the beginning the workers were treated properly and paid good wages also. But later on the wages for the workers were reduced and even the reduced salaries also were not paid regularly. The living conditions became very poor. They were living in semi slavery conditions only. For example the owners of the two private rubber plantations namely Barnes and Bird recruited 180 labourers from South India to work in their estates. But with in a year, due to their own internal problems, the owners of the estates closed the estates and laborers were deserted. These type of treatment of laborers occured more in SriLanka under the British rule

In addition to these problems, there were some difference of openion existed among the local Buddhist and Tamil speaking people of Indian origins. The children of Indian laborers studied English Language

and entered into British Government services. This was not digested by the local Buddhist people in Sri Lanka and they agitated against the Tamil people who studied English language and secured Government jobs. Thus the majority of Tamil workers and laborers were having untold sufferings during the British Colonial rule.

Burma

British Burma came into existence after the defeat of the Burmese king Thebaw in the third Anglo-Burmese War (1885-1887).

Upto to the first world war, the Indian traders and Tamil merchants were treated by the British properly and encouraged them to improve their trade also because the British felt that these people would improve British Burmese economy. The positive treatment to Indian traders by the Britishers, created suspicion among the Burmese; and Burmese nationalists thought that the Indians were supporting the Britishers in Burma and they regarded the Indians in Burma as the pawns in the hands of the British Empire.

British increased the number of rice mills and rubber plantations, since the demand for those were more in the Europe. Hence, they brought South Indian laborers to Burma particularly from Tamil Nadu. The conditions of Tamil laborers were quite inhuman, pathetic and miserable. They were asked to live in rented small houses covered by zinc or iron sheet without any proper ventilations. There were fifty or more laborers who were asked to live in rented thatched houses, which could accommodate only ten persons. In reality the Tamil labourers were leading a slum life only. During 1940-42 the Construction of Siam-Burma railway track by Japan required more laborers and more Tamil workers were recruited for this purpose. The Tamil laborers felt that the treatment given to laborers was worse under the British rulers. Several of them were perished due to snake bites and insects and also diseases like cholera and malaria. No proper treatment was given to the workers.

Since World War II number of Tamil laborers, fled back to India and to other countries such as to Malaysia and Singapore. Due to global economic depression, the Nattukotai chettiyars incurring heavy

loss and closed their money lending and other businesses and returned to South India.

The native Burmese leaders; nationalists, and freedom fighters vigorously strengthened their demands for Burmese independence. Finally British, withdrew their administration and declared independence to Burma on 4th January 1948.

Several Burmese who came back to India were accommodated in several Refugee Camps in India. Burma Shell Petrol was more popular during World War II. Several shops and companies are still existing in India after the name of their country Burma. In 1969 Burma bazaar was set up in Tamil Nadu to help the Burma Tamils.

Thailand:

Thailand is the only country in the entire Southeast Asia, which did not come under the European Colony.

Though the rulers of Siam were able to preserve their autonomy, the European challenges could not be entirely avoided in Thailand.

Tamils were the first to arrive in Thailand. The earliest Tamil families reached Bangkok from Malaysia. Most of them were businessmen and they did not have any intention to settle down permanently and they kept moving up and down in Malay Peninsula. However around mid twenties nearly 25 Tamil families lived in Bangkok more or less permanently. They are referred to as "Cholias" i.e. those having come from the Chola Kingdom. They were businessmen specialized in gold, pearls and precious stone trade.

Indo-China : (Cambodia, Vietnam and Laos)

The French entered into Indo-China as traders from India and Pondicherry and later they controlled the entire Indo-China during 1858-1954. During this period all the three countries namely Cambodia, Vietnam and Laos together referred to as French Indo-China.

During the French rule, all the religions, other than Christianity suffered very much. The French Jesuits propagated Christianity in all the three countries.

The Chettiers from South India particularly the Tamils were not allowed to continue their money lending business freely. The provisional shops owned by the majority of Tamils closed their business and returned to India. The French rule was imposed directly at all levels.

In the period of struggle against the French, a majority of Tamil nationalists supported Subash Chandra Bose and joined the Indian National Army (INA). During World War II, the French were defeated and left Indo-China for a short period. After the surrender of Japan, in the World War II, once again, the French came back to Indo-China and continued their supremacy in all the three countries.

During the war between North Vietnam and South Vietnam several Tamilians returned to South India and Tamil Nadu as refugees, since, they could not lead a peaceful life in Vietnam. In Chennai, there is one Vietnamese colony, and many of the Tamilians who came back to India, settled in that colony.

Laos like Vietnam, fought against the French and finally on 2nd October 1953 secured full independence as Constitutional Monarchy and later on with the support of Soviet Russia, Laos established Communist form of Government.

Indonesia :

Tamils were brought up to Indonesia during 1830 for plantation work and also some workers from Ceylon and a majority from South India.

Thomas Stanford Raffles, the Malay translator to the Government of British India became the Lieutenant-Governor of Java and later on became Governor of Bencoolen. (Sumatra)

The agents appointed by the Dutch used to visit villages in South India, tempted poor uneducated Tamils and promised them to provide easy work with good salary. Those workers believing the promises made by the agents, were disappointed after they brought to Indonesia, and saw the miserable conditions of the Tamil laborers. They were housed in small thatched huts located in slum areas. They were given hard work and also not paid wages as promised by the agents. The

illegal deduction from the wages of the laborers was very common during Colonial Period in Indonesia.

The educated Tamils wrote several books and novels expressing the social and economic conditions of the Tamils in Indonesia. For example Shanmugam wrote a novel "Puyalil oru toni (A boat in a storm)" describing the condition in Sumatra in Indonesia. Rabindranath Tagore visited Java on 15th July 1927. The visit of Tagore gave some satisfaction to the Indians who were facing social problems under the Dutch rule. Finally Dutch left the country and Indonesia was declared independence on 17th August 1945.

Malaysia :

After the British settlement in Prince of Wales island in Penang by the Captain Francis Light in 1786, the number of traders and laborers from Tamilaham increased. Between 1850-1870, Tamils and Tamil speaking Muslims ie Marakayars were the leading business persons dealing with Sumatra pepper, Burmese rice, and textiles in Malaysia. In 1873 Muhamad Sayed edited Tamil News Paper 'Tanikainecan' in Tamil and later it was translated into Malay language expressing the evil treatment given by the British to the Indian laborers. During 1880 the sugar, coffee cultivation and rubber plantations increased and demand for laborers took place. The local workers refused to accept the work given by the Britishers, because the wages were very meagre. Hence the owners of the plantations were fully depending on Indian laborers, particularly the Tamil workers from South India.

The Tamil workers had gone to Malaysia after following all the emigration procedures. The workers were very often beaten and tortured if they did not obey the labour codes. Several associations and Urban elites tried to represent the sufferings of the plantation workers. Several newspapers started to publish, the laborer's problems to the public. For example, Tamilnesan by Narasimha Iyengar and Munnera by Sarangapani. After some time the Tamilnesan news paper was withdrawn.

During 1929, several leaders Gandhi, Nehru and Srinivasa- satri visited Malaysia, gave full moral support to the Indians and Tamil workers in

Malaysia.⁽⁷¹⁾ E.V. Ramasamy Naicker a social reformer from Madras Presidency also visited Malaya and addressed the Public meetings. His Dravidian messages encouraged them to follow Self Respect Movement. His speeches gave confidence to Malay Tamils to set right their problems to certain extent amicably.

During 1940-42 Malaya Tamils supported Subhas Chandra Bose and several of them joined in Indian National Army (INA) also. In addition to all the problems Malays started agitation against the people who settled in Malaya from other countries and they started slogans “Malaya for Malays” only. However Indians and Tamils argued that originally Malay race, also migrated from Java and Sumatra. Therefore Malays were also alien to Malaysia. Later the problem was solved amicably.

Singapore :

During 1836 British occupied Singapore and started several pepper and rubber plantations and they engaged many Chinese Indians and Tamils for their plantation work.

The Philippines :

The British expedition against Spanish forces started from Fort George in Madras under General Draper, with 600 Sepoys and 1400 laborers, most of them were Tamils. All of them were recruited by the Nawab of Arcot Muhamad Ali, since the Nawab required East India Company's support, he sent his sepoy to the Philippines for British against the Spanish forces. The sepoy and the laborers were ill treated and ill-paid. The payment they received in Madras was left with their families and they were very often depending on charity of the British Supervisors.

After the Seven Years War the Treaty of Paris concluded in 1763, and the British left the Philippines and came back to India. Considerable number of Sepoys decided to stay in the Philippines itself and they escaped from the Britishers into some unknown secret places. They later settled in different places in the Philippines. Thus the population are the descendants of the Madras sepoy and they had Dravidian physical features also. These people were referred to as ‘Bombays’ even though none of them were from Bombay.

Part V - Conclusion

The Tamils are aboriginals of South India and they existed even before the Pre-vedic Period and these people were spread throughout the world. The Tamils had expertise in maritime trade. They carried on trade with western countries - Greece and Rome even before they developed trade with Southeast Asian countries. Some rulers such as Pallavas, Pandyas and Cholas who had interest in territorial expansion, conquered some countries in South east Asia and acquired wealth also. A majority of the Tamils, who had desire to lead a comfortable life also moved to Southeast Asian countries. All of them were successful in their attempts during early period.

All the religions namely Hinduism, Buddhism, Islam and Christianity, without disturbing the other religions flourished in all the three countries, in Southeast Asia.

Hindu temples, Muslim durgas and mosques, Christian churches and Buddhist monasteries were established in various parts of Southeast Asian Countries.

During the Industrial Revolution, the demand for commercial crops, such as sugar, coffee, rubber, pepper etc increased. Hence the European Powers started to develop such crops in their respective Colonies in South and South east Asia. The European owners of the several-estates in various countries in South-east Asia engaged laborers from India and most of them were Tamils. Tamil laborers without affecting their Self Respect, worked in several countries in South east Asia, for sometime even in the bad conditions under the European Colonies.

After the World War II several Indians particularly Tamils returned to India and settled comfortably. Many Refugee Camps were established in order to provide comfortable accommodation to all the refugees who came to India from Southeast Asian countries.

The Socio-cultural contacts between South Indian Tamils and the People of Southeast Asia continues to exist even today. For example Tamil speaking Christians from South-India, meet once in a year at

KatchaTheevu and are celebrating their religious ceremonies along with SriLanka Christians.

In Indonesia Mariyamman temple is there by the side of a Mosque, Vinayagar temple is in the place where four big roads join.

The Social Reformers like E.V. Ramasamy Naicker and Ambedkar visited Burma and participated in International Buddhist Conference held during September 1954.

Government in Tamil Nadu also had been taking much care by starting Career guidance scheme for SriLanka Tamil refugees in Tamilnadu, and also Tamil Nadu Government announced several welfare schemes for Tamils living across the globe.

The present Chief Minister of Tamil Nadu Mr. Stalin announced that the Government of Tamil Nadu would contribute Rs.10 Lakhs for the expenses towards the Nadukkal instalation ceremony in Thailand in memory of the Tamils who had died while establishing Siam-Burma railway track during World War

The Tamils who migrated to Southeast Asian countries from South India never entertained the idea of political dominance over the people of South east Asian countries. Unlike the European Countries such as Britain, France and Portugal which had made territorial expansion in the countries they had conquered, the Tamils respected the local sentiments of the people and deterred the ambition of acquisition of land for rule. The Tamils developed religious institutions also wherever they settled in South east Asia. Their aim was to develop the local economy with their resources and to lead a comfortable life. This is the striking point which is to be noted and true to the maxim of "Live and Let Live".

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MANNAR THIRUMALAI NAIKER ENDOWMENT LECTURE

“History and Culture: The Nayak Rule in Madurai during the Sixteenth and Seventeenth Centuries C.E.”

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One of the most significant periods in the cultural history of the Madurai kingdom was the rule of the Vijayanagar kings, which later came under the rule of the Nayak. Being the patrons of Hinduism, the Nayak rulers constructed and renovated many temples. Their contribution to Vaishana and Saiva temples in Madurai and Tiruchirappalli was immense. They started to create portrait art on large scales in the pillars of the temples, called portrait sculptures. The life-size figures of royalties were carved on the pillars of the *mandapams* in the temples. Besides that, they gave gifts and grants to temples and their authorities. They also encouraged the immigration of Telugu people to the Madurai region.¹ People of different occupations, such as agriculture and weaving, were accommodated in the Nayak kingdom.² People of different language groups, namely, Telugu, Kannada, and Saurashtra, got settled and became the subjects of the Madurai kingdom. With the advent of the Nayaks, many new villages or settlements came into existence. They introduced a new system of administration called the *Nayankara* system in which their army generals enjoyed the status and rights to collect taxes and maintain peace and order in the Madurai area on behalf of the Vijayanagar Emperors.

In the field of polity, the oppressive rule of the Madurai Sultanate was brought to an end by Vijayanagar rulers, who made the Madurai region as their dependent territory. However, with the advent of the Nayak rule, its position and status were transmitted. After the battle of Talaikota in 1565 C.E., slowly and steadily, it assumed absolute sovereignty and autonomy.³ Krishnadeva Raya, the ardent patron of Hinduism and the illustrious Vijayanagar King, paved

the way for the emergence of the Nayak kingdom at Madurai. Influenced by the morals of that Hindu scripture, Krishnadeva Raya framed policies for the enlightenment and welfare of the people. The Nayak kings, who originally served as chieftains under Krishnadeva Raya, followed his footprints and devoted themselves to spiritualism and material reforms. They protected, patronized, and promoted Hinduism. Their religious activities caused for the growth of art, architecture, sculpture, painting, language and literature.

In the history of Tamilnadu, the Nayak kingdom was well-known for its progressive and assimilative culture and civilization. Scholars view that one of the last glorious kingdoms in the history of Tamilnadu was of the Nayaks, which existed for over 200 years, beginning from the rise of Visvanatha Nayak in 1529 C.E. to the decline of Rani Meenakshi in 1736 C.E. The emergence of their rule in Madurai was a significant event in the Tamil cultural history because it witnessed the revival of cultural activities and achievement of manifold glories in various fields. Thus, the multifaceted and multi-dimensional developments of their age have enriched the culture of the Tamils.

Historiography

Some works has been done on the history and culture of the Vijayanagar and Nayak kingdoms. The most important and early work on Vijayanagar is Robert Sewell's '*A Forgotten Empire (Vijayanagara)*' (1900), which focuses on the historical importance of the Vijayanagar rule of South India and the Deccan region.⁴ Ferno Nuniz, the Portuguese-Jewish traveler, chronicler, and horse-trader who stayed in Vijayanagar city and wrote about the Nayaks and their cultural glory. Many

other scholars have done sincere work in studying the history and culture of Vijayanagar and their military leaders, the Nayaks of Madurai, Thanjavur, and Senji.⁵ American scholar Burton Stein's book '*Vijayanagara*' emphasizes the Vijayanagara rajas, who ruled a substantial part of the southern peninsula of India for over three hundred years, beginning in the mid-fourteenth century. During this epoch, the region was transformed from its medieval past towards a modern colonial future. Concentrating on the later sixteenth- and seventeenth-century history of Vijayanagara, Burton Stein addresses the central question of the extent to which Vijayanagara, as a medieval Hindu kingdom, can be viewed as a prototype of the polities and societies confronted by the British in the late eighteenth century C.E. This work thus presents an understanding of one of the great medieval kingdoms of India and a more general assessment of the nature of the state, society and culture on the eve of European colonial rule.⁶

The history of Nayaks, particularly the Madurai Nayaks, is a subject that has received much attention among scholars, and there have been a few attempts at presenting that history in a connected form. The most notable work is J.H. Nelson's '*The Madura Country: A Manual*' (1868) and Bishop R. Caldwell's '*A History of Tinnevely*' (1989), which have focused on the subject mainly by the advances made in epigraphical research. The work '*The Madura Country: A Manual*' by J.H. Nelson is in 5 parts. As the title suggests, this work is a historical account of the ancient and modern Madurai. The author reveals that he has failed altogether to discover sudden augmentations of the total area under cultivation caused by the promulgation of new rules and regulations by the Board, signs of periodicity in droughts and famines, or periods of depression or the reverse of trade and manufactures. All that he has learned with any certainty is that since the assumption of the Madura District by the British, a marvelous change for the better has taken place in its condition. A woefully poor and debased population has become orderly, industrious, and, on the whole, prosperous.

Where there were no means of intercommunication, pretty good roads and bridges have sprung up in every direction, with the expression of a hope that the Board will excuse his omission to manipulate statistics and be content to know that the state of the District is manifestly improving day by day; that a light assessment and steadily increasing prices of agricultural produce are bringing about a healthy increase of cultivation; that the extra sources of revenue such as salt and stamps, exhibit an elasticity of promise for the future, and that considering the natural disadvantages under which Madura labors, its condition, and prospects are all that could reasonably be expected.⁷

R. Sathyanatha Aiyar's work '*History of the Nayaks of Madurai*' was originally published in 1924. The book is 420 pages long and covers various aspects of Nayak's history and culture of Madurai. In the introduction part of his book, R. Sathyanatha Aiyar says, 'The history of the Nayaks of Madura comprises the history, particularly of the fifteenth, sixteenth, seventeenth and the first third of the eighteenth centuries, and carries the history of South India from the best days of the empire of Vijayanagar to the eve of the British occupation of the Carnatic'.⁸ There is an article on '*The History of the Naik Kingdom of Madura*', written by V. Rangachari in the columns of the Indian antiquary, a Journal of Oriental Research, which is valuable to study the history of the Madurai Nayak and the Madura country.⁹

History of Madurai (1736-1801) is a book by K. Rajayyan that discusses the history of the Madurai region in Tamil Nadu from 1736 to 1801. This was the first book attempt even made to reconstruct the history of the period from 1736 to 1801. It fills in a gap between 1736, the year up to which Professor R. Sathyanatha Aiyar carried its history in his 'History of Nayaks of Madurai', and 1801, the year which a limited account is traceable in the works of the British administration in south India.¹⁰ A.K. Paranthamanar was a Tamil scholar and historian whose main contribution was collecting information on Tamil

history and documenting the history of the kingdoms of Tamil country. His notable work is '*Madurai Nayakar Varalaru*' (History of Madurai Nayak), which briefly emphasizes the origin and the downfall of the Nayak dynasty of Madurai.¹¹ Other works such as 'Noboru Karashima's '*Nayak Rule in the Tamil Country during the Vijayanagar Period*'; B.A. Saletoral's '*Social and Political Life in the Vijayanagar Empire (A.D. 1346-A.D. 1646)*', etc., focuses on the history of the Vijayanagar and Nayak kingdoms of the Tamil country.

Nayankara System in South India

The Vijayanagara king Krishnadevaraya found the Nayankara system, which was an effective and efficient agency for exercising power and authority. In the inscriptions of the Vijayanagar period, we often find the term '*nayankara*', which is the shortened term of '*amaranayankara*', that was applied to a strip territory. The '*amaranayankara*' was a territory granted to a military chief in return for the remittance of fixed revenue. Both the system '*the amaranayankara*' and the '*Nayankara*' represented a feudal grant made by the prince to a subordinate chief on condition of payment of revenue as well as military and police service to the central authority or Rayas. The Nayaks were entrusted with specific duties and responsibilities. The most important duty of the Nayaks is to provide security and defense to their central Chief, Rayas. Nayaks recruited and maintained a fixed number of military soldiers and horse and elephant forces in the system. These military forces had to provide services to the royal emperor in times of war and internal security. To provide internal security, they took over the kaval system from the village communities, maintained a police force, 'kavalkars,' and administered justice at the village level in a severe manner. In the Nayankara system, the Nayak chiefs collected taxes from people and local chiefs and paid one-half of the revenue to the emperor, and the rest they spent for their administrative purposes.²⁰

While discussing the emergence of the system, scholars have mentioned the details of the Vijayanagar

administration. In the administration, we find the three levels of provincial administration of the Vijayanagara Empire consisted of hereditary Kings in the central, imperial provinces in territories, and vassal states at the local level. The king directly administered the imperial provinces through his representatives, who were generally referred to as Rajas or Mandaleshwars or sometimes as Chavidis. The distinguished members of the royal family were appointed as governors to the imperial provinces. At times when suitable members were not found in the royal family or when a capable and trustworthy officer of the central government was required to administer a troubled area, such a person was appointed as Governor. Generally, the king used to appoint governors after consulting his ministers. The vassal states were administered through the Nayakas (or Samantas). The third administration level, the vassal state, pledged loyalty and service to a lord or monarch in exchange for protection and land. The king was responsible for providing the vassals with land, protecting them, and maintaining justice at the local level. The king also had the right to demand services from the vassal in exchange for land.

The first administrative division was the royal family, who held ultimate power in the polity. In the second type of province, the administration was done by the feudal vassals, variously called Samanta, Nayaka, etc. The system of administration of the kingdom through these feudal vassals (Nayakas) is known as the Nayankara system in the Vijayanagara times. This system somewhat resembles the feudal system of medieval Europe. The king, being the owner of the soil, granted lands to some persons as a reward. They were called Nayakas and ruled over the territory under their charge with great freedom. In return, they had to pay a fixed amount as a tribute to the king and maintained a prescribed number of troops for the service of the sovereign during the war. On ceremonial occasions, these Nayakas offered the king great presents of money and costly gifts or presentations. The provincial governors were required to submit regular accounts of

the income and expenditure of their charges to the king and render military aid in times of necessity. They maintained an agent at the imperial capital to keep themselves informed of the happenings at the court. In the case of oppressive and tyrannical governors, the king transferred them from one place to another. The autonomy enjoyed by these governors later led to the disruption of the empire under incompetent rulers.

In the Nayankara system, the Nayaks worked for the king in the palace and government, discharging various duties. The Nayakas were worked as a head of the provincial administration (Mahamandalesvara), chief ministers or Governor of the particular area (Mahapradani), Governor of the province (rajyam-kartar), military general (dalavay), palace guard (vasal), page bearing betel-nuts for the king (adaippam), state accountant (bokkisham) and executor of some duty for the king (kariyattu-kadavu). Cynthia Talbot also states that the Nayakas participated in the state's administration.²¹ The responsibilities mentioned above and the royal powers enjoyed by the Nayakas clearly show that the Nayakas were not local power but were directly involved in the state administration under the king's command. However, they served a military leader at the same time. Professor K. Rajayyan attests that "together with the extension of their authority, the Nayaks introduced their own administrative institutions into the Tamil country. Their political system was much similar to those of the Hoysalas and Kakathiyas. As these powers did, the Vijayanagar rulers created a centralized monarchy, with all powers vested with the central government. They developed a feudal tenure centered on the Nayaks and the Poligars".²² This is a power-structure, centrally and provisionally controlled system based on the division of the empire for administrative needs and militarism based on feudal tenure. The Vijayanagar empire (Rajyas) developed the military system (Nayankara System) or government by the Nayaks, which promoted a military tenure under the Poligars.

In the Nayankara system, the position of Nayaka was quite different from that of the Governor of the provinces. He was merely a military vassal assigned a district instead of certain military and financial obligations. He was not transferable, and his office was personal, but later on, he became hereditary when the kings at the center became weak.²³ The Nayakas maintained two agents, one military and the other civil, representing their masters' interests in the imperial city. The Nayankara system had its own merits and demerits. Because of this administration system, new settlements were formed, irrigation facilities were extended, new lands were cultivated, and Hindu culture and civilization were fostered and developed. However, the autonomy that the Nayakas enjoyed gave them sufficient opportunity to engage themselves in local wars and mutual feuds. They even defied, at times, the central authority. Despite its inherent weaknesses, it served its purpose tolerably well.

In the Nayakship system, lands were assigned to them. Scholars view that the system assigned the state land to the Nayaks for their maintenance. An American scholar, Burton Stein, uses the term 'nayaka' in many of his works for only such big Nayakas as those of Madurai, Senji, and Thanjavur. Burton Stein considered those three Nayakas as a big political power, and he ignored the other Nayakas and considered them as simply a tiny chieftdom, landed magnates, or Poligar by postulating that their power base was the communal organization in the locality built on kingship and caste relations. He deliberately branded them as chiefs because he intended to apply the 'segmentary state' theory to the Vijayanagar state, too, by referring to the local powers as segments that did not acknowledge the political authority of the king.²⁴

Madurai Nayak

The consolidation of the Tamil region under the Vijayanagara empire started at the beginning of the sixteenth century. Later the regions were brought primarily under the control of the Nayaka kingdoms of

Madurai, Tanjore, and Senji. Though the different Nayaka regions were autonomous, they all acknowledged the sovereignty of the Vijayanagara and its emperor, Krishnadeva Raya. During the consolidation process, Krishnadeva Raya dispatched one of his most successful generals, Nagama Nayaka, on a campaign to punish Virasekhara Chola, who had plundered the petty Pandyan regions. The Pandyas were under the protection of the Vijayanagara empire. Having put down Virasekhara, the general Nagama Nayak claimed Madurai for himself. Viswanatha Nayak, the son of Nagama Nayak, was more loyal to King Krishnadeva Raya than to his father. He overthrew his father and handed him over to Krishnadeva Raya. As a reward for his loyalty, the king appointed Visvanatha Nayaka as the Governor of Madurai and other provinces in the neighboring Tamil country. Ariyanatha Mudaliar, who led Visvanatha Nayak's army, became second in command and took power along with the latter in Tirunelveli in southern India. Visvanatha Nayak was then succeeded by his son Krishnappa Nayak, who, along with his father's able minister Ariyanatha, expanded the Madurai Kingdom under the Nayaks and brought most of the ancient Pandyan territory under its rule.²⁵

R. Sathyanatha Aiyar says that Visvanatha Nayak (1529-1564 C.E) was the real founder of the Nayak kingdom of Madurai founded in 1529.²⁶ This remarkable Hindu kingdom had territories from the south of Kaveri to the Indian Ocean. As a part of the Vijayanagar Empire in the sixteenth century, Krishnadeva Raya (1509-1530 C.E.), the greatest of the sovereigns of Vijayanagar, reorganized the administration of the Tamil country. He created a province in the south, with Madurai as its headquarters.²⁷ Due to the reorganization of the administration, Nayakship under the Nayaks, the trusted official army general of the Vijayanagar Empire, replaced the administrative units called Rajyas under Mahamandalesvaras.²⁸ Achuta Raya (1530- 1542 C.E.), the successor of Krishnadeva Raya, separated Thanjavur

from Madurai and entrusted the Nayakship of Madurai to Visvanatha Nayak who enjoyed a quasi-independent status but had the title Chief of the Pandya country and Lord of the Southern throne.²⁹ Taking advantage of the decline of the Vijayanagar Empire in the second half of the sixteenth century, the Nayak rulers of Madurai asserted their independence.³⁰ Their rule witnessed a cultural renaissance, and attempts were made to assimilate and adopt their ancestor's customs and traditional practices.³¹

Though a vassal of the Vijayanagar Empire, Visvanatha Nayak acted independently and was vested with much administrative powers. He even enjoyed the power of tax remission and followed the policy of cooperation and conciliation with feudatory kings, especially with the Pandyas of Tenkasi, to strengthen the kingdom.³² The Krishnapuram Copper Plates of Sadasiva Raya reveal that he had the title Pandyakula sthapanacharya, and it also exposes that he retained cordial relations with the Pandya kings.³³ As he was trained in the Vijayanagar imperial system, he systematically applied its principles in Madurai. He introduced the poligar system with the assistance of Dalavay Ariyanatha Mudaliyar, which had the characteristics of the Nayangara system of the Vijayanagar rulers but with some modifications. His military government had a strong, powerful, and efficient army, and he succeeded in consolidating and administering the kingdom, thereby restoring peace and order. As the Vijayanagar Empire was strong enough to assert its control over the provinces, he faithfully executed the imperial plans and retained the confidence of the Vijayanagar rulers. He was outstanding in perceiving the crying needs of the hour; his trustworthy officers ably served in all his manifold and arduous undertakings.

Visvanatha Nayak was a ruler of noble qualities, extraordinary tactics, and efficiency who reorganized the kingdom amidst tremendous clashes and tempers. In general, he was a remarkable man with an enviable character. His various reforms reveal his sense of public

duty and generosity. He undertook several welfare schemes such as fortifications, renovation of temples, clearing of jungles, promoting pilgrimage, and beautifying cities with roads, mutts, and buildings to improve the kingdom. The cities of Madurai, Trichinopoly, and Tinnevely were enlarged and improved.³⁴ He constructed canals in the Vaigai and Tamirabarani rivers to improve agriculture and cleared the jungles on its banks. A small dam called Perranai in river Vaigai near Sholavandan was constructed by him, and from that dam, a canal called Melakkal was created so as to provide water to the tanks at Madakulam, Thirupparankundram, Nilaiyur, Avaniyapuram and Kuthiyarkundu, which were located in the suburbs of Madurai.³⁵ Even now, this canal is irrigating thousands of acres of land on the southern side of Madurai city, and it is a feeding source to many tanks called Madakulam, Thenkakanmai, Kuthiyarkundu kanmai, Nilayur kanmai, Avaniyapuram kanmai and many small tanks around them. He boosted the economy by bringing the major parts of areas under cultivation and brought prosperity to the kingdom.

Due to the courage and ability of the Nayaks, the Madurai kingdom became independent and sovereign under the rule of Thirumalai Nayak and his successors, who observed and retained the institutions and traditions of Visvanatha Nayak. Almost all the rulers since Visvanatha Nayak, due to their contribution, had enhanced the status and the cultural glory of the land. Thus, the Nayak rule is earmarked as a period of cultural ascendancy rather than political upheaval in the pages of the cultural history of the Madurai kingdom.

Cultural Contributions of the Madurai Nayaks

The Nayaks contributed much to the development of culture in Madurai and other provinces. Their contribution to art and architecture was immense and immeasurable. The reforms, services, and achievements of the rulers gave impetus and served as catalytic agents for the growth and development of cultural activities. It witnessed the process of accommodation and

assimilation of diverse groups and interests. It became a cultural melting pot and a meeting ground for many ideological streams. Through its cultural co-existence, hospitality, and egalitarianism, the Nayak kingdom remained a centre of inspiration for unity and tolerance. People of various religious, linguistic, and racial groups, such as Hindus, Christians, Muslims, Tamils, Telugus, Sourastras, Kannadigas, the Europeans, the Brahmins, and the non-Brahmins, lived together in peace and provided a model atmosphere, worthy of emulation. Thus, the culture took rapid progress in close relationship with religion, linguistics, folklore, and fine arts under the patronage of the Nayak kings. They paid much attention to the welfare of the subject and executed many benevolent measures. The Nayak kingdom witnessed a glorious epoch due to their cultural superiority in all fields.

The Nayaks were benevolent rulers, so they went on tours to understand the people's aspirations. Thirumalai Nayak (1623-1659 C.E.) and Muthu Virappa Nayak III (1682-89 C.E.), known for their vigorous enthusiasm and love of adventure, went on tours in order to perceive the needs of their subjects and their opinions. During his tours, Thirumalai Nayak acknowledged and honored his subjects by giving grants and gifts as a reward for their reception, loyalty, and faithful services. His epigraphical sources revealed that he announced grants of rent-free lands to Kaundan of Nallamaram for his loyalty.⁴² He also issued a grant to Sriranga Nayakka, the Chieftain of Vellikurichi, to reward his services in slaying tigers.⁴³ Muthu Virappa Nayak III adopted the same technique to enhance his authority and reputation. His roving tours enabled him to supervise the local administration and condemn the faults and luxury life of his officers.⁴⁴ Thus, the Nayak kings established stable, orderly, and systematic administrative machinery, which brought unity and integrity to their territory. Even though factors like regionalism, linguism, and communalism threatened the solidarity of the country, their benevolent policies, tolerant attitude, and perseverance enabled their

subjects, irrespective of language, caste, region, and religion, to obey their orders and revered their policies without any opposition. Consequently, the Nayak period witnessed the absence of internal rebellion or communal riots. The Nayak rulers enjoyed the reputation of maintaining an orderly society with peace and prosperity and promoting cultural activities.

Though the Madurai Nayaks were the patrons of Hinduism, they were not radicals but tolerant. Under them, Madurai regained its glory as a seat of the revival of religious thoughts, philosophy, literature, learning, temple arts, folk arts, fine arts, and architecture. They never resorted to an organized policy of religious persecution. However, they allowed them to spread Christianity and Islam in their kingdom. Though they had religious zeal and Catholicism, they revered and honored the non-Hindu religions. They became humanitarians through their acts of kindness, mercy, and charity. As the custodians of Hinduism, they revived various temples' rituals, poojas, ceremonies, and festivals. To bring unity, solidarity, and amity among the Saiva and Vaishnava sects, Thirumalai Nayak arranged to celebrate the Chithirai festival at Madurai, which is still in vogue and is conducted every year promptly. The Nayak kings were remarkable for their ardent Hindu faiths, ethics, and morals, and so they led a distinguished and dignified life. The social institution of the royal harem was famous under them. However, they accepted the law of inheritance and allowed the succession of the rightful heir to the throne, thereby avoiding civil wars. Muthu Virappa Nayak III was notable for his morality and sincerity, as he was a strict monogamist and had dispensed with the royal harem.⁴⁵ During his regime, there ensued a land dispute between the Christians and Hindus at Tiruchirappalli. He interfered and ordered the removal of Hindu idols from that land and handed over the land to the Christians, the real owners of that land.⁴⁶

The Nayak kings were more charitable in their religious endowments. Their numerous charities, gifts, and endowments to priests, temples, mutts, masjids, and

choultries reveal their generosity and selflessness. For the welfare of their subjects, they promptly utilized all the financial resources of their kingdom. They undertook many relief and rehabilitation measures during natural disasters and calamities such as floods, famine, and epidemics. Temples and choultries served as feeding points and shelters to the poor and needy. Innumerable choultries and wayside mandapams were constructed in important cities and on roadsides. One such choultry is the Rani Mangammal choultry at Madurai, located opposite the railway station on West Veli Street. Thirumalambal and Rudrambal, the royal queens of Thirumalai Nayak, constructed the Astasakthi Mandapam, which is still available in good condition in front of the Meenakshi Amman Temple's East entrance, and it served as a feeding station, during the time of king Thirumalai Nayak.

Their contribution to art and architecture reveals the most enduring evidence of Nayak's cultural superiority. Their kingdom was adorned with splendid monuments were erected, besides the construction and renovation of many age-old temples. s of secular and non-secular nature. Temples with several tiers of towers and additional structures with more pillars Their palaces, massive forts, choultries, and wayside mandapams beautified their kingdom.

They were used for celebrating festivals, learning, performing rituals, exhibiting fine artists' talents, cattle-rearing, and so on. It is worth noting that the Nayak rulers, on par with their Vijayanagar masters, constructed Thayar Sannidis, or shrines for the Goddesses of the primary deities. The unexampled wealth of the kingdom was utilized for the progress of architectural activities, and they, in turn, caused cultural expansion. They even exhibit the personal qualities of the individual Nayak rulers.

The structural buildings, namely Thirumalai Nayak's palace, Rani Mangammal's palace, Pudu Mandapam, Thousand-pillared Hall or Ayirakkal Mandapam, found at Madurai are known for their

beauty, grandeur, skill, and technology in the field of art and architecture. The impetus they gave to the growth of fine arts and folk arts, such as drama, music, dance, recital of religious hymns, kolattam, themmangu, therukuthu, enabled rural folk to be in gaiety, at times of festivals and religious functions. Thus, the Nayak period witnessed not only peace and order but also the growth of the Dravidian style of art and architecture.⁴⁷

In the Madurai region, after the Pandya period, the Nayaks regained their glory as a center of learning. During the Nayak many theological, philosophical, and vernacular literature emerged. The Nayaks adhered to the educational policy of combining religious and scientific studies, which were restricted only to the Brahmanas.⁴⁸ The chief characteristic feature of their educational policy was to provide higher studies and leave the rest to the local governments. Sanskrit, Tamil, and Telugu were encouraged by the Nayaks.⁴⁹ The Nayaks made liberal grants to temples, monasteries, and mutts or religious houses, which imparted free education. The buildings, the inscriptions, the irrigation works, and other archeological and literary records of the Nayaks reveal that the people of their period enjoyed a high level of intelligence and education.⁵⁰

Among the Nayak rulers, Thirumalai Nayak and Chokkanatha Nayak were patrons of Telugu literature. Many multi-linguistic literary works emerged, and they promoted the growth of literature. Regarding Tamil literary development, Tamil scholars and poets of this age introduced new forms of literature, such as Prabhandam, Kirttanam, Pillai Tamil, Anthathi, Kalambagam, etc. The contributions of Christian Missionary priests, especially Joseph Constantine Beschi and Robert-de-Nobili, were of immense assistance to developing contemporary vernacular Christian literature. Likewise, Ummaruppulavar wrote *Sirappuranam*, which added glory to Islamic literature. Pillai Perumal Aiyankar and Nilakanta Dikshitar were scholars who adorned the court of the Nayaks. During this period, devotional and moralistic literature in Tamil, Telugu, and Sanskrit emerged and threw much

light on the religious and literary value of that age. It was a period of introduction and infiltration of Telugu, Sourashtra, Malayalam, and Kannada languages. As the king of Travancore was the feudatory of the Nayaks, the Malayalam language, too, had its own impact and influence over this territory. When the Nayaks encouraged the immigrants from Andhradesa or Vijayanagar Empire to Madurai, Telugu, Kannada, and Saurashtra languages contributed to the emergence of a composite culture. The capital city, Madurai, was the centre of the fusion of languages. Telugu began to be used in inscriptions and epigraphical records. Such inscriptions are still visible at Meenakshi Temple at Madurai, Murugan Temple at Tirupparankundram, Kallazhagar Temple at Alagarkovil, and other regional temples.

R. Caldwell says that the Nayaks were Hindus but Dravidians. The Dravidians were the inhabitants of south India, and their languages had close links with each other in form, meaning, and phonetics.⁵¹ So, the Dravidian pattern of society and lifestyle in Madurai was familiar to them. There were no problems with accommodation and adaptation. Their social customs, habits, ceremonies, religious beliefs, and ways of celebrating festivals had an impact on the Madurai kingdom. In turn, they, too, yielded and adopted the practices of the natives. The exchange of ideas, customs, habits, and traditional practices among the various people enabled their kingdom to be an ethnological museum of people of different races, languages, religions, and regions.⁵²

Under the Nayaks, the present town of Madurai was mostly remodeled and reconstructed. The Nayaks made Madurai as a capital city, which was a suitable abode for the Hindus.⁵³ They saved the country from the deluge of foreign religious conquests and the dangers of political and social tyranny. With the help of poligars, they explored inaccessible regions and provided hamlets. They gave stimulus to habitations and concentrated on improving irrigation facilities. They diverted the excessive resources and surplus revenues of

the kingdom to many useful public works and reforms for the welfare of the subjects who lived peacefully.⁵⁴ The Nayaks increased the resources of the state by the uncovering of forests and encouragement of agriculture.

The activities of the European Christian missionaries increased not only due to the tolerant policy of the Nayaks and the studious efforts of the priests to propagate religion but also due to the involvement and encouragement of the inhabitants who were poor and downtrodden in their social status, privileges, and recognition in the society, owing to their castes and births. As a result, the Madura Mission was established. Numerous churches were constructed in Madurai and Tiruchirappalli. The spread of Christianity was made inevitable. In order to avoid communal rivalries and riots, the Nayak rulers introduced social reforms. Muthu Virappa Nayak issued an order in 1623 C.E. “prohibiting the five sub-divisions of the Kammalar or artisan castes from communal fellowship, and thereby, he ordered that they should not intermingle with each other”.⁵⁵ Rani Mangammal passed social legislation in 1705 A.D. to authorize the Sourastras of Madura to perform the rites prescribed for the Brahmanas in regard to the Upakarma ceremony (yearly Hindu rituals to change the sacred threads).⁵⁶ The above-mentioned legislations prevented the occasions of communal clashes in the society. The Nayak Kings were not inclined to deviate from the caste system and were not interested in avoiding the social institutions namely sati, harem, jauhar, concubinage and devadasi system.

According to John Nieuhoff, most of the social institutions of the Nayak age were confined mostly to kings, nobles, officials, and the rich in the society.⁵⁷ The Jesuit records reveal that Thirumalai Nayak had 200 wives in his harem, and all of them committed sati on his death.⁵⁸ The royal harem of the Nayaks was large due to Mohammedan influence. But the royal women enjoyed the status of men in reigning the territories. For the first time in the history of the Madurai, women became its rulers. Rani Mangammal

(1689-1706 C.E.) and Rani Meenakshi (1732-36 C.E.) were enthroned. The Rani Mangammal rule was notable for meritorious services, whereas the Rani Meenakshi rule was earmarked for the extinction of the Nayak kingdom. However, both of them donated villages, issued grants to temples and constructed mandapams. Like them, Anna Muttammal, the wife of Muthu Virappa Nayak III (1682-89) gave two villages, for Sri Renganathar temple at Sri Rangam in 1687 C.E.⁵⁹ Rani Mangammal gave lands for a feeding institute at Madurai in 1701 A.D and she also donated gifts and lands to the Muslim Dargas at Tiruchirappalli and Uttamapalayam.⁶⁰ She also patronized the Brahmanas and granted the village Balakrishna Mahadanapuram, to Brahmanas in 1700 A.D.⁶¹ Rani Meenakshi, too, announced, a grant of lands to the temple at Samayapuarum near Tiruchirappalli in 1733 C.E. She also gave lands to a charitable institution at Tiruchirappalli in 1733 C.E. ⁶²

The Nayaks maintained their prestige and decorum due to capable and efficient rulers such as Visvanatha Nayak, Krishnappa Nayak I, Thirumalai Nayak, and Rani Mangammal and statesmen of superior ability as Dalavays, namely, Ariyanatha, Ramappiayan and Narasappaiyan. The kingdom of Nayaks also met with disasters under weak rulers who neither reigned efficiently nor effectively. To add fuel to the fire, the Mohammedans' efforts to penetrate into the Madurai region sounded the death knell to the Nayak rule of Madurai in 1736 C.E. However, the destinies of a more significant part of South India viz., the Madurai kingdom, under the Nayak rulers for about two centuries from 1529 C.E. to 1736 C.E., who unmindful of sufferings and foreign interference, was governed earnestly and efficiently. They exhibited their tastes, interests, and efforts in various fields, thereby bringing cultural glory and renaissance to their state. The wealth and resources of the state were invested by them in their temples. Their readiness to employ all resources for the benefit of the people was proved by their contribution to agrarian pursuits, economic prosperity, and the content

of the society.⁶³ Their dedication and respect for all religions, races and linguistics were testified in their tolerant and benevolent policies, that enabled them, to be immortal in the pages of the cultural history of the Tamil country.

The rule of the Madurai Nayak is the brightest chapter in the history of the Nayak's rule in Madurai. During the reign of Thirumalai Nayak, the Madura Mission entered a new stage in its progress. Robert-de-Nobili started expanding his missionary activities in Tiruchirappalli, Sendamangalam, and Salem. Thirumalai Nayak honored Robert-de-Nobili and issued a general order for allowing the missionaries to have freedom of action in their work and to be restored with all of their belongings in 1644 C.E. This proves that King Thirumalai Nayak was tolerant and sympathetic to Christianity. He also loved and protected the Christians.⁶⁴ Like him, Chokkanatha Nayak was benign to Christian missionaries. Father Proenza, a Jesuit priest remarked in his letter dated 1662 C.E. that the reign of Chokkanatha Nayak provided them liberty and peace to continue their missionary activities.⁶⁵ Chokkanatha Nayak was illustrious for deeds of charity, and he devoted time to studying the two great epics, Ramayana and Mahabaratha.⁶⁶ Rani Mangammal's inscription at Tiruchirappalli, dated 1701 C.E., reveals that she liberally donated some villages as gifts to the Darga of the Muslims at Trichinopoly.⁶⁷ Rani Meenakshi, the last ruler of that line, too issued a grant of lands to a mosque at Trichinopoly in 1733 C.E.⁶⁸ It is evident that all the Nayak rulers of Madurai followed a generous religious policy by patronizing all creeds. However, it is evident that they rendered innumerable services to the Hindu religion and culture and made their kingdom a suitable abode for the Hindus.⁶⁹ Thirumalai Nayak was known for his religious contributions and convictions. His numerous charities and gifts to temples are recorded in his inscriptions, which prove his generosity and selflessness.⁷⁰

The Nayak rulers were determined to utilize all the resources of the kingdom to achieve progress.

Thirumalai Nayak and Rani Mangammal made elaborate and detailed arrangements for regular food distribution to people in choultries and temples. An inscription dated 1648 C.E. in Sivasailam reveals that Ramappayyan, the able Dalavay of Thirumalai Nayak, arranged food distribution regularly and ordered that the food be prepared with 12 padis of cooked rice.⁷¹ The inscription of Rani Mangammal, dated 1701 C.E. at Madurai, reveals that she gifted land for a feeding institute or Anna Dana choultry at Madurai.⁷² Even now the building of her chouldry, has her name, Mangammal Chathiram at Madurai, in front of the Railway Junction.

In concluding part, it is important to mention that Nayaks in due course accepted and respected the native traditions, habits and Tamil language. Their Telugu language and customs were learned and followed by the Tamils as a reciprocal measure. The Nayak introduced a new system of local administration, and reviving the glorious past of the kingdom in the fields of fine arts, literature, architecture, the economy, and the social organization. Though they were aliens belonging to Andhra or Telugu country, they were Hindus and so patronized Hinduism and saved the natives from the havocs of Muslim attack. Like them, the Nayak rulers extended their cultural activities and brought glory and fame to Madurai, the focal centre, for Dravidian culture in South India since the age of Sangam. They accepted and imitated more or less the footprints of the policies of Vijayanagar rulers with some modifications. The cultural activities initiated by Vijayanagar rulers materialized and reached its high-water mark under the Nayaks of Madurai. The introduction of new languages and ideas in political, social, religious, and economic institutions led them to fuse and amalgamate cultures. Thus, the Nayaks preserved and maintained their native traditions and culture of the Madurai region.⁷³

Most importantly the legacy of the Nayak rule is visible in the magnificent temples and other architectural wonders that dot the landscape of Tamil Nadu and parts of Karnataka and Andhra Pradesh today.

Their impact on south Indian culture, particularly in festering artistic and literary pursuits, remain significant. The history of Nayak kingdoms offers a vibrant glimpse into the blend of military powers and cultural patronage in south India.

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POLITICAL AND ADMINISTRATIVE HISTORY THE SECTIONAL PRESIDENT ADDRESS

Appropriation, Transformation and Establishment of the Imperial Authority – Law and Administration of Temples in Colonial Tamil Nadu

R. Venkataramanujam

Respected General President, General Secretary and office bearers of the Tamil Nadu History Congress, learned Professors, distinguished guests, fellow delegates, ladies and gentlemen,

I am immensely thankful to the office bearers of the Tamil Nadu History Congress for nominating me as the Sectional President of the Political and Administrative History Section of the Thirty First Annual History Session of the Tamil Nadu History Congress. I deem it a great honour and privilege to deliver the address to you on the topic, Appropriation, Transformation and Establishment of the Imperial Authority – Law and Administration of the Hindu Religious Establishments in Colonial Tamil Nadu.

Colonialism in India, though much studied, continues to be an intriguing aspect of modern history. Colonialism is a term loaded with meanings and applied variously in different studies. A general meaning attributed to the term ‘colonialism’ is rule of a territory by an imperial power for its own benefit. Early studies on colonialism in India emphasized on the economic aspect of exploitation of India’s resources. However, later studies began to explore other aspects such as cultural and racial supremacy. Colonialism is not a uniform process and operated differently in various places and accordingly its nature varied. Despite their various manifestations it involved the interaction of the colonizers and the colonized leading to the emergence of an intricate relationship. The colonial powers exercised their hegemony not through power which was apparent but also through various other complex means.

While the colonial conquest of India was by sword, consolidation of the colonial rule and administration adopted various succeeding ideologies. They were at once the justification of the colonial rule and a gradual exercise of power over various institutions in Gramsci’s terms through ‘war of positions’. The

ideology of ‘oriental despotism’ was used to justify the British rule and that of ‘orientalism’ while seemingly throwing a challenge to the former became a tool to consolidate and perpetuate British rule in India through a mastery of oriental knowledge. This emerges out of an interaction between the colonizers and the colonized.

“The process of ‘forming a community’ in the new land necessarily meant *unforming* or re-forming the communities that existed there already, and involved a wide range of practices including trade, plunder, negotiation, warfare, genocide, enslavement and rebellions. Such practices produced and were produced through a variety of writings – public and private records, letters, trade documents, government papers, fiction and scientific literature.”

Documentation and Rule of Law

Thomas R. Metacalf was of the view that the contributions of the orientalist were significant for colonial rule. “The British attempt to reach some understanding of the nature of Indian society and religion was inseparable from the parallel effort, during the last quarter of the eighteenth century, to devise an ideology that would sustain their rule, initially over Bengal and subsequently over the entire Indian subcontinent.” The colonial government in the eighteenth century introduced the ‘rule of law’ in an attempt at justifying their rule over India beginning with land revenue settlements and extending to other domains.

“From the eighteenth century onward, European State increasingly made their power visible not only through ritual performance and dramatic display, but through the gradual extension of ‘officializing’ procedures that established and extended their capacity in many areas.”

The officializing process and establishment of 'rule of law' led to the emergence of copious documentation of even the most mundane matter related to administration. Bhavani Raman called this system of writing as 'document raj'. The documentation, scribal practice and rule of law emerged due to and was manifest in the land revenue system most intensely while at the same time it was operational in all branches of administration including Hindu religious institutions.

The introduction of documentation and rule of law led to the interaction between the colonizers and the colonized through petitions. One such petition of 1818 from Tirunelveli though mainly concerned with social issues and appointment of locals with expertise raised the issue of temple administration. The petitioners place the argument the officials from outside were corrupt and embezzled public fund including temple income. Yet another instance of petitioning in 1788 from the oil pressers of Chengalpattu. The accused the officials of destroying the temple of their temple and demand of excess taxation on their annual festival.

Temples and their Varied Roles in the Pre-Colonial Era

The emergence of temples in Tamil Nadu could be traced back to pre-Christian era. Though archeological finds are scant, literary references point out the existence of temples in the Sangam age. However, the earliest extant temples, especially the structural temples, date back to the Pallava period. Temples, though essentially a sacred domain for the purpose of worship and spiritual practices, had played important politico-socio-economic roles over the ages. An understanding of these would enable us to appreciate the traditional practices and role of temples and highlight the impact of colonial intervention.

In pre-colonial era temples played a complex set of functions ranging from catering to the spiritual needs of the people to the political legitimization and economic functions. The Pallavas used the temples for extending revenue collection and establishing political authority. This trend reached its zenith under the Cholas. According to Burton Stein, temples became central to the polity and economy of the Pallavas. Temple was key to the ritualistic kingship with which the Pallava kings were more commonly identified.

The interdependence of the political power and the divinity in south Indian polity meant that temple played a larger than spiritual role in medieval South India. This interdependence was highlighted by Brajadulal Chattopadhyaya while discussing about polity in early medieval south India. In his own words, "Though originating in an earlier period, the temple grew to be major institutional locus of Bhakti in the early medieval period, and for temporal power, the temple as a symbol in material space of the sacred domain, could provide a direct link with that domain in two ways: (1) The king could seek to approximate that sacred domain through a process of identification with the divinity enshrined in the temple. The practice initiated by the Pallavas and augmented by the Cholas, taken to be similar to the Devaraja cult of South-east Asia, is an example of such a process; (ii) the second way was to surrender the temporal power to the divinity, the cult of which was raised to the statues of the central cult and to act as its agent."

The polity, economy and society are woven into a fabric by the ideology of the bhakti movement. Temple as noted above played a significant role in augmenting the economic resources of the state and legitimizing the political power of the king. According to Kesavan Veluthat, the extension of settlements was given an ideological legitimization and institutionalized in temple. "The Tamil bhakti movement which was coeval with these developments in the economic, social and political spheres helps in the analysis of the ideology which legitimized and sacrificed these developments. It has been shown that the bhakti of the Tamil saints was devotion to Saiva and Vaishnava deities consecrated in the temples and not just to 'god' or even Siva or Vishnu in the abstract...The temple in the south at the time was emerging as a huge landed magnate and also as the centre around which the Brahmanical settlements revolved." Over a period of time, gradually temples began to dislodge the brahmanical settlements as economic centres. It also played a critical role in the assimilation of the local population into a dominant social pattern. "...less and less of brahmadeyams were created in the period after the middle of the eleventh century while more and more temples came to be established and existing ones got expanded further and further in this period...The image of religion

institutionalized in the temple helped in propagating an ideology which was most helpful to rationalize and maintain this kind of social stratification.”

James Heitzman looks at Temple urbanism during the Chola period (849-1279) in his article titled “Temple Urbanism in Medieval South India”. He argues that taking from what C. Minakshi said of the Pallava period that ‘religious institutions, especially temples, lay spatially and conceptually at the heart of growing political and commercial networks’... “(which) came to fruition during the subsequent reigns of the Chola kings, when many areas of medieval Tamil Nadu experienced the growth of small urban sites around temples.” He concludes in his study that, “temples in central Tamil Nadu grew from small bodies into larger ritual centres integrating into within their administrative frameworks the major religious institutions of the later Chola period and the agrarian resources from local and even distant lands. The expansion of the ritual centres coincided with a ‘temple urbanism’ focused within adjacent settlements. Urban developments remained closely bound to the agrarian interests of temples and temple donors – interests concerned especially with the expansion of cultivation in peripheral zones.”

Kathleen D. Morrison, while discussing commerce and trade in South Asia, mentions that temples played an important economic role. According to her, “Inscriptional data make clear the important role of temples in this period, not only for ritual and scholarship, but also as economic centers with considerable political influence, particularly in royal legitimation. Temples appear as beneficiaries of gifts, especially livestock and cash, and thus as holders of considerable wealth.”

Thus, we find that the temples played a very important role in politico-socio-economic structure in the pre-colonial era. There was a complex network of functions in the temple which upheld the state in pre-colonial Tamil Nadu. During the latter part of the era, during the Vijayanagar and the Nayak periods, the temple continued to perform the same. The temples were used to bridge the gap between the Telugu rulers and local Tamils. According to Arjun Appadurai, “...in the period between 1350 and 1700 A.D., Sri Vaishnava temples in South India provided a nexus for ritual and

economic transactions between warrior-kings from outside the Tamil country and Sri Vaishnava sectarian leaders who belonged principally to the Tamil country. These transactions had two consequences. Telugu warrior-kings were able to establish the stable and legitimate links with core Tamil institutions required to consolidate their authority in South India...”

Evolution of Temple Administration under Colonial Rule

One of the important characteristics of the temples in Tamil Nadu was the close relationship between them and political authority. It is not only used as a tool to legitimize political authority but also as a regulator of temple administration. This precolonial trait was inherited by the colonial authority in India and modified to suit its agenda. Unlike the claim that the colonial state inherited the temple administration from pre-colonial state as a successor state does not hold much weightage. Temple administration in Tamil Nadu had been modified to suit colonial laws and jurisprudence. The British attention to the temples was drawn mainly because temples were landowners of enormous proportion, and it was but inevitable that revenue collection was principal feature of the colonial state.

In the words of Franklin Presler, “A little-recognized aspect of modern south Indian history is that the British colonial state penetrated Hindu religious institutions both temples and *maths* (monasteries) deeply and systematically. ...In form and intensity the state’s activity varied over the years, but the Madras government consistently maintained that a measure of control was essential both for the state’s security and income, and for society’s welfare.”

To contrast the nature of British colonial state’s association and administering of temples it would be interesting to look into the example of Nawabs of Arcot’s association with temples. T.V. Mahalingam brings out the interest evinced by the Nawabs of Arcot in Hindu Temples. Illustrating with a few instances of the Nawabs’ involvement in the Hindu temples he showed how they resolved the disputes in administration and rituals of Hindu temples. Interestingly, the Nawabs’ understood the significance of temples as social and economic institution. However,

they did not reformulate the Hindu laws and customs but rather attempted to preserve the tradition as such. In the words of T.V. Mahalingam, “The Nawabs of the Carnatic (the members of the Walajahi dynasty of Arcot), particularly Muhammad Ali Walajah and his successor Umdatul Umara, were deeply interested in the proper maintenance of the Hindu temples. They were anxious that no harm was done to them in the course of the many wars that were waged in the Carnatic during their period. More than that, they were equally anxious that the traditional and customary modes of worship there were followed without any interruption. They considered it their duty to settle disputes, if any, that arose among groups or parties with regard to the performance of temple ritual and worship.”

Since the arrival of the British in Tamil Nadu, there emerged a slow but steadily increasing association between them and the temples. The association reached its zenith in the year 1817 when Regulation VII of 1817 was passed in the Madras Presidency with regard to temple administration. The Regulation promoted a closer association of the colonial administrators with the temples of Tamil Nadu. Through the Regulation, the British assumed powers of supervision over religious institutions. One of the most important reasons for the assumption of power over religious institutions was that it became an imperative with the formation of Board of Revenue among other causes. The temples and other religious institutions possessed large tracts of land and therefore association with them became necessary for the Board of Revenue in order to collect land revenue. The Regulation vested the Board of Revenue with the general superintendence of all endowments, to provide for appropriation of the endowments and to prevent appropriation of endowments in land or money by private users.

The Regulation also provided for the appointment of local agents in each zillah, who were placed under the control of the Board of Revenue. In addition, the Collector was made ex-officio one of the agents. It was the responsibility of the local agents ‘to obtain full information from the public records, and by personal inquiries, respecting all endowments, establishments and buildings of the nature of those before described,

and respecting all escheats, and to report to the Board of Revenue’. Thus, we find the institution of an administrative structure leading to interaction between the natives and the officials characterized as the ‘document raj’. The structure was designed in such a manner that the natives were placed under the control of the colonial officials, establishing colonial hegemony over one of the institutions that was integral to the life of the natives.

Further, with the assumption of the responsibility of law and order by the British, it also became their responsibility to ensure smooth running of the temples. “From 1817 onwards, consequently, the Government of Madras took direct responsibility for the daily exercises of ‘Hinduism’. All ceremonies being conducted within all the temples under its sway...came under direct management of the imperial state. Not only did the state take control over the revenues and supervise temple repairs; but also enforced entrenched local customs and practices in which it otherwise have never been involved.”

This role of the British in regulating and supervising the temples and religious institutions as per the Regulation only lasted a very short period. By 1833, there was severe pressure from the home government to disengage from promoting a heathen religion. Succumbing to pressure, the colonial administration handed over the control of the religious institutions back to various local authorities ranging from the priests in small temples, to a committee of panchayat in bigger temples to Mahants and trustees, etc., in temples of public interest. The entire process was a prolonged affair and came into force by the Act XX of 1863. This led to malpractice and corruption. “This disengagement was widely criticized in India itself, because it allowed trustees unfettered control over temple assets.”

Consequently, a number of attempts were made to retrieve the situation. Sustained efforts were made to stem the rot and resulted in as many as twenty legislations between 1870 and 1920 in all three Presidencies. “Though none of them were placed on the statute book, they did not fail to develop certain ideas. These ideas were later incorporated in the Act I of 1925 which repealed the Act of 1863.” During the period a

number of committees were constituted by the Government of Madras to look into the matter. Apart from the committees, there were also individual measures to introduce legislation in that regard. An important attempt was that of the Dharmarakshana Sabha. Further there were also petitions and memorials from the public to check the corruption in the religious institutions.

In the words of Frykenberg, “By the time Act XX of 1863 was passed, an entirely new ‘Hindu’ public had already begun to arise in Madras. This new non-official, professional elite was able to effectively use litigation and court decrees to bring about a further consolidation of modern Hinduism. Brahman lawyers of Mylapore and Egmore, Chettiyar mercantile and banking families in the cities, and Zamindari magnates of the maffasal, effectively fought for control of various endowments. In the process by using the entire legal apparatus of the State as their battleground for the settlement of disputes and for the handling of local resources to engage in various local struggles, these forces were able, whether inadvertently or not, to gradually build a structure of legal precedents for the rise of an entirely new religion. ...The structure of precedent law which now emerged served as the foundation for a new kind of court enforced “corporate Hinduism” the likes of which had never been seen before.”

The sustained efforts and demand for government intervention in the affairs of the religious institutions led to the enactment of the Madras Hindu Religious Endowments Act of 1927. The Act created the Hindu Religious Endowments Board. Franklin Presler has shown that the new enactment created differences between the Justice Party and opponents who earlier supported government intervention. It led to centralized control over the religious endowments supplanting the power of the local committees which had emerged influential during the intervening years. While the government used tradition and historical precedence for government protection of religious endowment the opponents appealed to the principle of non-interference of government in religious affairs. He observed, “On closer examination, indeed, it becomes clear that the real objection was not to interference as such, but to the projected departure from existing forms of interference. Behind the opposition was the perception of a change in

the political and administrative structure of the Presidency.” This was later replaced in 1951 by the Hindu Religious and Charitable Endowments Department under a Minister in the Government of Tamil Nadu.

The experiences that shaped the evolution of the temple administration of Tamil Nadu has led to its modernization. It has led to the taking over of the control of temple administration by the modern state replacing pre-modern kings. It has introduced modern elements of legislative measures, popular representations and litigation and dispute settlement through modern judicial courts. Carol Appadorai Breckenridge in her article “From Protector to Litigant – Changing Relations with Hindu Temples and the Raja of Ramnad” brings out this change while discussing about the changing relationship between the Raja of Ramnad called the Setupathi and the temples in the context of the Setupathi becoming a zamindar under the colonial rule and losing kingly rights of waging wars or administering justice. Despite this the Setupathis conducted the Navaratri festival which was the legitimizing process which established a ‘transactional relationship’ between the king and the presiding deity. Notwithstanding the ceremony, the colonial law made the Raja a mere donor from being donor-protector that he was earlier. According to Carol Appadorai Breckenridge, “Throughout the Madras Presidency in the nineteenth century, temple management came to be a hotly disputed issue. In the course of repeated litigation, for example, a pantaram rather than the Setupathi, came to be the ‘manager’ of the renowned, all-India pilgrimage centre at Rameshwaram, the Sri Ramanathaswamy Temple, and its 57 villages which yielded an estimated 40,000 rupees annually...Effectively, in the eyes of the law, the Setupathi ceased being the ‘protector’ of temple donations, and was rendered one among many donors.” She further highlighted how the revenue department took control of the administration of the temples and its properties.

If there was a reframing of the temple in the juridical sphere and intrusion of modernity, the colonial assertion of its superior knowledge and enforcement of its notions heritage and tradition led to the monumentalization of temples. A number of regulations

were introduced for the protection of heritage structures and artifacts by the colonial regime. Not long after similarly attempts began in the West influenced by ideas of modern notions of heritage and heritage management it was passed on to India. Regulations with regard to heritage objects were made very early in the nineteenth century in the Presidencies of Bengal and Madras leading to the Indian Treasure Trove Act of 1878 and Archaeological Monuments Act of 1904. This meant that temples were no more places of worship but in many cases were also monuments worth to be preserved. Thus, many temples were brought under the ambit of the above Acts. Temple administration, in such cases, was bifurcated into ritual and financial aspects on the one hand and preservation and restoration on the other hand.

Thus, the colonial state emerged as a successor state to the pre-colonial rulers appropriating their role in completion. They, however, made an attempt at transforming the nature of the control in consonance with imperial ideals. They were able to effectively address not only traditional functions of the earlier rulers but also bringing the temple endowments under the rule of law through legislation and introduction of an administrative machinery that ensured the control of the natives by the colonial state.

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VANAVARAYAR FOUNDATION ENDOWMENT PRIZE

Spread of Extremist Activities in The Tamil Region

Dr. R. Kuppan

The 23rd Session of the Indian National Congress, which was suspended under distressing circumstances, established a convention committee that convened in Allahabad on 18th and 19th April 1908. This committee formulated a constitution for the Congress, with Article I outlining the objectives of the Congress as the pursuit by the people of India for a governance system akin to that of the self-governing members of the British Empire, as well as their equal participation in the rights and responsibilities of the Empire. These goals were to be accomplished through constitutional methods, aiming for a gradual reform of the current administrative system, while also promoting national unity, enhancing public spirit, and developing and organizing the intellectual, moral, economic, and industrial resources of the nation.⁴

The Congress session convened in Madras in 1908 marked the first assembly conducted under the constitution established by the Convention Committee appointed in Surat in 1907. This event was held in a spacious Pandal at the Elphinstone Grounds on Mount Road, where V. Krishnaswami Aiyar was the key figure leading the Congress. After qualifying in Law, Krishnaswami Aiyar became an advocate in Madras. However, dissatisfied with his legal career, he immersed himself in politics, forming close associations and friendships with prominent figures such as Gokhale, Wacha, and Surendranath Banerjee. C.P. Ramaswami Aiyar noted that although officially labeled a Moderate, moderation in his case was infused with such passionate enthusiasm and fervor that the title seemed a misnomer for Krishnaswami Aiyar.⁵ C. P. Ramaswami Aiyar, on

his posting as a member of the Executive Council of the Governor, remarked that it was indeed unfortunate that at the pinnacle of his legal and political career, the Governor extended this offer to him.⁶ His tenure in this role was characterized by significant legislative and argumentative endeavors, showcasing a rare blend of statesmanship and decisiveness. He fell ill in Delhi during the notable Durbar, where he received a decoration, and he passed away before reaching the age of fifty.

The period following 1907 witnessed the emergence of the Swadeshi Movement, which aimed to achieve two primary objectives. The first was the economic goal of revitalizing Indian industries that had been adversely affected by foreign competition. The second was a political aim to boycott British goods as a means of exerting pressure on the government. The Indian National Congress adopted this initiative, with V. O. Chidambaram Pillai emerging as a key leader from the Tamil Region.

V.O.Chidambaram Pillai(V.O.C.) (1872-1936) was born on 5th September 1872, at Ottapidaram, located in the Tirunelveli District. He pursued a legal education and started his practice in Tuticorin, where he continued to work as a lawyer from 1900 onwards. He became a passionate advocate for the freedom movement in Tamil region, with the pinnacle of his political journey being the establishment of an Indian Steam Navigation.

Subramania Siva, who collaborated with V.O.C., arrived in Tuticorin in early 1908. His presence significantly bolstered V.O.C.'s efforts. The Criminal

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Investigation Department of the Madras Police described Subramania Siva in a derogatory manner, stating that Subramania Siva, whose actual name was B. Subramania Aiyar, is essentially inconsequential. A native of the Madurai District, he attempted the Matriculation Examination two or three times but did not succeed. Subsequently, he sought a position in the police with a salary of Rs. 10 or less but failed to secure a certificate of physical fitness. He then adopted the life of a Sanyasi, wandering from place to place and subsisting on charity.⁷

Subramania Siva devoted his life to the struggle for India's freedom. Alongside V. O. C., he addressed the citizens of Tuticorin almost daily throughout February until their arrest on 12th March 1908.⁸

On 19th February 1908, during a gathering at Tuticorin Beach, Subramania Siva addressed the audience regarding the dangers arising from a foreign government. He remarked that governance by a foreign power could never be enduring, whereas 'Swaraj' or self-governance, could achieve permanence. Citing examples from the United States and British Dominions, he referenced the assassination of the King and Crown Prince of Portugal, justifying this act as a response to oppression. He concluded his address by asserting that India belonged to Indians, not to foreigners.⁹

In a subsequent speech on 4th March 1908, he clarified his stance against the use of violence, advocating for a strategy of passive resistance. While he condemned foreign oppression, he rejected any accusations that his views could be interpreted as seditious.¹⁰

On 5th March 1908, at another meeting in Tuticorin, Subramania Siva mentioned the release of Bipin Chandra Pal, who, in 1907, toured South India, encouraging the populace to boycott foreign goods and emphasizing the importance of 'Swaraj'. The Shams-ul-Akbhar reported on 6th May 1907, that B.C. Pal had been delivered lectures in Madras before large gatherings on the seashore. In one such lecture on the

Swadeshi movement, he highlighted the negative aspects of British rule, criticizing the self-serving nature, malicious intentions, and oppression of the authorities. The impact of his lecture was significant, prompting many attendees to burn their English-made hats.¹¹

The Kistnapatrika, founded in 1902, by Konda Venkatappayya and Narayana Rao as a Telugu weekly published in Masulipatnam on 3rd May 1907, commented on the enthusiastic reception given to Pal in the Telugu region, stating that the respect and hospitality extended to him, along with the keen interest shown by the audience in his speeches, were not merely fleeting expressions of sentiment rather, they signified a deeper meaning. These reactions indicated a yearning for independence and a desire for transformation that resided within the hearts of the populace.¹²

The Government of India took measures against B.C. Pal when he declined to testify against the editor of Bande Mataram, resulting in a six-month prison sentence.¹³ Subramania Siva conveyed these developments to the audience, remarking that the patriots had heard of Harischandra, who sacrificed everything for the sake of truth, much like Bipin Chandra Pal. On 9th March, he would be released from prison. Therefore, the patriots must gather a large crowd on that day to commemorate this significant event with a procession throughout the town. In the evening, the patriots should convene at the beach. The 'lion of Swaraj' would emerge, marking the day the patriots break free from the shackles and raise the flag of 'Swaraj'.

Meetings were organized across the Tamil region to ignite a sense of nationalism among the people, with the press playing a crucial role in disseminating these sentiments throughout the region. The release of the Bipin Chandra Pal in 1908 led a major celebration in the different parts of the country including the city of Madras. Madras reverberated with National slogans and re-established the fact that the partition of Bengal had

affected every Indian equally and sent a message that the British would not set away with such decisions' in the future.

The poet Subramania Bharati (1882-1921) fervently appealed to the national spirit of the populace through his poetry. He was born on 11th December 1882, at Ettayapuram, located in the erstwhile Tirunelveli District.¹⁴ In 1904, he moved to Madras and took on the role of assistant editor for the 'Swadesamitran'. By 1906, he had ascended to the position of editor for a weekly publication called 'India'. His participation in the annual Congress sessions ignited his fervent patriotism, and his poems quickly gained widespread acclaim. His work reflected the profound impact of Mazzini's writings¹⁵, emphasizing themes of personal freedom, national liberty, and the fundamental equality of all individuals throughout his verses. The government, perceiving him as a threat, sought to prosecute him in 1908. In response, Bharati discreetly departed from Madras and arrived in Pondicherry, which served as a sanctuary for nationalist exiles from South India.¹⁶

In an effort to stifle these nationalist activities, the government implemented various repressive measures. The Seditious Meeting Act of 1907 was an Act of Imperial Legislative Council of the British Raj which empowered the Government of India to enforce the act across any province. Local authorities were mandated to receive three days' notice for any gathering of more than twenty individuals, regardless of the purpose. The definition of a public meeting was so broad that even social gatherings in private residences could be classified as public meetings. Authorities were granted the power to prohibit any public assembly, impose restrictions deemed necessary for maintaining public order on permitted meetings, and deploy police to monitor all gatherings.

The Explosive Substances Act of 1908 enhanced the regulations established by the Indian Arms Act of 1878 and the Explosives Act of 1884, as the

Government of India deemed these earlier laws inadequate and flawed in light of evolving circumstances. This new legislation addressed not only explosives but also the materials and tools that could be utilized in their production. Individuals found in possession or control of such items under suspicious conditions faced severe penalties, including transportation for fourteen years or imprisonment for five years.¹⁷ Furthermore, if an attempt to cause an explosion was proven, the offense was punishable by transportation for twenty years or imprisonment for seven years.¹⁸ Notably, any individual who facilitated or contributed to the commission of an offense under this Act through financial means, provision of premises, supply of materials, or any other form of assistance would face the same penalties as those prescribed for the offense itself.¹⁹

In the Tamil region, prosecutions for sedition were initiated, mirroring actions taken in other regions of India. On 12th March 1908, V. O. C. and Subramanian Siva were apprehended for allegedly conspiring to incite disaffection towards the government through speeches delivered in Tuticorin on 23rd February, 25th February, and 5th March of the same year.²⁰ Their arrest triggered a significant riot in Tirunelveli and Tuticorin on 12th and 13th March 1908, resulting in extensive damage to government property. Almost every public building in Tirunelveli town, with the exception of the municipal office, was attacked, leading to the destruction of furniture, records, and parts of the structures themselves.²¹ The municipal office was completely destroyed. A total of twenty-seven individuals were convicted and sentenced for their involvement in the riot.²²

The legal proceedings involving Subramania Siva and V. O. C. provided insight into the prevailing official stance towards the Nationalist movement. A. F. Pinhey, the Additional Sessions Judge of Tirunelveli, presiding over the case, noted that the term 'Swaraj' was unequivocal, as articulated by the accused, Subramania Siva.

The Sessions Judge referenced statements made by the accused to substantiate his findings. He remarked that nothing could be achieved without the shedding of blood. Japan was willing to sacrifice 20,000 soldiers and emerged victorious against Russia. If 150 million Indians were to do the same, Swaraj would be attained.²³ Consequently; the Sessions Judge found Subramania Siva guilty and imposed a sentence of ten years of transportation.

The prosecution's argument against V.O.C. asserted that he conspired with Subramania Siva to deliver seditious speeches, with Siva's addresses being executed in furtherance of this conspiracy. V.O.C. provided refuge to Subramania Siva during his time in Tuticorin, facilitating a platform and audience for Siva's lectures and organizing these events. Additionally, the two frequently attended meetings together, often speaking at the same gatherings.²⁴ V.O.C. Did not express any dissent regarding Siva's views rather, he occasionally referenced Siva's speeches in his own remarks, endorsing and expanding upon them. The Sessions Judge noted that it was evident the offenses attributed to Subramania Siva were carried out as part of a continuous conspiracy involving both him and V.O.C., making V.O.C., a co-conspirator and abettor for each offense committed. On 23rd February, V.O.C. delivered a speech that effectively illustrated how Siva's objective of "Swaraj" could be achieved. Although he attended another meeting on 25th February, he did not speak at that event. The extensive evidence presented to substantiate the charge of general conspiracy was admitted under Section 10 of the Indian Evidence Act.²⁵ Regarding the appropriate punishment, the judge remarked that the maximum penalty allowed by law appeared to be justified in this case, as V.O.C. was deemed profoundly disloyal and a significant threat to society. Consequently, he was sentenced to transportation for life.²⁶

Both defendants submitted their appeals to the High Court in Madras. The Chief Justice, Sir Charles Arnold White, along with Justice Miller, who presided

over the appeal, remarked that it appeared to them that the arrest might have been a direct catalyst for the subsequent unrest. However, they believed it was evident that the arrest alone would not have triggered a riot had it not been for the heightened public sentiment in Tuticorin and Tirunelveli, an atmosphere fostered by the provocative and seditious speeches made by the first accused, Subramania Siva, and others. The speeches central to the present charges were delivered in Tuticorin. Yet, it seemed unreasonable to assert that their impact, which they believed was intentional, was confined solely to the specific audience present. The evidence regarding the movements of the accused on 10th March 1908, as referenced in paragraph 13 of the Additional Sessions Judge's judgment, illustrated the ease of communication between Tuticorin and Tirunelveli.²⁷ They further stated that based on the evidence, they could not conclude that the riot in Tirunelveli on 13th March 1908, was a direct and natural outcome of the seditious speeches made by the first accused, Subramania Siva. They firmly believed that the conviction of the first defendant, Subramania Siva, for violations of section 124-A of the Indian Penal Code was warranted. Regarding the matter of sentencing, they believed that a sentence of six years' transportation would serve to uphold the law, and with this adjustment, they rejected the appeal of the first accused, Subramania Siva.²⁸

Regarding V.O.C., it was noted that he could not be exonerated from charges of disloyalty solely on the basis of his condemnation of violence. His calls for the avoidance of disturbances and his compliance with the authorities' request to conclude a meeting early appear to stem from a genuine desire to ensure the continuity of the proceedings. His speeches indicated that he was aligned with the perspectives of Subramania Siva. Together, they coordinated a series of addresses, with Subramania Siva acting as the political advocate while Chidambaram Pillai provided economic analysis. Both occasionally ventured into each other's thematic territory, ultimately aiming for the expulsion of all

foreign entities and influences from the nation, thereby achieving 'Swaraj' and prosperity.²⁸ In Chidambaram Pillai's case, the sentence was subsequently commuted to six years of transportation.²⁹ In connection with the Tirunelveli Riot, 108 persons were arrested on various charges and of them 80 persons were sentenced to different terms of imprisonment.³⁰

Ethiraj Surendranath Arya, as detailed in the C. I. D. Report, was originally from Madras and the son of Dhanakoti Raju Naidu of Mylapore. Around 1897, he relocated to Calcutta, where he became affiliated with the Sadhu Ashrama of the Brahmo Samaj and converted to Brahmoism. He returned to Madras approximately in the middle of 1906, reportedly receiving a monthly payment of Rs. 30/- from the Samaj. Subramania Bharati was his notable associate during this period.³³ Justice L. V. Miller found him guilty and imposed a sentence of transportation for a total of 11 years on all counts.³⁴

Ethiraj Surendranath Arya faced charges under sections 124-A and 153-A of the Indian Penal Code for his speeches delivered in various locations in Madras on 9th March, 3rd May, 2nd and 8th June 1908.³¹ The prosecution alleged that during a meeting on 3rd May 1908, he remarked that in India, there were 33 crores of people, and if they merely spit and throw sand at the foreigners, they would be overwhelmed by it. Furthermore, on 2nd June during another gathering, he purportedly stated that Did not Mondodari, the wife of Ravana, counsel him against confining Sita? Did Ravana overlook this guidance, which ultimately led to grave outcomes? Similarly, the English rulers, unaware of the strength of the Indians, were resolute in denying the requests of the Indians. Their fate would mirror that of Ravana.³²

In relation to political terrorism, it was important to highlight that the Madras Government enacted a law in December 1908 aimed at accelerating the judicial process for cases involving individuals implicated in terrorist activities and anarchist plots, as well as

dissolving certain volunteer organizations by declaring them illegal. The Criminal Law (Amendment) Act of 1908 was structured in two segments: the first mandated a specialized trial format conducted by a magistrate following an *ex parte* inquiry; rather than being referred to the sessions court, cases were to be adjudicated by a panel of three judges from the High Court, without a jury. Testimonies from individuals who had not been cross-examined prior to their deaths were permitted as evidence, and the verdict rendered by the three judges was conclusive.³⁵

Political terrorism did not have a significant impact in Madras as it did in various other regions of India. The most notable incident of political violence was the assassination of Ashe, the District Magistrate of Tirunelveli, on 11th June 1911, by Vanchinathan, which occurred in a railway carriage at Maniyachi junction in the Tirunelveli District. Thereafter, Vanchinathan shot himself to death. This event could be considered a peak of political turmoil that ensued after the conviction of V.O.C.³⁶

Reflecting on this event from a historical perspective, it was fair to assert that the British Government's suspicions regarding the Extremists were unfounded, as the Extremists generally opposed any form of political violence. Nevertheless, it was conceivable that some of the incendiary rhetoric from the leaders of the Extremists might have incited emotionally charged youths, particularly in Bengal, to engage in acts of political violence.

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Character of Ancient Tamil Country

K. Jeyakalai

Introduction;

Democracy is a modern political ideology. It has been followed in almost all nations in the modern world but present-day India has emerged as beacon of democracy in south Asia. Yet in India, the democratic system was rooted from the Tamil soil. This democratic system is one that the Tamils have followed since the Sangam ages. Tamils as an ancient Dravidian linguistic family have been living in the southern part of India. *Tolkappiyam*, the earliest Tamil grammatical work has influenced the Tamils deeply. The land was bounded in north by Venkata hills in south by Kumari and in east and in west surrounded by the sea. The number of antiquities has been unearthed in different parts of Tamils land which reflects the rich cultural heritage of the Tamils in particularly administrative policy of the crowned trio (Cheras, Cholas and Pandyas) dynasties of Tamils. Since the Sangam age the Tamil kings has ruled their subjects very honestly with the support of representative common peoples. The *Ayperukulu* (committee of five) and *Enperayam* (committee of eight) were democratic bodies played an important role in the administration. Besides *Mantram*, *Podiyil*, *Ambalam* and *Avai* were council of village communities were elected their representatives with the permission of rulers and ruled themselves without interference of the rulers. Thus during the ancient times the village committees enjoyed the sovereign power and also served as the democratic bodies. The rock edicts of Pandyas and the Cholas clearly attested the democratic functions of the village committees. In this historical background the present research paper has try to attempt to bring out the democratic elements in ancient Tamil country.

Democracy in the Sangam Ages:

The democracy is a Greek word mean by peoples rule and it politically represented as the will of the majority. The political thinkers were believe that

democratic ideology originated from Athens, as one of the city states of ancient Greece. But this system has traditionally existed in Tamil country since the ancient times. Sangam ages have been considered as the golden ages in the history of Tamils. The Sangam acts itself as the democratic body was constituted the king, the Tamil poets, the scholars and the representatives of the common people, therefore it was known as association Tamil poets.

According to the Sangam literature particularly *Tholkappiyam*, *Ettuthogai* and *Pathupattu* there were three Tamil literary associations established by the Pandyas in their capital cities. The first literary academy come to meet at south Madurai and second met at Kapadapuram these cities submerged under the sea water, the last Tamil literary academy meet at Madurai on the bank Vaigai. The main purposes of these literary associations were to promote the Tamil classical literary culture through the patronage of the poets and give rewards for their valuable contribution to Tamil literature. It served as a place to publish the literary works of poets by the approval of the majority of Tamil literary association. It is noted here will of the majority is the main principle of democracy.

Further Tamil Sangam texts *Silappathikaram*, *Manimegalai* and *Maduraikanchi* were elaborately described about the *Aymperunkulu* and *Enperayam* were consisted the representatives of common people had the rights to give advice to the kings. These councils of the representative were meant to safeguarded the rights and privileges of the common people. A committee of five also served as regent of the state. Karikalan the famous king of Sangam Cholas assumed the throne at the age of five and who was thus unable to rule, the committee of five took administrative charge. S. Krishnaswami Ayyangar, the noted historian says when Ariyapadaikanda Nedunjelian suddenly expired was closely following the execution Kovalan (husband of

Kannagi) the administration of the Pandya kingdom was provisionally in the hands of committee of five. In general this council served as the will of the people, similarly the Tamils kings also took any decision on the advice of these democratic bodies.

V.Kanagasabhai, historian, said that body of the five played a vital role to check the autocracy of the Tamil kings and it is compared with Privy Council of England. The Sangam literature was attested even though the Tamil rulers were very mighty rulers they gave a lot of importance to just rule. So the *Sengol* (scepter) served as the symbol of right rule of the Tamil kings. Probably during this age each and every villages in the Tamil land had its own council for rule themselves like *Avai*, *Mantram*, *Ambalam* etc., which consisted the representative of village people who enjoyed the sovereign and democratic rights. So we could to understand above that the democratic systems were followed in the Sangam ages.

The Democracy in the Post Sangam Period;

The democratic traditions were continued in Tamil soil after the Sangam age but during Kalabharas period from 300 A.D. to 600 A.D., we do not find any reliable source about that. The freedom of expression of people and their participation in the government affairs are the essential features of modern democratic system. Such characters were patronized by Tamil kings in the name of *Kudavolai Murai* (secret ballot method) to elect the members to village council found in rock edicts of Pandyas and the Cholas.

The *Tamil –Granda* inscription was found in the wall of Sri Ambalavanan Swamy temple in Manur village Tirunelveli district belongs to the Pandya king Maran Jadayan dated 898 AD,. It was the earliest inscription to speak about democratic tradition of the Tamils. This inscription very clearly attested the village council had rights to form the judiciary in the village level. The representatives of the Manur village *Sabha* (council of the elders) unanimously passed a resolution about constitution of the *Sabha* and the qualification and election methods of village judge. The democratic features of this inscription recorded the original shareholders in the village could be the representatives

of the village court, each and every family a member had equal opportunity to become judge of village *Sabha* with prescribed qualification by that resolution and they should pass the exam in legal text books and also have sterling character. It is noted here that *Sabha* had power to safeguard the rights and privileges of the village community. Therefore, the Manur inscription indicate that the village *Sabha* as the republic body its representatives were elected by the common people and to rule themselves without interference of royal authority.

Besides a Tamil inscription also has been reflecting the highly developed and systematic democratic administration in Tamil land under the Cholas regime. The Cholas were the finest rulers of the Tamil land; they were renowned for the systematic administration, judicial system and patronage of the arts. The Tamil inscription found on the wall of the Perumal temple at Uttaramerur village in Kanchipuram district dated 920 AD., belongs to the Parantaka Chola – I, it was given the valuable information about that village administrative policy of the Cholas.

R.Nagasamy the famous historian, said that it is an outstanding document in the history of India. It is a veritable written constitution of the village assembly that functioned a thousand years ago. This rock edict very clearly mentioned similar to modern constitutions about the constitution of the wards, the qualification and disqualification of candidates, the mode of election, and formation of committees with elected members and powers and functions of committees. It is important to note here the principal aim of the village assembly to provide the efficient and the welfare administration through qualified members.

According to this inscription the entire Uttaramerur village was divided in to thirty wards and one representative to be elected for each ward. The specific qualifications were prescribed for those who want to be contest the village assembly election like they should have possession of immovable property and constructed house on own land , age should be 35 years to 75, and must have possess more knowledge on *Mantrabrahmana* etc., similarly the disqualifications

also mentioned; those who had failed the submitted the accounts, accepting bribery, misbehavior etc., further a person already elected for any one of the committee could not contest again for the next three terms. Such types of qualification and disqualification are not mentioned in the modern democratic constitution of India.

The political significance of constitution of village assembly was allowed all eligible and qualified persons to participate in the village administration. Hence the village assembly was met every year to conduct the election, the children and women also gathered, the eligible candidates' names write on the palm leaf and to put in the pot, then each ward members were elected in secret ballot process under prescription of that inscription was known as *kudavolai murai* (pot ticket system). Like the modern cabinet the elected members were formed in to Annual committee, Garden committee, Tank committee, Golden committee, Panchavara committee and Committee for Supervision of Justice. The above committees had fulfilled the necessities of the village communities through their efficient, honest and responsible administration.

The democratic significance of this rock edict to highlight the village council had passed a special resolution regards to qualification of the judge like Manur inscription. The judge should be the heart of the village welfare, well-versed on *Dharmasastra*, they should not have served in any village administrative committee for the last five years before their election and once their tenure of five years is completed they cannot go on to be a judge for another five years. These qualified persons also should be passed the examination on the legal text. Another significant resolution was the judges should give account of the fines when he demits the committee. Hence the village council not only has administrative rights but also has judicial power. Perhaps in those days Such types of council was formed in each and every villages in the name of *nayathar sabhai* (councilors of wisdom) for people's participation in village administration.

The Sangam literatures especially anthology of classical poems *Purananuru* (consisting of 400 stanzas)

described that above assembly were effectively functioned in each small villages of the Tamil land. Above all, the great democratic features to these rock edicts were very clearly attested that, if any elected representatives to commit mistake or misbehavior, he will be immediately removed from the council. It is very clear during the ancient times in Tamil soil, the village communities were enjoyed sovereignty and served itself as the republic unit and rule themselves through their elected representative. In these junctions above the rock edicts were clearly imprinted that the democracy as the classical political heritage of ancient Tamil country and followed it in throughout Tamil land. In these backgrounds we came to understand that during the ancient times the village communities were live cordially and peacefully and also they rule themselves with honesty.

Conclusion:

The democracy was one of the age-old political traditions of the Tamils was found in the different historical records. The mighty Tamil rulers gave the political and sovereign rights to the village council to form the people participation rule in each and every village of Tamil land. The village council was elected the qualified representatives to form the different types of committees, which were highly responsible for just administration. The village council permitted all qualified the persons to be contest that council election, similarly under any circumstances that council could not allow the disqualified men to be the member of the committee. Tamils gives more importance to the morality in the grassroots leadership and selfless services to society through harmony. This democratic political system serves to enhance the cultural heritage of the Tamils. So that during the ancient times our ancestors were elected the right men for right duties through the democratic way. At present day if we want to be achieve the real fruits of democracy we should adopt our ancient democratic system.

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Local and Judicial Administration of Marathas in Tanjore

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Introduction

The Maratha administration in Tanjore (modern-day Thanjavur) presents a compelling example of how regional governance and judicial systems were implemented and adapted by the Marathas during their rule in southern India. Following the decline of the Vijayanagara Empire, the Marathas, led by the Chhatrapati Shivaji Maharaj and later his successors, extended their influence into the Tanjore region, which became a key area of their expansion. The Maratha administration in Tanjore was marked by a dual focus on local governance and judicial efficiency. The judicial system was designed to integrate traditional local practices with Maratha administrative principles, ensuring that justice was both accessible and fair to the diverse population of the region. Local administration was managed through a network of officials who were responsible for different aspects of regional governance. The local administrative structure included officers such as the Deshmukh and Patil, who played critical roles in managing the day-to-day affairs of the region. The judicial system in Tanjore under the Marathas was designed to address both civil and criminal matters in a manner that was aligned with the Maratha emphasis on

justice and efficiency. The judiciary was structured to handle disputes at multiple levels, from local village courts to higher regional courts. Local disputes were often resolved through mediation and arbitration, involving community leaders and elders who were respected for their wisdom and impartiality.

Local Administration of Marathas

The kingdom was split up into five subhas by the Maratha kings: Pattukkottai, Mannargudi, Mayavaram, Kumbakonam, and Trivadi. Every subha was further subdivided into several simais, which in turn were further subdivided into maganams. Consequently, it is clear that the Maratha period's increasing series of administrative subdivisions consisted of villages, maganams, simais, and subhas. The Officer in charge of each newly created subdivision was:

The subedar managed the affairs of the subha
The amuldar (The mahanam)
The momgar (The vattam)
The patel and the kamam. (a village')

In each subha, peace and order were upheld by the subedar, who served as the king's official envoy. He heard cases that were brought before him and used his

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judicial authority. In his capacity as the subha's main administrator, he oversaw the tax collecting process and provided the required guidance to his subordinate official, the karbar, who served as the superintending amaldar. Additionally, he exerted supervisory control over the armed peons known as sibbandis who were stationed at each chavadi or kacheri office, which was responsible for revenue collection. Additionally, the subedar was given permission to carry out maramat responsibilities for the subha's agricultural operations. With the aid of the hircaras, he arranged for takavi loans to be made as recompense to the growers.

The subedar also performed the duties and authority of a military governor. He participated in the conflict as well, this time to support the king. He chose war horses for training and enlisted men during regular business hours. Karbar, the leader of the mahanams' amuldars, offered him assistance. The subedar had assistance from a Maratha accountant known as a shreshtadar in handling the accounts. Every revenue item's specifics were retained by him in Marathi. The government created a Tamil counterpart known as siamprithi, with whom the people had communication, because the original accounts were recorded in Marathi. A rayasam was designated as a counterpart to read and write the accounts in Tamil. Regular checks were made on the accounts by the mapumis, the account examiner.

Mahanam

There were several mahanams that were subdivided from the subhas. 113 mahanams were in existence during Maratha rule. Throughout the Maratha era, the quantity of mahanams varied. Between 1747 and 1748 A.D., there were 142 mahanams in the Thanjavur Maratha empire. There were 115 mahanams and five subhas in Thanjavur at the time the British took over the city's governance. The amuldar guarded the citizens of his section and kept the mahanam peaceful and orderly. In addition, the amuldar administered civil justice in his own mahanam and used the support of the most influential residents to mediate conflicts amicably.

Vattam

In the mahanam, a vattam served as an administrative unit. A mordgar was the vattam's judicially empowered authority. In addition to collecting

taxes from the residents of his separate vattam, he kept the peace and order intact. The government granted the mordgar a grant of land along with one and a half pagodas as salary. The mordgai's power was overseen by a military commander.

Village

Every village was a corporate entity that housed the whole local government apparatus. There were 5879 villages in the Mahratha kingdom of Thanjavur. Every village had a headman, known as a patel or maruakaran, chosen by the assembly of the community. The headman served as the village's chief executive and as a liaison between the local communities and the government. The village council had the authority to name a new man in the event that the patel was deemed unsuitable to carry out his responsibilities for any number of reasons. The patel served as a local judge, a magistrate, and a revenue collector. He used the panchayats' assistance to resolve conflicts. Before making a choice, the panchayat conferred with its members on a number of issues. But since there were 72 caste headmen, he had no authority over instances involving disputes based on caste or religion.

The village assembly was a crucial component of the regional government structure. They had the authority to buy or sell properties on the village's behalf. The village assembly was presided over by the local elders. The headmen of the various castes in the village also took membership. The requirement for membership was land ownership or the influence of caste. This indicates that the representation was influenced by caste. To help the patel, there were village administrators in every village. The patel's directive was carried out by the totis, the village's scavengers. Potmakers furnished the pots, and the washerman washed the garments. The shoemakers provided the footwear. Two groups of these local servants were formed. Those who provided services to specific other people as well as the community at large. There was no consistent payment schedule for these servers. While some received money or grain, others enjoyed inam or much am. The village paid the local staff members who worked for the community out of the common money.

Judicial Administration of Marathas

At first, the Maratha monarchs adopted the Nayak judicial system. It is necessary that the administration of

justice was primarily localized. When they first came into power, they did not establish a system of courts with grades. The judiciary was administered by the karbar, amuldars, and subedars. Village panchayats arbitrated issues in the villages. With the help of pandits, who were knowledgeable about legal lore and smrities, the king in the capital decided and settled the issues. The era of King Pratapsingh is credited with creating a regular court. He appointed a kanakku pillai, or court, in the capital with a pay of thirty pagodas each month. King Tulaja established four graded courts at the capital namely:

1. Nyaya sabha or criminal court
2. Mudirtha sabha or civil court
3. Dharma sabha or religious court, and
4. Nyaya dhisa Sabha or Prathistha sabha or the supreme court.

The other three courts submitted petitions to the Supreme Court. This court was presided over by the adyaksha, or chief justice. Following Tulaja's death in 1787 A.D., the Mahratha dynasty's legal system deteriorated. Amarsingh completely disregarded the judges throughout his rule. There was widespread corruption and bribery among the judges. The king's sirkhel, Shiva Rao, had his oppressive judges dig the king's tomb. The judgements were shamefully corrupted and blatantly sold to the parties. During his latter days, King Amarsingh brought back the legal system that King Tulaja had instituted. It states that the President and four justices made up the ordinary court of justice known as the Ninus Mahal. Every day, this court convened, heard all civil cases, and rendered decisions in accordance with the sastras. The fees and fines this court collected funded it completely.

The supreme court was headed over by the chief justice, or adyaksha. Honest and competent individuals were chosen to serve as judges. King Amarsingh used the Brahman community as a criterion for judge selection because he thought that group members had a reputation for honesty, skill, and sastra knowledge. The king was the exclusive authority in the criminal justice system, and he could overrule any ruling made by the judges.

With the exception of the Fort of Thanjavur, King Serfoji-II gave the British all of his kingdom when he ascended to the throne in 1799. However, he was free to carry out his sovereign duties and to dispense justice. Different courts with distinct establishments emerged after 1800 A.D. When Serfoji II was king, there were six courses. Of the six, two were quasi-judicial and four were regular. All of the courts followed the judicial court's instructions while handling both civil and criminal cases.

The names of the courts are:

1. The nyaya sabha - dealt with criminal cases or nyaya diasa sabha.
2. The mudirtha sabha - civil cases.
3. The dharma sabha with religious litigation and temple cases.
4. Karbar prasang sabha -It was a court of appeal from the other 3 courts.

Cases involving members of the Royal Household were handled by it. Apart from the four courts previously stated, there were two additional courts: the Prathistha Sabha and the Raja's Niyayanishai Sabha. The King's court, which was comparable to the current supreme court, received all appeals from the lower courts.

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Jewish Migration to India

Vasavi A.

Cochin Jews (1st Century BC):

The earliest Jews arrived in India as traders, reaching the Malabar coast (present-day Kerala) during the era of King Solomon, with larger migrations taking place around the mid-1st century BC. These Jews settled in Cochin, where they coexisted with the local population, integrating into the culture while maintaining their religious identity and practices. The Cochin Jews were the descendants of these ancient traders. The Kochangadi Synagogue, constructed in 1344, was the first synagogue to be established. The arrival of the Portuguese in the 16th century led to a period of persecution for the Cochin Jews, as the Portuguese were hostile toward non-Catholic communities. They later found refuge under Dutch rule, which took control of the region in the 17th century. Their customs reflect a blend of Jewish and Indian traditions, evident in their cuisine, language (Judeo-Malayalam), and rituals.

Bene Israel Migration (Possibly 1st Century BC):

One of the oldest Jewish communities in India, the Bene Israel ("Children of Israel"), are believed to have settled on the Konkan coast of western India, close to Mumbai (Maharashtra). They settled in villages around the Konkan region primarily engaged in oil pressing, agriculture and are skilled carpenters. According to legend, their shipwrecked while fleeing persecution, possibly during the times of the Babylonian or Roman conquest of Israel. Over time, they lost many Jewish traditions but retained key customs like observing the Sabbath. In the 18th century, they came into contact with other Jewish communities, leading to a revival and reinforcement of their Jewish identity.

Cochin Jewish Expansion (7th – 10th Century)

Jewish migration to Cochin increased during the

medieval period, partly due to the rise of Islam in the Middle East. This phase saw the arrival of more Jewish traders who settled in the region. By the 10th century, Cochin had a significant Jewish presence, and Jewish synagogues were established. Jews fleeing persecution in Persia and the Middle East due to the expansion of Islamic rule settled in different parts of India, with Cochin being one of the major destinations.

The Spanish and Portuguese Jews (14th century)

Following the expulsion of Jews from Spain (1492) and Portugal (1497), some Sephardic Jews found their way to India via the Middle East and Europe. They joined existing communities in Cochin and established new ones in Goa, contributing to trade and commerce. In Goa, they faced persecution from the Portuguese Inquisition, leading many to relocate to more tolerant regions like Cochin.

NOTABLE INDIAN JEWS

David Sassoon (1792-1864) – Field: Business and Philanthropy

Sassoon is prominent Baghdadi Jewish businessman who settled in Mumbai, David Sassoon is known for his vast trade empire and charitable works. He established educational institutions, synagogues, hospitals, and contributed to the development of Mumbai's infrastructure.

Nadira (1932–2006) - Field: Film Industry

Nadira, another famous Jewish actress, is best remembered for playing vampish and strong-willed characters in Bollywood films. She rose to fame in the 1950s and 60s, playing memorable roles in films like *Shree 420* and *Julie*.

General J. F. R. Jacob (1921–2016) - Field: Military

A Bene Israel Jew, General Jacob was an Indian Army officer who played a key role in India's victory in

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the 1971 Bangladesh Liberation War. He is remembered for his strategic brilliance and contribution to India's military history.

Nissim Ezekiel (1924–2004) - Field: Literature and Poetry

Nissim Ezekiel, a prominent poet in India, was born into a Bene Israel family. He was a pioneer of modern Indian English poetry, exploring themes of identity, exile, and faith in his work.

Esther David (Born 1945-present) - Field: Literature

Esther David, an Indian Jewish author from the Bene Israel community, has written extensively about Jewish life in India. Her notable works include *The Walled City* and *The Book of Rachel*. She has also worked as an artist and columnist.

Conclusion

The Jewish migration to India occurred in multiple phases, each adding a layer to the rich tapestry of India's diversity. From ancient traders on the Malabar Coast to Baghdadi merchants in colonial cities, Jewish communities have left an indelible mark on India's history. Today, the Jewish population in India is quite small, but efforts to preserve Jewish heritage, such as maintaining synagogues, cemeteries, and cultural practices, continue. Jewish communities, particularly the Bene Israel and Cochin Jews, have maintained links with their diaspora in Israel and around the world and in recent decades, Jewish sites in India, such as the synagogues in Kerala and Mumbai, have gained interest from tourists, historians, and Jewish communities worldwide, highlighting India's unique place in Jewish history. These phases reflect the diverse origins and trajectories of Jewish migration to India, influenced by trade, religious persecution, colonialism, and global events like World War II and the establishment of Israel.

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Battles in Salem District between 1565 AD and 1700 AD

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The political state of affairs at the beginning of 16th century.

South India, including Salem district, was under the rule of Vijayanagar empire at the beginning of 16th century. As was the practice in the empire, the 'Amara nayankara' or the fendal arrangement was in existence in the Tamil country since the time of Kumara Kampanar. That arrangement was well settled in Krishnadava Raya's period (1509-1529). There were more than two hundred amarams or amaranayaka's during his time. However, the foreign traveller Nuniz who visited the Vijayanagar empire at the time of Krishnadeva and later, mentions only about ten names of the two hundred amaranagakas.

At the dawn of 16th century, the Getti Mudalis, whose capital was Amarakunthi and later Omalur were not a kind of Palayakkarars. Their relative position might have been an 'amaram' and 'amaranayaka' under the Mulbagal rajya of the empire. Salem district formed part of Multagal raiya. One of Kunnathur durg, later called Sankagiri fort, which was within the jurisdiction of Getti Mudalis. The inscription no.27 of 1900 (No.5 of Mr.Sewell's list)-Tamil, year 1545 AD on the east wall of the 'Mandapa' of Ilamisvara temple at Tharamangalam speaks about Kunnathur

durg in Mulvai rajya during the period of Vanangamudi Getti Mudali. Thus, the Getti Mudalis of Tharamangalam were to be construed as an 'amaram' in Mulvai (Mulbagal) rajya of Vijayanagar and paying taxes through their Governor at Sankagiridurg. There are two other inscriptions No. AR28/1900 (1539 AD) and AR 21/1900 (1541 AD), which refer to Immudi Getti Mudali under Vijayanagar's Governor at Sankagiridurg, during Achutha Raya's period. It is aptly said by F.J. Richards in the Salem District Gazetteer, 1918 that during the twentyfive years preceeding Talaikota, Getti Mudalis were building up a fendal chieftancy, following the example of Viswanatha

Nayaka of Madurai. Also, C.D. MacLean points out that Salem district formed part of Vijayanagar in 1565 AD.

Salem Polygars and Principalities after 1565 AD.

The fall of Vijayanagar in 1565 gave opportunities for military adventures within the empire. The members of the imperial house quarrelled among themselves. Viceroys and local chieftains carved out principalities on their own behalf. Bagalur and Angusagiri, Hosur and Donkanikota, Salem and Amarakunthi became the capitals of princelings. These lesser principalities, however, were soon eclipsed by the rising States of Mysore and Madura: Sendamangalam was also a principality. On the downfall of the empire, Salem appears to have become the capital of a polygar.

The Madurai resident missionary, Robert de Nobile came to Sendamangalam in 1623 and met the Polygar Ramachandra Nayaka. He was received solemnly by the Nayaka, a tributary of the Nayak of Madurai. But the missionary did not want to remain there. With the idea of returning to that place in a short time, he left for Salem, the capital of Salapatti Nayaka, another tributary of Madurai Nayaka. At that time, Tirumangala Nayaka elder brother of Ramachandra Nayaka, was driven away with his family by the latter. The younger brother had no children, whereas the elder brother had children. Under that circumstance, Thirumangala Nayaka took asylum with the Salapatti Nayaka.

After sometime, Salapatti Nayaka assured Tirumangala Nayaka to get back his country (Sendamangalam). Thus Salapatti Nayaka took Tirumangala and proceeded to Sendamangalam. But the latter came to know that the real intention of the former was to assassinate him. So he escaped.

In due course, Ramachandra Nayaka made a reconciliation with his elder brother. Later both the brothers decided to fight against Salapatti Nayaka, who was relatively more powerful.

Retd. Dy. General Manager, BSNL, Idappadi, Salem district.

There was a battle by 1626. But, unfortunately, the result of then battle is not known from records.* Robert Nobiliii was the frst person to introduce ‘Salem Polygar’ to us.

As noted previously the Getti Mudalis were active even in the period prior to 1565 AD. During that period, they were relatively bigger chieftains when compared with the Mysore wodeyars, whose territory was much smaller. It consisted more or less the present city of Mysore. Even as fendal vassal, they were insignificant** Dr.Francis Buchanan observed in 1800 AD that by the middle of 16th century, Mysore Rajas were very petty polygars and possessed in all 32 villages.

Immediately before Talaikota war, all parts of Tamil were rules by the ‘Nayak’ families of Senji, Thajavur and Madurai. But Salem district did not come under the rule of any of these three Nayaks.Th jurisdiction of Senji was: the Carmatic all over the coast from Nellore down to colroon upto 1521. The jurisdiction of Thanjavur Nayak was mainly in the Cauvery delta region only. The Madura Nayak’s jurisdiction underVisvanatha Nagak did not include Salem and Coimbatore district.

From about 1575 to 1620 AD, there was no battle in Salem district. Then we come across the upcoming of Mysore Rajas. From being a small chieftain, Raja Wodeyar started expanding his kingdom. By his military powers, he was able to bring under his control a large part of Mysore district which was divided into a number of petty principalities.**

War of Noses, 1656

Kanthirava’s heavy losses in the Carnatic Krishnagiri during 1653-54 and after Khan Muhammad leaving for his country, gave rise to a new war, more furious than the previous ones. The king of Mysore took Tirumala Nayak to task for his disloyal conduct. To wreck vengeance I he sent an army under Dalavai Hamparajaiya, about the latter part of 1655, to seize the province of Satyamangalam which bordered on his kingdom. On this expedition, the Dalavai did not experience any resistance and made himself the master of capital where he found considerable booty.

Encouraged by the facility of the conquest, the Dalavai exceeded the order of his king and advanced to the walls of Madurai, causing consternatin to Tirumalai Nayak who would have taken to his heels but for the unexpected help of the Marava Chief Raghunatha Sethupathi. Strengthened by the reinforcement, the Madura army became stronger. There was fierce combat between the two armies, in which each side left nearly twelve thousand dead on the battlefield.

The advantage remained with the Nayak, who utilised his superiority to return to the Mysoreans the evils, which they had inflicted on his kingdom.

The king of Mysore had ordred (on the start of that expedition) to cut off the nose of all the prisoness. Stecifically made Iron Instruments to cut off the noses and upper lips of their enemies were carried by Mysore and used very desterously. They carried away all the noses and lips which fetched rewards from the king according to the numbers. The rewards would be greater if the beards appear upon the upper lips. The intention was not to till the enemies but to cut off their noses so that none would care to meddle with them and such persons would be easily identifiable.

Though the Mysore kings order was to cut off the nose of all prisoners, his soldiers executed that barbarious order on all those who fell into their hands, men, women and children and sent to Mysore sacks full of noses, as so many glorious trophies.

The Madura Nayak ordered reprisals and burst out into the province of Mysore, seeking not enemies to fight but noses to cut.The king of Mysore, the first contriver of this barbarity himself lost his own nose and thus suffered penalty.

It is this, which has given to the inhuman war, the name of ‘Hunt for Noses’. This was had interference in Salem district also. A strong evidence for this is available to Salem district by means of a stone inscription availabl at Belur, Attur Taluk in Salem district. It is found and remain in an agricultural land in front of Angalamman Kovil, Belur. The stone contains inscriptions in Tamil about the war of noses. It has a line giving an information of ‘Cutting off the nose and lip with mustach.’

Belur and its surrounding area, in the west, east and north was ruled by Salem Polygar Chennama Nayakkan's sons in mid 17th century. Thereby, their participation in the war on the side Tirumala Nayaka is evidenced by this stone inscription. The stone gives further information that 'matam' and 'chatram' were constructed rest and to proceed further for the soldiers of Madura side.

Chikkadevaraja's regime (1673-1704)

There were crucial conflicts in Tiruchirappalli in about 1680 and after, between Mysore and Madura; Mysore being the aggressor. There were other participants in the conflicts like the Marathas of Jinji and Tanjore, Marathas and Rustom Khan, the commander of Madura; who turned against the Nayak at that time. In that juncture, Madura chief Chokkanatha was besieged in his capital Tiruchi by Kumareiya, Dalavai of Mysore. But, both sides sought the help of Maratha Chief's general Haraji Raja alias Arasumalai. There were hidden tricks from both the generals. Finally, Arasumalai prevailed over Kumareiya on his retreat march to Srirangapatnam. Kumareiya was caught by Arasumalai's army. Arasumalai vigorously pushed his success further and drove the Mysoreans from the Kingdom of Madura. He captured all their citadels (1682) which they had taken from the Nayak of Madura. Those forts included Namakkal Kunnattur (Sankagiri durg), Salem, Attur-Anantagiri and so on. Arasumalai kept those forts under his rule for a few years.

Arasumalai's rule in these areas of Salem district is specifically cited by Christian people of Roman Catholic church at Edappadi, thirteen kilometers north of Sankagirdurg. The Christians of the place wanted to put up a better roof to the church for which they fought permission and orders from Haraji Mahadik to cut woods from the nearby forest.

A few years after the capture of the fort in Salem district from Mysore, Chikkadevaraja's political position was at low ebb. He was anticipating help from Aurangzeb which did not come as expected. The

Mughal emperor was facing hostilities from Sambaji and Bijapur in the north. But the help came later, after Aurangzeb's capture of Zira, which blocked the northern Marathas to come to assist Jinji or Tanjore when needed. In that way, Arasumalai's position was weakened. By that time, Aurangzeb won over Bijapur and Golkonda.

With the Mughal emperor's backing, Chikkadevaraja got good opportunity to attack the forts he had lost to Haraji earlier. Accordingly, Chikkadevaraja sent his army under his agent (Gurikara) Chikkaiya of Sankagiri, who in June, 1688 annexed Hoskote (Bangalore district) and its dependencies Avaniperur and Arasivamani (both in Salem district). Again wrested Omalur in November, 1688, and Dharmapuri in January 1689.

In May, 1689 Chikkadevaraja re-took Paramathi after a bombardment. In July, Guriker Lingarajaiya, another agent of Mysore at Coimbatore took Kaveripattanam; in September, Kunnatturdurga was re-acquired. By that time Arasumalai could not face the situation. Therefore, he concluded peace with Chikkadevaraja in January 1690. He ceded Attur-Anantagiri to Mysore under an agreement and terminated his hostilities.

Thus, Chikkadevaraja got back the forts lost to the Marathas in 1682. Arasumalai died in 1690.

Conclusion

We have seen previously about the Palayakkars of Salem district during the period under review. There were too many battles involving them during the period. Among those Polygars, the Getti Mudalis ruled for quite a few centuries. Their rule is clearly seen from 16th century. Now their end is also to be seen. When Chikkadevaraja conquered the Kpmgi cpimtru in 1688-89, the Getti Mudaliars had ceased to exist. It is said that the last of the line (Kumarasamy Getti Mudali) was camping at Cholopadi (near Mettur dam) on the banks of the Cauvery, when he was surprised and killed in a skirmish by some toopers of Mysore.

Revenue, Resistance, and Reform: The British Agrarian Strategy in Colonial Madura (1793–1810 CE)

Yogesh Mani D

The revenue system under the *poligars* was based on taxation of cultivated land according to its soil type and productivity. Lands were classified into four types: *kirusal* (black soil), *shevul* (red soil), *pottul* (mixture of black and white soil) and *veppul* (brown earth or clay). A share of half the total yield went to the *poligar* as taxation, however, the proportion and means of surplus appropriation was considerably flexible when compared to the Nawab's territories. Additionally, other forms of revenue appropriation such as *kaval* fees, plough tax and custom tax were also in practice. Nevertheless, villages under *inam* tenure were largely exempted from any forms of taxation from its owners.

The *poligars* generally held vast tracts of fertile land under their ownership for their own cultivation, while the remaining lands were distributed among *sherogars* or *servaikarars*. This class of warrior peasants cultivated these lands and were obliged to pay reduced taxes and provide military service when required. While, the lower ranked *kudi kavalkarars*, consisting of *kallars* in the case of Madura, were given *inam* lands or share in produce for their subsistence in exchange for performing *kaval* duties. However, the actual cultivation was largely carried out by the *pallars*, who either worked the lands of the *poligar* or *sherogars* or *inamin* exchange for tenurial land allotments or payment in kind. Nevertheless, there were also instances of *pallars* cultivating their own lands as peasants and emancipating themselves from bondage. Other non-cultivating castes, such as craftsmen, merchants, and shepherds, were taxed based on their tools of production (such as looms), profit, or livestock, respectively.

Thus, all castes and classes living under *poligar* rule were integrated into some form of socio-economic relationship with the chieftain, mediated through the

kaval system. The role of *kaval* was not limited to responding to thefts or protecting properties. As noted by the Collector of Madurai, the presence of *kavalkarars* was visible at every stage of agrarian production—from the growing of crops in the fields to harvesting, threshing, storing, and transporting grains to the market. Even before the British formally took control of the Madura region, they faced significant challenges due to this indigenous network of socio-economic relations. The in-feudalization inherent in the *kaval* system posed several administrative dilemmas to the colonial collectors. This narrative not only illustrates the complexity of the pre-colonial agrarian systems but also sets the stage for understanding the tensions and conflicts that arose as the British sought to impose their own structures of governance. This dynamic, alongside the broader implications of the *Poligar* Rebellion, will be explored further in the following section.

In-Feudalization of Authority: *Poligars*, Renters, and the British

By the late 18th century, the British had secured the right to collect tribute from their territorial possessions in Dindigul. Similar to other parts of the Madura region, Dindigul comprised both *sircar* (government) and *poligar* lands. The *sircar* lands were divided into six taluks of *tadikkombu* (the *kasba*), which were annually leased either in blocks for fixed sums to one or multiple renters, or village by village to the headmen. The fixed sum was half the gross produce after the *swatanirams* (fees due to village officers) had been deducted, irrespective of the land type. The means of surplus appropriation by the renters was often harsh and over-exploitative, creating conditions ripe for peasant rebellion. For instance, Muttu Irulappa Pillei, the renter of Madura, “appears to have been guilty of tyrannical and extortionate conduct, and to have

provoked the *Kallans* [peasants in this case] to commit all kinds of outrages in the early part of 1791.”

Simultaneously, the *poligars* were allowed to collect revenue from their peasants (*ryots*) until a new land revenue settlement was devised and implemented. Every year the *poligars* were required to visit the Collector to pay some reasonable tribute considering the seasons of crops. However, this ambiguous and superficial arrangement often allowed the *poligars* to exploit the situation, while at times of crisis, their subordinates rebelled against them, complicating revenue assessment, surplus appropriation, and production control for the British. To say the least even though the political control over this unforgiving tract of lands was under the British, the socio-economic everyday was beyond their active interventions. As W. Francis, a gazetteer, expresses, “the *Kallans* had quarrelled with the Madurarenter and were committing every kind of excess. The *poligars* naturally took advantage of this confusion to withhold payment of their dues, and the renters followed their example.”

Attempts by Mr. McLeod, the then Collector of Dindigul, to introduce settlements directly with villages were hindered by the persistent threat from the *kallars*, the renters were often hesitant to accept such as propositions. The authority of the *poligars* and their *kaval* system extended beyond their *sircar* tracts, reaching deep into *sircar* lands, where hereditary kinship networks of *kudi* and *men kavalkarars* wielded significant influence. The *kaval* fee was socially contracted by the native mode of production, making it an integral part of the local moral economy. Any attempt to deny such privileges, infringed upon the moral economy of the deprived party and often led them to rebellion. The British efforts to introduce village-level settlements undermined the power of these local actors and exacerbated tensions, bringing both peasant proprietors and *kavalkarars* into direct conflict. The British attempt to village settlement often meant the grant of lands that were previously not under their control and denial of privileges enjoyed by this class of men. Such arrangement brought both the peasant proprietors and *kavalkarars* under direct conflict.

As British policies increasingly altered modes of surplus appropriation, conflicts between the native elites intensified. The contradictions between British administrative aspirations and the *poligar* system became increasingly apparent. Insubordination and non-payment of tribute characterized the interactions between *poligars* and the British. For instance, the *poligar* of Sandiyoor, with the support of the *poligar* of Devadanapatti, rebelled against British rule, ravaging *sircar* lands and forcing peasants to pay tribute. Similarly, the *poligar* of Bodinayakkanur, allied with the *poligar* of Vadagarai, launched armed resistance against the British. These instances of *poligar* insubordination, including infighting between *poligars* and open defiance against the British, gradually coalesced into a more organized form of rebellion. Such prevailing conditions largely informed colonial policy towards the *poligar* system. In 1795, the Collector issued a notification to all *poligars*, warning that disobedience to the Company would result in military action. Subsequently, the Court of Directors instructed their representatives in India that “all subordinate military establishments should be annihilated within the limits now subject to our dominion.” This marked the beginning of the systematic dismantling of the *poligar* system, as the British sought to eliminate its fundamental military and socio-economic foundations.

Colonial Ideology, Governmentality and Agrarianisation

By the end of 1801, the British had fully brought the Madura region under their control after arresting, executing, or expelling rebellious *poligars* and their peasant subordinates. Meanwhile, the collectorate of Madura was also formed with annexation of Dindigul with the newly obtained tracts in the Madura region, with Hurdis at its first collector. In the same year after the war, On 1st December, 1801 A.D, Edward Clive, the Governor of Madras, issued a proclamation to abolish the *poligar* system and replace it with the *zamindari* system. The military establishments of the *poligars* were disbanded, these former *poligars* were now obliged to pay enhanced amount to the under a permanent assessment, effectively transforming them into *zamindars* – tax-collecting intermediaries. Similarly, it

maybe observed that the proclamation was largely addressing three classes: *poligars*, *sherogars* (*servaikkarars*), *colleries* (*kallars*), before turning to the general inhabitants of the southern provinces. In the last section of the proclamation, it argues that the arts of peace and agriculture as an alternative to the predatory habit of warfare, promising *zamindari* settlement to the *poligars* and ensures property, lives and religious usages of their respective castes to the inhabitants.

As early as in 1797, Lord Hobart, the Governor of Madras recorded a minute suggesting the need to change the *poligars* into “useful subjects”, which meant transforming them into an intermediary managerial class between the company and the primary producers. This proposal was deeply rooted in a very specific material condition of the era. As later expressed by the Gazetteer of Madura, the prevalence of the *kaval* network, granted the *poligars* and their subordinates an undue influence and authority over the peasants, which he deems to be highly undesirable and indeed productive of the worst consequences. This expression of undesirability by the gazetteer is a consequence of the key role played by *kaval* networks during the *poligar* rebellion. Hence, naturally the colonial officials sought to replace these systems with policies of agrarianisation. This ideological shift was deeply connected to the colonial state’s desire to create a “modern” and “civilized” form of governance, which they juxtaposed against what they saw as the “savagery” and “primitiveness” of the *poligar* system.

Conclusion

Implementation of the *ryotwari* system, upon closer examination, emerges not as a radical break but as part of a longer trajectory of socio-economic transformations within the Madura region. The British agrarian strategy in colonial Madura, particularly the *ryotwari* system, was shaped by a complex and often contradictory set of forces. On one hand, the mutual conflicts between peasants, *kavalkarars*, and *poligars* created conditions where many cultivating peasants and peasant proprietors, weary of local oppressions, found the colonial promise of direct land settlement appealing, which also gave the colonial officials the much-needed

local context to push their reforms. Yet, this same contextual instability posed significant challenges to the British efforts of surplus appropriation and effective governance. At the same time, the experiences of colonial officials with defiant *poligars*, who sought to preserve their autonomy, clashed with the British ambition for territorial consolidation and effective revenue extraction, further complicating the process. These confrontation engagements contributed to the articulation of contextual colonial knowledge and governmentality, constituting the agrarian strategy. Thus, *ryotwari* stands as a testament to the intricate and multifaceted nature of colonial governance, one that blended continuity with change in its quest for control.

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Local Self-Government (Municipality) in Madurai District from 1865 CE to 1900 CE – A Historical Perspective

M.Najumohideen¹ and M.C.Raja²

Introduction

Within the administration setup of India, the democratically elected local governance bodies are called the “Municipality” in urban areas. This paper tries to trace the local self-government (Municipality) with reference to the Madurai district. Madurai district, a of the districts of Madras presidency was formed in 1801 A.D. Madurai city was the capital and largest town of this district. This paper will discuss the municipal administration in Madurai, Dindigul, Palani, Periyakulam and Kodiakanal.

Methodology

Methodology adopted for the study is narrative, descriptive, analytical and historical in approach. The study is primarily carried out and based on descriptive analytical and qualitative research method. The main purpose of descriptive research is to ensure factual description of the affairs as it exists.

The Emergence of Local Self Government

Local Self-government did not emerge immediately or in a particular period. It was gradually developed when people started living together. People were electing their representative as a king to rule themselves. That is the birth point of self-government. Local self-government is considered as a mother for all forms of government.

Local Government and Local Self Government

The terms local government and local self-

government are used indiscriminately and likely to cause some confusion. For example, in Britain, France and America, the phrase local government is used to denote what in India we denote by using local self-government. This is so because in India, during the colonial period, the phrase local government came to be explicitly applied to the provincial government as distinguished from the central government, while the phrase local self-government came into general use for local bodies functioning in districts, town and villages. As a result, local self-government plays a significant role in the administration of the modern state.

Formation of the Madurai Municipality

Madurai Municipality is a one of the oldest Municipalities of Madras Presidency. Madurai Municipality was constituted in 1866 under the act of Town Improvement act of 1865. They had the district magistrate as the president and the range officer of the public works department as one of their councillors. Excluding these officers, there were 6 councillors in Madurai of whom 5 were non-officials; the ex-officio councillors were generally the sub or deputy or assistant collector and the judge of the court of small causes or the district Munsif, the Zillah surgeon and superintendent of police.

The municipalities raised their revenues from the profession tax, house tax, the vehicles tax, the tolls and licence fees and spent a major portion of them on the maintenance of the police and the remainder on the

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repairs of roads and drains and on sanitation. To give an idea of their revenues and expenditure in 1868-69, Madurai had an income of Rs.61,147 and an expenditure of Rs.74,404. According to the Town Improvement act of 1871, the number of councillors of the Madurai Municipality was raised to 16, there were 5 officials and 11 non-officials. To convey an idea of their receipt and expenditure, in the very first year, Madurai collected Rs.45,776 and spent Rs.58,024.

According to the Madras District Municipality act of 1884, in Madurai there were 24 members of whom 18 were elected and their revenue and expenditure amounted to Rs.1,79,565 and Rs.1,72,399. According to the 1920's Madras District Municipality act, introduced in 1921, in Madurai Municipality, there were 35 members of whom 26 were elected. Three-fourth of all these councillors was elected by the rate payers and one-fourth was nominated by the government. Both their revenues and expenditure now considerably increased. The amount in Madurai to Rs.2,66,595 and expenditure is Rs.2,25,713. After independence, it has 36 councillors of whom 8 occupied reserved seats. Its receipt amounted to no less than Rs.27,29,959 and its expenditure to no less than Rs.20,28,632. The Madurai Municipality was upgraded as a City Municipal Corporation in 1971 under the act of Madurai corporation act 1971. Now a day, it was extended in 2010, so it is covered 147.97sq.km. And divided into 100 electoral wards. According to 2011 census, it has 1,561,129 populations.

Dindigul Municipality

Dindigul Municipality is a one of the oldest Municipalities of Madras Presidency. Dindigul Municipality was constituted in 1866 under the act of Town Improvement Act of 1865. They had the district magistrate as the president and the range officer of the public works department as one of their councillors. Excluding these officers, there were 9 councillors in Dindigul of whom 8 were non-officials; the ex-officio councillors were generally the sub or deputy or assistant collector and the judge of the court of small causes or the district *Munsif*, the *Zillah* surgeon and superintendent of police.

According to the 1920's Madras District Municipality act, introduced in 1921, in Dindigul Municipality, there were 19 members of whom 14 were elected. Three-fourth of all these councillors were elected by the rate payers and one-fourth were nominated by the government. Both their revenues and expenditure now considerably increased. The amount in Dindigul to Rs.34,981 and expenditure is Rs.47,511. After independence, it has 33 councillors of whom 9 occupied reserved seats. Its receipt amounted to no less than Rs.3,50,195 and its expenditure to no less than Rs.4,09,139. Now a day, in 1988 it was upgraded as a Special grade Municipality. In 2014, it was upgraded as a City Municipal Corporation under the act of Dindigul Corporation 2014. It was divided into 48 electoral wards. Its covered, 14.01 sq.km. And 2,07,327 population according by 2011 census.

Palani Municipality

Palani Municipality is a one the oldest municipalities of Madras Presidency. Palani Municipality was constituted as Municipality in 1886 under the act of Madras District Municipality 1884. The inhabitants of this town protested against the measure being unwilling to tax themselves, but their protests were ignored. In 1900, for instance the position of this municipality was, in Palani there are 12 members of whom all four were elected. Their revenues and expenditure amounted to Rs.15,579 and Rs.15,445.

Periyakulam Municipality

Periyakulam Municipality is a one of the oldest of Madras Presidency. Periyakulam Municipality was constituted as Municipality in 1886 under the Act of Madras District Municipality 1884. The inhabitants of this town protested against the measure being unwilling to tax themselves, but their protests were ignored. In 1900, for instance the position of this municipality was, in Periyakulam there are 12 members of whom 4 were elected. Their revenues and expenditure amounted to Rs.4,609 and 2,685. According to Madras District Municipality Act 1920, is introduced in 1921 in Periyakulam, it were 16 members of whom 12 were elected by rate payers, rest of their nominated by government. Both their revenues and expenditure now

considerably increased. They in Periyakulam to Rs. 16,462 and Rs.13,200. The Periyakulam Municipality had 21 councillors, six of whom were occupying reserved seats. Its receipts came to Rs.1,34,25 and its expenditure to Rs. 1,10,226. It had under its control 23 miles of roads most of which were lit by electricity. It ran 5 elementary schools with a total strength of 1,143 and maintained 3 libraries and 1 maternity and child welfare centre. It had a second-class health officer and 3 midwives. It had a piped water-supply, 1 weekly market and 2 daily markets. Now a day, Periyakulam Municipality was upgraded as Second Grade Municipality. It was divided into 30 electoral wards. According to 2011 census, it has 42,976 populations.

Kodaikanal Municipality

Kodaikanal Municipality was a one of the oldest Municipalities of Madras Presidency. Kodaikanal Municipality was constituted as Municipality in 1899. In 1900, for instance the position of the Municipality was follows, while Kodaikanal there were 12 members of who all were nominated. Their revenue and expenditure amounted to Rs.4,609 and Rs.2685 in Kodaikanal. Madras District Municipality act of 1920 was introduced in Kodaikanal in 1921. So, the councillors were increased into 16 members of whom 12 were elected by the rate payers and rest of number were nominated by government. The municipality levied the taxes permitted by the acts and spent them as usual, but in a larger measure, on public works, sanitation, lighting, public health, medical aid, vital statistics and education. Both their revenues and expenditure now considerably increased. They amounted in Kodaikanal to Rs. 23,033 and Rs. 23,875. In Kodaikanal, the Municipal Council consisted of 18 councillors of whom 6 occupied reserved seats. Its receipts came to Rs.1,83,043 and its expenditure to Rs.1,51,492. It had under its control 44 miles of roads lit by electricity. It ran 2 elementary schools with 465 pupils and 1 secondary school with 312 pupils, and 1 reading room and library. It had a second-class health officer, 2 sanitary inspectors, and 1 maternity and child welfare centre with 3 midwives. It had a piped water-supply and a town planning scheme. Now a day, Kodaikanal Municipality was upgraded as a Special

grade Municipality. It is cover 12.45 sq.km. and divided into 24 electoral wards. According to 2011 census, it has 36,501 populations.

Conclusion

During the period of our research time, Madurai district got 5 municipalities. Later this numbers were increase. Especially Madurai and Dindigal municipalities were upgraded as a Municipal Corporation wise 1971 and 2014, Palani was upgraded as Selection Grade Municipality and divided in to 33 electoral wards, Periyakulam Municipality was upgraded as Second Grade Municipality. It was divided into 30 electoral wards. Kodaikanal Municipality was upgraded as a Special grade Municipality. It was divided into 24 electoral wards. Later this district was bifurcated into Dindigal and Theni district. Local self-government or the decentralization of the administration of specific functions in local areas, such as districts, cities or villages, is now recognized as very important.

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Penal Sanctions Imposed by British to Arrest Political Prisoners During Non-Cooperation Movement in Madras Presidency

M. Subhiksha & Dr. M. S. Fathima begum

Introduction

The Rowlatt act, Jalliwabagh Massacre and Hunters commission led to a great turbulence in the Indian state. These arduous incidents triggered the anger and hatred among people against the British power, that led to the rise of Nationalism. The National spirit and consciousness among people drove them to a new perspective on political ideology. So, when Gandhi as a leader formulated the Non-Cooperation Movement, all strata of society welcomed the idea of the movement and established themselves as strong supporters. The notion behind this movement was that Gandhi, going by Gramscian theory, wanted to introduce this movement as a war of position. Also, he opined that it is only because of Indian's cooperation with the British is the key reason behind their strong hold in the Indian state. So, he inculcated leaders and the people to boycott British institutions, policies and their administration to show their act of affirmation of their support. There were nearly five-fold boycott systems that Gandhi propagated that included boycotting Government Schools and Colleges, Legislative Councils, Law courts, British Goods and also the surrender of Badges, Titles and any Honorary posts.

The Term Political Prisoners

To define the term Political prisoners, they were the leaders who do not come under the same category of Freedom fighters regarding the Modern times. They were at first categorised as "Political agent", which signifies a leader who is voice of people. This term political agent later labelled as Political prisoners after the Non-Cooperation Movement. The sudden shift of the term is due to grounds of political generosity. British, in order to sustain their power and to keep people in their circle of trepidation, enforced new laws and

arrested and imprisoned the political leaders in this category.

Penal Sanctions to Arrest Political Prisoners

During the Non-Cooperation Movement's course of event, several leaders were arrested in large numbers in status of political criminals. When the movement was formulated, leaders had an unstable response due to fear of opposing against the power. They laid down the proposal in order to escape from dangerous effect to occur in future. But later several leaders gave their support and participated in it. Madras Presidency was one among them where due to internal oppositions it was first rejected but later participation of leaders like C. Rajagopalachari, S.N. Varadachari, G.V. Kirupanathi, T. Prakasam, N.V. Gopalaswami Mudaliar, T.S.S. Rajan, Krishnaswami Chetty etc., gave a new dimension to the movement. They turned to be great Gandhi's flag bearers in course of event where they played a key role in propagating the ideology of boycotting proposal to people's eye, by conducting numerous meetings or conferences, hoisting flag, writing pamphlets and collecting funds for the movement. These personalities were later tagged as Political prisoners by the British under their Judiciary system. The Government officials arrested these political leaders under several divisional IPC sections. Each section was determined for certain criminal offences.

Till 20th century the prisons were just an Institution to punish the criminal offenders, but during 1920's, it played an important role as being transformed into politicised space. The Government, going by Indian Penal Code Act of 1860, punished the Non-Cooperators in different Categories of Criminal offences. They, in order to stop sudden hike of Congress popularity, arrested and locked them in prisons and bounded them

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within four walls. In notion of imprisoning them, British regulated draconian rules and regulations on people to follow. Inclusively these rules were forcefully enforced on them to obey, notably they are,

1. Prohibition of Nationalist's from conducting of meeting or conferences on Political matters.
2. Forming any sort of political Associations was prohibited.
3. The rights of Press was terminated, were the publication of any scripts were first checked and then passed.
4. Penalties such as fines were introduced if any disobeying of the British Policies occurs.
5. Citizen representing any political leader's and their parties through pictures, flags, pamphlets were punished.
6. Waging war or carrying any kinds of weapons was banned.
7. Penalise of citizens who participate in any kind of riot against the British administration.

These are some of the regulations imposed that were punishable offences even though it is criminal illicit. Despite it was criminal illicit the Nationalists were the subject of repression in hands of British. Many Nationalist's were termed as suspects and been handcuffed and punished with severe sentences under Indian Penal Code. And the Nationalists were arrested under several Acts they were,

- ☐ The Prevention of seditious meetings Act 1907.
- ☐ The Explosives Substances Act 1908
- ☐ The Indian Criminal Law Amendment Act 1908
- ☐ The Newspaper Act 1908
- ☐ The Press Act 1910
- ☐ Multi- Fanged Defence of Indian Rules 1915 etc.,

According to Historian's conceptions, the Non-Cooperation Movement was a successful movement. In pointing out such prominent Historian's opinion it signifies to Bipin Chandra who said that "Indian People lost sense of fear of the brute strength of British Power in India no longer frightened them". Also, the other

Historian notably called David Hardiman in his book "Non-Cooperation Movement in India- A Non-Violent Strategy and protest" also opined that the movement succeeded in roping the masses from all strata of society in notion of Freedom struggle. Hence, the Political prisoners played an important role in the Freedom struggle where their roar from the Prison jails was a limelighter in rise of Nationalism among people.

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Women’s Participation in the Quit India Movement with Special Reference to North Arcot District

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Introduction

In the History of the Freedom Movement in India, the Revolution of 1942 always holds a higher pedestal as the milestone in achieving India’s independence from foreign rule. This movement was initiated under the political situation of the country where on one hand World War II was on its course to encroach India on the other, the country itself was on its heels to attain full freedom from its current hostile rule. Country-wide, the movement was responsive to its call for the ‘Bharat Chodo Andolan’ (Quit India Campaign). The North Arcot District of Tamil Nadu in Madras Presidency with the longest history of standing against the British Administration from as early as 1806, by the Vellore Mutiny did not slack behind during the Quit India Movement where it gave an active participation in the Indian Freedom Struggle. The women from being considered as the second citizens to being the victims of social evils to transforming themselves into brave freedom fighters, the North Arcot district has seen it all during this nationalist phase, where various brave women from all the prevailing social classes came to the

forefront to support for the national cause.

Commencement of the movement

It was during World War II, by the beginning of the year 1942 when the prospect of the Japanese invasion of India became imminent. Britain was in dire need of its Indian subject’s support in the war, thus to end the political deadlock in the country it put forward a new offer for establishing a National Government. To carry this out the government announced the dispatch of “Cripps Mission” under the captainship of Sir Stafford Cripps on 11th March, 1942. The Cripps offer was published on 29th March 1942, the mission came with the promise of dominion status and a plan for future constitutional developments, but all the offers would materialize only after the war and not before it, hence the proposal was rejected by Congress, the Muslim League and many other eminent political bodies, though each for its reasons, ensuing it Cripps announced the mission failure on 11 April, 1942.¹ As any other political body that reacted to the current political situation of the nation, Gandhiji’s reaction at that time was through the article in Harjan entitled “Foreign

Soldiers in India” written on 19th April 1942 and published in the issue of 26th April, and this resolution was sent to the meeting of the working committee at Allahabad held in the last week of April 1942. This resolution rekindled a discussion among the members of the Working Committee and resulted in a compromise resolution, this result did not meet Gandhiji’s approval and he called for certain leaders; Dr Rajendra Prasad, Bhullabhai Desai and Maulana Abul Kalam Azad to discuss on it. This meeting-discussion continued till May and June, by the end of June Gandhi succeeded in bringing the members who opposed him into a general agreement over the resolution. On 14 July the Working Committee which met at Wardha passed the resolution drafted by Gandhiji, which demanded an immediate grant of independence and threatened Disobedience if it was not forthcoming. Following this, leaders were authorized to circulate the instructions of the working committee regarding the new Campaign, ensuing this a session of the All India Congress Committee was met in Bombay on 7th August and continued till the next day, where the Wardha resolution was passed and was launched as the August 8 Resolution and also sanctioned the Civil Disobedience under Mahatma Gandhi. This August 8 Resolution demanded the immediate withdrawal of Britain Rule from India; the setting up of a provincial Government representing all the parties; the merging of all resources for fighting the struggle for freedom against the aggression of Nazism, Fascism, and Imperialism, and thereby strengthening the cause of the United Nations; and the establishment of a world federation of free nations after the termination of the war.⁴ As a result, most of the members of the working committee, Gandhiji and many other leading congressmen met in the meeting on the 9th morning, where Gandhiji gave his ‘Kareng ya mareng’ (Will Do or Die) speech, he exhorted the satyagrahas to seek and face death as only then the nation would survive, and stated that if the congress leadership was removed by arrest, ‘every Indian who desired freedom and strives for it must be his guide..’, and followed by asking ‘to let every Indian consider himself to be Free man so his Jail going would not stop the Movement’. On the same day morning, he and every other leader present in the

meeting were arrested by the Government hastily. Gandhiji, Kasturba Gandhi, Sarojini Naidu, and Mahadev Desai were arrested and taken to the Aga Khan Palace at Poona, and all other members of the Working Committee in Bombay were taken into custody and were lodged in the old fort at Ahmednagar⁶. Simultaneously, arrests took place all over India and a large number of regional leaders were courted imprisonment, the prisoners were all taken to unknown destinations the Congress was declared as an unlawful body and Congressmen all over India were arrested.

Mass Upeaval

The moment when the news of the national leader's arrest was received, the Civil Disobedience Campaign was launched abruptly. The arrest of leaders of the congress was a clear indication of the outbreak of an open rebellion against the Raj, violence was freely intermingled with non-violence, and the Government machinery was paralyzed. Initially, the movement burst in commercial towns such as Ahmedabad, Bombay, Madras, Delhi, Kanpur, and Amritsar⁹ followed the strikes and bandhs, though the movement was not confined to the urban areas only, it also affected the ruler areas, in some places, people declared themselves free, courts and offices were seized, police stations were occupied, and flags were hoisted in the Secretariat buildings, courts and other Government offices. Here the Government accused the Congress of the outbreak of violence, and the Congress charged the Government responsible with having precipitated a grave crisis by incarcerating all its leaders. The damage done to the Government property was immense.

Commencement of the Movement in Tamil Nadu

Gandhi made it clear that the withdrawal of the British did not mean the physical removal of all Englishmen from India but that it only meant the transfer of political power from Indian hands. Gandhi’s ultimatum to the British to ‘Quit India’ met with an immense response in the Presidency. Gandhi before their arrest in Bombay, had passed on the written message about the Movement to his wife and this was known to Piare Lal (Private Secretary of Mahatma

Gandhi), who in return revealed the document to S. Satyamurthi, the president of TNCC (Tamil Nadu Congress Committee). On receiving such information, he called for a meeting with the remaining AICC (All India Congress Committee) members, numbering about 70. The gist of this was to encourage the boycott of Courts and Police and Talukdars who do not cooperate, the effecting of the extensive strikes, the sabotage of telegraphic communication and destruction of the large bridges, checking of supplies of grains to cities not supporting the movement, and mainly for the 'AICC members to go underground for as long as possible to organize the campaign'.¹ Under the head of S. Satyamurthi, this message was to be cyclostyled to the leaders of various provinces present in the meeting.

Ensuing this, S. Satyamurthi accompanied by the Tamil Nadu Congress leaders like K. Kamaraj, Bhaktavastalam, Muthuranga Mudaliar, and others left for Madras by train on 10th August 1942.¹³ As per the British authorization in every railway station enroute, police were stationed. As per Gandhiji's message for the leaders to go underground, Kamaraj got down at Arakkonam Station and advanced towards Ranipet in North Arcot District, whereas Satyamurthi was arrested on 12th August 1942 and was taken to Vellore jail.¹⁴ Kamaraj unnoticed by the police visited Kalyanaraman Iyer, a veteran congressman of Ranipet, along with him he visited Tanjore, Tiruchi, Madurai, and Ramnad where he contacted various congress leaders and finally, he returned to Virudhunagara after finishing his organizing work of giving instructions regarding the cyclostyled document and was later courted imprisonment.

As the leaders who had a restraining influence on the people had been incarcerated, the situation in Tamil Nadu was much worse than elsewhere as there were police open firings in response to the processions, hartals, and violent outbreaks. Student participation made the Quit India movement a revolutionary one, where the College students abstained from classes immediately after the Movement was launched. In Madras, throughout the movement the students of Loyola College, Pachaiyappa's College, Presidency College, Madras Christian College, and Engineering

Colleges figured prominently in staging demonstrations and obstructing electric trains, all the while facing lathi charges and whipping and courting imprisonments.

Women students also came out during the movement to protest against British Imperialism, Women students of the Queen Mary's College observed hartals and led processions shouting 'Quit India' slogans¹⁵ and one Miss. Meenakshi M. from Annamalai University from Chidambaram was arrested for her valiant Participation in the movement by joining processions and hartals¹⁶ In the districts of Madurai, Karaikudi, Ramanathapuram, Devakottai, Kumbakonam, Thanjavur, North Arcot, South Arcot, and other places, as well as the police arrested women protesters around Tamil Nadu under the Defence of India Rules. They were courted imprisonment in various Jails around the presidency.

The notable women of Tamil Nadu who were courted imprisonment were Rukmani Lakshminpathi, Suryavathi Ammal, Janaki Ammal, P. Padma Singh and Bhagialakshmi Ammal, Devaki Ammal, Maya Joseph, Manjubhashini, G. Janaki, P. Sushila, Thayarammal, Vasugi Ammal and others¹⁸. Women joined the campaign by taking out processions, holding demonstrations and organising strikes.¹⁹ The movement affected the rural areas as well. The government machinery was paralysed in several districts.

Commencement of the Movement in North Arcot District

The government started to arrest all the leaders of the National and Regional levels hastily to terminate the movement, under this situation, K. Kamaraj was arrested on 16th August 1942, and before the courting of his imprisonment he met with Jeevarathinam Mudaliar of Vellore, R. Kalyanaraman Iyer of Ranipet and V.M. Obaidullah Sahib of Vellore, and nominated Obaidullah Sahib as his next in line; the President of the Tamil Nadu Congress Committee, and also directed him to publicize the movement and to follow the Cyclostyled document. Following the request, Obaidullah along with Jeevarathinam Mudaliar participated in travelling around Tamil Nadu to spread the word and support and participated with full gusto.

But they too were courted imprisonment in the Vellore Jail. Following up, the Governor of the Madras Presidency ordered the arrest of the provincial leaders including the president, vice-presidents, and the secretaries of the PCC. Hence, counting Obaidullah, all the leaders second in hand were also arrested.²⁰ This news tempered the people of the presidency. The arrest of the leaders marked the beginning of the disturbance against the working government. And just as in any other district, North Arcot was also raised with many hartals, processions, strikes and demonstrations. The series of violent activities such as the volunteers picketing the post offices, railway stations, and municipal offices, and the public offices and the courts suffered a rash of arsons, pitching of stones, sabotaging and looting public properties, conducting demonstrations and processions along with delinking of telegraphic lines and dismantling the railway lines and throwing bombs over government offices and overall the breaching of the prohibitor orders took place in the towns of Vellore, Arni, Arakkonam, Walajapet, Ranipet, Gudiyattam, Tiruvannamalai, and Jollarpet. In response, the Government brought down police and paramilitary forces to control the situation.²¹ Many leading Congressmen and other participants were arrested and courted imprisonment.

The students of the North Arcot District actively participated; they abstained from going to classes and joined the processions following up they were once dispersed by lathi charge during a procession when they shouted the slogans 'Gandhi Ki Jai' along with the congressmen on 11th August 1942, the students of Mahant's high school in Vellore, the Hindu high school in Ambur and the Board higher secondary school from Katpadi backed up the movement with great zest.²³ In the following months, the district saw the movement rise through hartals and processions, such as On 12th August 1942, in Vellore a hartal was held, where the students of Mahant High School along with the Congressmen and volunteers participated by shouting slogans and throwing stones on the shops that were not shut down, this incident brought to notice by the police where once for all the section 144 Cr. P.C. prohibition for meetings and processions was levied over the

District.²⁴ On 15th August, the protesters, against the government's harsh repressive measures held hartals in Arcot and Walajapet where in the processions the flags were held while shouting the slogans, the police dispersed the protesters and six leaders were courted imprisonment under section 144 Cr. P.C.

North Arcot District Women's Participation in the Movement

The North Arcot District which highlights its history with the infamous Vellore Mutiny of 1806 was the first to confront the British administration before the Great Revolt of 1857, hence the district was suppressed in the initial stages of the Nationalist Movement but soon its participation was acclaimed. The women of the district stood shoulder to shoulder with their counter partners. The women from being considered as the second citizens to being the victims of social evils to transforming themselves into brave freedom fighters, the North Arcot district has seen it all during this nationalist phase, where various brave women from all the prevailing social classes came to the forefront to support for the national cause.

Following the arrest of the Madras Presidency Congress leaders, several lot Congressmen and other volunteers were arrested during the movement, in their absence, the women had to bear the brunt of the British wrath while carrying on the movement. The women not only took out the processions and held demonstrations but also organised camps in which they were given training in the subjects of Indian constitutions, civic duties and first-aid.²⁸ And even a few women went underground and directed the movement from there. Training in lathi and drill were imparted in these camps. this movement saw the women in action over a series of violent activities such as the women volunteers picketing the post offices, railway stations, and municipal offices, and the public offices and the courts suffered a rash of arsons, pitching of stones, sabotaging and looting public properties, conducting demonstrations and processions.

Some of the prominent Women participants of the North Arcot District were, R. Lakshmi Kanthamma an ardent Congress worker and daughter of Rathina

Sabapathi Chettiar of Tiruvannamalai Taluk, who took part in the August Movement by leading the procession in Tiruvannamalai, and on 12th August 1942 she was arrested under sections 143 and 145. I.P.C. in 1942 and she was courted imprisonment for six months in the Vellore Jail for Women.

Seshammal daughter of Radhakrishnan Naidu, a Congressmen, from Vellore, was arrested under section 39 (6) of Defence of India Rules, for participating in the Quit India Movement by picketing the North Arcot Municipal office and was imprisoned for 6 months in the Central Jail in Bellary.

One Lakshmi Ammal of North Arcot District along with her husband C. Pachiappa Naicker Joined and took part in the Quit India Movement, in 1942, for holding demonstrations on the streets of the district, thus, were arrested and sentenced to 1 year of vigorous imprisonment and kept in Vellore and Cannanore central Jails respectively. 30 These three prominent women came to the forefront during the Quit India movement in the North Arcot district.

For many reasons, historical accounts of women's participation in the freedom movement have remained incomplete and unsatisfactory. Some women preferred to go to the jail rather than abjectly yield to the pressure tactics of the priests and the police. It is also important to note that the participation recorded by the Government during the Freedom Struggle is not accurate and the actuality of the period is that the official statistics are quite misleading. Not all the women who participated in the public meetings and processions were tried in the courts, where their actual data are recorded and furnished for the future; many of them who were found guilty were released after serving simple imprisonment for varying terms ranging from one to six months. Several women were put first in the police lockups and were given warnings or had to pay fines before they were released. In some cases, when the elderly women participated in the processions, due to their old age they were not arrested.

Conclusion

The Quit India movement was the final Civil Disobedience taken up to fight the British Rule in the

Freedom Struggle. As there was no definite organisation and a complete lack of leadership, violent riots, assaults and sporadic disorders, such as the cutting of telegraph and telephone lines, damaging railway tracks, stations etc., occurred on a large scale in different parts of India. The lawless movement which lasted for a whole year saw the mental bravery of women for instance, despite the fear of being abused, or raped at the hands of the police, some women chose to give shelter to the absconders by pretending to be their wives. There was no doubt many political developments and much parleying and bargaining took place between the 1942 Revolt and the actual coming of Independence in 1947, but the fact that the freedom struggle was bound to win is no longer in doubt.

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The Assassination of Robert Ashe: A Turning Point in the South Indian Freedom Movement

Nitish S.K¹ & Dr. M. Shyla Kumari²

Introduction

The struggle for India's independence was not a monolithic movement but a tapestry of diverse regional uprisings, revolutionary acts, and the sacrifices of countless unsung heroes. One such pivotal yet often overlooked event is the assassination of Robert Ashe, a British official, by the young revolutionary Vanchinathan in Tamil Nadu on June 17, 1911. This dramatic act of defiance was not merely an isolated incident but a manifestation of the deep-seated anger and resentment brewing against British colonial rule in South India. Robert Ashe, as the Collector of Tirunelveli, had become notorious for his aggressive actions against Indian nationalists, particularly his role in suppressing the Swadeshi movement and arresting prominent leaders like V.O. Chidambaram Pillai. For Vanchinathan and his fellow revolutionaries, Ashe represented the oppressive face of British authority. Motivated by a blend of personal commitment, nationalist fervour, and a desire to avenge the injustices faced by his compatriots, Vanchinathan's assassination

of Ashe at Mani Yachi Railway Station marked a watershed moment in the freedom struggle in South India. This incident, became a catalyst for change, reflecting the desperation, courage, and indomitable spirit of those who were willing to sacrifice everything for the dream of a free India.

Robert Ashe

Ashe hailed from an Anglo-Irish lineage that can be traced back to the 16th century. Prior to the disestablishment of the Church in Ireland, the Ashe family consisted entirely of Protestant Reverends. Notably, a St. George Ashe served as the provost of Trinity College, Dublin, in 1692. Additionally, a Sir George Ashe was part of Jonathan Swift's intellectual circle associated with Trinity College. Robert William d'Escort Ashe was born on November 23, 1872, to Dr. Isaac and Sarah Ashe in Sprackburn, Letterkenny, Ireland.¹ His father held the position of resident medical superintendent at the Central Criminal Asylum in Dundrum until his tragic death in 1891 at the hands of an inmate. Ashe attended the High School in Dublin

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and, in 1892, enrolled at Trinity College, Dublin, where he earned the First Entrance Prize and the Vice-Chancellor's Prize for his poem commemorating the tercentenary of the college. In 1894, he ranked fortieth among 61 successful candidates in the Indian Civil Service (ICS) examination. He arrived in India on December 4, 1895, commencing his career as an Assistant Collector and eventually advancing to the roles of District Magistrate and Collector.

As District Collector of Tirunelveli:

He took charge of Tirunelveli district on August 2, 1910, as Acting Collector. As the district collector, Ashe held significant power over the administration of the Tirunelveli district. His duties included enforcing colonial laws, managing tax collection, and suppressing any dissent against British rule.²

Controversial Actions and Nationalist Resentment:

Early 20th century, increase of revolutionary activity in India, especially after the Partition of Bengal (1905). The Swadeshi Movement was a significant part of the Indian independence struggle, advocating for the boycott of British goods and the promotion of indigenous products as a means to resist colonial rule. It emerged as a response to the partition of Bengal in 1905, which was seen as an attempt to divide and rule by the British.

Action against V.O.C

Prominent Tamil nationalist and pivotal player in the Swadeshi Movement was V.O. Chidambaram Pillai. He was well-known for his initiatives to upend British economic domination and support Indian-owned businesses. Ashe was instrumental in the suppression of Pillai. In 1908, Pillai faced arrest and was charged with sedition and conspiracy. Under Ashe's administration, stringent penalties were enforced, which included both imprisonment and monetary fines. The severe measures taken against Pillai were viewed as a demonstration of the British administration's harsh approach towards nationalist figures. The apprehension and subsequent incarceration of Pillai, overseen by Ashe, sparked considerable public outrage and discontent within the local community. Many regarded Pillai as a symbol of resistance for Indian self-governance, while Ashe's

conduct faced condemnation as repressive and unfair. Ashe's policies and oppressive measures fuelled increasing animosity towards British governance within the local community. The stringent application of colonial regulations and the stifling of nationalist movements heightened feelings of resentment and cultivated a deep sense of injustice.

Emergence of Revolutionary Movements:

The spread of political unrest in the post Tirunelveli riot period culminated in the formation of secret societies in Tamil Nadu. Nilakanta Bramhmachari, the prime mover in this venture, took up the work of spreading the Extremist political philosophy in Tirunelveli District forming secret societies with a view to organising violent activities against the British administration. The severe treatment of Indian leaders during Ashe's administration motivated organizations such as the Bharatha Matha Association and various underground revolutionary factions to pursue more radical actions. Vanchinathan's assassination of Ashe was a direct reaction to the repressive colonial policies he embodied, signifying a pivotal moment in the revolutionary movement in South India.

Involvement in the Freedom Movement:

Vanchinathan, often referred to as "The Boy from Chenkottai," was deeply influenced by the rising nationalist sentiments and the revolutionary movement against British rule in India during the early 20th century. Vanchi got contact with V.V.S. Iyer who was impressed by his political devotion. Vanchi got shooting practice from V.V.S Iyer and he was there for more than 20 days. Vanchi took a leading part and addressed those assembled on the dual necessity of developing the resources of the country and driving out the English.

Assassination of Ashe:

Vanchi reached Tirunelveli on the night of the 13th June 1911 and stayed in Hundi shop of his friend from 14th June 1911. Sankara Krishnan joined him on the 16th Afternoon. On the 17th morning, they left for the railway station where they both seen together by Somasundaram Pillai. On June 17, 1911, Ashe, the collector of Tirunelveli district, departed from

Tirunelveli bridge station by train, accompanied by his wife, en route to Kodaikanal with a stop at Maniyachi. Upon arrival at Maniyachi Station, Ashe and his wife occupied the first-class compartment, awaiting the Boat mail from Tuticorin, making them the only passengers in that compartment. Following the train's arrival, the senior station master visited Ashe to discuss matters concerning the Railway Administration before taking his leave. At that moment, Vanchi and his associate Sankara Krishnan emerged onto the platform and entered the first-class compartment. Vanchi brandished a pistol and aimed it at Collector Ashe. In a swift reaction, Ashe threw off his hat, but tragically, a shot was fired. Ashe stood up, shouting, before collapsing. The desperate cries of a woman calling for help attracted the attention of nearby bystanders, who hurried to the first-class compartment. Vanchi lyer was tackled by the Collector's personals, they had come from the station buildings on hearing the shot fired. Vanchi lyer threw off the Duttadar and hit him on the face: he then pointed the pistol at him and the Duttadar ran away to the refreshment room. He then walked up the platform. He was chased by few but they could not stop him. He entered the latrine and bolted the door from inside.

Last minute of Vanchinathan.

Vanchi thought that he won't escape hereafter so he committed suicide. The latrine door was force opened with carbine. They found the Vanchi was dead with a pistol in his right hand. His body was taken to Tirunelveli Bridge and examined his whole body and found a letter in his pocket.

Conclusion:

The assassination of Robert Ashe by Vanchinathan in 1911 marked a crucial turning point in the Indian independence movement, particularly in South India. This bold act of rebellion shifted the focus from passive resistance to active revolution, challenging the perception of British invulnerability and demonstrating that individual bravery could confront colonial rule. The event inspired a new generation of revolutionaries willing to sacrifice their lives for freedom, leading to the formation of secret organizations and an emphasis on martyrdom as a form of resistance. The British response, marked by increased repression and censorship, further fuelled anti-colonial sentiments and unity among various factions. Vanchinathan's legacy as a freedom fighter symbolizes the collective struggle for independence across India, highlighting the importance of regional contributions. Ultimately, the assassination of Ashe was not just an isolated incident; it ignited revolutionary fervor and laid the groundwork for future defiance against colonial oppression, serving as a powerful reminder of the sacrifices made in the fight for India's freedom.

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Pandit Iyothee Thassar Views on Tamil Buddhism

Mrs. M. Vimala & Prof. Dr. P. Vimala

Pandit Iyothee Thassar was a traditionally educated nineteenth century Tamil Scholar and a Dalit Subaltern. He lived in an age just immediately prior to

Ambedkar and it seems that, he has come to associate the Dalit consciousness and revival of Buddhism earlier to Ambedkar. Iyohtee Thassar was a prominent anti-

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caste activist and a practitioner of siddha medicine. He was a well-versed Tamil scholar having scholarly expertise in the traditional knowledge on astrology and palm-leaf manuscript reading. And possessed deep knowledge in literary languages such as Tamil, English, Sanskrit and Pali. In 1870, Iyothee Thassar founded Adhvaidhanandasabha (considered to be the first institution – building activity in his life) in Uthagamandalam, where he was brought up. In 1891, he established an Organization called the Dravida Mahajana Sabha and on 1st December 1891, he organized the First conference, ten resolutions were passed including the one on enacting a criminal law to punish those who humiliated untouchables by calling them pariahs,. He has also established separate schools and providing scholarships for matriculation education for untouchable children; providing employment for educated untouchables, and representation for untouchables in District Boards and Municipal Boards. The resolutions were sent to the Indian National Congress and the Mohammedans' Association on 21st December 1891.

Iyothee Thassar, hailed as the precursor of Non-Brahmin movement in Madras Presidency was instrumental in articulating the idea that the Lower castes were not only Buddhists formerly but were the original inhabitants of India which later paved way for many social movements. Thass even maintained that in the past India was called Indirar Desam, Indirar being the Buddha.

He edited and published Thamizham – bolda journal devoted to social Reform for eight years. He opposed Brahminism, Vedic rituals, untouchability. He championed communal representation, Women's Right', self-respect, Rationalism etc., unfortunately the world of Tamil scholars purposely ignored the contribution of Thassar to Tamil Life and Thought.

The depressed class leaders during this period had started a mass-movement to send their children to schools. They made continuous call to the parent to educate their children. So Kandaswamy sent his son to an elementary school Teynampet and later he was taught by the Iyothee Thassar Kaviraja Pandithar. He

became a very good scholar in Hindu- Philosophy and master of classical Tamil Literature, Sanskrit and Pali, since people were mad about English learning Pandit Iyothee Thassar was not an expected one. Naturally, he become the master of Tamil, Sanskrit, Pali and English languages and also well versed in Hindu, Buddhist, Islamic and Christian theologies, However, 'Advita - Vedatga' attracted him most since it teaches equality by ignoring. "Verna betha" His follow men in Teynampetcheri strongly believed in the 'Karmakanda theory' and that their miseries were due to the Karma that they have done in the previous Jenmas their life was one of never ending miseries from womb to tomb. But this was not accepted by the young Pandit Iyothee Thassar who was the master of existing religious philosophies. He said, that casteism and untouchability were the embodiment of Hinduism but no other religions or did not exist in other countries except India.

Hence he was called the morning star of Rationalist Movement in Tamil Nadu. He was born 35 years before the birth of Periyar, (1879-1976) the leader of the Rationalist Movement in later years. His rationalist view predated the political expression Non-Brahmin mission in the madras presidency and eventually came to constitute an important and decisive flank of the Non-Brahmin Movement. Thus Pandit Iyothee Thassarbecome the pioneer of the Non-Brahmin Movement and Rationalist movement while he was very young Pandit Iyothee Thassar hot his Tamil Pandit title and become a popular speaker and writer, his father Kandaswamy who was employed in an English firm. But, Pandit Iyothee Thassar had turned towards his downtrodden brothers and wanted them to be considered at least as human beings.

While he was in Ootacamund, Nilgris, he got married to a tribal girl, and a son was born to them. Unfortunately the son was born blind. Within a short period his wife and son died. After sometime, he married Dhanalakshmi Ammal, younger sister of the famous Pariah leader Rettamalai Srinivasan, she was well versed in her occupation, siddha medicine and so become his beloved wife and a close associate of his profession, when they were living in Nilgris, they moved very closely with Tribals and untouchables.

They got six children four male children and two female children.

Sakya Buddhist Society-1898

After their conversion to Buddhism they returned to Madras. As soon as they returned Iyothee Thassar founded the South Indian **Sakkaya** Buddhist Sangam at Royapettah, Madras Tamil Country. The Sangam organized regular discourses, debates and symposiums on Buddhism, Scholars, Bikkus and leading members of other religious were also invited from all over India and from foreign countries.

Pandit Iyothee Thassara depressed class by birth and Buddhist by faith, was an outstanding personality in the emancipation of the depressed classes. In the idea of social awakening and social protest movements of the Tamil Nadu, the intellectuals of the subaltern groups were the pioneers. The ideological root of the Dravidian movement, Self-respect movement and social protest movement could be found in the political ideology Pandit Iyothee Thassar. He did much for the educational development of the depressed classes. He demanded the British government that the separate schools should be opened in each village for the children of the poor classes. He initiated socio-cultural awakening of the society and caused for the rise of depressed class movements in Tamil Nadu. He initiated a number of Tamil journals and magazines and issued pamphlets ventilated his original ideas and their print and press activities opened a new ground in the subaltern struggle for identity, equality, justice and above all social emancipation.

Tamil Buddhist movement

Modern Tamil Buddhism is indeed the story of the birth and growth the sakkaya Buddhist society under the inspiration and guidance of the charismatic leader Pandit Iyothee Thassar.

The Marikuppam- Kolar branch of the Sakkaya Buddhist Movement was indeed, fortunate to have had an extremely dedicated and equally generous core group of M.Y.Murugesam, C.Gurusamy, and Periyasampulavar, M.Raghava To these in 1911A.P Appaduraiyar, a convert from Christianity. These were supported by literally scores of second line leaders of

Tamil Buddhist Movement. Many of them had made their socio- religious commitment a full time occupation and consequently with in the short while, the entire Kolar Gold Fields was reverberating with the message of Lord Buddha with emphasis on ethical and social emancipation of Tamil Subaltern People or Dalit's.

He called on the untouchables to record their religion as Buddhism. Which denounced the varna system. He termed the native inhabitants who followed Buddhism as Yatharththa Brahmama(Actual Brahmins). He wrote the history of India in the Inthirarsena Sarithiram, in which he argued that before the invasion of the Aryans , Indian were living peacefully without caste, following the doctrines of Buddhism. He urged Dalit's or subaltern to return to Buddhism for annihilation of the caste. So, he propagated and preached Buddhism all over south India. He did not seek Buddhism in monasteries or Viharas, he seek on own land. Tamil Dalit's culture and habits reflecting on Buddhism.

Conclusion

Pandit Iyothee Thassarwas a pioneer on the struggle for social justice and economic betterment and civil liberty for the Adi-dravidas. His writings are regarded as scholarly treaties on Buddhism. Thereby he contributed to the growth of social literature in Tamil Language. The struggle against the evils of caste system led him to question the concepts found in the puranas and the Vedas. This made him play the role of a rationalist and this in turn paved the way for the growth of Tami Buddhist movement in Tamil Nadu.

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Dr. Muthulakshmi Reddy: The First Woman Social Reformer in South India - A Study

Dr. J. Priya

Introduction

S. Muthlakshmi Reddy was born to a Brahmin father and a devadasi mother. Her mother was Chandramma, a devadasi from Pudukkottai State. As the daughter of a devadasi, she is intimately familiar with the challenges that devadasis face in a male-dominated culture. For her, devadasis were synonymous with prostitutes. In 1912, she became the first woman to graduate from the Madras Presidency's medical school. She was the first woman to be nominated to the Legislative Council in British India, serving from 1926-1930. She was the first woman to serve as Deputy President of a Legislative Council anywhere in the world.

As a legislator and feminist, she was able to advocate for women's rights and introduce legislation to outlaw child marriage and other immoral customs like devadasi. She had also made a number of actions in support of women's advancement in society. These measures included medical inspections of girls' schools, free school lunches for low-income girls, support for expectant mothers and their children, and healthcare assistance for women. In 1917, she became involved in the women's movement and began her political career by fighting for women to be granted the right to vote.

Muthlakshi Reddy, who was drawn to politics, prioritised women's issues early in her professional life. She made use of her political influence to improve and elevate women's status in a culture where males predominated. Margaret Cousins convinced Kamaladevi to run for the Legislative Council in 1926, the year the Madras State Provincial Legislature admitted women for the first time.

Due to her indecisiveness and lack of party affiliation, Kamaladevi lost by a slim margin of 55 votes to her opponent. The Indian government then nominated women to the Legislative Council, giving women's representation a chance. Among the well-known women social workers on the list that the Women's Indian Association supplied was S. Muthulakshmi Reddy. Muthulakshmi Reddy was the nominee of the government to serve in the Legislative Council. She declined the nomination because she believed it would have an impact on her ability to practise medicine.

She agreed to the post at the Indian Women's Association's request. She was chosen as the Madras Legislative Council's deputy president the next day. In her first address, she advocated for the opening of the Children's Hospital, the expansion of the mandatory physical screening program for girls attending public

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schools, the approval of generous funding for women's organisations, the hiring of female physicians for hospital staffs, and the employment of women police officers².

Attempts to repeal the devadasis system through legislation

Since 1868, a campaign against this wicked tradition has been underway. In British India, social worker Josephine Butler battled against prostitution. Meanwhile, in 1909, significant action was conducted in Mysore. Whatever the original purpose of the Devadasis institution may have been, they ordered that the state of immorality in which the temple services were found fully justified the actions taken, including the exclusion of the Devadasis from all forms of temple service. In addition, the Hindu Religious Endowment Act of Mysore made the practice of dedicating girls to the temple illegal.

Ramadass Pantulu introduced a resolution in the Simla Council of State in 1927 calling for the introduction of laws outlawing the custom of devoting young girls to temples in the guise of Devadasis. She refused to submit to her family demands that she become a Devadasi. Furthermore, she believed that the best way to eradicate the societal evil is for every Devadasi to get married. In 1920 and 1930, she arranged the first Issai Vella Conference in Mayavaram, when Muthulakshmi Reddy spearheaded the effort to abolish the Devadasi System³. Her participation in the Madras Legislative Council provided her with a platform to voice her opposition to the existing system. She vowed to keep going until the evil tradition was eliminated from our country.

She scheduled meetings in various locations concurrently. Through the press and public gatherings, the Women's Indian Association and its newspaper, *Stridharma*, carried out propaganda work against the evil. Even within the Devadasi community, Dr. Muthulakshmi Reddy was able to win over organisations like the Devadasi Women's Association. To assist Muthulakshmi Reddy, the Devadasi Community Men's Association stepped up. These societies convened conferences and rallies at several

locations in 1927 and pushed Reddy, the vice president of the Madras Legislative Council, to enact laws ending the system of devotion for young girls and women⁴.

A conference of Devadasis was held in Chidambaram on July 8, 1927, with Singaram Pillai serving as the president. The Manimegalai Sangam, a Devadasi Women's Association, arranged a gathering in Coimbatore on November 2, 1927, with V. Konnammal, a Thanjavur and Mayavaram Devadasi, in charge. In the Madras Legislative Council, Muthulakshmi Reddy presented a motion suggesting that laws be put in place as soon as possible to end the practice of committing girls and young women to Hindu temples for immoral reasons. However, a few Devadasis strongly disagreed with the Resolution. Soon after, the Devadasis in Madras and other Presidential territories also started planning protests and sending memos to the government.

The Madras Presidency Devadasis Secretary, Dorai Kannammal, spearheaded the protest solidarity and sent a signed memo to the relevant authorities. They claimed that the Devadasis were not prostitutes and that serving God was the central purpose of their lives; they lived lives akin to saints, and that abolishing that system would put a religion in danger, as no community should be held accountable for the transgressions of a small number of people, their property would be at risk, and even the nation's cultural legacy was at risk. Additionally, they demanded that the government provide Devadasis with educational resources so they may access better opportunities in life⁵.

The permanent and inherited character of their employment on temple property, or occasionally the money set aside for certain tasks to be carried out by them, was a crucial component of the Devadasi System. A Devadasi's appointment for a specific task, like dancing in front of the god during a temple procession or waving fly whisks during festivals, not only made her position permanent but also gave her the authority to perform that task and an endowment designated for her maintenance, which became inherited.

The endowments and privileges that these women inherited from the temples as a hereditary right instead

of doing temple duty became the primary barriers to eliminating the Devadasi System. When there was no daughter, a Devadasi might even adopt or buy an heir to ensure they had an inheritance. These purchases and adoptions resulted in immoral lives. In order to permanently give these properties, the government therefore chose to alter the Hindu Religious Endowment Act of 1926. In order to update the Hindu Religious Endowment Act 1926, Muthulakshmi Reddy filed a bill in the Madras Legislative Council on September 5, 1928. The bill was eventually passed into law and was renamed the Hindu Religious Endowment Act of 1929, adding a new section 44A to the original section 44. According to this Act, the local government would no longer impose a quit rent in place of the terms of service on any of the lands that were awarded to the dedicated girls as a prize for their work, freeing them from such obligations. Likewise, in the event that Devadasis is the legal owner of the lands for which the assignment has been made, all land revenue assignments will be released from service requirements and will not be subject to a quit rent requirement⁶. The Local Government was granted the authority to establish regulations that will govern the process of enfranchisement.

A distinct section of the Act stipulated unequivocally that no duty to provide any kind of service to any temple to whom a girl is consecrated due to land gift should be enforced. Stated differently, all the committed females were set free and proclaimed free citizens, with the full freedom to pursue any interest that piqued their curiosity, further their education, and contribute to society in ways not limited by their social standing. Next, in order to award and evaluate the lands for setting the rent, the government instructed the Revenue Department to create a set of guidelines.

In 1929, the Revenue Department filed its Draft Rules, which were approved by the government. They claimed that Collectors had the authority to enforce the Act's requirements and Rules, and that they might notify the Trustees of Temples and the Devadasis to notify them of any inam held in relation to a temple. Only women were subject to this Act; males who provided support to the Devadasis were not. Together, men and

women performed the Devadasi Service. Even though women performed the majority of the tasks, men also played the drums and fiddles and women danced.

Therefore, the Devadasi Reform Associations wrote to Muthulakshmi Reddy on numerous occasions to plead that the evil custom could not be eliminated by freeing them from the duty of serving in the temple, and that they would only train women for that service out of concern that they might forfeit the benefits of these Inams, unless the whole inam enjoyed by both men and women for their joint service were enfranchised. This Act exclusively addressed Inam Holding Devadasis. Some Devadasis, even after the age of eighteen, devoted a huge number of females to Hindu temples by undergoing the pottu kattu or a similar rite at the Hindu temples. A group of Devadasis lived outside the temple and committed their females only to the flesh trade, not for temple duty. Muthulakshmi Reddy wasn't always convinced that males were the champions of women's liberation. She even stated that she hoped the British Government would stay in power as political rulers until women's social disabilities were completely removed.

Conclusion

Muthulakshmi Reddy, who was born in 1886, graduated from Madras, India's medical school as the first woman in 1912. Her unmatched efforts as a woman social reformer and fierce fighter for gender equality helped her rise to fame. Millions of women throughout the world, especially in the Indian Sub-Continent, will always appreciate Muthulakshmi Reddy's memory. She was committed to the cause of equality of women's rights and their liberation from the antiquated bonds of isolation and enslavement under male dominance. The brave pioneer dedicated her entire life to achieving the two most important goals in life: women's equality and freedom from foreign rule.

She was an extremely strong and daring woman. She had no fear of any party or government. Throughout her life, she faced several hardships and was known for her self-assurance. She consistently achieved success in every assignment she worked on. She had never dreaded defeat in her life. Despite her advanced age, she remained lively and vivacious. Her focus on people

diverted her attention from politics. She remained true to her objective and embraced Gandhian principles. She would never allow damage or injustice against women worldwide. She was the Torch Bearer of Human Rights for Women. She was the Torch Bearer of Human Rights for Women. Muthulakshmi Reddy was awarded the Padma Bhushan in 1956 for her contributions to the community. She died at the age of 82 in 1968.

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Madurai Moulana Sahib – An Unsung Freedom Fighter of Tamil Nadu

Dr. Mallika Begum

The struggle for India's Independence was a pivotal moment in the history, a journey marked by the unity and dedication of individuals from all walks of life. It is to be understood that the entire history of freedom struggle can never be contained in volumes, for, the freedom movement was not only carried by a group of prominent leaders but each and every household of all the states of India depending on its strength had contributed their share of operation to drive out the colonial force from our country. It is a fact that in the struggle for independence people of different religions, different creeds and communities participated and sacrificed their lives for the one reason called 'patriotism'. Since the research for sources gives a knowledge about many unsung heroes, the topic on 'Muslim Freedom fighters' is ever widening and ever appealing.

Among the communities that actively participated in this fight for freedom there were Muslims. In the 'Dictionary of Martyrs of India's Freedom Struggle (1857-1947) launched by Prime minister Narendra Modi in 2019, it's said that 30% of the total martyrs are Muslims. The dictionary does not take in to account the number of Muslims before 1857 though they were many in numbers. In India Gate Delhi, out of 95,300 names inscribed 65% of soldiers are Muslims.

A famous writer Mr. Kushwant Singh eulogizes the Muslims and their contribution to freedom struggle thus: "Indian freedom is written on Muslims' blood. Their participation in the freedom struggle was much more in proportion to their small percentage of population". WW Hunter, a Scottish historian in his famous book "The Indian Musalmans" has said, "The Musalmans of India are and have been for many years,

a source of chronic danger to the British

Power in India.” The book also says that the Britishers have felt that education and persuasion would divert them from the liberation war. But patriotism of the Muslims could not be purchased by them at any cost. From the above it is understood that Muslims’ involvement in freedom struggle dates back to 18th century and a number of Muslims had dedicated their lives for the cause of the nation.

The ‘first Indian freedom struggle’ was organised and led by Moulavi Ahmedullah Shah who was praised by the Britishers themselves for his undaunted courage and stern determination. Many muslim leaders like Madurai Muhammad Maulana Sahib, Vellor Obaidullah, Mohammed Ismail, Jamal Muhammad, Khajamian Rawthar, Syed Murtaza, Yakub Hassan Sait, P. Kalifatullah, Haji Karutha Rawthar, Justice Basheer Ahmed Sayeed, C. Abdul Hakeem, Peer Muhammad pavalar, S. A. Rahim, Abdul Majid sharar, Abdul Latif Farooqi join the list of martyrs.³

One among the frontline freedom fighters was ‘Madurai Maulana Sahib’. Abdicating his family, he dedicated his entire life for the well-being of the nation and its people. His contribution is immense which should be written in golden letters in the pages of history of the freedom struggle of India. But unfortunately his sacrifices are not included there. Hence, certainly, he is an ‘Unsung Freedom Fighter’ and little is known about him to the younger generation. Hence this paper attempts to highlight his contributions to the cause of the freedom movement and for the cause of the people of the Madurai and for the growth of the Congress activities in Tamil Nadu.

Maulana Sahib was born on 12th October 1886 to Haji Muhammed Hassanuddin and Maajan Beevi at Munichalai at Madurai. He studied up to matriculation. He was well-versed in Urdu, Sourashtra and Persian languages. His speeches were noted for sensitiveness and patriotism. His father used to read the newspaper, ‘Swadesamitran’ in order to know the political development and the trend of the National movement in the Madras presidency in general and Tamil Nadu in

particular. Maulana Sahib too followed the same habit of reading, Swadesamitran.

Non-cooperation is a satyagrahic method of opposition to evil and injustice committed by the Britishers. Raman Chettiar, S.D. Krishna Iyengar, N. Narayana Iyengar, Haji Mohammed Moulana Sahib, C. Adishesha Naidu, George Joseph, Padmasani Amma, Lakshmi Amma, Abdul Rahman Sahab, Haji Sayyid Shamsuddin Saheb, Imamuddin and Azam were the leading propagandists of Non-cooperation movement. Maulana Sahib persuaded the audience to join the movement and not to vote for anyone in the council elections to be held after the act of 1919. The Government arrested and released him without filing any case.

Maulana Sahab’s provocative and patriotic speeches against the British during the Non-cooperation movement at Madurai from 10th November to 13th November 1920 infuriated the British and he was arrested.¹⁵ In 1921, Maulana Sahab vehemently opposed the auction of toddy shop in Madurai and the neighborhood. He actively involved in toddy shop agitation and had drawn many Muslims in the Temperance movement initiated by Gandhi and Rajaji. When Periyar

E.V. Ramasamy involved in other activities in Erode, Maulana Sahib dedicated himself to Khadar activities in Madurai. For his contribution to the Khadar production in Madurai, he was awarded Silver Trophy in 1921. In 1921, the Seditious Meeting Act was passed and this act prohibited public meetings and deprived the people of their right to speak. Many leaders were arrested and Haji Moulana Sahib an active Congressman and a Khilafatist in Madurai was also arrested while he was addressing the meeting.

On 12th August 1921 Tanjore Provincial Congress conference was held at Thirukattupalli in Tanjore. Maulana Sahib attended it as a special invitee and spoke about the importance of the ‘Swaraj’.¹⁹ He organized a 4-day Congress meeting from 24th August to 28th 1921 at Tanjore. He said that it would be better to die if Swaraj was not obtained. He appealed to the people to follow the footsteps of Mahatma Gandhi. He

sternly opposed and accused the attitude of the British government and the British prime minister David Lloyd George for having ignored the promises given to the Indian Muslims. His anti-Government speech at Tanjore created a great furore among the British officials and hence Maulana was arrested and imprisoned for 18 months.²⁰ At first he was put in Tiruchirappalli, then transferred to Vellore and Cuddalur jails. He was released on 29th April 1923.²¹ When he was released from the jail it was a great joy for the khilafat committee of Madurai. There was a great celebration in Madurai.

Maulana Sahab was the staunch supporter of Rajagopalachari. In 1930 Tamil Nadu Congress organized a meeting in Madurai and Rajagopalachari presided over the meeting. Rajagopalachari gave a clarion call for salt Satyagraha.²² Maulana Sahib led a group of volunteers to take part in this Salt Satyagraha. The procession started from National school and ended at Tilak Square with a public meeting, presided over by Moulana Sahib.

Under the leadership of Rajagopalachari, the Congress Salt Satyagraha committee organised a meeting at Needamangalam.

We live in a free country because of their sacrifice. By fostering peace in the nation, we as Indian citizens should acknowledge and honor their sacrifice. Let us recapitulate the words of Nehru delivered on the eve of Independence “bring freedom and opportunity to the common man, to the peasants and workers of India; to fight and end poverty and ignorance and disease; to build up a prosperous, democratic and progressive nation, and to create social, economic and political institutions which will ensure justice and fullness of life to every man and woman.” In this post- colonial era where each one’s action causes an impact on the other man and each country’s policies and practices have global impact, let us understand that the trust with destiny is that the country should not be broken in to fragments by narrow domestic walls so that we can bring India back to its former glory.

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M.Karunanidhi: An Ardent Tamil Nationalist and Accomplisher of Populist Measures in Tamil Nadu, 1970-1975

Dr. R. Sundaradevi

Incorporating elements from the *Tamil Dheiva Vanakkam* of Manonmaniam Sundaranar's work, the Karanthai Tamil Sangam has performed it as the *Tamil Thaa Vazhthu*, or the invocation song for Mother Tamil, since 1914. The Sangam had requested C.N. Annadurai to officially recognize it as the state song. On 11th March 1970, Karunanidhi announced its adoption, and on 23rd November 1970, a government order formalized select verses of the song as the official *Tamil Thaa Vazhthu*, thereby ensuring the Tamils' gratitude towards him. Tamil scholar Ki. Va. Jaganathan regarded Tamil as a 'minor deity' and proposed a song by saint Thayumanavar instead. Nevertheless, M. Karunanidhi maintained his preference for a secular choice. On 17th December 2021, M.K. Stalin's D.M.K. government designated the song as the state anthem, mandating that all individuals stand when it is performed, following a high court ruling that classified it as a prayer song rather than an anthem.

In the fall of 1970, Karunanidhi introduced the idea of a state flag. This initiative faced opposition from various factions, including Rajaji.⁸ Nevertheless, on 7th July 1971 Karunanidhi persisted and sent a letter to the Prime Minister, who acknowledged the existence of such practices in other countries.⁹ On 27th August of the same year, in Delhi, Karunanidhi unveiled a flag he had designed for Tamil Nadu, inspired by a flag sent from Malaysia by a Tamil individual. This flag featured the Indian flag in the top left corner and the Srivilliputhur Temple *Gopuram*, the state emblem, in the bottom right corner.¹⁰ The proposal received a warm reception from the Punjab Chief Minister.

On 8th October 1971, Seven Wells in Chennai was renamed Vallalar Nagar in tribute to the saint Ramalinga Adigal.¹⁶ Prior to this, the Hindu Religious Endowments were elevated to a ministry in 1970.¹⁷ Until 1967, the state managed 9,000 temples, generating

a revenue of Rs 3 crore, which increased to Rs 12 crore by 1976. By 1975, the number of temples and institutions under state control had risen to 41,306, with an additional 201,343 acres of temple land acquired.¹⁸ A family insurance scheme was also established to provide financial support in the event of a temple staff member's death.

Karunanidhi noted that while 200 temples were renovated in 1967, his administration oversaw the renovation of 1,620 temples over the subsequent five years.

In an effort to win the Hindu community, his administration facilitated the renovation of the Thiruvavur Thyagaraja Swamy Temple car and the relaying of four streets at a cost of Rs 4 lakh.²¹ In 1969, as the car was unveiled after a twenty-two-year hiatus, the D.M.K. regional leader Mannai Narayanasamy participated in the symbolic pulling of the car. Two days later, in the presence of Periyar, Karunanidhi remarked that the four streets would serve the public well beyond the duration of the car festival.

On 2nd December 1970, in alignment with Periyar's principles, the Tamil Nadu Hindu Religious and Charitable Endowments Act was revised to permit individuals from all castes, as well as those deemed qualified, to serve as priests.²³ Karunanidhi remarked that this initiative would alleviate the pain in Periyar's heart. To facilitate the training of non-Brahmins, two educational institutions were established. Karunanidhi noted that twelve writ petitions were submitted to contest this decision. On 14th March 1972, the Supreme Court determined that, according to the constitutional framework, the appointment of priests must be from a designated denomination in accordance with the *agamas*. Subsequently, on 15th April 1974, the Legislative Assembly adopted a resolution advocating for a constitutional amendment to address these

challenges.²⁴ Additionally, two thousand Adi Dravidas were appointed as trustees of temples, and Karunanidhi honoured the Dalit leader, Dr. B.R. Ambedkar, by naming a college in his memory.

Between 1971 and 1975, Karunanidhi celebrated his birthday by introducing various populist initiatives. In 1971, he inaugurated the Lepers Rehabilitation Homes and the Beggars Rehabilitation Homes in Paranoor during the years 1974-1975.

In 1972, the eye camps aimed at assisting the impoverished gained significant popularity. By 1975, a total of 262 camps had successfully screened 607,727 individuals, facilitated cataract surgeries, and provided glasses to 100,363 people. The year 1973 witnessed the ceremonial abolition of 1,432 handheld rickshaws, and by 1975, 2,155 cycle rickshaws were distributed from a fund established for this initiative. In 1974, a rehabilitation programme for individuals with disabilities was introduced, allocating Rs 1 crore for wheelchairs, tricycles, aluminum walking sticks, and hearing aids as support. This programme aimed to train 1,000 differently-abled individuals, offering a monthly stipend of Rs 50 and facilitating government employment. However, many of these initiatives faced challenges in subsequent years. A fundraising raffle with a prize of Rs 38 lakh was announced to support homes for beggars.²⁶ In 1975, orphanages catering to over 3,000 orphans and destitute widows were established, with the first one inaugurated in Mylapore.

Building upon the Congress government's progress in rural electrification, by 1972, only 3,000 villages remained without electricity. Of the 23,000 Adi Dravida colonies, only 4,354 had been electrified by 1967, but during the five years of D.M.K. governance, an additional 18,036 colonies were electrified.

By 15th August 1972, companies operating more than fifty buses were nationalized, and in 1973, this policy was extended to all bus services. However, the implementation faced legal challenges.³² It took another decade for the Supreme Court to affirm the legality of the measure. Karunanidhi regarded the issuance of over six hundred thousand *pattas*, two hundred thousand houses, a bill for workers to shareholders, and bonuses

for bus workers as 'achievements' celebrated on his birthdays.

Karunanidhi formulated a seven-year strategy aimed at eradicating 1,200 slums by the year 1978. The proactive Rama Arangannal was appointed as the inaugural chairman of the Slum Clearance Board, which set a target to construct 25,080 housing units.

In 1971, the D.M.K. experienced an exceptionally successful year, surpassing all expectations and achieving a remarkable electoral milestone. The party secured 184 out of 234 seats³⁷, while the Kamaraj-Rajaji 'Grand Alliance,' which was anticipated to win, could only manage twenty-one seats collectively.³⁸ K.B. Kripalani was convinced that the Congress had manipulated the national election results.³⁹ This marked the D.M.K.'s most outstanding electoral performance to date, propelling Karunanidhi into a position of prominence, where he would quickly assert his influence. Consequently, the D.M.K. began to actively engage in trade unions, a domain traditionally dominated by Communists. In the districts, D.M.K. officials, adorned in DMK-branded *veshti* and shawls, began to operate with a sense of autonomy. Kamaraj and Rajaji claimed that corrupt practices, which had emerged even during Annaduari's leadership, felt emboldened in this new environment. Karunanidhi was poised to become a figure of cult status, with Murasoli Maran acting as a significant behind-the-scenes influence, intensifying internal tensions.

Within the Dravidian movement, sycophancy reached unprecedented levels. The film star M.G.R. expressed his admiration for Karunanidhi, referring to him as 'a second edition of Anna' and 'Anna's heir' by July 1970. However, in a span of twenty-seven months, the very individual who had aided Karunanidhi's ascent would ultimately choose to strike, delivering a severe setback to Karunanidhi's aspirations that had spanned thirteen years.

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History of Sathyavani Muthu in Dalit Women Politics in Tamil Nadu

P.Prabakaran & Dr.G. Paranthaman

Introduction:

In 1943, she left Scheduled Caste Federation to stand with Anna who started the Dravida Munnetra Kazhagam (DMK) and spearheaded the effort in taking the party people. In 1957, she was one of the first 15

DMK members long with Anna to be elected to the legislative. When the DMK formed the Government in 1967, she served as the minister for Adidravida (Dalit) welfare. When the kizhvenmani massacre took place in December of 1978, she rushed to the village to support

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the victims. She arranged for the village to be adopted by the government and built houses and a school. She was a Member of the Legislative Assembly of Tamil Nadu. Rajya Sabha member and Union Minister. She began her political carrier as a member of Dravida Munnetra Kazhagam, began her own party, Thazhthapattor Munnetra Kazhagam and later jointed the Anna Dravida Munnetra Kazhagam. In late 1990s, she again joined in DMK. On September 18, 1949, the historic rain-drenched meeting at Robinson park in Robinson parkin Rayapuram to launch the Dravida Munnetra Kazhagam (DMK)- a day after it was decided to break away from the Divider Kazhagam (DK) – witnessed speeches by a batteries of leaders led by C.N. Annadurai. Among them was only one women, Sathyavani Muthu, then 26, who would became the DMK's first women Minister and the first Union Minister from Tamil Nadu representing a Dravidian part. Her prominence in the party was not surprising. Political awakening happened early, thanks to her father K. Nagainather, a railway employ, who took part in the campaigns of the justice party, the self respect movement, and the south India Buddhist Association. Inspired by B.R. Ambetkar and 'Periyar' E.V. Ramsey, Muthu, a home eopathy practitioner, was active in the All India Scheduled Castes Federation before fully involving herself in the D.K.

Member of Legislative Assembly in Sathyavani Muthu Ammaiyar:

She was member of Dravida Munnetra Kazhagam (DMK) since is beginning in 1949. In 1953, she was arrested for leading the DMK's protests against the the Kula kalvi Thittam. During 1959-58, she was the propaganda secretary of the party. She also served as the editor of magazine Annai She contested assembly elections from paramour and Ulundurpet constituencies in all assembly elections between 1957 and 1977 and 1984. She won three times from paramour constituency as an indepented candidate in 1957 election, as a Dravida Munnetra Kazhagam candidate in 1967and 1971 elections. She lost the 1962 election from Ulundurpet constituency.

In 1957, the DMK fought the Assembly elections for the first time. Since it didn't have a party symbol at the time, each candidate was allotted different symbols and contested the elections independently. In that election, a total of 15 candidate in that group of 15. Thus she was also the first women DMK MLA in the Tamil Nadu assembly. In 1967, when the DMK came to power for the first time. She was made the minister of the Dalit welfare department, which later came to be known as the Adi Dravider welfare department. Within year, the DMK faced its biggest challenge in the form of the Keezhvenmani massacre in the than combined Tanjavur, in which 44 agriculture was bedridden, the take of visiting the area and coordinating the relief measures were entrusted to leaders like Karunanithi, Madhavan and Sathyavani Muthu.

Tamil Nadu Minister in Sathyavani Muthu Ammaiyar:

She served as a minister for Harijn welfare minister in M. Karunanithi administration till 1974. When Babasaheb Ambetkar instituted the Scheduled Caste Federation in 1943, at only 20 years old, she was found extremely capable and was appointed the head of its women's wing in Chennai district. She was the one who introduced Dravidian leaders like C.N. Annadurai and ka Anbazhagan to the Federation. Her contribution To Organizing Dravidian Movement conferences and meeting were immense. Once in Pondicherry, a meeting was organized and Sathyavani Muthu and ka Anbazhagan were invited to unveil a portrait of Babashahib and a map of dravida Nadu (the Dravidian Country) respectively. Amidst strong opposition from the congress, the meeting began under the presidency of veteran leader Azhagirisamy.

Before they could speak, goons from the Congress attacked the gathering with sticks and Sathyavani Muthu and others reached safety with the help of friends like ponramalingam. She was later shocked to hear that the Congress workers were planning to disrobe her one the way to the railway Station. As someone who has worked without fear, this episode made her realize how dangerous it was for women to be in political activism.

Thalthapattor Munnetra Kazhagam in Sathyavani Muthu Ammaiyar:

She resigned her ministerial position in 1974 and left Dravida Munnetra Kazhagam. She claimed that Harijans are not treated well by DMK since the death of C.N. Annadurai and the new leader M. Karunanithi was prejudiced against harijans. She said formed Thazhthapattor Munnetra Kazhagam. The party was merged with Anna Dravida Munnetra Kazhagam after it came to power winning the 1977 election. The time has come to form a new party to fight for the rights of the Harijans. After Dr. Ambedkar, nobody has taken the cudgels in real earnest we will form a new party. Sit on the opposition benches, and fight for the right of Scheduled Castes. We will not let them be exploited and humiliated endlessly.

She started the Thazhthapattor Munnetra Kazhagam in 1975 and in 1977, and upon request from M.G.R., She merged with the ADMK and became the member of legislative council in the State. She was later elected to the Rajya Sabha and became the union minister for social welfare in 1978. In her official visits abroad, she met and discussed caste and patriarchy. Having spent almost 6 decades in politics, Sathyavani Muthu stayed true to her Self-Respect principles despite the Movement taking several forms and was called the Determined Self Respect Warrior by Periyar. For her scathing critiques on religion, God and caste, she has been jailed several times.

Union Minister in Sathyavani Muthu Ammaiyar:

She served as a Rajya Sabha member as the All India Anna Dravida Munnetra Kazhagam representative from 3 April 1978 to 1984. She served as a Union Minister in Chaudhary Charan Singh ministry from 19 Aug 1979 to 23 December 1979. She along with A. Bala Pajanan was the first two non-congresses Dravidian parties Tamil Nadu Politicians to serve in Union Ministry. Subsequently, she floated her own party, the Thazhthapattor Munnetra Kazhagam (Depressed progressive Federation), along with the 10 MLAs from Scheduled Castes two MLCs and an MP when the AIADMK came to power in 1977, she merged her party with the former.

Between 1978 and 1984, she served as an AIADMK MP in Rajya Sabha. In 1979, for a brief time, she became the minister for social welfare in VP Charan Singh cabinet. In that way, she was also the first non-congress leader to become a Union minister in Tamil Nadu's electoral history. In 1974, she quit the DMK stating that the government had failed to allocate sufficient funds to the Dalit welfare department. She was also critical of the party saying that it did not care for Dalits after the demise of Annadurai. Her allegation that the Government's family planning scheme was aimed at depressed classes created a furore within the party. In her autobiography *Yenadhu Porattem* (My Struggle), she accused Karunanithi of seeing her through the lens of the caste she belonged to that it's not the Brahmin communities but the intermediate castes, which are a threat to the depressed classes.

Conclusion:

Born in Chennai in 1923, Feb 15, Sathyavani Muthu was exposed to the cruelties of Brahmanism right from a young age. When she was in the Kalainkar Karunanidhi's cabinet in 1974, she pressed for the establishment of a law college named after Ambedkar, she started the Thazhthapattor Munnetra Kazhagam in 1975 and in 1977, and upon request from M.G.R., she merged with the ADMK and became the member of Legislative council in the state. Having spent almost 6 decades in politics, Sathyavani Muthu stayed true to her self-respect principles despite the movement taking several forms and was called the Determinate Self respect Warrior by Periyar. For her scathing critiques on religion, God and caste, she has been jailed several times. Towards the end of her life, she rejoined the DMK which she was part of with Anna, her leader. She breathed her last on the 11th of November 1999.

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Social Welfare Schemes in Tamil Nadu under The Dr. M.G.Ramachandran with Special Reference to Women Welfare Scheme's

A. Parvinbanu & Dr. B. Rahamedsha

Introduction

Women are facing number of problems not only India in the world wide from medieval period. They were affected by the dominated of men in the society. Their rights and equal denied in the society. They were affected socially, economically and politically. The socio - political movements and leaders took various reforms for the empowerment of women. They anonymously believe that if empowered women, they face changes boldly and overcome barriers in their life. They also believe that empowerment is a multi - dimensional process, which ought to empower women or gathering of women to understand their full personality and power in all circles of life¹. Nations like India witnessed reformation of such practices.

AIADMK and women Empowerment:

All India Anna Dravida Munetra Khazhagam (AIADMK) was founded by M. G. Ramachandran (MGR) a popular Film star of Tamil Nadu in the Year 1972. During the 1940s, MGR, was attracted by the ideology of Dravidian movement his film college. E.V.Ramasamy, called known as Periyar revolutionary, socio - political thoughts forced him to come close to the Dravidian movement. In 1946, by CN Annadurai's social reforms drama and cinemas, he came into contact with CN Annadurai. His association with CN Annadurai and the ideals of DMK made him to join the party in 1953. The DMK party leaders like CN Annadurai, M. Karunanidhi used drama and cinemas also depict

position of women. They stood for women liberation and their empowerment. MGR to act in Movies which depicted removal of social inequalities. He made 'Annaism' which is the blend of socio - political ideas of E.V.Ramasamy (EVR) and C.N.Annadurai (CNA) as the ideology of AIADMK. The MGR's AIADMK Government way very much concerned with the welfare of the women. When the AIADMK came to power in 1977 it was for the leadership to consider the ways and means to practice it's ideological promises through legislation and governance.⁵

Education Schemes during 1977 - 1987 :

MGR named the ideology of the party as Annaism which covers various spheres of society, party and government. It includes, the welfare of the economically and socially backward communities, special concern for the SC and ST and the poor and the weaker sections of the people, uplifting the weaker sections of the society. The education is one of the powerful tool for women empowerment. The AIADMK government introduced various schemes in the educational section. From 1978-79, higher secondary education, the 10+2 system was introduced and the old pattern of 11 std was put an end. Enrolment of girl students were on the increasing scale. Book Banks have been established in all Technical Institutions with the assistance from the government and Voluntary Organizations to help the poor students³. Every year

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two sets of uniforms one at the beginning of the academic year and another at the time of Pongal festival were supplied free of cost to all girl pupils irrespective of community who were either studying in Schools or residing as boarders in Government Hostels⁴. The AIADMK government decided to implement the programme in a modified form 1981-82. Modified Applied Nutrition Programme ⁶ consists of the following components: Consequent on the introduction of Chief Minister's Noon Meal Programme from 1st July 1982 all the Child Welfare Centres started under Applied Nutrition Programme were integrated with Chief Minister Noon Meal Programme and the activities under the previous Applied Nutrition Programme came to an end⁵. The Chief Minister's Nutritious Meal Programme was extended to the voluntary Institution during 1982-83 ⁶. Balwadies function under Tribal Sub-Plan were also merged with the scheme. The scheme was also introduced in the rural areas of Tamil Nadu from 1st July 1982 to tackle the problems of malnutrition and to provide facilities for pre-school education and health care for the children in the age group of 2 plus to 4 plus. Under the scheme, employment opportunities were created for 68,738 women. During the tenure of MGR, schemes of the five year plans were implemented effectively. Fifth, sixth and seventh five year plans were functioning during his tenure. Women education was given importance in the plans. In the period of fifth five year plan (1974-79) number of steps were taken for the education of girls. These included creation of separate cells in the State Directorates of Education to look after the programmes of girls' education, establishment of polytechnics for girls, construction of staff quarters for women teachers in rural areas and girls hostels, introduction of condensed educational courses, assistance to voluntary educational organizations working in the field of women's education and holding of seminars in different states to discuss problems and programmes of girls education⁶. The seventh five year plan (1985-90) initiated several schemes for expanding women education. It initiated 100 percent coverage for

education of girls up to the age of 14 years. Priority was given to retain girls in schools. Incentives like uniforms, text-books and attendance scholarships were continued for the needy girls in all schools. Nonformal education were expanded to benefit girls in 6-14 age groups. Economical Welfare Schemes : Tamil Nadu Corporation for Development of Women was incorporated as a public limited company on the 9th December 1983. The primary objective of the corporation is to contribute to the upliftment of the poor and down-trodden women in all spheres from education and health to enterprise and management. During 1984-85, full fledged entrepreneurial development programme for women was organised in consultation with industrial and technical consultancy organization of Tamil Nadu and in association with several leading banks and financing institutions and public sector undertakings of Tamil Nadu. An industrial estate was proposed to be set up exclusively for women. The prospective women entrepreneurs will be allotted sheds in the industrial estate to set up their units. Schemes aimed at generation of income and employment to women. Supply of milch animals, supply of shop units, promoting employment opportunities for women in non-traditional vocations, carpentry units, manufacturing loud speaker kits, screen printing, plastic mould units were promoted. Projects were assisted by the world bank and the central government as well⁷. The Corporation sets its aims and programmes with the broad framework of economic empowerment of women. In order to provide opportunities for needy and deserving women between the age group of 16 to 30 years, the Social Welfare Board started vocational training programme through Voluntary Welfare Institutions by giving them financial assistance and technical guidance. Training programmes which have employment potential are selected and girls according to their educational background, aptitude, etc., are chosen for the relevant course. In Tamil Nadu, more than 100 courses such as training of girls in Needle Work and Dress Making ,Government

Examination, Embroidery, Shorthand, Typewriting, Accountancy Courses, Business Management Course, Training in Printing such as Proofreading, Composing, Book-Binding, Nurses Aid Course, Housekeepers Course, Radio Mechanism and Television Maintenance Course, Creche and school Training Course and Photography Course are run under the scheme. Most of the schemes are Government recognized courses having employment potential. This programme has taken its root from 1978-79 onwards. This had benefitted about 2,500 girls so far. During 1982-83, 76 institutions were aided for different courses with a total grant of Rs. 14.49 lakhs. 1,580 women are benefitted under this programme

Scheme for the Welfare of Destitute Children

The Government of India started a scheme for the care and maintenance of destitute children by registered voluntary institutions. The scheme was based on cottage system each unit consisting of 25 children. Up to 31st March 1979, 90 percent of the cost was given as grant by Central Government. From 1st April 1979, 45 percent was given by state Government, 45 percent was given by the Central Government and the rest 10 percent was borne by the institution. Building grant of Rs. 1,50,000 was also given for each cottage to accommodate the children. During 1987-88 a sum of Rs. 1.23 lakhs were allotted to 156 institutions.⁷

Marriage Assistance Scheme :

E.V.R. Maniammaiya Ninaivu Marriage Assistance Scheme for Daughters of Poor Widows was started in the year 1981 with an intention to help the poor mothers who are widows by providing financial assistance of Rs.1000 for marriage of their daughters. The Government launched a marriage assistance scheme during the year 1984-1985 to help the orphan girls to get married¹⁰. The scheme of widow re-marriage envisages rehabilitation of widows by presenting incentives in the

form of National Savings Certificate to both husband and wife to the value of Rs. 5,000 to be held in deposit for 7 years. Destitute widows in the age group of 18-30 are eligible for the scheme⁸

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Constitutional, Legal Provisions for Women and Children: Violence against Women and Children A Statistical Study

Dr. S. Rajagopal

Introduction

Indian Constitution, Fundamental Duties, Fundamental Rights, Directive Principles are granted equality to India citizen. All these provisions are special concentrate to Women and Children empowerment. Also, Constitution Amendments Bill was introduced and National Commission for Women constituted to protect, promotes the rights and interests of women. However, still Women suffering gender discrimination; Domestic Violence; Dowry Harassment; Sexual Harassment; Molestation; Attempt; Apathy; Cyber Crime; Acid Attack; Honour Crimes; Polygamy; Trafficking; Stalking; and other major cases are filed in through everywhere. Union Government, Complaint and Investigation (C&I) Cell of the Commission has registered 11,004 complaints in 2009-10, and 30,957 complaints in 2022-23 were received about violence against women and children. This paper throws lights on Constitutional, Legal Provisions For Women and Children : Violence Against Women And Children A Statistical Study regarding discuss in succeeding paragraphs.

Constitutional Provisions for Women and Children

Article 14, 15, 15(1) 15(3), 16, 21A, 24, 39(a) 39(d, e, f), 42, 45, 46, 47, 51(A), 51(e), 243 (G), 243 (D) (3) & (T) (3), 243 (D) (4), 243 (T) (4) to prevent Women and Children.

Legal Provisions for Women and Children

Offences mentioned under Indian Penal Code (IPC), 1860; The Guardian and Wards Act, 1890; Legal Practitioners (Women) Act, 1923; The Factories Act, 1948 (Amended in 1986); The Young Persons (Harmful Publications) Act, 1956; The Immoral Traffic (Prevention) Act, 1956; The Dowry Prohibition Act, 1961; The Maternity Benefit Act, 1961; The Child and Adolescent Labour (Prohibition and Regulation) Act,

1986; The Infant Milk Substitutes, Feeding Bottles and Infant Foods (Regulation of Production, Supply and distribution) Act, 1992 and its amendment Act in 2003; The Pre-Conception and Pre-Natal Diagnostic Techniques Act, 1994 (PCPNDT); The Pre-Conception and Pre- Natal Diagnostic Techniques (Prohibition of sex selection) Act, 1994; The Equal Remuneration Act, 1976; The Indecent Representation of Women (Prohibition) Act, 1986; The Commission of Sati (Prevention) Act, 1987; The Commissions For Protection of Child Rights Act, 2005; The Protection of Women from Domestic Violence Act (PWDVA), 2005; The Prohibition of Child Marriage Act 2006; The Prohibition of Child Marriage Act, 2006; The Protection of Children from Sexual Offences (POCSO) Act, 2012; Sexual Harassment of Women at Workplace (Prevention, Prohibition & Redressal) Act, 2013; The Criminal Law (Amendment) Act, 2013; and The Juvenile Justice (Care and Protection of Children) Act, 2015

Constitution Amendments Bill

From the Fifth Five Year Plan (1974-78) onwards has been a marked shift in the approach to women's issues from welfare to development. The 73rd and 74th Amendments bill passed Lok Sabha on 22nd December 1992. The Constitution Amendments bill have provided for reservation of seats in the local bodies of Panchayats and Municipalities for women. Also, Union Government introduced the Constitution Bill, 2023 towards reserving 33% of seats for women in state Legislative Assemblies and Lok Sabha.

National Commission for Women

To safeguard the women, National Commission for Women (NCW) constituted in 1992 to protect, promote the rights and interests of women. The Commission, although association with the State Police

Authorities, National Legal Service Authority, District Legal Services Authority, State Commissions for Women, State Legal Services Authority etc.

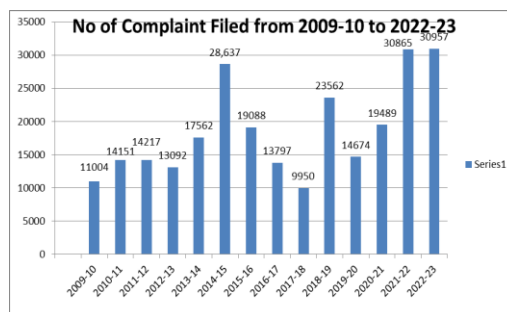
- **Mahila Jan Sunwai** : In this collaboration with the District Legal Service Authority and State/ District Police Authorities and helped to women's.
- **NCW 24x7 Helpline** : National Commission for Women 24x7 helpline opened on 27th July, 2021, with an aim to provide an online support to women with the concerned Hospitals, Police, Legal Services, Psychological Counseling etc.
- **Online Consultations**: Online discussion on Review of Criminal Law – Improvement in Status of Women conducted.

National Commission for Protection of Child Rights (NCPCR):

To protect, promote and defend child rights in the country, NCPCR was constituted union Government, Ministry of Women & Child Development. The commission monitors the violation of child rights, examine factors inhibiting enjoyment of child rights, inspection of child care institutions, review existing laws and policies for children, make inquiries into matters relating to deprivations of child rights and promote public awareness and etc.

Violence Complaints Registered in India

Protection of Women against Domestic Violence; Harassment of Married Women/Dowry Harassment; Outraging Modesty of Women/Molestation; Rape/Attempt to Rape; Police Apathy against Women; Cyber Crime Against Women; Sexual Harassment; Right to Exercise Choice in Marriage/Honour Crimes; Dowry Death; Bigamy / Polygamy and Sexual Harassment of Women at Workplace are major cases filed against women and children's. As per Government of India data, Complaint and Investigation (C&I) Cell of the Commission has registered complaint from 2009-10 to 2022-23 is mentioned as per Chart. I. A total of in the year from 2009-10 to 2022-23 around 2,61,045 various violence complaints were registered C&I Cell against women and children.



Complaints Registered in South India

In India, a total of 2,61,045 various violence complaints were received by C&I Cell against women and children from 2009-10 to 2022-23. In the year 2009-10, in India, a total of 11,004 complaints were received about violence against women and children. It was found to be around 2.20 per cent i.e 243 complaints alone registered by south Indian states Tamilnadu, Andhra Pradesh, Kerala, Karnataka, Telangana including Pondicherry and Andaman & Nicobar Islands. At the same time, in the year 2022-23, in India, a total of 30,957 complaints were received about violence against women and children which were found 5.84 per cent i.e 1810 complaints were received from south Indian states alone. As compared to the total no of cases registered in India the South Indian five states and two union territories registered violence cases against women and children is less as compared to Northern India. But at the same time, the last 13 years' records say that in south Indian states, violence against women has increased by percentwise (2.20% to 5.84%) 2.65 times and the number of cases registered has increased (243 to 1810) by 7.44 times as compared the records from the year 2010-11 to the year 2022-23.

Complaints Received by C&I Cell against Women and Children from 2009-10 to 2022-23

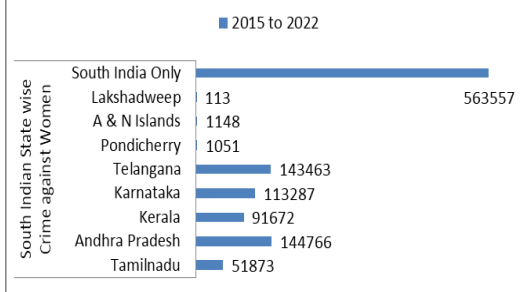
S er N o	Year	C&I Cell Registered violence cases against women and children in South Indian States							No of Complaint Registered in South India Only		Total No of Complaint Registered in India
		Tamilnadu	Andhra Pradesh	Kerala	Karnataka	Telangana	Pondicherry	Andaman & Nicobar Islands	No	%	
1	2022-23	668	169	159	554	236	1	6	1810	5.84	30957
2	2021-22	581	206	152	538	238	1	2	1731	5.58	30865
3	2019-20	204	84	51	213	103	7	5	667	4.54	14674
4	2018-19	320	166	125	328	127	1	5	1087	4.61	23562
5	2016-17	271	88	80	184	107	1	2	744	5.39	13797
6	2011-12	105	101	22	52	-	8	4	292	2.07	14217
7	2010-11	92	119	32	55	-	5	5	308	2.17	14151
8	2009-10	113	65	13	45	-	5	2	243	2.20	11004

Crime against Women under IPC + SLL from 2015 to 2022

In India, a total of 30,56,645 various crime cases registered against Women under Indian Penal Code (IPC) and Special & Local Laws (SLL) code were booked by Government of India, Ministry of Home Affairs, National Crime Records Bureau from 2015 to 2022. In the year 2015, in India, a total of 3,29,243 complaints were received under IPC + SLL against women. It was found to be around 18.85 per cent i.e 62,093 cases alone registered by south Indian states Tamilnadu, Andhra Pradesh, Kerala, Karnataka, Telangana including Pondicherry and Andaman & Nicobar Islands. At the same time, in the year 2016 around 18.46 per cent i.e 62,594 cases; in the year 2017 around 18.97 per cent i.e 68,270 cases; in the year 2018 around 17.08 per cent i.e 64,608 cases; in the year 2019 around 17.18 per cent i.e 69,656 cases; in the year 2020 around 17.93 per cent i.e 66,626 cases; in the year 2021 around 18.09 per cent i.e 77,484 cases; and in the year 2022 around 20.71 per cent i.e 92,226 cases were booked in South India states.

S r No	Year	South Indian State wise Crime against Women								Total No of Cr i m e a g a i n s t W o m e n i n I n d i a
		Tamilnadu	Andhra Pradesh	Kerala	Karnataka	Telangana	Pondicherry	A & N Islands	Lakshadweep	
1	2015	591	159	976	127	154	82	136	6	62,09
2	2016	446	163	100	141	153	95	108	9	62,59
3	2017	539	179	110	140	175	14	132	9	68,27
4	2018	582	164	104	135	160	16	147	1	64,60
5	2019	593	177	114	138	183	95	135	3	69,65
6	2020	663	170	101	126	177	11	143	1	66,62
7	2021	850	177	135	144	208	15	169	9	77,48
8	2022	920	255	152	178	220	20	178	1	92,22
		7	03	13	13	66	0		6	30,5
										56,64
										5

2015 to 2022



2022-23, in India, a total of 30,957 complaints were received about violence against women and children which were found 5.84 per cent i.e 1810 complaints were received from south Indian states alone. As compared to the total no of cases registered in India the South Indian five states and two union territories registered violence cases against women and children is less as compared to Northern India. But at the same time, the last 13 years' records say that in south Indian states, violence against women has increased by percentwise (2.20% to 5.84%) 2.65 times and the number of cases registered has increased (243 to 1810) by 7.44 times as compared the records from the year 2010-11 to the year 2022-23.

Conclusion

India's women empowerment has been a complex journey with both progress and challenges. The Constitution of India not only grants equality to women but also empowers the state to adopt measures of positive discrimination in favour of women for neutralizing the cumulative socio- economic, education and political disadvantages faced by them. Education plays a very important role in molding the character of an individual.

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Setting Limits and Exceptions to Quotas: The Implications of the Constitution (76th Amendment) Act

Dr. R. Saravanan, M.A.,M.B.A.,M.Ed.,

Historical Roots

The British brought modernising agenda to facilitate its own hold and authority. The Hindu society continued in unequal social stratification embedded in caste system. The disadvantaged group began to claim adequate services from the colonial administration. The British sensed some merits in their claims. The issue was opened with a finding in the revenue establishment in Nellore. The department was controlled by as many as 50 Brahmins, all from the same family, and that the collector could transfer only two of them, the Board of Standing Order, Board of Revenue, ordered that collectors should be careful to see that the subordinate

appointment and not monopolized by members of a few influential families. It was order to divide the principal appointments in each districts among several castes. A proportion of the thasildars should belong to castes other than Brahmin, and its should be a standing rule that the two chief revenue servants in the collector's office should be of different castes.[1]

Communal Quotas

The beginning of the twentieth century witnessed the emergence of non-Brahmin solidarity in asserting their rights challenging the dominant groups, specifically the Brahmins. Different categories have been used to consolidate the Tamils in larger context.

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Concepts such as Dravidian and non-Brahmin were not only to unite the Tamils but also the non-Brahmins of Telugu, Kannada and Malayalam origin living in Madras Presidency then.[2] The emerging educated non-Brahmins forcefully claimed their rightful positions and put forth their claims to the British rulers. The Justice Party took a lead in representing the non-Brahmin interests. As the Indian National Congress demanded adequate representation of Indians in British administration in India, the Justice Party demanded adequate representation of non-Brahmins in Madras Presidency. The Justice party came in power in 1920, and issued a series of Communal GOs. The First Communal GO reserved posts in government services in proportion to the population of different categories, especially for the non-Brahmins.[3] The Heads of the Department were further instructed to maintain the information of employees according to 6 different communal categories. The Second Communal GO declared that the government concurred entirely in the desire of the members of the Legislative Council for information on the 6 categories set out in the First Communal GO, not only for new appointments but for all government employees, including personnel in permanent, temporary, or acting appointments, and those appointed either for the first time or promoted.[4] However, these orders were not implemented till next ministry assumed office. The Justice Party lost power in 1926 and was replaced by an independent ministry under Subbaroyan supported by the Congress. Though the Justice Party had lost power, non-Brahmin movement was becoming stronger.

In 1927, another Communal GO was passed and reservation procedure was laid down clearly. It provided compartmental reservations for Non-Brahmin Hindus, Brahmins, Muslims, Anglo Indians, and Depressed classes. In course of time, there was growing discontent among backward Hindus and Depressed classes.[5] The leaders of Backward Classes League wrote to the Executive Council that the appointments reserved for non-Brahmin Hindus all went to a few forward communities. Following persistent demand by the Backward Classes League, SCs, and other associations, the Congress government revised the communal GO in

1947. It separated the non-Brahmin backward Hindus from non-Brahmins Hindus.

Reservation Policy in the post-Independent Era

In 1954, during the reign of Kamaraj ministry, the quota for SCs was raised to 16 percent. Changes took place after the DMK came to power. The DMK government appointed the Sattanathan Commission in 1969 to go into the issues of reservation. After consideration of its recommendations, the government enhanced reservation for the BCs from 25 percent to 31 percent, and for the SCs and STs from 16 percent to 18 percent in 1971. Separate reservation for the MBCs and the elimination of the creamy layer in the BCs were not carried out. Later, an attempt to eliminate creamy layer was taken by the AIADMK government under M.G. Ramachandran which issued an order in July 1979 prescribing an annual income limit of Rs. 9,000 on BCs for eligibility to the reservation benefits. There were protests against its enforcement and demanded its immediate withdrawal. In the wake of these and the ADMK's defeat in the 1980 Lok Sabha elections, MGR announced, on the eve of the dismissal of his ministry, the withdrawal of the G.O. He also increased the reservation for the BCs from 31 percent to 50 percent.[7]

Compartmental Reservation

The demise of MGR in December 1987 and the split in the ADMK paved way for President's rule in Tamil Nadu in 1988. In response to the pressure of the Vanniyar Sangam and an electoral tactic of the Congress, the Tamil Nadu Governor announced the acceptance of compartmental reservation for certain BCs. The DMK assumed office winning the 1989 Assembly elections ordered compartmental reservation in March 1989. Out of 50 percent reservation for 201 communities, it set apart 20 percent for 39 MBCs and 68 DCs, and 30 percent for the BCs. In 1990, the DMK government headed by Karunanidhi separated reservation for SCs and STs added one percent quota to STs totalling Tamil Nadu's overall reservation to 69 percent.

Limits set by Supreme Court

The Supreme Court ruled in the Indra Sawhney case restricted the overall reservation to 50 percent and

asked the government to eliminate the creamy layer from the notified OBCs.[10] Pressures from various angles forced the Chief Minister Jayalalitha to protect the 69 percent quota as they had lost of political implications and advantages. In April 1993 the Tamil Nadu government filed a petition in the Supreme Court seeking a review of its verdict in the Mandal case. In response to a batch of writ petitions against the procedures followed in admissions to professional colleges, while upholding the reservation of 69 percent for 1993-94, the Madras High Court on July 27, 1993 ruled that the state had to take steps to implement the Supreme Court's orders in the right perspective and see that reservation was brought down to 50 percent at least before the next academic year. However, in response to a writ petition from the Voice (Consumer Care) Council, the Supreme Court on 24 August 1993 restrained the state from exceeding 50 percent even for 1993-94.[11] Reacting to the Court order Jayalalitha reiterated to continue the existing level of reservation to endure the social progress of the BCs. When the state made 69 percent reservation based on the High Court order, following a contempt petition from the Voice (Consumer Care) Council, the Supreme Court extracted on 11 November 1993 an unconditional apology from it for violating the Court order. It forced the state to reduce the reservation in admissions from 50 percent to 31 percent (30 percent to 18.6 percent for the BCs, and 20 percent to 12.4 percent for the MBCs). The Court also directed the state to admit immediately to the MBBS course the 11 remaining candidates in the open merit list who were unlawfully deprived of admission by its failure to follow the 50 percent rule despite the Court order of August 24.[12]

Earlier, at a conference in Delhi on 4 December 1993, Jayalalitha argued that the Supreme Court verdict in the Mandal case has overruled the settled position and created uncertainty in the law, and a situation had been reached where the benefits given by a state government to the weaker sections under Article 46 had to be taken away to their detriment; the courts can only declare the laws and not assume the power of the legislatures which is purely in the domain of the legislatures or Parliament; to maintain the credibility of

judicial forums and to create absolute confidence in the minds of the general public, justice acceptable to the majority of the public should be rendered by courts; and between the court's verdict and verdict of the people only the latter would have to prevail because that is final in a democracy.[14]

Conclusion

Reservation policy in terms of communal quotas has a long history in Tamil Nadu. This policy seems to be irreversible but could be rearranged as compartmental reservations. Though the Supreme Court set limit to 50 percent, Tamil Nadu is able to retain its 69 percent quota. The support for 69 percent has been extended by all the political parties, perhaps justified on the need of the people or political necessity. The British colonialism, the Justice Party, the Congress, the DMK, and the ADMK contributed in various measures to provide and to retain the quotas in Tamil Nadu. The voice of dissent always exists but in small measure and politically insignificant. The friction between the legislature and the judiciary is more visible in this issue.

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Tamil Cinema and Its Representation of Icons of Tamilnadu

Balasubramaniyan S.L.,

The article would provide a comprehensive review the representation of history in Tamil cinema by elaborating the themes, main narrative, cast performance and accuracy of portrayal with the actual events that transpired in history of five exemplary Tamil films, namely Veerapandiya Kattabomman, Kappalottiya Thamizhan, Bharathi, Periyar, Kamaraj and Queen/Thalaivi. These movies render a sense of understanding of the life, struggles and teachings of these great personalities, however, facts often get distorted for the sake of dramatization, thus making the layman, a victim of misinformation.

Veerapandiya Kattabomman:

The movie Veerapandiya Kattabomman set a benchmark for the complete movie experience in Tamil film industry. Released in 1959, the film portrayed the life of a Polygar ruler named Veerapandiya Kattabomman who opposed the British East India company's taxing in India. Directed by BR Panthulu, it turned out to be a landmark film in Tamil cinema, despite a few historical inaccuracies

Veteran movie actor-Sivaji Ganesan, who played the main character mentioned in his authorised biography that he was prompted to seek a career in acting only after watching Kambalaththaar Koothu (street play) on Kattabomman's life. The movie however came to be made when once while passing by Kayaththaru (where Kattabomman was hanged by the British) with noted playwright Sakthi Krishnaswamy, Sivaji mentioned that he had always desired to play

Kattabomman's character. The writer obliged his proposal. With the added help of Tamil scholar, Ma Po Sivagnanam and other writers, he began fleshing out the play. Sakthi Krishnaswamy was the owner of Sakthi Nadaga Sabha and was known for his dramatic dialogues with patriotic fervor. The play was first staged in 1957 and was soon made into a film.

Despite these inaccuracies, the film was able to convincingly portray Kattabomman as a hero who struggled against the rule of the British, opposing the grand empire of the British in South India and cementing his place as a hero of the people.

Kappalottiya Thamizhan:

The movie's plot is a take on the life of the Indian national congress leader-V.O. Chidambaram (V.O.C) Pillai, played once again, by Sivaji Ganesan.

Following the big success of VeerapandiyaKattabomman, this movie was also expected to be a blockbuster at the box office, however it was not to be so. There can be various reasons for the failing of this movie however the main reason for its failure was Sivaji's previous movie-Veera paandiyakattabomman, for it set such high standards of expectations and when Sivaji and panthulu reunited to try to do a biopic on V.O.C, the portrayal of him was somehow not convincing. However, the film went on to win a national award.

For example the movie shows an incident where a barber stops shaving the head of a pro-British Indian

officer. The barber says 'Vande Mataram' as he goes about his work. The pro-British Indian gets angry and tells him to stop. The barber stops in the middle and says he cannot perform the haircut. The angry Indian official goes to other barbers in the town and they all refuse to do the remainder of the work. This incident in the movie might be an attempt at comedy but it was real and recorded in 'The Hindu' dated 05-03-1908 under the title 'A Barber refuses to shave.'⁶

Bharati:

The movie is by far one of the best portrayals of Bharathiyar. It immortalized the life of Bharathiyar, bringing to life both his works and his struggles. The movie opens with the death of Bharati with just 14 mourners at the Triplicane crematorium. Why there were just 14 mourners at his funeral forms the rest of the movie. The movie is very slow paced thus enabling it to chronicle every single moment in detail. The movie was well appreciated by the audience and critics alike and Ilayaraja's music served as the backbone of the movie.⁸ Some were skeptical of Sayaji Shinde, a non-tamil speaking person being the lead in this movie, however after the movie had premiered in theatres, various praises came in for him. The movie went on to win a national award in 2001. The movie was able to capture the emotions of India during the swadeshi period and depicted Bharati as a revolutionary thinker. The movie till date is an example for many theater artists and new filmmakers.⁹ The movie however was not a commercial success but gained a reputation for its making and depiction of a man who has already immortalized himself through his poems and works. The movie never tries to glorify Bharati as a great hero as other patriotic movies try to do but portrays Bharati for what he was. He was a thinker and a man with revolution in his mind and the movie completely does justice to this thus creating an image of Bharati that remains indelible in the minds of people watching the movie.¹⁰

Kamraj:

Kamaraj the kingmaker of Indian politics was an honest and devoted politician of the Congress party; many considered him to be the pride of Tamilnadu. The

movie on the life of Kamaraj was made in the year 2004, starring Richard Madhuram in the lead and was directed by A. Balakrishnan. The music of the movie was composed by Ilayaraja. The movie failed at the box office but won national awards.⁹ The movie was appreciated by critics and politicians for the portrayal of Kamaraj as he was in real life. Many moments of Kamaraj's life were taken and beautifully written to showcase to the audience. The movie can be boldly stated as an unexaggerated portrayal of the king maker. The welfare schemes of Kamaraj, the rise of the DMK, Kamaraj's role in the politics of the center, the defeat at the hands of the DMK party, and the efforts he took to avoid publicity are accurately portrayed in the movie without any dramatization. The movie was also showcased in a lot of schools during the time of release, to highlight the simple life Kamaraj led. The movie however strayed away from controversies like his foray into National politics and his leadership of the congress.

Periyar:

The word periyar is a synonym for controversies. Periyar and his ideas still are debated both among scholars, students, politicians, and the common people of Tamilnadu. Such is the impact of Periyaarin Tamilnadu. When the filmmakers set out to make a movie on periyar, every single person who had word of the idea were skeptical, about how the movie makers were going to achieve this for the job in hand was a hard one. However, the crew were able to pull it off avoiding all controversies. Sathyaraj, who himself was a staunch follower of Periyar and his ideas, was cast as the lead in this movie and one may boldly state that Sathyaraj has not acted but lived as Periyar in this movie. The movie came out in 2007 and had an average success in the box office, however critics and reviewers greatly appreciated both Sathyaraj's acting and the screenplay. The movie was directed by Thankar Bachchan and one can boldly state that he had managed to do justice in the script he had to handle. The movie portrayed various life incidents of Periyar and highlighted his fight against the caste system, his advocacy for atheism, his struggle for women empowerment and the self-respect movement.¹² The movie also talks about the justice party's transition into the DravidarKazhagam and the

branching out of Anna to form the DMK. It also highlights the friend/enemy relationship of Periyar and C. Rajagopalachari in a very beautiful way. This movie too was showcased in various schools in Tamilnadu for the students to get an idea of the leader that was Periyar. The movie also won various awards including a national award.

Queen/Thalaivi:

Queen (web series) and Thalaivi (film) are both biopics portraying the life of the late Tamilnadu Chief Minister, veteran actor, and leader of AIADMK party- J Jayalalitha. The former was directed by the famous director, Gautham Vasudev Menon and premiered on the MX player platform in December 2019.

Starring Ramya Krishnan in the lead role, the web series focuses on the childhood, studies and journey of the late politician- her rise to stardom, her relationship with the MG Ramachandran and her foray into politics. The series received many positive reviews both for her acting as well as the script and other major technical aspects of production.

According to Manasa Rao of 'The News Minute', "Rather than a factual retelling, much of the show is based on the anecdotal tales that have done the rounds of Tamil Nadu's political and film circles for decades and are now the overpowering ghosts in the biographical narratives about these leaders." This fresh perspective was well received by the audience and critics alike.

Owing to the tense political atmosphere at the time of release, the makers of both films chose to stay away from controversial topics and allegations that the late chief minister faced. Despite this, Queen owing to its wide reach and good screenplay fared better as a biopic than Thalaivi.

Conclusion:

The widespread reach of visual media, movies in particular, has always functioned as an easy medium to use to convey all sorts of social, political and historical information. The portrayal of major national historical events and eminent personalities through visual media and arts has always been aimed at evoking a sense of

inspiration, glorifying our past and documenting history as it happened.

In this respect, amongst the five films exemplified above, only VeerapandiyaKattabhoman can be considered a perfect success, both from a biographical/historical and cinematic aspect.

Since the cinematic field also views films as commercial endeavours and movies as mentioned have only had an average/failure run at the box this can also be a demotivator for directors and production houses. However, the making of biopic-based movies should be encouraged and directors that attempt such movies should be encouraged as well, for it will not only benefit the future generation but will also serve as a record in documenting the history of our society, culture as well as race as a whole.

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Maya Kamath: Redefining Political Satire Through Cartoons

T. Sangamithirai

Introduction

The art of political cartooning has historically served as a potent means of satire, questioning authority, revealing corruption and involving the public in political discussions. Maya Kamath, an innovative pioneer in this domain has reshaped the limits of political satire with her distinctive visual expression and bold embrace of controversial topics. Kamath's cartoons tackle crucial subjects such as systematic corruption, socioeconomic disparity and civil liberties, therefore mirroring the imperfections and capacity for transformation within society. This research examines Kamath's contributions to political satire, her development, the impact on modern cartooning and the obstacles she faces in a time of rapid political and technical transformation.

Maya Kamath's Emergence as a Cartoonist

Maya Kamath is a well-recognised and influential personality in the field of political cartooning, celebrated for her audacious and perceptive analysis of current political and social realities. Kamath's work combines artistic expression with a deep interest in the

political situation of her time. Her illustrations, frequently distinguished by simple yet powerful visuals, tackle a diverse range of topics, including corporate malfeasance and civil rights, gender parity and environmental justice. Her adeptness at harmonising humour with profound criticism has rendered intricate political discussions easily understandable and intellectually stimulating for viewers.

Kamath's cartoons have gone beyond mere pleasure and have become an indispensable component of public conversation. Through the use of humour as a critical tool to examine political and social realities, Kamath compels viewers to directly confront unsettling facts. Her ability to condense important global and regional issues into concise and powerful visuals has broadened the scope of political analysis particularly among youths.

This study investigates Maya Kamath's contributions to gender parity and analyzes her distinct graphical style and subject emphasis. The objective is to examine her primary literary creations which were published in Women's World section in *Times of India*,

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Independent, Free Press Journal, Deccan Herald and Asian Age. Deconstruct the techniques she uses to convey political criticism and determine her impact on modern political cartoonists and public involvement with political matters.

Maya Kamath's Artistic Style and Themes

Maya Kamath's artistic style combines simplicity and depth, often communicating rich and multidimensional ideas through minimalist imagery. Her cartoons enable viewers to quickly understand the essence of her comments by using clear lines, limited text, and a tight emphasis on the main issue. Kamath's work often integrates aspects of surrealism, distorting reality by using exaggerated scenarios or fantasy-like imagery to emphasise the irrationality of political circumstances. Kamath's cartoons explore many themes such as political corruption, power abuse, social justice, inequality, environmental conflict, climate change, freedom of expression, civil rights, globalisation, neoliberalism, humour, critique and the convergence of capitalism, consumerism, and worker exploitation. Kamath's art reveals the self-serving characters of political elites and their lack of accountability and transparency compelling viewers to face realities about those in positions of authority.

Her artwork advocates for marginalised populations shedding light on the challenges faced by individuals often silenced or disregarded by mainstream media. Her work is both critical and aspirational reflecting a vision of a fairer society. Kamath's artistic style and focus on specific topics elevate political cartooning to a level of social activism, successfully addressing pressing political and social issues in a way that is both clear and deeply meaningful.

Maya Kamath's Influence on Modern Political Cartooning

Maya Kamath has had a profound impact on contemporary political cartooning by skillfully weaving humor with advocacy, reshaping creative limits and broadening women's participation in politics. Her work has catalysed a new cohort of cartoonists to employ satire as a means for promoting social justice, providing a forum for under-represented perspectives and tackling

concerns such as inequity and violations of human rights. Kamath's methodology encourages cartoonists to engage in the political sphere, elevating their role from mere observers to active contributors in its formation.

The minimalist and symbolic technique employed by Kamath has revolutionised the aesthetic limits of political cartooning, enabling her to communicate intricate political ideas using uncomplicated, frequently abstract visuals. This approach has impacted a legion of contemporary cartoonists that value lucidity and effectiveness over complicated method, acknowledging that simplicity can be more potent in communicating a sarcastic commentary. In addition to altering the expectations of audiences, Kamath's focus on visual metaphors and nuance has also caused them to seek deeper meaning beneath the surface of her cartoons.

Kamath's ascent to fame has paved the way for other female cartoonists and satirists, demonstrating that satire can effectively tackle matters of gender disparity and patriarchy. In contemporary political cartoons, her emphasis on feminist issues, including gender-based violence, discrimination and women's rights, has significantly shaped the thematic range. Kamath's impact encompasses the strategies employed by contemporary cartoonists to negotiate censorship and political suppression. Through the use of nuanced imagery and oblique criticism, Kamath has demonstrated how cartoonists can scrutinise authority without directly inciting censure or reprisal, yet conveying a powerful political message.

Challenges and Opportunities in Political Cartooning Today

The field of political cartooning has developed in reaction to technological, political and social transformations. In the digital era, cartoonists encounter a multitude of obstacles and prospects, including censorship, information overload, media fragmentation, commercialisation, public sensitivity, political accuracy and economic pressures. Political censorship and repression are common obstacles encountered by cartoonists in constrained political contexts. To overcome these obstacles, cartoonists use nuanced symbolism and metaphor, using humour and abstraction

to scrutinise power while remaining within permissible limits. In the age of digitalization, the significance of traditional print media has diminished, while digital platforms are inundated with material, posing challenges for cartoonists in their efforts to attract and sustain public interest.

A new group of digital women cartoonists like Mounica Tata, Aastha Sahdev and illustracee, who share their work on sites like Instagram were greatly inspired by Maya Kamath. The work of Kamath questioned traditional gender roles and dealt with problems of patriarchy, gender inequality and societal expectations. Her cartoons often had funny and serious social messages, especially about women. They set a standard for artists today. These artists still use Instagram as a way to speak out about feminist problems like body positivity, mental health and women's rights today. Kamath's work also gave women creators more power and showed that cartoons and drawings can be strong ways to comment on society, especially for women. Digital feminist cartoonists use humour, illustrations and social media sites like Instagram to question the status quo, push for social change and give women more power, just like Kamath did in her own time.

Conclusion

Through her distinctive style of cartooning, Maya Kamath has revolutionised political satire by combining

creative originality with insightful and socially aware criticism. Her artistic contributions have expanded the limits of conventional political cartoons by integrating minimalist style, symbolic imagery and a pronounced emphasis on worldwide concerns such as corruption, inequality, and environmental deterioration. Ultimately, Maya Kamath has converted political cartooning into a potent instrument for societal transformation, employing her artwork not just to scrutinise but also to motivate, involve and stimulate contemplation on crucial worldwide matters. The significance of her contribution to contemporary political satire lies not only in its creative excellence, but also in its capacity to magnify crucial social and political dialogues in the complex contemporary society.

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Colonial Ethnography and the Construction of the History of the Kurumba Tribe of the Nilgiris

R.K. Maya

Introduction

The Kurumba tribe primarily inhabits the Nilgiri Hills in the state of Tamil Nadu, India. However, they are also present in adjacent parts of Kerala and Karnataka. They are one of the indigenous tribal groups of this region, known for their unique cultural practices

and close connection to nature. The history and culture of the Kurumba tribe are richly interwoven with the forests and hills of the Nilgiris.

History and Origin

The Kurumbas are considered among the earliest inhabitants of the Nilgiris. The name “Kurumba” may

have originated from the word “*Kurumpor*,” which means “short-statured people,” fitting their generally smaller physical build. The Kurumba are believed to have a Dravidian origin.

Historical accounts suggest that they might be descendants of the Pallavas or have been present in the region even before the emergence of these historic civilisations. Over centuries, they migrated and settled in various parts of the Nilgiris, leading a semi-nomadic life primarily dependent on hunting, gathering, and shifting cultivation. Traditionally, the Kurumbas were hunter-gatherers. They collected forest produce such as honey, medicinal plants, fruits, and roots. Hunting was a significant part of their sustenance. They practised a form of slash-and-burn agriculture commonly known as “Kumari cultivation.”

Language and Social Structure

The Kurumba people speak a dialect that falls under the Dravidian language family. It is closely related to Tamil and Kannada, with its own unique dialects. Their dialects may vary depending on their sub-group and region, integrating influences from Tamil, Kannada, and Malayalam. The social organisation of the Kurumba tribe is typically clan-based, with each clan having a specific totem or symbol of identification. The community practises gender roles with distinct responsibilities; men often engage in hunting and agriculture, while women are involved in domestic chores and craftwork.

Economic Practices

Agriculture: Subsistence farming is a primary occupation, with cultivated crops including millets, beans, and tubers. They also engage in shifting cultivation, periodically moving to new locations to farm. Traditionally, hunting and gathering have been crucial for their sustenance. Forest resources, including honey, wild fruits, and medicinal plants, contribute to their livelihood. Basket weaving, textile work, and wood carving are significant economic activities. These crafts are not only utilitarian but also carry cultural significance.

Today, many Kurumba are employed in agriculture, especially in the tea and coffee plantations

that are common in the Nilgiris. Some have also taken to skilled and unskilled labour in nearby towns.

Housing and Settlements

Kurumba settlements are generally composed of small hamlets, with thatched-roof huts clustered together. Typically, Kurumba settlements, known as “*hattis*,” are small communities consisting of a few huts built using locally available materials, such as bamboo and thatch. These settlements are typically located near forested areas.

They have a community-oriented lifestyle, with customs and social norms that have been passed down through generations. The tribe has a largely egalitarian structure, with decisions often made collectively by community elders.

Religion and Spiritual Beliefs

The Kurumba traditionally practice animism, believing in the spiritual essence of natural elements around them. They revere forest spirits and deities connected to nature. Rituals and festivals are often centred around agricultural cycles and natural events. Over time, elements of Hinduism have also been integrated into their belief system, including the worship of village deities. The Kurumbas are known for their skills in basket-weaving and creating other handicrafts from bamboo and other natural materials.

Festivals, Art and Culture

They celebrate various festivals and hold ceremonies that mark significant agricultural events, such as the sowing and harvesting seasons. These occasions are also marked by traditional music, dance, and special rituals. The Kurumbas are notable for their ancient rock paintings and vibrant murals, which depict scenes of nature, daily life, and mythology. Traditional music and dance are integral to their cultural expressions. Instruments made from natural materials and traditional dances are performed during various ceremonies and festivals. Tattoos and body paintings are also prevalent among the Kurumbas, serving both aesthetic purposes and spiritual significance.

Kurumba Tribe in the writings of colonial ethnographers

The study of the Kurumba tribe, like many other indigenous groups in India, owes much to the writings of colonial ethnographers. These early ethnographers provided some of the first comprehensive accounts of the Kurumba people. However, their perspectives were often influenced by colonial biases and their own cultural frameworks. Here are some notable works and insights from colonial ethnographers on the Kurumba tribe:

Key Colonial Ethnographers and Their Contributions

One of the earliest references to the Kurumbas in colonial writings can be found in the Mackenzie Manuscripts, where the Kadu Kurumbas of the Nilgiri Hills and the Canarese Kurumbas are mentioned.¹ It is in the book by Revered Metz of the Basel Mission, who set up camp in Ootacamund,² that the first detailed descriptions of the Kurumba tribes are found.³ The missionary who had spent a long period of time in the company of the hill tribes of the Nilgiris, according to Gustav Oppert, the Superintendent of Madras Museum, gives a detailed account of the Kurumbas in his book titled “The Tribes Inhabiting the Neilgherries”. Written in 1864, the book notes that the hill tribes were unable to appreciate the colonial efforts to establish schools in the hills for their children. He says, “They are unable to appreciate the value of mental culture that was necessary,” but goes on to add that there was better attendance in these schools when they offered the children one anna per day. Such a fee was cleverly offset by employing the children of the tribes, who were made to work for a few hours in the garden.

The shifting cultivation of the Kurumba tribe is also subject to critical examination. They are characterised as not having a regular supply of food and surviving on millets, fruits like plantain and jack and in the words of King, “...starvation at times being inevitable”. The Badagas, who required the services of the Kurumba at sowing, harvesting and at times of agricultural failure, shared some grains with the Kurumba as a barter.

The physical appearance of the Kurumbas also came under heavy criticism by the colonial ethnographers. King states, “The appearance of these rude people is wretched and even disagreeable. Low in stature, they are also ill-made; their complexion is of an unhealthy hue, and their heads are covered with mangy-looking hair. They have bleary eyes, a rather wide mouth, and often protruding teeth. Spare to leanness, there is a total absence of any apparent muscle, and the arms and legs are as much black sticks as human limbs.” No sympathy is evinced for the starved state of the tribe, and a picture is painted of an unbecoming savage who is to be civilised by the good Europeans.

The author of the book, Nigiri Sporting Reminiscences, comments that the Kurumbas had left the Nilgiris to move for more isolated areas of the forest with the arrival of plantation agriculture in the neighbourhood.¹² The manual of the Nilgiri District by H B Grigg gives details about the origin, physical characteristics, dress, census, mode of life, dwellings, livelihood and the rites and religion of the Kurumbas.¹³

Rivers, who wrote a book on the Todas, explains the relationship between the Todas and the Kurumbas as one marked by respect between the two. “...when a Kurumba meets a Toda, he bends forward and the Toda places his hand on the Kurumba’s head”.¹⁷ The Kurumbas also supply the wooden pole used in the funeral ceremonies of the Toda. Speaking on the so-called sorcery practised by the Kurumbas, Rivers refers to it as *Kurubudrchiti* and says that the tribes on the hills believed that there was no remedy for the sorcery of the Kurumba but to kill the Kurumba who practised it.

Common Themes in Colonial Accounts

1. Descriptions of Physical Appearance and Habits: Colonial ethnographers often began their accounts with detailed descriptions of the Kurumbas' physical characteristics, dress, and perceived habits. These description methods were standard practice but can appear reductive and stereotypical through a modern lens.
2. Anthropometric Data: Many colonial accounts included data on body measurements, reflecting the

scientific approaches of the time that aimed to classify human societies based on physical traits.

3. **Subsistence and Livelihood:** Ethnographers often noted the Kurumbas' practices of shifting cultivation, honey collection, and basket weaving. These activities were not just seen as economic pursuits but also as cultural practices integral to the Kurumba way of life.
4. **Social Structure and Customs:** Early accounts provided detailed descriptions of the Kurumba social hierarchy, marriage customs, family structures, and rituals. This even included their shamanistic practices and belief in spirit worship.
5. **Interaction with Other Communities:** Colonial writings frequently examined the Kurumbas' interactions with neighbouring tribal and non-tribal communities, including the Todas, Badagas, and Kotas.

Contemporary Challenges

The Kurumba tribe faces various modern challenges, including encroachment on ancestral lands due to modernisation and developmental projects, limited access to mainstream economic opportunities and market linkages for their crafts, and the influx of external influences and reduced transmission of traditional knowledge to younger generations, which pose a threat to their cultural heritage.

With the increasing influence of modern society, there is a growing concern about the erosion of the Kurumba culture and traditional practices. While educational and economic opportunities have improved, a significant gap remains in the level of development compared to the non-tribal population of the region. Several government and non-governmental organisations are working to support Kurumba communities by promoting their livelihoods, ensuring access to education, and preserving their cultural heritage.

Preservation Efforts

Government Initiatives: The Indian government has implemented various schemes to improve the socio-

economic conditions of tribal groups, focusing on education, healthcare, and infrastructure development.

NGO Involvement: Several non-governmental organisations are working towards the preservation of Kurumba culture, promotion of their crafts, and providing sustainable livelihood opportunities.

Cultural Documentation: Efforts by anthropologists and historians to document Kurumba traditions, dialects, and art forms to ensure their knowledge is preserved for future generations.

Conclusion

In conclusion, the Kurumba tribe of the Nilgiris has a rich history and unique cultural heritage that has evolved over centuries. They continue to be an integral part of the Nilgiri biosphere, contributing to its cultural and environmental landscape. The Kurumba tribe exemplifies resilience and cultural richness despite facing numerous socio-economic challenges. Their deep connection to nature, unique art forms, and traditional practices constitute valuable heritage, and concerted efforts are needed to safeguard and promote their way of life in an evolving world.

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Nationalist Movement of Muslims in South India: Advertence and Abetment

Dr.R Sankar

Introduction

Being on the minority communities in South India, the Muslims conceived the oversized in number and substantial, else they like the Muslims from North India, might not conserving so much distance from Hindus and connection or show revulsions through freedom movement. They agreed the brotherly attitude of Hindus and adjoined them with devours in the movement in the middle of this period. However, the British officials were appraised at their posture since they, depended them to the staunch pro-British, but in habitude contrary to their calculations inaugurate Muslims exhibiting continues interest for communal harmony. On the factuality is that in a social movement or political trend prevailing in India in this period, differences between two races were conventional to take place and this was more appearing in North India, while the Muslims were united and agitated under the leadership of Syed Ahmed Khan. Besides, South India the case was distinctive. On the crucial circumstances, whether Muslims or Hindus, stand was anti-imperialist, and roots were economic and social. Indeed unity was determined to take place as a communal group of Muslims were very small to compare with the Hindus.

Perhaps, they formed just only six percent, when raised in South India. Fractionally the member of Muslims was increased in the rate of increase not so substantial Hindus were about ninety percent like Christians. Statistically revealing, they were about 19, 32,910 in 1881 and accumulated to 28, 65,285 in 1921. It efforts 9, 49.773 or a little more than one percent was increase to their existing total population. Besides it might be noted that this rate of genesis were greater than that of Hindus. Hence it was not a force to calculate with because Muslims were scattered in unique and all over the South India. The reason they would not forgot their defunct past that they were the descendents of ruling community with a rich legacy. Perhaps, the 1857 revolt had been deterioration went further unchecked until an intellectual awakening social uprising. This study has mainly focused on the economic and social conditions as the historical background advance nationalist advertence and abetment it to score with full amour in South India.

Social Status

On the twentieth century, economy was not good and people suffered in the form of poverty. They have categorised under three categories; the upper, middle,

lower. Among them the upper, other the Hindus, after the revolt of 1857 might lose their place of wealth and prosperity, hence the British made them more a aim of their attack than the Hindus and with substantial wars ruined them. The reflection of the Mutiny when the Hindus affirmed themselves, the Muslims might not switch on next to other profitable occupation with the result that their developing groups lost Governmental patronage. Consequently, the cream of the Muslim community, except some princes, was thrown to a desperate position and incidentally along with the middle and lower classes they had to struggle hard for their existence. Besides, the Hindus gradually worked up their route as a major community and relish the full economic profit offered by the British aid irrigation projects and textile industries. Hence the rich among the Hindus changed into richer when the poor Muslims poorer to the span of becoming worried of the Hindus or hateful of the British Raj. In fact they did not allow themselves to progress because of their disdain for western culture and technology and indifference to derive benefits from the researches done in government institutions, particularly in Congress.

A Professor of English, from Aligarh College named Abdul Khadar Khan an enlightening lecture about the importance of English education. The Governor was excited with it that he agreed to give whatever help the Muslims wanted as the Muslims. Hence he realised the value of education, they implicated a resolution to raise Educational Fund so as to aid economically backward sections to get higher education. The Governor also helped them and the result was that 11 scholarships were awarded to the meritorious students every year besides a Students Home was founded to provide lodging facilities to the outstation students. Hence the South Indian Muslims completed largely their needs to be self sufficient and self-reliant and be independent on others another offshoot of this conference was that some associations like the Muslim Educational Association, Vaniyambadi were founded further, a band of devoted workers, imbued with the progressive spirit such as those in North India, arose whose determine. But only in elementary and secondary stages they could produce some Educational Society, Provincial. Conference was to boost educational standards in Muslims progress but not at the

high school level. To the solution on this situation organisations like the Madrasah-e-Islamiah and the Vaniyambadi, a High School, and Harris School, girls' school were establishment and the result was that by the final of this period the number of those who attended the schools was trebled to that in 1900-01. in 1918-19 their number rose to 1,53,496. While in 1900-01 they were about 41,168, from this Hitherto they had kept themselves away from politics and did nothing to the freedom movement. But now with the educational advancement they got rid of their lethargy and wanted to make their presence felt fortunately no communal riots of serious nature occurred in this period as at Salem in 1882.

Another striking feature was that they were very curious to consider any suggestion offered by the Hindu leaders like G.K. Gokhale and M.K. Gandhi. Since they knew that education was the key factor for intellectual development, they had recognised the great services rendered by G.K. Gokhale, who moved the Compulsory education Bill in the Imperial Legislative. However, they did not follow quiet but held a meeting at Madras and agitated the Government's plan in strong terms. On the meeting Yakub Hasan, Secretary of the Madras Elementary Education League, went through many telegrams that expressed a deep sense of sympathy over Gokhale's bold and humanitarians Council in 1911, though without success efforts Another leader to whom the South Indian Muslims sowed attachment was M.K. Gandhi. He had just returned from South India and passed a condolence resolution expressing their deep sense of anguish, and further raised fund along with Hindus to erect a statue in his memory thus having been advanced educationally, the Muslims gained self-confidence and entered into the national movement and resoluteness to make their presence felt. Hitherto they had been looked upon as just propagators but when Mrs. Annie Besant appealed in 1915 that the Muslims should also come out of isolation, they were convinced and began to take part in freedom movement taking Mrs. Annie Besant and S. Subramania Iyer as guides. Observing this, the Prince of Arcot, got angry and advised the Madras Muslims not to participate in Besant's Home Rule movement, and still further went to the extent of threatening to resign his membership from the Muslim League of Madras but his threat did not create any complexity in them as the

Home Rule movement had already progressed and when Mrs. Annie Besant company with two other South Indian leaders founded a organisation for being interned at Ooty for 93 days, the Madras Muslims have not keep calm but held a protest meeting at the Gokhale Hall while they criticised boldly the Government's plan. The hall was so well-packed that more had to stand outside.

Conclusion

In this connection, the Muslims appealed to the Government by trying to make allusion that two Muslim leaders of North India, namely, Mahomed Ali and Shaukat Ali, were interned and that along with Mrs. Annie Besant these leaders should have been released. It indicates that they had developed a sense of awareness and that they were not prepared to relevant Government's action that was coercive. It is true that for sometimes they helplessly observed, as the British Raj followed a policy of divide and rule, tried to curb unification in masses, and disrupt the process of Hindus and Muslims in developing nationhood Charles Wood, the Secretary of State, too admitted in 1862 that the antagonism of the Indian races was an element of strength span of time when the Montague-Chelmsford Report was presented, it conceded the principle of provincial autonomy as the first step towards introducing diarchy at provincial level. But this report did not impress the Muslim leaders and so they joined North Indian Muslim leaders at Lucknow, intensified communal unity and passed the Lucknow Pact of 1916. All this reflects that a variety of nationalism emerged among the South Indian Muslims and Yakub Hasan contributed a symbol of the new ebullient courage. In this process, they identified themselves with the national sentiments requirements, and activities and developed a sense of one's common sentiments and feelings common sufferings along with the Hindus and set an example even to the other sister minority community, Christian Further, they reacted to the same in future.

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Evolution of Colonial Intelligence Systems and Its Role in Suppressing Indian Revolutionary Movements

V. Vignesh

Introduction

The “imperial intelligence system” served two primary functions: gathering information and transforming it into intelligence for policy-making and decision-making, and providing mechanisms to coordinate and execute covert actions in alignment with policy. The British Empire developed a highly efficient and wide-reaching intelligence network to suppress these insurgencies and maintain control over the Indian subcontinent. The evolution of colonial intelligence systems is a fascinating aspect of British rule in India. This system played a crucial role in identifying and neutralising revolutionary groups, undermining nationalistic activities, and eventually prolonging the British Empire’s hold over India. This article traces the development of the colonial intelligence system and examines its role in suppressing Indian revolutionary movements.

Origins of Colonial Intelligence in India

The origins of British intelligence in India can be traced back to the East India Company (EIC) era. As the EIC expanded its territorial control, intelligence-gathering became essential for maintaining trade dominance, suppressing local resistance, and managing geopolitical rivals such as the French, Portuguese, and Dutch. During the early years, intelligence gathering was largely informal, relying on local informants and spies to report on political and military developments. British officials understood that intelligence was critical to sustaining their mercantile and territorial interests in India.

Early Intelligence Systems in India (1757–1857)

By the mid-18th century, the EIC recognised the importance of formalising intelligence collection to expand its empire. One of the earliest forms of organised intelligence operations was seen during the

Anglo-French rivalry for supremacy in India, particularly during the Carnatic Wars (1746–1763). British officers developed a rudimentary system to gather information on French military movements, local rulers, and indigenous armies. These efforts set the foundation for more institutionalised intelligence operations as the British consolidated power.

During the period leading up to the 1857 Revolt, the British had begun to use police forces and military officers to maintain surveillance over Indian territories. The Company’s army officers maintained vast networks of informants, particularly in areas prone to rebellion, such as Awadh and the Deccan. The Company relied on reports from local zamindars, village headmen, and other native officials. However, the intelligence system remained decentralised and lacked professional coherence.

The 1857 Revolt and the Modernisation of Intelligence

The First War of Independence (1857) marked a turning point in the development of intelligence systems in India. The outbreak of the 1857 Rebellion highlighted a significant failure in intelligence gathering and the analysis of dissent among various groups, including sepoys. In his *History of the Sepoy War*, historian Sir John Kaye noted how swiftly the rebels and the Indian populace spread information about British weaknesses and setbacks. After suppressing the rebellion, the British government took direct control of India, dissolving the East India Company in 1858. The British Crown recognised the importance of intelligence in maintaining colonial control and initiated reforms to establish a formal and centralised intelligence network.

One of the key outcomes of the 1857 Revolt was the introduction of modern police forces in India. The Indian Police Act of 1861 established a new law

enforcement system, which became a critical component of British intelligence operations. The police were tasked with gathering information on local communities, tracking political dissidents, and reporting on any activities that threatened British authority. The colonial government created police forces in every district, with each force responsible for intelligence gathering and maintaining law and order. This marked the beginning of a more institutionalised intelligence system, laying the foundation for sophisticated surveillance networks that would later be used against revolutionary movements.

Evolution of Colonial Intelligence Networks (1858–1914)

By the late 19th century, British intelligence operations in India had become more centralised and sophisticated. The rising tide of nationalism, inspired by the establishment of organisations like the Indian National Congress (INC) in 1885 and other revolutionary groups, led the British to develop further and refine their intelligence capabilities. The colonial intelligence system grew more effective in identifying and neutralising potential threats to British rule, particularly those posed by revolutionary activities.

The Provincial Special Branches and CID

The Provincial Special Branches were overlooked mainly until the anti-Partition Swadeshi movement erupted in 1905, followed by the rise of underground terrorist activities in the Bengal Presidency. In April 1906, when the Criminal Investigation Department (CID) was established in Bengal and other provinces, the Special Branches were incorporated into the Provincial CIDs under a single DIG. However, with the increasing workload and escalating political unrest, the Special Branches in central provinces were eventually separated from the CID. Bengal's Special Branch grew more rapidly in size and intelligence quality due to the intense political movements, both overt and underground.

As revolutionary activities increased in the early 20th century, the colonial government realised the need for a specialised intelligence agency. The Police Commission (1901-1902), headed by Andrew Fraser,

recommended the creation of a Criminal Investigation Department (CID) in each province, led by a Deputy Inspector General of Police. The CID's purpose was to gather and distribute information on organised crime and assist in investigating significant cases. To address issues of provincial autonomy, the Government of India merged the Central Special Branch with the proposed Central CID, abolishing the Thuggee Department and renaming the new entity as the Central Criminal Intelligence Department (DCI).

The Criminal Investigation Department (CID) was created in 1902, following recommendations from the Police Commission of 1902-1903. The CID was responsible for collecting and analysing intelligence on criminal activities and political dissent. It played a vital role in monitoring revolutionary groups, particularly in Bengal, Maharashtra, and Punjab, which had become hotbeds of anti-colonial activities. The CID's powers were further expanded by the introduction of the Indian Criminal Law Amendment Act of 1908, which allowed the colonial government to prosecute individuals involved in seditious activities and to maintain detailed records on suspected revolutionaries. The CID's success in identifying and arresting revolutionary leaders was a testament to the growing sophistication of the colonial intelligence system.

Intelligence and the Suppression of Early Revolutionary Movements

Another significant revolutionary uprising was the Ghadar Movement (1913–1917), which aimed to incite rebellion among Indian soldiers in the British army during World War I. The movement, based in North America, sought to inspire mutiny within the British Indian Army. The British intelligence system, particularly through its networks in the United States and Canada, was able to infiltrate the Ghadar Movement and prevent a large-scale uprising. The British government arrested hundreds of Ghadar activists, thus neutralising the threat posed by the movement.

The Intelligence Bureau and Its Role in the Inter-War Period

The origin of the Intelligence Bureau dates back to the Government of India Act of 1919. Section 40(2)

of the Act indicated, among other things, that the Intelligence Bureau was responsible for keeping the government informed about matters concerning the security of the Indian Empire. Although the Act came into effect in 1921, the organisation was officially renamed the Intelligence Bureau in 1920.

Intelligence Bureau in Suppressing Revolutionary Movements

The Intelligence Bureau played a crucial role in suppressing the Indian revolutionary movement during the inter-war period. One of its primary objectives was to monitor the activities of the Hindustan Republican Association (HRA) and its successor, the Hindustan Socialist Republican Association (HSRA), which sought to overthrow British rule through armed struggle. On December 17, 1928, British Assistant Superintendent of Police Saunders was shot and killed outside the Lahore police office. The culprits were later arrested, tried, and hanged, including Bhagat Singh, a Sikh. In anticipation of possible reprisals on the day of the execution, officers like Leslie Robins of the Indian Police (I.P.) were advised to carry loaded revolvers. Chandra Shekhar Azad, who had evaded arrest in the Kakori case, joined forces with Bhagat Singh and Phanindra Nath Ghosh to form the Hindustan Socialist Republican Army (HSRA), with Azad as commander-in-chief.

The IB was instrumental in thwarting several revolutionary plots, including the famous Kakori Conspiracy of 1925, where members of the HRA attempted to rob a train carrying British treasury money. The intelligence gathered by the IB and CID led to the arrest and execution of key revolutionary leaders, effectively crippling the organisation. Similarly, intelligence played a vital role in capturing Bhagat Singh and his associates after the assassination of British officer John Saunders in Lahore in 1928. The IB's network of spies and informers provided the British authorities with the information needed to track down the revolutionaries and bring them to justice.

Surveillance and Censorship of Revolutionary Literature

The colonial government also enacted laws to control the spread of seditious literature, such as the Press Act of 1910, which empowered the authorities to seize presses and publications deemed to be promoting anti-British sentiments. The act was used extensively to suppress nationalist and revolutionary publications, thus limiting the ability of these movements to reach a broader audience.

The Intelligence System During World War II and the Quit India Movement

The outbreak of World War II in 1939 led to further expansion and consolidation of the colonial intelligence apparatus. British intelligence services were tasked with monitoring potential threats from Indian revolutionary groups that might use the war as an opportunity to incite rebellion. The Quit India Movement of 1942, led by Mahatma Gandhi and the INC, posed one of the most significant challenges to British rule during the war. While the movement was primarily non-violent, the British authorities feared that revolutionary groups would exploit the situation to launch violent attacks.

Conclusion

The evolution of colonial intelligence systems in India played a decisive role in the suppression of revolutionary movements and the maintenance of British rule. From the rudimentary networks of the East India Company to the highly organised and centralised Intelligence Bureau, the British developed a sophisticated system of surveillance, espionage, and counter-insurgency. This intelligence network enabled the British to pre-empt and neutralise revolutionary threats, often before they could fully materialise. The colonial intelligence apparatus was instrumental in delaying Indian independence by effectively suppressing revolutionary movements. However, it also became a symbol of the repressive nature of British rule, contributing to the growing discontent that ultimately led to the end of colonialism in India.

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Evolution of Personal Law and Colonial Reforms in India - Historical Perspective

M.S. Fathima Begum

Introduction

Personal Laws are a set of laws that apply to a specific class or group of people or a particular person based on religion. Faith and culture in India: Personal laws guided by religion are applicable in the civil realm, covering aspects such as marriage and divorce, as well as guardianship, Adoption, and Succession. At present, Hindus, Muslims, Christians, Sikhs and Parsis are governed by their set of personal laws in India. Despite calls for a uniform civil code from the time of the Constitution's drafting, personal laws have largely been left untouched by all governments in power. The reforms that have been implemented so far in personal laws have been within the ambit of individual codes, and the proposed changes have been criticised for interfering with the religious freedom guaranteed by the Constitution.

Historical Background and Evolution of Personal Laws

In Ancient India

Religion and law were intertwined, with the wisdom imparted by Shruti and Smriti serving as the primary sources that codified the ways of life. The Shruti contained all four Vedas, namely the Rig, Yajur, Sama, and Atharva Vedas. The Smritis were teachings and commentaries handed down by sages of the Hindu religion. The personal laws fell outside the ambit of the monarchy and were subject to the rules laid down in ancient texts and by the sages. The other two smritis were Yajnavalkya and Narada.

The study of Hindu legal history reveals that during the Hindu period, there was no interference by the state with Hindu law. They enjoyed complete immunity, and their personal laws regulated the whole affair. The states used to keep their hands off personal law, and it was considered a welfare organisation

dealing with any matter involving social interest. In Hindu India, the society was an organisational unit. The leaders of the society were Hindu sages. There were universal laws that the religious leaders of the society laid down. These rules not only concerned religious ceremonies and rites but also acted as a code of ethics and morality, governing the social intercourse of their lives.

Civil laws, religious rules, and social norms were not differentiated from each other. Hindus regarded law as an integral part of their religion. This claim was perhaps founded on the belief that the sages, being the Hindu lawgivers, were divinely inspired and had sufficient spiritual authority to evolve practices regulating human conduct over time. There is no difference of opinion about the fact that the entire spectrum of social, political, and economic life of the people was regulated on the basis of rules and regulations devised by divinely inspired human agents, such as the sages and philosophers of Manu's calibre, who dominated the entire Hindu period. Thus, the entire Hindu law in ancient India was almost identical with the Hindu conviction. Since there were no other religious communities, the conflict between personal laws did not attract much attention. With slight differences of opinion about personal laws in the small Hindu communities, the uniformity of law was a general rule rather than an exception.

In the Medieval Period

The advent of Muslims in India marked the beginning of a new era in India's legal history. In the 8th century, it was the Arab Muslims who first came and settled on the Malabar Coast and in Sind. Towards the end of the eleventh and the beginning of the twelfth century, the downfall of the Hindu period began. The old Hindu Kingdom began to disintegrate gradually.

The political history of this period is full of constant struggles between a few powerful states for supremacy. An atmosphere of significant mutual doubt was created amongst the contending states, which prevented their political unity against the common enemy.

After the Muslims invaded India, it was practically not feasible for the Muslims to be administered by the Caliph, who was in a distant place. Nonetheless, the Muslim rulers had to decide the law they were to apply to govern the large number of non-Muslims in India. Concerning civil matters, only Hindus were allowed to be governed by their own norms, and Muslim rulers maintained a policy of non-interference in this regard. The outcome was that the Hindus were permitted to adhere to their own norms, and the Muslims followed the same policy. However, concerning criminal law, both the Hindus and Muslims were governed by Islamic Law. Thus, Islamic law applied to Muslims, and in matters of private law, all non-Muslims were free to follow their own religious laws and customs, with no obligation imposed upon them. The whole of Shariat law was never indiscriminately and rigidly applied to the Hindus in India. A systematic judicial procedure was followed by courts during the Muslim period. It was mainly regulated by two Muslim codes, viz. Fiqh-e-Firoz Shahi and Fatwa-e-Alamgiri.

During the Mughal period, Islamic law was also the law of the land. Not only was civil law, but also the criminal law then in force, Islamic; the law and the judiciary enforced and administered these laws. However, non-Muslims had the liberty to follow their own religious customary laws in matters of marriage, inheritance, etc. The Mughal rulers appeared to have strengthened this differential and preferential process by allowing the disparate communities to continue adhering to and practising their own customary laws, except in cases of criminal offences. Thus, during the Muslim era, all non-Muslims were governed by their own religious and traditional laws regarding personal matters.

In the British Period

The British initially came to India as trading merchants. However, over time, they managed to establish their hegemony over the country. The British made efforts to establish a systematic and modern legal framework in India. One after another, various schemes for administering justice in different parts of the country were framed and enforced. The judicial system established in most of India under the Mughals and in some places under local rulers was gradually replaced with courts constituted by the British. The legal system adhered to and followed by the courts that preceded them was based mainly on Hindu and Islamic law. Civil, criminal, commercial, and procedural laws were all religion-based. The courts in the regions ruled by the Mughal applied Islamic law relating to crimes, evidence and court procedure. In civil matters, religious and customary laws were invariably adhered to in almost all parts of the country.

In the early days of British rule, religious laws were recognised as the rules of decision in all civil cases. Hindu and Muslim personal law were officially acknowledged, foremost in British Bengal, including the Mofussils of Bengal, Bihar, and Orissa. The recognition came under Warren Hastings' Judicial Plan of 1772, which laid the foundation of the Adalat System. The 1772 Judicial Plan regarding personal laws remained in effect in the Mofussils of Bengal, Bihar, and Orissa until 1781. Later, Cornwallis implemented a new judicial scheme through Regulation VI of 1793. However, the 1793 Regulation also kept the personal laws of the Hindus and Muslims intact. The Judicial scheme of Bengal was extended to Benaras and Madras regarding the application of Hindu and Muslim Law.

Colonial Reforms and Personal Laws

Throughout the history of India, efforts were made to address the deep-seated issue of gender bias perpetrated by personal laws. Every religion has taken small but important steps, ushering in reforms within its fold, even though these are not enough to ensure a just and equitable society. The Bengal Sati Regulation Act of 1829 was passed, which abolished the practice of Sati. The Hindu Widow's Remarriage Act of 1856 gave

widows the right to remarry, which was prohibited under social norms.

The Special Marriage Act 1872 was applied alike to all people irrespective of their religious affiliations. The Guardians and Wards Act 1890, Hindu Disposition of Property Act 1916, Hindu Inheritance Act 1928, Hindu Gains of Learning Act 1930, Hindu Women's Right to Property Act 1937, and Hindu Married Women's Right to Separate Residence and Maintenance Act 1946 are some of the important enactments made in British India. The Mussalman Wakf Act 1913, the Muslim Personal Law Application Act 1937, and the Dissolution of Muslim Marriages Act 1939 were enacted during British India. All these enactments, especially those relating to Hindu Personal Law, were in the form of piecemeal reforms. However, no attempt was made to codify the personal laws, except towards the close of the British rule.

In 1869, the Indian Divorce Act was passed, which provided grounds for divorce, mutual consent, and nullification of marriage, and also gave wives the right to file petitions against their husbands for divorce. In 1872, the Indian Christian Marriage Act was passed, which applied only to Christians domiciled in India, except for Goan Christians, and laid down the conditions required for a marriage to be considered valid. The Caste Disabilities Removal Act 1850, the Indian Penal Code 1860, and the Indian Contract Act 1872, in 1929, the focus shifted again to far-reaching social reforms. The Child Marriage Restraint Act was passed, setting the minimum age of marriage for men at 18 and for women at 15.

Conclusion

The societies at the beginning were rudimentary, and so were the laws of these societies. Laws have evolved in tandem with the growth of society. In the peculiar case of Indian society, which has held fast to its religious roots since ancient times, the people have continued to practice laws, rituals, and norms as laid down in their religious scriptures. However, a notable feature of personal laws in India is that they have never remained static. Gradually, with the passage of time, the

personal laws were reformed, amended, shaped, edited, and omitted. This was a slow process, which picked up pace with the onset of British rule in India. It is also evident from the above study that, although the British did not interfere with the personal laws of Hindus and Muslims, they endeavoured to enact common laws for all sections of society, irrespective of their religion. They rightly realised that general legislation was essential for the unity of India. The British policy remained to assimilate the prevailing different systems of law without wounding the religious feelings of the people. They made efforts to enact new laws with a view to introducing reforms in the old Hindu and Muslim personal laws, aiming to make them an engine of social progress and social control. Therefore, the legislation passed by the British affected all topics, including marriage, succession, transfer of property, and inheritance. To conclude, we may say that the Indian legal system provides all the necessary machinery for the expansion and preservation of personal law.

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E.V.R. Periyar's Role in The Empowerment of Women and Their Liberation

R. Balamurugan

Introduction

The empowerment and independence of women and the improvement of their political, social, economic, and health status are essential. In addition, it is essential for achieving sustainable development. The full participation and partnership of both women and men is required in all aspects of life, including shared responsibilities for the care and nurturing of children and maintenance of the household. In all parts of the world, women are facing threats to their lives, health and well-being as a result of being overburdened with work and of their lack of power and influence. In most regions of the world, women receive less formal education than men. At the same time, women's own knowledge, abilities, and coping mechanisms often go unrecognised.¹ The power relations that impede women's attainment of healthy and fulfilling lives operate at many levels of society, from the most personal to the highly public. Achieving change requires policy and programme actions that will improve women's access to secure livelihoods and economic resources, alleviate their extreme responsibilities concerning housework, remove legal impediments to their participation in public life, and raise social awareness through effective programmes of education and mass communication. In addition, improving the status of women also enhances their decision-making capacity at all levels in all spheres of life, especially in the area of sexuality and reproduction. This, in turn, is essential for the long-term success of population programmes. Experience shows that population and development programmes are most effective when steps have simultaneously been taken to improve the status of women.

Concept of Empowerment

Empowerment as a concept was introduced at the International Women's Conference in 1985 in Nairobi.

The conference defined empowerment as a redistribution of social power and control of resources in favour of women. Exposure of women to a world outside their home is a result of education and the modernisation of culture and society. The term empowerment has been widely used in the context of women. Empowerment is a process that challenges traditional power equations and relations. Abolishing gender-based discrimination in all institutions and structures of society, and the participation of women in the policy and decision-making process at domestic and public levels, are but a few dimensions of women's empowerment. Empowerment in its simplest form means the redistribution of power that challenges male dominance. This does not, however, mean that the empowerment process adopts an antagonistic approach. It is only to enable women to supplement and coordinate with men. Empowerment is an active process of enabling women. Empowering women means freedom to use their physical and mental capabilities to the fullest for their well-being as well as that of society.

Power is An Important Aspect

Power is an important aspect of human life. It is 'central' to social relations, a 'ground' on which everything else takes place: Between every point of the social body, between a man and a woman, between the members of a family, between master and pupil, between everyone who knows and everyone who does not, there exist relations of power. ⁶ Power is working everywhere and in every relationship, either in implicit or explicit form. Power can be explained in the form of domination, hierarchy, subjugation, etc. Hegel explains the hierarchical aspect through the relationship of master and slave in the *Phenomenology of Spirit*. There is no harmonious relationship between master and slave. The master becomes what he is only through an enslaved person. The master wants to dominate the

enslaved person; similarly, men want to keep control over women. Power has two aspects- enablement and restraint. Enabling aspect refers to positivity, development, etc.. In contrast, the restraining aspect refers to unprogressive, dominating, subjugation, etc., in social, economic, and political terms. Power enables us to recognise our potential and thus can help us become aware of our rights and capabilities.

On Women's Rights

E.V.Ramaswamy Naikar Periyar, a great Tamil philosopher, emphasised that social equality with rational scientific knowledge is the only tool for the formation of an egalitarian society. ⁷Periyar was ahead of his time; in his concept of self-respect, he advocated vigorously that women should be given their legitimate position in society as the equals of men. They should be given a good education and also the right to property. He also observed that the orthodox tradition of arranged marriage was nothing but to enslave women throughout their lives, depriving their sexual rights. Periyar was also worried about child marriage and stood against the dowry culture.

- i) Self-respect marriage is a rational, atheistic marriage
- ii) Personification of a woman, which emphasises individual freedom
- iii) Recognise women as equal subjects
- iv) Women's empowerment in a total sense that covers the areas of right to education, right to ownership over property and jobs and the right to share the power in the family
- v) Sexual rights for women
- vi) Promotion of literacy among women, as women's education is regarded as a human right
- vii) Emphasis on family planning
- viii) Abolition of the 'Devadasi' system in the temple

Periyar interpreted the condition of Indian women as: "It is due to the prevalence of faith in matters like god and religion, women remain subordinate to men. Valour and freedom are not the sole property of men. By birth, both are equal. Women are used to having children. This has made them dependent on men; until

this is abolished, women cannot be free. Women can live even without begetting children."

Abolish of Child Marriage

Periyar indicated that the practice of child marriages is against the overall development of women. He recommended the age of marriage for females as 22 years. These ideas of Periyar, dating back to the 1920s, were trans- lated into reality in the 1980s in India. India has marginally raised the marriage age of consent from 16 to 18, which is not at all adequate eugenically for the health and survival of mothers and children. It is a pity that even after 50 years, our government has yet to implement Periyar's advice on women's empowerment. His disciples who have come to power in Tamil Nadu have also been putting these ideas into practice. This research paper provides a clear view of Periyar EVR's role as a crusader for women's issues and his relevance today.

Education Rights

When Periyar took up any problem for discussion, he explored all its possibilities most critically. On the question of the uplift of women, he examined all its aspects thoroughly. He said that parents should devote significant attention to the education of their female children and should give them the liberty to choose not merely the profession best suited to them but also the life partner most suitable to them. The status of women in the world is a far-reaching topic that covers issues such as girls' education, their role within the family, community and politics, maternal health, economic empowerment and more. Women in general have been treated as subhumans in society. Periyar EVR was emphatic about giving equal preference to women in all the fields like education, equal rights education, women empowerment, etc.

Marriage and Dowry

Periyar further states that the very idea that the only proper thing for women to do is to be slaves of domesticity, bear children and bring them up, is a faulty one. As long as these restrictions are imposed on women, we can be sure that women have to be subservient to men and depend on men for help. Suppose women have to live on terms of equality with

men. In that case, they must have the liberty, like men, to have the kind of education they like and also to do unhampered any work suitable to their knowledge, ability and taste.⁹

Support of Widow Marriage

On the remarriage of widows, Periyar states that among the atrocities perpetrated by the Hindu male population against women, we have to consider the treatment meted out to widows alone. Suppose a girl loses her husband, even before knowing anything of worldly pleasures. In that case, she is compelled to close her eyes to everything in the world and die broken-hearted. Even in Periyar's community at the time, there were widowed girls below the age of 13 years. Periyar stated how it is a touching sight to see the parents of those widowed children treating them like untouchables

Periyar himself was a widower. After becoming one, he took a second wife. He claimed that in ancient days, both men and women in the country had this practice. There were numerous instances in the sastras and puranas of women getting married again after the death of their first husband. Periyar further stated that this is not an unusual practice in the rest of the world, though it might appear strange for us at present. Christian and Muslim women marry again after the death of their first husband. Ninety percent of women in Muslim countries get married again soon after the death of their first husband. This may be unusual in certain sections of Indian societies. However, it is a common practice in certain other sections of our society, which are called very backwards communities.

Further, inter-caste marriages and remarriage of widows are on the increase in India. Brahmins oppose these because they are afraid that they cannot exploit the people any more in the name of sastras. For the same reason, they oppose the Sharada Act, which is necessary for social well-being.

Devadasi

Periyar's example of the degradation of women in the Devadasi system explains that "if a man's physical passion is aroused when his wife is not with him, he immediately goes to a prostitute. Rough stones are planted where cows and buffalo graze to facilitate the animals to rub against the stones when they feel like it.

Likewise, Devadasis served in temples and all villages, rough stones planted on the borders, and they say that these two (employing devadasis and the planting of rough stones) are among the 32 dharmas mentioned in the sastras. When we consider why his kindness to the suffering and also the 32 dharmas are all bogus".

Family Planning

People who marry should stop being superstitious and start doing things rationally. They should not follow superstitions or celebrate religious rituals. It is best if they do not have children. If they cannot avoid it, they should stop with one or two. It is only difficult to give birth to a child; avoiding it is easy. Now the government also supports this (family planning). The couple should make use of it. Human life is not about living for oneself; we must strive to work for humanity.

Conclusion

Thanthai Periyar, in order to give effect to the development of women, pointed out the importance of Self-Respect, Abolish Child marriage, Education rights, Marriage and Dowry, Widow Marriage, Devadasi, and Family Planning. The efforts taken by Thanthai Periyar on women's rights are a milestone in the development of women.

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The Revolts of the Ryots in South India with Special Reference to the Baramahal Districts

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Introduction

The eighteenth century marked the beginning of significant colonial interventions in South India. The East India Company's victory in the Carnatic Wars and the subsequent annexation of territories such as the Baramahal introduced new systems of administration and control. For the ryots (peasants), these transformations meant unfamiliar demands, heavier taxation, and the erosion of long-standing customary protections. The Baramahal region, once an integral part of Tipu Sultan's dominions, became a critical testing ground for the Company's revenue experiments after the Treaty of Srirangapatna in 1792. Within this altered agrarian landscape, the ryots confronted unprecedented pressures that threatened their livelihood and social order. Their responses—ranging from passive resistance to open revolt—reveal not only the impact of colonial economic policies but also the resilience of rural society in adapting to, and resisting, imperial domination. This article seeks to examine these struggles with special reference to the Baramahal Districts.

Colonial Agrarian Policies

The East India Company sought to maximize revenue extraction from its newly acquired territories through systematic agrarian reforms. Two prominent models of land revenue administration emerged: the ****Permanent Settlement in Bengal**** and the ****Ryotwari Settlement in Madras****. The latter, introduced under the leadership of Thomas Munro in the early nineteenth century, was intended to establish a direct contractual relationship between the state and the individual ryot (cultivator), thereby eliminating the role of intermediaries.

In practice, however, the Ryotwari system functioned as a mechanism of rigid revenue extraction. The state's assessment of land revenue was often

inflexible, arbitrary, and unscientific, being calculated without adequate consideration of crop failures, droughts, or local variations in productivity. The excessive demands placed upon the cultivators led to cycles of indebtedness, exploitation by moneylenders, and frequent defaults. Instead of ensuring stability and fairness, the system deepened agrarian distress and became a central cause of recurring resistance among the ryots.

Causes of Revolts

The outbreak of ryot revolts in South India during the eighteenth century can be traced to several interrelated causes:

1. **Excessive Taxation** – Revenue assessments were often fixed at levels far beyond the productive capacity of the soil, leaving cultivators unable to meet demands.
2. **Loss of Customary Rights** – Traditional privileges, such as tax remissions during droughts or natural calamities, were systematically disregarded under Company rule.
3. **Economic Crises** – Repeated crop failures and famines drastically reduced agrarian output, making timely payments impossible.
4. **Official Corruption** – Company officials and their local agents frequently indulged in extortion, demanding more than the stipulated revenue.
5. **Judicial Alienation** – The newly imposed colonial courts, unfamiliar with rural traditions and grievances, offered little meaningful relief to the peasants.

Together, these factors generated widespread resentment, pushing ryots into acts of resistance and rebellion against the colonial regime.

The Baramahal Districts

The Baramahal region, located strategically between Salem and Vellore, came under Company rule after the Treaty of Srirangapatnam (1792), which marked the defeat of Tipu Sultan in the Third Anglo-Mysore War. Prior to annexation, the region had been administered under the Mysore rulers, where agrarian revenue was assessed in flexible terms, often with considerations for local conditions and peasant hardships. The transition from Mysore's relatively accommodative revenue system to the rigid demands of the East India Company created widespread uncertainty and resentment among the rural population.

The Baramahal was one of the first areas in South India where the Ryotwari system was systematically implemented under the supervision of Thomas Munro and other Company officials. Unlike the Permanent Settlement in Bengal, which vested ownership in zamindars, the Ryotwari system claimed to establish a direct relationship between the colonial state and the peasant cultivator (ryot). In practice, however, this relationship became one-sided, as the state's demand for revenue was prioritized above the subsistence needs of the cultivators. Assessment was carried out on a fixed basis, without sufficient regard for soil fertility, crop diversity, or fluctuations in rainfall.

For the ryots of Baramahal, this new system was burdensome. Many were compelled to pay taxes even during drought years when harvests had failed. In some cases, cultivators were forced to borrow money from local sahukars (moneylenders) at exorbitant rates of interest, thereby falling into cycles of debt and dependency. The Company's officials, eager to prove the efficiency of the new system, often enforced collections harshly, ignoring the dire poverty of the cultivators.

Resistance in the Baramahal took various forms. In certain villages, ryots submitted 'collective petitions' to Company authorities, pleading for remissions or reductions in assessment. When such appeals failed, groups of cultivators resorted to 'migration', abandoning their ancestral lands and moving into neighboring territories where the demands of revenue

officers were less oppressive. The refusal to pay tax outright was another form of defiance, and this often provoked direct confrontations. Archival records suggest that in some villages, revenue officials were obstructed, attacked, and even driven out by angry peasants.

Although these revolts were localized, sporadic, and lacked coordinated leadership, they reveal how deeply disruptive the Company's revenue policies were to the agrarian structure. The breakdown of trust between rulers and the rural population eroded long-standing social arrangements, leading to both economic dislocation and social unrest. Baramahal, thus, became a symbol of the tensions generated by colonial experimentation in agrarian administration.

Nature and Character of the Revolts

The ryots' revolts in the Baramahal shared several common features with agrarian protests witnessed elsewhere in South India during the early colonial period. These uprisings were not organized, large-scale political movements with a coherent leadership or ideological program. Instead, they represented **defensive struggles**, born out of the cultivators' determination to safeguard their livelihood, customary rights, and subsistence in the face of unprecedented pressures.

The forms of resistance adopted by the ryots ranged widely. The most common was 'refusal to pay taxes', particularly when assessments exceeded the productive capacity of the soil. In many instances, entire villages engaged in 'collective desertion', abandoning fields and relocating temporarily to less oppressive regions. At times, frustrations spilled into 'sporadic violence', with ryots obstructing or attacking revenue officials, damaging Company records, or engaging in open confrontations with state representatives.

Though fragmented, scattered, and localized, these revolts reflected an underlying 'collective consciousness of exploitation'. They revealed a shared understanding among cultivators that the colonial revenue system represented an alien and unjust order, which eroded long-standing protections once available under pre-colonial regimes. In this sense, the revolts

symbolized not only economic distress but also 'rural resistance against a distant, impersonal, and extractive colonial authority'.

Impact and Consequences

Although ultimately suppressed, the protests of the ryots in Baramahal and other parts of South India left an enduring legacy. At one level, they exposed the 'vulnerability of colonial authority in the countryside', revealing that Company power, though backed by military strength, was neither absolute nor uncontested. The resistance of ordinary cultivators demonstrated that oppressive policies could provoke widespread disruption and that the stability of rural society could not be taken for granted.

In response to such unrest, the East India Company was compelled to 'reconsider the severity of its revenue practices'. While the core objective of maximizing land revenue remained intact, later administrators—especially in the early nineteenth century—acknowledged the destructive impact of excessive demands. This led to limited attempts at reform, such as more cautious assessments, partial remissions during times of famine, and greater attention to surveys and record-keeping. Though modest, these adjustments signaled the influence of peasant protests in shaping colonial policy.

Beyond immediate policy effects, the revolts hold deeper historical significance. Historians, particularly those writing in the 'subaltern studies tradition', view these episodes as 'early expressions of anti-colonial resistance'. Even though the ryots did not articulate a nationalist ideology, their actions embodied a collective refusal to accept foreign domination in the most basic sphere of life—agrarian subsistence. These revolts thus give voice to peasant communities that are often absent from elite-centered narratives of Indian history. By highlighting the struggles of the rural poor, they broaden our understanding of resistance, showing that the roots of opposition to colonial rule extended far beyond formal politics and elite leadership.

Conclusion

The ryots' revolts in South India, and particularly within the Baramahal districts, offer a vital lens through

which to understand the dynamics of rural resistance in the eighteenth century. These uprisings were not large-scale rebellions with centralized leadership, nor were they organized nationalist struggles. Yet, their significance lies precisely in their 'everyday character', rooted in the defense of subsistence, customary rights, and dignity.

By challenging excessive taxation and unjust revenue practices, the ryots asserted their 'agency' in a colonial context that often sought to render them passive subjects of empire. Their actions—whether through petitions, tax refusals, desertion, or sporadic confrontations—demonstrated the resilience of rural society in resisting domination.

Ultimately, the story of these revolts enriches our understanding of colonialism's impact on agrarian life. It reminds us that resistance to empire did not begin solely with elite-led movements or formal politics but was first shaped in the 'everyday struggles of peasants' who refused to surrender their livelihoods without contest. In these small yet powerful acts of defiance, we can trace the deeper currents of discontent that would, in time, grow into broader currents of anti-colonial resistance.

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Anti-Hindi Agitations in Tamil Nadu: A Linguistic Identity Struggle

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Introduction

Language in India is deeply tied to culture, identity, and politics. The Anti-Hindi agitation in Tamil Nadu defended Tamil pride and heritage. Led by Periyar and Annadurai, it opposed the imposition of Hindi. The movement reshaped Tamil Nadu's politics and ensured English remained an associate official language.

Historical Context: Early Anti-Hindi Sentiments

The imposition of Hindi as a national language became a significant issue in Tamil Nadu as early as the 1930s. During the freedom struggle, the Indian National Congress had begun advocating for Hindi as a common language to unite the country. This idea was rooted in the notion that India, with its myriad languages and dialects, needed a unifying language to forge national identity. However, this proposal faced strong resistance in Tamil-speaking regions.

In 1937, the first major confrontation took place when the Congress government in the Madras Presidency, led by C. Rajagopalachari (Rajaji), introduced compulsory Hindi in schools. The move sparked outrage among the Tamil people. Periyar, who was already a strong advocate for social justice and the

upliftment of non-Brahmin communities, saw this imposition of Hindi as yet another form of oppression and dominance by the Brahminical class and the North Indian elite. The anti-Hindi protests soon gained momentum, with students, intellectuals, and ordinary citizens taking to the streets. The Dravidian movement, spearheaded by the Justice Party and later the Dravidar Kazhagam (DK), emerged as a vocal opponent of Hindi imposition. The movement viewed the promotion of Hindi as a form of cultural imperialism and a direct assault on the Tamil language, which had a rich literary and cultural tradition dating back over two millennia.

Periyar's Leadership and the Role of the Dravidian Movement

E.V. Ramasamy, affectionately called "Periyar" by his followers, played a pivotal role in shaping the anti-Hindi agitation. Periyar's ideas were rooted in rationalism, anti-casteism, and self-respect. He believed that the imposition of Hindi would further marginalize the Dravidian people, particularly the non-Brahmin, lower-caste communities in Tamil Nadu. His slogan, "Tamil Nadu for Tamils," became a rallying cry for those resisting Hindi imposition. Periyar's approach was not just about preserving the Tamil language; it was a

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broader fight for social equality. He connected the language issue with the oppression of the Dravidian people by the Aryan-dominated North. In his view, Hindi was a symbol of Brahminical control and North Indian hegemony. He called for the rejection of both Hindi and Sanskrit, the latter being viewed as the language of the Aryan invaders.

The Dravidar Kazhagam, which Periyar led, was instrumental in organizing protests and rallies against the compulsory teaching of Hindi. The movement gained mass support, particularly from students and youth, who were at the forefront of the protests. The anti-Hindi agitation was thus not just a linguistic issue but a movement for self-respect and equality for the people of Tamil Nadu.

The Agitation of 1965: The Turning Point

The most significant phase of the anti-Hindi agitation occurred in 1965. By this time, the Indian Constitution had declared Hindi as the official language of India, with a provision for English to continue as an associate official language for 15 years (until 1965). As the deadline for the phasing out of English approached, tensions in Tamil Nadu escalated. The people of Tamil Nadu feared that the removal of English would result in the complete domination of Hindi, leaving non-Hindi speakers, especially Tamils, at a disadvantage in national affairs.

In January 1965, large-scale protests erupted across Tamil Nadu. Students, once again, were at the forefront of the agitation. The protests soon turned violent, with clashes between demonstrators and the police. Several lives were lost, and the agitations gained national attention. The intensity of the protests forced the central government, led by Prime Minister Lal Bahadur Shastri, to reconsider its stance on the language issue. The government eventually relented, and English was retained as an associate official language indefinitely. This victory marked a turning point in Tamil Nadu's politics. The success of the anti-Hindi agitation boosted the popularity of the Dravida Munnetra Kazhagam (DMK), which had split from Periyar's Dravidar Kazhagam. The DMK, under the leadership of C.N. Annadurai, capitalized on the

linguistic identity struggle and went on to win the 1967 state elections, marking the beginning of Dravidian rule in Tamil Nadu.

Impact on Indian Federalism and Language Policy

The anti-Hindi agitations in Tamil Nadu had far-reaching consequences on India's language policy and federal structure. One of the most significant outcomes was the adoption of the "three-language formula" in Indian education. This policy allowed for the teaching of Hindi, English, and a regional language in schools, thereby providing some flexibility to non-Hindi speaking states like Tamil Nadu. Additionally, the protests highlighted the importance of regional identity in Indian federalism. Tamil Nadu's resistance to Hindi imposition reinforced the idea that India's unity lay in its diversity and that the central government needed to respect the linguistic and cultural differences of its states. This recognition of linguistic diversity helped shape the federal structure of India, ensuring that no single language would dominate at the national level.

Legacy of the Anti-Hindi Agitations

The anti-Hindi agitations left an indelible mark on Tamil Nadu's politics and culture. The protests strengthened the Dravidian identity, which continues to influence the state's political landscape to this day. The Dravidian parties, including the DMK and the All India Anna Dravida Munnetra Kazhagam (AIADMK), have dominated Tamil Nadu's politics for decades, consistently opposing the imposition of Hindi and championing the cause of Tamil language and culture. Furthermore, the agitations helped preserve Tamil as the primary language of the state, fostering a sense of pride and identity among the Tamil people. The protests also contributed to the broader debate on linguistic diversity in India, highlighting the challenges of governing a multilingual nation and the need for inclusive language policies.

Conclusion

The Anti-Hindi agitations in Tamil Nadu were a fight for cultural identity, social justice, and political autonomy. They reshaped India's language policy while affirming Tamil pride and the nation's strength in diversity.

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Feminist ideals in the Vision of Kalaingar Karunanidhi: A Historical Perspective

S. Sarala¹ and R. Panneerselvam²

In the year 1990, the Marriage Financial Assistance Scheme was inaugurated with the primary objective of offering financial aid amounting to Rs. 5000/- to indigent girls who had successfully completed their 8th standard education. Subsequently, commencing from 1996, the scope of this scheme was expanded to encompass economically deprived girls holding a 10th standard qualification. Alongside this expansion, the financial assistance for marriage was augmented from Rs. 5000/- to Rs. 10000/-, as proclaimed by the authority. Progressing further, the marriage financial assistance was elevated to Rs. 15,000 in 2006 and to Rs. 20,000 in 2010 under the auspices of the Corporation

regime. Noteworthy among the initiatives benefiting countless impoverished women during Karunanidhi's leadership were schemes such as the Dr. Dharmambal Memorial Widow Women Remarriage Financial Assistance Scheme, Anjugam Memorial Marriage Financial Assistance Scheme, Mother Teresa Memorial Marriage Assistance Scheme for Destitute Women, and the EV Ra Maniammai Memorial Poor Widow Daughter Marriage Assistance Scheme. Established in 1988, the Old Age Assistance Scheme was devised and implemented to extend support to widows and women deserted by their spouses, even if they had a son above 18 years of age. A subsequent initiative aimed at aiding

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12,940 economically disadvantaged unmarried women beyond the age of 50 was introduced, providing them with a monthly pension.

Karunanidhi's Trailblazing Legacy: Reservation through Women's Empowerment and Political Representation

During the DMK regime, a substantial augmentation of healthcare resources occurred with the appointment of additional doctors and nurses in all primary health centers. Furthermore, a scheme was set in motion to ensure 24-hour medical care for rural women. Underlining the commitment to family planning, a policy was enacted whereby parents with only one girl child undergoing family planning surgery before the age of 35 were entitled to a deposit of Rs. 22,000 in the child's name. Additionally, families with two female children received a deposit of Rs. 15,000 for each child, thus incentivizing responsible family planning. In a bid to curb infanticide in Salem district, the Cradle Baby Project was pioneered during the regime. Karunanidhi's administration further introduced a scheme for the adoption and care of abandoned orphans. In the year 1998, the Women's Small Business Loan Scheme was rolled out to foster the economic interests of financially challenged women engaged in diverse small businesses, ranging from flower vending to vegetable selling. Addressing issues of gender representation, the government mandated the inclusion of women in the board of trustees of temples during the artistic rule. Additionally, women-operated fair price shops were established under the leadership of Karunanidhi. A landmark decision in 2006 saw the allocation of fallow lands to landless poor farmers, with the distinction of these lands being registered in the names of the women in their respective families. This not only provided economic empowerment but also bestowed due recognition upon women within the familial context.

Karunanidhi's Vision: Pioneering Women's Empowerment

The year 1990 witnessed the establishment of Women Self Help Groups, a transformative development attributed to the foresight of Karunanidhi.

His strategic planning not only paved the way for women's empowerment but also addressed socio-economic disparities by initiating schemes such as the distribution of free sewing machines to impoverished women. This novel approach aimed at creating opportunities for economic development, enabling women to engage in gainful employment, particularly within the banking sector. The activities spearheaded by the Dravida Munnetra Kazhagam, guided by the visionary Karunanidhi, encompassed the formation of women's councils in every village and the establishment of family counselling centers. These endeavors were pivotal in addressing societal challenges and fostering a supportive environment for the holistic development of women. In 1998, a significant milestone was reached with the introduction of the Women's Small Business Loan Scheme. This initiative aimed at providing financial support to numerous women entrepreneurs, notably those engaged in selling vegetables.

The scheme not only facilitated economic independence but also offered training opportunities in horticulture and goat rearing, fostering the growth of small businesses run by enterprising women. A landmark achievement during this period was the implementation of a 10 percent reservation for women in government jobs, a crucial step towards gender equality in the workforce. Furthermore, Karunanidhi's administration advocated for women's inclusion in the governance structures of temples and fair price shops, breaking traditional barriers and promoting a more inclusive society. Through these progressive action plans, M. Karunanidhi has etched his legacy as a trailblazer in advancing women's rights. His visionary leadership continues to be a guiding force, inspiring future generations and cementing his status as a pioneer of women's empowerment in the context of the Indian nation. During the tenure of Chief Minister Karunanidhi, significant strides were made in advancing gender equality and addressing issues related to violence against women.

Conclusion

Kalaingar Karunanidhi's vision for women's empowerment was rooted in the ideals of social justice and equality that guided the Dravidian movement. He introduced welfare schemes and legal reforms to

challenge patriarchal traditions and promote gender equality, ranging from property rights for women to initiatives in education and employment. His policies emphasized financial independence, supported widow remarriage, and encouraged inter-caste marriages, thereby reshaping social attitudes. These measures reflected his holistic approach to addressing the socio-economic and cultural dimensions of empowerment. Karunanidhi's progressive leadership created a lasting legacy of inclusivity and continues to inspire the struggle for women's rights in Tamil Nadu.

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The Dutch Trade and Politics with Madurai Nayaks

Dr. S. Ravichandran

The founding of a Dutch trading factory at Kayalpatnam on the southeast Coromandel Coast in 1645 marked the beginning of a century of relations between the Nayaks of Madurai and the Dutch East India Company. The Nayakas of Madurai were descendants of Telugu-speaking warrior chiefs. Tirumalai Nayaka (1623–1659) was initially not friendly to the Dutch nor permitted them in his territories, whilst his vessels would also not be allowed to visit Dutch ports. But the Nayaka's friendship and support meant little for the Portuguese, who were at the end of their resources and whose trade with the South was now reduced to being carried on in rowing vessels, which could more easily escape the enemy's ships. During a few years, Tirumalai Nayaka realised that without the aid of the Dutch company, it was impossible to develop his country's maritime trade. He observed what was happening in other parts of Southern India, where the rulers of Golconda and Karnataka, as well as those of Gingee, Malabar, and Ceylon, offered attractive terms to the Dutch and encouraged their settlements and trade in the countries under their rule. This paper examines the relationship between the Dutch East India Company and the Nayaks of Madurai, with a specific focus on the economic impact of this relationship on local trade and commerce.

In 1644, Arnold Heussen, the Dutch Governor of Pulicat, was also planning in his turn to secure a settlement in the kingdom of Madurai, for he expected to be able to get many articles of trade, including enslaved people, at better prices there than in the territory of Gingee. So, when Tirumalai Nayaka sent an embassy to him, inviting the Dutch to establish a factory in his country, an agreement was quickly reached, and its terms are outlined in a couple of grants by Tirumalai Nayaka on June 10, 1645, received at Pulicat. The Dutch were free to build factories, house merchants, writers, soldiers, and servants, and they could buy and

sell freely in all places in the territory of the Nayaka. The cowle was attested by the Nayaka with his own 'hand of sandal'.

Meanwhile, the Nayaka wrote to the Dutch governor and the people of the coast to make it up between themselves and not carry on war. He sent word to the former to return to Tiruchendur by boat to avoid any possible land attacks en route. He took the hint and caught hold of some ships in Tuticorin, promising to return them when the levy of 40,000 reals was paid up. He sailed to Tiruchendur on 20 February, reaching the same evening.

On 22 February, a delegation from Kayalpamam, Mudaliyar Pillai Maraikkayar, had some responsibility for the Tiruchendur temple and intervened on behalf of the Nayaka of Madurai. The Kayalpamam delegates promised the restitution of the stolen commodities and the construction of a new lodge, provided the pagoda was evacuated first, as the entire country was saddened by its occupation and many people had neither eaten nor drunk since the day they had arrived. However, Governor Maetsuijcker and the other expedition leaders replied that this was not the song to which the bride would dance. Demanding 100,000 real for damages and expenses incurred, they insisted on a speedy payment, so that the poor people would eat again and be rid of us in a surprise attack against Melur. On February 25, following the breakdown of negotiations, 40 to 50 Nayaka soldiers were killed, and the local houses and pagodas were put to the torch. As De Vogel observed in a self-congratulatory manner: 'This harsh wake-up call lost on the enemy and will cause no little alarm across the entire country. We trust they will already have lost their desire somewhat to provoke the Dutch arms so boldly.'

However, the Dutch gained little from their small successes except for the hatred of their local people. Maetsuijcker, finding that he could not do much,

resolved on the 28th to leave for Negombo. He wrote to the Nayaka on 1 March, reminding him that he had himself invited the Dutch some years before to come and trade in his country and then, for no fault of theirs, done them significant damage; he had occupied the pagoda of Tiruchendur for his security and would restore it intact the moment the Nayaka made reparation for the wrong. Having despatched the letter, he embarked, taking with him the temple's idols, which included the chief stone icon in the garbhagriha as security for the amounts due to him from Madurai.

In February, it was the turn of the Madurai authorities to seek to recover the Tiruchendur images. On the 11th of that month, Vadamalaiyappa Pillai, the lieutenant of Tirumala Nayaka in the Tirunelveli district, wrote to the Adigar of Kayalpatnam, Narayana Mudaliar, instructing him to send four persons to Galle to retrieve the images that were still in the possession of the Dutch. The men were sent with a promise in the name of the Nayaka that when the photos were restored, the Dutch would be compensated for the losses they had suffered. The Dutch governor wrote back saying that the images would be returned on payment of 100,000 reals.

This stalemate was ended by a letter dated 10 May 1650 to Batavia in which the Dutch Governor of Ceylon asked for instructions regarding the disposal of the images; the Batavian authorities answered that he might surrender 'the stone image with its dependents to the Nayaka of Madurai for what he could get for them and then get from him what advantages he could obtain for the company for building factories and carrying on trade. As a result of these orders, the images were sent to the governor of Ceylon to Kayalpatnam towards the end of January 1651.

Conclusion

The seventeenth century has been described as an 'era of advance' when Europe's images of Asia became much sharper, deeper, and more comprehensive than those of the previous century. In December 1669, the Company's Senior Merchant Laurens Pijl and Sergeant Major Hendrick Adriaan Van Rhee described Madurai as a country where evil people are under an even worse government. The Dutch were not destined to

enjoy their ascendancy for long. The English's growing resources and increasing European exports undermined the company's control over the Madurai coast.

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Educational Schemes for the Depressed Classes by the Justice Party

P. Tamil Selvan

Introduction

In a world shaped by science and technology, education determines the level of prosperity, welfare, and security of the people. As early as 1920s, special attention was given to the education of the Depressed Classes to ensure that they received a fair share of educational benefits. The Justice Government introduced innovative measures such as the Mid-Day Meals Scheme to retain poor children in schools.

Non-Brahmin Manifesto of 1916

In the Madras Presidency, the Justice Party played a major role in the welfare of the Depressed Classes. From its foundation in 1916, one of its basic principles was that elementary education must be made free and compulsory. This demand appeared in the original Non-Brahmin Manifesto of 1916 and was reaffirmed at the Coimbatore Conference held on 19 August 1917.

The Justice Party was the only political body that contested the elections under the Act of 1919 in the Madras Presidency. It offered the electorate specific programmes of immediate concern, such as the promotion of primary education, while also stating long-term objectives of national importance. It promised improvement in the condition of Non-Brahmins in general, proportionate representation of all castes and communities in public services and educational institutions, better conditions for agricultural classes, improved administration of religious endowments, and liberalized laws for local self-government.

Among the Depressed Classes, a demand was raised for access to education. The Madras Government created the Labour Department under which separate schools for the Depressed Classes were started.

To reduce caste prejudices, the Government also attempted to amalgamate 'Panchama' schools with caste

Hindu schools. Due to reformist activities by the Congress, there was a gradual change in public attitudes, as noted in places like Erode. In 1921, education was transferred to Indian hands. The Madras Elementary Education Act of 1920 aimed to introduce compulsory education for both boys and girls, but the British Government objected due to financial constraints. In 1920–21, there were 109 schools with 3,037 pupils.

Demands of Depressed Class Leaders

Leaders such as M.C. Rajah, Veerian, and Rattamalai Srinivasan were active in the Madras Legislative Council in voicing the grievances of the Depressed Classes. Vandanam demanded fee concessions for Scheduled Caste students in schools and villages. M.C. Rajah pressed for free education for them in all public schools. The Government eventually provided free education for them in elementary schools, both government-run and private. Rajah also declared that compulsory education was necessary for both boys and girls.

Following the Elementary Education Act, the Madras Government created district education councils. Rajah urged that schools should impart ordinary education while also teaching handicrafts, arts, and trades, covering the practical needs of life. He welcomed the scheme for vocational training.

Girls' Education

M.C. Rajah also took keen interest in girls' education. Secondary schools were too few, and there was a shortage of lady teachers. To meet this demand, he suggested that the widows' home, originally established to educate a class of women, should be maintained at full strength so that trained women could later serve as teachers. Over time, this produced a larger pool of female teachers.

The Raja of Panagal's administration also paid attention to educational development in the Presidency. The Madras Elementary Education Act reduced the Government's direct control over elementary schools, transferring them to local bodies.

In 1923, steps were taken to ensure that every village with a population of 500 or more should have a school. A 1924 survey of elementary education revealed

that more than 4,037 such villages had no schools. To fill this gap, the Government directed boards to open single-teacher schools and offered subsidies for their maintenance. However, this policy had little effect, and by 1929, the special officer for elementary education recommended their gradual elimination.

Absence of Adi-Dravidian Medical Personnel

The Raja of Panagal lamented the poor representation of the Adi-Dravidian community in the medical field. He informed the Legislative Council that there were very few assistant surgeons or sub-assistant surgeons from this community. He therefore suggested special incentives to encourage them to pursue medical education, enabling them to provide healthcare to the poor. He assured the Council that his government would amend the medical education system to accommodate Adi-Dravidian candidates.

Labour Schools

The Labour Department, which oversaw elementary education for the Depressed Classes, expanded steadily under the Justice Party. Between 1922 and 1927, the number of labour schools increased from 7,651 to 10,035.

- The department insisted on the right of admission for all pupils into public schools.
- Managements were warned that grant-in-aid would be refused if Adi-Dravida pupils were not admitted.
- The Government emphasized that schools should be located in areas accessible to the Depressed Classes. Local bodies were warned that grants would be withdrawn if schools under their control were beyond the reach of these students.

Although these measures were weakened by the absence of a law prohibiting discriminatory practices, progress was nevertheless made. By 1926–27, nearly 38% of government schools had Depressed Class pupils on their rolls. By 1928, the Government was running 1,096 schools exclusively for Depressed Classes—including Adi-Dravidas, Adi-Andhras, Arunthathiyars, and Christians—in fifteen districts of the Presidency.

Voice in the Central Legislative Assembly

In February 1928, M.R. Jayakar moved a resolution in the Central Legislative Assembly

recommending that local governments be instructed to provide special facilities for the education of the Depressed Classes and to open all public services to them, especially the police. Another nationalist veteran, Lala Lajpat Rai, moved an amendment suggesting that a sum of one crore of rupees be set apart for providing special educational facilities for these classes.

The Government also sanctioned funds for the establishment of libraries, provided local bodies were willing to bear half the cost. In the case of the Depressed Classes, however, the entire cost was to be met by the Government, since the opening of libraries was considered to have significant educative value. In the same year, 271 new schools were opened compared to 231 in 1927. By this time, there were 1,178 schools with a total strength of 36,885 boys and 5,914 girls.

Between 1920 and 1936, a number of schemes were prepared for the expansion of elementary education. These included:

- Opening of special schools wherever necessary and payment of grants to philanthropic bodies and others interested in the education of the Depressed Classes.
- Maintenance of hostels or provision of boarding grants.
- Grant of scholarships and stipends.

Scholarships

The Justice Party established a separate Labour Department to oversee the sanctioning of scholarships and stipends. In 1922, M.C. Rajah brought forward a resolution stating that if there were no eligible students from the Depressed Classes, the scholarships should be extended to members of other communities. Legislators also demanded similar scholarships for backward Non-Brahmins and for a small number of poor Brahmins. Rajah later withdrew his resolution, as the minister opposed the amendment.

In January 1922, three more resolutions were discussed in the council: scholarships for students of the Depressed Classes, liberalization of the Grants-in-Aid Code, and exemption of examination fees for these students. The Government accepted all three resolutions. Scholarships were granted to pupils of the

Depressed Classes, but in 1923 M.C. Rajah moved another resolution in the Madras Legislative Council demanding an increase in their number. This, however, was opposed by the Education Minister.

The scholarship scheme was formally initiated by the Government in 1923–24. Initially, the scholarships were intended mainly to defray school fees and the cost of books. Later, their scope was enlarged to include the cost of lodging as well. In the same year, 317 labour schools were started, and the Government granted 400 scholarships for these schools. From 1922, the Department of Industries had also granted forty-nine scholarships for the study of weaving in industrial schools. Since 1924, the Government sanctioned five scholarships every year for pupils of the Depressed Classes to be trained in weaving.

Fee Remission

The district boards and municipalities granted remission of fees to deserving candidates with the approval of the Director of Public Instruction. As a result, fee concessions, scholarships, and the welfare activities of Christian missionaries enabled the Depressed Classes to make progress not only in education but also in health and hygiene.

Hostel Facilities

To meet the needs of Scheduled Caste students who aspired to pursue further studies and to create an environment conducive to their education, the Madras Government began to run hostels and also extended aid to hostels managed by private organizations. Hostels for Scheduled Castes were first established in 1923. In December that year, the Government of Madras started the first hostel with 34 pupils. By 1930, four more hostels had been opened—two in Madras, one in Masulipatnam, and one in Calicut.

During 1928–29, a hostel was opened at Perambur for the benefit of the Depressed Classes studying in industrial institutions in the city and serving as apprentices in industrial concerns. Pupils from poor backgrounds, who were deprived of higher education and selected from outstations, were provided with hostel facilities. In addition, they were granted scholarships to meet expenses such as fees, books, and other necessities. However, the Justice Party under Dr.

Subbarayan abolished the system of separate hostels for Brahmins, Non-Brahmins, and Christians studying in Madras city, and introduced the system of common hostels. The Government then decided to restrict admission solely to Scheduled Castes, excluding converts.

Mid-Day Meals Scheme

The Mid-Day Meals Scheme was one of the most effective initiatives. The Government recognized that the primary reason for the non-enrolment of children from the Depressed Classes was poverty. Families from these communities often survived on borrowed food or cooked herbs and plants. Sending a child to school in the morning was therefore a struggle; hungry or half-starved, the child was hardly able to concentrate on studies in the classroom. Many teachers highlighted this pitiable condition. Parents, burdened by extreme poverty, frequently overlooked the physical needs of their children. Consequently, education could not be given priority in a situation where hunger and starvation prevailed, leading to widespread discontinuation of studies.

The Madras City Municipal Act of 1919 did not provide for such expenditure. However, Theyagaraya Chettiyar requested the Government to sanction funds, which was approved. As the founder and president of the Justice Party, he passed a resolution at the Corporation Council meeting on 16 September 1920 to provide boys with mid-day meals at a cost not exceeding one anna per head per day. This humanitarian measure gave a major boost to elementary education. As early as 1920, the Corporation of Madras had also provided breakfast to backward pupils of the Corporation School at Thousand Lights at the same cost per head per day.

The introduction of the Mid-Day Meals Scheme in 1922 in the Madras Corporation area marked a new chapter in the history of education in Tamil Nadu. In fact, as early as 1911, a private organization supported by philanthropic subscriptions had pioneered such an initiative.

Opposition to M.C. Rajah's Scheme

In 1922, M.C. Rajah urged in the Legislative Council that the Mid-Day Meal Scheme should be

extended to poor Adi-Dravida boys in Government elementary schools. The proposal was placed before the Finance Committee, where the majority of members belonged to the Justice Party. The Committee did not recommend the scheme, as the Director of Public Instruction had estimated the total expenditure at about 67 lakhs per annum. The following year, Rajah asked in the Council about the fate of the proposal. Education Minister A.P. Patro replied that the scheme had been dropped, remarking with surprise that a proposal could be allowed to reach the Finance Committee without examination and yet cease to exist before being debated in the Legislative Council.

In 1923, Rajah again pleaded in the Legislative Council for the provision of mid-day meals for Scheduled Caste children, but the Government did not agree. In 1924, he brought a resolution to increase the rate of scholarships, but the Government felt it would be better to introduce a mid-day meals scheme. Earlier, in 1918, the Government of India had sanctioned a recurring grant of Rs. 30,000 for the education of the poorer classes and Rs. 11,250 for free meals. The Government of Madras also considered an allocation of Rs. 45 lakhs, but as the cost proved too high, the idea was abandoned. When A.P. Patro raised the issue again in the Council, the Government stated that the financial burden was too heavy to implement the scheme.

In the same year, Taluk Board schools at Chirakkal began providing meals to Adi-Dravida pupils in elementary schools. However, the Government ruled that elementary education funds should not be used for mid-day meals. The Corporation, meanwhile, faced heavy financial commitments, spending Rs. 7,000 annually on the scheme from the elementary education fund. The Madras Government questioned its validity and disallowed the expenditure, which led to the suspension of the programme from 1 April 1925. The withdrawal of the scheme caused a sharp drop of almost 40 percent in student enrolment: numbers in five schools fell from 1,832 to 1,910 in the same year.

The suspension created an uproar in the Corporation Council. Many councillors demanded immediate resumption, and the Council resolved to

continue the programme by funding it from the Corporation's general fund. The scheme, however, was revived only in April 1927, benefiting nearly one thousand poor students in 25 schools. Enrolment in the five schools earlier affected also rose again. Thus, the credit for introducing this welfare measure, which provided relief to needy pupils, unmistakably goes to the Justice Party. The scheme attracted socially backward and poor children to school and paved the way for their progress.

After the suspension of the Mid-Day Meals Scheme in 1925, the Finance Committee opposed its continuation in Corporation schools until 1927. The Justice Party ministry, being dependent on the British administration, often had to compromise. On 8 January 1928, the Adi-Dravida Mahajana Sabha organized a conference at Gokhale Hall, Madras, where one of the resolutions passed was to extend mid-day meals to poor Adi-Dravida children in elementary schools, secondary schools, and colleges. On 29 March 1928, T.J. Ramasamy Iyer raised the issue in the Legislative Assembly during a budget motion and urged that mid-day meals be introduced for the benefit of poor children.

At first, as an experimental measure, the mid-day meals system was introduced in Tanjavur and East Godavari districts by the Government. Swamji Shajunandu Rao, Sahid, Mr. Abdul Hameed Khan, P. Sundaram Chetti, V.G. Vasudeva Pillai, and C. Basudev moved a resolution for the introduction of mid-day meals throughout the Presidency, but the resolution lapsed due to the prorogation of the Council.

In fact, the mid-day meals served as an added incentive for poor parents to send their children to school, if not with the aim of providing them with education, at least to secure one free meal. By providing mid-day meals, enrolment in the first standard increased significantly. Children became cheerful, healthier, and remained in schools for longer periods, so the experiment was continued. The expansion of these activities was accompanied by restrictions on fresh admissions to the first standard.

Conclusion

The Justice Party took active measures to improve education for the Depressed Classes by introducing several schemes such as scholarships, construction of hostels, remission of fees, and—most notably—the mid-day meals scheme, which boosted school enrolment. Though all these measures were initially introduced on an experimental basis, they laid the foundation for the welfare state after independence.

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Communism and Self- Respect Movement, 1920-1936

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The year 1925 marks the centenary of both the Communist Party of India and the Self-Respect Movement in Tamil Nadu. The influence exerted by the former on the latter is unmistakable. This essay seeks to illuminate, and situate within a proper historical framework, the early travails of the Communist Party of India. While the Communist movement mobilized workers and peasants as a unified class, the Self-Respect Movement identified self-respect as the basis of individual dignity, well before the Universal Declaration of Human Rights. This may sound ahistorical, but the historical conjuncture and the colonial state set the agenda for the interaction between the two organizations in the service of humanity.

In recent years, a number of studies have examined the origin and growth of the communist movement in colonial India.¹ Yet, apart from a few exceptions, most of these works fail to distinguish between the official party doctrine and policies on the one hand, and the spread of communist ideology through diverse means in different regions on the other. Moreover, much of this scholarship focuses on macro-level developments and the directives of the Third Communist International (Comintern), without adequately connecting them to the concrete realities of specific regions.²

The significance of the communists and the Congress socialists in the inter-war period lies in the fact that they combined the revolutionary goals with the immediate needs of the working class; their long-term goals reacted upon their practice in the field. This is clear from the way they addressed themselves to specific problems of the working class and proceeded to organize the workers in various trades. Moreover, the groundwork for the spread of communist peasant organization in Tamil Nadu was laid in these formative years. The communists recognized the need for the revamping of the legal basis of the trade unions and

attempted to strengthen the procedure of collective bargaining on sound basis.

Bolshevism and Indian Intelligentsia's

Reaction: In the immediate post-war period the colonial government was apprehensive of the spread of Bolshevism in India. The spate of strikes in that period was perceived as a outcome of the impact of Bolshevik Revolution in Russia. Even a leader like C.Rajagopalachari was seen by the Madras Government as “an ardent pro-Boshevist, his idea being to attain the revolution he desires to see by fostering labour unrest”. But the fact was that at the first Madras Labour Conference, he declared, “If Bolshevism were not to enter this land, laws should be so framed as to adequately represent the interest of labour”.³

The Indian intelligentsia had recognised Bolshevism as an outcome of “despotism and misrule and ‘foolish actions of the rulers’”. The *Desabhaktan* under T.V.Kalyana Sundara Mudaliar (Thiru.V.Ka) noted, “Bolshevism usually appears only in places where the government is not responsible to the people.”⁴ The *Andrapatrika* wrote, “To assign Bolshevism as a cause for the Punjab disturbances shows the foolishness of the Anglo-Indians. Bolshevism is to be seen only in the methods adopted by the authorities to put down disorder”.⁵ Bolshevism was viewed as spelling “bloodshed, plunder, famine, disease, insecurity and horror”.⁶ In particular it was considered a menace to the Indians “who always desire harmony in life and not force and its consequent soul destruction”⁷ In other words the reaction of the Indian press to the developments in Russia was entirely negative.

In addition to the adverse reactions of the press was the suspicion of the government about the activities of the moderate leaders like B.P. Wadia. During his stay in Britain he met Sherpuji Saklatvala, a prominent communist in Britain and both of them were stated to have discussed the formation of an all India Trade

Union Congress with the prominent leaders in India.⁸ In pursuance of that, the decision to hold the All India Trades Union Congress (AITUC) was taken in Bombay on 7 July 1920. But the interaction between the AITUC and the Madras unions did not lead to any radical shift in their ideological orientation. To some extent, the radicalism of Wadia was tempered by the Buckingham and Carnatic Mills, which filed a suit against him and nine other members of the Madras Labour Union in 1920 for damages in the High Court of Madras.⁹ In spite of the fact that the labour movement was riven by fear of the government suppression, there was no single leader with a greater vision of the function of the trade unions in colonial Madras. It is in this context that a new role for labour came to be defined by Singaravelu chetti, rightly called the father of communism in South India.¹⁰

Singaravelu's Political Thought: What distinguished Singaravelu, a *vakil* by profession, from other union organisers was his vision of trade unions and perspective of the anti-colonial movement. His articulation of ideas was in the articles he had written to the *Hindu* and the *Swadesamitran* of the nature and character of the struggles of the workers.¹¹ In 1920-21 there were three communist groups in India functioning independent of one another. One was in Bombay under S.A.Dange, a young communist among the textile workers; one in Calcutta under Muzzafar Ahamed; and the third under Singaravelu Chetti in Madras. Interaction between them started only when *the Socialist*, the organ of the communists, was started in Bombay in the middle of 1922. All of them were communists before they came in touch with M.N.Roy who was then in Berlin. He tried to bring all these groups under one organisation and wrote letters to them to come to Berlin to form a party. But this did not materialise.¹²

For Singaravelu, Communism was a new order of society which he defined in his letter to Mahatma Gandhi, as ownership of "land and vital industries in common for the common use and benefit of all the workers in the country, will bring a real measure of contentment and independence to our people".¹³ He wanted the on going anti-colonial non-cooperation

against the "political autocracy" to be also followed by the fight against "capitalistic autocracy".¹⁴ He argued "our swaraj politics do not admit of any form of compromise in matters essential to freedom in politics as well as freedom in industry".¹⁵

The Gaya Session of the Indian National Congress in 1922 was remarkable for the fact that it was here that M.N. Roy's manifesto called upon the congress to adopt complete independence as its objective. At this session Singaravelu declared himself as a communist at a time, as M.N. Roy wrote then, "younger spirits quailed in terror at the prospect of government prosecution and ostracism from the ranks of respectable nationalism."¹⁶

Singaravelu believed firmly in Gandhian method of struggle against the colonial power. He also founded the Labour-Kisan Party of Hindustan on 1 May 1923 for the first time in India May Day was observed in Madras at the sea beach under the president ship of Singaravelu. Red flag was hoisted over the house of Singaravelu. No red flag being ready at hand, he prepared the flag by tearing off his daughter's saree. It was a historic moment for a handful of communists to found the Labour-Kisan Party in Madras and they communicated this event to Calcutta.

An alliance between the industrial labour and the peasants was considered as an important means of carrying out struggles successfully. But before communism took roots in India government trumped up the charges of conspiracy by S.A.Dange, and Muzzaffar Ahamed against the British power in India and tried them at Kanpur in 1924. As Singaravelu was then ill, the charges were dropped against him and others were tried and sentenced to imprisonment.¹⁷ Thus by the middle of the 20s the influence of the communists in trade union circles was limited in Madras.

But this did not deter the communists. In 1925, a communist party was formed in Kanpur, organized by a local communist, Satyabhakta. Singaravelu was elected President of the Communist Party of India. S.V. Ghate and Muzzafar Ahmed were elected General Secretaries.¹⁸ But at heart Singaravelu was not an advocate of "methods and practices of Russian

Bolshevism” and was a believer in “non-violent Indian communism”.

As a member of a socially backward community of fishermen, Singaravelu was aware of social evils like caste and untouchability. This was one of the reasons why he extended his support to the Self-Respect Movement founded in 1925 of E.V. Ramasamy Naicker, social reformer, at the same time critiquing and noting the progressive features of the ongoing anti-colonial movement. He combined the immediate needs of the oppressed with the long-term goal of the Indian National Congress; he did not see any conflict between these two questions. On the other hand, the rise of dominant backward classes in the form of the Justice Party in the Madras Presidency was equated with the rise of ‘Bolshevism’ in Indian form. C. Rajagopalachari feared the upsurge of “Bolshevism of the submerged class.”¹⁹

While moderate trade union leaders predominated in smaller firms and textile mills, communists exercised control over strategic units in the Madras Presidency, such as the Southern and Mahratta Railways and the oil companies. The colonial bureaucracy feared that a strike in one such unit, led by communists, might spread to others as part of a larger conspiracy against colonial authority. Their fear proved justified.

Singaravelu played a prominent role in the South Indian Railway strike of 1928, which arose in response to the management’s retrenchment policy and the transfer of offices from Golden Rock in Trichy. The workers stood united and sustained the strike for ten days, but were eventually crippled by the government’s swift intervention. On 23 July 1928, strike leaders Singaravelu and Mukundalal Sircar were arrested, followed by the roundup of the entire executive and strike committees, with prosecutions launched against them.

During this strike, E.V.R. and his followers also supported the workers by defying prohibitory orders under Section 144 of the Cr.P.C. Though they were prosecuted, the charges against them were later withdrawn during the course of the trial.²⁰

The interaction of the communists with the Indian National Congress radicalised the proceeding of the Congress at the Session in Madras in 1927. The communist activists had a more prolonged meeting at the residence of Singaravelu at the time of the Madras Session of the Indian National Congress in December 1927. Prominent communists attended the meeting: Ben Bradely, Joglekar, Nimbkar and Muzzafar Ahmed. This Madras session witnessed the close interaction of the communists with the Indian National Congress, radicalizing the proceedings of the Congress. A snap resolution calling for a ‘Purna Swaraj’ was passed with Jawaharlal Nehru’s co-operation at this session.²¹

The Government of India Act of 1919 included a provision for Parliamentary review after ten years. But the Baldwin Government decided on the early appointment of an enquiry commission, that too, all white men commission headed by Sir John Simon. It was a great insult to the pride of India that the fate of India was to be decided by foreigners over the heads of Indians. The Madras session of the congress decided to boycott the Simon Commission.

On 3 February 1928 the commission arrived in Madras and was greeted with mass demonstrations led by T. Prakasam. European concerns became the target of mob violence. Tram services were withdrawn. Wherever trams ran, assaults were made on Inspectors, drivers and conductors. The European Spencer Plaza was attacked. Never the less, it may be mentioned that the participation of the working classes in those agitations was negligible. The government of Madras claimed that the mills and the oil installations worked normally.²² But in the working class neighbourhoods stones were thrown at trams and obstructions to trams were made. Subash Chandra Bose saw this sort of upsurge in other parts of the country as “standing for a definite orientation towards the left” But he himself noted despite a new mood of militancy pervading sections of the congress, its leadership made no effort to intervene in the working class struggles which erupted in 1928.²³

The Government of India was alarmed at the growing influence of communism among all classes of

workers.²⁴ In December 1928, the Communist Party of India affiliated itself to the Communist International, which at its sixth congress in that year adopted a colonial thesis defining the basic tasks of the Indian communists.

Meanwhile the Government of India took drastic steps to curtail the rising influence of Communists in India and arrested and put on trial prominent communists at Meerut.²⁵ In protest the AITUC controlled by the communists refused to give evidence before the Royal Commission on Labour constituted in 1929 to enquire into the conditions of labour. However the majority led by N.M. Joshi, V.V. Giri, B. Shiva Rao and Chaman Lall broke away from the AITUC and founded the Indian Union Federation.

Right after the split many remaining non-communist leaders in the AITUC issued appeals to reunite the movement on the basis of moderate policies, thereby excluding both the extreme right wingers and the communists. The second split of the AITUC in 1931 was the culmination of that endeavour. The impact of the split in the trade union movement at all India level had an adverse impact on the already disorganised union movement in Madras. Reformists had banded together in one umbrella organisation called Madras Central Labour Board. The opposition to the communists came from the conservative members in the labour movement. A meeting of the Madras Congress of Labour Board was held on 28 December 1930 and a resolution was passed as follows:

This meeting of the labourers of Madras is emphatically of opinion that communism is inimical to the best interests of labourers and strongly disapproves of its introduction into union movement and desires that this attitude against communism should be emphasized on the trade union congress and vigorous steps be taken to eliminate it from that institution.²⁶

The depression in 1929-33 left most of the trade unions in shambles and failure of some of the strikes was attributed to squabbles among the leaders themselves. Bereft of union leadership and strategies and tactics, and with employers on the offensive, differences between the moderate and the communist's

organisations emerged as to the tactics and strategies of the working class struggles in the depression and after. Trade Unions as central instruments of the struggles were seen differently by various organisations, in 1932, when there was a trade union unity conference in Madras. The conference was held under the chairmanship of Jamanadas M. Mehta. About 70 Union leaders representing workers all over the country were present. Prominent among those present at the conference were Chitnis from Bombay; V.V. Giri and B. Shiva Rao from Madras; N.M. Joshi, B.R. Bakhale and other representatives drawn from Lahore, Nagpur and Jharia etc. Chitnis who represented the Girni Khamagar Union, the Dock Workers Unions and other four unions, moved an amendment to clause on class character.

B. Shiva Rao moved a resolution, which read as follows: "A trade union is an instrument of the protection and advancement of the rights and interests of the workers by democratic and evolutionary methods". Shiva Rao's amendment was opposed by 25 votes against 11. Chitni moved the following amendment:

A trade union is an organ of class struggle, its basic task therefore is to organize the workers for advancing and defending their rights and interests; and although collective bargaining is a necessary implication of a trade union and negotiations, representations and other methods of collective bargaining must remain an integral part of trade union activities, labour and capital cannot be reconciled in the capitalistic system.²⁷

N.M. Joshi proposed that a sub-clause be added to the platform of unity, immediately following Chitni's resolution, stating that "*the programme of the platform of unity will not exclude cooperation with other classes whenever such cooperation is necessary in the interests of workers.*" R.A. Khadjikar of the G.I.P. Railway Workers' Union supported Joshi's proposal, citing his own experience in the railways where cooperation with the administration was often necessary, particularly in enquiries. The resolution was accepted by 22 votes to 8.²⁸ It became a classic statement on the role of trade unions, combining both "economism" and the

uncompromising “class-for-itself” thesis. This marked a remarkable victory for leftist influence within the trade union movement.

Despite the fact that Chitni’s resolution on the aims of trade unions was passed, T.M. Parthasarathy of the Madras Kerosene Oil Workers’ Union, V.R.S. Mani of Massey & Co.’s Labour Union, and Sountharajan of the Coimbatore Labour Union openly supported him. A majority of the unions, represented by Shiva Rao, C. Basu Dev, V.M. Ramaswami Mudhaliar, M.S. Kotiswaran, and G. Selvapathy Chetty, were sympathetic to socialist aims but were unwilling to identify themselves openly with leftist politics.

V.R.S. Mani, representing the Massey & Co. Labour Union, aligned with the “militant” section of the trade union congress. The presence of veteran trade union leaders such as G. Selvapathy Chetty and V.V. Giri was another notable feature of the proceedings.

The conference declared that the Indian trade union movement would support and actively participate in the struggle for India’s political freedom from the perspective of the working class. This involved “the establishment of a socialist state and, during the interval, the socialization and nationalization of all means of production and distribution as far as possible.”

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Resolutions listing immediate demands were passed and some of these demands were: a statutory enactment providing a six-hours working day; minimum wages guaranteeing all workers; an irreducible standard to be fixed after investigation; weekly payment of wages wherever workers demanded it; equal wages for equal labour without racial or sex discrimination; one month’s leave per annum with full pay; unemployment, sickness, old age and maternity insurance; better housing and working conditions for all workers; formation of elective workers committees in factories, workshops, business houses and all other places where collective work was performed with a view to control conditions of work inside these places; abolition of employment of children under 14 years; provision of maternity benefit for women workers for six weeks preceding and six weeks following child birth; abolition

of all other systems of recruitment; recruiting labour except through trade unions; abolition of fines imposed by the employers; be they private individuals or government, abolition of employers, control over the provident fund of the employers.³⁰

The Government of India noted on the basis of the reports received from the provincial governments that organization of labour strikes on an extensive scale had been adopted as part of the programme of the congress party in connection with the Civil Disobedience movement. But at the same time the government noted that the congress would experience difficulty in the organization of labour on a considerable scale for their own ends because “there is a considerable section of the congress party whose interests and inclinations are opposed to the exploitation of labour on communist lines and the party has to be careful not to offend this section in any programme which it may adopt.”³¹

But, in fact, there is no direct evidence to prove that the workers came out of their factories to participate in civil disobedience movement. The choolai mill workers, disappointed with the management’s refusal to concede their demands at the last minute, constituted “hazardous crowd” of the civil disobedience agitations.³²

On the other hand, the poor and unemployed became the martyrs of the nationalist course. Chinna Kannan, 13 years old boy, son of Chinnappan, fisherman of pycrofts Road, was shot in neck. The boy was tennis choker in the Presidency College. Ramakrishna Naickan, aged 20, son of Murugesu Naicken of Chintathiripet, was employed as a fitter in Madras Tramways. At the time of his death, he was unemployed. He was started to be a congress worker, and was shot in front rank of the crowd. E.K. Govindaswami Mudhaliar, Advocate of Triplicane, was shot in the abdomen and died. He was also shot in front rank of the civil disobedience agitations.³³

Self-Respect movement and Samadharma Party: Contrary to situation in Bombay and other parts of India, communists in Madras had recognised the significance of social questions such as caste and untouchability which hampered an individual’s growth

in society. They came to address these questions both in political and economic terms. Singaravelu's more lasting contribution to the cause of communism lay in diverse ways he had contributed to involve others in propagating communist ideals. In Singaravelu, E.V.R found an original thinker to draw up a new programme for the party Samadharma (Communist) party of south India. The programme chalked out by Singaravelu was to activate the Samadharma party till the colonial government for his anti-British speeches arrested E.V.R. The Samadharma party aimed at achieving political independence for the country through constitutional methods, advocating nationalising of all means of production, distribution and public transport, ameliorating the conditions of the industrial and the agricultural labourers and working with redoubled vigour for the original aims of the Self - Respect Movement. This combination of economic and social goals was to provide an alternative to the Congress and the Justice Party. Such a perspective came to him after he had returned from his visit to the Soviet Union in 1932. But what was notable was that part of this socialistic programme was already presented in the Communist Programme in 1925.

Singaravelu's articles appeared in the Self-Respect League's organ, *Kudi Arasu*, popularising socialism. His article entitled "Capitalism and Communism" defined communism as "communal proprietorship, distribution of the fruits of labour and profits among all people", predominance of the popular voice. The influence of socialistic propaganda was felt even in the conservative circles that came to redefine their platform, though they had little involvement among the poorer classes of the depressed castes.³⁴

The influence of Singaravelu and his socialist teachings on the self-respectors was immediate: They popularised the celebration of May Day by organising rallies and convening public meetings. Singaravelu who was known as the first hoister of red flag on 1 May 1923 at his own residence, addressed the workers at a meeting held under the auspices of Madras Branch of the AITUC on 1 May 1933. He announced that socialism as obtaining in Russia was the form of government best suited to the Indians. The Self-Respect Youth League

followed up by celebrating it as a festive day, taking a pledge to "unite the labourers and the depressed classes and lead them to socialism by rousing their spirit". E.V.R himself addressed over 50 meetings in a month in 1933 to celebrate May Day.

The propagation of socialist goals in Tamil and the interaction of the Self-Respect members and the communists produced a positive impact on the mobilisation of classes composed of depressed castes in Tamil society. E.V.R's speech not only indicted the present form of a government but even the one, which was called "Rama's" by Gandhiji. E.V.R's editorial entailed "why Today's Government should be overthrown" in the *Kudi Arasu* of 1 November 1933 brought the government to clamp down the paper and arrest him. On 30 December 1933, E.V.R. was imprisoned for writing an editorial that, according to the authorities, incited people to overthrow constitutional authority by force. After his release, he moved away from his earlier radical political stance and shifted towards a reformist path.³⁵

However, the anti-religious character of the movement had a positive impact on young communists, one of whom was E.M.S. Namboodiribad of Kerala. In his words:

A feeling grew in me that not only communal system but even belief in god was a hindrance to the material development of human beings. I too joined the ranks of the revolutionary movement that sprouted under the leadership of E.V.Ramaswami Naicker in Tamil Nadu and Sahodaran (Brother) Ayyappan in Kerala against the communal system and for a rational thinking.³⁶

While rationalism and anti-caste character of the movement and its appeal to the depressed classes attracted a band of young communist minded leaders, in the early years, the increasingly pro-government attitude of the Self-Respect movement disturbed the committed leaders like P. Jeevanandam in the movement. In June 1936 P. Jeevanandam formed the Tamil Nadu Self-Respect Samardharma Party, a breakaway group of self-respecter socialists and led them into the Tamil Nadu unit of the Congress Socialist Party which was founded

by Jayaprakash Narayan within the Congress organisation in 1934. At that time one group of the communists functioned as the Congress Socialists.

Within the Tamil Nadu communist movement was that they had considered as their aim the total reform of Tamil society. In this transformation the anti-Brahman aspects of self-respecters began to work in the communist movement alongside Brahmans who with similar aims were drawn into communism through the Congress.³⁷ One of them was P. Ramamoorthy who became a prominent trade union leader in the post-independence India.³⁸

Organisation of Trade unions: After the 1928 strike of the Southern and Mahratta Railways Singaravelu's influence in trade union circles spread to printing presses and Indian owned 'nationalist' presses. A real beginning along communist lines was made in the printing presses inspired by Singaravelu. They resolved to start a union called the Madras press workers union. In the beginning itself the communists faced repression from the government. At the end of the first meeting itself on the day of the newly formed union A.S.K. Ayyangar was arrested for 'seditious' speech he made at the meeting and prosecuted under section 12 K.A I.P.C.³⁹

In the face of such repressive action by the government, a centrally coordinated body was planned. The communists organised a central coordination of all trade unions in Madras at the provincial level. Notable young communists were elected as office bearers of the provincial committee. The president of the Committee was P. Jeevanandam, vice-president, A.S.K. Ayyangar (then in jail) and other six executive members including P. Rajavadivelu, a mechanic in a press and brother of P. Manickam. These members worked within the organisation of the AITUC in Madras in a coordinated manner.⁴⁰

In 1932, S. Mukundalal Sircar, General Secretary of the All India Trade Union Congress made strenuous efforts to organize a provincial branch in Madras, but the efforts were defeated by the arrest of Sircar for an 'offence' under section 117 I.P.C read with section 188 I.P.C. Though primarily 12 local unions were affiliated

to the AITUC, no major change was noticed in the trade unions. The government was always on its heels to arrest persons connected with organisation of trade unions. Even after his release the government trotted out another charge against Sircar and arrested him under 124-A.⁴¹

It was only in 1936 when the All India Press Workers Federation was held, a sort of a coordinated efforts was made to bring leftist dominated unions under one umbrella.⁴² The Madras Press Workers Union organised by the communists was affiliated to the Federation.⁴³ The other unions that were represented at the conference were Madras Tramways and Electric Supply Workers Union, Madras Aluminum Workers Union, Madras Snuff Workers Union, Madras Southern and Mahratta Railways Employees Union other relatively literate class of workers, though less considerable in number, shows that the communists pinned their hopes on this class of workers as being the transmitters of their ideology.

The formation of the sectional unions on communist lines formed a part of the longer programme of the communists. Organization of peasant and labour union; entry into such unions where they existed for the purpose of developing and participating in the day-today economic and political struggles; intensification of the class struggle of the masses, etc, formed part of the party programme. In accordance with this plan, the communists were able to permeate the already established unions. They started a sort of general union called the Thozhilalar Ayyakia Sangam (the United Workers League). The unity of the workers came to be the goal of the communists.⁴⁴

But the activities of the communists were carried out in the hostile environment. One person who was put under constant surveillance of the colonial government for his political activities was Amir Hyder Khan described as dangerous communist organiser.⁴⁵ Born in Punjab Khan's association with the communist party dated from 1925 when he was stated to be sent by the Ghadar party, San Fransico for training in Moscow. Instructed by Lusofesky, the General Secretary of Red International Labour union to develop communist Party

in India, he reached Madras in 1931. The Young workers league drew the government's attention because of Amir Haider Khan's association with it. The Madras Chief Secretary's report to the Government of India sought permission to ban the League. The aims and objects of the League, according to its platform of action, are as follows:

The young Workers League stands for the complete independence of this country from foreign yoke which is only possible by mobilising and organizing all the workers, peasants and other anti-imperialist forces; thereby overthrowing British imperialism and its allies by mass action, and establishing a workers and peasants republic in India.⁴⁶

In Madras, he established a local branch of the Young Workers League in 1931, as a nucleus of a Communist Party, started study circles, and formed cells in three important mills.⁴⁷ He planned to make Madras the communist centre for India. After one year's surveillance, the Madras Criminal Investigation Department arrested and prosecuted him for the issue of seditious leaflets. In the course of the trial, "he openly avowed that he was a communist and that it was his aim to destroy the established system of government".⁴⁸ For that he was convicted and sentenced to two years rigorous imprisonment. While in Salem jail, undergoing terms of imprisonment he wrote a letter to Philip Spratt, a communist, which reveals his commitment. He regretted that "the communists in Bombay were not establishing their contact with Madras and not doing what was required of them". He therefore asked Spratt that "you should insist on our Bombay comrades for all round support to Madras and nothing more will console me than Bombay fulfilling its obligation to Madras".⁴⁹ After his release in 1934 he met his old associates in Madras and told them that "their tactics must be changed and that most of the members must engage in open activities and try to win over members of the Labour Party, the Congress Socialist Party and Self-Respect League".⁵⁰

The Madras government kept a close vigilance over the activities of the communist groups. It had clamped down repressive laws on the communists. In

1934 the Communist Party of India with its sub-committees and branches and the Young Workers League, Madras were proscribed under the Criminal Law Amendment Act of 1908.⁵¹ Even if no incriminatory evidence was found, a person could be interned under the Criminal Law Amendment Act of the Madras Regulation Act 11 of 1819. In fact the Madras government proceeded to intern Amir Haider Khan for the second time under the Regulation 11 of 1819 for his preferred secret communist activities.⁵²

The Government of Madras had spread a false propaganda about the leftists. One effective way to frighten the people was to link the leftists with acts of 'theft' or 'robbery', or even 'terrorist' crimes. Tamil region was said to be free from terrorist acts since 1911, the year of assassination of Collector of Thirunelveli, Robert Ashe by Vanchinath Aiyar. In the 1930's the Government of Madras apprehended the revival of terrorist acts as the Government intensified its repression against leftists and the civil disobedience activists.⁵³

The Government reported that a conspiracy to commit crimes was unearthed in Madurai in 1931. According to its account, an organization had come into being in 1927 with its headquarters at Madurai and with branches in Madras and other towns. The founder of this organization was said to be Subramania Siva, who was believed to be in touch with R.C.L. Sharma of the United Provinces, then residing in Pondicherry. Since Pondicherry was the headquarters of Aurobindo Ghose's Ashram, the Government considered it a possible source of inspiration. It was further reported that arms were obtained from the French settlements and that shooting practice was carried out in the hills north of Madurai. Unsuccessful attempts at robberies were made in 1928-29. In 1930, an attempted robbery of a postman in Madras City led to the conviction of two persons.⁵⁴

On 21 July 1933, a party said to be extremist congress volunteers were arrested in Madras city and found to be in possession of firearms. The investigation disclosed the existence of a fairly widespread terrorist organization which owed its inception to the association

in three Madras jails of convicted congress volunteers with Bengali terrorist detainees.⁵⁵ The confidential report further noted that the association of the convicts with the Bengali détentés resulted in the establishment of the Madras Branch of the Hindustan Socialist Republican army. It was further reported that the members procured firearms from Pondicherry for the purpose of committing dacoits, robberies and assassinations. They had planned the assassination of various high court officials including police officers. Commission of two decoities in the Nellore district, a bank raid and burglaries in Madras City, a robbery in Coimbatore district and a theft in a temple in Malabar were part of the “conspiracy”.⁵⁶

All these activities, in the view of the Government, were due to the machinations of Subhas Chandra Bose and Mukundalal Sircar at the time when they were confined together in the Madras Penitentiary. It was at that time they drew up the scheme of the Samaya vadi sangham and smuggled a copy of their programme into the Trichnopoly jail where Surendra Mohan Ghose and others gave instructions to convicted congress volunteers on the lines laid down by Subhas Chandra Bose and Mukundalal Sircar. Secret Police reports did not spare Amir Ayder Khan’s Young Workers League either. The reports noted that it contemplated the creation of a specific terrorist section of their party and that he was to collect funds by crimes of violence. “Fortunately”, the government report noted, he was arrested before he had achieved “this particular aim”.⁵⁷

Thus by linking the acts of robbery, or dacoits with the leftists and others, the Government of Madras attempted to justify its repression against communists.

Judicial Intervention

Besides this, the colonial government was also intolerant of any criticism of its administrative decisions and was always armed with section 124-A of Indian Penal Code to use the test of “base motives”, a test laid down in the prosecution of Bala Gangadar Tilak and followed ever since to arrest and prosecute its critics. The lower level judiciary tended to accept whatever the prosecution had recorded against the communists. An

example of “base motive” is a statement made by Kamal Krishna Sircar, a communist in Bengal:

The government lifted the ban on communists and has declared them legal to enable congress to fight the workers. “The Government has withdrawn ban on congress organization. But for this the ban would have continued.”⁵⁸

Setting aside the Magistrate’s order of one-year rigorous imprisonment of Kamal Krishna Sircar for his above statement, Justice Lort Williams and Justice Jack of the Calcutta High Court observed that It is really absurd to say that speeches of this kind amount to sedition. If such were the case, then every argument against the present form of Government and in favour of some other form of government might be alleged to lead to hatred of the government and it might be suggested that such ideas brought the government into contempt. To suggest some other form of government is not necessarily to bring the present government into hatred or contempt.⁵⁹

The judges, because of these comments, were seen to have fallen foul of the government. One Secretary noted that the impression formed was “the government is desirous of taking a kind of steps which we understand have been taken in countries like Germany and Italy where the right of free speech has completely disappeared”.⁶⁰

One more instance of the curtailment of the right of free speech could be provided. R.S. Nimbkar, Meerut fame communist, addressed a public meeting on the High Court Beach in Madras on 1 June 1933. In course of his speech, he referred to the various policies of the government that promoted the exploitation of the country by the commercial enterprises. But what provoked the government was the accusation that the British government created a trouble in Kashmir with a view to secure some territory from the Maharaja for a military post against Soviet Russia. This statement was taken as one of the charges against Nimbkar for prosecution under section 124-A of the Indian Penal Code. He was tried and sentenced to six months rigorous imprisonment by the Chief Presidency Magistrate, Egmore.⁶¹

Nimbkar filed a revision petition in the High Court of Madras and it was dismissed. Nimbkar also filed a bail application before Chief Presidency Magistrate, who refusing the application, observed that there were not reasonable grounds for believing the accused not guilty.⁶² Bashyam Ayyangar on behalf of Nimbkar again filed the bail application in the High Court of Madras. Justice King who heard the arguments of the prosecutor observed:

I am not prepared to apply any rigid rule. I consider that there is nothing serious in the case. It is a case of man possibly letting his tongue get the better of him in his speech. No harm would result in letting him out on bail.⁶³

To the charge that Nimbkar had also advocated mass revolution and had stated that for real independence there must be direct action. Justice King observed as follows:

An offence of this kind may be a serious one in certain circumstances. But what was committed by this particular person on June 1, in Madras, the present situation being what it is, the country being tranquil and quiet, the effect of the speech being absolutely nil, I do not think the Magistrate will look at this case as a serious one. So therefore I think the accused should not be kept in jail and it is desirable that he be granted bail.⁶⁴

These observations of Justice King were described as “thoroughly non judicial utterances.” Justice King was, in the view of one official, “completely irresponsible.”⁶⁵ and his observations were found to have increased the difficulties of the government in legislation against communism. In fact, the government intended to use the parts of Nimbkar’s speech in the discussions on communism in the legislative Assembly. The objective of the government’s whole exercise was to show what “dangerous doctrines” the communists preached. But Justice King’s observations weakened the government’s stand that “communism is dangerous.”⁶⁶

Any action under Madras regulation 11 of 1819, it had been conceded by the government that, might, “provoke a certain amount of criticism, but is not likely to have any serious repercussions in the Madras

Legislative Council which does not meet again until the end of October. Moderates public opinion is in this presidency hostile to communism and not likely to oppose the measure this government have passed in order to combat communist activities”.⁶⁷

Madras had the dubious distinction of being the only province, next to Punjab, where communist prisoners were detained. The colonial state legitimized its repressive policy by discriminating between communists and Congress members.⁶⁸ Repression was enforced not only during mass movements but also during periods of organizational activity, which partly explains the limited growth of the communist movement in Tamil Nadu until the mid-1930s.

By the mid-1930s, there was no centrally coordinated political body in Madras. This was largely because the colonial state had detained communists in different prisons across the Presidency, thereby dispersing and weakening their political work. Open communist propaganda became impracticable, if not impossible. In this situation, the need arose for some form of cover organization for the leftists. The Congress Socialist Party, formed in 1934, served as one such cover.

On 26 July 1934, Jayaprakash Narayan, the founder of the Congress Socialist Party, arrived in Madras to establish a branch of the party. He succeeded in enrolling about 100 Congressmen as members. However, even before this, the Government of India had already taken steps to curb communist activities, aiming to weaken the influence of the Sixth Congress of the Comintern.⁶⁹

Historians point out that from this period up to 1935, the communists became increasingly critical of the Indian National Congress, dismissing its ideology as bourgeois. It has been argued that they failed to distinguish between the Congress’s anti-colonial character and its bourgeois leadership. As a result, the communists became isolated at a time when the Civil Disobedience Movement was launched in 1930.⁷⁰

The Seventh Congress of the Comintern, held in July 1935, worked out a strategy of a united front for colonial countries. Following this line, the communists

sought to bring together all anti-colonial forces into a united front. In Tamil Nadu, this strategy carried particular importance. The communists, the self-respect socialists led by figures like P. Jeevanandam, and the Congress socialists, however, continued to work independently.

Despite their differences with the conservative section of the Indian National Congress, these groups shared a common objective: to oppose and overthrow imperial rule. At the same time, caste and class questions shaped their methods of mobilization. While the communists concentrated on class lines, forming unions among workers, the self-respect socialists—without ignoring class—focused on caste as well. P. Jeevanandam emerged as a prominent figure of this latter trend.⁷¹

The idea of a united front appealed to the communists in Tamilnadu, for that meant they could now line up with the other anti-colonial forces mainly the Congress and in the process consolidate them. The task of bringing about a unity among the different groups in Tamilnadu was assigned to S.V. Ghatge. He began to consult important leaders like M. Singaravelu, P. Jeevanandam, K. Murugesan, A.S.K. Aiyangar and P. Sundarayya. The first task before S.V. Ghatge was to carry on leftist's propaganda through the recently formed the Congress Socialists Party, which the confidential reports of the Government of Madras said, was home for the communists.⁷²

The next significant step taken by S.V. Ghatge was to bring together the communists and the remnants of the Self-Respect Samadharma Party. To achieve this, he arranged for S. Dange to attend the first conference of the Self-Respect Samadharma Party held at Tiruchi in November 1936. At this conference, the entire body of Self-Respect Socialists resolved to merge with the Congress Socialist Party, which functioned as a cover organization for the communists.⁷³

As the socialists were deprived of civil liberties in colonial India, the demand for these liberties as fundamental to organization dominated their agenda. Under the joint auspices of the Congress Socialist Party, the Madras Press Workers' Union, and the Tramway

Employees' Association, a meeting was held where resolutions were passed condemning the arrest of Jawaharlal Nehru, ⁷⁴ S.C. Bose, and M.N. Roy, who were kept in jail without trial. ⁷⁵ The meeting also condemned the imprisonment of P. Sundarayya, a socialist, and the house arrest of E.M.S. Namboodiripad, ⁷⁶ a Congress Socialist in Malabar, while demanding the withdrawal of security demanded from Raja Vadivelu, keeper of the Darling Press.

Moderate leaders like V.O. Chidambaram Pillai condemned the ban on the Madras Young Workers' League. The sympathy of moderate leaders with Leftist activists in the Tamil region strengthened the anti-colonial movement. Their demands were practical and addressed economic inequalities, such as restricting bus owners from holding licenses for more than three buses. At May Day meetings, unions with leftist leanings demanded that the government take measures to redress unemployment, reduce working hours, and introduce social insurance legislation.

Critics of the communists' strategy dismissed the repression of communists as irrelevant, pointing to the repression and proscription faced by Congressmen and their organisation. However, a distinction must be made between the repression of a well-established, larger organisation like the Congress and that of an emerging radical organisation like the communists, who appealed to particular classes and adopted new tactics. Critics also highlighted the strategy of the Chinese communists, who during these years made rapid strides against both the Kuomintang army and the Japanese forces.

The communists' success owed much to the very different historical circumstances in Chinese society. The Kuomintang under Chiang Kai-shek, represented by the warlords in China, proved ineffective in combating the Japanese onslaught in Manchuria. Moreover, the Kuomintang's repression of its own people alienated the masses. Taking advantage of these circumstances, the Communist Party of China under Mao Zedong united the people to fight both the warlords and the invading Japanese forces.

They combined the revolutionary goals with the immediate needs of the working class. This is clear

from the way they addressed themselves to specific problems of the working class and proceeded to organize the workers in various trades. Moreover, the groundwork for the spread of communist peasant organization in Tamil Nadu was laid in these formative years. The communists recognized the need for the revamping of the legal basis of the trade unions and attempted to strengthen the procedure of collective bargaining on sound basis.

End Notes

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இந்தி எதிர்ப்புப் போராட்டங்களில் தமிழக முஸ்லிம்கள்

ஜெ. ராஜா முகமது

முன்னுரை

மொழி ஒரு இனத்தை அடையாளப்படுத்துவதாகும். மேலும் அது உணர்ச்சிப்பூர்வமான வெளிப்பாடும் ஆகும். பிறரோடு தொடர்புக்கொள்வதற்கு காரணியாக உள்ள மொழி மனித வாழ்வியலோடு ஒன்றியுள்ளது. இதில் அரசியலும் தன் போக்கிற்கு மக்களிடையே உணர்வு பூர்வ எழுச்சியை

ஏற்படுத்தும்.. இவ்வகையில் தமிழ்நாட்டில் நடைபெற்ற இந்தி எதிர்ப்பு போராட்டமும் ஒன்றாகும். இன்றும் கூட இந்தி குறித்த சர்ச்சைகள் பொதுவெளியில் ஆதிக்கம் செலுத்துவதைக் காண முடிகிறது. 20ஆம் நூற்றாண்டில் இந்திக்கு எதிரான போராட்டங்களில் தமிழ்நாட்டு முஸ்லிம்களின் நிலைப்பாடு குறித்து முதன்மைச்சான்றுகளின் அடிப்படையிலான ஒரு ஆய்வுரையாகும் இக்கட்டுரை.

தமிழ்நாட்டு முஸ்லிம்களின் வரலாற்றுப் பின்னணி

தமிழ்நாட்டில் இஸ்லாம் மதத்தின் தோற்றமும் பரவலும் வட இந்தியாவிலிருந்து முற்றிலும் மாறுபட்டதாகும். கி.பி.8-9ஆம்

நூற்றாண்டுகளிலிருந்தே இஸ்லாம் மதத்தின் பரவல் தொடங்குகிறது. சங்க காலத்தில் இருந்து அரேபிய நாடுகளுக்கும் தமிழகத்திற்கும் இருந்து வந்த கடல் வாணிபத்தின் தொடர்ச்சியாக, கி.பி.7ஆம் நூற்றாண்டில் அரேபியாவில் இஸ்லாம் மதம் தோன்றிய பின், தமிழகத்துக் கடற்கரைப் பட்டினங்களுக்கு வந்த அரேபிய முஸ்லிம் வணிகர்கள் மூலமாக இஸ்லாம் மதமும் இங்கு வந்து சேர்ந்தது. வணிக நிமித்தம் நீண்ட நாட்கள் இங்கு தங்கிய அவர்களுள் சிலர், நமது நாட்டுப் பெண்களை மணந்துக்கொண்டனர். இவ்வாறான மண உறவிலிருந்து தோன்றிய வழித்தோன்றல்கள் மூலம் இஸ்லாம் மதம் இங்கு முதன்முதலில் தொடக்கம் கண்டது. காலக்கிரமத்தில் இந்து மதம் சார்ந்து இருந்த இந்நாட்டு மக்களின் ஒரு பகுதியினர் - தமிழ் மக்கள் - இஸ்லாம் மதத்தை தழுவினர். இப்படி இஸ்லாம் மதத்தை தழுவிய மக்களின் மொழி தமிழ் மொழியே ஆகும். இஸ்லாமிய வேதங்கள் அரபி மொழியில் இருந்தன. இஸ்லாம் ஆனவர்களுள் பெரும்பாலானோர் அரபி மொழியில் இருந்த வேதங்களை படிக்க கற்றுக்கொண்ட போதிலும் அரபி மொழி எந்த காலத்திலும் தமிழ்நாட்டு முஸ்லிம்களின் பேச்சு வழக்கு மொழியாக உருவாகவில்லை. தமிழ் மொழியே அவர்களது தாய்மொழியாக இருந்ததுவந்தது. மொழி அடிப்படையில் அவர்கள் ஏனைய தமிழ் மக்களுடன் தங்களை திராவிட இனம் சார்ந்த தமிழர்களாக அடையாளப் படுத்திக்கொண்டனர். இந்த கலாச்சாரப் பண்பு எவ்வித இடையூறும் இன்றி தொடர்ந்தது, தொடர்ந்துக் கொண்டிருக்கிறது.

19ஆம் நூற்றாண்டின் கடைசி பகுதியில் அப்போதைய சென்னை மாகாணத்தில் அரசியலில் புதிய அமைப்புகள் தோன்றலாயின. இதில் இந்து மதம் சார்ந்த மேட்டுக்குடியினரே ஆதிக்கம் செலுத்தினர். 1885ஆம் ஆண்டில் இந்திய தேசிய காங்கிரஸ் நிறுவப்பட்டது. இதன் முதல்; இரண்டு

மாநாடுகளில் முஸ்லிம்களின் பங்களிப்பு இல்லை. 1889ஆம் ஆண்டு சென்னையில் (மதராஸ்) நடைபெற்ற மாநாட்டில்தான் முஸ்லிம்கள் - தமிழ்நாட்டைச் சேர்ந்த பிரதிநிதிகள் உட்பட - கலந்துகொண்டனர்.

இந்தியாவில் முஸ்லிம்களின்; நலன்களை காப்பதற்காக 1906ஆம் ஆண்டு நிறுவப்பட்ட முஸ்லிம் லீக் கட்சியின் முயற்சியால் 1916ஆம் ஆண்டிலிருந்து மாகாண சட்ட சபைகளில் முஸ்லிம்கள் தனித்தொகுதிகள் மூலம் உறுப்பினராகும் முறை நடைமுறைப்படுத்தப்பட்டது. காங்கிரஸ் கட்சியும், முஸ்லிம் லீகும் இணக்கப்போக்கைக் கடைபிடித்ததன் காரணத்தால் 1920களில் நடைபெற்ற கிலாபத் இயக்கம் மற்றும் ஒத்துழையாமை இயக்கத்தில் இந்துக்களும் முஸ்லிம்களும் ஒன்றுசேர்ந்து ஆங்கிலேய ஆதிக்கத்திற்கு எதிராகப் போராடினார்கள். ஆனால் 1924ஆம் ஆண்டு கிலாபத் போராட்டம் வீழ்ச்சி கண்ட பிறகு காங்கிரஸ் கட்சிக்கும் முஸ்லிம்களுக்கும் இடையே ஒரு இடைவெளி ஏற்படலானது.

நாம் முன்பே குறிப்பிட்டதுபோல் 1924ஆம் ஆண்டிற்குப்பிறகு காங்கிரஸ் கட்சிக்கும் முஸ்லிம்களுக்குமான உறவில் ஏற்பட்ட விரிசல் வளர்ந்து கொண்டே வந்தது. காங்கிரஸ்; இந்துக்களிடம் இந்துத்துவ சிந்தனையை வளர்ப்பதாகவும், காந்திஜியின் 'ராமராஜ்ய' கோட்பாடு மற்றும் 1919இல் இரட்டை ஆட்சி குறித்த மோதல் போன்ற காரணங்களினால் முஸ்லிம்களுக்கு காங்கிரஸ் கட்சியின் மீது மேலும் வெறுப்பு உண்டாக ஏதுவானது.6 இதன் தாக்கம் பின்வந்த ஆண்டுகளில் அனைத்துத் துறைகளிலும் பிரதிபலிக்கலானது. தமிழ்நாட்டில் இந்தி எதிர்ப்புப் போராட்டங்கள் நடைபெற்றபோது அவற்றில் தமிழ்நாட்டு முஸ்லிம்களின் பங்களிப்பு குறித்து, இத்தகைய பின்புலத்தில் யதார்த்தமான வரலாற்றுப் பின்னணியில் ஆய்வு செய்யவேண்டியதாகிறது.

இந்தி, இந்தி எதிர்ப்புப் போராட்டங்கள்

1918ஆம் ஆண்டிற்குப் பின் இந்தியா முழுமைக்கும் 'இந்தி' மொழியே 'பொது மொழியாக' இருக்கவேண்டுமென்பதும், தென்னிந்தியாவிலும் இந்தியை அறிமுகப்படுத்த வேண்டுமென்பதும்; காங்கிரஸ் கட்சியின் கொள்கை நிலைப்பாடாக இருந்தது. இவ்வாறு தென்னிந்தியாவில் இந்தியைப் பரப்பும் இயக்கத்தை தொடங்கி வைத்தவர் மகாத்மா காந்திஜி அவர்கள்தாம். 1918ஆம் ஆண்டு ஜூன் மாதம் சென்னையில் (மதராஸ்) தட்சிண பாரத இந்தி பிரச்சார சபை தொடங்கப்பட்டு தமிழ், மலையாளம், தெலுங்கு, கன்னடம் ஆகிய நான்கு மொழிப் பகுதிகளிலும் இந்தியைப் பரப்பும் முயற்சி மேற்கொள்ளப்பட்டது.

1920-30களில் இவ்வாறான கொள்கையை காங்கிரஸ் தீவிரமாக செயல்படுத்தலானது. சி.ராஜகோபாலச்சாரி, எஸ்.சத்தியமூர்த்தி, கே.சந்தானம் போன்றோர் இந்தியை பரப்பும் முயற்சியாக, அதுவே இந்தியாவின் இணைப்பு மொழியாக (டுபெரய குசயெஉய) இருக்க வேண்டுமெனவும், தமிழர்கள் இந்தியைக் கற்றுக்கொள்ள வேண்டுமெனவும் கூறிவந்தனர்.8 இந்தி பிரச்சாரத்திற்குத் தேவையான நிதி வட இந்தியாவிலிருந்து திரட்டப்பட்டது.9 பத்து ஆண்டுகள் இந்தி பிரச்சாரம் தீவிரமாக நடைபெற்றது. தெலுங்கு மொழி பேசுபவர்களிடையே இந்திக்கு நல்ல வரவேற்பு கிடைத்தது.

1937ஆம் ஆண்டு ஜூலை மாதத்தில் சென்னை மாகாணத்தில் ஆட்சிப்பொறுப்பிலிருந்த சி.ராஜகோபாலச்சாரி, 125 பள்ளிகளில் 6,7,8ஆம் வகுப்புகளில் இந்தியை கட்டாயப் பாடமாகக் கொண்டு வந்தார். கட்டாய இந்தித் திணிப்பிற்கு கடும் எதிர்ப்பு உருவானது. இந்திக்கு எதிராக உருவான போராட்டத்தில் - திராவிட தமிழ் இனம் சார்ந்தவர்கள் என்ற அடிப்படையில் - முஸ்லிம்களும் ஈடுபடலாயினர். இவ்வாறு இந்தியை புகுத்தும் முயற்சியினால் காங்கிரசும், காங்கிரஸ் ஆட்சியும், முஸ்லிம் மற்றும் பிராமணர்

அல்லாத கனிசமான பகுதி மக்களின் எதிர்ப்புக்குள்ளாயின. இது மொழி உணர்வால் ஏற்பட்ட அரசியல் தாக்கம் ஆகும்.

ஆனால் உருது பேசும் சட்டமன்ற உறுப்பினர் பக்ஷீர் அகமது சயீது, அரசின் இந்தித் திணிப்புத் திட்டத்தை பலமாக ஆதரித்தார். அவரது பேச்சு, மொழிப் பிரச்சனையில்; உருது மொழி பேசும் மக்களின் நோக்கையும், நிலைப்பாட்டையும் காட்டுவதாக அமைந்திருந்தது எனலாம். 'இதில் சர்ச்சை தேவை இல்லை. மொழி ஒன்றுதான்.; எழுத்துக்கள்தான் (லிபி) வேறானவை. முஸ்லிம்களின் பேச்சு மொழியான இந்துஸ்தானி மொழியை (இந்தி என) அரசு பரப்ப விரும்புகிறது. இதை நாங்கள் வரவேற்கிறோம். இதனால் இந்துஸ்தானிக்கோ, (உருது) - அரபு மொழிக்கோ ஊறு நேரும் வகையில் ஏராளமான சமஸ்கிருத சொற்களை பொதுப்பாடப் புத்தகங்களில் அரசு புகுத்தி விடும் என்று சந்தேகிக்க எந்தவிதமான ஆதாரமும் இல்லை. நாம் இந்தி எதிர்ப்புப் போராட்டத்தில் கலந்துகொள்ளுவது இந்த மாகாணத்திலுள்ள முஸ்லிம் சமூகத்திற்கு ஊறு செய்வதாகும். இந்துஸ்தானி - இந்தியை - பரப்புவதால் தமிழ்மொழி கடுமையாக பாதிக்கப்படும் என்ற பயம் ஆதாரமற்றது. அது போராட்டம் செய்ய ஒரு சாக்கு மாத்திரமே" என பக்ஷீர் அகமது சயீது கூறினார்.21 சட்டமன்றத்திலேயே இது குறித்து பி.கலிபுல்லாவுக்கும், பக்ஷீர் அகமது சயீதுக்கும் கடுமையான வாக்குவாதம் ஏற்பட்டது.

1937-38ஆம் ஆண்டுகளில் நடந்த இந்தி எதிர்ப்புப் போராட்டங்களின் வாயிலாக மொழியின் அடிப்படையில் தமிழ் பேசும் முஸ்லிம்களின் தனித்தன்மையை வலியுறுத்தவும், அதன் மூலம் அரசியல் விழிப்புணர்வு மேலும் வளரவும் வழிவகுத்தவர் பி.கலிபுல்லாதான். சுயமரியாதை இயக்கத்தின் தாக்கம் மற்றும் அதன் உதவியுடன் பி.கலிபுல்லா முன்னெடுத்தப்போக்கு ஒரு நிலையான கூறு ஆகிவிட்டது. அது சுதந்திரத்திற்குப்பின்; தென் இந்திய அரசியலில் இன்றும் வலுவாக வெளிப்படுகிறது.

பெரிய அளவிலான போராட்டங்கள் ஒரு வழியாக முடிவுக்கு வந்தன. குறுகிய இரண்டரை ஆண்டுகாலத்தில் மாகாணத்தில் நடந்த எல்லா நிகழ்ச்சிகளுக்கும், காங்கிரஸ் மற்றும் மாகாண பிரதமர் ராஜகோபாலச்சாரியின் கொள்கைகளே பெரிதும் காரணமாக இருந்தன. இதன் மூலம் தமிழ் பேசும் முஸ்லிம்களின் அரசியல் பரிணாம வளர்ச்சியில்,; மொழி சார்ந்த கூறும் இடம் பெறலானது. இருப்பினும் அவர்களுக்கும் உருது பேசும் முஸ்லிம்களுக்கும் இடையே இந்தி காரணமாக ஏற்பட்ட சிறு பிளவு, பின்னாளில் சமூக சகோதர வாழ்வியலை பாதிக்கவில்லை. ஆனால் முஸ்லிம்களுக்கும் காங்கிரஸ் கட்சிக்குமிடையே இடைவெளி கூடிக்கொண்டே போனது. இது பின்னாளில் தமிழ்நாட்டில் அரசியல் அணி திரளுவதில் பிரதிபலித்தது.

இதில் கலந்துகொண்ட மாணவத் தலைவர்கள் பின்னாளில் அரசியல் தலைவர்களாகவும், அமைச்சர்களாகவும் ஆனார்கள். அவர்களுள் ராஜா முகமது என்பவரும் பின்னாளில் அமைச்சரானார். இவ்வாறு 1965ஆம் ஆண்டு இந்தி எதிர்ப்புப் போராட்டத்திலும், முஸ்லிம் இளைஞர்கள் பெருமளவில் கலந்துகொண்டனர். முஸ்லிம்களின் பொதுவான ஆதரவும், முஸ்லிம் லீக் கட்சியின் ஆதரவும் கிடைத்தது.³²

முடிவுரை

தமிழக இந்தி எதிர்ப்பு போராட்டங்கள் சில அரசியல் கருத்தாக்கங்களையும் முரண்பாடுகளையும் காட்டுகின்றன. 1937ஆம் ஆண்டு இந்தியைக் கட்டாய பாடமாக்கிய மாகாண பிரதமர் ராஜகோபாலாச்சாரி 1965ஆம் ஆண்டில் நடைபெற்ற இந்தி எதிர்ப்புப் போராட்டத்திற்கு ஆதரவு தெரிவித்தார். 1937ஆம் ஆண்டு இந்தித் திணிப்பை எதிர்த்த ஈ.வெ.ராமசாமி பெரியார், 1965 இந்தி எதிர்ப்புப் போராட்டத்திற்கு அதரவு தெரிவிக்கவில்லை. இவ்வாறு இந்தி மொழி பிரச்சனை தமிழக அரசியலுடன் இன்றளவும் பின்னிப்பிணைந்திருப்பதைக் காண முடிகிறது. இதில் தமிழர்கள் - முஸ்லிம்கள் உட்பட - முனைப்புடன் உள்ளனர். தமிழக முஸ்லிம்கள்,

‘இந்தித் திணிப்பை’ எதிர்க்கும் அரசியல் அணியில் தொடர்ந்து பயணிக்கின்றனர்.

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விடுதலை இயக்கத்தில் தமிழகப் பெண்கள்

மு.சுபா ஆனந்தி, டாக்டர் ரா. தனபால்

ஆய்வுச் சுருக்கம்:

ஒரு சமூகத்தின் முன்னேற்றத்தை அந்த சமூகத்தில் உள்ள பெண்களின் முன்னேற்றத்தை வைத்தே நான் அளவிடுகிறேன்” - அம்பேத்கர்

காந்தி தென்னாப்பிரிக்காவுக்குச் சென்றது கூட தனது சொந்த வருவாயைத் தேடித்தான். ஆனால், அங்கிருந்த சூழல் அவரை அப்படியே இருக்க விடவில்லை. அவர் அங்கு செல்வதற்கு முன்பும் அதே சூழல்தான் இருந்தது. அவருக்குத்தான் அதை எதிர்க்க வேண்டும், போராட வேண்டும் என்றெல்லாம் தோன்றியது. அவர் சத்தியாகிரக வழிமுறைகளைப் பின்பற்றி தென்னாப்பிரிக்கா வாழ் இந்தியர்களின் உரிமைகளை மீட்டெடுக்கிறார். நிலமை ஓரளவு கட்டுக்குள்ளானதும், 1915 ஆம் ஆண்டு இந்தியா வந்தார். இந்தியாவிலும் அதே நிலைமை, தலைமைதான். முதன்முதலாக காந்தியை நாடறியச் செய்தது சம்பரான் போராட்டமே. தான் தென்னாப்பிரிக்காவில் சாதித்து காட்டிய சத்தியாகிரக வழிமுறையை பீகாரில் இருக்கும் சம்பரான் ஜில்லாவில் அவுரி விவசாயிகளுக்கு ஆதரவான போராட்டத்தில் செயல்படுத்தி, வெற்றியும் காண்கிறார். அவருடைய

போராட்டங்கள் தொடர்கின்றன.

1600 ஆம் ஆண்டு முதல் வணிகத்திலும் 1742-ம் ஆண்டு வரை இந்திய அரசியலிலும் ஈடுபட்டு 1757-ம் ஆண்டு பிளாசிப் போருக்கு பிறகு இந்தியாவை ஆளத் தொடங்கினர். ஆங்கில கிழக்கிந்தியக் கம்பெனி கொண்டு வந்த பல்வேறு சட்டங்கள், வரிவிதிப்பு முறைகள், அடக்குமுறை நடவடிக்கைகள் ஆகியவற்றைப் பற்றி எதிர்த்து கேட்பதற்கு எந்த ஒரு அமைப்பும் அப்போது இல்லை. இச்சூழலில் கொண்டுவரப்பட்ட ‘இல்பர்ட் மசோதா’ ஆங்கிலேயர்களின் இன வெறியையும், பாரபட்ச முறையையும், நீதி நிர்வாகத்தையும் அம்பலத்துக்கு கொண்டு வந்தது. இதன் விளைவாக இந்தியர்களிடையே ஒற்றுமை உணர்வும், எழுச்சியும் தானாகவே வந்தது. இந்தியர்களுக்காக அரசியல் ரீதியான பெரிய அமைப்பு உருவாகவும் அடித்தளமிட்டது. அதன்மூலம் தேசிய உணர்ச்சி கொண்ட பல்வேறு ஆங்கிலேயர்கள் இருந்தனர். ஏ.ஓ.ஹியும், சர்.தாமஸ்மன்றோ, மான்ஸ்டார்ட் இல்பின்ஸ்டன், ஜான் புரூஸ் நார்ட்டன் போன்ற ஆங்கில அறிஞர்கள் இந்தியர்களுக்கு நன்மை செய்ய வேண்டும் என்ற நோக்கம் கொண்டவர்களாக செயலாற்றிக் கொண்டிருந்தனர். ஆங்கிலேயர்கள்

¹ஆய்வியல் அறிஞர், வரலாற்றுத் துறை, அண்ணாமலைப் பல்கலைக் கழகம், சிதம்பரம் – 608002.

²இணைப்பேராசிரியர், வரலாற்றுத் துறை, அரசு பெண்கள்கலைக் கல்லூரி, சேலம் – 636008

ஆட்சியை கடுமையாக விமர்சித்து ஜார்ஜ் தாம்ப்சன் மான்செஸ்டர் நகரில் ஆற்றிய உரைகள் 1842-ல் புத்தகமாக வெளியிடப்பட்டது.

அந்நிய பொருட்களைப் புறக்கணித்து, உள்நாட்டு உற்பத்திப் பொருட்களையும், உள்நாட்டு மக்கள் வழங்கும் சேவைகளையும் பயன்படுத்தும் சுதேசி சிந்தனை 20-ஆம் நூற்றாண்டின் தொடக்கத்தில் தமிழகத்தில் பரவியது. எவையெல்லாம் ஆங்கிலேயரின் தயாரிப்பு பொருட்கள் என்ற

விவரங்களை தாயம்மாள், பர்வதவர்த்தினி, சொர்ணத்தம்மாள், பத்மாசினி, கே.பி. ஜானகி போன்றோர் மக்களிடையே பரப்பினர். துத்துகுடியில் வழக்கறிஞராக இருந்த வ.உ.சிதம்பரனார் சுதேசி நாவாய் சங்கத்தை தொடங்கினார். பாரதியார், சுப்பிரமணிய சிவா போன்ற சுதேசி இயக்கத்தை தீவிரமாக முன்னேடுத்தனர். தான் நடத்திய இதழ்கள் மூலம் சுதேசி சிந்தனைகளை மக்களிடம் பரப்பினர்.

A Study on Military Organization in the Vijayanagar Empire

S.Jayanthi¹ & N. Boomika²

Abstract

The statistics of Duarte Barbosa and Nuniz show that the standing army was a fraction of the large army called to the field of battle. The Vijayanagar kings depended on the irregulars who formed a very large portion of the army¹⁸ in this connection the middle age a strange army was a necessary futures of a stable empire. explains about the Military system of the Vijayanagar empire, Recruitment of the Army, it deals with recruitment of the standing army of the kings was made

with great care. The army divisions namely infantry, cavalry, elephants etc. the March and the Fight from the literature and epigraphs. the Fort and Military organization and the Wars, how military system was managed by Vijayanagar empire and spread the Hindu culture in Southern India.

Keywords. *The Vijayanagar empire, military system, The Fort and Military organization, the Fight from the literature and epigraphs*

Aligarh's Echo in Tirunelveli: Hali's *Musaddas* and the Founding of Sadakathullah Appa College

Saidali P P³

Should any doubt linger in your mind concerning the unwavering reverence and acknowledgement bestowed by the pioneer of the Muslim reformist movement in India. The very architect of the Aligarh movement that steered the course of education and religious revival within the British India's Muslim community, let this be a compelling exemplar. A full 92

years following the initial publication of Altaf Hussain Hali's *Musaddas* in Urdu, in the southernmost reaches of Tamil Nadu, nestled in the heart in the heart of Tirunelveli, when the muslim populace resolved to establish an institution of arts and science, their visionary founder, Alhaj N. Muhammad sahib, contemplated not only the imperative of such an

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establishment but also the anticipated intellectual harvest it would yield. In this soul-searching introspective process, the founders of this institution draw considerable inspiration from Altaf Hussain

Hali's Musaddas, a work that intricately weaves together the past, present, and future aspirations of Muslims, and serves as a manifesto for the Aligarh mission.

Brahminical Factors in Dravidian Leaders with Special Reference to Periyar

Dr. K.I.N. Deiva Akandan Paraman Iyavul¹

It is a known fact that Dravidian leaders in Tamil Nadu organized the Dravidian Movement and fought ferociously democratic election battles against Brahminism and Brahminocracy. It is also a known fact that the advent of the British and other European powers and the consequent awakening to the features of modern age necessitated this revolt. Though Dravidian movement rose against Brahminism and Brahminocracy to achieve the parity and power, though Dravidian leaders aspired and asked for the benefits of modern age, still they had in them certain factors and features of Hinduism or the sects of Sanatana Dharma as the result of their acceptance, adaptation and adherence to the

practice of Hinduism and to its different sects, for thousands and thousands of years, in the name of God which block their progress in serving the Dravidian race effectively and efficiently. Fear of the God lead to the slavery to the Brahmins and Brahminism. If it is not for this religious slavery and submission to Sanatana Dharma, there would have been bloody battles, ruthless revolutions, destructive demolitions and civil war. Tamil Nadu would have been seceded from the cunning Brahmins Hindu Rashtra long long ago. This paper present this hidden factor of Dravidian Leaders, more especially of Periyar EVR, the tallest leader of the Dravidian Movement.

வேலூர் நாயக்கர்கள் வரலாற்று பார்வை

சு.கணேசன்²

ஆய்வுச்சுருக்கம்:

பல்லவர், சோழர், பாண்டியர், விஜயநகர நாயக்கர் காலக் கல்வெட்டுகளும், நடுகற்களும், தொல்லியல் செய்திகளும், கலைச்சின்னங்களும் மிகுதியாகக் காணப்படுகின்றன. நாயக்கர் கால சமுதாய வரலாற்றுக்குப் புதிய ஒளியைக் கொடுக்கும் நோக்கில் கி.பி. 16, 17, 18 ஆம்

நூற்றாண்டுகளில் ஆட்சி செய்த மதுரை நாயக்கர், தஞ்சை நாயக்கர், செஞ்சி நாயக்கர், வேலூர் நாயக்கர் காலத்தில் வெளியிடப்பட்ட கல்வெட்டுகள், செப்பேடுகள், காசுகள், ஓலைச்சுவடிகள் தமிழக வரலாற்றிற்கு வலு சேர்க்கின்றன.

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Beyond the Brittles: Indian History and Online Archives

Dr. B. Prabu, MA. BLISc. M.Phil, Ph.D.¹

Abstract:

This paper tries to shortly draw attention over the primary sources for Indian history writing available as online digital repositories. Sources are much more essential for supplying facts to historians. The sources are in different kinds. They are inscriptions, palm-leaves, coins, papers, and artifacts. Because digital repositories of documents, books, and palm-leaves. They play a crucial role in the research, writing and learning history. Particularly original documents in the written form have been facing the danger of being damaged,

corroded, or brittle. It is possible due the older in age the materials became destructible. In that case the digitized form of historical archives or repositories is being panacea for the historians and the other social scientists. Thus the method of preservation in terms of historical materials is possibly having been rectified from destruction. Thus this paper enlists some of the most important online archives that serve the invaluable duty of preserving the records of past temporalities.

History of Vedharanyam- A Study

Dr. A. Sakthivel²

Abstract

The present paper shall attempt to reveal the brief history of Vedharanyam. Vedharanyam is a coastal town situated on the southeast of the Vennar basin in the Nagapattinam district of Tamil Nadu. The town stretches 10° 37' North latitude and 79° 85' East longitudes. It is situated at an elevation of 2.2 meters above the sea level. There are a number of Government offices, besides those of the taluk and the panchayat union. There are sub- post office, a sub- registrar's office, a police station and a public library. A primary health centre at Vedharanyam and the Government hospital at Karuppanpulum meet the medical needs of

the people. people The great "Vedharanyam Salt Swamp", lying a few kilometers west of the town and the Vedharanyam canal, a now-defunct inland waterway connecting Vedharanyam and Nagapattinam are the two important landmarks in the vicinity of the town. From this time onwards, Vedharanyam remained under British authority till 1947 C.E. when the under the country became independent, Vedaranyam is now administration of the Panchayat Board in Vedharanyam taluk at Nagapattinam District. Nagapattinam District, was carved out by bifurcating the composite Thanjavur District on 18.10.1991. Today Nagapattinam remains the Headquarters of Nagapattinam District.

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The Benefactions of Non-Electoral Political Movements in Tamil Nadu

Mr.M.Yobhugnana & Prakash, Ph.D.,¹

Abstract

This article explores the demands and achievement of such movements in Tamil Nadu, highlighting their impact on state policies and their contributions to the broader socio-political discourse. The State of Tamil Nadu has a long history of political activism, with its roots tracing back to the anti-colonial struggles of the early 20th century. While electoral politics has dominated the political landscape, non-electoral political movements have also played a significant role in shaping the state's socio-political

fabric. These movements, often led by intellectuals, social activists, and grassroots organisations, have focused on issues such as caste discrimination, environmental protection, women's rights and the rights of marginalized communities. Non-electoral political movements are characterized by their focus on advocacy and activism outside the formal electoral process. Unlike political parties, they do not seek to win elections or hold political offices, instead they objective to influence parties, influence public policy, mobilize public opinion, and bring about social change.

Contribution of E.V. Ramasamy to Women's Liberation

C. Akash² & P. Arul Raj³

Abstract

A person, who has devoted his whole life to a particular cause, should have three great special qualities in order to be successful in his work. Those qualities are absolute courage, self-sacrifice and a clear plan of action. To a large extent Periyar possess all these three qualities. Women emancipation also lies in relieving them from the age-old traditions and other irrational chains of bondage and exploitation. Periyar wanted women to develop that kind of self-respect. Through his self-respect movement, he aimed at creating a society free from ignorance, superstition and empty customs Periyar Ramasamy stands at the head of the leaders of Tamilnadu who have devoted themselves to all round upliftment of Tamilnadu. He discussed various factors which led to the enslavement of women

such as child marriage dowry, the divine status of marriage, no provision of remarriage for women, double standards maintained by the society regarding the notion of chastity and adultery, widowhood being considered as an evil, etc. The superstitious beliefs of people associated with their religious dogmas which are not based on a rational understanding of true human nature are the hindrances in the way of attainment of equality and justice in a society. Instead of finding the source of liberation within the religious and social context, he thinks the development of science and technology will wither away the bias and prejudice against women. This paper will also put an effort to understand and evaluate the views of Periyar, the traditional roles associated with the masculinity and femininity is the root causes of the enslavement of women

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Legacies of Jayalalithaa and AIADMK Transformation in Tamil Nadu - A Critical Appraisal

Rajkumar P Ph.D¹

Abstract

All-India Anna Dravida Munnetra Kazhagam (AIADMK) leader Jayalalithaa Jayaram, sometimes referred to as "Amma," was a powerful political figure in Tamil Nadu. Under her direction, the AIADMK evolved from a Dravidian regional party to a formidable national political force. Jayalalithaa, whose government prioritized social justice and economic inclusion, is well-known for her populist welfare programs, which include Amma Canteens and free computers for students. She was known for her administrative prowess and was instrumental in the growth of Tamil Nadu, even in spite of her autocratic manner. Since her passing in 2016, Jayalalithaa's legacy has continued to influence AIADMK, an organization that has had difficulty staying together and winning elections. Her influence on Tamil Nadu's socio-political environment is still great, solidifying her place among the state's most powerful figures. The populist welfare initiatives Jayalalithaa implemented during her time as Tamil Nadu's chief minister are what people remember most about her leadership of the AIADMK. Deeply ingrained in the

Dravidian concept of social justice and the uplift of the underprivileged, these schemes were about more than simply short-term electoral advantages. The establishment of "Amma Canteens," which offered the urban poor heavily subsidized meals, was one of Jayalalithaa's most important projects. The impact of this strategy on food security and urban poor was extensively praised. Her reputation as a leader who cares profoundly about the welfare of the underprivileged was further solidified by other "Amma"-branded initiatives, such as free computers for students, free mixers and grinders for women, and discounted water and salt. The purpose of Jayalalithaa's welfare measure was to alleviate socioeconomic inequality in Tamil Nadu. These initiatives significantly improved the state's Human Development Index (HDI) by focusing on important sectors including healthcare, education, and basic utilities. Tamil Nadu's political environment is still shaped by the legacy of these projects, with many of the initiatives taken up and expanded by succeeding governments.

Ashe Murder- The Freedom Movements First Political Assassination in Tamil Nadu

Ms. S. Sivabharathi²

Abstract

Vanchi Iyer, born at Shenkottah in Travancore State in 1886, was the child of Ragupathy Iyer. He was utilized as a timberland protector at Punaloor in the at that point Travancore state. He was one of the individuals of the mystery society called Bharatha Matha Association,

organized by Nilakanda Brahmachari. At Maniyachi near Tirunelveli in 1911, he shot down British Collector Ashe. Ashe's kill was the to begin with political assassination of the freedom movement of Tamil Nadu. Vanchinathan occupied a permanent place in the history of freedom struggle in Tamil Nadu.

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The National Movement of the Second Phase in Salem District of Tamil Nadu 1905 to 1919. A Study

P.Singaram.M¹

Abstract

The Tamilnadu was part of the started in Madras presidencies and administration division of British colonial India. The first talk about to the establishment of the congress The nationalist of new dimension in the Indian freedom movement against of British rule in India. The revolt of British imperialism of political power. The Indian freedom war in 1857 on May 19th in Calcutta, The subsequently of the waves and it was these uprising reached in the Madras The second independence war of Vellore mutiny and the national congress 1883. To the first started of India national congress in Tamilnadu at Madras Mahajana Sabha Association of through India in the role. The Madras Native association on the British parliament and attended in 1852. The called people, in the co-operation for the against in Britishrule The association leadership in Lakshmanarasuchetty. VenkatarayaluNaidu, Rangathanaidu, M. Veerarogahavachari, P. Anandacharlu, C. Vijayaraghavachari, Subramaniyalier, on the first passed in 1883 in Madras

Mahajana Sabha, The Association of India national congress, in spread of National movement and Freedom fighters in Tamilnade. The Revolt came to be regarded. As the many more than great rebellion and even the beginning of the India. The freedom movement in the nationalism and widely to prominently anti-British to immediately of Swadeshi day. During the organization of moderates in the India National congress on the 1903 at Madras in fire of Salem Districts The 1906 in Extremists in Swadesht movement ability of the British against in Subramaniya Bharathi, Subramaniasiva and south Tamil rebellion in Education Society of South Tamil at the Coimbatore. The British government of industrial India not power British Swadeshi institutional, of trade and problem in India Economy blocked of British government against in Salem Districts. The organized in the Indian National Congress movement on 1907 every Individual Satyagraha's'. The Swadashi league and 1905 of Hindu Muslims of West Bengal in struggle for freedom in India role of Calcutta

Virudhunagar District: Unveiling the Historical and Political Milestones of Southern Tamil Nadu

R. Krishnapraba Ph.D.,²

Abstract

Virudhunagar District, situated in southern Tamil Nadu, India, offers a compelling narrative of historical and political evolution. Established in 1985 through the trifurcation of the Ramanathapuram district, Virudhunagar's administrative reorganization aimed to enhance governance and regional development. This

district, originally known as Virudhupatti, has transitioned from its early association with the Pandyan Kingdom to its modern identity, shaped by various rulers including the Nayaks, British, and local chieftains. The district's historical trajectory reflects its significant role in regional politics, from its incorporation into the Zamindari system under British

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rule to its eventual renaming and reorganization. The article explores these transformations, emphasizing how historical events and political changes have influenced the district's development and significance. By tracing

the district's journey from its ancient roots to its current status, the narrative provides insights into the broader historical and administrative dynamics of southern Tamil Nadu.

Macaulay - The Killer of Indigenous Education

M.I.Bakruthen1

Abstract:

Land can be recovered if lost. But she has lost her language. Indian history has repeatedly reminded us that there is no redemption. Guptas ruled India. Khilji dynasty ruled. Mughals ruled. When India was ruled under the umbrella of such empires. None of them imposed a condition on us that all Indian people should speak their language compulsorily. While Urdu, Arabic was the official language, Sanskrit was still recognized.

When Pali and Prakrit came, the Tamil language was not destroyed. But, in the 300 years that the whites ruled us, they forgot to speak our mother tongue and made their English our language. This is one of the great mistakes of history. Why did we abandon our mother tongue and make English our language? Why has speaking Tamil become a disgrace in Tamil Nadu? Our answer to this question of history is silence.

தமிழ் நாட்டு குழலில் தலித் பெண்ணியம் ஓர் சமூகவியல் ஆய்வு

வ.திலகவதி¹ & முனைவர்.சுவாமிநாதன்²

ஆய்வுச் சுருக்கம்

சமூகவியல் கோட்பாடுகளில் பெண்ணியவாத புரிதல் மிக இன்றியமையாதது. வரலாற்று ரீதியாக, தலித் உரிமை இயக்கங்கள் தலித் ஆண்கள் மீது அதிக கவனம் செலுத்தியது ஆனால் இந்திய பெண்ணியத்தால் தலித் பெண்களின் பிரச்சினைகள் பெரும்பாலும் புறக்கணிக்கப்பட்டுள்ளன. அரசியல் ரீதியாக, பொருளாதார ரீதியாக, உரிமைகள் ரீதியாக பல ஏற்றத்தாழ்வுகளை சந்தித்து பல சுரண்டலுக்கு உள்ளாகும் நிலையில் உள்ள மக்கள் தலித் என்று

குறிப்பிடப்படுகிறார்கள். அதிலும் பெண்கள் மீதான அநீதிகள், அடக்குமுறைகள் இன்னும் ஏராளமாக உள்ளது. தமிழ்நாடு வரலாற்றில் சுயமரியாதை இயக்கம் போன்ற சமூக சீர்திருந்த இயக்கங்கள் வாலாற்றில் நிலைபெற்ற பங்களிப்பை வழங்கினாலும் தலித் பெண்கள் மீதான அடக்குமுறைகள் தற்போது வரை தொடர்ந்து கொண்டு உள்ளது. அதை சுட்டிக்காட்டும் விதமாக அதன் மீதான தெளிவான கண்ணோட்டத்தையும் புரிதலையும் வழங்கும் விதமாக இந்த ஆய்வு மேற்கொள்ளப்பட்டுள்ளது.

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³ஆய்வு மேற்பார்வையாளர், இணைப்பேராசிரியர் வரலாற்றுத்துறை திருவள்ளூர் அரசு கலைக் கல்லூரி, (பெரியார் பல்கலைக்கழக இணைவு பெற்ற கல்லூரி) இராசிபுரம் 637408, நாமக்கல்

Freedom FighterS in Coimbatore-With Special Reference of Kannampalayam and "Sulur Nethaji"

Dr.S.Sangeetha Suresh¹

Abstract

Tamil Nadu has a prominent History of Freedom Fighters who played a significant role in India's struggle for Independence. These freedom fighters contributed lot for our country. As a Historian recall all the sacrifices in front of society. Especially in Coimbatore people contributed lot for country during Quit India Movement". Coimbatore for centre for Revolutionaries activities with many freedom fighters such as K.P. Karuppanagownder, K. Marrappan,

Palaniappan, K.S.Murugaiyan, K.N.Chinnaiyan, K.P.Ramasamy.K.V.Kutthannan SULUR NETHAJI"-K.V.Ramasamy. They were all protested against British and secret meetings to hideouts Freedom fighter in Coimbatore. One of the person collected information regarding this and published book in Tamil name called as "SUDANTHIRAPORIL KANNAMPALAYAM" The Author name is P.Mounaswamy from Coimbatore. I proud to present the paper above the title. This is my essential response to be a Historian.

Kalaingnar Karunanidhi - The Crusader of Social Reforms Through his Short Stories

Palani Rani S²

Abstract

Women's development is the progress of a country. There were many obstacles to the progress of the women's society marriage the Devadasi system, caste oppression, untouch ability, denial of female education, denial of widow remarriage, sexual abuse, dowry, domestic violence, property rights etc, were obstacles to women's progress. Many leaders fought against the crimes against us Leaders like MaduramJyothiralhule, Iswara Vidyasagar, Mahatma Gandhi, DrMuthulakshmi Reddy, and Periyar fought and saved the women's society. Periyar's role in Tamil Nadu is very important. Dravidian movements inculcated rational ideas about women's freedom. The Karunanidhi's government provided many opportunities for women to gain economic independence and improve their lives, karunanidhi passed laws for the advancement

of women's adjusted schemes that protected education and employment rights. The DMK government gave women the right to vote in 1921. The Court passed a law a sign of progress. While progressing they will be empowered to question the crimes of society and prevent the crimes of society Karunanidhi's created many opportunities for women to progress in all positions such as women's freedom, women's education, widow remarriage, marriage against caste, women's property rights and reservation for women's. It is during Karunanidhi's rule that the progress of women has increased. Karunanidhi's created many schemes for the women. Through his literary, Karunanidhi's describes the progress of women and the rise of equality for women. Not only through her literary short story. karunanidhi's came to power and then created many programs for the advancement of women.

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The Role of Film Industry in the Freedom Struggle (1900 - 1947) with Special Reference to Tamilnadu

Sweety Winsheeba T¹ & Yuvasri R L²

This study explores the significant contribution of the film industry in Tamil Nadu to the Indian freedom struggle between 1900 and 1947. During the silent era (1916-1930), films like "Keechakavadham" and "Dharmapathini" conveyed patriotic messages and social reform ideas inspired by Gandhi. With the advent of sound, films like "Kalidas" and "Chintamani" directly supported the freedom movement, incorporating nationalist themes and songs. Cinema personalities like Sathyamurthy, Kalaivanar N.S. Krishnan, K.S.Gopala

Krishnan and K.B. Sundarambal actively participated in the freedom struggle, using films and songs as tools for protest. Despite censorship restrictions, Tamil cinema played a crucial role in spreading nationalist ideas, inspiring people to join the independence movement, and shaping the region's politics and culture.

Keywords: Film, Tamil Nadu (then Madras Presidency), Cinematography act 1918, Freedom struggle and Song.

Military Logistics of Second Anglo Mysore War: Historical Assessment of the British Military System in the Carnatic Region

Hemandh Viswanath³

Hyder Ali and Tipu Sultan are two Indian Monarchs who found the weakest position in the British Military System, their land-based Military Logistics and tried their maximum to exploit this weakness. Hyder Ali in First Anglo-Mysore War not only used diplomacy but also exploited the British weakness by swift movements of troops across enemy territories and besieged Madras when they were not expecting Hyder Ali's Invasion and had to negotiate for the truce which was signed in Madras in 1769.¹⁵ Hyder Ali, who was a shrewd leader, identified this weakness in the British Military System used the same tactics of surprise attack, deprivation of resources for enemies, scorched earth tactics, harassing and disruption of enemy logistics and supply lines in the Second Anglo-Mysore War when he attacked the Carnatic Region which was considered to be under the British sphere of Influence. Even though the British

under General Sir Eyre Coote defeated him in the later battles, the British did not truly defeat him strategically. Hyder, with the above-mentioned tactics, managed to evade a decisive defeat at the hands of the British and continued to occupy, destroy and create havoc in the British Regions. The continuous and consecutive and successful use of Mysorean Unconventional Warfare Methods and Scorched Earth Tactics along with rapid Military movements based on numerically superior Cavalry forces and Mysoreans attempt to build Blue water navy like that of the Royal Navy prompted the British Leadership to change their tactics and overall dynamics in the statecraft and military organisation and led to their victory in Third Anglo-Mysore War later in 1792 that led to the gradual downfall of the Mysoreans and Tipu Sultan paved the way for British Colonialization in Southern Part of India

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Representation of Peasants: A Note on The Films of M. G. Ramachandran

K. Srinath¹

MGR's films primarily appealed to the working and peasant classes, portraying stories that supported people with low incomes and highlighted workers' dignity. His movies often criticised landlords, capitalists, and the upper class for exploiting the weak, building his image as a champion of the toils. Lyrics, especially by Pattukottai Kalyanasundaram, emphasised communism and working-class ideals, strengthening this connection.¹ MGR built his image as a friend of the working class, from peasants and labourers to even benevolent capitalists, a theme reflected in his films' titles, stories, dialogues, and lyrics. He consistently portrayed respect for workers, never against people with low incomes, and emphasised that one should live by

honest toil without exploiting others. Influenced in his early years by communist thought and literature, he propagated the idea that dependence on one's own work could eradicate social evils. Having personally experienced exploitation in a capitalist society, he deeply understood and valued the dignity of the working class.² In the film *Nadodi Mannan*, the lyric 'Uzhippathila Uzhippai Peruvathila' written by Kavi Lakshmanadas highlights the importance of labour. The hero, originally from the working class, became the ruler and glorified the worker. The lyric explains that true happiness is to work and not to benefit from another's toiling.³

Ayothidas Pandithar: A Study on His Struggle for Social Change and Equality in Tamil Society

Dr. B. Suresh Kannan²

Ayothidas Pandithar was South India's first anti-caste militant, social worker, Tamil scholar and psychiatrist. He was one of the Tamil pioneers of the formation of Dravidian movement. He was active in the fields of politics, religion and literature for the betterment of the oppressed people. He was the initial documented anti-Brahmin head of the Madras Presidency. Ayothidas Pandithar was also the first distinguished Dalit organizer to clinch Buddhism. He was a critic, communal reformer, Buddhist intellectual and Siddha surgeon. He advised Buddhism that the original religion of the Pariyars was Buddhism and therefore they should convert to Buddhism. He opposed Brahminism Vedic rituals, untouchability. He championed communal representation, Women's

Rights, self-respect, Rationalism etc., unfortunately the world of Tamil scholar purposely ignored contribution to Tamil Life and Thought. He was a pioneer for Periyar at the Tamil Nadu level and Ambedkar at the Indian level for policies such as rational reservation, social change, caste eradication and anti-Hinduism in higher caste Ayothidas Pandithar was the first create such a social change. Furthermore, it enquires about the importance of oral data in reconstructing the histories of the oppressed and neglected people by the ruling class, the methods of writing alternative histories, and the historiographical strategies that help the oppressed communities to reconstruct their histories through the thoughts of Ayothidas.

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Origin and Development of Indian Public Administration

Dr. K. Selvakumar¹

The word 'administer' is derived from the Latin word 'administer' which means to serve. Administer means to manage the affairs of or to look after people. India evolved to be one of the biggest nations in the world. Today India's administration has imprints of its parts including the Mauryan, Mughal and British administration. Administration is an essential tool for good governance and the achievement of the millennium development

Goals. In the ancient period we know of the Magadha, Mauryan and the Gupta Age. Kautilya's Arthashastra, a political treatise on ancient Indian political institutions written sometime from 321 to 296 B.C. examines statecraft and gives an account of state administration. Before learning Mauryan administration, we will first see the Magadha empire administration.¹ This paper to mainly focus on the Indian public administration

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SOCIAL AND ECONOMIC HISTORY THE SECTIONAL PRESIDENT ADDRESS

Agrarian Society and Economy in the Territory of The Nawab of Arcot During the Assumed Revenue Administration (A.D. 1790-92)

Dr. C. Thomas

It gives me immense pleasure to thank the Executive Committee of the Tamil Nadu History Congress for electing me as Sectional President of the Social and Economic History of the Thirty-first annual session. In this connection, I extend my gratitude to General Secretary Prof. S.S. Sundaram and Member of Advisory Committee Prof. P. Jagadeesan. An agrarian society, or agricultural society, is any community whose economy is based on maintenance of farmland and production of crops. An agrarian society focuses its economy primarily on agriculture and the cultivation of large fields. As land is the basis for social units and wealth in an agrarian society, landowners or landholders have more power and prestige than those who do not have land to produce crops. Thus agrarian societies often have a dominant class of landowners or landholders and a lower class of landless service providers. Infact, an agricultural society is that which is based largely on the utilisation and use of the land. As land is the major source of wealth, social hierarchy develops based on right to ownership or right to land holding and not labour. Agrarian social structure refers to the way in which land and agricultural production are organized in a society. The agrarian social structure encompasses communities whose main livelihood revolves around cultivating land and engaging in related practices such as animal husbandry. An agrarian economy is an economy where a majority portion of the income of individuals is made from agriculture. The eighteenth Century Tamilakam had a significant agricultural sector and could be considered agrarian. A strong agricultural economy brings social progress by

increasing productivity, employment and income. Agriculture is the main source of development in most rural areas.

This sectional presidential address is an attempt to analyse and situating the Agrarian Society and Economy in the territory of the Nawab of Arcot during the Assumed Revenue Administration of the of the English East India Company from A.D. 1790 to 1792. As the right to hold the land determined the social structure, the holders of the land, peasants, cultivators and landless labourers depended on utilisation and production of the land for their livelihood; the economic activities of the society depended primarily on the resources of the land and the East India Company's activities were mainly determined by the revenue collected from the land, this title is chosen for the address of the Sectional President of the Social and Economic section, Thirty First Annual session of the Tamil Nadu History Congress.

Agrarian Society and Economy of in the Territory of the Nawab of Arcot – A Historical Settings

During the mid – eighteenth, the Nawab of Arcot possessed a vast area in the Carnatic. The administration of the eighteenth century Carnatic region was represented a compromise between the institutions inherited from the Hindu rulers of the past and the intuitions brought by the Muslim powers of the North and the European colonial powers. At the crest of the administrative System the Wawab of Arcot, as a governor under the Mughal Emperor at Delhi, served as deputy but subordinate to the imperial officials, for the

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east coast of peninsular India. The Nawab of Arcot superimposed upon his territory, the military system of the imperial Mughals and introduced a drastic kind of revenue administration. But in due course, Nawab of Arcot retained the administrative system, superseding the imperial officials by his own nominees, ministers and deputies. The auxiliary powers such as the *poligars* and the *rajahs* exercised the internal authority over their respective territories. Historically the territory of the Nawab of Arcot was divided into two provinces namely Trichinopoly (Tiruchirapalli) and Arcot, and each one was referred as *subah*.

The agriculture was the major occupation of the people. The agricultural land was classified into *circar* (sircar) land, *inam* land, *shotrium* land, garden land, *palayams* etc. The main agricultural product was the paddy and other products were the different types of grains, plantains, sugarcane, betel vine, cotton etc. There are two principal harvest seasons of paddy – *car* (*kar*) crop and *peshanam* crop. The *car* crop is reaped in September-October and the *peshanam* in January-February. The major irrigation systems were the rivers, wells, tanks, and channels. The land revenue was yielded more than the nine-tenths of the public income. In the traditional Ancient Indian society, the Hindu Shastras permitted the state to collect one-sixth and sometimes one-fourth of the produce as its share. The Muhammadan law sanctioned the ruler to collect one-half of the produce as its share in general and from the *infidals* more than this. However, in the eighteenth century Nawab's territory the accepted principle was to share the produce in the ratio fifty is to fifty between the state and people, after a reduction of the five percent of the produce as the charge of the harvest. From the ryot's share, twenty eight percent was collected as a local tax paid to the villages. Then rest of it went to the peasants. However, in practice these principles were subject to frequent variation. Sometimes, the Nawab of Arcot enhanced the taxes.

The revenues of the territory of the Nawab were collected directly or indirectly. In the first case, the *amuldars* received the taxes and remitted the amount to the treasury and in the second case; the renters and the *poligars* collected the taxes and remitted a fixed

amount to the treasury. The *amuldar* functioned as the principal administrator of revenue of the province under the Nawab's economic system. Sometimes, the renters and *amuldars* raised the rents and taxes and accumulated wealth. Two types of major land tenures prevailed in the eighteenth Century Nawab's territory were the individual and joint tenures. The individual land tenure was operated through the renters and *poligars*. The individual tenures were based upon the principle of individual responsibility. The *poligars* and renters collected the taxes and remitted a fixed tax to the treasury. In the case of the *poligars* they held the estates on a hereditary basis with the right to alienate and part of the land. But the renters held the land for settled term without right to alienate it. The *amani* settlement and the *mirasi* system were jointly held by the cultivators or the land holders. The major portions of the *circar* land were held by the Brahmins, and the Sudras chiefly the Vallalas, Reddies (Reddiyars), Nayaks and Rajus. These two classes or castes could be entitled to be considered as the landholders of proprietors. The Sudras largely cultivated their lands themselves, assisted by the paraiyars and pallars as farm servants. The Brahmins never followed plough, but they employed the poor Sudras. It is true that not every Sudra and the Brahmin owned land. In the case of *Mirasidars* and *Nattars*, whose lands were cultivated by the *payirkaries*. There are two classes of *payirkaries* - the *ulkudis payirkaries* (dwellers within) and the *Purakudis payirkaries* (dwellers without). The *Ukudis payirkaries* acquired a sort of right to possession being permanent tenants and had resided constantly within the farm. In contradistinction, the *purakudi payirkaries* enjoyed a temporary right of occupancy. They were occasionally brought into the farm to cultivate such lands as were unoccupied by the *Ulkudis*. The *Purakudis*, for this reason, enjoyed, in some cases, superior privileges of the share of the produce of the land to the *Ulkudis*, and also because of the expense they were at in bringing their oxen and implements of husbandry from distant parts. The *mirasidars* were largely found in Chingleput, North Arcot, South Arcot and Tirunelveli. The *miasidars* brought a large area of waste lands under their control for getting remission in the payment of the

rent, to be given to the Government. In fact, rising *mirasi* system together with other factors contributed for the prevalence of absentee landlordism particularly in Tirunelveli region. The revenue system of the Nawab was deteriorated due to the large scale military expenses, British demands, his mounting debts owed to the Company, assignments of his revenues to the English and private individuals, diversity of methods of enforcement of collections by the *amuldars*, renters, assignees and *poligars*, and want of uniformity of system.

Back ground to the Assumption of the Revenue Administration

During the mid-eighteenth century the territory of the Nawab of Arcot played a significant role in the socio-economic and political system of South India. In the beginning of the second half of the eighteenth century, Nawab of Arcot possessed a major part of the Carnatic. The territory of the Nawab of Arcot was classified into the *Circar* lands, *Poligar* lands, *Jagir* lands, Garden lands, *Cumuttum* lands, Mortgage lands, *Kattabudi* lands, *Inam* and *Shotrium* lands, *Agraharam* lands, *Wet* lands and *Devadayam* and *Dharmadayam* lands. The sources of public income were the land revenue, tributes, duties, excise, monopoly, public enterprise, fisheries and fees. As the Carnatic was strategically, socially and economically important during the seventeenth and eighteenth centuries the Marathas and Mughals and the ruler Mysore; and foreign powers such as the English at Fort St. George in Madras (Chennai), the French, the Danes and the Portuguese taking advantage of the lack of unity among the local powers tried to extend their influence over it. After the death of Sivaji in 1680 his son Sambaji appointed his brother-in-law, Hari Raja as the Governor of Senji in 1681 and brought a major part of the Carnatic region under the control of the Marathas. Later, Zulfikar Khan, the general of Mughal Emperor Aurangzeb, conquered Senji in 1698 and he was appointed as the Nawab of the Carnatic by the Mughal emperor. When Daud Khan succeeded him as the Nawab of the Carnatic, shifted his capital to Arcot on the banks of the Palar River. This led to the establishment of the strong hold of the Wallajah family

at Arcot. Subsequently, Sadat-ul-lah Khan, the Nawab of Arcot, established his own dynasty of the Nevayats in the Carnatic. Subsequently, Chanda Saheb of the Nevayet family annexed Madurai from the Nayaks in 1736 became the Nawab of Arcot. In due course, in the contest for the Nawabship of Arcot, the English supported Muhammed Ali, the great prince of Wallajah family and the French helped Chanda Saheb. Mohammad Ali became the Nawab of Arcot after executing Chanda Saheb on 17th June 1752 in the battle of Tiruchirappalli with the support of Chikka Krishnaraja Wodeyar of Mysore, the British, Tondaiman of Pudukkottai and the Marathas of Thanjavur. The battle of Tiruchirappalli that was fought during the Second Carnatic war and lasted for more than four years from March 1751 to April 1755. In the battle of Tiruchirappalli the French forces were defeated. Though Muhammed Ali became the Nawab of Arcot in 1752, he secured the recognition of the Mughal Emperor to his title as Nawab of the Carnatic in the year 1765.

Though Muhammed Ali continued the position as the Nawab of Arcot from 1752 to 1795, he became the protectorate of the British for often he obtained financial help and military support from them. The Nawab kept permanently three battalions of Europeans for the protection of his family and the estimated expenses of these forces were 23000 pagodas per annum. Besides the Nawab of Arcot secured the military help for the protection of his territory and it resulted to the accumulation of debt of the Nawab to the English which increased to 25,25,375 pagodas in 1761. In the meantime, the debt due to the private individuals increased to 22,29,650 pagodas. The Nawab of Arcot never remained as an independent military power and his army was not properly trained. Besides, the wars against Haidar Ali and Tipu Sultan of Mysore made the Nawab further to depend on the British for getting military support. In the treaty signed between the Nawab of Arcot and Archibald Campbell, the Governor of Madras Council on 24th February 1787, which is popularly known as the Carnatic Treaty of 1787, the Nawab agreed to give 4/5 of his total revenues to the English for getting their military support, in case of the

outbreak of the war against Mysore kingdom. However, the English agreed that the Nawab's family *Jagirs* estimated at 2,13,431 *pagodas* and Charities 21,366 *pagodas*, to be exempted from calculating the four-fifths of the total revenue. Since signing the Treaty of the Carnatic in 1787, the Nawab did not make serious efforts for the improvement of the land revenue because he was sure that there would be possibility for the outbreak of the war between Mysore and Carnatic in the near future. Further, the Nawab of Arcot could not clear the debt owed to the English East India Company. According to accounts of the Madras Council till the end of July 1790, the Nawab had to pay a sum of 21,23,403 *pagodas* 34 *cash* and 35 *fanam* towards the debt to the Company.

Despite the treaty was in existence, on the outbreak of the Third Mysore war (1790-92), the Governor in Council at Fort St. George, Madras assumed the territory of the Nawab of Arcot on 7th August 1790 and it was surrendered to him in July 1792 after the end of the third Mysore war. Defending the policy of the Assumption of the territory of the Nawab of Arcot, the Madras Council claimed that the assumption was made for "the better security and safety of His Highness's and of the Honorable Company's interests" and for the improvement of agriculture and thereby to increase the revenue. Thus the British claimed that the assumption of the territory of the Nawab of Arcot was to make a transition in the agrarian society and economy. The real reason behind the move of the Madras Council to assume the revenue administration of the Nawab was to bring down his political status and to control his administration in future. In fact, the assumption of the revenue administration of the Nawab of Arcot by the English was an attempt to encroach upon the sovereign rights of the former. As the Madras Council and the Governor General had not responded to the appeal of the Nawab for the cancellation of the resolution of the Assumption of his territory, he sent orders to his *amildars* to surrender the revenue accounts and the rights of collection of revenues to the Company's officials.

Difficulties in enforcing the Annual Renting System

The Company's officials adopted several measures to increase the revenue. Recalling the people to settle down in the original habitat was one of the important measures adopted by the Company. The Collectors gave assurance of extending protection to the people from the attack of the Mysore forces and to repair the tanks, channels and water courses. They also gave loans to the cultivators for the improvement of the cultivation. The Company fixed the rent as 6/10 of the total produce but could be varied according to the nature of the people and production of lands. In order to facilitate the collection of rent, the English decided to take 5 or 6 company's of the *sibbendies* and armed peons of the Nawab under their service. Besides, the British recruited additional officers for revenue collection. The Company's officials also decided to collect higher revenue for the *fasli* year 1200, than what had been collected by the Nawab during the *fasli* year 1199. N.E. Kindersley assessed his district at the estimated revenue at 8,75,000 *pagodas* for the *fasli* year 1200 which had been assessed in the *fasli* year 1199 for 7,63,000 *pagodas*.

However, the annual renting system for collection of revenue from the *circar* lands failed from the beginning and hence the mixed settlements of annual renting system, *amani* settlement and settlement with *Nattars* were introduced. There were various causes which contributed for not implementing the annual renting system of revenue collection. The Collectors took charge of the revenue administration in the critical situation. Regarding the condition of the Tirunelveli district, Benjamin Torin wrote that the unmerciful mode of collection practiced by the *amildars* of Nawab drained the province for the last five years and in some places barely houses were alone standing. Collector Charles Floyer wrote that as a result of the tyranny of the Nawab's *amildars* and the attack of the Mysore forces, half of the inhabitants in Puvanagiri and Tarangapettah deserted their residences and got protection in the Factories in the Sea coast. In Tiruchirappalli district, when the Nawab's *amildars* heard that the Company would take his revenue administration, they collected an advance of 1500

pagodas from Wodayarpalayam and 1200 *pagodas* from Ariyalur and included them in the account for the *fasli* 1199. Without having money to improve the cultivation, majority of the people of those *palayams* left their residences and settled in Thanjavur. Besides, the Nawab's people were engaged in transporting the grains and also money from the *Catcheery* at Tiruchirappalli. Therefore, he wrote that he would be little hope of procuring any considerable quantity until the next crops come in. Benjamin Torin wrote that he had secured 3,700 *chakrams* from *kajana* in Tirunelveli after the arrest of Subramanian, the Nawab's officer. Erskine arrested the Nawab's *faujdar*, who had resisted him and sent him to the Presidency (Fort St. George) as a prisoner. Thus the effect of the tyranny and malpractice of the Nawab's officers contributed for not enforcing the annual renting system.

The invasion of Mysore forces on the Carnatic and its consequences, contributed as another primary cause for the change in the original revenue policy of the British. The soldiers of Mysore kingdom entered into the Carnatic and attacked several places. In Tiruchirappalli district, Nangavaram, Jalore, Tottium and Musiri were suffered heavily due to the attack of the Mysore forces. In the Southern Division of Arcot, the soldiers under Tipu Sultan possessed the whole area between Ranganur and river Cauvery in which Walgundapuram and Ranganagiri were seriously affected. In the Centre Division of Arcot, the worst affected places due to the attack of the Mysore forces were Chetput, Ginge, Aspur, Tiruvadi, Valudavur, Villuppuram and Permacoil. Once the Mysore forces entered in this division in the early January 1791 and they kept it uninterruptedly until February 1791. Several people including the renters of Permacoil and Tindivanam were taken as the prisoners of war. The forces also seized the revenue accounts and destroyed some of the important records. Due to invasion of the Mysore forces in the Centre division of Arcot, the property of the people was stripped off and as there was no means of subsistence, many people were exposed to the horrors of famine and starvation. Unable to face the effects of the attacks of the Mysore forces, many people including the renters of Chetput, Arcot, Alavandy,

Aunoor Boolamangalam, Ginge, Tiruvannamalai, and Aspoor got asylum in the safety places. The Collector James Landon escaped to Fort St. George along with his escort for safety. The *Natawars* (*Nattars*) and renters from Valudavoor, Trivady and Villupuram who got protection in the French territory of Pondicherry, carried with them, crops, revenue accounts and other valuable belongings. Citing the situation, James Landon, the Collector of the Center division of Arcot wrote that his division consisted of more than 300 villages, but could not see more than 10 or 15 people. As a result of the attack of Mysore forces in Tirunelveli district, the people got protection in the territory of Travancore. Thus the effects of the military attacks contributed as serious cause for the failure of the annual renting system.

The arbitrary fixation of rent and the refusal of the English to give remission of rent equal to the loss met by the renters formed as other reasons for the failure of the annual renting system. After the departure of the Mysore forces from the occupied areas, the people who had got asylum were brought back to the original habitats, and James Landon tried to fix the balance amount of rent for the remaining months in the *fasli* year 1200 arbitrary as the peasants lost their accounts in the war. From the correspondence of James Landon, it is understood that the inhabitants (*ryots*) of Chetput, Aspoor, Tiruvadi, Valudavur and Villupuram had suffered at least treble the times of the loss met by the Company. He also wrote that the ability of the people to pay the rent he could not speak on with confidence. Due to the chaotic situation, the cutting of the ripped crop and sowing of seeds for next season was stopped. Due to this prevailing situation, James Landon delayed in making settlements for the new *fasli* year 1201. Besides, the peasants under the division of James Landon, who had prepared the false accounts, were severely punished. The renters of Chetput, Tiruvadi, Valudavur and Gengi in the Center division of Arcot, met a heavy loss due the attack of the Mysore forces in the *fasli* 1200. Moreover, the renter of Yelangaud in the Northern Division of Arcot met a loss of one hundred *pagodas* in the early phase of *fasli* year 1200. Likewise, the renter of Kaveripauk (Keveripakkam) was also met

a heavy loss in the *fasli* year 1200. Hence, these renters refused to continue the responsibility as the renters for the remaining months of April, May, June and July of *fasli* 1200. In Nellore district, the renters of three *parganas* namely Mahamalur, Paramanah and Raupore were suffered a heavy loss. Therefore, the proposal of offer for the *fasli* 1201 was much less than the previous year.

The low price of paddy prevailed in several parts of Tamilakam added another cause for the failure of the annual revenue settlement. On 8th May 1791, the Collector of Tirunelveli district wrote that the price of paddy in his district was much cheaper than which had been sold 18 years back. Therefore, a less quantity of paddy was sold and hence, the district granaries were overstocked with paddy. Thus the payment of revenue fell in arrears. In Tiruchirappalli district especially in the rural Lalgudi farm, a *kallam* of paddy was sold from 8 to 10 gold *fanams* and in the town it was sold from 12 to 13 gold *fanams*. Hence, Mangalam Kannaiah, the brother of previous renter of Lalgudi farm refused to continue for annual renting System though it was offered him for fewer amounts than what his brother had rented it for previously. The *Nattars* also refused to accept this farm for annual renting system. The next important reason for the failure of annual renting system was the excessive dry season prevailed in Nellore district and district of Palnau in the northern parts. The agricultural operation in the district of Palnau was also affected considerably in the *fasli* 1200 due to the excessive drought.

The indulgence of the renters in corruption and malpractice was an important cause for the failure of the original revenue policy of the British. The renter of Tirupathi farm, Appalachari did not pay more than the security amount of 20,000 pagodas for *fasli* 1200 and he misused the collected rents. So he was put in prison and his house at Tirupathi for the value of 500 or 600 pagodas was ordered to sell by the Collector, Nathaniel Kindersley as a warning to others. Likewise, the renter of Chetput in the Center division of Arcot was involved in misuse of 30 *pagodas*. Due to the oppression of the renters, many people could not pursue the agricultural operation. From the enquiry conducted by N.E.

Kindersley, the Collector of Northern division of Arcot, it was understood that main cause for the oppression of the renters was due to the absence of common rules respecting the different rights of collection of rent on the part of the renters. Therefore, N. E. Kindersley had prepared the regulations and published it throughout his farms, ascertaining every possible demand to be made from the peasants by the renters. Moreover, the disturbances caused by the *poligars* and *colleries* also contributed for failure of annual renting system, particularly in Tiruchirappalli and Tirunelveli districts. As the Annual Renting System could not be successfully operated, the Company's officials were resorted to the introduction of the alternative revenue settlements.

Settlement with the *Nattars*: As the British found difficult to continue the annual renting system, they sought for the introduction of an alternative system. The renters of Chetput, Tiruvadi, Valudavur and Gengi in the Center division of Arcot, refused to continue the responsibility of collecting rent till the end of the *fasli* 1200, as they met heavy loss due to the attack of the Mysore forces. Hence, the farms such as Chetput, Valudavur, Tiruvadi and Gengi, were settled with the *Nattars* of the respective farms separately for the rest of the months in the *fasli* year 1200. During the *fasli* year 1201, a vast area of the Centre division of Arcot, at the estimated value of 1,47,388 *star pagodas* and 26 *fanams* was brought under the settlement with the *Nattars*. In the Southern division of Arcot certain farms namely, Trecorelore, Gramman Trepauldel Munnalore, Trenomanullore, Treenvananullore, Veknadam Pettah, Cullacoorchy Cutchroy Pollam, Paundlum, Nunatmungalam, and Pleacacherry were brought under the settlement with the *Nattars* with estimated revenue of 1,69,041 *star pagodas*, 10 *fanams* and 16 cash in March 1792. In the *machiligas* entered with the *Amildars* by the *Nattars* or the principal inhabitants (peasants) of the respective farms consented to remit the net annual rent from the Tamil month of 1st *Adi* to 30th *Adi* of next *fasli* year. In the farms which were brought under the settlement with the *Nattars*, the *amildars* were appointed on the monthly salary basis, entrusted with the power to receive *machiligas* from the *Nattars*, to disburse the money to encourage those

people to undertake cultivation, to prepare a report about the conditions of the tanks and water courses and to spend the expenses towards *sibbendies* and *saredwarded*. Besides in the Centre division of Arcot, the Company reintroduced the office of the *Tagodars* (*foujdars*) for the *fasli* year 1201 for minimizing the expenses and to secure the calculated estimate value of the crops as Government rent before cutting the crops through the contract with the merchants. As the *nattars* were very powerful in the Arcot region, the British preferred to enter into settlement with them after the failure of the annual renting system.

Thus the Company's officials subsequently experienced three types of major settlements - the annual renting settlement, the *amani* settlement and settlement with the *Nattars* over the assumed territories of the Nawab of Arcot. Among these three important types of the land tenures, the Annual renting system was primarily the individual land tenure system and other two settlements, namely the *amani* system and the settlement with the *Nattars* were functioned as the joint tenure system. Within the joint tenure system introduced by the British *amani* settlement was entered with the respective cultivating inhabitants of the village whereas the settlement with the *nattars* was made with the head inhabitants. Hence, the basic unit of the agrarian society and economy in the circar land in Tamilakam were shifted from the farm unit, as it had been decided earlier, to the mixed units of farms, *amani* villages, and holdings of the *Nattars*.

Introduction of Agriculture Loans -*Taccavi* loans

The invasion of the Mysore forces and other were affected the cultivation of the land either for want of seeds or cattle or hiring of the labour forces. The Nawab Muhammed Ali had practiced the customs of giving seeds and money as advance to the poor ryots, for sowing seeds, buying bullocks and hiring coolies. Likewise, the English East India Company's administration planned to give *taccavi* loans to the peasants. The renters and other persons in charge of collecting revenue were asked to reserve seeds and money for the same. On 22 May 1791, the Board of Assumed Revenue, permitted the Collector of Southern division of Arcot to give a *taccavi* loan of 15,000 pagodas to the peasants. The Collectors of Centre

division of Arcot Tiruchirappalli district gave loans to the poor people for the purchase of bullocks and hiring the coolies. As per the instruction the renters of Konadu, Puthur, Vetti Cutti, Srirangam, Lalgudi and Vayalur divisions in Tiruchirappalli district, reserved paddy seeds to give advance for preparing seedlings for next year's cultivation and paddy grain to give advance towards hiring coolies and money to give as loan to buy bullocks. The Minute of the Board of Assumed Revenue, dated 25 July 1791 reveals that the renter of Konadu division reserved 2100 *kalams* of paddy and Rs. 2000 and the renter of Puthur reserved 3,400 *kalams* of paddy and Rs. 2000 for the same purposes. Further, the Board decided that the ryots who received paddy and money as loan should refund the same in the next crop season. During the *fasli* year 1201 in the six divisions of Tiruchirappalli district altogether 15,000 *kalams* of paddy seeds were reserved for resuming cultivation in the *fasli* year 1202. Likewise, for meeting the coolie hired by the cultivators in the *fasli* year 1202, 11000 *kalams* of *valan* paddy were reserved in the six divisions of Tiruchirappalli district. For purchasing of hiring bullocks 6000 *kalams* of paddy were stored as shed by the Board's Resolution dt. 2 May 1792. The Company also gave loan to the poor inhabitants who were unable to carry on the cultivation. However, the British adopted strict measures to make the benefiteres to repay the advance. Those who failed to repay the advance even due to the withered away the crop on account of the failure of rain fall were not given remission. Thus, the Collectors and the renters were entrusted the responsibility of enforcing the principle of providing loans in the forms of seeds, grains and money to the poor and the needy people for transforming the agrarian society and economy. But the cultivators found difficult to repay the loans.

Exchange rate of Currency

In the beginning of the Company's Assumed revenue administration there had not been any fixed exchange between *fanams* and *pagodas* and it caused much difficulty in remitting money. Hence, in the Minutes of the Board of Assumed revenue held on 27 July 1791 the decision was taken to include a clause in the advertisement (*machilikas*) that the renters should

make remittance in a fixed exchange. On 10 August 1791, the Board of Assumed Revenue fixed the exchange rate of thirty *Trichinopoly fanam* equal to one *Star pagoda* on the basis of average exchange rate for ten years from A.D. 1782 to 1791. The Board of Assumed revenue had already taken the decision that the renters of Tirunelveli district to pay their rent in *Porto Novo Pagodas* at a fixed exchange. When the Company received the rent in the form of Rupees from the renters, the Company fixed an exchange of Rs. 350 for 100 *Star pagodas*. But the difference between the *pagodas* and the rupees from 20 to 40 rupees was adjusted in the receiver's accounts by *batta*. All other coins viz. *Chakrams*, *God fanams* and *Porto Nova pagodas* were brought to the account at the current exchange rate of the district. The profit or loss was adjusted by the same method. Though different types of currency were in circulation in the Assumed territory of the Nawab of Arcot, the Company preferred to get the transaction of currency equal to the exchange value of *Star Pagodas*.

Grain Policy of the English East India Company

The monopolisation of the grain trade and the creation of the Granaries were the important elements of the grain policy of the Company. Granaries and storage houses were created mainly for the use of the Company and for storage of seeds and other grains for the promotion of cultivation. In order to minimize the transportation charges, immediately after cutting the crops the paddy was thrashed and stored the grains in the nearby granaries. In the Northern division of Arcot province, the Company created three granaries, one each at Arani, Ambur and Vellore and recruited 380, 480 and 480 labourers respectively under the supervision of the Collector for beating or thrashing the paddy. As a result, in the Northern division of Arcot, 2400 *kalamas* of paddy was beaten out and stored into nearby granaries. The Company also purchased the grains at market price and no duty was levied on the goods either to purchase for the Company or for the army for encouraging the immigration of people from Mysore to the Carnatic. The Company also compelled the farmers to sell the products of the territory in the first instance to the Government. Until the Company

should be satisfied no mortgages could be allowed. The Collector Kindersley bought 2500 *kalamas* of paddy at the rate of three *kalamas* per *pagoda*. The reason for fixing market price was to avoid any peasant uprising and to encourage a large number of immigrants from Mysore to settle in the Carnatic. The low price of paddy in Tirunelveli and Tiruchirappalli districts also contributed for the storage of huge quantity of grains in the granaries. On 8th May 1791, Benjamin Torin, the Collector of Tirunelveli district wrote that due to cheap price of paddy a less quantity of paddy was sold and hence, the district granaries were overstocked with paddy. In Tiruchirappalli district Collector Andrews stored 15000 *kallams* of paddy seeds to be given to the poor people for the next year's cultivation. For hiring coolie he stored 11,000 *kallams* of paddy and for purchasing (hiring) bullocks he stored 6000 *kallams* of paddy. After the restoration of the Assumed Revenue to the Nawab of Arcot, the British exported entire grains stored in the granaries to the Presidency (Fort St. George). They exported one lakh *kallams* of paddy worth of 40,000 *pagodas*, from Tiruchirappalli to Madras. Thus the grain policy of the English benefitted the Company rather than the local people. Yet, the Company did not follow the scientific supply and distribution system.

Immigration Policy of the East India Company:

Due to the attack of the Mysore forces on the Carnatic, many numbers of people and cattle were killed and a large numbers were captured. So there was a scarcity of people and cattle in the territory of the Nawab of Arcot. The capture of the places in Mysore kingdom, particularly the conquest of Bangalore on 21 march 1791, created unrestricted passage between Mysore kingdom and the Carnatic. The East India Company's officials adopted several measures to encourage the people of Mysore who wished to move into the Carnatic and settle down there in order to increase its population and cattle, for stabilizing the society and economy. The Company preferred to give the market price of one *pagoda* for 3 *kalamas* of paddy. Another measure was that no tax or customs was levied over the goods that were brought by the immigrants who preferred to settle down in the Carnatic. As Arcot

region, particularly the southern division, was a suitable place for accommodating immigrants the Collector N.E. Kindersley was permitted to spend once 1000 pagodas for encouraging immigration and their settlement. James Landon paid 100 pagodas per head who had emigrated from Mysore to his division with the approval of the government. The encouragement given by the British administration induced the citizens of the Carnatic who had settled in Mysore to move to the territory of the Nawab. The letter written by N. E. Kindersley to the Board of Assumed Revenue, dt 27 November 1790, revealed that about 2000 people from Mysore, who had originally belonged to the Nawab's territory, with cattle moved to the Northern division of Arcot. Many of them settled in Kancheepuram. In the letter dt. 20th September 1791, N. E. Kindersley wrote that many thousands of people from Mysore kingdom particularly from Bangalore and surrounding places moved to the Carnatic. Some of them were the originally had been habitated in the region of Arcot and hence they settled in Trivatore under his jurisdiction. Another group of people who had been the native of Arni (Arani) and settled in Bangalore moved to their original home lands. As a whole both the original inhabitants of the Carnatic and Mysore immigrated to the assumed territory.

With regards to the impact of immigration of people from Mysore to the Carnatic, Leo Palace wrote to the Board of Assumed Revenue that Arcot was suffered much due to attack of Mysore forces and disturbances. Due to the immigration policy of the English population of Arcot region increased and would increase the cultivation and the manufacture and would be considered a considerable source of yielding large revenue. However, the people who had migrated from Mysore into the Carnatic could not improve much in their social and economic status, due to the frequent military operations, changing policy in the revenue administration and corruptions and the malpractices of the revenue agents and officials.

Conclusion:

The British, at the time of assuming the revenue administration of the Nawab of Arcot, promised to give safety and security to the life of the people of the Nawab's territory and other belongings. The

Company's officials could not fulfill their promise due to the frequent mobilizations of the military forces and other causes such as the exaction of the renters and other revenue agents, scarcity of goods and frequent climatic changes. An agrarian social and economic disorder prevailed in the territory of the Nawab of Arcot during Assumed Revenue Administration, due to the frequent military attacks, the capture of the people as war prisoners, disturbed nature of the basic principle of family life, the changing mode revenue collection system, corruption and oppression of the revenue agents, excessive rainfall and dry season and failure of scientific distribution of food grains and other eatables. In order to make transition in the agrarian social economic system, the British introduced the immigration policy and encouraged the cultivation of the commercial crops but they did bring fruitful results. During these two years of assumed revenue administration, no special schemes were introduced for the benefits of the poor people and the landless labourers.

The Third Mysore war came to end by signing the Treaty of Srirangapattanam between the British and Tipu Sultan of Mysore on 18 March 1792. Though the English East India Company collected a net amount of Thirty three lakhs, thirty six thousand, five hundred and eighty one *star pagodas* from the Nawab's territory during the Assumed Revenue administration, he was not given any benefit of the war. The revenue collected from the Nawab's territory helped the British to defeat Tipu Sultan in the Third Mysore War and to establish their suzerainty over a part of the territory of Mysore Kingdom. After the English had surrendered the assumed revenue administration to the Nawab of Arcot, the former signed a treaty with the latter on 12th July 1792. This treaty is called as the Carnatic Treaty of 1792, which further crippled Nawab's sovereignty.

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DR. PREMA KASTURI ENDOWMENT PRIZE

Role of Women in Tamil Renaissance Movement

Dr. T. Kausalya Kumari

Indian women have kept pace with the times over centuries and have proved to the world that the hands that rock the cradle do rule the world. To make a success of defeat is the most interesting project in the world. The status of women in a society is the true index of its cultural, social, religious and spiritual levels. It is one of the most important criteria for estimating with precision the degree of civilization attained by a particular society in various periods of its history. A women's role in the various spheres of life has contributed to the evolution of values

which have counted for what may be described as all round progress. The women's movement in India grew out of male reformist efforts in the late nineteenth and early twentieth centuries. It was a bourgeoisie feminist middle class women's movement which campaigned for extension of educational opportunities and voting rights and later property rights. The reformists of the previous century infused in the women of their times their favorite ideologies and encouraged them to participate in public life by forming associations and holding conferences. The idea was to project a progressive image to impress Britain in order to win more political power".

The beginning of significant changes in the position of women is specially marked in the beginning of the twentieth century, when social change through Western education and the movements of progress and modernisation began to cast their direct impact on Indian society. Process of industrialisation, urbanisation and to some extent Westernisation also seems to be working in society more rapidly after independence to produce their desired influence.

The Constitution has laid down as a fundamental right the equality of the sexes. But the change from a

position of utter degradation of women in the nineteenth century to a position of equality in the middle of the twentieth century is not a simple case of progress of women in the modern period. The position of women in Indian society is very complicated. Kuppaswamy writes "In fact it would not be an exaggeration to say that the recent changes in the status of women in India is not a sign of progress but is really recapturing of the position that they held in the early Vedic period"". Many women played a vital role in all fields but especially role of women in /tamil Renaissance movement is very important. So we are going to see few women's work in the Tamil Renaissance Movement.

Manonmani Ammaiyar (1863-1908)

Manonmani Ammaiyar was born in 1863 to Mugesu Mudaliar and Alamelu Ammaiyar at Mannivakkam, Kunraththur. She learnt from her father. She wrote many books. They are Thiruvanaika Akilandanayagi Antati, Thirumullaivāyil Kodiyaḍḍanayagi antāti, Manonmania Maruthuva Nool, Chennai Kandasami Padhigam, Poovai Singara Sathakam, Pazhani Irangal, Viruthippathigam, Thiruvamuththur Pancharatnam, Thirumylai Karvagavalli antāti, Palani Sannaidhimurai, Pazhani Venba Pathigam, Thirukazhukkundra Tiripura Sundarimalai, Pazhani Singaramalal Achalambikai Ammaiyar (1875-1955)

Achalambikai was born in South Arcot District, Thindivanam Taluk, Rettnai Village in the year 1875. Her father name was Perumalaiyar. Her sister name was Rukmani Ammaiyar. She learnt Tamil grammar and literature from her Father". In her Pazhani youth stage itself she was interested in Indian National Movement and started to speak in political meetings. She had more respect and love for Gandhiji. In 1921, September 17,

Gandhiji came to Kadaloor. She praised Gandhiji on behalf of South Arcot District Women's Fellowship. She followed the way of Gandhiji's 'Ahimsa' and singing 'Gandhi Puranam' songs and composed it.

Her 'Gandhi Puranam' has 2034 songs. She was spending 30 years for completing Gandhi Puranam at the age of 73. She died in the year 1955. She also wrote "Ramalinga Swamigal Varalatu Pādalgai, Kulanthai Swamigal Pathigam, atthisüdi Venbū, Tilahar Puranam", and "Raya Chokkalinganar Pillai Tamil". So she was called as 'Present Day Ovvaiyar'. Thiru. V. Kalyana Sundaranar mentioned about the work of Achalambikai Ammaiyar in his autobiography,

Moovalur Ramamirtham Ammaiyar (1883-1962)

Moovalur Ramamirtham was a Tamil social reformer, author, and political activist of the Dravidian Movement, who worked for the abolition of the Devadasi system in the Madras Presidency. She was born in 1883 in the Isai Vellālar community. Her early days were immersed in intense poverty since her father Krishnamurthy was a landless labourer. He was unable to maintain the family with three members his mother, wife and a girl child. After the death of her father, her mother unable to protect the family and the girl child, decided to give the child to someone who had the mind of giving better life to her daughter. A woman from devadāsi community bought the female child for Rs.10 and for an old sari. She was sold for meagre amount and was patronized by her adopted parents only to make a professional devadasi. At the age of 18 her adopted parents decided to give in marriage with an old man of 60 years. She was a woman of exceptional capacity, which she gained through the miserable experience of her early life, rejected the proposal and married the master who trained her in music and dance. It was a marriage of self-will and was conducted in a temple without the knowledge of her parent's. His name was Suyambu Pillai, She was the author of the 1936 novel Dasigalin Mosavalai alladhu madhi perra minor (lit. Devadasis' web of deceit or the minor grown wise) which exposed the plight of the devadās.

"My parents persuaded me to take up the profession of devadāsi but I sternly believed that this

"pottukattal" or dedicating the girls to gods was practice of evil nature which degrades women to level of article of enjoyment. From that day onwards I began to hate the religion which projected and protected this system. I felt one day, that few men who wanted to pursue luxurious and lucrative life without much work, alone supported this system including rich zamindars and purohiths of temple", in the social history of Tamil Nadu the abolition of Devadasi is associated with Dr.Muthulakshmi Reddy who was instrumental for the passage of "Devadasi Abolition Act" in 1929. But the services rendered by Ramairtham for the alleviation and rehabilitation of devadāsi as writer and as propagandist went unnoticed since she belonged to the degraded section of the society".

Ramamirtham's political career has also begun with Non-cooperation movement. After meeting Gandhi at Mayuram in 1921 she became a congress propagandist at Tanjore for campaigning for non-cooperation in the village". Along with with Periyar she spread Khadar cult and lived up to the principles of Mahatma. It is said that she came out of the tiled house in which she was living and lived in a small hut with a board displaying "No entry for non-khadar people." Gandhiji wrote a letter appreciating her services while in congress".

Originally a supporter of the nationalist Indian National Congress, she became a member of Periyar E. V. Ramasamy's Self-Respect Movement after Periyar left the Congress in 1925. In 1930, she supported Muthulakshmi Reddi's failed attempt to abolish the Devadasi system in the Presidency through legislation. She took part in the Anti-Hindi agitations of 1937-40 and in November 1938, was jailed for six weeks for participating in the agitations. The public awareness created by her novel and her continuous campaign to abolish the devadāsi system, were instrumental in the passage of the Madras Devadāsi (Prevention of Dedication) Act or the Devadasi Abolition Bill, which outlawed the practice in 1947. In 1949, she parted ways with Periyar, when he married Maniammai, a woman much younger than he was. She became a supporter of the Dravida Munnetra Kazhagam (DMK), a new party started by Periyar's protégé C. N. Annadurai. She

remained a DMK supporter till her death in 1962. In her memory, the Government of Tamil Nadu has instituted the "Moovalur Ramamirtham Ammal Ninaivu Marriage Assistance Scheme" a social welfare scheme to provide financial assistance to poor women.

Krishnaveni Ammaiyar (1888-1966)

Krishnaveni Ammaiyar was born in the year 1888 at Pedda Nayakan Pettai in Chennai. Her parents were Subbayee Naidu and Kamatchi Ammal. Even though her mother tongue was Telugu, she learnt Tamil from scholars and she became well-versed in Tamil. She worked 26 years in lady wellington High School. She learnt Chitralakkiyam, Thiruvendakattalai, and Senthamizh Ratnagaram from Payanür Ammaiyar. She learnt Attaprabhandham, Periyapuram, Thiruvilaiyadal purānam and ilakkanam from Vallai Shanmugasundara Mudaliar. Since she belonged to Vaishnavism, she well-versed in Thiruppavi, Nalayira Divya Prabhandham. She worked as care-taker of Hindunilayam when she wrote "Mahalir Illam".

In 1914, she started Mahalir Balana Sangam, she organised many literary discourses by which she contributed for the growth of Tamil language and literature. She received Gold medal for her service to Tamil. In 1921, she organised Kalaimagal Kazhagam by which she trained girl students in Tamil discourses. In 1927, she visited Thoothukudi when on the request of the people she started "Bagampiriyal Madhar Sangam". She visited many places to deliver lecture on Tamil Language and literature. She received the title "Pandithat" from Saiva Siddhantha Kazhagam for her Tamil service by Thiru V.Ka. She wrote 19 books. Some important works are Kavimalar malai, Mahalir Illam, Parampunādam Pari Magalirum and Villiputhur. She passed away on 19th January 1966

Malarmugathammal (1879-1963)

Malarmugathammal was the eldest daughter of Sivananda Visalatchi. After giving birth to a girl child she happened to come to her mother's home. She helped her younger brother Mylai Sivamuthu for the growth of Tamil. She took care of family. Her brother had a very good contact with some Tamil scholars. She also had a great veneration towards Tamil scholars like Poovai

Kalyanasundaranar, Maraimalaiadigal, Thiru V.Ka., Mani, and Thirunavakarasu. As a result she had a great respect towards Tamil Language and literature. She used to go along with Pandit Narayaniammaiyar for Purana. She also started singing Purana songs. She had nice voice and correct pronunciation. She got by-heart Periyapuram, Thiruvagasam, and Thevaram. On 19 May 1936, Manavar Mandram was presided over by Su.Su. Arunagirinathar conferred her "Tamil Muthatty" for her excellent service for development of Tamil Language and literature. Such a great personality passed away on 14th May 1963.

Dharmambal (1890-1959)

The services of Dharmambal are remarkably significant since she belonged to Isai Vellalar community whose main profession is dancing and singing. She was born in 1890 in an upper class merchant family in Karunthatankudi near Tanjore district. Father Swaminathan was a textile merchant, and mother Pappammal was an illiterate woman. She lost her parents in her early days and was brought up by her maternal uncle and aunt. Since her father was a close friend of lawyer Yama Maheswaran who was the patron of Karanthai Tamil Sangam, she got acquaintance with Tamil scholars and Tamil literature and developed special interest in Tamil language. She studied Tamil from Pandit Narayani Ammal who had written number of articles in Kudiয়ারasu, which is said to have kindled the emotions of Tamil masses. Dharmambal passed VIII form in her village school and subsequently developed good proficiency in English, Telugu and Malayalam". She developed special interest in arts particularly drama so she married Gudiamam Munuswami Naidu, a great actor. She lived a few years with her husband at Nagapatinam and moved to Chennai to concentrate more on dramas. After coming to Chennai she got acquaintance with Justice Party leaders and Periyar and got a chance to reveal her earnest thirst for Tamil development and women emancipation through her movement.

Thiru V.Kalyanasundaranar in his biography narrated the services of Dr. Dharmambal "Through her profession she was able to win the heart of many poor

and destitute women. In 1930 there was no other doctor available in that area. So she was the much sought after doctor and she gave free medical services to poor and helpless women. Dr. Dharmambal Illam, not only functioned as her clinic but also as asylum for poor, unemployed and helpless women. She was able of persuade the local philanthropist to give job to the poor widows. Number of widow remarriage, inter-caste marriages were performed under her inspiration and guidance."

Her services to Tamil development were outstanding. She taught Tamil to school girls in the weekend to stimulate their interest in their mother tongue. She took up the cause of Tamil teachers who were paid less pay compared to their colleagues. They treated it as a discrimination and injustice meted out to them. So under the leadership of Mayilai Sivamuthu the president of Tamil teachers Association a "Black Day" demonstration was observed. Dr.Dharmambal gave all support to them and took part in their agitation also. Avinasalingam, the Education Minister conceded their demand and pay also was hiked". She donated her home to Tamil Sangam and she functioned as the head of Chennai Manavar Mandram for more than ten years. Mayalai Manavar Mandram is functioning by today. Later it was named as Chennai Manavar Mandram. The main aim of this organization is to inculcate Tamil knowledge to high school and college students. Dr. Dharmambal Girls school was also founded and is managed by this organization.

Her contribution to Tamil Isai movement also was phenomenal. Tamil Isai movement was founded in 1942 in association with Raja Annamalai Chettiar and R.K.Shanmugam chettiar. She was one of the committee members. In 1951 Tamil scholar Dr.Chidambaranathan Chettiar and the writer Thiru. V.Kalyanasundaranar celebrated sixtieth birth day of Dr. Dharmambal and they gave the title "Veera Tamil Annai" (Brave Tamil Mother). The life of this committed social reformer came to an end on 21 May 1959. In recognition of her service, Government of Tamil Nadu endowed a widow remarriage scheme in the name of Dr. Dharmambal viz., Dr.Dharmambal Widow Remarriage Scheme 'Government G.O. 823 Social welfare department on 23

September 1989. Under this scheme Rs. 5000 is endowed to eligible widows for their remarriage. Government Women's polytechnic at Tharamani at Chennai is named after her She was a center of arts, education and her manifestations are many. Long live her name in the history of Tamil Nadu.

Neelambikai Ammaiyar (1903-1945)

Neelambikai Ammaiyar was born to Maraimalai Adigal and Soundaravalli Ammaiyar on 6.9.1903 in Nagapatinam. She studied at primary school and she learnt Tamil Grammar, Tamil Literature and Sanskrit from her father. She studied for two years in Lady Wellington High School at Chennai". She learnt English at Lady Wellington College. She worked as a Tamil Teacher in Vidyodhaya School at Pallavaram for many years. In 1924 she served as a Tamil teacher in Northwick High School at Rayapuram .

Her writings survived the social criticisms of those days. Her works involved the translation and incorporation of literary works of Thiruvvasagam, Thevaram, writings of Ramalinga Adigal and Periyar and was thus as an amalgam of the freedom movement, Tani Thamizh lyakkam, religious and atheist work a wide spectrum indeed. She appreciated women who stepped away from their traditional roles in the patriarchal society. As she had keen interest in Tamil, she changed her Monthly name "Gnanasāgaram" into "Arivukkadal". She also changed her brother's name "Gnanasambandan" into "Arivuth Thodarpu", "Manikkavāsagar" into "Manimozhi", "Sundaramurthi" into "Azhaguru" and her sister's name "Tiripurasundari" into "Munnagarazhagi"

She wrote Tanitamil Katturaigal, Proverbs of Pattinaththar, Florence Nightingale, Tamilnadum Tamilmozhiyum Munneruvathu Yeppadi?, Vadasol Agara Varisai, History of Jone, Melnattu Pengal 1 & 11 Part. Pazhthamil madhar Nalvar Varalaru. She had done an excellent job for the growth of Tamil literature. She passed away on 5th Nov. 1945. The title of "Periyar" was conferred on E.V.Ramaswamy on 13th Nov. 1938 by her during the Tamil women's Conference. Other prominent women present during the conference were Dr. Dharmambal, Moovalur Ramamirtham,

K.V.Kamatchi, K.E.Veera Kalyani, Lakshmi Ammal, Nagammai, and S.R.Kannamma.

Rajeswari Ammaiyar - 1906

Next famous personality was Rajeswari Ammaiyar, who was born in 1906. Her father's name was Thanikachala Mudaliar and mother was Thanikambal. She got M.A., B.R., degree in English. She served in Queen Marys College in 1932; Lady Wellington Teacher's Training College in 1946 and she worked as Head of the Physics Department. She also served as President in Middle School Sangam in Chintadripet. She was well-versed both in English and Tamil languages. She wrote Vanakkappal, Suriyan, Vankumizhi, kuzhaviullam, Paramanupuranam. She got the title "Vingnana Selvi",

Thamaraikanni Ammaiyar (1911-1971)

Thamaraikanni Ammaiyar was born to Manickam of Vellore and Yasoda of Bangalore on 6 January 1911. Her original name was Salasatchi. She learnt Tamil, Telugu and English. She earned title "Isai Gnananiyar" from Thiru V. Kalyaanarasundaranar. She married Thiruvallai Balasubramaniam on 19 September 1929. She had changed her name from Salasatchi into Thamaraikanni Ammaiyar out of interest for Tamil.

On 13 November 1938, she gave a welcome address in Tamil in Women Conference at Chennai. It was published and appreciated by Viduthalai as "Thamaraikanniyarin Thani Perurai". She also visited Vellore, Salem, Nilakottai, Aruppukottai, Thenkasi, Thiruppaththur (Madurai District), Nagai and delivered a speech against compulsory Hindi. She had written many stories and treatises to Senthamizh Selvi, Siddhantham, Pasarai, Thiruvilakku, Nam Nadu, Ulopogari, Poonthottam, Amuthasurabhi, Tamil Murasu (Malaya), Thiruvalluvar, Porval, Malumi. In 1950, her book "Azhagai Veruththa Azhagi" was appreciated by Tamil Valarththa Kazhagaththar in Coimbatore. She also wrote "Vanna Thamarai" which was a translation of five short stories of English Professor Oscar Wild. She had served as a member, President (1946-47), and Deputy President of Chennai Manavar Mandram. She passed away on 30th April 1971.

Conclusion

Apart from above said women scholars, there are many scholars like Pattammal, Dharmambal, Kumudini who played a vital role to contribute for the growth and development of Tamil language and literature. A Renaissance woman means who has acquired a profound knowledge or proficiency more than a field. The concept of the Renaissance Woman has been around for centuries, and its relevance still holds true today. A Renaissance Woman is a woman who is master of many subjects, knowledgeable in wide range of subjects and a pursuer of diverse passion and pleasures. Renaissance woman and make a meaningful impact on the world around you.

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Specialized Children School during the British Era in Tirunelveli

Guru Surya¹ & Dr. M. Jaya Kumari²

S.P.G. Art Industrial School, Nazareth (1878)

On November 14, 1878, this Art Industrial School was established in Nazareth. Within the school was an orphanage as well. There was no money taken from the pupils. The school was divided into three primary sections: Blacksmithy, Tailoring, and Carpentry. Elementary teachings on mechanism were presented to the students in the Blacksmithy section. The Government Technical Training Institute in Tindivanam received the top students. Additionally, the institution held classes to allow underprivileged pupils to appear in private for the public E.S.L.C. examination. In 1947, the administrators of the school raised Rs. 25,000 to launch an Electrical Engineering course in order to further improve the institution. The Diocesan chaplaincy automobile was purchased for the school for Rs. 3,000, and this resulted in the Blacksmithy lads receiving additional training. Subcommittee: A former military truck was acquired. A special £500 grant was given by the S.P.G. Home Society to help with the cost of buying the required equipment. The school did not receive any consistent funding. As a result, the school had to stand alone. Contracts for building construction and furnishings orders were made. This brought in a sizable amount of outside funding for the school. The school's

alumni lads succeeded in raising Rs. 30,000 for the endowment fund. The orphanage was kept up and running with the interest from that investment.

Askwith School for the Blind, Palayamkottai (1890)

Established in 1890, the School for the Blind at Palayamkottai was founded by Miss Anne Jane Askwith. In November 1881, the Church Missionary Society in London dispatched her to Sarah Tucker College in India to work as a missionary. She noticed "Suppu," a blind youngster, knocking on her door one morning pleading for handouts. "I have come here not to administer charity, but to teach," she yelled at him, reprimanding him for begging. However, the youngster answered right away, saying, "Then give me education, Madam." She was moved by this heartfelt response and motivated to take action to benefit the blind. To get Suppu to quit begging, she offered him a job as a punkah puller in her home. She had more trouble teaching the blind youngster. It inspired her to go farther in her efforts to teach the unfortunate blind. She met blind author Dr. William Moon in 1888 while on furlough in England. Moon wrote novels specifically designed for the blind. He introduced elevated letters for the English alphabet on thought sheets. It was dubbed

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"Moon Type" eventually. Additionally, Dr. William Moon Signs was translated into Tamil with Askwith's help. She produced a Moon type Gospel of the Holy Bible for the blind on St. John. It was the initial reader in For the blind, Tamil In 1889, Askwith went back to India. She imparted Christian information to Suppu. He became a Christian and adopted the name "Devapiriam" (God's beloved). Thirteen boys and eleven girls were enrolled in different classes at the Sarah Tucker institution in 1893. Askwith built a second school for the blind in the same year, this one in the village of "Pannaivillai," where six blind boys attended. She taught the community school how to weave mats. In 1904, she moved the mat-weaving looms to a new location near the Sarah Tucker institution after renting a home there. She gathered money for the school in 1907 when she was in Canada. She paid Rs. 500 on August 1, 1908, for twelve acres of land close to Palayamkottai, which she dubbed "Tharisanamanai" (House of Vision). Then she moved. The educational facility from the Sarah Tucker property to Tharisanamanai.

The school received funding from a variety of sources, including government grants, subscriptions and gifts from local organizations, overseas contributions, money raised through plays and demonstrations, and sales of goods created by the school's blind inmates. The school took part in the mission display and sale in Kodaikanal each year. With the aid of the blind students, it organized a combined sale and demonstration and provided some unique demonstrations in the areas of cane working, nets, reading, writing, math, and Indian music.

With the intention of making the general public aware of the importance of aiding the blind. The school used the proceeds from the local sale to cover the costs of meals, hall rental, personnel transportation, materials, and accessories. In these exhibits, a sizable number of orders are booked by the public. For three days, the school's annual finished product sale was held in the C.M.S. Centenary Hall in Palayamkottai. The yearly sale brought in a sizeable sum of money for the institution.

The school also valued Christian religious instruction. It taught the pupils how to play musical instruments while singing devotional melodies. Every morning and evening, worship services were held at the school's chapel. It provided a year of specialized teaching prior to baptizing the convert from a non-Christian background. The non-Christian students obtained consent from their own parents and were baptized. The students performed an instrumental service during the evangelistic week in Palayamkottai and at the Indian Missionary Society (I.M.S.) annual convention. Students from all around Tamil Nadu attended the school.

Florence Swainson School for the Deaf, Palayamkottai (1895)

Miss Florence Swainson established the Palayamkottai School for the Deaf in 1895. She arrived in Palamkottai in 1890 as a missionary teacher at Sarah Tucker College, serving as a missionary for the Church of England Zenana Missionary Society (C.E.Z.M.S.). Despite originating from an affluent English family and initially intending to pursue a career in acting, she ultimately made the decision to provide social services to the underprivileged. Although they didn't force her to, her parents also wanted her to. At age 29, she realized her parent's wish and committed her life to serving the people of India. She established a clinic in 1892 on the Sarah Tucker campus in Palayamkottai because she was a licensed nurse. She went around teaching the impoverished ladies in the area how to sew. In early 1893, D. Packiam, a ten-year-old girl who was deaf and dumb, came to the clinic for treatment. He subsequently enrolled in the Swainson's sewing course. Miss Swainson found it extremely challenging to instruct the deaf. She visited several of the deaf schools in England in 1894 while on furlough, where she studied "Dactylology," or the skill of using fingers to communicate with the deaf. After receiving 850 pounds from her friends and well-wishers in England, she returned with a large amount of deaf education materials. Once more, three deaf girls enlisted in the sewing class.

The C.E.Z.M.S. did not initially provide her service with a grant or any financial support. As a result, the female missionary was forced to work without pay. She was able to obtain some English-language special books for deaf education with the assistance of her friends. She taught them how to spell the long and short vowels as well as the consonants in Tamil using the "Finger spelling method," which she discovered how to do. With donations from England, she acquired fourteen acres of land south of Paladamkottai, on which stood two dilapidated bungalows. The school was established there in 1895. In South India, it was the first deaf school. There were two deaf schools in India at the time, one in Bombay and one in Calcutta. On June 29, 1898, she was admitted to the Boys' School, and on January 30, 1899, she was admitted to the Girls' School. She combined these two schools for the Deaf and Dumb in 1901, and on April 10 of the same year, the government recognized her efforts.

Speaking, reading, and writing were imparted to the deaf and dumb students. They were moving pretty

slowly.⁸⁷ students received instruction for a decade. They studied languages for the first eight years of school. There were crafts lessons in the ninth and tenth years. Tamil is used as the instruction language. Within the Boarding home were five home moms, one deaf matron, and two deaf house masters. After completing their training, the candidates were sent to regular schools to pursue further studies.

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History of Colonial Financial Innovations: the Contributions of The Bank of Madras to Modern Financial Systems

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Introduction

The Bank of Madras holds a prominent place in India's financial history. The bank was established in Modern times, it played a crucial role in the development of banking in India. Its legacy continued through its evolution, merger, and eventual integration into one of India's largest banking sectors. The evolution of modern financial systems is deeply rooted in historical innovations and institutions that laid the foundation for contemporary banking practices. Among these pioneering entities, the Bank of Madras holds a prominent place. It served as a cornerstone of colonial finance in British India and contributed significantly to

the development of modern financial systems.

First Ever: Economic Foundations in Madras Presidency

The Bank of Madras came into existence when the Madras Bank in the 1680s, the Carnatic Bank in 1788, the Bank of Madras in 1795, and the Asiatic Bank in 1804 were reorganised and amalgamated to form the Bank of Madras, as a joint stock company. Bank of Madras had a branch network extending into all the major cities and trade centres of South India, including Alleppey, Bangalore, Cochin, Coimbatore, Calicut, Guntur, Golconda, Mangalore, Masulipatnam, Negapatnam, Ooty, Tuticorin, and Tellicherry. It also

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has a branch in Colombo, Ceylon. The Bank of Madras, one of the three Presidency Banks, the other two being the Bank of Bengal and the Bank of Bombay, was established on 1st July 1843 and was headquartered in Madras. It has undertaken all the normal activities a commercial bank is expected to undertake. The Bank of Madras, in the absence of any central banking authority during that period, also conducted certain functions that were ordinarily a preserve of a central bank. These included managing the banking business of the Presidency of Madras and offices of the colonial government of India located in South India, and managing the Public Debt Office of the Government of Madras. The Bank of Madras was established in 1683, making it one of the oldest banks in India. Its creation was prompted by the burgeoning trade and commerce in Madras under British colonial rule. The bank was founded by the British East India Company, which sought to streamline financial transactions and facilitate trade between India and Britain. Initially, the Bank of Madras was conceived as a part of the East India Company's broader financial management strategy. It was initially a small operation, handling mainly government transactions and the financial needs of the company. The bank's establishment marked a significant shift from informal trading practices to a more structured and formal banking system.

Initial Challenges, Innovations, and Contributions

The Bank of Madras was instrumental in introducing several banking innovations in India. One of the key innovations was the introduction of the concept of a savings bank account, which encouraged the habit of saving among the Indian populace. This was a significant development in a society where traditional savings methods were often informal and unregulated. The bank played a crucial role in financing infrastructure projects, such as railways and ports, which were essential for the economic development of India. The bank's support for these projects not only contributed to the growth of the Indian economy but also solidified its position as a key player in the financial sector. The early years of the Bank of Madras were marked by challenges such as limited financial infrastructure and a lack of standardised practices.

These challenges also spurred innovation. For instance, the Bank introduced several novel financial instruments and practices that were instrumental in addressing the needs of colonial commerce and administration. Expansion of Banking services, as the British East India Company expanded its influence across the Indian subcontinent, the Bank of Madras played a crucial role in facilitating trade and commerce. The bank's services expanded to include not only traditional banking functions but also specialised financial products tailored to the needs of colonial administrators and businesses.

Standardisation of Banking Practices

The bank played a key role in standardising banking practices, such as accounting procedures and auditing standards. These practices were later adopted by other banks and financial institutions, contributing to the development of a more organised and transparent banking system. Introduction of New Financial Instruments. The bank introduced various financial instruments, including bonds and certificates of deposit, which provided new avenues for investment and savings. These instruments helped in mobilising capital for economic development and laid the groundwork for modern financial markets. Central Banking Functions, although not a central bank in the modern sense, the Bank of Madras performed functions similar to those of a central bank, such as managing government accounts and regulating the supply of currency. These functions were crucial in maintaining financial stability. They paved the way for the establishment of a formal central banking system in India. In January 1844, the Bank of Madras appeared to be a stolid rather than a stalwart baby, as is evident from the Statement.

The government charged the exchange of notes for specie to meet the demand for provincial Treasuries in December-January. The directors quoted the Accountant-General's memo dated 27th January 1846, which gave the following figures of the bills granted upon the provincial Treasuries by the Accountant-General: Period (month and year fortnight as indicated).

Even according to these figures, there was a substantial excess (more than Rs 4 lakhs) in December 1845 compared with the earlier years. This excess could

play havoc with the cash reserves of the Bank of Madras. The directors charged further that the government profited from these transactions at the expense of the bank.

The composition, by communities, of the actual loans granted is given in Credit granted to borrowers of different communities, Bank of Madras, 15th April 1847.

Thus, Indian firms and merchants, though much more numerous than their European counterparts, obtained only about 25 % of the total cash credits granted.

Legacy and Impact on Modern Financial Systems

Evolution into Modern Banking Practices, the innovations introduced by the Bank of Madras had a profound impact on the evolution of modern banking practices. Many of the systems and practices developed by the bank were adopted by subsequent financial institutions and continue to influence banking operations today. The regulatory framework established by the Bank of Madras influenced the development of financial regulations and standards that govern contemporary banking systems. The emphasis on transparency, accountability, and standardised practices set a precedent for modern regulatory frameworks.

Development of the Infrastructure

The Head Office of the Bank of Madras was shifted to a new building on South Beach Road, Madras, in 1897. The site was acquired for Rupees 100,000 in 1895. The building was designed by Col. Samuel Jacob, suitably modified and adopted by Henry Irwin, and constructed by Namperumal Chetty, a reputed builder, for Rs. 300,000. The building is an exquisite example of Victorian architecture. The city also birthed India's first cooperative bank in 1906 – the Madras Urban Cooperative Bank. The building houses several Offices of the State. The Bank of Madras and two other Presidency banks, namely, the Bank of Calcutta and the Bank of Bombay, were amalgamated, and the reorganised banking entity was named the Imperial Bank of India on 27 January 1921.

Impact of the Great Depression in Madras

The Great Depression, which began in 1929 and lasted through the 1930s, had profound effects on economies worldwide, including in British India and specifically in the region around Madras. The Imperial Bank of India, which was formed in 1921 through the merger of the Bank of Madras, the Bank of Bengal, and the Bank of Bombay, played a significant role during this period. The impact of the Great Depression on Madras and the response of the Imperial Bank of India:

Conclusion

Modern economic history saw significant changes in the banking sector in India. In 1921, the Bank of Madras, along with the Bank of Bengal and the Bank of Bombay, was amalgamated to form the Imperial Bank of India. This merger was part of a broader effort to consolidate the banking industry and create a more robust and efficient financial system. The Imperial Bank of India was established as a central bank with the primary responsibility of managing the currency and credit system of India. The merger aimed to create a unified banking institution that could better serve the needs of the Indian economy and provide stability to the financial system. After India gained independence in 1947, the role and structure of the Imperial Bank of India were reevaluated. In 1955, the Imperial Bank of India was restructured and renamed the State Bank of India (SBI). This transformation marked a new era for the bank, as it became the principal bank of India and assumed a broader range of responsibilities. The State Bank of India continued to build on the legacy of the Bank of Madras, maintaining its role as a leading financial institution in India. It expanded its reach across the country, opening new branches and offering a wide range of banking services to individuals and businesses. The legacy of the Bank of Madras is evident in the continued success of the State Bank of India. The principles and innovations introduced by the Bank of Madras laid the foundation for modern banking practices in India. The bank's early efforts in promoting savings, financing infrastructure, and supporting economic development have had a lasting impact on India's financial sector. Today, the State Bank of India stands as one of the largest and most influential banks in

India, with a vast network of branches and a diverse range of financial products and services. The bank's history reflects the evolution of banking in India and the broader economic changes that have shaped the country. The Bank of Madras played a crucial role in the development of India's banking sector. From its humble beginnings in the 17th century to its integration into the State Bank of India, the bank's history is a testament to the growth and transformation of the Indian financial system. Its contributions to banking innovation, economic development, and financial stability continue to be remembered and appreciated. The legacy of the Bank of Madras lives on through the State Bank of India, which continues to serve as a cornerstone of India's banking industry.

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Some Common Problems in our Education System and Suggestions given by Padma Shri Dr. M. Anandakrishnan for its eradication

Mohamed Iqbal T¹ & Dr. K. Murugan²

Abstract:

A Famous Statesman and Former President of South Africa Nelson Mandela said that “Education is the most powerful weapon which we can use to change the World”, this quote reflects the enormous importance of Education. Education is the lifeline of development, just like food and water is important for survival likewise education is important for development whether it is social, political and economical.

No nation in this world can taste the fruit of development and progress without investing in education that is the reason why our former chief minister of Tamil Nadu Mr. K. Kamaraj invested a lot of capital in education, even though he himself was an 6th drop out he realised the importance of education due to his far sightedness and that is why he is called “கல்விக்கண் திறந்த காமராஜர்”.

Once underdeveloped countries like Singapore, Japan have now become developed only because of investing hugely in educating their citizens. Once Muslims were very intellectually advanced during the Islamic Golden Age and many scientific inventions happened in this period but unfortunately Muslims lost this intellectual pride because of neglecting education due to unreasonable orthodoxy. A Poor can become rich because of education.

Introduction:

The Great Academician Padma Shri Dr. M. Anandakrishnan was born on July 12, 1928, Vaniyambadi, Tamil Nadu. He completed his primary schooling in Hindu Hr Sec School, Vaniyambadi and SSLC from Islamiah Boys Higher Sec School,

Vaniyambadi and for PUC he joined Islamiah College, Vaniyambadi.

After finishing PUC, he went to the College of Engineering, Guindy, Madras and completed his graduation in Highway Engineering in 1952 and he was awarded Fulbright fellowship and he went for higher studies to University of Minnesota and finished his M.S and Ph.D in Civil Engineering in the year 1957 and 1960.

During his Doctoral Studies he also worked as part time teaching assistant and later he also worked as research engineer in Twin City Testing Lab. In 1962, he returned to his motherland and started his career as Senior Scientific Officer (Grade I), Central Road Research Institute, New Delhi and worked for 1 year. Later he moved to IIT Kanpur in 1963 and joined the faculty of civil engineering and served till 1974 in different positions ranging from Assistant Professor, Associate Professor, Professor to Senior Professor he also served as the chairman of civil engineering department.

Later on in 1974 he was appointed as first science counsellor in Indian Embassy at Washington D.C on 5-year deputation from Dept of Science and Technology. In 1978 he joined UN as Chief of New Technology, Organization of Science and Technology and worked in different positions. He retired from UN Service in 1989 at the age of 62. He has also served as Vice- Chancellor of Anna University for 2 terms from 1990 to 1996. In this article let us see about the suggestions of Dr. M. Anandakrishnan for clearing problems in our education system.

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Trauma of Students:

In the state of Tamil Nadu approximately 5 lakhs students sit for HSC Exam every year and 85% of the clear the HSC. Due to the increased awareness and realization of the importance of Education, the number of HSC Qualified students who want to pursue higher education has been steadily increasing. Students have a high hope about higher education and unfortunately, they face tremendous trauma and stress in the admission process because of unfair practice.

In recent years because of Government's inability to start new Higher Education Institutions and also due to financial instability there was a huge expansion of higher education through private sector¹. Both Society and Government should understand the trauma faced by students and take necessary remedial measures. Students are forced to write multiple tests for admission in different universities and it is a great economic burden for students. Moreover, Private Universities can use entrance as guise for illegal donation.

To remove such disparity in entrance, test a state designated agency or university concerned should conduct a Common Entrance Exam and make taken in this CET should be taken as only merit for admission in different universities. There should not be any interview because there may be a scope of abuse in it.

Next important problem in admission is regarding the fee structure. Supreme Court in a judgement even stated that college management should adopt a rational fee structure. Many private unaided institutions indulge in unjustifiable fee collection like library fees, sports fees, computer fees, membership fees, transport charge (even if student lives across street), meal charge, cost of textbooks and room charge is also very high. If any students/parents protest against this, they are threatened

with failure in internal test or laboratory marks or threatened by goonda's.

A large no of unaided institutions who collect surplus amount as fee, they divert it to the unrelated ventures of management and not for the development of education. Both State and Central Government should announce measures and regulate admission policy framework so that students are spared from anxiety.

Out of 560 private engineering colleges 18 had less than 10% pass percent, 205 Colleges had less than 40% pass percent most students who pass from this institution are unemployable. Supply of Graduates are very high in India than job creation. Government should take necessary steps in improve the academic quality in colleges otherwise it would be very hard for our country to become a superpower.

Conclusion:

There are so many problems still prevalent in the education system of ours. Of these the above-mentioned problems are some important problems. In this article authors have discussed the suggestions given by the prominent academicians Padma Shri. Dr. M. Anandakrishnan for eradicating these important problems in our education system.

If his suggestions get fully implemented, then our education system will see a tremendous improvement. Let us hope that both governments in centre and state take necessary step in this regard.

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Sustainable Development and Modernity of Kanyakumari

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Introduction

Kanyakumari, located at the southernmost tip of the Indian subcontinent, is a region distinguished by its geographical and cultural uniqueness. This convergence of the Indian Ocean, the Arabian Sea, and the Bay of Bengal not only shapes its stunning landscapes but also its historical and cultural significance. As India progresses towards a modern economy, Kanyakumari faces the dual challenge of fostering economic growth while ensuring environmental sustainability and preserving its rich cultural heritage. This paper explores how Kanyakumari can navigate these challenges, examining sustainable development strategies that align with modernity while respecting its historical and cultural legacy.

The aim is to identify how the region can balance development with conservation, ensuring that its growth is inclusive, equitable, and sustainable. The discussion will cover the historical context, current challenges, potential strategies, and successful case studies, providing a comprehensive overview of how Kanyakumari can achieve sustainable modernity.

Background and Literature Review

Kanyakumari's geographical location at the meeting point of three major bodies of water Indian Ocean, Arabian Sea, and Bay of Bengal has historically made it a significant hub for maritime trade. This strategic position facilitated extensive cultural and economic exchanges with various civilizations, from ancient times to the present¹. This maritime significance has enriched the region with a diverse cultural tapestry that continues to influence its contemporary identity.

Kanyakumari's cultural landscape is a blend of various traditions and practices, reflecting its historical

interactions with different cultures. The region's festivals, architectural styles, and culinary traditions are a product of its historical exchanges. This cultural richness not only contributes to the region's unique identity but also plays a vital role in its tourism industry, which is a major economic driver².

The natural beauty of Kanyakumari, with its picturesque landscapes, beaches, and historical monuments, adds to its appeal as a tourist destination. The convergence of the three seas creates a unique ecological environment that supports diverse flora and fauna, contributing to the region's environmental and cultural significance.

Developmental Challenges and Opportunities

Despite its rich heritage and economic potential, Kanyakumari faces significant challenges in its developmental trajectory. The constraints imposed by limited industrialization and inadequate infrastructure, which hinder the region's ability to fully capitalize on its economic potential³. The lack of advanced infrastructure and industrial development presents a major barrier to economic growth, making it crucial to explore sustainable alternatives that align with the region's environmental and cultural values.

A framework for integrating sustainable development practices that can address Kanyakumari's unique challenges. By leveraging its natural resources and cultural assets, the region can adopt sustainable tourism and eco-friendly practices that promote economic growth while preserving its environmental and cultural heritage⁴. This approach involves balancing modernization with conservation, ensuring that growth does not come at the expense of environmental and cultural degradation.

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Sustainable Development Practices

Environmental sustainability is a cornerstone of sustainable development, especially for regions like Kanyakumari with rich natural resources. The need for preserving coastal ecosystems and biodiversity to prevent ecological degradation⁵. The preservation of mangroves, coral reefs, and coastal wetlands is essential for maintaining the ecological balance and supporting local fisheries, which are vital for the livelihoods of many residents.

Sustainable tourism practices play a crucial role in environmental conservation. The promoting of eco-friendly tourism that minimizes environmental impact while supporting local conservation efforts. For instance, implementing waste management systems, reducing water usage, and supporting conservation programs can help mitigate the environmental footprint of tourism. Additionally, educating tourists about local environmental issues and encouraging responsible behavior can further enhance the sustainability of tourism activities⁶.

Economic Development

Economic development in Kanyakumari can be significantly enhanced by focusing on small-scale industries and local crafts. Promoting small-scale enterprises that utilize local resources and traditional skills can contribute to economic stability. In Kanyakumari, supporting local artisans, handloom weavers, and traditional craftsmen can create economic opportunities while preserving cultural heritage. Initiatives such as setting up local craft markets and promoting traditional products can help sustain local industries and boost the region's economy⁷.

The importance of sustainable agricultural practices that balance environmental conservation with economic viability. By adopting techniques such as organic farming, water conservation, and soil management, Kanyakumari can enhance agricultural productivity while reducing environmental impacts. These practices not only improve soil health and increase crop yields but also support the livelihoods of local farmers and contribute to food security.

Social and Cultural Preservation

Preserving Kanyakumari's cultural heritage is essential for maintaining its unique identity amidst modernization. The integrating traditional knowledge and practices into modern development plans can enhance both resource management and cultural preservation. For example, incorporating traditional building techniques and materials in construction projects can help maintain the region's architectural heritage while promoting sustainability.

The importance of involving local communities in development projects to ensure that cultural heritage is respected and preserved⁸. Community engagement in decision-making processes helps address local needs and incorporate traditional practices into development strategies. By fostering community participation, development initiatives can be more inclusive and culturally sensitive, leading to more successful and sustainable outcomes.

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Literature and Cultural Attributes of Transgenders in Tamilnadu: A Journey through Identity, Tradition and Social Integration

Ajisha. K. H¹ & Dr. V. Sejin²

Koovagam festival is the one of the most famous festival celebrations for God Aravan. In the state of Tamilnadu in the place Koovagam near Villupuram district in this place they celebrate this festival as very famous Lord Aravan was scarified to goddess kali in Mahabharata battle field for the sale of the success of Pandavas in the war. Based on this the last wish expressed by Aravan before death one night family relationship with a girlfriend after marriage Pandavas searched for abrahe as none came forward to marry arvan who would die soon after the marriage, Lord Krishna took form of Mohini and married Aravan. After one night relationship Aravan was sacrificed to Kali as decided and Mohini based on the story, Thirunangais communities who change themselves like Krishna from man to woman come together to marry Aravan in night and next morning would assume the form of widow.

On the first night of the Koovagam festival, they tie a thali and sing and dance in front of the Aravan. The next day they are deeply saddened. It is obligatory for them to cut the thali the next day. They meet both sides of life in subsequent days. The ritual of thali cutting by transgenders was already planned. However, they consider it as a real event. Even though this ritual is performed every year like Oranga Natak, the cry of transgender people is not false. These people, who are mentally married to Aravan, when Aravan is sacrificed, the scene where they gather with each other's hands on each other's shoulders and cry and compare, leaves all the viewers in awe. Aravan leaves for Kalapali the next day after the transgender party ends. The place will be known as 'Azhukalam'. Transgenders follow Aravan, who carries away the filth, dancing and holding opari. All the trials, agonies, longings and humiliations they have faced throughout the year burst into tears in Abdals.

Many Transgender communities across the globe can be seen in these festivals celebrated since many years. Just like some mainstream festivals such as Diwali and Pongal, Thirunangai communities would wear new dress and celebrate this festival with other peers. On the eve of this festival, rallies, nook release, documentary film festivals, and HIV prevention – related events are organized. In these festivals, in addition to Thirunangais coming together it can be seen that they also adequately focus on their livelihood rights community development and social recognition.

Family and Social Organizational Patterns

When they do not get the warmth of their family, they abandon their family honour, money, property, home and relationship and join the transgender community. There they get a chance to live like a woman, wearing women's clothes as they wish. But they are forced to beg or engage in sex work to earn money. The social organization of transgender is different from the society which functions as an amalgamation of family, caste, culture and religion and is based on Thayamma, Jamaat, Gurubai, Aravan, Matha deity worship. The rules, restrictions, language they have in this society create many thoughts. They face it together as a community as they are marginalized by the majority community. Transgender society is seen to be free of caste and religious distinctions. They also observe the necessary relationship with family and society. In the struggle between transgender feelings and society's values, feelings win. But people in the society resort to low-level activities to exploit, cheat and absorb the labour of transgender. In a short story about the mathi enum oru manithanin maranam kurithu, "We, your alternate bodies, do not hate you. Even if you use us as a condom to be used as abominations and throw them away, even if you send us to be humiliated until

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our bodies are aching and our hearts are broken, we cannot give up our love for you. No matter how much we are hated and shunned by the transgender community, we still have love for you. It expresses the feeling of transgender that you are not keeping at least a little of it on us. All families deny property rights to transgender.

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Contribution of Eliza Caldwell to Education in Idayankudi of Tisaiyanvilai Taluk - A Historical Study

S. Jegan Samraj¹ and C. Asha²

Introduction

On May 7, 1814, Robert Caldwell, of Scottish descent, was born in Northern Ireland, near Antrim. Robert's mother, Isabella Hamilton, and father, William, were members of the Scottish Presbyterian Church. Robert Caldwell is known as the Father of Dravidian Languages. He was one of the most notable nineteenth-century superintendents of police in South India. He was educated at the University of Glasgow. He also studied English literature, linguistics, religious texts and painting. He also learned Greek from Professor Daniel Stanford. He undertook all the work in Idaiyankudi, Tirunelveli, encompassing religious, Tamil, social, medical, and educational activities. The purpose of this article is to examine his work in the field of education. He married Eliza.

Girls' Boarding School, Idaiyangudi

In 1844, Mrs. Eliza Caldwell established a girls' boarding school at Idaiyengudi, located near

Tisayanvilai. The Rev. Charles Mault and Mrs. Martha Mault, who were L.M.S. missionaries at Nagercoil, were the parents of Mrs. Eliza Caldwell. Eliza was born on August 13, 1822, in Nagercoil. In Nagercoil, Mrs. Mault founded the first Girls' Boarding School in 1819. In 1831, she also released a twelve-page Tamil tract discussing the benefits of education for women. On March 20, 1844, Eliza wed Robert Caldwell. In 1899, she passed away. There were only eight girls on the roll for the first period. Its strength increased to more than a hundred as the years passed.

Additionally, Mrs. Eliza Caldwell established boarding schools in Christianagaram, Nagalapuram, Puthiamputhur, Koodenkulam, and Kuttam. She visited these schools regularly to offer the required direction and assistance. Similar schools were also established at Nazareth and Mudalur under the administrations of Mrs. Heyrne and Mrs. Cammerar, thanks in part to the Idaiyangudi Boarding School. Mrs. Caldwell employed

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education as a means of transforming girls' self-perceptions. Her main goal was to teach the girls how to be decent homemakers.

Industrial Institutions

Industrial establishments were integrated into the orphanages and boarding schools for girls. The recurrent outbreaks of plagues and famines in several centres of Tirunelveli District forced the women missionaries to establish industrial schools as a means of generating income for the impoverished. Women missionaries and missionary spouses led the lace and embroidery industries. The majority of them devoted their time to teaching the women in crocheting, lace making, and needlework. The underprivileged females at the mission stations soon found themselves in a comfortable and independent state. Their empowerment turned into a strategy for caste uprooting.

Idaiyangudi Lace Industry

In 1851, Mrs. Eliza Caldwell introduced the lace industry to Idaiyangudi, employing sixty female workers. About three miles south of Thisayanvilai is the Christian community of Idaiyangudi. 'The village of the shepherd' is how Idaiyangudi is pronounced. It was among the driest areas of South Tirunelveli. In the district, there were thirty-nine village congregations. Eliza's mother, Mrs. Martha Mault, brought the lace industry to Travancore for the first time in 1823. Eliza Caldwell, her daughter, established a lace school in Idaiyangudi, and Mrs. Isabella Wyatt, her granddaughter, began a lace company in Tiruchirappalli. Indian embroidery, needlework, and lace-making were imparted to the students. The primary purpose of crocheting and tatting was to make lace. With the assistance of designers, the lace industry developed a range of lace and embroidery items. Needle-point lace and bobbin lace, often known as pillow lace, were two different kinds of hand-made lace. The pattern of bobbin lace was created by weaving bobbins over stiff parchment with tiny holes, which was placed over a pillow or cushion. Using a needle and a piece of thin parchment or linen, the needle-point lace was created.

The affordable price of the handcrafted goods was one alluring aspect of the lace industry. It provided jobs to hundreds of underprivileged girls in the Tirunelveli district. A large number of women and girls were

trained in English pattern lace-making. The articles were sold profitably to support the mission. Knitting was used to create garments like drawers, coats, socks, and sweaters. Similar to painting, embroidery primarily depends on its beauty and colour. The finished needlework pieces were taught on linen and cambric, ensuring neatness and organisation. The mission centres' lace industry mostly catered to impoverished females and orphans. Each girl's earnings from creating lace and needlework were put aside for her wedding.

Established in 1894, the lace school in Kudamkulam provided a workplace for older girls who had graduated from the boarding school. Mrs. Arputham Daniel, a Caldwell student, was in charge of the Kudamkulam lace school. It was highly beneficial to the residents of Radhapuram Taluq. Over 260 impoverished widows and girls found work in the lace industry in Idaiyangudi and its offshoot in Kudamkulam. It also generated a sizable cash for the mission. Mrs. Caldwell urged the workers to recruit more women from their communities to work in the field. Thus, the profits from the lace business were used to fund orphanages, boarding schools for girls, and facilities for the care of women. A portion of the skilled pupils who graduated from the boarding schools for females went on to work in lace and needlework establishments in different regions..

Periodically, with the help of the matrons, the women missionaries examined the work being done in the industries. Mrs. Eliza Caldwell organised for the yard lace to be sold after instructing the women on how to manufacture lace using locally made bobbin sticks on pillows filled with paddy straw. Eighty ladies worked with her. They were able to provide for their family by earning a fixed salary through this profession. She instructed the boarders in sewing, spinning, knitting, needlework, and crocheting. The proceeds were used to purchase clothing for underprivileged children. She also set up sewing sessions for the senior ladies. The final goods were sold to European residents in various parts of India. However, the majority were exported and purchased in towns in England, as well as in Australia, Africa, Sweden, and Norway. The spouses of Indian government and military officers expressed interest in this project. They encouraged the sale of the girls' lace and needlework. After being granted permission to leave school in March, the older girls made lace and sewed clothing to support their families. The Mothers'

Union made an effort to entice women and girls from the community to enrol as day pupils in the lace school.

Enterprises of Idaiyangudi Ladies

To assist the uneducated women in the area, Mrs. Eliza Caldwell founded the Association of Women in 1879 at Idaiyangudi, a Christian town located three miles south of Tisayanvilai. The women were raised in the boarding school there. They also grew castor oil plants and made jackets to generate money for the district's missions. Mrs. Eliza Caldwell's daughter, Isabella, wrote that these women taught rural people how to spin. The Association of Women, Idaiyangudi, established a branch depot of the All India Spinners' Association (A.I.S.A.) in Thisayanvilai, near Idaiyangudi. The villagers received one rupee each from the A.I.S.A. branch depot for a whole week of labour. About 1300 spinners were thought to reside within a few miles of Idaiyangudi. The educated women assisted rural women in joining A.I.S.A., enabling them to spin through the organisation and earn money. The women could deliver the yarn and get paid for it by meeting with the depot manager on any day of the week. They were overjoyed to get the money because, up until now, they had never earned anything worthy of the name.

In Idaiyangudi, the Association of Women had a subscription list. Using the subscription money, they purchased sixteen charkas and additional tools. On February 23, 1937, they opened a khaddar spinning

school in the Idaiyangudi mission building, which had previously housed the lace school. The school employed six Christian women, each of whom made, on average, two and a half annas a week. The girls created some high-quality yarn. Its fame quickly increased. In order to create comparable cottage businesses, particularly spinning, in the nearby villages, the Chairman of the Editorial Board received encouragement from the Honorary Lady Secretary of the Association of Women, who oversaw the Spinning School. Women in rural areas experienced economic freedom as a result.

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The Economic Status of Tamil Nadu during the Justice Party Era (1916-1940s)

C. Rathipriya

Introduction

The Justice Party, founded by prominent leaders like P. Subbarayan and Raja of Panagal in 1916, emerged as a crucial political force in Tamil Nadu, advocating for the rights and upliftment of non-Brahmin communities. The era of Justice Party rule, which lasted from 1916 to the early 1940s, was marked by significant

socio-political and economic transformations in Tamil Nadu. This chapter explores the economic conditions of Tamil Nadu during this period, focusing on agriculture, industrial development, infrastructure, and education, while also considering the broader socio-economic policies and challenges faced by the Justice Party.

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1. The Agricultural Sector

During the Justice Party era, Tamil Nadu's economy was predominantly agrarian, with agriculture being the primary source of livelihood for the majority of the population. However, the sector was characterized by low productivity, limited irrigation facilities, and frequent droughts.

- **Land Tenure and Ownership Patterns:** The land tenure system under the colonial government, particularly the Zamindari system, placed significant economic pressure on farmers. High land revenue demands and exploitative practices by Zamindars led to widespread rural poverty and indebtedness. According to historical records, nearly 60-70% of the land was controlled by a small percentage of wealthy landlords, while tenant farmers and labourers struggled under oppressive conditions.
- **Agricultural Productivity:** The Justice Party administration attempted to improve agricultural productivity by promoting the use of better seeds, fertilizers, and irrigation techniques. However, progress was slow, and the absence of large-scale land reforms meant that landownership patterns remained skewed. The dependence on monsoons for irrigation, coupled with the lack of significant technological advancements, contributed to the stagnation of the rural economy. Statistical data from the period indicate that crop yields were often erratic, with rice production fluctuating due to monsoon variability.
- **Impact of Droughts and Famines:** Droughts and famines were common during this period, exacerbating the economic difficulties in the countryside. For instance, the severe drought of 1928-1929 led to widespread crop failure and food shortages, affecting over 2 million people in Tamil Nadu. The Justice Party's efforts to address these crises were limited by the lack of resources and support from the colonial government.

2. Industrial Development

The industrial landscape of Tamil Nadu during the Justice Party era was marked by limited growth and a focus on small-scale industries.

- **Deindustrialization and British Economic Policies:** The British colonial government's focus on extracting raw materials from India and exporting them to Britain resulted in a deindustrialization effect. Traditional industries such as textiles, which had once flourished in Tamil Nadu, declined in the face of competition from British imports. The textile industry, which was centred in cities like Coimbatore and Madras (Chennai), experienced slow growth, with the number of textile mills increasing from 6 in 1921 to only 15 by 1941.
- **Labour Conditions and Reforms:** The working conditions in the few existing industries were harsh, with low wages and long working hours. The Justice Party did make some efforts to improve labour conditions, such as advocating for labour rights and establishing labour unions. However, significant progress was slow, and the majority of industrial workers continued to face difficult conditions.
- **Infrastructure Development:** The expansion of the railway network during this period facilitated the movement of goods and contributed to the growth of trade. However, infrastructure development was largely confined to urban areas, with rural regions continuing to suffer from poor connectivity and access to markets. Statistical data shows that railway expansion during this period was primarily focused on connecting major cities, with little attention given to rural connectivity.

3. Infrastructure Development and Public Works

The Justice Party administration made some notable contributions to infrastructure development, particularly in urban areas.

- **Urban Infrastructure:** Efforts were made to improve urban sanitation, expand road networks, and enhance public health facilities. However,

these improvements were largely confined to cities like Madras (Chennai), leaving rural areas underserved. Urban development initiatives included the construction of modern hospitals, schools, and government buildings, which contributed to the gradual modernization of the urban landscape.

- **Public Works and Irrigation Projects:** One of the most significant achievements of the Justice Party in terms of infrastructure was the focus on irrigation projects aimed at improving agricultural productivity and mitigating the impact of droughts. The construction of the Mettur Dam, initiated during this period and completed in 1934, was a major public works project that provided a much-needed boost to agriculture by ensuring a stable water supply for irrigation. The Mettur Dam is still one of the largest in India, and its construction marked a pivotal moment in Tamil Nadu's efforts to combat water scarcity.
- **Health and Education Infrastructure:** The Justice Party also gave importance to health infrastructure, with hospitals being established in major towns and cities. However, access to these services remained limited for large sections of the rural population. In education, the party emphasized the need for more schools and colleges, particularly for non-Brahmin communities. The introduction of scholarships for backward communities helped increase literacy rates, though the overall impact on the economy was gradual.

4. Economic Policies and Challenges

The economic policies during the Justice Party era were heavily influenced by the party's focus on social reform and the empowerment of non-Brahmin communities.

- **Social vs. Economic Focus:** The Justice Party's policies were primarily aimed at addressing social inequalities rather than fostering economic growth. The party sought to empower non-Brahmin communities through education and employment in government services, which was seen as a way to break the traditional dominance of Brahmin elites.

However, this focus on social justice often came at the expense of broader economic development strategies.

- **Impact of Global Economic Conditions:** The global economic challenges of the time, such as the Great Depression of the 1930s, had a significant impact on Tamil Nadu's economy. The Great Depression led to a decline in export demand, particularly for agricultural products like cotton, which was a major export crop from Tamil Nadu. This decline in demand resulted in lower prices and reduced income for farmers, exacerbating rural poverty and indebtedness.
- **British Colonial Policies:** British colonial policies continued to prioritize the economic interests of Britain over those of India. High tariffs on Indian manufactured goods and low tariffs on British goods hindered the growth of Indian industries. The colonial administration's focus on resource extraction and the lack of support for indigenous industries limited the economic potential of Tamil Nadu.

5. The Legacy of Social Reform

The Justice Party's legacy is most strongly felt in the realm of social reform.

- **Foundation for the Dravidian Movement:** The social reforms initiated by the Justice Party laid the groundwork for the Dravidian movement, which emerged later and continued the party's legacy of advocating for the rights of non-Brahmin communities. The Dravidian movement would go on to become a powerful political force in Tamil Nadu, leading to further social reforms and the continued empowerment of marginalized communities.
- **The Shift in Social Attitudes:** Over time, the Justice Party's policies contributed to a shift in social attitudes, with greater acceptance of social equality and a reduction in caste-based discrimination. The era marked the start of a broader social transformation in Tamil Nadu, which continued to evolve in the following decades.

Conclusion

The Justice Party era was a complex period in Tamil Nadu's economic history. While the party made significant strides in addressing social inequities and improving access to education, the overall economic development was limited. Agriculture continued to remain underdeveloped, industrialization was minimal, and infrastructure improvements were uneven. The Justice Party's focus on social justice over economic development, combined with external economic challenges such as the Great Depression, meant that Tamil Nadu's economic condition during this era was characterized by slow progress and persistent inequalities.

Despite these challenges, the Justice Party's legacy in social reform laid the foundation for future movements that would continue to shape the socio-political landscape of Tamil Nadu. The party's efforts to empower non-Brahmin communities and challenge the

traditional social hierarchy had a lasting impact on the region, influencing the direction of Tamil Nadu's development long after the party's political influence had waned.

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Tribals Administration and Rural Developing

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The Tribes of India

According to racial anthropologists, about six different races have migrated to India from outside from time to time and have taken root here. These are Negrito, the Proto- Australoid, the Mongoloid, the Mediterranean, the Western Brachycephals and the Nordic. The dominant physical type in India are Proto-Australoid, the Negrito and the Mongoloid. The Constitution of India provides for special care to the tribals under the provisions of Article 46 and constitutionally they have been classified as the "Scheduled Tribes". There are about 212 Scheduled Tribes in India constituting approximately 7.7% of India's total population. Growth of tribal population is very slow. According to the census reports of India they were only 39 million in 1971 and in 1981 they became

52 millions. They only added another 10 million by 1991. In spite of the steady growth in the rate of their population some of the tribes are facing the danger of extinction.

Considering their historical, ethnical and socio-cultural relations the tribal landscape in various regions of India is classified into seven geographical zones:

1. The North-East India comprising the hills of Assam, Arunachal Pradesh, Nagaland, Manipur, Mizoram and Meghalaya. This is represented by the tribes Garo, Mikir, Naga, Abor, Bodo, Angami and Khasi. They live in the mountain valleys and are at a higher plane of development and not quite primitive. Physically they are Mongoloid with a light skin and muscular body.
2. The Sub-Himalayan region of North and North-West

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India comprising Uttar Pradesh and Himachal Pradesh. The representing tribes are Tharus, Gujar, Lodhs, Majhi, Nats, Gonds and Gaddis. They live in the foothills of Himalayas in the Kumaon region and have Mongoloid features.

3. The Eastern India comprising West Bengal, Bihar and Orissa. The important tribes living in this zone are Oraon, Rabha, Saora, Asurs, Santhals, Ho and Munda. They are black skinned and thin built. They use bow and arrow for hunting and for self-defence even today.

4. The Central India comprising Madhya Pradesh and represented by the Gonds, Maria, Koya and Kurku tribes. They are primitive, dark skinned people with a heavy nose and thick lips. Hill Marias are tall and handsome.

5. The Western India comprising the States of Rajasthan, Gujarat and Maharashtra. This is mostly represented by the Bhils which are the third largest tribe in India. Other tribes are Grassias the Rajput Grassias, Dhankas, Gamits etc. They are at a higher plane of development and have undergone the largest amount of acculturation from their Hindu neighbours and have borrowed their customs and practices liberally. Some of them are nomadic and always carry arms with them.

6. The South-India comprising Tamil Nadu, Kerala, Karnataka and Andhra Pradesh. The important tribes are Toda, Kota, Badaga etc. They live under primitive

conditions and are mostly located in the Nilgiri hills of South India.

7. The Indian islands comprising the Andaman and the Nicobar Islands. Onges and Jarawa are the important tribes of this region. Ethnologically Negrite, they still live in a Stone-Age culture. They live practically naked and are versatile users of bow and arrows. They are mostly hunters and agriculture is still not popular. The Jarwas are a vanishing tribe. They were about 200 in 1911 and now only 31 (Hindustan Times, 6 Nov. 1992).

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Accomplishments, and Social Transformation of the Dravidian Movement (1925 - 1987) An overview

B. Tamilanban

The Dravidian Movement originated from the Justice Party, established in 1916 by non Brahmin elites to contest Brahmin supremacy in political and bureaucratic spheres. The movement acquired significant impetus with the establishment of the Self-Respect Movement by E.V. Ramasamy, commonly referred to as Periyar, in 1925. Periyar, a progressive

intellectual and social reformer, condemned the caste system, Brahminism, and religious rigidity. His ambition was to establish a society founded on equality, where individuals would be liberated from caste prejudice and superstitions perpetuated by religion. Periyar's thought was profoundly shaped by rationalism and atheism. He advocated for the eradication of

untouchability, the rights of women, and universal access to education, irrespective of caste. The Self-Respect Movement contested the dominant social framework by instituting Self-Respect Marriages that circumvented Brahmin priests and advocated for the utilization of the Tamil language over Sanskrit in religious and educational settings.

Achievements in Social Justice and Political Dominance (1960s-1980s)

The years from the 1960s to the 1980s constitute a pivotal era in the history of the Dravidian Movement, especially in Tamil Nadu. The ascendance of the Dravida Munnetra Kazhagam (DMK) to power in 1967 signified a notable transition from a social reform movement to a political organization capable of actively impacting policy and governance. During this period, the DMK and its subsequent offshoot, the All India Anna Dravida Munnetra Kazhagam (AIADMK), under the leadership of M.G. Ramachandran (MGR), implemented several reforms designed to attain social justice, economic redistribution, and regional empowerment. These achievements are frequently acknowledged for dismantling caste-based structures, promoting Tamil identity, and formalizing social welfare schemes. Nonetheless, a thorough examination of this era also uncovers limitations, paradoxes, and unforeseen repercussions of these accomplishments.

The Language and Cultural Identity Achievements

One of the Dravidian Movement's paramount achievements in the 1960s was its advocacy for Tamil identity in opposition to Sanskrit and North Indian cultural hegemony. Language politics was vital in garnering public support, and the DMK's resistance to the enforcement of Hindi in Tamil Nadu was a crucial factor in its ascension to power. The DMK government's resolution to designate Tamil as the official language of Tamil Nadu reinforced regional identity and empowered the local populace. This action facilitated the preservation and promotion of the Tamil language and culture within education, government, and public life. The promotion of Tamil literature, festivals, and historical personalities bolstered Tamil pride and

regional awareness. This fostered a distinctive cultural identity, unifying Tamils against perceived North Indian cultural dominance. The promotion of Tamil identity strengthened the region but simultaneously cultivated linguistic chauvinism, marginalizing non-Tamil speakers, particularly in places with substantial minority groups like the Telugu-speaking inhabitants in sections of Tamil Nadu. Moreover, the pronounced emphasis on linguistic identity occasionally resulted in cultural isolation, since Tamil Nadu was viewed as more averse to adopting pan-Indian cultural or economic efforts. Moreover, the focus on regional identity occasionally eclipsed the movement's initial egalitarian ideals, shifting the dialogue from social reform to cultural nationalism.

Populist Welfare Policies

Beginning in the late 1960s, the DMK and AIADMK administrations implemented a succession of populist welfare initiatives designed to enhance the socio-economic status of the lower and middle castes, especially in rural regions. The DMK and AIADMK administrations emphasized social welfare initiatives, including discounted food grains, complimentary mid-day meals for students, and affordable housing for the impoverished. These activities were essential in enhancing nutrition, alleviating hunger, and offering fundamental shelter to the poor. During this time, governments enhanced access to healthcare and education, establishing a basis for Tamil Nadu's future advancement in these domains. MGR's implementation of the complimentary mid-day meal program for kids is frequently referenced as a significant contributor to enhanced school attendance and child health in Tamil Nadu. Populism and Empowerment: The populist measures of MGR's administration sought to establish direct connections between the leader and the populace, circumventing conventional elites. This resulted in the democratization of political power, as politicians like as MGR garnered support from lower and middle castes, along with the urban and rural impoverished populations. Although populist welfare programs significantly enhanced living standards for several

individuals, they also had various unforeseen adverse effects. A primary critique is that these initiatives frequently served as temporary measures, failing to tackle the fundamental problems of poverty, economic disparity, or structural restructuring. The focus on subsidized products and services generated a reliance on government assistance, rather than promoting sustainable growth or self-sufficiency among the populace. Moreover, populist measures depleted the state's financial resources while neglecting to foster sustainable economic growth. Although subsidized food and complimentary lunches received considerable acclaim, these initiatives were sometimes inadequately supported, resulting in substandard quality or ineffective service delivery. Critics contend that although these initiatives enhanced the electoral prospects of leaders such as MGR, they failed to facilitate substantial economic progress in Tamil Nadu.’’

Conclusion

Between 1925 and 1987, the Dravidian Movement evolved significantly from a social and cultural reform initiative to a preeminent political entity in Tamil Nadu. It effectively destroyed the established authority of the Brahmin elite, advanced Tamil identity, and institutionalized social justice via affirmative action programs. The movement's impact is seen in the socio-

political framework of Tamil Nadu, where caste-based discrimination has notably decreased, while regional pride persists robustly. Although the movement accomplished significant advancements in social equality, its political shift towards populism continues to be a topic of contention. The Dravidian Movement's influence on Tamil Nadu's social and political environment is unequivocal and persists in shaping the state's politics to this day.

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Origin and Development of Drama (Kuuttuu) in South India

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Introduction:

Yakshagana is a traditional theatre, developed in Karnataka, Andhra Pradesh, Tamil Nadu, and Kerala that combines dance, music, dialogue, costume, make-up, and stage techniques with a unique style and form. It is

believed to have evolved from pre-classical music and theatre during the period of the Bhakti movement. It is sometimes simply called "Aata" or *aattam* (meaning "the play"). Yakshagana is called *Thenku thittu* and *Badaga thittu theru kuuttuu*. Both of these forms are equally played all over the region. Yakshagana is

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traditionally presented from dusk to dawn. Its stories are drawn from Ramayana, Mahabharata, Bhagavata and other epics from both Hindu and Jain and other ancient Indic traditions.

Again, Tholkaappiyam, while enumerating several kinds of noun, mentions about Kuutivaru valakin, "the name (s) adopted in a kind of group dance". This phrase contains two important words kuuttu and aatu, which mean to join and to dance respectively. The phrase literally means "the proper name adopted in dance which is of the tradition of a group". On this basis can one interpret that this anticipates the later day dance-drama called kuutiyaattam? This tradition is found in present day Kerala. But it enacts only Sanskrit plays. Perhaps the form was borrowed by the Sanskritists. In such case one gets evidence that even as early as Tholkaappiyam there was a tradition of group dance or dance-drama. Besides one finds references about verses which contain dialogues in the middle-which are called uralkali (Ceyyuliyal 149). There are also references to prose passages occurring in between songs, ceyyuliyal: 160). The relation between the Kali verses and drama was beautifully brought out by Sivathamby (1981: 251-61). John Marr too has pointed out the relation between kaliposa and dance-drama (Sivathamby, K. 1981: 251). Ankatam is another genre expounded by Tholkaappiyam. Sivathamby interprets this as a kind of satire in dramas (198: 288). In this connection it is interesting to refer to certain drama in dances described by H. K. Ranganath (1960: 34-37). They are called Kunita. Though Ranganath has not explained the term Kueifa the Tamil lexicon gives the meaning of the word as 'fold' as in 'two fold'. According to Ranganath in this group dance the group divides into two camps, one replying to the other either in music or in dance patterns". These resemble the references in Kalithogai and Silappatikaaram to kotinilaippaattu and end kotinilaippattu. Tholkaappiyam mentions about uralkali and defines it as consisting of kuurru, utterance and maarram 'reply'. This is really the dialogue between two characters. Sivathamby clarifies that thus 'ural kali' reveals that there must have been a flourishing dramatic

tradition for the literary song to tap from (1981: 236). Ranganath also sums up by saying, "they (the kunitas) have also contributed patterns in music and dance instruments, costumes and methods of make up to the folk drama' (1950:35). This kusifa may be related to a dance called kuwaaffam (Aflyaarkkunallaar (Comm), which Tamli Lexicon explains as 'a kind of masquerade dance. Ranganath also mentions about the war-dance viz. Kudiya kunita of the tribe called There is a type of verse called kupinilalyuraittal (puransanuuru: 290) in which the theme of extolling the greatness of a warrior's family is given. The similarities between these two may not be accidental and probably the form found in Karnataka is a remnant of the old Tamil traditional dance. This kutinilal probably corrupted into kutinilai. based on aloe alteration in Dravidian and thus we have the reference to kotinilaippaattu where we have the dialogic form of kuurtu. However much more detailed analysis of this tradition has to be explored. There is also a reference in Tholkaappiyam to a kuuttu called vaattaavalil. This may be referring to a fertility ritual Involving dance. (Sivathamby 1981 – 191).

Sangam period:

In the literature of the Sangam period (c 200 BC- 203 A.D) one comes across a number of references ranging from a variety of dances to certain kinds of dance-dramas. However we find the usage of the words kuuttu and naatakam rather rarely. The performance arena of the kuuttars, 'kuuttar aadukalam', is referred to in puranaanooru (32), and Perumpaanaattruppadai. The word naadagam is found used in two instances by the poet Urutthirakannannar. (Sivathamby, K 1981 :229) A beautiful description of a dance performance held in a street is found in Patiruppaatu (47:4-8). This clearly, shows that dance performances by viraliyar were held in streets where the illumination done with oil lamps. This fits well with the later day concept of terukkuuthi, street (dance) play. Next to street corners sometimes this kind of performances were held in places like kalam. Southern states That the performance area was not a raised 'platform' (1981:229). However references to like kalam.

Medieval period:

As time passed Tamil Nadu came under the spell of the Muslims. Local dynasties have collapsed. Drama enjoyed no royal patronage. The poets turned towards the masses. Hence the thirteenth century saw no great drama of epic nature. Minor literature became the order of the day. Thus one gets a number of works which go by the names *paḷḷu*, *kuravanci* and *nattiya nadagam*. The *paḷḷu* deals with the life of *Pallars*, 'the agricultural laborers, their struggle with the landlords and the problems arising out of extra-marital relations. *Ulatti -p-paatu*, 'the song of the peasant woman' mentioned in *Pannirupaattiyal* may be the forerunner of these *paḷḷus* (perumal A. N., 1979:34). *Eermaikalam*, 'praise to the plough, *mukavaippaattu*, 'song sung during threshing' referred to in *Cilappatikaaram* may be comparable to the *paḷḷu* songs (Naatu Kaan Kantai 131, 135, 137.) *Adiyaarkkunallaar*, the commentator to *Cilappatikaaram* mentions about two *paḷḷis* peasant women' while explaining the *varikkuuttu*. This type of *kuuttu* is done with make-up. *Paḷḷu* drama involves several characters like the landlord, the peasant, his wife, concubine, and the agent to the landlord etc. The *kattiyankaaraan* 'panegyrist' or 'buffoon' appears first and narrates what is going to come. The earliest *paḷḷu* now available is *Thiruvaaroor Thiyagaraajar paḷḷu* written around the middle of 16th century. (Vaiyapuri Pillai, S., 1932: vi). In these works one finds the following *keerthanaigal* songs set to music *viruttam* 'an elongated metre', 'cantaviruttam, *kummi*' 'a folk song sung during the folk dance by clapping the hands, *vespaa*, *kall*, *ppaa*, *kalittural*' ancient Tamil metres and *cintu* 'a popular folk meter. This type of songs and thus become religious in character. Since it dealt with the peasants and its treatment of the theme is satirical the masses enjoyed them very much. of literature came into vogue in the same period is called *kuram* or *kuravaṣci*, This again deals with another land of common people called *Kursvars*. These are the people of the hilly tract. One

Kurafficcaazeu is mentioned in *Pawsirupangglyal* (217) a treatise on Tamil prosody and poetics. This is evidently a dance drama *Kuravaci* has the following structure: Invocation, the appearance of *kaffivaliksaras* or the chorus, his narration of the visit of the hero (King! God? Chieftain), describing the women who sew the hero in procession falling in love, suffering of the heroine, *kuravars* appears and predicts the future of the heroine, *clikas*, the husband of *buratti* comes in search of his wife, his hunting, the meeting of both and singing the praise of the hero and heroine and finally the happy ending. Thus one has two separate units (i) the heroine's part (ii) the *Kurat- ti's* part. Here one sees a blending of the upper strata of the society with the lower strata. As in *Cilappathikaaram* here one sees a blending of classical and folk traditions. In the opening section one sees an influence of *ulas*, a minor literary genre wherein the hero comes out in procession and the women who saw him fell in love. Thus there is some interaction and over lapping among the minor literature of this period. Closely resembling *kuravanci* there arose another literature called *kuluvanaṅgakam*. Here one gets more about *clékes* and his friend, This genre soon faded away before of *ulsa*, *kuluvanaṅkam*, *kuram*, *kurvasaci*. during the seventeenth century, *Kuravatcikuravatici*. However one sees a blending. These were very popular among the masses contains many musical verses. .

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Social Fabric and Community Life in Uvari: A Coastal Village in Tirunelveli

Shamli C K

Introduction

Society refers to a group of people from a particular human race living in a specific area and able to meet their needs independently. According to Arnold Green, “a society is a team of people who follow common principles of life within a defined circle.”

Uvari is a small coastal fishing village with approximately 1,500 households and a population of 6,200. Among the total population, there are 2,983 men and 3,217 women. Uvari village is situated on the shore of the Bay of Bengal in Tirunelveli district, Tamil Nadu. The village is located 50 kilometers east of Nagercoil and 100 kilometers west of Tuticorin. The Uvari community, traditionally involved in fishing, is known as the Paravas. Currently, they make up about 99% of the population in their area, while the remaining 1% consists of Nadar and Dalit community members.

Society of Uvari

According to the Panchayat census report, the total population of Uvari hamlet was 4,613. Among the total population, there were 2,316 men and 2,297 women. The society of Uvari mainly consists of Catholic Christians and Hindus. Various communities, such as the Paravar, Nadar, and Dalit, form the majority, with ninety-nine percent of the village's population professing Christianity.

Parava Community

The Paravas mainly occupied the villages along the Fishery Coast. In some villages, Maravas and Caraiyars also resided. The Mukkuvars were found in Kanyakumari and the villages to the west of it. The Paravas, Caraiyars, and Mukkuvars were involved in fishing for pearls and chanks along the Fishery Coast.

The Paravas, as a community, have retained their occupation, way of life, religious practices, and certain

characteristics, such as militancy and hospitality, for a long period. Every fishing household along the Fishery Coast has preserved and nurtured this unique culture. These are the same Paravas frequently referenced in Sangam literature such as **Purananuru** and **Silappadikaram**.

In the line 329 of Purananuru refer, the Paravas are praised for their prowess in sea trade and their role in the economic and social life of Tamil Nadu.

"படகண்வாழ் பரவா செந்தமிழ் வல்வரவு"

"The Paravas, who live by their boats, are renowned for their excellent Tamil heritage and their flourishing trade."

In *Silappadikaram*, the Paravas are mentioned in the context of their maritime and trade activities.

"கடல் போகும் பரவா, நாகர் மண் தோய்ந்த வேந்தன்"

This verse can be translated as: "The Paravas who traverse the seas, and the king whose land is washed by the ocean."

Various myths and theories have been proposed and expounded by historians regarding the origin of the Paravas. Edgar Thurston quotes from *Historical Ecclesiastical* that the Paravas and Parvaims referred to in the Bible are the same. He adds that in the time of King Solomon, the Paravas were famous among those who made voyages by sea. In one interview, Patrick A. Roche stated, "We, the Paravas, are the Parvaims, one of the last tribes of Israel, and our present settlement is Uvari in Paravanadu."

It is a general belief among the Paravas that their original homeland was Ayodhya or Oudh, and it appears that before the Mahabharata war, they inhabited the territory bordering the Yamuna (Jamuna) River.

According to Edgar Thurston, the Paravas were once a very powerful people. They had a succession of kings distinguished by the title of Adiyarasen, some of whom seem to have resided at Uttara Kosamangai, a famous Hindu pilgrimage site near Ramanathapuram.

Henry Heras sheds new light on this issue, suggesting that the Paravas belonged to one of those ancient groups of people who originated from the Indus Valley. He mentions in his research findings that the "Moon Paravas" are likely ancestors of the Pandya kings of Madurai and their Parava subjects on the Fishery Coast.

Leaving their birthplace in the Indus Valley, the Paravas migrated south in search of fortune. They settled along the southeastern coast of India, on the Coromandel Coast on one side, and along the western coast of Ceylon (Sri Lanka) from Negombo to Mannar on the other.

Here, they consolidated their position and became a distinct and important entity in South India. In an ancient Tamil inscription, there is a reference to 'Parava men who fished pearls by paying tribute to Alliyarasani, the daughter of the Pandya king of Madurai.' They were probably the only people who fished pearls at that time.

Whatever their origin, the Paravas first appear in history as fishermen, divers for pearls, and organizers and chief beneficiaries of the pearl fisheries along their coast. The word 'Paravan' in classical Tamil denotes 'man of the sea.' Its plural form in Tamil is Paravas. The Paravas are also called Parathavar or Bhavathar (Bharadhavars), in line with their alleged origin from their royal ancestor, Bharathar, the grandfather of the famous Kulasekara Pandya, founder of the Pandya dynasty in Tamil Nadu.

From the Paravas also arose the race of ancient Indian sailors who later carried Indian gods in boats to Africa in the west and to Malaysia and China in the east. Besides, many among the Paravas engaged in pearl fishing and conch shell collecting. Korkai, renowned for its pearl trade, was the chief town of the leading Paravas in the region. The people of the town consisted mostly of pearl divers and chank cutters.

Literature dating to the Sangam age frequently refers to the Paravas as a group that led a prosperous life along the Fishery Coast. Over time, as the Fishery Coast passed through different fortunes under various ruling dynasties, Parava life also underwent changes.

The Paravas were honorable, trustworthy, and generally friendly. They greeted others with folded hands. The fishermen, with dark brown complexions, wore only a small loincloth and a white scarf around their heads. In earlier times, Parava men considered it a mark of caste prestige to pierce their earlobes and wear gold earrings, sometimes studded with pearls. The Paravas along the Kanyakumari coast were illiterate. Early accounts of the Paravas and Mukkuvars also describe crushing poverty, widespread alcoholism, and pervasive illiteracy.

The affluent Paravas owned slaves, but others did not. Slaves were found in both homes and temples. The practice of sati (self-immolation of widows) existed, and women who refused to burn themselves had to leave their homes. Those who opposed sati were killed, while those who performed it were venerated. It was believed that a woman who committed sati would live with her husband in the next life. Superstitions were rampant, and magicians played a significant role in the lives of these people.

Today, the majority of the Paravar community lives in Uvari, which is why the village is called "Parathava Uvari." The Nadar community primarily resides in Kezha Uvari, giving that village the name "Nadar Uvari." The main occupation of the Paravar community is fishing.

More than 2,000 Paravar community families live in Uvari village. Additionally, ten Nadar community families and four Dalit community families reside there. They live in unity, creating a peaceful society. Uvari village is an example of a community where people live together harmoniously and the society functions well.

Conclusion

The social life of Uvari is deeply rooted in its cultural and religious traditions. The people of Uvari have a strong sense of community and social cohesion, which is reflected in their festivals, ceremonies, and

everyday interactions. The village is known for its vibrant religious life, with numerous temples and mosques serving as important gathering places for the community.

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Women Empowerment Initiatives in Tamil Nadu under the Leadership of Dr. M. Karunanidhi

V. C. Akalya¹ & Dr. M. Glory Bai²

Introduction

Throughout human history, the equality and rights has grown in importance on a global scale. The state may guarantee these rights in a persistent effort, or man could have the opportunity to acquire them organically. Women followed this path somewhat later; however, they were not treated equal with man. They believe in secret that women’s empowerment is about securing women’s place in the social, political and economic levels of society’s power structures. They also believe that empowerment is a multi-dimensional process, which ought to empower women or gathering of women to understand their full personality and power in all life. Most of the developing countries have rich traditional values and foundation. Indians were educated by the English during British rule, and as women’s liberation activists fought for greater rights the window of opportunity for realizing their abilities was

subsequently opened. Educating girls became the first step toward their empowerment. Since India’s independence, women’s empowerment has more obvious. During the British rule, the Abolition of Sati Act 1829, Hindu Window Remarriage Act 1856, the Child Marriage Restriant Act 1929, and Women Property Right Act 1937 were enacted due to the constant pressures from the social reformers. Tamil Nadu has a long history of social justice in a broader sense within that framework, the idea of women empowerment assumes significance. Women’s rights and equality were discussed right from to the efforts to the Justice Party and the Self Respect Movement. The Dravidian Movement’s ideological evolution includes women’s rights and equality as well. It has modernist agenda to free women from traditional, social evils and injustice. Periyar, E.V. Ramasamy’s views are always remembered for providing new ideas for women. The

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Dravida Munnetra Kazhagam (DMK) developed and implemented a few women's empowerment programs and schemes.

As the Dravidian Movement in Tamil Nadu has developed, Women's issues have received the attention they deserve. The Dravida Munnetra Kazhagam (DMK) was established on September 17th, 1949, has done a good job of empowering women. Mr. C. N. Annadurai supported the liberation and empowerment of women. He Organised the Anti-Hindi Agitation. He conducted the Tamil Language and Culture to his political beliefs. When Karunanidhi came to the power in 1967, Annadurai took important decision during his tenure from 1967. His government passed an order to validate the Self Respect marriage already promoted by E. V. Ramasamy.[1] To motivate the inter-caste marriage, gold medal was awarded to the bride. In 1968 C. N. Annadurai reorganized of the State Social Welfare Board. After the death of Annadurai on February 3, 1969, Dr. M. Karunanidhi took change the chief minister of Tamil Nadu. Karunanidhi understood education plays a pivotal role in empowering women. So, he introduced many welfare measures including quotas or reservation for women in employment and education.

Women Police Station

It was Karunanidhi who planted the seed in 1973 to create Women's Police Stations among those who learned that "Women should be guarded by man".[2] Women Constables and Women SI were recruited in Tamil Nadu police for first time. In 1974, Tamil Nadu Legislative Assembly passed the state Autonomy Resolution. The following year, women joined the police force for training. Their first rally took place at Rajaratnam Sports Stadium, Egmore, Tamil Nadu has the second largest number of women police in India. This pioneering initiative provided a safe space for women to report crimes, addressed domestic violence, dowry harassment, and other gender-specific crimes, empowered women to seek assistance without fear or hesitation.

Women's Quota in Reservation Policy

In the past, Women did not have a separate quota in education and employment. Reservation was provided based on caste and class. Since the time of the Justice Party, caste and class-based reservation has been exercise. After independence the reservation policy is protected by the Constitutional Provisions. In 1989, Dr. M. Karunanidhi introduced 33 percent quota for women in each category of caste and class reservation.[3] When Karunanidhi was power in Tamil Nadu, the union government led by V.P. Singh introduced 27 percent reservation for Other Backward Classes (OBC) on 13 August 1990. This development further helped the women aspiring for education and employment in union government institutions.

Property Rights for Women

Before the formation of DMK the Women of Tamil Society had no property rights. The Property of the family was monopolized by men. The masculine gender considered as women were not fit for to enjoy even their share of father's property. Without the property rights women suffered a lot and they dependent upon their man for economy to meet their necessary needs. The Self Respect Movement under the able leadership of Periyar passed a resolution about to giving property right for women. Dr. M. Karunanidhi passed a resolution of property right to women in the Tamil Nadu legislature on 6th May 1989.[4] After the passing of this act the women got the property right on par with men. It led to the growth of economic empowerment of women.

Women Self Help Groups

The Tamil Nadu Women's Development Project introduced Women Self-Help Groups for the first time, emphasizing the importance of Women's socio-economic development. The Tamil Nadu Corporation for Development of women (TNCDW) established in 1983 implements Mahalir Thittam and anti-poverty programmes for self-employment of rural poor. Self Help Groups, which began in 1989 in Dharmapuri District, have grown into a mammoth movement that targets poor families and marginalized groups throughout the state.[7] In the last two decades,

TNCDW has spearheaded the SHG movement, bringing about qualitative change in the lives of women.

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The Hidden Struggles of Child Labor in Tamil Nadu

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Child Labor in Tamil Nadu

India's child labor issue is widespread across its states, and Tamil Nadu is no exception. According to the 1991 Census, there were 572,000 child workers in Tamil Nadu, comprising 48.2% boys and 51.8% girls. These children are employed in diverse sectors, including livestock, mining, manufacturing, servicing, repairing, construction, trade, and transport industries. A staggering number of children in Tamil Nadu are engaged in activities that are hazardous to their health and development. The 1991 Census also recorded that 3.1 million children between the ages of 5-14 years were not attending school in Tamil Nadu. It is reasonable to assume that a significant portion of these children were engaged in some form of labor, either part-time or full-time. The districts with the highest concentration of child laborers include Coimbatore, North Arcot, Periyar, and Salem. A 1995 UNICEF survey revealed that child labor rates varied between 1.28% and 7.99% in districts like North Arcot, Salem, and Madurai. In fact, child labor accounted for about 4.56% of the total workforce in Tamil Nadu in 1997. Some of the worst-affected regions in the southern districts of Tamil Nadu, like Madurai, Ramanathapuram, Virudhunagar, and Tirunelveli,

recorded over 8% of their workforce as children. While 64% of Tamil Nadu's child workforce is engaged in agriculture and related activities, an alarming 36% are employed in the manufacturing and service sectors. Child labor is especially prevalent in shops, hotels, and restaurants throughout the state. Additionally, hazardous industries like the match and fireworks industry in Virudhunagar, Tuticorin, and Tirunelveli, leather tanneries in Vellore and Dindigul, the hosiery industry in Tirupur and Coimbatore, the beedi industry in Tirunelveli and Vellore, silver anklet manufacturing in Salem, and gem cutting in Trichy and Pudukottai all employ children. These children are often involved in physically demanding and dangerous tasks that pose severe health risks.

Child Labor in Sivakasi

Sivakasi, a town in Tamil Nadu renowned for its match and fireworks industry, is one of the most notorious hotspots for child labor. The 55th round of the National Sample Survey (NSS) estimated that half of the child laborers in rural Tamil Nadu and 35% in urban Tamil Nadu were employed in the hazardous manufacturing sector, primarily in beedi production and matches. Tamil Nadu alone accounts for more than 50% of India's matches and 70% of its fireworks production.

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Much of this output is achieved by the labor of children aged 7-14 years. It is estimated that there are around 50,000 working children in the match and fireworks industries in Sivakasi. These children are typically involved in tasks such as frame filling, wax dipping, match stick head filling, drying, matchbox framing, band rolling, and packing. UNICEF estimates that as many as 45,000 child laborers work in Virudhunagar district, with other estimates placing the number between 50,000 to 100,000. Tragically, many of these children are trapped in debt bondage, forced to work to pay off family loans. A report suggested that at least 30% of children employed in the match and fireworks industries in Sivakasi are in debt bondage, which is a form of modern-day slavery. In neighboring districts like Tiruchirapalli, around 10,000 children work in the gem-cutting industry, while others are employed in agriculture, textiles, and allied sectors.

Beedi Industry and Other Hazardous Work

While Sivakasi is infamous for its child labor practices, the problem is far more extensive across Tamil Nadu. Apart from match and fireworks factories, child labor is also widespread in the beedi industry, which employs approximately 250,000 children. Of these, an estimated 95% are girls who are responsible for rolling beedis, a form of indigenous cigarette. The beedi industry is notorious for the long hours, low wages, and toxic environments that children are exposed to. Rolling beedis requires constant exposure to nicotine and other harmful substances, leading to long-term health issues. Other hazardous industries include leather tanning in Vellore and Dindigul, hosiery production in Tirupur, and silver anklet manufacturing in Salem. These industries provide a major source of employment for children, but at the cost of their health, education, and future prospects.

Sarva Shiksha Abhiyan in Vellore

The Sarva Shiksha Abhiyan (SSA), a nationwide program aimed at universalizing elementary education, conducted a survey in Vellore in 2003, finding only ten children employed in the tannery industry. However, another report indicated a total of 1,625 child laborers, including 10 children in the tannery industry. Children

in Vellore were primarily employed in the organized and unorganized sectors, working as domestic servants, helpers in the catering industry, and in various industrial settings. The unorganized sector in Tamil Nadu sees widespread child employment, often below the legal age of 14. Many children are employed in urban areas like Madurai and Chennai, often working as domestic servants or in industries like construction, automobile repair, and chemical workshops. It is estimated that there are around 17 million child laborers in various sectors in Tamil Nadu's cities and towns.

Impact of Child Labor on Education and Health

Child labor has a detrimental impact on both the education and health of children in Tamil Nadu. Most child laborers are school dropouts, having been forced to leave school to contribute to their family's income. In districts like Chennai, many child domestic workers start working before the age of nine, with more than 80% being girls. A study revealed that 25% of these children began working before the age of nine, and a further 65% started between the ages of nine and twelve. The physical toll of child labor is significant, with many children suffering from chronic health issues due to long working hours, lack of nutrition, and exposure to hazardous materials. For example, children working in the match and fireworks industry often suffer from respiratory illnesses and other health complications due to constant exposure to chemicals. Similarly, those working in the beedi industry are at risk of nicotine poisoning, lung diseases, and other ailments. Mental health is also a major concern. Children who work in hazardous conditions often face emotional trauma, anxiety, and stress. The lack of a safe environment and the pressure to support their families at a young age deprive them of a normal childhood. The psychological consequences can be long-lasting, affecting their ability to lead healthy and productive lives as adults.

Challenges and the Way Forward

While significant progress has been made in addressing child labor in Tamil Nadu, several challenges remain. One of the biggest hurdles is the

weak enforcement of child labor laws. Despite the existence of stringent regulations, many industries continue to employ children, often in hazardous conditions. Corruption, lack of resources, and poor monitoring mechanisms have allowed child labor to persist. Poverty remains a key driver of child labor in Tamil Nadu. Families living in poverty often see no alternative but to send their children to work. Providing social safety nets, improving access to education, and creating employment opportunities for adults are essential steps in breaking the cycle of poverty and child labor. Furthermore, cultural factors such as caste-based discrimination and traditional gender roles contribute to the exploitation of children, particularly girls. Addressing these deep-rooted issues requires a multi-faceted approach, including legal reforms, community-based interventions, and awareness campaigns.

Conclusion

Child labor in Tamil Nadu remains a complex and deeply ingrained issue, driven by a combination of socio-economic, cultural, and legal factors. While efforts to eradicate child labor have made some progress, much more needs to be done to ensure that every child has the opportunity to live a safe and healthy life, free from exploitation. Government initiatives, coupled with community involvement and stronger enforcement of child labor laws, are essential in addressing the root causes of child labor and providing children with the education, healthcare, and opportunities they deserve. Only through sustained, comprehensive efforts can Tamil Nadu hope to eliminate child labor and provide its children with the

future they deserve one where they can grow, learn, and thrive without the burdens of labor holding them back.

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Endogenous Tourism in Madurai

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Endogenous Tourism in Madurai

Madurai is an example of the cultural diversity. Owing to its glorious past the richness of the culture is visible in everything. This includes its architecture,

customs and traditions, religious sanctity, magnificent artwork, handicrafts, folk dance, drama, songs, festivals, and ceremonies. The city has very well blended its ancient cultural heritage, with fast technological

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advancements. Madurai is expanding rapidly and is one of the major commercial centers of South India.

Endogenous tourism is an innovative concept that aptly addresses the zeal of the tourist to know about religion, vernacular culture, historical significance, local art, and folk, as well as the local vegetation and environment.

The Endogenous Tourism project aims to offer tourists a unique experience and give the community a sustainable livelihood in the form of tourism. Once the villagers are capacity built to handle tourists the project will be handed over to the village Tourism committee.

Tourism is one of the quick-growing industries. Endogenous tourism has emerged as a new mantra for alternative tourism development. The Department of Tourism in Tamil Nadu Tourism Secretariat and the Directorate of Tourism which is responsible for formulating policies and implementing projects for tourism development in the States. Tamil Nadu tourism has decided to promote Endogenous tourism in the villages to showcase the rural life, art, culture, and heritage of the rural areas and to benefit the local community economically and socially and interact between tourists and the locals for a mutually enriching experience. This Tourism mainly focuses on improving tourism-related infrastructure to help promote rural tourism. The infrastructural developments were roads, buildings, sanitation, water supply, airports, railways, electricity, and telecommunication. Tamil Nadu Government allocated to Madurai Tourist Amenities for the project cost Rs. 2.75Crore, Infrastructure and Basic Amenities for the Project cost Rs. 12.00 Crore and for the Heritage Development, the project cost Rs.42.65 Crore. The Tourism Department has taken more steps to promote our culture of Madurai. Then NGOs like DHAN also collaborate with the Government to promote endogenous tourism in Madurai. The Tamil Nadu Department of Tourism identified some villages on a trial basis to promote tourism. Tiruvadavur and Tiruvadagam villages in the Madurai district have been identified for the implementation of the Rural Tourism project. Many of the foreign tourists were invited to visit the rural areas. In recent times such cities like

Madurai become a centre of rural tourism. Foreigners and domestic tourists visit Madurai for cultural Tourism, Health Tourism, pilgrimage tourism, and Business Tourism and mainly they visit the rural tourism of Madurai. The Tourist Department of Madurai provided accommodation facilities for foreigners and ensured tourist safety, CCTV monitoring, and tourism security at tourism sites, and tourist guides were provided for tourists. Foreigners admire the culture of Madurai like the Jallikattu, Pongal, Chithirai festival, and Christmas, and every year visiting Madurai.

Religious Monuments in Madurai

Madurai is known for Meenakshi Ammam Temple, this temple receives lakhs of devotees from all over the world every year, other pilgrimage sites where also a greater number of devotees were visiting the temples were Koodal Alagar Temple. Alagar Kovil, Thiruparankundram Murugan temple, Pazhamudhirsolai, Immayilum Nanmai Tharuvar temple, Mariamman Kovil Teppakulam, St Mary's Cathedral, CSI Cathedral Madurai, St. George Church, Holy Rosary Church, Thiruparankundram Dharga, Goripalayam Dargah are the pilgrimage sites in Madurai.

Art, and Folk

Equally interesting are other aspects of Madurai Mouthwatering cuisine amazing shopping choices and a wide array of sightseeing places, Sungudi cotton saris of Madurai, Wooden toys, brassware, and handicrafts are worth buying when on a tour of Madurai. Madurai has all the facilities like transportation and well accommodations. Madurai is also known for many festivals. Float festivals that attract devotees from all over the country is one of the most popular festivals here. Another popular festival that is celebrated with Favor is Meenakshi *Thirukalyananum*, a 10-day festival which is organized in April or May. Lakhs of devotees from both regional tourist and international tourists visit Madurai during these festivals.

The Madurai boasts of its rich cultural and historical endowment which is represented by old folklores, folk dance dramas, songs, Carnatic Music, Bharatanatyam, and Traditional Tamil literature. The

city's vibrant cultural scene is evident in its music and dance festival providing a platform for the Artists to showcase their talents, and religious festivals like Jallikattu, Pongal, Chithirai festival, Santhanakoodu festival, Dance festival, Ash Wednesday, Christmas, Muharam and Ramzan. Many foreign and domestic visitors have come to visit the cultural festival, from the Sangam period to now we are following and celebrating the same culture and festival in Madurai. The tourism department arranges all the facilities for the Tourist.

Malligai: The Pride of Madurai

It is important to know that the Jasmine flowers in the city are exported to major countries like Germany, Italy, America, and India. The Madurai Jasmine holds a unique aroma and these flowers are extensively used in the fragrance industry. Some of the big European manufacturers obtain Jasmine and utilize the production of cosmetic products like soap, oil, and shampoo. The buds of the Jasmine flowers are wrapped in banana leaves and transported to different countries. If you are interested in seeing the different varieties of flowers, then visit the Madurai flower market. People can take an inbound bus or hire a cab to reach the flower market. It is located between the Central Market and the Mattuthavani Bus stand. Further, the Madurai Administration has taken effective methods to develop the Madurai flower market to a great extent. The Minister of State for Commerce and Industry is planning to increase the export of the Madurai Jasmine flowers.

Collaboration of Private Sectors:

The Tourism Department in collaboration with DHAN Foundation they are developed to tourism sectors so they conducted the seminar on September 16, 2011 tourism-based livelihoods emerging opportunities. Madurai Symposium is a development platform where the development of stakeholders, community institutions civil societies the government nongovernment organizations (NGO). the purpose of the 2011 Madurai symposium includes building knowledge on the best practices for livelihood promotion including approaches, frameworks, and models, promoting network among the development

players, fostering collaborations for action, sharing opportunities for resource mobilization, and identifying leads for action about policy areas and field practice, they symposium 2011 focuses on the theme of sustainable livelihoods in rural, urban coastal and tribal context. Topics for the events would be related to different sectors and sub-sectors within each context. Across the context, the event would focus on current issues in livelihood emerging opportunities and threats, existing policies affecting livelihoods, and sustainable and replicable livelihoods the seminar on tourism-based livelihoods would focus on the promotion of livelihoods in different contexts for the inclusive development of tourism sites. Participation in seminar host communities in existing and proposed, rural tourism sites. Local governance representative's community organization or NGOs. Tamil Nadu State Tourism Department stakeholders involved in tourism sectors. Development Professional working for tourism promotion.

The Government of Tamil Nadu launched many government policies and private sectors are motivated by the guide to tourism sector they are tourism information centers that also guide tourist visitors. The tourist department provides a guide to explain our culture to foreigners during the festivals of Madurai and take the foreigners to visit historical monuments the tourist guides will explain the historical tourism in Madurai. More than 500 hotels are serving for the cause of Tourism in Madurai.

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Hills Station at Sirumalai – an Eco-Tourism Perspective

S. Saroon Begum

Sirumalai Hill Station

The name Sirumalai itself reveals that it is a small hill station well-known to people as a superb day-trippers' destination. This hill station is located on the Natham road at a distance of 20 km away from Dindigul and is also mentioned in Siddha and Ayurvedic books for its abundance herbal plants being used in the healing of various ailments in humans and domestic animals. This minor hill station is endowed with so many kinds of birds and animals, giving special prettiness to the hill station enough to magnetize domestic travelers and youths who are intended to go for trekking and other adventure tourism. Travel and staying in Sirumalai hill station are relatively cheaper than in Kodaikanal.

Geography, Nature and People of Sirumalai

The Sirumalai hills are a group of small hills located in the Sirumalai village panchayat and occupy the area between 10° 19' and 10° 20' N and between 78° 01' and 78° 02' E, covering the total area of 200 sq.km. This is bounded on the North by Chinnalapatti, Irandalaiarai and Sanarpatti, on the East by Gopalapatti, Mulaiyir and Lingavadi, on the South is the precipitous slope facing the Cumbum Valley, and on the West by Vadipatti and Palamedu, and on the West by Pandiyarajapuram and Palapatti. The famous Kodai road occurs on the West of the Sirumalai village. Sirumalai hills are parts of the Eastern Ghats crossing through Dindigul district at the altitude of 1600 m from the sea level, and are characterized by 18 hairpin bends in the road towards the higher altitudes.

History of Sirumalai Hill Station

The British Engineer Lieutenant Ward first climbed the Sirumalai hills in 1822 when he had the opportunity to survey the hills during the land survey for taxation. In early 1942, banana plantation was started in Sirumalai hills which is followed by travel of

many people to the hill station as tourists and farmers. Farmers from Madurai had visited the hills with the intension of growing coffee, chowchow and others in 1991 when the Government allowed the cultivators to market coffee products independently." Coffee planters arrived here and started coffee cultivation so that shifting cultivation started in 1991 and people's arrival increased simultaneously. K. Dharmar who was the former President of Sirumalai Panchayat states that in 2017 there about 1000 domestic visitors in Sirumalai during weekends while only a few during the other days. Sirumalai has Annai Velankanni Church, Sirumalai Lake, Observation Tower, Sanjeevini Hills, Saathiyar Basin, Vellimalai Murugan Temple, Khandige Estate, Selvi Koil Point, Agastya Puram, Silver Hills, Agastyar SivaShakthi Beedam and waterfalls as important tourist attractions.

Sanjeevini Hills

Sanjeevini Hills are named so after the mythological event in which Lord Hanuman had searched all over these hills for some herbs which were required for the ailment of Lakshmana and other soldiers during the war between Rama and Ravana. The local people believed that these hills are a piece fell down from the huge mountain that was carried by Hanuman in his way to reach the place of Rama. Although there is no evidence for this, ancient Hindus had built a temple for Hanuman and treated it as a holy place. This mythological event makes the people to look at these hills with divine interest. This in an ancient village named after the famous sage Agastyar who was one of the famous Siddhars lived in the 300 B.C.E. This area is also called Silver Hill, the peak of the Sirumalai hills. At the peak of the Silver hill, there is a 500- year-old Siva Lingam that was worshipped by ancient hill tribes. The view from the Silver Hill is breathtaking so as to attract so many devotees as well as tourists.

Agastyar Siva Shakthi Beedam is a mutt in the Agastyar Puram and is considered as a spiritual settlement of sages. This Beedam offer food to devotees and poor people daily (Annadhanam) and lodging to devotees at the ashram for promoting their visit to the ashram. Vellimalai Murugan Temple is yet other destination for domestic tourists.

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An Insight into Growth of Cotton Economy in Tamil Nadu

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Growth of Cotton in Tamil Nadu

Tamil Nadu is a southern state of India which is a land of cultural and religious heritage. The Global Textile and apparel industry is worth over US \$4,395 billion, with clothing accounting for 60 percent of the market and apparel, the balance 40 per cent. Global trade in this industry is now at US \$350 billion and is expected to be in the range of US \$800 billion by 2014. India's textiles and clothing industry is one of the largest contributing sectors of India's yarn exports worldwide.

More than 70 textile and clothing clusters account for about 80% of total production in the country. The textile industry is extremely diversified with hand-spun and hand woven sectors at one end and the capital intensive, sophisticated mill sector. The Textiles constitutes a timeless facet of the rich cultural heritage of Tamil Nadu.

The element of art and craft present in Indian Textile make it a potential sector for the market. Tamil Nadu occupies a prominent place in textile production products of this state are quite famous all over India and even European Countries, In Textile goods are known as Kaithari in Tamil. Textiles employment around 10 lakh persons through weaving countries. In Tamil Nadu textile centre produce cotton goods, pure silk sarees and dhotis, furnishing goods and blended goods Textile sector in Tamil Nadu is predominantly spinning oriented. Tamil Nadu holds the second position in the country in terms of the number of power loom. Tamil Nadu has a wide range of textiles of varied designs, developed on the basis of location, climate and cultural influences. Uniqueness in the weave, texture and quality the textiles Namely Khadi, Muga silk, South Indian silk, Muslin have gained name and fame. The Cotton production Madras province can be divided into two

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categories, those under irrigation and those which are rainfed. It was only 196 thousand acres, way smaller than the original area in 1918- 1919. The trend in the acre age under the rainfed cottons was different. There was a fall

in the land in the quinetum ending 1932-1933 and this was due to the general depression in that period. Again the quantum area of again fell from 1943, In the 1949- 1950 estimate, There had been a steady decline in the acre age from 2320 thousand acres to 1496 thousands in the 1949-1950 estimate. There are about six important commercial varieties of cotton in the state, there are certain exotic varieties, only of historical interest. Some important crops are tinnies, westerns, cambodia, northern, chinnapatti, mungari.

This rainfed cotton derives its name from (Tinnevely) Thirunelveli district It is largely grown and extends to Ramnad and Madurai. This is varying mixture of two types of cotton known as the Uppam and Karunganni both growth and get benefits in monsoon. Cambodia exotic variety introduced into the state in 1908. It is an both rainfed and irrigated crop. The irrigated crop of pure Cambodia is grown largely in Coimbatore and Trichy district. Uganda is an cotton crop, summer crop in agriculture sown in March in the district of Ramnad, Thirunelveli and parts of Madurai It grown as a rainfed crop in South Arcot.

In 1874 The First successful mill in Madras began to function in the name of Madras began to function in the name of Madras united Spinning and Weaving Company Limited. In 1878 Messars Binny and Company promoted the next mill During the First World War, no new mill was started. The foreign trade was decline. The condition of the people during the war made by the series of adjustments to be made in their way of life due to the difficulty of obtaining rice and cloth. Coimbatore district with large cotton tract and dynamic entrepreneur claimed the lions share of the textile industry and established itself as the “ Manchester of South India”.

The important feature was the growing importance of Coimbatore as a centre of the industrial activity. After First World War, many new mills were

floated which were entirely owned by the Indian. In the period between 1934-1939 many new mills were started.

The number of mills increased from 39 to 54 The paid up capital also increased from Rs.336.00 lakhs to Rs.452.14 lakhs. Power supply form Pykara system proved to be very useful for the cotton mill owners. The Important events in the post war period affected even the textile industry. The government appointed an Industrial Tribunal to look into the matters regarding wages, production and exports of cotton textile industry. During 1914-1947, the south Indian textile industry and Tamil Nadu Textile to a great extent were depending on the consumption of yarn by handloom industry for their profit.

Due to cotton and power scarcity the cotton mills in Tamil Nadu were affected. The fixation of workloads and plans for rationalization helped the workers in the mills to get reasonable wages. In 1947 there were 79 mills in the state, 49 spinning, 10 weaving and 20 composite employing about 99,448 workers. In Development of Khadi provided a living to thousands of poor people and also gave them confidence in their own ability to shape the future.

Formation of the Madras State Khadi and Village Industries on the activities of the Khadi Department. Have been brought under its purview. The Amber Chakra with four spindles were introduced and mounted by wooden frame The invention of the Ambar Chakra revolutionized hand spinning In 1950 Ekambaranathan farmer youth of papankulam in Thirunelveli district he was tried to make a chakra could spin like as mill. After various improvements it took the shape of the Ambar Chakra improvements. It has taken the shape of the present Ambar Chakra called after the inventor Ekambaranathan. The Government formulated in 1946 an Intensive khadi

Scheme In 1949 an Extensive Khadi Scheme. In 1955 a Comprehensive Khadi Scheme In 1981 more than 50 % of all khadi yarn production was from the traditional chakra. In Tamil Nadu Shankarlal Banker Secretary of All India Khadi Board toured Tamil Nadu along with Jamnalal for the propagation of Khaddar.

The leaders penetrated villages and had long talks with the textiles and spinners spreading new hope and fervor for the Khaddar work. In 1923 Jamnalal Bajaj as the chairman and Shankerlal Banker as secretary with full power to organize, carry, supervise and control the Khaddar Boards established by Provincial Congress Committees.

Many individuals became more curious and wanted to start a textile industry of their own in the state. After the Independence the textile industry became the largest organized sector in Tamil Nadu. In 1947 Under the Intensive Khadi Scheme was introduced in Chinna-Salem Centre (South Arcot) to serve a part of Salem and Thiruchirapalli This curiosity was seen more among the individuals were residing and around Coimbatore. The progress of cotton textile industry in the first three plain periods was rapid in Tamil Nadu. This is mainly due to the entrepreneurship of the individuals in Tamil Nadu also the prevalence of suitable climate in the state. It was during this time that almost every district in the state had at least one mill. The Textile Mills beginning were started in order to provide employment to the unemployed farmer. The Management in the southern region have an organization of their own. The South India Textile Research Association (SITRA) in Tamil Nadu Coimbatore, Tirupur, Erode, Karur, Thiruchirapalli, Madurai, Dindigul are the centres.

Textile units at Madras, Tirupur, Thanjavur, Tirunelveli, Madurai Vellore were engaged in stitching ready made garments in latest attractive designs out of cotton and silk khadi cloth to meet the tastes and demand of the consumers. Not to be Thrive the production.

The varieties of textiles products have to meet the competition of similar mill made cloth. The colours are fascinating and rich. For cotton the major weaving centre are Coimbatore, Tirupur, Erode, Karur, Trichy, Madurai, and Jayamkondan.

Finer and medium counts of cotton yarn are used in production of sarees and dhotis. Tamil Nadu produces some of the finest material having delicate texture and super fine softness with art silk decorated

with figures of animals, leaves, checks or stripes and diamond patterns woven textile skillfully. The Government of Tamil Nadu introduced a centrally sponsored scheme called Workshed-Cum Housing Scheme for Textile and Handloom weavers from beginning of the VII Five Year Plan 1985-1986 This Scheme is being implemented primarily for providing suitable workplace to the weavers there by achieving better productivity. Tamil Nadu Cotton Textile Industry has larger quantity of cotton mills. In 1987 Among them 421 Textile Industry of mills were in Tamil Nadu especially 185 mills were Coimbatore from the 752 cotton textile mills in India.

In 1949 Provisions of the Industries (Development and Regulation) Act The state government took control of 14 units in total and Desikan was appointed as the First director of the Textile Corporation of Tamil Nadu. During Indian National Congress period Khaddar movement programme propagated for that iconic ideology turned movement in Tamil Nadu This evaluate the nature to engaged in Tamil Nadu.

Khaddar Board as a network of organization to connect to spread for all self sufficient villages in India. All India Khadi Board and the working committee of the congress strongly believed that the economic freedom of the country can be brought by Khadi alone which in turn helped to bring speedy and effective foreign cloth boycott. Tamil Nadu Khaddar Board was instituted by the Tamil Nadu Provincial Congress Committee. This period of Committee or board Functioned as the Central point of the headquarters with 'Chakra' as the place Erode , Karur as the basic and telegraphic landmark. E.V. Ramasamy Naicker was fondly known as 'Periyar' was the president of the Board. K.M. Thangaperumal Pillai and N.V. Krishniah Chettiar functioned as its Secretary and Treasurer. Distinguished members of the board are K.S. Ramasamy Gounder, T.S.S. Rajan, C.Rajagopalachari, C.Muthurenga Mudaliar and K. Santhanam. Rajaji had plaed a significant role in the resolution of the Constructive programme at the National level.

M.S. Krishnaswami Iyengar appointed as Auditor of this board. Auditing was an important league of the

board N.S. Varadachari functioned for Khadi Board as the Auditing Inspector then He served as an Young India of both Tamil Nadu and kerala. In 1924 March Training Department were introduced and placed for khadi worker and ex student of Sabarmati School by the selected area near by the place of member in charge were taken by Bhai Hiyalwar for search good cotton This organize propaganda by patriotic clads

Shankarlal Banker Secretary of All India Khadi Board toured Tamil Nadu along with Jamnalal and Maganlal Gandhi for propagation of Khaddar in southern states.⁸ It arranged for the supply of genuine Khadi to the District Congress Committees was no sufficient Khadi.

The Tamil Nadu Khaddar Board had highest numbers of Centres were from the Coimbatore district .In Tamil Nadu premium place as Tiruppur as a nerve centre for Khaddar production. In 1924 Monthly Fifteen to Twenty thousand Rupees production of Khadi. Salem, Erode, Karur, Ramnad, Thanjavur, South Arcot, Tinnevely now as Thirunelveli, Madurai are the rest of placed station of board. Tamil Nadu produced varieties of Khaddar specialities are Dhoties, striped Shirtings, Sarees, Chintz Carpets, Plain Blankets, Drill Towels by the board.

The Board Sale improvement and boosting product of cloth of Khaddar production and Merchants were become to plays a significant role of Twenty one in wide and independence range large quantity of yarn received from Kerala Vykam Volunteers. In September 1924 Number of Spinners increases from 90 to 456 from the Tamil Nadu Khaddar Board. Total representatives 1321 from Tamil Nadu in October 1924. Rajaji sent 4100 yards of very good 14 Yarn. In provinces of all 1177 out off 2831 Village were to be covered by Tamil Nadu state of All India Spinners Association center produced The sales and production reacted upon each other as the demand kept pace with the production.

Madras state was the first state to pass the enactment of state to industrial Act. Its leads to develop industries in 1959 Madras State government passed an Industrial Act it was known as the Madras state aid to

Industrial Act. Textile Industries ordered that to starts technical institute in Madras by new government. This institute gave training to the candidates in the following courses Instructions course in handloom weaving 10 months duration, Instrutions course in hand process of cloth printing, special course for weavers. The scheme of Reorganised Research Section was started in 1955. Under this Scheme New patterns and designs produced in this sections were made available to the weavers, co operative societies. Post Independence India The roles played by the various banks in the development of Industries.

The Textile Industry of Tamil Nadu has a significant presence in the National and State economy, as it is the forerunner in industrial development and providing massive employment in the state. Handloom, Powerloom, Spinning, Garment and Hosiery are the various sectors of the textile industry in Tamil Nadu In 1987 there were 752 cotton mills in India. Among them 421 mills were in Tamil Nadu especially 185 mills in Coimbatore.

Conclusion

News about the proposed incentives in Gujarat's draft textile policy has been extensively shared among textile and apparel manufacturers in Coimbatore and Tiruppur, are worried about investors moving away the textile industry in other states is becoming more competitive, according to a report by *The Hindu*.

The report quoted a spinning mill owner in Coimbatore as saying, "We will lose not just investments and capacities, but expertise available in this region of Tamil Nadu, if there is a flight of investments to other states."

Nonetheless, migrant workers in the textile and garment industries of Tamil Nadu's western districts earn a minimum of twice the wages they would in their home state, which could discourage them from returning.

The escalating cost of power, high labour expenses, and the necessity to source raw materials such as cotton or synthetic fibre from other states are making the textile industry in Tamil Nadu less competitive. Industry insiders who spoke to *The Hindu* suggested

that Tamil Nadu also needs to develop a competitive textile policy to bolster the sector.

K Selvaraju, the Secretary General of the Southern India Mills' Association, said that if the current situation persisted, approximately 30% of the textile units in Tamil Nadu would have to shut down within the next three years.

Suggested that the state government should provide a one-time modernisation subsidy, Prabhu Dhamodharan, the convenor of the Indian entrepreneurs Federation stated that it was crucial to reduce the cost of manufacturing in order to regain the state's market share in yarn exports.

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The Irrigation System of Kongu Nadu – A Study

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Water is an inevitable resource due to its relative importance at all points of time. Irrigation helps grow agricultural crops, maintain landscapes and Revegetate disturbed soils in dry areas and during periods of inadequate rainfall. Irrigation also has other uses in crop production including frost protection, suppressing weed growth in grain fields and preventing soil consolidation. Irrigation is the application of controlled amounts of water to plants at needed intervals. Irrigation plays a vital role in increasing food production of every country. About three-quarters of the irrigated lands are presently in the developing countries. In these countries, almost 60 percent of the production of major cereals, primarily rice and wheat is derived from irrigation¹.

Kongu Nadu

Western districts also called Kongu Nadu comprises the modern day districts of Coimbatore, Nilgiris, Tirupur, Erode, Namakkal, Salem and Karur in the South Indian state of Tamil Nadu. The Western Ghats mountain range passes through the region with major rivers Kaveri, Bhavani, Amravati and Noyyal flowing through the region. Palghat gap, a mountain pass connects the neighboring state of Kerala to the region. Tamil Nadu has historically has been an agricultural state, while its advances in other fields launched the state into competition with other areas. Agriculture is heavily dependent on the river water and monsoon rains. The perennial rivers are Palar, Cheyyar, Ponnaiyar, Kaveri, Meyar, Bhavani, Amaravathi,

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Vaigai, Chittar and Tamaraparani. Non-perennial rivers include the Vellar, Noyyal, Suruli, Siruvani, Gundar, Vaipar, Valparai and Varshali. Tamil Nadu is also the leading producer of corn, rye, groundnut, oil seeds and sugarcane in India. At present, Tamil Nadu is India's second biggest producer of rice. The state is one of the major producers of turmeric in India.

Traditional Irrigation Methods in Tamilnadu

Thiruvalluvar, in his Tirukkural, emphasizes the importance of rainwater and the government's duty to collect, conserve and distribute water resources. Water was led into broad channels and from there it was diverted to sub channels in order to reach agricultural fields. Later, the 4th century Indian scholar panini mentions tapping several rivers for irrigation². The mentioned rivers include Sindhu, Suvastu, Varnu, Sarayu, Vipas and Chandrabhaga. Buddhist texts from the 3rd century BCE also mention irrigation of crops. Texts from the Maurya Empire era (3rd century BCE) mention that the state raised revenue from charging farmers for irrigation services from rivers³. In Tamil Nadu, the Grand Anicut (canal) across the Kaveri river was implemented in the 3rd century CE, and the basic design is still used today. Kodiveri Anicut built by Chera Kings Kongalvan (Vettuva gounder) in the year 1125 AD on the Bhavani Tributary of Cauvery⁴. Kalingarayan anicut was constructed by kongu chieftain Kalingarayan (konguvellalar community) and completed in 1283. It is one of the ancient River linking projects, which established the link between Bhavani river and Noyyal river⁵. The kongu cholas constructed 16 dams on the Noyyal river and tanks to store water. The inscriptions mentioned Sangalickaruppan anai, Kumarasami eri, Sitirachavadi vaikkal, Puluvaipatti dam, Acchankulam near sulur and others in Coimbatore district⁶. In certain villages of Namakkal taluk had the advantage of Cauvery channel irrigation. The Bhavani tributary of Cauvery irrigated at present taluks of Erode, Gobichettipalayam and sathiyamangalam taluk. The river Amaravathy and Noyyal were also irrigated sources for nanjai cultivation in Coimbatore district⁷. Eris or Lakes are Tamil Nadu's traditional water

harvesting systems. Approximately one-third of the irrigated area of Tamil Nadu is watered by Lakes. Lakes play many roles in maintaining the ecological balance – they act as flood-control systems, preventing soil erosion and wastage of runoff during heavy rainfall. They also recharge the groundwater in the surrounding areas. The presence of lakes provided an appropriate micro-climate for the local areas. Without Lakes, cultivation of crops would have been impossible in ancient times. “Eris are designed such that they are all interconnected, and if the water in one overflows, it automatically gets diverted to the next village. There are 39,000 such lakes in Tamilnadu, and are a wonderful example of a natural, non-invasive method of using and sharing water. The only thing is that they must be desilted regularly. Else, there will not be enough space to accommodate the water, and floods may result. The silt is actually excellent for the fertility of the soil in those areas”⁸. It was being beautifully managed until the British took over, and centralized the whole system, taking the control out of the hands of the local population. This has continued post-independence in the form of the State Public Works Department. In the olden days, irrigation is done manually. There, a farmer pulls out water from wells or canals by himself or using cattle and carries to farming fields. This method can vary in different regions. The main advantage of this method is that it is cheap but efficiency is poor because the even distribution of water is not always possible. Also, chances of water loss while carrying is high. Some examples of traditional system are pulley system, lever system, chain pump and deckle. Among these, the pump system is most common and used widely. In Coimbatore, Erode, and Salem districts dependent well irrigation for grow paddy and other crops. Traditional Irrigation Methods: (i) Check Basin Method (ii) Furrow Irrigation Method (iii) Strip Irrigation Method (iv) Basin irrigation method.

British Reforms towards Irrigation and Water Management

In 1800, nearly 800,000 hectares was irrigated in India. In the colonial Era, British Government built

significant number of canals and irrigation systems in Tamilnadu, Uttar Pradesh, Bihar, Punjab, Assam and Orissa. In all, the amount of irrigated land multiplied by a factor of eight. Historian David Gilmour states British colonial government had built irrigation network with Ganges canal and that, "by the end of the century the new network of canals in the Punjab" were in place. In 1877 -1892 Barur tank system was improved at salem district⁹. In Tamilnadu British Government built one of the largest dams in India located across the river Cauvery which is built in 1934. The United Kingdom provided funds for the dam and evacuated the people of Nayambadi village where the dam was eventually sited. Apart from this british government attempted many reforms in regenerating old lakes and dams including Bhavanisagar, Varattupallam, etc.

Post-Independence Irrigation Plans

During this period, various initiatives have been implemented by the government for the irrigation facility in Kongunadu. In particular, projects like Bhavani Irrigation System, Athikadavu Avinasi Water Enrichment Project and Parambikulam-Azhiyar Canal Irrigation Project have been implemented. A 124-mile long canal is cut on the right side of the Bhavani Dam to alleviate food shortages in the region.

In order to benefit 24 thousand 468 acres of irrigated land in Coimbatore, Erode, Tirupur districts, Athikadavu – Avinasi project has been completed at a cost of 1916.41 crores. The Athikadavu-Avinasi project is a project to green the drought-affected areas of Tirupur and Erode districts with 2,000 cubic feet of water from the Bhavani River, which originates in the Western Ghats and merges with the Cauvery, from Pillur. As the project has become operational today, water will be stored in 31 lakes and 1045 ponds in arid areas in 3 districts of Tirupur, Erode and Coimbatore. Similarly, 24 thousand 468 acres of agricultural land in the above mentioned 3 districts will be irrigated and the livelihood of the farmers will be improved as well as drinking water problem. Through this, lakhs of acres of agricultural land will be benefited.

Modern Irrigation Methods Used in Tamilnadu

The modern method compensates disadvantages of traditional methods and thus helps in the proper way of water usage. In Tamilnadu, the modern method involves two systems: Sprinkler system and Drip system. A sprinkler system as its name suggests sprinkles water over the crop and helps in an even distribution of water. This method is much advisable in areas facing water scarcity. Here a pump is connected to pipes which generate a pressure and water is sprinkled through nozzles of pipes. In Drip system, water supply is done drop by drop exactly at roots using a hose or pipe. This method can also be used in regions where water availability is less. Irrigation should be optimum because even over-irrigation can spoil the crop production. Excess water leads to water logging, hinder germination, increased salt concentration and uprooting because roots can't withstand standing water. Thus the proper method is to be used for best cultivation. Modern Irrigation Methods: (i) Sprinkler Irrigation Method (ii) Drip Irrigation Method (iii) Pot Irrigation Method.

Conclusion

Irrigation plays a vital task in increasing food production of every country. About three-quarters of the irrigated lands are presently in the developing countries. In these countries, almost 60 percent of the production of major cereals, primarily rice and wheat, is derived from irrigation. Since higher yields are obtained with irrigated agriculture and because it is less dependent on the vagaries of weather, it assumes special importance in this regard. Expansion of irrigated agriculture could contribute significantly towards achieving and stabilizing food and fiber needs. However, new water supplies for such expansion are limited. Irrigated agriculture is already the largest consumer of developed water resources. At the same time, drainage return from irrigated lands is one of the major causes of water logging and of waters pollution due to salts, nitrates, agricultural chemicals and certain natural, potentially toxic trace elements. The farmers are advised to follow similar methods for cultivation. So that they can produce more yield. i.e. the farmers should follow same irrigation method and crop cultivation method. The

farmers should consult the agricultural officers and to utilize the schemes and subsidies provided by the government for the welfare of the agricultural society.

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Religious contributions of Vellalar in Ramanathapuram Region – A Study

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Introduction

Spirituality aims to make the society a disciplined one. Every religion works towards the same aim. They thus derive their importance in human life, in any region. Ramanathapuram region is one such an important place, where spirituality flourished. Rameshwaram, one of the most important holy sites for Hindus is situated in Ramanathapuram. Likewise, Ramanujar, who brought social equality through devotion, did that from Thirukkoshthiyur, situated in the same region. Similarly is the case of Karpaga Vinayakar temple in Pillayarpatti and Sri Shanmuganathar temple in Kundrakkudi. Uththirakkosamangai temple which is revered for its Maragatha lingam (Linga made of Emerald gem stone) is also situated in this region.

People belonging to every caste have contributed their might to this. Vellalars in particular have also contributed a lot for this religious causes. Generally Vellalars have done this all over Tamil Nadu. All the Saiva Mutts in Tamil Nadu, following the Saiva

Siddhantha school of philosophy, have contributed for the religious and social developments consistently for several centuries. Vellalars have always been the Aadheenams who are traditionally leading these mutts. In this essay, I am going to talk about the contributions done by Vellalars in Ramanathapuram region, on similar lines.

Thiruvannamalai Aadheenam – Kundrakkudi Mutt

“Meykandan” alias “Swedhavanap Perumal” was born to “Achchuthakkalappaalar” belonging to Saiva Vellalar community at Thiruppennadagam.¹ He was the first “Gurumurthy” of Thiruvannamalai Aadheenam. He visited Thiruchchuzhiyal, a part of Ramanathapuram region. The king of Ramanathapuram at that time, “Kizhavan Sethupathy” came to know of Gurumurthy’s eminence and visited him at Thiruchchuzhiyal and prostrated before him. He also did all the arrangements for Gurumurthy’s visit to Rameswaram, as per the latter’s wish and also requested him to extend his holy

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services to the region. Accordingly, in the year 1690 CE, Gurumurthy, established KaalaththiNathar temple, in Piranmalai and commenced the activities of the Mutt, by initiating an Adheenam Mutt to continue the holy services. This new Mutt, took over the five temples of Piranmalai, Thiruppathur, Thirukkolakkudi, Kundrakkudi and Thenaachi Amman temple and became the hereditary trustees of all of them.

The 28th successor, of the Mutt, GnanapPrakasaDesikar, highly revered the deity of Shanmuganathap Perumal of Kundrakkudi. So he deeksha-named the 29th Successor as ArumugaDesikar.² From the time of Gnana PrakasaDesikar, the Thiruvannamalai mutt is established and run as Kundrakkudi Mutt. It performed extremely well at the time of 38th successor ArumugaDesikar. It was visited by ArumugaNavalar of Yaazhppana (Today's Jaffna, Sri Lanka) Nallur Vellalar community, who also delivered a speech. Through, SledaippuliVembathurPichchuAiyer, Ulaa was written and consecrated on Shanmuganathap Perumal of Kundrakkudi. In that Ulaa, songs were sung on the five temples managed by the Mutt and its praise-worthy service activities. Generally, all the Aadheenam Gurus sponsored and enabled the Tamil poets. They also helped "Tamil Thaththa" Vu. Ve. Swaminathan Iyer, by contributing the best copies of Silappathikaram. Further, they sent the head Accountant, Appa Pillai, alongwith Vu.Ve.SwaminathanIyer, to help him get the best and ancient manuscripts from many places. On 24th of June, 1940, the Shanmuganathar temple was consecrated by a grand function, by the 43rd successor of the Mutt, Ponnambala Desikar Swamigal. Moreover, RishabaVaganams made of Silver, were donated to Piranmalai, Thiruppathur and Thirukkolakkudi temples. Similarly a KuthiraiVaganam was donated for the deity Bhairava Murthy in the temple of ThiruththaliNathar, in Thiruppathur. For KundrakkudiShanmugaNathar, golden Chain and Kandasaram were donated. Thus, the Saiva Vellalar community through the KundrakkudiAadheenam has done a great service for

Hinduism as well as for the renaissance of the Tamil language.

Thaandavarayan Pillai

Thaandavarayan Pillai was born in the year 1700 CE, as a son to Kaathavarayan Pillai, belonging to the Karkaaththa Vellalar community and from the village of Mullaiyur, near Thirukkoshtiyur, Sivagangai district, one of the DivyaDesams. Kaathavarayan Pillai was working as an Accountant. Thandavarayan Pillai, grew up to be an expert in Mathematics and Astrology. He was bestowed with a clarity in thoughts leading to the right decisions and shone brighter with his perseverance in efforts. He was also very religious. He worked as the Pradhani (Chief Minister under Sethupathi rule) of Sivagangai.³

Thandavarayan Pillai's contributions to temples administration

DalavoyThandavarayan Pillai was an ardent devotee of Kundrakkudi temple. He did lot of reformatory services to the temple. He created a holy temple pond, called "Vaiyapuri" inside the Subramanyar temple in Kundrakkudi.⁴ He also built a garden and steps around the pond. He also built a Vedic school next to the pond and revealed his devotion to the religion. He carried out lot of reformatory works in the following temples of Sivagangai district.

He built the compound and Mandaps for the following temples:

1. Sridhaleeswarar temple of Thiruppathur
2. Vairavamurthy temple of Thiruppathur
3. Sowmiya Narayanan temple of Thirukkoshtiyur

As he was a great astrologer, even today, the Pond inside the Thirukkoshtiyur temple is called "Astologer's pond". Every year during the tamil month of Maasi and the star Magam coming together the MaasiMagam festival is celebrated with the Theppam festival in the Pond.⁵ Even today, the devotees, who make a prayer to the lord light a lamp and place it on the Theppam. Those devotees, whose prayer was answered, they also light a lamp in the Theppam. The devotees, who have

lit a lamp with a prayer, carry home the light lit by the old devotees, whose prayers were answered.

Again the new devotees will light another lamp in the honour of their prayers having been met. This goes on like a chain every year. Even people from religions other than Hinduism are doing this routine with belief. Moreover for the last 250 years, in this Theppam festival there is no caste restrictions or conflicts. All thanks to Thandavarayanpillai, the people in the region are living in total communal harmony, and still he is remembered with love for all the great service he did.

The pradhani of Ramanathapuram – Muththu irulappa Pillai

Muthu Irulappa Pillai was born as the son of Sundara Pandian Pillai, in the village of Karungulam, near Kadaladi, in Ramanathapuram. He grew up with a lot of intelligence, English fluency, an innovative mind and also devotion to God. During 1762 CE, Muthuramalinga Sethupathi was anointed as the King, but he was still a boy. So his mother Thiruvaayi Naachiyar took over the reins of the rule, till he grew up. Muthu Irulappa Pillai, as a good Pradhani, guided and helped her in Governance. He introduced two great schemes of financial Management called “Dharma Magamai Fund” and “Jari Magamai Fund” to efficiently administer the financial management of the kingdom.⁶

Dharma magamai fund

It was introduced in the year 1788 CE, under the Kingship of Muthuramalinga Sethupathi. He reformed the calculation of taxes from the gross produces of the Wet land agriculture. He removed the emoluments paid to Nattukkanakku and Nattu Ambalam and abolished those posts. He made a provision in the fund for he ruined and defunct temples.

Arumugam pillai and Udhaya perumal pillai

Udhaya Perumal Gounder was living at Thiruppacheththi, a village in Sivagangai, which was also called as SiriyaMaravar Naadu. He joined the forces of MarudhuPaandiyas, the legendary brothers,¹³ who fought against the British. He was killed by Colonel Agnew.¹⁴ He was also called as “Thuppaakkik Gounder”. His sons, Arumugam Pillai and Udhaya

Perumal Pillai stayed away from the anti-British wars and concentrated on religious services. 200 years before, with their own money, they built they widened the Thiruppachethi Siva temple to include temples for Vinayaka, Murugan and Bhairava and also built East Gopuram and Mugappu Mandapam.¹⁵

Conclusion

What started from Thiruvannamalai came to the right spot of religiously conscious Ramanathapuram region, by establishing the Kundrakudi Mutt which later grew and greatly influenced the Vellalars of that region to spearhead religious good deeds from their own region. Thandavarayan Pillai, even 250 years ago, through MaasiMagam festival, established social harmony in Thirukkoshthiyur, without caste conflicts. I have also established through this research that Muthu Irulappa Pillai, a Vellalar, through is innovative financial management skills has caused so much of religious service, duly supported by the Sethupathy dynasty. I have also gone deep into the life and works of Udhaya Perumal Gounder has sacrificed his life in the freedom struggle of this great country and enabled his sons and his able sons Arumugam Pillai and Udhaya Perumal Pillai, to do extra-ordinary religious services. Thus, I have brought out the services that the society in Ramanathapuram region benefitted from the Vellalar community sponsors and religiously service minded ones.

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Tracing Roots: The History and Legacy of Rowthers - The Tamil Migrant Muslims in Kerala

K.C Raihanath¹ and M.Amzad Ali²

Migration is a process of moving from one place to another place either temporarily or permanently. The phenomenon of migration can be traced back to as early as the Prehistoric period. Human migration is mostly for seeking better living conditions . In Kerala , internal and external migration is a constant process. Different Muslim communities like *Nainas*, *Dahinis*, *Pathans*, *Kutchi Memons*, *Rowthers*, *Marakkayars* etc. are migrants in Kerala. *Rowthers* are one of the Muslim migrants from Tamilnadu to Kerala. Together with the *Kayalar*, *Lebbais* and the *Marakkayar* communities, they constitute the Tamil Muslims, an Islamic community spread across South India. They follow the *Hanafi* school of jurisprudence The *Sunni* Muslims of Tamil Nadu based upon their mother tongue are classified into two groups called Urdu speaking Muslims and Tamil speaking Muslims. Of these, Urdu speaking Muslims are minority and settled in cities and towns of Tamil Nadu. They are divided into major social groups like *Syeds*, *Ansars*, *Sheikhs*, *Baigs*, *Pathans* and *Nawayats*. *Patkal Muslims*, *Pakjoda* are some other minor groups¹. The Tamil speaking Muslims constitute the major population of Muslims of Tamil Nadu. Their strength is definitely considerable in the

southern districts of Tamilnadu On the basis of their professions and their way of living of their ancestors, they have been divided into broader groups such as *Marakayars*, *Lebbais*, *Fakirs* and *Rowthers*. The Tamil speaking Muslims of central and southern areas of Tamil Nadu are understood as *Rowthers*. Their strength is quite considerable in comparison to other Muslim groups. They belong to *Hanafi* School of Islamic thought of the *Sunni* sect. *Rowther* is a Tamil word bearing meanings such as horseman, soldier in cavalry, horse trader and horse breeder². The ancestors of the Muslims of *Rowther* group were attached to horses. Therefore, the name *Rowther* was given to the Muslim group. The widespread use of horses was unknown to the people of Tamil country up to the medieval period. When the later Cholas and Pandya's understood the importance of horses of Arabia and their usage, they contacted Arab horse traders for the supply of horses. The *Rowther* community is a prominent Tamil Muslim group with a rich history of migration, trade, and cultural influence. Primarily originating from the southern regions of Tamilnadu, the *Rowthers* are believed to have migrated to Kerala , where they became well integrated in to the local society

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particularly in areas like trade, agriculture and social leadership. The community is also known for its contributions to the social, religious and cultural development of Kerala's Muslim population. Over centuries, the Rowthers helped in shaping the socio-economic field of Kerala Muslim community, bringing in their traditional Tamil heritage and blending it with local cultural set up. They have been in the Muslim renaissance in Kerala, spreading education, religious reform and social progress.

Migration of the Rowthers

The Khan community of Erattupetta in Kerala is one of the leading Rowther communities of the Poonjar Kingdom. Like their rulers, the Khan community is also migrants from the Tamil region. There are two versions regarding their migrations to Kerala. Originally they belonged to a monogamous Muslim community of the composite Madurai District called 'Nallampillaiyar'. The Muslims belonging to this community are concentrated at Sithayan Kottai of Dindigul district, Uthamapalayam, Cumbum and Gudalur of Theni district and Erattupetta of Kottayam district of Kerala.

The Muslims of this group earned the name as they were migrants from Nallampillai village of the present Attur taluk of Dindigul district. The village was established by the Zamindar of Kannivadi in the composite Madurai district. According to another view, the word Nallampillai is derived from the combination of two Tamil words 'Nalla and Anpillai' meaning good statured man. As the male migrants from Nallampillai village possessed well-built body they came to be known as Nallampillai. There is a story behind the establishment of the village Nallampillai. In the dreams of zamindar of Kannivadi, the presiding deity of Madurai Meenakshi was on a travel along with her husband, Lord *Chockanathar* (Shiva) called her as "*Kanni vadi*" meaning "Oh, woman, be quick in walking". For this, Meenakshi replied as "*Nallathu Anpillai*" meaning, "Yes, my Lord"³. When Zamindar of Kannivadi woke up from his sleep, he decided to establish two new villages. Accordingly, two villages were constructed and one was named as Nallampillai with a distance of 30 kilometers. Since the word

Kannivadi was pronounced by Lord *Chockanathar*, the Zamindar made the villages Kannivadi as his head quarters. These two villages are still in existence. There is also another version regarding the naming of the Nallampillaiyars. Since the male migrants from the Nallampillai village were of well-built body and sound of mind, they came to be known by the name Nallampillaiyar. This words '*Nalla Anpillai*' also means a good statured man.

The residents of Nallampillai village in course of time migrated to Sithayan Kottai, another village located on the banks of a tributary to the river Kodakanar at the foot of the Palani hills of the Western Ghats. The landscape had made them agriculturalist and to lead a peaceful life. After some years a section of Nallampillai group migrated towards the Cumbum Valley and settled at Uthamapalayam, Cumbum and Gudalur on the banks of rivers Suruliyar and Periyar. Taking advantage of the perennial water resource and fertility of the soil they made agriculture as their profession and themselves affluent⁵.

After several years of settled life a group among them moved to the mountainous regions of Kerala in search of more fortune and settled down first in a fertile region nursed by the river Minechal in the western slope of the Western Ghat and then at Erattupetta of Kottayam district of Kerala. The fertility of the region and river Minechal attracted the agricultural Nallampillaiyar community and compelled them to have their settlement in Erattupetta of Kottayam district of Kerala. According to another version, seeing their stature, strength and valour the Pandiya Raja of Gudalur recruited them in his army and utilized them to establish a kingdom for him in Kerala. While the Nallampillai were under the service of Pandiya Raja they styled themselves as Khan, a Persian word meaning a brave man or a man of valour or a soldier⁶. Since the Nallampillaiyars of Uthamapalayam had good stature, strength and valour, the Pandya raja enlisted them in his army and migrated to Kerala.

When the descendants of Pandiya Raja made Poonjar, a tributary Kingdom to *Tiruvitamcore* state as seat of power, the Nallampillai settled down at

Erattupetta and received the patronage of Poonjar with 5 ¼ Koppu the highest honour given to the public⁷. Poonjar Raja appointed highest officials Khan family. Raja appointed Puthan Veetil Muhammad Khan as the Head of Public Distribution System. They granted three hectors of land for the construction of Nainar mosque⁸. The renovation of the mosque also done with the help of Raja This cordial relationship between the Raja of Poonjar and continued till India's independence. After the amalgamation of the territories of the local rulers in to the Indian Union, the old ruling families were given pension. In long duration of time, Nallampillai observed local culture and became Malayalis and formed Muslim community called Khan Muslim group with 19 family branches⁹. Over the years, the Nallampillai of Sithayan Kottai live with 23 family names while Nallampillai of Uthamapalayam live with 32 family branches and all of them have being engaged in different professions and have contributed considerably in all the fields of life thereby taking part in the development of religion, state and the country. The migrant *Rowthers* spread over 255 places in eleven districts of Kerala¹⁰.

Kollam, Kottayam, Idukki, Pathanamthitta and Palakkad Districts are the major Rowther belts and string hold centres in Kerala¹¹. Changanassery in Kottayam District was an important trade centre during that period. Rowthers occupied all major trade centres in Kottayam district of Kerala.

Kakkazham Ahamed Mydeen Rowther was the owner of Lakshmi Moor estate in Alappuzha district. Another important sects were Athirampuzha Rowthers who migrated from Athiram pattinam in Tamilnadu. T.Hasan Rowther was a prominent business man among them . A group of Rowthers settled in Pathanamthitta district and their ancestors came from Sivaram Pettai of Tamilnadu. Advocate Bava Khan Rowther was the famous writer who wrote the biography of the Prophet Mohammed in Malayalam at first¹² .

Missionary Activities

Kondamurasu Khan was the title of the Khan migrants accompanied with Pandya rulers. The first migrant family constructed a mosque at Erattupettai in

1374 which named as Nainar mosque or Ummu Masjid. Poonjar Raja appointed P.K Muhammed Khan as Village Leader or *Gramathalaivar*. When the descendants of Pandiya Raja made Poonjar, a tributary Kingdom to Tiruvitamcore state as seat of power, the Nallampillai settled down at Erattupetta and received the patronage of Poonjar with 5 ¼ Koppu the highest honour given to the public. Poonjar Raja appointed highest officials from Khan family. To make them lead an Islamic way of life he built mosques, schools, madrasas and *maqtabas* where they settled.

Islam gives utmost importance to Islamic education as the knowledge imparted to the students in the institutions has been the root for the existence, spread and development of Islam.

Under the supervision of P.K Muhammed Khan, Khan family constructed Nainar Masjid with the help of Poonjar Raja of Erattupettai . Existence of good societies will make the state and country to experience peace and prosperity which is the ultimate aim of the formation of state. In that way, Rowthers of Kerala has been contributing for the growth of the state and has been a model to other Muslim societies.

In short the actual motive of their migration was trade and commerce. Even though a diaspora, they played a significant role in shaping the socio-economic development of South Kerala.

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Health Education for Women in the Colonial Tamil Nadu

Dr. K. Parvathi

Introduction

Women's health occupies a special place in the history of Western medicine in colonial India. India has various ancient systems of medicine that long predate the introduction of modern evidence based medicine during British colonial rule. In the early nineteenth century in the male operated system of medicine, women appeared only as adjuncts and appendages to the health of men. Even in army, jails and hospitals, the medical fields were dominated by the male doctors, whereas women played a little part in the domain of health¹. The social acceptance of medicine as a desirable profession for Indian women is very significant². The lives of the Indian women began to change significantly in the late nineteenth century when the colonial government, critical of the treatment of both Hindu and Muslim women, found allies in reformers, keen to reform their own society³.

The medical care of women was handled by the traditional midwives (dais), with their primitive and often unsterile practices of treatment.⁴ The fact that there were no women doctors on the hospital staff. When the British first came to India they had realized that the women of the conservative society had hardly any access to the medical services of trained doctors. Women doctors were absent in mid-nineteenth century India. These circumstances offered a unique opportunity for women pioneers in medicine to practice in their own

countries. They felt very much attracted to come to India to provide the much needed medical care to Indian Women. Thus, a favourable environment was created for Indian women to take to the Medical profession⁵.

The Role of Christian Missionaries on the Medical Education

During the middle of the 18th Century a new system of western medicine was introduced by the British for the purpose of their own civilians and the military people in India. During late 18th century the medical missionaries entered the India and those regions were ruled by the British. The Christian missionaries played a vital role in the field of education, especially in the medical education. They took initiative to bring the Indian women in the medical field. The nurses in India in the context of colonization were mainly missionary nuns were engaged in the charitable institutions. By around the 1930s, the missionaries started to enroll local nuns. This created an opportunity available to the young Christian women in India. This religious aspect cannot be minimized. So when first nursing schools were open to women, the choice of candidates was surely done on the basis of religious origin. The nursing is seen by young Christian women or religious nun as a charitable duty. They started their own institutions for imparting medical education for women. In the Hindu context, nursing was, on the contrary, seen as a very dishonourable job. As a result, nursing carried a stigma

which has lasted till very recently. In the case of Muslim community, the problem was that women's studies or working outside the family context was not well appreciated. Nevertheless, for a long time nursing was considered as a low status job in India.⁶ The entry of women in the medical field brought tremendous changes in the Indian society. Missionary women doctors provided comfortable medical help to the women of India. They even laid a strong background for Indian females to ask for and to qualify in medicine through the existing medical institutions.⁷

The Western Medicine in India

Historically, the Western medicine in India began with the proclamation of the Quarantine Act of 1825. This Act had marked the emergence of the public health as a movement in India. The Vaccination Act was established in 1880, the Birth and Death Registration Act came into exist in 1896, the Epidemic Diseases Act in 1897 and the Glanders and Farcy Act in 1899. Through the establishment of the British Government in India and Burma, it became very essential to set up medical services to offer amenities for medical relief and development of public health. Those services comprised of the Indian Medical Service, the Central and Provincial Medical Services and the Subordinate Medical Service. Until 1914, all the members of the Indian Medical Service were directly recruited by a competitive examination held in London. Whereas, the staff of the Central, Provincial and Subordinate Medical Services were recruited from India itself. Further, for the first time Medical colleges were started at Calcutta, Bombay and Madras respectively during the 1835 and later at Rangoon.

Medical Education for Women in Tamilnadu

Women's education in Tamilnadu is considered to be more advanced than in many other parts of India. The first organized work of teaching women in western medicine was taken up in Madras Presidency. This was initiated by the efforts of Dr.T.Balfour, Surgeon General, and Mrs.Mary Scharlieb, an English woman. Mary Scharlieb, who came to Madras as the wife of William Mason Scharlieb in 1866. What stands today as Kasturba Gandhi Hospital for Women in Triplicane and

prides itself as a hospital with specialist services in uro-gynaecological problems was the brainchild of Mary Anne Scharlieb. She proposed to the then Governor, Lord Robert Clive and Dr.Balfour that permission should be granted to women students to enter Madras Medical College.⁸

In 1872, Dr. Balfour proposed to institute a nurses training at the women's and the children's hospital. The director of Public Health regarded this move as entirely premature and did not recommend admission of women to the college.⁹ In 1875, four students, including Mrs.Mary Scharlieb were admitted. All of them were of European or Anglo- Indian origin. Mrs.Mary Scharlieb completed her studies and she was immediately appointed as a lecturer of Gynaecology and diseases of children for the women students. Mrs.Mary Scharlieb started her medical practice in Madras and soon had more patients than she could manage. She realized the necessity of hospital thus a beginning was made in the hired house.

Dr.Muthulakshmi's Medical Continuation

Medicine was one of the new professions open to Indian Women in the Nineteenth Century. The Western medical training had been accessible to Indian Males but not to Indian females until 1885 when Lady Dufferin, wife of the Viceroy, established the National Association for providing Female Medical Aid to the Women of India through the Dufferin Fund. This Association provided financial assistance to women those willing to be trained as doctors, hospital assistants, nurses and midwives and provided financial assistance for establishing Medical Training Programmes for Women and encouraged construction of hospitals and dispensaries.

Dr. Muthulakshmi Reddy was the first women medical student, first lady house surgeon and the first women medical graduate in South India. While studying medicine, Muthulakshmi faced many problems. Some professors would not permit girl students to sit with boys. Sometimes senior professors did not take classes for women students in the same class room. Muthulakshmi joined the Madras Medical College in 1907. She was a good student and stood first in the

examinations and passed M.B.C.M, a very high medical degree in 1912. She earned many medals. She was not only a Medical practitioner but also a social reformer and political achiever. She was concerned about the plight of women and deeply interested in liberating them. She fought for their upliftment in several fields.¹⁷ She was instrumental in Avvai Home for the benefit of destitute women at Adyar, Chennai. Women doctors and midwives have been trained and inducted into the hospitals to attend on women patients.¹⁸ In 1909, the general trend in nursing history was to improve the standard of Nursing. It could be understood from the minutes of the meeting, held at Bombay in December 1908 by the association of nursing superintends of India.¹⁹

Missionary Medical School for Women

Christian missionaries became aware of the amount of suffering endured by women which led to Missionary society sending out women medical missionaries. They introduced hospital nurses into Indian homes and persuaded Indian women to go to hospitals for delivery and took part in public life and social service activities.²⁰ The medical work institution for women and children was started in 1900 at Vellore in a small room of the Mission's bungalow, which were given as a memorial to Mrs. Tabar Schell by her husband Mr. Robert Schell. He also sponsored sufficient money to erect the Mary Tabar Schell hospital and dispensary with the accommodation of 40 beds. The hospital was completed in 1902. In 1914, the committee opened a medical school for women in South India. Nearly 150 women candidates applied for admission out of those only 18 were admitted and 14 completed their course and took their diplomas.

Associations for Medical Aid for Women

National Association for supplying female medical aid (Dufferin fund-1885), Lady Amptill Nurses Institute (1904), the South Indian Nursing Association (1920) and Madras Presidency Maternity and Child welfare Association (1921) were the associations established for women in Madras Presidency. In 1885, Lady Dufferin established a great fund to promote medical aid for the Indian women.²³ It

was commonly called as Dufferin Fund, but formally known as the National Association for supplying female medical aid to the Indian Women. Its main aim is to give medical instruction and medical training to the Indian women as doctors, hospital assistants, nurses and mid-wives; to organize medical relief for women and children including the establishment of hospitals, dispensaries and to supply trained female nurses and midwives. Nurses and midwives benefitted from this fund.

In 1920, Lady Willingdon formed a general Nursing Association, which was called as South Indian Association aimed to establish a good systematic way of nursing throughout South India. This association is affiliated to The Lady Chelmsford All India League for Maternity and Child welfare. The main aim of this association is to train health and maternity supervisors, to give financial assistance and to propagate the objectives of the league. During the year 1922, the Indian Government instituted two state scholarships to enable medical studies abroad for nurses and doctors to study in the United Kingdom or foreign countries. In 1918, the Union Missionary Medical School for women was opened. Medical education and medical services have reduced the death rate due to epidemics in the 19th century.²⁴ With the development of medical education, there has been a steady and systematic war against the various diseases.

Conclusion

The Britishers began to admit the Indian women to medical colleges dominated only by male students which paved the way for the women's medical education. In due course, it had brought significant changes towards the healthcare of women in India. Strict purdah system in Islam and strong Hindu Brahminical taboos against treatment by male physicians made women's plight all the more pitiable. Encouragement to enter into medical education was coming in the form of fellowships and merit. Medical Colleges and schools for women started in Madras led to the development of medical education in the presidency. The colonial influence helped the women of India to come out of the rigid traditional cultures.

Attempts were made to provide medical training for women in Madras and Bombay. Women physicians in India were not only very influential in coping with the serious public health challenge of maternal mortality but their excellent professional skills were very much appreciated by the future generation.

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Land and Caste System in Tamil Nadu

T. Sathishprabu¹ & Dr. N. Rameshkumar²

Introduction

Land is a basic source of livelihood for most of the rural people in India, so distribution of land has become very important for policy formulation, since it is considered a basic productive asset. The observed pattern of land distribution exhibits an unequal

distribution of landholdings. The inequality in the distribution of landholdings needs to be reduced in order to achieve an egalitarian society. Various land reform legislations have been conceived and implemented by the government so as to transform the agrarian structure with a more equal distribution of land. The reduction in

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the inequality of land distribution is considered a prerequisite to increase agricultural productivity and to achieve economic and social justice for the rural poor. This chapter seeks to analyse the distribution of landholdings by social groups against the conventional economic groups, viz., Scheduled Castes, Scheduled Tribes and others. The Governments should give Housing Board to the farmer. If in any village, 75 per cent of the people followed the improvement of agriculture they can bring all the people under their control and construct an association. At the time of the destruction of crops by natural calamities, the Governments should take measures to help the farmers.¹

Land Distribution

The distribution of the number and area of operational holdings as given in clearly shows that the total number of operational holdings has increased significantly during the period 1985-86 to 1990-91 in Tamil Nadu. The increase in the number of holdings was confined only to the marginal size groups up to 1 hectare and the area operated was confined only to the marginal and small holdings and the middle level holdings above 2 hectares showed a decline both in terms of number and area. The increase in the area in the marginal and small size holdings was at the cost of middle and large size holdings. The average size of holding has declined marginally from 1.01 hectares in 1985-86 to 0.93 hectare in 1990-91. The decline in the total area of land operated in 1990-91 in Tamil Nadu was due to a lack of irrigation water for cultivation.²

Ceiling on Landholdings

The Tamil Nadu Land Reforms (Fixation of Ceiling on Land) Act, 1961 was enacted to reduce the gross inequalities in the ownership of landholdings. This Act came into force with retrospective effect from 6 April 1960. According to the provisions of this Act, a family consisting of not more than five members can hold land up to 30 standard acres. In the case of families consisting of more than five members, an allowance of 5 standard acres was made for every additional member with the maximum limit of 60 standard acres. The ceiling limit was lowered by Madras Land Reform

(Reduction of Ceiling on Land Holdings) (Amendment) Act (17/70), 1970, to 15 standard acres for a family. The overall ceiling limit for a family consisting of more than five members was reduced from 60 standard acres to 40 standard acres by an Amendment (20/72) in 1972. The overall ceiling limit was further reduced to 30 standard acres by another Amendment in (39/72), 1972.

The Act exempted the following institutions from the purview of land ceiling:

1. Land held by central and state governments.
2. Land held by any university.
3. Land held by any commercial undertaking.
4. All plantations in existence on the date of the commencement of this Act.
5. Land converted on or before the first day of July 1959 into orchards or tropes or areca nut
6. gardens.³
7. Any land used for growing fuel trees on the date of the commencement of this Act.
8. Gramdaan land and land donated for purpose of the bhoodaan yagna.
9. Land awarded for gallantry to defence personnel.
10. Any land assigned by the government to and held by land colonization co-operative society.

Panchama Land

Tremenheere, the then Collector of Chingleput district during the British period submitted a memorandum to the British government about the plight of the Depressed Classes in Chingleput district and the need for distribution of land for them.⁴ The British government conceded his demand and enacted a law in British parliament to distribute land for cultivation purpose to the untouchables in India to improve their socio- economic status. The government order numbers 1010 and 1010A dated 30 September 1892 specified that land would be purchased by the government and assigned to the Depressed Classes. Under this Act, agricultural land was distributed to the Depressed Classes between 1892 and 1933. These lands are known as 'Depressed Class Land' (DC Land) or 'panchama

land'. While distributing the land to the Depressed Classes, the British government laid certain conditions and hence they are known as conditional assignments. These conditions were; that these lands could not be sold or mortgaged to any one for 10 years; these lands could be sold or mortgaged after 10 years to the Depressed Classes only; and, any breach of these conditions could lead to cancellation. In this process, a lot of pariahs took possession of land. Sundari (1991) views the attempt made by the British government to provide land to the pariahs thus.

The rise of the agrarian hierarchy is an important phenomenon especially since it was a break from century's old tradition and social restriction. A study conducted by Margu on panchama land struggle shows that the British government distributed 1,200,000 acres of land to the Depressed Classes. The leader of the 'Redemption of Panchama Land Movement Mr Karuppan, a former civil servant, says that about 250,000 acres of panchama land have been illegally occupied by the non-Scheduled Castes / Scheduled Tribes in Tamil Nadu.⁵

After independence, the Government of India also distributed land to the Scheduled Castes through land reform legislation. It is to be noted from the data that the extent of panchama land was more in Thiruvannamalai and North Arcot districts as compared to other districts in Tamil Nadu. Information relating to panchama land given in Table 10.8 is incomplete, as the data on panchama land could not be collected completely from all districts and the data on panchama land by districts was not made available for all districts in Tamil Nadu.⁶

Land Colonization Co-Operative Society for Adi-dravidas

The Government of Tamil Nadu established the land colonization co-operative societies for Adi-Dravidas in 1960 with a view to providing agricultural land with necessary inputs for Adi-Dravidas. The Government of Tamil Nadu allotted cultivable wastelands for this scheme. The beneficiaries of this scheme can cultivate the land but are not allowed to have any right over the land cultivated. Share capital, seeds, fertilizers, plough bullocks, digging of wells were

financed by the government. In total, 56 societies were established across districts in Tamil Nadu. Total area of 56 societies was 14,262.64 acres with 2,516 beneficiaries (2,285 beneficiaries belong to the Scheduled Castes and the rest 231 to non- Scheduled Castes). It is also important to note that such a scheme is being implemented in other states.⁷

In the recent past, the Government of Tamil Nadu has received several complaints from the land colonization co-operative societies for Adi- Dravidas that they are unable to run the societies since they were not functioning effectively and incurring loss. The government has constituted a committee consisting of the registrar of co-operatives and secretary of Adi-Dravidas to find out the working of these societies.⁸ The committee has recommended that societies which are not functioning effectively may be closed down; the government may write off all loans given to the society members and; whoever is cultivating the society's land may be given patta. The government has accepted their recommendations. Finally, the Government of Tamil Nadu gave permission to abolish the land colonization of co-operative societies for Adi-Dravidas, which are not functioning effectively and are incurring losses. The number of societies which were abolished is not readily available. We made an attempt to study a society which was abolished in one of the villages in Kanchipuram district. Dhammanur society was established in 1967 with 47 members. Of the total members, 22 belong to the Scheduled Castes.⁹ The total area of land under the society was 141.43 acres (dry assessed wasteland). On an average, each member was given 3 acres of land. But the society was abolished in 1995 since it was not functioning.¹⁰ All members were given pattas of their land. The beneficiaries of the societies started selling their lands at the rate of Rs 20,000 per acre. Now many of them do not own land. It is significant to note that the non-residents who even came from far off places like Chennai purchased their lands.¹¹ If the government is genuinely interested in the redistribution of land, the following measures have to be taken: there is a need to reduce the ceiling on land ownership and to redefine the term 'standard acre' to get more land under the Ceiling on Land Holdings Act; removal of exemption given to

public trusts including the temples and maths from the Ceiling on Land Holdings Act is also an urgent need to get a substantial amount of land as ceiling surplus; and identification of all fictitious (benami) land transfers and redistribution of such lands to the landless agricultural labourers.¹²

Conclusion

Various land reform legislations have been enacted with a view to changing the agrarian structure with a less unequal distribution of land. However, looking at the implementation of these legislative measures and their impact in altering the agrarian structure, it appears that they had a very limited impact. The enactment and implementation of land reform legislations was not rigorous in Tamil Nadu as in the case of neighbouring states of Karnataka and Kerala where leasing out of land was prohibited and exemption was not given to religious and charitable institutions from the ceiling on landholdings.

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The Intersection of Gendered Respectability of Women Medical Practitioners: The Role of Indian women in medicine during the Colonial Era

Bernice Rufus A.

Introduction

Let's begin by concentrating on the fascinating success and celebrity tales of two renowned Ayurvedic women practitioners from early 19th-century Bengal, a time when women in India were not institutionalized in modern medical education. They were referred to as JodurMaa, the spouse of Kasinath Dutta and RajurMaa. The public mostly acknowledged and valued their expertise in native healthcare system. Jodurmaa began

working in her husband's field in order to support her family upon his sudden death, as a practitioner of Ayurveda. Conversely, nevertheless, a RajurMaa, the barber's wife, was well known for her proficiency in doing minor surgical using her barber's knife¹.

In Bengal In 1908, Yashoda Devi, a renowned Ayurvedic practitioner, established her own dispensary in Allahabad called StriAushadhalaya. Her father provided her with her training².

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It is clear that access to medical information was democratic and easy for those who got it through informal means, such as family members with medical backgrounds or inheritance, but it was more difficult for those who sought it through official institutions.

Objectives of the research

1. To analyze the impact of medical education on the empowerment of Indian women by exploring how access to medical training shaped their social status and professional opportunities during the colonial period.
2. To provide a comparative analysis of the universalized and localized experiences of early Indian women doctors, identifying common themes of empowerment, struggle, and resilience in the context of colonial rule and evolving feminist ideologies.
3. To examine the challenges faced by early Indian female medical practitioners in their professional careers, including societal, cultural, and institutional barriers to their practice and growth in the medical field.

Historical Milestones in the Establishment of Women's Medical Education in India

The foundation of modern medical education for women in India was catalyzed by George T. Kiltredge's efforts in 1880, which led to the opening of Grant Medical College to female candidates³. The establishment of the Lady Dufferin Fund in 1885 was a pivotal moment, aiming to provide formal medical training, create female nurses, and train traditional birth attendants. This initiative was inspired by Dr. Edward Green Balfour's earlier proposal in 1872, which saw its first implementation with the admission of four female students at Madras Medical College in 1875.

Significant milestones included Maharani Swarnamayi Devi's 1885 donation for a hostel for female medical students and the support of female physicians in England for an all-women medical department in India. However, the movement faced substantial opposition from within the medical community and cultural barriers related to purdah,

which restricted women's access to medical education and practice⁴. Despite these challenges, social reformers in Bengal and Madras advocated for the inclusion of women, leading to notable advancements.

Kadambini Basu's graduation in 1882 was a landmark achievement, though she faced gender discrimination and was awarded a GBMS degree instead of an MB degree. The early 20th century saw a gradual increase in female medical students, though the majority were from elite or Christian communities. By the 1930s, there was a notable rise in the participation of Hindu and Muslim women in medical education.

Despite ongoing societal resistance and gender biases, the expansion of medical education for women continued to grow, with significant improvements in professional and social empowerment by the mid-20th century⁵.

Table 1: Showing inclusion of female in Medical Education (belonging to different religious group) (between 1935-1940)⁶

Category of female students	1936 - 1937	1937- 1938	1938 - 1939	1939 - 1940
Hindu Brahmin	2	6	3	5
Hindu Non-Brahmin	24	27	37	38
Muslims	3	4	6	6
Indian Christians	-	-	1	3
Anglo Indian Christians	2	1	-	-
Others	8	7	7	5
Total	39	45	54	57

Pioneering Indian Women in Medicine and Science: Breaking Barriers in Medicine

The debate surrounding who was the first female doctor of India has long existed, with claims pointing to both Anandi Gopal Joshi and Kadambini Ganguly. Anandi Gopal Joshi is often credited as the first Indian woman to be trained in Western medicine, having earned her degree from the Women's Medical College in Pennsylvania in 1885. Though she was awarded an

MD for her thesis *Obstetrics among Aryan Hindoos* and was appointed Doctor-in-Charge at Kolhapur's Albert Edward Hospital, her early death in 1887 from tuberculosis prevented her from fully practicing medicine. Many speculate that the refusal of both Indian and British doctors to treat her, because she had crossed cultural borders, played a part in her untimely demise. Despite this, Anandi's achievement paved the way for future generations of female doctors in India⁷.

The discrimination faced by Indian women doctors extended beyond Kadambini Ganguly. Bengali female doctors, particularly those who worked in district government hospitals, were assigned lower roles compared to their male colleagues. They faced larger workloads, longer hours, and were paid less⁸. This system, which systematically excluded Indian women from prestigious positions, was exploited by British female doctors, who monopolized many of the key roles in women's healthcare during the colonial period. As a result, Indian women medical practitioners, like Ganguly, endured double oppression—both for their gender and their race. Despite these challenges, they persisted, though it was not uncommon for them to struggle in attracting female patients, especially in private practice.

Collectively, these women represent the multifaceted struggle faced by Indian female doctors in the late 19th and early 20th centuries. They battled sexism, racism, and institutional barriers but ultimately paved the way for future generations. Their legacies highlight not only their contributions to medicine but also their broader efforts in social reform, championing the rights and dignity of women across India.

Challenges for Women in the Medical Profession

The early twentieth century saw an increased demand for women primarily based on increased awareness of populace of the country. By 1929 more and more medical colleges started admitting women. By this time, there was one medical college and four medical schools for women (Forbes, 1998:165)¹⁰. The rise in the number of women doctors also saw an increase in women patients (Ramanna, 2001: 233-248).¹¹

Enrolment of women has gradually increased in medical colleges in the country since independence. Medical careers have also changed over last three to four decades. Many women doctors have taken up those fields which probably were not possible in the past. Women have started excelling in the field of medical research as well in the field of teaching (Dewan, et.al, 2007: 598-600).¹² However, because of a number of restraining factors such as family commitments, child rearing duties and longer working hours in certain specific fields, women tend to specialize less than their male counterparts. In academic fields, also, women advancing to the higher ranks of Professor and Associate Professor are lower than in male counterparts. (Jagsi et.al, 2006: 285)¹³

In the fields of cardiology and specialized surgery there is a substantial gap between the total number of men and women doctors. The main reason for this can be attributed to the number of years taken to specialize in these fields and the demanding working hours, especially related to emergency calls. Even in today's progressive society, because of the physical contact required, some women stay away from a surgery specialization. Popular fields for women are gynecology and obstetrics, pediatrics, ophthalmology, dermatology, radiology and anesthesiology. The main criterion of women entering in the field of specialization is the availability of time which is available to them to meet the other than professional commitments¹⁴

Theoretical Framework and Women Empowerment in the field of Medicine

Closely related are concepts of 'gender equality' and 'gender equity'. While the former can be defined as equality of both the genders under the law, opportunity and voice; the latter deals with the fact that both genders have different needs, they have different preferences and interests. Thus the equality of outcome would involve differential treatment of both the genders from one another¹⁶.

Measuring empowerment is always challenging, firstly because of the different metrics which can be used. Also, the behaviour and attributes that can be used to measure empowerment have different meaning in

different contexts. Another viewpoint of many researchers is that empowerment is defined as a process as opposed to a state of being. This viewpoint presents its own challenges. In this case, direct measurement is very difficult, and the help of proxy variables such as the education level of women is taken¹⁷.

Indian women were reluctant to visit hospitals before and for decades after independence. Women missionaries stepped in, seeing it as their moral duty to help. Modern medicine was introduced in India in the 18th and 19th centuries by the British. They found that Indians preferred traditional medicine, which they thought was irrational. This led to debates among the British.¹⁸

The first medical college in India opened in 1835. Additional colleges followed in Bombay, Calcutta, Madras, and Lahore. By 1902-03, there were 1,466 medical students, but only 76 were women. In the late 1800s, two funds were created to help women enter medical colleges: the 'Medical Women for India Fund' and the 'Countess of Dufferin Fund.' Hospitals had separate sections for women, called 'Zenanas,' where only women doctors could treat female patients.

Significant colleges for women included the Christian Medical College in Vellore, founded by Dr. Ida Scudder; the Lady Dufferin Hospital in Calcutta, established in 1898; and Lady Harding Medical College in Delhi, opened in 1916. Lady Dufferin encouraged women to join the medical profession. Ms. Clara Swain was one of the first female doctors in India in 1870. She was followed by Dr. Anna S. Kugler from Pennsylvania and Ms. Fanny Butler from the UK, the first British woman doctor in India.¹⁹

Women medical missionaries made major contributions. Ms. Edith Mary Brown founded the Christian Medical College at Ludhiana and the Brown Memorial Hospital. Dr. Ida Sophia Scudder helped establish the Christian Medical College in Vellore. By 1927, 183 hospitals had women staff, many of whom were missionaries. Some hospitals also had women's medical service representatives. Calcutta Medical College began admitting women in 1880. The first female graduates included Ms. Kadambini Basu Ganguly

and Ms. Chandramukhi Basu. Ms. Chandramukhi Basu went to the UK for further qualifications and became the first lady doctor at Lady Dufferin Hospital in Calcutta. Notable women doctors from Calcutta Medical College included Bidhumukhi Basu, B. B. Bose, and Virginia Mitter, all graduating in 1895. Dr. Anandibi Joshi graduated from the University of Pennsylvania and was the first Indian woman to earn an MD degree. Dr. Cecilia D' Monte and Dr. Avانبhai Mehta had long careers at Cama Hospital in Bombay. Dr. Reddy graduated in 1907 and Dr. Lazarus in 1917, becoming the first female medical officer.²⁰

Conclusion

It became clear at the beginning of the eighteenth century that the British Empire was more interested in helping Indians in organizing itself than in liberating women from Indian patriarchies. The absence of women doctors also kept the women patients away from receiving medical treatment because of societal practices which prohibited close and physical contact between men and women. This study highlights the complex intersection of gender, colonialism, and professional identity that shaped the experiences of Indian women medical practitioners during the colonial era. Navigating the dual pressures of Victorian ideals and indigenous cultural norms, these women balanced professional ambitions with the need to maintain societal respectability. While colonial institutions both restricted and enabled their progress, Indian women were not passive recipients of these forces; they actively redefined the boundaries of respectability, challenging traditional gender roles. Their contributions to medicine not only advanced healthcare but also transformed socio-cultural expectations, leaving a lasting legacy on both colonial and post-colonial Indian society.

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Historical Perspectives of Sivakasi Fireworks Industry in Tamil Nadu and its Labour Force: Rewards and Risks

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Introduction

The Sivakasi fireworks industry, located in Tamil Nadu, India, is a significant hub for fireworks manufacturing, accounting for 80% of India's production. Established in the 1900s, it exports fireworks to over 40 countries. The industry employs approximately 200,000-300,000 workers, including seasonal migrant workers and local permanent residents.

However, the industry faces several challenges, including hazardous working conditions, low wages, and limited social security benefits. Safety concerns and child labor are prevalent despite laws prohibiting them. Environmental concerns, seasonal fluctuations, and global competition also threaten the industry's survival. To address these issues, the Tamil Nadu Government, Central Government, NGOs, and industry associations

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have initiated regulations, safety measures, and modernization efforts. Despite these challenges, the Sivakasi fireworks industry generates significant revenue (₹ 2,000 crores annually) and produces 1.5 million tons of fireworks annually. Overall, the Sivakasi fireworks industry plays a vital role in India's economy, but urgent attention is needed to improve working conditions, workers' rights, and environmental sustainability.

History of Sivakasi and Fireworks Industry

Sivakasi has a history of more than 600 years. Its story starts from the 14th century. When Hindus just hear the very name 'Kaasi', it evokes religious sentiments with them. 'Kaasi', Tamil Nadu, is the biggest home to the fireworks industry. About 80% of India's fireworks are manufactured in this small town. Needless to add, almost the entire population of Sivakasi depends on the firework industry. In the year 1922, two persons namely P. Ayya Nadar and A. Shunmuga Nadar went to Calcutta to take training in Match industry and home-made fireworks. The success of the handmade safety matches turned to the making of Bengal light known as colour matches, a cousin of the safety match. This eventually led to the making of sparklers and other fireworks items. They also set up industrial fireworks factory at Sivakasi, in the year 1923. During the year 2019-20, there are nearly 1070 registered fireworks factories in Sivakasi is giving direct employment, to about 80,000 workers, which includes large, medium and small factories.

Fireworks in Ancient to Modernity

The word "firework" comes from the Chinese term "*huoyao*," meaning "fire chemical and have a rich and ancient that growth over 2,000 years, starting in China during the period of Han Dynasty (206 BEC-220 CE) where alchemists experimented with saltpetre (potassium nitrate) sulphur, and charcoal. Fireworks were used for military, ceremonial, and entertainment purposes. During the medieval period in China between 500-1500 CE fireworks became more sophisticated, with new pyrotechnic techniques and materials were used to scare away evil spirits and demons. During the European Renaissance between 1500 and 1700 CE,

fireworks were introduced to Europe by Italian merchants and travelers and displays became popular in royal courts and public celebrations. In the 18th and 19th Centuries fireworks production spread to various countries, including Japan, India, and the United States. New pyrotechnic techniques and materials, like colored lights and explosive effects, were developed. In the 20th Century fireworks became more accessible and affordable for public use and Modern pyrotechnic technology led to more sophisticated and safer fireworks displays.

Fireworks through the ages in India

Ancient texts: Hindu scriptures like the Mahabharata and Ramayana mention fireworks and pyrotechnics. The Rigveda, a Vedic text, describes a "fire altar" used for rituals. Archaeological evidence: Excavations at ancient Indian sites like Mohenjo-Daro and Harappa (Indus Valley Civilization) have uncovered evidence of fireworks, such as clay vessels containing combustible materials. Traditional festivals: Fireworks have been an integral part of Indian festivals like Diwali (Festival of Lights) and Vijayadashami (Dussehra) for centuries. Mughal era accounts: Travelers and historians during the Mughal era (1526-1756 CE) wrote about the use of fireworks in Indian celebrations and battles. Local traditions: Fireworks-making has been a traditional craft in certain Indian regions, like Sivakasi in Tamil Nadu, for generations.

Evolution of Fireworks

Over time, fireworks evolved with new pyrotechnic techniques, materials, and designs and Modern fireworks use a range of chemicals and technologies to create various effects, such as colors, patterns, and sounds. The fireworks industry is a global market that produces and distributes fireworks for various purposes, including recreational, cultural, and commercial use. Here are some key aspects of the fireworks industry.

Market Size and Growth

The global fireworks market size was valued at approximately USD 2.8 billion in 2020 and is expected to grow at a CAGR of 3.5% from 2020 to 2027

Production and Manufacturing

Fireworks are primarily manufactured in China, India, and the United States. China is the largest producer and exporter of fireworks, accounting for over 90% of global production.

Employee Issues Safety and Health Risks: Fireworks production and handling involve hazardous chemicals, loud noises, and physical labor, which can lead to injuries, illnesses, and even fatalities. Low Wages and Poor Working Conditions: Many fireworks workers, especially in developing countries, are paid low wages and work in poor conditions, including inadequate ventilation, lack of protective gear, and long working hours. Child Labor: The fireworks industry has been criticized for employing child labor, particularly in countries like India and China. Seasonal Employment*: Fireworks production is a seasonal industry, leading to inconsistent employment and income for workers. Lack of Benefits and Job Security: Fireworks workers often lack access to benefits like health insurance, pension plans, and job security. Training and Education: Many fireworks workers receive inadequate training, which can lead to accidents and injuries. Mental Health: The loud noises, bright lights, and physical demands of fireworks work can take a toll on workers' mental health. Unionization and Collective Bargaining: Fireworks workers often face challenges in forming unions and engaging in collective bargaining to improve their working conditions.

Role of Fireworks Industry in Tamil Nadu:

The fireworks industry is a significant contributor to Tamil Nadu's economy, generating revenue and employment opportunities. Fireworks play a crucial role in Tamil Nadu's cultural and traditional celebrations, such as Diwali, Pongal, and temple festivals. Sivakasi, in Tamil Nadu, is a major export hub for fireworks, with products shipped to countries like the United States, China, and Southeast Asia.

Employee Conditions in Tamil Nadu Fireworks Industry: The fireworks industry provides employment opportunities for thousands of workers in Tamil Nadu, particularly in rural areas. Workers in the fireworks industry face challenges like: Long working hours (often

exceeding 12 hours a day), Low wages (average daily wage: ₹ 200-₹ 300) Poor working conditions (inadequate ventilation, lack of protective gear) Exposure to hazardous chemicals and loud noises. The industry has faced criticism for its poor safety record, with frequent accidents and injuries reported. There have been instances of child labor reported in the fireworks industry in Tamil Nadu, particularly in smaller, unregistered units. Women constitute a significant portion of the workforce in the fireworks industry in Tamil Nadu, but they often face challenges like unequal pay, lack of job security, and limited career advancement opportunities.

Initiatives for Improvement: The Tamil Nadu government has implemented regulations to improve working conditions, safety, and labor standards in the fireworks industry. Industry Associations: Associations like the Tamil Nadu Fireworks and Manufacturers Association (TANFAMA) work to promote best practices, provide training, and advocate for workers' rights. NGOs like the Sivakasi Workers' Union and the Tamil Nadu Labour Union work to improve working conditions, provide support to workers, and advocate for labor rights.

Challenges and Recommendations

Effective enforcement of labor laws and regulations is crucial to improve working conditions and safety in the fireworks industry. Providing workers with education, training, and awareness about safety protocols, labor rights, and best practices can help improve working conditions. Implementing industry-wide reforms, such as standardized wages, benefits, and working conditions, can help address the challenges faced by workers. Exploring alternative livelihoods and economic opportunities for workers in the fireworks industry can help reduce dependence on the industry and improve overall well-being.

Conclusion:

Virudhunagar district is one of the industrially growing districts of Tamil Nadu which is famous for small scale industries. Commodities like matches, crackers, surgical cotton and surgical cloth of international standards are produced and exported on a

large scale from this district. This has been an inducement for new entrepreneurs to start small scale industry in the district. It has got eleven blocks. Each block of this district is reputed for one or more line of products. Sivakasi, one among the blocks, is called “Kutty Japan” (Mini Japan) for its export of safety matches and crackers. In this context, a concerted efforts is being made to study the extent to performance of cracker industrial units, problems faced by the selected cracker Industrial units in Sivakasi and brief summary of findings and conclusion are presented

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Social Life of The Malayali Tribes in Eastern Ghats

Dr. C. Kannan

Introduction

The Malayalis have migrated from the plains, during the 16 century A.D, when Mohamedian rule was dominant in southern India and they treated native’s people merciless so, they left Kanchipuram and move westward. According to their legends *Nattukattu*, three brothers of whom the eldest came to the Shereroys hills, the second to the Pachamalai and youngest to the Kollimalai. The people of Kalrayan hills some were hereditary owners and working as jahirdar under Vijayanagar kingdom. The jagirdars date back to the period of Krishnadeveraya (1509-1529), The emperor of the Vijayanagar kingdom. The Krishnadeveraya is known to have assigned the rights to jahirdars to enjoy the Kalrayan hills and to collect revenues from the

tribes in reward for their good service rendered in the army of Vijayanagar kingdom. Legend says that some warriors belonging to Karalar community hailing from Kanchipuram settled in Kalrayan hills. In due course they over powered and mixed the hill people, the tribal population called ‘Malayali’.

Origin

The word *Malai* denotes inhabitant of the hills. The Malayali are a Tamil speaking people who migrated from the plains to the hills in recent times. According to Thurston, the term *Malayali* has been derived from the words *Malai* meaning *hill* and *al*-meaning *person* and is used to denote people who lived on the hills. Etymologically the word is derived from *Malai*- hills

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and *ali-* inhabitants. The Government of India accorded the status of Scheduled Tribes to the Malayali. The Malayali people claimed themselves as Malayali Goundans, while members of other communities refer them by different names like *Malayalis*, *Karalar*, *Goundars*, *Malai Jatikar* and *Kanchipuram Gounders*.

Kinship Way

The Malayalis constitute an endogamous group. The decent is recognized through the male line. The life style of the Malayalis is mostly based on traditional values. As per the legends, the Malayalis migrated to the hills from Kanchipuram. To be brief three brothers namely, *Periyannan*, *Naduannan* and *Chinnannan*, having become outcasts accidentally left their homes, married respectively a *Kaikola*, a *Vedan* and a *Palla* girl and founded the settlements at Kalrayans, Pachamalai and Kolli hills. A detailed account of this legend is given in the District Gazetteer of Salem. The Malayali settlements are known by the term *Ooru* and the Government of India has given them the status of Scheduled Tribes.

Household Articles

The various household articles like basketry which are in good use among the tribes are made locally. The articles of basketry commonly used are *puttaa* (big size basket) and *kooda* (small sized basket) and *moram* (winnowing pan) Baskets are used for keeping grains whereas the winnowing pan is used to clear off the chaff during harvest and to clean the grains. To the tribes at the hills, the *vaasi* (axe) is an indispensable tool for cutting trees and felling bamboo in order to prepare the forest field into a cultivable land. The *vettaruva* (billhook) is used for cutting thorny and bamboo thickets etc. Hoe, locally known *kalekkoththu* is an important tool used in the slush and burn cultivation. It is also used for clearing the surface and makes a fertile land. The *kadepparakambi* (crow bar) it is used for digging edible roots. Almost all the tools are similar to those used by the peasants of the neighbouring villages located in the plains.

Family

Family among the Malayalis is matrilineal in descent and paternal in residence. The man ties with

marriage relationship with maternal uncle family. The marriage brings changes in the family. A man after his marriage usually move into a separate house and lives with his spouse. However, they do not like to be far away from their parents and relatives. The composition of families in a settlement is based on kingships and that the people seek help and cooperation from one another. A man's sister's son and a woman's brother's son are equated with their daughter's husband by the terms *Marumavan* and a man's sister's daughter and women's daughter are aligned with the son's wife by the term *marumave*.

Dress

The dress of the Malayalis is also tradition oriented. Men tuck a piece of cloth namely *thaaseele* to their waist covering the loins. The Malayalis of the Kalrayans and Shervaroyans mostly stick to their traditional way of dressing. The women folk of the Kolli hills adorn themselves with a single piece of white cloth. They do not wear *kosavam* but carefully cover their breast. The Pachamalai women wear the *kosavam* on the right side and they do not care to cover their breast. They are interested in wearing black, red, yellow, green and orange colour clothes. Even men prefer colorful cloths for their *kovanam*

Hair Style

The tribal people's height is 5 feet to 6 feet in average and their physical structure is such that they are able to lead a comfortable life in the hills. Their hair style is somewhat archaic. Women adopt the hairs style of either keeping a hair bunch at the back of the head or leaving the hairs flowing.. Elderly women tie their hair at the back in a single knot. Both men and women occasionally tonsure their head as their offering to the deities. Men and women use coconut or castor oil for their hair.

Ornaments

As ornaments, the women wear bangles, rings on the finger and toes and in the nose and ears. The Kolli hills tribal women bore the left nostril and the Pachamalai women bore the right nostril. But the Malayali women in Shervaroys and the Kalrayans do not bore the nostril. They wear the gold ornaments

koppu (Ear ring), *mukkuthy* (nostril ring), *pathakkam* (neck chain), *mothiram* (finger ring), *valayal* (bangle), *kolusu* (anklets) and *metti* (toe ring).

Food Habits

The tribes are non-vegetarians eating the meat of pigs, chicken, goats, sheep and fish. But they abstain from eating beef. They worship the cow. The staple food is *samai*, *jowar* and *ragi* and occasionally rice and wheat. They habitually take alcoholic drinks. The males smoke *bidi*, use tobacco and snuff. The female chew betel. Like all the people they eat food three times a day. Now a days they prepare food items like Idli, Dosa, Poori, Chappati etc.

Marriage

The marriage ceremonies of the Malayalis differ but little from that of the plains. Malayalis use the word *Kannalam* which means marriage. The Malayalis do not invite a Brahmin priest to solemnize the marriage. All the rituals are connected with the marriage are performed by the elder of the caste.

The marriages are usually performed in a temple. The betrothal is done in the presence of *Ur-Kavundan*. In the marriage, *Ur-Kavundan* of both villages are present. The consent of the *Pattakaran* is a must, because he is the head of the tribals settlements. The bride price varies from hill to hill. In olden days, it was always paid in kind. The bride price ranged from Rs 10.25 to Rs. 50/-. But at present, the bride price of *parisam* varies from Rs. 1000 to Rs. 2000. A separate amount is paid to the village council that is called *Samipanam* for the village deity.

Tying of the ‘Thali’

Thali is a piece of gold medal inscribed either with the emblem of the god or the figurine of a goddess. It is threaded into a string which is colored yellowish with turmeric paste. In the case of a Kavundan marriage, only a gold chain should be used in the place of the thread for the *thali*. The tying of the *thali* is the most sacred ceremony and it makes the man and women as husband and wife. The *Kavundan* takes the *thali* after garlanding and say thrice “*Kattuna MangaliamKamatchiammal Mangaliam*” (The thali to

be tied May it be like the thali of Kamatchi); Kamatchi is the name of the Goddess worshiped by the Malayalis.

Conclusion

The Malayalis are placed as the twenty fifth number in the list of Scheduled Tribes. The hilly area forms part of Baramahal region, which is the continuation of the Mysore plateau. The Baramahal is full of hills such as the Jawathu hills, the Shervaroys, the Kalrayans, the Pachamalai and the Kolli hills.

There are some who believe that the Malayalis are the Keralities. Because of some customs are similar to those of the Keralities. For example, the Kolli hills girls wear clothes of white cotton tied across their breast like the Keralities while few other Malayalis prefer tattooing. The Kolli Malayalis follow the customs and preventing tattooed persons from entering their house. After examining all the views. One can arrive at the logical conclusion that the Malayalis are not natives of these hills and they came from Kanchipuram and became a tribe of cultivators, woodmen and shepherds. Even though they are scatted, they follow similar customs and traditional habits and have common administrative, socio-economic and religious system of life.

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Irula Music and Other Folk Arts at Attukal – A Historical Study

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Introduction

A tribe is a close-knit community of people who often live in forested areas, embracing a simple and traditional way of life. They may not have access to formal education and often face economic challenges, which can lead to a modest lifestyle. Their attire is typically minimal, reflecting their connection to nature.

These communities are deeply rooted in their own customs and traditions, with marriages usually occurring within the group. Their daily activities revolve around foraging for fruits, roots, and shoots, as well as hunting for food.

Attukal Irulas

The Irular people are one of the largest tribal groups in South India, residing mainly in the lush Western Ghats of the Coimbatore district. Their name, "Irula," translates to "one who comes from the darkness," which may stem from their traditional lifestyle in the dense forests at lower elevations. This term likely has roots in the Tamil word "irul," meaning 'darkness,' and could refer to their dark skin or the fact that many significant events in their culture traditionally occur at night. Within their community, they also identify as Erlar or Poosari. However, their neighbors refer to them by various names, including Eralollu, Irulas, Shikari, and Pujari. The Irular people have a rich cultural heritage, deeply connected to their environment and traditions.

Tribes of Attukal, Thondamuthur in Coimbatore district are one among the group of Irulas in Tamil Nadu. They consist of 70 families with the population of approximately 300. They are generally reluctant to speak their language, sing their songs before non – Irulas. They are nature lovers, animals and trees are also worshipped. Most of the people worship deities namely Vettaikkaraswami in Perumal mudi hills. Festivals for

this deity are celebrated in the month of October (purattasi). Attukal Irulas prefer love marriages. Slight variations are seen in their languages compared to other Irulas. The Tribes of Attukal are generally agricultural labourers. They indulge in the collection of minor forest products. At present, they are engaged in animal husbandry, broom stick making etc.

Folk Songs

Tribal society is an area of vast musical wealth. From meaningless vocals to story songs, the song is a feature. The songs they sing belong to different categories: they are nature, god and society in general. Their music refers to farm songs, ballads, magical songs and pastoral songs. It is a way to express their core feelings. The folk songs consist of five types of ballads. They are tena pattu and sameyokka pattu, pea pattu, love ballads, funeral songs and melody of other tunes. Their language is a mixture of Tamil, Kannada and Telugu. So we can't understand their lyrics without the knowledge of their language. There is a song for every event from birth to death, emotion and occasion unique to the Irulas that have been passed down orally for generations.

1. Tena pattu and Sameyokka pattu

In the early days, the Irulas cultivated two key crops. They are samai and thinai. Their culture and literature naturally revolve around these important grains. The folk songs they created reflect this connection; for instance, the songs sung during the cultivation of thinai are known as thinapattu, while sameyokka pattu is sung during the threshing of samai. These millet songs accompany various stages of farming, from sowing to weeding and harvesting, capturing the rhythms of their agricultural life.

2. Pea pattu

During their special worship rituals, the Irulas

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sing a unique type of song known as pea pattu. Living deep in the jungle, their temples are nestled within this lush environment. Many Irulas enter a trance-like state, either through focused meditation or influenced by the rhythmic sounds of drums and flutes. In these moments, they often break into vibrant dances. The hymns they sing in praise of their deities during these occasions are the heartfelt pea pattu, expressing their devotion and connection to the divine.

3. Love song

Most of the popular songs of the Attukal Irulas are centered on love. These songs give insights into private lives and sexual relationship.

Dance and Song were the indispensable things during funeral ceremony. In the above song, tribes are describing the cultural practices during funeral like toddy drinking, dancing and the manufacturing process of toddy. It also explains the ill efforts of it. In addition to it, the cultural changes from ancient to modern period are also quoted. The features of their land as hills and now it becomes city and how exploitation affected are some of the things mentioned in this song.

5. Songs for other occasions

The Irulas have a rich tradition of songs for various occasions, including betrothals, marriages, and social gatherings, which can be categorized as miscellaneous. One special type of song is sung by the daughter-in-law to her mother-in-law, reflecting their unique bond. Additionally, lullabies hold a cherished place in their folk song repertoire, soothing and nurturing the next generation. These songs not only celebrate important life events but also strengthen familial ties and cultural identity.

Musical Instruments

The Irulas are truly gifted musicians, showcasing their talents in both singing and playing instruments. Instrumental music holds a special place in their hearts and is an essential part of important occasions like weddings, funerals, and social festivals. They have four main types of musical instruments: the manparai, dhavil, kogalu, and jaldra. Among these, the kogalu, a type of flute, plays a significant role in their musical

expressions. What's remarkable is that all these instruments are crafted from local materials, reflecting their deep connection to their environment and traditions.

Folk Tales

The Irulas also have numerous folk tales, which reflect the tribe's family and social life. The Irulas believe that supernatural powers dominate their earthly lives. Their faith in witchcraft, ghosts, sorcery and black magic reveals fear and superstition. Some of the tales centre on imaginative aspects of their life. As in any society, the Irulas have stories about the adventures of kings, queens, princes and their retinue. There are also plenty of stories of serpents.

Conclusion

This study furnishes information about the general features of the tribes in our country and their folk arts. The main theme of this research is Attukal tribal's songs, music and other art forms. This region Attukal located in the foothills of Perumal mudi near Thondamuthur, Coimbatore. Pursuing research on tribes of our country is ever interesting and leads to find out several unexplored things and uniqueness of their life. Tribes are found in almost all the hilly tracks in our country. The aboriginals of Attukal have their own distinct feature not found anywhere else in our country. This study has attempted to bring out the Irulas social condition, custom and rituals from their songs and other art forms. Tribal society is an area of vast musical wealth. Irulas are good musicians, displaying skills both in vocal and instrumental music. All these musical instruments are made of indigenous materials. Irulas perform group dancing on festival days and as a part of marriage, funeral, and puberty rites. Irulas are recognized Scheduled Tribe (ST) by the Government of India. Their work or occupation is hunting to fulfill food needs and agriculture. Yet today there are educated and highly employed people among them. This study is based on some myths and legends. These myths and legends are having some history. So, research scholars in future should come forward to take up research on tribal communities of this region.

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Health Care at the Door Steps - Makkalai Thedi Maruthuvam Scheme of Tamil Nadu

Dr. K. Ashok

Legacy to Reality: The Health Care Time line of Tamil Nadu

There is rich legacy for Tamil Nadu from time immemorial in addressing Health care of its people. The 95th chapter of *Thirukkural* discuss in detail about the medicine and health. There are inscriptional evidences to prove the rulers have established hospitals. The 11th century inscription at the Thirumukkudal Temple of Lord Venkateswara near Chengalpet reads a small hospital named Veera Cholesvara with 15 beds and its staff was functioning from the temple. The British in the process of consolidation established institutions and system, one such system was medicine and health care. David Arnold remarks this process as *Colonising the Body*. The first experimentation in public health was done at Madras Presidency by the British. The first hospital in India was the Madras General Hospital in 1679. Towards the end of the nineteenth century, the number of dispensaries and population per dispensary in the presidency was highest in the country. The

Government of India Act of 1919 brought public health, sanitation, and vital statistics to the transferred list. This was first step in the decentralization of health administration in India. In Madras Presidency by 1920 a Board of Public Health was established but it was largely inactive and attempts were also made to create District Health Boards on an experimental basis in five districts: namely, in the districts of Vishakhapatnam, Krishna, Kurnool, Tanjavur and Tiruchirapalli. During the World War I the Government found it difficult to provide necessary health care to the subject now the Government of Madras introduced a novel method of spreading healthcare across rural areas through travelling medics. The sub-assistant surgeons were asked to go on frequent tours equipped with medicine chests and given permission to attend to all urgent cases or minor ailments. Only the more serious cases or those requiring operations were referred to the circle hospitals. So, the idea of mobile health care had its origin in 1920's itself. In 1924 the Madras Government

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introduced the Subsidised Rural Medical Relief Scheme (SRMRS). It was essentially a scheme of subsidising private practitioners who were willing to practise in villages. The introduction of SRMRS made a positive impact on the healthcare policy in the rural parts of the presidency. In addition, the Justice Party a major boost was given to health by establishing a separate Directorate of Public Health and Preventive Medicine was in 1923. Later the Madras Government passed the Madras Public Health Act of 1939 the first of its kind in India to improve the public health of the Presidency.

Institution to Individuals: The Emergence of MTM

In 2003 the Government of Tamil Nadu released a Health policy aimed to combat NCD and accidents. The STEPS survey, a tool developed by WHO to collect, analyse and disseminate data on risk factors of NCDs in the member countries reported in 2020 the adult population of Tamil Nadu with the prevalence of Hyper Tension and Diabetes Miletus as 33.9% and 17.6%. This rate is mainly due to lack of awareness and insufficient access of health care services. In addition the Covid-19 Pandemic resulted in the disruption of treatment, increased mortality, and morbidity in patients with co-morbid conditions like Hypertension and Diabetes. During the Health and Family Welfare Departmental review meeting held on 02.07.2021 the Chief Minister of Tamil Nadu called for action to reach medicines for Hypertension and Diabetes patients at their doorsteps which resulted in the launch of the scheme 'Makkalai Thedi Maruthuvam' which will focus on the community-based interventions to improve compliance and disease control in the state. The scheme was inaugurated by the Hon'ble Chief Minister of Tamil Nadu on August 5th, 2021 in Krishnagiri district and expanded throughout the State.

The People on Board: Organogram of MTM

MTM is being implemented by the India's National Health Mission Tamil Nadu (NHM TN), through the State Directorate of Public Health and Preventive Medicine (DPHPM), in coordination with the State Directorate of Medical and Rural Health Services (DMRHS) and that of Medical Education (DME). The Mission Director, National Health Mission,

Tamil Nadu is authorized to implement the MTM scheme. Trained women community health volunteers undertake the doorstep delivery of screening and medications referred to as Women Health Volunteers (WHVs). They are placed and remunerated by the State agency called Tamil Nadu Corporation for the Development of Women (TNCDW) and supervised by trained nursing professionals named as "Mid-Level Health Providers (MLHP) and Village/Urban Health Nurses.

Task and Action: Functions of MTM

MTM mainly targets the NCD related diseases and involves in five main functions. The first function is Population Based Screening (PBS) for those aged 18 years and above covering 10 common conditions - hypertension, diabetes, oral cancer, cervical cancer, breast cancer, Tuberculosis, Leprosy, Chronic Kidney Diseases, COPD and Mental Health. The screening is done by WHVs. Approximately for every 5,000 population, one WHV is posted with an incentive of Rs.5,500/- per month. Now 10,969 Women Health Volunteers (WHV) are engaged which includes 8,713 WHVs from the Self-Help Group (SHG) Network under TNCDW in all Health Sub Centres and 2,256 WHVs from the SHG Network under the Tamil Nadu Urban Livelihood Mission (TNLUM) in urban areas. The Second function is doorstep delivery of antihypertensive and antidiabetic drugs by the WHVs to registered patients aged 45 years and above and to non-ambulatory patients. The drugs for each patient should be packed at the facility by the PHC team - Pharmacist and MTM staff nurse, sealed and sent to HSCs for distribution by the WHVs with the appropriate details of the patients. The drugs are given for two months and on third month, patients should visit the facility for assessing their control status, doctors' opinion and any titration of drugs required. The Third function is the home-based palliative care services by Palliative Care Nurse for patients with chronic debilitating illness who have difficulty in visiting health facilities. The Fourth function is the home-based physiotherapy services by Physiotherapists for elderly, home-bound patients and those with restricted mobility. There are 463 teams consisting of Palliative Care Nurse and Physiotherapist offering Home Based Palliative and Physiotherapy

services. The Fifth function is the delivery of peritoneal dialysis bags to chronic kidney diseases patients under Continuous Ambulatory Peritoneal Dialysis (CAPD) by the Palliative Care nurse. The treating team at medical colleges should make an indent, subject to the patient load and requirements for each patient and it should be delivered at block level by the supplier from where it reaches the patient through the palliative care nurse. For effective implementation a mobile outreach vehicle with the branding National Health Mission-Tamil Nadu for the use of Block Level Team consisting of Palliative Care Staff Nurse and Physiotherapist, transportation of drugs from PHC to HSC level was added. The first phase of MTM covered 1172 Health Sub Centres, 189 PHC and 50 Community Care Centres in 50 Universal Health Coverage Blocks across the State and it was implemented in one Zone in three corporations (Greater Chennai Corporation, Tirunelveli and Coimbatore). MTM has been expanded in a phased manner across 385 rural blocks covering 8713 HSC and 21 corporations covering 460 UPHC. As of 31.05.2024, 1.72 Crore beneficiaries are benefitted under this scheme as per MTM line list portal. The state had spent Rs.632.60 crores since inception and had allotted Rs.242.93 crores for the financial year 2024-25.

Prospects and Problems: Issues in MTM

Women form the major work force in MTM. A novel feature of this programme is reaching out to line-listed MTM Beneficiaries through Tamil Nadu's Statewide platform, Population Health Registry (PHR) and redressal of grievances by Health Advisory Officers through "102 call centre". WHVs are recruited through TNCDW and do not come under the administrative control of Directorate of Public Health and it was reported that WHVs cannot be held responsible for any deviations in field implementation. WHVs reported that the incentives are very less and the payment method is complicated and is disparity in salary. The biggest challenge is the visit timing of the WHVs. As per the program guidelines, the WHVs should plan the screening schedule either before 9am or after 4pm and on Sundays, specific to availability of the households in their catering areas. Whereas it is not followed at many places and they visit during the day time between 9am to 5pm ending up with the non-availability of the

household members. The working group are mostly remaining uncovered. Also, they have reported poor acceptance in urbanized areas and among APL population. BP apparatus and Glucometers used in the field show higher values and errors ending up in unnecessary referrals which turn makes the public to doubt the skills of WHVs.

Conclusion:

In India many are affected with NCD and most were ignorant about it and many remain undiagnosed due to lack of awareness and insufficient access of health care services. The State of Tamil Nadu which is known for socio-welfare programmes initiated "NCD-Makkalai Thedi Maruthuvam" (NCD-MTM) program with comprehensive package of doorstep services for ensuring continuum of care and sustainability of health care services. The interventions include screening for hypertension, diabetes, common cancers, delivery of NCD drugs, dialysis bags for CKD patients, home-based palliative care services and physiotherapy services. The effectiveness of MTM can be summed with the following quote from the State Planning Commission Report, 2021; *'MTM has been a pro-poor service reaching out to the most vulnerable groups such as women, rural areas and the SC/ST category. MTM services are essentially a successful strategy for achieving Universal Health Care'*.

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Socio-Economic Concerns of Kattunayakan Tribes in the Nilgiris District of Tamil Nadu

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The Kattunayakkans in Tamilnadu

Kattunayakan is one of the important tribal communities in Tamilnadu. They believe in Hinduism and their language is mixture of all Dravidian languages. The main deity of the tribe is Lord Shiva and(jakkamma[Nayakkar])under the name of Bhairava. They also worship animals, birds, trees, rock hillocks, and snakes, along with the other Hindu deities. Kattunayakar are fond of music, songs, and dancing. The name Kattunayakan is derived from Kadu means forest and nayakan means King or leader. They believe that they are the chief community of the forest. They are also called Jenu Kuruba, Ten Kuruba, Ten Karumban, Venukoyyo, Sholanayakan and nayakkan

Kattunayakans live in very small single roomed mud hut thatched with leaves built in a row. Their house is called mana. The manas are covered by flattened

bamboos and the roof with straw or grass. Till the recent years, many of them were lived in the open place in the day times and to sleep round a lighted fire at night. Many of their houses are built with the temporary purpose to make use of the natural resources available in the region, after which vacating the hut they move to another place where they also build another hut. Once they go into the forest, they return only after one or two weeks. In the past, bamboo inter-nodes and earthen pots were the chief house hold articles.

Now-a-days most of the Kattunayakan do hesitate to observe all the rituals and ceremonies in their strict sense as they are highly expensive. Kattunayakans' attitude towards education and modern changes is encouraging. Due to the introduction of tribal residential schools and special Ashrama Vidyalaya (Manjeri), their literacy and educational level are steadily increasing.

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Though they accept the modern facilities like cell phone, TV, radio, etc. however they are not willing to leave their natural habitat and forest.

SOCIAL CONDITIONS

1. Area

The Kattunaickans are mostly found in the northern-western fall from Nilgiri to Wayanad, generally called Nilgiri-Wayanad. Their concentrations are in Gudalur. Sreemadura, Cherumulli. Mudumalai. Nellakotta and Erumed villages of Gudalur and Pandalur Taluks of Nilgiri Dt. Some of the Kattunaicka settlements are Ezhmuram, Alloor, Kongavayal (Gudallur). Anibalamoola, Ondamoola, Odakolli, Tenskolli. Kundithal (Sreemadurai), Machikolli, Sattikolli. Mukkur. Pannimoola, Moolacherumulli, Kambadi (Cherumulli), Mandakara, Nagampalli, Muthukuli, Karikanakolli. Karagudi (Mudumalai) Nellikkunnu, Kolli, Kallidi (Nellakota) and Mutilmoola (Erumad).

2. Population

In Tamil Nadu, the 1981 Census reported their population as 26,383, even though in 1971, the State had only 5042 of them. The figure is accordingly of doubtful validity. These variations may be explained by the fact that the members of the community frequently shift from the neighbouring states, according to the seasons (and their schedules) for the collection of minor forest produce. The Government of India approved six tribal communities in Tamil Nadu as "primitive". All of them are found in the Nilgiri District. They are Kotas, Paniyas, Todas, Kurumbas, Irulas and Kattunaickans. The most primitive among the "primitives" is the Kattunaickan. All other groups live in comparatively better positions. They are socially, economically and educationally backward. As their settlements are situated away from the administrative centers, the developmental activities of the Government seldom reach them.

3. Physical Appearance

The Kattunaickans are black-complexioned and are of medium stature. The hair is curly or wavy, noses are flat and the lips thick. Facial hair is scanty.

4. Language

They speak in Kattunaicka dialect, which they refer to as nawa bhasha or nanna bhasha (our language), which belongs to the South Dravidian family of languages. Though it is close to the Dravidian language, Kannada. It has elements of Malayalam and Tamil also. They can converse in Kannada, Tamil and Malayalam. The number of Kannada, Tamil and Malayalam words in use in their language varies from area to area depending on their proximity with the language speakers of this group. They have even borrowed and incorporated English words in their language. While communicating with neighbouring Chetties, their language is also close to Kannada, Kattunaicka use their own language and the Chetties respond in their own. This will not create any problem for them as the two languages are mutually intelligible. The same is the case with the Paniyas, whose language is more close to Malayalam and Tamil than to Kannada. 10

5. Education

The literacy rate among the Kattunaicka is very low. Though the Government of Tamil Nadu has opened Tribal Residential Schools, the Kattunaickans rarely get their children enrolled in it. The parents show no interest in the children's education. The children prefer a wandering the parents' life in the forest. A minority among them are now conscious of the need to educate their children and avail of all the facilities provided by the government. According to a sample survey conducted in five Kattunaicka settlements, only ten out of ninety four are literate. And nine out of ten belong to the age group of 6-10 of whom five are males and four are females. No one has studied above the lower primary level.

6. Political life

The political structure of the Nayaka is egalitarian, much like that of other hunting and gathering societies. The Nayaka did not hold any formal offices; there were just two exceptions, and even they were not political. The modale, or person who arrived first in the area, was the first. His primary task was to plan an annual event celebrated in memory of the ancestors. The shaman came in second. The post was

open to both men and women, young and old, and it was an accomplished position. It didn't have any unique rights or obligations outside of the shamanistic performance.

Economy

The Kattunayakans are now in the third phase of their economic transformation in the history of the community from a self sustained group who lived in the forest by foraging and hunting to a self sustained group who lived in the forest by foraging and hunting to a stage of agriculturists and agricultural labourers through an intermediary phase of bonded labour under chetty landlords. They were mainly hunters and gatherers of forest produce, with sporadic shifting cultivation around their settlements. Now, non skilled casual labour on daily paid basis with some agriculture on the plots which they possess and occasional forging in the forest form the mainstay of the economy (*M Sasikumar, 1999*).

- i) **Hunting**-In the past, hunting was as important as a means of food getting. Today it has a nominal role in their economic life as it is prohibited in the tiger reserve and wildlife is rare elsewhere. Hunting was both an individual as well as a group activity. They do not have a highly developed technology for this; they use snares and traps. They eat the flesh of the carrion left by the wild animals. Rats, porcupines, jungle lizards and birds are also caught by them (*M Sasikumar, 1999*)
- ii) **Collection-Collection of forest produce** contributed much towards their subsistence in the past. The whole family including the grown up children move out during the collection season in search of roots, tubers, fruits, leaves, honey, deer horn, etc. Their knowledge base helps them to locate which item would be abundant in which area. They also collect and sell deer's antlers (used for making handles of the sickle) in the local market, which they might find during their daily roaming in the forest. Most of the items collected are used for self consumption. Some medicinal herbs like sadavari, mare manjal, pavatta, padagals,

are collected for sale at the Girijan Co-operative society in Nilambur, Kerala (*M Sasikumar, 1999*).

- iii) **Honey Collection**-The Kattunayakans are well known for their expertise in honey collection. They have developed their own technology for the collection of honey. The honey season commences in April and continues for next three-four months. During this period, it is honey that largely helps them to make both ends meet. Smoking is the technique used for driving away the bees. They go for honey collecting expeditions at nights in groups of two, who would be either close friends or kins; one standing at the bottom of the tree and the other climbing using ladders with a knife, string and a basket (*M Sasikumar, 1999*).
- iv) **Fishing and Crab catching**-These are usually the leisure time activities of the Kattunayakan women and children. Simple techniques and devices are used for fishing. They catch crabs from the holes on the side of the paddy fields (*M Sasikumar, 1999*).
- v) **Agriculture**-The important crops cultivated by the Kattunayakans are paddy, coffee, tea, cinchona and plantation crops like pepper, garlic, ginger, nutmg, glues, cardamom and also they are growing vegetables like radish, carrot, beet root, cabbage, cauliflower, turnip, potato, etc. As per data from Tribal Research Centre, 29.84 per cent of the Kattunayakan families have lands and cultivation is done by the individual families, men and women coherently. Now a days, a few of them even entered into arrangements of cultivation of their lands with the neighbouring cultivators and other land lords. The Kattunayakans take the land on lease the cultivable lands from the latter, do the entire work and share the produce in a 50-50 ratio (*Tribal Research Centre, 2005*).
- vi) **Wage labour**-A few Kattunayakans are also earning their livelihood by working as labourers on the agricultural fields owned by non tribals and also labour work inside the nearby reserve forest. The Forest Department is also interested to hire them as labour because of their sound knowledge

of trees and wildlife (*Tribal Research Centre, 2005*).

- vii) Other economic activities-Basketry making techniques are not unknown to them though they seldom make an earning out of it. Baskets and mats of various shapes and sizes for various uses are made for their own use and not for sale. Most of the households keep poultry. They eat the eggs and use the flesh of the birds. The eggs and birds are sold or exchanged if one is short of cash (*M Sasikumar, 2005*).

Conclusion

The Kattunayakan tribe, an early occupant of the Western Ghats, relies on forests for food and honey harvesting. The Kattunayakans are a group of landless people who live in Tamil Nadu and Kerala. The Kattu Naikkan tribe, found in the districts of Coimbatore, Salem, Thanjur, and Thanjavur, is well-known for its foretelling abilities, sales of aluminum vessels, pig herding, and work in the public sector. They practice a deeply ingrained religion, revere various natural objects, and have recognizable physical characteristics and a Dravidian language. They are open to assimilating into their culture and practice both tribalism and Hinduism. They are renowned for their customary methods of gathering

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Mahatma Gandhi National Rural Employment Guarantee Scheme: A Historical Perspective

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Introduction

The Mahatma Gandhi National Rural Employment Guarantee Act came into force on September 7, 2005. The scheme was implemented in Tamil Nadu in the first phase on February 2, 2006, in six districts, in the second phase in 2007–08 in four districts, and in the third phase in 2008–09 in other districts. The aim of this Act is to uphold the right to

work of the rural poor and thereby improve the rural socio-economic infrastructure and the permanent livelihood of the rural people. This Act ensures that every household with persons above the age of 18 who are willing to undertake manual labor in rural areas shall be provided with employment for not less than 100 days per year. Intermediaries, contractors, or machinery can be used in this scheme.. The scheme is a source of

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employment for all parties and creates a social safety net when other schemes are unable to provide adequate employment opportunities to the weaker sections.

Goals of the MGNREGS:

Social protection for the most vulnerable people living in rural India by providing employment opportunities. Livelihood security for the poor through the creation of durable assets, improved water security, soil conservation, and higher land productivity. Drought-proofing and flood management in rural India. Empowerment of the socially disadvantaged, especially women, Scheduled Castes (SCs), and Scheduled Tribes (STs), through the processes of rights-based legislation. Strengthening decentralized, participatory planning through the convergence of various anti-poverty and livelihoods initiatives. Deepening democracy at the grass-roots by strengthening Panchayati Raj Institutions. Effecting greater transparency and accountability in governance. Thus, MGNREGS is a powerful instrument for ensuring inclusive growth in rural India through its impact on social protection, livelihood security, and democratic empowerment.

Any person above 18 years of age belonging to rural families who are eligible for unskilled manual labor can apply orally or in writing. The concerned village panchayat provides employment within 15 days of receipt of applications, failing which 50% of wages are to be paid. The payment includes 10% of the fixed pay as travel allowance if the work site is more than 5 km from the location. Wages must be paid once a week.

Paradigm Shift

The MGNREGA has given rise to the largest employment program in human history and is unlike any other wage employment program in its scale, architecture, and thrust. Its bottom-up, people-centered, demand-driven, self-selecting, rights-based design is distinct and unprecedented.

The MGNREGA provides a legal guarantee for wage employment. It is a demand-driven program where the provision of work is triggered by the demand for work by wage-seekers. There are legal provisions

for allowances and compensation both in cases of failure to provide work on demand and delays in payment of wages for work undertaken.

Funding Pattern

The cost of the scheme is shared between the center and the state in the ratio of 90:10. The Central Government bears the following costs: The entire cost of wages for unskilled manual workers; 75 percent of the cost of material and wages for skilled and semi-skilled workers; Administrative expenses, which will include, inter alia, the salary and allowances of program officers and their support staff and work site facilities; Administrative expenses of the Central Employment Guarantee Council.

The state government bears the following costs: 25 percent of the cost of material and wages for skilled and semi-skilled workers; Unemployment allowance payable in case the state government cannot provide wage employment within 15 days of application; Administrative expenses of the State Employment Guarantee Council.

Operational features of the MGNREGA:

The MGNREGA overcomes problems of targeting through its self-targeting mechanism of beneficiary selection, that is, a large percentage of the poorest of the poor and marginalized seek employment under the scheme. The Act incentivizes states to provide employment, as 100 percent of the unskilled labor cost and 75% of the material cost of the program are borne by the Center.

Unlike the earlier wage employment programs that were allocation-based, MGNREGA is demand-driven, and resource transfer from the center to the states is based on the demand for employment in each state. This provides an additional incentive for states to leverage the Act to meet the employment needs of the poor. There is also a concomitant disincentive for failing to provide work on time, as the states then bear the cost of the unemployment allowance. Gram Panchayats (GPs) are to implement at least 50 percent of the work in terms of cost. This order of devolution of financial

resources to GPs is unprecedented. Plans and decisions regarding the nature and choice of works to be undertaken, the order in which each work is to be triggered, site selection, etc. are all to be made in open assemblies of the Gram Sabha (GS) and ratified by the GP. Works that are inserted at the Intermediate Panchayat (IP) and District Panchayat (DP) levels have to be approved and assigned a priority by the GS before administrative approval can be given. The GS may accept, amend, or reject them. These decisions cannot be overturned by higher authorities, except to the extent of ensuring conformity with the provisions of the Act and its Operational Guidelines.

Political participation by the Gram Sabha

The employees participate in the Gram Sabha meeting and have the right to express their opinions to participate in selecting the work to be carried out under the scheme in the village panchayat, selecting the site in charge, selecting the members of the awareness and monitoring committee, and selecting the individual beneficiaries. Recommending tasks and deciding on prioritizing the teams to undertake under the project. The Gram Sabha is a forum for wage earners to voice their grievances and exchange key ideas for rights. According to this Act, the Gram Sabha has the following responsibilities: Monitoring of activities within the village panchayat area. Its main responsibility is to get all the details from the implementing agencies about the work going on in the village panchayat areas and carry out social audits.

The Gram Sabha (GS) is the principal forum for wage seekers to raise their voices and make demands. The GS has the following rights and responsibilities under the Act: It recommends works to be taken up and is the final authority to determine the order of priority in which works will be initiated under MGNREGA and to monitor the execution of work within the GP. The GS is the primary forum for conducting social audits. It provides a platform for all residents to seek and obtain all relevant information from all the implementing agencies, including GP, in relation to MGNREGA works implemented in the GP area.

Gram Panchayat (GP)

The GP is the pivotal body for planning and implementation. The GP is responsible for the following activities: Receiving applications for registration; Verifying registration applications; Registering households; Issuing Job; Receiving applications for work; Issuing dated receipts for these applications for work; Allotting work within fifteen days of submitting the application or from the date when work is sought in the case of an advance application, whichever is later, irrespective of the implementing agency; Conducting periodical surveys to assess demand for work; Identification and planning of works; developing a shelf of projects; and determining the order of their priority. This list is forwarded to the program officer for scrutiny and preliminary approval; Executing works that shall meet the required technical standards and measurements; Maintaining accounts and providing utilization certificates in formats prescribed by the central or state government; Prepare annual report containing the facts, figures, and achievements relating to the Implementation of the scheme within its jurisdiction, and a copy of the same to be made available to the public on demand and on payment of such fee as may be specified in the scheme; Awareness generation and social mobilization; Convening the GS for planning and social audit; Make available all relevant documents, including the Muster Rolls, bills, vouchers, measurement books, copies of sanction orders, and other connected books of account and papers, to the GS for the purpose of conducting the social audit and Monitoring implementation at the village level

Ministry of Rural Development (MoRD)

The Ministry of Rural Development is the nodal ministry for the implementation of MGNREGA. The responsibilities of the MoRD are: Make rules under the Act; Issue operational guidelines for the effective implementation of the Act; Review the list of permissible works under MGNREGA in response to the demands of state governments; Constitute the CEG; Set up the National Employment Guarantee Fund; Set up

the National Management Team (NMT) within the Department of Rural Development to perform the national-level functions under MGNREGA; Make budgetary allocations and ensure timely release of the central share; Maintain and operate the MIS to capture and track data on critical aspects of implementation, and assess the utilization of resources through a set of performance indicators; Support and facilitate use of information technology (IT) to increase efficiency and transparency. in implementation of the Act; Facilitate technical support and capacity building to improve outcomes; Support innovations that help in improving processes towards the achievement of the objectives of the Act; Monitoring, Evaluation, and Research on the Performance of MGNREGA; Empanel agencies that can be used by state governments as PIAs for the implementation of MGNREGA works and determines the percentage value of funding that can be given to them to meet their administrative costs.

Conclusion

Mahatma Gandhi gave top priority to the elimination of hunger and poverty in every section of society. Dr. B.R. Ambedkar was also keen on the upliftment of the depressed classes and always advocated for the needful acts towards the minorities. To conclude that MGNREGP provides employment for their livelihood, and the people who were illiterate were also given an opportunity. This prevents the migration of the people by providing other income-generating activities. The employment offered to a family for a hundred days only in one financial year is no way sufficient to sustain a family. Those who are living below the poverty line (BPL), landless families should be given much priority and provided with job opportunities. A massive program of generating public awareness about the program with the help of information technology should be initiated at a large scale, and the use of ICT technologies in fast-

developing villages will be helpful in enhancing participation.

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A Historical Overview of the Origin and Functions of the Minority Welfare Department in Tamil Nadu

Santhosh Kumar M

Formative Background of Minority Welfare Department in Tamil Nadu

The Minority Welfare Department was formed based on the recommendations of various commissions, which are given below,

1. The Mandal Commission Report

The Mandal Commission, also known as the Socially and Educationally Backward Classes Commission (SEBC), was constituted on 1st January 1979 by the Government of India headed by the then Prime Minister Morarji Desai. The main objective of the Mandal Commission was to identify socially or educationally backward castes in India and recommend remedial measures to reduce caste inequalities and anarchy. The Commission submitted its findings to the President of India on December 31 1980.

According to the Mandal Commission, about 16 percent of India's population is non-Hindus, 17.5 percent Brahmins, "forward castes," 44 percent "other backward classes," and 22.5 percent reserved castes and tribes. The Mandal Commission recommended that 52 percent of central government jobs should be given to OBCs. On 16th November 1992, the Supreme Court upheld the Mandal Commission's 27 percent reservation for backward classes, and the basis was that combined SC, ST, and SC beneficiaries should not exceed 50 percent of India's population. Empowered communities implement Mandal Commission recommendations.

2. Sachar Committee Report

On March 9, 2005, a high-level committee was constituted to inquire into the social, economic, and educational status of the Muslim community in India and submit a report by order of the Prime Minister. On November 17, 2006, the seven-member High-Level Committee chaired by Justice Rajinder Sachar

submitted its final report to the Prime Minister. On November 30, the Justice Rajinder Sachar Committee report was presented in the Government Parliament. The Sachar Committee collected information from various centers. According to this report, the educational and economic disadvantages faced by the minority community, especially the Muslim community, are mentioned in the report and the steps taken to address them.

The Sachar Committee Report drew national attention to the issue of Muslim Indian inequality, sparking further debate. The Committee recommended the establishment of an Equal Opportunity Commission to provide a legal framework for handling discrimination complaints and legal complaints. Responding to the Committee's findings, the then Finance Minister P. Chidambaram proposed increasing the budget of the National Minority Development Finance Corporation (NMDFC). Steps have also been taken to establish a National Welfare Department in each State to implement the Committee's recommendations.

Formation of Minority Welfare Department in Tamil Nadu

The Government of Tamil Nadu attaches great importance to protecting and promoting the interests of the minorities in the State. The Government of Tamil Nadu has also continuously supported the socio-economic development of minorities by providing equal opportunities and ensuring their legal rights, bringing about inclusive growth among them. Maintaining communal harmony among various sections of the society is one of the main duties of the Tamil Nadu Government. The Government has taken various measures for the welfare of minorities in different eras. The Tamil Nadu Minorities Commission was

established in 1989.

"Department of Backward Classes and Most Backward Classes Welfare" was changed to "Department of Backward Classes, Most Backward Classes and Minorities Welfare" in 1999. In the same year, the Tamil Nadu Minority Economic Development Corporation was set up, and a scheme for disbursement of annual grants was established. Thus, the maintenance and renovation of waqf institutions started. In 2007, a special 3.5% reservation was granted to backward-class Muslims.

Functions of the Minority Welfare Department

The Government of Tamil Nadu is effectively implementing the Government of India Scholarship Schemes to enable students to belong to the minority communities in Tamil Nadu. The following three scholarship schemes are being implemented for minority students studying from class IX to professional and research level courses in Government, aided, and government-recognized private educational institutions. These three scholarship schemes are the Pre-matric Scholarship Scheme, Post-matric Scholarship Scheme, Merit-cum-means Scholarship Scheme.

The scheme is fully funded based on the minority population of the states as per the 2011 census. In this, 30% of scholarships are reserved for girls belonging to each minority community, and it is also clarified that a student residing in a particular state is eligible for the scholarship in that State's quota, irrespective of the place of study.

Full course fee refund for minority students pursuing professional and technical courses in 85 listed institutions notified by the Government of India, including Indian Institute of Technology (IIT), Chennai, Indian Institute of Information Technology Design & Manufacturing (IIIT&DM) Kancheepuram, National Institute of Fashion Technology, Chennai and, Indian Institute of Management (IIM), Tiruchirappalli.

Begum Hazrat Mahal National Scholarship for Girls:- The "Begum Hazrat Mahal National Scholarship Scheme" was introduced by the Central Government and is implemented through the Maulana Azad

Educational Trust of the Ministry of Minority Affairs. Bright students from minority communities are encouraged to pursue higher education under this scheme.

Minority Hostels:- Out of these 18 hostels, one is a boys hostel, and 17 are girls hostel. For the year 2021-2022, the annual income limit of parents for hostel admission has been increased from Rs 1 lakh to Rs 2 lakh. 4% of seats are reserved for differently abled students in each hostel.

Ulemas and Employees Welfare Board:- The Welfare Fund Board was formed in 2009 for the educational and financial upliftment of Aalims, Pesh-Imams, Arabic teachers, Mothinars, Bilal and other employees working in Mosques, Madrasahs, Mujawars, Darghas, Ashurkhanas, Burial grounds, Thaikas, Muslim orphanages, Ulemas and staffs.

Other Functions of the Minority Welfare Department

- a. **Pradhan Mantri Jan Vikas Karyakram (PMJVK):-** The Pradhan Mantri Jan Vikas Karyakram (PMJVK) is a scheme aimed at improving the socio-economic conditions of minorities through community infrastructure development, improving the quality of life and reducing inequality. The Tamil Nadu Government has been able to implement this scheme efficiently.
- b. **Minority Status for Educational Institution:-** Orders have been issued through this department to grant minority status to educational institutions, and steps have been taken to create a special web portal to implement the scheme online. The Directorate of Minority Welfare has been made the nodal department for applying for minority status application.
- c. **State Minority Commission:-** The Tamil Nadu State Minority Commission is a statutory body constituted to protect the rights and interests of religious and linguistic minorities. The purpose of this Commission is to examine, monitor, and comment on the laws and legal aspects framed by the state government for the protection of minorities as per the Constitution of India. In 2022,

"Minority Rights Day" was celebrated at the state level on 18th December in Madurai.

- d. **Tamil Nadu Minorities Economic Development Corporation (TAMCO):-** Tamil Nadu Minority Economic Development Corporation (TAMCO) was established in 1999 under the Companies Act 1956. This Corporation provides loans at low rates to the minorities of Tamil Nadu, such as Muslims, Christians, Sikhs, Buddhists, Parsis, and Jains. The Corporation functions as the State Channelizing Agency of the National Minorities Development and Finance Corporation (NMDFC) in Delhi.
- e. **Personal Term Loan Scheme and VIRASAT Scheme:-** To promote self-employment generation, Tamil Nadu Minority Economic Development Corporation provides personal term loans to economically poor sections. A credit scheme for artisans has been launched as a component of term loans with the objective of meeting the credit requirement of artisans towards capital investment for the purchase of tools, equipment, and machinery.
- f. **Financing through Micro-Self Help Groups:-** Tamil Nadu Minority Economic Development Corporation provides credit assistance under micro-finance to the members of minority self-help groups for undertaking various small businesses like sweet stalls, footwear, tiffin shops, textile business, pickles, snacks, and basket weaving.
- g. **Educational Loan:-** Educational loans are provided to minorities pursuing professional courses and job-oriented graduate courses in government and private institutions.
- h. **Tamil Nadu Linguistic Minorities Social and Economic Development Corporation (TALMEDCO):-** The Tamil Nadu Linguistic Minority Socio-Economic Development Corporation (TALMEDCO) has been set up by the Government in the interest of linguistic minorities in Tamil Nadu to ensure better access to various schemes and for their economic and social empowerment.
- i. **Tamil Nadu Waqf Board:-** According to the Central Waqf Act, 1954, the Tamil Nadu Waqf Board was constituted in 1958 to maintain the Waqf properties and carry out Waqf-related activities. As per the Waqf Act of 1995, the main function of the Waqf Board is to protect, restore, monitor, and develop the Waqf Institution, which is the main mission and function of the Board. A grant for the renovation and maintenance of Mosques, Dargahs, and other waqf institutions is sanctioned annually by the Government as a Major Renovation Grant.
- j. **Ulema Pension Scheme and Family Pension Scheme:-** The Ulama Pension Scheme has been effectively implemented since 1981. Under the scheme, Ulama pension is provided to poor Pesh Imams, Motinars, Arabic teachers, and Mujawars who have retired after serving in Tamil Nadu Waqf Institutions. The Tamil Nadu Government has launched a new scheme called the Ulama Family Pension Scheme. Based on Sahari Sampath Vikas Yojana schemes, the Central Waqf Council sanctioned development loans to Waqf Institutions.
- k. **Tamil Nadu State Haj Committee:-** The Tamil Nadu State Haj Committee has been constituted by the state government to look after the welfare of Haj pilgrims and make necessary arrangements under the Haj Committee Act, 2002. The Tamil Nadu State Haj Committee undertakes various functions such as inviting applications, advising on payment to the Haj Committee of India, issuing travel documents, and arranging accommodation.

Conclusion

The Government of Tamil Nadu is committed to promoting and empowering minorities in the fields of employment, education, and economic development. The Tamil Nadu Government is increasing the scope of development benefits for minorities by introducing various welfare schemes and revising their allocation. Overall, the Tamil Nadu government will focus on inclusive development and protecting the legal and constitutional rights of minorities. The Government of Tamil Nadu is implementing various welfare

schemes aimed at protecting the rights of the minority population and raising the socio-economic educational standard of the minority communities.

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Social and Political Upward Mobilization of the Arundhadhiyar People in Tamil Nadu After Independence: A Historical Review

P.Nandakumar¹ and K. Applerajan²

Introduction

The Arundhadhiyar community, one of the most marginalized and oppressed sections of Indian society, has a distinct and arduous history of struggle, particularly in Tamil Nadu. As one of the Dalit sub-castes, the Arundhadhiyars were historically subjected to severe social ostracism and economic exploitation. Their traditional role as manual scavengers and leather workers further entrenched their social position at the bottom of the caste hierarchy. However, post-independence, Tamil Nadu's socio-political landscape and its progressive reforms provided new avenues for the social and political upward mobility of the Arundhadhiyar community. This historical review aims to explore the social and political upward mobilization of the Arundhadhiyar people in Tamil Nadu after India's independence in 1947. Through a thematic analysis, this article examines key phases of mobilization, the role of Dravidian politics, affirmative action policies, and the efforts within the community to claim their rights. The article also discusses the ongoing challenges that limit full social and political integration despite the gains made over the decades.

The Arundhadhiyars: Historical Background

The Arundhadhiyars are part of the broader Dalit

community but have traditionally occupied one of the lowest rungs within the Dalit social strata. Historically, their occupations were associated with leather work and manual scavenging, leading to extreme forms of untouchability and social exclusion. Prior to independence, their participation in public life was minimal, as they were denied access to education, temple entry, and even basic civil rights. In Tamil Nadu, the Arundhadhiyars were a sub-group of the Scheduled Castes (SCs), with a population estimated to be around 7-9% of the total SC population in the state. However, their lower socio-economic status compared to other Dalit groups, such as the Paraiyars and Pallar, limited their access to the benefits of Dalit mobilization efforts during the colonial period. Even within the Dalit community, they were seen as the most marginalized, often left out of broader Dalit politics and social movements.

Dravidian Movement and the Politics of Social Justice

The Dravidian Movement, which gained political momentum in the mid-20th century, played a significant role in the upward mobilization of Dalit communities, including the Arundhadhiyars. Under the leadership of figures like E.V. Ramasamy (Periyar) and later C.N.

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Annadurai, the movement emphasized anti-Brahminism, rationalism, and the abolition of caste-based inequalities. The Dravidian Movement's anti-caste stance indirectly benefitted the Arundhadhiyar community, as it created a socio-political environment that challenged traditional hierarchies and allowed marginalized communities to assert their rights. Periyar's Self-Respect Movement (1925) encouraged the rejection of caste-based discrimination and promoted inter-caste marriages, which provided the Arundhadhiyars with a platform to resist their systemic oppression. Despite the inclusive rhetoric of the Dravidian parties, the Arundhadhiyars struggled to secure political representation. Much of the early Dravidian politics was dominated by non-Brahmin upper castes and a few dominant Dalit groups like the Paraiyars. The Arundhadhiyars were often overlooked, as they lacked the socio-political capital to lobby for their own interests. However, the movement set the groundwork for later political activism within the Arundhadhiyar community.

Social Movements and Local Mobilization

From the 1980s onwards, there was a marked shift in how the Arundhadhiyars began to mobilize for their rights. Inspired by the broader Dalit movement across India, local leaders from the community started organizing to demand more equitable treatment and representation. These movements highlighted the specific issues faced by Arundhadhiyars, such as access to education, land ownership, and the abolition of manual scavenging. One of the most significant social movements for the Arundhadhiyar community was the campaign against manual scavenging. Organizations such as the Tamil Nadu Arundhadhiyar Welfare Association (TNAWA) were instrumental in raising awareness about the degrading practice of manual scavenging, which primarily affected Arundhadhiyar women. The enactment of the Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act, 1993, was a major legal victory for the community, although implementation remained inconsistent. In rural Tamil Nadu, Arundhadhiyars faced significant challenges in accessing land and resources. Local movements, often led by community leaders,

focused on securing land rights and ensuring that Arundhadhiyars were not excluded from welfare schemes aimed at rural development. Despite legal victories, the social stigma associated with manual scavenging and leather work continues to haunt the Arundhadhiyars. Even within Tamil Nadu's progressive political framework, social attitudes toward the community remain entrenched, limiting their upward mobility. Unlike the broader Dalit movements led by figures such as B.R. Ambedkar, the Arundhadhiyar community lacked a unifying leader or movement that could propel their cause onto the national stage. Localized movements, while impactful, struggled to coalesce into a broader political or social agenda that could bring about systemic change.

Political Representation and Leadership

One of the key aspects of the upward mobilization of the Arundhadhiyars was the gradual rise in their political representation, particularly after the 1990s. This period saw the emergence of Arundhadhiyar leaders who began to challenge their political marginalization and demand a more prominent role in state politics. The rise of the Viduthalai Chiruthaigal Katchi (VCK) under Thol. Thirumavalavan in the 1990s brought a new level of political activism among Dalits, including the Arundhadhiyars. Although VCK was initially dominated by Paraiyar interests, its inclusive rhetoric provided an avenue for Arundhadhiyar participation. Over time, local Arundhadhiyar leaders gained representation in panchayats (village councils) and local government bodies. By the late 1990s and early 2000s, Arundhadhiyars began to secure positions in state politics, particularly through reserved seats in the Tamil Nadu Legislative Assembly. While their presence in high-ranking political offices remained limited, this marked a shift from complete political invisibility to a more assertive role in Tamil Nadu's electoral politics. Despite the electoral gains made by the community, Arundhadhiyars continued to be politically marginalized. Larger Dalit groups such as the Paraiyars and Pallars wielded more significant influence within the Dalit political spectrum, leaving the Arundhadhiyars with limited bargaining power. The hierarchical structure within Dalit politics meant that the

community's issues often took a backseat to broader Dalit concerns. Leadership Crisis: The lack of a prominent, charismatic leader from the Arundhadhiyar community has been a major barrier to their political mobilization. Unlike other Dalit groups that rallied around leaders like Ambedkar or Thirumavalavan, the Arundhadhiyars have not produced a leader who could unite the community and push for systemic changes at the state or national level.

Conclusion

The upward social and political mobilization of the Arundhadhiyar people in Tamil Nadu after independence is a complex and ongoing process. While the Dravidian Movement and affirmative action policies provided the foundation for their upward mobility, the community has faced significant challenges in accessing these benefits fully. Notwithstanding Tamil Nadu's status as a developing state with a robust social welfare system, considerable socio-economic vulnerabilities and underdevelopment endure. Rural impoverishment, regional disparities, caste-based inequalities, and gender inequities persistently impact substantial segments of the population. Although governmental interventions have advanced in tackling certain concerns, systemic obstacles to fair growth persist, especially for the most vulnerable groups. Confronting these difficulties necessitates a more inclusive and focused development strategy that not only mitigates the symptoms of underdevelopment but also addresses the systemic imbalances that sustain socio-economic vulnerability. The caste-based inequalities within the Dalit community, the continued social stigma of manual

scavenging, and the lack of strong political representation have hindered the complete upward mobilization of the Arundhadhiyars. However, the emergence of local leaders, grassroots movements, and the incremental political representation has created pathways for change. The ongoing struggle for land rights, education, and the abolition of manual scavenging remains central to the Arundhadhiyars' efforts to achieve social and political equality. Despite these challenges, the historical trajectory of the Arundhadhiyars post-independence reveals a resilient community gradually carving out a space for itself in Tamil Nadu's socio-political landscape.

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Deadly sea voyages and mortality of seamen: Challenges and adaptation of British Imperialism in India in its initial years

M. Sabeera Sulthana Bijli

During the seventeenth and eighteenth centuries, when the English East India Company was in the stage of transition from a mere trading body to the political

paramount, the colonizers had concentrated on the economic exploitation of its colony through its monopoly commercial venture. To attain its political

and commercial venture, it had to pay a heavy price, in terms of human lives. It had lost many of its servants to the strange climatic conditions and diseases, hitherto unknown to them.

Henry Dodwell in his *Nabobs of Madras* noted down, that the Europeans, at the initial stage, found it extremely difficult to cope with the new climate. The climate in the Madras presidency might have appeared bearable to the colonizers compared to what Dodwell called 'notorious' Bengal and 'sickly' Bombay presidencies. But "it was only by comparison, in the view of awarded graveyards of Madras, the eruption of the place for healthiness seems almost inexplicable".

The servants of the East India Company had to face the fierce tropical heat, strange climatic conditions and deadly diseases. There were several instances, which were well documented in the *Introduction of Modern medicine in the Madras presidency* by D.V.S Reddy that the seamen died like flies, when dysentery broke out in the voyage.

Iris Bruijn says when he was narrating the Dutch East India Company's challenges in sea voyages, that most of the ship surgeons had no proper knowledge of medicines and they were, in most cases, merely village barbers in their early twenties. But these problems were not just associated only with the Dutch. The other European powers including English had to face the hardship of sea voyages with the help of young medical men who had little practical knowledge of medicine.

In his book *Introduction of Modern medicine in the Madras presidency* D.V.S. Reddy says that the first and foremost enemy for the European Seamen were scurvy and dysentery. Further he pointed out that, "When scurvy and dysentery broke out on ships during the long voyage, the seamen died like a flies". Further he noted down the difficulties of the medical men who left to deal with those diseases with very meagre resources and 'badly equipped'. For seamen, "to get treatment with those poorly equipped Medical men was a "well meant torture". So the seamen on board naturally preferred to "suffer in the sickness rather than

get a treatment". After completing a murderous journey, the servants of East India Company had to withstand the tropical heat and epidemics

Shortage of medical men and resources

In the early days of Fort St George, the medicine and surgical equipment had to be imported from England at varying intervals, considering the period of the journey, quite long in those periods; some of the imported medical sources were completely spoiled by the time of their arrival in India. Besides if one surgeon died or got transferred elsewhere, the European population in those areas had to wait for the arrival of the next surgeon who would be imported to India on the next ship. "There were the periods" D V S Reddy, said "when the factory had neither medicine nor medical men till the arrival of the next ship". In the early part of the eighteenth century, the ship, along with the medical sources, brought the list of the medicines it carried, as well as the keys and manuals.

Inordinate Delay

Apart from shortage of drugs, the colonial authorities faced another concern in the form of inordinate delay of its medical supplies from the England. In the early days of the Company's settlement, the medicinal chests were imported from England and had reached India after three to four months. This naturally led to great hardships. Some of the medical sources were completely spoiled by the time they reached their destination and some chests were completely pillaged. Sometimes, the factory had neither drugs nor plasters till the arrival of next ships.

Illegal Practice

Normally the company sent surgical equipment and chest of medicines along with other supplies from England for the usage of factories. In some situations, the authorities of the presidencies took over the chests of medicine illegally, which were imported from England for other presidencies, for its own needs. The Company at Fort St. George took two chests of medicine from the ship 'Resolution', which belonged to Calcutta Fort, in 1685.

Company Servants Unable to bear the cost

When the western medicine was just imported and transplanted in the Indian soil, it was too costly to access even by the Britishers. Imported drugs due to their demand and unavailability, compared to the needs of them, resulted in the sky-hike in the medical fees. The President of the Madras Council, Frederick Adam wrote about his concerns to the medical board expressing the grievances and hardships of European soldiers, because of the heavy charges in the treatment. The European soldiers, he pointed out, had lost the great part of their salary to the physicians. He was critical over the expensive medical care and what he called 'unnecessary charges' led to the economical pauperisation of European soldiers. But the medical board reacted strongly and defended the heavy charges citing the difficulties of importing drugs and lack of its availability.

The Company usually sent medicines according to their conveniences and choice. Even list was prepared by the local medical advisor in England. Later, from the early decades of 18th century, the surgeon of the fort prepared and sent list of drugs they needed and these list of drugs were read in the council meeting before being sent to England. This dependence on the imported medicines created difficulties to the colonial authorities as they had to wait for the fresh arrival of medicines.

The shortage of medicine and its related equipments and the transport costs from England to India forced the Company to think about alternative ways. Every now and then, the Company suggested the Council to think about the alternatives to the imports of its medicines from England. The first of such communications, probably was made in 1621 itself, and it was advised by the Company that "India had drugs in far greater quantity, plenty and perfection, that they should buy these in India". And again, almost a century later, in 1718, the Company, in one of its correspondence to the Councils in India, emphasized the purchase of drugs available in India. So the Company insisted that the colonial authorities in India, like elsewhere, use the locally available medicinal drugs for

the better availability at cheap costs. The president of the Company Mr. Methwold in 1636 in his letter to the Madras Council stated that Drugs being for fetched and long kept, applied, skilful hand without a consideration of man's body by the alteration of climates they per adventure produce small or contras effects and therefore we, for our part do hold that in things indifferent, it is safe test for the Englishmen to so comforting himself in some manner to the diet of the country. The ordinary physic of the country will be the best cure when any sickness shall overtake him.

The above statement of Methwold indicated that, the Company wanted its servants to adapt the local conditions, to access indigenous mode of treatment mainly to cut the cost of Company's medical expenses in its colonies.

Racial Superiority

Initially, the doctors were reluctant to this 'alternative' way, as suggested by the Company the racial superiority and 'superior' nature of western medicines, according to the minds the European medical men, made them to look down on the indigenous medicines. Secondly, if this 'alternative' way as suggested by their masters in England was implemented, it would affect the European medical men, monetarily, in India.

Survey on Indian Topography

The English East India Company authorities in England always insisted that "India had medicinal plants of far greater quality, plenty and perfection than in England". It emphasized their authorities in India to buy these medicines. So the English East India Company was in urgent need of medicines which were available locally. Apart from the medical point of view, they had to know the geography and topography of the newly conquered country for the better and efficient 'management', of their imperialistic venture. They needed to know, not just medicinal plants and pharmacology of the country, but its mineral and natural wealth, its agricultural potential, its raw materials to export to England and to know its history, society and religion for the better 'management' of India. For this

purpose, it appointed surveyors to survey the topography and geography of this vast country.

One of such earlier incidents was the appointment of the colonel McKenzie, Scottish Army officer in the English East India Company in 1799 to survey Mysore region and then the southern parts of the country. In 1799 McKenzie was a part of the British force in the Battle of Srirangapatnam. After the defeat of Tipu Sultan in the third Carnatic war, he was ordered to carry out a survey in the Mysore region. McKenzie was told that the survey was not to be a mere military or geographical information, but he extended to the statistical accounts of the parts of the country had to be surveyed. Later in 1815, he became the first surveyor general of India.

In 1807, the directors of the English East India Company ordered the survey of eastern part territories of the country and the survey covered 60,000 square miles. This task was handed over to Robert Montgomery Martin, an Irish civil servant. His work was compiled and published in 1837, and consisted of three volumes. It described the geography, geology, natural history, agriculture and manufactures. These surveys helped the Company authorities to govern the wealth and subjects of this country and of course pharmacology too.

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The Impact of Spiritual Tourism on Local Economy: A Case Study of Thoothukudi District

S. Subramaniyan

Introduction

The sector has the potential to significantly increase direct and indirect employment for a range of societal segments, from the most specialised to the unskilled population, according to the Economic Survey 2011–12. It generates revenue and boosts foreign

exchange. By generating employment opportunities, it reduces poverty. In a similar vein, tourism has emerged as India's third-most important industry in terms of its ability to generate foreign currency and provide jobs, only after cotton textiles and diamond jewellery. In tourism one million rupees are spent in tourism in India,

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Moreover, behind stones, jewellery, and ready-to-wear clothing, tourism is the third-largest earner of foreign currency. The nation's economy benefits greatly from the tourism industry's employment generation.

The Ministry of Tourism's Tourism Satellite Account for the year 2002-03 provides an estimate of the direct and indirect contributions of tourism to the GDP and total employment in the nation in 2007-08 as 5.92% and 9.24%, respectively. Three-fourths of the tourism economy is derived from domestic.

The word 'tourism' is derived from the word 'tour,' which denotes a journey that includes a return to the point of departure. It can be summed up as the occurrences and relationships that result from tourist travel and stays of at least 24 hours in a certain location. The most southern region of peninsular India is home to the beautiful and historic state of Tamil Nadu. It boasts a magnificent 1,000 kilometres of coastline along the Bay of Bengal.

Tourist places in Thoothukudi District

Ayyanarsunai

On the road to Tirunelveli, it is 10 kilometres from Tiruchendur. All the yearlong, natural water gushes out of this spring. Ayyanar, the village god, has a temple. It has since been transformed into a lovely picnic area. This spring, a forest with dunes is visible nearby.

Tiruchendur

One of Lord Muruga's six abodes is the temple by the sea that bears his name. At addition to visiting the main temple, one can bathe in Naazhikkinaru, have a sea bath, and visit Valli Cave from the nine-story, 157-foot tower of the temple. It is well connected by bus and train to all major towns and is located 40 kilometres from Thoothukudi and 60 km from Tirunelveli. Their woodlands are spread throughout the town's surrounding suburban communities.

Kulasekarapattinam

Kulasekarapattinam is located between Tiruchendur and Kanniyakumari. The Mutharamman Temple, which is situated in this village on the Bay of Bengal shore, is well-known. This temple dates back

about 150 years. Every October, the Dasara Festival is grandly observed. During the Dasara Festival, folk artists from all around Tamil Nadu put on a range of cultural performances. Tiruchendur is 20 km from Kulasekarapattinam. A 16th-century ancient Siva temple is located where there once was a port. It is worthwhile to see the Lord Muruga cave temple. There is also a 13th-century Shiva shrine located here. Jain panel carvings from antiquity are interesting to see. It's also worthwhile to explore the 8th-century VettuvanKoil, which features beautiful rock sculptures.

Sinthalakkarai

Sinthalakkarai is one of the pilgrimage sites, home to the 42-foot-tall Goddess Sri Vekkliamman. The path is from Madurai to Thoothukudi. There is also the 72-foot-long statue of Mahavishnuriding a snake in Thiruparkadal'sRajasayanam.

Adichanallur

On the way to Tiruchendur, it is about 20 miles from Tirunelveli. This location, which is on the Tamirabarani River, has a distinguished past from an archaeological perspective. It is believed that this area once had a thriving civilization. A few monuments, such as small mud jars and urns (burned-clay urns used for burying the deceased in ancient times), were discovered close to the Tamirabarani River and provide more proof of the civilisation. The Tamil Nadu State Archaeological Department is currently in charge of this location.

Manapad

It is located 18 kilometres from Tiruchendur to Kanyakumari. Here is a historic Holy Cross Church connected to St. Francis Xavier. The tiny community is home to numerous exquisite churches. Thus, it is referred to as Little Jerusalem. Unpolluted Beach draws a lot of visitors.

Ettaiyapuram

The revolutionary poet SubramaniyaBharathiyar was born at Ettaiyapuram. There is also UmaruPulavarDharga nearby. 76 kilometres separate Ettayapuram from Tirunelveli. Kovilpatti is 22 km away, and Thoothukudi is 35 km away. In 1945, Kalki

Krishna Moorthy erected a memorial in honour of National Poet SubramaniaBharathiyar, and Mahatma Gandhi bestowed his blessings on the occasion of the dedication.

Navathirupathi

On the Tiruchendur road, Srivaikuntam is located around 30 kilometres from Tirunelveli. According to legend, the Lord Vishnu appeared before the king dressed as a thief in order to save the (actual) criminal. One can take an auto or cab from Srivaikuntam to get to the nine temples. VanchiManiyachi is positioned in the geographic centre of Kovilpatti, Thoothukudi, and Tirunelveli.

Vembar Beach

Its Located in the Thoothukudi District, Vembar is a small town on the Gulf of Mannar.⁹On the main road leading to Tiruchendur, Kayalpatinam has a lovely beach. There are 8 kilometres.

Ottapidaram

Since the famous patriot V.O. Chidambaram Pillai was born there, Ottapidaram continues to be a tourist destination for freedom warriors. Since 1961, the Tamil Nadu government has conserved his house and turned it into a memorial. His memorial showcases a statue of him as well as photo galleries outlining his life narrative. The main road from Tiruchendur to Thoothukudi passes via the village of KorKai, which dates back to the 12th century and was mentioned by a foreign traveller in the 18th century. There is a small detour at either Mukkani Bridge Road or Athoor. Twenty-five kilometres away from Thoothukudi is the small mediaeval town of Panchalankurichi. In the 17th century A.D., the Great Warrior Kattabomman, also referred to as ‘VeerapandiyaKattabomman,’ raised his voice against the British government from this location.

Conclusion

India’s tourist industry has the potential to significantly contribute to the country’s overall economic and social development, as well as generate

significant employment opportunities and foreign exchange. From a tourism standpoint, Tamil Nadu, especially its coastal regions, is a unique and priceless treasure of India. By implementing methods to increase private sector participation in tourism and utilise resources made accessible by the IT sector, the government should ensure this growth. The state government should also offer high-quality basic services and a conducive learning environment to properly train tourism operators. Due to the strategic placement of its tourist locations, the State has assumed a prominent status in the development of tourism in order to draw in the greatest number of visitors, and numerous tourism development activities are now happening quickly. Great missionaries like G.U. Pope, Veeramamunivar, Caldwell, and others made Idayankudi, Manappadu, and the surrounding areas their bases of operations. These individuals made significant contributions to the development of Tamil language and literature, as well as the hard-working and enterprising individuals who now make up a sizeable trading community in the State.

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The Role of Festival Tourism in Promoting Indigenous Culture in Kanyakumari District; A Study

Mrs. V. S. Anisha¹ & Dr.O. Reegan²

Introduction

Festival tourism plays a crucial role in promoting and preserving the indigenous culture of various regions across the world. In Kanyakumari district, located at the southernmost tip of India, the rich cultural heritage is showcased prominently during various festivals like the Cape Festival, Chitra Pournami, and the Pongal celebrations. These festivals provide a platform to highlight the region's traditional music, dance, arts, crafts, and culinary traditions, offering tourists a unique cultural experience. Festival tourism not only contributes to the economy but also ensures that indigenous practices are passed on to future generations.¹ By attracting both domestic and international visitors, these festivals foster cultural exchange while reinforcing the community's identity. It brings people closer and creates a strong bond of humanity. The most famous festivals are Cape Festival, Navaratri, Mahashivaratri and many more.

The focus of this study is to examine how festival tourism in Kanyakumari district serves as a catalyst for promoting and sustaining indigenous culture. It will investigate how festivals help to preserve local traditions, support indigenous artisans and craftsmen, and foster an understanding of the cultural identity of the region. This research aims to assess the impact of festival tourism on cultural continuity and its role in sustaining the intangible cultural heritage of Kanyakumari.

Objectives and Methodology

The primary objective of this study is to find the facts of festival Tourism and it's important.

- To analyse how major festivals in Kanyakumari district contribute to the preservation and revitalization of indigenous cultural practices, including traditional music, dance, and rituals.
- To study the benefits of festival tourism on the local community.
- To explore the role of festival tourism in promoting local arts, crafts, and culinary traditions, and its impact on sustaining the livelihoods of indigenous artisans.

Review of Literature

Research by Getz (2008) highlighted the importance of festivals as cultural expressions and their role in preserving local traditions. Getz emphasized that festivals not only provide entertainment but also serve as a means of cultural preservation by showcasing rituals, art forms, and traditions unique to a particular region². Additionally, Picard and Robinson (2006) discussed how festival tourism offers communities an opportunity to express their cultural identity and enhance visibility among tourists.

Festivals can act as platforms for economic empowerment by supporting local craftsmen, as noted by Richards and Palmer (2010). Their study highlighted how festivals create markets for traditional products such as handicrafts, garments, and cuisine. This not only sustains the livelihoods of local artisans but also promotes indigenous culture to a broader audience. In the context of India, Bandyopadhyay (2015) explored the role of festivals like Durga Puja in supporting local economies while sustaining cultural traditions.

Studies by Long (2004) have shown that food is

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an essential part of cultural tourism. Festivals provide a setting where indigenous cuisine and culinary traditions can be showcased, contributing to cultural preservation. In a local context, Singh (2017) found that festival tourism in Tamil Nadu helps preserve indigenous food culture by creating awareness among tourists about traditional ingredients and methods of preparation³.

Definition of Festival Tourism

Festivals attract tourists and create a new form of tourism called festival tourism. Tourists are attracted by many unique elements, the most important of which seems to be interesting, sometimes exotic culture, presented during the events (Quinn 2010). Besides, tourists want to attend events of unusual atmospheres, meet people of similar interests, and learn more about the people. Due to the fact that festivals generate tourists, they have an influence on a number of elements of the surrounding space. In this context, it occupies a separate type of space, called tourist space. As festival tourism modifies the physical, social, cultural and economic aspect of space, festivals are also the object of study in tourism geography. Festivals and their glamour have fascinated man, festivals have a powerful background with a religious and cultural link, and they have always been twin pillars to which human civilization has been tied up.⁴

Role of Festival Tourism in Promoting Local Art, Craft, and Culinary Traditions in Kanyakumari District and Its Impact on Sustaining Livelihoods

Festival tourism plays a significant role in showcasing and promoting the local art, craft, and culinary traditions of Kanyakumari district. This coastal region, known for its rich cultural heritage, offers numerous festivals that provide an ideal platform for highlighting indigenous traditions and ensuring their sustainability⁶. Here's how festival tourism contributes to these aspects and impacts the livelihoods of the local population:

1. Promotion of Local Art

Tourist Engagement with Indigenous Art: Tourists, both domestic and international, often seek authentic cultural experiences. Festivals allow them to

witness and participate in indigenous art, which fosters an appreciation for local craftsmanship.

Economic Benefit for Artists: By creating a demand for indigenous art, festivals serve as a marketplace for local artists. Tourists purchasing artwork not only helps sustain the livelihood of these artisans but also encourages the continuation of these traditional practices.⁷

2. Promotion of Local Craft

Handicrafts and Artisanal Products: Festivals offer a vital marketplace for local crafts such as pottery, palm leaf weaving, and stone carving. These handcrafted items are often displayed in exhibitions or pop-up markets that are part of the festival experience.

Craft Fairs and Exhibitions: Many festivals in Kanyakumari include stalls where artisans can sell their products to tourists. This direct interaction between craftspeople and buyers provides both financial support and motivation to continue traditional craft-making.

3. Promotion of Culinary Traditions

Showcasing Traditional Cuisine: Festivals in Kanyakumari are known for celebrating the region's diverse and unique culinary heritage. Food stalls at these events offer traditional Tamil cuisine, as well as local specialties like seafood dishes that are integral to the coastal culture.⁸

Food Tourism: Tourists visiting festivals are often eager to try local delicacies, leading to a rise in culinary tourism. This not only helps preserve the traditional cooking methods but also boosts the popularity of local ingredients and dishes.

Empowering Local Food Producers: Festival-related food stalls create opportunities for local farmers, fishermen, and small-scale food producers to sell their goods directly to tourists. This has a direct impact on improving their livelihoods, as the demand for authentic, locally-produced food increases.

4. Impact on Sustaining Livelihoods

Economic Empowerment: The increased influx of tourists during festivals leads to higher demand for local

products, thus enhancing the income of local artists, craftsmen, and food vendors. Festivals provide an economic boost to those who rely on traditional crafts and culinary skills for their livelihood.

Skill Preservation and Transmission: With the rise in demand for traditional arts, crafts, and cuisine during festivals, there is a greater incentive for younger generations to learn and continue these practices. This ensures the transmission of indigenous knowledge and craftsmanship across generations.

Creation of Job Opportunities: Festivals also create temporary job opportunities for locals in areas such as hospitality, event management, transport, and guiding services. This further contributes to sustaining livelihoods within the community.

5. Building Cultural Identity and Tourism Appeal

Cultural Branding: Festivals in Kanyakumari enhance the district's identity as a cultural tourism destination. By associating the region with rich art, craft, and culinary traditions, the district becomes more appealing to cultural tourists, leading to a cycle of economic growth and cultural preservation.

Sustainability through Tourism: Sustainable tourism practices during festivals can ensure that the promotion of local culture does not lead to its commercialization or loss of authenticity. By integrating eco-friendly measures and local fair trade practices, the festivals can have a positive long-term impact on both the community and the environment.

Conclusion

Festival tourism in Kanyakumari district is instrumental in promoting local art, craft, and culinary traditions. By providing a platform for artisans, craftsmen, and food producers to showcase their skills, these festivals contribute to sustaining their livelihoods. The economic benefits that flow from increased tourist interest ensure the continuity of traditional practices, empowering the local community while preserving the district's rich cultural heritage. With proper

management, festival tourism can continue to be a driver of cultural preservation and economic growth in Kanyakumari. Moreover, the individuality of festival tourism is expressed through its multifaceted impacts on different elements. The identification and discussion of the discourses of festival tourism made it possible to determine the role and its impact by creating space for people to showcase their skills and protect sacred customs, which reflect in their behaviour and values and also createa wonderful exposure. The impacts of tourism are all part of a move towards sustainable and responsible tourism.

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Socio-Economic Impact of Unesco World Heritage Sites in Tamil Nadu: A Historical Perspective

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Abstract:

This paper explores the socio-economic impact of UNESCO World Heritage Sites in Tamil Nadu, focusing on the Great Living Chola Temples and the Group of Monuments at Mahabalipuram. These sites preserve Tamil Nadu's cultural history while contributing to the local economy through tourism, employment, and community development. Using a survey method, primary data was collected from local residents, tourists, and heritage site managers. Variables such as economic benefits from tourism, employment opportunities, and infrastructure development were analyzed. Secondary historical data provided insights into long-term socio-economic trends. Statistical analysis highlighted significant economic contributions, alongside challenges in sustainable site management and community involvement. The study emphasizes the need for policies balancing economic growth with cultural preservation. It concludes with recommendations for promoting sustainable tourism, community participation, and infrastructure investment to maximize the socio-economic benefits of these heritage sites.

Keywords: Heritage Tourism, Socio-Economic Impact, Cultural Preservation, Sustainable Development, Community Participation.

1. Introduction

UNESCO World Heritage Sites in Tamil Nadu, such as the Great Living Chola Temples and the Group of Monuments at Mahabalipuram, serve as not only cultural treasures but also economic drivers for the region. These sites attract significant tourist activity, creating employment and stimulating local businesses. This research paper explores the historical perspective on how these sites have influenced the socio-economic conditions of surrounding communities, focusing on the

economic benefits and the challenges of sustainable site management.

2. Research Objectives

1. To examine the economic benefits generated by UNESCO World Heritage Sites in Tamil Nadu.
2. To assess the employment opportunities created by heritage tourism.
3. To explore the infrastructure development linked to heritage tourism.
4. To analyze the socio-cultural changes within local communities.

4.3 Data Analysis

The data collected through the survey were analyzed using statistical software. Descriptive statistics and correlation analysis were applied to quantify the economic contributions and to identify relationships between heritage tourism and socio-economic development indicators. Qualitative data from interviews were also used to provide context and depth to the quantitative findings, especially in understanding challenges related to sustainable site management and community involvement.

5. Data Analysis and Results

The analysis of the survey data focuses on the economic impact, employment opportunities, infrastructure development, and socio-cultural changes attributed to UNESCO World Heritage Sites in Tamil Nadu. The findings are presented through descriptive statistics and tables, followed by an interpretation of the results.

5.1 Economic Impact

The analysis reveals that tourism generated by UNESCO World Heritage Sites significantly contributes to the local economy. The total income from tourism

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activities, local business growth, and tax revenues is substantial, highlighting the economic value of these sites.

Table 1: Economic Impact of UNESCO World Heritage Sites in Tamil Nadu

Economic Indicator	Average Annual Value (INR)	Percentage Contribution
Tourism Revenue	1,20,00,000	48%
Local Business Growth	60,00,000	24%
Tax Revenue from Tourism	45,00,000	18%
Other Economic Contributions	25,00,000	10%
Total Economic Impact	2,50,00,000	100%

Source: Tourism Statistics Report 2022. Chennai

From the table above, tourism revenue contributes the most, at 48%, followed by local business growth at 24%. Tax revenues account for 18%, and other contributions, such as government and NGO spending on conservation, account for 10%.

5.2 Employment Opportunities

The data analysis highlights that both seasonal and permanent employment opportunities are created through heritage tourism, with seasonal jobs in tourism and hospitality sectors being more prevalent.

Table 2: Employment Opportunities Created by UNESCO Heritage Sites

Job Type	Number of Jobs Created	Employment Type
Tourism (Guides, Operators)	800	Seasonal
Hospitality (Hotels, Restaurants)	600	Permanent
Artisans and Craft Sellers	750	Seasonal
Heritage Conservation Staff	150	Permanent
Total Employment	2,300	-

The total employment generated is 2,300 jobs, with the majority being seasonal positions, particularly in tourism and hospitality services.

5.3 Infrastructure Development

Heritage tourism has led to significant improvements in infrastructure, particularly in transportation and hospitality facilities around the sites.

Table 3: Infrastructure Development Linked to Heritage Tourism

Infrastructure Type	Level of Development (1-5)	Percentage Improvement
Roads and Transport	4	80%
Accommodations (Hotels, Lodges)	3.5	70%
Public Utilities (Water, Power)	3	60%
Tourism Facilities (Museums, Parks)	4	75%
Overall Average	3.63	71%

The development level ranges from 3 to 4 out of 5, with the most significant improvements in roads and tourism-related facilities.

5.4 Socio-Cultural Changes

The study also found that heritage tourism has both positive and negative socio-cultural impacts. While it has contributed to the preservation of local traditions, it has also led to issues such as migration and changes in local community dynamics.

Table 4: Socio-Cultural Impact of UNESCO World Heritage Sites

Socio-Cultural Factor	Impact Level (1-5)
Preservation of Local Traditions	4
Influence of Tourism on Culture	3
Urbanization and Migration	2
Community Involvement in Tourism	3.5
Overall Impact	3.13

While the preservation of local traditions scored highly (4 out of 5), urbanization and migration challenges were rated low (2 out of 5), indicating concerns over demographic changes in the area.

6. Discussion

6.1. Economic Impact

The findings reveal that the economic benefits of UNESCO sites are significant, contributing to both direct and indirect revenue generation through tourism and local businesses. However, these benefits are often unevenly distributed, with larger businesses gaining more compared to smaller, local enterprises.

6.2. Employment and Infrastructure

Heritage sites create a considerable number of jobs, particularly in tourism-related fields. However, many of these jobs are seasonal, leading to income instability for local workers. In terms of infrastructure, the sites have led to improved road networks and public utilities, yet there is still a need for more sustainable and community-driven development projects.

6.3. Socio-Cultural Impact

The socio-cultural impact analysis shows that while local traditions are being preserved, the influence of tourism has brought about both positive and negative changes. Increased migration and urbanization around heritage sites pose challenges to maintaining the cultural integrity of these areas.

7. Recommendations

1. **Sustainable Tourism Development:** Implement policies that focus on sustainable tourism to balance economic growth with cultural preservation.
2. **Community Involvement:** Increase local community participation in site management to ensure long-term benefits for residents.
3. **Infrastructure Investment:** Prioritize infrastructure development that benefits both tourists and local communities, with an emphasis on environmentally friendly practices.

4. **Employment Security:** Encourage the creation of more permanent, stable employment opportunities to reduce dependency on seasonal tourism.

8. Conclusion

This research highlights the vital socio-economic role of UNESCO World Heritage Sites in Tamil Nadu. While they contribute significantly to the local economy and employment, there are challenges related to sustainability and the involvement of local communities. A balanced approach that integrates economic growth with cultural preservation is essential for ensuring that these heritage sites continue to benefit Tamil Nadu for future generations.

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The Impact of the Press in Social and Political Awareness among Dravidians

G. Balamurugan

As early as the 19th century, Western-educated and politically minded scholars recognised the importance of freedom of the press. In 1824, Rajaram Mohan Roy submitted a memorandum to the Supreme Court advocating for “unfettered freedom of the press.” Newspapers were used to provide political education, advocate for religious and social reforms, and criticise government actions. They played a key role in shaping public opinion, collecting and publishing information about people’s expectations, disappointments, and protests, fostering national growth, raising awareness, and securing rights. The role of periodicals such as *Hindu*, *Swadesamitran*, *Kesari*, *Maratha*, *Bengali*, *Amritbazar Patrika*, *Suraj*, *Indian Mirror*, *Advocate* in the late 19th century is noteworthy. As Motilal Ghosh observed, newspapers are mirrors of people’s thoughts. This article explores how the press was instrumental in raising awareness among Dravidians at the grassroots level.

Social and Religious Reform Movements

Brahma Samaj (1828), Prathana Samaj (1857), and Arya Samaj (1875) emerged in the 19th century, attempting to bring reforms to Hindu religious culture. Mahatma Jyotiba Phule acted as a crusader for the downtrodden, backwards, and oppressed people, advocating universal humanitarianism. He embraced anti-Aryan and anti-Vedic principles as symbols of the non-Brahmin movement. In this way, he guided the Dravidian movements in Tamil Nadu as early as 1810. Phule, who railed against untouchability, emphasised that the non-Brahmin movement should prioritise eradicating untouchability. He also nurtured community leaders who would act as social philanthropists. To achieve this, he insisted on learning to speak, write, and spread the principles of Non-Brahminism, establishing a Non-Aryan identity. Phule’s role in Indian social history

became more prominent later with the revival of the Dalit movement in Maharashtra.

The Adi Dravida Movement and Its Leaders

Among the most notable figures were the Adi Dravida leaders who emerged in Tamil Nadu following the Maharashtra Uprising, which spurred social awareness in the region. The three great leaders were Pandit K. Ayodhidasar, Rettamalai Srinivasan, and M.C. Raja. Three organisations have been pioneers in the history of the Adi Dravida movement: the *Adi Dravida Mahajana Sabha*, formed by Vairakan Velayutham Pillai, Madurai Pillai, K. Ayothidasar, and M.C. Raja in 1882; the *Paraiyan Mahajana Sabha*, founded in 1893; and the *All India Adi Dravida Mahajana Sabha*, established in 1928 by Rettamalai Srinivasan.

Pandit K. Ayothidasar was a pioneer who campaigned with a militant spirit in the aforementioned magazines, combining the rationalist movement with the anti-Brahminism movement. His journals reflect his activities. Pandit K. Ayothidasar wrote a series of articles on the “*Poorva Tamil Oli: Buddha’s Adiveda*” in the magazine *Oru Paisa Tamilan*, which was started in 1907. Later, these articles were also published as a book.

Formation of Non-Brahmin Identity

In his book *Dravidan – A Study of the Justice Party Magazine*, P.S. Mani notes that Mahatma Phule, in Maharashtra, referred to the untouchables as ‘Adi Shudra’. He divided people into Aryan and non-Aryan, but the concept of a ‘Dravidar’ division did not emerge in his thought. In Tamil Nadu, the term ‘Adi Dravidar’ came into circulation from 1922, based on a government order, while the terms Panchamar, Paraiyar, and Untouchable were also used. In 1919, a magazine called

Adi Dravidan was run by the Colombo Adi Dravidan Tamils. K. Ayothidasar emphasised that the downtrodden should be called 'Adi Tamils'. Even before the government order was issued, the downtrodden people were referring to themselves as 'Adi Dravidians', using this name for their organisations and journals.

In 1893, G.P. Pillai published an 80-page pamphlet outlining methods for the advancement of non-Brahmin communities. He wrote extensively about his anti-Brahmin campaign in the English publication *The Ways and Means for the Amelioration of the Condition of the Non-Brahmin Races*. In this work, he proposed that a national general-purpose committee be established. The committee should also strive to prevent the exclusion of non-Brahmins from government jobs. A request was made for kings, princes, zamindars, and common people to help establish a magazine to support this cause.

K. Ramakrishna Pillai (1878–1916) raised awareness by running Malayalam magazines in various places. On 14 September 1899, he started a magazine called *Kerala Darpanam*. He later launched the monthly magazine *Kerala Patrika* in 1901, the weekly *Malayali*, and the monthly *Kerala* in 1905, creating political awareness through these publications. Vakkam Mohammad Abdul Khadar Maulavi, popularly known as 'Vakkam Maulvi,' asked Ramakrishna Pillai to take over the *Swadeshabhimani*, which he had founded in 1905. Initially published as a weekly, then bi-weekly, it eventually became a daily. From 1906 to 1910, Ramakrishna Pillai edited the *Swadeshabhimani*. On 26 September 1910, the newspaper and its press were sealed and confiscated by the Indian Imperial Police, and Ramakrishna Pillai was arrested and exiled from Travancore to Thirunelveli.

The Tamil Press and Social Reform

G. Subramania Iyer, born in 1855, holds a significant place in the history of social reform in Tamil Nadu. In 1868, the Thiruvallikkeni Literary Society was formed in Chennai. Some members of this association later started the newspaper *The Hindu*, with G. Subramania Iyer being one of them. He became its first

editor at the age of 23. Recognising the need for a Tamil press, he founded *Swadesamitran* in 1882. These two journals provided him with a strong platform to express his social reform ideas throughout his involvement with them. He took a keen interest in social issues and actively engaged in social reform activities from a young age.

In 1878, Muthuswamy Iyer was appointed as the first Indian judge in the Madras High Court. While this appointment brought a wave of happiness, it also raised some concerns. For example, a letter published in the *Madras Mail* asked, "Will Brahmins be fair to all castes?" G. Subramania Iyer responded to this in the same newspaper, stating, "It has become common to raise an outcry against Brahmins because they are educated and prominent in public life. There is no mutual sympathy between Brahmins and non-Brahmins."

As early as 1894, a "Hindu Widow Marriage Association" was established in Chennai, but it did not function effectively. In response, R. Raghunatha Rao, a Marathi Brahmin who had come to Chennai from Thanjavur, reformed the initiative and launched the movement under the name "Hindu Women's Remarriage Society." Its primary aim was to facilitate the remarriage of young widows. Although the Widow Remarriage Act, which legalised widow marriage, came into force in 1856, it was not widely practised. In 1858, a 13-year-old widow from the Sutra caste was married in Salem. In 1873, Sessa Iyengar remarried his widowed daughter in Nagercoil.

An Organisation for Social Reform

In 1885, the "Indian National Congress" was founded in Bombay. At that time, it was emphasised that the Congress should not only be a political movement but also an organisation that could focus on social issues. R. Raghunatha Rao from the Madras Presidency and Bombay District Judge M.G. Ranade presented this idea at the opening session of the Congress. However, when the second conference was held in Calcutta in 1886, no further progress was made. A debate ensued among the Congress leaders about whether the Congress should also address social issues

or if a separate organisation should be established for this purpose. Ultimately, it was decided to start a separate organisation called the “Indian National Social Conference.” Chennai was honoured with hosting its inaugural conference.

The inaugural conference was presided over by Sir D. Madhava Rao, who was elected president of the organisation at the end of the conference. It was decided to hold conferences in various parts of India to “find ways to improve the status of the community” and “social customs.” While previous social reform movements had relied on religion, this was the first reform organisation to depend on politics, implying that politics and social reform were interrelated.

G. Subramania Iyer played a crucial role in organising the National Social Conference in Chennai. He utilised the Newspapers *The Hindu* and *Swadesamitran*, of which he was the editor, to promote social reform. *The Hindu* (September 1887) highlighted that there were 80,000 widows under the age of nine and over 200,000 under the age of sixteen. *The Hindu* also commented on Professor Max Müller’s suggestion to start a school and home for widows, stating, “This project is unlikely to succeed. It is considered contrary to the sentiments of the Hindu community and has faced significant opposition. However, it would help in the remarriage process by creating a sympathetic bond among family members who have experienced the same tragedy.”

A section of the newspaper, *The Hindu*, was actively used for social reform, but Editor M. Veeraragavachari began to protest. Consequently, Iyer’s friends decided to start a separate journal dedicated to social reform. Although Natarasan was the author, Subramania Iyer was the driving force behind it. In the first issue of the magazine, he wrote about social reform. Iyer and his friends established a separate press and organisation for social reform in Chennai due to disagreements with Raghunatha Rao, the head of the Hindu Women’s Remarriage Association. An organisation called the “Chennai Hindu Social Reform Society” was formed in 1892.

Non-Brahmin Publications

The press was not only instrumental in social reform but also played a crucial role in shaping political consciousness among Dravidians. In 1915, the Dravidian Association published two notable books. One of these was *Non-Brahmin Letters*, which contained 21 letters explaining the backwardness of non-Brahmins in the then Madras Presidency. This book was written under the pseudonym N.S.K. Another book, *Dravidian Worthies*, was authored by Sir C. Sankaran Nair.

The publications highlighted how non-Brahmins remained disunited, likened to a bag of gooseberries spilt and untied. Not only did they refuse to unite, but they were also divided among themselves. Ignoring the importance of education and continuing with their hereditary jobs, their aspirations rarely extended beyond becoming, at most, ‘Dubashis’ (interpreters). Even non-Brahmin proprietors treated their non-Brahmin workers poorly. This low status was attributed to non-Brahmins themselves for failing to seize job opportunities in government, in contrast to Brahmins who worked unitedly, recognising the importance of education. Non-Brahmins, immersed in the fallacy of ‘Manusmriti’, were seen as the cause of their backwardness. To secure a rightful place in the public life of the Madras Presidency, all Dravidians needed to come together organizationally and start ‘National’ colleges that taught Dravidian languages. Such publications that portrayed the truth created awareness among educated non-Brahmins. Natesa Mudaliar, beyond merely publishing pamphlets with advice, also engaged in philanthropy for the advancement of Dravidians. In 1914, while still a medical student in Madras, Natesa Mudaliar established the “Dravidan Home,” a hostel for non-Brahmin students who faced caste-based discrimination and did not have access to hostel facilities.

Conclusion

The press facilitated the spread of reformist ideas, as seen in the initiatives of figures like Mahatma Jyotiba Phule and leaders of the Adi Dravida movement. It was instrumental in highlighting issues such as untouchability, advocating for non-Brahmin identities,

and promoting educational and social advancements. Magazines and journals that emerged in the late 19th and early 20th centuries further intensified the campaign for social justice, helping to build a unified Dravidian identity and advance the cause of the marginalised.

In Tamil Nadu, the role of the Tamil press, including influential figures like G. Subramania Iyer, was pivotal in addressing social reforms and political issues. The Tamil press not only challenged existing social norms but also facilitated discussions on autonomy and self-governance, highlighting the interconnectedness of social reform and political action.

In summary, the press has been a cornerstone in the development of social and political consciousness among Dravidians. Its role in educating the masses, advocating for reforms, and challenging injustice has been pivotal in the progress of the Dravidian movement and the broader quest for equality and rights. As we look forward, the legacy of the press's impact underscores its enduring importance in shaping the socio-political landscape of the Dravidian communities.

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Tank Irrigation in Tamil Nadu - “As Pockets of Insurance”

M. Glory Bai

Introduction

Tamil Nadu forms the southernmost state of the Indian Union. The state is endowed with only three per cent of India's water resources. The state also depends significantly on the unreliable Northeast Monsoon, which brings copious rain in October and November, and sometimes in December as well. “Agriculture in general gambles with the monsoon in India” is a

proverb, particularly in Tamil Nadu. Excessive rain causes floods, and scant rainfall brings famine at different times. The occurrence of floods and famine often accelerates the distress of the people. The unpredictable and erratic rainfall introduces an element of risk, uncertainty, and instability in crop production and the state's economy. To store excessive rainwater, tanks are constructed.

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Tanks are known as Ery in Tamil. The temple tanks of Tamil Nadu are known as Kulam. Tank irrigation in Tamil Nadu has a chequered history.¹ From the Sangam Age onwards, the Tamils paid great attention to the development of tank irrigation. The Sangam poets advised the King to build tanks wherever the topography permitted in order to store water. The Tamil kings encouraged tank irrigation, and later, the British also paid significant attention to the already existing tank irrigation. After independence, the government, besides harnessing surface water through the construction of dams, also developed tank irrigation.² In the absence of and shortage of rainwater, Tank irrigation played a vital role in the progress of agriculture.

The tanks are of two kinds, viz., System Tanks and Non-System Tanks.³ The canal-fed tanks are known as System Tanks, which were exclusively under the management of the Public Works Department.⁴ The System Tanks are fed with water from rivers and run off through diversion weirs, feeder channels and surface flow.⁵

The rainfed tanks are known as Non-System Tanks. Non-system tanks with an area below 40 hectares are under the control of Panchayat Unions.⁶ These Non-System Tanks have a small storage capacity.⁷

The chain of tanks under both systems, which irrigate large areas, is a proud achievement of Tamil Nadu.⁸ Centuries ago, our forefathers constructed many tanks which harvest the monsoon rains in the gently sloping plain topography.⁹

Tamil Nadu lies on the leeward side of the Western Ghats and therefore misses the intensive rainfall of the dependable South West monsoon. However, the North-East monsoon, which is less dependable, brings more rain to Tamil Nadu.¹⁰ The north-east monsoon is often accompanied by cyclones and pours heavily in short spell. So many tanks store water during this season. These tanks constitute a significant source for irrigation.¹¹ Tank irrigation was exclusively practised in the Cauvery delta and Tambraparani along with innumerable tanks formed

centuries ago in the State. This practice compared favourably with contemporary irrigation practices in the Nile Valley of Egypt, the Euphrates and Tigris Valleys of Mesopotamia. The people who built these tanks were fully aware of their importance and hence made elaborate arrangements for their proper maintenance.¹² The tank serves its ayacut through the distribution system consisting of the channels taking off from its sluices, their branches, water courses and field channels. Each field may have access to irrigation through the field channels. In some cases, field-to-field irrigation may also be practised. Tank irrigation is of most significant importance in the State, because more acres are irrigated under tanks.¹³

Tank irrigation is regarded as a stabilising factor in agricultural production in the region, where rainfall uncertainty is pronounced.¹⁴ Tanks are an ancient source of irrigation and are found in almost all States except Punjab. Tamil Nadu contains the most significant number of tanks, and the antiquity of these sources of irrigation in the country is even greater.¹⁶ Tank irrigation in the State has been given new emphasis in the areas of unstable rainfall, where tanks act as an important source of supplementary irrigation.¹⁷ In Tamil Nadu, almost every village has a tank in the eastern plains.¹⁸

Tank is actually a misnomer for the reservoir known as Ery in Tamil. A tank typically refers to a dug-out reservoir with steps on all sides that reach down to the water. An Ery, on the other hand, is a reservoir of water contained behind earthen bunds or embankments.¹⁹ Tanks are classic examples of common property resources, which are mostly distributed in the southern states, namely Andhra Pradesh, Karnataka, and Tamil Nadu. Tamil Nadu accounts for about one-third of the total irrigation area in these states.²⁰

An irrigation tank is a water reservoir constructed across the slope of a valley to catch and store running water for the purpose of irrigating agricultural areas.²¹ Basically, tanks are constructed across slopes for collecting and preserving water by utilising the advantage of local maintenance as well.²² Tanks vary in size, ranging from tiny ones that irrigate about 3 acres to

large ones that irrigate 3,000 acres or more. The construction of a tank is a process which generally involves the collective action of several persons guided by local authority²³ and essentially a community-oriented system.²⁴

One of the main functions of an Ery is the irrigation of fields for cultivation. Each Ery is designed to irrigate a certain extent of agricultural land known as the ayacut of the Ery. The water reaches the fields through valves known as sluices. Sluices are termed Madagu in Tamil. An Ery has several sluices depending upon its size. Sluices are typically located at different levels to supply water at varying elevations.²⁵

A well-maintained Ery can store water for use over more than one year. For example, Mamandur Ery in the North Arcot District of Tamil Nadu stored water for fifteen months.²⁶ In Tamil Nadu, there are about 39,000 tanks²⁷, which are expected to have existed for many generations. The fact that the old tank in the Chingleput district of Madras still irrigates a considerable area serves as evidence of this truth. References to such tanks are abundantly found in 8th- and 9th-century inscriptions.²⁸ However, the sixth decade of the twentieth century, ie, the nineteen sixties, is considered the golden period of tank irrigation in terms of area irrigated by tanks.²⁹

Tanks in Tamil Nadu are capable of irrigating land ranging from 5 to 250 hectares. In low rainfall areas, the tanks held water for only a few months beyond the monsoon, but they still provided security to agriculture during the monsoon and made the water sufficient for a second crop after it.³⁰ Thomas Munro, the famous British administrator, noted that the large irrigation tanks paved the way for the excavation of ponds or Uranis. These ponds provided the principal water source for domestic purposes.³¹ Tanks are prevalent and the most important sources of irrigation in the districts of Ramanathapuram, Chingleput, Tirunelveli, North Arcot, and South Arcot.³² Large number of tanks in Tamil Nadu provide irrigation in the predominantly dry areas and play an important role in the rural economy of the State.³³ Tank irrigation is a vital protective irrigation source. Thus, the tanks are

described as the “Pockets of Insurance” against crop failure.³⁴

Conclusion

Tank irrigation in the early Tamil country received encouragement from the Kings, consideration from the British, and due patronage in independent India. Tanks are termed as real monuments. The state takes adequate care to ensure the proper protection and distribution of water stored in tanks. The contributions of individuals, Panchayat Raj institutions, and the state are significant and indispensable in maintaining the tanks, which help increase their presence in society at various levels. Tank irrigation is a vital source of protective irrigation. Thus, the tanks are described as the “Pockets of Insurance” against crop failure.

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Untold Story of Devadasi System in Tamil Nadu and the Role of Moovaloor Ramamirdham Ammaiyaar to abolish Devadasi System

T. Seethalakshmi

Introduction

The Devadasi is a Sanskrit term that means servant of Deva (God) or Devi (Goddess). This is a kind of religious practice carried on basically in the southern part of India. In which a girl in her pre-puberty period was dedicated to worship and service of a deity or a temple for the rest of her life by her parents. They would be 'married' to the deity. After the ceremony, they are required to perform useful functions at temples, such as cleaning the temples, lighting lamps, and dressing the deities. They were also involved in singing devotional songs, dancing in devotion to the deities, teaching music and dance to the girls, and carrying on and developing the tradition of classical music and dance. The devadasi practice is one in which low-caste girls, as young as five or six, are "married" to a Hindu Goddess and sexually exploited by temple patrons and higher caste individuals. So, devadasis were given high

respect in society initially. For their duties, they were paid by the temples depending on the temple's wealth. In some instances, they were awarded *Inams* in the form of land and revenue. Some archaeologists argue that this institution dates back to 2500 B.C. in Mohenjo-Daro.

History of the Devadasi System

The historical account of the devadasi system is murky due to its early inception. The first confirmed reference to a devadasi was during the Keshari Dynasty in the 6th century A.D in South India. The practice became significant when one of the great queens of the Somavamshi Dynasty decided that, in order to honour the gods, certain women who were trained in classical dancing should be married to the deities. In Tamil Nadu, the devadasi system emerged prominently during the Chola Empire, circa 850-1300 A.D., when the Saivite and Vaishnavite hymnists challenged the

primacy of the Jain and Buddhist faiths. The Chola Empire supported the Devadasi system. Tamil Devadasis were known as Devar Adigalar (“Deva” means “Divine” and “Adigalar” means “Servants”, i.e. “Servants of the Divine”). Both male and female Devadasas and Devadasis were dedicated to the service of Hindu temples and their deities. The Chola empire developed the tradition of music and dance employed during temple festivals.

The Bhakti Movement popularised the ritualistic worship of singing, dancing, and reciting, which was how the devadasi system flourished. Quite possibly one of the most fundamental errors to arise throughout the examination was the misuse of the term ‘caste’ in the context of the devadasis in colonial literature. The Devadasi once held a very high social position. However, gradually, professions such as dancing as temple servants came to a slow halt. The once-held and enjoyed devadasi system was introduced initially with ‘noble intentions’, but with time, the system degenerated.

Role played by Moovaloor Ramamirdham Ammaiyar

It is noted that by the efforts of many social reformers, including Moovaloor Ramamirdham Ammaiyar, the Devadasi System vanished. Moovaloor Ramamirdham was born in 1885 in the district of Tiruvurur to Mr. Krishnaswami and Ms. Chinnammal. She belonged to an Isai Vellalar family. Though she had received an education only from the *Thinnai schools* of yesteryears, her feats in her lifetime cannot be matched even by those who are educated regularly.

In the early days, she joined the Congress Party in 1921 at the conference organised in Trichi. She became the State Committee Member of the Congress party. She is one of the reasons for Mayavaram becoming the fort of the Congress Party in those days. Once Thiru. Vi. Ka. said about Ramamirdham that she worked for her sisters even when she was working for the Congress Party. From this, we could understand that Ramamirdham was consistently committed to the women’s cause, regardless of her political affiliation and party positions.

Moovaloor Ramamirdham took part and contributed to society in various ways. Wherever she had been, she never failed to fight for the causes of annihilating patriarchy and women’s empowerment. She had contributed much to the liberation of Devadasis women from the clutches of oppressive religious patriarchy. She had contributed to the social causes so much so that her name was given to one of the social welfare programmes introduced by the Tamil Nadu Government. She said that to strengthen women’s status, education is essential. If only women get educated, the society and the people of the country will develop themselves. She has written a novel called *‘Mathipetra Mainor or Dasigalin Mosavali’* in the year 1938. In it, she has realistically depicted how the Devdasi women have been treated inhumanely, and it stands as proof to this day of her social services. This novel, which consists of 303 pages, became popular among the public and served the greater cause of raising awareness about the plight of Devadasi women. In 1945, she wrote a short story called *‘Damayanathi’* in the *Dravida Nadu* newspaper. She passed away on 27 June 1962.

Causes for the deterioration of the Devadasi System

This religious practice deteriorated during the medieval period due to the destruction of many temples. This phenomenon leads to the degradation of the status of Devadasis in society. Because of their financial problems, they became mistresses of royal and wealthy men. Superstitious beliefs, community pressure, disability, tradition and continuation of lineage, among others, are some of the reasons behind the continued practice. Special children with physical and mental disabilities, who are more vulnerable to being dedicated as devadasis, are also deteriorating. Any girl child born from that union was also dedicated to the temple, and boys born were trained as musicians. This led to the religious prostitution in temples of India, which continues to date. The devadasis were exploited by the rich, powerful and upper-class people and on the other side, their economic needs prevented them from leaving this practice, and ultimately they were driven to the valley prostitution.

Madras Presidency Devadasi Association

In Tamil Nadu, the anti-abolition groups, the Madras Presidency Devadasi Association, mobilised their people to express their solidarity by sending memorials to the concerned authorities with signatures. It was calculated that more than two lakhs of devadasis were living in Madras State alone. The Government realised that it was essential to rescue thousands of young, innocent women suffering from diseases like gonorrhea and syphilis.

Why was the Devadasi System banned?

Former colonists and the Indian Elite saw the system as immoral, a social evil. The legislation's goal was to prevent young girls from being exploited by being dedicated to temples and to help older devadasis integrate into mainstream society. The first law that declared this system illegal was enacted in 1934 in the name of the Bombay Devadasi Protection Act. Further, the Madras Devadasi (Prevention of Dedication) Act, 1947, outlawed this practice in Madras. In 1988, the devadasi system was outlawed entirely all over India. What is needed is to take the rehabilitation of devadasis seriously in society so as to allow them to lead their lives with human dignity.

Conclusion

It is concluded that in modern society, social, economic, and political emancipation of women, in general, has become an important issue. Discriminative, unequal and biased religious traditional preaching about the general status of women is being challenged. These challenges demand justification from different social reformers like Moovaloor Ramamirtham. It is needless to say that the Moovalur Ramamirtham Ammaiyar Ninaivu Higher Education Assurance Scheme and "Moovalur Ramamirtham Ammaiyar Ninaivu Marriage Assistance Scheme have been launched by the Government of Tamil Nadu. Her name will be ever remembered until the Dravidian legacy is alive in Tamil Nadu.

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Feeding the Rails: Colonial South Indian Railways and the Politics of Cuisine, A Cultural and Financial Exploration

P. Lakshmi Nair

Introduction

Colonial India was a complex and multifaceted society, characterised by its deeply rooted caste system and rich religious diversity. The introduction of railways by the British in the mid-19th century revolutionised transportation and created new opportunities for mobility. However, these advancements in travel were not free from the constraints of Indian social structures, particularly those of caste and religion. Travel, especially within the confines of a railway compartment, reflected the societal norms and hierarchies that governed colonial India. These hierarchies not only influenced who could travel but also how men and women experienced travel differently.

Caste and Religion in Colonial Indian Society

The caste system, which categorised individuals into hierarchical groups based on birth, profession, and social standing, has long been a defining feature of Indian society. This system, deeply entrenched in religious traditions, particularly within Hinduism, divides people into rigid categories, including Brahmins (priests), Kshatriyas (warriors), Vaishyas (merchants), and Shudras (labourers). Those outside of this hierarchy were considered “Untouchables” or Dalits, marginalised and ostracised from mainstream society. Religion further complicated this social order, with India being home to diverse religious groups including Hindus, Muslims, Christians, Sikhs, Jains, and Buddhists. Each religion had its own set of rituals, customs, and dietary restrictions, which became significant factors in the everyday lives of colonial Indians. This caste and religious stratification was reflected in many aspects of colonial Indian life, including travel. As the British colonial government introduced the railways, initially

intended to connect different parts of India for administrative and economic purposes, the train compartments and services reflected the pre-existing social order. Travel was not only influenced by the individual’s financial capacity to afford tickets but also by their religious and caste identity. For instance, high-caste Hindus, especially Brahmins, were often reluctant to share space or food with lower castes or individuals from different religions, as this could lead to “pollution” of their purity, which was strictly monitored by caste norms.

Gender and Travel in Colonial India

Gender further complicated the travel experience in colonial India, especially for women. The deeply patriarchal nature of Indian society during colonial times restricted women’s movement in both public and private spaces. Women’s roles were primarily confined to the domestic sphere, and their appearance in public spaces, such as railway stations or trains, was often subject to societal scrutiny. The concept of “purdah” (seclusion) was practised by many Hindu and Muslim women, particularly those belonging to upper-caste or wealthy families. This practice of keeping women out of the public gaze meant that their travel options were even more restricted compared to those of men. Thus, even within the limited realm of women’s travel, caste-based segregation played a significant role.

In contrast, lower-caste women, who were often employed in manual labour, had slightly more freedom in public spaces due to the nature of their work. However, they too faced discrimination and exclusion in the context of travel. The lack of resources and social status meant that lower-caste women had limited access to separate compartments or even the financial means to travel frequently. For these women, travel was often a

necessity rather than a luxury, and they were subjected to the social prejudices of both gender and caste.

For men, travel during the colonial period was relatively more accessible compared to women. However, it was still governed by the same rigid structures of caste and religion. Men, especially those from higher castes or wealthier backgrounds, had more freedom to move across regions and use public transportation, such as railways. However, the fear of social pollution was still a prominent concern. High-caste men avoided physical contact with lower-caste individuals during travel. They would often carry their own food to avoid eating anything that someone from a lower caste might have prepared. Muslim men were conscious of maintaining their religious purity, particularly in terms of food and prayer rituals during long journeys. While the railways offered a new way to navigate India's vast geography, religious practices, including daily prayers and dietary rules, still had to be observed. Some Muslims preferred to travel with companions from their own religious community to ensure that these practices could be maintained without difficulty.

Influence on Food Options

Food is not just a source of sustenance; it is deeply intertwined with religious, cultural, and caste-based practices in India. For the majority of Indian travellers, food choices were influenced by religious dietary restrictions and the rules of purity and pollution that governed caste interactions. High-caste Hindus, for example, had strict dietary laws that prohibited them from consuming food prepared by lower-caste individuals or those of different religions. Similarly, Muslims adhered to halal food standards, which required that food be prepared in a certain way, making it difficult for them to share meals with people from other communities. These religious and caste-based restrictions significantly impacted food options available on trains and at railway stations. For many travellers, especially those from the upper castes, carrying their own food was a preferred choice to avoid the risk of contamination. However, for long journeys,

the availability of fresh food and water became a pressing concern. This demand for food services at railway stations led to the establishment of refreshment rooms and vendors. However, the nature of these services reflected the deep social divisions of Indian society.

Economic and Commercial Decisions on Colonial Indian Railways

The railway system represented a lucrative commercial opportunity, particularly for vendors who could secure contracts to provide food and water to passengers. The British authorities recognised this early on and sought to control who could sell food at railway stations. Contracts for food stalls were often auctioned off, and successful bidders were required to adhere to specific guidelines regarding pricing, cleanliness, and quality. These contracts could be highly profitable, especially at busy stations where large numbers of passengers pass through each day. However, the economic decisions made by the colonial government were not solely about maximising profit. There were also concerns about public health and social order. The colonial authorities were aware that poor-quality food and water could lead to illness, which in turn could disrupt the smooth functioning of the railway system. As a result, they introduced regulations aimed at improving the quality of food and water available to passengers. These regulations included standards for food preparation and storage, as well as guidelines for pricing to prevent vendors from overcharging.

Cultural Perspective: Food, Religion, and Social Boundaries

The economic and commercial decisions made by the colonial government regarding food services on the railways were deeply influenced by the cultural and social context of colonial India. One of the most significant challenges was accommodating the diverse religious and caste-based dietary restrictions of Indian travellers. Food in colonial India was not just a matter of sustenance, but also a critical marker of identity and social hierarchy. Spaces: Gender and Religion in

Railway Dining. The organisation of railway spaces, including dining areas, reflected the strict religious, gender, and caste boundaries of colonial Indian society. Access to railway dining facilities was often determined by a passenger's class, religion, and gender. For example, in some refreshment rooms, there were separate dining areas for men and women, as well as separate sections for Hindus, Muslims, and Europeans. This segregation was designed to respect the religious and cultural practices of Indian society. However, it also reinforced the broader social divides that characterised colonial India. The result was a highly segregated dining system that mirrored the broader social hierarchies of colonial India.

Conclusion

The colonial Indian railway system was not just a technological innovation but a complex social, economic, and cultural space that reflected the broader dynamics of colonial Indian society. The railways in colonial India were a microcosm of the larger societal structure, where caste, religion, and gender continued to shape everyday life, even in the seemingly neutral space of travel. While railways opened up new opportunities for commerce, travel, and communication, they also introduced significant challenges related to class, caste, religion, and gender. This essay examines two key aspects of the colonial railway experience: the economic and commercial decisions that influenced railway food services, and the ways in which railway spaces were structured to reflect strict religious, gender, and caste-based boundaries. While railways revolutionised transportation and provided new opportunities for mobility, they were not exempt from the deeply ingrained social hierarchies that governed Indian society. The British colonial government and Indian travellers responded to these challenges in different ways, with the government focusing on regulation and profit.

In contrast, Indian passengers sought to maintain their religious and caste-based practices. These dynamics highlight how the colonial railway system both mirrored and reinforced the broader cultural and social divides of the time. Despite the modernising force of the railways, the rigid social order of colonial India remained intact, influencing who could travel, how they travelled, and with whom they shared their journeys.

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An Insight Into Growth of Cotton Economy In Tamil Nadu

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Introduction

The origin of textiles can be traced to men's great transition from a nomadic, food-seeking hunting culture to a communal, food sharing, surplus civilization using culture, this evolution was confined around the four great river cradles of civilization The Nile Valley, The Tigris- Euphrates plain, The Yangtze Valley and The Indus Valley of North western India where it began in around 2500 BC.

Textile in Ancient India

Arthasastra, refers to different types of textile fabrics like linen (khoman), cotton (kappasikam), silk (kosseyam), Textile word like weavers (tantuvaya), the place of weaving (tantavitatathanam), weaving appliances (tantabhanda) loom (tantaka).

Jatakas refers to tools for spinning and weaving. The Textile Art of Buddhist period describes textiles including the fabric of Benaras known as 'kaseyyaka' (silk of benaras) and woolen blankets of Gandhara of a bright red colour.

Cotton under Colonial Era

The British Government introduced an Act to ban the use of chintz in England. This act came to be known as the Calico Act. The word chintz refers to printed cotton in Indian textiles. England producers want an secure markets within country by preventing Import of Indian finished products. During the 18th Century Indian designs were copied and reproduced there on white muslin imported from India. This leads to India lost its rich and culture highly favoured market of cotton.

Growth of Khadhi

Mahatma Gandhi said to have coined the term Khadi for these textiles owing to their coarse texture. Khadi is spun using a charkha or an Indian spinning wheel. The Charkha also became a prominent icon on the Indian National flag designed in the 1930. Second

Round Table Conference Khadi became popular as the textile of nationalism and said to be woven with the 'threads of Swaraj'. Khadi movement was established for social and economic reasons to develop our Indian Textile Industry. Boycott British goods and services from British textiles and other foreign products.

In 1914 First World War because British mills became busy to support the war needs and imports of cloth from Manchester into India declined, while Indian Mills suddenly had a huge home market to supply Indian textile got the opportunity to manufacture and supply cloth for the vast home textile market.

Growth of Cotton in Tamil Nadu

Tamil Nadu is a southern state of India which is a land of cultural and religious heritage. The Global Textile and apparel industry is worth over US \$4,395 billion, with clothing accounting for 60 percent of the market and apparel, the balance 40 per cent. Global trade in this industry is now at US \$350 billion and is expected to be in the range of US \$800 billion by 2014. India's textiles and clothing industry is one of the largest contributing sectors of India's yarn exports worldwide.

More than 70 textile and clothing clusters account for about 80% of total production in the country. The textile industry is extremely diversified with hand-spun and hand woven sectors at one end and the capital intensive, sophisticated mill sector. The Textiles constitutes a timeless facet of the rich cultural heritage of Tamil Nadu.

Formation of the Madras State Khadi and Village Industries on the activities of the Khadi Department. Have been brought under its purview. The Amber Chakra with four spindles were introduced and mounted by wooden frame. The invention of the Ambar Chakra revolutionized hand spinning. In 1950 Ekambaranthan

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farmer youth of papankulam in Thirunelveli district he was tried to make a chakra could spin like as mill. After various improvements it took the shape of the Ambar Chakra improvements.

Textile Industry of Tamil Nadu is the forerunner in Industrial Development and in providing massive employment in the State. It is predominantly Spinning-oriented. The State Textile Industry has a significant presence in the National economy also. Out of 2049 large and medium textile mills in India, 893 mills are located in Tamil Nadu. Similarly, out of 996 small units in India, 792 are located in Tamil Nadu. The 893 large and medium textile mills include 18 Cooperative Spinning Mills, 17 National Textile Corporation Mills and 23 Composite Mills. 12

The spinning capacity is 14.75 million spindles with a labour force of about 2.17 lakhs. The Textile Industry in the private sector has a very important role to play in the Industrial field, with regard to employment potential, overall economic and commercial activities. This industry enables the Central and State Government to earn revenue, besides foreign exchange through exports.

Conclusion

News about the proposed incentives in Gujarat's draft textile policy has been extensively shared among textile and apparel manufacturers in Coimbatore and Tiruppur, are worried about investors moving away the textile industry in other states is becoming more competitive, according to a report by *The Hindu*.

The report quoted a spinning mill owner in Coimbatore as saying, "We will lose not just investments and capacities, but expertise available in this region of Tamil Nadu, if there is a flight of investments to other states."13

Nonetheless, migrant workers in the textile and garment industries of Tamil Nadu's western districts earn a minimum of twice the wages they would in their home state, which could discourage them from returning.

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Measures of Social Reform and Justice Ministry in Tamilnadu, 1920–1931 – A Study

V. Purushothaman

Introduction

At the start of the 20th century, the Brahmins in the Madras State held significant political power. In the

1914 election, Brahmins maintained 11 of the 14 seats. They also won more seats in the 1919 Madras municipal elections. They were more powerful in society and

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politics. Ordinary people were denied opportunities to prepare themselves to handle political affairs. They were denied the ability to pursue careers in politics. Furthermore, Brahmins saw them as useless. From ancient times, Brahmins enjoyed a high social rank. The Brahmins, who were fluent in Sanskrit, controlled education, politics, and religion. Upon their arrival, the English gained knowledge and were appointed to prominent positions within the English government. They were offered prominent positions in the fields of health, education, taxation, and court, aside from politics. It was well demonstrated by the 1911 census report and the 1918 Madras University study. Prominent intellectuals were drawn to the social and economic divisions as well as the caste system among the Tamil people. As a result, several groups were established to eliminate social and political divides and promote cooperation. In 1916, representatives of numerous communities gathered in Madras to demand liberty, equality, and justice.¹

Community Directives

In February 1921, the Madras Legislative Council met. It gave non-Brahmins their own seats in the Council. The Department of Justice was committed to giving non-Brahmins a sizable portion of government jobs. On September 16, 1921, the government issued its first public edict in this regard. Its goal was to distribute the nomination across the several communities and divisions. Every community with seats designated for public service was guaranteed under the order. Brahmins, Muslims, Anglo-Indians (including Christians and Europeans), and the downtrodden classes were all allotted seats in accordance with the non-Brahmins, with the ratios being 5:2:2:2:1. Subsequently, on August 5, 1922, Charles George Todhunter, the Governor of Madras, issued a second public order. The Government extends the concept of equal representation of non-Brahmins in the appointment to public services concerning promotions in accordance with its rules. It is terrific to be split up into a few villages in each location. The Justice Party believed that the discrimination issue raised by Brahmins could be resolved and that the two community regulations mentioned above would help it accomplish its lofty objectives.²

However, the Justice Association's hopes of implementing the public order were dashed when no trained non-Brahmin students were present between 1922 and 1923. As such, they are readily enlarged by Brahmin students who are well-regarded. As a result, the judiciary has advanced in the sphere of education. The responsibility of taking care of and preventing additional students from a particular community was given to the Selection Board of the Nilam International Research Journal of Arts and Culture (Refereed/Peer Reviewed Journal). A Staff Selection Board was established by the Panagal Service in February 1924 to oversee public appointments based on community criteria in compliance with two community directives.

The Governor unlawfully employs three senior government officials who make up the Board. In order to eradicate wrongdoing in the community's student selection process, it also creates an examination board. The Madras government established a Provincial Public Service Commission in 1929 as a significant advancement in this partnership, and it assessed the hiring procedure. Following the aforementioned actions, non-Brahmin students started receiving instruction and were granted easy access due to community directives. It permits the Judiciary to have widespread support in order to endure.³

In public services and colleges, however, public order representation of the people has generated disagreement within the Council. A.K. Mudaliar, a Council member, stated that although he desired the Indian assistance, pursuing public representation in the Legislature would not be justifiable. The public order was called "innocent -handsome but cruel" by New India, which also cautioned that it would have far-reaching ramifications for the evil character.

Aside from that, Brahmin leaders disapproved of government meddling in college hiring and student admissions. One of the foremost Brahmin Congress leaders, Satyamurthi, has voiced his disapproval of the public order. He forewarned the government that his meddling with the right of college students to privacy would have far-reaching effects. He went on to say that although he disliked universities that turned away non-

Brahmin applicants, eligible Brahmin applicants should not suffer as a result of their acceptance. Director of Public Education R. Littlehailes responded to a statement from Saturn by stating that the government did not support the admission of unskilled pupils to university courses. Instead, it required that 50% of the seats be reserved for the admission of deserving non-Brahmin students.

Measures of Education

The Department of Justice has always made reliable contributions to the realm of education. Before the Elementary Education Act of 1919 was passed, the Governor governed primary school management through new protocols. The School Inspector was authorised to oversee the elementary schools in this regard. However, the District Educational Council is the one that recognises schools. When Dyarchy was introduced in Madras, education was made a transfer subject. The province minister gained authority over the education department. A. Subbarayalu Reddiar was proposed by Lord Willingdon in December 1920 to be the Chief Minister and head of the education department.⁴ The education budget was entirely reworked in April 1921 to accommodate contemporary demands.

Following A. Subbarayalu Reddiar's resignation as Education Minister, A.P. Patro took several steps to advance his education. As a result of his efforts, a Primary School Council was established in each district. However, the Minister pointed out that the lack of funding was the reason for the failure, which angered his rivals, who said that primary education should be prioritised and that the Minister's statement was inconsistent. In May 1923, A.P. Patro called a meeting of education officials in Oottacamund. It is recommended that more schools be established and that there should be a school in every area with 500 or more residents. The government decreed in January 1923 that every district become a Regional District. All boards of education except Nilgiris. The Board's operations began on April 1, 1923. It is natural advice that functions. In addition, every District Education Officer acts as the Secretary of the Board of Directors.

A.P. Patro presented a draft to the Legislative Council in 1923 to restructure and reform the University of Madras. The Act was signed into law in February 1923 and became operative on May 19 of the same year. As Madras's governor, he presided over the Senate and was the university's chancellor. The University has had A. P. Patro, the Minister of Education, as Vice-Chancellor. The University of Andhra's bill was approved in 1925, and the institution opened its doors in Vijayawada in 1926. Thus, the Justice Department left behind a significant legacy in the field of education under A.P. Patro's administration, which ran from July 11, 1921, to December 3, 1926. Three significant advancements in the realm of education occurred in 1929. First, on October 29, 1929, the University of Madras Amendment Act of 1929 became operative.⁵ It increased the Syndicate's capacity and eliminated the Libraries Committee and Council of Joint Colleges. Second, three colleges in Chidambaram founded Annamalai University the same year. On April 15, 1929, George Frederick Stanley, the Governor of Madras, was named Chancellor of Annamalai University Law, and V.S. Srinivasa Sarasti was named First Vice-Chancellor. Third, the Andhra University Laws Amendment Bill, enacted by the Madras Legal Council in 1929, permitted the founding of additional first-class institutions in the region under Andhra University.

Hindu Religious Acts

In an attempt to improve morality in the temple's management, the Justice Service passed many Hindu Religious Laws and other revisions for ad hoc purposes starting in 1921. Given the abundance of Saivaite and Vaishnavite temples in Tamil Nadu, social evils appear to be well-intentioned throughout South India as a whole. A large portion of the riches in the communities and statues (monasteries) belonged to and were kept in the temples. The British had taken over the temple treasure in compliance with Madras Regulation VII of 1817. The British Government was able to control temple transactions thanks to the restrictions of this regulation. However, in the middle of the 1800s, the British government severed all ties to the Indian religion. It adopted the Interfaith Act XX of 1863,

demonstrating its excellent neutrality. Donations, the State absolved itself of all temple duties by this Act. Consequently, committees were created for improved gift administration in 1874, 1876, 1884, and 1894. Six. Several developments were viewed as a temporary adjustment and a means of fulfilling deadlines prior to the aforementioned activities.⁶

It also decreased the amount of money wasted on extravagance, vices, and contests. Unfortunately, the Act has not been able to eradicate corruption in the provinces completely. In May 1922, the Government created a Special Committee to write a law suggesting measures to enhance its operations, aiming to address the faults of the previous Act. In December 1922, the measure was put out for public review and discussion. After the Raja of Panagal successfully evaluated the law in April 1923, the Viceroy Lord Reading was consulted before the bill was approved. Statistics and other religious organisations pushed the Viceroy to revoke his visa even after the bill about numerous temples was enacted. The Governor was impelled to ask his predecessors to drop the law so that the public would not scrutinise it during the 1923 national elections. After the election, the Justice Party secured a resounding majority, and the measure was reintroduced in April 1924 and passed with significant modifications. In January 1925, the Viceroy finally got the Act enacted. The Legislative Council members make up the Select Committee in line with the amendment's terms.⁷

Scheme for Kallar Reclamation

Since Kallarnadu implemented the International Criminal Code of 1914, the Kallars have had to endure a great deal of hardship. The Law's application destroyed the Kallars' lives. The educated Kallars, whom the Act most impacted, also let out many tears. Consequently, the broad sympathy for the educated Kallars led to public opposition to government policies. In reality, it forced the Government to reevaluate its strategy primarily because of two factors: the disturbance in Kallarnadu brought on by political awareness and the increasing encouragement of non-Brahmin organisations. The expansion of the non-Brahmin group, the establishment of the Justice Party, and the approval

of its governing cabinet also indicated that the marginalised segment of society was being watched over politically and socially.⁹ The British Government received envoys from the Justice Party, which stood for the root of the downturn, outlining their demands. The Madras government's persistent efforts led to the establishment of the Department of Labour in 1920, which aimed to tackle the issues faced by the lower classes.

In the same year, C.F. Paddison, the head of the Indian Civil Service, was nominated Commissioner of Labour by the government and appointed as the first special officer. He also had the support of a capable staff and the Deputy Human Resources Commissioner to handle the many demands and tasks involved in addressing the concerns of the segment that was experiencing depression. The same year saw the establishment of a Brahmin and an Adi-Dravida on the European Labour Advisory Board. Under the Justice Department's leadership, the Department of Labour did, in fact, expand quickly in both size and scope. The management and resolution of issues related to international crime was one of the Department of Labour's primary duties. The Department of Labour paid special emphasis to improving the position of the Kallars since they were primarily criminals and members of the downtrodden "community" society; nevertheless, work on this project did not start until 1921, following the Judiciary's first service launch. Between 1921 and 1931, when Justice was in office, Kallar's community development efforts significantly expanded. In order to better rehabilitate the poorest Kallar in accordance with international criminal law, the Kallar rehabilitation program was implemented. The Madrasan government announced the Kallars Restoration Program in a circular in 1921 as a first step.

The strategy specifies that restoration efforts are concentrated in two main sectors. The first dealt with the Kallars' settlement, and the second with strengthening their economy. They ceased their wandering activities and received protection from the Kallar seat thanks to the Kallar panchayat system. Illiteracy among them has been eradicated through educational programs that combine industrial and non-

academic activity. The myth of cooperative societies gave rise to tiny companies due to the influence of education. It gave them self-assurance and ultimately paved the path for their financial success. In 1922, the restoration program got underway. The restoration project's headquarters were decided to be in Madurai.¹⁰ A special police officer, with support from a Thasildar constable, an auditor, police officers and school officials, established a special department. The District Collector and the District Magistrate are each allocated a separate department. Special Officer A.K. Raja Iyyar has been appointed. He travelled across Kallarnadu, seeing every nook and cranny.

Conclusion

The Justice Party worked for the uprising of non-Brahmin people. The Justice Party requested that the government propose equitable opportunities in education for all people and change Hinduism by eliminating the Brahmins' dominance. In the 1920 election, the Justice Party won 63 of the 98 seats. In December 1920, the Justice Party became the Government of Tamil Nadu, with Subbarayulu Reddiyar serving as Chief Minister. As a result, the Justice Party established the government. The Justice Party again constituted the Ministries in 1923, 1926, and 1930. The Justice Party filled a few social and administrative jobs, which gave the Back and Depression classes hope. As a result, it has worked hard to issue public directives, particularly those designated for the use of specific populations in the public sector and educational establishments. The Justices also concentrated on extending a range of socio-economic initiatives to reach marginalised populations expeditiously. As a result,

they pursue specific legal actions to combat the ills present in society. The dictator's and the Kallars' humanitarian efforts during this period assisted in narrowing the economic divide. The internal conflict inside the party harmed the subsequent elections. Though the Justice Party has diminished, no one can underestimate its ability to awaken non-Brahmins.

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The Religion and Tamil Poets of Kongunadu

A. Panjabikesan

The Statues of Religion in Kongu Nadu

The Kongu people worshipped the Gods like Shiva, Thirumal, Murugan and Kottravai. The majority of the Kongu people worshipped Lord Murugan. The

temples were built on top of the hills for Lord Murugan. The Kongu country's Thiruchenkodu hill was famous for the temple of Lord Murugan. The people worshipped the Lord Thirumal too. Selvakadungo

Vazhiyathan Mayavannam worshipped the Lord Thirumal. He contributed the village called Ogathur to the Thirumal Temple. Some people worshipped Thirumal in the form of Kannan.

Bhoota was considered a God of good spirits, and the name Bhoota was given to the people. There were some Tamil classical poets named Bhoota. Those are as follows: Elambhoothanar, Elathup Bhoothan Devanar, Karumpillai Bhootanar, Karur Perunj Sathukathu Bhootanar, Kavan Mullai Bhoothanar, etc.

There is a saying that Kannaki became the goddess in the Kongu Nadu. Kokilaj Koshar built a temple for Kannaki in Kongunadu. The archaeologists revealed that Kokilaj Koshar built the temple for Kannaki in Thiruchenkodu hill, which later became the Arthanarishwarar temple. The people of Kongu Nadu often celebrated the festivals in the temples. The followers of Buddhism and Jainism are also found in Kongu Nadu.

The priests of these religions lived in the forest and caves. There is no evidence of them in Classical writings. The writings that were found in the caves proved that the people of Buddhism and Jainism lived in Kongunadu. The people made the bed and pillow for the priests by shaping the rocks. The names of the people who helped them were written on the rocks in the Brahmi script.

Sekkilar and Periyapuranam

The histories of 63 Nayanmars are presented in *Periyapuranam*, also known as *Thiruthondar Puranam*, authored by Sekkilar, who was born at Kandrathur in Thondai Nadu. Sekkilar was the court poet of Anabaya Cholan, also known as Kulothungan, who ruled Kongu Nadu during 1133 – 1150 CE. Kulothungan patronised Sekkilar and extended his support to compose the *Thiruthondar Puranam*. He made Sekkilar the Chief Minister in his court.

The Poets of Kongu Nadu

Anjiyathimagal Nagaiyar

She was the daughter of Anji King's aunt, so the people called her Anjiyathaimagal. The couplet of her is compiled in *Agananuru*. It sang about the Kurinchi

Thinai and narrated about a monkey eating a jackfruit behind a peacock and dancing on a rock. This incident is compared with Bharatha Natya, and it talks about the bride who is expressing her happiness regarding her marriage with her friend.

Athiyaman Vinnathanar

Athiyaman Vinnathanar belonged to the Athiyaman family, Thagadur country in Kongu Nadu. One of his couplets was placed in *Agananuru* as the 301st couplet.

Arisilkilar

He was a leader in Arisil village in Kongu Nadu. One of his couplets is placed in *Kurunthogai* as the 193rd couplet. He sang about Vaiyavi Kopperun Bogan. The couplets of Arisilkilar are compiled in *Purananuru* as 281, 285, 300, 304, 342 couplets. When Peruncheral Erumporai and Athiyaman Nedumananji fought against Thagadur, Arisilkilar had been watching the war incidents. The war of Thagadur is portrayed in the book called *Thagadur Yathirai*. The couplets of Arisilkilar were presented in *Thagadur Yathirai* book. Arisilkilar also sang about the death of Ayhiyaman Nedumanaji's son Ezhini. Nachinaikinar quoted the couplets of Arisilkilar in *Silapathigaram Porulathigaram*. Arisilkilar sang nearly ten couplets about the victory of Peruncheralirumporai. These couplets presented the good characters and victories of Peruncheralirumporai. He prized Arisilkilar after hearing the couplets, which were narrated about his valour, by presenting nine lakhs gold coins, a palace and his Kingship, instead of accepting the presentation; he rejected and became a minister in court. It is presented in *Ettam Paththu Pathipagam*.

Umbarkattu Elankannanar

Umbarkadu is one of the villages in Kongu Nadu. Elankannanar got this name because he lived in the Elephant Hill Station area. The couplet that he sang was placed in *Agananuru* as the 264th couplet.

Avvaiyar

The name Avvai was given only to the high-class women in those days. It is not her real name; it is used to indicate the status of the woman. Some poetesses

were known as Avvaiyar in those days. She was living in Kongu Nadu. She was the Poetess in the court of Athiyaman Nedumananchji. Avvaiyar went to Athiyaman Nedumananchji's court to receive a prize by presenting the couplets. There, the King delayed giving her the prize. At that time, she sang one couplet, and upon hearing it, he presented her with the prizes. When Athiyaman Nedumananchji was fighting in the war, his wife gave birth to his son. After his great victory, he came to the palace to see his son. Aivaiyar sang this incident. Athiyaman Nedumananchji named his son Poguttozhini. Athiyaman Nedumananchji sent Aivaiyar to Thontaimaan Elanthirai as ambassador.

Athiyaman Nedumananchji got an eternal gooseberry fruit. One who eats that fruit can live a long life. He did not want to eat that fruit, but he gave it to Avvaiyar and made her eat it. Avvaiyar knew the secret of that fruit after eating a gooseberry. There she sang about Athiyaman Nedumananchji's attitude in couplets. The couplets which were sung about Athiyaman Nedumananchji were placed in *Purananuru* as 87, 88, 89, 90, 91, 94, 97, 98, 101, 103, 104, 315, and 320 couplets.

Avvaiyar sang about Athiyaman Nedumananchji's son Poguttozhi in her couplet, too. He has taken the cows from his enemy's country. It was presented in *Kurunthogai* 80: 4-6. She sang about his bravery and good character in *Purananuru* as the 102nd couplet. When he won the enemy's palace, he adorned her with a shawl. It was sung in *Purananuru* 293.

Parivallal lived during the time of Avvaiyar. The war of Thagadur was fought during the time of Avvaiyar. Erumporai Kings were expanding their reigns in Kongunadu. Peruncheral Erumporai was fighting against Thadadur at the time. The soldiers were killed during the war on both sides. The enemy's arrow struck Athiyaman Nedumananchji's chest. Avvaiyar sang this in *Purananuru* as the 93rd couplet. Athiyaman Nedumananchji died because of a great wound in his chest. She sang this incident in *Purananuru* 231 and 235th couplets.

Athiyaman Nedumananchji and his son Poguttozhiyan supported Avvaiyar. Arisilkilar and

Bharanar sang about Cheran Senguttuvan and Peruncheral. Kabilar sang about Pari. Kabilar and Bharanar lived in the same period. Cheran Senguttuvan's brother, Elangovadigal and his friend Seethalai Sathanar lived in the same period.

Conclusion

The couplets of the Kongu Nadu poets mostly presented the brevity and good characters of the various Kings of Kongu Nadu. The family names were given to the poets in those days. The Avvaiyar was the title of more than one poet who was active during different periods of Tamil literature. There is a very famous legend associated with Avvaiyar. The poets travelled from one part of the country to another and from one village to another, sharing the gruel of the poor farmers and composing songs for their enjoyment. The Kongu poets mostly sang about a small-time chieftain, Vallal Athiyamaan Nedumaan Anji, and his family. The rest of the poets sang about the various aspects of state governance. Nowadays, the festivals are conducted to honour the Tamil poets. Annual Avvai Vizha is organised and conducted by the Government of Tamil Nadu to commemorate Avvaiyar's contribution to Tamil literature.

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Social Life of Kattunayagan tribes in Tirupur District

G. Usharani¹ and N. Kavitha²

Introduction

India, often called a museum of races, is home to diverse life forms and human settlements dating back nearly 500,000 years. UNESCO recognises rare natural regions that sustain life as biosphere reserves, and the Nilgiris was the first such reserve declared in India in 1986. Located in the Western Ghats of Tamil Nadu, the Nilgiris hosts varied ecosystems, including deciduous, evergreen, desert, and grassland forests. It is also rich in biodiversity, with 135 of the world's 3,238 flowering plant species found here, making it a unique and significant ecological zone. India is home to many tribes, groups of indigenous people whose cultures have enriched the country's plural identity. The Constitution defines a tribe as families bound by kinship, often tracing descent from a mythical ancestor, sharing a common language, history, and region. Western scholars describe tribes as ethnic groups tied to specific territories, often geographically isolated. Tribals, however, maintain quiet withdrawal not out of aloofness but to safeguard their cultural integrity and inner values. Trust and self-respect remain central to their traditions, and their preference is to live closely with their own

community.

Ethnologically Indian tribes may be divided into the following classes: 1) The tribes of NEFA and Eastern India belong to the Mongoloid ethnic stock; 2) The tribes of Orissa and Bihar are ProtoAustraloids; 3) The tribes of Western and Central Himalayas are Mediterranean-Nordic; and 4) The tribes of South India have strains of Australoid, Negroid and Alpine.¹

According to the 1961 census, tribals included 89.39% Hindus, 4.19% primitive religions, 0.34% Buddhists, 0.21% Muslims, 5.53% Christians, and 0.34% others. Tribals are well known for adaptation. With the natural setting, they have a symbiotic relationship. It is the common abode of six types of primitive tribes out of the 75 ancient tribal groups found in India, a home to various ethnic groups, including tribes, where more than 15 Dravidian languages are spoken, and sociologically, Nilgiris is also a repository of multidisciplinary research fields such as Anthropology, Linguistics, Geography, Ecology, etc. Various types of ethnic groups have been living in the ecologically important Nilgiris range for ages. In this

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range, Todar, Kothar, Irular, Krumbur, Paniyar and Kattunayagan have been living in many areas with unique cultural identity elements due to their Geological character and occupation. Based on their spoken language and culture, all these tribes are recognised as Dravidian tribes by researchers. The culture, traditional knowledge, and life of these tribes, who have been living for many years with only unwritten and spoken language, can be seen in their rituals and oral customs.

Life of Kattunayagan Tribes

Generally, the habitat of tribes is in the forest or foothills. However, the exact reason why Kattunayagan is more urban is to be explored. Judging from the available data, there is an increase in the urban population in all the districts, such as Nilgiris, Madurai, Dindigul, Virudhunagar, Villupuram, Vellore, Tirupur, and Tirunelveli, where there is a high population of Kattunayagan. This change has happened after the 1981 census. The number of Kattunayagans, which was only 5043 in the 1971 census, rose to 26,383 in the 1981 census.³ Majority of them (14,806 people) live in urban areas. Two reasons are generally given for this sudden increase in numbers. One is that the definition of the habitat of the Wildman was changed during this period. Kattunayagans living not only in Nilgiris but also in other districts were redefined by being allowed to join the tribal list. Therefore, people living in other districts of the state also registered as 'Kattunayakan'. Another thing is that many people from other communities registered themselves in the tribal list under the name of Kattunayagan. Even today, Kattunayagan is a race that is subjected to more investigation and lawsuits due to the administrative changes during this period.

Who are the PVTGs?

Initially known as Primitive Tribal Groups, the government defines the PVTGs as tribal communities that show either a declining or stagnant population, use of pre-agrarian technology, economic backwardness, low literacy, etc. The areas they inhabit are some of the remotest and most inaccessible areas in the country. Seventy-five such communities are spread over 18 States and Union Territories, according to government figures.⁴ According to the database on the 1991 census,

3.56% of the Scheduled Tribes constitute the Primitive Tribal Groups in India.⁵

It is surprising how the Kattunayagans, one of the tribal ethnic groups that are approaching this stage, express their experiences in their oral traditions, stories, anecdotes, and ritualistic methods in various stages of life. The tribes of Kattunayagan are known as 'Jenu Kurumman', 'Dhen Krumbur', 'Kattunayakan', 'Kalathu Naikkan', 'Jenu Kurumba', 'Jenu Koyyo', and 'Chola Naikkan'.⁶ They are a tribal group whose official name is Kattunayakan in Tamil Nadu and Kattunayakkan in Kerala. They are widely found in places like Wayanad and Nilgiris. However, they also live in the plains of Tamil Nadu.

They have two-way marriage, father-method marriage, and mother-method marriage. Thali does not figure prominently in their minds. Kattunayagan girls should stay in a separate hut for up to 15 days when they attain puberty. On the 16th day, the flower ceremony called 'Arasina Madhuve' takes place.⁹ In this, all the relatives and those living in the habitation will participate. Maternal uncle does not take the lead in their social affairs. It is his wife who pours yellow water on the girl's head. Then she bathes in the river, worships their deity, and returns home. When the girl returns home, her maternal uncle's wife will welcome her with garlands.¹⁰ Relatives will all give gifts. Then a feast will be held. He will send betel leaves to all those who took part in the ceremony. This is how the puberty ceremony takes place.¹¹

Additionally, during weddings, village festivals and clan deities worship, these songs are sung together and danced as a group. In recent times, they have learned to read and write Tamil and Malayalam depending on the language taught in school. The total population of Kattunayakan was reported as 46,672 according to the 2011 census. The number of males is 23,360, and the number of females is 23,312. According to the previous census of 2001, the number of Kattunayakans was 45,227, with 22,476 males and 22,751 females. Census statistics reveal that Kattunayaks are more Urban dependent (27,879 in 2001, 31,581 in 2011) than any other tribal population in Tamil Nadu.¹³

The education rate of Kattunayakans was 56.52% as per the 2011 census, and it was 46.29% in 2012. In terms of educational development, there has been a very low rate of change. Kattunayagans' children in Nilgiris mainly study in tribal boarding schools. Discontinuity is typical among them, like other tribes.

Social Structure

Kattunayagans have various clans as subdivisions. Each clan has its own deities. As all members of a clan are treated as brothers, they follow inter-clan marriage. Kattunayagans worship many clan deities at every level, such as family, clan, and village. They worship deities like Kuliyan, Kali and Karungali. They have the habit of worshipping trees and animals. Generally, goats and chickens are sacrificed in clan deity worship. Kattunayagans regulate the social order and administration of their clan panchayat.¹⁴ Its leader is called Karnavar, and members of certain families are traditionally elected as leaders. Karnavar manages many responsibilities, such as marriage, village festivals, and agriculture.

Rights of Women

All males in the family have equal rights in traditional property. The eldest son is responsible as the head of the family. Although traditionally women did not have the right to own property, this has changed in recent times. Otherwise, women contribute equally to men in all the needs of the family and society.

Occupation of the Tribe

Kattunayagans are basically a landless community. Their traditional occupations include hunting, fishing, and trapping birds.¹⁵ After hunting was banned, the Kattunayakans shifted to wage labour in small-scale farming and later to plantation work, with coffee and tea plantations becoming their primary occupation. They also depend on forest products like soap berry, tamarind, honey, fruits, and tubers, with honey collection being a part-time activity. Some with small landholdings practice animal husbandry and cultivate tea, coffee, and pepper, but rely on agents to sell their produce, often facing exploitation. This highlights the need for government-led formal marketing systems to safeguard their earnings. The

forest department also employs them as guards, using their traditional knowledge to monitor forests, though often only on temporary wages.

Medicinal Knowledge

Smallpox is the great scourge of all the hill tribes, and an affected patient is deserted in the most heartless manner by all his tribe.¹⁶ The traditional medical knowledge of Kattunayakans is very special. Researchers say that especially the Kattunayakans living in the northern district of Tamil Nadu have more medical knowledge. Many studies have been conducted on the medical tradition among the Kattunayagans living in Vellore and Tiruvannamalai in the Eastern Ghats. They have found excellent medical tips for fever, stomach and respiratory problems, skin diseases, snake bites, etc. It is the responsibility of organisations to document these and make them publicly available properly.¹⁷

Kattunayagans as Artisans

The Kattunayagans are excellent artisans, as evidenced by the baskets they make and use, especially the plate-shaped implements used for catching fish. Proper use of all these skills in marketing will be helpful for their livelihood. As far as food habits are concerned, corn is the basic food of Kattunayakans. Acorns and pulp form an important part of their diet. Along with that, they like to eat vegetables, tubers, fruits and crops. Mainly, peanut or coconut oil is used for cooking. In recent times, rice-based food habits have been increasing. Both sexes have the habit of chewing betel-nut tobacco. As far as life cycle rituals are concerned, no pre-birth rituals are observed. Five days after the child's birth, the ritual is performed. Children are often named after ancestors and deities. At the third age of the child, they keep it in the family deity's temple and shave their head. If it is a girl child, their ears are pierced.¹⁸

Conclusion

The Kattunayagans share a close symbiotic relationship with nature and are known for their adaptability. Despite living in different areas, they maintain a unique cultural identity shaped by geography and occupation, and researchers classify them as

Dravidian tribes. They do not believe in reincarnation, and like many other tribes, face high levels of educational discontinuity. A significant challenge in addressing their needs is the lack of updated data, as noted by the Parliamentary Standing Committee on Social Justice and Empowerment. Although the Ministry of Tribal Affairs has begun baseline surveys, accurate figures are still incomplete. With continuous data updation, it is hoped that the social status of the Kattunayagans will improve in the future.

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Illuminating Tales: The Art of Shadow Puppetry in Tamil Nadu

V. Chitra

Since time immemorial, puppetry has been an ancient traditional performing art that holds a distinctive place in the cultural heritage of the state. It is a popular and appreciated form of entertainment in rural and urban areas. Puppetry involves the use of puppets—figurines, dolls, or other objects that a performer animates. There are many types of puppetry, including hand puppets, marionettes, rod puppets, and finger puppets. One such form is shadow puppetry.

Shadow puppetry is a traditional form of storytelling that has captivated audiences across various cultures. It is an art form that involves creating figures from flat, cut-out shapes that are projected onto a screen using a light source. The shapes of the figures are seen as shadows on the screen, as an integral part of Tamil Nadu's cultural heritage for centuries. This paper provides an overview of Tholpavaikoothu, or shadow puppetry, its artistic techniques, and its role in the

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Culture of Tamil Nadu.

Etymology of the Art Form – Shadow Puppetry

In Tamil Nadu, the traditional art of shadow puppetry is called “Thol Bommalata”. The term “Thol bommalata” translates to ‘shadow doll dance’ with ‘Thol’ referring to shadow, ‘Bomma’ referring to a doll and ‘latam’ signifying dance. The word “Thol” means “leather” and “Bommalata” translates to “dance of the puppets,” indicating the use of leather puppets in the performances. This form of puppetry is characterised by the use of large, colourful leather puppets, typically made from deer skin or goat skin, which are manipulated behind a translucent screen to create shadow images that tell stories often from Hindu mythology. This ancient art form, known as ‘Tholpavaikoothu’ in Tamil, translates to “leather puppet play.” It is a unique blend of storytelling, music, and puppetry.

Origin of Shadow Puppetry

The origins of Tholu Bommalata can be traced back to the ancient temples of Tamil Nadu. The art form likely developed from religious and cultural practices that used visual storytelling to convey mythological and historical narratives. The earliest reference to the art of puppetry is found in the Tamil classic “Silapadikaram,” written around the 2nd Century B.C. The earliest known mention of Pavaikoothu (both bommalattam and tholpavaikoothu) is in the Thirukkural, an ancient Tamil text from 300 CE. This art gained prominence during the rule of the Pallavas, Chalukyas, Cholas, and Pandya dynasties, who patronised the folk art. During these periods, this art form was primarily used to entertain royalty and religious gatherings. The intricate carvings on temple walls and sculptures often depicted scenes from shadow puppetry performances, showcasing their popularity and cultural significance. The art form likely evolved from religious rituals and storytelling traditions, providing a visually engaging and accessible medium for conveying complex narratives and spiritual concepts.

In the state of Tamil Nadu, the tolu bommalatam or shadow puppetry is performed by different members of the same family. The ancestry of

shadow puppetry is rooted in the community of Ramakulavan, which entertained villages. These puppeteers led a nomadic life, entertaining the people by singing and dancing to the *Ramayana* stories, which later became associated with the Mandikkar community, who originated from Maharashtra in the 18th century during the rule of the Thanjavur Maratha kingdom. The members of the troupe range in number from three to nine people. The families who perform shadow puppetry reside in the centre and south of the state. This art form flourished in Tanjore during the period of King Serfoji II (1798-1833). The later dynasty of Tanjore did not patronise this performing art form. During the pre-independent era, the English East India Company also took away the land given to artists. Due to the denial of support from the rulers, the families of puppeteers sought the patronage of the village community. They moved from place to place in bullock carts, carrying puppets, women, and children.

Process of Making Puppets

It is inferred that Thol pavaikoothu is an ancient form of storytelling; it involves using figures made of animal skin to enact a story. The puppets used in Tholpavakoothu are typically made from goatskin, although they were initially made from deer skin. Due to the ban on using deer skin, goat skin is now used, and the artists and their families make it. The puppets are painted with vegetable dyes, as these dyes last longer. Some puppets can be as tall as four feet. The puppets are controlled using two sticks; the puppeteer holds the puppet in one hand while its limbs are manipulated using a thinner stick held in the puppeteer’s other hand.

Deer skin is used to make the puppets because it is believed to have sacred and pure properties. First, a thick paste of water and ashes is spread on the hairy side of the skin and exposed to dry in the sun. The treatment helps the hair to fall away. When the skin has been cleaned and dried, the outline of the puppet is drawn on it. The next step is shaping the puppets through careful chiselling. It is their black shadow that should fall on the screen, and so the natural thickness of deer skin is retained with care. The skin is carefully cut to ensure that the shapes, facial expressions and decorations of the puppets are accurately duplicated in their shadows. Tiny

holes are punched in the leather to highlight the shadow. The images prepared are punched for the passage of light as per the requirements and coloured using a limited number of colours prepared naturally. These puppets are strengthened by fixing a bamboo stick at the centre, and according to the requirements of movements supposed to be made during performances. Some puppets are designed to be easily movable, allowing artists to create a sense of dance performance through the puppet's movements, such as walking, speaking, and even fighting with other puppets on the screen. A screen is made using a large white cotton dhoti, and lamps made from broken coconut and oil-cotton thread are kept behind. The puppets are positioned between the lamps and screen, moving them to cast colourful shadows on the screen. The artists manipulate the puppets, orate the dialogues, narrate the story, and sing as per the requirements. They use accompanying instruments while the story is narrated dramatically, with tonal gradations, laughs, cries, shouting, singing, and even running, to place and change puppets according to the requirements of the narration. The performance is accompanied by traditional music, featuring drums, percussion instruments, and vocal accompaniment. All happens behind the scenes, which are invisible to viewers. The puppeteer, known as 'Pulavar', is the title bestowed on a person who has undergone intensive training in puppetry and gained in-depth knowledge of Tamil and Sanskrit literature. They skillfully manipulate the puppets to bring the characters to life and engage the audience.

Nature of Performance

Puppetry can be performed in various forms, such as on stage, in front of an audience, or through film and television. The puppets often interact directly with the audience, and their movements and expressions are more visible. As time passed, Puppets could be made from a variety of materials, including fabric, wood, cardboard, plastic, or even metal. These materials are cut into shapes and sometimes painted or decorated to create different effects. The performance is often more abstract, focusing on the play of light and shadow. The puppeteers usually work behind a backlit screen, manipulating the puppets to create different shapes and scenes. The manipulation of shadow puppets involves

varying the distance between the puppet and the light source, as well as adjusting the angle and movement to create different visual effects. However, both puppetry and shadow puppetry involve storytelling through the manipulation of figures. Puppetry generally provides a more direct and varied interaction with the audience.

Unique Characteristics of Tamil Nadu Shadow Puppetry

Tamil Nadu puppets are larger and more colourful compared to other shadow puppets. They have many articulations, including legs, arms, head, and sometimes a waist, which move, enabling more expressive movements. The puppets are opaque and pressed against the screen, creating colourful shadows, unlike the translucent puppets in other traditions. In Tamil Nadu, one puppeteer plays all the roles by changing voices, singing, and playing multiple instruments. The puppeteer dances along with the puppet backstage, setting the rhythm and enabling the puppet's legs to move without touching them. Therefore, Tamil Nadu's shadow puppetry stands out for its larger, more articulated puppets, versatile puppeteers, and longer performances of mythological stories. The integration of rod and string techniques is also a unique feature of this tradition.

Decline of Shadow Puppetry

Despite its rich history and cultural significance, shadow puppetry in Tamil Nadu has faced challenges in recent decades. The decrease in enthusiasm among the youth, rivalry from contemporary entertainment options like cinema and changes in cultural norms. The lack of patronage by villages resulted in the decline of this art. These artists are paid significantly less compared to other cultural arts forms in various states. The changes that occurred over the years have influenced puppetry in many ways, particularly in terms of limited viewership. Consequently, the status of puppetry and puppeteers has reached an all-time low, with limited possibilities for revival. Lacking skills, the puppeteers, both men and women, have been pushed to seek various alternative employment means. The younger generations have increasingly failed to take up this art form, as it is highly demanding and does not offer substantial financial rewards. The audiences for these shows have dwindled, even in rural Tamil Nadu.

Suggestions

The following strategies are to preserve and promote the traditional shadow puppetry:

- One of the main problems mentioned by all the puppeteers is the non-availability and procurement of animal skin, which may be tackled by exploring the possibility of using alternative materials. Puppets traditionally made of animal skin have been replaced with plastic materials.
- Most puppeteers have not been trained in the contemporary art of drama, scriptwriting, developing stories, themes, and narration, as well as songs, stagecraft, and lighting, as they follow their ancestors' method of performance. A training workshop on the new technology of presentation for the younger generation, offered through various academic institutions, will give new life to existing performers and motivate youngsters to take on new productions. This may also popularise the art form among both rural and urban audiences, based on social themes or awareness creation in society. It may be educational puppetry, community puppetry etc.

Conclusion

Shadow puppetry has played a multifaceted role in the cultural heritage of Tamil Nadu for centuries, providing not only entertainment but also serving as a medium for social commentary and religious education. It emerges from its religious and mythological origins to its contemporary relevance, this art form has continued to captivate audiences and enrich the region's cultural

heritage. By preserving and promoting shadow puppetry, Tamil Nadu can ensure that this valuable tradition remains an integral part of its identity for generations to come. To conclude, shadow puppetry stands as a testament to the rich artistic heritage of Tamil Nadu, blending traditional craftsmanship with storytelling to create a unique and enduring form of cultural expression.

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Historical Perspective of Hinterland Trade and Trading Communities in Tamil Society, Special Reference to Kongu Region

P.P. Ramya

Introduction

Kongu Nadu, a significant region of Tamil Nadu, holds a rich historical and cultural heritage. It served as

the eastern gateway to the Palakkad Gap, linking Muziris on the west coast to Arikamedu. During the Sangam age, Tamil Nadu was divided into six regions,

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including Kongu Nadu, as noted by Mailai Seeni Venkatasamy. Today, it corresponds to Coimbatore, Tirupur, Erode, and parts of Salem and Dharmapuri districts. In the ancient period, the Kongu region was inhabited by various tribes, including the Kosars, who were mentioned in the ancient Tamil Sangam literature. The region was part of the ancient Tamil kingdom of Kongu, which was ruled by the Kongu dynasty. In the Medieval Period, this region was ruled by various dynasties, including the Cheras, the Pandyas, and the Hoysalas. The British East India Company colonised the Kongu region in the 18th century and later became part of the Madras Presidency. After Independence, it was integrated into Tamil Nadu in 1956. Since then, it has grown through textiles, agriculture, and manufacturing, reflecting its rich cultural and economic heritage.

Hinterland Trade in Kongu Region

Trade is an important economic activity that has significant implications for political, social, and cultural spheres within and beyond the region of its origin. The hinterland trade refers to the trade connections between the region's interior and the coastal areas. The Kongu region, which corresponds to the western part of Tamil Nadu in India, has a long history of trade activities. The most common hinterland trading Commodities of the Kongu region are. Textile products (cotton, silk, and wool). Spices (pepper, turmeric, and ginger), Agricultural products (rice, sugarcane, and tobacco). Metals (iron, copper, and gold), Forest products (timber, sandalwood, and ivory). Historically, the Kongu region has been an important centre for trade and commerce, with a strong focus on agriculture, textiles, and gemstones.

Various trade routes facilitated the region's hinterland trade. Including the ancient trade route from the Deccan Plateau to the Coromandel Coast, the medieval trade route from the Kongu region to the Malabar Coast, and the colonial-era trade route from the Kongu region to the ports of Madras and Cochin. The hinterland trade in Kongu has had several key features. Firstly, it has been characterised by a strong focus on agriculture, with crops such as rice, sugarcane, and tobacco being traded from the hinterland to the coastal

regions. Secondly, the region has been an important centre for the production and trade of textiles, including cotton and silk fabrics. Thirdly, the Kongu region has been a significant source of gemstones, including diamonds, rubies, and sapphires, which have been traded extensively both within India and internationally. The major trade routes were: 1) Palghat Gap: Connected Kongu to the Malabar Coast, 2) Coimbatore-Gobichettipalayam road: Connected Kongu to the Carnatic region and 3) Tirupur-Erode road: Connected Kongu to the Kaveri delta region.

Trade and Trading Communities in Kongu Region

There were two types of trade, namely, inland and overseas, in ancient Tamil Nadu. The persons who were engaged in inland trades were called Sathuvan, and the leader of the traders was known as Masathuvan. The sea trader was called Manaikkan. The word Manaikkan is from the word 'Navai' which means ship. Kovalan, the hero of the Tamil epic 'Silappathikaram', was the son of Masathuram, a great trader in land. Kannagi, the wife of Kovalan, was the daughter of Manaikkan, a great trader at sea.

The region has a rich history of trade and commerce dating back to ancient times, with various trading communities playing a significant role in its economic development. The Kongu region's strategic location, with access to the western Ghats and the Coromandel Coast, has contributed to its economic development and facilitated trade connections with other regions in India and beyond, including the Middle East, Southeast Asia and Europe. The region's trade and trading communities contributed significantly to its prosperity and cultural development. At this time, the major markets and trade centres are Coimbatore, Tirupur, and Erode. Salem. Dharmapuri etc.

Prominent trading communities in the Kongu region Nagarathar

They were the mercantile community known for their banking and trading activities. The Nagarathars are one of the most important mercantile castes in South India; they were otherwise known as Nattukottai Chettiers. The term Nagarathar has several meanings. It includes "Man from the town" (nagaram), or "the

sophisticated or cultured one”, or “one who resides in a palatial home.” The term appears frequently in temple inscriptions of the ninth century A.D. and in inscriptions of both the Chola and Pandya dynasties, who ruled the region throughout the Middle Ages. Under colonial rule, the Nattukottai Chettiar or Nakarattar caste organised itself into a complex, segmentary network of interdependent family merchant-banking firms. Each firm traded individually in commodities trade, money lending, domestic and overseas banking operations, or industrial investment.

Komati (Vaisyas)

Numerically, they were a large trading caste group in Andhra Pradesh, Tamil Nadu and Karnataka. A large number of the Vaisya are said to have originally lived and still live in large numbers on the banks of the Godavari River. One of the local names for it is Gomati or Gomti. So, the people who lived on the banks are called Gomati, which is corrupted in Dravidian languages like Telugu as Komati. The term “Vaisya” has been used to refer to Romatis. The term “Romati” also has a denotation of “trader in the north of Madras and corresponded to chetty komatis, who were engaged in trade, commerce, and agriculture.

Chetti (Chetty)

Chetti is a term used to refer to a group of merchant communities in South India, particularly in the states of Tamil Nadu and Kerala. The Chetti community is known for their involvement in trade, commerce, and industry, and has played a significant role in the economic development of the region. The Chetti community has a rich history and has been mentioned in ancient texts such as the Sangam literature. They have been involved in various activities such as: trade in textiles, spices, and other commodities, etc., and here there are several sub-groups within the Chetti community, including: 1) Nattukottai Chetti: Known for their banking and financing activities, 2) Kanakkanpatti Chetti: Involved in trade and commerce, 3) Kandaswvami Chetti: Engaged in industry and entrepreneurship and 4) Senaithalaivar Chetti: Involved in trade and commerce.

Mudaliar (Mudaliyar)

In the Sangam, Mudaliyars were grouped under two categories. The division was based on their economic status. The distinction was made between men who owned agricultural land and those who worked on others’ land. The class was also engaged in domestic and external trade. The earliest and ancient literature on Tamil grammar, Tolkappiyam, which is a few thousand years old, mentions the mudaliyars.

Naicken (Naicker)

It is an ancient South Indian community that has traditionally been associated with farming, trading, logistics and land owners etc. Naicken or Naickers are a community found primarily in the state of Tamil Nadu, India. They are also known as Navakkar or Nayakkan. The Naickens are believed to have originated from the Telugu-speaking regions of Andhra Pradesh and migrated to Tamil Nadu. Traditionally, Naickens were a dominant community in Tamil Nadu, with a strong presence in agriculture, trade, and commerce. Some specific trade communities within the Naicken community are: 1) Naidu Halli Naickens (involved in agriculture and trade), 2) Sengundar Naickens (involved in commerce and industry), 3) Kaikkolar Naickens (involved in textiles and trade), 4) Vijayanagaram Naickens (involved in commerce and industry) and 5) Mudaliar Naickens (involved in trade and commerce).

Gounder (Gounder): Engaged in agriculture, trade, and commerce

The Gounder community has played a significant role in the development of agriculture in Tamil Nadu, and many have been recognised for their contributions to the field. The Gounder communities have been involved in various trades and businesses, in addition to agriculture. The most important trading activities are the Oil trade, Wood trade, Pulses trade and various grains trade etc.

Foreign Trade Relations of Kongu Region

The Kongu region, which corresponds to the western part of Tamil Nadu in India, has a long history of foreign trade relations dating back to ancient times. Here are some examples: Trade with Roman Empire,

(exports including spices, textiles, and precious stones), China (with exports including cotton, spices, and gemstones.), Southeast Asia: (traded with Southeast Asian countries, including Indonesia, Malaysia, and Thailand.), Middle East: (including countries such as Arabia and Persia) etc.

During the Sangam period, just as Tamil Nadu engaged in maritime trade with foreign countries, the Kongu nation also participated in such trade relations. However, there is no explicit mention of maritime trade in Sangha literature concerning the Kongu country. The Sangam texts do mention the arrival of Yavana ships and merchants in ports like Musiri, Thondi, and Naravu. However, there are no specific records of foreign traders engaging in commerce with the Kongu nation. Nevertheless, ancient records from Yavanas (Greco-Roman civilisations) indicate trade relations between their nations and the Kongu region. Some of the major exports from the Kongu region included: Spices like pepper, cinnamon, cardamom) cotton, silk, gold, silver, precious stones like (diamonds, rubies, sapphires) and the agricultural products like (rice, sugarcane, tobacco) etc.

Conclusion

Tamil Nadu maintained overseas trade from early times, while hinterland trade shaped the Kongu region's economy and culture. Despite challenges, it brought prosperity and encouraged cultural exchange. Trading communities were central to development, especially in

pre-colonial and colonial periods. Trade routes and merchant groups boosted growth through textiles, spices, metals, and agriculture. Banking and finance also flourished alongside industry. Overall, trade promoted cultural interaction and provided opportunities for social mobility in the region.

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Moral Teachings for Children: Lessons from the Films Starred by M.G. Ramachandran

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Introduction

Tamil films have distinctive features in depicting the art in the process of entertainment. Besides, a

message is established in each film. That message may be embedded in traditional of modern values. It may also have a philosophy or ideology. These can be

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reflected through the story, dialogues and the lyrics. The films which are starred by M.G. Ramachandran have deep moral foundations and values. They are specifically concerned with principles of right and wrong or conforming to standards of behaviour and character based on those principles. In other words, it concerns with the distinction between good and evil or right and wrong. It was often reported that MGR could oversee the story, dialogue and lyrics of a film. He would ask the scriptwriters and the lyricists to include or rewrite certain ideas which he liked to uphold. Generally these ideas reflect a moral base with traditional values and modern outlook together. He never rejected rationalism and scientific value for the sake of tradition. At the same time he never adopted rationalism simply to denounce the traditional values which have moral basis. MGR films strongly advocate the traditional truth that truth will triumph lie, good will overcome bad, individual goodness is the prior condition for everything. From his films and his autobiography one can come to conclusion that MGR was constantly tied up with those characteristics.

M.G. Ramachandran (1917-1987)

M.G. Ramachandran (MGR) was born on 17 January 1917 at Kandy in Sri Lanka. His parents were originally from Kerala. He lost his father at an early age. For seeking livelihood his family moved to Kumbakonam in Tamil Nadu where he studied up to the third standard and could not continue his studies due to poverty. When he was seven years old, his maternal uncle took him along with his elder brother to the Madurai Original Boys Company. He was put to act in dramas. The time came to attract the drama artists towards the film industry. MGR got his first appearance in *Sati Leelavathi* (1936). After a decade performing as a supporting actor, he became a hero in the film *Rajakumari* (1947). Meeting with C.N. Annadurai was an important event in his life. The progress of MGR in films was closely linked with the DMK. In 1958 he produced his own film *Nadodi Mannan* which clearly

portrayed the ideology of the DMK. Later he founded his own party.¹ After he became the chief minister of Tamil Nadu, he stopped acting in films. Though his films propagated political ideas, he took special attention to the moral teachings and heroic disposition.

Advice to Children

Parents and teachers have greater responsibility to bring up a child with goodness and talent. MGR himself did not have children, but adopted several children from his family of relatives. His films have special lyrics for children. Mostly the verses are advices to children. Films such as, *Arasilankumari*, *Thirudathe*, *Vettaikkaran*, *Panam Padaithavan*, *Kanni Thai*, *Petralthan Pillaiya*, *Nam Naadu*, *Naan Yen Pirandhen*, *Ulagam Sutrum Valiban* and *Oorukku Uzhaippavan* have special lyrics for children. They intended to teach the moral values and desirable behavior in the society. They advice the children should be truthful, avoid laziness, obedient to parents and elders. Importance of mother tongue and nation is also emphasized frequently. Above all MGR stressed the importance of work and effort for everyone.

It advises that a boy should grow along with him his knowledge should also grow then only, it is considered as growth. That alone will gladden the heart of his mother who begot him. This song points out that one should grow with all the qualities imbibed as a man, so that with the leadership qualities he should later try to remove the sufferings of the labour force and be part of the growth of the world. One should not wait with a presumption that the situation will change automatically without taking steps to develop. The child should cultivate bravery and not to give room for sophistry. When elders warns him not to go to the playground as a ghost is dancing on the top of Neem tree to put fear in his heart, the boy should reject such unwise advice as baseless. The fearful and hesitant boy is advised to come out of the home to see the real world and tread on the path of rationalism.

The hero sings in praise of the tradition inherited by his forefathers with an expectation that his son would also embrace the bravery. The father wants his son to lead a life that should be acknowledged and appreciated by people and the same will result in fame from the countrymen. That is the life of brave, self-respect and fame embedded in his family tradition.

The situation of the song has far reaching significance. The hero was imprisoned for his rebel against the ruling. When the hero watches the guards of prison sleeping with snore, he begins to sing 'brother not to sleep.' This song criticizes those who ignore their responsibilities. The lyric written by Pattukottai Kalyanasundaram is relevant to all section of people.⁹ Though the hero and lyricist belonged to two different political traditions, namely, the Dravidian ideology and the communism, its moral ideas are welcomed by the audience. MGR films remain the strong source for motivating the individual, not necessarily in a wrong way or trapped into an illusion. The individual heroism can safely be delinked from political interest. His films still teach an individual to elevate him high beyond political involvement.¹⁰

Conclusion

If anyone tries to uphold the moral values in films constantly means it would encounter its business interests as well. But MGR ventured to uphold the moral in his films with confidence of assuring profits to the film makers. It is very rare and amazing that he delivered goodness to the audience and profit to the film makers in his entire film career. His films constantly upheld virtue in stories, dialogues and lyrics. Virtue is a particular moral excellence. It is the quality of doing what is right and avoiding what is wrong. MGR was consistent in upholding such disposition in his films.

Lyrics in his film, especially written for children, clearly show this position. His idea of virtue is not abstract entity. It includes goodness, duty, and reverence to parents, respect to elders, Tamil language and the country.

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Philosophical Foundations in the Dravidian Movement

Dr. V. Marappan¹ & Ahmed Siddique. B²

Western Philosophical Influences on the Dravidian Movement: A Modern Lens

The Dravidian movement, while deeply rooted in its indigenous context, was significantly influenced by Western philosophical currents. Exposed to a range of Western thought, including liberalism, socialism, and rationalism, the movement's leaders synthesized these ideas with indigenous concerns, resulting in their distinctive character. Liberalism's emphasis on individual rights and limited government resonated with the Dravidian movement's critique of caste and authoritarianism. The concept of equality before the law, a cornerstone of liberalism, aligned with the movement's aspiration for a just and equitable society.

However, the Dravidian movement's interpretation of liberalism was often tempered by its specific socio-political context, leading to a unique blend of liberal and communitarian principles. Socialist thought also influenced the movement's economic and social policies. The emphasis on economic equality, welfare state, and state intervention in the economy was central to the movement's agenda. Yet, the Dravidian version of socialism differed from its classical and Marxist counterparts, incorporating elements of regionalism and cultural nationalism. This unique blend of Western and indigenous ideas contributed to the Dravidian movement's distinctive character, ultimately shaping its ideology and approach to social and political issues. The way men treat women is far worse than slavery, which is a product of human thought. Women, however, are born into a state of subjugation, treated as slaves by men⁴. The self-respect movement thus represented an alternative subaltern modernity that went beyond the reconstitution of previous gender, caste, and

class hierarchies in the supposed neutrality of the citizen subject. Its goal, instead was substantive equality, which could be had only through a radical reconstruction of society⁵.

Rationalism, another key Western influence, provided the intellectual underpinning for the movement's critique of tradition and superstition. The Dravidian leaders employed reason and empirical evidence to challenge the authority of religious and caste hierarchies. This emphasis on rational inquiry continues to shape the movement's approach to contemporary issues. The caste system that teaches superiority and inferiority by birth should be completely eradicated⁶. It is essential to note that the influence of Western philosophy on the Dravidian movement was not uncritical. The movement adapted and indigenized these ideas to suit the specific needs and aspirations of the Tamil people. This synthesis of Western and indigenous thought gave the Dravidian movement its unique character and enduring appeal.

Dravidian Movement vs. The Assam Movement

The Assam movement, primarily a reaction to immigration, differs markedly from the Dravidian movement. While both movements were concerned with regional identity, the Assam movement was predominantly ethnic and linguistic in nature. In contrast, the Dravidian movement was broader, encompassing social, cultural, and political dimensions. The Assam movement was more reactive, seeking to protect existing identities, whereas the Dravidian movement was more proactive in constructing a new social and political order⁹.

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Impact on the Movement

The philosophical underpinnings of the Dravidian movement were instrumental in shaping its political, social, and cultural trajectory. Periyar's emphasis on self-respect and rationalism fueled a mass movement challenging the status quo. His critique of Brahminical dominance provided a potent ideological weapon against caste oppression.

The movement's focus on social justice extended beyond caste, encompassing issues like women's rights and education. Annadurai's influence was pivotal in this regard, reinforcing the need for a comprehensive overhaul of the social order. The Dravidian movement, particularly under Annadurai, advocated for a reinterpretation of religion, emphasizing love and compassion over ritual and hierarchy. This stance was a departure from traditional Hindu religious practices and reflected the movement's broader focus on social justice and equality¹⁰. The concept of Tamil nationalism, while rooted in cultural pride, also served as a unifying force, bringing together diverse sections of society under a shared identity.

The Dravidian movement's political praxis was significantly influenced by these philosophies. It transitioned from a cultural protest movement to a formidable political force, capturing the aspirations of the marginalized. The Dravidian movement, particularly the DMK, advocated for a reinterpretation of religion, focusing on its ethical and social dimensions rather than its ritualistic aspects. While not explicitly atheist, the DMK opposed religious exploitation and emphasized the importance of conducting oneself in a manner acceptable to God. This stance reflects the movement's broader commitment to social justice and equality¹¹. The emphasis on rationalism and social justice led to policies aimed at empowering the lower castes and women. The movement's electoral success and subsequent governance were marked by a commitment to secularism and welfare-oriented policies. However, the movement also faced criticism for its approach to certain issues. Some argue that the

focus on caste and regional identity overshadowed other forms of oppression. Nevertheless, the Dravidian movement remains a significant chapter in India's political and social history, with its legacy continuing to shape the region.

Social Reforms and Cultural Transformation

The Dravidian movement was instrumental in driving significant social reforms. Its emphasis on women's rights led to initiatives aimed at improving female literacy, property rights, and access to education. The movement challenged traditional gender roles and advocated for women's participation in public life.

Efforts to eradicate caste-based discrimination were central to the movement's agenda. By promoting inter-caste marriages and challenging the hegemony of upper-caste dominance in education and employment, the Dravidian movement contributed to a more egalitarian society. Periyar emphasized the importance of self-respect (*suyamariyadhai*) as the defining characteristic of humanity, distinguishing humans from animals. He criticized Tilak's 'Swaraj is my birth right' slogan for focusing solely on political and material aspects, neglecting the dignity of individuals and their social being. Periyar advocated for experiential equality, arguing that only through shared experiences can people develop a sense of fraternity and belonging. He thus articulated a demand for equal rights that could be claimed by all¹².

Modern Relevance

Tamil Nadu has one the highest gross enrolment ratios in higher education among major states in India at 51.4%. These impressive numbers can be traced to multiple schemes of successive Dravidian governments that placed a firm emphasis on caste-based social justice, while also focusing on economic development and mobility¹⁵. The Dravidian movement's emphasis on rationalism and scientific temper remains crucial in combating superstition and promoting critical thinking. Its legacy in fostering a strong sense of regional identity

and cultural pride continues to inspire and shape Tamil society.

As India undergoes rapid changes, the Dravidian movement's core principles of social justice, equality, and secularism offer valuable insights for navigating the complexities of the 21st century. While the movement itself may evolve, its philosophical foundations remain relevant in addressing contemporary challenges and aspirations.

Conclusion

In conclusion, the Dravidian movement is a blend of various philosophical influences that together created a strong social and political force in Tamil Nadu. The movement's leaders used ideas from different intellectual traditions, including local Dravidian philosophies and foreign ideologies, to build a clear vision of social justice and equality. By promoting rational thinking, challenging caste hierarchies, and supporting linguistic and cultural identity, the Dravidian movement changed the social landscape of Tamil Nadu and left a lasting mark on Indian politics and society. Understanding these philosophical influences helps us appreciate the movement's ongoing importance and its role in shaping today's discussions on identity, equality, and social justice. Studying the Dravidian movement and its ideas remains essential for understanding social reform movements in India and beyond.

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Social and Economic Condition of Thiruverumbur as Gleaned from the Erumbeeswara Temple Inscriptions - A Study

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Introduction

Temples in India originated as places of worship or cult centre, in the centuries immediately before and after the beginning of the Christian era. They were systematically built up as institutions with a focus for all human activities- social, economic and cultural.¹

The temple plays a vital role in the history of medieval South India. It constituted a powerful social and economic entity. There is no doubt that the temple served not only as a place of worship but also as the focus of the material life of the people. The temple became the center of social life. From the early hours of the morning to late hours of the night, *pujas*, festivals and special gatherings attracted the people. It held them in its fold heightened their sensory appreciation by the rendering of *Thiruppadigam* by *Othuvvars*, and music by the temple musicians, by the exotic color of the paintings, by the incense around the place of worship, by the tasty offerings (*Prasadams*) distributed. Moreover all the five senses became cultivated in their fullness in a temple. In the development of temple many elements and their aspects have made the temple a vibrant living force even today. Above all, the temple became a cultural institution of a great eminence, namely, development of man and his environs through good education, assured health, and freedom from penury.²

The epigraphic records found in South Indian temples are usually rich in their content and constitute the main contemporary evidence to get an idea of the patronage it received from kings and people alike through the ages, and the dominant role it played in the life of the people. Though most of the inscriptions are usually donatives, they incidentally throw much useful and welcome light on the prevailing political social and economic conditions as also the system of temple

management and administration. The Erumbeeswara temple at Thiruverumbur is comparatively rich in epigraphical material consisting of 60 inscriptions. Of them 49 are discovered by the Archaeological Survey of India and 9 are displayed by the Rajamanikkanar Historical Research centre, Trichy.

Erumbeeswarar temple

Erumbeeswara temple is located in the distance about 2km from Thiruverumbur and about 12kms from Trichy. It is one of the revenue villages of Thiruchirapalli district of state, Tamil Nadu. Erumbeeswarar Temple is a Hindu temple dedicated to Lord Shiva. The temple has a romantic setting with beautiful natural scenery overlooking the hill on which the temple stands. It is surrounded by a rich track of paddy and plantains. This temple is of great antiquity.³The legends say that Indra and other *devas* in the form of ants worshipped the Lord of the place and gained their boons. Also *Karan*, brother of *Trisiras*, the great eponymous hero of Trichy, assumed the form of ant, adored the lord and attained His grace. Besides, Lakshmi, Agni, Muruga, and Agastya are said to have worshipped the Lord and gained their salvation.

This place has many names – Tiruverumbiyur, Brahmapuram, Lakshmipuram, Madhuvanapuram, Ratnakutam, Kumarapuram, Piplisvaram and Ten – Kailasam. It is said that in a quarrel between Adisesha and Vayu, a few bits of the Himalayas were blown off and one of them is the hill in this place. Hence it bears the name of Tenkailasam which occurs in a few inscription of this place.⁴

The temple is famous not only for its Dravidian architecture style but also its legend - Lord Shiva is believed to have morphed himself into an anthill and tilted his head at this place to allow other Gods who took the form of ants, to climb up and worship him.⁵ Erumbu means ant and Eswaran refers to Shiva.

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One can see that Shiva lingam is a slanting stone along with the marks of ants creeping on the lingam. The temple is one in a long line of temples built by Aditya Chola, of the Chola dynasty, along the banks of the river Kaveri, to commemorate his victory in the Thirupurambiyam battle, over the Pandyas. Because of King Aditya and his Chola ancestry, we see that the temple has a number of inscriptions from the Chola Empire dating back to the 10th century. Because of its historical and religious importance, the temple has been declared a protected monument by the Archaeological Survey of India and is locally commemorated as the "Kailash of South India".⁵ While many festivals are celebrated with full gusto at the temple, the annual festival of Brahmotsavam (May/June) is one of the grandest festivals that is celebrated by the temple and is attended by thousands of devotees from far and near. Along with the images and idols of Shiva and his consort Saurabhya Kudalaambal, one can find granite images of other Gods also, like Lord Ganesha, Lord Murugan, Nandi and Navagraha, in the hall that leads to the sanctum.

Inscriptions of the temple

Erumbeeswara temple in its current form was built by the Chola king Aditya I (871-907 CE). The temple has 49 inscriptions from the Cholas period (850-1280 CE). The inscriptions numbered 101, 104, 105, 127, 130 and 133 of 1914 are believed to be inscribed during the 5th to 7th year of the reign of Aditya and hence believed to be between 882 and 885 CE. Another set of inscriptions during Sundara Chola (957-970 CE) period indicate gift of land to maintain four signs of Tirupadigam. Another inscription indicates the donation of ten kalanchu (a measure) of gold to the deity by a temple woman in the year 875 CE. A king by name Siruthavur Sembian Veithi Velan from iliyurnadu is believed to have constructed the vimana⁶ (structure over the sanctum); it was the only temple that Malik Kafur (1296-1316 CE) could not conquer in 1311 CE, during his South Indian expedition. The temple is declared monument of the Archaeological Survey of India on account of the inscriptions in the temple.

THE TEMPLE IN SOCIO - ECONOMIC SETTING

The epigraphic records found in the South Indian temple are usually rich in their content and constitute the main contemporary evidence to get an idea of the patronage it received from kings and people alike through the ages, and the dominant role it played in the life of the people. Though most of the inscriptions are usually donatives, they incidentally throw much useful and welcome light on the prevailing political social and economic conditions and also the system of temple management and administration.

A detailed and analytical study of the inscriptions from the temple throw light on the composition of various communities of the town Thiruverumbur and reveal the nature of interrelation that the temple had with the people of the town like Brahmins, Vellalars, Merchants, Potters, Goldsmiths, Carpenters and Mandradis.

Brahmins

Of all the communities of that time, Brahmins held a high position in the society and in the temple. They not only expounded the Saiva and Vaishnava kings, but also propagated messages of moral character to the disciples and those who thronged in large numbers to hear. There is a traditional belief that all the Brahmins of Tamilagam came to the South from the North.⁷

The Velvikudi plates of Nedunchadaiyan Parantaka Pandiyan record the existence of Brahmadeyam in Tamilagam even during the Sangam period.⁸ It is gathered that a Brahmadeyam which was originally donated to a Brahmin by the name Nerkuntran was taken over by the *Kalabhras* during their rule. Subsequently, the early Pandiya ruler Nedunchadayan Parantaka returned the Brahmadeyam to Narasingan, who was the legal heir of the above said Nerkuntran.⁹

Brahmins belonging to various sects such as *vadamas*, *Brahacharmans* and *ashtasahasaras* were living in Tamilagam.¹⁰ During this period i.e., around the 7th century A.D. *brahmadeyams* were established in fertile tracts of the *palar*, *pennar*, *kaveri* and *vaigai* basins. It is believed that a large number of Brahmins

migrated from Andhra to Thondaimandalam and to the Kaveri regions. Since Kumbakonam also comes under the Kaveri region it is presumed that the Brahmins might have also come and settled at Kumbakonam at an earlier period.¹¹

During the Chola period, many villages which were located in the Kaveri delta were converted into Brahmadeya and donated to the Brahmins. New *agragharas* were also created; the Brahmin beneficiaries had the right of cultivation and supervision of the lands of *brahmadeyams* by the donors. The Brahmins were expected to lead a religious and pious life and perform the *pujas* of the temple. They also played a prominent role in the village assembly known as the *Saba*, the *Saba* was an exclusively Brahmin assembly which was looking after the administration of the *brahmadeya* in several respects such as maintaining the land records, the irrigation work maintenance of tank and the administration of justice in settling disputes. Being a *brahmadeya*, Darasuram, Pattiswaram, Kumbakonam and Thiruverumbur are mentioned in the records as *chathurvedi mangalam* which means a residing place of Brahmins who were well versed in the four *Vedas*.

The names of the various *gothras* of the Brahmins are either prefixed or suffixed to their names which find a place in a few inscriptions of the temple.⁶ This is enough to prove that many Brahmin settlements flourished in and around Kumbakonam. The temple administration was under the Brahmins who acted as *srikariyam*, *sripandarathar*, *sivachariyars*, *devakannikal*, *maheswaras*, *amuduppadaippor* and *thirumanchanam eduppor*. This proves that the Brahmins occupied an important position in the temple administration.

In the inscription of this temple, the term *kausika* referring to a *gothra* is suffixed to the name of a Brahmin.¹² from this it is learned that the division by *gothra* was prevalent among the Brahmins even during the Chola period. Siva Brahmanas who were followers of *agamic* codes both in their domestic and temple rites were given grants by this temple. A brahmin lady also made a gift to this temple. Apart from the Brahmins even the women of their households also showed keen interest in the religious field.

Vellalars

The *vellalars* of Tanjore and Kumbakonam area were mainly responsible for agricultural activities. The term *vellala* was derived from *vellalan* and *vellammai*, *vellam* means water and *anmai* refers to the management probably of water. They are described as rulers of waters. This shows that they were masters in the art of irrigation and cultivation.¹³

The *vellala* community enjoyed much royal patronage during the Sangam period. This is inferred from the fact that the ruler himself is mentioned as an agriculturist, whose plough-share, was the weapon of war.¹⁴ Thirunavukkarasar a *nayanmar* belonged to this *vellala* group. Out of the 63 *Nayanmars* 13 were *vellalars*. It is important to remember that these *vellalars* have always constituted the most dominant people in Cholanadu, particularly under the later Cholas. The bulk of the land owned by the *vellalars* the agriculturists par excellence, commanded a high social rank. The *vellalars* formed a large section of the population of Kumbakonam even at present. From the above, it is seen that the *vellalars* enjoyed a good status in the society.

The *vellalars* mentioned in an epigraph of this temple proves that they were the backbone of the society. Their professions were not only cultivation but also cattle breeding, business, weaving and service to the twice born. They acted as high officials in the Chola administration, particularly, in revenue field. As a result of royal patronage and a large land holding a number of divisions (*karkathar*, *solia vellala*, *pandiya vellala*, *thuluva vellala*, and *veera kodi vellala*) arouse among the *vellala* community. The *vellalars* particularly of the Trichy and Tanjore region took many titles such as *pillais*, *mudalis* and the like. They are mentioned in the inscriptions of this temple with this suffixes.¹⁵

Merchants

Next to the *vellalars*, the merchant class formed a vital link in the economic condition of this place. The merchant was known as *vanikan* in the Sangam and the Pallava period. The merchants were well off there and more influential than the artisans. They often purchased

the land and made costly gifts to the temple. The Southern part of Kumbakonam is called *sungachchavadi* even today. The name *sungachchavadi* denotes the toll collected from the merchants hailing from the various directions of India. One can conclude that the merchants were considered a dominating class during the Chola period. There are inscriptions conveying news of endowments to the temples by the trading community.¹⁶

Potters

The potters were another group of the society who contributed to the multifaceted activities of the temples. They skillfully prepared earthenware vessels to be used as *kalasam* in the daily *pujas* of the temple, which fetched them their livelihood. The potter is mentioned in the inscriptions as *kosavan* and the pots as *kalasam*.¹⁷

Goldsmith

The Goldsmith is a maker of ornaments in gold. They earned money by making gold ornaments and gold objects for the temple and played a vital role in the society. The goldsmiths have been mentioned under various names, such as *Ponpodukuttachariya*¹⁸ *thiruabaranam seyyor*¹⁹ and *kaniyadiathattan*. Further the goldsmiths were engaged for making gold ornaments and silver objects for the temple.

Position of women

The position of women in the Chola society was of a special significance. They were experts in religious literature and *puranas*. Property right had been conferred on them. They liberally made endowments to the temple. An inscription states that a woman at the death of her husband endowed all her property to a temple. The brahmin lady during the period of Aditya I gifted money and paddy for the consecration of a shrine of the *Erumbeeswara* temple and for offering food, garlands and *abisheka* for the deity.²⁰ The temple epigraphs show in detail the social condition of Tamilnadu during the time of Aditya I.

Charitable Endowments

People of Thiruverumbur and surrounding villages made different types of donations to this temple in token of their religious zeal. Information of such gifts

is scattered in several records, they are related to the setting up of the images, grant of lands lighting of lamps, provision of lamp stands, and gift of *puja* articles and construction of new temples. The majority of gifts were in the form of lands.²¹

Thus, Erumbeeswara temple at Thiruverumbur has become an integral part of social and economic lives of the people. On account of the temple having economic production and irrigational rights, it was in a position to dominate the life of the village. From the discussion, it can be seen that this temple became the centre of people's activities and the temple played a vital role in the growth of socio-economic aspects of their life.

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இந்திய சுதந்திரப் போராட்டத்தின் தங்க மங்கைகள்

M. Gladis Prabha and S. Regi

முன்னுரை

பெண்கள் அடிமைத்தனமான வாழ்க்கையை அனுபவித்த சூழலில் அவர்கள் கண்ணியத்தை சிதைக்கும் பல்வேறு சட்டங்களும் சமூகத்திட்டங்களும் நிலவி வந்தன. பெண்கள் கல்வியறிவும் சுதந்திரமும் அற்ற நிலையில் குடும்பத்திற்குள் மட்டுமே கட்டுப்படுத்தப்பட்டிருந்தனர். இந்த அடக்குமுறைகளுக்கு எதிராகவே பாரதியார் பெண் விடுதலையின் அவசியத்தை வலியுறுத்தி, பெண்கள் ஆண்களுடன் சமமாக சிந்திக்கவும், செயல்படவும், சமூகப் பொறுப்புகளை ஏற்கவும் வேண்டும் என்ற புரட்சிகரக் குரலை எழுப்பினார். இதனை எதிர்த்து கவிமணி தேசிக விநாயகம் பிள்ளை பெண்களின் சிறப்பை வலியுறுத்தியதோடு, வேலுநாச்சியார், குயிலி, அம்புஜம்மாள், கோதைநாயகி அம்மாள், ஜானகி தேவர், பங்கஜத்தம்மாள், அம்மு சுவாதிநாதன், கிருஷ்ணம்மாள் ஜெகநாதன், கே.பி. சுந்தரம்பாள், சொர்ணத்தம்மாள், டி.கே. பட்டம்மாள், டாக்டர் முத்துலட்சுமி ரெட்டி, கேப்டன் லட்சுமி சுவாமிநாதன் போன்றோர் தேசப்பற்று, சமூக ஈடுபாடு மற்றும் வேற்றுமையில் ஒற்றுமையை வெளிப்படுத்தி மகத்தான பங்களிப்பைச் செய்தனர்; இவர்களில் சிலரே தினத்தந்தி நாளிதழ் இந்திய சுதந்திரத்தின் 75-ஆவது ஆண்டை முன்னிட்டு வெளியிட்ட தொடர் கட்டுரைகளிலும் இவ்வாய்வுக்கட்டுரையிலும் இடம்பெற்றுள்ளனர்..

அம்புஜம்மாள்

அம்புஜம்மாள் 1898-இல் ஒரு பாரம்பரிய வைணவ பிராமணக் (அய்யங்கார்) குடும்பத்தில் பிறந்தார். ஒரு திறமையான மொழியியலாளர். எஸ்.தேசாச்சாரி என்ற வழக்கறிஞரைத் திருமணம் செய்து கொண்டார். 1920-களில் காந்தியியைச் சென்னையில் சந்தித்ததில் இருந்தே அம்புஜம்மாள் அவரைப் பின்பற்றினார். காந்திஜி சேவாகிராமுக்கு

(சேவைக்கான நகரம்) வருகை தந்த போது ஹரிஜன் நல நிதிக்காக தனது வைரங்கள் மற்றும் பட்டுப் புடவைகளைக் கொடுத்தார். அந்த அளவுக்கு வள்ளன்மை மிக்கவராக அம்புஜம்மாள் இருந்தார். சிறுவயதில் தான் சந்தித்த கஸ்தூரிபாவைப் போலவே எளிய கதர் ஆடைகளை உடுத்தியும் எந்த வித ஆடம்பர அலங்காரமில்லாமலும் வாழ்க்கை நடத்தினார். காந்திஜி இவருக்கு எழுதிய கடிதங்கள் முக்கியமானவை. அதுபோல கஸ்தூரிபாவும் இவரீது தன் மகளைப் போன்ற அன்பை வைத்திருந்தார். அவரும் இவருக்குக் கடிதம் எழுதி இவரது பணிகளை வாழ்த்தியிருந்தார். காந்தி மற்றும் கஸ்தூரிபா என இருவரது அன்பையும் மதிப்பையும் பெற்றிருந்த அம்புஜம்மாள் 'காந்தியடிகளின் அபிமான மகள்' என்று போற்றப்பட்டார்.

கோதைநாயகி அம்மாள்

தேசபக்தி மற்றும் விதவை மறுமணம் போன்ற சமூகப்பிரச்சனைகளில் தனது கருத்துக்களை நாவல்கள் மூலம் பரப்பிய கோதைநாயகி, அரசியல் கூட்டங்களில் பங்கேற்று தனது நேர்த்தியான பொது பேச்சுத் திறமையால் தலைவர்களிடையே விரைவில் அறியப்பட்டார். பார்வையாளர்களை ஈர்க்கும் வகையில் சிறுகதைகளை இடையிடையே தனது உரைகளில் இணைத்துக் கூறும் தனித்தன்மை அவருக்கு இருந்தது. சத்தியமூர்த்தி, காமராஜர் போன்ற தலைவர்களின் நம்பிக்கைக்குரிய பேச்சாளராக அவர் மதிக்கப்பட்டார். பேச்சுத் திறமையால் ராஜாஜியும் கவரப்பட்டார். பத்திரிகை ஆசிரியர், எழுத்தாளர், பாடகர் மற்றும் நாடக ஆசிரியராக விளங்கியதோடு, சுதந்திரப் போராட்ட வீராங்கனையாகவும் செயல்பட்டார்.

1948-ஆம் ஆண்டு காந்தி படுகொலை செய்யப்பட்டபின், அவரது நினைவாக 'மகாத்மாஜி சேவா சங்கம்' என்ற பெயரில் ஏழை மற்றும் ஆதரவற்ற குழந்தைகளுக்காக ஒரு சங்கத்தைத்

தொடங்கினார். அவரது பொது சேவை மனப்பான்மை மற்றும் தேசபக்தியை அங்கீகரித்து அரசு 10 ஏக்கர் நிலத்தை வழங்கியபோது, அவர் அதனை வினோபா பாவே அவர்களின் பூமிதான இயக்கத்திற்காக அர்ப்பணித்தார்.

ஜானகி தேவர்

மலேசியாவின் கோலாலம்பூரில் 1925 பிப்ரவரி 25 அன்று ஜானகி தேவர் பிறந்தார். வசதியான தமிழ்க் குடும்பத்தில் எந்தக் கஷ்டமும் இன்றி வளர்ந்தார். நேதாஜி சுபாஷ் சந்திரபோஸ் மலேசியா சென்றபோது, அங்குள்ள மக்களிடம் இந்தியாவின் விடுதலைக்காக இயன்ற உதவியை செய்யுமாறு கேட்டுக் கொண்டார். அவரது பேச்சால் ஈர்க்கப்பட்ட பல தமிழர்கள் தங்கள் நகைகளை விற்று, பணத்தை நன்கொடையாக வழங்கினர். சிறுவயதிலேயே தன்னுடைய தங்கக் கம்மல்களை அவிழ்த்து இந்திய விடுதலைப் பணிக்காக நன்கொடையாக அளித்தார் ஜானகி தேவர்.

பின்னர் பெற்றோரின் சம்மதத்துடன் இளம் வயதிலேயே நேதாஜி நிறுவிய இந்திய தேசிய படையில் (INA) சேர்ந்தார். அங்கு வழங்கப்பட்ட உணவு அவருக்கு ஒத்துக் கொள்ளாமல், உடல்நலக் குறைபாடுகள் ஏற்பட்டன. இருந்தபோதிலும் தாய்நாட்டுக்காகப் போராட வேண்டும் என்ற தீவிர ஆர்வத்தால் அனைத்து வலிகளையும் பொறுத்து, இராணுவப் பயிற்சி பெற்று அதிகாரியாக தேர்வானார். மகளிர் பிரிவின் கேப்டனாக பணியாற்றிய அவர், 'ராணி ஜான்சி ரெஜிமெண்ட்' என்ற படைப்பிரிவை வழிநடத்தினார். இதில் சுமார் 1,200க்கும் மேற்பட்ட முழுமையான பயிற்சி பெற்ற பெண்கள் இணைந்திருந்தனர். அந்நாளைய ஆங்கிலேய ராணுவத்துக்கு எதிராக ஆயுதம் எடுத்து இந்தியாவை விடுதலை செய்வதே அந்த படைப்பிரிவின் ஒரே நோக்கமாக இருந்தது. 'ராணி ஜான்சி ரெஜிமெண்டில் சுமார் 80 சதவீதத்திற்கும் மேலானவர்கள் தமிழ் பெண்கள்' என்று நேதாஜி பெருமிதத்துடன் குறிப்பிட்டார். நேதாஜியின் நம்பிக்கைக்குரியவராகவும், தேச விடுதலைக்காகத் தைரியமாக போராடியவராகவும் விளங்கினார் ஜானகி தேவர்.

பங்கஜத்தம்மாள்

1919-ஆம் ஆண்டு பஞ்சாப் மாகாணத்தில் நடைபெற்ற ஜாலியன்வாலாபாக் படுகொலையில், ஜெனரல் டயரின் கொடூர நடவடிக்கையால் நூற்றுக்கணக்கான சீக்கியர்கள் சுட்டுக் கொல்லப்பட்டனர். இந்த படுகொலையால் மனம் துடித்த பங்கஜத்தம்மாள், தனது கணவர் ஸ்ரீனிவாச ஆழ்வாருடன் இணைந்து சோகமும் வீரமும் கலந்த கவிதைகளைப் பாடி மக்களிடையே அனுதாபத்தையும் சுதந்திரப் போராட்டத்திற்கான ஈர்ப்பையும் ஏற்படுத்தினார்.

1930-இல் திருச்சியிலிருந்து வேதாரண்யம் வரையிலான உப்பு சத்தியாகிரகப் பாதயாத்திரையைத் தலைமை தாங்கிய ராஜாஜியுடன் இணைந்து, மதுரைத் தொண்டர்களுடன் கலந்து கொண்டு காந்திய சிந்தனையில் தன்னுடைய பற்றை வெளிப்படுத்தினார். வழியில் ஏற்பட்ட சிரமங்களைப் பொறுத்து கைதாகி, ஓராண்டு திருச்சி சிறையில் அடைக்கப்பட்டார். மேலும், தேசபக்தர் சுப்பிரமணிய சிவா சேலம் பாப்பாரப்பட்டியில் தொடங்கிய பாரதாஸ்ரமத்தில் தொண்டராக இணைந்து, தெரு தெருவாக தேசியப் பாடல்களைப் பஜனையாகப் பாடி மக்களிடையே சுதந்திர தாகத்தைத் தூண்டினார். அவர் சென்ற இடமெல்லாம் பெரும் வரவேற்பு காணப்பட்டது. மேடைகளில் உரையாற்றி சுதந்திரப் போராட்டத்துக்கு ஆதரவளித்தார்.

அம்மு சுவாமிநாதன்

கேரள மாநிலம் பாலக்கோடு அருகே உள்ள அணைக்கரையில் 1894 ஏப்ரல் 22 அன்று அம்முகுட்டி பிறந்தார். பள்ளிக்குச் செல்லாமல் வீட்டிலேயே கல்வி கற்றார். 1908-ஆம் ஆண்டு, தனது 13-வது வயதில், சென்னை நகரின் பிரபல வக்கீல் சுவாமிநாதனுடன் திருமணம் ஆனார். பள்ளிப்படிப்பு மட்டுமே படித்திருந்த அவரை, திருமணத்திற்குப் பின்னர் கணவர் ஊக்குவித்து கல்லூரிப் படிப்பைத் தொடரச் செய்தார். அதன் மூலம் கல்வியிலும், பொது சேவையிலும், சமூக நலச் செயல்பாடுகளிலும் ஈடுபட்டார்.

1917-ஆம் ஆண்டு 'இந்திய பெண்கள் கூட்டமைப்பு' என்ற அமைப்பை ஏற்படுத்தி, இந்திய பெண் தொழிலாளர்கள் எதிர்நோக்கும் பிரச்சினைகளை ஆராய்ந்து, அவற்றைத் தீர்க்க முனைந்தார். 1934-ஆம் ஆண்டு காங்கிரசில் சேர்ந்த அவர், 1934 முதல் 1939 வரை சென்னை மாநகராட்சி உறுப்பினராகப் பணியாற்றினார். 1942-ஆம் ஆண்டு நடைபெற்ற 'வெள்ளையனே வெளியேறு' இயக்கத்தில் கலந்து கொண்டதற்காக இரண்டு ஆண்டு சிறைத்தண்டனை பெற்றார். 1943-ஆம் ஆண்டு வேலூர் சிறையில் இருந்தபோது, சாதி அடிப்படையிலான கொடுமைகளை கண்டு வேதனைப்பட்டு, அவற்றை கடுமையாக எதிர்த்தார். பெண்களுக்கு சம உரிமை மற்றும் அந்தஸ்து கிடைக்கப் போராடினார்.

சிறைவாசம் முடிந்த பின்னர் நாடாளுமன்ற உறுப்பினராகத் தேர்ந்தெடுக்கப்பட்டார். 1948-ஆம் ஆண்டு இந்திய அரசின் பிரதிநிதியாக எத்தியோப்பியா சென்றார். 1949-ஆம் ஆண்டு யுனெஸ்கோ மாநாட்டில் இந்தியாவை பிரதிநிதித்துவப்படுத்தி ஜெனீவா பயணம் மேற்கொண்டார்.

கிருஷ்ணம்மாள் ஜெகநாதன்

திண்டுக்கல் மாவட்ட பட்டிவீரன்பட்டியில் 1926 ஜூன் 16-ஆம் தேதி பிறந்த கிருஷ்ணம்மாள், மதுரை மாவட்டத்தின் முதல் பெண் பட்டதாரி என்ற பெருமையை பெற்றார். கல்வி முடித்து காந்தியமும் சர்வோதய இயக்கத்திலும் ஈடுபட்டு, 1942-ஆம் ஆண்டு 'வெள்ளையனே வெளியேறு' இயக்கத்தில் கலந்து கொண்டதால் சிறைவாசம் அனுபவித்தார். சுதேசி உணர்வுடன் கதர் ஆடையைப் பயன்படுத்தி, மகளிர் நலனுக்காக சுய உதவிக்குழுக்களை நிறுவினார். சுதந்திரத்துக்குப் பின் பூமிதான இயக்கத்தில் செயல்பட்டு, குறிப்பாக மகளிர் பெயரில் 13,500 ஏக்கர் நிலங்களை ஏழை விவசாயிகளுக்காக பெற்று வழங்கினார். ஏழைகளின் முன்னேற்றமே தனது வாழ்க்கையின் இலட்சியமாகக் கொண்டு வாழ்ந்த இவர், 2020-இல் பத்மபூஷன் உள்ளிட்ட பல விருதுகளைப் பெற்றார்.

கே.பி. சுந்தரம்பாள்

ஈரோடு மாவட்ட கொடுமுடியில் 1908 அக்டோபர் 11 அன்று பிறந்த கே.பி. சுந்தரம்பாள், தனது பெயருடன் ஊர் பெயரையும் தாயார் பெயரையும் இணைத்துக்கொண்டார். 1917-ஆம் ஆண்டு இலங்கையில் நாடகங்களில் நடித்ததன் மூலம் புகழ் பெற்ற இவர், சுதந்திரப் போராட்டத்தில் தீவிரமாக ஈடுபட்டு கதர் இயக்கம், தீண்டாமை ஒழிப்பு, 'வெள்ளையனே வெளியேறு' போன்ற இயக்கங்களில் கலந்து கொண்டு தேசபக்திப் பாடல்களைப் பாடினார். காந்தியடிகள் ஈரோடு வந்தபோது இவரது வீட்டில் உணவருந்தியதையும், அவர் தங்கத் தட்டையை ஏலத்தில் விடச் செய்து அதிலிருந்து வந்த தொகையை சுதந்திரப் போராட்ட நிதிக்கு வழங்கியதும் குறிப்பிடத்தக்கது. கணவர் 25-வது வயதில் இறந்த பின் வெள்ளை புடவையையே அணிந்து வாழ்ந்த இவர், எந்த ஆண் நடிகருடனும் இணைந்து நடிக்கவில்லை. 'அவ்வையார்', 'பூம்புகார்', 'பக்த நந்தனார்' போன்ற திரைப்படங்களில் அவரின் கதாபாத்திரங்கள் மக்களின் நினைவில் நிலைத்து நிற்கின்றன. 1958-இல் காமராஜரின் ஆட்சியில் சட்ட மேலவை உறுப்பினராகத் தேர்ந்தெடுக்கப்பட்ட அவர், பத்மபூர் மற்றும் சிறந்த பின்னணி பாடகி உள்ளிட்ட பல விருதுகளை பெற்றார். 1980 செப்டம்பர் 19 அன்று மறைந்தார்.

சொர்ணத்தம்மாள்

மதுரை கடச்சனேந்தலில் வசித்த சொர்ணத்தம்மாள், சுதந்திரப் போராட்ட தியாகி எஸ்.ஆர்.என். ஷேசபாகவதரின் மனைவி ஆவார். கணவர் பணிபுரிந்த கம்பெனியில் சாதாரண வேலை செய்த இவர், 26-வது வயதில் சுதந்திரப் போராட்டத்தில் ஈடுபட்டார். விடுதலைப் போரில் பெரும்பாலும் ஆண்கள் மட்டுமே அனுபவித்த அடிதடி, சிறை, சித்திரவதை மற்றும் அதற்கு மேலான அவமானங்களையும் இவர் அனுபவித்தார். 'வெள்ளையனே வெளியேறு' போராட்டத்தில் பங்கேற்று சிறை சென்றார். கணவருடன் மறியலில் ஈடுபட்டு 'வந்தே மாதரம்'

எனக் கோஷமிட்டதற்காக சிறையில் அடைக்கப்பட்டார். விடுதலையானதும் மீண்டும் மறியலில் ஈடுபட்டார்; ஒவ்வொரு முறையும் சிறையிலிருந்து வெளிவந்த பின் மீண்டும் போராட்டத்தில் கலந்து கொண்டது இவரது வழக்கமாக இருந்தது. இதனால் ஆங்கிலேய போலீசார் கோபமடைந்து கைது செய்து தடியால் அடித்து, இரவு 11 மணி வரை காது மடல் கிழிந்து ரத்தம் வரும்வரை சித்திரவதை செய்தனர்; இதனால் அவருக்கு கேள்வித் திறன் பாதிக்கப்பட்டது. மேலும் அவரது கதர் சேலையை அவிழ்த்து நீளமற்ற சேலையை தரித்து அரைகுறை ஆடையுடன் வண்டியில் ஏற்றி இருட்டான இடத்தில் விட்டு சென்றனர். இத்தகைய அவமானத்திலும் அஞ்சாமல், சுதந்திரம் வேண்டி மீண்டும் போராட்டத்தில் ஈடுபட்டார். அந்நிய துணிகளை ஒதுக்கி சுதேசி பொருட்களையே பயன்படுத்தி, கதர் ஆடைகளை அணிந்தார். மதுரை புறநகர் பகுதிகளில் தெருதெருவாகச் சென்று மக்களிடையே சுதந்திரத் தாகத்தை ஊட்டினார். சுதந்திர வேள்வியில் ஈடுபட்டு அடிபட்டு இரத்தம் சிந்திய வீரத் தியாகியாக சொர்ணத்தம்மாள் நினைவுகூரப்படுகிறார்.

டி.கே.பட்டம்மாள்

காஞ்சிபுரம் அருகிலுள்ள தாமல் என்னும் சிற்றூரில் 1919 மார்ச் 28 அன்று கிருஷ்ணசாமி தீட்சிதர் - காந்திமதி தம்பதியருக்கு டி.கே. பட்டம்மாள் பிறந்தார். இசையில் பெரும் ஆர்வம் கொண்ட கிருஷ்ணசாமி தீட்சிதர், சிறு வயதிலிருந்தே மகளுக்கு இசைக் கல்வி அளித்தார். அக்காலத்தில் பெண்கள் மேடையேறி கலை நிகழ்த்துவது சமூகத் தடையாக இருந்தபோதிலும், அதனை உடைத்து மேடையேறிய முதல் பெண் கலைஞராக டி.கே. பட்டம்மாள் சாதனை புரிந்தார்.

பாரதியார் பாடல்களை இனிமையுடன் பாடி மக்களின் மனதில் நாட்டுப்பற்றை ஊட்டியவர். காஞ்சிபுரத்துக்கு காந்தியடிகள் வந்தபோது, அவர் பாடிய பாரதியார் பாடல்கள் அவரை மிகவும் கவர்ந்ததால் காந்தியடிகளின் பாராட்டைப் பெற்றார். கர்நாடக சங்கீதத்தில் தமிழ் பாடல்களை

முன்னிலைப்படுத்தி, தமிழ் இரசிக்களுக்கு பெருமை சேர்த்தார். பாபநாசம் சிவனின் தமிழ் கிருதிகள், பாரதியார் பாடல்கள் உள்ளிட்டவற்றை பாடி மக்களிடையே நாட்டுப்பற்றை விதைத்தார்.

இந்தியா விடுதலை பெற்ற நாளன்று, அகில இந்திய வானொலியில் டி.கே. பட்டம்மாளின் குரலில் பாரதியார் பாடல்கள் பல மணி நேரம் தொடர்ந்து ஒலிபரப்பானது வரலாற்றில் குறிப்பிடத்தக்கது. குறிப்பாக 'ஆடுவோமே பள்ளு பாடுவோமே' மற்றும் 'வெற்றி எட்டுத் திக்கும் எட்ட கொட்டு முரசே' என்ற பாடல்கள் இன்று வரை தேச உணர்வைத் தூண்டி வருகின்றன.

இசைக்காகவும் தேசத்திற்காகவும் செய்த பங்களிப்புகளுக்காக அவர் 'கான சரஸ்வதி', 'சங்கீத கலாநிதி', 'சங்கீத சாகர ரத்னா', 'பத்மபூஷண்', 'பத்ம விபூஷண்' போன்ற பல விருதுகள் மற்றும் பட்டங்களைப் பெற்றார். மேடையிலும், திரையிலும் தேசபக்திப் பாடல்களை பாடி மக்களிடையே சுதந்திர உணர்வை ஊட்டியவர்.

கேப்டன் லட்சுமி சுவாமிநாதன்

கேரள மாநிலம் பாலக்காடு மாவட்டத்தில் சுவாமிநாதன் மற்றும் அம்முகுட்டி தம்பதியினருக்கு 1914 ஆம் ஆண்டு அக்டோபர் 24 ஆம் தேதி லட்சுமி மகளாகப் பிறந்தார். இளம் வயதிலேயே தேச விடுதலை குறித்த எண்ணம் லட்சுமியின் மனதில் மேலோங்கி இருந்தது. சென்னை குயின்ஸ் மேரி கல்லூரியில் படிக்கும் போதே பகத்சிங்கின் வழக்குக்காக நிதி திரட்டினார். பின்னர் 1938 இல் மெட்ராஸ் மருத்துவக்கல்லூரியில் எம்.பி.பி.எஸ். பட்டம் பெற்றார். சிங்கப்பூரில் ஏழைகளுக்காக மருத்துவமனையைத் தொடங்கி 1942 ஆம் ஆண்டு போரில் காயமடைந்த வீரர்களுக்கு மருத்துவ உதவிகளை வழங்கினார். அப்போது நேதாஜி சுபாஷ்சந்திரபோஸ் 'இந்திய தேசிய ராணுவத்தின் பெண்கள் பிரிவை' தொடங்கியபோது அதில் இணைந்து பெண்கள் பிரிவான 'ஜான்சி ராணி படை'யில் கேப்டனாக தலைமை பொறுப்பு வகித்தார். பெண்களும் ஆயுதப் போராட்டத்தில் பங்கேற்க வேண்டும் என நேதாஜி கூறியதைத்

தொடர்ந்து தனது நீண்ட கூந்தலை வெட்டி இராணுவ வீரராக மாறினார். தனது நட்பு, பாசம் போன்ற தனிப்பட்ட தொடர்புகளை விட்டுவிட்டு நாட்டுக்காக வாழ்க்கையை அர்ப்பணிக்க வேண்டும் என உறுதியெடுத்தார். மேலும் நேதாஜியின் 'ஆசாத் ஹிந்த் அரசு'வில் பெண் அமைச்சராகவும் இருந்தார். போரின் போது ஆங்கிலேய அரசு அவரை கைது செய்து 'கலாப்' என்ற இடத்தில் அடைத்தது. பின்னர் விசாரணை ஏதும் செய்யாமல் இந்தியாவுக்கு அனுப்பிவைத்தனர். கொல்கத்தாவில் வந்து சேர்ந்த அவர் அங்குள்ள போலீஸ் நிலையத்தில் தனது வருகையை பதிவு செய்தார். அங்கிருந்தவர்கள் அவரை நேதாஜியின் சகோதரியின் மகள் வீட்டுக்கு அனுப்பினர். இந்தியா விடுதலை பெற்ற பின் 1972 ஆம் ஆண்டு வங்காளதேச விடுதலைப் போர் நடந்தபோது போரில் உயிரிழந்தவர்களுக்கு நிவாரண நிதி திரட்டி அளித்ததுடன் போர்குழலிலும் மருத்துவப் பணியில் ஈடுபட்டார். இந்திய அரசின் உயரிய விருதான 'பத்மபூஷன்' விருது பெற்றார். 2005 ஆம் ஆண்டு நடைபெற்ற ஜனாதிபதி தேர்தலிலும் போட்டியிட்டார்.

முடிவுரை

இந்திய தேசிய இயக்கத்தில் பெண்களின் பங்கைச் சொன்னாலே பொதுவாக சரோஜினி நாயுடு, கஸ்தூரிபாய் காந்தி, அன்னி பெசன்ட், ராணி

லட்சுமி பாய் போன்ற சிலர் மட்டுமே அனைவராலும் அறியப்பட்டவர்களாகத் தோன்றுகின்றனர். ஆனால் தமிழ்நாட்டுப் பெண்களின் பங்களிப்பு இன்றுவரை போதிய அங்கீகாரம் பெறாமல் மறைக்கப்பட்டிருக்கிறது. வேலுநாச்சியார், குயிலி, ருக்மணி லட்சுமிபதி போன்றோரின் பெயர்கள் சற்றே பரவலாக்கப்பட்டபோதிலும் இன்னமும் பலர் தேசியப் போராட்டத்தில் ஆற்றிய சேவையைப் பெரிதும் வெளிச்சத்திற்குக் கொண்டுவரப்படவில்லை. அவர்களை அறிந்து, அவர்கள் செய்த சேவையைப் போற்றி, அவர்களின் வழியில் நடப்பதே அவர்களுக்கு நாம் செலுத்தும் உண்மையான நன்றிக்கடனாகும்.

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“Beyond the Temple: Exploring Rameswaram’s Untapped Ecotourism Potential”

Ms. R. Veerammal

Abstract

Rameswaram, a coastal town in India renowned for its cultural and ecological significance. With increasing global awareness of sustainable travel, Rameswaram presents a unique opportunity to foster eco-friendly tourism that benefits both the environment and local communities. Dhanushkodi, an abandoned

town with stunning landscapes, serves as a case study for assessing the impact of eco-tourism on community engagement and conservation. The Gulf of Mannar Biosphere Reserve and Rameswaram Marine National Park are analyzed for their roles in marine biodiversity preservation and the effectiveness of sustainable tourism initiatives. Mukuntharayar Lake is examined for its

ecological significance as a bird habitat, while the mangrove forests are highlighted for their vital coastal protection. By investigating these eco-tourism sites, the research aims to understand the balance between tourism development and environmental sustainability,

offering insights into best practices that can enhance local economies while preserving Rameswaram's unique ecological heritage. The findings contribute to the discourse on sustainable tourism strategies applicable in similar coastal regions

An Evolution in Forest Department from 1800 to 1882 with special reference to Madras Presidency

S. Nithesha¹

Abstract

The administration of British in India started to shed lights on the conservancy and protection in the department of forestry in the late 18th century. Especially appointment of Captain Watson and H.F. Cleghorn the first conservator and regular conservator of forest in Madras presidency paved way in the evolution of forest department. The presidency constitutes the southernmost part of the country and comprises a large area of forest, which is highly essential to be organized and conserved from the

exploitation of British. This process expanded in 1855 with the issue of memorandum, Government of India also known as charter of Indian forestry by the then governor general Lord Dalhousie, which regulated the legislation regarding management of forest in India. In 1863 Beddome, the then conservator presented the very first manual of forest operations in Madras concerning the working of the forest. The paper discloses the further administrative structure of forest department and its contribution to the development of forest area under Madras presidency.

Status of Women Education and Empowerment in Rural Area: A Study

Mrs. A.Sudha²

Women education is very important for the proper social and economic growth of the country. Both men and women are like two sides of the coin and they are equally like two wheels of the society. So both necessary element of the growth and development in the country thus requires equal opportunity in the education. If any one of both do not get proper education and opportunity, social progress is not possible. The female education in India is very necessary for the future of the country as women are the first teachers of their children

means future of the nation. Uneducated women cannot actively participate in handling the family, proper care of the children and thus weak future generation. Lack of women education weakens the powerful part of the society. So women should have full rights for the education and should give proper education. They should not be treated as inferior to men.

Keywords: Women education, Rural area, Poor education, Government Schemes, Women Empowerment.

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A Historical Survey of Women's Development in Tamil Nadu Through Welfare Scheme's from 1969 to 2000

S. Nirmala¹ & G. Charulatha²

The aim of the project is to highlight the Role of Government of Tamil Nadu in Uplifting the Welfare of Women Post Independent the Tamil Nadu Government has implemented various measures, policies, programmers and legislations to improve the position of women in all fields. The thesis could make some impressions on the present generation to know about the position of women and their growing development in

different field. The Reports on Status of Women India, National Policy for the Empowerment of Women and the Rights of Women give detailed picture on the Women's Development Policies of the Central Government.

Keywords: Empowerment of Women, Women's Welfare and Development, Women's Welfare and Development.

Cinematic Icon Turned Political Leader: Exploring Vijayakanth's Cinematic Charisma and Humanitarian Services in Tamil Nadu

Dr. G.M. Sunder Singh

Vijayakanth, a prominent figure in Tamil Nadu's cinema and political landscape, is renowned for his dual roles as a successful actor and a political leader. His journey from the glamour of kollywood to the Tamil Nadu politics offers a fascinating case study of how celebrity status can influence political engagement and public perception with this one objective in mind, the knocked at the doors of each and every film company asking for acting chance. But there was not any positive

response. Vijayakanth was introduced to Kaja by Marsook. Whenever he addresses any function or releases some press statement or birth day message, he uses to add the words Tamil, Tamil, Tamil as one of his most ideal slogans. Vijayakanth has starred in numerous films that have left and indelible mark on Tamil cinema. Vijayakanth's political career, while marked by ups and downs, has left a notable impact on Tamil nadu polities.

Spice Route and its Impact on Cultural Exchange

G. Vanathi⁴, & R. Kalainaya⁵

The paper gives a holistic information about spices routes, trade its legacy and negative impacts of intercultural exchange, including religions conflicts. The paper drawn from historical texts, religious

scriptures, and academic sources to provide a comprehensive exploration of social and cultural exchange along trade routes throughout history, shedding light on the implications for understanding the

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impact of trade and intercultural exchange on religion and culture.

Maritime silk roads also known as spice routes is the name or terminology given to the network of sea routes that link east with the west. Maritime silk roads stretch from the west coast of Japan, through the islands of Indonesia, around India to the islands of the Middle East and from there across the Mediterranean to Europe. Since time immemorial the trading has an important role in human life, which has led India to the top most producer and consumer of spices in the world.

The Latin term species which denotes a thing of worth is where the word spice originates. Spices such as pepper, clove and nutmeg were traded from India to different parts of the world through spice routes. Portuguese created a spice empire that spread over the Indian Ocean from eastern Africa to Indonesia with its center in Goa, India.

Spice routes were and still are the foremost trade routes. Since 2000 BC, spices such as cinnamon from Sri Lanka, cassia from China were traded along the spice routes to the Middle East. Other than the spices exports among the traders, it was the exchange of knowledge and new scientific skills that was the point to remember. As of today, it may seem strange that the demand of spices was the main reason for such a long and large-scale trade relationships across such long distances and still are the foremost trade routes. Since 2000 BC spices

such as cinnamon from Sri Lanka, cassia from China were traded along the spice routes to the Middle East. Other than the spices exports among the traders it was the exchange of knowledge and new scientific skills, textile and articles that was the point to remember. The demand of spices was the main reason for such a long and large-scale trade relationships across such long distances. The word INDIA was remembered by foreigners as LAND OF SPICES, Maharajas and diamonds. Still, the world looks at India as the land of spices, because of the quality of spices produced in the country and exported to different parts of the world. India is considered as home of Spices and one of the major spice producing and exporting countries in the world. Out of 109 spices listed by International Organization for Standardization more than 60 spices are grown in India. The diverse agro-climatic conditions such as temperate, tropical, sub-tropical, arid and semi-arid regions, wherein spices are well grown making India the land of Spices.

In ancient times, spices determined the wealth and policies of nations and played a major role in ancient medicines. Spices were the major reason for the discovery of new waterways and new continents. This waterway today is called spice routes. According to ISO, spices are defined as their components or combinations that are used to season, flavor and add aroma to food.

Socio and Economic Condition of Sangam Age

Dr. R. Bertila

In Sangam Society, the major caste was divided into four namely Brahmins, Kshatriyas, Vaishyas and Sudras. Apart from main caste divisions there were minor castes. In social conditions, we can see the position of women during Sangam age and about social evils that have prevailed in Sangam period. The economic condition during Sangam age is very significant when compared with other rulers.

Position of Women

Iraiyanar Ahaporul, Tolkappiyam and twin epics

mention about the status of women. The women were not treated equally with men, women's position was not attractive like men. Women's position were like housewife, take care of their children and they were entirely different from men. Women have feminine qualities like Achari, Madam, nanam parippu. It expresses the nature of women.

Women in early Tamilian seem to have performed diverse roles such as involved in production process as housewives and as poetess, singers and dancers. Mostly the role of the women was subordinate and dependent

on the economic milieu. The Brahmanical concepts of the ideal women as chaste wife and mother are noticed in early Tamil texts. As a mother daughter and wife they played vital role in the family life of human society.

There was no statement of legal and social equality between the sexes in the Sangam age. We can understand clearly that the duties of woman in society are different from those of the men.

The Tolkappiyar says that while it is desirable that in an ideal marriage, man and woman shall be equal to each other in beauty and attainments, wealth, manners, etc. Tolkappiyar further states that a woman is guarded by the three great feminine virtues, *accam*, *nanam* and *madam*. A woman's innate fear of hurt to her modes is *acham*. Shyness and dissociation with anything that is incompatible with womanhood is *nanam* and feigning ignorance even though a woman may be a repository of learning is *madam*.

Legacy and Continuity: Exploring the Rich History, Philanthropy and Cultural Traditions of the Nagarathar Community in South India

Dr. AR. Saravanakumar¹ & Dr.K.Krishnamoorthy²

Abstract

The Nagarathar community, also known as Nattukottai Chettiars, holds a rich and fascinating historical background that traces its roots to ancient Tamil Nadu in South India.

The Nagarathars are a prosperous merchant and banking community renowned for their philanthropy, social practices, and distinctive cultural traditions. The origins of the Nagarathar community can be traced back over a thousand years. Initially, they were traders and

moneylenders, engaging in extensive business activities that contributed significantly to the economic landscape of medieval South India. The community's rise to prominence can be attributed to their shrewd business acumen, enabling them to establish trade networks not only within India but also across Southeast Asia, including countries like Burma, Sri Lanka, and Malaysia. One defining feature of the Nagarathar community is their philanthropic spirit. Historically, they contributed to religious activities, building temples, wells, and ponds.

Enhancing Connectivity: The Evolution and Future of Transportation in Kanyakumari District

N. Devi³

Abstract

Kanyakumari, the southernmost district of Tamil Nadu, is a geographically significant area bordered by the Indian Ocean, Arabian Sea, and neighboring Kerala. Spanning 1,684 square kilometers with a population of over 1.8 million (2011 Census), it boasts a robust road network including National Highways 7 and 47, now

NH66, connecting the district to major cities and facilitating economic and social activities. Transportation is vital to Kanyakumari's development, supporting commerce, agriculture, and tourism. Historically, the region's transport infrastructure evolved from British-era road policies, with significant expansions during the Travancore state and post-

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independence. The National Highways Development Project modernized NH66, enhancing connectivity and traffic management. Despite these advancements, Kanyakumari faces ongoing transportation challenges, with increasing traffic, administrative oversight, and

environmental concerns necessitating continuous improvements, including smart highway technologies and sustainable development initiatives to support future growth

Socio-Economic Formation in the Inscriptions of Chitraratha Vallabha Perumal Temple at Kuruvithurai

Dr. A. Mahalingam¹

Abstract

The erstwhile name of Kuruvithurai was Kulasekara Mangalam, a hamlet of Cholanaga Chaturvedi Mangalam situated in Paganur Kuttram, lower level of administrative unit, Ahdicach comprising of group of villages of Pandyas. It is located on the southern part of Cholavandan and southern bank of the river Vaigai. A temple situated here is called Chitraratha Vallabha Perumal Temple and this place is also known as Guru Bhagavan Temple. Several inscriptions are engraved in many parts of the temple such as parakaras, external walls of the main shrines; north, south and

west. The inscription of the second year of Jatavarman Srivallabha commences with the historical introduction like Thirumadanthayam, Jeyamadanthayam and two widows made endowment of 2 diramam per month to the temple. Another inscription mentions about the construction of new channel in the name of Srivallabaperaru. All the inscriptions of the temple reveal rich social and economic formation of the area around the temple. Hence this paper attempts to investigate the Socio-economic formation attested in the inscription engraved in the Chitraratha Vallbha Perumal Temple, Kuruvithurai.

Agricultural Background of India Before the Colonial ERA

Mrs. P. Gayathri²

Abstract

Economy of a society is one amongst the vital factors in crucial the progress of the society. From social system to almost everything of a state depends on the economic conditions of that state. The subject is no exception in Ancient time, as it applies today. Even in the present time economic crisis and economic recession are often observed. Also in Ancient times the economy was severely affected by this incompetence of the rulers. epidemics, natural disasters etc. Again the issue of economic prosperity was also observed. India in the pre-colonial period had a stable economy. Self-sufficient agriculture, flourishing trade and rich

handicraft industries, these were some of the features of the Indian economy. Agriculture operations were carried on in India by subsistence farmers, organized in small village communities. Village was more or less a self-sufficient economic unit and its business contacts with the outside world were limited to payment of land revenue. India enjoyed extensive trade both within the country and with other countries of Asia and Europe. A balance of the imports and exports was maintained. India was a land of extensive manufactures. Indian artisans were famous for their skills the world over, In fact the reason for India's favorable foreign trade was its excellence in indigenous production.

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The Role of Women's Education in the British Period

Uchinimahali¹

Abstract

During the British period in Tirunelveli, women's education evolved significantly driven by both British reforms and local reformers. The establishment of missionary and governance schools marked the beginning of formal educational opportunities for women, challenging traditional societal norms and contributing to gradual social change. Despite initial

limitations these efforts laid a crucial foundation for future advancements, empowering women and fostering socio-economic development. This period set the stage for broader educational reforms, illustrating the transformative power of education in improving women's status and influencing social dynamics in the region.

A Study on Socio-Economic Conditions of Transgender in Tiruchirappalli City

Susan Portiya S⁴ & Venmani D³

Abstract

In India Transgender are the community recognised as the third gender. The term Transgender are the people who were born into one gender but psychologically and emotionally identify them as the other gender. We have history for Transgender community even from the ancient period; we have reference in The Holy Bible about the Transgender community. The Transgender community people are categorized under subaltern class people such as Dalits,

Women, and Children but among all the other subaltern class community people the Transgender are treated very low in the society. Though most of the people in the contemporary has sound knowledge about them we still not accepting them as a part of our family or even as a part of the society. This leads to many challenges for the Transgender people to lead their everyday life in a peace. In this research work we have specially traced out the socio-economic condition of Transgender in Tiruchirappalli city in the state of Tamilnadu.

PMD and Women Empowerment in Gingee Taluk

Mr. A.Satheesh Kumar⁴

Abstract

The place of women in the ancient Tamil society could not have been the same as it is today, though paradoxically enough, it could not have been very much different from what it is now. The fact is that while

legally the written constitution of today grants to women a certain condition of equality with man and says that she cannot be excluded on the ground of sex alone from the rights and duties of public life, there is no knowledge if that grant has materially and factually

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altered the condition of women in society In ancient Tamilaham there was no statement of legal and social equality between the sexes. On the otherhand it was understood that the duties of a woman in society were different from those of a man. She was not in the same place in society as man. The status of women in Sangam society as in most other societies was not equal to that of man either in theory or in practice. The Sangam society consisted many kinds of women'. The married

woman who settled down as a dutiful housewife looking after her husband and her children and managing the household, was a normal type of woman who led a full, moral and purposive life of love, devotion and service all around her. It was she that either committed Sati or did penance as a widow. There were other strata of women in society among whom the female ascetics of the Buddhists or Jains.

The Ripple Effects of Japan's "Big One": A Cross - Continental Impact on India

Dr. P. Leela Moni¹

Abstract

This article explores the potential impact of a major earthquake in Japan, commonly referred to as the "BIG ONE", on India. Focusing on the Tohoku earthquake of 2011 as a case study, we analyse the economic, social, and geopolitical implications of such a disaster on India. This article explores the intricate connection between continental drift and Japan's vulnerability to catastrophic earthquakes, particularly the hypothetical "Big One." We examine the geological processes driving the convergence of tectonic plates,

focusing on the specific case of the Pacific and Eurasian plates, and their role in shaping Japan's seismic landscape. By delving into the history of earthquakes in Japan and understanding the mechanics of plate tectonics, we shed light on the potential magnitude and impact of the "Big One" on the nation. The study underscores the interconnected nature of the global economy and highlights the vulnerabilities of India's dependence on Japan in various sectors. This article also discusses the potential for humanitarian aid and disaster relief compensation between the two nations.

Social Structure and Historical Evolution of the Piramalai Kallars- An Ethnographic and Cultural Study

K. Ajith Kumar Ph.D.²

Abstract

This study delves into the social structure and historical evolution of the Piramalai Kallars, an indigenous community in Tamil Nadu, India, renowned for their distinct cultural heritage. By employing ethnographic methods, the research explores the

transition of the Piramalai Kallars from traditional hill dwellers to a settled agrarian society, while also tracing their evolution into Vellalar status. The study highlights the community's unique social organization, which includes a clan-based system, and their historical interactions with colonial and post-colonial governance

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structures. Through a cultural lens, the research examines the Piramalai Kallars' rituals, kinship networks, and their socio-political influence in the region. Furthermore, this paper contributes to the understanding of how the Piramalai Kallars negotiated

their identity and resisted external pressures, particularly during British rule. This analysis provides new insights into the complexities of caste dynamics, social mobility, and the community's role in shaping regional history.

Religious Tourism in Tenkasi District

M. Jency Ph.D.,¹

Abstract

According to tradition, "Tenkasi" implies dashina-kasi. Banaras in the south, where Lord Siva is worshipped with similar devotion. Whatever blessings are obtained in the Kasi Viswanathar temple in Varanasi are equivalent to the worship rendered by devotees and

pilgrims alike at this Dakshina kasi-viswanathar at Tenkasi. As a result, individuals who cannot afford to pray or worship at the Uthara-Kasi temple in Banaras can now worship Lord Siva at the Kasi Viswanathar temple in Tenkasi, Tamil Nadu, and achieve mystical joy. Nithya pooja and festivity.

Palmyrah Industries in Thoothukudi District-A Study

Dr. P. Kosalairani²

Abstract

The tropical climate, coupled with the sandy soil in the coastal areas provide conducive environment for the growth of Palmyrah trees in Thoothukudi Districts. The concentration of Palmyrah trees is high in Tiruchendur, Vilathikulam, Thoothukudi, Srivaikuntam and Sattankulam Taluks and its concentration is less in Kovilpatti and Ottapidaram Taluks in Thoothukudi. particularly a great part in Tiruchendur, red sand dunes

were formed and the surface formation of these masses of sand is constantly changing under the action of furious winds of South West Monsoon. Palm jaggery and palm leaf products units in Tiruchendur and Srivaikuntam area have come a long way and gradually traversing from old type to new industrial arena. Palmyrah products including Palmyrah fine leaf articles are found in the Tiruchendur areas which was popularly known as a "Land of Palmyrah groves".

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ARCHAEOLOGY, ART AND CULTURAL HISTORY THE SECTIONAL PRESIDENT ADDRESS

An Overview of Ancient Ornaments As Revealed from Archaeology and Sangam Literature

Dr. R. Udaichandran

Respected General President, General Secretary, Distinguished Guest, erudite Historians, Dear Colleagues and Research Scholars. I am extremely grateful to the Executive committee and general body of Tamil Nadu History Congress for conferring me the honour of being the Sectional President of the Archaeology, Art and Cultural History of 31st Annual Session of Tamil Nadu History Congress hosted by Mannar Thirumalai Naicker College (Autonomous), Pasumalai, Madurai. I express sincere gratitude to all of them. Next I record my heartfelt gratitude to the authorities of Bharathiar University for permitting me to accept this presidency. I consider this as recognition for whatever I have done in the field. I deem it a great honour bestowed on me to share some of my views with the scholars assembled here. However, I am very much

However, I am very much conscious of my limitations while trying to stand up to your expectations with these few words, I am presenting my address entitled "An Overview of Ancient Ornaments as Revealed from Archaeology and Sangam Literature" in front of the august audience today.

Ornaments of the Ancient Tamils: the Ancient Tamils were fond of wearing variety of ornaments, from head to foot. Both men and women had the habit of wearing jewels. The jewelry of the time reveals the affordability of and artistic taste of the common people. Wearing ornaments go along with clothing, according to the Tamil saying *Aadai Anigalan*. Ornaments were made from different metals and materials, which were skillfully used in the manufacture of artistic products. For example, different types of gem stones, both precious and semi-precious stones, terracotta, copper,

gold and glass were used as raw materials for making decorative ornaments. Sangam literature served as an evidence of names and usage of ancient Tamil ornaments. In fact, the strongest evidences to confirm them are artifacts and the archaeological excavations made from Tamil Nadu. *Valai (bangle)* as ornament has been extensively used in Tamil Nadu for a long period from the 6th century BCE to the 3rd century CE. Major excavations in Tamil Nadu were made at Arikamedu, Alagankulam, Mangudi, Sendamangalam, Keezhadi, Kodumanal, Teriruvelli, Karur, Mankulam, Poompuhar, Adhichanallur, Perur, Padavedu, Thirukkoyilur, Modur, Korkai, Saluvankuppam, Maligaimeedu, Karur, Uraiyur and other important excavation sites.

Renowned scholars have shed light on the use of ornaments during the Sangam age. Mayilai Seeni Vengatasamy's books entitled *Kongu Naatu Varalaaru*, *Aadai Anigalan* and *Pazhangaala Tamizhar Vaanigam* were published by New Century Book House, Chennai. In these books, he discusses trade and availability of Sapphire stones in Kongu region. Especially *Tamil Naattu Anikalankal* written by A. Ragavan in 1970 was published by Kalainoor Pathipagam, Thirunelveli. In this book he listed different types of ornaments excavated from the Indus valley site. A well-read criticism book entitled, "A critical Study in Pathupattu" by M. Rajamanickanar in 1970 was published by University of Madras. In his treatise, he critically analyzed the ornamental habituation Ancient Tamil people of R. Champakalakshmi, in her treatise, *Trade, Ideology and Urbanization (South India 300 BC to AD 1300)* published by Oxford University Press.³ In this well-read book, she describes the ornament making

industries and its export from Pandya country. K. Rajan in his treatise *The Early Writing System* published by Pandya Nadu Centre for Historical Research, Madurai discussed industries of Gemstones and Conch shell.

The people of Sangam age used variety of beads to make necklaces. Moreover, the Sangam Literature shows that nine types of gems were (Navarathinam) used in making ornaments. They are diamond, pearl, emerald, ruby, sapphire, yellow sapphire, cymophane, garnet and coral¹. Among them, Diamond, pearls, emerald and ruby were the primary and expensive ones and Sapphire, yellow sapphire and cymophane were the secondary and affordable. However, garnets and corals are the tertiary ones. We learn that, the king, the queen, and the rich merchants wore expensive ornaments made with beads. In addition to that, ancient Greek traders imported Sapphire stones from Kongu region. Apart from those prominent people, pulavar, pānar, viraliar and other chivalrous warriors also received bead ornaments as gifts from the kings. In the Sangam literature, the word "bead" was used synonymous with ornamental necklace. In Pathupaatu, Kabilar mentioned that, Ilangu Kadhirthirumani Peru um Agankan Veipin Naadu- and it points out about the availability of Sapphire stones in Kongu Nadu.

Beads are derived from the stones that are available naturally. Meaningfully, natural stones were called beads. Literature refers various types of beads as palinku (marble), manikkams (red stone), pavaḷam (coral), karumainiramani (black coloured bead), manipatikkappetramōtiram (bead embedded ring), and muttu (pearl). The Sangam literary references to variety of gems, lapidary (mani- vannakkan), jeweler (mani kuyirrunar) and goldsmiths (por-kollar) etc. would suggest that a direct result of this movement in gem trade was due to the high degree of skills that the Tamils had acquired in jewel making, jewels seem to have been an important item of export, especially from the Pandya kingdom. Excavated antiquities stand as evidence for the usage of beads from the period of Megalithic age to Sangam period.

Bead-making industry was one of the most prominent and highly skilled industries during the

Sangam period. In Tamil Nadu, the Megalithic burial sites yielded large number of beads during the excavation. Kodumanal collection testifies to the fact that people used beads during the Sangam period. Prof. K. Rajan points out that rare beads were imported from Northern part of India during Sangam period. Moreover, he identifies that the beads found in Kodumanal excavation such as carnelian, agate and cymophane were available only in North India." He also states that it is necessary to analyze the connotation of maṇi, kasu and kanam as found in Sangam literature. The term "kāsu" in Iraivanār kaḷaviyalurai is referred to as mani and kāmam with an ancient gold coin respectively. In Tamil Nadu during the Sangam period there were famous towns known for their bead-making industry.

Pathitruppattu mentions a city known as Kodumanam and it was famous for its bead based ornament making industries. Kodumanal has been identified as the best place in the Sangam period to make beads. Excavations in Tamil Nadu have proved that bead craft produced ornaments using various materials. Specifically, they were made of agate, carnelian, quartz, soapstone, glass, terracotta, shell and conch.

Brownish-grey agate was by far the most abundant type but nodules of natural carnelian, clear chalcedony were also found. Those agates and agate mining pits are found in Ratanpur, Bharuch District, in Gujarat. It is understood that it is the place

where Indus people mined agate and made ornaments. It is noteworthy that agate beads were also found during excavations at Sangam period sites such as Alagankulam, Keezhadis, Kodumanal and Perur.

Carnelian beads: Carnelian belongs to the chalcedonic quartz family, one of the most popular and widespread semi-precious stones used in ancient India. With its attractive, deep red colour, smooth texture and brilliancy, carnelian became one of the most valuable stones. The oldest etched carnelian beads have been found in India and Mesopotamia. It is interesting to note that many excavations in Tamil Nadu have revealed the use of carnelian beads. The excavations of Tamil Nadu which provided the beads are listed below.

To start with, excavations made at Adichanallur yielded two pale red coloured carnelian beads. Perur excavations unearthed three carnelian beads. These three beads are similar in shapes which are identically spherical. Quite interestingly, Kodumanal excavations yielded 2220 carnelian beads in Megalithic spot. In the first burial site alone 700 Carnelian etched beads were collected.

A Report on the excavations made in Gangai Konda Cholapuram identified much ornately made furniture, knives, bangles made of glass and conch shells". Star shaped earrings, made from conch were a noteworthy finding in this site. Precious stones in black colour were abundant and they must have been used during funeral ceremonies. Moreover, a round crystal was an interesting finding from the site.

One such burial site yielded carnelian beads and another site yielded etched carnelian beads and another Megalithic burial yielded some carnelian beads. Moreover, it was the first time that thousands of carnelian beads were found in Tamil Nadu. Since raw material of carnelian is not available in South India, these beads must have been imported from the north. It further proves that intense trade activities must have taken place between the north and the south.

Furthermore, Alagankulam excavation revealed semi-precious stone ornament made of carnelian beads. Forty carnelian beads found in various shapes like spheroid, circular, barrel, barrel faceted, long barrel, elliptical, flattened, and micro short oblate circular. Moreover, seven carnelian beads were found in Teriruvelli excavations. The carnelian beads exhibited different shapes such as spherical, cylindrical, gooseberry and barrel - shaped.

Furthermore, Maligaimedu excavation also brought out carnelian beads, which were encountered at a depth of 1.60 mts. However, the carnelian obtained in this excavation was broken and it was spherical in shape. In addition, more than 190 beads have been excavated from 12 trenches in Andipatti excavations. Among them, 23 carnelian beads were found. The beads obtained in this excavation were so many with various shapes such as long, barrel shaped and circle shaped.

Moreover, Modur excavations revealed thirty-one bead varieties, and eight of which were carnelian beads. Carnelian is the second most commonly found material of beads at Modur. Out of eight, two beads were collected from residential area while other six beads from the burial site. All eight beads are round in shape with a hole in the centre. The edges of the beads were decorated. The semi-precious stone objects include carnelian beads are found in Keezhadi excavation". Keezhadi was a standing example of an urban settlement of Sangam age and it was located on the banks of Vaigai river.

Among carnelian beads both etched and plain variety of beads with different shades were noticed and they were fashioned in spherical, barrel, bi-conical and button shapes are found in small and big size. The finding of rare specimen of spacer bead in carnelian deserves our special attention. Gold ornaments, copper articles and beads with gem stones, ivory bangle pieces and other articles indicate the cultural richness and abundant wealth of the people.

Quartz beads: Yet another variety is quartz beads which have been found in various places in Tamil Nadu. However, they are abundant in Kodumanal. Besides the manufacture of steel, another important economic mainstay of these people was the gemstone industry. The area is known for its semi-precious stones. The famous beryl bearing site Padiyur and sapphire bearing hillocks near Sivanmalai and Perumalmalai respectively lie about 15 km south and southeast of Kodumanal.

Moreover, the quartz-bearing sites at Vengamedu ("venga" means quartz and "mēdu" means mound) and Arasampalayam respectively lie 5 km north and south of Kodumanal. The other notable stones are used for making beads which include quartz, crystal, and soapstone. The quartz found include spherical, biconical and collared beads. Some of the collared or lugged beads had crisscross decoration on its body. Some of them are found in excavations like Keezhadi and Perur. One spherical shaped stone of quartz, with a diameter of 3 cm, is obtained from the depth of 0.65 m in trench Mangudi excavation. Excavations at Adichanallur yielded a quartz bead from a habitation site. Thus

Quartz type beads have been found in the above excavations in Tamil Nadu.

Soapstone beads In Tamil Nadu: Soapstone beads have been found in excavations at Varayur, Mangudi, Kodumanal, Perur and Keezhadi. Uraiur excavation revealed many important ornamental antiquities. Beads of soapstone were obtained from this excavation. Mangudi excavation unearthed beads of amethyst and soapstone. These artistic ornaments were generally circular, elongated and barrel shaped. However, there were some tiny beads used by the ancient people. It is important to note that there was a honey coloured (dark brown) cylindrical bead of chalcedony measuring 4 cm in length. **Glass beads:** Glass is a composite material manufactured by adding various ingredients (silica, soda, lime, etc.) in certain proportions.

Many excavations in Tamil Nadu have revealed the occurrence of glass beads. The glass ornaments found in various excavations of Tamil Nadu are discussed below.

In fact, Glass beads were found in Tirukkambuliur excavations. In addition, Uraiur excavation revealed many important ornamental antiquities. There were many bangle pieces made of glass found during the excavation in 1964-1965. Moreover, glass beads were also found in the same excavation". Additionally, there were so many glass beads which were collected during 1965 excavation. Quite interestingly, more than hundred glass beads of various colours were collected from Perur excavations. In addition, Karur excavations too revealed beads of glass.

Curiously enough, 150 beads were excavated totally. It was observed that they were biconical, spherical, cylindrical, lug-collared, barrel and rosary shaped beads. Adiyamankottai excavation unearthed glass bead pieces in large quantity belonging sangam period. Alagankulam excavation identified that glass beads were important findings. It is interesting to note that as many as five hundred glass beads of various colours and shapes were collected from the excavations. They are in various unique shapes spheroid, barrel, cylindrical, circular, bi-conical, collared and ovate.

Another important excavation made at Tiruttangal yielded several glass ornaments. Three glass bangle pieces which are black in colour with simple ornamental grooved lines were excavated in the same site. Moreover, a glass bead was collected at 48 cm of depth in the Trench-2, the bead is blue in colour and the length of the bead is 1.5 cm. It is bi-hexagonal in shape with truncated edge. Maligaimeedu excavations found many beads made of glass. However, a few semi-precious stone beads, namely, carnelian and chalcedony were also encountered in the site.

The long tubular shaped bead made of chalcedony, was encountered at 2.30 cm. In addition to the glass beads, the excavation has yielded beads in considerable numbers and the accounts of glass beads occupy first position. Andipatti excavation unearthed glass bangle piece. Beads are the important antiquities found in a large number of Andipatti excavations. From the 12 trenches, more than 190 beads were found. Gold pieces found here make us infer that the people were making gold ornaments like bangles. Moreover, bangles made from conch shells must have been in use since 3rd century BCE. Three yellow glass beads and hexagonal glass beads were found Modur excavations. Talaichankadu excavation yielded two yellow glass beads and unfinished beads were also found in the excavation.

The two field season excavations conducted at Keezhadi yielded about 5800 antiquities made skillfully with materials of varied nature. A considerable number of these artistic ornaments belonged to the category of glass beads (about 40%), followed by terracotta objects, paste beads and metal objects. The collection of beads from Teriruvelli excavation amounts to sixteen. Green colour glass beads were also found in the excavation.

Generally, beads were collected at a depth of between 30 cm to 189 cm. A noteworthy, Thirukkoyilur excavation exhibited the cultural deposits of Sangam age which yielded two glass beads and one of which is a translucent variety in blue and the other is opaque and green. Saluvankuppam excavation yielded two standard circular-shaped glass beads, both of them are green.

Terracotta beads: Another type of beads worn by the ancient Tamils was terracotta beads. Mangudi excavation yielded about fifteen terracotta beads of various sizes mostly from the first layer of all the trenches. They were pear-shaped with a flat projection and with circular ridges on the surface. However we understand that the ancient Tamils used bangles and rings made of copper.

The collection of beads from Teriruvelli excavation amounts to sixteen, among which terracotta beads are prominent. Three terracotta beads have been found in the excavations at Adichanallur. First one Circular terracotta bead with a hole in the centre found among the surface collection. Second one is Circular terracotta bead (broken) - Surface collection in trench no 22B15, third one is circular terracotta bead with a hole in the centre -Surface collection in trench no 22B17. Another interesting information is available from Perur excavation more than two hundred beads were unearthed in the excavation. Seventeen terracotta beads were unearthed and most of them are quite big and were found between 50 cm and 70 cm deep. A few terracotta beads have been found in Padavedu excavations.

Thirukoyilur excavation brought to light two terracotta beads only. One of them is in spherical shape and another is pear shaped. Each of them has a hole in the centre. It is important to note that these beads are handmade. In addition to these, thirty-one beads were found at Modur excavation and eight among them are terracotta beads. Saluvankuppam excavations yielded a total number of six beads. They can be classified into three groups according to the kind of materials used for making them. The terracotta beads are mostly globular in shape, however, the shape did not come out perfectly. The beads collected are also soft and fragile. Another set of, nine beads were collected in the Maligaimedu excavation. It is interesting to note that, the terracotta objects found in Keezhadi were the most common variety among the antiquities which were made in many diversified forms. The collection included terracotta beads too.

Shell and Conch: In Sangam age, people wore several ornaments made with several metals and materials. People during sangam age called the forehead of a human "nudhal" and therefore forehead ornaments were called "nudhalani". Sangam people were habitually wearing ornaments in arms, hands and wrists which 16 are known as *toṭi*, *vaḷai*, *katakam*, *vajai*, *kaivanti* as identified in the recent research. N. Athiyaman mentions that bangles were made in various patterns and worn. They were known by various names such as *elvaḷai*, *erivaḷai*, *ilaṅkuvaḷai*, *varivaḷai*, *cerivaḷai*, *nirivaḷai*, *cilvaḷai*, *ayvaḷai* and *varivaḷai*.

Bangles were the most commonly used hand ornaments. It is evident in Sangam literature which mentions about the types of bangles and the manner in which the women of Sangam period wore bangles. The bangle resembles the eye of the "sawed bracelet" and the literary trace of 'varivalai' explains the details of the intricate work involved in the manufacture of bangles.

Akanānūru shows that Vēlāḷappārppan engaged in the business of sawing shells. They were also called *yakam ceyyātaūrp pārppān*. It is reported that the bangles were sawn by the sword, and the heads of the rest of the shells, which were seen like the buds on the last day of early dew (*Munpani*). So these types of people were engaged in the shell business. *Madhuraikkāñchi*, a literary work of Sangam period, refers the craftsmen of shells as 'kōṭupōlkataiyinar'. The word *sanku* was mentioned as 'kōṭu' in Sangam literature. References to shells are found in these literary works.

Ainkurunūru (193:1) mentions the 'valampuri uluta vārmanal valampuriccaṅku'. Also, V. Kanakasabai mentioned that the 'neydhalnila paratavarkaf' while engaging in the work of collecting pearls and shells, have learned the magic of escaping from the fearsome sharks in the sea. Marco polo, a Venetian traveller who visited the Pandya kingdom in the 13th century CE, mentions about the Pandya kings and the art of collecting pearls in their country. In Pandya kingdom many pearl divers have drowned while searching for pearls. He mentions that Pearl divers should give a

twentieth part of the collections to the fish charmers who controlled sharks with their magical powers. These fish charmers were known as abriaman.

In Mohenjo-Daro, ornaments made of shells such as valaiyalkal (bangles), mōtiraṅka (rings), manika (beads), toṅkanikal (pendants) and tulaiyiṭappatta vaṭṭata katukal, have been found even before the use of the shells in Sangam period in the Tamil Nadu. A.L. Basham notes that people belonging to Saurashtra community living in the Deccan plateau region still make ornaments made of shells and oysters. V. Karakasaikal mentions that people of "love classes wore last priced terms wach as thell bangles, white beads and sapphires. When analyzing this view, we can hardly say that the ornaments were used by the underprivileged and that only the poor people used conglomerates. According to K. Rajan, if they were underprivileged people then the Indus valley and Kodumanal would not have been international trade centers. The shell bangle was a major business commodity in the region. The excavation carried out here also revealed that there was a factory for shell sawing. The aforementioned evidences confirm that people of all castes wore ornaments made of shell and oyster. In Sangam literature and Tolkappiyamin particular, the marine species were named sangu (Conch), chippi(Shell), nandu (Crabs), kirical(Oyster) and nollai (Snail).

"Nandu" is referred to as shell in the literature. Nandu means a crab. Golden snails, crabs were observed by the women in Vaigai river. The oyster is known as "kiḷiṅcal" in Tamil. Barathavas brought the fish they caught to the sand shore. The fish grease was full in oyster and used to light lamps. The snail is also called "noljai". The Vaagai tree's fleshy part of the trunk looks exactly like a shell.

Foreign travellers who came to South India during the Sangam period and the Vijayanagar period have noted that pearls were formed in oysters. The Arthasastra and a Sri Lankan text Mahavamsa written in Pali language give details about pearls. Periplus, Strabo, Pliny and Ptolemy in their notes mentioned about pearls in Gulf of Mannar. Pearls were used in making

necklaces and anklets. We find references to pearls and red gem stones in Silapthikaram, one of the five classical Tamil epics. Five names of the epics refer to different ornaments worn by women in those days. Sangam literature portrays the Pearls of Pandya Kingdom in Natrinai and Agananuras, Muthu Padu Parapir Korkai Mundurai (23:6) and Korkayum Perundururai Muthu (27:9) respectively.

The Mangulam Tamizhi inscription (Brahmi) of the 2nd century BCE "kaninatasiriykuva[pa]... veḷaṇinikamatukāviti i yakāḷitikaantaiaṣutanpiṇau kotupitōṇa" mentions about the pearl trade. In this inscription 'kal' means pearl and 'atika' means adhigari (officer) who was in charge of pearl collections in the gulf. Pliny mentioned that Musiri was a great port. He pointed out that a port called Neacyndon in the name of 'Becare' was the greatest. The seaport belonged to the Pandya kingdom and the pearls were collected from appropriate oysters. The Periplus of the Erythraea made many references to the harbor of Korkai. Periplus mentions Korkai as 'Colchi'. Foreign accounts state that convicted criminals were involved in the dangerous pearl collections from the deep sea. Fishermen in these areas used nets to collect oysters and pearls. There exists an alpha one in pearl oysters like the presence of queen bee in beehives. Alpha oysters are large and of a beautiful colour. Chinese traveller to south India, Ma Twan Lin about 550-600 CE visited South India. In the notes, he refers to the oyster as shells.

Marco Polo mentions about the period when pearl oysters grow. From April to middle of May the pearl oysters grow. But, 300 miles away from Pandya kingdom the oysters grew during September to middle of October. Ornaments made of shells and oysters mentioned in Sangam literature and foreign accounts were proved by the excavations from Indus Valley in the north to Adichanallur in South India. Perumbair in Chengalpattu district near Madurantakam was excavated by Alexander Rea in 1908. Shell materials were found in this excavation of Megalithic site. Kovalanpottal is located near Palanganattam in Madurai district. This site was excavated in 1980 by State

Department of Archaeology, Tamil Nadu. Shell bangles and a sawed conch were found. A large number of antiquities, like bangles made of glass and of Shell were found in this trench Glass bangles have been obtained in Trench No.2 and Trench No.3 lying on the western side of the Kovalanpottal. Broken shell bangle pieces were also found in this trench. Parts of two bangles made of shell have been found. Two shell bangle pieces decorated with a small vertical line, and some with crisscross pattern were found. Madurantakam excavations at Chengalpattu district have yielded shell ornaments in abundance.

Perur (Kanchivaiperur), a historical town, lies on the south bank of the river Noyyal, a tributary of Kaveri. The excavation here revealed three cultural periods, each overlapping with the other and suggested that there was a continuous occupation without any break. The antiquities obtained from Perur excavation mostly consist of terracotta objects and the objects made out of shell, glass, lac, iron, copper, etc. Seven shell beads were collected in this excavation. Most of the beads were barrel- shaped with variants and were standard barrel triangular or small barrel circular. They were of two varieties, plain and decorated with vertical lines and geometric patterns. Full conches and sawed conch pieces were also collected from this place.

This shows that this site was probably a shell bangle production centre. The thickness of the shell bangle pieces varied from 3 mm. to 5 mm, and the diameter from 10 cm to 15 cm. Moreover, some glass bangle pieces and shell bangle pieces were excavated in Perur sites. In addition, a shell stud with convex circular edges decorated with circular lines was also obtained from the same site.

Poompuhar also known as Puhar or Kaveripoompattinam was a busy port city. Hand ornaments such as bangles made of shells were found repeatedly. Korkai was situated on the banks of Tamirabarani in Srivaikuntham taluk of Tutukudi district. Several conches, shell bangles and conch ornaments were found belonging to a period from 8th century BCE to 4th Century CE. The shells were sawed

in between the top and the bottom portions in order to make bangles. The centre portion of the shell was sawed to make rings. These bangles and rings were found in almost all trenches. Korkai was an important place for pearl harvesting.

Yet another important site is Adiyamankottai, Dharmapuri district. Excavations revealed occupational deposit to an average thickness of 3-50 m below surface. The rich collection of antiquities and pottery would show that the site had been under active production of domestic artistic vessels and ornaments right from the early centuries of Common Era. In Thiruttangal, Shell bangles were found in the 1980 excavation. Moreover, continuation of excavation in this site during 1981-1982 also yielded various shell bangles". It is believed that Tiruttangal had flourished as an important production centre during 2nd century CE. The excavation revealed the minor antiquities such as beads, bangle pieces and iron pieces. However, a full-sized shell bangle was collected from this excavation.

Arikamedu was an important trade center frequented by Roman traders during the Sangam age. An unfinished Shell bangle was found in the excavation. A researcher from Pennsylvania university, USA Vimala Begly, and University of Madras jointly excavated the place from 1989-92. Many shell beads were found during this excavations.

Alagarai is a village near Manalmedu in Thottiyam taluk of Tiruchirappalli district. This place was excavated by University of Madras under T.V. Mahalingam in 1964. Shell bangles were found in the excavation. Alagankulam is situated about 24 kms from Ramanathapuram headquarters of Ramanathapuram district. This place was excavated during 1986-87, 1990, and 1993 by Tamil Nadu State Department of Archaeology. Artistic ornaments made of shell and many shell bangles were found during this excavation. In fact, plenty of broken Shell bangle pieces were collected from the sites. Abundance of shells in this seaport site confirms that People of ancient times wore shell bangles, studs and beads commonly.

It is probable that many ornaments made of shell have been exported from this seaport of Pandya kingdom. Shell pieces with deep grooves were found in this excavation and it seems to that these grooves were threaded with gold strings. The Shell bangles are of two types, one is plain and the other is embellished. A sharp object should have been used to beautify the Shell bangles and these decorations are of simple geometric pattern and crisscross designs. The diameter of the shell bangles varies from 5 cm to 7 cm and the thickness ranges from 0.5 cm to 1.5 cm. A relief embossed on a conch piece containing the figure of a horse was obtained from Alagankulam excavation. This object might have been used as a dye to be impressed on potteries in order to decorate them when they were still in wet condition. An inscribed piece was collected from the eastern slope of Kottaimedu in the surface exploration. It had two Arabic letters which could be read as 'theek' meaning a "cock". This shows the cultural and commercial contact of the people of Alagankulam with ancient Arabs".

Alagankulam was probably an arts and crafts emporium which was supplied by bead making industry. It was observed that two industries flourished, one for making semiprecious stone beads and another for shell beads. This fact is established by the occurrence of huge quantity of sawed conches and full sized conches that were unearthed in this excavation. Such quantities of cut off shells were not found from any other early historical site. It might have been due to the fact that Alagankulam was an estuary where river Vaigai had its confluence with the sea. More than thirty shell beads in different shapes were collected. They are spheroid, long cylindrical, circular or short barrel circular or groove collared and elliptical. In fact nearly hundred tiny shell beads were also recovered from the excavation .

Uraiur is located as part of Tiruchirappalli city. Art products made of conch and shell bangles were found in this excavation. The study of Karur, a historical perspective site reveals that the innumerable contributions made by Karur in the socio-economic and political history of Tamil Nadu. The map of Ptolemy

called it as 'karura' an inland capital of the Chera dynasty. Karur is situated on the banks of Amaravati River known in ancient times as "anporunai". The antiquity of Karur region starts from Megalithic age. Shell bangles were found in this excavation. There are totally 150 beads found in the excavation which included different materials like terracotta, glass, agate, shell, paste, stone, copper and steatite. Shell beads were an important and notable finding in the excavation.

Another interesting site was Boluvampatti, situated in Coimbatore district. The excavation was conducted at Kottaikadu, 3 km from Boluvampatti. The village is situated on the west bank of river Kanchimanadi popularly known as river Noyyal, a tributary of the river Kaveri. This site was excavated by State Department of Archaeology under R. Nagasamy during 1979-1980 and 1980-1981. Shell bangle pieces were found in this excavation. Guttur, located in Krishnagiri district, was excavated in 1983-1984 by Ancient History and Archaeology department of University of Madras under the guidance of K. V. Raman. Conch and shell bangles were found in the excavation. Kudikadu is located in Cuddalore district. The site was excavated in 1988-1989 by Ancient History and Archaeology department of University of Madras under the guidance of K. V. Raman. This excavation revealed the beads made from Shells. Sengammedu is situated in Villuppuram district. Hair pins made from conch and shell bangles were excavated.

Tirukambuliur is situated about 22 kms from Karur in Krishnarayapuram taluk of Karur district. This place was excavated by Ancient History and Archaeology department of University of Madras under the guidance of T.V. Mahalingam in 1962. Shell bangles were found in this excavation. Important finds at the site Thirukambuliur included shell bangles many plain and those were embellished. During 1962-1963 excavations various shell bangles were found. Thiruvamaththur is located about 5 kms from Viluppuram. This site was excavated in 1987-1988 by, Ancient History and Archaeology department of

University of Madras under the stewardship of K.V. Raman. There were many ornaments made of shells, found in this excavation. Kodumanal is a village in Perundurai taluk of Erode district. Pathitru Paththu mentions that 'koṭumaṇam paṭṭa viṇaimā ṇṇaṇkalam, from this verse Kodumanal acted as a hub for handicrafts. This place was explored and excavated by the department of Epigraphical Studies of Tamil University, Thanjavur in Tamil Nadu. Shell ornaments, conches and many other shells were found in these excavations. Shell bangles and conch bangle pieces were also collected. Beads and bangles of shell were also found in 1990 excavations. In 2013 the excavation exposed a shell industry. K. Rajan states that the art work of shell bangles found in Gujarat and Sri Lanka appeared to be the same as the ones found in Kodumanal.

Teriruveli is a village located at 33 kms from Ramanathapuram town, Ramanathapuram district. It is very near to Uttharakosamangai. Teriruveli was excavated by Tamil Nadu State Department of Archaeology during 1999-2000. In the course of exploration valuable art products such as shells, beads and micro lithic flakes and cores were collected from the two mounds namely "Kazhanithidal". Excavation at Teriruveli yielded 13 bangle pieces and 3 sawed shell pieces. There were ten bangle pieces obtained from Trench-3 alone while one shell piece was collected from the Trench-2. Some of them were thick while others are thin in cross section with varying sizes. A few are found with thin lines on the upper flat surface but most of them do not have any decoration. The occurrences of shell bangle pieces are encountered between 100 cm and 230 cm depth. The finding of shell bangle pieces along with sawed conch pieces have been reported from excavations conducted at various places in Tamil Nadu. The sites yielded plenty of decorated shell pieces. The Sangam literature highlights the practice of recovering conches from seas. In that period unmarried damsels used to wear ornaments made of shell and the possession of such material was recognized as the sign of fertility of life.

Mangudi, a place of prehistoric as well as historic importance, is situated in Sankarankoil taluk of Tenkasi district. The excavation was carried out in the ancient mounds at Nayakkar punchai and Lingathidal (Avudaiyapuram) located 2 km east of Mangudi. Totally, 10 trenches were laid bare at the site called Naicker-Punchai. Two pieces of a bangle made of conch were collected at a depth of 1.495 m in the trench MGD-8. They might belong to the early historical period. Small shells were also collected in upper levels of the excavation.

Andipatti is located at 15 km from Chengam town in Chengam taluk of Thiruvannamalai district. Shell bangle pieces and Glass bangle pieces were found in this excavation. Of these two, shell bangles are the prominent ones. Totally, 24 shell bangles were found in the excavation. These shell bangles were directly sawed from the Conches collected from sea and worn by children and women of the Sangam age.

These kinds of shell bangles were predominant in Tamil society from 3rd Century BCE. These bangles were found in the trenches number 6, 9 and 10. They are of three types of thickness thin, flat and wide. The thin bangles might have been worn by children and flat have been used for decoration and might have been worn by the women. Beads are the important antiquities found in a large number from Andipatti excavations. All in all, from the 12 trenches, more than 190 beads were found.

Ancient Tamils both male and female wore several ornaments. Among them, marine life organisms like conches and shells were prominently used as a raw material to make earrings, necklaces, and bangles. These ornaments are referred to in Sangam literature, and notes by foreign visitors. Based on these references, it can be understood that these marine species had been an important part of people's cultural life in the ancient Tamil society. It is noteworthy that these kinds of ornaments have been obtained from many excavations carried out across India. From the excavations so far discussed, we come to the conclusion that conches and shells were used as raw material for making ornaments and usually worn as head gear, necklaces,

bands for wrist and arms. Dr. Cornell, Director of Fisheries, Government of India in his book, "Holy Conches of India" points out that people belonging to various social statuses wore bangles, rings, ear-rings and necklaces made of shells.

Tamil culture encouraged both men and women to wear ornaments on head, ear, nose, neck, loins, anklets and arms. There are evidences from Sangam literature that people wore ornaments made of gold, copper, gem stones, shells, pearls and conches. Moreover, the jingling sound made by anklets, and bangles entertained the ears of the public in general, and men folk in particular. As A. Raghavan, in his treatise on "Thamizhnattu Anigalanga" (Ornaments used in Ancient Tamil Land) mentions that ornaments used by people and the ornaments found on terracotta dolls excavated in Adhichanallur bear ample testimony to the ancient civilization and culture of Tamils. The same author has provided plenty of evidence from Sangam Literature, starting from Tholkappiyam to Five Great Epics.

Dr. M. Rajamanickanar, Reader, Madras University published a "Research based study on Pathupattu" (Ten Great Musical Works). Under the chapter named "Thennattu 32Anigal" (Ornaments of South India) the great scholar discusses various ornaments used by people made of conches and shells. He further gives a literary account as to how people used many metals and materials to make ornaments in order to decorate various parts of men and women. Those ornaments were called Valayal, Kappu, Kundalam, Kaathanigal, Kadagam, Necklaces (Kaluthusangili) Iduppu Pattai, Oddiyanam and others. They were made of coral, pearl, ivory, gem stones or conches.

We find many references to ornaments and jewellery worn by ancient men and women in Sangam literature like earrings (Kaatholai), necklaces made of gold coins (Kaasumalai) etc. Jewellery was classified according to the usage and manufacturing processes. They were known as Ani, Poon, Izhai, Kalan, Kanaiyazhi, Kadagam etc.

Thodi, Kurundhodi, Ondodi, Aaindhodi, Serithodi and Paindhthodi (Veeravalai) were worn by ancient Tamils as their wrist and shoulder ornaments. Moreover, women also wore Kurundhodi as their bangles. In Pathupattu, there are references to ornaments adorning their heads. Thaamam, Magudam, Padhumam, Kodagam and Kimburi are the five kinds of ornaments used by Lord Muruga.

Generally, in ancient times silver ornaments were worn below the waist. 'Meti' or 'Minji' was used to decorate the second toes of the bride's feet. This wedding ritual was performed by the bridegroom. Silambu, a ring shaped anklet was used by the rich and the royal ladies and queens. Silapathikaram, one of five great epics, dealt with the story connected with 'Silambu (anklets) of Chola and Pandya kingdoms. 'Salangai' (sadhanga) was another type of anklet which made jingling sound produced by the bells or gem stones attached to it. Dancing girls used to wear this kind of ornaments in their anklet during the public performance or at the royal court of kings.

Finally, let us conclude that archaeological excavations and evidences from Sangam literature support one another in bringing out the cultural aspect of ancient Tamil people with special reference to uniquely and artistically designed ornaments worn by people in the days of yore.

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DR.GOVIDARAJU ENDOWMENT PRIZE

Nayaka Architecture: A Study of The Madurai Rulers Contributions to Temple Design and Construction

P. Kowsalya

Introduction:

The Madurai Nayakas' reign (1529-1736 CE) marked a pivotal era in South Indian architecture, as they harmoniously blended Dravidian, Vijayanagara, and Islamic styles to create a distinct temple design idiom. Their patronage of temple construction not only revitalized traditional architecture but also introduced innovative elements, such as arches, domes, and intricately carved mandapams. This study examines the Madurai Nayakas' contributions to temple design and construction, exploring their historical context, architectural innovations, artistic achievements, and enduring legacy. By analyzing notable temples like the Meenakshi Amman Temple, Azhagar Kovil, and Thirumohur Kalamega Perumal Temple, this research aims to provide a comprehensive understanding of Nayaka architecture's significance in the cultural and artistic heritage of South India.

HISTORICAL CONTEXT:

The Madurai Nayakas rise to power in the 16th century marked a significant turning point in the cultural and artistic landscape of South India. Following the decline of the Vijayanagara Empire, the Nayakas established their rule in Madurai in 1529 CE, with Viswanatha Nayaka as their first ruler. During their reign, the Nayakas facilitated extensive cultural and artistic exchange between the Dravidian and Vijayanagara traditions, as well as with Islamic influences from the Deccan Sultanates. "This confluence of styles had a profound impact on temple design and construction, as evidenced by the incorporation of Islamic architectural elements, such as arches and domes, alongside traditional Dravidian motifs. The Vijayanagara Empire's influence on Nayaka

architecture was particularly significant, as many artisans and craftsmen migrated to Madurai from Vijayanagara. This led to the introduction of new architectural features, including the use of ceramic tiles and glazed pottery. Additionally, the Nayakas' interactions with Islamic rulers and traders resulted in the adoption of Islamic architectural elements, such as the use of calligraphy and geometric patterns. The resulting synthesis of styles gave rise to a distinct Madurai Nayaka architectural style, characterized by grandeur, elegance, and devotion.

Viswanatha Nayaka's Reign (1529-1564 CE)

Viswanatha Nayaka, the founder of the Madurai Nayaka dynasty, played a crucial role in establishing Madurai as a cultural and architectural hub. He revitalized the city's economy, encouraged trade, and patronized Hinduism. Viswanatha Nayaka commissioned several temples, including the Meenakshi Amman Temple's initial structure, showcasing his commitment to Hinduism and artistic expression. His reign laid the foundation for the Nayakas' architectural innovations, blending traditional Dravidian styles with Islamic and Vijayanagara influences.

Tirumala Nayaka's Contributions (1623-1659 CE)

Tirumala Nayaka, one of the most notable Nayaka rulers, left an indelible mark on Madurai's architectural landscape. He commissioned the iconic Meenakshi Amman Temple's grand gopurams, intricately carved mandapams, and sculptural narratives." Tirumala Nayaka's patronage attracted skilled artisans and architects from across South India, fostering a vibrant cultural ecosystem. His reign saw significant urban development, with the construction of public buildings, roads, and water management systems.

Deccan Sultanates' Influence:

The Deccan Sultanates, particularly the Bijapur and Golconda Sultanates, exerted significant influence on Nayaka architecture. Islamic architectural elements, such as arches, domes, and minarets, were incorporated into temple design. The Sultanates' artisans and craftsmen contributed to the development of Nayaka architecture, introducing new materials and techniques. This cultural exchange resulted in a unique synthesis of Dravidian, Vijayanagara, and Islamic styles.

European Trading Companies' Impact:

European trading companies, such as the Portuguese, Dutch, and British, established trade relationships with the Nayakas, introducing new materials and technologies. European architectural styles, particularly the use of arches and columns, influenced Nayaka temple design. The trade also facilitated the exchange of artistic and cultural ideas, enriching the region's cultural heritage.

Vijayanagara Empire's Legacy:

The Vijayanagara Empire's legacy profoundly impacted Nayaka architecture. Many artisans and craftsmen migrated to Madurai from Vijayanagara, bringing with them expertise in traditional Dravidian and Vijayanagara styles. The Nayakas adapted and refined these styles, incorporating Islamic and European influences. "The Vijayanagara Empire's emphasis on temple construction and artistic patronage inspired the Nayakas' own architectural endeavors.

Architectural Innovations:

The Madurai Nayakas introduced several architectural innovations that transformed temple design and construction in South India. One significant contribution was the integration of Islamic architectural elements, such as arches, domes, and minarets, into traditional Dravidian temple architecture. The use of ceramic tiles and glazed pottery, inspired by Vijayanagara architecture, added a new dimension to temple decoration. The Nayakas also experimented with novel materials, including brick and mortar, to create lighter and more airy structures. The Nayakas' innovative use of gopurams (tower gateways) and

mandapams (pillared halls) redefined temple layout and design. Gopurams became taller and more ornate, serving as iconic landmarks, while mandapams evolved into spacious, intricately carved halls. "The incorporation of water features, such as tanks and channels, created serene and peaceful environments within temple complexes. Additionally, the Nayakas introduced sculptures depicting everyday life, mythology, and folk art, humanizing temple architecture and making it more accessible to devotees.

TEMPLE DESIGN AND LAYOUT:

The Madurai Nayakas' contributions to temple design and layout were pivotal in shaping the architectural landscape of South India. Their temples typically featured a rectangular or square plan, with a central sanctum (garbhagriha) surrounded by a series of interconnected mandapams (pillared halls). The Nayakas introduced the concept of "aligned axes," where the temple's main axis aligned with the cardinal directions, emphasizing spiritual orientation. The gopurams (tower gateways) became iconic landmarks, serving as entrance points to the temple complex. The Nayakas developed two types of gopurams: the "open-type" with a simple, rectangular structure, and the "closed-type" with a multi-tiered, ornate design. Mandapams evolved into spacious, intricately carved halls, often featuring sculpted pillars and ceiling decorations. The pradakshinapatha (circumambulatory path) allowed devotees to navigate the temple complex, experiencing the sacred spaces in a ritualistic sequence.

ARTISTIC AND SCULPTURAL FEATURES:

The Madurai Nayakas temples are renowned for their exquisite artistic and sculptural features, showcasing the dynasty's patronage of skilled artisans. Intricate carvings and sculptures adorn the temples' walls, pillars, and ceilings, depicting mythological themes, folk art, and everyday life. The Nayakas introduced the concept of "sculptural narratives," where sequences of sculptures told stories from Hindu epics and Puranas. The temples' exterior walls feature elaborate bas-reliefs, while the interior pillars are adorned with ornate carvings of yalis (mythical

creatures), gods, and goddesses. Ceiling decorations include intricate patterns, lotus motifs, and ornate moldings. The nayakas also patronized the creation of magnificent bronze icons, exemplified the iconic Nararaja broze at the Mennakshi amman temple.

NOTABLE TEMPLES AND THEIR FEATURES:

The Madurai Nayakas' architectural legacy is exemplified in several notable temples, showcasing their innovative designs and artistic excellence. The Meenakshi Amman Temple, built during Tirumala Nayaka's reign (1623-1659 CE), is a masterpiece of Nayaka architecture, featuring 12 grand gopurams, intricately carved mandapams, and sculptural narratives depicting

on mythological themes. Azhagar Kovil, another prominent temple, boasts an impressive seven-tiered gopuram, ornate bas-reliefs, and intricate carvings its pillars. Thirumohur KalamegaPerumal Temple's striking feature is its 150-foot-tall gopuram, while KoodalAlagarKovil's temple complex includes a majestic vimana (towering spire) and beautifully sculpted mandapams.

Meenakshi Amman Temple:

Located in Madurai, the Meenakshi Amman Temple is one of the most iconic temples in South India. Built during Tirumala Nayaka's reign (1623-1659 CE), this temple complex is dedicated to Goddess Meenakshi (Parvati) and Lord Sundareswarar (Shiva). The temple's striking feature is its 12 grand gopurams, intricately carved mandapams, and sculptural narratives depicting mythological themes. The temple's origins date back to the 6th century CE, but the current structure was rebuilt by the Nayakas.

Azhagar Kovil:

Situated 21 km northeast of Madurai, Azhagar Kovil is an ancient temple dedicated to Lord Vishnu. The temple's seven-tiered gopuram, ornate bas-reliefs, and intricate carvings on its pillars showcase the Nayakas' architectural excellence. Built during KrishnappaNayaka's reign (1564-1572 CE), the temple has undergone several renovations, with the current structure dating back to the 16th century CE.

Thirumohur Kalamega Perumal Temple:

Located 10 km south of Madurai, Thirumohur Kalamega Perumal Temple is a magnificent Vaishnava temple built during ViswanathaNayaka's reign (1529-1564 CE). The temple's 150-foot-tall gopuram and ornate mandapams exemplify Nayaka architecture. This temple is revered for its beautiful sculptures and intricate carvings.

KoodalAlagar Kovil:

Situated in Madurai, Koodal AlagarKovil is a revered Vaishnava temple dedicated to Lord Vishnu. The temple's majestic vimana (towering spire) and beautifully sculpted mandapams showcase the Nayakas' artistic expertise. "Built during the 16th century CE, the temple has undergone several renovations, with the current structure reflecting the Nayakas' architectural style.

PATRONAGE AND LEGACY:

The Madurai Nayakas' patronage of temple architecture was a defining feature of their rule, reflecting their devotion to Hinduism and commitment to cultural excellence. The rulers' generous support attracted skilled artisans, sculptors, and architects from across South India, fostering a vibrant cultural ecosystem. Tirumala Nayaka, in particular, was a prolific patron, commissioning numerous temples, restoration projects, and artistic endeavors. The Nayakas' legacy extends beyond their impressive architectural achievements, influencing subsequent dynasties and artistic traditions. Their innovative designs, blending Dravidian, Vijayanagara, and Islamic styles, inspired later architectural movements, such as the Maratha and Pudukkottai styles. "The Madurai Nayakas' temples continue to serve as vibrant centers of worship, culture, and community, testifying to the enduring power of their patronage.

Conclusion:

The Madurai Nayakas reign (1529-1736 CE) marked a golden era in South Indian architecture, characterized by innovative temple designs blending Dravidian, Vijayanagara, and Islamic styles. Their patronage revitalized traditional architecture,

introducing grand gopurams, intricately carved mandapams, sculptural narratives, and exquisite carvings. The Nayakas' legacy extends beyond their impressive architectural achievements, influencing subsequent dynasties and artistic traditions. Their temples continue to serve as vibrant centers of worship, culture, and community, underscoring the importance of preservation and protection. This study highlights the Madurai Nayakas' enduring impact on South Indian architecture and cultural heritage, demonstrating their devotion to Hinduism and commitment to cultural excellence. By recognizing their contributions, we honor the Nayakas' lasting influence on Indian art and culture.

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Kodumanal Graffiti: Sign Description

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Introduction:

The word "graffiti" is derived from *graphire* (Latin) which means to write but is directly related to the Italian "Graffito" which means "inscription or design". Some scholars have expanded that Graffiti can be understood as concrete manifestations of personal and communal ideologies which are visually striking, insistent and provocative". The Pre-historic man attempted to share his thought through the geometric symbols as 1.0 and 1.1 as the rock paintings. The later

day pictographic representations owe their origin to these rock paintings. The availability of large number of inscriptions in the Indus Valley Civilization as in steatite, faience, clay, ivory, shell and copper. Also they used pot and potsherds to register their names to show the ownership. Those signs, marks and symbols were reported as graffiti marks.

The megaliths of South India remain one of the most distinctive and enigmatic features of South Asian archaeology. Numbering in thousands, these

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monuments are remarkable not only for their abundance, but also for their variety. The so-called 'Megalithic period' of south India is characterized by an astounding array of megalithic types.

The fact that some of the burials that are clearly part of the Megalithic burial tradition in South India, nonetheless, display no associated large lithic features burial to the Megalithic tradition despite the absence of any stone element, on the surface.

As is the case in many Megalithic tradition burials, the pots associated with the Kudatini burial possessed an interesting associated feature. Each of the pots bore what are commonly referred to in the literature as graffiti marks. These are normally post – firing scratch marks on the pot surface, and they are frequently though not exclusively associated with pots found in burial contexts. Foote was evidently one of the first to notice the marks on megalithic ceramics, and he suggested that they might be 'owner's marks' (1916).

It is important, first of all, to dispense with the notion that these scratch marks may have been either potter's marks or ownership marks especially since these early interpretations of the Megalithic graffiti marks are still commonly referred to in the literature on Megalithic South India. The potter's mark explanation seems particularly unlikely, since the marks are prominently displayed on the walls of the vessel, and are applied post-firing, in an irregular and aesthetically rather unpleasing way. Potter's marks would more likely have been placed in a discrete location and applied prior to firing. In addition, the same marks are found on Megalithic burial pots in very difficult chronological and geographical contexts in South India. This makes it unlikely that they indicate the work of a single potter, or the property of a single individual. Finally, any given pot may bear up to four different marks, or alternatively, the same mark was repeated two or three times. In numerous cases, pots carry no marks whatsoever. It is unclear whether the marks were made by potters to indicate their work or by owners to identify their belongings.

A few alternative explanations have been offered as to the possible significance of the marks found on pots in the South Indian Megalithic graves but K. Rajan identifies them as clan symbols. Lal makes various

suggestions concerning the significance of the marks, including that they were clan marks, or indicators of profession. Attempts have also been made to link the Megalithic graffiti marks with Etruscan, Cretan and Aegean, Egyptian and Libyan scripts and signs. Lal's analysis of the Megalithic and Harappan marks suggests that 89% of the Megalithic symbols go back to Chalcolithic – Harappan times, while 85% of the Chalcolithic – Harappan symbols continue down to Megalithic times.

While the Megalithic graffiti marks may well have born some relationship to signs in use during their earlier Harappan period, which may have been copied and acquired new meanings in the context of megalithic south India, and may well have subsequently evolved into an alphabet and recognition of such linkages does not really help us to understand what role the marks played within the society or societies that made the megalithic graves. As will be demonstrated, the marks do provide information about the context of their use, both in their form and their distribution.

Firstly, it seems extremely relevant to note that while the marks are occasionally found on potsherds in settlement contexts. They are predominantly associated with the pots that were deposited in Megalithic burials. Secondly, like the Kudatini marks, most Megalithic pot marks were applied after firing and cannot really be considered aesthetically pleasing. They look as if they were produced without much concern for their appearance, as if the process of making them was more important than their final form. This quality would seem to suggest that the creation of the marks was part of a performance that may have perhaps been witnessed by a group.

Among the available scripts of India, the Indus script, considered to be the earliest one and it was 4500 years old. One kind of script that survived between the disappearance of Indus script and the emergence of Tamil- Brahmi script is called graffiti marks by the scholars. These graffiti marks cannot be set aside as mere scratches. Like Indus script, these graffiti also could not be deciphered till date. Earlier excavations at Adichanallur, Korkai, Alagankulam, Kodumanal, Karur, Teriruvelli, Uraiyur, Mangulam, Perur and all other excavated sites of early historic period yielded such type

of graffiti which were inscribed on the potsherds. Of the graffiti shreds collected from South India, more than 75% of the symbols is traced from Tamil Nadu alone. The symbols and graffiti are very much suggestive of the symbolic and codified expressions and communication of the Megalithic and Iron Age people. In this context, the recovery of 1,001 graffiti shreds from Kodumanal excavation recalls the preliminary writing expressions of the Iron age people.

Graffiti of Kodumanal:

Kodumanal in Perundurai taluk, Erode District is located on the north bank of the river Noyyal, a tributary of the river Kaveri. It is about 15km west of Chennimalai, a famous weaving centre and 40km southwest of Erode. This ancient site comprises a habitation area of 50 acres and a burial complex containing 150 burials scattered over an area of about 100 acres on the eastern side of the habitation. On the basis of the Cultural remains the deposit was divided into two periods, namely Megalithic and Early historic period. Beads of semi-precious stones like Beryl, Carnelian, Quartz and potsherds bearing graffiti marks and Brahmi script and iron- smelting furnaces are some of the important findings.

These excavations have yielded large quantities of potsherds bearing post- firing graffiti marks, mostly written on the shoulder portion of the pottery. The burials selected for excavation were random in nature and they were also evenly distributed in the burial site. Out of the 16 burial sites, only 14 were taken for analysis as the other two did not yield sufficient data. Among these 14, two burials were considered as Twin Burials which had two different marks on each. In the habitation trenches about 360 pot shreds containing graffiti have been collected. Of them only 163 marks were identified with their full shapes. In fact, the marks in the burials are clear and have well- defined lines.

Kodumanal Graffiti: Sign Description

The collection of Pottery excavated at Kodumanal has Graffiti and Tamil. Brahmi inscriptions which together make an important contribution to the study of early writing systems prevailed in the ancient India. We get plenty of evidences of pottery graffiti from a single

site at Kodumanal. Based on the careful analysis of about 600 graffiti, K. Rajan, a remarkable writer and researcher, suggests in his valuable treatise that there are 24 signs classified as basic signs and each one has its variants. The total number of Variants amounts to 216. However, there are 34 basic signs which are singles without any corresponding variants.

An attempt is made in this paper to describe some signs as presented by K. Rajan in his research findings on pottery signs. To start with, the basic sign 1.0 has two oblique lines, sloping at an angle which meets at the top. The sign 1.1 shows that there are two oblique lines, lying side by side, and meeting at the top. Of course the sign 1.2 is a variant of 1.1 with slightly extreme oblique line with an arrow mark at the base.

When we look at the sign 1.3, it has two pairs of oblique lines. The first one has two oblique lines, meeting at the top. In addition, the second sign has two oblique lines with a vertical line at the centre. All three lines meet at the top. It looks like a fork with three prongs. Sign 1.4 is a variant of 1.3, and it has an arrow mark added at the base of the central vertical line of second sign. Another variant of sign 1.3 is sign 1.5. This sign has an addition of a vertical stroke on the left side of sign one. There is yet another variant of the sign 1.0, which is tabulated as sign 1.6. We see an arrow mark at the base of the right oblique line. There is an additional stroke added at the base of the left oblique line. Moreover, sign 1.7 is just a variant of sign 1.0. There is a vertical line added on the left side of the oblique line.

Now let us interpret the second sign with its variants. The basic sign 2.0 looks like a fork. Two oblique lines and a vertical line at the center meet at the top. However, the sign 2.1 is a variant of 2.0. Here a small oblique stroke added at the base of the right oblique line. Sign 2.2 is another variant of the sign 2.0. A small oblique stroke is added at the base of the central vertical line. Moreover, sign 2.3 is also a variant of sign 2.0. Here a pointed tip of an arrow is added at the base of the central vertical line. Yet another variant of sign 2.0 is 2.4 which have a clear cut tip of an arrow. Likewise we can explain the next of the sign Table.

Even though scholars could not arrive at the meaning of these basic and compound symbols, as G. Vijaya Venugopal in his note puts it, one will observe same rules of grammar and structure are followed in the inscribed symbols. We could also notice that there are single symbols, some symbols with in symbols and some others in combination. From these observations, we can see that there are different but uniformly followed structures as we notice in a language.

Based on the findings of K. Rajan, let us conclude that Graffiti signs represent the identity or status of the people in the society. On the other hand, Tamil- Brahmi

writings show that they were used for writing their names.

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Administration during the Sangam Age - A Historical Perspective

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Introduction

The Sangam Age is a landmark in the records of south India. The word, “*sangam*” is the Tamil shape of the Sanskrit word sangha, this means that a collection of people or an affiliation. The Tamil Sangam turned into an academy of poets and bards who flourished in three one-of-a-kind durations and in distinct places below the patronage of the Pandyan kings of the Sangam age. It is far believed that the primary Sangam was attended by gods and mythical sages, and its seat was the city of Then Madurai. All of the works of the primary Sangam have perished. The seat of the 2nd Sangam was Kapatapuram, another capital of the Sangam Pandyas. It was attended by several poets and produced a huge mass of literature, however only the best namely the *Tolkappiyam* (the early Tamil grammar) has survived.

The seas of the third Sangam become the present Madurai. It has also produced widespread literature, but a small fraction of it has survived. it is this fraction which constitutes the extant body of Sangam literature. The age of the Sangam is the age to which the Sangam literature belonged. The Sangam literature incorporates a mine of information on political, socio-economic and cultural conditions of Tamils. Tamil Sangam literature

holds profound historic importance, providing precious insights into historical Tamil society and its cultural achievements. The Sangam period, spanning from 300 BCE to 300 CE, become a great generation of intellectual and creative accomplishments in Tamil history. It presents a energetic depiction of the social, cultural, and political environment of the time, shedding mild on the values and way of life of the ancient Tamils. The period is brought to light through remnants of historical towns, alternate routes, and literary references. As a historical document, it unveils the dynasties, kingdoms, and political dynamics that fashioned Tamil society.

Moreover, Tamil Sangam literature nurtures Tamil identification, acting as a cultural treasure that connects present-day Tamil Nadu to its historic history. Via preserving and cherishing these literary treasures, the legacy of the Tamils endures for future generations.

Kingship

Sangam literature is the foremost source from which we study critical data, which include the administration and polity. apart from it, Greek authors like Megasthenes, Ptolemy, Pliny and Strabo showed the commercial trade connections among the West and

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South India at that time. We additionally get some information from the Ashokan edicts and Adichanallur excavations.

The Pandyan kingdoms become the earliest kingdom to be installed in the Sangam age. The Kishkinda Kanda of Ramayana and Mahabharata has a reference to simplest the Pandyan country. Kautilya's Arthshastra also mentions Pandyan Kavataham and Mathuram. Megasthenes defined the Pandyan queen Pandaia as a daughter of Heracles. The perception that the Pandyas have been descended from the moon god indicates the divine origin of the kings of South India. then again, Cholas claimed their descendants of the solar god, accordingly assuring for themselves solar ancestry. (Subramanian .N 1966).

The king became the epicenter and embodiment of administration. He turned into known as *Ko*, *Mannan*, *Vendan*, *Korravan*, *Iraivan* and *Korravan*. The word *ko* is often used interchangeably for the monarch and God. The palaces of the king, as well as the Temple of God, become called *Koyil*, i.e. the abode of the *Ko*. Mannan becomes a ruler with a permanent reputation, however evidently Mannan meant a smaller and much less vital king, whilst *Vendan* supposed a bigger and greater crucial king. *Vendan* wore a crown -*veyndon*. Most effective the 3 crowned monarchs of Tamilakam were *vendar*. (Subrahmanian. N (1966).

The most not unusual form of government inside the Sangam age became the hereditary monarchy. The eldest son of the reigning king usually succeeded his father. The throne changed into inherited through him as through proper and changed into referred to as *Murai Mudal Kattil*. Apparently, we also discover connection with the king's election in a completely precise way. If by a twist of fate, the throne fell vacant, and no appropriate claimant was available for the throne, the ministers selected the king. Its miles in all likelihood that on occasion the humans formally assembled to arrange the coronation of a king. (Subramanian .N 1966).

Administrative

The Chola, Pandya, and Cheras kingdoms were no longer strictly politically divided into provinces, districts, and villages however there are references to

expose that divisions have been made for administrative purposes. The whole state becomes referred to as *Mandilam*. The Tamil epic, *Silappadikaram* which paperwork a part of the Sangam literature refers to kings as *Mandila Makkal*. The Pandya Mandalam, the Chola Mandalam, and the Chera Mandalam were the authentic principal mandalams. (Subrahmanya Aiyer.1917)

Underneath the Mandalam, a major department was *Nadu* and *Kurram*. Its is difficult to determine if *Kurram* was a subdivision of *Nadu* or the alternative way round. (Ramachandra Dikshitar,V.R 1996) The *Nadu* seems to have been the connecting hyperlink between the dominion as an entire and the smallest unit of nearby administration that's noted normally as *gramam*. (Nilakanta Sastri, 1929), The *Ur* was a city whilst *Perur* was a huge village and *Sirur* became a small village. We come across any other type of village referred to as *Mudur* which in all possibility become an old village. The coastal city was called *Pattinam* and *Puhar* became the harbour area. *Ur* which stands for the city became constantly larger than a *Cheri* which denotes a suburb. (Kanakasabhai.V.1904)

Council of Ministers and different officers

The strength of the hereditary monarch changed into restrained by using five councils referred to as the five incredible Assemblies. They protected ministers, augurs or astrologers, clergymen, physicians, and representatives of the human beings. The physicians took care of the health of the king and his subjects. The astrologer set desirable instances for public ceremonies and anticipated essential events, and the ministers had been in rate of gathering and spending taxes and imposing the law. (Kanakasabhai.V.1904) however, the "assembly of five" may also be consisted of the minister, the *purohita*, the commander-in-leader, an ambassador, and a spy. (V. R. Ramacharan Dikshitar, 1939) Each of these assemblies had its own location in the fundamental city wherein they could preserve conferences and carry out their administrative obligations. All authorities' power was inside the hands of the king and the five first-rate Assemblies. Even though the Pandya, Chola, and Chera locations have been independent of each other, all of them used

the equal manner to run their governments. (Kanakasabhai.V.1904)

Taxation

It appears that taxes and trade had been the main resources of income for the king. The *ma* and the *veli* had been referred to as measures of land, however we do not get any statistics from the Sangam literature approximately the king's share from the produce of agriculture. The peasant turned into held in high reverence and changed into taken into consideration the spine of the prosperity. We find many references in Sangam literature admiring peasants and artisans for their contribution to the United States of America's economy. The splendid Tamil poet Thiruvalluvar affirms that the existence of a peasant changed into the best lifestyles well worth the name, the existence of all of the rest being one of servitude and sycophancy. Pattinappalai, the Tamil poem of the historic Sangam literature offers a vivid account of the sports of the customs officers which testifies to the significance of overseas change throughout this period. This attests that custom duties had been essential source of revenue. (T. k. Venkatasubramanian, 1981)

Agriculture

Agriculture was the mainstay of the Sangam age economy. Rice became the principle crop grown using irrigation from rivers, lakes, and ponds. other plants like pulses, groundnut, sugar cane, and coconut have been additionally cultivated. The Sangam texts mention specific types of farm gear used, like ploughs, spades, sickles, and so on. Bullocks have been used to plough the fields, and farmers observed traditional strategies of farming. Land became owned through the king, subordinate landlords, and village groups. Farmers paid taxes on the produce to the king and landlords.

Conclusion

At some point of the Sangam duration, the governance was primarily based on the hereditary monarchy. The king was the epitome of administration and served as its focal point. No matter the truth that the hereditary monarchy becomes the most not unusual shape of management, contested successions and civil wars have been no longer unusual. The crowned

monarch's courtroom was called *avai*. *Mandalam* was the call given to the whole country. The 5-fold division of lands is referred to as *Tolkappiyam*. *Tolkappiyam* is likewise a term for 4 distinctive castes. girls were reputable and allowed to pursue educational pursuits. Murugan, the Tamil God, turned into the maximum essential god in the course of the Sangam length. Rice became the maximum common crop, and agriculture changed into the most famous vocation. Weaving, metalwork, and carpentry had been a few of the handicrafts, as have been shipbuilding and adornment making with beads, stones, and ivory. Cotton fabric and spices had been essential exports all through the Sangam duration. Horses, gold, and sweet wine have been principal imports for the buyers. closer to the close of the 0.33 century A.D., the Sangam length started out to wane.

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Social Fabric of the Sangam Era: Insights from Cattle References and Their Cultural Significance

Nivetha R.

Introduction

The examination of cattle during the Sangam period reveals significant insights into the era's economic structures, social interactions, and cultural traditions. Cattle were essential not only for agricultural and nutritional purposes but also played a pivotal role in establishing social hierarchies, fostering community relationships, and facilitating economic transactions. This research primarily draws from Sangam literary texts and herostones, which serve as key resources for comprehending this historical period. According to K.A. Nilakanta Sastri, the Sangam literature, as currently recognized, is based on a comprehensive analysis of available data and an impartial critical assessment, dating back to a timeframe that extends to the 5th century A.D. Notably, the term 'SANGAM' itself is relatively modern in this context. Historically, these literary works were collectively referred to as 'Pattu' and 'Tokai' (Songs and anthologies), with the ten works of the former and eight of the latter representing the essence of Sangam literature. Sastri also notes that the epics *Silappadhikaram* and *Manimekalai* belong to a later period. Secondary sources for the research paper, were derived from the writings of historians including K.A. Nilakanta Sastri, N. Subramaniam, M.G.S. Narayanan, and S. Gunasekaran to enhance the understanding of Sangam society. The paper strives to explore various dimensions of cattle domestication, production methods, and the sociocultural roles of cattle within the Sangam framework, utilizing archaeological, literary, and theoretical approaches to develop a comprehensive understanding of these interrelations.

Theft and Valor - Cattle Raids of the Sangam Age

The significance of cattle during the Sangam Age contributed to the rise of theft practices known as cattle

raids. These raids were integral to the social dynamics of the Sangam people, as evidenced by numerous references in Sangam literature and the erection of herostones commemorating the heroes involved, which now serve as valuable archaeological evidence. To comprehend the phenomenon of cattle raids in this historical context, various theoretical frameworks have been employed by scholars, as a deeper understanding of these practices can illuminate the social lives of the Sangam community..

N. Subramaniam had argued that cattle raids by the Vetchi warriors were an act of warfare on rivals and described them as cattle protectors. He highlights the crucial role, played by the cattle in the lives of the Ayar community, the residents of the Mullai Tinai, noting that certain Ayar individuals gained status and influence by supplying products and by products of cattle to chieftains and monarchs, thereby underscoring the significance of cattle during that era. This analysis suggests that cattle were viewed as a symbol of prestige, with raids serving to elevate social standing.

On the other hand, M.G.S. Narayanan propounded the conflict theory, in which he points out that the conflict between the violent cattle raiders of the highlands and the peaceful cattle keepers of the plains could have formed part and parcel of everyday life in the Sangam Age'. He further states 'the conflict between the cattle keepers of the plains and the cattle raiders of the highlands resulting in the military domination of the latter over the former explains a good deal of early history in South India. He states that the cows are not only worshipped as in Mullai Tinai and constitute an important element in agriculture as in Marudam Tinai but are also used as sacrificial animal and their meat consumed in another geographical context viz., Palai

Tinai. He further argues about the cattle raids and consequent retrieval of cattle by Vetchi warriors after a fight, that they are not cattle protectors as described by N. Subramaniam but describes them as cattle sacrifices or cattle eaters. As not being associated with any polity the cattle raids and retrieval were considered by him to be an act of survival or showcasing their superiority. He also mentions the role of cattle in social life and the usage of various products such as milk, buttermilk, ghee, etc, mentioning how important it was for the people of the Sangam. This prolonged tension between the people of the plains and highlands was not only a phenomenon of Sangam period, but continues to happen even in the post - Sangam period as well. N.K. Mangala Murugesan also argues on similar lines that the concept of cow protection was absent during the Sangam Age.

K N Gunasekaran, in his article, explores the phenomenon of cattle raiding through the lens of resource scarcity theory. He posits that while land was communally owned, cattle were privately held, leading to conflicts between neighboring chiefs or villages driven by the desire to amass cattle. Additionally, wars often erupted over pasture access during periods of severe scarcity, particularly during droughts. Inscriptions from the eleventh century CE indicate the emergence of private land ownership for agricultural and residential purposes, a trend that became more pronounced after the thirteenth century CE. In response to natural adversities such as droughts, local chiefs found it necessary to orchestrate cattle raids on neighboring groups, resulting in fierce skirmishes.

Additionally, numerous theories are present within the historical contexts of cattle raiding, and by examining and understanding these theories, we can gain significant insights into the social conditions of the Sangam people.

Commemorating Conflicts – The Herostones

The Hero stones are the commemorative stones known that are erected as a tribute to individuals who have sacrificed their lives during battles associated with cattle in societies that are nomadic and pastoral in nature. The utilization of stones serves as an advantageous instrument for tracking the pathways

traversed by the pastoral nomadic groups. Furthermore, they provide insights into historical settlement patterns and transitions, indicating that the pastoral communities referenced in these stones had established sedentary village settlements, as evidenced by records detailing incidents of cattle raids and conflicts. The genealogical information inscribed on the stones suggests that these heroes were part of local lineages, indicating long-term habitation in the area. Analysis of classical literature and megalithic structures implies that the social groups in these regions were semi-nomadic, blending pastoralism with hunting. The evolution of hero stone references reflects a gradual shift from nomadic lifestyles to more settled village communities. However, records from the eleventh century CE show a decline in references to cattle raiding, with a shift towards new societal features such as religious endowments, taxation, and trade activities. Additionally, the nature of historical documentation transitioned from concise hero stones to more extensive inscriptions, underscoring the importance of these stones in understanding the settlement and social dynamics of the era.

Cattle and Marriage in the Sangam society

The institution of marriage serves as a significant social function within societies, deeply embedded in historical contexts. Throughout history, marriage has been integral to social structures, particularly during the Sangam period, where the value of cattle influenced social stratification. Historians M. L. K. Murty and Günther D. Sontheimer examine the marriage customs of this era, highlighting pastoral communities such as the Kuruvas, Kurubas, Gollas, and Dhangars, all of whom are Saivites and venerate deities associated with Siva. These deities, while distinct, share similarities and can be traced back to a prototype god named Murukan, referenced in early Tamil literature. Murukan, later associated with Kartikeya or Skanda, is characterized by having two wives: one from a more advanced agricultural or merchant community and the other from a pastoral background, exemplified by the Banjaras, who were crucial in trade until the late 18th century. This aspect of the religious narrative involving these pastoral communities, depicting a deity with two wives, one from an advanced society and the other from

a hill or pastoral tribe, suggests a process of acculturation among diverse subsistence groups. Such interactions, as indicated by archaeological evidence, likely fostered the emergence of a dyadic economic system within their shared ecosystem.

Cattle in Circulation and Redistribution

The concept of redistribution refers to the centralization of goods or rights over goods and their subsequent reallocation, and cattle played an important role in it. There were three levels of redistribution corresponding to the three categories of chiefly powers, namely, the vendar, velir and kilar in descending order. Vendar were the chieftains of the three major lineages: Cera, Cola and Pandya. Velir were minor chieftains with marital connections with the vendar group, while the kilar were the prominent households in the settlements (ur) of menpulam. Redistribution at all the three levels followed a determinate pattern of social relationships which involved the basis of kinship as well as interpersonal relationships beyond kinship. In the routine kind of redistribution at the vendar and velir levels, cattle and grain constituted the major items, which implies, the critical economic role that cattle played during the Sangam period.

Conclusion

The exploration of cattle in the Sangam period encapsulates a multifaceted understanding of how these animals acted as the social fabric, by shaping the economic, and cultural practices. Throughout the paper, we have examined various dimensions of cattle domestication, cultural practices, social hierarchies, and conflict, illustrating the indispensable role of cattle in the lives of the Sangam people. In conclusion, the significance of cattle during the Sangam period extends far beyond their economic utility; they were embedded in the very fabric of social life, shaping interactions, cultural practices, and economic exchanges. By synthesizing archaeological evidence, literary references, and theoretical frameworks, this research contributes to a more nuanced understanding of the historical context of the Sangam period and the

enduring legacy of cattle in shaping human societies. As we reflect on the past, it is evident that the dynamics of cattle domestication, production, and social practices continue to resonate in contemporary discussions about agriculture, community, and identity, highlighting the timeless relevance of these ancient practices in our modern world.

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Cultural Confluences: Unraveling the Connections between Sumerian and Tamil Knowledge Systems

Dr. Mei. Chitra

Introduction

The origin of the Tamil language and its historical significance have long been subjects of debate among scholars. Tamil, one of the oldest living languages, has a rich literary tradition dating back thousands of years. However, the exact origins and early influences of Tamil remain elusive. This paper investigates the possibility that the Sumerian language, often claimed to be the world's first language, is closely related to Tamil. By analyzing linguistic evidence, literary parallels, and archaeological findings, this study presents a compelling argument that the Sumerians may have been Tamils from South India, and their language an ancient form of Tamil.

The study on the "Black Heads" who are believed to have taught the Sumerians civilized living is a significant aspect of the hypothesis connecting the Sumerians to the Dravidian people of South India. The term "Black Heads" (Akkadian: *ṣalmatqaqqadim*) is often used in Sumerian texts to describe the early settlers of Mesopotamia. Some researchers, such as H.R. Hall (1913) and N. Lahovary (1957), have proposed that these "Black Heads" were likely Dravidian people from South India (rather than Egyptians as some researchers propose), who brought their advanced knowledge and culture to Sumeria.

H.R. Hall, in his 1913 work *The Ancient History of the Near East*, suggested that these settlers might have introduced the Sumerians to various aspects of civilization, including writing, agriculture, and religious practices. Hall noted the physical and cultural similarities between the Sumerians and the Dravidian people, hypothesizing that the Sumerians might have learned many aspects of civilized living from these earlier settlers.

This connection is further supported by linguistic evidence that points to similarities between the Sumerian language and Dravidian languages, as well as archaeological findings that suggest a migration of people from South India to Mesopotamia. This theory, while still debated, adds an intriguing dimension to the understanding of how early civilizations in Mesopotamia may have been influenced by cultures from South India.

Literature Review

The hypothesis that Sumerian and Tamil languages share a common ancestry has been explored by several scholars. Nallur Swami Gnana Prakasar(1935) was among the first to suggest that the Sumerian language has roots in Tamil. VipulanandaAdigal(1947) and DevaneyaPavanar further expanded on this idea, conducting comparative studies that highlighted similarities in vocabulary, grammar, and syntax between the two languages. Sadasivam(1965, 1966, 1969, 1979) from Sri Lanka made a significant contribution by demonstrating through linguistic analysis that the Sumerian language was Tamil. This theory gained further support from the work of Loganathan (1975, 1988, 1989, 2011), who identified additional linguistic and cultural connections between the two civilizations. Recently Macho Victor proposes that Sumerian language is Tamil language based on his linguistic studies on the various languages that emanated from Mesopotamia.

Studies by linguists such as Lahovary (1957), McAlpin(1979) have reinforced the idea that the Sumerian language may have been an archaic form of Tamil. McAlpin's(1981) work on the Elamo-Dravidian language family suggests that Sumerian, Elamite, and Tamil share a common linguistic heritage, with

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Sumerian being a precursor to these languages.

Proponents of the Sumerian-Tamil Connection

H.R. Hall's 1913 work on the South Indian origins of the Sumerians is one of the earliest studies to suggest a connection between the two civilizations. Hall noted the physical resemblance between the Sumerians and the Dravidian people of South India, as well as similarities in their writing systems. He argued that the Sumerians may have migrated from South India to Mesopotamia, bringing with them their language, culture, and religious practices.

Other proponents of this theory include Swami Vivekananda (1924), who believed in the ancient connections between India and Mesopotamia, and Swami Vipulananda (1947), who explored the linguistic and cultural links between the Sumerians and Tamils. Rev. Fr. Hyacinth Singarayar David (1955) and Tambimuttu (1981) also contributed to this field by highlighting the shared religious traditions and cultural practices of the two civilizations.

The idea of a Sumerian-Tamil connection has gained traction among modern scholars, who have used linguistic, archaeological, and genetic evidence to support this hypothesis. Researchers like AskoParpola(1990) have studied the Indus script and its potential links to Tamil (Indus having connection with Sumerian), while scholars like Loganathan (1975) have focused on the cultural and religious parallels between the two civilizations.

Comparative Linguistics

The linguistic connections between Sumerian and Tamil are evident in the shared vocabulary, grammar, and syntax. For instance, among many words, the basic words such as "appa" (father) and "amma" (mother) are found in both languages, pointing to a common linguistic root. The Sumerian word for sky, "An," is similar to the Tamil word "Vaanam," meaning the same. These linguistic parallels extend beyond simple vocabulary, encompassing more complex aspects of grammar and syntax. Though the nouns are not enough to propose the connections, there is striking similarity in grammar. For example, the structure of Sumerian

sentences, which often follow a subject-object-verb (SOV) order, is strikingly similar to Tamil.

Moreover, the Sumerian language, which evolved into the Elamite language, shares affinities with the Tamil language family. The work ofMcAlpin and other scholars in this area provides strong support for the theory that Sumerian is an archaic form of Tamil. This linguistic connection is further evidenced by the similarities in phonetics, morphology, and semantic structures between the two languages.Revesz (2019) explains about the similarity in Sumerian dialect with Tamil.

Sumerian Literature and Tamil Sangam Literature

Sumerian literature, preserved on clay tablets, includes poems, hymns, and epic narratives such as the Epic of Gilgamesh. These literary works bear remarkable similarities to Tamil Sangam literature (between 3rd Century BCE to 3rd Century CE), particularly in their themes, structure, and religious content. The Sumerian institution tocreate and preserve literary works, parallels the Tamil Sangam tradition, which was a gathering of poets and scholars to create and preserve literary works.

Furthermore, the Sumerian practice of composing hymns and prayers dedicated to their gods, such as the "Nin-me-sar-ra" hymn to the goddess Inanna, closely mirrors the Tamil tradition of composing devotional poetry, such as the Tevaram,Kanda Purana hymns, which praise deities like Shiva and Murugan respectively. These similarities suggest a shared literary and religious heritage that transcends geographical boundaries.

Religious and Cultural Parallels

The religious practices and beliefs of the Sumerians and Tamils also show significant parallels. Both cultures worshipped a pantheon of gods, with a strong emphasis on fertility, agriculture, and cosmic order. The Sumerian god Enki, associated with water and creation, shares similarities with the Tamil god Varuna, who is also connected to water and creation. Additionally, the Sumerian goddess Inanna, a deity of love and war, has parallels with the Tamil goddess Kotravai, who embodies similar attributes.

The ritual practices of both cultures, such as offerings to deities, temple worship, and the use of sacred symbols, further highlight their shared religious heritage. The Sumerians, like the Tamils, used sacred spaces such as ziggurats (step pyramids) for religious ceremonies, which bear a resemblance to the temple architecture found in South India. These ziggurats, like Tamil temples, were seen as a connection between heaven and earth, where the gods could interact with humans.

The concept of the "Divine Child," central to Tamil worship, is also found in Sumerian religious practices. The worship of Murugan, the Tamil god of war and wisdom, bears striking similarities to the Sumerian worship of the youthful god Dumuzi, who was associated with vegetation, fertility, and rebirth. Both deities are often depicted as young, powerful figures who undergo a cycle of death and resurrection, symbolizing the renewal of life.

Writing Systems and Media

The Sumerians inscribed their knowledge on clay tablets, seals, and rocks, using a cuneiform script that evolved from earlier pictorial representations. This writing system is believed to have influenced the script used in the Indus Valley Civilization, which has also been linked to Tamil. The parallels between Sumerian and Tamil writing media, including inscriptions on rocks (Behistan Inscription of Darius I in Iran and Jambai inscriptions at Thiruvannamalai, Tamil Nadu) and caves (Mangulam inscription at Madurai, Tamil Nadu), point to a common cultural practice of preserving knowledge through durable materials.

The Tamil Brahmi script, one of the earliest writing systems in South India, shows similarities to the Sumerian cuneiform script in its use of pictographic symbols and linear forms. Both scripts were primarily used for religious and administrative purposes, indicating that writing was a tool for governance and spiritual expression in both cultures. The use of seals, commonly found in both Sumerian and Indus Valley archaeological sites, further supports the idea of a shared cultural tradition.

The evolution of writing media from clay tablets to palm leaf manuscripts in Tamil Nadu mirrors the Sumerian transition from clay to more portable writing materials. This evolution reflects the growing complexity of both societies and their need for more efficient ways to record and transmit knowledge (similar to current evolution of writing media and the computer storage devices as mentioned in Appendix 1). The similarities in writing techniques and materials used by the Sumerians and Tamils suggest a deep cultural connection that may have facilitated the exchange of ideas and technologies between the two civilizations.

Conclusion

The evidence presented in this paper suggests that the Sumerian civilization, often regarded as the world's first, was heavily influenced by or directly connected to the Tamil people of South India. The study reveals that Sumerian shares significant linguistic similarities with Tamil, suggesting that Sumerian may be an early form of Tamil. There are notable similarities between Sumerian literature, such as the Epic of Gilgamesh, and Tamil literary works, indicating a shared literary tradition. Sumerian use of clay tablets and Tamil practices of inscribing on palm leaves and rocks show parallels, suggesting a common or influenced writing tradition. The research proposes that Tamil-speaking South Indians may have influenced or contributed to the development of Sumerian civilization. The findings challenge existing views on the origins of writing and civilization, highlighting the historical importance of Tamil heritage. The linguistic, literary, religious, and cultural parallels between the two civilizations point to a shared heritage that has been overlooked in mainstream historical narratives. This study calls for a reevaluation of the origins of the Tamil language and culture, recognizing its potential role in shaping early human civilizations.

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Early Buddhi Start and Architecture in India

Mrs. P. Matha Marial

Early Buddhist Art: An Introduction

Early Buddhist art encompassed not only the architecture but also the crafts man ship that was employed to decorate it. As mentioned above, the *stupa* was the earliest and undoubtedly the most important architectural contribution of Buddhism. However, it was certainly not the only. In western India, the rock cut

tradition of Bihar, especially the Barabara and Nagar juni caves, was not only put to into the service of are ligion but its rudimentary character was revised completely. Along the slopes of the Western Ghats, series after series of caves were excavated. These caves served two very distinct functions prayer hall and residential units forth monks.

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Early Buddhist sculptural art is found on the railing pillars and to run as a *sat Bharhut* and exclusively on to run as as evidenced on the Great Stupa at Sanchi. In the rock cut caves of the Western Ghats, sculptures have been carved on the façade of the caves, ceilings, walls etc. The subject matter of these sculptural compositions were stories from the life of Sakyamuni Buddha, Jataka stories, i.e., stories of the previous birth of the Buddha, secular subjects like figures of Yaksha-Yaksi, mythological creatures, flora, fauna, devotees, monks, sacred Buddhist symbols etc. The most important aspect of the early Buddhist art is the spirit of aniconism'. The term 'aniconism' refers to the practice of depiction of a divinity in symbolic form and not in human or anthropomorphic form. In our case, the Buddha was not depicted in his human form. Instead his presence was suggested by the use of symbols like wheel, vacant throne, wooden sandals, umbrella, etc

Stupa

The beginning of Buddhist architecture began with Mauryan emperor Ashoka. He used his official machinery to spread the teachings of Buddha, constructing viharas, pillars, and stupas. This period is known for its iconic and symbolic expression of Buddhism, as Ashoka followed the Thera cult, which strictly prohibited the construction of Buddha figures. Buddhism redressed the religious vacuum by redressing the void with more substantial doctrines.. The early phase of Buddhist art was aniconic, representing Buddha's life through symbols like elephants, Bodhi trees, and the wheel. This period marked the beginning of a new era in religion, symbolism, and art throughout Asia. Early Buddhist art and architecture included Vihara or Lena, Sangharama, Stupas, and Shrines. Ashoka popularized the stupa culture, constructing 24,000 stupas in various parts of the country. Stupa monasteries were located near urban centers, major trade routes, and marked with Buddha's life events. Most Buddhist monastery sites were constructed over centuries, showcasing the gradual development of sculpture and architecture forms. The term "stupa"

comes from the Sanskrit words "Stu" and "Yup," meaning to accumulate or collect at one place..

Types of Stupas

On the basis of the objective, Stupas can be divided into the following categories:

- **Relic Stupa:** Such stupas were built on the relics of Mahatma Buddha and his disciples. Relics like teeth, nails and hair sets.
- **Object Stupa:** Stupa made for any particular object or purpose related to Buddha or his disciples; Sariputra Shipa of Sanchi is the best example of this category.
- **Commemorative Stupa:** This kind of Stupas were built to commemorate events of the lives of Mahatma Buddha and his disciples which comprised commodities of his daily life.
- **Votive Stupa:** This category of stupas were constructed on any fulfillment or any wish of a devotee. So such stupas do not contain any relics or remains of Buddha. Earlier these stupas were small in size but with the increase in religious belief, their sizes also increased.

Sculptural Art of Sanchi

The story of the rise and growth of Sanchi as a sacred pilgrim site is almost analogous to the growth of Buddhism under Ashoka. It is said that Ashoka constructed a modest stupa at the hill top of Sanchi and also erected pillar there to commemorate its association with this region. It is said that his wife Devi belonged to nearby Vidisha and that she was a devout Buddhist. The humble Buddhist site established by Ashoka grew in grandeur under the Sungas and the Satavahanas..

Stupa or the Great Stupa

The Stupa I at Sanchi is one of the biggest and grandest of all existing Buddhist structures in the country. The structure of the present stupa hides within it the remains of the earliest stupa at the site which was constructed by Emperor Ashoka. The humble mud structure, possibly surrounded by a wooden railing was enlarged substantially during the later Sunga period, around the second half of the first century BC, and its existing size measuring thirty six meters in diameter

was achieved. It was in this period that the stupa got its stone casing and the largest one vedika surround ding it. Other innovations that were carried out in the Sunga period were the small stone railing sat the top of the stupa. This railing encloses a three tiered stone umbrella are ceding in size as it rises up. An upper walking path enclosed by stone railing and accessed by a double stair way was also added during this period. During the beginning of the Satavahana period the entire composition was further embellished with the erection of the toranas, one in each cardinal direction. The combination of the ground railing and the toranas are a study in contrast with respect to their surface embellishment. While the railing is devoid of any ornamentation, the toranas seldom have any vacant stone surface not over flowing with carved motifs. The Great Stupa at Sanchi is the perfect example of the fully developed stupa form incorporating all the architectural elements incomplete harmony.

StupaII

Another early structural component of the Buddhist establishment at the site is StupaII. From the evidence of inscriptions found on reliquaries in the stupa they contained bone fragments of some famous Buddhist monks who preached during the Maury an period and had also participated in the Third Buddhist Council at Pataliputra convened by Emperor Ashoka himself. Although the interred mortal remains of the monks a redatable to the Maury an period, more specifically from the reign of Ashoka, the stupa however, was constructed during the Sunga period only. The stupa comprises of allow flat topped dome resting overalow pedestal..

SculpturalArtatStupaII

While architecturally the StupaII at Sanchi is more recent than the Great Stupa, yet from the point of view of sculptural art, the carvings of the former are older in point of time. The railing of StupaII has carvings on the interior as well as the exterior surface. The corner pillars have carvings on then three faces. The carvings on the rest of the railing pillars comprise full medallions in the Centre and half medallions on the

bottom and the top. The medallions are carved with Buddhist symbols, secular decorative motifs and most abundantly, lotuses. The early antecedence of the carving on this stupa is reflected in their shallow relief which does not appear to come out of the parents tone matrix. In this respect, the artistic style appear seven more rudimentary than that observed at Bharhut..

Rock Cut Caves of Western INDIA

Kondivite

The chaitya griha at Kondivite is dated to 100BC. As per plan the prayer hall has a long rectangular assembly hall which leads to the small circular area housing the stupa through an arrow vestibule. Unfortunately, the façade is no more extant. There is around walking path between the wall of the stupa chamber and the stupa itself. The wall of the circular stupa chamber has latticed windows one it her side of the entrance door way.

Bhaja

At the hill site of Bhaja (district Poona), 22 caves were excavated for the use of the Buddhist establishment there. The earliest caves that were excavated at the site was around the second century BC. The latest excavation at the site was towards the end of the second century AD based on paleographical evidence. However, the site remained in occupation till the fifth, sixth centuries AD when the wall surface was embellished with painted figures of the Buddha.

Chaitya hall

The chaitya hall at Bhaja is a large hall with a vaulted roof and an apsidalend. The hall was divided longitudinally by two colonnades into abroad central nave and two lateral aisles. The apsidalend of the hall accommodated a solid rock cut stupa. The apsidalend and the lateral aisles were part of the composition to provides pace for the rock cut stupa, an essential element of adoration. The façade of the Bhaja chaitya as we see it today was evidently not its original form. Originally, it is surmised that the façade had a finished and carved wooden screen. The presence of mortise holes on the extant rock surface provide a further

attestation to the presence of some sort of wooden façade that has fallen victim to the vagaries of time. The ceiling of the hall has closely laced curved stone ribs that continue in to the apsidal end in imitation of wooden rafters. The pillars of the colonnades also show a tilt in their upper parts again suggesting the overwhelming influence of wooden structures. The present appearance suggests an austere appearance without any embellishments.

The rock cut stupa in the apse of the chaitya is a hemispherical dome placed over a cylindrical drum. The dome is surmounted by double railing, one on top of the other. This stone *harmika* originally enclosed a wooden umbrella now more extant. The presence of a socket for receiving the wooden shaft of the umbrella helps us to visualize the original composition of the stupa.

Vihara

Of the residential caves at the site, Cave 18 may be taken to be a representative example. The rock cut excavation of the *vihara* comprises of an astylar hall with a pillared verandah in the front. The verandah has a cell to its right and a recess to the left. The hall itself has a bench on the left side and two cells along the back wall on the right side. This *vihara* is also important for varied surface embellishment in the form of sculptural art. The pillars in this cave are both plain and decorated. The pillars are square below and above and octagonal in the centre. The pilasters are more tastefully carved with figure compositions. The pilaster to the right of the recess in the verandah had alloted stopped by several tiers of corbels surmounted by capital fashioned in the form of mythological creature shaving the body of a bovine and the head of an Amora woman. The access to the hall from the verandah is through wooden which are flanked by figures of *dvara palas*.

Kondane

The *chaitya* hall at Kondane (district Kolaba) marks a progression from the complete wooden façade of the cave at Bhaja. The upright beam on neither side of the archway façade were partly carved in rock. The

curvature of the archway of this chaitya is more refined than hitherto recorded. The interior of the cave has not survived in its totality, but in its dimension, it is larger than the one at Bhaja. The *chaitya* hall at Bhaja and Kondane preserve in their existing structures the scheme of architecture not only in the sphere of rock cut examples but also of the earlier woodwork.

Conclusion

Thus Buddhism has significant impact on Indian Architecture by contributing Stupa, Chaitya and Viharas. King Ashoka spread this religion to various parts of his kingdom and erected some great monuments in rocks which stand till date. Other than the Stupa, Chaitya and Viharas, Sthambhas or pillars were also erected popularly known as Ashoka pillar in different parts of India. These pillars had inscriptions in Prakrit language, inspired from the life and teachings of Gautam Buddha. Hence growth and development of Buddhism gave way to some of the finest structural monuments and development of magnificent educational institutes in Indian History

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Cave Temples of the Pandyas with Special Reference to Malayadikkurichi – A Historical Study

Dr. Sheeba

During the reign period of the Pandyas, the Dravidian style of architecture reached its pinnacle. The number of prakaras, shrines for different deities, and the huge towers, are the imposing elements belonging to the temple architecture from the seventh century onwards. 5 The term “kal tirukkiol” in the Malayadikkurichi inscription and the terms ‘karrali’ or ‘silakkiraham’ of the Anaimalai Narasinga perumal temple inscription reveal the development of temple architecture under Pandyas.

The Malayadikkurichi cave temple of Maran Sendan, the Anaimalai Narasingaperumal temple of Parantaka Nedunjadayan Tirupparankunram Subramanya temple and the Tenparankunram Umayandar temple, are the cave temples of Pandyas. The Kalugumalai Subramanya temple is the cave temple of Pandyas. The cave temples at Sivalapperi, Sendamaram, Thirukkollakk and Chokkampathi, are renowned Pandya monuments. The Vettuvankoil is the only rock cut monument of the Pandyas available at Kalugumalai.

Sendan or Jeyantavaran had the title Vanavan, which indicates his victory over the Cheras. He excavated a rock cut cave temple at Malayadikkurichi. The Chinese pilgrim Hieun Tsang, who visited Kanchi during this period, refers to the demise of a Pandya ruler. T.V.S Pandharathar identifies the Pandya ruler as Sendan. The Vaigairiver bed inscription of his period mentions the irrigation facilities provided by him.

Malayadikkurichi Rock Cut cave Temple is dedicated to Hindu God Siva, located towards Northern side at the outskirts of the malai village on a rock slope of the hillock. It is called as Mahadevaswamy cave temple. Presiding deity is called Mahadeva swamy and mother is called as Marakathavalli Amman appears in a

separate sanctum. It belongs to early pandya period. The temple consists of a rock-cut sanctum a mahamandapam or the rectangular pavili on (hall) resting on pillars, facade of the cave, the structural mahamandapam an open pavilion resting on pillares all arranged consecutively facing east. The cave temple is surrounded by the perimeter wall. The entrance to the mahamandapam is seen both on the east and the south. Two Nandhis images facing the sanctum are located before the eastern entrance. Also there is another Nanthi image facing the Sanctum of the consort is located at the southern entrance.

The pillared mahamandapm entrance pavilion 5.70 meters is the frontage to the rock cut cave temple during the Nayaka rule. The conspicuous components of the Mahamandapam basement are upanam, Kantha with padha and pattika or peruvajana. The walls sectioned by brahmakanta (Square) pilasters and above there are vettu potikas holding the prastare components such as uttira (beam) vajanam, valabhi and kapotha with Kudus. The flight of two steps leads to the Mahamandapam was an addition made in the frontage built during the Pandya rule. The pilasters (door frames) at the eastern and southern entrances bear small nagabandhas, lotus medallion and toran. The roof of the mahamandapam is supported by pillars segmented on three sanares with kattu in the middle. Above the pillars vettu potikas extend its limbs to support pratara components uttiram, vajana and valabhi.

Marakatha Valli Amman Sanctum:

South facing sanctum has upapeetam, wall without pada uttiram, vajanam valabhi and Kapotham. The front wall of this sanctum shows inscriptions in the northern wall. Few inscriptions stones were re-fixed on the wall in an inverted direction during renovation.

Goddess Marakathavalli appears wearing jatamakuta and the right hand holding the flower and the left hand rested on the lap.

Facade:

Two pillars and two pilasters supports facade comparing the upper brahmakanta (square) the lower brahma kanta and kattu are larger. Except western face of the square pillar, all the faces are decorated with circular medallions with variety of flower patterns – lotus whorls or kodikarukku (leaf pattern) one of the circular medallions is decorated with lotus flower whorls and an image at the centre appears in Lalithasanam posture with palm leaf coil ear ornament, haram with pendent short robe around waist and the breast band. The large appears seated and resting its right hands on a pillow. Two chawri bearers also appeal. The medallions in the eastern upper faces of the pilaster are also decked with lotus flower whorls.

The upper northern face of the pilaster at southern wall possess makara medallion surrounded by Kodikarukku (foliate leaf pattern) motif. Similarly the pilaster at northern wall is decorated with medallion with swan (Annam) motif at the centre. The Taranga potikas with Unique coiled edges and broad median patta rest on pillars and pilasters. The coiled pattern Taranga potikas appear unique and different from Tirumalapuram taranga potikas. Elements like uttiram vajana and Valabhi running adjoining roof. The kapota extends out and joins with mahamandapam roof.

Mukhamandapam:

The facade extends to the rectangular mukhamandapa which measures 5.32 meters in north south and 1.91 meters in east- west directions. The unifloor (evenly paved) forms part of the facade as well as mukhamandapam. The lateral walls and roof are forming part of mother rock and they appear plain and simple. The northern part of the wall bears the inscription of the Pandya king Srivallabakha. The sanctums are excavated from the mid-western wall and upper on the projection.

Two shallow niches (enclosed by two square pilasters) are carved on the western wall one on each side to the sanctum. The northern niche shows the traces

bas relief image as a silhouette. Looks like a four armed human mounted on elephant and the umbrella and chauris are visible. The southern niche also shows the traces of bas relief image as a silhouette. Appears like a divine form and the bird seated on a stem of twiner is visible.

Sanctum:

The 41 cm high plinth (padabhanda adishtanam) with components of jagadi, vritta (rounded) kumuda, kantha flanked kampa without pada and pattika. The padas bear vedikas, vedikantha and kamda. The front wall of the sanctum bears two shallow koshtas on either side. The two koshtas bear the traces of scrapped bas relief images. Both the bas relief images could be the Dwarapalaks. The flight of steps leading to the sanctum also appears to have damaged. Hence new steps added at later date.

The rectangular sanctum cell (measurement: 1.71 meters height*1.47 meters width*1.63 meters length) holds a monolithic Shivalingam with square Avudayar. The sanctum is simple and plain and devoid of any ornamentation. The rectangular Avudayar measures about 0.74 meters in width and 0.41 meters in length and Vesara(cylindrical) ban measures 0.29 meter in height and the plinth of the Avudayar is composed with the elements like upana, athopadmavari(string of inverted lotus), kantha with kampa,urdhva padmavari (string of lotus), pattika with kampa. The gomukha is seen on the northern side of the Avudayar with a spout like formation.

History of the Temple gleaned from Inscription:

The rock- cut cave is rich in inscriptions dating from the 7th century A.D. to 10th century A.D. a Tamil (script) inscription is carved on the eastern face of the potika of the northern pillar. It stands as the unique record about the excavation of the cave temple by Sathan Eran of Sevur for Pandya King Ko Maran Sendan during the king's seventeenth regnal year i.e, 637 A.D. it helps us to ascertain the exact date of the cave temple.

Conclusion:

Thus the Pandya Rock cut cave Temples are the most characteristic expression of their artistic taste of the rulers and skill of the artisans of their kingdom. Their Temple especially Malaiyadikurichi is also the product of a desire to transcend the world of man- the principles of its construction. The forms of its architecture and decoration as well as the rituals that take place with its walls are all aimed at ultimate liberation. The practices and traditions of Temples exist not only in History but also is present which greatly influence the socio-cultural life of its people and gives continuity to traditional Indian values. Together these aspects bring out the art, Sculpture and paintings behind the cut out of the Temple which is as relevant today as it used to be in the ancient times.

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Gingee under the Pallavas: A Study through Inscriptions

S. Balasubramani¹ & B. Hameed Basha²

Introduction

Villupuram is a prominent place that has depicted the rule of kings and kingdoms in Tamil Nadu, even prehistoric reminiscences. Many villages have existed since prehistoric times in and around the place. Likewise, the Gingee region has historical values and once acted as a prominent place in Villupuram District. Once, this region was known as Nadu, Thondai Mandalam, and Jayakonda Chola Mandalam. Gingee have geographical advantages, which give them the possibility to grow the kings and kingdoms for a long

time. The natural shelter covered with hills and drinking water effects the growth of kingdoms in Gingee. In addition, the Gingee climate provided opportunities for the Gingee kings to live safe and secure lives. Gingee had been ruled by the Pallavas which depicted the inscriptional data, reveals the significance of this place. This article deals the Pallava Rule in Villupuram District through the inscriptional data.

Pandya Rule

The Indian Peninsula's southern region broke up into multiple kingdoms, each vying for dominance. The

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prosperity of trade in western Asia was the primary source of Chera power. In the region of Tiruchirappalli, or Uraiyur, the Cholas faded into obscurity.¹ The Pandyas fought the Pallavas, who were becoming more powerful, and they periodically forged alliances with the Deccan kingdoms. Obscure is the Pallava dynasty's source. It is not even certain if the later Pallavas of the sixth century, who are occasionally identified as "imperials," are descended from the early Pallavas of the third century. It appears that Tondaimandalam, with its centre at Kanchipuram (ancient *Kanchi*), was their point of origin. Early Kanchipuram rulers' Prakrit cooperative charters frequently reference locations in Andhra Pradesh to the north, raising the possibility that the dynasty moved to the Kanchipuram region.. According to the Sanskrit Tamil chronicles of the dynasty's later monarchs, the Pallavas gained dominance in the sixth century following their victorious attack against the Kalabhras.² Pallavas is first mentioned in a gift of a copper plate issued by a man named *Skanda-varman* in the early fourth century CE. In this grant, he claims to be the heir-apparent to the Pallava throne.³

The Pallavas dominated South India for approximately 550 years in a row, from 275 to 897 CE. They ascribed Jainism, Buddhism, and Hinduism to various religions. Pallavas governed during the middle Ages, adhering to the monarchical system. There are three categories for pallavas: Early, Mediaeval, and Later. Tamil Nadu and Andhra Pradesh were governed by the Pallavas in the early ages. Pallavas peaked in the time of Mahendravarman I (c. 600–630), who lived alongside Harsha and Pulakesin II.

Kanchipuram, the Pallavas' capital, was dispersed throughout the Kaveri delta. Following Sathavahanaas' downfall, the Pallavas formed a strong empire in South India, which they ruled from the sixth until the late ninth centuries. They first settled in Andhra before moving on to Kanchi, where they founded the powerful Pallava Empire. They were Buddhists. Faith of the Brahmins and Jainism. They supported literature, art, and music. The Pallavas ruled this area from Mahendravarman II to Nandhivarman III, according to the Pallava inscriptions found in the Gingee region.

Mahendravarman I

The son and heir of Simhavishnu, Mahendra Varman I (7th century), was the first strong enough king to provide some stability to Tamil Nadu. Mahendravarman was a poet, artist, and the creator of the first rock-cut temples in South India. He also showed significant support for regional cultural events and the arts. Nonetheless, the Pallava emperor, like the Northern Imperial Guptas, was more identified with the Great Tradition denoted by Sanskrit, the language that endures and represents Pan Indian civilization, than he was with the Tamils' regional classical tradition.⁴

He loved various titles, including Mattavilasa, Vichitra-chitta, Gunabhara, and Lalitankura, and he was great in both peace and battle. The long-running Pallava-Chalukya struggle for power in the south started during his time. Pulakesin II crossed the Krishna River and entered the Pallava realm after swiftly toppling the kingdom of the Vishnukundi, Kalinga, and the southern Kosala.

The Thalavanur (Sanskrit) inscription of Mahendravarman I in the Gingee region showed that the name of Mahendra Varan I is "Vichithrasithen."⁵

Initially a disciple of Jainism, Mahendravarman subsequently became a Saiva via the influence of Saint Appar. He disapproved of the severe and corrupt religious rituals of the Kapalikas and was a tolerant and cultured monarch. He brought the art of hewing tempels out of solid rocks to Southern India. He boastfully states in one of his inscriptions that he built shrines without the need of metal, brick, wood, or cement. These temples can still be found in several locations in Trichinopoly, Dalavanur (South Arcot district), Mahendravadi (near Arkonam), and Vallam (Chengalpet district).⁶

Mahendravarman II(600-625 C.E)

Mahendravarman succeeded to the throne in 600 CE after his father passed away. Like his father, Dr. Nilakanta Sastri, wrote above him, "He was a many-sided genius alike in war and peace," he was a valiant warrior and king. The Vayalur inscription mentions Mahendravarman I and Mahendravarman II, possibly a predecessor of Simhavishnu. However, it is appropriate

to note that the existence of this final monarch is extremely dubious, given that the list of the 25 rulers listed in the Vayalur inscription cannot be given much credit as Simhavishnu's predecessor.⁷

An ancient Pallava grantha (Sanskrit form) pillar in the rock-cut cave bears the foremost inscription of Pallava King Mahendravarman I, regnal year A.D. 610. The *sloka* mentioned in this inscription states that the cave temple named "Setrumalleshvaralaya," which was held at Thalavanur in Villupuram District, was executed by Satrumalla.⁸ According to the second inscription, which shows the same location and dates to Mahendravarman I's reign in the year 610 A.D., Narendrap-Pottaraiyan—the king who penned the garland of tondai flowers—built the Satrumalleshvaralaya temple for Aran (Siva) south of Venbedu. The village's brahmanahavalan Chellan Sivadasan dictated this version in Tamil.⁹

Nandhivarman III

Pazhayarai was taken from the Cholas by Nandhivarman III, who also vanquished the Pandyas. Glorified by titles like as Nandhi Botharasan, Nandi Vikraman, and Veijayasandhi Vikravarman, Nandhivarman III is the greatest warrior.¹⁰ The single inscription on the pillar at the cave's entrance carved out of rock. This inscription, which is a little damaged, dates back to Nandivikkremavarman's reign in 861 A.D. It appears to document a deal made with a particular Modan who had endowed one *kalanju*¹² of gold by a temple servant who lived in Venbedu.¹³ The 7th-century A.D. melaicheri inscription describes the feudarory Chendraditya and mentions the rock-cut Saiva cave (Saivar-dharma) known as Sri-Sikhar Pallavesvaram, which was dug up at Sinhapura by the monarch Chandradiitya, Sarvapatha.¹⁴

Kon Dynasty

In 1190 A.D., the Kon dynasty built the Gingee fort's foundation. Ananda Kon established the Kon Dynasty, which started with the fortification of Old Gingee (Melacheri) and the cliff-ringed Royal Fort (Raja Kottai) on Rajagiri, also known as Anandagiri.¹³ After Ananta Kon's death, Krishna Kon takes over and

strengthens the Krishnagiri, which he dubbed the "Queen's Fort." Eventually, a third peak known as Centrayan Durg (or Durg "Fort") will be connected to these two by enormous ramparts, most likely during the Nayak and Maratha periods. From 1300 to 1330, the Kon dynasty came to an end.

Conclusion

The Pallava has been in charge of the Gingee region for a number of years, demonstrating the significance of this area. There are numerous historical gaps in this inscription, though. The boundaries of the Palalvas in Tamil Nadu, which included the Gingee region, are also clearly visible.

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The Chinnamanur Copper Plates: A Historical and Epigraphical Analysis

C. Praveenkumar¹ & Dr. A. Sangili²

Introduction

Chinnamanur, located 25km from Theni on the Theni-Kumuli road in Uttamapalayamtaluk. Chinnamanur was named after Chinnamanayakar who built the place during the reign of Rani Mangammal. This place is mentioned in inscriptions as Arikesarinallur in Alanath. Chinnamanur and Community Development Block is one of the six municipalities in Theni district Uttamapalayamtaluk. It is 22 km. Southwest of Periyakulam on the road to Uttamapalayam; 56522 Prosperous Union of Citizens. Chinnamanur was earlier known as 'Arikesarinallur'. In one of the inscriptions of PoolaNandeeswarar Temple at Chinnamanur, it is mentioned as 'Arikesarinallur' in Alanath. The Thiruvacakam of the holy Thiruvacakam also mentions its name as 'Arikesari' in the well-known ThiruvakasaThalam. Hari+K+Isan+Ari = Arikesari, 'Hari' means Vishnu, 'Ka' means Brahma, 'Isan' means Rudran, and 'Ari' means 'Indira'. As Vishnu, Brahma, Rudra and Indra were worshiped as Lord Shiva in this village, this town was called Arikesarinallur. Lord Shiva was called Arikesarinathar. Later, the name of this village was changed to Chinnamanur by ChinnamaNayak.¹ During the Queen's time Mangammal town of Madurai was renamed Chinnamanur. Brahmins were brought to this town by her. Brahmins are still prominent among its citizens.

Historical Background of Chinnamanur

The name of Arikesanallur was changed to Arikesanallur Chinnamanur after the arrival of the Telugu Nayaks. The town was named after Chinnamanayakar who was the protector of Rani Mangammal. Over time, Chinnamanayakanur became Chinnamanur. Chinnamanur has a long and rich history dating back to the Pandya dynasty in the 6th century AD.² The town was originally called

"PoolaNandeeswaram" based on the Shiva temple built there. The temple still stands today and is one of the most important religious places in the region. In the 16th century, Chinnamanur came under the control of the Nayak dynasty.

Chinnamanur as Arikesarinallur, which have been founded by the early Pandya King called Arikesari. The last ruler of the First Pandyan Empire was Rajasimha. NilakandaSastri and some other authors would call him Rajasimha II. After the death of ParantakaViranarayanan, Rajasimha III came to the throne with the title of 'Maravarman'. So he was called as 'Maravarman Rajasimha'. He was the son of ParantakaViranarayanan and Vanavanmahadevi, a KonguChera Princess. He ruled the Pandya country from 900 A.D to 920 A.D or little later.

Chinnamanur Copper Plates

The Chinnamanur Copper Plates are a collection of copper plates discovered in 1923 in Chinnamanur, Tamil Nadu, India. These plates date back to the 10th century AD and record a grant of land to a Brahmin named ParantakaVeeranarayana by the Pandya king.⁴

Plates are significant for several reasons. First, they provide evidence of the rule of the Pandya dynasty in the 10th century. Secondly, they provide information about the social and economic conditions of the time. Third, they provide insights into the religious practices of the Pandya period. The plates are written in Tamil and Sanskrit. The Tamil portion of the inscription is written in cursive script and the Sanskrit portion in Grantha script. The plates are inscribed on both sides, with the Tamil portion on the front and the Sanskrit portion on the back. The land is given in the name of ParantakaVeeranarayana, who is described as the "Great King" and "Lord of the Three Worlds". The land was given to VishnusitthaBhatta, described as a "learned

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Brahmin” and “descendant of Sage Vishnu”⁵.

The Pandya king was given land in return for the services rendered by VishnusatthaBhattar. Vishnu Chitta is described as having served the king as a "teacher", "poet" and "priest".TheChinnamanur copper plates are an important historical document that provides valuable information about the Pandya dynasty, the social and economic conditions of the 10th century, and the religious practices of the Pandya period.

Information FromChinnamanur Copper Plates:

- The Pandya king ParantakaVeeranarayana was a powerful ruler who controlled much of South India in the 10th century.
- The Chinnamanur copper plates also provide insights into the religious practices of the Pandya period. For example, plaques indicate that Vishnu ChittaBhattar was a Brahmin, indicating that Hinduism was the dominant religion in the region.
- The land granted to VishnusatthaBhattar was located in Madurai region which was the main center of Pandyan rule.
- The Pandyan king was granted land in exchange for services rendered by VishnusatthaBhattar, which included teaching, poetry and priesthood.
- The Chinnamanur copper plates provide valuable insights into the social and economic conditions of the 10th century AD. For example, the plates indicate that VishnusatthaPattar was paid in the form of grain, indicating that agriculture was an important part of the local economy.
- The Chinnamanur copper plates are a valuable historical document about the Pandya dynasty, providing valuable information about the social and economic conditions of the 10th century AD and the religious practices of the Pandyan period.
- It has been mentioned that the land donated during the Sangam period was acquired almost 1000 years later. The name of the Pandya king Peruvaluthi is mentioned and it is a rare proof that the Kalapras ruled Tamil Nadu after the Pandyas of the Sanga period. Otherwise the merits and details of the

more than six Pandya kings who ruled after the Sangam period might have remained unknown.

Name Reason

It is named after the place (Velvikkudi) where the donation was made. Although the exact location of Velvikkudi is doubtful, it has been inferred to be in Madurai district from other places and messages mentioned in the inscription.

The Kings Represented in the Sangata area

1. Maravarman
2. Ranathiran
3. Rajasimman (Maravarman) (who defeated PallavaMallan and married the daughter of Malavar)
4. Jatilapparandhagan (Contributed by Ichepedu)

Part of Tamil

The Tamil part of this cheppet starts with "KolYanai" without any dim word at the beginning like other cheppets. Neither the worship of God nor the praise of the Pandya dynasty is marked in Tamil alone. Seppetu begins with the old history of the village where the donation was made. The town of Velvikkudi was given as a gift to an Anthana named KorikaikKihanNarkotran during the Sangam period (300 BC) by a Pandya king named PalyagaMudukudumiPeruvaluthi. In the middle the rule of the country had shifted to Kalabhra dynasty. On that day, that other government took over Thanagrama. Again after the establishment of the Pandya dynasty and after a long time (almost 500 years) the town did not become available to the dynasty of the original donor. Pandyar rule was re-established and the period of 6 kings ended and the successor of Antanar who had donated earlier in the reign of the 7th king ParantakaNedunjadaya told the king the news. Again in the time of ParantakaNedunchadayan (8th century AD) That town was gifted to the successor of Antanara after showing evidence. This is the synopsis of it.⁹

One day in the 3rd regional year of Jatilapparandhagan (AD 770), one of the pilgrims from Korikaikhan, who was the first to receive alms, cried

out in anger in Madurai city. On hearing this, the king called him and questioned him. Knowing the details, the king ordered him to prove what he had said with evidence. At that time the king ordered that Narsinghan and he should give the donation of what had been given by his ancestors. Narsinga again received alms, and instead of keeping the entire alms for himself, he kept only a part of it and distributed the rest to others. There is also a message that VaidyaChikamaniMaran Kari, a resident of Karavanthapuram, who was MoovendaMangalaPerarayan, was appointed to perform the funeral. SenapatiEnadiAanachSatchanjathan who sang Prasasti. The one who engraved on the septet was Sudakesari's great creditor. Some lands have also been allotted to the clerk.

Part of Sanskrit

The inscription begins with a Sanskrit portion that invokes the God Shiva, and describes the mythical lineage of the Pandya kings, naming the sage Agastya as their family priest. It also gives the following account of the dynasty's origin:

At the end of the previous kalpa (age), a king named Pandya ruled the coastal region. At the beginning of the present kalpa, this king was reborn as Budha, the son of the Moon. Budha's son Pururavas introduced the dynasty's emblem - a pair of fish, and shared his throne and taxes with Indra. Pururavas' descendant Maravarman was a patron of the learned, who conquered several enemies and gave away heaps of gold.¹⁰

Maravarman's son Ranadhira was an able ruler like his ancestors, and Ranadhira's son Maravarman (II) alias Rajasimha was a powerful, prosperous, truthful and learned ruler. The enemy king Pallavamalla ran away from the battlefield when faced with Rajasimha, wondering if the Pandya king was Shiva, Vishnu, or Indra. Rajasimha generously distributed his wealth among the brahmanas, beggars and temples. He married the daughter of the Malava king, and their son was the next ruler, Jatila. (Sastri identified Malava with modern Mala-nadu.) Jatila alias Parantaka was almost equal to Skanda, the son of Shiva.

Conclusion

The Velvikudi-Chinnamanur copper plates are two sets of historical records that provide valuable insights into the political, social, and religious life of the Pandya dynasty in early medieval South India. Both these inscriptions are critical sources for understanding the relationship between the rulers, religious institutions, and the broader socio-economic landscape. The Velvikudi and Chinnamanur copper plates are key records of Pandya king ParantakaNedunjadaiyan's reign. They document the restoration of land to a Brahmin, showcasing the king's commitment to justice and upholding dharma. These plates highlight the significance of land grants in strengthening the relationship between the monarchy and Brahmins. They also reflect the agrarian-based economy and the role of Brahmins in religious and administrative affairs. Overall, the plates emphasize the Pandya king's authority and the socio-political structure of early medieval South India.

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Pallava Art and Architecture in South India A Historical Perspective

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Introduction:

The Pallava dynasty was an Indian dynasty that existed from 275 CE to 897 CE, ruling a portion of southern India. They gained prominence after the eclipse of the Satavahana dynasty, in which the Pallava served as feudatories. Pallavas became a major power during the reign of Mahendravarman I (571-630 CE) and Narasimhavarman I (630-668 CE) and dominated the Telugu and northern parts of the Tamil region for about 600 years until the end of the 9th century. Pallavas art and architecture represent an early stage of Dravian art and architecture, which blossomed to its fullest extent under the Chola Dynasty. The first stone and mortar temples of South India were constructed during Pallava rule and were based on earlier brick and timber prototypes.

Architectural Styles in India:

The Pallavas were pioneers of the Dravida style of architecture, which incorporated monolithic temples and statues. They built three new styles of architecture Anga, Mandapa, and Rathas. The Pallavas' architecture can be divided into four categories Mahendravarman style (610-640 A.D.), Mamalla style (640-674 A.D.), Rajasimha style (starting by Narsimhavarman II Rajasimha), and Nandivarman style. Aparajitvarman style (800-900 A.D.). Mahendravarman style of architecture began with rock-cut temples called 'Mandapas', which consisted of pillared Varandas with garbhagirhas. Famous examples include Trimurti Mandapa, Panchapandava Mandapa, Mahendravisnu Mandapa, and Lalitankura Pallavaveshwar Griha Mandapa. Mamalla style features ornamental Mandapas with pillars built on lion heads and free-standing monolithic shrines called 'Rathas' (chariots) made of granite stones. Rajasimha style of architecture began with Shore temples, Ishwariya temples, and Mukunda

temples, with the Shore temple of Mahabalipuram being considered the best art. The Nandivarman style of architecture, which began with Mukteshwara temple and Matangeshwara temple of Kanchi, saw smaller, less ornamented temples.

Pallava architecture's technological features:

A complex creative study combining mathematics, logic, geography, geology, science, ecology, art, sculpture, music, light and sound, religion, social sciences, and astrology went into building the temple. The majority of the historical data on temple buildings that is currently accessible is etched on stone slabs, metal plates, manuscripts, and palm leaves. The architects of temples verbally transmitted their knowledge and expertise in construction methods from generation to generation. The palm leaf manuscript, which describes in detail how the Pallavas built the temple, is one of the most significant surviving documents regarding its construction.

Pallava architecture's importance:

Mahendravarman, a remarkable ruler in Tamil civilization, inherited the Pallava kingdom after his father's overthrow. He was the first to build cave temples from South African granite rocks with unique styles. His inscriptions in Sanskrit and era characters reveal his unique personality. His first cave temple at Mandagapattu features a brickless, timberless, metalless, and mortar less mansion for Brahma, Siva, and Vishnu, despite opposition from local artisans. In the sixth century, the South continued to sculpt temples in live rock, but stone was rarely used due to burial traditions. Instead, thatch, brick, and mortar were used, which are perishable and have little to no historical evidence. Sangam literature and Buddhist stupa sculptures provide insight into early architecture and style. Pallava cave temples' distinctive architecture and

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inscriptions, including birudas, reflect the passion of the monarch, who valued exploration and spiritual experiences. The practice of using birudas was adopted by successors. Pallava's birudas are expressive, conveying complex messages in a few syllables. They highlight his strong character, unwavering decisions, and unwavering actions. In an inscription, he refers to himself as "brhantahakari," indicating his lack of concern for rumors, suggesting he was named in secret by others. Pulakesin, known as "brhansix-foldi," engraved his nickname into stone, causing the Pallava lord's splendor to be obscured by his army's dust and vanish behind Kanchipuram walls. His hereditary troops raised cowries, flags, umbrellas, and darkness, elating the enemy with splendour energy.

Rock Architecture:

Indians have known caverns in the Himalayas since ancient times, serving as rishis and monks' havens. Buddhists chiselled temples and monasteries into rocks in the second century BC, while Hindus carved shrines and halls. In other parts of the world, intricate temples and tombs date earlier. But nowhere has the allure of worshipping God in the middle of the mountains captured the imagination of mankind like it did here, propelling them to the most astounding and audacious building feats. These include two- and three-story rock temples with flat or vaulted ceilings, verandahs, and spacious halls. The temples are labyrinthine with countless pillars and have gloomy shrine caves at their furthest extremities. The Indian architecture showcases an impressive collection of sculptured relief figures and ornaments, often covered in fresco paintings. The hardest rock, was the predominant type in Tamil Nadu, after a millennium, the Pallavas used granite for temple construction.

The Architecture of Mahendra's Rock:

The Mahendra cave temples, a stark, almost antiquated interior, share similarities with early Buddhist architecture due to their austerity and shared locations in nature. The unique rectangular layout with pillared halls and large pillars is distinctive. Visiting these temples offers a sense of pure atmosphere, contrasting with the bustling cities and mountains.

Mahendra cave temples, once sanctified, have been transformed into later-style buildings and used for farming or stray travellers. Despite these challenges, they retain their noble spirit and inspiration from their royal patron, Mahendra. MahendraVikrama Maharaja, a prominent figure in the architectural style of Mahendra, was known for his unique rock temples. The first cave temple was carved in Tamil Nadu, and his style spread rapidly. These simple, archaic temples featured a single exterior façade with large pillars. Mahendra's pillars are divided into two massive cubic sections at the top and base and an octagonal-shaped intermediate section. They are adorned with lotus medallions and curving arms. Later cave temples have them embellished with taranga, or roll mouldings. The mandapa in front of the shrine typically divides into two rows of pillars. The mandapa form is the most prevalent form of cave temple in Pallava, with shrine chambers cut out of rock facing the front. These simple rooms lack decoration and do not have a rock-cut linga or relief sculpture. Non-monolithic, polished black stone lingas are often found in socket holes carved into the floor. The Mahendra cave temples in South India have unique features such as a lack of water outflow, abhisheka (ceremonial bath), rock-cut pedestals, and mulasthanas (wood or plaster) made of wood or plaster. The god's image is often painted on the rear wall, and doorkeepers, or dwarapalas, are an exceptional feature of these temples. Dwarapala, friendly giants, often lift one hand in amazement or abhaya, displaying kindness and controlled physical might. They guard Vishnu temples with regal princes' appearances, holding flowers instead of weapons. King Mahendra's successors continued carving cave temples in his distinct style, paying tribute to his pioneering work in South granite. The Pandyas, Muttaraiyars, and other South Indian kingdoms adopted the rock architectural style pioneered by his successors while also developing their own unique style.

The Temple Structure:

The Pallava King Rajasimha introduced "structural temples." Pallava architecture saw a fresh revolution because of structural temple technology. Chola and Pandyas also adopted and used this

technique. The technique stones used in the structure temple are individually cut into square and rectangular shapes, then placed one after the other to form the walls and ceilings. Using this technique, they built "Muga Mandapa," "Artha Mandapa," and "Vimana,"

Conclusion:

From the sixth to the ninth centuries A.D., South India was ruled by the formidable Pallavas. Nonetheless, the Pallava dynasty began in the fourth century A.D. From the sixth century forward, the history of South India was dominated by the Pallava Empire. The reign was renowned for its significance not just in politics but also in literature, education, culture, and the fine arts, including dance, music, painting, and architecture. Several such fields have their roots in the Pallava period. The Pallavas made significant contributions to architecture, which is highly significant. That was the time when Dravidian architecture first emerged.

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Ancient Buddha Statues and Their Historical Context in Salem District

K. Karneshwaran

Introduction

Buddhism, one of the world's oldest spiritual traditions, has left a profound mark on the cultural and spiritual landscape of Tamil Nadu. Rooted deeply in the teachings of Gautama Buddha. As a well-organized religion, Buddhism promulgates universal truths in a fourfold manner, the famous eight practical pathways to

perfection as well as the *triratna* (three jewels viz. the Buddha, the Dhamma and the Sangha). Emperor Asoka efforts to make Buddhism flourish through missionary zeal and socio-political service. According to the Ceylon chronicle Mahavamsa, after the successful completion of the third Buddhist council held at Pataliputra under the patronage of Asoka and under the

presence of Tissa Moggaliputta of Ceylon during the 3rd century B.C., the emperor sent many monks along with his son Mahendra to Ceylon to preach the gospel of Buddhism there. It is highly probable that they must have visited Tamil country on their route to Ceylon.

The Asoka Dharma Vijaya and the rock edicts II and XIII give a good account of his territory in the 3rd century B.C. along with the sending of his missionaries to Tamil Nadu and Ceylon. Rock edict II mentions the names of the dynasties that were prevalent then in the Tamil country and Ceylon viz. Chola, Pandiya, Satyaputra, Keralaputra and Tamraparni. The last name in this list identified as Ceylon while the name Satyapura refers to Athiyaman and Keralaputra refers to Cheras. The evolution of Tamil Buddhism can be gleaned from the Tamil epic Manimekalai is a complete Buddhist epic depicting the doctrinal expositions as well as religious pursuits of this faith, this universal religion has influenced to a great extent the Thirukkural, Silappathikaram, Veerasoliyam, Kundalakesi, etc. the famous Tamil literary works. Sathanar, the author of Manimekalai, Virasoliyam, a Tamil grammatical work by Puttamittirar, is a contrastive-transfer grammar for Tamil with Sanskrit, to teach Tamil to Buddhists who came from Sanskrit background.

Salem:

Salem District was established in 1772. It is situated with boundaries to the north by Dharmapuri District, to the south by Trichy and Namakkal Districts, to the east by Kallakkurichi and Perambalur Districts, and to the west by Erode District and the state of Karnataka. Salem district is home to four ancient Buddha statues, located in different places such as Thalaivetti Muniappan Kovil, Thiyaganur, and Veeraganur. These statues reflect the region's historical significance in Buddhism. Several locations in the area reflect this historical context. For example, 'Thammampatti' near Salem, known as "Dhammapatti," and 'Thiyaganur,' a village whose name translates to "Thiyanam (meditation) oor," indicates the presence of early Buddhist elements.

Thalaivetti Muniappan Kovil

In the heart of Salem City stands the Thalaivetti Muniappan Kovil. The temple's major deity is a broken Buddha statue, which worshipped as Muniappan a local god. The word 'Muniappan' in Tamil to refer to the Buddhist and Jain statues. However, later the name "Muniappan" became a common designation for various local guardian deities, associated with rituals that often include animal sacrifice.

About a hundred years ago, someone found this broken Buddha statue with its body and head separated and its nose broken. The head was severed from the torso which were glued together with cement and lime mixture. However, due to human error or some other reason, the head was not set in the correct position. The head slightly twisted towards the left side of the body. The nose that added to the statue did not come out well. The outcome deviating from the traditional serene depiction of Buddha. Additionally, the eyes painted in a fierce manner. So people consider it as some fierce local god and worship him that way with animal sacrifice. Thalaivetti means with a cut head. Since this statue is right in the middle of Salem City, many people started reporting that it is a Buddha statue.

The Thalaivetti Muniappan temple building built using cement, bricks and concrete. The temple is under the control of Hindu Religious and Charitable Endowments Department, Tamil Nadu. Poojas are performed daily here. The statue is likely to have been sculpted in the 8th or 9th Century CE. The sculpture was made of hard stone. The figure was in seated position on a lotus pedestal. The hands posed in "dhyana mudra". The head shows lakshanas of the Buddha such as curly hair ushnisa and elongated earlobe. Urna is not visible on the forehead. Height of the image is 108 cm in a cross-legged (Ardhapadmasana) posture. The reverse side of the sculpture was flat without any artistic work. The sculpture depicts several mahalakshanas (great traits) of the Buddha.

The recent verdict of the Madras High Court directing the Hindu Religious and Charitable

Endowments (HR&CE) Department to hand over 26 cents of land belonging to the Thalaivetti Muniyappan temple on Kottai Road in Salem to the Archeological Department of Tamil Nadu promises to rekindle the fire of the Buddhist movement in the State, opening up several possibilities. The court further directed that all Hindu rituals in the temple must be stopped immediately based on a study of the idol that confirmed it was Lord Buddha.

Thiyaganur

Thiyaganur is a small village in the Talaivasal taluk of Salem district, is home to two ancient Buddha statues. The name 'Thiyaganur' translates to 'the place of self-sacrifice,' suggesting a connection to Buddhist teachings. These statues are remnants of the village's ancient Buddhist heritage. The etymology of Thiyaganur is not entirely clear. One possibility is that the name evolved from "Thiyanam" (meditation) to "Thiyaganur." Alternatively, it could have derived from "Thiyagam" (sacrifice), which also transformed into "Thiyaganur." The place name indicating a connection to the Buddha's teachings. Interestingly, the context around them evolved in two different directions after their rediscovery. One became a God according to Vaishnavite traditions, while the other inspired the construction of a new meditation hall according to the teachings of the Buddha, inspiring the people of this region again towards Dharma.

The first statue is a majestic, broad-shouldered 7-ft Buddha from the 8th century. It now serves as the principal idol in a small Vaishnavite-style temple, which likely constructed within the last 100 years. This statue is the largest intact sitting Buddha statue discovered in Tamil Nadu. In the new temple, the vimana (roof) features a Buddha sculpture on the eastern side and sculptures of Krishna, Narasimha, and Vishnu on the southern, western, and northern sides, respectively. This arrangement reflects the Vaishnavite belief, which venerates the Buddha as a deity according to their Puranas, rather than recognizing him as he is understood in Buddhist teachings.

The second statue in Thiyaganur is a majestic 6-ft Buddha that recovered from a field. Now it placed inside a beautifully constructed meditation hall, built through the collective efforts of the local villagers. A farmer donated the land, and the community contributed funds to complete the meditation hall in 2013. Inside, they created a lotus seat for the Buddha, placing the statue upon it. In this setting, the Buddha honored according to his teachings, rather than venerated as a deity. This new arrangement for the ancient statue demonstrates an exemplary approach to preserving and honoring historical artifacts. Inside this modest structure, framed by four granite columns, sits a six-foot Buddha statue—cross-legged, contemplative, and smiling. The once unnoticed Peepal tree by the roadside, now providing shade to the temple, has become a focal point of reverence. However, this Buddha is not the only one familiar to the villagers of Thiyaganur.

Villagers in Thiyaganur may not have read Buddhist texts or possess detailed knowledge of Buddhism, yet they regard the Buddha statues as kind and benevolent figures that grant wishes and blessings. This is not surprising; to them, the Buddha is not Shakyamuni the historical Buddha known to the wider world but rather one of their local Hindu deities. They adorn him with a silk *angavastram* apply a streak of sandal paste on his forehead, and offer coconut, plantain, and camphor. They frequently pray to him for good fortune, well-being, and relief from ailments, referring to him as Buddha Sami (Buddha God).

Veeraganur

The Buddha statue in Veeraganur, It was striking to see this ancient 5-feet Buddha statue placed by the roadside. Local people regularly clean the statue, sweep the street in front, and apply sacred ash to the statue's forehead and arms. While there are no elaborate pujas or rituals, people often visit at night to place a stone on the idol's head as an offering believed to alleviate headaches and related pains.

The abundance of Buddha statues in this remote region is both intriguing and significant. While Buddhism once thrived in Tamil Nadu, this area is not

widely recognized as a prominent Buddhist center. These sculptures present a historical enigma and likely hold clues to an important chapter of history that remains unwritten. The Buddha, as described in Buddhist texts, portrayed as strikingly handsome, serene, and radiant, akin to “a palm-tree fruit just loosened from the stalk,” with a calm demeanor and coal-black hair that is profoundly impressive.

Conclusion

The ancient Buddha statues located at Thalaiivetti Muniappan Kovil, Thiyanaganur, and Veeraganur not only reflect the artistic and religious significance of Buddhism in Salem but also underscore the district's role in the historical spread of Buddhism in southern India. Buddhism, one of the world's oldest spiritual traditions, has left a profound mark on the cultural and spiritual landscape of Tamil Nadu. Rooted deeply in the

teachings of Gautama Buddha, where it intertwined with local traditions and practices.

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Depiction of Women in Early Buddhism and Buddhist Art

M.Srilatha M.A.,M.Phil.,(Ph.D)

Introduction

Woman is a female human being present in across culture, time and space. The idea of woman is a modern phenomenon around the world. Apparently, the notion of woman came to India with the emergence of colonial encounter in the field of socio-religious reform, rule of law, rule of property and emergence of private space. Initially the Indian history writing was largely focused on man whereas the writing on woman was marginalized and less represented. Though the Indians got historical consciousness in the second half of nineteenth century but the social aspect of history came to India in the mid-twentieth century through which the idea of woman came to Indian history. In post-independent period the scholars- both men and women – have given a new dimension by focusing on woman in Indian history from ancient to modern period. Some

scholars argue that the position of women was high in the ancient Indian society by looking through the Vedic texts whereas the Buddhist and Jain texts have been largely unnoticed on this issue. All most all the historical works in early phase on the status of women existed within the context of Hinduism, as it was preoccupied with religious and legal questions such as right to widow remarriage, the existence of the institution of *niyoga*, the right to property for women, the origin and the development of the institution of *stridhana* and so on. The historical study of women through Buddhist texts is negligible. A few works have been done by the Buddhist and Pali scholars like Mrs. Rhys David, B.C. Law, and I.B. Horner. The above scholars have studied the condition of women from Buddhist literatures and their main argument was that the Buddhism has provided more freedom to the women

than the existing religion. However it is very important to keep in the mind while evaluating ancient Indian Buddhist attitude towards women that most of our understanding is based on the functioning of the sangha and its members. The Buddha and for that matter sangha had very little or no control over the functioning of the society at large. But on the other hand, the society could influence the decisions of the sangha in many ways as the sangha had to depend upon the society for various kinds of support. So the kind of information we are getting in these texts may not be the correct representation of the them society.

Buddha's perception of woman'

During the time of Buddha, androcentrism and patriarchy were two main prevalent feature of Indian society, which considered men as normal and women as exception to the normal. Birth of a female child was seen not only undesirable but also as unfortunate. Gotam Buddha and his nearest disciple Ananda had a very positive and revolutionary attitude towards women. The Buddha recongnized the spiritual potentiality in women and opened the door of his dhamma for the equal benefit of both men and women, which was exceptional for the time and was perceived as radical and dangerous by his critics. One of the most radical features of the teaching of Buddha was that it did not only open the path of liberation for women but provided the same path for both men and women. The Buddha regarded the feminine as wise, maternal, creative, gentle, and compassionate.

However the Buddha was much criticized for having abandoned his wife and child. The reply to this criticism was given as the abandonment of wife and child by Siddharth took place before and not after the enhancement to the status of great person. So it was prevailing circumstances and mind-set which forced him to renounce the family,material worked and social prestige in order to seek spiritual insight. And later it was he who gave the doctrine of Mikkle path' for the sake of salvation. The Buddha's most famous statement about women came when his stepmother or Aunt, Mahaprajapati Gotami, asked to join the sangha and

become a nun. Initially the Buddha refused her proposa, and later when his disciple Ananda, asked for the reason, why cannot be a woman get enlightened. This question strike in the mind of Buddha and finally he admitted that there was no reason. He said women can realize the fruit of stream attainment, or the fruit of stream attainment, or the fruit of once returning, or the fruit of once returning, or the fruit of non-returning, or arhatship, the four advanced stages of spiritual development in Buddhism. But he predicted that allowing women into the sangha would cause his teachings to ssurvive only half a long- 500 years instead of 1000 years. Further according to canonical texts, before Buddha allowed Prajapati Gotami into the sangha, she had to agree eight garudhamma, or grave rules, not required for the men. Basically these rules were to keep the Bhikkhunis under the control of Bhikkhus. The Vinaya Pitaka has listed out only 250 rules for monks but 348 rules for nuns. Many of the scholars have argued that the Buddha was concerned about the society, which would not allow female ordination in the sangha. Or, the Buddha might have simply been more protective of women, who faced great personal risk in the paternalistic culture when they were not under the protection of male members. Other scholars have suggested that the garudhammas were the later period addition in the Buddhist canon; it was not there in the original texts. Whatever their intension might be but it was clear that the nuns were kept in subservient position. However, in the recent years the ordination problem has been solved and now men and women take the same vow to enter the monastery.

Woman in Buddhist fold

Sources within the Tripitaka reveals many examples of arhats among the women who had renounced worldly life and even in few cases of women like Khema, who, as chief consort to the king Bimbisara of Magadh, became fully enlightened even before giving up householder's life. Many amongst these well known women followers like Patacara and Sona, were known for their ability teach the dhamma; other like Khema were particularly held in high esteem by the

Buddha himself for the depth of their knowledge. Some of the Bhikkhunis had their own following, and were capable not just of introducing the dhamma, but of bringing new aspirants to full liberation without the meditation of the Buddha or some other senior Bikkhu. In the Tripitaka, women most often are presented as teachers to other women, yet even the conservative editors of these texts preserved a few stories of women like Dhammadinna, who after becoming a Bhikkhuni had the opportunity to instruct her former husband, Visaka. In the Culavedallasutta, Dhammadinna answers a long series of question regarding aspects of the doctrine and practice put to her by Visaka, a prominent merchant and lay Buddhist teacher, who the commentaries say, had a substantial following of his own. Visaka later reports Dhammadinna's answers to the Buddha, who is greatly pleased, proclaiming that he would have answered in precisely the same way.

Buddhist Art and Women

Here the word Buddhist art is meant, a work of art, which was used to decorate the Buddhist sacred places such as stupa, chaitya and vihara. We can find the depiction of women in all the major themes of Buddhist art. In the life scenes of the Buddha there is the depiction of royal ladies like MahaPrajapati Gomati and Yashodhara along with the attendants. At the time of meditation, Sujata is shown offering food to Siddhartha. In the episode of Mara's assault Mara's three daughters-Tanha, Arti and Raga are depicted to dissuade him. Women are also depicted as worshippers of Buddhapadas or Bodhi tree or empty throne. Apart from these depictions there are the panels, where the feminine charm and beauty is shown in the form of Salabhanjika, yakshi, and female counterpart of Mithuna couple. In the Jataka stories Bodhisatta has talked about the allurements of women. Women's virtues like compassion and even the wickedness in women is clearly shown in the Jataka depiction. For example, in the depiction of Champeya Jataka, lady serpent Sumana is shown helping Champeya to get freedom from snake charmer. The depiction of Chhadanta Jataka is an

example of wickedness of Culasubhadda, the second wife of Chhadanta, who became the reason for his death. Lately we see the depiction of goddesses in the Buddhist art. Among these goddesses the consort of five Dhyanis Buddhas for example, Tara, Pancharaksha, Sarasvati, Marichi are more important. Another Buddhist goddess Hariti, who is depicted with children, is also very important, depicted more frequently in the Buddhist work of art.

Conclusion

From the above illustration one can see the presence of women in both the field of literature and visual art and in a nutshell it can be said that women were seen as more liberated in Buddhism in comparison with the other contemporary religious perception of ancient India. Moreover, the texts written by Buddhist nuns approve the position of women was better in ancient Indian society. But the question remains in the skeptic minds of scholars that how far it is possible to generalize the Buddhist perception of women for the entire stratum of ancient Indian society.

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Territorial Division of Velachcheri as Gleaned from its Epigraphs - A Study

Dr. S. Loganathan

Introduction

South India, a land of temples, is to be studied thoroughly to understand the origin and mode of temple development through time and space. The temples serve the dual purpose of religious institutions and places local administration. Several of South Indian temples were constructed during the period of Pallavas, Pandyas, Cholas, Vijayanagar and the Nayaks. The Tondainadu, the Crown of Tamil Country was ruled by the Pallavas Tondainadu was bounded on the north by Venkata hills, the ever roaring sea on the east, the river Pinagi on the South, and Coral hill on the west. The above information is attested by Padikkasu Pulavar.

The temples were documented by their own expressive and detailed inscriptions. Especially temples from the Chola times (9th CE A.D.) They become the very hub of the rural and urban life in all aspects – religious, cultural, social, economic and educational and thus became the repository of all that was best in fabric, architecture, sculpture and other arts.¹

There are several studies available on major temples of South India. Study on temples has been emphasized by some great scholars from time. The temples centres of Madurai, Suchindram, Srirangam and Kanchipuram, highlight the importance of the temple study and inspire the researcher's to hunt for similar monuments for intensive study.

The main deity of the Siva temple at Velachcheri is known as "Tiruthondiswarathu Tirukkarrali Mahadevar."² In course of time "Thondieswaram" came to be known as "Tandisvaram".

The aim of the present article is to focus the Political Geography and the territorial division under which the velichcheri or Velachcheri existed.

Location

Velachcheri is located in Saidapet Taluk of Chennai M.G.R. District. It is located at a distance of 21 Km West of Tambaram and 15 Km South of Madras. It is situated on the Velachcheri high road.

Geographically it lies between 13.02' Northern latitude and 80.16' Eastern longitude. It was formerly named as Velichcheri³ in Kottur Nadu of Puliur Kottam in Tondaimandalam region. It is bounded on the East by Thiruvannamiyur, on the west by Pallavaram, Madambakkam on the South and Kottur on the North.

Etymology

It is surprising to note that the term Velachcheri may be taken for Velanchcheri agrarian settlement, which term in due course of time could have dropped the ending letters of the word Velan and became Velachcheri.

Secondly, the place of this village may be identified with Velichcheri which in Tamil means a settlement located on the outskirts of a definite ancient political division (Puliur Kottam). As such the place could have been called Velichcheri.

One of the inscriptions said have been issued during the reign of Koperunjingadeva makes mention of this place as Velichcheri alias Jina (Dina) Chinatamani Chaturvedi Mangalam. From this it is inferable once Velachcheri could have felt the influence of Jainism and was termed as Jina Chintamani Chaturvedi Mangalam. Here the word Jina may be directly be taken for Jaina.

According to sthalapurana, the place could be identified as one of the holy places in the city where in yagas were performed during ancient times there by the place got its name as Velvichcheri.

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Of this stated etymological derivation of the place Velachcheri the term Velichcheri seems to be more plausible and which is the term referred in most of the inscriptions found from this temple.

Sources

The sources materials available for the study of this temple are literary compositions such as Markandeya Puranam, Kanda Purana⁴ and Sthala Puranam. The archaeological sources like the epigraphs which constitute the primary sources of the study. Among the epigraphical sources 18 inscriptions are found inscribed around the walls of the temple. Among them three, are published and rest of them are unpublished, which are copied during the year 1911. The unpublished inscriptions were collected from the epigraph Office of Mysore.

Administration : Territorial Divisions

Tondainadu is acknowledged to have served as the gateway to the political activities and cultural growth of Tamilcountry and was governed by its own characteristic administrative units such as Kottams, Nadus and village units, the Brahmadeya Sabha, Ur Sabha and Nagara Sabha. These administrative units were very prominent during the ancient and medieval times.

During the time of Cholas, the provincial territory of the respective rulers was geographically divided into various mandalams. And which in turn was further sub divided as Kottam, Valanadu. The succeeding territorial divisions as Nadu of Kurram and finally divided into Micro units namely Ur. From the time of Rajaja Raja I, Tondainadu comprising of Madras, Chengleput, portion of South Arcot and North Arcot. Salem, Coimbatore region was renamed as Jayankonda chola mandalam, named after one of his titles “Jayankondan”. Some inscriptions of this place refers to the largest territorial divisions as Jayankonda chola mandalam containing a lesser division Kulothunga chola valanadu alias Puliur Kottam accommodating Velachcheri as one of its identical Brahmin settlement in Kotturadu.⁵

S.No.	King	Regnal years	Territorial Division	Remarks	Reference
1.	Parantaka – I	911 A.D. 4 th r.year	Puliur Kottam The Saha of Velichery	Gift of Manjikkam land by the Sabha of a Velachcheri in Puliur Kottam for a perpetual lamp and for offering in the temple of Kala Bhatar	317 of 1911
2.	Gandaradittan	956 A.D	Puliur Kottam The Saha of Velichery	Gift of tax free land for offerings to the Ganapathi for offerings of Uchchiampodhu	306 of 1911
3.	Parantaka Chola II @Sundara chola	962 A.D	Puliur Kottam Kottur Nadu Velichchery	Gift of 96 sheep for burning a perpetual lamp to the temple of Tirutondeeswar	315 of 1911
4.	Parantaka Chola II @Sundara chola	962 A.D	Puliur Kottam Kottur Nadu/Velichchery Sabha	Gift of 96 sheep for burning a perpetual lamp to the temple of Tirutondeeswara Mentions Alunganattar	115 of 1911
5.	Parthivendrarman	966 A.D	Puliur Kottam Kottur Nadu/Velichchery Maha Sabha	Gift of 500 Kuli of land by Sola nattu, Malanattur Tiruvetpur udayan	316 of 1911
6.	Rajaraja I	994 A.D	Puliur Kottam of Velichchery Alunganattar	Gift of Five lamp And 96 sheep	312 of 1911
7.	Rajaraja I	994 A.D	Puliur Kottam Kottur Nadu Velichchery	Gift of land for food offerings	304 of 1911
8.	Rajendra I	1007 A.D	JSM, Puliur Kottam Kulotunga sola valanattu Velichchery jina Chintamani Ctm	For consecration of deity endowed one Madai to Sivabrahmanas	313 of 1911
9.	Rajendra I	1015 A.D	Puliur Kottam Kottur Nadu Mahadeva brahmadeyam Velichchery	Gift of 40 sheep for a lamp	308 of 1911
10.	Rajendra I	1015 A.D	Puliur Kottam Kottur Nadu Velichchery	Gift of 90 sheep for a lamp	309 of 1911
11.	Rajendra I	1018 A.D	Puliur Kottam Kottur Nadu Mahadeva brahmadeyam Velichchery	Gift of 90 sheep for a lamp Alunganattar	302 of 1911
12.	Rajendra I	1018 A.D	JSM Puliur Kottam Kottur Nadu brahmadeyam Velichchery	Gift of 520 kuli of land for food offerings, mentions 12 can kol	311 of 1911
13.	Rajendra I	1022 A.D	Puliur Kottam Kottur Nadu Mahadeva brahmadeyam Velichchery	Gift of 1000 kuli of land purchased for 13 kasu endowed for burning a lamp	305 of 1911
14.	Kulottunga III	1203 A.D	JSM, Kulottunga Valanadu Tiruvanniyur Tirunavukkarasu Madappuram Velichchery Dina Chintamani Ctm	Gift of 20 Veli of land as tax free to the deity	303 of 1911

15.	Kulottunga III	1203 A.D	JSM, Puliur Kottam Velichchery	Gift of lamp entrusted to Sivabrahmanas Alunganattar	310 of 1911
16.	Rajaraja devar III		JSM, Kulottunga Valanadu Tiruvanniyur Tirunavukkarasu Madappuram Velichchery Dina Chintamani Ctm	Gift of Palankasu 5 for burning a perpetual Imp	307 of 1911

Village Administration

The lowest unit of administration was the village. Villages were different in size and function. They were called Chittoor, Perur, Pakkam, Mudoor, Pattinam and Grama. There are references about the local assembly and sabha. They were functioning in the village even from the days of the Pallava period. The village administrations were carried out by the sabha which was a Brahmin assembly (ie) the Brahmathana of the village. The village assembly has the widest range of functions in relation to its locality.⁶

The Brahmin settlement was called as aghara or chaturvedimangalam. Velachheri as also a chaturvedimangalam, it was called as Jina (Dina) Chintamani – Chaturvedimangalam.⁷

Velachcheri inscriptions mention about the functioning of Sabha during the Chola period. The sabha was held in a common place and during such meeting the members decided the various activities like purchase or sale of land, collection of taxes and ways of remittance, increase the membership of the sabha maintaining the irrigational sources and guarding cities and villages, conducting annual festival and Judicial of the village.

Revenue Administration

The most important item of the revenue of the Chola state was the land tax.⁸ Land Revenue was the mainstay of national economy and the land tax, collected in cash or kind, or as often happened in the Chola state by a judicious mixture of both methods, was the chief source of revenue. The most general term for taxes and dues employed in the inscriptions of the period is irai ir vari.⁹ The early Chola epigraphs use the term puravu also in the sense of land tax.

We get a lot of inscriptional evidences about the classification of land and type of taxes levied on them. They are various types of taxes derived from the

inscriptions of Madirikonda Rajakesarivarman dated in his 7th regnal year (A.D.956). They are irai, echchoru, amanji, vetti (free labour) vedinai and antaraya.¹⁰

Conclusion

Puliur Kottam was one among the 24 Kottams of Tondaimandalam region. It comprises of Mangadu Nadu, Kunrattur, Vaynanallur, Tiruvorriyurpuram, Adambakkam sabha, Puliur Nadu, Poondamallee, Surattur Nadu, Sembambakkam, Tudamuni Nadu, Tiruvalidayam, Velichcherry Sabha formed part of this Kottam. From the epigraphs it is revealed that Velichcherry (or) Velachcherry sabha formed part of Puliur Kottam. The earliest inscription mentions it as Velichcherry sabha. Sundara Chola's inscription refers to it as Kottur Nadu, Velichcherry. During the reign period of Rajaraja I, he renamed the region as Jayankonda Chola Mandalattu Puliur Kottam. Further, Velichchery was placed under Kottur and it was also called as Jina Chintamani Chaturvedimangalam. It is peculiar to note that this village was named after the Jaina name. The name of the temple also named as Visaya Mandala Musoorty, probably it was named after his victory. There was another transformation of name mentioned in the epigraph as Tirunavukkarasu Madappurattukku Velichcherry Dinachinamani Chaturvedi mangalam. Therefore, the name of the Nadu and Chaturvedimangalam has undergone changes from 995 A.D. to 1203 A.D.

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Vedic College In Ennayiram – A Historical Perspective

R. Kanmani¹ and D. Ranganathan²

Introduction

Learning is a continuous process in the life of any living being. The experiences of everyday life are understood to be lessons learned for the rest of life. Everyone learns a lot from personal experiences besides what they have gained from parents and elders of the family and society of the past and present. So, it is such useful expertise that we as humans learn more than any other animal on the globe. Apart from the unending practicalities of everyday life we humans have surpassed other animals by finding a means to communicate our thoughts, ideas, feelings, sentiments, etc. by developing the art of writing and communicating with other fellow companions of the society. Thus, the art of writing began with the invention of letters or scripts and paved the way for the growth of different languages. The systematic study of literature about a particular field has been considered as education or a part of it.¹

The education system which evolved first in ancient India is known as the Vedic system of education. In other words, the ancient system of education was the passing down of the knowledge of the *Vedas* and therefore it was given the name of the Vedic Educational System. *Vedas* occupy a very important place in the Indian life. The basis of Indian culture lies in the *Vedas* which are four in number-Rigveda, Samaveda, Yajurveda, and Atharvaveda.

The Cholas ruled in south India are better known as early and later Cholas with respect to the time period of their rule. The first one is the rulers of the dynasty who ruled during the Sangam age which is supposed to be between 300 B.C and 300 A.D.; the later one ruled between the 9th to 18th centuries of the Common era. This paper deals with the time period of the later Cholas. During their rule, the Brahmanical religion and temple culture could be seen in full swing though they

began in the time of their predecessor, namely the Pallavas. Due to the then prevalence of temple culture, the Vedic learning also crept into the society and became an unavoidable component of the society. Presently our concentration will be on the centres of Vedic learning, through which we are able to gain knowledge through the epigraphs of that period. There are some inscriptions that speak about the donations made by certain individuals for the establishment, promotion, and upkeep of small level educational institutions, and for the promotion of certain particular subjects like logic.²

Ennayiram Azhagiya Narasimma Perumal Temple

The temple faces east with *balipeedam* and an empty *mandapam*. The sanctum sanctorum has the idol of Sri Azhagiya Narasimma, and Mahalakshmi is sitting on the lap in *thirumana* (marriage) posture and consorts Sridevi and Bhodevi. The temple also has a shrine for the six foot high idol of Lord Varahamurthy. Sadly vandalism has dismembered the two hands of Lord Narasimma which were made of green stone. A Special pooja is performed on every *Thiruvathirai natchathiram* day. In addition to this Chathurbhuja Venugopalan, Ramanujar and Alvars are in the mandapam.³

The temple consists of sanctum sanctorum, *antarala*, *artha mandapam*, *maha mandapam*, and *mukka mandapam*. Rajaraja Chola constructed this Azhagiya Narasimma Perumal temple. Chola period inscriptions are found in *adhistanam* and *mandapam*. The temple at Ennayiram known as Azhagiya Narasimma Perumal Temple, has some valuable inscriptions that shed light on the administrative arrangements that existed then; and there is one record in particular that gives us valuable details about the Vedic college and a hostel run on the campus of the temple.⁴

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A very important and interesting inscription found in the Azhagiya Narasimma Perumal temple, belongs to Rajendra 1; the date of the inscription is difficult to make it out, but based on the conquest mentioned therein, it cannot be earlier than 1023 A.D. By the kings order, 45 *velis* of land in Anangur alias Rajarajanallur, was given to Rajaraja Vinnagar (Azhagiya Narasimma Perumal temple) for offerings, festivals, the recitation of *Tiruvaymoli*, and the maintenance of an institution of higher learning for teaching the *Vyakarana*, *Mimamsa*, and *Vedanta*.⁵

Vedic College In Ennayiram Azhagiya Narasimma Perumal Temple

According to the inscription of Rajendra I, relating to the setting up of a Vedic college in the temple premises (ARE 333 of 1917), the assembly made the following provisions, among others:

- Four persons were appointed for the recitation of *Tiruvaymoli* hymns in the temple, and they were allowed three *kurunis* of paddy each per day. To meet this charge, land at Anangur alias Rajarajanallur, measuring half a *veil* and two *ma* in extent was given.
- For feeding twenty-five Sri-Vaishnavas in the *matha* attached to the same temple, one *veil* and four *ma* of land in the same place were allotted.
- Sixty *kalams* of paddy and three *kalanjus* of gold were also provided for the seven-day festival of *Ani-Anulam* in order to feed one thousand *Vaishnavas* and *dasas* (devotees) who came to witness it.
- Half a *veli* and two *ma* of land and some gold were given to meet the cost of taking the god in procession round the village, in a car; for the grant of clothes to the mendicants on the occasion; for purchasing cloth to be put on the deity; for offerings, bath, garlands; for performing certain ceremonies, etc.

The following students were fed in the *Gangaikondasolan*:

- 75 persons studying the *Rig-Veda*
- 75 persons studying the *Yajur-Veda*

- 20 persons studying the *Chandoga-Sama*
- 20 persons studying the *Talavakara-Sama*
- 20 persons studying the *Vajasneya*
- 10 persons studying the *Atharva*
- 10 persons studying the *Baudhayaniya Grihya-kalpa* and *Gana*,

Thus making a total of 230 *brahmacharins* for studying the above-mentioned (*apurvam*) *Vedas* which, with the 40 persons learning the *Rupavatara*, came to 270. Six *nalis* of paddy were allotted for each of these per day.

Further there were:

- 25 persons learning the *Vyakarana*
- 35 persons learning the *Prabhakara*, and
- 10 persons learning the *Vedanta*.

For these 70 pupils (*sattirar*) who learned the *ottu* (*Vedas*), provision was made at the rate of one *kuruni* and two *nalis* of paddy each per day.

The following table will provide a glimpse of subjects taught and the strengths of the students, teachers and their allowance per year.⁹

S.No.	Subject Taught	Ennayiram Vedic College		Students Daily / yearly Allowance in Paddy	Teachers' Daily / yearly Remuneration
		No of Student	No of Teacher		
1	<i>Rigveda</i>	75	3	6n	½k gold/yr (NC)
2	<i>Yajurveda</i>	75	3	6n	½k gold/yr (NC)
3	<i>Chandoga Sama</i>	20	1	6n	NC
4	<i>Talavakra Sama</i>	20	1	6n	NC
5	<i>Vajasneya</i>	20	1	6n	NC
6	<i>Atharvaveda</i>	10	1	6n	½k gold/yr (NC)
7	<i>Baudhayaniya</i>		1#	6n	NC
8	<i>Grihya Kalpa</i>		1#	6n	NC
9	<i>Gana</i>	10		6n	3K+1/2K gold per year
10	<i>Rupavatara</i>	40	1*	6n	1K+8K gold*
11	<i>Vyakarana</i>	25	1	1K+2n+1/2K Gold/yr	1K
12	<i>Prabhakara</i>	10	1*	1k+2n	1K+1t
13	<i>Kathaka</i>		1#	1K+2n+1/2K gold/year	NC
	Total	340	14		

Note: # All these 3 subjects share one Teacher. *All these 2 subjects share one Teacher.

Hostel

The hostel attached to the temple at Ennayiram seems to have fed not only teachers and students of the Vedic College but other men as well. One of the records (ARE 343 of 1917) refers to the maintenance of a hostel, presumably attached to the college. Here provision was made for feeding 506 learned men, among whom were Vedic scholars and Sri Vaishnavas. This number might have included the 350 attached to the college. The rest must have included those who sang the *Tirtppadiyam*, who formed the *goshti*, who recited the *Tiruppugal*, and who uttered *Sadyajnam*.¹⁰

As *jatakadakshina* on the day of *Jayantyashdami* (the birthday) of *Vennai kuttar* (Krishna), it is stated, those brahmanas who completed the study of the Rig, Yajur, and Sama Vedas should receive a gold flower and a gold ring. The merchant class, which received money from the markets, devolved the duty of supplying well-husked rice, which they were enjoined to bring to the hostel and measure out at the rate of two to five paddy for (feeding?) the inmates.¹¹ The great men in charge of the *urvariya*m (the Village Supervision Committee) had to look after the daily supply of firewood required for the hostel.¹² The *brahmana* and *Valanjiya* merchants who traded in the south bazaar were given a certain amount of money and they agreed to supply sugar and other articles in lieu of the interest on the sum lent.¹³ And it is further added that the excess of ghee, milk, and curds that remained after meeting the requirements of the temple should be made over to the hostel.¹⁴

Conclusion

In the Vedic era education had the most prominent place in society. It was considered as pious and important for society. Education was a must for everybody to become cultured. The relationship between Guru and pupils was very cordial during the Vedic and post-Vedic periods. By means of education, efforts were being made to infuse Satyam Shivan and Sundaram inside the students. A great importance was attached to Veda in the education system, self study

Swadhyaya was considered more important during that period. The Vedic period favored women education. The ancient Indian education system was successful in preserving and spreading its culture and literature even without the help of the art of writing. It was only because of the destruction of temples and monasteries by invaders that the literature was lost. The cultural unity that exists even today in the vast subcontinent is due to the successful preservation and spread of culture. The education system infused a sense of responsibility and social values. The ancient education system achieved its aims to the fullest extent.

The antiquity of Indian culture can be understood by the classical nature of the deeply evolved twin languages—Tamil and Sanskrit. The South Indian tradition, right from the Sangam age (3rd century BCE–3rd century CE), has held both languages in high esteem. Sangam Tamil anthologies repeatedly highlight the significant position that Vedic practices and beliefs had on the population. Starting from that period, the monarchs such as the Cholas, Pandyas, and Pallavas held Sanskrit in high regard, patronising it in both academic and professional settings.

The study and analysis of the above-mentioned inscriptions has revealed certain facts to us, which are summed up below;

- King and the public donated for the promotion of knowledge.
- Such colleges mostly functioned under the administration of temples.
- *Mutts* also had a major role in spreading education.
- The students and teachers had resided in the mutts.
- Students and teachers were extended stipends and remuneration.
- There was no uniformity in stipend and remuneration and it differed from institution to institution.
- Institutions differed in size and with subjects to be taught.
- There were well marked elementary and higher educational systems.

- *Brammacharins* were the students of elementary type.
- *Catirar* were the students of higher education.
- Big institutions like the ones attached to the temple had provision for both standards of education.
- The teachers had *bhatta* titles attached to them.
- The donor had the privilege to fix the conditions for the teachers regarding their qualifications, and service conditions.
- Generally, the students and teachers of higher education did receive a high-level payment.
- The strength of students of higher education was comparatively less than that of a lower level.
- *Vyakarna* and *Vedanta* appear to be subjects of high level

Interpreting the Iconographic Forms of Shiva in The Brihadishwara Temple, Thanjavur

Binu K.T.

The study entitled, 'Interpreting the Iconographic Forms of Shiva in the Brihadishwara Temple Thanjavur' attempts to examine the distinct iconographic features of Shiva from the sculptures of Brihadishwara Temple. According to Hindu mythology Shiva is known as destroyer and one among the Trinity. The Brihadishwara Temple of Thanjavur, built by Raja Raja Chola I worshipping Siva as in the form of Brihadishwara and acclaimed as the finest achievement of Chola art and architecture. The temple is notable for its grand Gopuras and a great number of iconographic representations which include the three forms of Shiva.

Iconographic Evolution of Shiva

The antiquity of worshipping Shiva can be dated back to the Indus period with the discovery of Pasupati seal from Mohenjo-daro. Sir John Marshall called it as 'Proto-Siva' or 'proto-type Siva' having three faces, seated on a yoga posture with knees out and feet jointed. During the Vedic period, one of the terrific forms of nature named as Rudra and in the later Vedic period he became more or less pacified and named as Shiva. He is considered as the god of destruction and one among the trinities. Iconographically, Shiva has pacific, terrific and

composite forms. The pacific forms include Anugrahamurthis, Gangadharamurthi, Chandrasekharamurthi, Lingodhbhavamurthi, Dakishnamurthi, Kalyanasundharamurthi, Nrithimurthi etc. The terrific forms include Ekapatha, Virabhadra, Bhairava, Kangala, Bhikshadanamurthi, Samharamurthis- Tripuranthakamurthi, Kamanthaka, Kalarumurthi, Anthakasuramurthi- and Aghoramurthi. The composite forms of Shiva include Ardhanareeshwara and Harihara. Sculpturally, Shiva is represented either sitting or in standing posture depends upon the form. He is usually shown as wearing Jatamakuta adorn with Ganga and moon, serpent on neck and wearing tiger skin. In sculptures he is represented with four to ten arms and his attributes include shula(trident), mriga(antelope), damaru, fire, snake, bow, arrow, sword, parasu, akshisuutra, bowl of ashes etc.

Shiva Iconography in Brihadishwara Temple

The Brihadishwara Temple of Thanjavur was built by the Chola king Rajaraja I in the eastern bank of river Vadavaru, a tributary of Cavery. The construction was started in his 19th regnal year (1003 CE) and

completed in the 275th day of 25th years(1010 CE).The temple inscriptions mention the temple as Sri Rajarajeswaram and the deity as Rajeswaramudaiyar Paramasami. Due to the height of the vimana it is locally known as Periya koyil and Tamil inscriptions name the temple as Thanjai Peruvudaiyar koil. During the matatha period the temple got the Sanskrit name Brihadishwaram and presently it is known as Thanjai Periyakovil or Big Temple. The temple has two gopurams at the entrance known as Keralanthakan Thiruvayil and Sri Rajarajan Thiruvayil. Nandi Mandapa, Anukkan Thiruvayil (side entrance), Mukha Mandapa (front mandapa) Maha mandpa(big mandapa) , Ardha mandapa (the mandapa in front of Sanctum tower- and Sanctum are the other important parts of the temple.

Gangadhara: it is one among the pacific forms of Shiva named as Gangadhara Anugrahamurti. In this form, Shiva receives Ganga in his hair and consoling Parvati who turns away jealous of the river. Usually in Chola temples, Gangadhara appears on the north side of sanctum. Therefore in Thanjai temple he is on the north, standing on a lotus pedestal with four arms. Front right arm is lifted up to receive the falling Ganga on his jata and has a huge jatamakuta. The left arm is placed on the thigh and the rear arm holds mriga and axe. His lower garment seems to be a striped dhoti with red, white and green stripes that extended up to ankle. He also wears necklaces, upavita, udarabandha. The keyuras in the arm are painted as red. Bhagiratha is shown on the right side of the wall and his right leg and right arm are lifted up. A jackal is shown seated to the left of Gangadhara. One special feature of Gangadhara of Brihadishwara temple is that Shiva is depicted without parvati at his side. The figure is slender, tall and is pleasing. Gangadhara Shiva has a calm countenance proving his powers as a Yogi.

Chandrasekhara: In iconographic texts Chandrasekhara is described as “ Chatur bhuj, trinetra, chandrartha kritasekhara: Vidhuyth prabhanivatho deva parasu adh mrigayudha :” Shiva as in Chandrasekhara form known as Chandrasekharamurti and holds the Chandra(moon) on his head and accompanied by his consort Uma who either stands by his side or is

embracing him and therefore known as Alinganamurti. in Thanjai temple, we can see three types of Chandrasekhara ie, Kevala Chandrasekhara and Chandrasekhara on the west wall and Alingana Chandrasekhara on the south wall of sanctum. Shiva as Kevala Chandrasekhara stands on a high lotus pedestal in samabhanga with four arms. Rear arm hold parasu and mriga, the front right arm is in abhaya mudra, left is placed on the waist. He has a high jatamakuta, wears a waist band, kativastra and lower garments extended up to the ankle. On either side of the niche sages are seated and facing Shiva while Gandharva fly towards him. The other Chandrasekhara stands in the next niche but slightly differ from the preceding one in garments and jewelry. Alingana Chandrasekhara is on the north wall of sanctum, standing with parasu and mriga and left arm is embracing parvati around the waist with one hand and appears to hold a flower, the stem of which is clearly visible in the palm of his fourth hand.

Lingodbhavamurti: In this form Shiva is emerging from the pillar of fire, from the middle of the linga. He has four arms holding parasu, mrga and the other two are in abhaya and katihasta mudra. Siva is shown only from the knee above and a part of his head is also hidden. The linga shaft is tall and flames are shown around Shiva to suggest that it is the cosmic light that emanates as Shiva linga. Vishnu is shown as Varaha , going down the earth, his head is like varaha and body is in human form. On the other hand, Brhma is depicted fully in human form with cross legged and indulged in riding Garuda. On the side walls, Vishnu and Brahma images are also shown in full human form with four arms, front arms in anjalihasta pose and rear arms holding their respective emblems like sankhu and chakra (Vishnu) and kamandalu and akshamala(Brahma).

Kalantaka: Kalantaka also known as Kalasamharamurti. Siva as in this form described as the conqueror of time and death. He is depicted as defeating Yama who came to take the life of Markhandeya. Kalantaka is seen on the south wall of main tower, where Shiva has four arms, holding an antelope in the rear right hand, the front right hands holds the trident with its spikes pointing down at an

angle piercing Yama lying under his left foot. The front left arm is in *sucihasta* and rear arm holds *parasu*. The right leg is bent and firmly placed on the pedestal. The left is lifted up, in the pose of kicking Yama and Shiva has a tall *jatamakuta*, *makara* and *patrakundala* in the ears, *kingini* or bells can be seen in the lifted leg. *Kalantaka* is white in color especially face, body, arms and legs. The color of his lower garments up to the middle of the thigh was probably red but mostly gone and the background color is red.

Bhikshadana: this form is in the south wall of the sanctum. Shiva as *Bhikshadanamurti* is naked, stands on a high pedestal, facing the front in *tribhanga* with four arms holding in the rear left hand a fly whisk on a long handle across the shoulder at the back. The rear right arm holds *damaruka*. Extended right arm is holding tender sprouts feeding a deer which is jumping eagerly to catch the sprouts. Front left hand is holding a *kapala*. A face band or *patta* - inserted with five flowers is seen above the forehead. *Patrakundala* is in the left ear and a snake is shown around the waist, a *vira ghanta*-hero's bell- is on the right leg and wearing sandals in both feet.

Tripurantaka: it is on the east wall of main tower. Shiva as *Tripurantaka* stands on a high lotus pedestal, has four arms, front arm holds a long bow and arrow, the other holding a *parasu* and *mriga*. The rear emblems are hidden by the wall. He has a high *jatamakuta* and stands elegantly in *tribhanga* pose. Three figures seated in *anjalihasta* mudra on the side wall, right of top. The left wall also carries some figures but is hidden by the side wall.

Ardhanarisvara: we can see this form on the north wall of the sanctum tower. *Ardhanarishvara* represents Shiva in the right side and *Parvati/Uma* on the left. He stands on the side of a bull with three arms- two on the right side representing *Shiva bhaga* and one on the left representing *Uma bhaga*. The rear right arm is holding a *trisula* and front right arm is resting on the head of the bull. The left arm holds a lotus. *Ardhanarisvara* is shown in *tribhanga*, right leg slightly bent and left firmly placed on the pedestal. Lower garments extends up to knee and wears *udarabandha*-waist band- and

keyura(bracelet). The right side *udarabanda* looks like a snake and left side is with peal rings and floral designs.

The differences in the gender of the two halves are discernible through *Parvati's* breast, dress, jewelry, hair style and other *lanchanas* or marks. Left side has a prominent *kataka* and a number of bangles. The right side of the face is slightly longer left side is slightly longer and the left is smaller and graceful emphasizing the male and female features. There is *simhakundala* on the right ears and *patrakundala* on the left. The headdress is also approximately divided to show the *Ardhanari* form with *jatabandha* on the right and *kesabandha* on the left. *Ardhanarishvara* of *Thannjavur* temple is known for its striking beauty according to *lakshanasastra*.

Harihara; the *Harihara* form of Shiva can be seen in the west wall of sanctum tower, stands on a lotus pedestal in *samabhanga* with four arms. The right side represents Shiva and left as *Vishnu*. The right side hands hold *parasu* and in *abhaya* mudra where as the left side holds *chakra* and the other rest on the thigh. The distinction between *Shiva bhaga* and *Vishnu bhaga* is prominently shown in the lower garments i.e. in *Shiva bhaga* it is above the knee and on the *Vishnu bhaga* it extended up to the ankle. On the right side of the head has a *Jatamakuta* and a *kiritamakuta* on the left side. The *Shiva bhaga* -right side of- face, hands, feet are in white color, lower clothe is painted as tiger's skin. The *Vishnu bhaga* of face, body, hands, feet are in green color. The two colors of two *bhagas* greatly emphasize the dual nature of the god combined in one form.

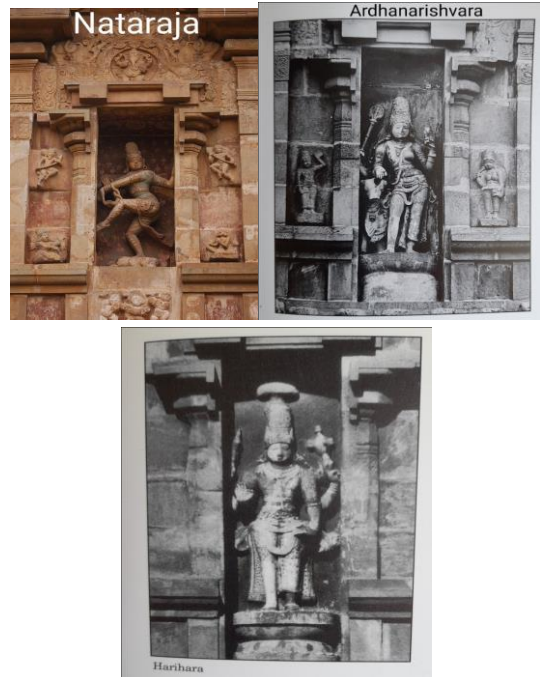
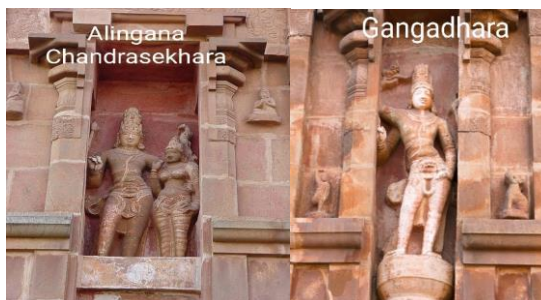
Nataraja: Shiva as *Nataraja*-the lord of dance- has a great importance in the *Brihadishwara* temple of *Thanjavur*. The cosmic dancer figure is on the south wall of the sanctum tower, raised his left leg and right foot is placed upon the *Muyalaka*, the demon of ignorance. *Nataraja* has four arms rear right arm holds *udukku* or drum, indicating the rhythm of time. Upper left holds fire, signifying destruction, lower left is pointing towards *Muyalaka*, the lower right arm is in the *abhaya* mudra. The *Nataraja* sculpture is painted in red wear a short sleeved jacket in green color that extends up to the waist. Below the feet of *Nataraja* there are

three ganas playing cymbal, drum and flute. Karaikkal Ammai, an emaciated women seated on the side of wall and playing the cymbal and looking towards Nataraja.

Sadanrittamurti : it is another form of Shiva slightly different from Nataraja which is seen in the inner ambulatory at the west central opening. Shiva is dancing in chatura pose with his legs in square formation. There is no dwarf or Muyalaka beneath the leg. He has ten arms, front two are in abhaya and gajahasta poses similarly in Nataraja images. The other right arms hold sword, shula, vrishadhvaja and an unclear symbol. The left arms hold bell, pasa, shield and kapala. Parvati is standing to his left, holding a flower in her right hand.

Conclusion

The Brihadishwara temple of Thanjavur is considered as a marvel of Dravidian temple architecture. It is one among the three Great Living Chola Temples which has a magnificent identity in the fields of architecture and Iconography. As dedicated to Shiva, the temple sculpture portrays different iconographic forms of Shiva in a distinct aesthetic manner. Shiva as Gangadhara, Tripurantaka and Lingodhbhava has unique features when compared to Gangaikondacholapuram. Generally, Nataraja sculpture depicts the dance of Shiva –Thandava, a dance of destruction. But, the Nataraja of Chola period expresses Anandha-Thandava, the terrible dance of bliss which is more evident in Thanjavur temple. The iconography of Thanjavur is highlighted with the representation of Karikkal Ammaiyar, a female devotee of Shiva. Therefore in conclusion we can say that numerous forms of Shiva in the Brihadishwara temple Thanjavur occupy a distinctive place in the field of Iconographic studies and researches.



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Highlighted Sculptures in Chennai Budhan Sthala at Kovur

Dr. K. A. Kavitha

Introduction

Kovur is a town in the Kanchipuram district of the Indian state of Tamil Nadu. It is located in west of Chennai, around 5 kilometres from porur to Kundrathur road. It is a suburb of the Chennai Metropolitan Area. KovurThirumaeneeswarar Temple is dedicated for Lord Siva. This is one of the **Navagraha Sthalam** were the deity is worshipped for **Budhan Dosha (mercury)**.

According to the Hindu faith, no village is complete without a temple. Temples are generally considered to be centres of art, culture and religion. This is evident from the existing temples to artistic value belonging to different periods.¹

The sculptures and the metal icons found in the Hindu temples give us an idea of the various cults or deities that are honoured in the temple by the people.² Moreover, they were products of art of different periods. They serve as important sources for the art history as well. Here an attempt is made to identify the sculptural themes on the basis of the iconographic details depicted and also indicate the probable periods to which they belong on the basis of the stylistic features.

Sundareswarar (Linga)

The main deity of the temple is a popular symbolic representation, Linga enshrined in the main garbhagraha which is treated as the Mulavar, Linga is placed inside the sanctum on a round shaped avudaiyar, which is placed on padrapeedam, Komugi is faced on north side.

Dwarapalakas

Temple doors are protected by Jain guard of thresh old arms with clubs. They are called dwarapalakas and have four arms and carry the employees of the goddess who sanctuaries they protect. These sculptures belong to 12-13th century A.D.³

Ganesh (Fig 1)

There are 32 forms of Ganesha mentioned in the Mudgalapurana. In most of the Siva temples he is given a separate shrine.⁴ In this temple, the Ganesha sculpture is found kept in the southern side of the ardhmandapa. He is standing on a pedestal. This deity is represented in the usual idampuri form. He possesses a karandamakuda in his head. His neck bears two strings of hara mala. The yajnopavita runs across the left shoulder and flowing over the chest and the protruding belly. He is holding on his hands ankusa and pasa respectively in upper arms and left hands holds the ekadanta and the motaka. The period of the sculpture is 12th century.



Figure 1: Ganesh

Dakshinamurthy (Fig: 2)

On the southern wall of outer garbhagraha dakshinamurthy is placed. This right arm hold on snake in Katagahastha; left upper arm the fire in Katagahastha; lower right arm shown Chinmudru; lower left arm hold the palm leaf (book) in pushagahastha.

Jatabaram in his head. Ruthraksha mala around the neck Utharabandam on the chest, with right leg folded and left leg hanging down and is seen seated under the Banyan tree. The date of sculpture is 12th century A.D.⁵



Figure 2: Dakshinamurthy

Lingodbhavar (Fig: 3)

Lingodhbhava is another form of siva, this is one of the most common sculptures of south India, which according to the Agama's has found a place in the devakoshta on the western wall of the Garbagraha of the central shrine.⁶

The Lingodhbhava is on the Western Koshta of this Sundareswarar temple. This iconographic form of Siva is shown with four hands. The right fore hand show the abhayamudhra and the left fore hand rests upon the thigh in ooru Hasta mode, the right back arms holds an axe, while the left back arms holds a black buck (deer), both arms in kathiri Hasta (scissor) Siva is shown as if carved in front of the Linga and his leg below the knees is not carved. On the right of the Linga and on its top it seem the swan whose beak is prominently visible, below and on the left of the Linga is to be seen the boar, half man and half beast, burrowing the earth. The date of sculpture is 12th century A.D



Figure 3: Lingodhbhava

Brahma

Brahma is the god of creator, and the father of the Vedas. We have seen him celebrating the marriage of Siva and Parvati. The standing figure of Brahma is found on the northern niche of the garbhagraha. He has four faces, of which three only are visible in koshta niche and reliefs, the fourth looking backwards.

The upper right hand holds Rudraksha; The upper left hand at the back carries an emblem called Kamanadalam; In the front right hand poses abhaya hasta; In the front left hand poses ooru hasta. He wears yagnopavita and kundalas. Number of haras around the neck, the wireless and anklets are also found. This sculpture on stylistic grounds may be assigned to the period of the 12th century A.D.⁷

Durga

Durga standing on the buffalo head by leg, northern outer wall of arthamandapakosta, it has four arms. Karantamakuda is adorned on her head. She wears neckles, bangles, breast band, full dress and anklets (pathasaram). These ornaments are decorated to Durga. Her right back arm holds chakara in Kathirihastha pose (scissor), her left back arm holds Sangu, in kathirihastha pose (scissor). Her front right arm is abhayam and left arm in ooru hasta (on thighs). It can be dated as 12th century AD.⁸

Chandikeswarar

Chandikeswarar is regarded as the Chief Controller of a Siva Temple⁹. Here there is an excellent Chola Sculpture of Chandikeswarar in the usual facing south side, seated on Padma peetam, with left leg folded and the right leg let loose. Jatamakutam, Patrakundalam, sacred thread, utharabandham on the chest, with hara mala is adorning the neck. This sculpture is belonged to 12th century AD.¹⁰

Bairava

Bairava is one of the siva forms. He is standing naked (degambara pose) with four hands. Upper right arm holding damaru (cattle drum) and left one holding pasa (noose). Fore right arm holding trisula and left one holding kabala (human skull). His head is adorned with jwalamakuda and his ears adorned padrakundala.

Around his hip a long snake is shown as waist band. Behind the Bairava a dog is shown as his vahana (vehicle). This sculpture can be dated as 12th century A.D.¹¹

Subramania

Subramaniya is exclusively a South Indian deity.¹² The image is seen with his two consorts Valli and Deyvanai at his right and left sides respectively. He is wearing karantamakuta and seen with four hands. The right back hand holds vajrayuda while the corresponding left hand is in sakti. The front right hand shows the abhaya mudra and the front left hand is in varada pose. The lord is seen with his peacock vahana which has a snake in its mouth. Both of his consorts are seen with karandamakuta. Valli is holding a lotus flower on right hand while Deyvanai holding a lilly flower on her left hand. Other hands are hanging freely in lola pose. It can be ascended 12th century A.D.

Epilogue

Important point highlighted in this study is the sculpture. Especially the characterization of main God Sundareswarar, Goddess Soundharaambigai (also called ThiruvudaiNaayagi), Dwarapalakas, PanchaKoshta, Parivara Sculptures, four saints and etc is highlighted to explain our devotion and our culture. It is very helpful to identify the dating of the temple and culture.

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Raahu Sculpture (Special reference to Tirumanancheri Uthvaganathar Temple)

Dr. T. Vijayamala

Introduction

The Chola dynasty was one of the longest-ruling dynasties in South India, known for its immense contributions to Indian art and culture. The Cholas ruled from as early as the 3rd century BCE, with their power peaking during the 9th to 13th centuries CE. Among the three great Tamil dynasties, Karikala Chola was one of the prominent early Chola kings, celebrated for his

military conquests and his role in constructing the Grand Anicut, one of the earliest dams on the Kaveri River.¹

The rise of the early Cholas marked a significant period in South Indian history, characterized by their consolidation of power, military conquests, and contributions to culture and religion. The early Chola rulers from Vijayalaya Chola (CE 850–870 CE), were

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instrumental in laying the foundation for the Chola Empire. Vijayalaya Chola re-established Chola power in the fertile region of Thanjavur .

The early Cholas, adopted aggressive military strategies to expand their territory. They targeted neighbouring regions and states, including the Pallavas and Pandyas, to assert dominance over the southern part of the Indian subcontinent.² Aditya I (CE 870–907 CE): The son of Vijayalaya, Aditya I, was crucial in consolidating Chola power.³ He successfully defeated the Pallavas and expanded Chola territory into the parts of modern-day Karnataka and Andhra Pradesh. Parantaka I (CE 907–955 CE): Under Parantaka I, the Cholas achieved significant military victories. Rajaraja Chola I, one of the most prominent early Chola rulers, is credited with furthering Chola influence and establishing a powerful empire. His military campaigns extended the Chola domain into Sri Lanka and parts of Southeast Asia. Rajaraja Chola I's reign also saw the construction of monumental temples, such as the Brihadisvara Temple in Thanjavur, which showcased the Chola architectural and artistic prowess.⁴

The early Cholas adorned their temples with elaborate sculptures, often carved into the stone walls of the temples. These carvings depicted mythological narratives: Scenes from Hindu epics like the Ramayana and Mahabharata were often portrayed. Sculptures of Hindu gods and goddesses, as well as *dvarapalakas* (Temple gatekeepers), were commonly featured at the entrance of temples or inside the sanctum. Human and Animal Figures: The Cholas were adept at sculpting human figures with lifelike expressions and details. Their animal sculptures, particularly those of lions, elephants, and mythical creatures like *Yalis*, were equally intricate. Celestial Beings: Sculptures of *apsaras* (heavenly maidens) and other celestial figures were carved in dynamic poses, emphasizing movement and grace.

The sculptural art of the early Cholas is known for its subtle expression and grace. Chola artists managed to convey emotions and spirituality through the figures which they created, whether it was the serene face of a deity or the dynamic posture of a dancing Siva. Like

many other remarkable sculptures found in this temple, the Raahu sculpture is particularly noteworthy due to its unique iconography and symbolic significance. It not only adds to the artistic grandeur of the temple but also holds a deep connection to Hindu mythology and astrological beliefs. In the following sections, this article delves into a comprehensive discussion of the Raahu sculpture, exploring its intricate design, religious symbolism, and astrological importance. The sculpture's presence in the temple is not just a visual element but also serves as a reflection of cultural, spiritual, and ritualistic practices that have evolved over centuries.

Location of Temple

In the Chola Nadu, specifically the northern and southern bank regions of the Cauvery, there are numerous Saiva and Vaishnava temples of artistic grandeur, praised in the verses of the *Devaram*. The Tirumanancheri Uthvaganadhar temple is the 25th of the northern bank temples and stands as an artistic creation of the Cholas. This temple is located about 6 kilometers northeast of Kuthalam, in Kuthalam Taluk, Mayiladuthurai District. It is renowned as the place where Lord Siva married Umadevi, where a turtle transformed into a male child after worshipping Lord Shiva, and where Raahu attained salvation. This village was once known as Manuvalapuram, also called the earthly marriage House, and Keezhai Tirumanancheri. Today, it is simply referred to as Tirumanancheri.⁵

Historical Evidence of the Temple

As literary evidence, this temple and its deity are praised by Thirugnanasambandar in the *Devaram*,⁶ as well of *Devaram* as in 10 songs sung by Thirunavukarasar.⁷ Additionally, there are Epigraphical records from the time of Chola kings Rajaraja Chola (A.D. 985-1014) to Rajadhiraja Chola (A.D. 1163-1216), providing historical insights into the temple.⁸ In addition to historical events, these inscriptions mention the grants given to the temple.⁹

Temple Sculpture

In the artistic history of Tamil Nadu, the sculptures created during the Chola period are unique in their artistry, mythological background, and adherence

to the Agamas. From the aruvuvam form of the Sivalingam to the beautifully crafted sculptures of deities, each is an example of noteworthy artistic style. In this manner, the lingam of the Sanctum Sanctorum of the Uthvaganadhar Thirumanancheri temple is structured. In the devakottam there are sculptures of Dakshinamurthy on the southern side, Lingothbhavar on the western side, and Brahma on the northern side. On either sides of the gateway to the Arthamandapam are sculptures of Dwarabalakas

On the southern side of the devakottam there are sculptures of Pitchadanar, Mahaganapathy, and Natarajar, while on the northern side are sculptures of Raahu, Durgai, and Gangavisa Janamoorthy. The Vinayagar sculpture is on the south side of the gateway to the Mahamandapam, with a Nataraja (bronze) sculpture on the north side. In the shopanamandapam, on the northern side is the southern-facing sculpture of Kokilambal Amman in Thirukamakottam and on the western side is the downward-facing Surya sculpture.

In the temple enclosure, on the southern side, are sculptures of Thirugnanasambandar, Thirunavukarasar, Sundarar, Manikkavasagar, Vinayagar, Kalyanasundar, Subramaniyar, Balaganapathy, and Kasiviswanadhar lingam. Opposite these are sculptures of Nandi, the sacrificial altar, Visalatchi, Ekambareswarar, Kamatchi, Devi, Varadharajaperumal, Boodevi, Adhigaranandhi, Sembiandevi, Kalikama Nayanar, Barathla Jarisi, Maduraiveeran, Sambandar, Nagar, Gajalakshmi, Chandikeshwarar, Bhairava, Shanisneeswar, Pachaiyappanayagi, Pachaiyppanadhar, and lingam. Next to these is the first-level Rajagopuram of Malappa Nayakkar, followed by the Balipeedam, Kodimaram, Vinayagar, and finally the second Rajagopuram, marking the entrance to the second prakara enclosure.

Iconography of Raahu

The Vishnudharmottara Purana, and Shilparatna describe the sculptural aspects of Raahu. According to Cirparattina mentions that Raaghu should be in a sitting position at lion throne, with a ferocious facial appearance and four hands. It also notes that knife, Varadham in two hands of left side and Kedayam, Sulam in two hands of right side.¹²

In this temple, however, Raahu is depicted in a standing position, in human form, with five snakes above his head. He has two hands: the left in the abhaya mudra and the right in the udra mudra, adorned with jewels around his neck and bracelets on his hands. This sculpture is three meters tall.

Navagrahas are considered as small deities are present in temple dedicated particularly to them and also, in all temples, each of the Navagrahas looking in a separate direction on a single stage at a specified place are present. But, Raahu and Ketu in places of Thirunageswaram, Thirupamburam, Saayavanam (Ketu) are structured as Parikara (Remedy) temples based on the puranic history of the temple. Raaghu and Ketu are considered as unfulfilled in Navagrahas.¹¹

The depiction of Raahu in this temple adheres to traditional guidelines from the Shilpashastras and other architectural texts concerning the placement and representation of sculptures. Typically, large deity sculptures are positioned in key areas such as the Devakottam and Arthamandapam, while smaller Navagraha figures are placed in designated spots within the temple complex. However, the inclusion of Raahu and Ketu in temples like Thirunageswaram and Thirupamburam is distinct because these temples are considered parikara, (remedy) temples, dedicated to alleviating astrological afflictions.

The presence of Raahu in the Devakottam at Thirumanancheri is an unusual feature, reflecting an elevated status for this Navagraha compared to other temples in Tamil Nadu. In many temples, Raahu is not depicted in this specific form or context, making the Thirumanancheri sculpture a rare and significant example of Tamil temple art and iconography. This unique representation of Raahu adds to the temple's cultural and religious significance, highlighting the diverse and evolving nature of Hindu artistic and ritual traditions.

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Sculpture of Raahu



Iconography of Gajāsaharamurthi Sculptures through Ages in Tamilnadu

Usha Devi, N.

Introduction

Lord Śiva is represented in sculptures either as a terrific, destructive God or as a pacific, boon conferrer. Among the several forms of Śiva, the eight heroic acts are mentioned in many Literature sources. Gajāsarṁhāramūrthi form is one of the Śiva's heroic acts that express his immeasurable grace. The act of destroying the elephant-formed asura and wrapping its skin is known as Gajāsarṁhāramūrthi. This destructive form of Śiva is depicted in sculpture in many temples of Tamilnadu and the Iconography of this form developed through ages. In Kanchipuram there are about seven temples, which has the excellent specimens of Pallava architecture. They are Valishwara, Kailasanatha, Mukteshwara, Matangeshwara, Airavateshwara, Iravatana and Piravatana. Among these temples, the Gajāsarṁhāramūrthi sculpture in Iravathaneshwarar or Mrityunja Eswarar temple, Airavateswarar temple of Darasuram which belongs to Chola temple and Pudumandapa of Meenakshi Sundareswarar temple,

which belongs to Nayaka of Madurai have the significant details in Iconography. This paper will analyse the interesting details and differences in these three sculptures. Also, it explores the historical evidence and their significances.

Literature sources

The heroic act of Gajāsarṁhāramūrthi was mentioned in many literature sources.

Tamil Literature Sources

கொண்டெழுக்கோலமுகில்போற்பெரியகரிதன்னைப்

பண்டுரிசெய்தோன்பாவனைசெய்யும்பதியென்பர்- தேவாரம்

Koṇṭeḷu kōlamukil pōrperiyakaritaṇṇai

paṇṭariceytōṇ pāvai ceyyum patiyeṇṇar -Tēvāram (1053).

உறித்துவிட்டாய் உமையாள்நடுக்கெய்தவொர்குஞ்சரத்தைப் - தேவாரம்

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urittuvittāy umaīyā! naṭukkeytaṇṇa kuñcarattaip - Tēvāram (4994).

குன்றமலைக்குமரிகொடியேரிடையாள்வெருவ
வென்றிமதகரியின்னுரிபோர்த்துமென்னைகொ
லாம்-தேவாரம்

Kuṇṇaramalaikkumari koṭiyēriṭaiyā! veruva - Tēvāram
veṇṇi matakariyiṇṇu nūripōrttu meṇṇaikoḷām - Tēvāram
(8233).

கரியட்டகயன்கபாலம்கையேந்திஎரியும்
இளம்பிறைதூடும்எம்மான் - திருமந்திரம்

Kariyaṭṭa kayaṇṇa kapālam kaiyēnti eriyum
iḷampirai cūṭum em'māṇ - Tirumantiram (2813: 1).

Iravathaneshwarar or Mrityunja Eswarar temple is one
of the one hundred and eight Pallava temples mentioned
in Kanchipuranam.

வெள்ளிவரையார்இறவாத்தானம்விள்ளுவாம் -
இறவாத்தானப்படலம்

velli varaiyār iravāt tāṇam villuvām - Iravāt tāṇap
paṭalam (1).

Sanskrit Literature Source

The *Kūrmapurāṇa* recites the glories of wonderful
lingas. It mentions kṛttivāseśvara is one of the famous
lingas and it is an image of Śiva. It also describes, Śiva
came out of the linga named kṛttivāseśvarawhen an
asura in an elephant form disturbed the meditations of
group of *Brahmanas*. Śiva killed the elephant *asura* and
made its skin his upper garment.

Śilparatna mentions Gajāsarṁhāramūrthi has eight
arms. Trident, sword and elephant horn are found in the
right three hands respectively. The fourth hand holds the
elephant skin. The left four hands hold skull, shield, bell
and the skin of the elephant. The left leg rests on an
elephant's head and the right leg are in *utkutikāsaṇa*
posture. Goddess Parvati appears with the child Kanda
in her arms as Śiva cowers with fear.

Aṁśumadbhēdāgamam mentions about this form
may possess four or eight arms. If there are only four
arms, one of the right hands should hold the skin of the
elephant and the other hold *pāśa*. The one of the left
hands should hold the tusk and the other skin of the
elephant. It also mentions if there are eight arms in this

form, four right hands should carry
triśūla, *ḍamaru*, *pāśa* and skin of the elephant. Among
the four left hands, one of the hands should be held in
vismaya pose, the other hands holding skin of the
elephant, *Kapāla* and tusk of the elephant respectively.

Further it is said that the left leg of Śiva is rested
firmly on the head of the elephant. The right leg should
be bent, and it is lifted above the thigh of the other leg.
Above the *makuta* of Śiva, the elephant tail should be
visible. The four legs of the elephant are arranged
artistically in a balanced position. The skin of the
elephant arranged well, and it looks like a
prabhāmaṇḍala to the image of Śiva. The colour of
Śiva is deep red. Śiva should be adorned with
ornaments. The garment of Śiva is made of tiger's skin.

Mythology of Gajāsarṁhāramūrthi form

The sages of *Darugavana* had argued that they
were the best ascetics and that only their significant
efforts would yield the highest results, and that there
was no need to seek God's help for this. They were
proud of themselves, thinking that they were superior in
chastity and could accomplish anything with that power.
Lord Śiva, who intended to destroy their pride and
arrogance, took the form of Bhikṣātanamūrthi and lord
Viṣṇu as the beautiful Mohinī and reached *Darugavana*.
The sages staggered in a daze at the sight of Mohinī and
sages's wives mesmerized of Bhikṣātanamūrthi.

The morals and their penance ruined. They were
angry with Lord Śiva. In *Darugavana* they performed
aphisara yagna and threw various objects that emerged
from it on Lord Śiva. The became clothing, accessories,
and army for Śiva. Seeing this the sages were terrified
and finally summoned a rutting elephant from the fire to
kill Lord Śiva. Lord Śiva entered the elephant's stomach
in a tiny form with infinite power. The world became
dark. Due to the unbearable pain inside the stomach, the
elephant screamed. Parvati was afraid of seeing Śiva.
Śiva appeared after tearing the elephant's belly and
peeled of its skin. He wrapped it around himself and
performed the heroic dance. The child Skanda in
Parvati's hand pointed to his father with his index finger
and the sages fell on the feet of lord Śiva and
worshipped.

Iconography of Gajāsaṃhāramūṛthi Iṛavathaneshwarar temple, Kanchi

The Śiva temple, Iṛavathaneshwararor Mirtyunjeswarar temple consisting of a single shrine with an *ardhamandapain* front. It is situated in konerikuppam, a suburb of Kanchipuram. This temple was built during the Pallava period that belongs to the second quarter of the eighth century CE.

Iṛavathaneshwarar temple is a lesser known and one of the unexplored Pallava temples. There are stunning sculptures on the wall around the *sanctum* and the *vimana*. In the middle of the western wall the sculpture of *Vṛschika karnam* of Śiva is found. In the left side of this sculpture, the Gajāsaṃhāramūṛthi sculpture was depicted. The sculpture was built in yellow sandstone.

He is standing in a *ūrdhvajānu* posture, where the left leg is supported on the ground and the right leg is raised, bent at the knees and rested firmly on the head of the elephant exhibit the *virarupa*. The back two hands hold the skin of the elephant (Fig.1). The front left hand holds the tail of the elephant. One of the left hands holds tusk of the elephant. Due to damages of the sculpture, the other hands are not visible properly. He is adorned with all ornaments. The head is in *jatamaṇḍala*, where the hair is dressed in the form of a circle or halo around the head. On his right-side Parvati is standing and trembling with fear at the ferocity of her lord.

Iconography of Gajāsaṃhāramūṛthi at Airavateswarar temple, Darasuram

Airavateswarar temple is situated in Darasuram, Tanjore district. This temple was built during later Cholas that belongs to tenth to twelfth century CE. The Gajāsaṃhāramūṛthi sculpture belongs to this temple and now it is in Tanjore museum (Fig. 2). The right leg is rested on elephant's head and the left leg held up bent and supported by the back right thigh. He has eight arms. Front right and left hand hold the skin of the elephant. In the other three right hands are seen *triśūla*, *khaḍga* and *ḍamaru* and the one left hand is held in the *vismaya* pose, the other two hold the *pāśa* and *Kapāla*.

The tail of the elephant is visible above his crown. There is *jatamaṇḍala* on his head and tied up with skull. He is adorned with *hāras*, *kuṇḍalas* and *udarabanda*. He is in *agora rupa*, so the garment he wears in the waist, flows freely according to the movement of the body. On the left side of the Gajāsaṃhāramūṛthi image the Parvati image is depicted which is one-sixth of his form. She is standing with Skanda in her hands, trembling with fear.

Iconography of Gajāsaṃhāramūṛthi at Pudumandapa, Madurai

The pudumandapa of Meenakshi Sundareswarar temple is situated in Madurai. This mandapa was built by Nayakas, that belongs to sixteenth century CE. The whole mandapa has the significant architectural style of medieval period. It has four styles of pillars. They are decorative compound type, portrait type, yalli type and iconographic type. The Gajāsaṃhāramūṛthi sculpture is depicted in the pillar of Pudumandapa shows him in a *santarupa* with eight performing hands. Two back hands hold the skin of the elephant. The other three right hands hold the axe, trident and the arrow. The three left hands hold the skull, bow and the deer. The left leg rests on the head of the elephant. The right leg is thrown forward to rest on the skin of the elephant. The elephant faces front side.

He is adorned with all decorative carved jewels. On his head he has *kiritamakuta*, a bell-shaped head-dress. There are four *purimam* ornaments on the four sides of this *makuta*. There is a band of precious stones and *purimam* ornaments and over this is fixed an ornament known as *pirambari* crowned with a lotus flower. The images of sages are shown in the act of adoration at the base of this form. In the left side of this image, the terrified image of Parvati with her child Skanda is not depicted.

Conclusion

It is concluded that even though Gajāsaṃhāramūṛthi is depicted in many temples, the above three has its own significances. There are slight variations in iconography through ages. In Pallava sculpture, Gajāsaṃhāramūṛthi rarely holds the elephant's tail. In Chola the form is more expressive

with respect of the samhara and in Nayaka the form is in *santa* to worship. The above analysis explores the significances in the iconography of these sculptures and the historical evidence.

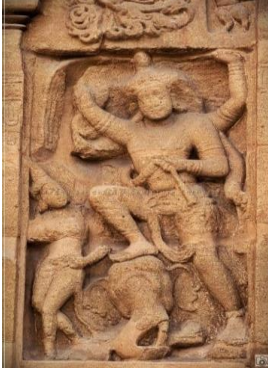


Fig. 1.
Gajāsārṁhāramūrthi



Fig. 2. Gajāsārṁhāramūrthi
Irvathaneswarar temple,



Fig. 3. Gajāsārṁhāramūrthi Pudumandapa, Madurai
(Courtesy: Maria Vincent Robinson)

Kanchipuram Airavateswarar Temple, Darasuram
(Courtesy: Madhu Jagadish) (Courtesy: Wikimedia)

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Chola Dynasty's Water Management: A Testament to Engineering Excellence

Mrs.V.Latha¹ & Dr.S.Ravichandran²

“நீரின்றி அமையாது உலகெனின் யார்யார்க்கும்
வானின்றி அமையாது ஒழுக்கு” திருக்குறள்

The availability of water was the primary catalyst for the formation and development of the Kingdom throughout history. Because a Country's prosperity and

strength are inextricably linked to its water resources, this article will explore the remarkable water management system of the Chola Dynasty, two exemplary models, namely the iconic Kallanai (or) The Grand Anicut and the ingenious Uyyakondan Canal. These two spotlighting examples showcase their

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innovative and practical approaches to water resource management, demonstrating their engineering prowess and unwavering commitment to sustainable agriculture, a dedication that we can all appreciate and learn from today.

Despite receiving lower annual rainfall of 945mm compared to the national ¹average of 1170mm, Tamil Nadu remarkably contributes around 10-12% to India's total agricultural output. On the other hand, in the last 25 years, Tamil Nadu has experienced several floods and droughts. One of the most severe droughts occurred in 2016-17, the worst in 140 years, with a rainfall deficit of 82%. This led to Crop failure, drinking water scarcity and farmers' suicides. Ironically, floods have also been a recurring issue which has become prone to intense flooding in recent years, as evident from the devastating floods in Chennai in 2015 and the massive deluge in Thoottukudi and Thirunelveli in 2023.

Tamil Nadu has an extensive water infrastructure comprising approximately 39 river basins, 2,239 Canals, 78 Reservoirs, 41,262 Tanks, over 1.5 million tube/borewells, and open wells². However, despite this vast water network, we face a Paradox: excessive water loss during floods and inadequate water supply during droughts.

Ancient Disaster Management: The Construction of Kallanai Dam during the Chola Era

In ancient times, the Cauvery River flowed unimpeded without the presence of dams, resulting in recurrent and devastating floods in the downstream region of Tiruchirappalli, including Tanjore and Nagappattinam, now collectively known as the Cauvery Delta; this was a prevalent issue during the reign of the Chola dynasty, where the unregulated flow of the river resulted in frequent inundations, causing significant distributions to the live of people living in these areas.

In the 2nd century, the visionary king Karikala Peruvallathan ruled the mighty Chola Kingdom. He was a compassionate ruler, loved by his people, but faced a daunting challenge. The Cauvery River, the lifeblood of his kingdom, was a force to be reckoned with. Its frequent and devastating floods brought destruction and despair to the people, threatening the very fabric of their

existence. Deeply troubled by their recurring nightmare, King Karikala was determined to find a permanent solution to this enduring challenge.

Constructing a structure across the turbulent Cauvery River posed a formidable challenge, but with a novel concept: “**Man Arimana Thatthuvam**” (மண் அரிமான தத்துவம்), a term that encapsulates the Chola Dynasty's innovative spirit. It refers to the clever solution that unfolded deep within the turbulent waters of the Cauvery River. Driven by determination, King Karikala began placing enormous, unhewn stones into the riverbed, where they sank slowly into the sand, anchored by their weight. As the river's currents buffeted them, he carefully constructed a series of interconnected, curved stone structures, their shapes evoking the delicate bones of a fish. A sticky mud paste held the stones fast with each new row as the river's energy reinforced the barriers¹⁷.

Thus, the dam's foundation consists of a sand bed reinforced with massive stones, providing exceptional strength and durability. This progressive technology harnessed the Cauvery River's ferocity to deflect and dissipate turbulent energy. The roaring waters, once ferocious, now swirl in gentle, controlled whirlpools, their force skillfully harnessed.

Thus, King Karikaala's long-cherished, ambitious vision, nurtured with unwavering dedication, finally became a resounding reality, leaving an indelible mark on the Kingdom's landscape. The Kallanai, a masterpiece of ancient engineering, was finally completed—the Kallanai Dam has complex network channels, including strategically designed vents and artificial canals¹⁷. This enduring impact of the Chola Dynasty's water management system is a testament to their legacy.

- Harnessed the river's energy, diverting water into multiple channels for irrigation.
- Distributed water with precision, nourishing the fertile delta region.
- Drained excess water into the Kollidam River, preventing devastating floods in the irrigation fields.

- They ensured a smooth confluence with the Bay of Bengal, maintaining the ecosystem's delicate balance.
- It also supported the growth of diverse crops, ensuring food security for generations.
- It provided a reliable source of water for drinking.
- It protected the delta region from the ravages of floods, allowing civilisation to flourish.
- Demonstrated a profound understanding of hydrology, geography and environmental stewardship.

In the 19th century, the British colonial era, a team of skilled engineers recognised the genius of Karikala's water management system and sought to enhance its functionality. Captain Caldwell, Major Sim, and the renowned Sir Arthur Cotton, a special officer appointed by the British Government to strengthen the cavern irrigation system, led the efforts to remodel and expand the dam. These British Engineers studied the original structure, built by Karikala 2000 years ago, and profoundly appreciated its ingenuity and effectiveness.

Uyyakkondan Canal: Another tribute to the Chola dynasty's exceptional Engineering skills and innovative approach to water management.

Kudavail Balasubramanian, an Ipsiraplist and historian, said the Uyyakkondan canal, an engineering marvel of the ancient world, was constructed over 1000 years ago during the reign of Raja RajaChola I, another visionary King of the Chola dynasty. This impressive 72 km long canal was dug as a branch of the mighty Cauvery at Mayanoor in present-day Karur district, with the primary objective of irrigating the fertile lands between Karur and Tiruchirappalli as well as parts of Tanjavur Districts.

The geographical terrain of Tiruchirappalli district, characterised by its elevated landscape, presents a natural barrier that prevents the Cauvery River from flowing into the district. As the river winds through the adjacent lower-lying area, its course is dictated by the gravitational pull, causing it to flow away from the elevated district. This natural phenomenon means that the district relies on artificial water management systems, such as canals and dams, to distribute the river's water for distribution, drinking, and other purposes.

Thus, Raja Raja Chola I strategically selected Mayanoor as the ideal location to construct the canal head (மதகு) for the Uyyakkondan canal due to its unique geographical advantage. At Mayanoor, the northern and southern banks of the Cauvery River are at the same elevation, allowing for a seamless water diversion into the canal. Further downstream of Mayanoor, the Cauvery's southern bank rises significantly, making channelling water into a canal impractical. The King's wise decision to construct the canal head at Mayanoor showcases his in-depth understanding of the region's topography and ingenious approach to water management.

The Tanjore Rajarajeswaram inscription and the Vallam Akouriamman Temple inscription provide valuable insights into the Eriyur Nadu, shedding light on the names of villages that were part of this ancient region. The listed villages include 'Karukulavallam', Vinnaneri Enum Mumumdicholanallur', 'Vikramachola Chaturvedi Mangalam', 'Pulikulam' and 'Iddaikudi'.

The Chola King's visionary plan, executed through the Uyyakkondan Canal, aimed to revolutionise agriculture and water management in the region. His ambitious project sought to fill over 2000 Tanjavur and Pudhukottai Districts tanks. It irrigates approximately 32,764 hectares of land, transforming vast tracts of arid terrain into fertile agricultural fields. Also, it creates a robust water supply chain, ensuring a consistent flow of water to the tanks and fields. By naming this vast irrigated region as ' Eriyur Nadu' (Land of Tanks), Raja Raja Chola-I emphasised his focus on water management and irrigation. This name highlights the importance of tanks as a crucial component of the region's water infrastructure.

Amidst all the impressive facts about the Uyyakkondan¹ canal, a temple named Cholamadevi in Tiruverumbur of Tiruchy District features an inscription revealing that Chola King Raja Raja-I order to create the "Uyyakkondan Eri Variyam" and the Gramasabha (Village assembly) of Cholamadevi accepted and implemented that order. This inscription highlights the king's initiative and the local community's cooperation in building the canal system, showcasing their collaborative effort in water resource management.

"The Uyyakondan canal's vision is realised through its remarkable ability to transcend geographical boundaries, providing sustenance to many villages and towns across multiple districts. Its journey begins in the Tiruchy district, where it quenches the thirst of the local population before meandering through the landscape to nourish numerous tanks and water bodies in the Tanjore and Pudukottai districts. This ambitious waterway empties into the serene Cherendi Lake in Tanjore district, showcasing its vital role in supporting the region's water requirements.

The Uyyakondan Canal's enduring presence is a tribute to the Chola dynasty's innovative spirit, commitment to their subjects' welfare, and ability to balance short-term needs with long-term sustainability. It serves as a shining example of ancient India's engineering prowess and a reminder of the importance of responsible water management in modern times¹⁸. "

Conclusion

The Chola administration's proactive response to disasters demonstrates a commendable commitment to risk management. Their meticulous documentation of events in inscriptions provides a rich repository of knowledge, enabling future generations to learn from past experiences and develop targeted strategies for disaster preparedness.

This exemplary model of water management, community engagement and disaster resilience showcases the Chola King's visionary leadership and dedication to the welfare of their kingdom, offering valuable lessons for modern-day water resource management and disaster risk reduction.

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The Evolution of Ancient towns in Gadilam River: Special Reference to Cuddalore Region

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Introduction

The inhabitation of humans are evolved in the bank of rivers in India, including all over the World. Indeed, the rivers are the birthplace of the civilization, because the humans need to water both drinking and other purposes. On the consequences, the river Gadilam one among the important river on the erstwhile South Arcot district has the sources from Neolithic period to Modern period, through exploration and excavation. The artifacts reveal the significance of the River Gadilam, where the religious legends sung the hymns to the God. Both Saivaite and Vaisnavaite religious sects are emerged in this river temples, particularly Temple at Thiruvandipuram. This river has the numerous ancient towns explain the culture and traditions of the people inhabited through the years. This article mainly focused to reveal the significance evolution of ancient towns in Gadilam River with special reference to Cuddalore region.

Gadilam River

Gadilam river is a major flood carrier originating from the tank surplus of Mariyanur Tank and the drainage from Melaphazhengoar Reserve forest in Kallakurichi Taluk of Villupuram district. The Gadilam River sub basin is located between Latitude 79° 10' 25" – 79° 50' 30" and Longitude 11° 43' 30" – 11° 55' 45" and its surrounded by Vellar River basin on the South side, Varahanadhi basin on the North Side and Bay of Bengal on the east. The river runs about 120 km and finally confluences into Bay of Bengal near Devanampattinam Village in Cuddalore district. *Sesha nadi* and Malattar are the tributaries of Gadilam river. There are fourteen anicuts across river Gadilam. Eleven anicut of located in Villupuram District irrigating direct ayacut of 18.61 Ha and through tank ayacut of 4401.03 Ha. and three anicuts are located in Cuddalore district

irrigating direct ayacut of 1665.59 Ha. and through tank ayacut of 3271.72 Ha.¹

Cuddalore –geographical Setting

Cuddalore has more historical and geographical values to compare with other places in Tamil Nadu. The remissness witnessed the ancient culture, tradition, and historical signatures. The Geography has blessed the people to habituate from ancient period, especially Gadilam and South Pennar River region.² Cuddalore is the thirty ninth district in Tamil Nadu, have the head quarters in Cuddalore. This district consisted around 3703 sq km, which known as Kadambur in Ancient period. Cuddalore is otherwise known as Thirupparipuliyur, while the British named Cuddalore, because the name Thirupparipuliyur had struggled to pronounced by the same. Cuddalore has ten revenue district namely Cuddalore, Panruti, Vriddhachalam, Chidambaram, Kattumannar Koil, Thittakudi, kurinjipadi, Veppur, Bhuvanagiri and Sri Mushnam. From pre historic period to Modern period (colonial period), Cuddalore acted as the prominent place, both rational values and being capital in the British era. The reminiscences of pre historic antiquates given details about the values of Cuddalore on ancient era. During the Sangam Age, the banking industry and glass industry prospered here which comparatively good as Arikamedu. The Jains settled here and their town has been renowned in the place of Thirupparipuliyur, which named after Pataliputra by them. In *Gudikadu* and *Karaikat*, traces similar to the erosion mound of the ancient port have been discovered. Cuddalore is a historically significant location. The Red Zone, Kammiyampettai, is a group of sites in Cuddalore history. Some countries experience year-round drought or cold. Cuddalore has a pleasant climate that is

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relatively unaffected throughout the year.³

Mayyanoor

Mayyajnoor is located near the town in Kallakurichi district, around 16 km north-east of Kallkurichi town. This town has a mountain on the southern side, which does not belong to any other mountain ranges, peak around 250 feet. There is a rock held near the place, called *Karudan Parai*, which named after Eagle crack the mountain, where the natural fountain prevailed, and called above the name. The reservoir size around 4 feet length, 3 feet length, narrowed on the northern side. Even the drought happened this period, this reservoir have the water.⁴

Thiruvamur

Thiruvamur, the birthplace of Thilavathy and Thirunavukkarasar far away from Cuddalore, around 35 km. It is located on the north bank of Kedilam, 9 km on the west of Panruti. A short distance to the west of this town the Malattaru joins the Kedilam on the banks of the Kedilam and a little distance a large stream called 'Narin Odai' joins the Kedilam on the South bank. Thiruvamur named after three words Thiru, Aam and Ur, named after the place blessed all kind of happiness. This place consisted the ancient Siva temple Pasupathieswaram, which Navukkarasar sung the hymns on ancient era.⁵ Also it has more than thirty one inscriptions, which tells that the temple has constructed by Kulotunga I in his 21st regnal year (A.D 1090). This place also known as Thirumunaipadi.⁶

Thiruthuraiyur

Thiruthuraiyur also a historic place which located near the river region, where the temple has the Siva temple, and goddess Pongothai nayagi. Also the sacred saint named Sundarar made sacrifice to the God, which tells the Tamil literature Periyapuram. The saint Arunagirinathar also mentioned about this land in his devotional songs brings out the importance of Thiruthuraiyur region.

Gunabareswaram

Gunabareswaram temple is located around fifteen kilometer from Thiruvadigai Veerataneshwarar highway. This temple otherwise known

Kunapareswaram, Kunabarasuram, Kunthareswaram. Mahendra pallava Kings has the nickname which mentioned by the inscriptions "Kunabaran" while the place names as Gunabareswaram. The Puranic sources referred that the Pallava King converted into his religion from Jainism to Saivism, then demolished the temple of Pataliputra and constructed the temple of Thiruvadhigai.⁷

Vegakkollai

Vegakkollai is located northern side of the Gadilam river around ten kilometer, northern side from eleven kilometer. The mythic story tells that Lord Shiva fired around thirty Arakas(devils) in his smile. Hence this place sand is showed the colour of Red. But the Vegakkollai place not fired in this fire of anger, hence this sand showed white.

Vengadampettai

Vengadampettai is located near kurinjipadi village, southern side of the Gadilam river around ten kilometer from Palur. This village has the ancient temple glorified Lord Vishnu, become the important place over the years. Vengadampettai Venugopalasamy Temple has the two mandapas around fifty square feet, where the Lord Aranganathar sculpture placed. Vengadampettai village named after the Lord Vengada ruled from Gingee around 1478 A.D., then named as this place. Venkatapathi attacked the Jain which mentioned in the temple inscriptions.

Chennappanayakan Palayam

Chennappanayakan Palayam is located near Palur village in the southern side of the River Gadilam, around sixteen kilometer. During Nayak period, the Chennappa nayakam palayam followed poligar system, where Chenna Nayakan could be the landlord. In 1762, Muhammed Ali, the son in law of the Nawab dost Ali, could be the Mittah of this place. The East India Company nominated the member for this place, to bought the clothes which manufactured in this village. This clothes are transported via river Gadilam to the coast of Cuddalore, where British purchased the clothes and sell in the Asian and European lands. In 1807, the Appu Mudaliyar get the lands from Sangara Nayakar in this land.

Vanamadevi

Vanamadevi is located in Vilangalpattu village from Gailam village around 12 kilometer. The Vanamadevi anaicut is build between the river Gadilam in this region. There are some village named Arungunam , Pallavaraya Natham which mentioned around three kilometer, given the details about the village. Vanamadevi could be the queen name of Chola, could be ruled by the Cholas, then by the feudatories of Cholas.⁸

Conclusion

Water is the major source gives the opportunity to survive the human also evolve the inhabitant capability to the same. Hence the civilization are emerged in the riverside, also it vanished the raising of the river to the habitual place. On the consequences, the Villpuram and Cuddalore had the two major rivers namely River Gadilam and South Pennar, given the possibility to the humans for long period. In addition, it has lot of cities and villages, emerged in the river side tells the inscriptional sources brought from the temple premises. Every city has the temples bring out the historical

significance of the Gaidlam River in the reign. Thus the river Gadilam has own civilities society from ancient period, survived over the years.

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An Artistic Perspective of Ashta Shakthi Mandapa in Minakshi-Sundareswarar Temple at Madurai

G. Murali Prasath

Introduction

Madurai, one of the ancient cities of Tamil Nadu, was the great capital of the Pandyas; At the same time, it is considered the most ancient home of Tamil culture. It has continued to be important as a religious, educational, and cultural centre from the later Sangam period to the present day. Among these, the Minakshi-Sundaresvarar temple stands as one of the largest temples in the world. The temple walls and concentric city streets around this temple are built in concentric squares. According to inscriptional and literary evidence, the temple dates back several centuries. The

earliest Tamil literary works refer to the temple as the nucleus comparing it with the lotus bud and the streets around it as its petals. Also, the temple is the geographical and ritual centre of the ancient city of Madurai. Here the Pandyan princess Minakshi, a manifestation of Goddess Parvati, and Shiva as Sundareswarar (*Sthala Chokkanatha*) are depicted. The Minakshi-Sundaresvarar temple is a magnificent artwork museum from the early Pandyas, later Pandyas, and Vijayanagara-Nayak periods.

The Vijayanagara-Nayak kings extensively restored and reconstructed the Pandya structures

between the fourteenth and eighteenth centuries. In this sense, the Dravidian architectural style of Tamil Nadu reached its zenith during the Nayak period. The best example of their architectural style is the Madurai Minakshi Amman Temple. This Madurai temple comprises vast complexes with mandapas, many sanctuaries, corridors, and courtyards and is considered by extraordinary architecture and exquisite sculptures. In this way, the contribution of the Madurai Nayaks to this temple is unsurpassable.

Hence, this paper aims to find out the architectural significance of the *Ashta Shakti Mandapa* of the Minakshi-Sunderesvarar Temple in Madurai and the artistry of the sculptures there. Among the many mandapas in this temple, each has its special significance. Like *Ashta Shakti Mandapam* Madurai's distinctive architecture and sculpture, the goddesses are united in this mandapa.

The *Ashta Shakti Mandapa*, Minakshi Shrine's main entrance, is one of the most beautiful entrances to the Minakshi-Sundaresvara temple. On the pillars on both sides of this mandapa, the eight forms of Goddess Shakti, Kaumari, Rauthri, Vaishnavi, Mahalakshmi, Yangnarupini, Shyamala, Maheshwari, and Manonmani are individually sculpted on the pillars of the mandapam. This is why this mandapa got the name *Ashta Shakti Mandapa*. The sculptures of eight Shakti (power of their respective male deities) in this *mandapa* indicate that the worship of Shakti or female goddesses peaked during the seventeenth century.

Architecture

The *Ashta Shakti Mandapa* is situated to the west of the *Nagara Mandapa*. The entrance to this *Mandapa* is at street level. Its facade is set high. It is 18 feet wide and 25 feet high and although there is no tower over this entrance it leads into an imposing Hall 46 feet long 18 feet wide with a hemispherical ceiling. A contemporary Tamil literary work, Madurai Koil *Thiruppanimalai* mentions that this beautiful *mandapam* was built by two wives of Tirumalai Nayak, Rudrapati and Tholiammal. The queens made great efforts to build the *Ashta Shakti Mandapam* at the entrance of Amman's sanctum and wanted to reveal the power of the Mother Goddesses to

society. The mandapa was formerly used for feeding pilgrims. Also, this mandapa used to be a subsidiary entrance and is now used as the principal entrance. The central aisle is now flanked by shops selling requisites for pooja at the temple.

Generally, the Vijayanagara-Nayak style of architecture is seen as a diverse art form. It is said that in the art of their time, there was also an art style that included art forms related to religions such as Saivism, Vaishnavism, Jainism, Christianity, and Islam. Among these, if we take this Meenakshi Amman temple, each of the mandapas has many art forms. The *Ashta Shakti Mandapam* has a hemispherical Gothic arch shape. It is Roman (Italian) architecture. It was adapted to modern Anglo-Indian purposes. It combined the individual characteristics of the three different cults now prevailing in India, Hinduism, Mohammedanism, and Christianity into a single art system.

The best example of this Gothic arch is the Tirumala Nayak Mahal. Tirumala Nayak Mahal was built with the help of Roman architects. Portions such as the *Ranga Vilasam* in this mahal are of Gothic-roofed architecture. This *Ranga Vilasam* area was the residence of Thirumalai Nayak's brother, Muthialu Nayakkar, and the Queen's Chambers, the residence of servants and relatives. It seems that Rudrapati Ammal, impressed by these curves, wanted to create a hemispherical structure. Therefore, this *Ashta Shakti Mandapam* structure is built in a Gothic arch.

Significance of Ashta Shakti's

Ashta Shakti or *Matrika* referred to as the "Eight Mothers", a revered group of deities deeply rooted in Hinduism. These divine figures are usually depicted in Hindu art and mythology, either as a group of seven, called the *Sapta-Matrika* or as a group of eight, called the *Ashta Matrika*. This Mother Goddess worship has been practiced since ancient times.

The earliest references to these *Matrikas* date from about the first century A.D., but they rarely mention their number; The implication in some passages is that they are infinite. The deities are only mentioned as a group, and they function as a group and are classified in almost all references throughout the

tradition. There are different mythological versions of the origin of the Matrikas. According to Puranas, the Matrikas are the Shakti of Siva, Indra, and other gods and are the deities of the battlefield. Moreover, they are usually depicted in mythology as combating demons that threaten the gods or against the stability of the cosmos.

Most of the references in the Mahabharata refer to groups of deities known as Matrikas, and these deities were understood as dangerous. Their physical descriptions emphasize their fearsome nature, and their behaviour is said to be consistently violent. However, sculptural depictions depict them differently as benevolent, compassionate, aristocratic mothers.

These deities play a significant role in Hindu spirituality and represent a deep connection between the divine and maternal forces of creation. Moreover, different names call these Eight Mothers according to the region. The Varaha-Purana indicates eight Matrikas and says that they denote eight mental qualities that are morally bad.

1. Yogeshvari - Kama or desire
2. Maheshvari - Krodha or anger
3. Vaishnavi - Loba or covetousness
4. Brahmani - Mada or Pride
5. Kaumari - Moha or illusion
6. Indrani - Matas Arya or fault-finding
7. Chamunda - Pai Sunya or tale-bearing
8. Varahi - Asuya or envy

According to Siva Purana, a demon called Andhakasura started troubling the gods and common people in Puranic times. He became evil after being imbibed with immense powers by Brahma, the creator of the universe. His actions disturbed all the Devas, so they approached the mighty Brahma to help him demolish Andhakasura. Lord Brahma guided deities towards supreme Siva to kill Andhakasura. Lord Siva agreed and engaged in a violent war with the demon. Lord Shiva agreed and engaged in a fierce battle with Asura. When Siva struck Andhakasura with his trident, Andhakasura's blood gushed. But, from every drop of

blood, a new andhakasura appeared, greatly angered the mighty Siva. He started emitting flames from his mouth, which led to the creation of Devi Yogisvari. The other seven deities who emerged from the other gods eventually gave birth to the Ashta Matrikas. The entire episode is symbolic of the struggle between spiritual wisdom represented by Siva and ignorance symbolized by Andhakasura. The Vamana Purana states that these goddesses were not engendered by male gods, but emerged from different parts of the goddess's body. The Varaha Purana states that the Matrikas were created by the Vaishnava Devi who was doing penance at Mandaramalai.

However, although the Matrikas are reduced to seven, eight, or sixteen deities, each associated with a male deity of the Hindu pantheon, and created in many mythological accounts to play supportive roles in the dharma order, they remain primary throughout their history.

Often the Matrikas are primarily an independent group of deities who have a violent nature, are associated with disease, and are particularly prone to infecting young children. Many local or village demigods are associated with diseases affecting children, are usually exchanged for blood, and have violent natures.

Sculptures

In the Ashta Shakti Mandapa, eight deities are depicted standing four on each side on the pillars. These goddesses face each other and show Abhaya Mudra (gesture of protection). They all have four arms carrying weapons and flowers indicating their powers and feminine nature.

Kaumari

Kaumari is the feminine energy of Muruga (Kumara). Kaumari has four arms, two of which she carries the weapon Shakti in her upper right arm and the *Vajrayudha* in her left upper arm. Her remaining two arms are in *Abhaya* and *Varadha* poses respectively. She also wears a crown tied with *Vaisaka* or *Vajra*. She is identified as Kaumari, the female Shakti of the deity, as she carries the Shakti and vajra weapons, common

qualities of Muruga known as Subramanya and Skanda Karthikeya.

Roudhiri/ Kail

Destroying evil spirits and protecting devotees who are suffering mentally and physically, Raudiri is always fierce and hence she is also known as Kali. Hence her sculptures are usually shown with attributes of Goddess Kali. She wears a *Jwala* crown on her head and her right and left upper hands hold a *pasa* (robe), kettledrum, and snake respectively. In her lower arms are the trident and kabala (skull) respectively, a weapon of destruction. The protruding teeth/fangs on either side of her mouth indicate her anger/resentment. She is seen laden with ornaments and drapery flowing from her waist to her ankles.

Vaishnavi/ Durgadevi

In this *mandapa*, the sculpture of the goddess, situated on the pillar next to Roudhiri, is considered by some authors to be Vaishnavi, the female Shakti of Vishnu, the god of food. Vaishnavi is mentioned as one of the "Nine Durgas" (*Navadurga*) who participated in Virabhadra's campaign against Daksha, according to the Shiva Purana. Vaishnavi represents the second Matrika. Her upper right and left hands hold a conch and disk respectively. Her lower arms show *Abaya* and *Varada*. As Vaishnavi is generally considered a benign deity, she is not given a protruding tooth. This raises the question of whose image. Goddess Durga, usually standing on the head of a buffalo, is presented with protruding teeth in some sculptural scenes, and her weapons are a conch and discus. Therefore, it is correct to identify this image as Durga's image instead of Vaishnavi's.

Mahalakshmi/ Vaishnavi

Next to Vaishnavi, the sculpture found on the fourth pillar on the south side of the *Ashta Shakti Mandapa* is Mahalakshmi. Mahalakshmi symbolizes great royal fortune. She is mentioned as the last of the eight *Ashta Matrikas*. In iconography, Mahalakshmi always carries lotus flowers in her upper arms, bestowing wealth and prosperity on devotees. The current image in the *Ashta shakti mandapa* also holds lotus flowers in its upper hands. Her lower right and left arms show *Abhaya* and *Varada* postures respectively.

Yagnarupani/ Velvidevi

The first pillar on the *Ashta Shakti mandapa's* north side is a Yagnarupini sculpture. She is considered the goddess of the Vedic sacrifice of Siva and hence is also known by that name. Her upper right hand holds a ladle for pouring ghee on the fire, and her left-hand carries a flexible tube like a flute. The lower right and left arms show the *Abhaya* and *Varada* mudras. She wears *Jata Makuta* and *Patrakundalams* in her ears.

Syamala devi

A sculpture of Syamaladevi is depicted on the pillar next to Yagnarupini. As she represents heaven and earth, she is depicted holding lotus and lily flowers in her upper arms to represent night and day and heaven and earth respectively. The lower hands show the *Abhaya* and *Varada* mudras postures. Like the other deities in this hall, this goddess wears *Krita Mukuta*, ornaments, and clothes from the waist to the ankles.

Mahesvari

Mahesvari is the female energy of Siva. She has also four arms; two of which are in the *Varada* and the *Abhaya* poses respectively, while the remaining two hands carry the Sivas weapon battle axe in the upper right hand. The left hand carries a robe (*pasa*) indicating female power. Her head is adorned with the *Jata-Makuta*.

Manonmani

The fourth pillar has a sculpture of Manonmani who is believed to bestow wisdom and yoga on the devotees. Her depiction is slightly different from the figures as her eyes are partially closed to indicate shame. She wears a *kirta makuta* and carries a lotus flower in full bloom in her upper arms. The lower right hand holds *Akshamala*, which symbolizes wisdom and asceticism and the left holds a *kamandalu* (water pot) and flowers for pujas. There is every possibility of considering Brahma as Brahma Shakti. Brahma also carries *Akshamalai* and *Kamandalu* in his hands.

Conclusion

Ashta Shakti Mandapa is one of the most beautiful *mandapams* of the Madurai Meenakshi temple. Its structure is slightly different from other *mandapams*.

The main purpose of erecting the *Ashta Shakti Mandapam* is that the devotees standing at the entrance gate should first receive the blessings of these deities and then visit Goddess Minakshi, the queen of Madurai and the mother of the universe. A similar Ashta Shakti Mandapa with a full-scale sculptural representation of the eight deities is nowhere to be found among the temple structures built during the Vijayanagara-Nayaks period.

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Administration of Kongu Nadu in the Reign of Kongu Chola King Virarajendra

Janani A

Introduction:

Kongu Nadu is an administrative region, which comprises of present-day Coimbatore, Tirupur, Erode, Salem Districts and parts of Dindugal, Karur, Dharmapuri and Krishnagiri Districts. According to M.Arokiaswami, “Kongu Nadu was a cockpit of warring powers”. Through the epigraphical evidences scattered around this region we can clearly see the change in the imperial dynasties and their feudatories. Kongu Region had been ruled mostly by such feudatories and vicerealties ranging from Velir chiefs, Vira Keralas, Kongu Cholas, Kongu Pandyas and Nayak Chiefs. Kongu Cholas had control of Kongu Nadu from 943 CE to 1305 CE. In this particular study, the focus is laid on the administration of King

Virarajendra, the longest ruling king in the Kongu Chola Interregnum in Kongu Region.

There are more than 200 inscriptions that belong to the King Virarajendra’s period in Kongu Region. Through these inscriptions we get information regarding administration, grants and social condition. The earliest inscriptions bearing the king’s 3rd Regnal year can be found in Peramiam in Tirupur and Vijayamangalam in Erode. Inscriptions with the last regnal year which is 46th is found in Sevir in Tirupur and Vijayamangalam in Erode.

One of the important features in these inscriptions are usage of the word “Etir” which denotes that there is addition of year(s) mentioned, for example: “Patiṇ mūṇṇrāvatiṇ netir” means 13+1 years, which gives us

fourteen as regnal year. Similarly, “Patiṇaṇcāvatu etir ēlāvatu” means 14+7 years, which gives us twenty-one as the regnal year.

Anomaly in Regnal Year:

It is notable that both the earliest and last of the inscriptions are recorded in Vijayamangalam. King Virarajendra must have ascended the throne in 1207 CE. Before calculating the duration of his reign, it is important to consider that the Avinasi Inscription mentions about a grant of *achchu* (coins) for the provision of oil for bathing the images of God and Goddess on Saturdays, it also explains that there are 55 Saturdays per year. This makes the duration of years longer than the usual of 365 days. Though his reign seems to have lasted for 46 years, duration wise it could have been 49 years. An inscription dated Saka 1179 which is 1256-57 CE, belonging to the 46th Regnal year of the ruler found in Vijayamangalam gives the upper limit. (Image 1). King Virarajendra seems to have been ruling for at least 49 years, from 1207 CE to 1256 CE based on the above facts.

Administrative Divisions in Kongu Nadu:

Nādu was the fundamental territorial unit of Kongu Nadu. All these divisions were made for administrative purposes. “*Colan Purvapattaiyam*” mentions twenty-four *Nādus* being present in Kongu. Classification of Kongu region comprising of more than forty nadus is mentioned in several epigraphs and literary works like ‘*Irupattunālu Nāttu pattayam*’ and the “*Kongumandala Sadagam*”. There are also references to the existence of Vaḷanādu at the time of King Virarajendra. Rājārāja Vaḷanādu, Vīracōḷa Vaḷanādu and Virakēraḷa Vaḷanādu mentioned in the inscriptions. Nannanūr was present in Virakēraḷa Vaḷanādu which is now known as Anaimalai at present. The Valanadu here is created based on the presence of huge water bodies and efficient irrigation systems. It is clear that the Vaḷanādu mentioned here did not serve as an administrative division as in the political system of Imperial Cholas.

King Virarajendra was the successor of Kongu King Kulottunga II. Through the Komaralingam Inscription, it is known that King Virarajendra had the

title “*Iranṭu koṇkumonrāka āṇṭaruḷiṇa*” thereby providing evidence that he ruled both northern and southern part of Kongu Nadu under his reign. It implies that the Kongu Nadu was bifurcated and was ruled by two rulers before the accession of King Virarajendra. In the epigraphs belonging to the regime of King Virarajendra, we can find the names of fifteen Nadus and fifty-eight towns and villages.

Assembly of Common Villagers:

The towns and villages under the Nadus had inhabitants belonging to various sections of societies and communities. The “*Colan Purvapattaiyam*” provides insights about the establishment of towns in Kongu region. Accordingly, new settlements and erection of temple was carried out by deforestation activities from Karur to Muttam, across Kongu Nadu by a king named “*Karikala Cholan*”. Settlements developed through deforestation had “*Puttūr*” as suffix. When the parts of land in a village or town are given to particular communities, it was turned as “*Nallūr*”.

The Perur inscription mentions that *Māḥkai Paḷanattam* alias Pukaliṭam kuṭutta cōḷa nallūr was created in Pērūr nāṭu and the royal order invites new inhabitants, it also mentions about rules for taxation and Tax exemption for *Pūluvar* community members who resided there. The Villagers had organised themselves into Sabhas, Inscriptions mentions existence of such organised groups like “*Viranarayanallur Kuricci Urom*”, “*Pāṭṭāli Urom*”, “*Muttur Nagarathar*”. Communities also had similar grouping like “*Puluva Ur-varom*” which existed in Sevrur and “*Vēṭṭavurōm*” in Vijayamangalam.

Lands granted to Brahmins and the places inhabited by Brahmins had a suffix of “*caturvēti maṅkalam*”. Inscriptions mentions existence of an organised board of members representing the *caturvēti maṅkalam*, for example: “*Jayankondachola Chaturvedhi Mangalattu Sabhaiyom*” in Kadatrur. The Organised members of towns, villages, *caturvēti maṅkalam* and communities issued various grants to the temples. They also received royal orders, which provided instructions to utilise grants, conduct welfare measures and taxation regulations.

Water Management:

The ancient Kongu country was essentially made up of the valleys of the famous river Kāvēri, and its main tributaries, the Bhavani, the Noyyal, and the Amaravati. It is essential to adopt necessary water management measures to ensure proper irrigation. Inscriptions of Virarajendra seems to mention about Canals, Water Channels and Lakes to demarcate lands donated to the temples. It is notable that in the regime of Virarajendra, attention was directed towards improving irrigation by creating ponds and lakes. In the 38th Regnal Year, a lake named “Pacuñkaṇṇit tālai” in Paṭṭil belonging to Vaṭakarai Nāṭu was donated to the Vākīcuvaramuṭaiyār temple along with the fields irrigated by the lake as tax free lands. It was also ensured that 1/3rd of the produce harvested from these lands was to be donated to the temple. A Similar grant was initiated by the king directly to the Virarajendra Vinnagara Perumal Temple in Karuvalur. The inscription mentions about a pond named “Purōcak kuḷam” and the lands benefitted by this water source was donated to the temple as *tiruviṭaiyāṭṭam*.

The Perur Inscription provides us a valuable information about resolving a conflict regarding water management in Pērūr Nāṭu. It means the King ordered the villagers to close the Tēvicirai Dam only after filling the Koḷūr Dam which was built after the former across the Noyyal River. The inscriptions also specify certain villages and communities who were assigned to protect the dam and function based on this order.

Temple Administration:

During the reign of Virarajendra, numerous measures were taken to improve the Temple Treasury. The Avinasi inscription mentions about change in **Kaṇiyālar** as the existing Kaṇiyālar, who had these rights for generations, failed to recover the gold and *achchu* (Coins), which led to depletion of temple treasury.

Temples provided food for ascetics, *desantris*, orphans and crippled. Royal Grants made to the temple were ensured that it was utilised properly. The orders provided even basic instructions and assigned people to

take the oil pot and torch inside the temple and light the lamp

The Anaimalai Inscription mentions about assigning ten members to do daily temple services. These members were chosen from the inhabitants of the Virarajendran Tirumadaivilagam. This ensures that residents were involved in the temple services. It also notable that the donors also considered about replenishment of grants if initial grants exhausts through additional grants or providing replacements. The imprecatory verses in these inscriptions give warning to properly use the grants and upon failure consequences would be faced. The order also assigns people from various sects and communities to protect these grants like the Saivites, Vaishnavites, *Pūluvas* and *Vēṭṭuvas*.

Trade Centres and Military Administration:

Kongu Nadu is known for the presence of major trade routes that connected the coasts of Arabian Sea to Bay of Bengal. Highways (Peruvali) mentioned in the inscriptions and the notices of mercantile cities, outposts and centres of internal trade discloses an interesting system of communications inside the land and maintenance of contacts with other territories. Some of the significant trade routes that traversed the Kongu Region are Rajakesari Peruvali, Nāttup Peruvaḷi, Adan Peruvali and Pālap Peruvaḷi. Trade posts like Aṭikīḷaḷam, Erivirapaṭṭiṇam and Paṭaivīṭu provided accommodation and protection for the merchants. Hence, Military troops were stationed alongside these trading posts and important centres.

We can see military troops and regiments mentioned in the inscriptions of King Virarajendra like “Kadattur Nilaininra Ayiravar”, “Amattamaakandan Terinda Kaikolar” who were stationed in Manniyur. Kadattur Nilaininra Ayiravar Regiment had a member with title Padaivalavam, who belonged “Vellappa Naattu Palai Kaattu Cheri” which was present in Malaimanadalam (Kerala), this denotes that the soldiers from varied origin was employed in the troops. Ranks like Senapati, Nayagam, Padaithalai and Padaivalavam are mentioned in the inscriptions yet, the nature of these postings is difficult to ascertain from available records.

Decline:

King Virarajendra is regarded as the most powerful ruler among the Kongu Cholas. The Kolumam Inscription mentions about an incident highlighted as “*Vaṭukaṇ Kalakam*” which is believed to be the Hoysala Conquest under King Someswara. The Natraja image of the temple was damaged during the incident, hence King Virarajendra ordered to replace the idol. Another inscription in Kolumam mentions about a skirmish in Karai *Vali Nāṭu* which occurred in 46th Regnal year, which is the last regnal year of the king. This incident caused damages to many temples in Karai *Vali Nāṭu*, hence the king offered Irattayampadi in Vaigāvi *Nāṭu* to compensate the losses. The former incident is brought to attention through an undated inscription. Hence, it is difficult to conclude whether the skirmish in Karai *Vali Nāṭu* was due to *Vaṭukaṇ Kalakam*. The influence of Kongu Cholas declined after King Virarajendra’s reign, due to series of weak successors and threats from other feudatories and Imperial dynasties.

Conclusion:

The stories from the stone inscriptions echoes the grandeur of Kongu King Virarajendra. Evidently, he managed to ensure the villagers benefitted from the water bodies through efficient water management schemes. The temple treasury was protected with continuous grants, it was also replenished properly and measures were taken to prevent malpractices in the temple. King Virarajendra ensured that various communities received incentives and tax exemptions for their contribution in welfare measures. Kongu Nadu thrived in his reign. New Inscriptions pertaining to the history of Kongu Nadu will provide more opportunities to enhance the existing understanding.

Studies on feudatories, chieftains and local rulers provides us with valuable information about the past landscape. The role of epigraphy is significant in deciphering the history, especially in southern India. We must understand that inscriptions also serve as a didactic medium, by providing information about instances and ways to navigate an issue. With more studies on Microhistory, one can bring out the nuances of various

aspects of administration, polity, economy, society and beliefs to light.

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14. “Erodu Mavattak Kalvettukal.” Tamilnadu State Department of Archaeology, Chennai, vol. 1, 2007, No.98/2005, p. 192.
15. “Coimbatore Mavatta Kalvettukal.” State Department of Archaeology, Chennai, vol. 1, 2006, No. 846/2003, p. 93.
16. Ibid., No. 116/2004, pp. 306-307.
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18. Ibid., No.781/2003, pp. 9-10.
19. Ibid., No.890/2003, p.146.

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Socio - Economic Conditions of the Kongu Region an Analysis

P.Rithika

Introduction

Kongu Region of present day includes Coimbatore, Nilgiris, Erode, Dharmapuri, Karur, Kulithalai, Palani, and Dindigul. In Sangam age, Kongu Nadu was called Vel Nadu or Vellala Nadu. There was an evidence that the gold of the kongu region was used in the Indus Valley Civilization in the 2500 B.C.E. Approximately 1800 years ago, during the Sangam era, Tamil Nadu comprised of six states namely, Tulu Nadu, Chera Nadu, Pandya Nadu, Chola Nadu, Thondai Nadu, and Kongu Nadu, as said by MailaiSeeniVenkatasamy in the "*History of KonguNadu*." However, historical accounts indicate that kongu region was significantly larger during the Sangam period when compared to its present day boundaries.

Archaeologically Excavated Areas

Tamil Nadu State Department of Archaeology conducted excavations in various parts of the Kongu region which included the popular towns of Karur, Kodumanal, Perur, and Vellalore. These towns played a major role in the export of beads to the Rome. Semi-precious stones were found in the sites of Vellalore, Sulur, Kaniyampundi, and Kodumanal, all located on the banks of the river Noyyal.

Kodumanal, a major Archaeological site of Tamil Nadu. In olden days, it had iron ore industries and produced good quality swords and other iron tools.

This excavation shows that there was an active trade between the people of Kongu region and the classical Roman world attained its peak.

Literary Evidences

Pliny's accounts on Roman trade with Kongu region. Pliny, a Roman historian of the 1st century AD said that the beryls had a peculiar sea-green tint that came mostly from India.

A 17th century literature called *Kongu Mandala Sadagam* clearly indicates the boundary for Kongu Nadu.

The epic which is only for the community of Vellalar is '*YeerEzhupathu*', written by Kambar.

Kongu - The Trade Centre

Kongu Region is attracted by the people of various countries such as Romans, Greeks, and Arabians. Before the invasion of Malik Kafur to South India, the region had many highways such as *RajakesariPeruvazhi* (Nagapattinam to Vanji highway where most of the Roman coins were found),

KonguPeruvazhi, and *AthiyamanPeruvazhi* which connected one point to another through Kongu Nadu. Because of this, the region became a big trading centre in the ancient times. Around 80% of the Roman coins found in India were discovered in the Kongu region. Romans exchanged their goods and coins with Kongu Nadu. Kongu has been positioned a unique place in trade contact with entire India and Foreign countries.

Ra Murugavel, a Coimbatore based advocate and writer, said that the Kongu Nadu was a big trade centre even in ancient times. In his recent tamil novel '*Punaipaavai*', he has extensively documented the industrial activities of olden day Kongu.

From the 1st to the 3rd century A.D, Kongunadu evolved into a centre for gold mining, facilitated by trade with the Romans.

Secret Fortune of the Kongu Region

Kangayam, a region in the Kongu Nadu which is called as "*secret fortune of the Kongu region.*" This is a trading centre of semi-precious stones like gemstones and emerald. Beryl, a blue stone which was known to the world only by the region of 'Kangayam.' The Silambu of Kannagi which is embedded with gemstones portrayed in the epic "*Silapathikaram*" are the gemstones belonged to this region. Padiyur, a tiny village near Kangayam was formerly celebrated for aquamarine or beryl. These semi-precious stones were in great demand among the ancient Romans. Beryl was highly favored by the Romans.

The Prevalent Caste Systems

Since Kongu had a floating population, two kinds of castes are formed there. One, the local castes, and two, the new castes formed after people migrated to Kongu region from other places, said by Ra Murugavel.

The community named 'Veduvār' are the one who belonged to the region of Kongu. The other community named 'Vellalar' are the one who migrated during the Chola's reign from the regions of Chera, Chola or Pandya, said by many historians.

Till the 13th century, there are no mention of 'Gounder.' The root of the word lies in another word, 'Kaamindan,' meaning 'a noble protector of the land'.

Whoever did the work of protection was called Gounder, said by Senthalai N Gowthaman, a Coimbatore based historian.

Jainism was in existence in Kongu Nadu before the Sangam era, said by Pulavar S Rasu, a renowned epigraphist based in Erode.

The epigraphical sources are available from 8th and 9th century CE onwards which mentions the clan name of Kongu Vellala. A hero stone inscription found in Noth-Arcot district states that "*kongathuelumathurirunthvazhumsakadachchiran*", a person called Chirran who belonged to Sakadai clan and lives in Elumathur of Kongu region. The 8th century inscription is found in Salem district which says, "*KangaraisaruSevakanSakadanNakkan*", Sakadan (clan name), Nakkan (person name), the warrior servant of the Ganga king. This inscription states the clan name and the personal name of a KonguVellala. These two inscriptions are the only available ancient recording of the KonguVellala caste, but many inscriptions on KonguVellala are available from then till the 20th century C.E.

Pattakkarars and Palaykkarars of the Region

The chieftains of this historical territory are the Pattakkarar and the Palayakkarar. The Kongu Nadu has been divided into 24 sub-nadus which is headed by an individual Pattakkarar who is responsible for the social and political matters of their respective sub-divisions. The Four categories of Pattakkarar belonged to Vellalar caste in the present day are:

1. KangeyamPallavarayar
2. KornurVenadudaiyar
3. PazhaiyakottaiSarkaraiManradiyar
4. KadaiyurKangeyaManradiyar

These information were collected, explained and recorded in detail by Brenda Beck, a Canadian Anthropologist and Coli Mackenzie, the Surveyor General of India in 1805. These records are available in the Government Oriental Manuscript Library at Madras University.

The Pattakkarar system declined and the Palayakkarar system came into existence in the Nayaka period. After the arrival of the British, the Palayakkarar system was abolished and the Zamindari system was introduced.

After independence, Zamindari system also abolished. Palayakkarars have also played an important role in the South Indian history and polity. These information shows the symbolic representation of KonguVellala identity and their attachment to the territory.

Treasure of Kongunadu – Gemstone Cutting Technology

Gemstones played a vital role in the Kongu region particularly in the trade with the West. The sapphire bearing hillocks in this region are Sivanmalai and Perumalmai. Rock crystal, popularly known as venkacankal is found. The usage of quarried quartz boulders is seen. Corundum is used in the bead-making industry. Syenites were found between Karattupalayam and Sivanmalai. Thus, the occurrence of these semi-precious stones in the Kongu region helped in knowing the evolution of gemstone cutting technology.

References on Gems in Sangam Literature:

1. *Patirrupattu* (76:11-15) – The tillers of the land used to get precious stones.
2. *Maduraikanchi* (273) – Gems appears when the toe of an animal digs while walking and running.
3. *Purananuru* (21:20-23) – Sparkling gems appears on the ground due to the trust of toe of the running deer.
4. *Akananuru* 9213:11-15) – Gems emit lights.
5. *Narrinai* (399:4-5) – Gemstone with various shapes emerged from below the ground.
6. *Kuruntokai* (155:3-4) – The good precious stones fixed with wax made in the furnace.
7. *Pattinapalai* (187) – The precious stone that came from the north.

Even today, the gemstone cutting is survived as a cottage industry in the nearby towns of Tiruppur and

Kangayam. The artisans of the Kangayam region mostly work on the crystal material.

Agricultural Practices

The Kongu region located in the western part of Tamil Nadu is known for its rich agricultural heritage. Agriculture in Kongu Nadu is highly influenced by its semi-arid climate, irrigation systems, and traditional farming practices.

The Phulangurichik inscription from the 5th century C.E. mentions '*KonkanathMaavaru Karan Sabi, Kalasam, and Gardens*', indicating a strong emphasis on cattle-based agriculture and plantations.

Its limestone rich grasslands proved ideal for animal husbandry, which has been a cornerstone of the region's economy for millennia.

The region had rich pastoral lands, because of that people used to domesticate animals like Kangayam bulls, said by Ra Murugavel.

The Kongu Nadu has a Tamil Nadu Agricultural University which serves a research hub for agriculture.

Conclusion

The Kongu region served as a major resource base for international trade as this region is rich in ivory, gems, and iron ores. The Kongu region's unique blend of rich history, agricultural abundance, and industrial prowess has positioned it as one of Tamil Nadu's most dynamic and rapidly growing areas. The continued development of infrastructure, education, and industry will further enhance its status and contribution to the broader region's socio-economic growth.

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Sri Thenupureeswarar Temple Madambakkam, Kanchipuram District – A Historical Study

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Introduction:

Tamilnadu has more than twenty centuries of continuous cultural history. The greatest of Tamil Nadu lies in its magnificent temples. Temples are a marked feature of Tamil Nadu landscape not only in important cities and towns, but also in small obscure villages. Many small hillocks on highway, even if there is no habitation around it has an ancient temple built on its top. It all began during the Age of Bhakti or even earlier when men began to fear and respect natural forces beyond his comprehension and many of these temples were patronized by the kings and local rich men. Visiting sacred places for worship has been a custom and common practice. Thus, such pilgrimages have created a kind of national integration. Pilgrims who visit Kashi and Badrinath in the north make it a point to bring Ganga water as a holy Prasada, sacred gift, and worship at Rameshwaram and Kanyakumari in Tamil Nadu.

The Pallava kingdom of Tondaimandalam, situated in the northern part of Tamil Nadu constitutes the excavated shore temple in the 7th century A.D. The Rathas at Mahabalipuram constitute the style preserved in those times. The great era of temple building with stones started about 500 A.D., culminated in the

construction of great temples at Madurai, Thanjavur and Rameshwaram.

Nature and scope of the study:

Generally, Vedic and Puranic stories serve as historical evidences for the evolution of temples. Other than that without having any of the above background there are several temples famous among the devotees. One among them is Sri Thenupureswar temple at Madambakkam near Chennai

The temple under study Sri Thenupureeswar temple has not been studied adequately, though it is an ancient temple. Hence, an attempt is made to study the feature of the temple. This area of study has gained immense importance in recent times and attracted much academic attention. Sri Thenupureeswarar temple is a historically important temple. A study of this temple would be a worthwhile academic exercise which would contribute substantially to the existing body of knowledge about Hindu temples in general and this temple in particular.

Location of the Temple:

Southern India had been famous for being called as a State having "Quite a number of temples " and that too in Chennai temples were established by ancient rulers. One such temple m is Sri Thenupureeswarar

temple situated at Siva Street, at Madambakkam about 25Km from Chennai Similar to it is that of Sri Thenupureeswarar temple at kumbakonam. The "Thirumurai" says, that one should have pre-life blessings to have Darshan in this temple.

Sri Thenupureeswarar temple of Madambakkam is about 6km from Tambaram. Buses ply upto Rajakilpakkam and from there a distance of 3km has to be covered by foot to reach the temple. It is belived to be about 800 years old and built in the reign of the Cholas (KulottungaChola III). Later on minor repairs and developments were made by the people of this region and by the present trustees The temple extends over an area of about 2 acres of which the main structure occupies one acre. There are two prakarams with 55 stone pillars in the temple. There are also about 25 idols. The Lingam in the temple is a Swayambu.

Poojas are performed twice daily by a Gurukul whose office is hereditary. He is paid a monthly Salary from the temple's income. The temple owns jewellery which have been offered by the devotees. It also owns some immovable properties from which an annual income of Rs.3,000 is derived. This sum is utilized for the conduct of the daily poojas, for the salary of the temple servants and other expenses. The temple is in possession of 6 Vahanas(vehicles) which were donated in 1930 by one Sri Ramaswamy, a philanthropist. Uthiram is the main festival which attracts a crowd of over 1,000 people from the neighbouring villages. It is administered by a Board of three trustees. This is a small, but very beautiful Shiva temple located in Madambakkam, a suburb of Chennai. The presiding deity is Thenpureeswarar (in Tamil, Thenu means cow, puri means village/town Eswar means God Shiva) along with the consort Thenukambal.

Since this place has removed the sins of sage Kapila and Lord Indira, it is considered as a PrarthanaSthalam (a place to remove your sins). This temple is known for its stunning sculptures (140), which stand testament to the amazing sculpting Skills of the Cholas and other Dravidian kings. It is maintained by archaeological Survey of India and run by Hindu Religious and Charitable Endowments Administration.

Recent Kumbhabhishekam was performed in 2002. The temple as indicated extends over an area of about 2 acres of which the main building occupies 1 acre. There are two prakarams with 55 stone pillars in the temple. There are also about 25 idols. The lingam is a Swayambu. The Vimanam over the sanctum is of the Gajaprishta type. It is belived that Saint Arungrinathervisted the shrine.

History of the temple

This incident occurred as a dream to ParantakaChola 11, 957-970 CE (known as SundaraChola and also the father of Raja Raja chola 1, the great) who first built this temple after finding this linga near a lake. AniruddhaBrahmadhirajan, the minister of Parantakachola gave lots of grants to this temple and the place was once called as Anirudhhamangalam. The later Chola king UluguyvandaKulottungaChola I may have added more to build this temple, as this place was also called as UluguyvandaCholachaturvedimangalam. As per legend, the entrance and the marriage hall were built by later by Pallava chieftains. Initially the presiding deities were called Sittperi AludayaNayanar and Nambirattayar. The names may have been changed to Thenupureeswarar and Thenugambal during the Vijayanagaraera.

Development of The Temple And Functions:

The main idol in Thenupureeswarar Temple is Lord Siva called as Thenupureeswarar after whom the temple has got its name. As already indicated, Parantakachola built the temple He was a staunch follower of and devoted to Lord shiva. He used to visit the temple and have Dharshan of Sri Thenupureeswarar every now and then and he donated substantial amount for the development of the temple. His work was taken by his family members and relatives and also by religious minded philanthropists with the help and financial support of those people the temple became popular in this area and around attracting devotees.

During 10th century (954-971 AD) Sundaracholan known Paranthagacholan-II was the Chola ruler of Thanjavur This temple was built during the period of Cholas. Later after several years, the southern entrance

of Thenugambalsannathi was built with Mandapam during the period of Pandiya Kings. Epic says that, the Mandapam consists of 18 pillars with great artistical and sculptural works. That temple was constructed in the shape of a rectangle. By the same shape the temple pond (Kabala theertham) was made in southern direction. The temple pond has served as drinking water for that village people which has been maintained hygienically. The entrance of the temple was built with strong basement and Rajagopuram is absent here. The pillars of the entrance were built with great sculptural works. Entrance is beautifully decorated with Statues of Vinayagar, Murugan, Brahmma, Vishnu are found in the Vimanam. Entrance of the temple has Flagpole, Altar and Nandhimahal.

Outside of the temple the Temple Kitchen and administrative office are located. In the place of southwest, vaaganamahala and in northeast the place for Yaagam (Homagundam) is situated. Bael tree and Well are there. Very close to Nandhimahal, the Mahamandapam which consists of 18 pillars with Thirukalyanamandapam is there. With the great sculptural works Dwarabaalargal, Narthanaganapathi, Veenaganapathi, Veenadakshinamoorthi, Ganga Visaarjanar, Oorthuvathaandeswarar, Sankara Narayanan, Veerabathraswami, Bathrabaali, GajaSamhaaramoorthi, PanjaMugalingeshwarar, Arthanatheeshwarar, Jawaharishwarar, Somaaskandhar, Narasimmar, VaamanaMoorthi, Raamarpattabishegam, KuzhalOothumkannan, Thirunavukkarasar, Thirugyanasambandar, Sundarar, Maanikkavasagar, Uchistaganapathi,

Sarabeshwarar, PanjamugaHanumar statues are found below in all four directions of the great 18 pillars. Thenugaambalsannathi is in the eastern entrance of the temple. The entrance pillars of the Gharbhagriha of Amman are constructed with the statues of Ganapathi and Murugan. The sculptures used in it are with great features. Dvaarasakthigal are placed at both the sides in the entrance of Gharbhagriha. Inside the Gharbhagriha, the statue of Ambaal is placed. Panjasakthi like gyanasakthi, kriyasakthi, kalasakthi, yogasakthi, logasakthi are inside the Gharbhagriha. It is very rare to see this formation. Navagrihamedai and Bairavar are present at the left side of Ambaal. Navashariyathiram

was placed at the upper vimanam of the Gharbhagriha mandapam. Hruthayagamalayanthiram with Ashatathalam at the center position was placed at the basement." Southern entrance also there for the gribhagriha of Ambal.

Swami sannathi mandapam is situated next to the Ambal sannathi. Dwarapalagargal are placed with great sculptural and artistical works at the Eastern entrance of the Swami sannathi mandapam. Lord Suryan is found at left side and Bairava is present at the right side, after getting entry inside the Dwarapalagargal. The statue of Dwarapalaga are placed at the entrance of gharbhagriha. Swami mandapam has the statues on four sides with Murugan, Annamalai, Dakshinamoorthy and Ambal, Kalasamhaaramoorthi, Bhikshadanar, Sthalapurana sirpam, sitting Siva over the lotus and Parvathi and Gangadevi was nearer to him, display of thiru kalyanam, pradhoshakaalamoorthi, Veerabathirar, Bathirakaali, display of Kabila Maharishi

Worshipping siva, portraits of Shree Lakshmivaraahamoorthi are located. At the courtyard balcony of Swami gribhagrihaGanapathi, Dakshinamoorthy, Narayanan, Brahmma, Vishnudurgai are located. At the courtyard wall ValansuzhiVinayagar, MahaGanapathi, Varadharajaperumal with Sridevi and Boothevi, Kabalinathar, Annapoorani are found. Sri Subramania swami shrine is also present with Vallithevaanai.

Arunagirinathar sang in praise of Murugan of that shrine. At the leftside of the Swami Gharbhagriha, SreeNataraja shrine and tower with five casket which are decorated with carvings are situated. The Urchavamoothigal are together to see at the shrine of Sri Nataraja. Square shaped Aavudaiyar is placed in the Gharbhagraha of Swami and in that Nandi statue is displayed in silver coating. Lingam part was also displayed with silver. Vimanam at the gharbhagriha of swami is structured like the rearside of Elephant. This is the symbolic feature of Chola sculptures. Gopuram of Swami Gharbhagriha is displayed with five caskets. It is good to worship the three Gopurams by standing at the northern side courtyard of the temple. Mahamandapam of temple has 18 pillars with the rare statues, developed with high artistical and sculptural works. One pillar from southern direction had face of UchistaGanapathi at

east and face of Dwarapalagar at south, Ganga visarjanar at west and at the face of north, portrait of Sarabamoorthi is present. Head of the animal Yali, from neck to hip is in human form, with the legs of lion and tail

Pradoshaabishekem, poojas, vedaparayanam, sivapuranam with music and the Lord Siva on Rishabavaganam taken by the devotees are all carried

out periodically. During Fridays and Tuesdays, Women conduct Prayers requesting the blessings of AnnaiDurgai, especially during Ragu kalam time on Tuesdays. During Saturdays bajaranas and combined prayers are performed in the Ayyappasannadhi. Special abishekams are done to Bairavar during each Ammavasai (new-moon)."

Exploring the Kulasai Mutharamman Devi Temple- A Unique Religious Landmark in Thoothukudi District

Dr. M. Lavanya

Introduction

Tourism, a significant activity, existed long before it was identified. Globally, India is known for its modernity, historical legacy, cultural diversity, natural splendour, wildlife, spiritualism, yoga and Ayurveda. From ancient times, religion has been a motivating force for tourism. Every religion has cast some duties that involve travel and tourism upon its followers. The Hindus want to visit Kasi (Benaras), Rameswaram, Kanniyakumari, Badrinath etc. The Muslims visit Mecca and Madhina as Haj visits, considered Holy. The Christians pay a visit to Jerusalem and the Vatican once in their lifetime, which is considered to be auspicious. In India, domestic tourism is almost religious.

Spiritual Tourism

From ancient times, religion has been a motivating force for tourism. Every religion has cast some duties that involve travel and tourism upon its followers. The Hindus want to visit Kasi (Benaras), Rameswaram, Kanniyakumari, Badrinath etc. The Muslims visit Mecca and Madhina as Haj visits, considered Holy. The Christians pay a visit to Jerusalem and the Vatican once in their lifetime, which is considered to be auspicious. In India, domestic tourism is almost religious. The ancient version of domestic tourism was Tirtha yatra, pilgrimage, or religious tourism. Describing India's cultural, religious, and

creative heritage highlights the contribution of tourism to the Indian economy. The knew tourist spots in Tamil Nadu, which have the potential of cultural heritage or religious heritage destinations, along with some efforts of the Governments of Tamil Nadu and the Government of India, can be transformed into popular tourist destinations.

Tamil Nadu from time immemorial and is known for its religious pursuits. This significant state, located in the south-eastern part of peninsular India, is a prominent area of pilgrim centres. The belief/faith-oriented Indians make regular visits to the various pilgrim centres such as Thoothukudi, Rameswaram, etc., As Tamil Nadu is a land of temples and other places of worship, it is no wonder it has the opportunity to celebrate various festivals. People professing different faiths uniquely celebrate their festivals. The Hindus adhere to the celebrations of indigenous and national festivals. Generally, the festivals bring unity and amity, which enable all to be happy and joyous. All the major as well as minor deities have their festivals.

Path

In the South of Tiruchendur on the Kanyakumari Highway, thirteen kilometres away from Tiruchendur, the divine place of Kulasekarapattinam sits. It is only 3 kilometres long in the South East direction and 1 kilometre wide in the North West direction. The most

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convenient ways to reach the temple: From Koyembedu, hi-tech private buses take us to the temple. From Thirunelveli to Tuticorin, there are many government bus services to Thiruchendur. From Egmore, there are two trains, Nellai Express and Kanyakumari Express, which take us to Thirunelveli and another train, Muthunagar Express, which takes us to Tuticorin. From Thiruchendur town, the temple is located 13km distance, and devotees can easily reach Kulasekarapattinam by auto rickshaw, buses, shared vans, etc.

Following an age-old tradition, devotees vow to beg for alms, disguised in various celestial forms such as Goddess Kali, Kings, monkeys, beggars, etc. The money collected is offered to Goddess Mutharamman. The devotees observe the Brigham for 41 continuous days, and during the Dussehra, they dress like the god/goddess. They would maintain purity on all levels – body, mind and soul. People who portray "Goddess Kali" tend to be more cautious than others as people approach them for blessings. During the last ten days, people in troupes dressed up like their favourite God or Goddess travel to surrounding villages, perform different acts, and collect donations, which will also be offered in the temple.

The festivals last day depict the epic story of Magisasura Mardini (Goddess) riding a lion and slaying Magisasura on the shores of Kulasekarapattinam at midnight. This is known as "Soorasamharam". This will be followed by dancing and burning of crackers. This is the culmination of the festivity called Vijayadashami, which symbolizes dharma, uprooting dharma (good over evil). Devotees suffering from smallpox, chicken pox, and eye problems will be delivered from their pain if they visit this temple.

Celebrations at Kulasekarapattinam Mutharamman

Thousands of devotees witnessed the flag-hoisting ceremony at Kulasekarapattinam Mutharamman Temple on Sunday, marking the start of the Dussehra festival. Famed to be only next to the Dussehra celebrations in Mysuru in its grandeur, the 11-day festival at Mutharamman Temple is expected to attract lakhs of devotees. After the flag-hoisting, devotees wore

'kappa' and different costumes to seek donations from the people for amman throughout the festival. Earlier, the flag was taken in a palanquin through the principal streets of Kulasekarapattinam. The flag was then hoisted at 8:40 a.m. amidst loud chants from devotees. The idol of the Goddess was taken in a procession through major streets at 10 p.m.

Many devotees carried milk pots to the temple from nearby villages and offered special prayers. The free public feast was provided on the temple premises later in the afternoon. On each day of the festival, special prayers would be held from 8 a.m. to 7.30 p.m., followed by a procession of idols of goddesses at 9 p.m. Cultural events, including traditional music and dance, would be held at 4 p.m. Soorasamharam, the highlight of the festival in which the Goddess would slay Magishasooran, would be organised on the Vijayadasami day.

History of the Festival

Mutharamman temple, which is more than 300 years old, is the epicenter of this Vijayadasami or Dussehra celebrations. The temple is famous in the down south region of the state, where the presiding deity is a self-manifested Goddess Kali. As she is worshipped with the ornaments made of the pearls taken from the sea, she is called Mutharamman. (Pearl – Muthu, Ornament –Aram). Next to Mysore in Karnataka, the Dussehra festival is celebrated unimaginably grandly in Kulasai. The tenth day of the Navaratri festival celebrated in a pompous manner across India, is entirely in a different genre in Kulasai.

Unlike the other places where Goddess Durga is celebrated in different forms of her incarnations, here in Kulasai, the devotees themselves dress up like Kali and other forms of Gods and Goddesses and offer prayers to the Goddess Mutharamman. After learning about the grand celebrations of Dussehra in Kulasai, some of my friends decided to put aside all our regular work and witness this exciting festival. After a long journey of six hours from our place, we were nearing the coastal town.

Rituals

Devotees will be following the rituals strictly all through the Navaratri days. After initiating their fasting

procedures on the first day with the hoisting of flags, the devotees will stay near the temple premises and cook their food following the strict procedures. Those who have prayed to dress up like Goddess Kali go through penance-like procedures for 48 days with one meal a day, self-cooking, being ascetic, staying outside the house, and much more.

Not only this but we were stunned to know that those dressing up like Gods and Goddesses would go around their cities to take alms. There is a staunch belief among the people of this region that it is Goddess Mutharamman coming to their houses disguised to take alms. So, the residents welcome the people happily and donate whatever they can in the form of rice or money. At the end of these festivals on Vijayadasami day, the devotees arrive at Kulasai to offer the money or the things they have collected through the alms taken all these days.

The entire coastal region wears a festive look from the commencement of this Navratri period. Lakhs of devotees are assembled in front of the temple. We can witness devotees carrying hot spots on their bare hands with neem leaves on the pots, dancing in front of the temple. Many of them have opted to look like Goddess Kai, who is generally a furious deity. If we are strong-hearted, we may be afraid to look at the unusual costumes and accessories we might have seen only in storybooks describing the events in the epics.

Here comes the most crucial part of the festival, where Goddess Kali proceeds to kill the demon King Mahishan. As per the epics in Hinduism, the demon King Mahishan, it is emerged as an unbeatable power against the celestial Gods. As the celestial Gods pleaded to the Goddess Kali, on the day of Vijayadasami, Goddess Kali decided to kill the demon King Mahishan, and this is being celebrated on the seashore in Kulasai. Those in the form of Goddess Kali become furious and dance vehemently to the tune of the musical instruments.

Mutharamman temple, which is more than 300 years old, is the epicenter of this Vijayadasami or

Dussehra celebrations. The temple is famous in the down south region of the state, where the presiding deity is a self-manifested Goddess Kali. As she is worshipped with the ornaments made of the pearls taken from the sea, she is called Mutharamman. (Pearl – Muthu, Ornament –Aram). Next to Mysore in Karnataka, the Dussehra festival is celebrated unimaginably grandly in Kulasai. The tenth day of the Navaratri festival celebrated in a pompous manner across India, is entirely in a different genre in Kulasai. Unlike the other places where Goddess Durga is celebrated in different forms of her incarnations, here in Kulasai, the devotees themselves dress up like Kali and other forms of Gods and Goddesses and offer prayers to the Goddess Mutharamman.

After learning about the grand celebrations of Dussehra in Kulasai, we decided to put aside all our regular work and witness this exciting festival. After a long journey of six hours from our place, we were nearing the coastal town. To our surprise, we could see hundreds of people, irrespective of their age, gender, caste and creed, were found to dress up as Lord Shiva, Goddess Kali and even as gipsies and monkeys.

We never got tired of looking at them and capturing them in our cameras, and we were sure that this day would be leaving its footprints on our hearts forever. One of the residents gave us insight into the celebrations that have been in practice since ancient times. Devotees will be following the rituals strictly all through the Navaratri days. After initiating their fasting procedures on the first day with the hoisting of flags, the devotees will stay near the temple premises and cook their food following the strict procedures. Those who have prayed to dress up like Goddess Kali go through penance-like procedures for 48 days with one meal a day, self-cooking, being ascetic, staying outside the house, and much more.

At last, everyone takes a holy dip in the sea, followed by elaborate rituals and poojas, anointing with milk and other sacred materials the entire sequence of celebrations ends with the vibe spread around, lasting in our memory forever. Later on, those in different attires

returned to normalcy and headed off to their places, leaving behind the seashore and the most favourite Mutharamman temple with the hope of returning for the next Dussehra.

Conclusion

Tamil Nadu comprises varied tourism prospects such as pleasure or leisure, religious, educational, health, wildlife, resort tourism etc. The widespread cultural centers of Tamil Nadu captivate the attention of foreign as well as domestic tourists. The excellent services rendered by the Tamil Nadu Tourism Development Corporation catalyze attracting tourists with varied interests. The peaceful conditions that vests in Tamil Nadu, the flora and fauna, the salubrious climatic conditions, and the extension of warm welcome to the guests by Tamils are other features of Tamil Nadu. Historical and archaeological monuments, the lifestyle of the Tamils, religious pursuits and diversified elements of regional variations offer more significant attractions to tourists. Kulasekarapattinam, the coastal Village of Thoothukudi district in Tamil Nadu, has a Dasara festival that attracts over a million people yearly. In this article discussed about spiritual tourism about Kulasai Mutharamman Devi temple in Thoothukudi District. Since ancient times, the temple and the ocean have witnessed lakhs of devotees who keep the traditions and culture of Thoothukudi intact, a unique treasure we can never experience in any part of the world. Thoothukudi enchants us always with its ethnic traditions; culture, heritage, happenings and spirituality plan a spiritual tour to Kulasai this Navratri to get the experience of a lifetime.

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Cattle Endowments in Thirupalaivanam Paaleeswarar Temple – Gleaned through Inscriptions

Dr. C. Senthamarai

Introduction

Thirupalaivanam is a village located at a distance of around 10 kms from Ponneri in Chennai in Tamil Nadu state. The Paaleeswarar temple is one of the ancient temples built by the Cholas. The temple has five-tiered tower (Raja gopuram). The big temple tank and a mandapa with carved pillars are located in front of the tower.

The sanctum sanctorum enshrines big Shiva Linga called as Paaleeswarar. The main shrine is built as per the Gajaprshtha architectural style.

The moolasthan, ardha mandapa and maha mandapa are very long. There are two prakaras around the main shrine. The flag staff, Nandi Mandapa and balipeetha are found facing towards the main shrine. At the entrance of the maha mandapa has two big idols of Ganesha and Dakshinamurti. Ganesha, Dakshinamurti, Vishnu, Brahma and Durga are found as the niche images around the main shrine.

In the inner prakara, the idols of Chandikeshwara, Hanuman, Nalvar, Vishwanathar (Linga) and Nandi, Linga, Markandeya and Nandi, Veerabhadra, Naga Linga, Subramanya with his two consorts, Nritya Ganapati, Naga and a very beautiful Bhikshatana are placed on a pedestal.

The sub-shrines/mandapas such as Vinai Theerkum Vinayakar, Alankara Mandapa, Nataraja-Sivakami and Simha Mandapa are also found in the inner prakara.

The Goddess of the temple is Balambigai. She is found in a separate east facing shrine. There is a separate prakara around Amman shrine. At the entrance of her shrine, the idols of Ganesha and Subramanya with Valli-Devasena are found. The outer prakara is a open space where the sub-shrines of Ganesha, Bhairav, Shaneeswara, Navagraha and big Arunchaleswara Linga are found.

The sanctum walls has 71 inscriptions of which 65 are in Tamil, 3 are in Telugu, 2 are in Sanskrit and 1 is in Kannada. These are published in the 1929 epigraphic list via (sl no 307 to 377). The inscriptions are from 11th century to 18th century. Some the Kings who had done thirupani and mentioned in the inscriptions are Veera Rajendra (1064 – 1069 CE), Kulothunga Chozha I (1070-1122, CE), Vikarama Chozha (1122-1135 CE), Kulothunga Chozha II (1135-1150 CE), Rajaraja Chozha II (1146-1173 CE), Rajathi Raja II (1163 – 1179 CE), KulothungaChozha III (1178-1218 CE), RajaraChozha III (1216 – 1246 CE), Sadyavarman Sundara Pandyan (1251 – 1271 CE), Small chozha Kings ruled Nellur, RajanarayanaSambuvarayar, Vijayanagara Kings Sayana Udayar, Kumara pukarayar and Kakathiya King Pirathabapurithirathevar.

Legends

Moolavar is swayambhu with a scar on his head. The story behind this was, Rajendra Chozha I, stayed in this Palaivanam with his warriors after a war. The elephant tied to a paalai tree, got fainted. On seeing this Rajendra ordered to cut the tree. Blood oozed out from the axe hitting point. So stopped cutting the tree and excavated that place and found Shiva Lingam with a scar on its head. So, he built this temple.

The temple is little big with full of water (No frogs can be found in the tank there is a story behind this. After drinking the amirtham the devas washed their hands in the tanks and the asuras took the form of frog and drank the nectar/ amirtham mixed in the water. On seeing this, the Devars cursed, that no frog should grow in the temple tank.

Inscriptional Evidences

An inscription found on the Ardhmandapa of the Paaleeswarar temple, which belongs to the 1228th year

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of King Rajaraja II, there is mention about a gift of 90 sheep by one Sekkilar Pattiyadevan Atkondan of Kunrattur in Kunratturadu a division of PuliurKottam which was a district of Jayamkondacholamandalam. The Donor's surname Sekkilar is associated with saint Sekkilar, who is one among the 63 nayanmars.

Another inscription found on the Northern wall of the Paaleeswarar temple registers a gift of money to burn a lamp in the temple by an individual. The money was not sufficient and hence some people donated 2 buffaloes and 3 calves.

Yet another inscription engraved on the North wall of the same shrine without the name of the king, but belongs to the 13th. CE., late Chola period, it is found incomplete and unfinished, mentions about a person who donated a cow to the temple for lighting the lamp.

On the West wall of the same shrine, an inscription belonging to the 29th regnal year of Kulottunga III, registers a gift of 32 cows by Valaiyamalagiyar – Orri Arasan the Nadalvan of Kulottunga Cholan, Paiyyur, for burning a perpetual lamp in the temple.

On the west wall of the same shrine, an inscription belonging to the 14th regnal year of Kulottunga III, registers the gift of cows by Munaiadaraiyan, Tiruvarangamudaiyan – Malaiyaraiyan of Naduvilmalai to the temple for lighting the lamp.

An inscription belonging to the 12th regnal year of Kulottunga III, which is found on the Western wall of the same shrine mentions about the gift of sheep by a shepherd of Avur, for burning half lamp in the temple of TirutteraiTiruppalaivanamUdaiyar.

On the Southern wall of the Dhandabaniswarar shrine is found an inscription belonging to the 6th regnal year of Kulottunga III registers the gift of cows by Valaiyamalagiyar Orri Arasan, the nadalvan of KulottungasolanPaiyyur for burning a lamp in the temple.

On the South wall of the temple is found an inscription belonging to the 7th regnal year of Rajaraja III, mentions about the register the gift of 4 cows for a lamp by Vijyadiran of Puduwayil in Eyinur, situated in PaiyyurKottam a district of Jayamkonda

cholamandalam, Amur shepherd received the cows and made an agreement. His name was VellaikiliChitramelikonTiruveliAbaiyan.

The South wall of the Antarala of the same temple belonging to the 16th regnal year of Vijaya Gandagopala Devar, registers the gift of sheep by Arni VannakanPerambalakkutanVettaialagiyar for a lamp in the temple.

On the south wall of Jagathi in the same temple, belonging to the 14th regnal year of Rajaraja III mentions about the gift of buffaloes by Aryan Tiruchchirrambalamudaiyan – Paduman alias Kattiman, a native of Kasmirapuram, for a lamp in the temple.

On the south wall of the Mahamandapa, an inscription belonging to the 20th regnal year of Rajaraja III, mentions about the gift of sheep by Peruman for burning a lamp in the temple.

Conclusion

Thus the above inscripational evidences clearly reveals about the multiple cattle endowments made by many people, in one inscription belonging to the 14th regnal year of Rajaraja III, mentions about a person named Paduman belongs to Kasmirapuram, this shows the vitality of the temple and apart from this it is also evinced that the area was rich in cattle wealth and hence many cattle endowments were made to the temple.

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The History of Thumbur Thangal Nagamman Temple

S.Arul¹ & Dr.V.Vijayarangam²

Introduction

The temples in Tamil Nadu play a major role in the history of Tamil Nadu. It is the historical truth that temples have been the major part of the lives, development and changes of the people and their society. The temples have played a crucial role in various departments starting from everyday life, language, art, literature and religion. The politics, economy and society of Tamil Nadu have been acting and growing upon the circumstances of the temple. These temples had been built by the kings and people during various periods for various Gods and have a special context even today. Among them, various temples had been built especially for worshipping of snakes. The worshipping of snakes is inherited from the past. The human beings who realized the worshipping of nature have started worshipping God. Later they started worshipping the powers in different images which gave them good life. In meantime, apart from other animal worshipping, the worshipping of snakes had a great importance. As far as India is concerned, the worship of snakes takes place starting from Himalayas in the north till Kanniyakumari in the south. Most importantly, the snake worship is done alongside the worshipping of goddess in South India. The Naga temples are found in various places of Tamil Nadu such as Thirunageswaram near Kumbakonam, Perayur near Pudukottai and Nagercoil near Kanniyakumari. Thumbur Thangal Nagamman temple is also prominent among them.

Location

ThumburThangal temple is situated in Vikkiravandi taluk of Villupuram district and 160 kms away southwards from Chennai, 12 kilometers away in the north of Villupuram, 29 kilometers in the southern side of Gingee and 10 kilometers away in the

northeastern side of Tiruvamathur. This temple can be reached, if we get down at Thumbur in the bus route of Villupuram – Gingee, and the temple lies at 2 kms in the eastern direction.¹

Puranic History

Many centuries ago, a wealthy family was living in a place called Thiruvamathur. The heirs of the family were two brothers. His father died when the younger brother went away. But the elder brother sold all the properties and bought gem stones from that money and stored them in a stick and carried the stick to all the places where ever he went. The younger brother who returned after the death of his father asked for his share of properties from his elder brother. But the elder brother told him lies that there are no properties of their father. So the younger brother appealed this to the elders of the place. There was no use even when the village people recommended for the younger son. The elder brother was also not in the position to come one step down for his brother. As there was no way, it had been decided that they had to go to Thiruvattaparai in Thiruvamathur and keep the hand and promise on it. The elder brother also agreed to it.

So the elder brother and younger brother reached this place along with the village people. After reaching Thiruvattaparai, the elder brother handed over the stick to his younger brother and kept his hand on Thiruvattaparai and promised that he did not have any of the properties of their ancestors and added that everything was with his younger brother. But nothing happened to his elder brother as everyone expected. Everyone dispersed with the thought that the justice of Thiruvattaparai had become false. The elder brother started to walk towards the nearest place ThumburThangal very happily after getting back the

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stick from his younger brother. While he was talking ridiculously that what the God would punish me for false promise and also asked whether the Thiruvattaparai deity would bite me vigorously, a black snake which bewildered from the earth had bitten him. He has also died. The stick which was in his hand had broken and the gem stones inside had fallen down and spread everywhere. As everyone realised the punishment of the God directly, they stood worshipping the God. The lower part of the snake disappeared under the earth and the head only appeared by raising its hood as a statue. The native people have built a temple for this snake and worshipped the God. This temple has been praised and worshipped by the people as Nagamman temple.²

Structure of the Temple

This temple has been built in 1 acre of cultivable land with the sanctum sanctorum built of black stones. Nagamman appears in the deity form facing the western direction. The head part of the goddess looks broad and weighs 5½ feet broad and 3½ feet long. A Vimana which is made of stucco is found above the sanctum sanctorum. Many stucco sculptures with beautiful works are also found in this Vimana. Artha Mandapa is situated next to the sanctum sanctorum. In front of that, a main hall with many pillars with the ornamental works is also found. The main tower with five stages which faces west is also found. The lower part of this tower has been built with black stones and the upper part has been built using stucco. Various stucco sculptures with beautiful works are found in this tower. Lord Vinayaga vicinity and the vicinity of Lord Arumugam along with Valli and Deivanai are situated in the south western and north western directions respectively.³ There is a pipal tree near that and Nagars are also there under the pipal tree. A beautiful holy pond is also found near that in the northern side. The Navagraha vicinity is situated separately in the backside of the sanctum sanctorum and the northeastern side of the temple. The vicinity of Ashtalakshmi is found opposite to the vicinity of Lord Vinayaga and the southern side of the temple.

When Nagamman was coming from Thiruvamathur to ThumburThangal through earth in

order to punish the one who made false promise, a person who was cultivating had cut it with the spear unexpectedly. The middle portion of the Nagamman which was cut is situated 300 feet away from the backside of the temple which has the head part in the south eastern side above the earth as the stone.

Temple Administration

This temple has been greatly administered by the Hindu Religious and Charitable Endowments Department. This temple has 2.66 acres of land. The devotees worship this goddess in the form of a snake with the belief that the deity of this temple is growing day by day. When the pit was dug up for renovation work to build the sanctum sanctorum of this temple for 50 lakhs rupees, they found out that the head part had grown up to 15 more feet long from 10 feet of length. As the statue of the main deity was growing day by day, the digging work has been stopped. The construction work of this temple had begun on 18th November in the year 2010, and completed and the consecration ceremony was done on 16th September in the year 2013⁴.

Rituals and Festivals of the Temple

The rituals are performed twice a day in a special manner in ThumburThanga INagamman temple. Kalasanthi pooja is done at 8.am and Sayaratchai ritual happens at 6 p.m in the evening. The festival is being celebrated on all the Fridays of Chithirai month. On the first Friday, the deity would promenade to Thumbur village. At that time, the devotees from all the districts visit this temple, worship Nagamman and seek blessings.⁵ Then the special rituals will be held such as Adipuram, Kanum Pongal, Thai Friday, Navaratri, Tamil New Year and English New Year. This temple is the remedial pilgrimage center for all kinds of Doshas such as the Ragu, KedhuDoshas and Kala Sarpa Dhoshas respectively. This remedial ritual takes place in the mound which was formed naturally in the northwestern side of the temple. This temple is opened to the devotees from 7 a.m. in the morning to 8 p.m. in the evening.

Speciality of the Temple

The blind and dumb by birth worship Nagamman who grows day by day and get vision and the ability of elocution. The one who has whatever extreme of illness will get cured if they worship with pure and loyal heart. The devotees visit this temple on Tuesdays, Fridays and Sundays and worship the deity. The people who are affected by Naga Dosha, the young women who have Dosha in getting married and the sewarthis who have faced a lot of obstacles in life visit this temple and get all their sorrows and problems solved. The holy tree of this temple is pipal tree. Then a bael tree is also found in this temple. The leaves of this tree are fit for Nagamman and used as the herbal product. The holy water of this temple is known as Nagatheertham. The temple tank lies on the northern side of the temple.

Conclusion

Like this, many temples have been built by various kings and people during various periods and have been a special place even today in Villupuram district. Among them, the devotees praise and worship Nagamman very much as they believe that if they

worship Nagamman who is in ThumburThangal, they could get all the resources and goodness in them. Nagamman also listens to the prayers of the devotees and blesses them. The devotees not only from Villupuram district but also from other districts worship Nagamman and get blessings from the Goddess. So it is not an exaggeration to say that this temple is the important one among the Nagamman temples in Tamil Nadu.

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Architectural Survey of Poolanandisvar temple at Chinnamanur

P. Pitchaimani

Temples are the most significant monuments and tangible cultural heritage of India. The *Sthalapuranas*, legendary history of sacred places has given the particular significance of each temple with the chronology of the distinguished divine persons who performed miracles and conducted penance in the temple. Temples are not only the places of worship but also the temples were the institution for promoting all forms of activities such as educational institution, cultural centre, socio economic institutions. These temples are known for their structural monuments, art and architecture and sculptures.

Poolanandisvar temple at Chinnamanur has an ornate structure and best examples of Pandya style and

some of the structure are Modernised. The Pandyas (6th-14th c. A.D), who ruled over the southern part of ancient Tamilagam, have made a tremendous contribution to the development of art and architecture. The rock-cut, monolithic and structural temples (early, medieval and late phase) of the Pandyas scattered in different parts of the Pandya kingdom, besides retaining many native traditions, absorbed several art and architectural stylistic traits of the contemporary dynasties of South India.

Though few genuine attempts have been made to analyse the rock-cut, monolithic and early structural

phase of the Pandya architecture, the structural architecture of the late phase of the Pandyas do not get the adequate attention of the researchers. The structural temples of the late phase of the Pandyas, numbering over two hundred. Still wait for a thorough and systematic investigation and if it is properly done, that would definitely yield a significant outcome to fulfill in the structural architecture of the Later Pandyas. This survey investigates myths, history and architectural elements of the Poolanandisvar temple at Chinnamanur and also tries to trace out specific characters of Pandya temples with the Poolanandisvar temple.

Architecture

Exterior parts of the *vimanas* and their *mandapas* have been used as source of embellishment and were not uniform through the ages. Decorative motifs and symbols of the temples differ from one age to another and one region to another depending upon the patronage rendered by the rulers and the traditional heritage of guilds employed.

The Pandyas of the early period, have contributed to the development of rock-cut architecture. But these Pandya caves have not received much attention. They are however contemporary with the Pallava rock-cut mandapas. They exhibit the same features as those of the Pallavas. The Pandyas turned their attention from the main shrine and its *vimana* to the outlying portions of the temple. The importance of the *vimana* structure was pushed to the background. They spent their resources and energy to embellish the existing temples by way of adding mandapas, additional sub-shrines with the enclosure and Towers.

Adhithana

The first vertical member of a Hindu temple is adhithana. The term adhithana is derived from the words adhi (upon) and stha (to stand). It denotes an object on which something stands. Adhithana, the plinth of the vimana, for the first time appear in some of the cave temples of the pallavas. The pallava monolithic rathas also have adhithanas of padabhandha, pratibandha and kapotabandha types.

The components of the plinth such as jagati, tripattakumuda and kapota are decorated. While jagati is

decorated with padma, the tripattakumuda is beautified with ratnapatta. Besides, these types of adhithana, padmaka, vaprabandha, sundarabja varieties are popular in the chola temples. The decorative elements like mahapadma, vrittakumuda, pratikantha and vyala busts are more frequent in the Chola monuments.

Poolanandisvarar temple is *Padabandha* and *pratibandha* base types also appeared in this temple. *Padabandhaadhithana* consists of vertical mouldings such as *jagati*, *tripattakumuda*, *kantha*, *patti*, wall *kantha* and *vedi* or *vari*. The water chute (*pranala*) through which the ablution water flows out of the garbhagriha is simple without usual simhavaktra type. This temple pranala is attached to the *jagati* portion.

Upapitha

Upapitha, a sub-base of a *vimana*, possesses identical parts of its adhithana. The use of *upapitha* as a structural part was introduced by the Pallavas and was almost continued by the succeeding dynasties in Tamilnadu. It was optional in small temples and functional in big temples. The term *upapitha* is derived from *upa* (under) and *pitha* (seat). It is placed below the *adhithana*. This optional member is introduced to secure height, beauty and stability or security for the temples.

Pada

The *pada* (wall) is divided into *karnasand badhras*. The pilasters are square or brahmakanta type and they are arranged on the corners of these divisions. The pilaster of this temple carry the components like , *nagabandha* with creeper design, kalasa, tadi, kumbha, padma with lotus petals projecting out of the palaka, broad palaka, virakanta and lotus bud. KasyapaSilpaSastra mentions three types of panjarasnamely *kambha*, *kumbha* and *kambhakumbha*. Here the recess looks as wide as badhra having a *kumbhapanjara*.

It is one among the many embellishments of *bhitti* or wall portion. It is in the wall recesses are made to rest, differing from the one in the other part of the vimana. The badhra or the central portion of the wall is very wide having a *devakostha* (niche) without an image of divinity. It obviously proves the fact that the typical

Pandya architectural characteristic features. The niches carry *kapotas* embellished with *simhamuka kudas* and creeper, leaf, foliage, and vegetal designs and are crowned with *salas*.

Vimana

A *vimana* means the entire edifice from *upana* to *stupi*. Generally, the Pandya edifices were three stages of development of *vimana*. At first, the base and the wall of the temple up to the entablature were built of stone and surmounted by a single or multi storeyed superstructure made of brick. In the next stage, the entire temple was built of stone but with superstructure consisting of a single storey.

Bhitti (Wall)

Walls are decorated with *vedika*, *panjara*, *jala* etc. *Vedika* consists of a number of bands or mouldings. *Panjara* is a nest and it is introduced between pillars. *Jala* is a perforated screen. The walls of Poolanandisvar shrine are segmented into *karna*, recess and *badhra*. In the segmented walls of this temple two pilasters are positioned in each segments and the recess is adorned with *kumbhapanjaras*. In Tamilnadu *Kumbhapanjara* was first introduced by Rajaraja I.

Prastara

Prastara is an intermediary part between the walls and superstructure. It consists of *vajana* or *eludakam*, *kapota*, *kudas* and *yali* frieze. This temple are built up of stone till the *prastara*. The *vajana* of the Poolanandisvar shrine show the wooden model rafter course instead of *bhuta* frieze. The *kapota* of the Poolanandisvar shrine is bell shaped. The bell shaped *kapota* was first introduced in Tamilnadu by the Pandyas at Kalugumalai (Vettuvankoil) in the eighth century.

From that time onwards the bell shaped *kapota* appears in the Pandya edifices. *Kudas* are placed on the *kapota* in alignment with the pilasters. Miniature shrine like structure is seen in the cavities of the *kudas*. They are devoid of the capitals. Above the *kapota*, *yalis* are shown in full form. The lotus frieze is seen in the *vajana* of Sivagami Amman shrine. Above the *bhitti*, three tiers of fix which has completely rebuilt with stucco. These tiers

have the stucco images of Dakshinamurti (South), Vishnu (West) and Brahma (North) and Indra (East) respectively. The *grivakoshtas* has also the stucco figure of the same images like Indra, Vishnu, Brahma, and Dakshinamurti. The *griva* and *sikhara* are square. The usual finial or *stupi* found on the top.

Gopuram (Tower)

Gopura is a Sanskrit term meaning a town gate or the gateway to a temple. The *gopura* derives its name from the cow gate of the *vedic* village, afterwards becoming city gate subsequently monumental entrance to the temple. In early times it referred only to the superstructure, now used to designate one of the towered entrances. The earliest *gopuras* made in stone are found in the Pallava temples. They are small in dimensions and single storeyed. The large gate towers or *gopuras* appeared for the first time during the Chola period. From the 12th century A.D, under the Pandyas these gateways emerged as a dominant element in the outer appearance of the temple.

Conclusion

Hence the study of the Poolanandisvar temple unfolds the architectural ornate of the *vimana* and *gopura* and how it reflects the form and structure of the later *pandya* edifice, as best example.

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The Rich Heritage of Dravidian Temple Architecture of the Thiruvikrama Perumal Temple at Kumbakonam

Dr. G. Aghalya

Architectural Magnificence

Thiruvikrama Perumal Temple at Dharasuram in Kumbakonam is renowned for its architectural excellence, reflecting the rich tradition of Dravidian temple architecture. Here is an account of its architectural magnificence:¹

1. Tower (Tower):

At the entrance to the temple is a huge and intricately carved gopuram (gopuram) decorated with sculptures of gods, goddesses and mythical creatures. The tower acts as a majestic entrance, welcoming visitors with its vibrant colors and elaborate craftsmanship.

2. Halls (Halls):

Inside the temple complex are spacious halls or halls supported by intricately carved pillars. These pillars are decorated with sculptures depicting various mythological stories, gods and celestial beings. Halls provide accommodation for devotees and tourists and a place for spiritual gatherings.

3. Sculptures and Sculptures:

The temple is famous for the exquisite sculptures and carvings that adorn the walls, pillars and ceilings.

These works of art depict scenes from Hindu mythology, gods, goddesses and divine stories in great detail². The precision and artistic finesse of these sculptures are a testament to the skilled artisans of ancient times.

4. Vimanam (tower above the shrine):

The vimana above the sanctum sanctorum, the tower housing the presiding deity is another architectural marvel. It is often decorated with intricate stucco work and sculptures, showcasing the mastery of ancient craftsmen in creating awe-inspiring structures.

5. Shrine Shrine:

The sanctum sanctorum houses the presiding deity Thiruvikram Perumal with a beautifully crafted idol. The sanctum sanctorum was designed precisely in accordance with the principles of Vastu Shastra, an ancient architectural theory in Hindu culture.

6. Kalyana Mandapam (Wedding Hall):

Many temples in South India have a kalyana mandapam where the celestial marriage of the deities is re-enacted during festivals. The Kalyana Mandapam of the Tarasuram temple is intricately designed, often with elaborate carvings depicting the divine wedding ceremony.

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7. Temple tank:

Some of the temples in the region have a temple tank (Kalyani), a holy water reservoir. The architecture surrounding the tank, including steps and mandapams (panthals), is often decorated with sculptures, which add to the overall grandeur of the temple complex³.

The architectural excellence of the Thiruvikram Perumal Temple at Tarasuram in Kumbakonam offers a glimpse into the artistic brilliance of ancient South Indian temple architecture, attracting enthusiasts, historians and devotees alike.

A Center of Religious Events Hosting Various Rituals and Festivals

Thiruvikrama Perumal Temple at Tarasuram in Kumbakonam is a center of religious events hosting various rituals and festivals throughout the year. Here is an account of important rituals and festivals celebrated in the temple:⁴

Rituals:

1. Daily Pujas and Abhishekams:

Regular daily pujas and abhishekams (ceremonial offerings and rituals) are performed to Thiruvikram Perumal. Devotees participate in these rituals and seek the blessings of the family deity.

2. Prayers:

Special Archana (prayer) services are performed where the priests sing hymns and pray to the deity on behalf of the devotees. Devotees often offer flowers, fruits and coconuts during these rituals.

3. Decoration(s):

The Thiruvikrama Perumal idol is decorated with various decorations on different days, enhancing the divine beauty.⁵ Each ornament has specific significance and is a visual treat for devotees.

Festivals:

1. Brahmotsavam:

Brahmotsavam is one of the grand festivals celebrated in the temple. It usually lasts for several days and includes colorful processions, special pujas and cultural events. The festival attracts a large number of devotees and tourists.

2. Vaikunda Ekadasi:

Considered very auspicious, Vaikunda Ekadasi is celebrated with enthusiasm. Devotees fast and engage in devotional activities, and temple testimonies increase during this time.

3. Panguni Uttaram:

Panguni Uttaram is another significant festival celebrated with enthusiasm. Special prayers, processions and religious discourses are organized and devotees throng the temple to participate in the celebrations.

4. Navratri:

Navratri, a nine-night festival dedicated to Goddess Durga, is celebrated with elaborate decorations and special pujas. The temple complex comes alive with cultural programs and devotional spirit.

5. Janmashtami:

Janmashtami, the birthday of Lord Krishna, is observed with bhajans (devotional songs), special abhishekams and offerings. Devotees gather to celebrate this festival with devotional ecstasy.

6. Other Ekadasi and Poornami Celebrations:

Ekadasi (11th day of lunar fortnight) and Poornami (full moon) are observed with fasting, special pujas and prayers⁶. These days have religious significance and attract devotees seeking spiritual blessings.

Rituals and festivals at the Thiruvikrama Perumal Temple not only provide an opportunity for religious worship but also contribute to the vibrant cultural and spiritual atmosphere of the region, making the temple a focal point of devotion and celebration for Vishnu devotees.

Spiritual Significance

The Thiruvikrama Perumal Temple at Dharasuram in Kumbakonam is of immense spiritual importance to devotees and visitors. Here is an account of its spiritual significance:

1. Holy abode of Vishnu:

The temple is dedicated to Thiruvikram Perumal, an incarnation of Lord Vishnu. For devout Hindus,

worshipping Lord Vishnu has spiritual significance as he is considered the guardian and protector of the universe.

2. Divine Grace and Blessings:

Devotees believe that by visiting the temple and worshipping Thiruvikram Perumala, they will get divine blessings, protection and grace. Many come for solace, spiritual guidance and fulfillment of their wishes, deepening their faith and devotion.

3. Pilgrimage Destination:

Devotees often visit the Tarasuram temple as part of a spiritual journey. Pilgrimage to this holy place is considered a pious act in Hindu tradition, believed to purify the soul and pave the way to spiritual enlightenment.

4. Importance of Moksha (Liberation):

Worshipping Lord Vishnu is believed to lead devotees on the path to moksha, free from the cycle of birth and death (samsara). The spiritual practices and rituals performed in the temple are believed to help the devotees in their spiritual evolution and ultimate liberation.

5. Spiritual Thought:

The serene environment of the temple provides an ideal setting for spiritual contemplation and meditation. Devotees and seekers often visit the temple premises to engage in quiet contemplation, seeking a deeper connection with the divine and their inner selves.

6. Cultural and Ethical Values:

Temples like Thiruvikrama Perumal Temple act as cultural and ethical anchors, reinforcing the values of piety, humility and compassion. The spiritual teachings associated with Vishnu inspire devotees to lead a righteous life and selflessly serve the society.

7. Unity and Devotion:

The temple is a force that unites people from diverse backgrounds with devotion. It fosters a sense of community and shared spirituality, emphasizing the universal principles of love, devotion and respect for the divine.

The Thiruvikrama Perumal Temple at Tarasuram in Kumbakonam holds deep spiritual significance,

providing a sacred place for devotees to connect with the divine, seek blessings and progress on their spiritual journey towards enlightenment and inner peace.

Conclusion:

The main sanctum, where the presiding deity is enshrined, showcases the mastery of Chola craftsmen. The vimana (tower) over the sanctum is a marvel of architecture, displaying detailed sculptures and carvings. The temple's layout follows the traditional Agama principles, emphasizing the cosmic significance of each element. The Tharasuram Temple is also renowned for its musical pillars. These pillars produce different musical notes when struck, creating a melodic resonance. This unique feature adds an artistic and cultural dimension to the temple, making it a must-visit for devotees and tourists alike.

Furthermore, the temple hosts various festivals throughout the year, adding vibrancy to its cultural significance. The grand celebrations and processions during festivals provide a glimpse into the religious fervor and community spirit that have been integral to the temple's existence for centuries. In summary, the Tharasuram Temple at Kumbakonam stands as a masterpiece of Chola architecture, showcasing the artistic prowess and spiritual significance of the time. Its intricate carvings, towering structures, and unique features contribute to its enduring legacy as a cultural and architectural gem in the heart of Thanjavur.

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Cultural Heritage of Karpaga Vinayagar Temple in Pillayarpatti – A Historical Study

Dr. K. Silambarasi

Introduction

An attempt has been made in historical writings entitled “ Rock cut cave Temples in south Tamilnadu with special reference to architectural features “. India has a long history of Art and Architecture development which contributes to numerous temples spread throughout the country and the patrons were the motivating force behind the establishment of these numerous Shiva and Vaishnava Temples in India. The development of Temple Architecture in India has two district styles classified as North Indian or Indo-Aryan and South Indian or Dravidian style in south India. Most of the Temples were originated from cave to construction rulers themselves on colossal scales. These were also minor Temples for village communities.

Both Temple and religion is closely associated with each other. It could not be separated from the society. God and Goddesses played a vital role in the spiritualism in the universe. At the religion is an organized collection of belied systems, cultural systems and universal views that related humanity to spirituality and sometimes to moral values.

Location of Pillayarpatti

Pillaiarpatti is a small but impressive village about seven miles from Karaikudi railway station. A rock – cut siva temple here is important for the study of early Pandyan art. A structural temple, also dedicated to Siva, was added as early as 1200 A .D. to this cave. The Nagarattar had lavish wealth and have arranged for regular worship.

The rock –cut cave is at the foot of a hillock and faces north. Its ground plan is not as is usual in Pallava caves. Facing the entrance is a seated Pillayar. Of his two arms, the left is placed on the waist and the right holds a Modhaka. The trunk is turned to the right, as is

usual in early Ganesa sculptures. The absence of the upavita and the representation of three strands as the udarabandha, instead of a snake , as is customary, are note –worthy features of this, one of the earliest Ganesha sculptures in South India.¹

The Temple is 1,600 years old. It contains fourteen stone inscription dated between 400 AD and 1238 AD that reveal that the place was known as “ Ekkaattur, Thiruveengaikudi, Maruthankudi and Raja Narayanapuram’ before it became to be called Pillaiarpatti, An inscription dated 1284 A.D. on the right side wall of the Thiruveesar sanctum, suggests that the original name of the Ganesa was ‘Desi Vinayaga Pillaiyar “. Karpaga Vinayakar is one of the oldest Vinayakar images in the world for it has only two arms.² The Siginificance of the two arms is that the first god evolved by ancient man was in the shape of man. This male god created out of stone was called Yaksha and the female god as called Yakshi. Later on to show the superiority of god to man the head of the man was removed and in its place a head in the shape of OM was fixed. The OM head was similar to that of an elephant. There are only two images of Vinayakar with two arms in the world. One is at Pillayarpatti the other is in Afghanistan. The one at Afghanistan must have been made later, for it is in a standing posture and has a number of ornaments adorning it. The once at Pillaiarpatti is in a sitting posture mediating. He does not have modakam (the most favorite sweet of Pillaiyar) but a Siva lings in his palm. ³ He mediates for the well being of the people and so their prayers are answered immediately.

Festivals and Administration

Pillaiarpatti Karpaga Vinayagar Temple is very famous not only in regional but also in traditional level

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the temple opens at 6 in the morning and stays open 1 pm. The shrine is again opened at 4 pm and is open till 8.30 pm. The Pillayarpatti Nagarathar worship are involved in conduction daily worship services in the temple, as well as maintaining it. People from all over the state come to the temple for the worship of Pillaiyar, the Lord of Wisdom⁵. It is one of the nine temples of the Nagarathar Chettiar community of Chettinad, Tamilnadu. The Ganesh Chaturthi / Vinayaka Chaturthi festival is celebrated for 10 days in a grand manner every year during the months of August and September . During that time, a large of pilgrims gathers and participates in the car festival.

The Cave Temples in Pandya

The Pandya's who figured in the history of India for quite a long period, perhaps started their rule during the sangam period . The Pandys nadU normally comprises the modern districts of Tamilnadu such as Madurai, Dindigul, Theni, Thirunelveli, Ramanathapuram, Sivagangai, Virudhunagar, Pudukkottai and Thoothuukudi with southern vellar river as its northern boundary . “ About twenty names of the Pandya kings can be get from the Sangam literay works which categorized into two well –stated classes such as the Pattupattu and Ettuttogai. The Pattupattu consists of the words like Thirumurugaruppadai Porunararruppadai, Sirupanarrupadai, Perumpanarrupadai, Mullaipattu. Maduraikknaji, Nedunalvada, Kurinjippattu, Pattinappalai and Malaipadukatam (kuttarruppadai). The Entattodal contains eight anthologies like Narrinai, Kurundhogai, Aingurunuru Padhirrupattu. Paripadal Kalittogai, Agananuru, and Puranaturu. Though the Pathupattu and Ettuttogai works contain various names of the Pandya's, it is hard to determine their genealogy. Few Pandya ruler's names like Nedunjliyan, Nedayun and Mudukudumi peruvudai are well attested in early Tamil literature such as Maduraikkanji. Silappadikaram and also in Velvikudi Copper plates. In addition to the names mentioned in the sangam literature. Among them Mudathirumaran (Two poems of Narrinai now, 105,228) Kadalumaynatha Ilamperavaludi (a poem of Paripadal no.15), Arivalai Nambi (Narrina no 15. Kurundogai No.230), Ollaiyur – Thantha – Poothap Pandyan ,

Kanapper – Evil- Kandantha Ugraperavaludi “ (Narrinai No 98), are noteworthy . However, Though there are references in Tamil literature, in the absence of any epigraph, one could not bring out a clear political history of the Pandya's of the sangam period.

Contribution of Nagarathar in Pillayarpatti Cave Temple

In ancient days Vaisyas of Lunar Race lived at santhyapuri of shambu islands in Naganadu upto Kali year 203 (2896 BC). The historians say Vaisya's emigrations in Kanjeeपुरam of Tondaimandalam was in Kali year 204 (2897 BC) and the nestle in naganadu was more than 4867 years. In Kali year 2311 (790 BC) Prathapa Rasa Thondaimandalam became new emperor of Thondaimandalam. They stayed there for a very long time, but being troubled by heavy levy, they left the country on Kali year 2312 (689 BC) and settled in Chola country.

Cholan the Emperor of Chola mandalam welcome with royal respects and he entitled them as “Mahugada-Vaisyar “ and asked them to residents at South, East and West street of Kaveripoom pattinam (Poompugar). Since the chola king knows about the trade and other aspects of Vaisyas he best of them three privileges as follow: placing the crown on the head of the new ruler at the time of coronation. They were allowed to use flags with the figure of a lion on them and Touse golden vessels (Thanga- kalasam) in the roof of there houses. The lion illustration of lion and Golden vessel (Thanga- kalasam) are royal symbols. Crowning the sovereign of Chola's. Having the Lion flag of their own. To keep the Thanga- Kalasam in the roof of their house.

Cholan crowned as new king of chola Mandalam on kali year 3775 (774 AD) All the 8,000 Vaisyas families destroyed themselves leaving their 1,502 male children to their spiritual instructor named Admanadhachariar. Admanadhachariar brought up the male children. Later due to the illness of Poovanthi Cholan his son Rajabushana Cholan was focused as the new king. Poovandhi cholan called Vaisyas for the Sovereign his son but Vaisyas refused to accept his invitation since they are bachelors. The sovereign of new king after a long converse with Shivacharyas

(spiritual instructor) and gurus. He asked vaisyas to was delayed due to the priviledges gave by Cholan. Many the Solia- Vellalar girls. Vaisyas agreed to marry them with a resounding that they would not give their children in marriage to Vellala children. After some protest the Vellala peoples agrees to this. Under the royal patronage, mass marriage was performed and CT. Natarajan Nattukottai Nagarathar varalaru both published from the Chittinad region (1973)

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Thirupurambiyam Sakshinatheswarar Temple - A Study

Dr. M. Kala & Mrs. Upakaraselvi.I

Introduction

Thirupurambiyam is located in Kumbakonam region a land of temples which is a famous landmark of Choladynasty.The Battle of Thirupuambiyam made a turning point in the History of Tamilnadu, particularly it laid a foundation for the Choladynasty. InThirupurambiyam,the famous temple dedicated to Lord Shiva is one among the 274 devarasthalam of Tamilnadu.It has lot of inscriptions and Sculptures that are best examples for the Cholas Art and Architecture. Sakshinatheswarar Temple is dedicated to Shiva and is located in Thirupurambiyam, a village in the South Indian state of Tamil Nadu. The nearest railway station is in Kumbakonam, about 8 kilometres from the place. Thirupurambiyam is situated 5km from the Kumbakonam - Swamimalai main road.

Sakshinatheswarar Temple or **Thiruppurambiyam Temple** is a Hindu temple dedicated to the God Shiva located in Thiruppurambiyam, Tamil Nadu, India. Shiva is worshipped as Sakshinathar, and is represented here by a Lingam. His consort, Parvati, is depicted as Ikshuvani. The presiding deity is revered in the 7th century Tamil

Saiva canonical work, Thevaram, written by Tamil saint poets, known as the Nayanmaars and classified as *Paadal Petra Sthalam*.^[1]

This is one of the 276 DevaraPaadal Petra Shiva Sthalams and 46th Shiva Sthalam on the northern bank of the river Cauvery in Chozha Nadu (Vadakarai).

Lord Shiva in this temple is a Swayambumurthi (self-manifested).The 64th “Thiruvilaiyadal” of Lord Shiva took place here.This is one of the 24 important temples for Lord Dakshinamoorthy.

This is one of the 44 Paadalpetrasthalams where the “Moovar” (the three saints - Saint Thirugnanasambanthar, Saint Thirunavukarasar (Appar) and Saint Sundaramurthy (Sundarar) had rendered their Pathigams."

General Structure of the Temple

The temple complex covers two acres..It has two gateway towers known as *gopurams*. The tallest is the western tower, with five storeys and it has a height of 72 feet (22 m). The temple has numerous shrines, with those of Sakshinathar, Ikshuvani, and Dakshinamurthy being the most prominent.

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Historical Background

Thiruppurambiyam was the fierce battlefield in the 9th century deciding the bright future of Cholas. Chola king Aditya I built a temple in sweet remembrance of the turn of tide in his favour and named it Aditeshwaram. The present name of the presiding deity is Sakshinathar, and the consort's name is KuraivillaAzhagi (Goddess with unsurpassed beauty). The sanctum of the consort was built by the Chola King RajarajaChola I. The sanctum wall contains beautiful sculptures of Parivaradevatas (other deities of Siva temple). Lord Ganesa, the elephant god is performed honey showering on the day of VinayagarChaturthi and all the honey showered down on Him is absorbed.[4] The temple is counted as one of the temples built on the northern banks of River Kaveri.[5] An inscription on the west wall of the central shrine belonging to the period of Gandaraditya Chola indicates that a gift of 2 ma of land was given to the temple by SavandiKumaran, Madevan of Idayarkudi, a local chieftian of Innambarnadu.[6]"

There are 11 stone inscriptions in this temple dating back to the periods from the first Chola king RajakesariVarman to king Kulothungan. Also, there is another set of 62 stone inscriptions which belong to the periods of later Chola kings including Paranthaka-I, Kandarathithan, Adithan, Rajarajan, Vikraman, Rajarajan-III and Rajendran-III. Another stone inscription present there bears a mention of the Vijayanagara king Virupatchirayan.

Once this temple was under the control of the Pandya kingdom and kingVaragunaPandyan built this temple in brick. Later, the Chola king Aditya Chola-I converted it into a granite temple.

The historical names of this place are Thirupurambiam, Kalyanamaanagar and Punnaahavan. The huge Satchnathar temple in ThiruPurambiyam that measures 1 lakh sq ft in size is 10kms West of Kumbakonam on the banks of Manniyaru. Historically this was referred to as KalyanaMaa Nagar, PunnaagaVanam, AathiThechuram. At the eastern entrance is an 81 feet high five tier Raja Gopuram. In ancient times, Swami was referred to as

PurambiyaMudayaraNayanar,
PurambiyaMudayaraMahadevar and
PattaalekarThambiraanaar

Architecture and Sculptures:

Following his transformational victory in the battle of Purambiyam, AdityaChozha built this as a Granite structure from the previous brick construction. In memory of this, this location was named as Aaditheswaram.

SembiyanMahadevi, who contributed to the development of many temples including Konerirajapuram donated a silver kalasam for thirumanjanam invoking the Lord for the well being of her son UthamaChozha. During the period of AdityaKaraikalan, lands were donated for the creation and maintenance of a nandavanam.

One of the Chief Ministers of RajaRaja Chozha directed the daily pooja for Ashta Parivara idols and allocated funds for this. During his rule, a separate sannidhi was built for Ambal. Kulotunga I contributed to the PanguniUtsavam. VikramaChozha allocated lands for the celebration of festivals for the Saint Poets For amavasyathirumanjanam, lands were granted during the rule of Kulothunga III.

Vijayanagara King granted several lands for the conduct of the utsavams at this temple including a grand one in Maasi. Another inscription refers to those residing in the inner street had to delivery 20 coconuts to the temple for every tree they owned in their house.

Originally AmbalKuraivilaaAzhagi was East facing. At a later point of time, NagoorChettiar constructed a South facing Sannidhi. In memory of this, there is a sculpture of the Chettiar with folded hands.

The sanctum of Sakshinatheswarar is in the second precinct and the shrine of Amman is located perpendicular to the Swami shrine. The shrine is Nandi is located in front of Swami, with the Palipeeda and Dwajasthambam located right behind the Nandi. There is a Nataraja hall and a yagasalai. There are separate shrines for Natarajar, Somaskanda, Karpaga Vinayagar and Navagrahas. There are separate shrines for Nalvar, Dakshinamurthy, Nrithivu Nayakkar,

Arthanariswarar, Mahalakshmi, Arumugam, Brahma, Durga and Chandikeswarar. There are four water bodies associated with the temple.^[3]

The present masonry structure was built during the rule of Nayak in the 16th century. At present, the temple is maintained and administered by Madurai Adheenam.

In the “koshtam” (place surrounding the sanctum sanctorum), idols of NartanaGanapathy, Dakshinamurthy, Sattanathar, Lingothbavar, Durgai and Chandikeswarar can be seen. There is a separate shrine for Sri Chandikeswari in the koshtam of Goddess Parvathy’s shrine. Lingams worshiped by Agasthiyar, Pulasthiyar, Sanakar, Sananthanar, Sanathanar, Sanarkumarar and Vishwamitrar can be seen in the corridors.

Apart from the separate shrine for the Goddess KarumbannaSollammai, there is also a separate shrine for Goddess Guhambika. She is seen with Murugan (as a child) in her lap. This idol is made out of clay (“sudai”).

In Tamil Nadu, this is the only place where Lord Dakshinamurthy has a separate temple. He is also praised as “Sri Aram UraithaNayanar”. This temple is situated outside the entrance of the main tower and on the southern bank of the temple’s tank. This is one of the 24 sacred Dakshinamurthy shrines and is considered to be very auspicious. There are beautiful sculptures on the roof of Nandhi’s shrine.

Festivals and Daily Rituals:

Masimagam is the major festival celebrated in the temple. Adipooram and Navarathriuthsavam for Ambal, Annabishekam, Kanthasashti, Karthigai Mahadeepam, Karthigai Sunday theerthavari and Panguni Uthram are some of the prominent festivals celebrated.

The temple priests perform the *puja* (rituals) during festivals and on a daily basis. The temple rituals are performed six times a day; *Kalasanthi* at 6:00 a.m., *IrاندamKalm* at 9:00 a.m., *Uchikalam* at 12:00 a.m., *Sayarakshai* at 6:00 p.m., *IrاندamKalm* at 7:30 p.m., and *Arthajamam* at 9:00 p.m.. Each ritual comprises four steps: *abhisheka* (sacred bath),

alangaram (decoration), *naivethanam* (food offering) and *deepaaradanai* (waving of lamps) for Sakshinatheswarar and Ikshuvani. There are weekly rituals like *somavaram* (Monday) and *sukravaram* (Friday), fortnightly rituals like *pradosham*, and monthly festivals like *amavasai* (new moon day), *kiruthigai*, *pournami* (full moon day) and *sathurthi*.

Masi Maham during the Tamil month of *Maasi* (February - March), Shivaratri in February-March and PanguniUthiram during *Panguni* are the major festivals celebrated in the temple.^[3]

During the Vinayagar Chathurthi festival, ablution is performed on the Vinayagar deity with honey, which is absorbed by the deity. The temple is counted is one of the 24 important centres associated with Dakshinamurthy.

Conclusion

Thirupurambiyam Sakshinathar temple witnessed the great battle of Thirupurambiyam which laid a foundation to the Great Imperial Chola Dynasty and their contributions to the architecture and the inscriptions of this temple speaks about the Cholas grants to this village and its importance.

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Musical Instruments in Memorial Stones

M. Chandhiran M.A

Introduction

Memorial stones, or Hero Stones, commemorate martyrs and notable figures such as kings, chieftains, soldiers, women who committed sati, and even animals. These stones honor their valor and legacy. Despite cultural differences, erecting monuments for the deceased is a common tradition across communities. Hero Stones symbolize bravery, fame, and serve as a reminder of the past. Initially, planting stones marked burials, evolving into hero stone sculptures and monuments. Examples include Menhirs from the Stone Age, pyramids in Ancient Egypt, and hero stones rising with kingdoms and battles.

This tradition spans India, from Himachal Pradesh to Tamil Nadu, with Tamil Nadu and Karnataka having the most recorded hero stones. In Tamil Nadu, Dharmapuri, Krishnagiri, Chengam, and the Kongu Region have the highest concentrations. Hero stones were erected for various reasons, such as: Hero stone, Sati Stone, Mother Stone, .EruTaluvutal, Horse Hero stone, . Cock Hero stone, Navagandam, . Elephant Slayer Hero stone, Tiger Slayer Hero stone, Hog Slayer Hero stone.¹

Hero stones in Tamil Sangam Literature:

The earliest references about erection of memorial stones are found in the Tamil Sangam Literature, which contains many verses pertaining to the theme of erecting hero stones to commemorate the hero who died in war. It also mentions about the process of erecting a memorial stone, right from selecting the appropriate rock to planting and worshipping it. One important instance is that King Cheran Senguttuvan erected a temple for commemorating Kannagi.

Excerpts from Sangam Texts:

"OnṇāttevvarmuṇṇiṇṇuṇṇiAlaṇki

oliṇṇuēntumaruppiṇṇaṇṇiṇṇuēntuvṇṇiṇṇaṇṇi

kallēparaviṇṇallatu

nelukuttupparavumkaṭavuṇṇilavē" (puṇṇāṇṇuṇṇu 335; 9-12)

Meaning:: The hero, who fought face to face against the conflicting fiend, the one who slayed the elephants with long bright tusks, is the kind of hero whom we take hero stone. We worship this hero stone, we don't have any other deity to worship by sprinkling rice.

Eṇṇaimuṇṇillaṇṇiṇṇevvirpalareṇṇai

muṇṇiṇṇukalṇiṇṇavar (Kural: 771)

Meaning:

Don't appear before me, you would lose, the many who have tried to stop me, have turned into Memorial stones. The word "Palar" being used here, denotes that in the time of Thirukkural, many hero stones were there.

Development Phases of Hero stones:

It is notable that, iconography of Hero stones evolved along with the temple architecture of the particular region.

Nedungal: It is believed that Megalithic Burial Culture appeared in the end of Iron Age. In the Megalithic Period, tall stones were planted to signify burials. Example: These are known as **Menhirs** or **Nedungal**. Tamil Sangam Literature, Akanṇṇūṇṇu mentions about Menhirs as,

"Naṭṭapōlum naṭā'a neṭuṇkal akaliṭam"-
Akam 269:7-8

Inscribed Hero Stones:

As civilizations advanced and scripts developed, menhirs evolved into inscribed memorial stones. Early examples, such as those from Puliamankombai and Thathapatti, feature Tamil-Brahmi inscriptions dating back to the 4th Century BCE.

Line Carved Hero Stones:

Initially, beliefs were expressed through rock paintings depicting battle scenes and martyrs. With script development, inscriptions appeared on rocks. Later, sculptural hero stones, continuing this tradition into the 15th-16th centuries CE, depicted how heroes died in battle.

Musical Instruments:

Musical instruments were vital in past cultures for rituals and entertainment. Early instruments, depicted in rock art, evolved from percussion to string and wind types. Hero stones from the 16th-17th centuries illustrate instruments used in battles and cremation rituals, underscoring their continued cultural significance.³

Belief of Reaching Heavens:

Ancient societies often believed in reaching heaven after death. Paneled hero stones depict heroes ascending to heaven, reflecting various religious beliefs, such as Sivaloka in Saivism, shown with a Linga and the hero performing pooja.

Modern Memorials:

Memorials have evolved, reflecting cultural and ideological changes. Modern structures like India Gate and Kargil Memorial Pillar now commemorate the deceased.

Musical Instruments in Hero Stones:

Hero stones across Tamil Nadu, Karnataka, and Andhra Pradesh depict musical instruments like Melam, Urumi, Kidukitti, and Veena, showcasing their cultural and ritual importance.

Pooja Bell

Pooja bells are carved hand in hand as if dead soldiers are going to heaven to worship the Lord. Needle bells are mostly found in two-tiered middle stones and three-tiered middle stones. It is in these types of stones that the scenes of the death of the hero and the deva maidens are taken to heaven.

Ekkalam and Nataswaram:

The name Ekkalam is widely used by the tribal people and this type of musical instrument is still used

by the tribal people. It is also carved in relief on the middle stones and in sculptures depicting the carrying of the dead. Nathaswaram is recited on auspicious occasions.⁴

Conch:

It is the main musical instrument for Hindu gods. It is the music that plays at the beginning of a nalvina A 15th century priest memorial and a three-tiered warrior has a sangha shape carved on it A three-tiered veerakal is carved with a man reciting the Sangha before Shiva.

Sundara valaivu Thaalam:

The Sundara valaivu Thaalam is an instrument played in village festivals and funeral processions. The kite has been practiced in Tamil Nadu since the 15th century.

Naaina Thaalam:

The Naaina thaalam instrument is widely played in Tamil Nadu during auspicious occasions (temple ceremonies, weddings). It is used not only here but also in plays.⁵

Kilukattai:

It is shown in the middle stones as if it was attached to the hand, which is known as the kilukattai musical instrument. Nadukal with similar structure is found in places like Karimangalam and Pennagaram.

The horn (Kombu):

The horn is a traditional tribal instrument, used by some tribes only for divine purposes. When the horn is blown, they take a middle stone and worship those who died and those who were involved in it.

Veena:

A plot taken for musicians is taken for a Nadukal veena player. Krishnagiri district is located in Penneeshwaramadam area

Flute:

Flute is commonly found in many places with Lord Krishna. The memorial stones are also carved like those of humans. Types of them are also shown in memorial stones, dating back the 15th to 17th century CE.

Thappattai:

Thappattai or Tapattam musical instrument plays an important role in the society of Tamil people. It is used in temple festivals and death rituals. Four of the Memorial Stones at Barur in Dharmapuri district have embossed figures in a Thappattai pattern. There is one in which the man beats with both hands on his chest. Differences are also shown in the adjacent palette with one woman standing nearby.

Matthalam:

A musical instrument known as Mattalam or Mritangam is one of the auspicious instruments. It is noteworthy that in the 15th century, a memorial stone has been removed to a mridanga musician.

Udukkai:

Udukkai is the main musical instrument of Shiva. Udukkai is often carved on 15th century monuments as worn by Shivandiyars and local temple priests.

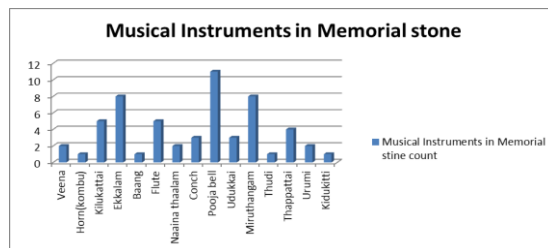
Thudi, Kidukitti, Urumi musical instruments:

Solo and group carvings of musicians playing Thudi, Urumi and Kidukiti. A satikal has been taken for artists who play these instruments alone. These types of monuments are also available from 13th to 16th century.

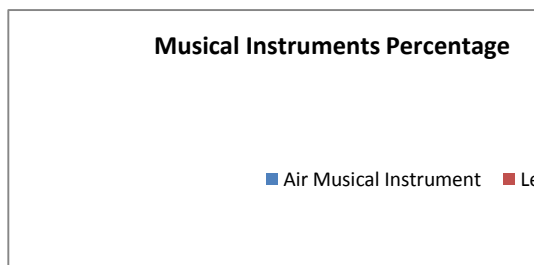
Conclusion:

The Nadukal or Memorial stones, serve as a testament to the cultural, social, and historical significance of honoring the deceased in Tamil tradition. Through their intricate sculptures and inscriptions, they

reveal the importance of remembering and celebrating the lives of individuals who have made a lasting impact on society, while also providing a window into the past, showcasing the evolution of musical instruments, rituals, and customs that continue to influence contemporary Tamil culture.



Pic. 1



Pic. 2

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Ethnographic Features of Toda - A Primitive Tribe in Nilgiris District, Tamil Nadu

Dr. J. Jeyamathi

Introduction:

In India, the term “tribe” commonly referred to those people who lead a primitive life, living in hills, forests and mountains with a separate cultural identity. These people are referred in Tamil nadu as “Malain

Makal” or “Palankudi Makal” in Andhra Pradesh the same people are referred as “Girijanulu”, in Karnataka as “Budakattu makkalu”, in North India, these hill people are referred as Adivasis or Vanavasis. To avoid confusions of these multiple names, refer hill people or

forest dwellers, the British Government adopted the word 'TRIBE' to refer to these hill communities. The Roman word 'tribura' meant a political unit and was used to refer to social groups defined by the territory they occupied. Morgan (1877) defined the tribe as a group which possessed social institutions but not political ones. Maine (1861) characterized it as a group in which legal relations were based on the principle of status rather than that of contract. In this sense of a pre-political or pre-contract society, the term passed into general usage as a synonym for a PRIMITIVE social group.

The article 342 of the Indian constitution of India says that only those communities who have been declared as such by the President of India through an initial public notification will be considered as Scheduled Tribes. For a community to be identified as scheduled Tribe, the Government of India considered the following characteristics: primitive traits, a distinctive culture, shyness of contact with the public at large, geographical isolation and backwardness- social and economic. The list of the scheduled tribes is state specific and a community declared as Scheduled Tribe in a state need not be so in another state. Today in India, administrators, planners and even anthropologies refer to the list of scheduled tribes for the purpose of recognizing a 'tribe'. In India there are over 500 Scheduled Tribes living in 15 percent of the country's areas, in various ecological and geo climatic conditions ranging from plains, forests, hills and inaccessible areas. As mentioned elsewhere (Annual report 2005-2006, Government of India, Ministry of Tribal Affairs, New Delhi) in India, tribal groups are at different stages of social, economic and educational development. While some of the tribal communities have adopted a mainstream way of life at one end of the spectrum, there are 75 Primitive Tribal Groups (PTGs) at the other, who are characterized by

- a. a pre-agriculture level of technology
- b. a stagnant or declining population
- c. extremely low literacy and
- d. a substance level of economy

The present paper is based on the cultural data collected from the one primitive tribal group. Let us look into the ethnographical features of the primitive tribe Todas, living in the Nilgiri District. The Nilgiri District has a little history. Its inhospitable climate and thick and feverish forests never attracted in the past, the territory invaders except the bold tribal people, who were pastoralists and hunter-gatherers. By occupying the highest and westernmost parts of Tamil Nadu, the Nilgiri district is bound on the way by Kerala on the north by Karnataka and on the south east by Coimbatore district. The Nilgiris plateau is covered with four vegetation types viz., the moist ever green forests, the dry deciduous forests, the ever-green montane forests (sholas) and the grasslands and savannas. The Nilgiri district has undergone many changes during the three important historical periods – aboriginal, colonial and national. In broad ecological terms also, the Nilgiri region has undergone a drastic and quite irreversible modern transformation since the advent of the British. For administrative purpose, the Nilgiri district is divided into six taluks, viz., Udhagamandalam, Gudalur, Coonoor, Kotagiri, Kundah and Pandalur. Udhagamandalam town, also called Ooty or Udhagai is the headquarters for the district administration.

According to 2011 census

Taluk wise distribution of scheduled tribes in Nilgiri District, Tamil Nadu

Pandalur Taluk	Kotagiri Taluk	Gudalur Taluk	Kundah taluk	Udhagamandalam Taluk	Coonoor Taluk
32.08 %	24.10 %	14.33 %	13.1 6%	9.27 %	6.96 %

Living areas of the Nilgiri District Primitive Tribes are tabulated

Group	Living Area	Total Number of Persons
Todas	Higher altitudes of the hills	1.648
Kotas	Higher altitudes	1.985

	of the hills	
Kurumbas	Middle range of the hills	10, 353
Irulas	Middle range of the hills	8, 714
Paniyans	Foot hills of the Nilgiri district	5,541
Kattunaikans	Foot hills of the Nilgiri district	1, 629

Ethnographic Features of primitive tribe refers to the distinct elements and characteristics of a culture or society that ethnographer's study to understand how people live, interact, and make sense of their world.

Historical Overview of Toda Community in the Nilgiris:

Todas are known by several names like *Tudas*, *Tudavans*, *Toras* and *Todargal*. They are found only in the Nilgiri district of Tamil Nadu. The Government of India identified the Toda as one of the Primitive Tribal Groups in India. Because of many unique cultural traits of the Todas, most of the travellers and anthropologists developed keen and curious interest in their appearance, food habits, house type and life cycle rituals. In the year 1869, Dr.Shortt, while writing "An account of the hill tribes of the Nilgiris" expressed his opinion that 'in physique the Todas are by far the most pre-possessing as a tribe and it is this superiority in personal appearance, in conjunction with their singular costume, peculiar mode of wearing their hand , their food and self-possessed deportment and unique social and domestic institutions that have at all times attracted for them the greatest share of attention and interest from Europeans. J.W Breeks in the year 1873 in his book 'primitive tribes and monuments of the Nilgiris' reported that "Todas believe that their ancestors always inhabited these hills, that is they have no knowledge or belief of their having migrated from elsewhere". A trained cultural anthropologist (W.H.R Rivers: 1906 has tried to clarify many doubts on the origin and migration of the Todas to Nilgiris and he has openly written about the Todas with raising the questions, who are the Todas? How do they come to be living on the Nilgiri

hills? W.H.R Rivers stated 100 years back that, "Our earliest record of the Todas is contained in a Portuguese monument now in the British museum.

Linguistic, Musical and Architectural Features of the Toda Community:

The name Toda is supposed to be derived from the word, 'tud' the sacred tud tree of Todas. They have their own dialect called as Toda dialect, without script and many Linguists studied Toda dialect but clear origin of their dialect is not yet traced perfectly. According to UNESCO's classification (2011), the Toda language is listed as critically endangered They have songs for the dawn, the dusk, the monsoon, prayer, lullabies, and joyous lament. They only have a bamboo pipe known as a "pugori" as musical instruments. For these tunes, both men and women circle dance. They do not dance, but spin around while clutching canes and encircling each other's shoulders. They lived in unique half barrel shaped houses and their village or settlement, in which from 5 to 8 or maximum 15 houses is called by them as 'mund' means a herd of buffaloes (these munds are uni-ethnic villages where only Toda people live).The Toda settlements(munds) in Nilgiri District are widely scattered and situated in the midst of shola forests picturesquely They have in their settlement, just away from their houses, half barrel sacred dairy house, called usually by others a temple, by them as 'Trieri'. In the vicinity of the mund, they have a pen, a round empty place where all their buffaloes take shelter, during night time. The Toda huts are usually built close together, sometimes in a row or a line and a single hut or line of houses in usually surrounded by a low-level stone fence with an entrance narrow enough to admit a single person at a time.

Social Structure and Patrilineage in Toda Community

Toda society is a patrilineage i.e., a descent group of membership is based upon a rule of patrilineage descent. Patrilineal descent is a cultural principle which automatically affiliates a child at birth through his father to a descent group that consists of all kinsmen who are related to him through his male ancestors. The Toda community is divided into two endogamous groups,

namely a. Tharthazoll b. Thevelioll. The differences between these two endogamous divisions can be differentiated at a territorial (Toda munds) level. As per the Toda custom, the Toda women belonging to Thevelioll avoids visiting to the Tharthazoll. Even today, though the Todas belonging to Thevelioll, the Thevelioll avoid visiting the munds where Tharthazoll live. In Toda society, the clan is a definite unit in the social organization with a certain amount of power in regulating its own affairs, owning property and buffaloes and to regulated martial alliances, many cases of rituals and religious ceremonies.

Village Council of the Toda Community:

The administration of a Toda village is managed by a council called the Noym, which consists of five members. Three members come from the Tarthar moiety, one from the Teivali moiety, and one from the neighboring Badaga tribe. The Tarthar has greater representation due to its perceived superiority. While theft and robbery are unknown among the Todas, the council handles disputes related to criminal offenses and unsocial activities. Additionally, it organizes and conducts communal ceremonies. The village serves as a primary level of governance, maintaining important roles even in modern times.

Physical Characteristics and Traditional Attire of The Toda Community:

Toda people are white (fair) in colour, being tall, strong built and well-shaped. The striking feature of the women is the arrangement of their hair which is dressed in ringlets and flows waving down to the shoulders. The traditional garment of a Toda is known as *put-kuli*, is of thick white cotton cloth with red and blue strips which is embellished further with embroidery by the Toda women, is thrown like a shawl around the body by men and women. Simple Jewellery is worn by both men and women. They are traditionally lacto-vegetarians.

Marriage Practices and Family Structure among the Toda Community:

In the past, the Toda, followed the polyandrous form of marriage. Their family is characterized by a polyandrous group. Fraternal polyandry, also referred to as Adelphic type of polyandry, which are Todas

followed was a form of plural marriage, it warrants that the husbands who marry a woman are brothers.

Kinship System And Marriage Prohibitions in Toda Society:

Todas follow a classificatory system of kinship. The members of his own clan are not the only kin whom a man is not allowed to marry. The Todas has a general term *piliol*, for those relatives with whom marriage is prohibited. Regarding a few kinship terms of the Todas are Father - referred to 'in' and addressed as 'eya', Mother - referred to 'of' and addressed as 'afa' Mother's brother - referred to 'mum' and addressed as 'muma', Father's sister - referred to 'mimy' and addressed as 'mimya', Elder brother - referred to 'on' and addressed as 'ona', Elder sister - referred to 'akkan' and addressed as 'akka' or 'okka'. Thus kinship system among the Todas accommodates the special features of Toda society like secondary marriage, clan exogamy, traditional traces of polyandry and the dual clan structure.

Death And Funeral Practices Of The Toda Community :

The Todas have a unique tradition of cremation as part of their funeral rites. Upon death, the body is covered with a new cloth, and food along with ornaments are placed with it. There are two primary types of funeral rites: Green and Dry. Green funeral Performed immediately after death. A few buffaloes are sacrificed, based on the belief that these animals will accompany the deceased soul in the afterlife. After cremation, pieces of charred bones and hair are collected for further rituals. Dry Funerals Conducted are several months after death. This type of funeral is usually organized collectively, with chief mourners from different families joining together. The manner in which funeral rites are conducted reflects the individual's status and identification within the community. These practices illustrate the deep spiritual beliefs of the Todas regarding death and the afterlife, as well as their emphasis on community and social bonds in times of mourning.

Conclusion

This paper examines the ethnographic features of the Toda tribe in the Nilgiri District of Tamil Nadu, highlighting the rich cultural diversity and resilience of this community. The picturesque Nilgiris, home to various Scheduled Tribes, showcase unique cultural traits, traditions, and social structures, with the Todas being notable for their historical nomadic pastoralism. Traditionally, they moved in search of grazing lands for their buffaloes, but have since settled in permanent mounds. Despite the transition away from pastoralism, the Todas remain reliant on their long-horned hill buffaloes for livelihood, selling milk, ghee, dung, and even the animals themselves. Some unoccupied settlements serve as reminders of their pastoral heritage. Today, the Todas face significant challenges, including securing legal rights to their patta lands, restoring alienated territories, and ensuring the health of their buffaloes. This study underscores the importance of understanding and supporting the Toda community as they navigate these contemporary issues while preserving their cultural identity.

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Contemporary Vahanas Culture in Viruthunagar Temples

Miss. S. Annapurani

Introduction

"Located in the southern Indian state of Tamil Nadu, Virudhunagar boasts a rich cultural heritage and storied history dating back to the 16th century CE. From its origins as a warrior's conquest to its significance in Hindu mythology and temple traditions, Virudhunagar is a treasure trove of historical and spiritual

significance. This text delves into the district's fascinating past, exploring its evolution under various rulers and its transformation into a thriving trading center. Additionally, it highlights the integral role of vahanas (divine vehicles) in Hindu iconography and temple festivals, showcasing the unique cultural practices and traditions that define Virudhunagar's

temples, including Badrakali Amman, Karunellinathar, and Srivilliputhur Andal Temple, among others."

Virudhunagar History

According to a local legend, a warrior who won a number of banners (called *virudhu* in Tamil) from his conquest of kingdoms, came to the town and challenged the residents.

Virudhunagar was a part of Madurai region (the region comprising all of southern Tamil Nadu beyond Trichy in modern times) during the 16th century CE. The region became independent from Vijayanagar Empire in 1559 CE under the Nayaks. Nayak rule ended in 1736 CE and the region was repeatedly captured several times by Chanda Sahib (1740–1754 CE), Arcot Nawab and Marudhanayagam Pillai (1725–1764 CE) in the middle of 18th century. In 1801 CE, the region came under the direct control of the British East India Company and was annexed to the Madras Presidency.

The town's name was changed to Virudhupatti in 1875 CE and on 6 April 1923 CE, the town council renamed it Virudhunagar. It was an important trading centre during the British rule and the merchandise from Virudhunagar was exported overseas through the ports of Kulasekharapatnam, Thoothukudi, Vaippar and Devipattinam. The town is the birthplace of K. Kamaraj, a freedom fighter, Chief Minister of Tamil Nadu from 1954 CE to 1963 CE and a recipient of the Bharat Ratna, India's highest civilian award.

The Virudhunagar district in Tamil Nadu, India is bordered by the following districts: **North:** Madurai and Sivagangai **South:** Tirunelveli and Tuticorin **East:** Ramanathapuram **Northwest:** Theni

History of Vahanas

Vahana is a Sanskrit word that literally means 'vehicle.' In ancient Hindu texts, when the iconographies of the Gods are described, each of them is given a vehicle, such as goat for Agni. Some of the less common vahanas (along with the deity for which it is described in parenthesis) include the following:

- Owl (Lakshmi)
- Yali (Budhan or Mercury)

- Chariot drawn by male black buck (Chandran or Moon)
- Human corpse/crocodile (Nairuthi)
- Snakes, trees, clouds (Saptamatrikas)
- Makara or crocodile (Varuna) Antelope (Vayu)
- White horse (Sukran or Venus)
- Dog (Bhairava and Angarakan or Mars)
- Swan (Brahma)
- Jackal or Owl or a Human Corpse (Chamundi)
- White elephant (Guru or Jupiter)
- White elephant/clouds (/ndra)
- Pigeon/hawk (Dragon's tail or Ketu)
- Human dwarf/goat (Kubera)

The integral role played by vahanas in temple festivals must have evolved in the Bhakti period. Identified with several centuries, the period from 7th to 11th centuries CE saw the movement at its peak. Processions with images on a vahana paraded in the streets not only increased approachability but also mimicked the King's procession of his kingdom.

The devote vahanas symbolise an ancient tradition of incorporating elements of nature into worship, and they believe that by worshipping the vehicles of the Gods, the path of access to the Gods themselves is made easier.

The few lines of text on the damaged wall are forgotten but the spirit of this 13th-century devotee is reflective of the festivals in the temples of Tamil Nadu, of which vahanas are an important part.

Every aspect of a temple festival mimics the rituals and paraphernalia in the palace and serves to cement the status of the King as God's representative

Tamil Nadu, a state in southern India, is renowned for its rich cultural heritage and stunning temple architecture. Among the many fascinating aspects of these temples are the majestic Temple Vahanas, also known as temple cars or chariots. These intricately designed and ornate structures have a history dating

back to the 7th century CE and play a significant role in the region's religious and cultural traditions.

Early Beginnings

The Temple Vahanas originated as simple wooden or stone platforms used to carry deities during processions. Over time, decorations and carvings were added, reflecting the region's artistic and cultural development. These early Vahanas were humble in design but marked the beginning of a tradition that would evolve into the magnificent structures we see today.

Medieval Marvels

During the medieval period, Temple Vahanas became more elaborate, featuring intricate carvings, sculptures, and ornate decorations. The introduction of wheels and axles enabled the construction of larger, more majestic Vahanas, showcasing the ingenuity and craftsmanship of the region's artisans.

Vijayanagara Empire's Grandeur

Under the patronage of the Vijayanagara Empire, Temple Vahanas reached new heights of grandeur. Intricate wood carvings, gilded decorations, and precious stones adorned these structures, creating iconic Vahanas like the one at the Tiruvannamalai Temple.

Nayaka Period's Innovations

The Nayaka Period saw the continued evolution of Temple Vahanas, with new architectural styles and decorative elements being introduced. The magnificent Vahanas built during this period, such as the one at the Madurai Meenakshi Temple, stand testament to the region's rich cultural heritage.

Modern Era's Revival

In the modern era, Temple Vahanas have undergone restoration and renovation efforts, preserving their cultural significance. New Vahanas have been constructed, blending traditional craftsmanship with modern materials and techniques, ensuring the continuation of this ancient tradition.

Kinds of Vahanas in Viruthunagar

Kudhirai Vahana

Commonly used in both Vishnu and Siva Temples, they usually appear after the 5th and 6th day of festival and the most famous of that Azhagar, the professional deity of Thirumalircholai, mounted on horse, who comes to attend his sister goddess Meenakshi wedding at Madurai.

Nowadays these type of kudhirai vahanas found in Singamadaai ayyanar temple, kattalagar temple, Ninra Narayana Temple, Kasi viswanathar temple. We can see those sculptures in Sri villiputhur temple pillars

Yaanaai Vahana

The Yaanaai Vahana is a favoured vahana in siva and Vishnu temple, in Vishnu temple, it is used on the 6th day of the festival. Nowadays Yaanaai vahanas found in Kasi viswanathar temple, We can see those sculptures in Sri villiputhur temple pillars.

Yazhi Vahanas

The yazhi is a ferocious mythical beast that has very few literary sources. The prancing yazhi is popular in pillars especially from the Vijayanagara Empire. We can see yazhi sculptures in Vishnu Temples at Viruthunagar.

Simha Vahanas

The simha vahanas Commonly used in both Vishnu, Siva and Durga temples. We can see this Simha vahana as a separate vahana and it also designed in pillars of the temples. Mostly Simha vahana are in the form of wood carvings in Temple urchavas.

Hamsa vahana

The Hamsa Vahana is Fashioned like a swan, but is a divine bird. It is a primary vahana for Brahma and Saraswathi. There are several literary references to the bird in both vaishnavise and saivite verses that allude to the beauty and grace.

In viruthunagar, one or two temples only having these hamsa vahans such as Kasi Viswanathar temple, Sivakasi and Angala Easwari temple, Sri Villiputhur.

Sesha vahana

Snakes in general and cobras in particular have an important role in Hindu mythology.

Rishaba Vahana

It's also known as white bull, its favorite of Lord Siva. As a Siva's mount he is found in front of Siva temples. We can see those vahanas in Thirumeni Nattar temple, Thiruchuli, Mariyamman Temple, Irukkankudi, Kasiviswanathar temple, Sivakasi, and Angala Easwari temple, Srivilliputhur.

Mayil Vahana

The Mayil or peacock is the vahana for Lord Muruga and found in Siva temples.

These types of Mayil vahans are especially found in Siva temples namely Kasi Viswanathar temple at Viruthunagar.

Pallaku

The Palanquin or Pallaku is the most basic form of vahana that every temple will have. From ancient days to till now every temple in Viruthunagar will use this Pallaku.

Kamadhenu

Kamadhenu is a vahana for Goddess in Siva temple. She is the mother of cattle. Only we can see this kamadhenu vahana in Kasi Viswanathar temple, Sivakasi and Angala Easwari Kovil, Sri Villiputhur.

Kailasha vahana

Kailasa vahana is mount abode of Shiva. This vahana is unique to Shiva temple and it usually depicts the scene of demon Ravana trying to lift the mountain.

This Kailasa vahana is seen only in Kasi Viswanathar temple in Viruthunagar.

Conclusion

"In conclusion, the rich cultural heritage of Virudhunagar is reflected in its majestic Temple Vahanas, which have been an integral part of the region's religious and cultural traditions for centuries. From humble beginnings as simple wooden or stone platforms to the magnificent structures we see today, Temple Vahanas have evolved over time, showcasing the ingenuity and craftsmanship of the region's artisans. With various types of Vahanas, such as Kudhirai, Yaanai, Yazhi, Simha, Hamsa, Sesha, Rishaba, Mayil, Pallaku, Kamadhenu, and Kailasha, each with its unique significance and symbolism, Temple Vahanas continue to play a vital role in the region's temple festivals and rituals. As we marvel at these magnificent structures, we are reminded of the importance of preserving our cultural heritage for future generations." Nowadays, the deities are decorated and carried in processions in new type of mechanical vehicles. Traditional vehicles full of wood carvings are now being reduced by mechanical applications. The number of sculptors creating vehicles is also decreasing.

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Exploring the Islamic Monuments in Ancient Tamil Nadu - A Study

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Monuments serve as a reminder of our rich cultural past, as well as a national treasure and a source of civilization pride. The identity of a nation, region, community, or group lies in its past pieces of evidence. The historical and cultural heritage which is unique to that group or society, reflects the rich and diverse creations of humankind. Heritage is often considered as the protection and memory of the past. There are a lot of contradictions that exist in the chronology of the advent of Muslims in India because there is a myth that Islam was spread by force with a sword in one hand and the Quran in the other many historians the view that Islam came to India based on force and sword through Arab invasion of Sind in 712 A.D. Many sources claim that Arabs were in contact with South India on the Coromandel Coast much earlier than the birth of Islam and their trade contacts continued and progressed much better after Islam was humbly introduced in India and brought harmony to the indigenous people in India. Thus, an authentic study is necessary to explore the truth behind the introduction of Islam on a chronological basis. The present study is an attempt to explore the data through the ancient Muslim monuments on a chronological basis, to establish the fact that how and when Islam came to India either based on a peace message or power.

Maritime Trade Relations with Arabia

Maritime trade relations between Arabia and South India date back to ancient times. Long before the advent of Islam in Arabia, the Arabs used to visit the coast of Southern India. After the Arab traders became Muslim, they brought Islam to South India. Several local Indians living in the coastal areas embraced Islam. The myth that Islam was spread by force with a sword in one hand and the Quran in the other, has no substance about Coromandel Coast. Here the propagation of Islam

was the achievement of peaceful traders and pious Sufi missionaries. It is a fact that the vast majority of Indian Muslims are converts. It is said that force was used on several occasions but the existing historical evidence does not enable us to estimate either the scale or the effectiveness of such conversion.

Causes for an Arab invasion of Sind in 712 A. D.

The Arab invasion of Sind is a historical episode not related to religious propagation. Accordingly, during the reign of the great Umayyad Caliph Walid bin Abdul Malik, Hajjaj bin Yousaf was appointed as the governor of the Eastern Provinces. At that time, Raja Dahir, a Brahman, ruled Sind. During those times, some Muslim traders living in Ceylon died and the ruler of Ceylon sent their widows and orphans back to Baghdad. They made their journey by sea. The King of Ceylon also sent many valuable presents for Walid and Hajjaj. As the eight-ship caravan passed by the seaport of Debal, Sindhi pirates looted it and took the women and children prisoner. When news of this attack reached Hajjaj, he demanded that Dahir return the Muslim captives and the looted items. He also demanded that the culprits be punished. Dahir replied that he had no control over the pirates and was, therefore, powerless to rebuke them. On this, Hajjaj decided to invade Sindh.

In the year 712, Hajjaj sent 6,000 select Syrian and Iraqi soldiers, a camel corps of equal strength, and a baggage train of 3,000 camels to Sindh under the command of his nephew and son-in-law, Imad-ud-din Muhammad bin Qasim, a young boy of just seventeen years. On his way, the governor of Makran, who provided him with additional forces, joined him. Also, a good number of Jats and Meds, who had suffered at the hands of native rulers, joined the Arab forces. Muhammad bin Qasim first captured Debal. After a fierce struggle, Dahir was overpowered and killed.

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Muhammad bin Qasim was planning to proceed forward when the new Caliph Suleman bin Abdul Malik recalled him. After the departure of Muhammad bin Qasim, different Muslim generals declared their independence in different areas.

The early Arab Muslims who migrated and settled along the coastal towns of the east coast, much before the Arab conquest of Sind in 712 A. D. were considered the progenitors of the Islamic society in the region. Muslims have to fulfill this religious obligation in their daily life, so they want a place free from the disturbance of day-to-day human activities. Because of these sentiments, places of worship called 'Palli' came into being in the Muslim settlements. "Palli" in Tamil means a place of worship in general. In the case of Muslims, it is the mosque. The Jain place of worship is also called Palli. The early mosque or "palli" was in the form of a small mandapam, as found in the temples, supported by massive pillars, made in the local style of architecture. When the local artisans were engaged in the construction of mosques they followed their traditional style of construction, the Dravidian style, but all kinds of figures were avoided. The entire structure was built of stone. Such early mosques were known as Kalluppalli (Stone Mosque). The Muslims who were traders enriched the country with precious foreign exchange, and hence were accorded a special place by the Tamil rulers of the day, and often received grants to build mosques. The earliest mosques are the best examples of this type.

Cheraman Juma Masjid, Kerala, 629 A. D.

Cheraman Juma Masjid is the first mosque in India, built in the year 629 by Malik Ibn Dinar, and is located in the district of Thrissur in Kerala. This historical mosque was built in Kodungallur, Kerala, during the Madani period of the Prophet Muhammad and is considered the oldest mosque in India and South Asia and one of the oldest mosques in the world.

The oral tradition is that Cheraman Perumal, the Chera king, went to Arabia where he met the Prophet Muhammad and embraced Islam. From Arabia he had sent letters with Malik Ibn Dinar to his relatives in Kerala, asking them to be courteous to the latter. The

masjid is believed to have been renovated in the eleventh century and also 300 years ago.

Palaiya Jumma Palli, Kilakarai, 630 A. D.

Palaiya Jumma Palli (Old Jumma Masjid) or Meen Kadai Palli is a mosque in Kilakarai, Tamil Nadu. It was built between the years 628-630, it is believed to be one of the oldest mosques in the world and along with Cheraman Juma Masjid in Kodungallur, Kerala, and Barwada Mosque in Ghogha, Gujarat in the year 623, the first mosque in India. It has an Islamic heritage of more than 1000 years. It is located in Kilakarai, an ancient port town in the South Indian state of Tamil Nadu known for its Islamic culture. It was reconstructed in the year 1036. The mosque, along with the others in the town, is one of the greatest examples of Dravidian Islamic architecture. Kilakkarai is associated with the celebrated Tamil Muslim philanthropist Seethakkathi alias Shaik Abdul Kadar Marakkayar, a business magnet of the seventeenth century in this region.

Malik Bin Deenar Juma Masjid, Kasaragod, Kerala, 642 A. D.

Malik Deenar Juma Masjid is a historic Muslim pilgrim centre in Kerala. This beautiful mosque is believed to have been established by Malik Ibn Deenar, an Arab saint who has brought Islam to India. It is among the most charming and well-preserved mosques in the Kasargod district of Kerala. Cheraman Perumal, the then ruler of the region was attracted by the trade with Arabs and the proliferation of Islam. So, he embraced the religion and helped Malik Ibn Deenar to establish this mosque.

The mosque is believed to have been built in the year 642 and appointed Malik Ibn Muhammad, the son of Malik Bin Deenar, as the Qazi of it. The place contains the grave of him and Muslims in the state considered it as a sacred place. This mosque celebrates an annual festival every year in association with the arrival of Malik Ibn Dinar to the country. Malik Ibn Deenar Mosque is one of India's most popular pilgrim spots for Sunni Muslims.

Kalluppalli, Tiruchirappalli, 734 A. D.

Tiruchirappalli was the capital of the Cholas from the second century and continued to be an important city in the region's history. Since it was the capital city of the Chola kings, the Arab traders frequented this town for their trade and after the birth of Islam they came as Arab Muslims. Though trade was the main concern of the early Arab Muslim traders they also faithfully preached the teachings of Islam among the people and a large number of people embraced the faith. Thus, a Muslim settlement could have emerged in the hinterland of Chola country. For their prayer, a small mosque or Pallivasal, popularly known as 'Kalluppalli' was constructed in the year 734. This is the earliest surviving Islamic monument, Mosque, in Tamil Nadu. This mosque is located near the Kottai Railway Station at Tiruchirappalli. One Mohamed Ibn Hameed Ibn Abdullah built this mosque in Hijiri year 116 corresponding to the year 734. Further, the names of the four Khalifas, Aboobakar, Umar, Usman, and Ali are also mentioned in the inscription. The inscription is archaic and accepted by scholars to belong to the eighth century. This small mosque is a landmark in the art and religious history of Islam in Tamil Nadu.

Juma Masjid, Kayalpattanam

Juma Masjid at Kayalpattanam is said to have been built in the year 843, according to traditions and a later inscription. But another inscription states that it was constructed in the years 1336-37. (Annual Report of Indian Epigraphy 1949-50, No. 375). However, this mosque is one of the very ancient mosques in the town and was later renovated and enlarged in the fourteenth century. This is an impressive monument in the town. On the premises of this mosque, exists many epitaphs of historical value to study the religious history of the area and await the attention of historians.

Karuppudaiyar Palli, Kayalpattanam, 946 A. D.

Kayalpattanam, in Thirunelveli district, was one of the earliest Muslim settlements in the peninsula. The pious Muslims who used to wear long black dresses at that time mostly practiced seclusion (Itikaf) in this mosque. Therefore, this mosque was called Karupudaiyar Palli (based on their Karuppu-Udai, black

dress). The exact date of the construction of this mosque was unknown. One inscription found at the entrance of the mosque provides enough information about the mosque and this village. For the maintenance of this mosque, a king by the name of Veera Pandiyan granted lands within the boundary of Kayalpattanam. Veera Pandiya ruled Madurai between the years 946 and 966. Hence this mosque belongs to this contemporary period. Karuppudaiyar Palli which was near the sea shore has been destroyed and its plinth alone remains. According to an inscription found on this site Sri Vira Pandya, the Pandya king, had endowed Deva Danas, landed properties, for the maintenance of this mosque, called Karuppudaiyar Sonavapalli (Sonavan means Muslim) and also for the conduct of five-time prayer (AnjuvannaThozhuhai).

The early Muslims settled in the coastal towns of Tamil Nadu and functioned as a guild for themselves. They were called 'Anjuvannam' meaning assembly or congregation. The name 'Anjuvannam' is found in some copper plates and inscriptions of the twelfth and thirteenth centuries, and was considered as the merchant guild of the Muslims. An old mosque in Thenkasi, Thirunelveli District is called 'Anjuvannam Pallivasal' that exists even today and testifies the name 'Anjuvannam' is attributed to the Muslims.

. Islamic architectural style came to Tamil Nadu along with the invasion of the Muslims from Delhi in the first quarter of the fourteenth century. At a later stage when the Islamic architectural style was introduced in the territory, the Dravidian style amalgamated with the Islamic, and mosques and tombs were constructed with characteristics of both. Hence the Islamic architectural style as found in Tamil Nadu is unique in the art history of India, and it can be aptly called "Indo-Dravidian Islamic Art"

Abel-Cain Dargah and Mosque, Rameswaram

Rameswaram, the nearest point to Ceylon was also one of the earliest Muslim centres of the region. The mosque near the railway station is old. It is a small structure with two big minars (Pillars) in the front which are later additions. The pillars inside are similar to the other early mosques. Adjoining the northern wall of the

mosque there are two long graves lying side by side. They are 40 feet in length and are said to be the graves of Abel (Abil) and Cain (Habil), the sons of Adam and Eve. The graves were covered over originally by a tailed shed. Muslim pilgrims visit this place in large numbers because of the presence of these graves. It is popularly called as Abel-Cain dargah.

Most of these mosques on the coast were constructed between the years 1200 CE and 1300 CE and they adopted features of temples built at that time. While many such mosques disappeared over the period, a handful of such mosques along the coast survived and stand witness to this style today.

Kadarkarai Palli

Kadarkarai Palli (Sea shore mosque) was another ancient mosque at Kayalpattanam, which has now been lost. This mosque was intended for the Muslims who were in pearl fishing and its trade and provides details about the endowments made by the Pandya king in the thirteenth century. The king is identified as Jatavarman Kulasekara Pandya between years 1190-1224, and the inscription mentions his title *poovinkizhathi*. It can be said that the mosque was very near to the sea, it might have been ravaged due to the natural fury or in the engagements with the Portuguese.

Irttaikulam Palli, Kayalpattanam

Irttaikulam Palli, Kayalpattanam, is one of the ancient mosques in Kayalpattanam which may be assigned to the thirteenth century in architectural style and also by the presence of fragmentary inscriptions. It is said that there were two *kulams* (Tanks) in front of this mosque and hence the names arrived. This mosque is a simple structure in the form of a *mandapam* and it is supported by six pillars inside. A plan of this mosque seems to be typical of one of the early mosques in Tamil Nadu.

KazimarPeriyaPallivasal (or) Kazimar Big Mosque, Madurai, 1284 A. D.

The oldest mosque in Madurai city was constructed in the year 1284 and continues to be in existence for more than seven centuries till today. The mosque was founded by Kazi Syed Tajuddin, a

descendant of the Islamic prophet Muhammad, who came from Yemen during the thirteenth century and received this land from King Kulasekara (Kun) Pandiyan. It is believed that Tajuddin came from Arabia to Kerala and reached Madurai where he established a mosque. He became popular for his divine healing powers. The Pandya king was irked by his fame, but Tajuddin cured the king himself when he suffered from a stomach ailment. The king gave away a land for a mosque in gratitude. The mosque was the first Muslim place of worship in Madurai.

The structural style of these buildings would have had some influence on the sultanate monuments. The mosque of Khazi Jamal al-Din or the Kazimar Masjid is claimed to have been founded during the Khalji period, although its structure may be datable to the fourteenth century or later. The sultanate and later monuments in the vicinity are those in the compound of the shrine of Ala-al-Din, and the tomb of Sikandar Shah.

Goripalayam Masjid

The mosque of Ala-al-Din, also known as Goripalayam Masjid stands next to the shrine of Ala-al-Din on its northern side. The mosque is a relatively small building standing on a plinth measuring 13.00x7.30 m and about one meter high. The structure is built of large blocks of roughly dressed stone and consists of a prayer chamber on the western side with an arcade to the east. Goripalayam Mosque, which is huge, features the tombs of two Delhi sultans who ruled the Madurai Sultanate. The mosque is 70 feet wide with 20 feet high dome carved from single stone. Makka Masjid is an eminent mosque in Chennai. It is also a large structure that can accommodate hundreds of worshippers simultaneously.

Makhдум mosque at Virapandiyanpattanam in Tiruchchundur, 1387 A.D.

The traditions of the Muslims of Tamil Nadu we get a very different picture of Sultan Sikandar Shah, as he is regarded as a pious saint who defended the Muslims up to his last breath, and who was martyred together with his wazir and a handful of remaining soldiers when he was surrounded by the enemy army on the Tiruparankundram hill near Madura. The sultan's

shrine at the top of the hill is one of the most revered Muslim sites in the region and a fine example of Muslim architecture in South India. Makhdum mosque at Virapandiyanpattanam in Tiruchchendur District. The inscription, dated Kollam in the year 1387 refers to the order of one Khazi Abu Bakr, who imposed a quarter of one percent tax on the value of the commodities passing through the port of Shonadukondanpattinam and allocated it to the maintenance of the Jami Mosque of the port. Tiruchchendur district was part of the sultanate of Malabar, and the date of the inscription is only 10 years after the death of Sikandar Shah. This inscription shows that the Islamic community maintained its considerable influence in commerce.

Masjid Mamoor

Masjid Mamoor is a significant place of worship for Muslims of the Mannady area of Chennai. It was built in the eighteenth century. The Grand Mosque is also popular among tourists. During the eighteenth century, a gemstone (Emerald) merchant by the name of SuleimanLabbai Alim, a descendant of Shafi and a resident of Mannadi approached Wallajah Nawab with an appeal of erecting a Mosque to perform the religious routine of the Muslim population. Accordingly, the land was acquired from Muthaial Nayakkar, the then local zaman of the locality, and the Mosque was constructed in the year 1777 and the same was inaugurated and Wak fed by the Nawab of Arcot Abdul Ali Khan Wallajah. The total extent of land got from Muthaial Nayakkar was 35 grounds. Of which only fifteen grounds were utilized for the construction of the Mosque.

Triplicane Big Mosque

Triplicane Big Mosque (also called Wallajah Mosque) is a mosque located in Triplicane High Road, Triplicane in Chennai, the capital of the South Indian state of Tamil Nadu. Constructed in the Mughal architectural style, the mosque was built in the year 1795 by the family of Muhammad Ali Khan Wallajah, the Nawab of Arcot. It has a large prayer hall, a tank, and a large ground in front. The entire structure is constructed with granite without the use of iron or wood. The Nawab of Arcot was friendly towards fellow

Hindus, appointing a Hindu as his chief personal secretary. A chronogram written in Persian by Raja Makhhan Lal Bahadur Khirat, the Hindu Munshi of the Nawab, is found at the entrance to the prayer hall. The mosque is the largest and one of the oldest in Chennai and is active as a place of worship. The Prince of Arcot Endowments Trust administers it. There is a graveyard there beside the mosque.

Athar Jamad Masjid

Athar Jamad Masjid also known as The Big Mosque is located at Oppanakara Street within Coimbatore. It is one of the oldest and biggest mosques in Coimbatore. A perfume merchant, who was called Athar, migrated from Tirunelveli and built the structure. It took 44 years to complete, with construction beginning in the year 1860 and finished in the year 1904. The structure is made up of limestone and mortar and polished with egg white. The facade is covered with cusped arches surrounding the open courtyard, where the prayer halls stand. There is a covered ablution pond in the southeastern corner and a small library on the eastern side. Hawkers line the entrance with amulets and items of worship.

Athar Jamad Masjid is situated at Oppanakara Street and Town Hall in Coimbatore. This is one of the biggest and oldest mosques in Coimbatore. It is a witness of the city's history. The masjid was built by merchants of perfumes called Athar. They were migrants from Tirunelveli. Construction started in the year 1844 and was completed in the year 1904.

Nathhar Wali Dargah, Tiruchirappalli

Tiruchirappalli, apart from having the distinction of having the earliest surviving mosque, has also another specialty in having the tomb of one of the earliest Muslim saints, Nathharwali, who's peaceful preachings brought many into the Islamic fold. This saint is revered very much by the Muslims of south India. Because of this, the Nawabs of Arcot named Tiruchirappalli as Nathar Nagar. The tomb of this saint presents a majestic appearance to the city with its big dome. The period of this saint is said to be between the

years 969-1039. He hailed from a royal descent in Syria. Finally, he came to Tiruchirappalli and settled here peacefully preached Islamic principles, and attracted the masses toward the faith of Islam. The celebrated Nagore Andavar, Shahul Hameed Wali, came to the dargah of this saint and stayed in penance for several months around the year 1556. On the left side of the entrance of the main cell, (in the front mandapam) Mohammed Ali Wallajah, the Nawab of Arcot lay buried. Just outside the northern wall of the dargah, the headless body of Chanda Sahib, the political rival of Mohamed Ali is buried.

Shahul Hameed Wali Dargah, Nagore

Nagore is famous for its dargah of Shahul Hameed alias Meeran Sahib Wali. He is popularly known as Nagore Andavar (Andavar means God). Shahul Hameed Wali is believed to have lived in the latter half of the sixteenth century. Shahul Hameed Wali was born in the year 1490 in Manikkappur near Allahabad. He is said to belong to the twenty-third generation of the Prophet Mohamed. He travelled far and wide in India and Arabia he came to Nagore and settled and lived here for about 28 years. He died in the year 1558. His place of settlement and his tomb came to be respected as a pilgrimage center after his death.

Conclusion

The study on the Islamic monuments clarifies along-standing puzzle in the history of India, regarding the advent of Islam in India. The findings bring out the data through the concrete pieces of evidence that Islam entered India through the Coromandel Coast in a peaceful manner during the life of Prophet Muhammad and the king Cheraman Perumal and his subjects in Kerala voluntarily accepted Islam and converted to Islam. As a place of worship many mosques were constructed within a short period and in a Dravidian style with the invasion of Malikafur in Madurai in the Medieval Period Islamic architecture was introduced and a new form of architecture was established named

“Indi-Dravidian Islamic Architecture”.The findings of the study make it necessary to understand and rewrite the histories of the marginalized sections of the communities and their architectural skills and cultural development.The study upholds the inclusive growth of culture among the natives of Tamil Nadu.

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The Study of Traditional Toys Making Village, Vilachery in Madurai district– A Historical and the Cultural Point of View

Dr K.A.Babu

Introduction

Madurai is a major city in the state of Tamil Nadu in southern India. It is the administrative headquarters of Madurai District. Madurai is the third largest city in Tamil Nadu and the 31st largest urban agglomeration in India. Located on the banks of River Vaigai, Madurai has been a major settlement for two millennia and is one of the oldest continuously inhabited cities in the world.

Madurai has been an academic centre of learning for Tamil culture, literature, art, music and dance for centuries. Madurai is closely associated with the Tamil language, and the third Tamil Sangam, a major congregation of Tamil scholars said to have been held in the city. The recorded history of the city goes back to the 3rd century BCE, being mentioned by Megasthenes, the Greek ambassador to the Maurya empire, and Kautilya, a minister of the Mauryan emperor Chandragupta Maurya. Signs of human settlements and Roman trade links dating back to 300BC are evident from excavations by Archeological Survey of India in Manalur. The city is believed to be of significant antiquity and has been ruled, at different times, by the Pandyas, Cholas, Madurai Sultanate, Vijayanagar Empire, Madurai Nayaks, Carnatic kingdom, and the British East India Company British Raj.

The city has a number of historical monuments, with the Meenakshi Amman Temple and TirumalaiNayak Palace being the most prominent. The city is referred by various names including "Madurai", "Koodal", "MalligaiMaanagar", "Naanmadakoodal" and "Thirualavai". The word Madurai may be derived from Madhura (sweetness) arising out of the divine nectar showered on the city by the Hindu god Siva from his matted hair. Another theory is that Madurai is the

derivative of the word *Marutham*, which refers to the type of landscape of the Sangam age. A town in the neighbouring Dindigul district is called *Vada Madurai* (North Madurai) and another in Sivagangai district is called Manamadurai. The different names by which the city has been referred to historically are listed in the 7th-century poem *Thiruvilayaadalpuraanam* written by ParanjothiMunivar.

Koodal means an assembly or congregation of scholarly people, referring to the three Tamil Sangams held at Madurai. Naanmadakoodal, meaning the junction of four towers, refers to the four major temples for which Madurai was known for. *Tevaram*, the 7th- or 8th-century Tamil compositions on Shiva by the three prominent Nayanars (*Saivites*), namely Appar, Sundarar and Thirugnanasambandar, address the city as *Thirualavai*. As per IravathamMahadevan, a 2nd-century BCE Tamil-Brahmi inscription refers to the city as *matiray*, an old Tamil word meaning a "walled city".

With the advent of British rule during the 19th century, Madurai became the headquarters of a large colonial political complex and an industrial town; with urbanisation, the social hierarchical classes became unified. Madurai was traditionally an agrarian society, with rice paddies as the main crop. Apart from that people in the district supplement their income with subsidiary occupations like dairy farming, poultry-farming, pottery, brick making, mat-weaving and carpentry.

Overview of Vilachery

Vilachery is a Village in Tirupparangunram Block in Madurai District of Tamil Nadu State, India. It is located 8 KM towards west from District head quarters Madurai. 1 KM from Tirupparangunram and 497 KM from State capital Chennai

The village is also known for its doll making industry. It is a cottage industry with almost every household involved in this business. The dolls made here are exported to different regions in India and to different other countries. The village, where more than 500 families reside, has two educational institutions.

Vilachery village on city outskirts and moulded clay dolls are synonymous. It is not only the bright and colourful dolls produced here that are strikingly beautiful. Not so far away from the din and bustle of the city, the village too bustles with life. Vilachery's history may not be so well known but what people know for sure is that the village is in existence for more than 1000 years. There are several legends attached to the place too. It is said that at one time the village was surrounded by thick foliage of medicinal plants. It is said that at first Brahmins came and settled here. They owned most of the agricultural lands in this village. Vilachery boasts of an Agraharam and some of the houses were centuries-old.

In the later years, people from other communities including PiramalaiKallars and Vellalars and later Muslims started settling down here. The fertile soil and rich water content have remained Vilachery's attractions. The village is surrounded by tanks, namely, Vilacheri, Thenkal, Madakkulam and Vadivelkarai tanks.

The Azhaganachiamman and Ayyanar Temples festival during the Tamil month of Purattasi is quite popular in the village. Vilachery is the place where Tamil scholar V.G. SuryanarayanaSastri, popularly known as 'ParithimarKalaigal,' was born and lived through his formative years. As a mark of respect to the man, who was the first person demanding declaration of Tamil as a classical language when the British had their stranglehold on the country, the State Government declared to convert the house into a memorial and nationalized the books authored by the scholar.

History of Vilachery Clay dolls and the artisans

In Vilachery, around 200 families that have been making clay and papier-mâché dolls for the past 60 years. At first they did the pottery only later in the year 1965 they started to do the art of doll making. There is

no solid evidence from the books are sources about the doll making history of Vilachery. Through the field visits and the interview the researcher came to know that their forefathers used to make clay pots alone and they diversified into making dolls a few decades back. A senior Artisan from Vilachery said that an artisan named Sadasivam from Thirubuvanam introduced the art of doll making in the village. In Vilachery the artisans get clay from the Vilachery tank to make the dolls. A handful of mud is taken from the village tank, dissolved in water, strained and stamped to make it more malleable.

Doll Making Season

They mainly make dolls for 'Navarathri' 'kolu' arrangements, idols during Vinayagar Chathurti and nativity sets during Christmas. A part of Vilachery completely houses artisans and craftsmen who make dolls for various festivals, ranging from Lord Ganesa for Vinayaka Chathurti to figurines for nativity sets during Christmas. But Navaratri is the busiest time of the year for them as they make individual dolls and sets depicting 'Dasavatharam,' 'Ashtalakshmi' and 'Sorgavasa' for kolu arrangements across households and institutions.

The Socio - Cultural and Economy of the Artisans in Vilachery

The main production output of Vilachery is doll making. This business is the heart of Vilachery, with high demands from all inhabitants of the village and beyond. Export of dolls goes as far as the Tamil regions of Malaysia and Singapore. Even though this high demand from international clients would compel most businesses to find a more convenient location, it is the excellent quality of clay found in Vilachery that keeps the business going in the village.

The People doing the business of making dolls are having at least ten employees and making 50 dolls every day from a selection of 5000 moulds. Three other employees paint the dolls, which takes another day. Last day is needed to dry the doll. In total, it takes three days before a doll is finished. There are three different materials using which a doll is made: wood, clay and paper. All these materials for the doll making must be

bought in Madurai city centre. Types of models include Hindu gods and goddesses, agricultural scenes, Christian nativity scenes and the Virgin Mary, as well as angels. When it's not festival time the craftsmen pursue their own interests more freely, as long as they still cater to their customers' demands. Other objects they produce include money boxes, magic water jugs and complex compositions of weddings, feasts and farms, which include numerous dolls.

Conclusion

The production of toys in Vilachery is in wider variety. Most of the handicrafts are based on the Cultural Heritage of Vilachery and the craft is deeply rooted in local culture and is an integral part of festivities and rituals. Craftsmanship shows the quality of the materials what they use. Artisans in Vilachery predominantly use locally sourced materials such as clay and natural dyes. Techniques of making terracotta dolls are typically handcrafted using traditional methods, including molding, shaping, drying, and painting. And the most of the themes of the dolls often

depict characters from Hindu mythology, local folklore, and daily life scenes.

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Tiruppudaimarudur Narumpunathain South India and Suriyagoda Raja Maha Viharaya temple Mural Paintings in Sri Lanka – A Comparative Study

A.K.K. Sumanadasa and G. Paranthaman

Introduction

The focus of this academic research is The South India temple Tiruppudaimarudur Narumpunatha and Sri Lanka Suriyagoda Raja Maha Viharaya temple Mural Paintings – A Comparative Study.

The Nayak period was a time in South India's history when the Nayak dynasty ruled from the 16th to the 18th century (Deloche, 2012). The Nayak dynasty is known for their cultural and artistic achievements, administrative reforms, and unique temple architectural style. The Nayak period in Sri Lanka was the rule of the Nayaks of Kandy, who ruled the

Kingdom of Kandy from 1739 to 1815. The Nāyakkār of Kandy (Kaṇḍi Nāyakkār in Tamil) the last dynasty to rule the island (Sivasundaram, 2007).

The village of Tiruppudaimarudur lies at the confluence of the Tamraparni and Ghatananadi rivers some 25km west of Tirunelveli. Its main attraction is its temple, dedicated to Shiva as Narumpunatha (Deloche, 2012), Lord among fragrant flowers, and to his consort, Gomatiambal probably an early Pandya foundation. It was substantially enlarged during the Vijayanagara and Nayaka periods.

Welivita Sarankara Thera was also ordained in this temple. King Veera Parakrama Narendrasingha

renovated this temple, so the name Narendramaya was given to the temple. Although Tampita Temple, built on 8 granite pillars, is very small, its paintings and sculptures are considered valuable works of art. The Tampita statue in this Suriyagoda temple can be pointed out as an important field in the study of upland painting art. Many frescoes from the 18th and 19th centuries are still well preserved (Kotagama K Thero, 1961).

The area of the central highlands in which the Kandyan kingdom was situated had the natural protection of rivers, waterways, hills and rocky mountain terrain. The prominent location of the Kandyan kingdom with its cool climate had greatly contributed to protecting the independence of the nation for many centuries. For centuries Kandy, originally known as Senkadagala (Premasiri, 2022), has been the bastion of Sri Lanka's culture and its spiritual center. The Nāyakkars of Kandy were of Telugu origin. Although they were the followers of Hinduism, they were great patrons of Buddhism. The Nāyakkars played a significant role in reviving Buddhism on the island. They spoke Telugu and Tamil, and used Tamil as the court language in Kandy together with Sinhala.

Methodology

The purpose of this study is to determine how effectively and similarly both nations use visual arts in different religious traditions. To examine the hues utilized by Kandyan and South Indian artists were red, yellow, white, and black. Special white or light-colored clay softened most of the painting walls, making it an ideal surface on which to paint frescoes. The majorities of the frescoes span the whole painting surface and are produced in horizontal rows. To allow spectators to associate the painting with a particular event, both artists employed unique traditional decorations, such as flower and leaf patterns, trees, or frames, to divide a scene or segment within the horizontal row.

Tirupudaimarudur Narumpunatha Temple Paintings

Tirupudaimarudur, Narumpunatha Temple is five – a tiered east gopura house with remarkably well-preserved paintings and wooden sculptures

(Dallapiccola, 2010). The tiers, accessible through a narrow and steep staircase, occupy the principal longitudinal area of the gopura and are flanked, in the center by two provided with a small window.

The first floor is the largest, 11m long and 4m broad, the dimensions of each tier decreasing gradually from the first to the fifth. The latter is capped by a barrel vault supported by elegant wooden rafters. The walls of the five tiers are covered with fine paintings, some of which especially in proximity of the window are faded, whereas those on the interior walls of the chambers have fared marginally better. On each tier sets of wooden pillars bearing fine carvings support elaborate coffered ceilings. Sadly, in the past decades, some of the murals have been wantonly defaced by visitors, and in order to avoid further damages, the gopura is now closed to the public. The mural dating is uncertain however a date around the mid-17th century seems the most probable.

The paintings show an amazing variety of themes and narratives inspired by local legends, and puranic and epic literature most important, however, is the wide range of depictions focusing on everyday activities, country receptions, commerce in particular house trading with Arabs and Portuguese a case in point is the famous mural showing a stable ship historical events such as the victory of the Vijayanagar ruler Achyutadeva Raya (r.1530- 1542) over the Tier of the gopura. These murals are an invaluable and probably the largest, source of information on the mid-seventeenth-century material culture of southern Tamil Nadu.

Suriyagoda Tampita Vihara Paintings

From Kiribatkumbura, which is not far from Pilimathalawa (the main road in Colombo, the temple is located at a distance of one and a half km from Kiribatkumbura. Scenes of hell are painted on the outer walls of the Suriyagoda Tampita statue. At first sight, they seem to have been drawn not in the Kandy period but in recent times. These paintings describe how the people who live in bad deeds and sins will be born in hell and suffer in the afterlife. These paintings are not drawn in such a developed style. A later whitewash on

these has ruined it beyond recognition. Later, the Italian Merenzi brought out these paintings as they appear today and painted the reward of the sacrifice on the north wall. Demons of Hell are depicted in black. Thorns are also depicted as hanging those guilty of sin on their sharp thorns. "*Paradara Karma*" is written in light red. Behind this siddhi chain, a painting of a pagoda painted in yellow can also be seen on closer inspection. On one part of the eastern wall, scenes of hell and the birth of Siddha are painted on the other part. These are unclear but can be identified as wearing a red color.

On the western wall, in one part, there are paintings of hell; in the other part, the painting of Prince Sidhu seeing the four omens; and in the lower part, paintings of hell depicting the punishments of lying and drinking alcohol. Accordingly, comparing the paintings of hell scenes in these three temples, it appears that the hell scenes of Suriyagoda temples do not show an advanced style. But it can be recognized how the Hell scenes were created following the stylistic tradition of the Kandy period. The event related to the scene of hell in Suriyagoda Vihara has been written down in words. It has been written as follows the length and width of the respective hell, the mistakes that lead to going there, and how much time the sinner spends in hell (*Kutuhimbula narakadiya*). The outer walls are divided into columns, and different scenes of hell are depicted in each column. These paintings also show a rather primitive style.

An answer to contemporary social problems can be identified in such paintings. In this way, the artist aims to keep the people who come to the temple away from their sins and engage in happiness by painting scenes of hell in such a way that impresses the mind. In the interior of the Suriyagoda temple, two images of deities are painted on the walls near the central Buddha statue with the "Makara Torana" (dragon arch). "Vishnu" is painted on the eastern wall, and "Saman" is painted on the western wall. This situation is seen in almost every Tampita temple. It can be recognized as a common feature of Tampita temples that the deities who have become popular in the respective area are painted or sculpted on either side of the central Buddha statue.

Suriyagoda Tampita idol house has two divine trees drawn to fill the space between the Buddha statue and the back wall.

Inside the temple, on the left and right walls, various scenes of the Buddha are painted. The painting style of the Kandy era is evident from them. These paintings have been created in the tradition of continuous speech. The left wall is divided into 5 columns, and the top column has 13 images of monks worshipping the Buddha with a padma in hand. On the left side of the second column, the figure of Buddha has begun to rise to the painting.

On the top column, monks holding a *padma* in their hands are shown worshipping the Buddha. There were also paintings inside the walls on both sides of the main entrance of the Suriyagoda temple. A figure of a monk can be seen on the left side. It is speculated to belong to Welivita Sarankara Thera. These are not visible. The colors faded. One section of the interior ceiling also features paintings. Among them are the Sripadasthana, the enshrinement of Lord Buddha in Divaguh, and the images of Sumana Deva.

On the outside of the front wall, several tall pagodas are drawn to the main entrance. It can be thought that its purpose was to fill the empty space. In the lower part, two face-to-face lion figures are drawn in yellow on a red background. Six main parts can be identified from these paintings: human figures, animal figures, botanical figures, rivers and other irrigation channels, architectural figures, and decorative figures. A few may appear to have been used. e.g., among the human figures, only the figures of Buddha, God, and kings are facing forward, and other human figures are turned aside dressed in style.

Not only are the external appearance of the faces of human figures but also the eyes of those figures shown to be open as if they are turned to the front. Even the pairs of eyelashes above and below the eyes are clearly defined. In general, the same general technique and color palette as in other places where there are paintings of the Kandy period have been used here. But in color saturation, the primary colors red, yellow, and white are given priority. It can be pointed out that the

almost gray-blue color used to color things like greenery, ponds, and water bodies is unique to this temple.

At the time when these paintings were painted, literacy may not have been high among the common villagers in the highlands, and some commentators suggest that as a remedy, mural art was used as a visual medium to teach Buddhism in the Kandy era. The artist has managed to transform the wall into a Dharmabook by painting a series of moments related to the life of the Lord Buddha on the walls of the temple. Therefore, his aim may have been to teach the Dharma and create a good society.

Discussion

Data for the research was gathered by referring to primary and secondary literary sources and field surveys. This study uses a variety of data collection methods, with a primary focus on literature reviews and in-situ data analysis. This qualitative study is based on the types of drawing skills used in traditional paintings from Sri Lanka and South India.

According to these figures South Indian artists and Kandyan artists used a few colors, including red, yellow, white, and black. Most of the frescoes were drawn in horizontal rows, which run along the entire painting surface. Dark red backgrounds were used for male paintings. Flat flowers, leaf patterns, clouds, and traditional decorations were used to fill gaps between images. Most paintings were flat, faces, legs, hands, and things they carry facing one direction in side view. But the eyes were drawn with a forward look. These paintings were outlined with very fine black or red lines to separate the image from the background.

Even though there are two cases, the palak is used for high families such as kings and Prabhu. Also, the workers who carry it are wearing turbans and dhoti-like clothes. A musical group with musical instruments walks in front.

Floral designs can be seen in the background of the painting and on the ceiling. These designs are related to Binaramala and lotus flower decorations.

Natural environment can be seen by drawing the river, fish, and trees. They have tried to draw fish that swim beautifully with scales.

If you look at architecture, you can see similar buildings, pillars, and roofs. There are royal and noble families. Their followers who worship. Although the socio-cultural political religions of two countries are two faiths and beliefs, the temple paintings of both of these case study sites show similar characteristics.

Conclusion

The comparative appearance of the drawing panels belonging to south Indian traditional temple paintings and Sri Lankan Kandy temple paintings art styles look like a systematic, detailed decoration. Figures and graphics were used in miniature form to compose drawings into narrow horizontal bands. Figures look two-dimensional, short, rigid, and deviate from the natural figure proportions. Limited and selective colors are practiced. Line is used as a main highlighting feature in the drawings. The main highlighting incidents of the story were continuously drawn on horizontal drawing panels from one end to another. South Indian traditional temple paintings and Sri Lankan Kandy temple paintings art styles were used in indifferent composition techniques to compose figures to create incidence of the story as well as to make a separation between incidents without disturbing the story narration techniques.

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The Chola Dynasty: Pioneers of Water Management in Tamil Nadu

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Introduction

The Chola dynasty, one of the longest-ruling dynasties in South India, left an indelible mark on the cultural, architectural, and technological history of Tamil Nadu.¹ Among their most significant contributions was the sophisticated system of water management, which ensured agricultural prosperity and economic stability for centuries.² The Chola's ability to manage water resources in a region marked by a semi-arid climate demonstrates their advanced understanding of engineering, governance, and sustainability. This research article delves into the various aspects of the water management systems employed by the Cholas, exploring their construction, administration, and legacy.³

Historical Context of the Chola Dynasty

The Chola dynasty, with its roots tracing back to the 3rd century BCE, reached its zenith between the 9th and 13th centuries CE. The empire's heartland was in the fertile plains of the Kaveri River, but their influence extended across much of South India, including parts of modern-day Tamil Nadu, Karnataka, Andhra Pradesh, and even into Sri Lanka and the Maldives.⁴ Economic and Agricultural Foundation: Agriculture was the cornerstone of the Chola economy, with rice being the principal crop. The need for a reliable water supply for irrigation, particularly in the delta regions of the Kaveri River, was paramount. The Cholas understood that controlling and distributing water effectively was

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essential for sustaining their agricultural base and, by extension, their empire.⁵ Importance of Water Resources not only vital for agriculture but also for sustaining urban centers, supporting industries, and maintaining social order. The Chola's success in water management contributed significantly to their longevity and stability as a ruling dynasty.⁶ Tamil Nadu experiences a tropical climate with distinct wet and dry seasons. The state is heavily reliant on monsoonal rains, which are erratic and can vary significantly from year to year. The region's geography, characterized by the Western Ghats and the Eastern Ghats, creates a complex hydrological system that requires careful management to prevent floods during the wet season and droughts during the dry season.⁷ The Cholas recognized this need and developed an extensive system of reservoirs, canals, and tanks to manage water efficiently.⁸

Role of water in agriculture

The Kaveri River Delta, often referred to as the "Rice Bowl of Tamil Nadu," was central to the Chola Empire's agricultural success. Effective irrigation was crucial for rice cultivation, which required a consistent and controlled water supply. The Cholas' irrigation systems allowed for the cultivation of multiple crops per year, contributing to the empire's wealth and food security.⁹ Engineering Techniques in Water Management was Construction of Reservoirs (Eris): The Cholas constructed numerous reservoirs, locally known as "Eris," to store rainwater. These reservoirs were strategically located to capture runoff from the monsoon and were often connected to larger irrigation networks. The Eris were not just simple storage tanks but sophisticated systems that included inlet and outlet channels, sluices, and bunds.¹⁰ The design of these reservoirs was based on a deep understanding of local topography and hydrology. Bunds, or embankments, were constructed using locally available materials like earth stone. The bunds were often reinforced with vegetation to prevent erosion. Sluices, which regulated the flow of water in and out of the reservoirs, were

meticulously engineered to control the distribution of water to the fields.¹¹

Development of Canals and Irrigation

In addition to reservoirs, the Cholas developed an extensive network of canals that distributed water from the rivers and reservoirs to agricultural fields. These canals were often dug by local communities under the supervision of royal engineers. The canals varied in size, with some being major arteries that carried water over long distances, while others were smaller channels that delivered water directly to the fields.¹² Maintaining these water management systems required ongoing efforts from both the state and local communities. The Cholas established administrative structures to oversee the upkeep of irrigation systems, and innovations such as the development of new sluice designs or the introduction of contour bunding techniques were continuously implemented.¹³ Notables Structures: Grand Anicut (Kallanai) one of the most remarkable examples of Chola engineering is the Grand Anicut, also known as Kallanai, built across the Kaveri River. This ancient dam, constructed during the reign of King Karikala Chola around the 2nd century CE, is one of the oldest water-regulation structures in the world that is still in use. The dam was built using unhewn stones and served to divert water from the Kaveri River into the irrigation canals, ensuring a consistent water supply to the delta regions.¹⁴ Role of the State in Managing Water Resources was The Chola state played a crucial role in managing water resources. The king and his administrators were responsible for planning and constructing major irrigation works. They also issued royal decrees concerning the use of water and the maintenance of irrigation infrastructure. These decrees were often inscribed on temple walls and public monuments, ensuring that they were widely known and followed.¹⁵ While the state provided the initial impetus for water management projects, the actual construction and maintenance were often carried out by local communities. Village assemblies, known as "Sabhas" played a vital role in managing local water resources. These assemblies were responsible for organizing labor, collecting funds, and overseeing the repair and maintenance of irrigation systems.¹⁶ The Cholas also

established legal frameworks to regular water usage and resolve disputes. Water rights were clearly defined, and there were strict penalties for violations. The state ensured that water was distributed equitably, with priority given to agricultural needs. These legal frameworks helped prevent conflicts over water resources and maintained social harmony.¹⁷

Impact on Agriculture and Economy

The Chola water management systems significantly increased agricultural productivity, particularly in the Kaveri Delta. The ability to irrigate large tracts of land allowed for multiple cropping seasons, which in turn led to surplus production. This surplus not only fed the local population but also supported trade and commerce.¹⁸ The surplus agricultural produce was a key factor in the Cholas' thriving trade networks. The empire engaged in extensive trade with other parts of India, Southeast Asia, and even the Middle East. The wealth generated from this trade was reinvested in the construction of temples, palaces, and other public works, further enhancing the empire's prosperity.¹⁹ The agricultural surplus also supported population growth and urbanization. Cities like Thanjavur became major urban centers, attracting artisans, merchants, and scholars. The growth of these cities created a demand for more sophisticated water management systems, leading to further innovations and developments in the field.²⁰

Water as a Sacred Resource in Tamil Culture

In Tamil culture, water was considered a sacred resource, and its management was closely tied to religious and cultural practices. Many of the Chola-era temples were built near water bodies, and these temples often had tanks or wells that were used for ritualistic purposes. Water was seen as a purifying element, and temple tanks (teerthams) played a crucial role in daily religious practices.²¹ Temples and Religious Practices of the Cholas were great patrons of art and religion, and their temples reflect the importance of water in their society. Temples were often constructed with elaborate water storage systems that supplied water for rituals and public use. Festivals like the annual "Theerthavari" involved the ceremonial immersion of deities in temple

tanks, symbolizing the importance of water in spiritual life.²²

Conclusion

The Chola dynasty's achievement in water management were a cornerstone of their economic and political success. Their ability to harness and manage water resources in a challenging environment was a testament to their advanced understanding of engineering, governance, and community participation. The legacy of their water management practices. As we face growing challenges in water sustainability, the Chola model provides a historical example of how societies can thrive by respecting and managing their natural resources effectively.

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The Pujas and Festivals in Saiva Temples

Dr. K. Soundrarajan

Introduction

The inscriptional evidences prove that the devotees had given the food offerings to the deities by making gifts in the form of Lands, Panam, endowment of Pon, in all the seven Saiva temples. Most of the devotees have been offering the oil for the lamps placed before the Gods and Goddesses. They belonged to different categories and donated Coins, Panam and Pon for sandhi lamp and perpetual lamp for the Gods and Goddesses in the Saivaite temples.

A record from Tiruchchengodu during the 26th regnal year of Parantaka I (933 A.D.) reveals that Tiruvadira (A-rudra) festival has been conducted feeding the Brahmanas by a special body called the Tiruvadira Ganapperumakkat in the temple. In the 27th regnal year (934 A.D.) of Parantaka I in the temple of Tiruchchengodu an endowment was made by Kukari Sundari, a native of Pugaliyur, for feeding the Brahmanas on the days of Duvadasi through the agency of Duvadasi Ganapperumakkal. Another inscription of the 28th year of Parantaka (1935 A.D.) presents that the gift of 3 kalanju of gold for feeding the Brahmanas from

out of its interest (Palisai) on Duvadasi, Tiruvadira and Tiruvonam every month. The Brahmins have been living happily around the temples in the name of the Gods by making the native people to not enter nearby the statue of the Gods and Goddesses.

The annual festival in the month of Chittirai is celebrated in a grand manner in all the seven Saivaite temples even today. The festival celebrated in the month of Chittirai in Avinasi is the most important one. The temple car of Avinasi is one of the biggest in Tamil Nadu and the festival can be compared to the car festival of Tiruvannamalai. The practice of taking the idols of god through the main streets of the place in a beautiful temple car drawn by thousands of people present there with their friends, relatives and families to offer prayers to the local deity has come to be known as car festival.

Generally the first day in the month of Adi is known as Thalai Adi and the 18th day of this month which is known as Adipperukkuu or Adi Paddinettu are celebrated on the banks of river Bhavani. Because of its sanctity river Bhavani's praise is equated with Ganges and is called as Kudal. The Sthalapuranam states that a

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stream sprang out of the Amudha Theertham to join the confluence. The spring is believed to be invisible and is therefore called Antharvani. The confluence of the three rivers is known as Triveni Sangamam which is compared to Prayaga in Allhabad.

In Avinasi Adi Pournami Thabasu Vizha is celebrated. It is supposed to be the marriage day of the holy consorts. It is believed that Goddess karunambigai adorned Lord Siva with a garland by name Uthirasa Lingam made up of Navarathana lingams. A festival signifying this event is celebrated for 3 days. In all the seven Siva temples where there are the shrines of Lord Muruga, the seventh day of Skanda Sasti festival is celebrated with grandeur. It is unique to note that the people who have no children believe that god will bless them with a child if they adhere to Skanda Sasti Fasting.

The records of the Kongu region mention the festival of Tiruvadhirai. Tiruvadhirai is the asterism associated with Lord Siva. The festival is observed in the month of Margazhi (December-January) when the asterism Arudhra holds sway. The occasion is favorable to propitiate Lord Siva by worshipping him. This festival is celebrated in all the Siva temples in Kongu Nadu in a befitting manner. Tiruvadhirai is celebrated grandly even today at Chidambaram. Appar and Sambandar have given us glowing descriptions of the Tiruvadirai festival at Tiruvarur.

This festival is popularly known in the Tamil country as Arudhra the asterism going by the name of Arudhra as its presiding deity Rudra symbolizing the destructive force in the universe. It was on this auspicious day ladies in different age groups observed Tiruvadirai Nonbu to gain the grace of Lord Siva. Even now women go on fasting for a whole day on Tiruvadirai. They end this fasting after providing a Padaiyal offering to Ganapati with powdered raw rice mixed with sugar and a piece of yellow thread. Men take this to the ten le of Ganapati and return after performing puja with this offering. After their return women fol come out to see the full moon, end their fasting around 7 p.m., then they remove the worn out yellow thread round their neck and wear a new one to be replaced next year.

Another inscription belonging to the 14th regnal year of Raja Raja 1 (999 A.D.) registers an endowment of 20 kalanju of gold for feeding 20 Brahmanas on the day of Arudra festival every month by Muri Kamakkanar, the wife of Illangonaidigal on behalf of a person named Ekavira Divakaradevar. An inscription belonging to the 13th and 14th regnal years of Raja Raja 1. at Trichchengodu, mentions about feeding the Brahmanas on Ekadesi days. The 20th year of Rajendra I inscription records the gift of 8 kalanju of gold to the deity Tirumalayil Elundaruliya Udaiyar at Tiruchchengodu for various offerings during the Uttarayana Sankranti festival.

Another inscription from Kodumudi in the 27th regnal year of Vira Narayana Ravi varma (a feudatory of Kulottunga) records the tax free gift of the village Unjalur in Melkarai Araiya Nadu of Adhirajaraja Mandalam. The income from the same was allotted to Lord Tirupandikkodumudi Mahadeva at Karaiyur in Kaveri Nadu, a sub division of Adhirajaraja Mandalam to meet expenses of offerings, worship and celebrating the monthly natal star of the king and the grand festival (Magham) in the month of Masi”). From the same place undated records of the Kongu Pandya king. Vira Sundara Pandya records a gift of villages for the Masi Magham festival for the sacred bath, food offerings, anointment and other services.

Another inscription during the 24th year of Kulottunga Chola Deva III from Karuvur registers the tax free gift as Iraiylil Devadana to meet the expenses on the special festival Tiruk-karthigai. A copper plate inscription from Tiruchchengodu during the period of Krishnaraja Udaiyar records the agreement among the people of 18 villages for meeting the expenses of the Karthigai festival. An inscription from Tirumuruganpundi belonging to the Kongu Chola king Vira Rajendra Deva registers the gift of money by Vanarayadevan, for food-offerings to be made on the days of Sivaratri festival.

Conclusion

The kings, nobles and local donors conducting such pujas and it have been documented in the inscriptions. Pujas were performed on every important

day particularly in Tiruchchengodu temple and they were supervised by a group of people called Ganapperumakkal that is mentioned in the inscriptions. Festivals are celebrated in all Tamil months. Chittirai New Year, Full moon festival, Vaikasi Visakam, Navarathri, Karthigai Deepam, Panguni Uttiram are some of the important festivals recorded in the inscriptions. Adipperukku is an important festival celebrated every year at Tirunana (i.e.) Bhavani Sangameswara temple is also studied. Thus these festivals paved the way for social harmony among different classes of people. The devotees expressed their devotion by engaging in folk art such as Kavadi, Karagam and Kummi participated in the celebration. The festivals of this region, from very early times, were related to the temples allied to religious sentiments. As the people were involved in agriculture which involved continuous toil, they needed rest and joy. The festivals were a kind of relaxation for them. From the Tamil New Year day up to the Uttiram festival in the month of

Panguni, many festivals were celebrated in the Kongu region. During certain festivals there was only a small gathering, but during religious festivals a lot of devotees, even from outside of Kongu Nadu participated. Hence these festivals throw light on the cultural heritage of this region.

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Significant Jain Monuments in Madurai District

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Jainism is an Indian religion which is teaching a path to spiritual purity and enlightenment through disciplined non-violence to all living creatures. Jains are one of the oldest indigenous communities of India. Along with Hinduism and Buddhism, Jainism is one of the three most ancient Indian religious traditions that still in existence and an integral part of religious belief and practice. In modern times, Jains have been a minority community in India. Samanar or Tamil Jains have a legacy that is more than two thousand years old. Early Tamil Brahmi inscriptions in Tamilnadu dated back to second century B.C. stands as a testimony for the above statement. Many of the Tamil literature works were written by Samanars, such as Civakacintamani, twice of the five great epics in Tamil literature are attributed to Samanars. The Land of Madurai is depicted

in golden letters in the annals of world history with nobility of its rich culture, traditions, ancient past, monuments and through the historical events that occurred. The city of Madurai still has a great cultural influence in the minds of Tamil Nadu people. Madurai is not just a city or place; it is an emotion for several thousand or millions of people. Madurai, the capital of the ancient Pandya kings was the most important stronghold of Jainism during the Sangam age. Madurai Kanchi, a Sangam period literary work refers to a great Jain temple at Madurai. The temple of the Niggandar (Jains) at Madurai as built of stone. There are number of sacred hills with rock cut caves, stone beds, Tamil Brahmi inscriptions and sculptures revealing the existence of Jainas in and around Madurai.

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Significant Jain Monuments in Madurai District

The rich art heritage of the Digambara Jains in Tamilnadu is manifested in their rock cut monuments and structural sanctuaries are still under worship. They contain splendid iconic forms of Thirthangaras and their attendant deities. These sculptural depictions throw a flood of light on the chequered history of Jaina religion, illustrate the excellent artistic achievements of the past and reflect the lofty ideals and subtle philosophy of the Thirthangaras. These caves were made suitable for habitation of monks by cutting stone beds inside them. Brahmi is the earliest Indian alphabetical script. As per its regional variations, it is identified as Tamil-Brahmi, Asokan-Brahmi, Northern Brahmi, Southern Brahmi and Sinhala Brahmi. Distributions of Tamil-Brahmi inscriptions cover roughly all parts of Tamil Nadu.

The Tamil Brahmi inscriptions are mostly very short are engraved on the brow of the overhanging boulders under the drip ledge or on the stone beds in the caves. They record the gift of rock shelters and stone beds and mention names of donors and less commonly of the monks or nuns occupied the cave or the names of stone masons who carved the beds and drip ledges. An interesting feature of many of the caves is the presence of Jaina sculptures and Tamil Brahmi and Vattezluthu inscriptions.

The caves are no more than naturally occurring rock shelters mostly shallow, formed under one or more massive overhanging boulders that point of the hilly terrain. On the rocky flow of the cave a number of narrow stone beds are carved, generally provided with raised pillow lofts on one side. A number of post holes are drilled into the brow of the cave and the rocky floor below, indicating the earlier presence of supports for a thatched roof overhead to provide some protection to the occupants of the cave from sun and rain. Drinking water was obtained from natural rocky pools on the hill or from a water reservoir or a water course nearby.

These natural caverns are situated on hill slopes at inaccessible heights and must have been occupied by ascetics and monks who wanted secluded from the habitations. The preferred locations of the caves, is facing east or south with the cool breeze blowing inside. All these

caves had natural springs of water which catered to the basic needs of the ascetics. Even today, one can see the natural springs near the caves. Total numbers of sixty one Tamil Brahmi inscriptions are found in the Jain Monuments at Madurai. Few Prominent sites of Jaina remain in Madurai region around Vaigai river valley which can be recognized as Samanarmalai / Kilakuyilkudi, Kongarpuliyankulam, Muttupatti, Yanaimalai, Siddharmalai, Mangulam, Tiruparankundram, Varichiyur, and Vikkiramangalam.

Mangulam - Mangulam is a small village located about twenty kilometer in the north-west of Madurai. The hillocks near Mangulam are called as Kazhugumalai and Ovamalai by the local people. At the entrance to the cave, Tamil Brahmi inscriptions are there. Out of the five caverns found here Tamil Brahmi inscriptions are seen in four. Robert Sewell, an English Archaeologist had discovered the Brahmi inscriptions at Mangulam during 1882. Of the Tamil Brahmi inscriptions pertaining to Jainism found in TamilNadu, these are considered to be the most ancient. These inscriptions belong to the third century B.C. In 1963, archaeological researchers transcribed these inscriptions and found that many Jain monks had stayed here under the leadership of the monk Kaninandan.

Kongerpuliyankulam – It is a small village about fifteen kilometers from Madurai. Tamil Brahmi inscriptions which are more than two thousand years old are found in these caves. More than sixty rock beds are here. A formation of natural caves is found in the Pancha Pandava hills situated in the Nagamalai range in this village. Tamil inscriptions belonging to ninth to tenth century A.D. are also found. These inscriptions were discovered during 1910. A stone pavilion dedicated to the local deity 'Mayan' is found at the base of the hillock. The cave is situated at the center of the hillock. The people who are living around this hillock call this as 'Pancha Pandava Malai'.

Varichiyur - Varichiyur is situated at a distance of fifteen kilometer from Madurai on the Madurai-Sivaganga state highway. On the road to Kunnathur from Varichiyur lies a small hillock named 'Udhayagiri'. It is also called as Subramaniya hill. This place is famous for

its rock-cut temples, Tamil Brahmi inscriptions and rock-cut beds. The inscription in this hillock was discovered in 1908.

Arittapatti - Arittapatti is a beautiful village surrounded by hillocks and ponds. It is situated about twenty-five kilometres from Madurai on the Madurai-Trichy highway, to the west of Narasingampatti, a small village. Tamil Brahmi inscriptions and rock-cut beds belonging to first century A.D and inscriptions of ninth to tenth century A.D are found in the hillock named Kazhinjamalai. There is also a rock cut cave temple of Pandya kings from seventh to eighth century A.D. A natural cavern is found beneath a vertical rock on the eastern slope of this hill. A brow like structure is carved above the entrance of the cave to prevent rain water from entering the cave.

Thiruvathavur – Thiruvathavur is located twenty-five kilometres from Madurai and ten kilometres from Melur. On the road from Melur, about a kilometre before Thiruvathavur lies Ovamalai which is also called as Pancha Pandava Malai. This hill contains a Jaina cave that could accommodate around ten monks and has two Tamil Brahmi inscriptions. The inscriptions in this cave were discovered by archaeologist Iravadam Mahadevan in 1966.

Muthupatti - Muthupatti, a small village, is situated on the Madurai-Theni highway. In 1910, Tamil Brahmi inscriptions were discovered in a hillock in this village. Thirthangaras Sculptures also here. The cave in this hillock is named by the local as “Panchavar Padukkai”. About two hundred fifty metre east of it is a huge overhanging boulders sheltering about thirty beds.

Samanar Malai - True to its name the place still has several Jain remnants. This hill and the village are known by several names like Amanamalai, Amirthaparaakiranallur, and Kuyilkudi. At the foot of the Samanar Malai there is an Ayyanar temple and a Lotus Pond. The early Tamil Brahmi inscription at Keezhakuyilkudi provides conclusive evidence for the Jaina occupation of Samanarmalai from at least the second century B.C. A number of Thirthangara images, sculptures are here.

Conclusion

The city of Madurai is one of the continuously inhabited cities in the world. The city of Madurai has a significant contribution in the cultural, military, economic, trade, commercial, agrarian sectors of the region and cannot be scaled down to mere region but also for the entire subcontinent since antiquity. The city of Madurai was visited and mentioned by several great travellers, scholars and nobles. Jaina contribution to art and architecture has created a special niche for them in the long history over a period of two thousand years in the southern part of India. The basis of Jainism is the principle of co-existence that is live and let live. Non-violence, compassion, and mercy are accepted as inseparable organs of Jainism. Jain monuments are an ideal spot to spend some quiet time amidst the routine life. These hills represent a refreshing setting, different from other places in Madurai. It is often visited by people to meditate. Calmness and spiritual serenity of these hills is sure to leave every visitor rejuvenated. The views of the surrounding areas from the top of the hills are also worth climbing the hill. A vast treasure trove of ancient Jain monuments, sculptures and artwork in and around Madurai, and existence of these sites is unknown to most of the tourists. Apart from a few scholars and a few local residents other than them, no one is aware of the history or historical significance of these sites. Jain sites are interesting places to visit for those people who seek Adventure. These historical places always have a story to tell, in addition to the amazing aesthetics they offer – and that is what the Jain monuments attract people.

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From Domes to Minarets: Tracing Indo-Saracenic Influence in Chennai

Lipika J

Introduction:

Indo-Saracenic architecture is an interesting chapter in the history of India, reflecting the spirit of a distinct architectural synthesis that spanned the cultural and stylistic barrier with the British Empire and the subcontinent. The architectural style emerged in the late nineteenth century and is marked by its eclectic blending of indigenous Indian elements with the grandeur of European design principles, resulting in a hybrid form that emphasised imperial power while also adapting to local circumstances. Chennai, earlier known as Madras, is a key location for researching this architectural phenomenon because of its extensive collection of Indo-Saracenic monuments that illustrate the city's historical under British control. Chennai's Indo-Saracenic architecture, a strategic and symbolic asset, served as a hub for British colonial architecture, blending local cultural elements with Western principles, and representing India's rich cultural landscape.

Background to the Architecture

“Ethnic Indigenous Architecture” The Indo-Saracenic Revival (also known as Indo-Gothic, Mughal-

Gothic, Neo-Mughal, and Hindu-Gothic) was a late-nineteenth-century architectural style movement in British India led by British architects.¹ This style is a blend of Indian and Turkish architecture with the European idea of representation. Some of the popular red coloured buildings in Chennai are of this style. Buildings in India constructed in the Indo-Saracenic style conforms to sophisticated British architectural techniques of the 1800s, combining metals such as steel, iron and poured concrete infrastructures. It originated in Madras and afterwards spread to large portions of India and certain South East Asian nations. Domes, arches with pointed edges, high ceilings, pinnacles, minarets, perforated exposed arcades, and open pavilions adorned these constructions. It is a must-have primer on one of civilization's most illustrious artistic traditions.² In the nineteenth century, Indo-Saracenic was nearly widely acknowledged as the suitable style for large public buildings in India. Earlier, buildings as different in character as the Moore Market (1898) and the Victoria Memorial Art Gallery (1906) adhered to its taste canons.³ However, architectural patterns began to shift throughout the first decade of the twentieth century. The political atmosphere in which construction took place

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was also important. The change was foreshadowed by Curzon's vice-royalty, despite his devotion to preserve India's architectural legacy.⁴

Elements of Indo Saracenic Architecture

Domes, arches, roofs, windows, pavilions and arcades are the commonly elements in the architecture. Indo-Saracenic architecture features various architectural elements, such as Bulbous onion domes, overhanging eaves, vaulted ceilings, kiosks with domes, pointed, cusped, or scalloped arches, chhatris with domes, minarets or towers, pinnacles, harem doors, stained glass windows, jali work, open roofs or pavilions with Bangala roofs, numerous small domes, and eclectic styles. Bulbous domes are found in most Indo-Saracenic buildings in Chennai, while overhanging eaves, also known as Chhajja, were integrated into Indo-Saracenic architecture during the British period.⁵ Vaulted ceilings provide lateral force and require counter resistance. Kiosks with domes are open circular pavilions supported by pillars, while cusped arches are used in architectural designs.⁶ Chhatris with domes are elevated, dome-shaped pavilions used as architectural elements in Indian architecture.⁷ Minarets or towers are characteristic architectural features found around mosques, while pinnacles are used to cap towers and buttresses.⁸ Harem doors provide privacy and security to women living in the harem, while stained glass windows are the most important of Gothic art.⁹ Jali work, an intricate lattice work made of stone or marble, creates a sense of privacy while allowing ventilation and light. Open roofs or pavilions with Bangala roofs are common in Indo-Saracenic architecture.¹⁰

Robert Fellowes Chisholm –

British architect Chisholm, known for designing the Victoria Memorial in Kolkata, is a prominent figure in Indo-Saracenic architecture. He advocated for Indian artisans and won an architectural competition to design the Presidency College and University Senate House. Chisholm's key works of Indo-Saracenic buildings in Chennai include the Madras PWD Buildings, Senate House, Amir Mahal, and General Post Office.¹¹

Henry Irwin –

Irish engineer Irwin, successor Chisholm, was renowned for his work on Indo-Saracenic architecture, including Mysore Palace and Bangalore Palace. His intricate carvings and European elements merged to create a unique fusion. Irwin's key works in Chennai include Madras High Court, Law College Buildings, State Bank of India and National Art Gallery.¹² Irwin was awarded the title of "Rao Bahadur" by the British government in 1903 in recognition of his contributions to Indian architecture.

Thatikonda Namberumal Chetty –

Thatikonda Namberumal Chetty was a prominent Indian businessman and philanthropist who lived in Chennai during the British colonial period. He inherited his family's textiles and precious stone trading business and expanded it into a successful trading company in South India.¹³ Chetty was a philanthropist and patron of the arts, contributing to charitable causes and being a member of the Madras Legislative Council. He built several notable buildings, including the Government Museum and Bank of Madras.¹⁴

Indo Saracenic Buildings In Chennai – Chennai has various Indo-Saracenic structures –

The Esplanade side houses The General Post Office, State Bank of India, Metropolitan Magistrate Courts, High Court, and Law College; The Chepauk side houses Madras University Library, Senate House, Chepauk Palace and Tower, Public Works Department buildings, Oriental Research Institute, Victoria Hostel, and Madras Presidency College; The Anna Salai side houses Bharat Insurance Building, Agurchand Mansion, and Poompuhar showroom; The Guindy side houses College of Engineering and Boat Club; In Egmore, there are Metropolitan Magistrate Courts, Government Museum, Egmore Railway Station, Madras Veterinary College, States Archives Building, National Art Gallery; The Poonamallee road houses St. George School – Chapel, Victoria Public Hall, Southern Railway Headquarters and College of Arts and Crafts; Park Town houses The Madras Medical College – Anatomy Block; Thousand Lights houses Madras Literary Society; Royapettah houses the residence of the Nawab of Arcot – Amir Mahal.¹⁷

Four of the various Indo-Saracenic buildings in Chennai are covered here –Chepauk Palace (1768) – It is located at the junction of South Beach Road and Wallajah Road, is the oldest building on the Marina. Planned by Paul Benfield, represents India’s first Indo-Saracenic structure that combines Hindu and Islamic influences. It functioned as the formal house of the Nawab of Arcot from 1768 to 1855.¹⁸ The palace consists of two blocks, the Humayun Mahal and the Khalsa Mahal, and was completed by 1768. Robert Chisholm transformed the Humayun Mahal into the Revenue Board Building in 1871. The palace features a tall tower in typical Saracenic style.¹⁹

The Senate House (1879) – It was designed by Robert Chisholm in 1864, was completed in 1879 for a cost of Rs.289,000. It is designed in the Byzantine and Indo-Saracenic styles and has a vast hall with domes and minarets that seats 1600 people. The structure has a central hall, double-story rooms, a stage, and a storage cellar. The outside has four towers with bulbous domes, while the inside has lime-plastered walls, a fake ceiling, and painted canvas panels. The structure was taken from the Basel Mission Brickworks in Kerala and has a masonry roof.²⁰

Madras High Court (1893) – The city’s major structures, designed by J.W. Brasington and Henry Irwin, completed in 1889 for a total of Rs. 1,300,000. The edifice, inspired by London’s Gothic Law Courts, honours the Indo-Saracenic style while expanding on Chisholm’s prior work. The courtrooms are arranged in the centre, with advocates’ chambers on either side. The courtrooms are magnificent in size, with high ceilings, enormous stained-glass windows, with wooden doors. The central domed minaret previously held a lighthouse that emitted a kerosene-fueled light 32 kilometres out to sea.²¹ Egmore Railway Station (1908) – The South Indian Railway’s Madras terminus, planned by Henry Irwin and completed by Samyanda Pillai in 1908, is in Indo-Saracenic style with Dravidian characteristics. The foyer is the oldest section, supported by hollow cast-iron columns with arched brackets. The station’s facade is lavishly ornamented with carved stone columns, brackets, cornices, parapets, and trimmings. It also has

early concrete roofing, stone, cast iron and relief plasterwork.²²

Conclusion:

Indo-Saracenic architecture in India has a lasting impact on the country’s architectural landscape, blending colonial and indigenous forms to create utilitarian and iconic structures. These structures, particularly in Madras, are listed as historic sites, but many are not properly preserved. Despite their unique characteristics, they are essential for future generations to pass down. Despite advancements in technology, Indo-Saracenic architecture remains visually pleasing and visually pleasing. However, many structures are prone to degradation due to fungi, algae, and insects. The INTACH and Madras Inherited are working to preserve and conserve these heritage buildings through regular inspections, site visits, and technical conservation.

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Art and Architecture under the Nattukotai Chettiars – A Study

Ms. S.Loshini & Ms. A.Shanthini

Introduction

Architecture is not just a building that is used to take shelters. It is something magnificent that it literally travels through time and ages. Focusing the main part of the project the Karaikudi architecture chettinad is a region of the Sivaganga district of southern Tamil Nadu state, Karaikudi is the capital of chettinad – Chettinad is a homeland of the Nattukotai Chettiars that is Nagarathar, a prosperous banking and business community. Many of whose members migrated to south and Southeast Asia, particularly Ceylon and Burma. They originated from a place called Nagandu but later moved to a place known as Kaveripoompattinam situated on the eastern coast of Tamil Nadu. These houses in Chettinad happened to be built say about 100 years back and still many are perfect. In those days they used lime, Egg yoke, and sand to make houses the most interesting fact is that, to build these houses the eggs were imported from Rangoon (Burma) also the wood used for construction Teak was also imported from Burma. Each one in Chettinad is made of Mugappu, Valavu, Irandakatu, Moonakattu and Thotam. Chettinad architecture showcases the rich cultural heritage and traditions of the Nattukota chettiar.

History of Nattukotai Chettiars

Nattukotai chettiars commonly called as Chettiars, this unusual community of South India, hails from the interiors of Tamilnadu. The land they come from is

called as "Chettinadu" – meaning "the land of chettys". With a rich heritage and much richer history, this community has seen many facets of ups and downs. They are mostly mentioned as "Nagarathars", by them, meaning those who are from "Nagarams" – towns. Chetty is the term commonly used for the vaisya caste in south India similar to the Banias in North India. The term "ar" is added to "Chetty" to mark respect, as the term "ar" means "elder brother" in tamil. The Nagarathar Association are found in almost all the towns of India and major cities of the world, and their functioning of conducting common festivals like "pillayar nonbu" at the temples most often built and maintained by them.

Sources mentioned about Nagarathars

The Purananuru, an anthology of ancient Tamil poems, contains verses that mention the Nagarathars and their contribution. For example, Purananuru Verse 368 praises the Nagarathars as merchants who bring wealth and prosperity through their trade across the seas. Purananuru Verse 386 highlights their philanthropic activities, such as building tanks, lakes, and public amenities for the welfare of the community.

Silappathikaram, an epic Tamil poem composed during the Sangam period, mentions the Nagarathars in its narrative. The poem describes the wealthy merchant city of Puhar, where the Nagarathars were engaged in trade and commerce. The story revolves around the

lives of Kannagi, a virtuous woman, and her husband Kovalan, a Nagarathar trade

Manimekalai, another epic Tamil poem from the Sangam period, references the Nagarathars in its story line. The poem features the character of a Nagarathar merchant named Madhavi, who plays a significant role in the narrative. Madhavi's character portrays the connection between the Nagarathars and their involvement in trade and cultural activities.

In Sumatra at a place called Lobo- Tova an inscription has been discovered. The date of the above is 1088 A.D. A set of traders called “ᵛᵒᵇ Bᵒᵐᵃᵁᵇ;ᵒᵒᵂ” were existed in Sumatra Nana Desigana Nagarathar trader accompanied with musclemen conducted foreign trade to safeguarded himself from pirates. Next important inscription Concerning the Nagarathar community is found in Burma at a Place called ‘Bagavan’. It says about the trader Nana Desigan. This trader also is mentioned in Mysore inscription. It is called “;ᵒᵒᵂᵒ ᵒᵒᵂᵒ” the word such as “Chetty” and chettyputhiran are found in this inscription. Near Illathankudi, at a place called Melappanayur an inscription is found. It is a temple called ‘Gnanapurishvarar’ Temple. It describes about the greatness of Nagarathar Community especially their Services to temple construction. The date of this inscription is ascribed to 1360 A.D, exact Tamil Month panguni 12th day.

Sevalur inscription

The inscription is found in a temple called Boomiswarar. The date of the inscription is 1458 AD, Parthiba year in Tamil, month ‘Thai’, The inscription says about Nagarathar of Ilayathankudi and kalanivasal in the services of the Temple administration. Another part of the inscription says that the Nagarathar were allotted 30 housing plots in the village by the king of the time. Sevalur is one of the important 96 villages of Nagarathar community in chettinadu.

Irankiam inscription

Irankiam says about Ilayathankudi Nagarathar. Irankiam village is considered to be the present day Rajasinga Mangalam. Once this village was dominated by the Nagarathar community people. It is attested by a poem by Muthappa Chettiar.

ராச்சிங்கம் வாழிபூமி நாதர் சிவகாமியையும்

நேசமுடன் போற்றி நிறைந்திருப்போர்”

Rajasinga Mangalam Temple is connected as one of the important temples of Nagarathar. In this temple, at the eastern wall, an inscription is there. The date is mentioned as 1446 A.D.

Velankudi inscription

Another name for the inscription is “Poonkundrum velankudi chasanarm”. It is found in a siva temple at velankudi near Thirupathur Sivaganga District. It is considered as one of important inscriptions regarding the history of Nagarathar. Historians are giving more importance to the inscription, while writing history of the people.

Kalayarkoil inscription

The date of the inscription is 1511 A.D. In it a sentence about Ilayathankudi Nagarathar is seen. *இளையயாத்தங்குடியான் குலசேகரபுரத்துக் கூளையார் கூவுற் பெருந்தெருவில் திரு வேட்டிருடையான்.*

Hence it is clear that Ilayathankudi People had an intimate relation with kalayarkoil. Nagarathar community people were staunch Hindus. They worshipped Lord Siva and constructed a number of Siva Temples in their villages. They never embraced or converted to Christianity.

Features of Chettinad Palaces

The unique features of karaiyudi architecture goes like Mansion-like houses that are grand and spacious houses which are multi-storied structure and European architectural influences. The appearance of the building greatly impacted when the right choice of material and construction technique is used it can be wood, steel or glass it contributes to the architectural character and style. A visual identity of a building is very important that it makes the architecture pleasant the arrangement of windows, doors, cladding materials, decorative elements, and architectural ornamentation. Features of a building refer to the distinctive attributes, characteristics, or elements that contribute to its overall appearance, function, and identify. These features can include architectural design, structural components, interior amenities, functionality, accessibility, safety

measures, historical significance, and future development plans. The Chettinad house has more spaces that have been designed as public, semi-private, and private. The public spaces at the first part of the house, semi-private spaces at the middle, and private at the end of the house.

Public spaces

1. Munpuram – Front open space

Front open space will have well, the people will use that space for washing and bathing. Men will take the bath at the front open space.

2. Thinnai

Followed by the front open space, the raised platform that have some pillars on each side a big space or centre of the Thinnai allows the people to go inside the house. Thinnai is used for conducting money lending practices. Used essentially by males of house only.

3. An accountant's room

The space for the family men who maintain their family accounts and records. Basically it is an office space for the men who are involved in accounts. It is also called as the kottai.

4. Entrance door

Outside the entrance door is the Muggapu area and inside is the Valavu. The muggapu area refers to the central courtyard and it serves as the hub for social gatherings, ceremonies and everyday activities. Valavu area refers to the residential quarters or living space surrounded in the central courtyard. These living quarters includes the courtyard, bedrooms, kitchen, dining areas and storage spaces.

5. Column

The wooden columns are mainly used for inside areas and stone pillars for the courtyards (main or kitchen). In a later period, granite pillars were used in the outdoor thinnai. The elegance of the shaped wooden columns is very typical of chettinad.

/Aayiram Jannal Veedu

In Karaikudi Sivaganga district is a traditional Chettinad home called Aayiram Jannal Veedu. Displaying the rich culture and architecture of the

Chettiar Commodity, it is one of the main draws of the down. In Tamil, Aayiram Jannal Veedu translates to “the house with a thousand windows.” R.M.Ramanathan Chettiyar, a wealthy trader with holdings in Burma, Malaysia, Singapore, and Sri Lanka, constructed the home in 1941. The 20,000 square feet home features five courtyards, 25 roomy rooms, and an open floor plan. Without the use of cement or steel, the house is constructed with sun-dried bricks and lime mortar. The home is well-known for its elaborate wood work, vibrant tiles, and organic paintings. The mansion features a magnificent one-foot-wide entrance gate adorned with elaborate carvings of gods and goddesses. The home features more than a thousand windows and twenty doors, each with a unique pattern and design.

Kanadukathan Palace

A magnificent example of native Chettinad architecture is the stately Chettinad Palace of the Ramnad dynasty, which is situated in the Sivaganga district of Tamil Nadu. Dating back to 1912, The architecture of the palace demonstrates European influence. The early 1900s saw the construction of Kanadukathan Palace. Rich landowner Sir Annamalai Chettiar laid the foundation for his mansion near his ancestral hamlet of Kanadukathan. It took almost ten years to finish the entire house. The fundamental layout consists of family rooms encircling an enclosed courtyard, or “thennai.” Applying a finely mixed mixture of powdered shells, lime, jaggery, and spices, such as walnut (*Fulgans regia*), to wall is the process of making plasters. A lengthy hallway with stained glass leads to an alternate room in the house. It had more than 250 seats available.

Conclusion

The stately mansions of Nattukottai Chettiars of the Chettinad region in Tamil Nadu are a statement of the affluence the mercantile community enjoyed at the height of its prosperity during the British Raj. The palatial houses, with the built-up area measuring anywhere between 20,000 square feet and 70,000 sq. feet, were mostly built in the period between the early 1800s and the 1940s. These monuments are not

only significant for their cultural brilliance but also for their historical and cultural importance. Chettinad architecture offer visitors a glimpse of how local architecture can be inspired by outside influences and still reflects the culture from which it springs. That's what makes them so special. There are thousands of mansions in the 756 villages in the Chettinad region, which straddles the arid Pudukkottai and Sivaganga districts. Even today, the architecture of Nattukottai Chettiars which was built in 18th century, is standing with its rich heritage and great history, so it's the responsible of every Indian citizen to safeguard this marvellous Art and Architecture of Nattukottai Chettiars. Now-a-days the chettinad palaces were spotted into tourism field, but it had both positive and negative side because the tourist who was visiting the monuments were started to vandalize the places or objects. So the government should take a proper measures to protect the monuments. The Chettinad palaces which are standing with the rich heritage must be preserved by the Government.

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சங்க இலக்கியமும் மற்றும் கீழடி ஆய்வுகளும்

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அறிமுகம்

சங்க இலக்கியங்களிலே பண்டைத்தமிழரது வாழ்வியல் நடைமுறைகளும் பழந்தமிழகம் பற்றிய செய்திகளும் இடம்பெற்றிருப்பதனை காலத்துக் காலம் நடைபெற்று வருகின்ற அகழாய்வுகள் மூலம் அறியக்கூடியதாகவுள்ளது. அதன்வழி, இந்திய மற்றும் தமிழ்நாடு அரசு தொல்லியல் துறையினர் மேற்கொண்ட கீழடி அகழாய்வுச் சான்றுகளும் எல்லோர் மத்தியிலும் புத்தெழுச்சியை ஏற்படுத்தியதுடன் அத்தொல்லியல் சான்றுகளை சங்க இலக்கியங்களுடன் தொடர்புபடுத்தி ஆராயக்கூடிய ஏதுநிலையினையும் வலுவாக

ஏற்படுத்தியுள்ளன. இதற்கமையவே இவ்வாய்வு சங்க இலக்கியங்களில் இடம்பெற்றள்ள கீழடி அகழாய்வுச் சான்றுகளை எடுத்துக்கூறி சங்க இலக்கியங்களின் வாழும் சாட்சியாக கீழடி காணப்படுகின்றதென்பதை முன்நிறுத்துவதாக அமைகின்றது.

கீழடி அகழாய்வு

அண்மைக்காலமாக பரபரப்பாகப் பேசப்படும் முக்கிய பேசுபொருளாக மாறியிருப்பது கீழடி குறித்த அகழாய்வாகும் ஏலவே வெவ்வேறு காலங்களில் அரிக்கமேடு, காவிரிப்பூம்பட்டினம், காஞ்சிபுரம், ஆதிச்சநல்லூர் முதலான பலவிடங்களில் அகழாய்வுகள்

வரலாற்று ஆய்வாளர் காரைக்குடி

இடம்பெற்றுள்ளபோதிலும் பண்டைத்தமிழக வரலாறு, பண்பாடு. வாழ்க்கை முறை, இலக்கியம் என்பவற்றுடன் தொடர்புடைய நடைமுறையிலுள்ள கருதுகோள்கள் பலவற்றை மீள்பரிசீலனைக்கு உட்படுத்தும் தொல்லியல் ஆய்வாக கீழடி அமைவதே அதற்கான முக்கிய காரணமாகும்.

கீழடி என்ற இடம் மதுரையிலிருந்து 12 கி.மீ தொலைவில் அமைந்துள்ளது. இது சிவகங்கை மாவட்டத்தில் உள்ள இடமாகும். ஆற்றுப்படுக்கைகளை அடிப்படையாகக்கொண்டே நாகரிகங்கள் தோன்றின என்ற வரலாற்றாசிரியர்களின் கருத்துக்கமைய கீழடி நாகரிகமும் வையை ஆற்றினை அடிப்படையாகக்கொண்டே உருவாகியுள்ளமையை அறியமுடிகின்றது. சிந்துவெளி நாகரிகத்திற்குச் சற்றும் குறைவில்லாத ஒரு நகர நாகரிகமாக கீழடி விளங்கியதென்பதை அங்கு கிடைக்கப்பெற்ற தொல்லியல் சான்றுகள் நிரூபிக்கின்றன.

செங்கல் கட்டுமானங்கள், மழைநீர் வடிவதற்காகக் கைகளால் அழுத்தி உருவாக்கிய பள்ளங்களுடன் கூடிய கூரையோடுகள், சுடுமண் உறைகிணறுகள், அணிகலன்கள், சுடுமண் ஆட்டக்காய்கள், விளையாட்டுச்சில்லுகள், கல்மணிகள், மனிதர்கள், விலங்குகளைக் குறிக்கும் சுடுமண்ணாலான உருவங்கள், தந்தச்சீப்பு, மட்பாண்டங்கள், தமிழ் எழுத்துகளோடும் குறியீடுகளோடும் கூடிய பாளையோடுகள், விலங்குகளின் எலும்புகள், பாளை வனைவதற்கான சக்கரங்கள், நெசவுத்தொழில் செய்வதற்கான செம்பு, ஊசி, மண்குடுவைகள், சாயத்தொட்டி எனப் பல்வேறு சான்றாதாரங்கள் இதுவரையான கீழடி ஆய்வுகள் மூலம் கிடைக்கப்பெற்றுமையை தமிழக தொல்லியல் ஆய்வுத்துறையினரின் தரவுகள் மூலம் அறியமுடிகின்றது.

சங்க இலக்கியமும் கீழடி அகழாய்வும்

சங்க இலக்கியங்கள் தரும் செய்திகள் வெறும் கற்பனையானவை அல்ல என்பதை கீழடி

அகழாய்வின் மூலம் பெறப்பட்ட பல்வேறு சான்றுகள் மெய்ப்பிக்கின்றன. அவற்றை பின்வருமாறு நோக்கமுடியும்.

நெசவுத்தொழிலுடன் தொடர்புடைய சான்றுகள்



கீழடி அகழாய்வில் கண்டெடுக்கப்பட்ட தொல்லியல் சான்றுகள் நெசவுத்தொழில் சிறப்பாக விளங்கியமையை புலப்படுத்துகின்றன. மத்திய தொல்லியல் துறையினர் கீழடியில் முன்னர் மேற்கொண்ட அகழாய்வின்போது சாயப்பட்டறையொன்று இருந்தமையைக் கண்டுபிடித்திருந்த நிலையில் தற்போதைய நான்காம் கட்ட அகழாய்வுப் பணியில் கீழடியில் நெசவுத்தொழில் இடம்பெற்றமையை உறுதிப்படுத்துவதற்குரிய சான்றுகள் கிடைத்துள்ளன. நூல்களை நூற்கப்பயன்படும் தக்களிகள், துணியில் உருவ வடிவங்களைக் கீறுவதற்குப் பயன்படுத்தப்பட்ட கூராக்கப்பட்ட எலும்புத் துண்டாலான கூரிய முனைகளைக்கொண்ட கருவிகள், செம்பினாலான ஊசிகள், தறியில் தொங்கவிடப்படும் கருங்கல், சுடுமண் என்பவற்றால் செய்யப்பட்ட குண்டு, சாயங்களைச் சேகரிப்பதற்கான வெவ்வேறு அளவிலான மட்பாண்டங்கள் போன்றவையும் கண்டெடுக்கப்பட்டன. நெசவுத்தொழிலை மேம்பட்டவகையில் முன்னெடுப்பதற்குரிய தொழிற்கட்டமைப்பு காணப்பட்டமைக்கு இவை சான்று பகருகின்றன.

அணிகலன்கள்



கீழடியில் பெண்கள் தங்களை அலங்கரித்துக் கொள்ளும் தங்கத்திலான ஏழு ஆபரணத்துண்டுகள், செம்பு அணிகலன்கள், மதிப்பு மிக்க மணிகள், 4000-க்கும் மேற்பட்ட கல்மணிகள், கண்ணாடி மணிகள், சுடு மண்ணாலான மணிகள், சங்கு வளையல்கள், தந்தவளையல்கள், பளிங்கு கற்களினாலான மணிகள் ஆகிய பொருட்கள் கண்டெடுக்கப்பட்டுள்ளன. தமிழ்நாடு அரசு தொல்லியல் முறையினரின் கருத்தினரின் கருத்து பல்வேறுபட்ட அணிகலன்களைத் தயாரிக்கக்கூடிய அளவிற்கான தொழில்நுட்ப ஆற்றல் பெற்ற சமூகமாக கீழடி சமூகம் விளங்கியுள்ளமையை புலப்படுத்துகின்றது.

நீர்வும் பிறவும்

பல்வேறு திருமணி முத்தமொடு பொன்கொண்டு, சிறந்ததே எத்துப் பண்ணியம் பகர்நரும் (மதுரை.504-506)

இதன்படி மதுரையில் பெரிய வணிகர் தெரு காணப்பட்டதென்பதும் அதனுடாக அதுவொரு நகர நாகரிகப் பண்பாட்டைக்கொண்டு விளங்கியதென்பதும் சங்ககால மக்கள் விலையுயர்ந்த பொருள்களை வாங்கி அணிகின்ற பண்பாட்டைப் பேணியுள்ளனர் என்பதும் பெறப்படுகின்றது. மதுரை மாநகரில் வாழ்ந்த செல்வப் பெண்டிர் நிலாமாடத்திலிருந்து திருவிழாக்காட்சியைக் கண்டு களித்தமையை மதுரைக்காஞ்சி கூறுமிடத்து அப்பெண்டிர் செல்வ வளம்மிக்க பல்வேறுபட்ட ஆபரணங்களை அணிந்து அழகாகக் காணப்பட்டார்கள் என்கிறது (மதுரை.444-452). அணிகலன்களைச் செய்யக்கூடிய மேம்பட்ட தொழில்நுட்பத்துடன் கூடிய நவீன வசதிகள் சங்ககாலத்தில் காணப்பட்டுள்ளன என்ற தகவலும் பெறப்படுகின்றது. இத்தகைய தொழில்நுட்ப வசதிகளோடு கூடிய நகரமயமாக்கச் சமூகமாக கீழடி மக்கள் வாழ்ந்துள்ளமையினையே கீழடி அகழாய்வுகளும் உணர்த்துகின்றன.

உறை கிணறு



கீழடி பற்றிய ஆய்வின் தொடர்ச்சியாக இடம்பெற்ற நான்காம் கட்ட ஆய்வுப்பணியில் 5820 அரும்பொருள்கள் கிடைக்கப்பெற்றுள்ளன. இவற்றுள் சுடுமண் உறைக் கிணறுகளும் அடங்குகின்றன. சுடுமண்ணாலான வளையங்களைக் கொண்டு அமைக்கப்பட்ட கிணறு 'உறை கிணறு' ஆகும். கடற்கரை, ஆற்றங்கரை முதலான மணற்பாங்கான இடங்களில் அல்லது அதனை அண்மித்த இடங்களில் மண் சரிந்து விழாமல் இருப்பதற்காக பெரும்பாலும் உறை கிணறுகள் அமைக்கப்பட்டுள்ளன. இவ்வுறை கிணறு பற்றிய செய்திகள் சங்க இலக்கியங்களில் இடம்பெற்றுள்ளன. நீர்த்தேவையைப் பூர்த்தி செய்வதற்கு உறைகிணற்றைப் பயன்படுத்தியுள்ளனர் தெளிவாகின்றது.

காளையகம் மற்றும் பறவைகளின் எலும்புகள்

கீழடி அகழாய்வில் திமிலுள்ள காளைய, எருமை, வெள்ளாடு, கலைமான், காட்டுப்பன்றி, ஆகிய விலங்குகளின் மற்றும் பறவைகளின் எலும்புகளும் கண்டுபிடிக்கப்பட்டுள்ளன. இவற்றினடிப்படையில் கீழடி நகர நாகரிகத்தின் ஒரு பண்பாடாக வேளாண் சமூகமும் விருத்தியடைந்துள்ளமை தெரியவருகின்றது. ஏறுதழுவுதல் தமிழர்களின் பாரம்பரிய திருமண நடைமுறைகளுள் ஒன்றாகும். ஆடவர் காளையையை அடக்கி தனக்குரிய மகளிரைத் தேர்ந்தெடுத்துத் திருமணம் செய்துகொள்ளும் முறைமை ஏறுதழுவுதல் எனப்படும். கலித்தொகையின் முல்லைக்கலியில் பதினேழு பாடல்களில் ஏறுதலுவுதலுடன் தொடர்புடைய ஏழு பாடல்கள் உள்ளன. ஏறு தழுவுதல்

பண்டைத்தமிழரின் திருமணப் பண்பாடாக அமைந்த செய்தியை இப்பாடல்கள் வெளிப்படுத்துகின்றன. பறை அறைந்து ஏறு தழுவியடக்கும் ஆடவரை ஒன்று சேருமாறு அறைகூவல் விடுத்தே பின்னர், ஒழுங்கமைக்கப்பட்ட தொழுவத்தில் இவ்விழா நடைபெற்றுள்ளது. ஏறுதழுவிய ஆடவருக்குத் திருமணம் செய்து கொடுப்பதற்கான பெண்கள் குழுமி நிற்பதை கலித்தொகை குறிப்பிடுகின்றது (கலி.101:10-14). ஏற்றினை தழுவி அடக்குவதற்காக தொழுவத்தில் பாயும் ஆடவர்கள் தமது தெய்வத்தை முறைப்படி வழிபட்டே சென்றனர் என்ற செய்தியையும் இப் பாடல்களில் குறிப்பிடப்படுகின்றன. பல்வேறுபட்ட ஏறுகள் ஏறுதழுவும் திருவிழாவிிற்காக வளர்க்கப்பட்டிருப்பதும், ஏறுதழுவும் ஆடவனை மணப்பதையே பெண்கள் விரும்பியமையும் அதுவொரு சமூக விழாவாக நடைபெற்றுள்ளமையும் சங்க காலத்தில் ஏறுதழுவதல் பெற்றிருந்த முக்கியத்துவத்தையே காட்டுகின்றன. இவ்வாறு சங்க கால மக்களின் பண்பாட்டு மரபாக சங்க இலக்கியங்கள் குறிப்பிடும் தொல்லியல் எச்சங்களை கீழடி அகழாய்வுச் சான்றுகள் பிரதிபலித்து நிற்கின்றன.

தமிழி பிராமி எழுத்துகள் பொறிக்கப்பட்ட பாளையோடுகள்

Inscribed Tamil Brahmi Script in pot sherds



தமிழர் எழுத்தறிவு பெற்றிருந்த காலம் கி.மு.3-ஆம்; நூற்றாண்டெனக் கூறப்பட்டு வந்த நிலையில் அதனை கி.மு.6-ஆம் நூற்றாண்டுக்கு முன்னகர்த்துவதாக கீழடி அகழாய்வில் கண்டெடுக்கப்பட்ட பாளையோடுகளில் காணப்பட்ட தமிழ் எழுத்துகள் காணப்படுகின்றன. கண்டெடுக்கப்பட்ட ஐம்பத்தாறு

பாளையோடுகளில் ஆதன், குவிரன் ஆதன், கோதிர, ஆதனெடுங்க, தீரஅன், ஓய், வானனை ஆகிய பெயர்கள் உள்ளமை கண்டறியப்பட்டுள்ளது.

கீழடி அகழாய்வு மூலம் கிடைக்கப்பெற்ற பாளையோடுகளில் உள்ள பெயர்களில் 'ஆதன்' என்ற பெயர் சங்க இலக்கியங்களில் பலவிடங்களில் காணப்படுகின்றன. ஐங்குறுநூறில் மருதம் வேட்கைப்பத்தில் உள்ள பத்துப்பாடல்களும்

வாழி ஆதன் வாழி அவினி(ஐங்குறு.1-10:1)

என்றே தொடங்குவதைக் காணலாம்.

அதேவேளை குறித்த இப்பாடலில் கீழடி நகர நாகரிகம் அமையப்பெற்றுள்ள வையை ஆற்றின் பெயரும் இடம்பெற்றிருப்பது கூடுதல் ஆதாரமாகின்றது. அப்பாடல் பின்வருமாறு:

அறன் நிலை திரிய அன்பின் அவையத்துத்

திறன் இல் ஒருவனை நாட்டி, முறை திரிந்து

மெலிகோல் செய்தேன் ஆகுக, மலி புகழ்

வையை சூழ்ந்த வளங்கெழு வைப்பின்

பொய்யா யாணர் மையல் கோமான்

மாவனும் மன் எயில் ஆந்தையும், உரை சால்

அந்துவஞ் சாத்தனும் ஆதன் அழிசியும்,

வெஞ்சின இயக்கனும் உளப்படப்பிறரும் (புறம்.71:7-14)

இவ்வகையில் கீழடியில் கண்டெடுக்கப்பட்ட பாளையோடுகளில் எழுதப்பட்டுள்ள 'ஆதன்' என்ற சொல் சங்க இலக்கியங்களில் தனியாகவும் அழிசி, ஓரி என்ற பெயர்களுடன் இணைந்ததாகவும் இடம்பெற்றுள்ளமையைக் காணலாம். எழுத்தறிவுப் பயன்பாடுடைய சமூகமாக கீழடி நகர நாகரிக மக்கள் வாழ்ந்துள்ளனரென்பதை அங்கு கிடைக்கப்பெற்ற சான்றுகள் உறுதிப்படுத்துகின்றன.

மட்பாண்டப்பொருள்கள்



கீழடி அகழ்வாராய்ச்சியில் கறுப்பு, சிவப்பு நிறப் பாணையோடுகள், சிவப்பு நிறப்பாணையோடுகள், கருப்பு நிறப்பாணையோடுகள், சொர சொரப்பான சிவப்பு நிறப் பாணையோடுகள், சுடுமண் வட்டுகள் முதலான மட்பாண்டப் பொருட்கள் கிடைக்கப்பெற்றுள்ளதென தமிழ்நாடு தொல்லியல் துறை தகவல் வெளியிட்டுள்ளது. இவ்வகையில் கீழடி ஆய்வில் கிடைக்கப்பெற்ற பாணையோடுகளும் மட்பாண்டப்பகுதிகளும் கூரையோடுகளும் அக்காலத்தில் கீழடி, மட்பாண்டத்தொழிலில் மேன்மைபெற்று விளங்கியதென்பதை உணர்த்துகின்றன.

சங்க கால மக்கள் மட்பாண்டப்பொருள்களை அதிகம் பயன்படுத்தியுள்ளனர். குறிப்பாக உணவுப்பொருட்களை சேமித்துவைக்கவும், உணவு சமைக்கவும், உணவு உண்ணவும், நீர், கள் முதலானவற்றைப் பருகவும், பூமரங்களை வைக்கவும், ஈமக்காரியங்களை நிறைவேற்றவும் என பல்வேறு தேவைகளுக்காக மண்ணால் செய்யப்பட்ட பொருள்களைப் பயன்படுத்தியுள்ளனரென்பதை சங்கப்பாடல்கள் வாயிலாக அறியமுடிகின்றது. இதனை கீழடி அகழாய்வு மூலம்பெறப்பட்ட மட்பாண்டப்பொருள்களும் உறுதிப்படுத்துகின்றன.

நெடுங்கிணற்று

வல்ஊற்று உவரிதோண்டி; தொல்லை

முரவுவாய்க் குழிசி முரிஅடுப்பு ஏற்றி (பெரு.97-99)

என்ற தொடர் குறிப்பிடுகின்றது. அதாவது ஆழம்மிக்க கிணற்றிலிருந்து தண்ணீரை

எடுத்துவந்து வாய் விளிம்பு உடைந்த பாணையில் கொண்டுவந்து உவர் நீரை உலையாக ஊற்றி அடுப்பில் உணவு சமைத்தமையை இப்பாடல் மூலம் அறியமுடிகின்றது..

விளையாட்டுப் பொருட்கள்



விளையாட்டுக்கள் மக்களின் வாழ்வோடு பின்னிப்பிணைந்தவையாகவும் எல்லா மனிதர்களுக்குமான ஒரு பொதுவுணர்வாகவும் காணப்படுகின்றன. விளையாட்டுக்களில் பயன்படுத்தப்படும் பொருள்கள் அம்மக்களின் வாழ்வியல் மேம்பாட்டு நிலையை அறிய உதவுகின்றனவாகவும் உள்ளன. கீழடி அகழாய்வில் பொழுதுபோக்கு விளையாட்டுகளுக்குப் பயன்படுத்தப்பட்ட பல்வேறு பொருட்கள் கண்டுபிடிக்கப்பட்டுள்ளன.

சுடுமண்ணாலும் தந்தத்தாலும் தயாரிக்கப்பட்ட பகடைக்காய்கள், சுடுமண் உருவங்கள், நொண்டியாட்ட வட்டச்சில்லுகள் என பொழுதுபோக்கு விளையாட்டுக்கான கருவிகள் கண்டெடுக்கப்பட்டுள்ளன. இவை நாகரிக சமூகத்தின் வெளிப்பாடுகளாக உள்ள அதேவேளை இவற்றினூடாக பண்டைய கால மக்கள் மகிழ்வுதரும் பல்வேறு விளையாட்டுக்களில் ஈடுபட்ட ஒரு மகிழ்வுறு சமூகமாக வாழ்ந்துள்ளமையையும் அறிய இயலுகின்றது.

4. முடிவுரை

தமிழக வரலாறு, இலக்கியம் முதலானவை சார்ந்து பெரியளவிலான மாறுதலை ஏற்படுத்துவதற் ஏதுநிலைகளை கீழடி அகழாய்வு கொண்டுள்ளது. சங்க இலக்கியங்களில் கூறப்பட்ட பல்வேறுபட்ட செய்திகளை முதன்முதலில் தெளிவாக வெளிக்காட்டுபவை

கீழடி அகழாய்வுச் சான்றுகளேயாகும். இதனால் சங்க இலக்கியங்கள் குறிப்பிடும் மதுரை, வைக முதலியவை பற்றிய செய்திகள், வரலாற்றுக்குறிப்புகள் கீழடிய அகழாய்வுடன் பொருந்துகின்றன. கீழடி ஒரு நகர நாகரிகமாகக் காணப்பட்டதென்று கூறப்படுகின்றது. இவ்விதத்திலேயே சங்க இலக்கியங்கள் கூறும் செய்திகளின் வாழும் தொல்லியல் சாட்சியாக கீழடியில் இருந்து பெறப்பட்டசான்றுகள் காணப்படுகின்றன என்பதைப் புரிந்து கொள்ள வேண்டியது அவசியமாகின்றது.

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கருவூர் அமராவதி ஆற்றில் கிடைத்த மோதிரங்கள் - ஓர் ஆய்வு

ச. செந்தில் குமார்¹ & Dr. F. Judas Mary²

ஆய்வு சுருக்கம்

தமிழ்நாட்டில் உள்ள வரலாற்று சிறப்பு மிக்க ஊர்களில் கருவூரும் ஒன்று. இலக்கியங்கள், கல்வெட்டுகள், இங்கு கிடைத்த நாணயங்கள் மற்றும் மோதிரங்கள் ஆகியவை கருவூரின் தொன்மை வரலாற்றுக்கு அடிப்படைச் சான்றாக விளங்குகிறது. பெருங்கற்கால பண்பாட்டிலிருந்து

கருவூரின் தொன்மையான வரலாறு துவங்குகிறது. பெருங்கற்கால சான்றுகளாக விளங்கும் ஈமச்சின்னங்களான கல்வட்டம், கல்குவை போன்றவை கருவூரை சுற்றி உள்ள பல ஊர்களில் காணப்படுகின்றன. கருவூர் நகரின் அருகிலேயே பாயும் ஆறு அமராவதி என அழைக்கப்படுகிறது. இலக்கியங்களில் ஆன்பொருநை எனக் குறிப்பிட்ட

¹முனைவர் பட்ட ஆய்வாளர், முதுகலை மற்றும் ஆராய்ச்சி வரலாற்றுத்துறை, தந்தை பெரியார் அரசு கலை மற்றும் அறிவியல் கல்லூரி, திருச்சிராப்பள்ளி.

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பட்டுள்ளது. நெடுங்காலமாக ஆற்றிலும் ஆற்றின் கரைகளிலும் சங்ககால சேரர், பாண்டியர் காசுகள், பிற்கால அரசர்களின் நாணயங்கள், சங்க கால தமிழி எழுத்துப் பொறிக்கப்பட்ட மோதிரங்கள், அழகிய வேலைப்பாடுமிக்க அணிகலங்கள் போன்றவை மக்களால் சேகரிக்கப்பட்டது. தமிழ்நாட்டின் வரலாறு, பண்பாடு, நாகரிகத்தைப் பிரிதி பலிக்கும் காலக் கண்ணாடியாக பண்டையக்கால மோதிரங்கள் விளங்குகின்றன. இதுவரை அமராவதி ஆற்றில் முத்திரை மோதிரம், எழுத்து பொறிப்புள்ள மோதிரம், இலச்சினை பொறித்த மோதிரம் போன்றவை கிடைத்துள்ளன.

முன்னுரை

தமிழ்நாட்டில் உள்ள வரலாற்று சிறப்பு மிக்க ஊர்களில் கருவூரும் ஒன்று. சங்க இலக்கியங்கள் போற்றும் அமராவதி (ஆன் பொருநை) ஆற்றின் கரையில் அமைந்துள்ளது. இலக்கியங்கள், கல்வெட்டுகள், இங்கு கிடைத்த நாணயங்கள், முத்திரைகள், மோதிரங்கள், கருப்பு சிகப்பு பாணை ஓடுகள், எழுத்துப்பொறிப்பு உள்ள பாணை ஓடுகள், மற்றும் எழுத்துப் பொறிப்புள்ள மோதிரங்கள், ஆகியவை கருவூரின் தொன்மை வரலாற்றுக்கு அடிப்படை சான்றாக விளங்குகின்றது. இவ்வூரின் தொன்மை சிறப்பினை மேலும் அறிந்துக்கொள்ள தமிழக தொல்லியல் துறை 1973-74, 1977, 1979, 1996 ஆம் ஆண்டுகளில் அகழாய்வு பணிகளை மேற்கொண்டது. அதேபோல் கருவூர் மாவட்டம், அரவக்குறிச்சி வட்டத்தில் உள்ள நெடுங்கூர் என்ற ஊரில் தமிழக தொல்லியல் துறை அகழாய்வு மேற்கொண்டது.

பெருங்கற்கால பண்பாட்டில் இருந்து கருவூரின் தொன்மை வரலாறு ஆரம்பமாகிறது. பெருங்கற்கால சான்றுகளாக விளங்கும் ஈமச்சின்னங்களான கல்வட்டம், கல்குவை போன்றவை கருவூரை சுற்றியுள்ள பல ஊர்களில் காணப்படுகிறது. புகளூர், மண்மங்கலம், மலைக்கோயிலூர், காருடையாம்பாளையம், மூக்கனாங்குறிச்சி, நத்தமேடு, வேட்டமங்கலம், அருமைக்காரன்பட்டி, கேதம்பட்டி, சனப்பிரட்டி, நெடுங்கூர், நாகம்பள்ளி, பரமத்தி, பவித்திரம்,

மற்றும் வெஞ்சமாக்கூடலூர் போன்ற ஊர்களில் இத்தகைய ஈமச்சின்னங்களை காணலாம்.

மோதிரங்கள்

மோதிரம் என்பது தனி மனிதனின் ஆபரணமாகும். உலகில் உள்ள எல்லா மக்களும் மோதிரங்களை அணிந்து வருகின்றார்கள். மோதிரங்கள் அணிவது என்பது வரலாற்றுக் காலத்திற்கு முன்பே நமது தமிழ் சமூகத்தில் உள்ள பாரம்பரிய முறை ஆகும். மிகப் பழங்காலத்திலிருந்தே தமிழர்கள் கைவிரல்களில் பலவிதமான அனிகளை அணிந்து வந்தனர். இந்த கைவிரல் அணி மோதிரம், விரல் அணி, விரலாழி, கணையாழி என்றெல்லாம் அழைக்கப்பட்டு வந்தது.

அரசர்கள் மோதிரங்களில் தமது அரச சின்னத்தை அமைத்து வந்தனர். ஐரோப்பியர்கள் மோதிரத்தை மண அணியாகப் பயன்படுத்தி வந்தனர். ஹரப்பாவில் பொன்னாலும், வெள்ளியாலும் செய்யப்பட்ட கை விரல் அணிகள் (மோதிரங்கள்) கண்டெடுக்கப்பட்டுள்ளன. மொகஞ்சதாரோவில் செம்பு, வெண்கலம், மற்றும் சங்கு மோதிரங்கள் கிடைத்துள்ளன. என்னதான் மோதிரம் ஒரு ஆபரணமாக கருதப்பட்டாலும் சில அரசர்கள் மோதிரத்தை முத்திரையாக பயன்படுத்தி உள்ளனர்.

இராமாயணத்தில் இராமனின் முத்திரைப் பொறித்த கணையாழியைப் பார்த்த பிறகே, சீதை அனுமனை நம்புகிறாள். இராமனின் தூதுவனாக வந்த அனுமன் இராமன் பெயர் பொறித்த மோதிரத்தைக் காட்டுகிறான்.

சகுந்தலையின் பிரசித்தி பெற்ற கதையில் அனளுக்கும் துஷ்யந்தனுக்கும் நடந்த காந்தர்வத் திருமணத்தின் சான்றாக மோதிரம் தான் கருதப்பட்டது.

சீவகன் தன் பெயர் பொறித்த மோதிரத்தைக் குணமாலைக்கு அளித்தான் என்று சீவகசிந்தாமணி கூறுகிறது.

இலக்கியத்தில் மோதிரங்கள்

இலக்கியத்தில் மோதிரங்களைப் பற்றி சில குறிப்புகள் காணப்படுகிறது,

நெடுநல்வாடை

‘வாளைப்புகுவாய் கடுப்ப வணக்குறுத்துச்

செவ்விரற் கொளீஇய செங்கேழ் விளக்கம்”

என்னும் பாடல் வரியில் வரும் ‘விளக்கம்” என்ற சொல் மோதிரத்தினைச் சுட்டுகிறது.

மதுரைக் காஞ்சி

‘பொலம் செயப் பொலிந்த நலம் பெறும் விளக்கம்”

என்று பொன்னால் செய்யப்பட்ட மோதிரம் குறிக்கப்படுகிறது. விளக்கம்” என்ற சொல் மோதிரத்தை குறிக்கிறது.

பரிபாடல்

மோதிரத்தை ‘ஆழி” என்ற சொல்லால் குறிக்கப்படுகிறது

சிலப்பதிகாரம்

‘விரலணி மோதிரம்” என்றே குறிக்கப்படுகிறது. மணி மோதிரம், வலைப்பகுவே வங்குறு மோதிரம், முடக்கு மோதிரம் என்றெல்லாம் பெயர்கள் வருகின்றன.

கம்பராமாயணம்

‘குடையின் மணி கண்மணி ஒப்பது தொல் நான்

ஆடையின் கண் இருந்தது பேர் அடையாளம்

நாடி வந்து எனது இன் உயிர் நல்கினை, நல்லோய்

கோடி என்று கொடுத்தானன், மெய்புகழ்
கொண்டான்”

என்று அனுமன் இராமனுடைய தூதன் நான் என்று அடையாளம் காட்டி இராமனின் பெயர் பொறித்த சூடாமணி என்ற கணையாழியைக் கொடுத்தான்.

சீவகசிந்தாமணி

‘ஆழிவாய் விரலில்” என்று மோதிரத்தை பற்றிய குறிப்புகள் காணப்படுகிறது.

கலித்தொகையில்

‘சுறாவேறெழுதிய மோதிரந்தொட்டான்” என்று மோதிரம் குறிக்கப்படுகிறது.

அமராவதி ஆற்றில் கிடைத்த மோதிரங்கள்

பல்வேறு காலகட்டத்தில் அமராவதி ஆற்றிலும், ஆற்றின் கரையிலும் பல்வேறுபட்ட தொல்பொருட்கள் கிடைத்து உள்ளது. இன்னும் கிடைத்த வண்ணம் உள்ளன. அந்த வகையில் ஆற்றில் முத்திரை நாணயங்கள், சங்க கால மன்னர்களின் நாணயங்கள், ரோம் நாட்டு நாணயங்கள், மணிகள், வண்ண கற்கள், மோதிரங்கள், முத்திரைகள், மற்றும் முத்திரை நாணயங்கள் செய்யும் அச்சு, போன்றவைகள் கிடைத்துள்ளன. இவற்றில் இந்த கட்டுரையில் மோதிரங்களை பற்றி காணலாம்.

எழுத்துப் பொறிப்புள்ள மோதிரங்கள்

ஊபாஆன

கருவூர் அமராவதி ஆற்றில் கி.மு. முதலாம் நூற்றாண்டைச் சேர்ந்த தங்கத்தால் ஆன 3.72 கிராம் எடையுள்ள எழுத்துப்பொறித்த மோதிரம் கிடைத்தது. இந்த மோதிரம் தமிழகத்தில் கிடைத்த முதல் தமிழி எழுத்துள்ள பொன் மோதிரம் ஆகும். இந்தப் பொன் மோதிரத்தின் முகப்பில் தமிழி எழுத்துக்களில் மோதிரத்தின் உரிமையாளர் பெயர் பொறிக்கப்பட்டுள்ளது. முத்திரை முறையில் வலமிருந்து இடமாக மாற்றி பொறிக்கப்பட்டுள்ளன. ‘ஊபாஆன” என்று வாசிக்கலாம். தமிழகத்தில் பண்டைய குகைக் கல்வெட்டுகளில் காணப்படும் ‘ஊபாசாஆன” என்ற சொல்லுடன் இந்த எழுத்து ஒன்று போல் காணப்படுகிறது. இந்த மோதிரத்தில் உள்ள எழுத்துக்கு இடது பக்கம் நந்தி பாதச் சின்னமும் வலது பக்கம் பிறை சின்னமும் என இரண்டு மங்கல சின்னங்கள் பொறிக்கப்பட்டுள்ளன.

தியன் ஓதலன்

கருவூர் அமராவதி ஆற்றில் கி.மு. முதலாம் நூற்றாண்டைச் சேர்ந்த தங்கத்தால் ஆன 7.022 கிராம் எடையுள்ள எழுத்துப்பொறித்த மோதிரம் கிடைத்தது. மோதிரத்தின் முகப்பில் தமிழி எழுத்துக்களில் மோதிரத்தின் உரிமையாளர் பெயர் பொறிக்கப்பட்டுள்ளது. எழுத்துக்கள் நேராக

செதுக்கப்பட்டுள்ளது. இந்த மோதிரத்தில் பொறிக்கப்பட்டுள்ள பெயர் தியன் ஓதலன்.

தியன்

கருவூர் அமராவதி ஆற்றில் கி.மு. முதலாம் நூற்றாண்டைச் சேர்ந்த தங்கத்தால் ஆன 13.5 கிராம் எடையுள்ள எழுத்துப்பொறித்த மோதிரம் கிடைத்தது. மோதிரத்தின் முகப்பில் ஒரு சிற்பமும், தமிழி எழுத்துகளில் மோதிரத்தின் உடையவரின் பெயர் தியன் என்று பொறிக்கப்பட்டுள்ளது. அழகர்மலை கல்வெட்டுகளில் தியன் என்ற பெயர் வருவதை இங்கு ஒப்பிட்டு பார்க்கலாம். மோதிரத்தின் முகப்பில் அரசகுமரனும் ஒரு சிங்கம் முன்னங்கால்களைத் தூக்கிய வண்ணம் பின்னங்கால்களில் நின்று கொண்டு அவன் மீது பாய்வது போல் உள்ளது.

மிதிரான்

கருவூர் அமராவதி ஆற்றில் கி.மு. முதலாம் நூற்றாண்டைச் சேர்ந்த தங்கத்தால் ஆன 2.2 கிராம் எடையுள்ள எழுத்துப்பொறித்த மோதிரம் கிடைத்தது. மோதிரத்தின் முகப்பில் தமிழி எழுத்துக்களில் மோதிரத்தின் உரிமையாளர் பெயர் பொறிக்கப்பட்டுள்ளது. எழுத்துக்கள் நேராக செதுக்கப்பட்டுள்ளது. இந்த மோதிரத்தின் முகப்பில் காணப்படும் எழுத்துக்களை 'மி(த்)திரன்' என்று வாசிக்கலாம்.

அந்திகான்

கருவூர் அமராவதி ஆற்றில் கி.மு. முதலாம் நூற்றாண்டைச் சேர்ந்த வெள்ளியால் ஆன 5 கிராம் எடையுள்ள எழுத்துப்பொறித்த மோதிரம் கிடைத்தது. மோதிரத்தின் முகப்பில் தமிழி எழுத்துக்களில் மோதிரத்தின் உரிமையாளர் பெயர் பொறிக்கப்பட்டுள்ளது. எழுத்துக்கள் நேராக செதுக்கப்பட்டுள்ளது. இந்த மோதிரத்தின் முகப்பில் காணப்படும் எழுத்துக்களை 'அந்திகன்' என்று படிக்கலாம்.

பேர் அவதான்

கருவூர் அமராவதி ஆற்றில் கி.மு. முதலாம் நூற்றாண்டைச் சேர்ந்த வெள்ளியால் ஆன 2.7 கிராம் எடையுள்ள எழுத்துப்பொறித்த மோதிரம்

கிடைத்தது. மோதிரத்தின் முகப்பில் தமிழி எழுத்துக்களில் மோதிரத்தின் உரிமையாளர் பெயர் பொறிக்கப்பட்டுள்ளது. எழுத்துக்கள் நேராக செதுக்கப்பட்டுள்ளது. இந்த மோதிரத்தின் முகப்பில் காணப்படும் எழுத்துக்களை 'பேர் அவதான்' என்று வாசிக்கலாம். இந்த மோதிரத்தை அணிந்தவரின் சிறப்புப் பெயராக இருக்கலாம். அஷ்டாவதானம், சதாவதானம் போன்ற பெயர்களை இங்கு ஒப்பிட்டு பார்க்கலாம். பேர் அவதான் என்பதை பேரரறிஞர் என்று பொருள் கொள்ளலாம்.

வெள்ளி சாம்பான்

கருவூர் அமராவதி ஆற்றில் கி.மு. முதலாம் நூற்றாண்டைச் சேர்ந்த வெள்ளியால் ஆன 1.3 கிராம் எடையுள்ள எழுத்துப்பொறித்த மோதிரம் கிடைத்தது. மோதிரத்தின் முகப்பில் தமிழி எழுத்துக்களில் இரண்டு வரிகளில் நேராக செதுக்கப்பட்டுள்ளது. இந்த மோதிரத்தின் முகப்பில் காணப்படும் எழுத்துக்களை 'வெள்ளி சாம்பான்' என்று வாசிக்க முடிகிறது. இதை வெள்ளி சாம்பான் என்று பொருள் கொள்ளலாம். தமிழ்ப் பல்கலைக்கழகம் தொல்லியல் துறை நடத்திய கொடுமணல் அகழாய்வில் கிடைத்த ஒரு பாணை ஓட்டில் உள்ள வாசகம் 'சாம்பான் அகல்' என்று வருகிறது. அதனால் இந்த மோதிரத்தில் உள்ள பெயரைச் சாம்பான் என்றே வாசிக்கலாம்.15

தித்தன்

கருவூர் அமராவதி ஆற்றில் கி.மு. முதலாம் நூற்றாண்டைச் சேர்ந்த வெள்ளியால் ஆன 740 மி.கிராம் எடையுள்ள எழுத்துப்பொறித்த மோதிரம் கிடைத்தது. மோதிரத்தின் முகப்பில் தமிழி எழுத்துக்களில் மோதிரத்தின் உரிமையாளர் பெயர் பொறிக்கப்பட்டுள்ளது. எழுத்துக்கள் நேராக செதுக்கப்பட்டுள்ளது. பெயரின் இடது பக்கத்தில் டாரின் எருதுதலைச் சின்னம் காணப்படுகிறது. இந்த மோதிரத்தின் முகப்பில் காணப்படும் பெயர் தித்தன் ஆகும். சங்க காலத்தில் தித்தன் என்ற பெயர் கொண்ட சோழன் உறையூரில் ஆட்சி செய்ததை 'நொச்சி வேலித் தித்தன் உறந்தை' என்று சங்க இலக்கியம் (அகம் - 122) குறிப்பிடுகிறது.

பாவத்தல

கருவூர் அமராவதி ஆற்றில் கி.மு. முதலாம் நூற்றாண்டைச் சேர்ந்த தங்கத்தால் ஆன 6.4 கிராம் எடையுள்ள எழுத்துப்பொறித்த மோதிரம் கிடைத்தது. இந்த மோதிரத்தில் பிராகிருத மொழியில் உடையவரின் பெயர் பொறிக்கப்பட்டுள்ளது. முத்திரை மோதிரத்தின் முகப்பிலுள்ள எழுத்துக்கள் வலமிருந்து இடமாக மாற்றிப் பொறிக்கப்பட்டுள்ளன. இந்த மோதிரத்தில் உள்ள எழுத்துக்களை 'ப வததல' என்று வாசிக்கலாம். சீவக சிந்தாமணியில் (பாடல் - 1573) பவதத்தன் என்ற பெயர் காணப்படுகிறது.

க எழுத்து பொறிப்பு உள்ள மோதிரம்

கருவூர் அமராவதி ஆற்றில் கி.பி. 18ஆம் நூற்றாண்டைச் சேர்ந்த பித்தாளையால் ஆன 4.75 கிராம் எடையுள்ள எழுத்துப்பொறித்த மோதிரம் கிடைத்தது. மோதிரத்தின் முகப்பில் 'க' என்ற தமிழ் எழுத்து குழிவாக முத்திரை முறையில் உள்ளது.

கவிஇருகண்டன்

கருவூர் அமராவதி ஆற்றில் கி.பி. 10ஆம் நூற்றாண்டைச் சேர்ந்த தங்கத்தால் ஆன 12 கிராம் எடையுள்ள எழுத்துப்பொறித்த மோதிரம் கிடைத்தது. மோதிரத்தின் முகப்பில் இரண்டு வரிகளில் தமிழ் எழுத்துகள் பொறிக்கப்பட்டுள்ளன. 'கவிஇருகண்டன்' என்று தமிழ் எழுத்தில் பொறிக்கப்பட்டுள்ளது. மோதிரத்தைப் பயன்படுத்தியவரின் பெயராக இருக்கலாம். எழுத்துகள் முத்திரை முறையில் பொறிக்கப்பட்டாமல் நேராகப் பொறிக்கப்பட்டுள்ளது.

நல்லாகவுண்டன்

கருவூர் அமராவதி ஆற்றில் கி.பி. 18ஆம் நூற்றாண்டைச் சேர்ந்த செம்பினால் ஆன 3.6 கிராம் எடையுள்ள எழுத்துப்பொறித்த மோதிரம் கிடைத்தது. மோதிரத்தின் முகப்பில் 'நல்லாகவுண்டன்' மூன்று வரிகளில் தமிழில் நேராகப் பொறிக்கப்பட்டுள்ளது. இந்த பெயர்

மோதிரத்தை பயன்படுத்தியவரின் பெயராக இருக்கலாம்.

இலச்சினை பொறித்த மோதிரம்

மிதுன மோதிரம்

கருவூர் அமராவதி ஆற்றில் கி.மு. முதலாம் நூற்றாண்டைச் சேர்ந்த தங்கத்தால் ஆன 15.6 கிராம் எடையுள்ள மோதிரம் கிடைத்துள்ளது. மோதிரத்தின் முகப்பில் குழிவான நீள் வட்டத்தில் ஒரு ஆணும், பெண்ணும் நின்ற நிலையில் இலச்சினையாகப் பொறிக்கப் பட்டுள்ளது. சங்ககால பொற்கொல்லர் கலைத்திறனை இந்த மோதிரத்தில் காணலாம்.

சாரட்டு மோதிரம்

கருவூர் அமராவதி ஆற்றில் கி.மு. முதலாம் நூற்றாண்டைச் சேர்ந்த தங்கத்தால் ஆன 71 கிராம் எடையுள்ள மோதிரம் கிடைத்துள்ளது. மோதிரத்தின் முகப்பில் குழிவான படுக்கை நீள்வட்டத்தில் இரண்டு குதிரைகள் பூட்டிய தேரில் (ரதம்) தேர்ப்பாகன், வீரன் (அ) இளவரசன் இரண்டு பேர் அமர்ந்து குதிரையை செலுத்தும் காட்சி மிகவும் அழகாகப் பொறிக்கப்பட்டுள்ளது.

உருவங்கள் உள்ள மோதிரம்

கணபதி

கருவூர் அமராவதி ஆற்றில் கி.மு. 18 ஆம் நூற்றாண்டைச் சேர்ந்த செம்பினால் ஆன 2.77 கிராம் எடையுள்ள மோதிரம் கிடைத்துள்ளது. மோதிரத்தின் ஆறு பட்டை முகப்பின் நடுவில் கணபதி அமர்ந்துள்ளார்.23

யானை

கருவூர் அமராவதி ஆற்றில் சங்க காலத்தை சேர்ந்த வெள்ளியில் ஆன 7 கிராம் எடையுள்ள மோதிரம் கிடைத்துள்ளது. மோதிரத்தின் முகப்பில் குழிவாக முத்திரை முறையில் இடது பக்கம் நோக்கி நிற்கும் யானை காணப்படுகிறது.

மீன்

கருவூர் அமராவதி ஆற்றில் பாண்டியர் காலத்தை சேர்ந்த வெள்ளியில் ஆன 3.88 கிராம் எடையுள்ள

மோதிரம் கிடைத்துள்ளது. மீன் வடிவில் மோதிரம் காணப்படுகிறது.

அனுமன்

கருவூர் அமராவதி ஆற்றில் பிற்கால சோழர் காலத்தை சேர்ந்த செம்பினால் ஆன 2.98 கிராம் எடையுள்ள மோதிரம் கிடைத்துள்ளது. மோதிரத்தின் முகப்பில் இடதுபக்கம் நோக்கி ஓடுகின்ற நிலையில் குழிவாக முத்திரை முறையில் அனுமன் உருவம் காணப்படுகிறது.

சங்கு

கருவூர் அமராவதி ஆற்றில் கி.பி. 2 ஆம் நூற்றாண்டைச் சேர்ந்த செம்பினால் ஆன 5.75 கிராம் எடையுள்ள மோதிரம் கிடைத்துள்ளது. மோதிரத்தின் முகப்பில் குழிவாக முத்திரை முறையில் செங்குத்தாக சங்கு காணப்படுகிறது.

கருவூர் அமராவதி ஆற்றில் கி.பி. 1 ஆம் நூற்றாண்டைச் சேர்ந்த செம்பினால் ஆன 14.72 கிராம் எடையுள்ள மோதிரம் கிடைத்துள்ளது. மோதிரத்தின் முகப்பில் குழிவாக சங்கு காணப்படுகிறது.

நந்தி

கருவூர் அமராவதி ஆற்றில் கி.பி. 18 ஆம் நூற்றாண்டைச் சேர்ந்த செம்பினால் ஆன 7.74 கிராம் எடையுள்ள மோதிரம் கிடைத்துள்ளது. மோதிரத்தின் முகப்பில் நந்தி அமர்ந்த நிலையில் காணப்படுகிறது.

கருவூர் அமராவதி ஆற்றில் நயக்கர் காலத்தைச் சேர்ந்த செம்பினால் ஆன 10.65 கிராம் எடையுள்ள மோதிரம் கிடைத்துள்ளது. மோதிரத்தின் முகப்பில் நந்தி அமர்ந்த நிலையில் காணப்படுகிறது.

சிங்கம்

கருவூர் அமராவதி ஆற்றில் பல்லவர் காலத்தைச் சேர்ந்த செம்பினால் ஆன 4.3 கிராம் எடையுள்ள மோதிரம் கிடைத்துள்ளது. மோதிரத்தின் முகப்பில் இடது பக்கம் நோக்கி நிற்கும் சிங்கத்தின் முன் திரிகுலம் ஒன்று காணப்படுகிறது.

கருவூர் அமராவதி ஆற்றில் கி.பி. 1 ஆம் நூற்றாண்டைச் சேர்ந்த தங்கத்தினால் ஆன 8.9 கிராம் எடையுள்ள மோதிரம் கிடைத்துள்ளது. மோதிரத்தின் முகப்பு பக்கத்தில் முத்திரை முறையில் இடது பக்கம் நோக்கி அமர்ந்திருக்கும் சிங்கத்தின் உருவம் காணப்படுகிறது.

முடிவுரை

மோதிரங்கள் தனிமனித ஆபரணமாகும். அவரவர்களின் விருப்பத்திற்கு ஏற்ப அளவும் உருவமும் மாறுபடும். ஏறக்குறைய இங்கு கிடைத்துள்ள பல மோதிரங்கள் தங்கத்தினால் ஆனவை. சில மோதிரங்கள் தான் செம்பி, வெள்ளி மற்றும் பித்தாளையினால் செய்யப்பட்டது ஆகும். கருவூர் அமராவதி ஆற்று படுக்கையில் தங்கம் மற்றும் வெள்ளியினால் செய்யப்பட்ட பல வகையான மோதிரங்கள் 1988 ஆம் ஆண்டு முதல் தொடர்ந்து கிடைத்த வண்ணம் உள்ளது.

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32. ஆறுமுக சீதாராமன், தமிழகத் தொல்லியல் சான்றுகள் (ஆண்மைக் காலக் கண்டுபிடிப்புகள்) தொகுதி -3, மேலது. ப.34.

தமிழ்நாட்டின் பழமையான பழங்குடிமக்களின் உணவு சேகரிக்கும் பாரம்பரிய வழி முறைகள்

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முன்னுரை

வேட்டையாடும் பழங்குடியினர் நாடோடி அல்லது அரை நாடோடி வாழ்க்கை வாழ்கின்றனர். அவர்கள் சிறிய குழுக்களாக நகர்கின்றனர், வேட்டையாடும் பயணங்களின் போது வெட்டவெளிகளில், மரக்கிளைகளில், அல்லது பாறைகளின் கீழ் வாழ்கின்றனர். உணவு ஆதாரங்களைத்தேடிச் சென்று அங்கு தற்காலிக

குடிசைகளை அமர்த்தி வாழ்கின்றனர். இந்த குடிசைகள் மெலிந்த பருவத்தில் உணவைத் தேடி நகரும் போது எடுத்துச் செல்லவும் மாற்றவும் போதுமானதாக இருக்கும்.

பயன்படுத்தும் கருவிகள்: பழங்குடியினர் பயன்படுத்தும் கருவிகளின் சில எடுத்துக்காட்டுகள் இங்கே, பனியர்கள் பயன்படுத்தும் முக்கிய கருவி என்னவெனில், தோண்டும் குச்சிகள் கத்திகள் ,

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இரும்பு முனை தோண்டி குச்சிகள், வித விதமான கண்ணிகள்(விலங்குகளை பிடிக்க) மற்றும் பொருட்களை சேகரிக்கும் கூடைகள் ஆகும். காடர் இனத்தவர்கள் பில்ஹூக்குகளின் (billhooks) உதவியுடன் வேர்கள் மற்றும் கிழங்குகளை சேகரிக்கவும் மற்றும் சிறிய விலங்குகள் மற்றும் மான்களை துரத்தி வேட்டையாட நாய்களைப் பயன்படுத்துகின்றனர். ஒவ்வேறு பழங்குடியினரும் ஒரு வகையைப் பயன்படுத்துகின்றனர். பானியர்கள் கண்ணி, பொறிகள் மற்றும் கொக்கிகளைப் பயன்படுத்துகின்றனர், மேலும் மீன் பிடிக்க ஒரு தனித்துவமான வழியையும் உருவாக்கியுள்ளனர். அவர்கள் அணை நீரோடைகளுக்கு சிறிய அணைகளை உருவாக்குகிறார்கள், பின்னர் தண்ணீரில் நச்சு பட்டைகளை வைப்பதன் மூலம் மீன்களை செயலிழக்கச் செய்கிறார்கள். வேட்டையாடும் பழங்குடியினர், பிசின், மெழுகு, தேன் மற்றும் பல்வேறு மருத்துவ தாவரங்கள் போன்ற வனப் பொருட்களை சேகரித்து சந்தைப்படுத்துவதற்கான ஒரு முறையான முறையைத் தொடங்கினர், அவை தானியங்கள், ஆடைகள் மற்றும் பிற அத்தியாவசியங்களுக்கு ஈடாக வன ஒப்பந்தக்காரர்களுக்கு வழங்கப்படுகின்றன. பழியன், முதுவன், புலையன் போன்ற பழங்குடிகள் இப்படிப்பட்ட முறையைப் பின்பற்றுகின்றனர்.

வெளிப்புற சக்திகள் காடுகளுக்குள் நுழைந்து காடுகளை அழித்து தங்கள் சொந்த பயன்பாட்டிற்கு உட்படுத்துகின்றனர். இது சீர்குலைந்த சுற்றுச்சூழல் அமைப்பினை உருவாக்கி காடுகள் , புல்வெளிகள், ஈரநிலங்கள் மற்றும் நிலப்பரப்புகள், பழங்குடி சமூகங்களின் வாழ்விடமாக இருக்கும் புதர் நிலங்கள் மற்றும் தாவரங்கள் மற்றும் விலங்கினங்களை இயல்புநிலை மாறும்படியான சூழ்நிலையை உருவாக்குகிறது, உயிரியல் பன்முகத்தன்மை பழங்குடி சமூகங்களின் பாரம்பரியமாக உணர்திறன் வாய்ந்த சுற்றுச்சூழல் மண்டலத்திற்கு

சிறிய அச்சுறுத்தலை வழங்குகின்றன, ஏனெனில் அவற்றின் உற்பத்தி முறைகள் நிலையானவை. சுற்றுச்சூழல் அமைப்புக்கு மிகப்பெரிய அச்சுறுத்தல் காரணம்.

மரங்கள் அல்லாத காடு படு பொருள் உற்பத்தி (NTFP) மூன்று முக்கிய வகைகளாகப் பிரிக்கப்படலாம்:

- பழங்கள், பூக்கள் மற்றும் விதைகள் ஆகிய இனப்பெருக்க பாகங்கள்
- இலைகள் மற்றும் பட்டை போன்ற தாவர பாகங்கள்
- மெழுகுகள் மற்றும் பிசின்கள் போன்ற தாவர வெளியேற்றங்கள்

NTFP என்பது பல்வேறு தொழில்களுக்கான ஊட்டச்சத்து, மருந்து மற்றும் மூலப்பொருட்களின் ஆதாரமாகும். மீகூண்கயின் சேகரிப்பு மற்றும் செயலாக்கம் பழங்குடி சமூகத்திற்கு வேலைவாய்ப்பையும் வருமானத்தையும் வழங்குகிறது. பழங்குடியினருக்கு மருந்து வகைகளின் சந்தை வாய்ப்பு பற்றி தெரியாது.

நெல்லிக்காய், கடுக்காய், சுண்டைக்காய், நெய் கத்திரி, நன்னாரி, நாவல், பேய் ஈச்சங்கிழங்கு, ஈச்சமார், கண்வள்ளிகிழங்கு போன்ற சிறு வனப் பொருட்களை பானியர்கள் சேகரிக்கின்றனர் பானியர்கள் காடுகளின் விற்பனையை நம்பியிருக்கவில்லை என்றாலும், அது அவர்களால் சேகரிக்கப்பட்டது. ஆரம்ப காலத்தில், அவர்கள் சிறு வன உற்பத்தியை ந்ஞ்ணகசி தாங்களின் பயன்பாட்டிற்கு செலவழித்தது போக மீதியை வனத்துறை மற்றும் கிராம மக்களுக்கு விற்பனை செய்து வந்தனர். ஆனால் தற்போது, வெளி ஏஜென்சிகள் மூலம் டெண்டர் எடுக்கப்பட்டு, பானியன்கள் வெளி முகவரால் பணியமர்த்தப்பட்டு குறைந்தபட்ச தினக்கூலியாக வழங்கப்படுகிறது. மேலும், விறகுகள், மரம், பூக்கள், பழங்கள் மற்றும் விதைகளை சேகரிப்பதற்காக முகவர்கள் முழு மரங்களையும் வெட்டுகின்றனர்.பெரியளவில் காடுகளை

அழிப்பதால், சிறு வன விளைபொருட்கள் கிடைப்பது வெகுவாக குறைந்துள்ளதாக பனியரின் மக்கள் வருத்தம் தெரிவிக்கின்றனர்.

கிழங்குகள்:

ஆரம்ப காலத்தில் Dioscorea yam (வள்ளிக்கிழங்கு) அவர்களின் முதன்மையான உணவுப் பொருளாக இருந்தது, இப்போதும் அதை அவர்கள் பாரம்பரிய மற்றும் புனிதமான உணவாகக் கருதுகின்றனர். டயோஸ்கோரியா பென்டாஃபில்லா (முள்ளுவள்ளி), டையோஸ்கோரியா ஒப்போசிடிஃபோலியா (நூல்வள்ளி), (வெத்தலவள்ளி), டயோஸ்கோரியா டோமென்டோசா (நூலம் பட்டை அல்லது கைபம்) போன்ற பல்வேறு வகையான டியோஸ்கோரியா யாம்ஸ் பயன்படுத்தப்படுகிறது. கிழங்குகள் நான்கு வழிகளில் பயன்படுத்தப்படுகிறது, அதை திறந்த தீயில் வறுக்கவும், சூடான கற்கள் (கல் ஆவில்), கொதிக்கவைத்தல் மற்றும் பச்சையாகவும் பயன்படுத்தப்படுகிறது.

வெத்தலே வள்ளி மற்றும் நூல் பாடை, சுமார் 300 மீ உயரம் முதல் 1,250 மீ உயரத்தில் வளர்கின்றன; இது விவசாய சமவெளியின் விலிம்பிலிருந்து காடுகள் நிறைந்த பகுதிகள் மற்றும் மலையின் நடு உயர பீடபூமிகள் வரை நீட்டிக்கப்பட்டுள்ளது. மற்ற வகை கிழங்கு, டியோஸ்கோரியா பென்டாஃபில்லா (முள்ளுவள்ளி) மலைகளின் மிகக் குறைந்த சரிவுகளில், சில சமயங்களில் ஒப்பீட்டளவில் ஆழமான காடுகளில் ஏராளமாக வளர்கிறது. கூர்மையான தோண்டி குச்சிகள் (கம்பு) அவற்றின் பட்டைகளை அகற்ற பயன்படுத்தப்படுகின்றன. பாலியன் பழங்குடியினர் எட்டு வகையான பச்சை இலைகள், எட்டு வகையான பூஞ்சைகள், பருவகால எட்டு வகையான கொட்டைகள் மற்றும் காட்டு பலா பழங்கள், மர ஆப்பிள்கள், இளநீர் மற்றும் அத்திப்பழங்கள் உட்பட 30 பழங்களை தங்களின்

வழக்கமான உணவாக சாப்பிடுகிறார்கள். அவர்கள் 66 தாவரங்களின் முழுப் பகுதிகளையும் உணவாகப் பயன்படுத்துகின்றனர். இப்போதெல்லாம் அவர்கள் அரிசி, ராகி (விரல் தினை), பருப்பு வகைகள் போன்றவற்றைப் பயன்படுத்துகின்றனர். வேட்டையாடப்பட்ட சாம்பார் மான், காட்டுப்பன்றி, மரச் சேவல் (உள்ளான்), முயல் போன்ற விலங்குகளின் இறைச்சியை உண்கிறார்கள். ஆரம்ப காலத்தில் கிழங்கு, தேன் சாப்பிட்டு வந்த பாலியர்கள், தற்போது மற்ற சாதாரண கிராமவாசிகளைப் போல உணவு உண்ணும் பழக்கம் கொண்டுள்ளனர்.

வெளியாட்களுக்கு வனப் பொருட்களை சேகரிப்பது:

ஒப்பந்ததாரரின் முகவர்கள் வழக்கமாக அதிகாலையில் பனியர்களின் குடியிருப்புகளுக்குச் சென்று சிறு வனப் பொருட்களை சேகரிப்பதற்காக திறமையான மற்றும் அனுபவம் தொழிலாளர்களை சேகரிப்பார். ஒப்பந்ததாரர்கள் பழங்குடியின மக்களை விலைகுறைந்த தொழிலாளர்களாக பயன்படுத்தி பிரித்தெடுத்து சுரண்டுகின்றனர். இருப்பினும், ஒப்பந்ததாரர்களுக்கு ஆபத்தான இடங்களில் பணிபுரிய போதுமான எண்ணிக்கையிலான பனியர்களைப் பெறுவதில் முகவர்கள் சிரமப்பட்டனர். பனியர்களை மலிவான தொழிலாளர்களாக பணியமர்த்தும்போது அவர்களின் சிரமங்களை ஒப்பந்ததாரர்கள் ஒருபோதும் கருதவில்லை. பாளையக்காரர்கள் தங்கள் கடின உழைப்புக்கு அதிக ஊதியம் கோருவதற்கு அதிகாரமுள்ள தலைவர்களோ, அமைப்புகளோ இல்லாததால், அவர்கள் முகவர்கள் முன் மிகவும் பணிந்து, ஒதுக்கப்பட்ட வேலையில் உறுதியாக இருப்பதால் ஆபத்தான வேலைகளைச் செய்யத் தயாராக உள்ளனர். நாளுக்கு நாள், ஒரே முகவர் கூச்சலிடுவதையும், மக்கள் முகத்தில் சைகை செய்வதையும், மிரட்டுவதையும், தலையில் அடித்துக் கொள்வதையும், கிண்டல் செய்வதையும், தானும்

பளியனும் செய்த கேளிக்கை சாகசங்களைச் சொல்வதையும், வெற்றிலையும், பாக்கையும் தாராளமாக விநியோகிப்பதையும் காணலாம். மேலும், பணியாளர்களுக்கு தேவை ஏற்படும் போதெல்லாம், குழு பணியாளர்களை அழைத்து வருவதற்கு திறமையான பளியன்களை தங்கள் முகவராக பயன்படுத்த சிலர் முயற்சித்தின்றனர். துரதிர்ஷ்டவசமாக, பளியன் முகவர்களுக்கு அவர்களின் உரிமைகள் தெரியாது, எனவே, அவர்களின் சமூகம் ஒப்பந்தக்காரர்கள் மற்றும் அவர்களின் ஏஜென்சிகளால் சுரண்டப்படுகிறது.

வேட்டையாடுதல்

வேட்டையாடுதல் மற்றும் மீன்பிடித்தல் ஆகியவை பளியர்களின் உயிர்வாழ்வில் ஒரு சிறிய பங்கைக் கொண்டிருந்தன. விளையாட்டு விலங்குகளை பட்டியலிடும்போது, பளியர்கள் பொதுவாக தங்கள் பெரிய சாம்பார் மான் (மிலா, செர்வஸ் யூனிகலர் நைகர், அமெரிக்கன் எல்க் அளவுக்கு நெருக்கமான மான்) மற்றும் காட்டுப் பன்றி (பானினி, சஸ் ஸ்க்ரோஃபா கிரிஸ்டேடஸ்) மற்றும் மானிட்டர் லிசார்ட் (உடும்பு) ஆகியவற்றுடன் தொடங்குகிறார்கள். வழக்கமான பளியர்களின் விளையாட்டில் மூன்று வகையான கொறித்துண்ணிகள், முள்ளம்பன்றி, முயல், இரண்டு நடுத்தர அளவிலான மான்கள், வனக் கோழி மற்றும் புறா மற்றும் அவற்றின் முட்டைகள், காடை, பார்ட்ரிட்ஜ், ஆமை மற்றும் அதன் முட்டைகள் மற்றும் நன்னீர் மீன் ஆகியவை அடங்கும். கூட்டு வேட்டை மற்றும் மீன்பிடி கட்சிகளில் இசைவு குழு அளவு மற்றும் தனிப்பட்ட விருப்பங்களைப் பொறுத்தது.

பழங்குடி சமூகத்தின் மதிப்புகள், ஆன்மீகம், நம்பிக்கைகள் மற்றும் பலம் ஆகியவை இந்திய அரசின் பழங்குடிச் செயல்களான சிறு வனப் பொருட்களை சேகரிக்கும் உரிமைகள், பழங்குடி சமூகத்தை மற்ற மக்களிடையே சமமாக

நடத்துவதற்கான சமூக நீதி, சுய-உணர்வை வளர்ப்பது போன்ற பழங்குடி செயல்கள் பற்றிய விழிப்புணர்வு மூலம் நிரூபிக்கப்படும். அவர்கள் மத்தியில் மரியாதை மற்றும் பாரம்பரிய மருத்துவம் (அவர்களின் மதிப்புகள்) மீது அவர்களின் ஐபிஆர்களை நிறுவுவதன் மூலம், பழங்குடி சமூகம் வன தெய்வத்தை (வன தேவதை - ஆன்மீக பழக்கவழக்கங்கள் மற்றும் நம்பிக்கைகளுக்காக) பிரார்த்தனை செய்வதற்கு வசதியாக, சிறு வன விளைபொருட்களுக்காக காட்டில் தங்கியிருந்து, அவற்றைக் காட்டுவதன் மூலம் தமிழ்நாட்டின் பிற பகுதிகளில் உள்ள அதே பழங்குடி சமூக உறுப்பினர்களுடன் ஒரு வலையமைப்பை நிறுவுவதன் மூலம் ஒற்றுமை ஓங்க வழிவகுக்கும்.

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வரலாற்று நோக்கில் பூம்பாறை குழந்தை வேலப்பர் கோயில்

பேராசிரியர் பா. ஷீலா

முன்னுரை

தென்னிந்தியாவின் மேற்குத் தொடர்ச்சி மலையில் கொடைக்கானல் என்னும் கோடைகாலச் சுற்றுலாத் தலம் அமைந்துள்ளது. இது இயற்கை எழில் கொஞ்சம் பசுமையான வனப்பகுதியும் குளிர்ச்சியும் மிகுந்த உல்லாச நகரமாகும். 'மலைகளின் இளவரசி' என அழைக்கப்படும் இம்மலைப் பகுதியில் மிகவும் புகழ்பெற்ற பூம்பாறை குழந்தை வேலப்பர் கோயில் உள்ளது. இக்கோயிலை வரலாற்று அணுகுமுறையில் ஆராய்வதே இவ் ஆய்வுக்கட்டுரையின் அடிப்படை நோக்கமாகும்.

அமைவிடம்

திண்டுக்கல் மாவட்டம், கொடைக்கானல் வட்டத்தில் கொடைக்கானலுக்கு மேற்கே 18 கிலோமீட்டர் தொலைவில் பூம்பாறை என்னும் அழகிய மலைக்கிராமம் அமைந்துள்ளது.1 இங்கு பச்சைப் பசேலெனத் தோன்றும் மலைத்தொடர்களும் அவற்றைத் தழுவி நிற்கும் வெள்ளிய முகில்களும் ரமயமான தோற்றத்தை உருவாக்கியுள்ளன. காடுகள் நிறைந்த மலைகளுக்கு நடுவே பாறைகளின்மீது பச்சை நிறத்தில் அடுக்கடுக்கான வயல்களுக்கிடையே வண்ணமயமான வீடுகளுடன் அமைந்துள்ள இவ்வூர் கண்டு இன்புறத்தக்கது. இவ்வூரில் விளையும் மலைப்பூண்டு சுவைக்கும் மருத்துவத்திற்கும் பெயர் பெற்றது. 2

ஊர்ப் பெயர்க்காரணம்

நிலத்தின் தன்மைக்கேற்ப ஊர்ப்பெயர்கள் அமைவதுண்டு. அவ்வகையில் இவ்வூர் அமைந்துள்ள பாறைப்பகுதி பூப்பந்து போன்று மிருதுவாக பசுமையான வயல்வெளிகளால் சூழப்பட்டிருப்பதால் பூம்பாறை என அழைக்கப்பட்டிருக்க வேண்டும். பழங்காலத்தில்

வனப் பழத்தோட்டமாக இவ்வூர் இருந்துள்ளது. இன்று படிக்கட்டு முறையில் மலைப்பூண்டு பயிரிடப்படுகிறது.3

மலை என்பது அக்னி வடிவம் ஆகும். மலையில் உள்முகமாகத் தீ இருப்பதால் காற்றையும், நீரையும் ஈர்க்கும் காந்த சக்தி அதற்கு உண்டு. தீ மிதித்தலை பூ மிதித்தல் என்பர். பூப்போன்ற மிருதுவான கிராபைட் என்னும் கனிம தாதுக்கள் (நவபாசாணம்) கொண்ட பாறைகள் நிரம்பிய மலைப் பகுதி என்பதால் பூம்பாறை எனவும் பெயர் பெற்றிருக்கலாம். இப்பாறைகள் சூரியனின் வெப்பத் தன்மையை ஈர்த்து பிரகாசிக்கக்கூடியவை. அவை வெப்பத்தை நீக்கி குளிர்ச்சியைத் தரும்.4 பூம்பாறை இலக்கியங்களில் பூம்பறை,5 பூம்புரை6 என்றும், கல்வெட்டுகளில் பூம்பிறை7 என்றும் அழைக்கப்படுகிறது. பறை என்னும் தோலாலான இசைக்கருவி போன்ற அமைவினாலும், பூப்போன்ற கிராபைட் பாறைகள் புரையோடிய மலை என்பதாலும், மலைப்பகுதி பிறைபோல வளைவாகவும் இருப்பதால் முறையே பூம்பறை என அழைக்கப்பட்டு, பூம்புரையாகி, பிறகு பூம்பிறை என மருவி, இன்று பூம்பாறை என அழைக்கப்படுகிறது.

எல்லைகள்

கொடைக்கானல் வட்டத்திலுள்ள பதினைந்து ஊராட்சிகளுள் ஒன்றான பூம்பாறை வடக்கே கூக்கால், தெற்கே மன்னவனூர், கிழக்கே கொடைக்கானல், மேற்கே கிளாவரை ஆகிய ஊர்களை எல்லைகளாகக் கொண்டு அமைந்துள்ளது.

குழந்தை வேலப்பர் கோயில் வரலாறு

பூம்பாறை ஊரின் நடுவில் குழந்தை வேலப்பர் கோயில் அமைந்துள்ளது. இக்கோயில் பழநி

தண்டாயுதபாணி கோயிலுக்கு நேர் எதிரே அமைந்துள்ளது குறிப்பிடத்தக்கதாகும். இத்தலத்தின் தலமரம் மகிழ மரமாகும். பன்னிரண்டு ஆண்டுகளுக்கு ஒரு முறை பூக்கும் குறிஞ்சியும் இத்தலத்திலுள்ளது. தீர்த்தம் வித்தனூத்து என்னும் தீர்த்தச் சுனையாகும்.

இக்கோயில் மூலவர் மீது பொ.ஆ. 15ஆம் நூற்றாண்டில் வாழ்ந்த அருணகிரிநாதர் திருப்புகழ் பாடியுள்ளார்.9 பழநித் தலபுராணத்தை இயற்றிய பாலசுப்பிரமணியக் கவிராயர் தனது பாடலில் பூம்பாறைத் தலத்தையும் இறைவனையும் பாடியுள்ளார். இவர் 17ஆம் நூற்றாண்டைச் சார்ந்தவராவார். இக்கோயில் சிதலமடைந்தமையால் 17ஆம் நூற்றாண்டில் புதுப்பிக்கப்பட்டுள்ளது.

இக்கோயில் புறச்சுவற்றில் இரண்டு கல்வெட்டுகள்10 உள்ளன. அவை பொ.ஆ. 18ஆம் நூற்றாண்டிலான எழுத்தமைதியைக் கொண்டதாகும். கருவறை தெற்கு, கிழக்கு, வடக்கு புறச் சுவர்களிலுள்ள கல்வெட்டில் பூம்பிறை கிராமத்தை பூம்பிறை நாடன் கோயிலுக்கு தான்றிக்குடி (தாண்டிக்குடி) கிராமத்தார் தானம் வழங்கியுள்ளமை தெரியவருகிறது. மற்றொரு கல்வெட்டு இக்கோயில் கருவறைக்கு வடக்கேயுள்ள சிவன் சன்னதியின் மேற்கு, தெற்கு, வடக்குப்புறச் சுவர்களில் அமைந்துள்ளது. இதில் பூம்பிறை மற்றும் பள்ளங்கை (பள்ளங்கி) கிராமத்து மக்கள் திருக்கை வேலப்பர் கோயிலுக்கு நிலமளித்துள்ளனர் என்ற செய்தி காணப்படுகிறது. பூம்பாறை நாடு என்ற பண்டைய நாட்டுப் பிரிவு இருந்துள்ளது.

திருப்புகழ் பாடலில் பெருமான் எனவும், கல்வெட்டுகளில் பூம்பிறை நாடன், திருக்கை வேலப்பர் எனவும் அழைக்கப்படும் இத்தல இறைவன் இன்று குழந்தை வேலப்பர் என அழைக்கப்படுகிறார்.

எனவே, குழந்தை வேலப்பர் கோயில் 15 ஆம் நூற்றாண்டிற்கு முன்பு முதல் சுமார் 500 ஆண்டுகால

வரலாற்றினைக் கொண்ட பழமையான கோயில் என்பது தெரியவருகிறது.

சுதந்திரத்திற்கு முன் மேற்கே கிளாவரை, கிழக்கே பன்றிமலை, வடக்கே பெரிய முடி, சின்னமுடி, தெற்கே தோட்டக்குழி ஆகிய எல்லைக்குட்பட்ட கொடைக்கானல் மலைப்பகுதிகள் (பூம்பாறை உட்பட) திருவிதாங்கூர் சாம்ராஜ்யத்திற்குட்பட்ட பகுதிகளாக இருந்தன. எனவே பூம்பாறையும் திருவிதாங்கூர் பகுதிகளுக்குட்பட்ட பகுதியாக இருந்தது. அச்சமயம் திருவிதாங்கூர் மன்னர் பூனையாத்து தம்பிரான் குலசேகர மந்திரி பூம்பாறை மலைமீது கோட்டையூரில் சிதிலமடைந்த முருகன் கோயிலை பிரித்தெடுத்து தற்போதுள்ள ஊரின் நடுவே எழுப்பியுள்ளார்.12 கோயில் இருந்த மேடான மலையின்கீழ் இன்னும் குகையும் அதனுள் நீர்ச்சுனையும் உள்ளது. சுதந்திரத்திற்குப் பிறகு மதுரை மாவட்டத்திற்கும், பிறகு திண்டுக்கல் மாவட்டத்திற்குட்பட்ட பகுதியானது.

கோயில் கட்டட அமைப்பு

பூம்பாறை குழந்தை வேலப்பர் கோயில் 1.06 ஏக்கர் நிலப்பரப்பளவில் மேற்கு நோக்கி அமைந்துள்ளது. இக்கோயிலின் கருவறையின் நேர் எதிரே பிரகாரத்தில் மயில், பலிபீடம், கொடிமரம், விளக்குத்தூண் ஆகியன அமைந்துள்ளன. 35 அடி உயர கருவறையின் வடக்கில் கிழக்கு நோக்கி அமைந்துள்ள சிவன் சன்னதி கருவறையின் சமகாலத்ததாகும். இந்த மையக் கோயிலைச் சுற்றியுள்ள பிரகாரத்தில் விநாயகர், பைரவர், நவகிரகங்கள், இடும்பன், நாகர், அருணகிரிநாதர், மள்ளர், பத்ரகாளியம்மன் ஆகியோருக்கு சன்னதிகள் தற்காலத்தில் எழுப்பப்பட்டுள்ளன. கருவறை முன்புறம் இடைநாழிகையின் வெளிப்புறச் சுவரில் சிவகாமி சமேத நடராசர், பிரம்மா ஆகியோர் நிறுவப்பட்டுள்ளனர்.

இக்கோயிலின் மையப்பகுதி கருவறை, இடைநாழிகை, மகாமண்டபம், முகமண்டபம் ஆகியவற்றை ஒரே நேர் வரிசையில் ஒன்றன்பின் ஒன்றாகக் கொண்டு அமைந்துள்ளது. கருங்கல்

கருவறை மீது சுதையாலான ஏகதளவிமானம் நாற்கர வடிவிலான சிகரத்துடன் (நாகரம்) உலோகக் கலசத்தை உச்சியில் கொண்டுள்ளது. விமானக் கோஷ்டங்களை முருகனின் பல்வேறு திருவுருவங்கள், விமானத்தாங்கிகள், பக்தர்கள், முருகனின் மயில் வாகனம் ஆகியன அலங்கரிக்கின்றன. கூரைப்பகுதியில் உத்தரம், வாஜனம், கூடுகளுடன் கூடிய கபோதம் காணப்படுகிறது. சுவர்ப் பகுதியில் அரைத்தூண்களும், சிற்பங்களும், கோஷ்டங்களும் காணப்படுகின்றன. கோஷ்டங்களின் தலைப்பில் புராணங்களைச் சித்திரிக்கும் சிற்பங்களாலும் கொடிக் கருக்குகளாலும் அலங்கரிக்கப்பட்டு மகர நாசிகளைத் தலைப்பாகக் கொண்ட மகரத் தோரணங்கள் உள்ளன. அரைத்தூண்களின் தலைப்பில் வெட்டுப் போதிகைகள் காணப்படுகின்றன. அதிட்டானப்பகுதியில் வேலைப்பாடற்ற எளிமையான ஜகதி, திரிபட்டை, குமுதம், கண்டம், பட்டிகை, வேதி ஆகியவை அமைந்துள்ளன. இத்தகைய வெளிப்புறச் சுவர் அமைப்பு தொடர்ந்து மகாமண்டபத்தில் காணப்படுகிறது. மகாமண்டபச் சுவர்களில் கபோதக் கூடுகள் சிற்பங்களால் அணி செய்யப்பட்டுள்ளன. பிற்காலச் சோழர்கள் கட்டடக்கலைப் பாணி, நாயக்கர் காலத்திலும் சிற்பில மாற்றங்களுடன் தொடர்ந்து பின்பற்றப்பட்டுள்ளது. சிற்பங்களற்ற கோஷ்டங்கள், சுவர்ப் பகுதியிலுள்ள சிறிய அளவிலான சிற்பங்கள், மகா மண்டபத்தின் உட்புறம் அமைந்துள்ள தூண்களின் பூ முனை கொண்ட புஷ்ப போதிகை இக்கோயில் பொ.ஆ. 17ஆம் நூற்றாண்டளவிலான நாயக்கர் கால கலைக் கோட்பாட்டினைக் கொண்டிருப்பதைக் காணலாம். தற்காலத்தில் இக்கோயில் புனரமைக்கப்பட்டு பல சன்னதிகள், அலுவலகக் கட்டடம் கட்டப்பட்டும் கோயிலைச் சுற்றி நுழைவாயிலுடன் கூடிய மதிற்சுவரும் எழுப்பப்பட்டுள்ளது.

மகாமண்டபத்தின் உட்புறம் சதுரத் தூண்கள் வெட்டுப் போதிகைகளைத் தலைப்பாக கொண்டு

நிறுத்தப்பட்டுள்ளன. அவற்றின் சதுரப் பகுதிகளில் சிற்பங்கள் செதுக்கப்பட்டுள்ளன.

கருவறையின் வடக்கில் கிழக்கு நோக்கிய சிவன் கோயில் உள்ளது. இக்கோயிலும் மூலவர் கோயிலும் ஒரே காலத்ததாகும். இரு கோயில் சுவர்ப் பகுதிகளில் புராணக்கதையைச் சித்திரிக்கும் புடைப்புச் சிற்பங்கள் ஒரு சில இடங்களில் அங்கொன்றும் இங்கொன்றுமாகக் காணப்படுகின்றன.

சிற்பங்கள்

மூலவர் குழந்தை வேலப்பர்

பதினெண் சித்தர்களுள் விஞ்ஞானியான போகர் (பொ.ஆ. 1550-1650) வடிவமைத்த குழந்தை வேலப்பர் சிற்பம் இக்கோயில் கருவறையில் மூலவராக எழுந்தருளியுள்ளது. இச்சிற்பம் கல்லினாலோ, உலோகத்தினாலோ உருவானதல்ல. இச்சிற்பம் நவபாசாணத்தாலானது என்பதை போகரின் சீடரான புலிப்பாணி சரித்தர்தின் மூலம் அறியலாம். நவபாசாணங்களை மற்றைய பொருட்களுடன் பக்குவமாகச் சித்த முறைப்படி கலந்து புடம் போட்டு கட்டிய கலவையை அச்சிலிட்டு (மூப்பிலிட்டு) சிற்பமாக வடிவமைத்தார். எனவே இச்சிற்பம் குருமுப்பு என அழைக்கப்படுகிறது. இது சித்தர்களின் மரபு அறிவியலாகும். இது ரசவாத வித்தை என்றும் கூறப்படுகிறது. பக்தர்களின் தோஷங்களை ஈர்த்துக் கொண்டு குளிர்ச்சியை வெளிப்படுத்தும் வகையில் உப்புக்கட்டு முறையில் அமைந்துள்ளது. மூலவர் மீது அபிஷேகம் செய்யப்படும் தேன், சந்தனம் ஆகியவை பிரசாதமாக வழங்கப்படுகிறது. இது நோய் தீர்க்கும் அருமருந்தாகும்.

நவபாசாணம் என்பது பூமிக்கடியிலும் மலைகளிலும் கிடைக்கக்கூடிய கனிம தாதுக்களாகும். இவை இயற்கைப் பாசாணம் அல்லது பிறவிப் பாசாணம் என அழைக்கப்படும். இவை இயற்கையில் மிக அரிதாகக் கிடைத்தமையால் செயற்கை முறையில் பாசாணங்கள் தயாரிக்கப்பட்டன. அவை வைப்புப் பாசாணங்கள் எனப்பட்டன.

பல்லாயிரக்கணக்கான ஆண்டுகளுக்கு முன் தாவர இனங்கள் நிறைந்த காடுகள் வெந்து கருகிப் பின் பாறைகளாக மாறின. இப்பாறைகளில் கருமை நிறத்திலான கார்பன் என்னும் அஞ்சனக் கற்கள் தோன்றின. அவை கரி, வைரம், கிராபைட், கார்பன் பிளாக், மைக்கல், மைக்கா, அப்பிரகம் எனப் பல பெயர்களில் அழைக்கப்படுகின்றன. இவை கருமை நிறமும் பாதரசக் கட்டும் கொண்டு மினுமினுப்பாக இருக்கும். இவை பிறவிப் பாசாண வகைகளுள் அடங்கும். இக்கற்கள் படல்படலாக ஒளியுடனும், வளையத்தக்கதாகவும், மிருதுவாகவும், உடலை குளிர்ச் செய்யும் ஆற்றலுடையது. கண், புருவங்களில் பூசும் மை தயாரிக்க அஞ்சனக்கல் பயன்படுத்தப்படுகிறது. திலகமாக நெற்றியில் இடும்பொழுது மூன்றாம் கண் - அறிவுக்கண் திறக்கப்படுவதாக நம்பப்படுகிறது. இதனாலே அஞ்சனக்கல் உள்ள இடத்தை மானிடப் பிறப்பு உண்டாக்கும் இடம் எனக் கூறப்படுகிறது.

அஞ்சனக்கற்கள், வானில் மட்டுமே நிலைபெற்றிருக்கும் சமநிலைத்தன்மையை பூமியில் உண்டாக்கும் அதிசயத்தை சித்தர்கள் அறிந்திருந்தனர். மனமற்ற, மதியற்ற, சிந்தனையே இல்லாமல் சமநிலை உண்டாக்கும் சக்தி இதற்குண்டு. அச்சமயம் மனம் உடலைவிட்டு விலகிவிடும். கொடைக்கானலில் மதிகெட்டான்சோலை என்னும் அடர்ந்த காட்டுப்பகுதி உள்ளது. இக்காட்டிற்குள் செல்பவர்கள் வந்த வழியை மறந்து விடுவர் என்பர். இது மலைக்காட்டிற்குள் காணப்படும் அஞ்சனக்கல்லின் மகிமையாகக்கூட இருக்கலாம். பூம்பாறை மதிகெட்டான் சோலைக்கு நேர் எதிரே அமைந்துள்ளது. ஓமியோபதி மருத்துவத்தில் கிராபைட் சிறந்த மருந்து என்பது இங்கு கவனிக்கத்தக்கது.

விஞ்ஞான அடிப்படையில் நீர், கார்பனுடன் உலோக நானோ துகள்கள் சேர்வதால் அதிக வலிமை கொண்ட நானோ குழாய்கள் உருவாகின்றன. இவற்றில் பல மில்லியன் அணுக்கள் அறுகோண வடிவில் அமைந்துள்ளன.

முருகன் ஆறுமுகங்களை உடையவர். அவரது சக்கரம் அறுகோண வடிவிலானதாகும்.¹⁷ அஞ்ஞானம் போற்றிதா விஞ்ஞானம் இல்லை என ஆன்மீகவாதிகள் கூறுகின்றனர். சித்தர்கள் பல்நூறு ஆண்டுகளுக்கு முன்பே இதை அறிந்துள்ளனர். ஆகையால்தான் சித்தர்கள் விஞ்ஞானத்தின் முன்னோடிகள் என அழைக்கப்படுகின்றனர். அஞ்சனக்கல்லின் மகிமையை அறிந்த சித்தர்கள் தங்களது பாடல்களில் இதன் மகத்துவத்தைப் பாடியுள்ளனர்.

திருப்பதியிலுள்ள நீலாத்ரி மலை, அஞ்சனாத்தி மலை, பழநிமலை, கொடைக்கானல் மலை ஆகிய மலைகளில் அஞ்சனக்கற்கள் புதையுண்டுள்ளன.¹⁸ திருப்பதி ஏழுமலையான், கேரளா குருவாயூரப்பர், பழநி தண்டாயுதபாணி, பூம்பாறை குழந்தை வேலப்பர் ஆகியோர் அஞ்சனக்கற்களால் (நவபாசாணம்) உருவானவர்களாவர். இத்தகைய அஞ்சனக்கற்களால் உருவான மூலவர் சிற்பங்கள் வானத்து சமநிலையை, தெய்வசக்தியை பூமிக்குப் பெற்றுத்தரும்.

அஞ்சனக்கற்கள் அமைந்த மலைகள் சூரியக் கதிர்களைக் காந்தமாக்கி ஈர்த்து விண்சாரம் பெற்றுச் சுழலும் நிலையில் சர்வசக்தியுமே மையம் கொண்டு சூரியனும் பூமியும் ஈருடல் ஒருயிர் ஆக்கும். அச்சமயம் சிரஞ்சீவிநிலை வாய்க்கப்பெறும், தீர்க்கதரிசனம் கிடைக்கும், பறக்கும் சக்தி பெற்றிடலாம். இதனைச் சித்தர்கள் விஞ்ஞானம் கண்டறிந்துள்ளது. திருப்பதி, பழநி, பூம்பாறை போன்ற தலங்களிலுள்ள மூலவர் சிற்பங்கள் பல்லாயிரம் அடி உயரத்தில் இருப்பினும் வியர்க்கும் தன்மையைப் பெற்றுள்ளன. இதனாலேயே பழநி முருகன்மீது சந்தனக் காப்பு இடுவர். மறுநாள் அதிகாலையில் வியர்வையும் சேர்ந்து கௌபீனத் தீர்த்தமாக பக்தர்களுக்கு வழங்கப்படும். இந்தத் தீர்த்தம் பல நோய்களைக் குணப்படுத்தும் அருமருந்தாக உட்கொள்கின்றனர். பொதுவாக நவபாசாண சிற்பங்கள் மேகங்கள் தவழும் குளிர்ச்சியான பகுதிகளில் வைத்திருப்பர். எனவேதான் அஞ்சனக்கல் அமைந்துள்ள இடங்களைத் தேடிச்

சென்று சித்தர்கள் வாழ்ந்தனர். அத்துடன் அஞ்சனக்கல்லில் சிற்பங்களைச் செய்து வழிபட்டனர். சதுரகிரி, கண்டரமாணிக்கம், ஓதிமலை, உலைவாயன்மலை, போகர்மலை, கஞ்சமலை, கொடைக்கானல் மலை, யானைமுட்டி மலை ஆகிய மலைகளில் சுற்றித்திரிந்து போகர் அஞ்சனக்கல்லின் மகிமையை அறிந்துகொண்டார்.

அஞ்சனக்கல்லிற்கு மனிதர்களைப் புலியாக மாற்றும் ஆற்றல் உண்டு என்றும் கூறப்படுகின்றது. சப்த ஈர்ப்பு மிக்க அஞ்சனக்கல்லை மனிதர்களமீது எரியும்போது புலியாக மாறுவர் எனக் கூறப்படுகிறது. எனவே, போகர் திபெத் நாட்டிற்குச் சென்று, காஷ்மீர் அருகே தாண்டி என்னும் பகுதியில் போட்சு புலி வித்தையைக் கற்று வந்ததாகக் கூறப்படுகிறது. அஞ்சனக்கற்களைப் புலிகளின் மீது எரிந்தால் அவை மனிதர்களைப்போல குரல் எழுப்புமாம். கொடைக்கானல் வட்டத்தில் தாண்டிக்குடி என்னும் கிராமம் உள்ளது. இதனருகே மங்களங்கொம்பு கிராமத்து பெரும்பாறை முருகன் இத்தகைய ஆற்றல் பெற்றிருந்ததாகக் கூறப்படுகிறது. திபெத்தியர் குடியிருப்புகளும் கொடைக்கானலில் உள்ளது கவனிக்கத்தக்கது. போகருடன் திபெத்தியர்கள் வந்திருக்கக்கூடும். பல ஆண்டுகளுக்கு முன் பூம்பாறை முருகனுக்கு புலித்தோலைப் பாடம் செய்து இலைதழைகளால் மூடி இறைவனுக்குக் காணிக்கை செலுத்தும் மரபு இருந்துள்ளது. வழியில் அது புலிபோல் உருமும் என்கின்றனர்.

போகர் அஞ்சனக்கல்லைத் தேடி கொடைக்கானல் பகுதிக்கு வந்தபோது பூம்பாறையிலிருப்பதை அறிந்து அங்கேயே தங்கி மூலவரை அஞ்சனக்கல்லால் உருவாக்கி வழிபட்டுள்ளதாகக் கூறப்படுகிறது. கருவறையின் நடுவில் மூலவர் முருகன் நின்றநிலையில் பாலகனாய் எழுந்தருளியுள்ளார். கல்வெட்டில் மூலவர் திருக்கை வேலப்பர் என அழைக்கப்பட்டுள்ளார். இன்று குழந்தை வேலப்பர் என்றே போற்றப்படுகிறார். சேரமன்னன் காலத்தில்

குழந்தை வடிவில் கையில் வேலுடன் அமைந்திருந்தமையால் குழந்தை வேலப்பர் என்று அழைக்கப்பட்டிருக்க வேண்டும். ஆனால் போகரால் உருவாக்கப்பட்ட (குழந்தை வேலப்பர் பழநி தண்டாயுதபாணி உருவில் அமைந்துள்ளார்) பழநி தண்டாயுதபாணி போகரால் நவபாசாணத்தாலானவர் என்பது மெக்கன்சி ஓலைச்சுவடியின் மூலம் அறியலாம். அருணகிரிநாதருக்குப் பிற்காலத்தவர் போகர். இவர் பழநி தண்டாயுதபாணியையும் பூம்பாறை முருகரையும் நவபாசாணத்தால் உருவாக்கியுள்ளதாகக் கூறப்படுகிறது. இவ்விரு சிற்பங்களும் சித்தர்களின் விஞ்ஞான அறிவிற்கு மிகச் சிறந்த எடுத்துக்காட்டுகளாகும். எனவே, பூம்பாறை குழந்தை வேலப்பர் பொ.ஆ.17 நூற்றாண்டைச் சார்ந்ததாகும்.

பூம்பாறை வேலப்பர், பழநி தண்டாயுதபாணி உருவில் இரு கைகளுடன் வலது கையில் தண்டத்தை பிடித்துக்கொண்டு, இடது கையை தொடையின் முன்புறம் கடியவலம்பித் முத்திரையில் அமைத்து நின்ற கோலத்திலுள்ளார். பூம்பாறை முருகன் சமபாதத்திலும், பழநி தண்டாயுதபாணி திரிபங்க நிலையிலும் காணப்படுகின்றனர். பூம்பாறை முருகன் சதைப்பற்றுடன் அச்சப் படிமமாக உள்ளார் பாணியிலும், பழநி முருகன் சிற்ப சாத்திரப்படியும் வடிவமைக்கப்பட்டுள்ளனர். குழந்தை வேலப்பர் இளமையான தோற்றத்தில் ஆண்டிக் கோலத்தில் ருத்ராட்சமாலை தரித்த மொட்டைத் தலையுடன் இடையில் கௌபீனத்துடன் காட்சியளிக்கின்றார். தண்டாயுதபாணி சிற்பங்கள் சிற்பக்கலை வரலாற்றில் பிற்காலத்ததாகும் என்பது கவனிக்கத்தக்கது. இச்சிற்பம் ஸ்ரீதத்துவ நீதி என்ற 19ஆம் நூற்றாண்டு சிற்ப நூலில் வேலாயுத சுப்ரமணியர் என அழைக்கப்படுகிறார்.

குழந்தை வேலப்பர் கோயிலின் பழமையான பகுதிகளான கருவறை மற்றும் சிவன் கோயில் சுவர் மகர தோரணம், கபோதகக் கூடு ஆகிய பகுதிகளில் சிற்பங்கள் காணப்படுகின்றன. தவத்தில் இருக்கும் முனிவர் மீது அம்பு எய்யும்

வீரன், புலி வேட்டை ஆடும் காட்சி, மீன், ஆமை, முதலை, பலா மரத்திலுள்ள பலாக்கனியைச் சுவைக்கும் குரங்கு, மிருதங்கம், தப்பு ஆகிய இசைக்கருவிகளை வாசிக்கும் கலைஞர்கள், மகாபாரதத்தில் காணப்படும் லிங்கத்தைப் பூசை செய்யும் புருஷாமிருகம், மயிலுருவிலுள்ள வீணைவாசிக்கும் இசைக்கலைஞர், முனிவர், கர்ப்பிணிப்பெண், நடனமங்கை, லிங்கத்தின் மீது பால் பொழியும் காராம்பசு, யாளி, கவரி வீசுபவர், விநாயகர், யானை, குதிரை மீது பாய்ந்து செல்லும் வீரர்கள், வாள் சண்டை, போர்க்களத்தில் யானை காட்டும் வீரம், நந்தி, பசு கன்று மேய்ப்பவர், பாலுருவச் சிற்பங்கள் என தெய்வ, புராண, இயற்கை, கற்பனைத் திருவுருவங்கள் மட்டுமின்றி மனித வாழ்வியலின் அன்றாட நிகழ்வுகளைச் சித்திரிக்கும் சிற்பங்கள் நாயக்கர் கலைப்பாணியில் அமைந்துள்ளன. மூலவர் கோயில் கோஷ்ட தோரணத்தில் கண்ணப்ப நாயனார் புராணச் சிற்பம் காணத்தக்கது.²² இச்சிற்பங்களில் நாட்டுப்புறக் கூறுகளுடன் வட்டாரத்தன்மை மிகுந்துள்ளன.

திருவிழா

பூம்பாறை முருகன் மலைவாழ் மக்களாகிய பழியர்கள், முதுவர்கள், குன்னூரர்கள், மன்னாடியார்கள், புலையர்களின் குலதெய்வமாகும். தாங்கள் வேட்டையாடிய பொருள்கள் மற்றும் விவசாய விளைபொருள்களை இறைவனுக்குப் படைப்பர். தேனும் தினை மாவும் பிரசாதமாக வழங்கப்பட்டுள்ளது. புலையர்கள் வேட்டையாடிய புலியின் தோலை பாடம் செய்து தெய்வப் பொட்டித்தழை என்ற ஒரு வகை மணம் நிறைந்த இலைகளால் மூடிக்கட்டி பூம்பாறை குழந்தை வேலப்பருக்குக் காணிக்கையாகச் செலுத்துவர்.

ஆண்டுதோறும் தை அல்லது மாசி மாதத்தில் பத்துநாள் உற்சவம், தேர்த் திருவிழா வெகு விமரிசையாக நடைபெறும். மலைப்பகுதியில் அமைந்துள்ள கோயில்களுள் இக்கோயிலில் மட்டுமே தேர்த் திருவிழா நடைபெறுகிறது. தேரின் முன்புறமும், பின்புறமும் இரு வடம்பிடித்து

இழுக்கப்படுகிறது. ஆரம்ப காலங்களில் மரப்பட்டைகள், செடி கொடிகளைக் கொண்டு கெட்டியாக வடம் போல் அமைத்து பயன்படுத்தினர். பிறகு கயிறும், இன்று இரும்பு சங்கிலியும் தேர் இழுக்கப் பயன்படுத்தப்படுகிறது. பக்தர்கள் வரிசையாக நின்று தேர் அச்சின் மீது தேங்காய்களை உடைக்கும் காட்சி மிகவும் விமரிசையானது. பழநி தைப்பூசத் திருவிழாவின் மறுநாள் மகம் நட்சத்திர நாள் கொடியேற்றம். அடுத்துத் திருவீதியுலாவாக வாகனம் புறப்பாடு, ஒன்பதாம் நாள் கேட்டை நட்சத்திரம் திருத்தேர் உலா, 10ஆம் நாள் முருகரை பழநிக்கு வழியனுப்பும் விழா ஆகியன நடைபெறும். இன்று இக்கோயில் நிர்வாகம் பழநி தேவஸ்தானத்தின்கீழ் நிர்வகிக்கப்படுகிறது.

முடிவுரை

பூம்பாறை குழந்தை வேலப்பர் கோயில் திருப்புகழ் பாடப்பெற்ற முருகர் தலமாகும். பதினைந்தாம் நூற்றாண்டு முதல் இக்கோயில் இருந்தமைக்கான ஆதாரங்கள் பெறப்படினும், தற்போதைய கோயில் நாயக்கர் கால கோயிலாகும். மேலும், நாயக்கர் காலம் வரை மலையின் மேற்பரப்பில் அமைந்திருந்த கோயில் பிற்காலத்தில் பூம்பாறை ஊர் நடுவே கோயில் நிலப்பரப்பை அகலப்படுத்தவும், பக்தர்களின் நலனுக்காகவும், தேர்த்திருவிழாவிற்சாகவும் தற்போதைய இடத்தில் எழுப்பப்பட்டுள்ளது. இத்தகைய செயல் பழந்தமிழர் மரபுச் சின்னங்களை அழிவிலிருந்து காப்பாற்றும் நன்முயற்சியாகும். கோடை வாசஸ்தலமான கொடைக்கானலுக்கு சுற்றுலா வரும் மக்கள் பூம்பாறை குழந்தை வேலப்பரைத் தரிசிக்க பழநி தேவஸ்தானம் ஏற்பாடுகளைச் செய்து வருவது போற்றத்தகுரியதாகும்.

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மேல்சித்தாமூர் மலைநாதர் கோயிலின் சிற்பங்களைப் பற்றிய - ஓர் ஆய்வு

ச.ஹரிஹரசதன்¹ & முனைவர் த.ரங்கநாதன்²

முன்னுரை

தமிழகத்தில் சங்க காலத்திலிருந்தே சிற்பக்கலை சிறந்த நிலையிலிருந்ததை அக்கால இலக்கியங்கள் எடுத்தியம்புகின்றன. ஆனால் சங்க காலச் சிற்பங்கள் எவையும் இதுவரை நமக்குக் கிடைக்கப்பெறவில்லை. தமிழகத்தில் கி.பி. 7-ஆம் நூற்றாண்டிலிருந்து தான் கற்களாலான சிற்பங்கள் வடிக்கப்பட்டதென வரலாற்று அறிஞர்கள் கருதுகின்றனர். அதற்கு முன்பு இறந்தவர்களுக்கு நினைவுச் சின்னங்கள் அமைக்க மட்டுமே கருங்கல் பயன்படுத்தப்பட்டதாகத் தெரிய வருகிறது.

சமண சமயச் சிற்பங்கள் கி.பி. 7-ஆம்

நூற்றாண்டிற்கு முந்தியவை. தமிழகத்தில் கிடைக்கப்பெறவில்லை. தமிழகத்தை ஆட்சிபுரிந்த மன்னர்களும் பெரும்பாலானோர் இந்து சமயத்தினைச் சார்ந்தவராயினும் பலர் சமண சமயத்தை ஆதரித்தும் வளர்த்தும் வந்துள்ளனர். இதனால் தான் சமண சமய குடைவரைக் கோயில்களும், கட்டடக் கோயில்களும் ஏராளமான அளவில் உருவாக்கப்பட்டு அவை கலைக் கருவூலங்களாகத் திகழ்கின்றன. நாட்டில் பல்வேறு பகுதிகளில் ஏராளமான சமணச் சிற்பங்கள் காணப்படுகின்றன. அவைகளைப் பாறைச்சிற்பங்கள் - கோயிற்சிற்பங்கள் - தனிச்சிற்பங்கள் என மூன்று வகையாகப் பிரித்து அறியலாம். மேல்சித்தாமூர் மலைநாதர் கோயில்

¹முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, அறிஞர் அண்ணா அரசு கலைக்கல்லூரி, விழுப்புரம் - 605 602.

²இணைப்பேராசிரியர், வரலாற்றுத்துறை, அறிஞர் அண்ணா அரசு கலைக்கல்லூரி, விழுப்புரம் - 605 602.

கருவறையில் காணப்படும் சிற்பங்கள் பாறைச் சிற்ப வகையினைச் சார்ந்தவையாகும். ஏனெனில் இயற்கையான பாறையில் சிற்பங்களைச் செதுக்கி கோயில் அமைத்துள்ளனர்.

மலைநாதர் கோயிலின் சிற்பக்கலைகள்

செஞ்சி - திண்டிவனம் பேருந்து சாலையில் வல்லத்திற்கு வடக்கே 2 கிலோ மீட்டர் தொலைவில் மேல்சித்தாமூர் அமைந்துள்ளது. இவ்வூர் தமிழகம் வாழ் திகம்பர சமணர்களுக்குத் தலைமையிடமாகத் திகழ்கிறது. மலைநாதர் மற்றும் பார்க்வநாதர் ஆகிய இரு கோயில்களையும், ஒரு சமண மடத்தினையும் கொண்டு விளங்குவது சிறப்பு மிக்க மேல்சித்தாமூராகும். இரு சமணக் கோயில்களில் ஒன்றான மலைநாதர் கோயில் சிறந்த சிற்பக்கலை உள்ளடக்கிய அழகிய சமணக் கோயிலாக உள்ளது.

கி.பி. 9-ஆம் நூற்றாண்டைச் சேர்ந்தது மேல்சித்தாமூரில் அமைந்த மலைநாதர் கோயிலாகும். இக்கோயிலை மல்லிநாதர் கோயில் எனவும் அழைக்கப்படுகிறது. இக்கோயில் பாறையினைச் செதுக்கிச் சிற்பங்களை உள்ளடக்கித் தோற்றுவிக்கப்பட்டமையால் மலைநாதர் கோயில் எனப்பட்டது. இக்கோயில் கருவறை, முகமண்டபம், அதனையடுத்து மேற்கில் மற்றொரு மண்டபம் ஆகியவற்றைக் கொண்டு வடக்கு நோக்கியதாகத் திகழ்கிறது. இவற்றைச் சுற்றி கட்டப்பட்ட திருச்சுற்று மதிலுடன் கூடிய கோபுரம் கிழக்குத் திசையினை நோக்கி அமைக்கப்பட்டிருக்கிறது.

கருவறையிலுள்ள பாறையின் முகப்பில் பாகுபலி, பார்க்வநாதர், ஆதிநாதர், நேமிநாதர், தருமதேவி ஆகியோர் அடங்கிய சிற்பத்தொகுதி 388 செ.மீ. நீளத்தில் செதுக்கப்பட்டுள்ளன. இச்சிற்பத் தொகுதியின் கீழ் முதலாம் ஆதித்த சோழனின் மனைவி அரசி காடவர்கோன் பாவையின் கல்வெட்டு பொறிக்கப்பட்டுள்ளது. மற்றொரு கல்வெட்டு முதலாம் ஆதித்தனின் 17-ஆம் ஆட்சியாண்டைச் சேர்ந்ததாகும். இக்கல்வெட்டு இக்கோயிலைக் காட்டாம்பள்ளி என்றும், இங்கு

ஒத்துரைக்கும் மண்டபம் ஒன்று இருந்ததாகவும் கூறுகின்றது.

இக்கோயிலிலுள்ள கற்சிற்பங்கள் யாவும் கி.பி. 9-ஆம் நூற்றாண்டைச் சேர்ந்தவையாகும். கி.பி. 9-ஆம் நூற்றாண்டில் இச்சிற்பத்தொகுதி அடங்கிய பாறையின் பிற்பகுதியினை வெட்டி அகற்றிவிட்டு சிற்பங்களைக் கொண்ட முன்பகுதியினை ஒட்டி கருவறையின் பின்புறச் சுவர் எழுப்பப் பெற்றுள்ளது. கருவறையும் அதனை அடுத்துள்ள மண்டபங்களும், திருச்சுற்று மதிலும், கோபுரமும் கி.பி. 19-ஆம் நூற்றாண்டு கலைப்பாணியைக் கொண்டுள்ளன. மேலும் மலைநாதரின் கோயிலின் சிறப்பு அதன் சிற்ப அமைப்பே. எனவே இக்கோயிலில் உள்ள ஐந்து சிற்பத்தினையும் கலையும், அமைதியும், அழகும் சமணத்தை பின்பற்றுபவர்கள் எவ்வாறு இருக்க வேண்டும் என்பது மலைநாதர் கோயில் சிற்பம் உணர்த்துகின்றது. மலைநாதர் கோயிலின் கருவறையில் உள்ள சிற்பத்தில் இடமிருந்து வலமாக முதலாவது தீர்த்தங்கரராகிய ஆதிநாதரின் மகனான பாகுபலி என அழைக்கப்படும் கோமடேஸ்வரர், இருபத்து மூன்றாவது தீர்த்தங்கரரான பார்க்வநாதர், முதலாவது தீர்த்தங்கரரான ரிஷிபநாதர் என அழைக்கப்படும் ஆதிநாதர், இருபத்து இரண்டாவது தீர்த்தங்கரரான நேமிநாதர் மற்றும் தர்மதேவி ஆகியோரின் திருவுருவங்கள் கலையமைப்புடன் செதுக்கப்பட்டுள்ளன.

கோமடேஸ்வரர் (பாகுபலி) - சிற்பம்

கோமடேஸ்வரரின் சிற்பமானது கருவறையில் முதல் சிற்பமாக உள்ளது. எனவே கோமடேஸ்வரரின் சிலை உருவமானது 138 செ.மீ. உயரமும், 90 செ.மீ. அகலமும் கொண்டு நின்ற நிலையில் உள்ளார். நீண்டு பரந்த உடலமைப்புடன் கைகளைத் தொங்கவிட்டவாறு இத்திருவுருவம் காணப்படுகிறது. இவரது கால்களையும் கைகளையும் இலைகளுடன் கூடிய கொடி சுற்றிப் படர்ந்திருக்கிறது. கோமடேஸ்வரரைக் குறிக்கும் சிற்பங்கள் அனைத்திலும் இப்பொதுத்

தன்மையினைக் காண முடிகிறது. கோமடஸ்வரரின் தலைக்கு மேலாகவுள்ள பிரபையில் வலப்புறம் யானையின் மேல் ஒரு பெண்டிர் இருவர் அமர்ந்தவாறு உள்ளனர்.2 இதற்குச் சற்று மேல் தள்ளி கோமடஸ்வரர் தலைக்கு நேர் மேலாகப் பூதகணம் போன்ற உருவம் உள்ளது. இத்தேவரது இடப்புறம் மேலாக மயில், பூனை ஆகியவை செதுக்கப்பட்டுள்ளது.

இவரது இருமருங்கிலும் இரு பெண்டிர் அஞ்சலி செலுத்திய வண்ணம் நிற்கின்றனர். இவர்கள் பாகுபலியின் இரு சகோதரிகள் என்று கருதப்படுகிறது. இப்பெண்டிரின் ஆடை, அலங்காரம் மற்றும் உருவ அமைப்பு ஆகியன முற்காலச் சோழனான முதலாம் ஆதித்தன் கட்டிய கும்பகோணம் நாகேஸ்வரர் கோயில் கருவறை தேவகோட்டங்களில் அமைக்கப்பட்டுள்ளன. நடன மாதரின் சிற்பத்தை ஒத்துள்ளது. எனவே இம்மலைநாதர் கோயில் உள்ள பாறைச் சிற்பங்கள் முதலாம் ஆதித்தனின் காலமான கி.பி. 9-ஆம் நூற்றாண்டினைச் சேர்ந்ததாகும்.

பார்க்வநாதர்

கோமடஸ்வரருக்கு அடுத்து நின்ற கோலத்தில் நிற்கும் பார்க்வநாதரின் சிற்பமானது 136 செ.மீ. உயரமும், 54 செ.மீ. அகலமும் கொண்ட பார்க்வநாதர் சிற்பம் உள்ளது. நீண்ட பரந்த உடலமைப்புடன் கைகளைத் தொங்க விட்டவாறு இத்திருவுருவம் காட்சியளிக்கின்றது. பரந்த மார்பும், அகன்ற தோள்களும், தசை மடிப்பினையுடைய இடையும் அழகுற வடிக்கப்பட்டுள்ளன. பார்க்வநாதரின் தலைக்கு மேலாக ஐந்து தலைநாகம் படம் விரிந்த நிலையிலுள்ளது. நாகத்திற்கு மேல் வலது புறமாகச் சாய்ந்த நிலையில் குடை ஒன்று உள்ளது. இது இங்குள்ள மற்ற திருவுருவங்களில் காணப்படாத சிறப்பம்சமாகும். வலது தோளுக்கு மேல் யானை ஒன்று தனது தும்பிக்கையை வளைத்த நிலையில் உள்ளது. இவரது வலதுபுறம் தோளுக்கு மேல் சிம்மம் தனது வாயைத் திறந்த நிலையில் உள்ளது. இவரது வலப்புறம்

தானேந்திரன் தீர்த்தங்கரரின் கால்களைத் தன் இருகரங்களால் தொட்டு வணங்கி வழிபடுவதாகச் செதுக்கப்பட்டிருக்கிறது. கால்களை மடக்கி அமர்ந்தவாறு வழிபடும் நிலையில் இருக்கும் இந்த சிற்பத்தில் உடலும் தலையும் சற்று முன்னோக்கி வளைந்து குனிந்த வண்ணம் உள்ளது. வலது பக்கத்தில் பத்மாவதி இயக்கிய தனது வலது கையினை மேலேநோக்கி வணங்குவதாகக் காணப்படுகின்றாள்.

ஆதிநாதர்

பார்க்வநாதரை அடுத்தாற்போன்று ஆதிநாதர் என்ற ரிஷபநாதர் சமண தீர்த்தங்கரரில் முதல் தீர்த்தங்கரரான ஆதிநாதரின் சிற்பம் செதுக்கப்பட்டுள்ளது. அமைதியான வடிவாய் திகழும் இவர் தியானத்தில் இருப்பதாக வடிக்கப்பட்டுள்ளார். ஆதிநாதரின் சிற்ப உயரமானது 146 செ.மீ. அகலமானது 73 செ.மீ. கொண்ட அமைதியான முறையில் அமர்ந்த நிலையில் உள்ளார். தலையின் பின்புறம் அரைவட்ட பிரபையும் அதற்குமேல் முக்குடையும் உள்ளது. முக்குடையையடுத்து பிண்டி மரம் பூக்களுடன் காட்டப்பட்டுள்ளது. இவர் அமர்ந்துள்ள சிம்மாசனத்தில் திண்டு உள்ளது. தோளுக்கு மேலாக இரு சாமரம் வீசுவோர் உள்ளனர். அரைவட்ட வளைவின் தொடக்கத்தில் இரண்டு யாளிகளின் திறந்த வாயிலிருந்து தேவகணங்கள் வருவது போன்று அழகாகச் செதுக்கப்பட்டுள்ளன.

நேமிநாதர்

ஆதிநாதரை அடுத்து உள்ள சிற்பத்தின் பெயர் நேமிநாதர் இருபத்தி இரண்டாவது தீர்த்தங்கரரான நேமிநாதரின் சிற்பம் உள்ளது. இதன் உயரம் 130 செ.மீ., அகலம் 73 செ.மீ. கொண்ட அமர்ந்தவாறு நேமிநாதர் கம்பீரமாகக் காட்சியளிக்கிறார். நேமிநாத தீர்த்தங்கரரின் இரு கரங்களும் ஒன்றின் மீது ஒன்றாக வைக்கப்பட்டு தியான நிலையில் இருக்கின்றன. பரந்த உடல் அமைப்பும், அமைதியான முகச்சாயலும், வட்ட வடிவ அமைப்புகளுடைய சுருண்ட தலைமுடியும்,

சிறிதாக மூடிய கண்களும், நீண்டு வடிக்கப்பெற்ற காதுகளும் இச்சிற்பங்களுக்கு உயிருட்டுவனதாகத் திழ்கின்றன. இவரது வலது மார்பில் முக்கோண வடிவில் சிறிய அளவில் ஸ்ரீவத்சம் உள்ளது. அருகில் இரு சாமரம் வீசுவோர் உள்ளனர். இவரது திருவாட்சி பகுதி வேலைப்பாடின்றி எளிமையாக உள்ளது.

தருமதேவி

நேமிநாதரது இடதுபுறம் அவரது யஷியாகிய குஷ்மாண்டினி அழைக்கப்பெறும் தருமதேவியின் எழிலார்ந்த சிற்பம் ஒன்று உள்ளது. 152 செ.மீ. உயரமும், 46 செ.மீ. அகலமும் கொண்டுள்ளது. வலது காலினைத் தன் வாகனமாகிய சிங்கத்தின் மீது ஊன்றியும், இடது காலினைப் பின்னோக்கி மடக்கி வைத்தும், மூன்று கோண உடல் வளைவுடன் தீர்த்தங்கரரை நோக்கிச் சற்று வலப்புறம் சாய்ந்தவாறு அழகுறக் காட்சியளிக்கின்றாள். தருமதேவி வலதுகை தாமரைமொட்டினைப் பெற்றும், இடதுகை தலைக்கு மேலாகத் தூக்கப்பட்டு அஞ்சலி செலுத்தியவாறும் இருக்கின்றன. இடது கையினை ஓட்டி கமுகுமரம் காணப்படுகிறது. இவளின் தலையில் அழகிய மணிமகுடம், காதுகளில் தடித்த குண்டலங்கள், கழுத்தில் மணிமாலைகள், கைகளில் வளையங்கள் இடையினில் முத்துக்கள் பதித்த மேகலை முதலிய அணிகலன்கள், இடம் பெற்றிருக்கின்றன. புன்முறுவல் பூத்த முகமும், நெடிய கண்களும், பருத்த மார்பகங்களும், ஒடுங்கிய இடையுடன் இவள் ஓயிலாக நிற்கும் தோற்றமும் காண்பவர் நெஞ்சைக் கவர்வனவாகும்.³ இவளது வலது காலுக்கருகில் இரு குழந்தைகள் சிற்பமும், இடது காலுக்கருகில் பெண்ணொருத்தியின் சிற்பமும் சிறியதாகச் செதுக்கப்பட்டுள்ளன.

இந்த இயக்கி தன் கால்களை அழகுற வைத்திருக்கும் காட்சி விழுப்புரம் வட்டத்தில் உள்ள பனமலை சிவன் கோயிலுள்ள பல்லவர் கால பார்வதி ஓவியத்தினை ஒத்துள்ளது. இத்தகைய அமைப்பில் நிற்கும் பெண்டிற்

சிற்பங்கள் அஜந்தா, எல்லோரா, நாகர்குள கொண்டா, அமராவதி, திரிபுவனம் போன்ற இடங்களில் காணப்படுகிறது.

முடிவுரை

சமண சமயச் சிற்பங்கள் கி.பி. 7-ஆம் நூற்றாண்டிற்கு முந்தியவை தமிழகத்தில் கிடைக்கப்பெறவில்லை. தமிழகத்தை ஆட்சிபுரிந்த மன்னர்களுள் பெரும்பாலானோர் இந்து சமயத்தினைச் சார்ந்தவராயினும் பலர் சமண சமயத்தையும் ஆதரித்தும், வளர்த்தும் வந்துள்ளனர். இதனால் தான் சமண சமய குகைக் கோயில்களும், கட்டடக் கோயில்களும் ஏராளமான அளவில் உருவாக்கப்பட்டு அவை கலைக் கருவூலங்களாகத் திகழ்கின்றன. நடுநாட்டில் ஏராளமான சமண சமய சிற்பங்கள் காணப்பட்டாலும் மேல்சித்தாமூர் மலைநாதர் கோயிலின் சிற்ப அமைப்பானது அமுகம் கலைத்துவமான சமணர்கள் வாழ்வியல் முறையினையும் எடுத்துரைக்கும் அளவில் சிற்பம் அமைந்துள்ளது. மலைநாதர் கோயிலில் உள்ள சிற்பங்கள் கோமடேஸ்வரர் பார்சுவநாதர் சிற்பம், ஆதிநாதரின் சிற்பம், நேமிநாதர் சிற்பம் கடைசியாக தருமதேவி சிற்பம் என ஐந்து சிற்பங்கள் இயற்கையான பாணியில் அமைக்கப்பட்டிருப்பது வியப்புடன் உள்ளது. எனவே சமணர்கள் மேல் சித்தாமூர் முதல் முதலில் கட்டிய கோயில் மலைநாதர் கோயிலை அடுத்து பார்சுவநாதர் கோயில் மற்றும் ஜின காஞ்சி மடம் அமைக்கப்பட்டது.

மேல் சித்தாமூர் சமணர்களின் குடியிருப்பு பகுதியாக தற்போது அமைந்துள்ளது. சமண மதம் தமிழரின் பண்பாட்டில் மிகவும் முக்கிய பங்குகள் அளிக்கின்றது. எனவே நமது பண்பாட்டின் புகழைப் பறைசாற்றும் வரலாற்று சின்னங்களில் சமணர்களின் எழுத்தும், சிற்பக்கலையும், ஓவியம் என முக்கிய பங்கு கொண்ட பல்வேறு சிறப்புடன் இருக்கக்கூடியது. மேல்சித்தாமூர் மலைநாதர் கோயில் தற்போது நல்ல முறையில் பராமரிப்புடன் ஜின காஞ்சின் நொடி பார்வையால் உள்ளதால்

பூசைகளுடனும், திருவிழாக்களுடனும், வார பூசைகள் என தினமும் வழிபாட்டில் இத்தலம் உள்ளது. கி.பி.9-ஆம் நூற்றாண்டில் வடிவமைக்கப்பட்ட மலைநாதர் கோயில் சிற்பமானது இன்றும் அதன் அழகு மாறாமல் பாதுகாத்து வருகின்றன. மேல் சித்தாமூர் சமணர் வாழ்ந்து வந்தார்கள் என்பதற்கு மிக முக்கிய சான்றாக மலைநாதர் கோயில் அமைந்து உள்ளது.

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தென்பெண்ணையும் எனதிரிமங்கலமும்

சி. இம்மானுவேல்

முன்னுரை

ஒரு நாட்டின் வரலாற்றை எழுதுவதற்கு இன்றியமையாதவை சான்றுகளாகும். தொல்பொருட்கள், கல்வெட்டுகள், செப்புப்பட்டயங்கள், ஓலைச்சுவடிகள், நாணயங்கள், வெளிநாட்டவர் குறிப்புகள் ஆகியவையே வரலாற்று ஆய்வாளர்களால் சான்றுகளாக வகைப்படுத்தப்பட்டுள்ளன. இவற்றில் முக்கியமானது தொல்லியல் ஆகும். தொல்லியல் வரலாற்றுக்கு முந்தையதும் வரலாற்றுக் காலத்தினதும் என இரு பிரிவுகளாகப் பாகுபடுத்தப்படுகிறது. அண்மையில் வளர்ந்துவரும் தொல்லியல் ஆய்வுகள் சுற்றுச்சூழல் மாற்றங்களையும், இனவியல் பண்பாட்டையும் கவனத்தில் கொண்டு ஆராய்கின்றன. தொல்லியல் என்பது அகழாய்வை மட்டும் குறிப்பதல்ல; இலக்கியங்கள், கல்வெட்டுகள், நாணயங்கள், கட்டடங்கள் போன்ற மூலப்பொருட்களையும் ஆய்வு செய்கிறது. இருப்பினும் அகழாய்வே தொல்லியலின் முதன்மைப் பணி ஆகும். மெசபடோமியா, எகிப்து, மயன், சீனம் போன்ற நாகரிகங்கள் அகழாய்வின் மூலம் வெளிப்பட்டன. இந்தியாவிலும் பழங்கற்காலம் முதல் இரும்புக்காலம் வரையிலான வாழ்க்கை முறைகள் அகழாய்வுகள் மூலம் வெளிச்சத்துக்குக்

கொண்டுவரப்பட்டன. தமிழ்நாட்டில் தற்செயலாகக் கண்டுபிடிக்கப்பட்ட கற்கருவிகள், முறையான பல்துறை அகழாய்வுகள் மற்றும் நிறுவனங்களின் ஆய்வுகளால் வரலாற்றின் தொடர்ச்சி அறியப்பட்டுள்ளதோடு, தொன்மை முதல் அண்மை வரை உள்ள பெருந்திரையும் அகற்றப்பட்டுள்ளது.

தென்பெண்ணை ஆற்றின் தோற்றம்

மைசூர் நாட்டில் பெங்களூர், கோலார், தும்கூர், மைசூர், ஹாசன், கடூர், ஷிமோகா, சித்தல் துர்க்கம் என எட்டு மாவட்டங்கள் உள்ளன. ஒவ்வொரு மாவட்டத்திலும் வட்டங்கள் (தாலுக்காக்கள்) உண்டு. கோலார் மாவட்டத்தில் சிக்பல்லூர் என்னும் பெயர் கொண்ட வட்டம் ஒன்றாகும். அவ்வட்டத்தில் நந்தி துர்க்க மலைத்தொடர் இருக்கின்றது. அத்தொடரில் திப்பசிரி, பிரமகிரி, சென்னகேசவமலை, அத்தெராகவஷ் மதில், கலவரதுர்க்கம், நந்திதுர்க்கம் என மலைகள் உண்டு. சென்னகேசவமலை கடல் மட்டத்திற்குமேல் 4762 அடி உயரமுள்ளது. இம்மலை நந்தி துர்க்கத்திற்கு வடமேற்கிலும் சிக்பல்லூர்க்குத் தென்மேற்கே ஐந்து கல் தொலைவிலும் உள்ளது. இதன் உச்சியில் அடர்ந்த காடுகள் உள்ளன. இம்மலையில் வடபகுதியில் தோன்றும் ஆறு உத்தர பிநாகினி என்பது; தென்பகுதியில் தோன்றும் ஆறு தட்ச என்பது.

இவை முறையே வடபெண்ணையாறு என்றும், தென்பெண்ணையாறு என்றும் தமிழில் பெயர் பெறும்.

பெயர்க் காரணம்

சிவனது வில்லுக்குப் 'பிநாகம்' என்பது பெயர். இவ்விரண்டு ஆறுகளும் வில்லைப் போல் வளைந்து வளைந்து செல்வதால் 'பிநாகினி' எனப்பட்டன. ஆனால், தமிழகத்தில் ஓடும் தென் பிநாகினி, தென்பெண்ணை அல்லது பெண்ணையாறு என்றே அழைக்கப்படுகிறது. ''பெண்ணை' என்னும் சொல் பனை மரத்தைக் குறிக்கும். பனைமரக் காடுகள் வழியே ஒரு காலத்தில் பாய்ந்து சென்ற காரணத்தால் இவ்விரண்டு ஆறுகளும் 'பெண்ணை' என்று பெயர் பெற்றிருக்கலாம் என்று சிலர் கருதுகின்றனர். இந்நூலுள் தென் பெண்ணையாற்றைப் 'பெண்ணையாறு' என்றே நாம் அழைப்போம்.

உலகம் முழுவதிலும் நாகரிகங்கள் ஆற்றங்கரை ஓரங்களில் தான் தோன்றின என தொல்லியல் ஆய்வுகள் கூறுகின்றன, அதை போலவே பண்டாடி அருகே உள்ள தென்பெண்ணை ஆற்றங்கரை படுகைகளில் மேற்புற களஆய்வில் புதிய கற்கால கருவிகள் முதல் சங்ககாலம் வரையிலான தொல்லியல் தடயங்கள் சுமார் 30 க்கும் மேற்பட்டவை கண்டறியப்பட்டுள்ளது. தொல்லியல் தடயங்கள் கிடைத்த ஊர்களில் ஒன்றான எனதிரிமங்கலம் பற்றி நாம் பார்க்கலாம்..

எனதிரிமங்கலம்

கடலூர் மாவட்டத்தில் உள்ள எனதிரிமங்கலம் பகுதி கிழக்கே பண்டாடியில் இருந்து 16 கி.மீ தொலைவிலும், மேற்கே விழுப்புரத்தில் இருந்து 16 கி.மீ தொலைவிலும், வடக்கே திருவக்கரையில் இருந்து 40 கி.மீ தொலைவிலும், தெற்கே உளுந்தூர்பேட்டை 22 கி.மீ தொலைவிலும் அமைந்துள்ளது. சோழர்காலத்தில் இவ்வூர் 'இரணதிரிசதுர்வேதி மங்கலம்'' என்று இருந்ததற்கான ஆதாரமாக திருவதிகை கல்வெட்டு உள்ளது. எனதிரிமங்கலம் தென்பெண்ணை

பகுதிகளில் மேற்புற களஆய்வு மேற்கொண்டபோது பழமையான மக்கள் வாழ்ந்ததற்கான தொல்லியல் தடயங்கள் கண்டறியப்பட்டது.

சுடுமண் குழாய்

ஆற்றில் ஏற்பட்ட வெள்ளப்பெருக்கு காரணமாக பெரிய அளவில் மண் அரிப்பு ஏற்பட்டது. ஆற்றின் கரை பகுதிகளில் வித்தியாசமான பாறை ஓடைகள் தென்பட்டன இதை தொடர்ந்து எனதிரிமங்கலம் தென்பெண்ணை ஆற்று பகுதியில் மேற்புற களஆய்வு மேற்கொண்டபோது சுடுமண்ணால் ஆன குழாய் கண்டறியப்பட்டது, இந்த சுடுமண் குழாயின் -நீளம் 30 செ.மீ, விட்டம் 17 செ.மீ. மொத்தம் 7 அடி நீளத்தில் ஒவ்வொன்றும் விரிசல் விட்டு காணப்படுகிறது. மீத பகுதிகள் - ஆற்றின் வெள்ளப்பெருக்கினால் சிதைந்துள்ளன., இந்த சுடுமண் குழாய்கள் சொருகு முறையை கொண்டதாக உள்ளது. இதனை மக்கள் குடிநீர் குழாயாக பயன்படுத்தி இருக்கலாம். நிலத்தின் அடியில் நீண்ட யானையின் துதிக்கை போல் உள்ள குழாய்கள் அமைத்து இருந்ததாக' பரிபாடல் குறிப்பிடுகிறது, இலக்கியங்களுக்கு வலு சேர்க்கும் வகையில் சுடுமண் குழாய்கள் கீழடி, அரிக்கைமேடு, அழகன் குளம் போன்ற பகுதிகளிலும் தமிழக அரசு மேற் கொண்ட அகழாய்வில் கிடைத்துள்ளன. பழந்தமிழ் நீர் செல்லும் குழாயில் ஒரு முனையை குறுகலாகவும், மறுமுனையை அகலமாகவும் வடிவமைத்து குழாய்களை ஒன்றுக்கு ஒன்று பொருத்தி உள்ளனர். இவ்வாறு மேம்பட்ட குடிநீர் குழாய்கள் இருந்ததற்காக தொல்லியல் சான்றுகள் மற்றும் சங்க இலக்கியங்கள் வெறும் புனைவுகள் மட்டுமின்றி வரலாற்று சான்றுகளாகவே உள்ளது என தெளிவாக தெரிகிறது.

முதுமக்கள் தாழி

பெருங்கற்காலத்தில் சேர்ந்த புதைந்த நிலையில் இரண்டு முதுமக்கள் தாழிகள் பூமியின் மேற்குப்பகுதியில் சிதைந்த நிலையிலும், மற்றொன்று புதைந்த நிலையிலும் குறிப்பாக அதன் பக்கத்திலேயே உள்ளே கருப்பு சிவப்பு

நிறத்தில் மெல்லிய தடித்த பாணைகள் ஓடுகள் மூடியுடன் கூடிய சிவப்பு நிற சிறிய பாணை ஓடுகள் , கீரல் குறியீடு ஓடுகள் உடைந்த நிலையில் இருந்தது, ஒரு முதுமக்கள் தாழி சிதைந்த நிலையில் உடைத்து தோண்டப்பட்டு உள்ளே இருந்த எலும்புகள் மற்றும் மண்டையோடுகள் உடைந்த நிலையில் அதன் பக்கத்திலேயே தூக்கியெறியப்பட்டு உள்ளது. அடுத்த தாழி சுமார் 70 மீட்டர் தொலைவில் மண்ணில் புதையுண்டு 76 சென்டி மீட்டர் விட்டத்தில், 2 இன்ச் தடிமன் கொண்ட நிலையில் தாழியின் மேல் மூடி உடைந்து மண்ணில் புதைந்து இருக்கிறது.

சுடுமண் பொம்மைகள்

எனதிரிமங்கலம் தென்பெண்ணை ஆற்றுபடுகையில் களஆய்வின் போது கிடைத்த சுடுமண்ணாலான பொம்மைகள் மற்றும் பழம்பொருட்கள் குறித்த விவரம் பின்வருமாறு:

- பெண் உருவ சுடுமண் பொம்மை: பெண் உருவ பொம்மையில் இரு காதுகளிலும் அழகிய காதணி உள்ளது, முகத்தில் கண்கள் , மூக்கு, வாய், போன்றவை காட்டப்படவில்லை முகம் முற்று பெறாத நிலையில் யில், இரண்டு கைகளும் உடைந்த நிலையில் உள்ளது, இவ்வுருவம் பெண் தான் என்பதற்கு மார்பகங்கள் காட்டப்பட்டுள்ளது , இடுப்புக்கு கீழே பாதி உடைந்த நிலையில் உள்ளது இதன் காலம் சங்க காலம் ஆகும்
- குழந்தை உருவம்: சங்க காலத்தை சார்ந்த உடைந்த குழந்தை பொம்மை உட்கார்ந்த நிலையில் இருப்பது போன்று தலை, கை மற்றும் கால்கள் உடைந்து உடம்பு பகுதி மட்டுமே காணப்படுகிறது , இதுபோன்ற உட்கார்ந்த நிலையில் உள்ள குழந்தை பொம்மை பூம்புகார் பகுதியில் கண்டறியப்பட்டுள்ளது.
- பன்றியின் தலை: பன்றி உருவம் போன்று தலை அமைப்புடன் உள்ளது, மூக்கு, வாய், காது ஆகிய உறுப்புகள் காட்டப்பட்டுள்ளது, உடம்பின் மற்ற பாகங்கள் உடைந்துள்ளது

- வட்டச்சில்லுகள்: வட்டச்சில்லுகள் அன்றைய சமுதாயத்தின் வாழ்க்கை முறையையும், பொழுதுபோக்கு அம்சங்களையும் பிரதிபலிக்கின்றது. எனதிரிமங்கலம் தென்பெண்ணை ஆற்றில் 20 க்கும் மேற்பட்ட வட்டச்சில்லுகள் கிடைத்துள்ளது. தற்போது 'பாண்டி' என்ற பெயரில் சிறுவர்கள் மற்றும் குழந்தைகளால் விளையாடப்படுகிறது ..
- கெண்டிமூக்கு பாணை: கெண்டிமூக்கு பாணை முழுமையான நிலையில் கிடைத்துள்ளது, இப்பாணைகள் பழங்கால மக்கள் குடிநீர் பருகுவோ அல்லது மருத்துவத்துவ பயன்பாட்டிற்கோ பயன்படுத்தி இருக்கலாம் , அதிகமான கெண்டிமூக்கு பாணைகள் இருந்தற்கு அடையாளமாக கெண்டிமூக்குகள் ஆங்காங்கே அதிகம் கிடைக்கிறது. இதுபோன்ற கெண்டிமூக்கு பாணை மதுரை கீழடியில் நடந்த 6-ம் கட்ட அகழ்வாராய்ச்சியில் கிடைத்துள்ளது என்பது குறிப்பிடத்தக்கது..
- விநாயகர் பொம்மை: சுடு மண்ணாலான விநாயகர் சிற்ப பொம்மையின் உயரம் 15 செ.மீ, அகலம் 7 செ.மீ, விநாயகர் பொம்மை இரண்டு கரங்களுடன் காணப்படுகிறது. தலையில் கரண்ட மகுடமும், இரு காதுகளிலும் ஓட்டையும், துதிக்கை நீண்டும் உள்ளது. இரு கைகளில் உள்ள தோள்களிலும் (புஜம்) காப்பு அணிந்துள்ளார், விநாயகர் குழந்தையைப் போன்று பீடத்தின் மீது அமர்ந்துள்ளார். சுடுமண்ணாலான விநாயகரின் சிற்ப அமைதியை பார்க்கும் போது இது சோழர்காலத்தை சேர்ந்ததாக இருக்கலாம் .

முடிவுரை

மேலே குறிப்பிடப்பட்டுள்ள சான்றுகளின் வாயிலாக எனதிரிமங்கலம் தென்பெண்ணை பகுதியில் கண்டெடுத்த சுடுமண் குழாய், முதுமக்கள் தாழி, சுடுமண் பொம்மை, வட்டச்சில்லுகள், உறைகிணறு, கெண்டிமூக்கு பாணை, ஆகியவற்றை பார்க்கும் போது பழங்கால

மக்கள் தென்பெண்ணை ஆற்று கரையோரம் உள்ள பகுதிகளில் ஒரு நகர நாகரீக வாழ்க்கையை வாழ்ந்து இருக்கின்றனர் என அறியமுடிகிறது.

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நாயக்கர் கால வழிப்போக்கர் மண்டபம் - அமரம்பேடு

திவ்யா.கு

முன்னுரை

நாயக்கர் கால மண்டபங்களில் இருப்பதைப் போலவே சத்திரங்களிலும் நுணுக்கமான சிற்ப வேலைப்பாடுகள் உள்ளன. நாயக்கர் காலத்தில் அதிக அளவில் மண்டபங்கள் கட்டப்பட்டுள்ளன. அவற்றுள் ஒரு சில மண்டபங்கள் மட்டுமே இன்றளவும் காணக்கிடைக்கின்றன. ஒரிரு மண்டபங்களில் மட்டுமே கல்வெட்டுகள் உள்ளன. அவ்வகையில் அமரம்பேட்டில் கல்வெட்டுகளுடன் காணப்படும் இம்மண்டபம்

தமிழ்த்துறை, சென்னைக் கிறித்தவக் கல்லூரி, தாம்பரம்,

குறிப்பிடத்தக்கதாகும்.

இங்குள்ள கல்வெட்டுகளின் வழி இம்மண்டபம் 303 ஆண்டுகள் பழமையானது என்பதை அறிய முடிகிறது. மேலும் இம்மண்டபத்தைக் கட்டியவர்களின் குறிப்புகளும் கல்வெட்டில் இடம்பெறுகின்றன. உணவும் தண்ணீரும் எளிமையாகக் கிடைக்குமிடங்களிலேயே வழிப்போக்கர் சத்திரங்கள் கட்டப்பட்டன என்கிறார் சா.பாலுசாமி. அதே போல் இம்மண்டபத்தின் எதிரிலும் உணவு அருந்தக்கூடிய

சத்திரம் ஒன்று பாழடைந்த நிலையில் உள்ளது. இம்மண்டபத்தின் பின்புறம் குளம் இருக்கிறது. சில வருடங்களுக்கு முன்பு வரையில் இக்குளத்தில் உள்ள நீரையே குடிநீராகப் பயன்படுத்தியுள்ளனர். இப்போது இக்குளம் மக்கள் பயன்பாட்டில் இல்லை. அமரம்பேட்டிலிருந்து 3கி.மீ. தொலைவில் கி.பி.11ஆம் நூற்றாண்டு சோழர் கால சோமநாதீஸ்வரர் கோவில் உள்ளது. இக்கோவிலுக்குப் பயணம் மேற்கொள்பவர்கள் இம்மண்டபத்தில் தங்கி அங்குள்ள சத்திரத்தில் உணவு உண்டு பின் அமரம்பேடு மேற்குப் பகுதியில் உள்ள கரிய மாணிக்கப் பெருமானைத் தரிசித்துத் தங்கள் பயணத்தைத் தொடர்வர் என்பது இவ்வூர் மக்களின் கருத்து.

அமைவிடம்

காஞ்சிபுரம் மாவட்டம், குன்றத்தூர் வட்டத்தில் ஸ்ரீபெரும்புதூரிலிருந்து குன்றத்தூர் செல்லும் தேசிய நெடுஞ்சாலையில் 14கி.மீ. தொலைவில் அமரம்பேடு கிராமம் அமைந்துள்ளது. (அட்ச ரேகை - 12°51'57"மீ, தீர்க்கரேகை - 80°51'00'50" E) இக்கிராமம் கிழக்கு, மேற்கு, சத்திரம் என மூன்றாகப் பகுக்கப்படுகிறது. மக்கள் வழக்கில் காலணி, ஊர், பொதுச்சத்திரம் (புதுச்சத்திரம்) என வழங்கப்படுகிறது. இவ்வூர் தேசிய நெடுஞ்சாலையின் (SH &113) மையத்தில் இருக்கிறது. இதற்கு முன்பும் பெரும்பான்மையாகப் பயன்படுத்தப்பட்ட வழியாக இருந்திருக்கக் கூடும் என்பதற்கு அடிப்படையாக இம்மண்டபம் அமைந்துள்ளது (X2C7 + 4C8).

அமரம்பேடு - பெயர்க் காரணம்

இவ்வூருக்கு இரண்டு பெயர் காரணங்கள் உள்ளன. ஒன்று, சோமங்கலத்தில் உள்ள சோமநாதீஸ்வரர் கோவிலைக் கைப்பற்றுவதற்காகச் சோழர் காலத்தில் மிகப்பெரிய போர் நடைபெற்றது. அப்போரில் இறந்தவர்களை இங்குப் புதைத்தனர். எனவே இவ்வூர் அமரர் மேடு எனப் பெயர் பெற்றது. நாளடைவில் அச்சொல்லே மருவி அமரம்பேடு என்றாகியது என மேற்குப் பகுதி மக்கள்

தெரிவிக்கின்றனர். இக்கோவிலிலும் இதற்கான புறச்சான்றுகள் ஏதும் இல்லை. மற்றொன்று, அமரம்பேட்டில் வசிக்கும் மக்கள் துணி நெய்யும் நெசவுத் தொழிலைச் செய்து வந்தனர். துணி என்பதற்கு அம்பரம் எனவும் பெயருண்டு. எனவே அம்பரம் மேடு எனப் பெயர் பெற்றது. பின்னர் அமரம்பேடு என்றாகியது என்ற செய்தியைக் கிழக்குப் பகுதி மக்கள் தெரிவிக்கின்றனர். சத்திரப் பகுதியில் உள்ள வழிப்போக்கர் மண்டபத்தைச் செய்தவர்கள் சவள வேளாளர் குலத்தைச் சார்ந்த முதலியார்கள் என்பதை அங்குள்ள கல்வெட்டு வழி அறிய முடிகிறது. இங்குச் சவள வேளாளர் என்பது துணி நெய்யும் தொழிலைச் செய்பவர்களையே குறிக்கிறது. எனவே இப்பெயர்க் காரணமும் பொருத்தமாகத் தோன்றுகிறது.

தர்ம மண்டபம் : கட்டடக்கலை

இம்மண்டபத்தை முகமண்டபம், உள்மண்டபம் என இரண்டாகப் பகுக்கலாம். முகமண்டபம் மூன்று பக்கம் திறந்தவெளி அமைப்போடும் உள் மண்டபம் மூன்று பக்கங்கள் மூடிய நிலையிலும் உள்ளது. உள் மண்டபம் தரைமட்டத்திலிருந்து 2 லீ அடி உயர்ந்து இருக்கிறது. முக மண்டபத்தில் எட்டு தூண்களும் உள் மண்டபத்தில் நான்கு தூண்களும் உள்ளன. ஒவ்வொரு தூணிலும் எட்டுச் சிற்பங்கள் வீதம் 96 சிற்ப வேலைப்பாடுகள் உள்ளன. ஓவியங்களுக்கும் சிற்பங்களுக்கும் மேலே அதற்கான குறிப்புகளைப் பொறித்தல் நாயக்கர் காலத்தின் சிறப்பு. இங்கும் சில சிற்பங்களுக்கு மேலே பெயர்கள் பொறிக்கப்பட்டுள்ளன. எனவே இச்சிற்பங்கள் இம்மண்டபத்தை எழுப்பியவர்களின் உருவப் பொறிப்புகளாகக் கருதப்படுகின்றன. மண்டபக் கூரைப் பகுதியின் ஓரத்தில் வளைந்த வண்ணம் அமைக்கப்பெறும் அமைப்பு கொடுங்கையாகும். இம்மண்டபமும் கொடுங்கை அமைப்புடன் கட்டப்பட்டுள்ளது. இங்குள்ள சிற்பங்களின் உடல் உறுப்புகள், ஆடை அணிகலன்கள் ஆகியன மிக நுட்பமாக அலங்காரத்துடன் காணப்படுகின்றன. பதினாறாம் நூற்றாண்டில் அரசர்களின் பாலியல்

உறவு நேரடியாகச் சிற்பம், ஓவியம், இலக்கியம் முதலியவற்றில் பெருவழக்காக தலைப்பட்டுள்ளது என்கிறார் சா. பாலுசாமி2. அதற்கேற்ற வகையில் இம்மண்டபத்திலும் பாலியல் உறவுகளைச் சித்திரிக்கும் மிதுனச் சிற்பங்கள் தூண்களின் பக்கவாட்டில் அமைந்துள்ளன. மேலும் மண்டபத்தின் விதானத்தில் பாம்பு, தவளை, எலி, உடும்பு, மீன் ஆகிய உருவங்கள் காணப்படுகின்றன.

தர்ம மண்டபம் : கல்வெட்டுகள்

கல்வெட்டு 1 இடம்: உள் மண்டபத்தில் இடமிருந்து வலமாக உள்ள இரண்டாவது தூணின் கிழக்குப் பக்கம் காலம்: கி.பி. 18ஆம் நூற்றாண்டு

கல்வெட்டு செய்தி: 21 வரிகளைக் கொண்ட இக்கல்வெட்டு சாலிவாகனன் 1643ஆம் ஆண்டு சோமவாரத்தில் ஐப்பசி மாதம் 29ஆம் நாள் அமரம்பேட்டில் வசிக்கும் சவள வேளாளர் (ஐவுளி) குலத்தைச் சார்ந்த மூர்த்தியப்ப முதலியாரின் குமாரன் நயினியப்ப முதலியாரின் குமாரன் ராசப்ப முதலியார் இத்தர்ம மண்டபத்தைச் செய்வித்தார் என்பதைக் குறிப்பிடுகிறது. அதன் கீழே ராசப்ப முதலியார் எனும் பெயரும் ஓர் உருவமும் பொறிக்கப்பட்டுள்ளன.

கல்வெட்டு 2 இடம்: முக மண்டபத்தில்

இடமிருந்து வலமாக இரண்டாவது தூணின்

வடக்குத் திசை காலம்: கி.பி. 18ஆம் நூற்றாண்டு

கல்வெட்டு செய்தி: ஐந்து வரிகளைக் கொண்ட இக்கல்வெட்டு ஓர் ஆண் சிற்பத்தினை அமரம்பேட்டு நயினியப்ப முதலியாரின் குமாரன் மூர்த்தியப்ப முதலியார் எனும் பெயரால் அடையாளப்படுத்துகிறது.

கல்வெட்டு 3 இடம்: முக மண்டபத்தில் இடமிருந்து வலமாக உள்ள இரண்டாவது தூணின் மேற்குத் திசை காலம்: கி.பி. 18ஆம் நூற்றாண்டு

கல்வெட்டு செய்தி: ஏழு வரிகளைக் கொண்ட இக்கல்வெட்டு ஓர் ஆண் சிற்பத்தினை அமரம்பேட்டு மூர்த்தியப்ப முதலியாரின் குமாரன்

திருவேங்கட முதலியார் செய்த சேவை எனச் சுட்டுகிறது.

தர்ம மண்டபத்தின் காலம்

சாலிவாகனன் ஆண்டு எனப்பட்டதால் 1721ஆம் ஆண்டு (1643+78) எனப் புலப்படுகிறது. ஐப்பசி என்பதையே பேச்சு வழக்கில் அரப்பசி என எழுதியுள்ளனர் எனக் கருதலாம். ஆங்கில மாதங்களின் அடிப்படையில் அக்டோபர் அல்லது நவம்பர் மாதமாக இருக்கும். பலவ வருஷம் என்பது பிலவ ஆண்டை குறிப்பதற்காகப் பயன்படுத்தப்பட்டிருக்கும். இதனடிப்படையில் கி.பி.1721ஆம் ஆண்டு அக்டோபர் அல்லது நவம்பர் என்பது இக்கல்வெட்டின் காலம். இதுவே மண்டபத்தின் காலம் எனவும் உறுதியாகக் கொள்ளப்படுகிறது.

தர்ம மண்டபம் : தற்போதைய நிலை

இம்மண்டபம் செங்கற்களால் கட்டப்பட்டு பின்னர் புனரமைக்கப்பட்டிருக்கிறது. இப்போது உடைந்து கீழே விழும் நிலையில் காணப்படுகிறது. இதனைக் கோவிலாகக் கருதி ஒரு தெய்வச் சிலையை வைத்து வழிபட்டு வந்துள்ளனர். பின்னர் வழிபாடு நடைபெறவில்லை. அச்சிலை தற்போது மண்டபத்தின் உள்ளேயே சிதைந்த நிலையில் இருக்கிறது. இச்சிலை பெண் உருவம் என்பதைத் தவிர வேறெதுவும் புலப்படவில்லை. வழிபாட்டில் இருந்தபோது வண்ணம் தீட்டி மண்டபத்தைப் புதுப்பிக்க எண்ணி அங்குள்ள தூண்களிலும் சிற்பங்களிலும் வெள்ளை வண்ணம் தீட்டும் முயற்சி மேற்கொள்ளப்பட்டிருக்கிறது. இதனால் சிற்பங்கள் சேதமடைந்துள்ளன. மேலும் புதிதாக இரண்டுத் தூண்களைக் கட்டியுள்ளனர். இம்மண்டபம் தற்போது கால்நடைகளைப் பேணுவதற்கான இடமாகவும் பயன்படுத்தப்பட்டு வருகிறது.

முடிவுரை

காஞ்சிபுரம் மாவட்டத்தில் தாங்கி எனும் ஊரில் அமைந்துள்ள வழிப்போக்கர் மண்டபமும் நாயக்கர் காலத்தைச் சார்ந்ததே. 248 ஆண்டுகள் பழமையான கல்வெட்டுச் சான்றுகளுடன்

அமைந்துள்ள இம்மண்டபம் தொல்லியல் துறையின் பாதுகாக்கப்பட்ட சின்னமாக உள்ளது. இதே மாவட்டத்தில் அமைந்துள்ள 303 ஆண்டுகள் பழமை வாய்ந்த அமரம்பேடு வழிப்போக்கர் மண்டபம் இன்றுவரை ஆவணப்படுத்தப்படாமல் இருக்கிறது. கல்வெட்டு சான்றுகளுடன் நுண்ணிய சிற்ப வேலைப்பாடுகள் நிறைந்து காணப்படும் இம்மண்டபம் பராமரிப்பின்றி பாழடைந்துக் காணப்படுகிறது. வரலாற்றையும் பழமையையும் தாங்கி நிற்கும் இம்மண்டபத்தைப் பாதுகாப்பது அவசியமாகிறது.

அடிக்குறிப்புகள்

1. சா.பாலுசாமி, நாயக்கர் கால கலைக் கோட்பாடுகள், ப.97.
2. மேலது, ப.169.



படம் 1 : முதல் கல்வெட்டு



படம் 2 : இரண்டாம் கல்வெட்டு



படம் 3 : மூன்றாம் கல்வெட்டு

மகாகூடத் தூண் கல்வெட்டுச் சுட்டும் 'த்ரமிள'நாடு

உ. ப. தமிழ் நிலவன்

முன்னுரை

மகாகூடத் தூண் கல்வெட்டு, கர்நாடக மாநிலத்தின் தற்போதைய பாகல்கோட் மாவட்டத்திலுள்ள மகாகூடேச்சுவரர் கோயிலின் அருகில் 1881ஆம் ஆண்டு ஜே. எல். ப்ளீட் (J. L. Fleet) என்பவரால் கண்டறியப்பட்டது. இக்கந்தூண் மகுடத் தூண், மகத ஸ்தம்பா, மங்கலேச தர்ம ஜெய ஸ்தம்பா என்றெல்லாம் அழைக்கப்பெறுகிறது. 16 வரிகளைக் கொண்ட இக்கல்வெட்டு சமஸ்கிருத மொழியிலும் பழங் கன்னட (Old Kanarese)

வரிவடிவிலும் செதுக்கப்பட்டுள்ளது. இக்கல்வெட்டு மங்கலேசனின் ஐந்தாவது ஆட்சியாண்டில் எடுப்பிக்கப்பட்டது. மங்கலேசனின் ஆட்சிக்காலம் பொ.ஆ. 597-98 தொடங்கி பொ.ஆ. 610-11 வரையாகும்¹. எனவே இக்கல்வெட்டின் காலம் பொ.ஆ. 602 எனக் கருத முடிகிறது².

மகாகூடத் தூண் கல்வெட்டு

மகாகூடத் தூண் கல்வெட்டு முதலாம்

முதுகலைத் தமிழ் இலக்கியம் (நிறைவு), இளங்கல்வியியல்முதலாமாண்டு மாணவர் சி. மா. அண்ணாமலை கல்வியியல் கல்லூரி, வெள்ளாத்தூர் கிராமம், திருவள்ளூர் மாவட்டம் – 631 303
மின்னஞ்சல்: upthamilnilavan642@gmail.com

புலிகேசியின் மனைவியான துர்பலா தேவியின் (மங்கலேசனின் மாற்றாந்தாய்) அறிவுரையைப்பெற்று மங்கலேசனால் அவனது ஐந்தாவது ஆட்சியாண்டில் எடுப்பிக்கப் பட்டதாகும். இக்கந்தூண் மத வெற்றித் தூண் எனப் போற்றப்படுகிறது. இக்கல்வெட்டு முதலாம் புலிகேசியும் அவன் மகன் முதலாம் கீர்த்திவர்மனும் மகாகூடேச்சுவர ஆலயத்திற்குப் பெருமளவுச் செல்வத்தினைச் செலவிட்டதாகக் குறிப்பிடுகிறது.

‘த்ரமிள’- சொற்பொருளும் பயன்பாடும்

தமிழ் என்றாலும் திரமிளம் என்றாலும் ஒன்றேயாகும்⁴. தமிழ் எனும் சொல்லே தமிழ், தமிழம், த்ரமிள, திரமிட, திரவிட, த்ராவிட என்றாகித் திராவிடம் என்றானது⁵. ‘த்ரமிள’ எனும் சொல் தமிழ் எனும் சொல்லிற்கான வடமொழிப் பயன்பாடு ஆகும். வடமொழியில் முகரம் இல்லை. முகரம் வரும் தமிழ்ச்சொற்களைக் கையாள வட மொழியாளர்கள் எகரத்தைப் பயன்படுத்தினர். வடமொழியாளர்கள் முகரத்தை எகரமாகத் திரித்துப் பயன்படுத்தும்போது அச்சொற்களின் முதல் எழுத்தின் ஓசையோடு எகரத்திற்கு இயைபுடைய ரகர ஓசையைச் சேர்த்துப் பயன்படுத்தினர். இதனால் பவழம் எனும் தமிழ்ச்சொல் வடமொழியில் ப்ரவாளம் என்றானது. தமிழம் எனும் சொல் த்ரமிளம் என்றானது. த்ரமிளம் நாளடைவில் திரிந்து திராவிடம் என்றானது. ஆகவே வடமொழியில் த்ரமிளம், திராவிடம் முதலானச்சொற்கள் தமிழ் எனும் சொல்லைக் குறிப்பிடவே வழங்கப்பெறுகின்றன.⁶

இக்கருத்திற்கு வலு சேர்ப்பதாய் கலிங்க நாட்டு மன்னன் காரவேலனின் பிராகிருத மொழிக் கல்வெட்டு உள்ளது. பொ.ஆ.மு. 169ஆம் ஆண்டைச் சேர்ந்த இக்கல்வெட்டு அயலார் படையெடுப்பை எதிர்க்கத் தமிழ் மன்னர்கள் அமைத்தக் கூட்டணியைத் ‘திரமிள தேச சங்காதம்’ எனக் குறிப்பிடுகிறது. பொ.ஆ. 470இல் வச்சிரநந்தி திரமிளச் சங்கத்தைத் தோற்றுவித்தார். இதற்கு தமிழ்ச் சங்கம் என மயிலை சீனி. வேங்கடசாமி

பொருளுரைக்கிறார். தமிழ் நூலான திருவாய்மொழி ‘திராவிட வேதம்’ என்றழைக்கப்பெறுகிறது. திவ்ய பிரபந்த உரையாசியர் பிள்ளை லோகாச்சாரியார் தமிழ் இலக்கணத்தைத் திராவிட சாஸ்திரம் என்றுக் குறிப்பிடுகிறார்.⁹ இச்சான்றுகள் த்ரமிள, திராவிட ஆகியச் சொற்கள் தமிழ் எனும் சொல்லிற்கான வடமொழிப் பயன்பாடு என்பதை உறுதி செய்கிறது.

த்ராவிட தேசம்

பி. வி. ஜகதீச அய்யர் புராண இலக்கியங்களை அடிப்படையாகக் கொண்டு ‘புராதன இந்தியா என்னும் பழைய 56 தேசங்கள்’ எனும் நூலை எழுதியுள்ளார். இந்நூலில் 56 தேசங்களின் பட்டியலைத் தருவதோடு அத்தேசங்களுக்கான நிலவியல் அமைப்பினையும் வழிபாட்டுச் சூழலையும் விவரிக்கிறார். இவர் பட்டியலிடும் ஐம்பத்தாறு தேசங்களுள் சேர (கேரள), சோழ, பாண்டிய தேசங்களும் த்ராவிட தேசமும் அடங்கும். ஜகதீச அய்யர் த்ராவிட தேசத்திற்கான நிலவியல் அமைப்பை விரிவாக எடுத்துரைக்கிறார். அவ்விவரிப்பின் சுருக்கம்,

த்ராவிடதேசம் (தமிழ் தேசம்) குளிர்ந்த தேசத்தின் தென்பாகத்தில் ஓடும் கிருஷ்ணா நதிக்குத் தெற்கிலும் சோழ தேசத்திற்கு வடக்கிலும் ஓர் விசால பூமியில் கர்நாடக தேசம் எல்லை வரையில் பரவியிருக்கிறது. இது ஒரு பெரிய தேசமேயாகும். இந்த தேசத்தின் நான்குத் திக்குகளிலும் அனேக மலைகள் உண்டு. அவைகள் பெரும்பாலும் சிறு குன்றுகளேயாகும். அவைகள் எதுவெனில் - இந்த தேசத்தின் நடுவில் வெங்கடாசலம் என்னும் திருப்பதி மலையும், காளஹஸ்தி மலையும் கடிகாசலமும் (சோளிங்கர்), தெற்கில் வேதகிரியும் (திருக்கழுக்குன்றம்), ஹஸ்திகிரியும், அருணகிரியும், தேவகிரியும் (செஞ்சி) ஆகும். இந்த த்ராவிட தேசத்தில் ஸ்வர்ணமுகி, வேகவதி, க்ஷீரநதி (பாலாறு), பெண்ணையாறு, கருடநதி இவைகளே மிகவும் புனையநதிகள் என்று எங்கும் ப்ரஸித்தம். இந்த த்ராவிட தேசத்தில் காஞ்சீபுரமே

மிகவும் ப்ரஸித்தி பெற்றதுடன் முக்ய நகரமாகவும் நெடுநாளாய் ஏற்பட்டிருக்கிறது.

ஐகதீச அய்யர் இக்கட்டுரையின் அடிக்குறிப்பில் த்ராவிட தேசத்தைத் தமிழ்த் தேசம் என்றுக் குறிப்பிடுகிறார்.

இதற்கு தமிழ் தேசம் என்று பொருள்; ஏனெனில் இதில் பெரும்பாலும் தமிழ் பாஷையே நெடுநாளாய் வழங்குவதால் அகஸ்தியரால் ப்ராசரத்தையடைந்த தமிழ் பாஷைக்கு த்ராவிடம் என்று வடமொழியில் பெயர் ஏற்பட்டபடியால் புராணங்களுரைக்குங் காலத்திலே சக்திஸங்கம தந்த்ரத்தில் த்ராவிட தேசம் என்று வழங்கலாயிற்று.

மேலும் கடிசாலத்திற்குச் சோளிங்கர் என்றும் வேதகிரிக்குத் திருக்கழுக்குன்றம் என்றும் தேவகிரிக்குச் செஞ்சி என்றும் பொருள் தருகிறார். இவர் குறிப்பிடும் வேகவதி, ஹஸ்திகிரி (அத்திகிரி)ஆகியன காஞ்சிபுரத்திலும்வேங்கடம்,காளஹஸ்தி (திருக்காளத்தி), ஸ்வர்ணமுகி ஆகியனஆந்திரப்பகுதிகளிலும் உள்ளது.இவர்குறிப்பிடும் அருணகிரி திருவண்ணாமலை ஆகும். கருடநதிகெடிலம் ஆறு ஆகும். கெடிலம் ஆறு கள்ளக்குறிச்சியின் மையனூர் மலையடிவாரத்தில் தோன்றி கடலூரில் முடிவடைகிறது.

தொண்டை மண்டலம்

ஐகதீச அய்யர்குறிப்பிடும் த்ராவிட தேசத்திற்கான நிலவியல் தமிழ்நாட்டைச் சேர்ந்த தொண்டை மண்டலத்திற்கு உரியதாகும். .இத்தொண்டை மண்டலத்தின் எல்லைகளைக்கம்பரின் தனிப் பாடலொன்றுச் சுட்டுகிறது.

மேற்குப் பவளமலை; வேங்கட நேர்வடக்காம்;

ஆர்க்கும் உவரி அணிகிழக்கு; - பார்க்குள்உயர்

தெற்குப் பினாகினி திகழிருப தின்காதம்,

நல்தொண்டை நாடெனவே நாட்டு.15

மேற்குத் திசையில் பவளமலையும், நேரே வடதிசையில் திருவேங்கட மலையும், அழகிய கிழக்குத் திசையில் ஒலிக்கின்ற கடலையும், தென் திசையில் உலகில் சிறந்த பெண்ணை ஆற்றையும் எல்லையாக உடையதுச்சிறந்த தொண்டை நாடு. அதன் அமைப்பு இருபது காத தூரம் என்று உறுதியாகச் சொல்லுக! என்பது இப்பாடலின் பொருளாகும். தொண்டை நாட்டினுடைய பரப்பளவு இருபதின் காதம் (20து 10 = 200) என்பர். அதாவது இருநூறு சதுரக்கல் அளவுடையது.

ஆந்திராவின் நெல்லூர், சித்தூர் பகுதிகளும் தமிழ்நாட்டின் செங்கல்பட்டு,வட ஆற்காடு, தென் ஆற்காடு மாவட்டங்களும் தொண்டை மண்டலம் ஆகும். சித்தூர், நெல்லூர், வேலூர், ராணிப்பேட்டை, திருப்பத்தூர், திருவண்ணாமலை, விழுப்புரம், கள்ளக்குறிச்சி, திருவள்ளூர், காஞ்சிபுரம், செங்கல்பட்டு, கடலூர், சென்னை ஆகியவை இதில் அடங்கும்.

யுவான் சுவாங்

தொண்டை மண்டலம் திராவிடம் எனும் பெயரில் அழைக்கப்பெற்றதை யுவான் சுவாங் பயணக்குறிப்பின் வழி அறிய முடிகிறது. சீனப் பயணி யுவான் சுவாங் இந்தியாவினைப் பொ.ஆ. 629இல் வந்தடைந்தார்19. இவர் எழுதிய பயணக்குறிப்பு இந்தியாவைப் பற்றிய மிக முக்கிய வரலாற்றுச் சான்றாகும். இவர் பொ.ஆ. 642இல் பல்லவ அரசன் முதலாம் நரசிம்மவர்மனின் ஆட்சிக்காலத்தில் தமிழ்நாட்டின் காஞ்சிபுரத்திற்குவருகைத் தந்தார்20. இவர் தனது பயணக்குறிப்பில் காஞ்சிபுரம், தொண்டை மண்டலம்ஆகியவைக் குறித்து விவரித்துள்ளார்.

சுவிய நாட்டிலிருந்து கல்லும் காடும் உள்ள 1500 அல்லது 1600லீ தூரத்தைக் கடந்து த-லொ-பி-து நாட்டுக்கு யாத்திரிகர் சென்றார். இது 6000 லீக்கு மேற்பட்ட சுற்றளவுள்ளது. இதன் தலைநகரம் கஞ்சிஹ்-பு-லொ என்பது இது 30 லீ சுற்றளவுள்ளது.

இதில் த-லொ-பி-து என்பது திராவிட என்பதாகும்: அதாவது திராவிட தேசம். கஞ்சிஹ்புலொ என்பது

காஞ்சீபுரம் என்று மயிலை சீனி வேங்கடசாமி குறிப்பிடுகிறார்.22யுவான் சுவாங் தொண்டை மண்டலத்தைத்-லொ-பி-து என்றும் காஞ்சிபுரத்தைக் காஞ்சிபுலோ என்றும் குறிப்பிட்டுள்ளார். இவர் தனது பயணக்குறிப்பில் தொண்டை மண்டலத்தைப் பற்றி விவரிக்கையில் த-லொ-பி-து என்று தலைப்பிடாமல் திராவிடம் என்றே தலைப்பிட்டு விவரிக்கிறார். தொண்டை மண்டலம் அவர் பயணப்பட்ட காலத்தில் திராவிடம் என அழைக்கப்பெற்றதை இக்குறிப்பு உறுதிச் செய்கிறது.

த்ரமிள நாடு

மகாகூடத் தூண் கல்வெட்டில் த்ரமிள எனும் பெயரோடு மூவேந்தர்களான சேர (கேரள), சோழ, பாண்டிய எனும் பெயர்களும் இடம்பெற்றிருப்பது நோக்கத்தக்கது. இப்பெயர்கள் தமிழ் மன்னர்கள் ஆட்சி செய்த நிலப்பரப்புகளைக் குறிப்பன. த்ரமிள, திராவிட ஆகியச் சொற்கள் தமிழ் எனும் பொருளைச்சூட்டுவதால் இக்கல்வெட்டில் இடம்பெறும் த்ரமிள எனும் சொல்தமிழ்நாட்டையேக்குறிப்பதாகக் கருத முடியும். தமிழ் மன்னர்களான சேர, சோழ, பாண்டியரின் நாடுகள்இக்கல்வெட்டில்இடம்பெறுவதுத்ரமிள எனும் சொல் தமிழ் நாட்டினை முழுமையாகச் சுட்டாமல்அவ்வேந்தர்கள்ஆளுகைக்கு உட்படாதப்பகுதியைச் சுட்டுகிறதுஎனஅறுதியிடமுடிகிறது.அப்பகுதி பல்லவர்களின் ஆளுகைக்கு உட்பட்ட தொண்டை நாடு என்பதை ஜகதீச அய்யரின் விவரிப்பும் யுவான் சுவாங் பயணக்குறிப்பும் உறுதிச் செய்கின்றன. மேலும் தண்டி என்னும் வடமொழியாளர் இயற்றிய 'அவந்தி சுந்தரி காதை' என்னும் இலக்கியத்தில் தொண்டை நாடு திரமிள தேசம் என்னும்பெயரால் சுட்டப்பட்டிருக்கிறது. திராவிட அல்லது திரமிள எனும் சொல் காஞ்சிபுரத்தைத் தலைநகராகக் கொண்ட தொண்டை மண்டலத்தையே குறித்து வந்தது என தி.நா. சுப்பிரமணியன் குறிப்பிடுகிறார்24.தொண்டை நாடு திராவிட நாடு என வழங்கப்பெற்றமையால்

திராவிடச் சங்கம் தொண்டை நாட்டில் தோன்றிய சமணப் பிரிவு என்றுக் கொள்ளும் வகையில் இப்பெயர் அமைந்துள்ளது என ர. பூங்குன்றன் குறிப்பிடுகிறார்25.

முடிவுரை

மகாகூடத் தூண் கல்வெட்டு எடுப்பிக்கப்பட்ட ஆண்டு பொ.ஆ. 602 ஆகும். யுவான் சுவாங் காஞ்சிபுரம் வருகை தந்தது பொ.ஆ.642 ஆகும். மகாகூடத் தூண் கல்வெட்டு எடுப்பிக்கப்பட்டதும்யுவான் சுவாங் காஞ்சிபுரம் வருகை தந்ததும் ஒரே நூற்றாண்டாகும்.யுவான் சுவாங் தொண்டை மண்டலத்தை திராவிடம் என்றே குறிப்பிடுகிறார். ஜகதீச அய்யர் குறிப்பிடும் த்ராவிட தேசத்தின் விவரிப்புகள் தொண்டை மண்டலத்தின் நிலவியலை ஒத்திருப்பதை மேற்கண்ட விளக்கங்கள் வழி அறிய முடியும்.திராவிட அல்லது த்ரமிள எனும் சொல்லால் தொண்டை நாடு குறிப்பிடப்பெற்றதை அவந்தி சுந்தரி காதை உறுதிச் செய்கிறது. திரமிள, த்ராவிட, திராவிடம் ஆகியச் சொற்கள் தமிழ் எனும் பொருளையேச் சூட்டுகின்றன.இக்கருத்துகளை அடிப்படையாகக் கொண்டு மகாகூடத் தூண் கல்வெட்டு வட தமிழ் நாட்டைச் சேர்ந்த தொண்டை மண்டலத்தையே (தொண்டை நாடு) 'த்ரமிள' எனும் பெயரால்சூட்டுகிறது என அறுதியிட முடிகிறது.

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திருவேள்விக்குடி கல்யாணசுந்தரேஸ்வரர் கோயிலின் தேவகோட்டச் சிற்பங்கள்

பாப்பாசெல்வம்

முன்னுரை

மயிலாடுதுறை மாவட்டம் குத்தாலத்திலிருந்து வடக்கே 2 கி.மீ தொலைவில் அமைந்துள்ளது திருவிளக்குடி என்றழைக்கப்படும் பண்டைய திருவேள்விக்குடி என்னும்தேவாரப் பாடல்பெற்ற தலம். முற்காலத்தில் இது 'குறுக்கை நாட்டு விடேல்விடுகு சதுர்வேதி மங்கலத்தில்' இருந்தமை கல்வெட்டுகளால் அறியப்படுகிறது. இன்று கடலங்குடி என்ற கிராமத்தில் அடங்கிய ஒரு சிற்றூராகத் திருவேள்விக்குடி விளங்குகிறது. 'திரு' என்பது பாடல் பெற்ற தலங்களின் பெயர்களுக்கு முன்பாக வைக்கப்படும் அடைமொழி ஆகும். காவிரி ஆற்றின் வடகரையில் உள்ள 23ஆவது சிவஸ்தலம் திருவேள்விக்குடி ஆகும். அவ்வாறு பாடல்பெற்று விளங்கக்கூடிய இத்தலத்தில் காணப்படுகின்ற பல்வேறு சிற்பங்களில் குறிப்பாக கருவறையின் தேவகோட்டங்களில் உள்ள சிற்பங்களின் வடிவமைப்பையும் அதன் சிறப்பையும் இனிக் காண்போம்.

திருவேள்விக்குடி கோயிற் சிற்பங்கள்

இத்திருக்கோயிலுக்குரிய சிற்பங்களை முற்காலச் சோழர் சிற்பங்கள், பிற்காலச் சோழர் சிற்பங்கள், நாயக்கர் மற்றும் மராட்டியர் காலச் சிற்பங்கள் என நான்கு வகைகளில் அடங்கும். இவற்றில்

முற்காலச் சோழர் சிற்பங்களே எண்ணிக்கையில் மிகுந்துள்ளன. இங்குள்ள சோழர்காலச் சிற்பங்கள் பெரும்பாலும் சாம்பல் நிறக் கல்லிலும், இளஞ்சிவப்பு நிறத்தையுடைய கல்லிலும் தனியாகச் செதுக்கப்பட்டு உரிய இடங்களில் பொருத்தப்பட்டுள்ளன.

கருவறை மேற்குப்புறத் தேவகோட்டச் சிற்பங்கள்

ஹரிஹரன்

திருவேள்விக்குடி திருக்கோயிலின் ஹரிஹரன் சிற்பம் கருவறையின் மேற்கு தேவகோட்டத்தை அலங்கரிக்கும் இலிங்கோத்பவர் சிற்பத்தின் இடப்புறம் காணலாம். வட்டமான பீடத்தின் மேல் சமபங்கத்தில் நான்கு கரங்களுடன் நேராக நின்ற கோலத்தில் காட்சியளிக்கிறது. இவ்வுருவத்தின் வலப்பாகம் ஹரனாகவும், இடப்பாகம் ஹரியாகவும் அமைந்து விளங்கக் காண்கிறோம். சிவபெருமானின் வலக்கை கத்தரி முத்திரையில் மழுவைப் பிடித்துள்ளது. கீழ் வலக்கை முழங்கை வரை உடைந்துள்ளது. இக்கரம் அருள்பாலிக்கும் அபய முத்திரை காட்டும் கரமாக இருந்திருக்க வேண்டும். விஷ்ணுவிற்குரிய இடது மேல்கரம் கத்தரி முத்திரையில் அமைந்துள்ளது. ஹரிஹரனின் தலையை அலங்கரிக்கும் மகுடம் வலப்பாகம் ஜடா மகுடமாகவும், இடப்பாகம் விஷ்ணுவிற்குரிய கிரீட மகுடமாகவும்

முனைவர் பட்ட ஆய்வாளர், சிற்பத்துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்.

அமைந்துள்ளது. அவ்வாறு கழுத்தணி, புரிநூல், உதரபந்தம், கைவளை, அந்திரீயம் என்னும் கீழாடை ஆகிய அணிகளும் மாறுபட்டுத் திகழ காண்கிறோம்.

ஹரிஹரனின் காதுகளில் மகர குண்டலங்களும், புஜங்களில் தோள்வளையும், கால்களில் பாதசரமும் அலங்கரிக்கின்றன. ஹரிஹரனின் இடையை அலங்கரிக்கும் கீழாடை வலப்புறம் மேல்தொடை வரை தோலாடையாகவும், இடப்புறம் முழங்காலுக்குக் கீழ் வரை பட்டையாகவும் அலங்கரிக்கின்றன. கங்கைகொண்ட சோழச்சரத்துத் திருமேனியில் ஹரி, ஹரன் ஆகிய இருவரின் திருமுகங்களையும் ஒரே முக வடிவில் இருவேறுபட்ட பொலிவோடு காட்டியிருப்பது சோழ சிற்பியின் கலைத்திறனுக்கு உன்னத எடுத்துக்காட்டாகும்.4 இச்சிற்பம் பொ. ஆ. 10ஆம் நூற்றாண்டின் முற்பகுதியைச் சார்ந்த முற்காலச் சோழ சிற்பமாகக் கருதலாம். இத்திருக்கோயிலில் காணப்படும் ஹரிஹரனின் சிற்பங்களைப் போல கங்கைகொண்ட சோழபுரத்திலும்5 மற்றும் கோபுரப்பட்டியிலும்6 ஒத்துக் காணப்படுகிறது.

இலிங்கோத்பவர்

இலிங்கோத்பவர் சிற்பமும் சிவ வடிவ மூர்த்தங்களுள் ஒன்றாகும். கருவறையின் மேற்குப் பகுதியில் வெளிப்புறத் தேவக்கோட்டத்தில் ஆகம விதிகளின்படி அமைத்திருப்பர். இலிங்கோத்பவர் வடிவம் குறித்து லிங்க புராணம்,6 கூர்ம புராணம்,7 வாயுபுராணம், முதலான நூல்கள் குறிப்பிடுகின்றன. இவற்றில் அருணாச்சல புராணம், திருமலை சருக்கத்தில் இலிங்கோத்பவர் உருவான கதையை மார்க்கண்டேயருக்கு நந்திகேசுவரர் கூறுவதாக இடம்பெற்றுள்ளது.8 அப்பரும், சம்பந்தரும் தமது பதிவுகளில் திருமாலும், பிரம்மனும் தேடியும் அடிமுடி காணமுடியாதவராகச் சிவபெருமான் இலிங்கோத்பவராகக் காட்சித் தருவதைப் பாடியிருக்கக் காணலாம்.

பிற்கால இலக்கியங்களும், சிற்ப நூல்களும் இவ்வடிவத்தை அருணாச்சலேசுவரர்,

அண்ணாமலையார், இலிங்கபுராணத் தேவர், லிங்கதேவர் என்று குறிப்பிடுகின்றன.

திருவேள்விக்குடி கோயிலில் உள்ள இலிங்கோத்பவர் உருவம் உருவில் பெரியது. இதன் உயரம் 1.16 மீ, அகலம் 38 செ. மீ ஆகும். உருளை வடிவுடைய நெடிய இலிங்கத்தின் நடுவே சிவனது உருவம் நான்கு கரங்களுடன் அடியும் முடியும் காணா வண்ணம் நின்ற கோலத்தில் செதுக்கப்பட்டுள்ளது. சிவனது மேல் வலக்கை கத்தரி முத்திரையில் மழுவைப் பற்றியுள்ளது. அவ்வாறு மேல் இடக்கரம் மாணைப் பற்றியுள்ளது. கீழ் வலக்கரம் அபய முத்திரையில் அமைந்துள்ளது. இடக்கரம் இடுப்பின் மீது கடயவலம்பித முத்திரையில் அமைந்துள்ளது.

சிவபெருமானின் தலையை உயர்ந்த ஜடாமகுடம் அலங்கரிக்கிறது. வலது காதில் மகர குண்டலமும், இடது காதில் பத்ர குண்டலமும், கழுத்தில் சரப்பளியும், மார்பில் புரிநூலும், வயிற்றைச் சுற்றிலும் உதரபந்தரமும், மேற்கைகளில் கேயூரமும், முன்கைகளில் இரு கைவளையும், இடையில் இருந்து மேல்தொடை வரை ஆடையும், இடையைச் சுற்றிலும் கடிபந்தமும், இடையின் பக்கங்களில் சரிந்து தொங்கும் கீழாடையும் இச்சிற்பத்தினை அலங்கரிக்கின்றன.

இலிங்க வடிவத்தின் வலப்புறம் பிரம்மன் உருவம் விண்ணில் பறக்கும் நிலையில் காட்டப்பட்டுள்ளது. இவரது கரங்கள் இரண்டும் விஸ்மய முத்திரையில் வியக்கும் கரமாக அமைந்துள்ளது. பிரம்மன் மூன்று தலைகளுடன் காட்டப்பட்டுள்ளார். நான்காவது தலை மறைந்துள்ளது. இவரது காதிலும், கழுத்திலும், மார்பிலும், இடையிலும் அணிகளும் ஆடைகளும் அலங்கரிக்கக் காண்கிறோம். பிரம்மனது உருவம் 24 செ. மீ உயரத்தில் புடைப்புச் சிற்பமாகச் செதுக்கப்பட்டுள்ளது. லிங்கத்தின் அடியில் விஷ்ணுவின் வராக அவதாரத்தைச் சிற்ப வடிவில் காண்கிறோம். இவ்வுருவம் வராகத்தின் முகத்தினையும் மானிட உடலையும் பெற்று பூமியைத் தோண்டும் நிலையில் தலைகீழாகக் காட்டப்பட்டுள்ளது. மிக இயற்கையான

தோற்றத்துடன் இவ்வுருவம் உருவில் சிறியது. 38 செ. மீ உயரம் கொண்ட இச்சிற்பம் மிகுந்த வேலைப்பாடு கொண்டதாய் விளங்குகிறது.

இவ்விதம் நீண்ட இலங்கத்திலிருந்து வெளிப்படும் சிவனது உருவமும், விண்ணில் பறக்கும் நிலையில் காட்டப்பட்டுள்ள பிரம்மனின் உருவமும், பூமியைத் தோண்டும் நிலையில் உள்ள வராகத்தின் வடிவமும் மிக அற்புதமாகப் படைக்கப்பட்டுள்ளது. இச்சிற்பத்தின் கலைப்பாணி பொ. ஆ. 9ஆம் நூற்றாண்டைச் சார்ந்த வடிவமாக அடையாளம் காட்டுகிறது.

அர்த்தநாரீஸ்வரர்

பொதுவாக அர்த்தநாரியின் சிற்ப வடிவங்கள் வலப்பாகம் சிவனுக்குரிய ஆண்பாகமாகவும், இடப்பாகம் சக்திக்குரிய பாகமாகவும் திகழும். அதற்கு மாறாகத் திருவேள்விக்குடி திருக்கோயில் அர்த்தநாரி உருவம் அமைந்துள்ளது மிகவும் குறிப்பிடத்தக்க ஒன்றாகத் திகழ்கிறது. இங்கு வலப்பாகம் பெண்ணாகவும், இடப்பாகம் ஆணாகவும் அமைந்து விளங்குகிறது. இவ்வுருவத்தில் சக்திக்குரிய முழங்கையின் முன்புறம் உடைந்துள்ளது. இது கடக முத்திரையில் நீலோற்பவம் என்னும் மலரை பற்றிய கையாக இருந்திருக்க வேண்டும். சிவனுக்குரிய இடப்பாகத்தில் இரண்டு கரங்கள் காட்டப்பட்டுள்ளன. மேல் இடக்கரம் கத்தரி முத்திரையில் மழுவைப் பற்றியுள்ளது. கீழ் இடக்கரம் பக்கத்தில் நிற்கும் ரிஷபத்தின் தலைமீது எழிலாக அமைந்துள்ளது.

அர்த்தநாரியின் தலையின் வலப்புறம் ஜடா மகுடமும், இடப்புறம் கேச பந்தமும் அலங்கரிக்கின்றன. வலது காதில் பத்ர குண்டலமும், இடது காதில் மகர குண்டலமும் அழகு செய்கின்றன. கழுத்தணி, புரிநூல், உதரபந்தம் எனும் கீழாடை, பாதசரம் யாவும் மாறுபட்டுத் திகழக் காண்கிறோம். மார்பின் வலப்பாகம் தனத்தையுடைய குவிந்த பாகமாகவும், இடப்பாகம் அகன்று விரிந்த பாரி பாகமாகவும் காட்டப்பட்டுள்ளன.

பெண்ணுக்குரிய வலது புஜத்தில் தோல்வளை காட்டப்பட்டுள்ளது.

கருவறை வடக்குப்புறத் தேவக்கோட்டச் சிற்பங்கள்

பிரம்மா

வடதிசையை நோக்கியுள்ள பிரம்மாவின் உருவம் இக்கோயிலின் கருவறையின் வடக்குப் புறச் சுவரின் தேவகோட்டத்தை அலங்கரிக்கிறது. நான்கு கரங்களும், மூன்று தலைகளும் கொண்ட பிரம்மாவின் உருவம் பத்ம பீடத்தின் மீது சமபங்கத்தில் நேராக நின்றக் கோலத்தில் காணப்படுகிறது. மேல் வலக்கை கத்தரி முத்திரையில் உருத்திராட்ச மாலையையும் மேல் இடக்கை கமண்டலத்தையும் பற்றியுள்ளன. கீழ் வலக்கை அபய முத்திரையிலும், அருள் கரமாகவும், வழுங்கும் இடக்கை கட்டிய வலம்பித முத்திரையிலும் அமைந்துள்ளன. பிரம்மாவின் தலைகளை உயர்ந்த ஜடா மகுடம் அலங்கரிக்கிறது.

நெற்றியில் இரத்தினப்பட்டமும், காதுகளில் உருத்திராட்ச குண்டலங்களும், கழுத்தில் கண்டசரமும், பிறைவடிவான சரப்பளியும், இடதுதோளில் புரிநூலும், மேல் வயிற்றில் உதிரபந்தமும், தோள்களில் தோள்வளையலும், முன்கையில் மூன்று உருட்டு வளையல்களும், இடையிலிருந்து முழங்காலுக்குக் கீழ்வரை கீழாடையும், காலில் பாதசரமும் அலங்கரிக்கின்றன. தலையின் இரு பக்கங்களிலும் அழகிய இரு சாமரங்கள் காட்டப்பட்டுள்ளன. இச்சிற்பம் உயரம் 1.36 மீ உயரமும், 38 செ. மீ அகலமும் கொண்டு முற்காலச் சோழர் சிற்பமாக அமைந்திருக்கிறது.

சண்டேச அனுக்கிரக மூர்த்தி

இதனை அர்த்த மண்டப வடக்கு தேவகோட்டத்தில் காணலாம். அம்சமத் பேதாகமம் இவ்வடிவினை அமைக்கும் முறையினை விவரித்துக் கூறுகிறது. அதேபோன்று இக்கோயிலில் உள்ள சண்டேச அனுக்கிரக மூர்த்தியும் அம்சமத் பேதாகமத்தைப் பின்பற்றி அமைக்கப்பட்டுள்ளது. சண்டிக்கு மலர்மாலைச்

சூட்டிச் சண்டேசு பதம் நல்கும் சிற்பங்களைப் பல்லவர் காலம் முதல் காணப்படுகிறது. பல்லவர் காலச் சிற்பங்களில் காஞ்சி கைலாசநாதர் கோயிலில் உள்ள சண்டேசு அனுக்கிரக மூர்த்தியின் சிற்பமே முதலானதாகும். இங்கு சிவபெருமான் நான்கு கரங்களுடன் வலது காலை ஊன்றி இடது காலை பீடத்தில் வைத்த நிலையில் தோன்றுகிறார். அவரது உந்தி மட்டத்தில் சண்டேசன் வலது கரத்தில் மழு ஏந்திய நிலையில் இரு கரங்களுடன் அமர்ந்துள்ளான். அவன் அருகே கீழே அவனது தந்தை இடது கையை விஸ்மய முத்திரை காட்டி வியந்த நிலையில் காட்டப்பட்டுள்ளார்.

பல்லவர்களைத் தொடர்ந்து ஆதித்தசோழன் காலத்தில் இத்தகைய சிற்பம் திருவேள்விக்குடியில் மட்டுமே காண முடிகிறது. தொடர்ந்து முதலாம் இராஜேந்திரன் தன் கங்கை வெற்றியின் நினைவாக கங்கைகொண்ட சோழபுரத்தில் தோற்றுவித்த சண்டேசு அனுக்கிரக மூர்த்தியின் சிற்ப வடிவம் உலகப் புகழ் பெற்றது. வரலாற்றாளர்கள் தன் கங்கை வெற்றியின் நினைவாக சிவபெருமான், உமாசுகிதராக முதலாம் இராஜேந்திரனுக்கு வெற்றி மலர்மாலை சூட்டுவதாக ஓர் உள்கருத்தை உவமித்துக் கூறுகின்றனர்.

கருவறை தெற்குப்புறத் தேவக்கோட்டச் சிற்பம்

தட்சிணாமூர்த்தி

முதிர்ந்த ஆலமரத்தின் கீழ் வீராசனத்தில் அமர்ந்த கோலத்திலுள்ள சிவனது ஞான மற்றும் வியாக்யன தட்சிணாமூர்த்தி உருவங்களைச் சோழநாட்டு ஆலயங்களில் மிகுதியாகக் காணலாம். எடுத்துக்காட்டாக ஆடுதுறை, திருவிசலூர், காமரசவல்லி, திருமணஞ்சேரி, திருக்கருகாவூர் ஆகிய ஊர்ச் சிற்பங்களைக் குறிக்கலாம். இவ்வாறு திருவேள்விக்குடியில் காணப்படும் தட்சிணாமூர்த்தியின் சிற்பம் மேற்படிச் சொல்லப்பட்ட சிற்பங்களோடு ஒப்பிடத்தக்கது. எனினும் இச்சிற்பத்தின் முகப்பொலிவும், முத்திரைக் காட்டும் கரங்களின் அமைதியும் சற்று மாறுபட்ட நிலையில் அமைந்துள்ளன.

தட்சிணாமூர்த்தியின் இவ்வுருவம் அடர்ந்த ஆலமரத்தின் கீழ் செவ்வகப் பீடத்தின் மீது வீராசனத்தில் அமர்ந்த கோலத்தில் நான்கு கரங்களுடன் செதுக்கப்பட்டு காட்சியளிக்கிறது. சிவனது வலக்கால் கீழே தாழ்ந்த நிலையில் அபஸ்மாரன் முதுகில் அமைந்துள்ளது. இடக்கால் வலது தொடை மீது குறுக்காக மடித்த நிலையில் காணப்படுகிறது. இவரது மேல் வலக்கை கடக முத்திரையில் திரிசூலத்தண்டைப் பிடித்துள்ளது. அவ்வாறே மேல் இடக்கை அக்கமாலையைப் பற்றியுள்ளது. கீழ் வலக்கை சின் முத்திரை காட்டும் நிலையில் காணப்படுகிறது. இடக்கை இடது தொடை மேல் புத்தக முத்திரையில் அமைந்துள்ளது.

தட்சிணாமூர்த்தியின் தலையினை அகல விரிந்த ஜடாபாரம் அலங்கரித்துக்கொண்டிருக்கிறது. வரிசை வரிசையாக அமைந்த சுருண்ட கேசங்கள் ஜடாபாரத்தை அழகு செய்கின்றன. ஜடாபாரத்தின் முகப்பில் இரு மகரங்களுக்கிடையே கபாலம் அலங்கரிக்கக் காணலாம். ஜடாபாரத்தின் மேல் வலப்புறம் பிறைச்சந்திரன் காட்டப்பட்டுள்ளது. நெற்றியினைச் சுற்றிலும் முத்துப்பட்டம் அலங்கரிக்கிறது. இடது தோளிலிருந்து கீழ் வயிற்றை நோக்கி நீண்ட மடிப்புடைய அங்கி அலங்கரிக்கக் காண்கிறோம். மேல் வயிற்றை ஒட்டிக் கற்கள் பதித்த பட்டையான உதரபந்தம் அலங்கரிக்கிறது. புஜங்களின் பூரிம முகப்புடைய பாஜி பந்தமும் முன் கைகளில் வளையும் அலங்கரிக்கின்றன. இடையிலிருந்து மேல் தொடை வரை எளிய அந்தரீயம் எனும் கீழாடையும், இடையின் முன்புறம் அரைவட்ட வடிவுடைய கடிபந்தமும், கால்களில் பாதசரமும் தட்சிணாமூர்த்தியின் வடிவினை அலங்கரிக்கிறது. முற்காலச் சோழர்களின் தட்சிணாமூர்த்தி சிற்ப வடிவிற்கு சிறந்த எடுத்துக்காட்டாக இது விளங்குகிறது.

வியாக்யன தட்சிணாமூர்த்தியைச் செய்தனித்தவர் பெயர் கோட்டத்தின் வடசுவரில் பொறிக்கப்பட்டுள்ளது. இக்கல்வெட்டில் இத்தேவரைச் செய்வித்தான் என்று முற்காலச்

சோழர்களின் எழுத்தில் பொறிக்கப்பட்டுள்ளது. இதன் காலம் பொ.ஆ. 9ஆம் நூற்றாண்டில் பிற்பகுதியாகும். இதன் உயரம் 1.41 மீ, அகலம் 45 செ. மீ ஆகும்.

தொகுப்புரை

உலக பண்பாட்டின் மீதான விழுமியத்தையும் மதிப்பையும் வெளிப்படுத்தும் ஏராளமானக் கலைகளில் சிற்பக்கலையும் ஒன்றாகும். அவ்வாறான சிற்பக்கலை திருவேள்விக்குடி கோயிலில் எவ்வாறு அமைக்கப்பட்டிருக்கிறது என்பதை இக்கட்டுரை விளக்குகிறது. இக்கோயிலில் அர்த்த மண்டபம், முக மண்டபம், நந்தி மண்டபம் மற்றும் திருச்சுற்றுப் பாதையில் உள்ள சிற்பங்கள் போன்றவற்றைவிட கருவறையைச் சுற்றியுள்ள சிற்பங்கள் மிகவும் பழமை வாய்ந்ததாகக் காணப்படுகிறது. ஆகையால் அவ்வாறு காணப்படுகின்ற சிற்பங்களின் வடிவத்தினையும் அவற்றில் கையாளப்பட்டுள்ள நுணுக்கங்களையும் சிற்பங்கள் சொல்லும் கலைத்திறமையையும் இக்கட்டுரை எடுத்தியம்புகிறது.

புகைப்படங்கள்



ஹரிஹரர் இலிங்கோத்தபவர்
பிட்சாடனார் அர்த்தநாரீஸ்வரர்



பிரம்மா

சண்டேச அனுக்கிரக மூர்த்தி
தட்சிணாமூர்த்தி

அடிக்குறிப்புகள்

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ஆய்வு நோக்கில் இந்திரன்

முனைவர் மு.கலா

முன்னுரை

தொடக்ககால மனிதன் தனக்கு அச்சுறுத்தலை ஏற்படுத்துகின்றவற்றையும், இயற்கைச் சீற்றங்களிலிருந்து தன்னை காப்பாற்றிக் கொள்ள பகுத்தறிவு சிந்தனையுடைவர்கள் பாதுகாப்பான வாழ்விடப் பகுதியை ஏற்படுத்திக் கொண்டாலும் தங்களை படைத்தது தமக்கு மேலான ஒரு சக்தி உண்டு என்பதை ஆணிக்தரமாக நம்பினர். அதன் அடிப்படையில் பஞ்சபூதங்களையும், ஞாயிறு, திங்கள் போன்றவற்றை கடவுளாக வழிப்படத் தொடங்கினர். தொடர்ச்சியாக அவற்றிற்கு பெயரும், உருவமும் கொடுக்க எண்ணி உருவாக்கிய ஒவ்வொன்றும் வழிபாட்டு முறைகளாகும். மிகவும் பழமையான வழிபாடு என்று கருதப்படும். இலிங்க சிவ வழிபாடும் அதனைத் தொடர்ந்து மக்கள் மத்தியில் நிலவி வந்த மறுப்பிறவி நம்பிக்கையும், நீத்தோர் வழிபாட்டை ஊக்குவித்தது. இறந்தவர்கள் மீண்டும் பிறந்து வருவார்கள் என்றும், தவறு செய்தவர்கள் நரகத்தையும், நன்மை செய்தவர்கள் சொர்க்கத்தையும் அடைவார்கள் என்றும் நம்பினர். நாம் இக்கட்டுரையில் இந்திரனைப் பற்றியும் இந்திர வழிபாடு பற்றியும் விரிவாக காண்போம்,

இந்திரன்

இந்துமதக் கடவுள்களில் இந்திரனும் ஒருவராவார். இவர் தேவேந்திரன், வேந்தன், நெடியோன் மற்றும் ஆயிரம் கண்ணோன் போன்ற பெயர்களில் அழைக்கப்பெற்று வணங்கப்பட்டு வந்துள்ளனர். இவரின் இருப்பிடம் தேவலோகம் என்று சிலப்பதிகாரம், திருக்குறள் போன்ற நூல்கள் குறிப்பிடுகின்றன. தொல்காப்பியரும், தொல்காப்பியம் என்ற நூலில் இந்திரனை மருத நிலக்கடவுள் என்பதை 'வேந்தன் மேய காடுறை உலகமும்' என்று குறிப்பிடுகிறார்.

வேந்தன் வழிபாடு

முதன் முதலாகவும், வழி வழியாகவும் உழவுத் தொழிலை மேற்கொள்ள ஏதுவாக குளம், குட்டை போன்ற நீர்த்தேக்கங்களை உருவாக்கி கால்வாய்களை வெட்டி நாட்டினை வளப்படுத்திய வேந்தர்களை நம் முன்னோர்கள் இலங்கை, எகிப்து, சுமேரியா மற்றும் தமிழகம் போன்ற நாட்டு மக்களால் தெய்வமாக வணங்கி வந்துள்ளனர் என்று ந.சி.கந்தையா பிள்ளை தனது நூலில் குறிப்பிட்டுள்ளார். இவ்வகை வழிபாடே மருத நிலமான வயலும் வயல் சார்ந்த நிலப்பகுதியில் வாழ்ந்த மக்களிடையே இருந்தது என்று தொல்காப்பியம் உரைக்கிறது. இவ்வேந்தன் வழிபாடே இந்திர வழிபாடு என்று இலக்கியங்கள் வலியுறுத்துகின்றன. வேந்தன் வழிப்பாட்டிலிருந்தே ஆலய வழிப்பாடு தொடங்கியிருக்கலாம் என்று கருதத் தோன்றுகிறது.

இந்திர வழிப்பாடு

ஆரியர்கள் வழிப்பட்ட இந்திரனும் தமிழ் நாட்டவர் விழா கொண்டாடி வணங்கிய இந்திரனும் ஒரே நபர் என்பது ஆய்வுக்குரிய ஒன்றாகும். வட நாட்டவர் வேள்விகள் வாயிலாகவே வழிப்பட்டனர். தெய்வங்களுக்கெல்லாம் தலைவன் என்றும் தமிழர்கள் தேவலோகத்திற்கு அதிபதி சொர்க்கத்தின் அதிபதி என்றும் கூறி விழா எடுத்து வழிப்பட்டனர். இலக்கியக் குறிப்புகளின் படி 'வச்சிர தண்டத்திறைவோன்' என்று கூறுவதிலிருந்து வேந்தன் வழிபாடே இந்திர வழிபாடு என்று கூறலாம்.

வேதகாலத்தில் இந்திரன்

நால்வகை வேதங்களில் முதன்மையான 'ரிக் வேதத்தில்' இந்திரன் பற்றிய குறிப்புகள் பரவலாக

இணைப் பேராசிரியர், முதுகலை வரலாறு மற்றும் ஆராய்ச்சித்துறை, அரசினர் மகளிர் கல்லூரி (த), கும்பகோணம்.

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காணப்படுகின்றன. இவ்வேதத்தின் தலைமைக் கடவுளாக போற்றவட்டரும் இந்திரன் என்ற தேவேந்திரனே. ரிக் வேதத்தின் சுலோகங்களில் அதிகமாக போற்றப்பட்ட கடவுள் இந்திரன் ஆவார். இவரின் வீரதீர செயல்கள் தொடர்பாக ஏராளமான குறிப்புகள் இடம் பெற்றுள்ளன. இதன் காரணமாக போருக்கு செல்லக்கூடிய வீரர்கள் போர் குணம் கொண்ட கடவுளான இந்திரனையே வணங்கி வந்துள்ளனர் என்பதை ரிக்வேதம் மூலம் அறியலாம். வேத காலத்தில் புகழின் உச்சியில் இருந்த இந்திர வழிப்பாடு புராண காலங்களில் குறைந்துவிட்டது எனலாம். இராமாயணம், மஹாபாரதம் போன்ற காவியங்களில் இந்திரன் போற்றுதலுக்குரிய கடவுளாக இல்லாமல் புகழ் மறையத் தொடங்கியது என்றே கூற வேண்டும்.

இந்திரனின் அடையாளங்கள்

தேவலோக தேவர்களின் தலைவனான, தேவேந்திரனின் அடையாளமாக வெண்மை நிறத்தையுடைய 'ஐராவதம்' என்ற யானையை வாகனமாகக் கொண்டவர் என்றும் 'அங்குசம்' என்ற யானையை வழிநடத்தும் பொருளை ஆயுதமாக உடையவன் என்றும் இவ்வாயுதம் பற்றி கூ.அ கோபிநாத ராவ் மரக் கைப்பிடியைக் கொண்ட கூர்மையான உலோகக் கொக்கியை உடைய ஆயுதம் என்று குறிப்பிடுகிறார். மேலும், விருத்திராசுரனை அழிக்க உருவாக்கிய வஜ்ராயுதத்தை கையில் ஏந்தியவர் என்றும் அறியப்படுகிறார்.

இந்திர விழா

பண்டைய தமிழகத்தில் ஐவகை நிலப்பிரிவுகளில் ஒன்றான மருத நிலத்தில் எடுக்கப்பட்ட விழாவே இந்திர விழாவாகும். இவ்விழா பற்றிய குறிப்புகள், சிலப்பதிகாரம், மணிமேகலை, சின்னமனார் செப்பேடுகள் போன்றவற்றில் குறிப்புகள் காணப்படுகின்றன. அவற்றின்படி விழாவினை ஏற்பாடு செய்ய அவையில் அறிஞர் பெருமக்களும், கணக்காளரும், ஜோதிடரும், பன்மொழி பேசுவோர், ஐம்பெரும் குழுவினரும், எண்பேராயத்தினரும் மற்றும் மனித உருவேற்ற

கடவுளரும் கூடி விழா நடத்த முடிவு செய்வர். இதனை சிலப்பதிகாரமானது

'சமயக் கணக்கரும்; தந்துறை போகிய

அமையக் கணக்கரும்; அகலா ராகிக்

கரந்துரு எய்திய கடவுளாளரும்"

என்று இடம் பெற்றுள்ளது.

இவ்விழாவானது இந்திரனை மகிழ்விக்கும் பொருட்டு பசி, நோய், பகை போன்றவற்றினால் இன்னல் நேராது காக்கும் பொருட்டும், தெய்வத்தை நினைத்து எடுக்கப்படும் சாந்திப் பெருவிழாவாகும். இவ்விழாவினை சீத்தலைச் சாத்தனார் 'தீவகச் சாந்தி செய்தரு நன்னாள்' என்று குறிப்பிட்டுள்ளார்.

விழாவின் தொடக்கம்

நமது முன்னோர்கள் எந்தவொரு சுபகாரியங்களையும் செய்யும் முன்னர் அதன்பொருட்டு பந்தகால் நடுவது வழக்கமாகும். இவ்விழாவானது வேந்தன் விழா, இந்திரவிழா, அமரர் கோன் விழா, ஆயிரம் கண்ணோன் விழா மற்றும் நூறு வேள்வி உரவோன் விழா போன்ற பெயர்களில் விழா எடுத்தனர் என்று மணிமேகலை உரைக்கிறது. மேலும், இவ்விழாவிற்கு வில்விழா, காமன்விழா, காதல்விழா, இளவேனில் விழா போன்ற பெயர்களும் உண்டு. விழாவின் தொடக்கமாக முரசறைந்து விழா நிகழ்ச்சி நிரல்களை அறிவிப்பர். பிறகு 'கால் கோள்' என்று சொல்லக்கூடிய 'பந்தல் கால்' நடுதல் நடைப்பெறும். மேலும், இவ்விழா தொடர்ந்து 28 நாட்கள் நடைபெறும். இவ்விழாவானது தடைப்பட்டால் தேவேந்திரனின் கோபத்திற்கு ஆளாகி அழிவு ஏற்படும் என்று நம்பினர். சங்ககால சோழ மன்னன் கரிகாலனின் காலத்திலும், பாண்டிய நாட்டில் மதுரையிலும் நடைபெற்றதாக சிலப்பதிகாரத்தில் இளங்கோவடிகள் குறிப்பிட்டுள்ளார்.

விழா நடைமுறைகள்

விழா நடைபெறும் வீதியும் அரச வீதியும் தோரணங்களால் அலங்கரிக்கப்பட்டு விழாவை

காணவருபவர்களை வரவேற்கும் விதமாக பாவை விளக்கும். வாழை மரங்களும் புகார் நகரில் கட்டப்பட்டு இருந்தது என்று சிலம்பு பகர்கிறது. விழாவானது சித்திரை முதல் நாள் தொடங்கி சித்ரா பெளர்ணமி அன்று மக்கள் அனைவரும் நீர்நிலைகளை அடைவர். ஆண்டு புனித நீராலுடன் இந்திர விழா முற்றுப் பெறுகிறது இவ்விழாவானது மருதநில மக்களின் முதன்மையான விழாவாக கொண்டாடப்பட்டு வந்துள்ளது.

மேலும் இந்திரவிழா உழவுத் தொழிலில் ஈடுபடும் உழவர்கள் மழைக்கடவுளாக இந்திரனைக் கருதி மழை வேண்டி விழா எடுத்து வழிப்பட்டனர் எனலாம். இந்திரனை மகிழ்விப்பதன் மூலம் மழை பெறலாம். மும்மாறி மழை பொழிந்து காடு செழிக்கும் என்று நம்பினர். இவ்விழாவானது கரிகாலச் சோழனின் மகன் 'நெடுமுடிக்கிள்ளி' காலத்திற்கு பிறகு பரவலாக நடைபெறவில்லை என்று தெரிகிறது. ஆயினும் தமிழகத்தின் சோழ தேசத்தில் இந்திரவிழா (காமன் விழா) கொண்டாடப்பட்டு தான் இருக்கிறது. மேலும் தமிழகத்தில் நாகப்பட்டினம் மாவட்டம் பூம்புகார் (காவிரிபூம்பட்டினம்) கொற்றவைப் பந்தலில் ஆண்டுந்தோறும் சித்திரை மாதத்தில் பெளர்ணமி (முழு நிலவு நாள்) அன்று இந்திர விழா தொடங்கி ஒரு வாரம் நடைபெறுகிறது. தற்போது இங்கு மூன்று நாட்கள் மட்டுமே விழா நடத்துகின்றனர். அவற்றில்தொடக்ககால நடைமுறைகளான கால்கோள் நடுதல், தோரணம் அமைத்தல், இசை நிகழ்ச்சி நடத்துதலுடன் சிறப்பாக நடைபெற்று வருகிறது. இசை நடன நிகழ்ச்சிகள் சங்ககால இந்திர விழாவில் இடம் பெற்று வந்ததை சிலப்பதிகாரம் மூலம் அறியலாம். இந்திர விழாவில் மாதவியின் நடன நிகழ்ச்சிகள் நடந்ததற்கான சான்றுகள் உள்ளன.

வேதகாலந்தொட்டு சிறப்பாக நடைபெற்று வந்த இந்திர வழிபாடு வழக்கொழிந்து போனது என்ற போதிலும் இந்திரன் தொடர்பான கற்சிற்பங்கள் தமிழகத்தின் கும்பகோணம் மற்றும் சிதம்பரம்

போன்ற நகரங்களில் தற்போதும் காணப்படுகிறது. அவற்றைப் பற்றி இனி காண்போம்.

சிதம்பரம் நடராசர் கோயில்

தமிழகத்தில் தலைசிறந்த சிவன் கோயில்களில் ஒன்றான சிதம்பரம் நடராசர் கோயிலின் கிழக்குக் கோபுரத்தில் ஒரு இந்திரன் சிற்பம் காணப்படுகிறது.

சிற்பத்தின் அமைப்பு

ஒற்றைக் கல்லில் செதுக்கப்பட்ட இந்திர வடிவமானது தலைப்பகுதி கிரீட மகுடத்துடன் காதுகளில் வட்டவடிவ பத்ர குண்டலங்கள் இடம் பெற்றுள்ளது. கழுத்தில் ஆபரணங்களும் மார்பில் முப்புரிநூலும் செதுக்கப்பட்டுள்ளது. இடைக்கு மேலே உதரபந்தம் அலங்கரிக்கின்றது. இடையில் இடைக்கச்சை மட்டும் அணிந்து மேலாடை இன்றி காணப்படுகிறார். மேலும் நான்கு கரங்களில் வலது மேற்கரத்தில் வஜ்ராயுதமும் இடது மேற்கரத்தில் சக்தி ஆயுதமும் வலது முன் கையில் அபயம் காட்டியும் இடது முன் கையில் அர்த்த வரதமுத்திரை காட்டி சிறப்பாக வடிக்கப்பட்டுள்ளது. ஐராவதம் என்ற இந்திரனின் வாகனத்தில் அமர்ந்த கோலத்தில் கம்பீரமாக செதுக்கப்பட்டுள்ளது. சிறப்புற்றிருந்த இந்திர வழிபாடு தற்போது தனி வழிபாடு இன்றி கோபுரத்தில் ஒரு அடையாளமாகவே இருந்து வருகிறது.

கும்பகோணம் இராமசுவாமி கோயில்

கோயில் நகரமாம் குடந்தையில் உள்ள இராமசுவாமி கோயிலில் உள்ள தேவக்கோட்டத்தில் ஒரு இந்திர வடிவம் காணப்படுகிறது. பெரும்பாலும் சிவன் கோயில்களில் தேவக் கோட்டங்களில் தென்முக கடவுளான தட்சிணாமூர்த்தி, திருமால், இலிங்கோத்பவர், பிரம்மன், துர்க்கை போன்ற திருவுருவங்கள் இடம்பெறும். ஆனால் இங்கு வித்தியாசமாக கோட்ட தெய்வமாக இந்திரன் இடம் பெற்றுள்ளது சிறப்பான ஒன்றாகும்.

சிற்ப அமைப்பு

கருங்கல்லில் அமைக்கப்பட்ட இத்திருவுருவமானது யானை மீது அமர்ந்த நிலையில் சுஹாசனக் கோலத்தில் இடம் பெற்றுள்ளது. தலைப்பகுதி கீரிடம் தரித்தும், காதுகளில் மகரக் குழைகள் அணிந்தும் கழுத்தில் ஆபரணம் மார்பில் முப்புரிநூல், உதரபந்தம் போன்றவைகள் செதுக்கப்பட்டுள்ளன. இரண்டே கரங்கள் இடம் பெற்றுள்ளன. அவைகளில் முறையே வஜ்ராயுதம், அங்குசம் (யானையை இயக்கும் ஆயுதம்) காணப்படுகின்றன. இடையில் கீழாடை கெண்டை கால் வரை இடம் பெற்றுள்ளது. ஒரு காலினை மடக்கி மற்றொரு காலினை தொங்கவிட்டு ஐராவதவத்தின் மீது அமர்ந்த கோலத்தில் சிற்பம் வடிக்கப்பட்டுள்ளது. இச்சிற்பமானது தினசரி வழிபாட்டில் இருந்தாலும் பிரதான வழிபாடாக நடைபெறவில்லை என்றே கூற வேண்டும்.

பழங்கால வழிபாடுகளில் ஒன்றான இந்திரன் வழிபாடு குறித்தும் இந்திரன் பற்றியும் தொல்காப்பியம், திருக்குறள், புறநானூறு, கலித்தொகை, சிலப்பதிகாரம், மணிமேகலை, முத்தொள்ளாயிரம், குறுந்தொகை, ஐங்குருநூறு மற்றும் பெருங்கதை போன்ற இலக்கியங்களிலும், சின்னமனார் செப்பேட்டிலும் காணப்படும் குறிப்புகள் மூலமாக இந்திரன் முற்காலங்களில் போற்றுதலுக்கு உரிய கடவுளாக வணங்கப்பட்டுள்ள என்பதை அறிய முடிகிறது.

முடிவுரை

சிறப்பான முறையில் வணங்கப்பெற்று வந்த இந்திரன் வழிபாடு காலப் போக்கில் வழிபாடு குறைந்து வந்த போதிலும் இந்தியா எகிப்து, சுமேரியா போன்ற நாடுகளில் இவ்வகை வழிபாடு நடைபெற்று வந்ததற்கான சான்றுகளாக கற்சிற்பங்களும், மரசிற்பங்களும் காணப்படுகின்றன. குறிப்பாக தமிழகத்தில் இந்திரன் வழிபாடு இருந்ததற்கான எச்சங்களாக தமிழக மக்களின் பெயர்கள் இந்திரன், தேவேந்திரன், தெய்வேந்திரன், புலவேந்திரன் போன்ற பெயர்கள் மூலம் அறியலாம். மேலும்

இந்திரன் வழிபாடு தமிழகத்தின் ஒரு சில பகுதிகளில் காணப்படும் கோயிலின் மண்டபத் தூண்களிலும், நுழைவுக் கோபுரங்களிலும், தேவக்கோட்டங்களிலும் வீட்டின் மரக்கதவுகளிலும், சுவர் ஓவியங்களிலும் இந்திர உருவம் இடம் பெற்று நமது வழிபாட்டில் கைவிட்ட கடவுள் என்பதை அவ்வப்போது நினைவுப்படுத்தும் விதமாக இடம்பெற்று வருகிறது என்று கூறுவதில் ஐயமேதுமில்லை.

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தஞ்சை நகரத்தில் அமைந்துள்ள நாயக்கர் காலக் கோயில்கள்

முனைவர் ச.அபிராமி

உதவிப் பேராசிரியர் - வரலாற்றுத் துறை, ஜே.கே.கே.நடராஜா கலை மற்றும் அறிவியல் கல்லூரி, குமாரசாலை, நாமக்கல் மாவட்டம்.

முன்னுரை

முதலாம் இராசராசனால் (கி.பி. 985-1012) கட்டப்பட்ட தஞ்சைப் பெரியகோயில் கட்டிடக்கலை, சிற்பக்கலை, ஓவியக்கலை போன்ற சிறப்பு மிக்க கலைகளுக்கெல்லாம் சிறப்பான உதாரணமாகத் திகழ்வது பெரிய கோயிலாகும்.

தஞ்சையில் விசயநகர நாயக்கர் காலக் கோயில்கள் பற்றியும், அவர்கள் ஆற்றிய கலைத்தொண்டு பற்றியும் செய்திகள் அதிகளவில் வெளியிடப்படாமல் இருக்கின்றபடியால் தஞ்சையில் விசயநகர நாயக்கர் காலக் கோயில்கள் பற்றிய ஆய்வுச் செய்திகள் இங்கே தரப்படுகின்றன.

தஞ்சையில் விசயநகர அரசரான இரண்டாம் தேவராயரின் (கி.பி.1422-1446) ஆட்சி பரவியிருந்தது என்பது முதலில் கிடைக்கும் செய்தியாகும். இந்த அரசனின் தளபதியான சிரிவல்லபதேவர் பெரிய உடையார் (மூலவருக்கும்) சேத்திரபாலருக்கும் பொன் அணிகலன்களை வழங்கினார் என்ற செய்தி சக வருடம் 1368யைக் (1446-7) கொண்ட கல்வெட்டில் கூறப்படுகிறது. இரண்டாவதாக சாளுவ வம்சத்தைச் சார்ந்த திருமலைதேவராயரின் (1455-1456) கல்வெட்டு கிடைக்கின்றது. இக்கல்வெட்டு சக வருடம் 1377யைச் (1455) சார்ந்ததாகும். பெரியகோயிலுக்கு வரி நீக்கிய இறையிலி நிலங்கள் வழங்கப்பட்டதைக் குறிப்பிடுகிறது. இவனுடைய கல்வெட்டு (1457) தஞ்சைக்கு அருகிலுள்ள பாபநாசத்திலும் கிடைக்கின்றன. இரண்டாம் விருபாட்சராயரின் (1465-1485) மகாமண்டலேசுவரான கோனேரிராயன் கல்வெட்டும் கிடைக்கின்றது. பல

ஆண்டுகளுக்குப் பின்னர் அச்சுத தேவராயரின் (1529-42) கல்வெட்டு தஞ்சையிலுள்ள தொப்பராங்கட்டிய பிள்ளையார் (தற்போது தொப்புள் பிள்ளையார்) கோயிலில் கிடைக்கின்றது. தஞ்சையிலுள்ள இராசகோபாலசுவாமி கோயிலில் இவ்வரசனின் இரண்டு கல்வெட்டுக்கள் கிடைக்கின்றன.

தஞ்சை நாயக்கர் ஆட்சி காலம் (1532 முதல் 1673 வரை)

தஞ்சையில் நாயக்கர் ஆட்சி செவ்வப்ப நாயக்கன் காலத்தில் கி.பி.1532 இல் தொடங்கியது.9 அச்சுத தேவராயரின் மனைவியின் தங்கையான மூர்த்திமார்பாவை திருமணம் செய்து கொண்டதினால் செவ்வப்ப நாயக்கனுக்கு வரதட்சிணையாக தற்போதுள்ள தஞ்சை, நாகப்பட்டினம் மற்றும் வடாற்காடு மாவட்டத்தில் சில பகுதிகள் அக்காலத்தில் வழங்கப்பட்டன. புலியூர் என்ற கிராம மக்கள் மூர்த்தியம்மனுக்கு மண்டபம் ஒன்றைக் கட்டினர் என்று கல்வெட்டு குறிப்பிடுகிறது. (தெ.இ.கோ. தொகுதி 2, எண். 62). இம்மண்டபம் தற்போது அம்மன் கோயிலுக்கு முன் உள்ள மண்டபம் என்று கருதலாம். தஞ்சையில் இவ்வரசன் 1532 முதல் 1564 வரையும், தன்னுடைய மகனான அச்சுதப்ப நாயக்கருடன் இணைந்து 1590 வரையும் ஆட்சி புரிந்தான். இவன் தங்களுடைய விசயநகர மன்னர்களுக்கு உறுதுணையாக நம்பிக்கையுடன் ஆட்சி புரிந்தான். அச்சுதப்ப நாயக்கர் தன்னுடைய தந்தைக்குப் பின்னர் 1600 வரையில் ஆட்சி செலுத்தினான். பின்னர் இவரின் மைந்தன் இரகுநாத நாயக்கர் தஞ்சை அரியணையேறினான். தஞ்சையை ஆண்ட கடைசி மன்னனான இரகுநாத நாயக்கர் ஏகோசியுடன் நடந்த போரில் கொல்லப்பட்டான் என்ற புதிய செய்தியும் நமக்குக் கிடைக்கின்றது.

கோயில்களும் சிற்பங்களும்

நாயக்கர் காலக் கோயில்கள் தனித்தன்மையை வாய்ந்தது. மண்டபங்கள் அளவில் பெரியதாகவும், மண்டபத்தைத் தாங்கும் தூண்கள் உயரமாகவும் அலங்காரத்துடன் உருவாக்கப்பட்டன. கோயில் சுவர்ப் பகுதிகள், தாங்கு தளங்கள், உத்திரங்கள், போதிகைகள் போன்ற பகுதிகள் அலங்காரத்துடன் சித்தரிக்கப்பட்டன. யானையும் சிங்கமும் இணைந்த உருவங்கள் தூண்களை ஒட்டி உருவாக்கப்பட்டன. பல சிறிய தூண்கள் இணைந்து தாய்த் தூண்களுடன் ஒட்டிய அமைப்பும், தூண்களின் மேல் பகுதியில் சிங்கங்கள் வீற்றிருக்கும் பாங்கிலும், பூமுனைப் பகுதி போன்ற புட்போதிகை என்ற அலங்கார பகுதியும் உருவாக்கப்பட்டன. கும்பபஞ்சரம் என்ற அரைத்தூண் அமைப்பு மேலும் விரிவுபடுத்தப்பட்டு அலங்கரிக்கப்பட்டன. கபோதப் பகுதி இரு வளைவுகள் கொண்டு நீண்டு உருவாக்கப்பட்டன.

இக்காலத் தனிச் சிற்பங்கள் சோழர் காலச் சிற்பங்களைவிட பெரியதாக செய்யப்பட்டன. புடைப்புச் சிற்பங்கள் தூண்களிலும், கருவறை அல்லது மண்டபச் சுவர்களில் காட்டப்பட்டன. இப்புடைப்புச் சிற்பங்கள் சற்றே பொலிவிழந்த நிலையைப் பெற்றிருக்கின்றன. கூரான உடல் மற்றும் முக அமைப்புடன் உருவாக்கப்பட்டதினால் சோழர் காலத்திய மென்மை நிலை எய்தவில்லை. உடலின் வளைவுகளை மிகைப்படுத்திக் காட்டினர்.

தஞ்சை-நாயக்கர் அரண்மனை

மராட்டியர் காலத்தில் கட்டப்பட்ட ஐந்து நிலைகளைக் கொண்ட சாஜா மகாலை ஒட்டி அமைந்துள்ள இரண்டாடுக்கு கொண்ட சதிர்மகால் தஞ்சை நாயக்கர் காலத்தில் கட்டப்பட்டிருக்கலாம் என்று கருதலாம். சதிர்மகாலில் உள்ள தூண்களின் போதிகைக் கட்டைகளில் வராகம், பலராமர், கல்கி வடிவங்கள் உள்ளதைக் காணலாம்

சுப்பிரமணியர் கோயில்

தஞ்சை பெரிய கோயிலில் விசயநகர மன்னர்களின் கலைப்பாணிக்கு மிகச் சிறந்த உதாரணமாகத் திகழ்வது சுப்பிரமணிய சுவாமி கோயிலாகும். தஞ்சையை ஆட்சி புரிந்த விசயநகர மன்னனான இரண்டாம் தேவராயர் (1422-1446) காலத்திலோ, அல்லது சாளுவ வம்சத்தைச் சார்ந்த திருமலை தேவராயர் (1442-1475) காலத்திலோ அல்லது பின்னர் ஆட்சி புரிந்த மன்னர்கள் காலத்தில் கட்டப்பட்டதாகவோ இருக்கலாம். இக்கோயிலின் கருவறையின் வெளிச்சுவர், அர்த்த மண்டபத்தின் சுவர்கள் யாவும் நுண்ணிய வேலைப்பாடுகள் நிறைந்த வண்ணம் உள்ளன. அரைத்தூண்கள் மற்றும் முழுத்தூண்களின் மேல்பகுதியில் புட்போதிகை அழகுற அமைக்கப்பட்டுள்ளது. சுவர்களில் எண்ணிறைந்த சிற்பங்கள் அருங்காட்சியகச் சிற்பங்களின் வரிசைபோல் அமைக்கப்பட்டுள்ளது. கருவறையில் வள்ளி, தெய்வானை சூழ முருகக் கடவுள் வீற்றிருக்கிறார். அர்த்த மண்டபத்தின் வாயில் பகுதியைக் காக்கும் வண்ணம் கருங்கல்லால் உருவாக்கப்பட்ட துவார பாலகர்கள் உள்ளனர். சுப்பிரமணியரின் உருவங்கள் தெற்கு, மேற்கு, வடக்குச் சுவர்களில் மற்ற கோயில்களில் உள்ளதைப் போன்று கணபதி, துர்க்கை சிற்பங்கள் இடம் பெற்றிருக்கின்றன. நரசிம்மர் வேணுகோபாலர், யாமளார்குண கிருட்டினர், அனுமன், மகிடாகுரமரத்தினி, இரதி-மன்மதன், சிகிவாகனமுருகர், யோக நரசிம்மர், உமாசுகிதர், கிருட்டினர், கஜலட்சுமி, அன்னபூரணி, காளிய கிருட்டினர், மார்க்கண்டேயர், காலாந்தகர், பத்மநிதி, இராமர், இலட்சுணர், சக்கிரீவர், நந்தி, பிட்சாண்டவர், காமதேனு போன்ற பல புடைப்புச் சிற்பங்கள் சுவர்களில் இடம் பெற்றிருப்பதைக் காணலாம்.

தஞ்சைப் பெரியகோயிலில் உள்ள மகாமண்டபத்தைத் தாங்கி உள்ள தூண் வரிசை இக்காலத்தில் செய்யப்பட்ட தூண்களாகும். அச்சுத தேவராயரின் கீழ் பணியாற்றிய பிரம்மிச்ச நாயக்கர்

என்பவனால் கட்டப்பட்டது. மூலவர் கோயிலின் முன் மண்டபம் என்ற தற்போதுள்ள மண்டபத்தை (பைரவர் உள்ள இடம்) பச்சநாயக்கர் என்ற ஸ்தபதியால் கட்டப்பட்டது என்று தெரிகிறது. தற்போதுள்ள நந்தி மண்டபமும், மிகப் பெரிய நந்தியும் தஞ்சை நாயக்கர்கள் காலத்தைச் சார்ந்தவைகளாகும். அம்மன் கோயிலின் முன் மண்டபம் நாயக்கர் காலத்திய பாணியை நினைவுபடுத்துகின்றன. செவ்வப்ப நாயக்கரின் மனைவியின் பெயரை நினைவு கூறும் வகையில் புலியூர் கிராம மக்கள் மூர்த்தியம்மனுக்கு மண்டபம் ஒன்றைக் கட்டினர் என்று முன்னர் குறிப்பிடப்பட்டுள்ளது. இம்மண்டபமே தற்போதுள்ள முன் மண்டபம் என்று கருதலாம். .

கலியுக வெங்கடேசப் பெருமாள் கோயில்

நாயக்கர் காலத்தில் கட்டப்பட்ட சிறந்த கோயிலாக இது உள்ளது. அதிட்டான வர்க்கங்கள், சுவர்ப்பகுதிகள், கொடுங்கைகள் என்று அனைத்துமே நல்ல நிலையில் மாற்றங்கள் எதுவும் செய்யப்படாமல் நிற்கின்றன. புட்ப போதிகைகள் கும்பபஞ்சரங்கள் சுவரை அலங்கரிக்கின்றன..

தொப்பராங்கட்டிய பிள்ளையார் கோயில்

தற்போது தொப்புள் பிள்ளையார் என்று வழங்கப்பட்டு வரும் இவ்விநாயகர் கோயில் பெரிய கோயிலிலிருந்து அரை கிலோமீட்டர் தொலைவில் வடகிழக்குப் பகுதியில் உள்ளது. நிருத்தம் புரியும் கணபதி மூலவராக உள்ளார். இக்கோயிலில் உள்ள கோபுரத்தில் ஒரு கல்வெட்டு அச்சுதேவராயர் காலத்தில் சக 1454 (1532), கோனப்ப நாயக்கன் என்பவனின் மகனான தாத்தப்ப நாயக்கர் நிலம் ஒன்றினை இக்கோயிலுக்குத் தானமாக வழங்கிய செய்தி பற்றிக் குறிப்பிடுகின்றது. இக்கல்வெட்டின் துணை கொண்டு பார்க்கையில் நாயக்கர் காலத்திற்கு முன்னரே இக்கோயில் இருந்திருக்கக்கூடும் என்று தெரிகின்றது..

இராசகோபாலசுவாமி கோயில்

செவ்வப்ப நாயக்கரின் மனைவியான மூர்த்தியமாம்பாள் இக்கோயிலைச் சக ஆண்டு 1461

(1539)ல் கட்டியதாகக் கல்வெட்டொன்று குறிப்பிடுகின்றது.¹³ இக்கோயிலின் கருவறை மராட்டியர் காலத்தில் திருப்பணி செய்யப்பட்டபோது மாற்றப்பட்டுள்ளது. இரண்டாம் சிவாஜியின் மனைவியான காமாட்சியம்மாள் 1881இல் திருப்பணிகள் பல செய்துள்ளார்.¹⁴ இக்கோயில் இராசகோபால சுவாமி என்ற பெயருக்கேற்ற வண்ணம் கருவறையில் கண்ணனின் சிற்பமோ அல்லது திருமாலின் வடிவமோ இல்லை. மாறாக பதினாறு கைகள் கொண்ட சக்கரத்தாழ்வாரின் திருவுருவம் மராட்டியர் காலத்தில் பிரதிட்டை செய்யப்பட்டு இருக்கின்றது.

கோபுரத்தின் நுழைவாயிலின் உட்புறச் சுவரில் நின்ற வண்ணமும், அஞ்சலி பந்தத்துடன் உள்ள அரசர் உருவங்கள் உள்ளன. செவ்வப்ப நாயக்கர், அச்சுதப்ப நாயக்கர், இரகுநாத நாயக்கர் மற்றும் விஜயராகவ நாயக்கர் உருவங்களாக இவைகள் இருக்கக் கூடும் என்ற கருதலாம்

மேலைச்சிங்கப்பெருமாள் கோயில்

இது ஆழ்வார்களால் பாடப்பெற்ற தலம் என்பர் (பூதத்தாழ்வார், இயற்பா 2, திருவந்தாதி, பா.70, திருமங்கையாழ்வார் 7-3-9, பெரிய திருமொழி). இதுவே ஆழ்வார்கள் போற்றும் தஞ்சை மாமணிக்கோயிலாக இருக்கக்கூடும். நரசிம்மர் அமர்ந்த கோலத்தில் கருவறையில் உள்ளார். நாயக்கர் காலத்தில் இக்கோயில் பல மாற்றங்களுக்கு உட்பட்டு இருக்கலாம் என்று தெரிகிறது. தஞ்சைநாயகி (தாயார்), திருமங்கையாழ்வார், ஆண்டாள் ஆகியோரின் சன்னதிகள் கோயிலைச் சுற்றி அமைக்கப்பட்டிருக்கின்றன. இக்கோயில்கள் மராட்டியர் காலத்தில் கட்டப்பட்டு இருக்கின்றன. தஞ்சை நாயகியின் வடிவம் சுதையால் ஆனது. மற்ற சிற்பங்களின் அமைதிகொண்டு பார்க்கையில் நாயக்கர் காலத்தைச் சார்ந்தது என்று கூறலாம். மராட்டியர் காலத்தில் கட்டப்பட்ட மகாமண்டபமும் உள்ளது. இம்மண்டபம் துளஜா (1763-1787) ஆண்ட காலத்தில் கட்டப்பட்டு

இருக்கலாம். தஞ்சைப் பகுதியைச் சார்ந்த மேலைவெளித் தோட்டத்தில் முதலில் இக்கோயில் இருந்திருக்கலாம் என்றும், பின்னர் மராட்டியர் காலத்தில் இங்கே மாற்றம் செய்யப்பட்டிருக்கலாம் என்றும் இராச குறிப்பிடுகின்றார்.¹⁵

மணிக்குன்றப்பெருமாள் கோயில்

மேலைச்சிங்கப்பெருமாள் கோயிலுக்கு மேற்கே அமைந்த கோயிலாகும். நம்மாழ்வாரின் பாடல் பெற்ற தலமாகும். (திருவாய்மொழி, 5-3-1). இக்கோயிலும் 16-17ஆம் நூற்றாண்டுகளில் நாயக்கர் காலத்தில் பல கட்டட மாற்றங்களுக்கு உட்பட்டு இருக்கிறது. சங்கு சக்கரபாணியாக திருமால், ஸ்ரீதேவி பூதேவியுடன் கருவறையில் காணப்படுகின்றார். சுதையாலான சிற்பமாகும்.

நீலமேகப்பெருமாள் கோயில்

திருமங்கையாழ்வாரின் மங்களாசாசனம் பெற்ற தலம் என்று கருதவர் (பெரிய திருமொழி, 1-1-6, 2-5-3). நாயக்கர் கலைப்பாணியை நினைவுபடுத்தும் இக்கோயிலும் நாயக்கர் காலத்தில் மாற்றியமைக்க பட்டிருக்கிறது என்பது தெளிவாகும். சோழர் காலத்தைச் சார்ந்த கிரந்த கல்வெட்டுக்கள் சில துண்டுகளாக இருக்கின்றன. மகா மண்டபத்தை மாரட்டியர் காலத் தூண்கள் தாங்கி நிற்கின்றன. இங்கே மராட்டியர் கால ஓவியங்களின் எச்சங்கள் இருப்பதைப் பார்க்கலாம்.

முடிவுரை

தஞ்சையில் நாயக்கர் காலக் கோயில்கள் பல இருந்திருக்கின்றன. அவைகளில் சில பிற்காலத்தில் மாற்றங்களுக்கு உட்பட்டுவிட்டதினால் அறுதியிட்டுக் கூறத்தக்க வகையில் இல்லை என்றாலும் கட்டடப்பாணியின் எச்சங்களைக் கொண்டு பார்க்கையில் நாயக்கர் காலத்தில் கட்டப்பட்டவைகள் இருக்கின்றன

என்று கூறலாம். மேலே குறிப்பிடப்பட்ட எட்டுக் கோயில்களும் விசயநகர கலைப் பாணியைத் தழுவி எழுந்தனவோகும். விசயநகர பாணியைப் பின்பற்றி நாயக்கர்கள் கோயில்களைப் போற்றி வளர்த்தனர். பெரியகோயிலில் உள்ள சுப்பிரமணியர் கோயிலும், கலியுக வெங்கடேசப் பெருமாள் கோயிலும் தன்னகத்தே சிதையாமல் சிறந்த கட்டடக்கலை மற்றும் சிற்பக்கலையைக் கொண்டுள்ளன.

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நாயக்கர்வம்ச ஆட்சியாளர்களும் சிவகங்கைச் சீமையும்

குருசாமி மயில்வாகனன்

**நாயக்கர்வம் சத்தைச் சேர்ந்த மதுரையின்
மன்னர்களுக்கும் மற்றும் பிற பகுதி**

பாளையாதி பதிகளுக்கும் சிவகங்கைச் சீமைக்கும் இருந்த தொடர்பு களை இக்கட்டுரை விவரிக்கின்றது. இதன் மூலம் சிவகங்கைச் சீமையின் வரலாற்றுச் சிறப்புக்களில் நாயக்கர்வம்ச ஆட்சியாளர்களுக்கு இருந்த மிக முக்கியமான பங்களிப்பினை இக்கட்டுரை முதன் முறையாக எடுத்துரைக்கின்றது.

நாயக்கர்வம் சமன்னர் களுடனான தொடர்புகள்:

மதுரையின் மன்னர் திருமலை நாயக்கர் (1623-1659); 1663 இல் மன்னராக இருந்த சொக்கநாத நாயக்கர் மற்றும் மதுரையின்ராணி மீனாட்சி (1731-1739)

கியமூவரது ஆட்சிக்காலத்தின் போதும் அவர்களுக்கும் சிவகங்கைச் சீமைக்கும் இருந்த தொடர்புகள் முதலாவதாக விளக்கப் பட்டுள்ளன.

திண்டுக்கல் விருப்பாட்சிப் பாளையத்தின் அதிபதியான திருமலைகுப்பள சின்னவிருப் பாட்சி கோபால் நாயக்கரது (1684 - 1801)

ஆட்சிக்காலத்தின் போது சிவகங்கைச் சீமையுடன் இருந்த தொடர்புகள் இரண்டாவதாக விளக்கப் பட்டுள்ளன.

பாஞ்சாலங்குறிச்சிப் பாளையத்தின் அதிபதியானகட்ட பொம்மு நாயக்கர் (1761 - 1799), மற்றும் அவரதுதம் பிகளான, செவத்தையா மற்றும் ஊமைத்துரை ஆகியோரது ஆட்சிக்காலத்தின் போதும் அதன் பின்னரும் சிவகங்கைச் சீமையுடன் இருந்த தொடர்புகள் மூன்றாவதாக விளக்கப்

பட்டுள்ளன.

மதுரை நாயக்கர்வம் சஅரசர்களும் சிவகங்கையும்

பாண்டியப்பேரரசு ஆண்டு கொண்டிருந்த மதுரையில் 1298 முதல் 1398 வரை ஆண்ட முதலாம் மாறவர்மன்குல சேகரனுக் குப்பின்னர் படையெடுத்து வந்தமாலிக்காபூரின் வெற்றியால் 1328 இல் டில்லிசுல்தானிடம் மதுரை ஆட்சியானது மாறிப்பின் 1368 முதல் மதுரையை ஆண்டு வந்தசுல்தான் அலாவுதீன் சிக்கந்தர்ஷா காலத்தின் போது 1371 இல் படையெடுத்து வந்து தோற்கடித்த விஜயநகர இளவரசரஹ் குமாரகம் பணன் 1378 இல் தனது ஆட்சியைமதுரையில் நிறுவினார். அவரைத் தொடர்ந்து விருபண்ணும் 1445 இல் மல்லிகார்ஜுனனும் ஆட்சிசெய்தனர்.

ஸ்ரீகிருஷ்ண தேவராயரின் ஆட்சியின் போது நாகமா நாயக்கர் என்பவர் தென் பகுதியிலிருந்த படைகளுக் கானதலைமைத் தளபதியாக நியமிக்கப்பட்டார். பின்னர் அவரதுமகனான விசுவநாத நாயக்கர் மதுரையின் ஆளுனராக நியமிக்கப்பட்டார். அவருக்கு உற்றதுணையாக இருந்தவர் அரியநாயக முதலி என்பவர் இருந்தார். மதுரையில் நாயக்கர்வம்ச ஆட்சியைத் தோற்று வித்தவராக ஆய்வாளர் களால்விசுவநாத நாயக்கரும் அரியநாயக முதலியுமே குறிப்பிடப்படு கின்றனர். இவர் களேதென் நமிழகத்தை 73 பாளையங்களாகப்பிரித்துள்ளனர்.

1563 இல் விசுவநாத நாயக்கர் இறக்கிறார். 1564 இல் முதலாம் கிருஷ்ணப்ப நாயக்கர்; 1573 இல் வீரப்பநாயக்கர்; 1595 இல் இரண்டாம் கிருஷ்ணப்ப நாயக்கர்; இடையில் 1600 இல் அரியநாயக முதலி மரணமடைகிறார். 1609 இல்முத்து கிருஷ்ணப்ப

செயலாளர்,சிவகங்கை வரலாற்று ஆய்வரங்கம்,39, கோட்டைவாசல், பெரியகோட்டை. 630559. சிவகங்கை மாவட்டம்.

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நாயக்கரது மூத்தமகனான முதலாம் முத்துவீரப்ப நாயக்கர், மதுரை நாட்டின் அரசனாக முடி சூட்டப்படுகிறார். 1616 இல் மதுரையைத் தஞ்சை நாயக்கர்கைப் பற்றினார். இதனால் தலை நகரம் தஞ்சைக்கு மாறியது. 1623 இல் முத்து வீரப்பநாயக்கரது தம்பி திருமலை நாயக்கர் மன்னரானார். 1624 இல் அவர் மீண்டும் மதுரையைத் தலை நகரமாக்கினார். விஜயநகரப் பேரரசுடன் இருந்த உறவு களை முழுமையாகத் துண்டித்துக் கொண்டார்.

முதலாவது தொடர்பு:

1621 இல் இராம நாதபுரம் சேது பதியான சடையத் தேவன் இறந்ததற் குப்பின்னர் ஏற்பட்டபல் வேறு குழப்பமானசம் பவங்களுக்குப் பிறகு மன்னர் திருமலை நாயக்கர் தலையிட்டு எடுத்த முடிவினை இராமநாதபுரம் சேதுபதி ஏற்காததால் படை யெடுத்தார். மன்னரது முடிவின்படி சேது பதியாக முயன்ற தம்பித் தேவனை இராமநாதபுரம் மறவர்கள் வெறுத்ததால், அவர்களேகலந்துபேசி 1646 ஆம் ஆண்டில் இராமநாதபுரம் பகுதியை ரகுநாதத் தேவனுக்கும் திருவடானைப் பகுதியை தணக்காத் தேவன் மற்றும் நாராயணத் தேவனுக்கும் சிவகங்கைப் பகுதியைத்தம் பித்தேவனுக்கும் பிரித்துக் கொடுத்தனர்.

இது வரையிலுமான தமிழ் கவரலாற்றில் சிவகங்கை எனும் பெயர் இராமநாத புரத்தின் பகுதிகளில் ஒன்றாக முதன் முதலாகக் குறிப்பிடப் படுகிறது. பின்னர்மூன்று பகுதிகளும் இணைக்கப் பட்டு மீண்டும் ஒன்றுபட்ட இராமநாத புரமானது. இது சிவகங்கைக்கும் மதுரை நாயக் கர்வம்சமன்னருக்கு மாகத்தெரியப் படுகின்ற முதல் தொடர்பாகும்.

இரண்டாவது தொடர்பு:

1659இல் மன்னர் திருமலை நாயக்கர் மறைந்தார். அவருக்குப் பின்மன்னரான இரண்டாம் முத்து வீரப்பநாயக்கர் நான்கு மாதங்களிலே யேமரணமடைந்தார். அதே ஆண்டினில் சொக்க நாதநாயக் கர்மன்னரானார். 1663 இல் பீசப்பூர் வனமியான் என்ப வனைஎதிர்த்த போது உதவி

செய்யாததால் புதுக்கோட்டை, மானாமதுரை, காளையார் கோவில் (சிவகங்கைப் பகுதி) ஆகிய கோட்டைகளைச் சொக்கநாத நாயக்கர்கை கப்பற்றினார். அவர் வெளியேறியவுடன் அக்கோட்டைப் பகுதிகள் சேது பதிகளால் மீண்டும் கைப்பற்றப் பட்டுள்ளன.

இதன் மூலம் சிவகங்கைப் பகுதிக்கும் மதுரைநாயக் கவர்ச்சமன்னர் களுக்கும் இருந்த இரண்டாவது தொடர்பினை அறிய முடிகிறது.

மூன்றாவது தொடர்பு:

1665 இல் தலை நகரை மதுரையிலிருந்து திருச்சிக்கு மாற்றிக்கொண்ட சொக்கநாத நாயக்கர் 1682 இல்

இறந்தபின் மன்னரான அவரதுமகன் அரங்ககிருட்டிண முத்து வீரப்பநாயக்கர் 1689 இல் இறந்தபின்னர் அவரதுமனை விராணிமுத்தம் மாளுக்குப் பிறந்த ஆண் குழந்தையைப் பாட்டியான சொக்கநாத நாயக்கரின் மனைவியான மங்கம்மாளிடம் கொடுத்து விட்டு தீக்குளித்து உயிர்துறந்தான். பேரனுக்கு விசயரங்கசொக்க நாதநாயக்கர் எனப் பெயரிட்டு மதுரையை ஆட்சிசெய்து வந்துநற்பெயர் எடுத்திருந்தராணி மங்கம்மாளின் மரணத்திற்குப் பின் 1706 லிருந்து திருச்சியைத் தலை நகரமாகக் கொண்டு மதுரையை ஆட்சிசெய்து வந்தவிசயரங்க சொக்கநாத நாயக்கர் வாரிசு இல்லாத நிலையில் இறந்தார்.

1732 இல் அவரதுமனைவி மீனாட்சி ஆட்சிப்பொறுப் பினை ஏற்ற தோடுதிருமலை நாயக்கரது தம்பியின் வம்சாவழியில் வந்தபங்காரு திருமலை நாயக்கரது மகனான விசயகுமார முத்து திருமலை நாயக் கரைத்தத்து எடுத்துக் கொண்டான். ஆனால்பங்காரு திருமலை நாயக்கர்தானே ஆட்சிசெய்ய வேண்டும் என எண்ணி, ராணி மீனாட்சிக்கு எதிராகச் செய்த பலவிதமான குழப்பங்களால் உருவான இருவரது பல வீனமான நிலமை களையும் ராணி மீனாட்சி திருச்சியிலும் பங்காருநாயக்கர் மதுரையிலும் இருந் ததையும் நவாப்பின் தளபதிகள் பயன்படுத்திக் கொண்டு இருவரையும் ஏமாற்றினர். இறுதியில் ஏமாற்றப்பட்ட மீனாட்சியைச் சந்தாசாகிப் திருச்சி

அரண்மனையிலே யேசிறைவைத் திருந்தநிலையில் 1739 இல் தற்கொலை செய்து கொண்டாள். மதுரைப் பகுதியிலிருந் தபங்காரு திருமலை நாயக்கரும் அவரதுமகனான விசயகுமார நாயக்கரும் சிவகங்கைக்குத் தப்பிச்சென்றனர்.

பின்னர் திருச்சிக்குச் சென்று நவாப்பிடம் மதுரையைத் திரும்பத் தருமாறு பங்காருவும் விசயகுமாரனும் பேரம் பேசிக்காத்துக் கிடந்தும் பலனில்லாத தால்பங்காரு திருமலை நாயக்கர் தற்கொலை செய்து கொள்ளம் கன்விசயகுமார நாயக்கர் மீண்டும் சிவகங்கைக்குச் சென்று சிவகங்கை அரசரான முத்துவடுகநாதத் தேவரின் அடைக்கலத்தில் வெள்ளிக் குறிச்சிஎன்ற ஊரிலுள்ள அரண்மனையில் தங்கினார். அங் கேயே ஒரு பெண்ணைத் திருமணம் செய்து கொண்டு வாழ்ந்தவிசயகு மாரநாயக்கர் இறந்த ஆண்டு கூடப்ப திவிடப்படாத நிலையில் இறந்து போனார்.

மதுரையின் மிகப்பெருமை மிக்கஆட்சியினைச் செய்து புகழடையத் தொடங்கியம துரைநாயக்கர் மன்னர்களது வம்சமானது சிவகங்கையின் தெற்கேவை கையாற்றின் கரையோரத் திலிருந்த வெள்ளிக்குறிச்சி எனும் சிறிய கிராமத்தில் முடிவடைந்தது.

இத்துடன் மதுரை நாயக்கர்வம் சமன்னர்களுக்கும் சிவகங்கைக்கும் இருந்த தொடர்புகளும் முடிவிற்குவந்தன.

விருப்பாட்சி நாயக்கர்வம் சபாளையக் காரர்களும் சிவகங்கையு மதுரையின் ஆளுனரான விசுவநாத நாயக்கரும் அவரது மேற்பார்வையாளரு மானஅரியநாயக முதலியாலும் உருவாக்கப் பட்ட 72 பாளையங்களுள் ஒன்று விருப்பாட் சிப்பாளையமாகும். விருப்பாட்சர் என்பது இந்துக் கடவுளான சிவனின் பெயரைக் குறிப்பதாகும். மதுரையிலிருந்து வடக்கே 00 மைல்கள் தொலைவில் விருப்பாட்சிஉள்ளது. தொட்டிய நாயக்கர் என்ப வரால்விருப்பாட் சிப்பாளையப் பகுதி நிர்வாகம் தொடங்கப் பட்டுள்ளது. 1303 இல் திருமலை சின்னப்ப நாயக்கர் என் பவர்விருப்

பாட்சியின் முதல் பாளையாதி பதியானார். 1681 இல் பாளையா திபதியாக இருந் தவர்திருமலை குப்பளசின்னப் பவிருப்பாட்சி கோபால் நாயக்கர் ஆவார். இவரதுகாலத்தி லேயே இவரதுமகன் முத்து வேல் நாயக்கர் பொறுப் பிற்குவந்தார். இவர் களிர்வரது காலத்திலும் விருப்பாட்சிக்கும் சிவகங்கைச் சீமைக்கும் நெருக்கமான தொடர்புகள் இருந்துள்ளன.

முதலாவது தொடர்பு

1740க்குப் பின்னர் மதுரை நாயக்கவம் சத்தின் கடைசி இளவரசனான விஜயகுமார நாயக்கரைப் பாதுகாத்த சிவகங்கை மன்னர்முத்து வடுகநாதத் தேவர் 1772 இல் காளையார் கோயிலில் முக்கூட்டுப் படையால் அநீதியான முறையில் திடீரென எதிர் பாராத நிலையில் படுகொலை செய்யப் பட்டதைத் தொடர்ந்து தளவாய்தாண்ட வராய பிள்ளையின் யோசனைப் படிராணி வேலு நாச்சியாரையும் கைக்குழந்தை வெள்ளச் சிநாச்சியாரையும் திண்டுக்கல் விருப்பாட்சிப் பாளையத் திற்குச்சென்று பாளையாதி பதிக்கோபால் நாயக்கரிடம் அடைக்கல மாக்கினர் மருதுபாண்டியர். 1772 முதல் 1780 வரையிலும் சுமார் எட்டாண்டுகள் வேலு நாச்சியாரைப் பாதுகாத்தார் விருப்பாட்சி கோபால் நாயக்கர்.

மைசூர்ஹைதர் அலியின்படை உதவியுடன் மீண்டும் சிவகங்கையை மீட்கப்போரிட உதவிசெய்து, அதனால் நவாபுமுகம்மது அலிவேலு நாச்சியாருடன் உடன்பாடு செய்து கொண்டு சிவகங்கையை மீண்டும் அவரிடமே ஒப்படைக்கக் காரணமாக இருந்தார்களோ பால் நாயக்கர். இது சிவகங்கைக்கு அவர்செய்த பேருதவியாகும். வரலாற்றில் இத்தகைய உதவி வேலுநாச் சியாருக்குக் கிடைத்திருக்கா விடில் சிவகங்கையின் வரலாறு வேறாக எழுதப் பட்டிருக்கக் கூடும்.

இது நாயக்கர்வம் சப்பாளையாதி பதியானவிருப் பாட்சி கோபால் நாயக்கருக்கும் சிவகங்கைச் சீமைக்கும் ஏற்பட்ட முதல் தொடர்பாகும்.

இரண்டாவது தொடர்பு

அதன் பின்னர்சுமார் 20 வருடங்கள் கடந்தபிறகு, ஆற்காடுநவாபிடமிருந்து அதிகாரத்தைப் பெற்றகிழக் கிந்தியக்கும் பனியானதுதனக்குக்கட்டுப்பட மறுத்தபாளையங்கள் மீதுகடுமையான போரைத் தொடர்ந்த சமயத்தில் பாளையங்கள்ப குதிவாரியாகத் தங்களுக்குள் உருவாக்கிக் கொண்ட கூட்டிணைவில் கோபால் நாயக்கரின் திண்டுக்கல் கூட்டிணைவும் மருதுசகோதரர்களின் இராமநாதபுரம் கூட்டிணைவும் இணைந்து போரிட்டன.

இது நாயக்கர்வம் சப்பாளையாதி பதியான விருப்பாட்சி கோபால் நாயக்கருக்கும் சிவகங்கைச் சீமைக்கும் ஏற்பட்ட இரண்டாவது தொடர்பாகும்.

இந்தியா எனும் நாடு உருவாகியிராத அக்காலத்தில்கும் பெனிக்கு எதிராகநடைபெற்ற இந்தியத் துணைக் கண்டத்தின் விடுதலைப் போராட்ட வரலாற்றில் முதன் முதலாக உருவாக்கப்பட்ட தென்னிந்தியக் கூட்டிணைவின்முக்கியமான இணைப் பாகவிருப் பாட்சி கோபால் நாயக்கரும் சிவகங்கை மருதுசகோதரர்களும் இருந்துள்ளனர்.

பாஞ்சாலங் குறிச்சி நாயக்கர்வம் சபாளையக் காரர்களும் சிவகங்கையும்து

மதுரையின் ஆளுனரான விசுவநாத நாயக்கரும் அவரதுமேற்பார்வை யாளருமான அரிய நாயகமுதலியாலும் உருவாக்கப்பட்ட 72 பாளையங்களுள் ஒன்று வரலாற்றுப் புகழ் பெற்ற பாஞ்சாலங் குறிச்சிப் பாளையமாகும். முதலாம்கட்ட பொம்முநாயக்கர் இப்பாளையத்தின் முதல் பாளையாதி பதியாவார். 1790 இல் பாளையாதியாக இருந்தநான் காம்கட்ட பொம்முநாயக்கர் அன்னியர்களை எதிர்ப்பவர்களாக இருந்ததால் அவருக்கும் கும்பெனிக்கும் பகை ஏற்பட்டது. 1798 இல் கும்பெனியின் அதிகாரிஜா க்லனால்கட்ட பொம்முநாயக்கர் அவமானப் படுத்தப்பட்டார். இச்சம்பவத்தின் போதுகும் பெனியின் ராணுவஅதிகாரியான கிளார்க் என்ப வன்கொலை செய்யப்

பட்டான். கும்பெனியின்ராணுவஅதிகாரிக்கு மரணதண்டனையைப் பரிசாகவழங்கிய முதல் பாளையக்காரர் வீரர்கட்ட பொம்முநாயக்கர்.

முதலாவது தொடர்பு

இதனால்கும் பெனியுடனான பகை வளர்ந்தது. 1799 இல் சிவகங்கையுடன் தொடர்பு கொண்ட கட்டபொம் முநாயக்கர் படையுதவி பெற்றுகும் பெனியை எதிர்க்கத் தொடங்கினார். இருப்பினும்கும் பெனியினர் பாஞ்சாலங் குறிச்சிப் பாளையத்தைக் கைப்பற்றினர். தப்பித்துச் சென்ற கட்டபொம் முநாயக்கர்புதுக் கோட்டைக் காட்டினில் மறைந்திருந்த போதுபுதுக் கோட்டை மன்னர் தொண்டை மானிந்து ரோகச்செயலால் காட்டிக்கொடுக்கப்பட்டார். அவரதுசகோதரர்கள் கைது செய்யப்பட்டு சிறைவைக் கப்பட்டனர். முடிவில் 1799 அக்டோபர் 17 இல் கட்டபொம்முநாயக்கர் தூக்கிலிடப்பட்டார்.

இது நாயக்கர்வம் சப்பாளையாதி பதியான பாஞ்சாலங் குறிச்சிகட்ட பொம்முநாயக்கருக்கும் சிவகங்கைச் சீமைக்கும் ஏற்பட்ட முதலாவது தொடர்பாகும்.

இரண்டாவது ண் தொடர்பு

பாளையங் கோட்ட்டையில் சிறைவைக் கப்பட்ட கட்டபொம் முநாயக்கரது தம்பிகளான ஊமைத்துரை எனப் பட்டகுமாரசாமிநாயக்கரும் செவத்தையா நாயக்கரும் அங்கிருந்து தப்பித்து இடிக்கப்பட்ட பாஞ்சாலங் குறிச்சிக் கோட்ட்டையை மீண்டும் கட்டி முடித்தனர். ஆனாலும் வெறிகொண்டலைந்தகும் பெனிப் படையினரால் அவர்கள் மீண்டும் பிடித்துக்கைது செய்யப்பட்டு சிறைவைக்கப் பட்டனர். ஆனால் பாஞ்சாலங்குறிச்சிப்பொது மக்களாலும் சிவகங்கையிலிருந்து மருதுபாண்டியர்கள் அனுப்பிவைத் தபடையின் உதவியாலும் இருவரும் சிறையிலிருந்து மீண்டும் தப்பித்தனர். சிறையிலிருந்து இவர்கள்தப் பிச்செல்வதற்காகப் போடப் பட்டதிட்டத் தினைப்பின்னர் அறிந்த ஆங்கிலேயர்கள் மிகவும் ஆச்சர்யப் பட்டுள்ளனர். இதில் பிறவியிலே யேவாய்பேசமுடியாத, காதுகளாத ஊமைத்துரை என்ற

குமாரசாமிநாயக் கரின்பங்கும் ஆங்கிலேயர்களால் மிகவும் ஆச்சர்யத் திற்குள்ளானது. தப்பித்து வந்தசகோதரர்கள் இருவரும் சிவகங்கைக்கு வந்துமருது பாண்டியருடன் இணைந்து கொண்டுபோரிடத் தொடங்கினர்.

இது நாயக்கர் வம்சப்பாளையா திபதியான பாஞ்சாலங்குறிச் சிகட்ட பொம்முநாயக் கரதுசகோதரர் களுக்கும் சிவகங்கைச் சீமைக்கும் ஏற்பட்ட இரண்டாவது தொடர்பாகும்.

துணிவும் வீரமும்நிறைந்திருந்தும் ஆயுதக்குறைவாலும், துரோகத்தாலும் வீறுகொண்டு போராடிய பாளையங்கள் பலமிழந்தன. பாஞ்சாலங்குறிச்சி, விருப்பாட்சி, எனத் தமிழ் கத்தின்பாளையங்கள் அனைத்தையும் தங்களது கட்டுப் பாட்டிற்குள் கொண்டு வந்தகிழக்கிற் தியக்கும் பெனியின்படை இறுதியில் சிவகங்கைச் சீமையையும்கடும் முயற்சிகளுக்குப் பின்னர் வீழ்த்தியது.

சிவகங்கையின் சிறப்பு

காலனியாதிக் கத்திற்கு எதிராகப் போராடிய பாளையங்களில் வேறு எதற்கும் கிடைக்கத்தற்க பெருமையை, 1801, ஜூன் 16 இல் வெளியிடப்பட்ட, ஜம் புத்தீவுப் பிரகடனம் என்றழைக்கப்படுகின்ற, கும்பெனிக்கு எதிராகப் போர்முடிக்கம் செய்து அவர்களை வீழ்த்தப்பொது மக்களை ஆயுதமேந்தி வரச்சொல்லி அழைத்த, இந்தியத்துணைக் கண்டத்தின் முதல் அரசியல் அறிக்கையான சின்ன மருதுபிரகடனத்தை வெளியிட்ட தன் மூலம் சிவகங்கைக் சீமைக்கு சின்ன மருதுபெற்றுத் தந்திருக்கிறார். அப்பிரகடனத் தின் வரலாற்றுத் தொலை நோக்கிற்கு பாஞ்சாலங் குறிச்சி மற்றும் விருப்பாட்சிப் பாளையங்களுடனான கூட்டிணைவுச் செயல் பாடுகளும் முக்கிய மானகாரணமாகும்.

விடுதலைப் போரின்முடிவு

மக்களினுடைய ஆதரவினால் மிகப்பெரும் போராட்டத் தைத்தொடர்ச்சியாக நடத்திவந்த

மருதுபாண்டியர்கள் இறுதியில்து ரோகத்தினால் காட்டிக் கொடுக்கப்பட்டனர்.

1801 அக்டோபர் 24 இல் சிவகங்கை அரசர்களான மருதுசகோதரர்கள் திருப்பத்தூரில் தூக்கிலிடப் பட்டனர். உலகிலேயே வேறெங்கும் நடைபெறாத வகையில் அவர்களுடன் 500க்கும் மேற்பட்ட ஆதரவாளர் களும்தூக்கிலிடப்படனர். நவம்பர் 11இல் விருப்பாட்சி கோபால் நாயக்கரும் அவரதுமகன் முத்து வேல் நாயக்கரும் விருப்பாட்சியில் தூக்கிலிடப் பட்டனர். நவம்பர் 16 இல் பாஞ்சாலங்குறிச்சி குமாரசாமி நாயக்கரும் செவத்தையா நாயக்கரும் பாஞ்சாலங்குறிச்சியில் தூக்கிலிடப் பட்டனர்.

இதனால், விடுதலைப் போர்முடிவிற்கு வந்தது. அதனைத் தொடர்ந்து நாயக்கர்வம் சப்பாஞ்சாலங்குறிச்சிப் பாளையாதி பதியானகட்டபொம் முநாயக்கர், குமாரசாமி நாயக்கர் மற்றும் செவத்தையா நாயக்கருக்கும் விருப்பாட்சிப்பாளையா திபதியான கோபால் நாயக்கருக்கும் சிவகங்கைச் சீமையை அரசாண்ட மருதுசகோதரர்களுக்கும் இருந்த வரலாற்றுச் சிறப்புமிக்க தொடர்பு களும்முடி விற்குவந்தன.

முடிவுரை

கும் பெனிராணு வத்திற்கு எதிராகவீரஞ்செறிந்த போரினை நடத்திய சிவகங்கைச் சீமையின் வரலாற்றுப் பெருமைக்கும் நாயக்கர்வம் சபாளையாதி பதிகளுக்கும் உள்ள தொடர்புகள் ஒன்றை விட்டு ஒன்று பிரிக்க முடியாதவை.

சாதியும் இனமும் மொழியும் கடந்து விடுதலைப் போராட்டத் தில் ஒன்றிணைந்து நாட்டிற்காக உயிரிழந்த இந்தத்தியா கிகளின் ஒற்றுமையும் நாட்டுப் பற்றும் வருங்காலத் தமிழ்ச்ச முகத்திற் குமிகச் சிறந்தபடிப் பினைகளைத் தருகின்றவரலாறாகத் திகழும்.

இத்தகைய வரலாற்று நாயகர் களின் ஒற்றுமையைத் தமிழக மக்கள் எக்காலத்திலும் மறக்கவியலா வண்ணம் தமிழகத்தில் உரிய இடங்களில் நினைவுச் சின்னங்களை எழுப்ப வேண்டியது அரசின்கடமையாகும். அதேபோல

நாட்டுப் பற்று கொண்ட வீரமிக்க இந்த வரலாற்றினை காலந்தோறும் மக்களுக்கு எடுத்துச் சொல்ல வேண்டியது வரலாற்று ஆர்வலர்களுக்கும் வரலாற்று ஆய்வாளர் களுக்கும் உள்ள மிகமுக்கியமான சமூகக்கடமையாகும்.

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தமிழகக் கலை வரலாற்றில் படிமி (மீம்)

விக்னேஷ் .கா

முன்னுரை

வளர்ந்து வரும் எண்ம உலகில் வழக்காறுகளும் அவற்றின் முறைமைகளும் காலத்திற்கேற்ப மாற்றம் பெறுகின்றன. அவ்வகையில், நிகழ்வுகளைப் பதிவு செய்தல், அவற்றைப் பகிர்தல் ஆகிய முறைமைகளும் வளர்ச்சி பெற்றிருக்கின்றன. கலைவடி வங்களின்பரிணாம வளர்ச்சியைவா னொலி, காணொலி, திரைப்படம், சமூக ஊடகங்கள் எனப்படல் வேறுபடி நிலைகளாகப் பகுக்கலாம். நிகழ்வுகளைப் பதிவிடும் முறையில் இணைய வசதியுடன் கூடியசமூக ஊடகங்கள் தனித்து வத்தோடு விளங்குகின்றன. இக்காலத்தில், ஊடகவளர்ச் சிமற்றும் தொலை தொடர் புசாதனங்களின் வளர்ச்சி ஆகியனமக்கள் பண்பாட்டில் பல் வேறு மாற்றங்களை நிகழ்த்தியிருக் கின்றன. எண்ம இலக்கியவகைப் பாடுகளுள் ஒன்றான படிமியின் (மீம்) தோற்றம்,

வளர்ச்சி ஆகியவற்றை முன்னிறுத்தி விளக்கமுறைக் கோட்பாட்டின் அடிப்படையில் வரலாற்றியல் அணுகுமுறையில் இக்கட்டுரை அமைக்கப் படுகிறது.

எண்ம இலக்கியம்

நாளேடுகள், மாத இதழ்கள், இக்காலத்தில் அச்ச வடிவில் வருவதோடு மட்டுமல்லாமல் எண்ம மாக்கப்பட்டு மின்னணு சாதனங்களிலும் மக்கள் பயன்பாட்டிற்கு அளிக்கப்பட்டிருக்கின்றன. அவை மட்டுமின்றி அச்ச ஊடகத்தில் வெளிவராத மின்னிதழ்கள் பலவும் மக்களிடத்தில் பயன்பாட்டில் இருக்கின்றன. இணையம் தோன்றிய பின்வன் படிகளில் வெளிவராமல் மின்னணுசா தனங்களில் மட்டும் தனித்துவமாகப் பதிவேற்றம் செய்யப்பட்டு மக்களின் பயன்பாட்டிற்கு அளிக்கப்பெறும் இலக்கியத் தன்மை பொருந்திய வகைமையை 'எண்ம இலக்கியம்' என்று வரையறைப் படுத்தலாம்.இவ்

முனைவர்பட்டஆய்வாளர் (முழு – நேரம்), தமிழ்த்துறை, சென்னைக்கிரித்துவக்கல்லூரி, தாம்பரம், சென்னை 600 059

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வகைமையில் பல்வேறு கலை வடிவங்கள் இடம் பெறுவதும் குறிப்பிடத்தக்கன. இதழ்களில் வெளிவரும் கேலிச்சித்திரம், குறுக்கெழுத்து, புதிர்கள், வேறுபாடுகளைக் கண்டுபிடிக்கும் திறனறி படங்கள் முதலியன படிமி என்பதற்கான முன்னோடிகள் எனலாம்.

மீம்: வரையறை

ஒரு நிகழ்வின் கருத்தினை அல்லது வடிவத்தை ஒத்தபிறி தொரு நிகழ்வின் கூறுகளை ஒப்பிட்டுமக்களிடம் இரண்டையும் படியெடுத்து நினைவு படுத்த முயற்சிப்பதே 'படிமி(மீம்)' என வரையறுக்கலாம். இது சமூக ஊடகங்களில் மக்களால் பெரிதும் பின்பற்றப்பட்டும், உருவாக்கப்பட்டும், பகிரப்பட்டும் ஒரு குறிப்பிட்ட காலத்திற்கு மக்கள் வழக்கில் நிலைபெற்று பெரும்வர வேற்பு பெறுகிறது.

ஆக்ஸ்போர்டு அகராதி 'மீம்' என்னும் சொல்லுக்கு அளிக்கும் வரையறை வருமாறு: 'பண்பாடு அல்லது நடத்தையின் அமைப்பிலான ஒருகூறு, மரபணு அல்லாத ஒரு வரிடமிருந்து மற்றவருக்குக்கடந்து செல்லும் ஒன்றாகும்'. மேலும், 'இயல்பான நகைச்சுவை பொருந்திய உருவம், காணொலி, பனுவல் ஆகிய வற்றைப்படி எடுத்து இணையப் பயனாளர் களால் விரை வாகப்பகிரக் கூடியதன்மை பொருந்தியது' என்றும் விளக்கம் தருகிறது.

மீம் – சொல் வரலாறு

'மீம்' என்ற ஆங்கிலச் சொல் பண்டையகிரேக்கச்சொல்லான 'மீமேம்' [mimèma] என்ற சொல்லி லிருந்து பிறந்ததாகும் (The American heritage dictionary). இதன்பொருள் 'போலச்செய்', 'பின்பற்று' என்பதாகும். இச்சொல் தோன்றிய காலத்தில் இப்பொருளினை உணர்த்தவில்லை என்பது குறிப்பிடத் தக்கது. அறிவியலின் ஓர் அங்கமான மரபணுவியலில் 'சிந்தனையைப் படியெடுத்தல்' என்ற பொருண்மையில் இச்சொற் பிறப்பு தோன்றியது.

1976ஆம் ஆண்டில் "The Selfish Gene' புத்தகத்தில்ரிச் சர்ட்டாக் கின்ஸ் 'மீம்' சொல்லினை அறிமுகப் படுத்துகிறார். பிரிட்டிஷ் பரிணாம உயிரியலாளரானடாக் கின்ஸ் ஜீன் பரிணாமம் தொடர் பான ஆய்வுரையில் மரபியல் சாராதகருத்து மற்றும் பண்பாட்டினைப்பிரதி எடுக்கும் செயல் பாட்டிற்கு இச்சொல்லினைப் பயன்படுத்தி இருக்கிறார். 'மீம்' என்ற சொல்லினைப் பயன்படுத்தும் போது 'படிஎடுக்கும்பொருட்டு, பண்பாட்டு மாறுதலுக்கும் பின்பற்றும் கூறுக்கும் நமக்கு ஒரு புதிய பெயர்ச் சொல் தேவைப் படுகிறது. 'மீமேம்' எனும் கிரேக்கச் சொல் இதற்குப் பொருத்த மாயிருக்கும். எனினும், 'ஜீன்' போன்ற ஒற்றை அசையாய் ஒலிக்க வேண்டி 'மீம்' என்று சுருக்கிப்பயன் படுத்துகிறேன்" என்றுடாக் கின்ஸ்கூறுகிறார். (Richard Dawkins, 1989)

டாக்கின்ஸ் மீம் என்னும் சொல்லைப் பயன்படுத்து வதற்கு முன்னரே இரண்டு புத்தகங்களில் இச்சொல் பயன்படுத்தப் பட்டிருக்கிறது. 1899இல் ரிச்சர்டு சைமனின் 'Die Mneme' என்ற அறிவியல் புத்தகத்திலும் 1927இல் மேடர்லிங்கின் "The Life of the White Ant' என்னும் புதினத்திலும் பயன்படுத்தப் பட்டிருக்கிறது.

பொருண்மை வளர்ச்சி

தொடக்க காலத்தில்டாக் கின்ஸ்பயன் படுத்திய பொருண்மை 'கலாச்சாரப்பரி மாற்றத்தின் அல்லது பிரதிபலிப்பின் ஒருஅலகு' என்று குறிப்பதற்காகும். 'சிந்தனையின் ஒரு பகுதியை ஒரு நபரிடம் இருந்து நகலெடுக்க, தேர்ந்தெடுக்கப் பட்டசெயல் முறைக்கு ஒப் பானசமூகநலத்த கவல்களின் குறைந்தபட்சஅலகு' என்று 1998இல் இதன் பொருண்மை வளர்ந்திருக்கிறது (S.W.John Wilkins, 1998). காலப்போக்கில் பல நிலைகளில் இதன் பொருண்மை மேலும்வளர்ச்சி அடைந்து கொண்டிருக்கிறது.

மீம் பயன்பாட்டு வரலாறு

அறிவியல் பார்வையில் சிந்தனைப் பரிமாற்றம் என்ற பொருண்மையினின்று வளர்ந்து

சுவரோவியம், இதழ்கள், இணையதள வகைகளில் பயன்பாட்டு நிலையில் மீம்மக் களிடத்துப் புறஉலகில் தோற்றம்பெற்றது. பயன்பாட்டுநிலையில் மீமினை இரண்டு வகைகளாகப் பகுக்கலாம்.

இணையத்திற்குமுன் / இணையத்திற்குப் பின்

இணையத்திற்கு முன்

இணையம் அறிமுகமாவதற்கு முன் மக்களிடம் ஊடகமாகச் செயல்பட்டவை மேடைப்பேச்சு, துண்டுப் பிரசுரங்கள், இதழ்கள் முதலியனவாம். அவ்வகையில், இணையத்திற்கு முன் பயன்பாட்டு நிலையினை மூன்று வகைகளாகப் பிரிக்கலாம்.

சுவரோவியமீம்கள்

1940இல் முதன் முறையாக ஒரு வழுக்கைத் தலையுடன் இருகைகளும் மூன்றுவிரல் தெரியஎட்டிப் பார்க்கும் உருவம்பல் வேறு பெயர்களில் பல்வேறு நாடுகளிலும் படியெடுக்கப் பட்டுப்பயன் பாட்டிற்குமீம் அறிமுகமானது (Martin Gardner, Mar 5 2000). 'KILROY WAS HERE' என்னும் வாசகத்தோடுஜார்ஜ் சாட்டர்டான் என்ற பிரித்தானிய நாட்டினைச் சார்ந்த கார்ட்டூன் ஓவியர் இவ் வோவியத்தை வரைந்தார். இவ் வோவியம் ஏறக்குறைய முதலாம் உலகப்போர் முடிந்து 25 ஆண்டு காலம் சுவர்களிலும் இரயில் நிலையங்களிலும் வரையப் பட்டிருந்தது.

இதழ்மீம்கள்

1921ஆம் ஆண்டில் Satirical Magazine "TheJudge" என்ற இதழில் முதன்முறையாக கோட்டோவியமீம்கள் அறிமுகப்படுத்தப்பட்டன (Tom Gerken, Apr 16 2018). (Expectations vs reality) நம்முடைய எதிர்பார்ப்பு நிலையும் எதார்த்த நிலையும் பிரித்து உணர்த்தும் தன்மையில் இவ்வகை மீம்கள் உருப்பெற்றன. தமிழ்

கநாநிதழ்களிலும் கேலிச்சித்திரம் வகைமையுள் வெளிவந்த பதிவுகள் இதழ்மீம்களுள் பொருத்தலாம்.

இணையத்திற்குப் பின்

இணையம் அறிமுகமான பின் மீம்வளர்ச்சி பல நிலைகளில் பரந்து விரிந்தது. 1993 ஜூன் மாதத்தில் "wired" என்ற அமெரிக்க மாத இதழில் மைக்காட்வின் என்பவர் இணையதளங்களில் மீம்களை அறிமுகப்படுத்துகிறார். அதுமுதல் இணையதளத்தில் எழுத்து மற்றும் காட்சிப்படம் பொருந்தியமீம்வகைகள் வெளிவந்தன. 2005இல் டுணிதளைதளது என்ற மென்பொருள் செயலி இணையதளத்தில் அறிமுகமானபின் கானொலி மீம்கள் அறிமுகமாயின. Rick rolling, Harlen shake முதலியகானொலிமீம்கள் அக்காலத்துப் போக்கில் குறிப்பிடத்தக்கவை. முகநூல், கிச்சகம் முதலிய சமூக வலைத்தளங்களில் மட்டுமே பகிரக்கூடியன இவ்வகைமீம்கள். இதில் பெருமளவு சமூகத்தின் நிலைமைகுறித்த பதிவுகள் மற்றும் அப்பதிவுகளுக் கானஎதிர் வினைகள் சார்ந்தமீம்கள் இடம்பெறும். கொரோனா பெருந்தொற்றுக்குப் பின்பள்ளி மற்றும் கல்லூரிகளில் இணைய வழிவகுப்புகள் மற்றும் தேர்வுகள் நடத்தப்பட்டன. அதற்குமுன்ன ரேகணினி வழிகற்பித்தல் முறையினில் மீம்கள் பெரும்பங்காற்றியுள்ளன. இணைய வழிகற்பித்தல் வகுப்புகள் இக்காலத்தில் அனைத்து மக்களிடையேயும் வெகுவாகப்பரவி வருகிறது. கல்வியைக் கொண்டு செல்லும் கருவியா கவும்மீம்கள்

பயன்படுத்தப்படுகின்றன. இக்காலத்தில், உலகளாவிய ஊடக முறைகளில் தவிர்க்கவியலாத தன்மையுடன் மீம்கள் இயங்குகின்றன.

மீம் தமிழாக்கம்: படிமி

'மீம்' என்னும் சொல்லுக்குத் தமிழாக்கம் செய்தற்பொருட்டு 'போன்மி' என்ற சொல்லினை மொழி பெயர்ப்பாளர் கள்வழங்கி வருகின்றனர். 'போலச் செய்தல்' என்ற பொருண்மை அடிப்படையில் இச்சொல் தோன்றியிருக் கலாம்மீம் என்ற ஆங்கிலச் சொல்லுக்குப் பொருண்மை அடிப்படையிலும் அறிவியல் மற்றும் பொழுது போக்குச் செயலாக்க அடிப்படையிலும் போன்மி என்ற சொல்

பொருத்தமானதாக இல்லை. ஏனெனில், அறிவியல் உலகிலும் இணைய உலகிலும் மீமின் தலையாய நோக்கமாக இருப்பது படியெடுத்து நினைவுபடுத்தலே ஆகும். நினைவு படுத்தல் என்ற தன்மையினைக் கொண்டு 'நினைவம்' என்ற கலைச்சொல்லும் இதற்குப் பொருந்தும் என்ற கருத்தும் ஏற்படையதாய் இருந்தது. Memory என்ற ஆங்கிலச் சொல்லுக்கு நினைவு மற்றும் memento என்ற ஆங்கிலச் சொல்லுக்கு நினைவுப் பரிசு என்ற பொருண்மை களும்நினைவம் என்ற கலைச் சொல்லுக்கு வலுச்சேர்க் கின்றன. எனினும் நினைவூட்டலுக்குக் காரணியாகவும்மீ மின் உருவாக் கத்தின் அடிப்படையிலும் இருந்து செயல்படுவது 'படியெடுத்தல்' என்பது புலனாகும். அச்சுரு (template) என்பதே, மீம்உருவாக் கத்திற்குபெரிதும் துணையாற்றுவதும் இங்குகவனிக் கத்தக்கது. படி என்ற வேர்ச் சொல்லைக் கொண்டு இத்தன்மையை ஆய்ந்தோமானால் மீமின் தமிழாக்கமாக 'படிமி' என்ற சொல்லே பொருத்த மாயிருக்கும் என்பது திண்ணம்.

முடிவுரை

காலந்தோறும், ஒரு கருத்தை உணர்ந்து தற்குப் பல்வேறு வகைமை கள்கையாளப் பட்டிருக்கின்றன. பேச்சுமொழி, எழுத்துமொழி, சைகைமொழி என்னும் வகைகளில்மீம் இன்றைக்கு ஒரு தகவலைத் தெரிவிக்ககுறியீடாகச் செயல்படுகிறது. மீம்என்னும் கலைவடிவம், தனக்கென்ற ஒரு இலக்கைக் கொண்டு உருவாக்கப் பெறுகிறது. திரைப்படம், இணைய தொடர்கள் உள்ளிட்ட பல் வேறு ஊடகவகைமை களில் மின்னணுகலை வடிவமா கப்படிமி தொடர்ந்து மக்களால் உருவாக்கப் பட்டும்ப கிரப்பட்டும் வருகிறது. இக்காலத்தியகலை வகைமை களுள்படிமி என்பது மக்களின் இயல் புவாழ்வொடு இணைந்து பண்பாட்டுச் சூழலில் அதன் இன்றியமையாத நிலையை இக்கட்டுரை நிறுவுகிறது.

சான்றுப் பட்டியல்

நூல்கள்

சாமிசிதம்பரனார், இலக்கியம்என்றால்என்ன?, சென்னை : செண்பகாபதிப்பகம், பிப்ரவரி 2012 (மு.ப.)

1. Richard Dawkins, The Selfish Gene, Oxford University Press, 1989(sec. ed.



படம்

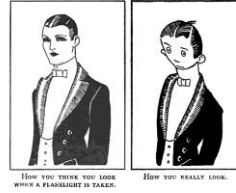
ரிச்சார்ட்டாக்கின்ஸ்



படம்

2:

1: சுவரோவியமீம்



படம் 3: இதழ்மீம்



படம் 4:பிறமீம்



படம் 5: கற்றல்கருவியாகவிளங்கும்சிலமீம்கள்

அத்வைதப் புலமைத்துவ வரலாற்றில் தத்துவராயர்- சிறப்பு நோக்காகப் பாடுதுறை

ந.பரணி

முன்னுரை

வட மொழியில் அத்வை தமரபானது கௌடபாதர், கோவிந்தபகவத் பாதர், ஆதி சங்கரர், பத்மபாதர், மண்டல மிஸ்ரர் என நெடிய புலமை நெறியைக் கொண்டது. இவர்கள் இலக்கிய வாதிகளா கவும் நாடு முழுவதும் மடங்கள் உருவாக்கி இந் நெறியைப் பரப்பியவர்கள் செயல் பாட்டாளர் களாகவும் விளங்கினர். அத்வை தமரபைத் தமிழ் இலக்கியத்தின் வழி காலுன்றச் செய்த தத்து வராயரைக் குறித்து மு. அருணாச்சலம், மு.வரதராசனார் போன்ற மிகச் சில இலக்கிய வரலாற்று ஆசிரியர்களே குறிப்பிட்டுள்ளனர். இவரது நூல்கள் அத்வை தம்பயில் வாரால் கற்கப்பட்டு வருகி தேயன்றி ஆய்வுக்களத் தில் பெரிதும்வி வாதிக்கப் படாத சூழல் நிலவுகிறது. பாடு துறையில் அமைந்துள்ள தொழில் (அ) சாதிப்பெயர் பாடல் களின்வழி தொழில் சார் பண்பாட்டு நிலையை அறிய முற்படுவ தோடு சமத்துவ நெறியாக அத்வைதத்தைத் தமிழ்ச்ச மூகத்தில் அறிமுகப்படுத்த எண்ணி யதத்து வராயரின் திறத்தை ஆய்வது கட்டுரையின் நோக்கமாகும்.

தமிழில் அத்வைதமரபு

13ஆம் நூற்றாண்டில் பகவத்கீதை 'பரமார்த்ததரிசனம்' என்னும் பெயரில் ஸ்ரீபட்டரால் தமிழில் மொழி பெயர்க் கப்பட்டது. இது அத்வைத வேதாந்தத்தைத் தமிழில் அறிமுகப் படுத்து வதற்கான முதல் முயற்சியாகும். 15ஆம் நூற்றாண்டில் கழிகண்ணுடைய வள்ளல் என் பவர் ஒழிவில் ஓடுக்கம், மாயாப் பிரலாபம், பேரானந்த சித்தியார் போன்றபல நூல்களை இயற்றினார். சைவ சித்தாந்தத்தைப் பாடிய போதிலும்

வேதாந்தம் கலந்தே இந்நூல்கள் இயற்றப் பட்டுள்ளதால், வேதாந்தமரபு ஏற்படக் காரணமாய் இருந்த வராகக்கண்ணுடைய வள்ளலைக் கருதுவது ஓரளவு பொருந்தும் எனமு. அருணாச் சலம்குறிப் பிடுறார்.

15ஆம் நூற்றாண்டின்பிற் பகுதியில் வாழ்ந்ததத்து வராயர் சிவப்பிரகாசப் பெருந்திரட்டு, குறுந்திரட்டு என்னும் தொகுப்பு களின்வழி தமிழில் அத்வை தமரபிற்குப் பெரும் அடிக்கல்விட்டார். இவற்றில்சைவத் திருமுறைகள், பரமார்த்த தரிசனம், சிவானந்த மாலை போன்ற பல தமிழ் நூல்களில் உள்ள அத்வைதக் கருத்து களைத் தொகுத்தளித்தார். அடங்கன் முறை(18 நூல்களைக் கொண்டது), பாடுதுறை (பல்வேறு இலக்கிய வகைகளில் அமைந்துள்ள பாடல்கள்), வட மொழியிலுள்ள ஈசுவர கீதையைத் தழுவி தமிழில் ஈசுவர கீதை, பிரம்மகீதை ஆகியவற்றை இயற்றியுள்ளார். இவரது மோகவதைப் பரணி என்னும் நூலின் பகுதி யானச சிவண்ண போதம், வேதாந் தம்பயில் வோரின் அடிப்படைப் பாடங்களுள் குறிப்பிடத் தக்கதாகும். தமிழில் விளங்கிய அத்வைதக் கருத்தியல் களைத் தொகுத்தல், தழுவல் நூல்கள் மற்றும் புதிய நூல்களை இயற்றல் எனப்பரந்த களத்தில் இலக்கிய (ம) தத்துவப்பணி ஆற்றியுள்ளார்.

அத்வைதத்தின் அடிப்படைக் கூறுகள்

வேதத்தின் இறுதிப் பகுதி களான ஆரண்யங்கள் மற்றும் உபநிடதங்கள் வேதாந்தம் எனப்படுகின்றன. இவற்றில் கூறப்பெற்ற பிரம்மம், ஆன்மா, உலகத்தோற்றம் போன்ற வற்றிற்கான விளக்கங்களாக வேத்வைதம், அத்வைதம், விசிஷ்ட்டாத்வைதம் போன்ற

முனைவர்பட்டஆய்வாளர் (முழுநேரம்), தமிழ்முதுகலை (ம) உயராய்வுத்துறை, எத்திராஜ்மகளிர்கல்லூரி
bharaninarasimhan2001@gmail.com

மெய்யியல் சிந்தனைகள் உருப்பெற்றன. அத்வைத மானது பரமாத்மா எனப்படும் பிரம்மமும்ஜீவாத்மாவாகிய ஆன்மாவும் இரண்டல்ல என்னும் கருத்தை முன் வைக்கிறது. அதன்சில அடிப்படைகளாவன:

- 'தத்துவமஸி' என்பதற்கு 'நீயேஅது (பிரம்மம்)' என்று விளக்கம் தரப்படுகிறது. நீ என்பது உன்உடலோ, புலன்களோஅல்ல.
- உலகம், உடல், உடலிலுள்ள புலன்கள் என அனைத்தும் பிரம்மத் தின்மாயத் தோற்றங்கள்.

பாடுதுறையில் தொழில்

பாடுதுறையில் 138 தலைப்புகளில் பாடல்கள் இயற்றப் பெற்றுள்ளன. பெரும் பாலானவற்றில் தத்துவராயர் தனது குருசொருபானந்தர் மற்றும் அவரது குருசிவப் பிரகாசரினால் பிரம்மஞானத்தை அடைந்த பேற்றைப் பாடுகிறார். இந்நூலானது மாலை, காப்பு, பல்லாண்டு, பள்ளியெழுச்சி, கீர்த்தனை, குரவை, சாழல், குணவை எனப் பல்வேறு இலக்கிய வகைகளின் கதம்பமாக அமைந்துள்ளது.

ஐந்து வகையான கோசங்களைத் தைத்திரிய உபநிடதம் குறிப்பிடுகிறது. அவை: அன்னமயக் கோசம், பிராணமயக் கோசம், மனோன்மயக் கோசம், விஞ்ஞானமயக் கோசம், ஆனந்தமயக் கோசம் ஆகியன. கோசம் என்பது 'உறை' எனப் பொருள்படும். இந்த ஐந்து உறைகளும் அகல 'பிரம்மேநான்' என்பதை உணரலாம் என்கிறது. இவற்றுள் அன்மமயக் கோசமேன்பது உணவால் தோன்றி, உணவால் வளர்ந்து அழியக் கூடியதோல், நரம்பு, குருதி, எலும்பு, மூலை ஆகிவற்றாலான உடலைக் குறிப்பதாகும். உணவாலான இந்த உடல் 'நான்அல்ல' என்று அறியவதன் மூலம் ஐந்து உறைகளுள் முதல் உறை அகல்கிறது. இதன் வழிபிறப் பினால் அடையும் உடலே மெய்ப்பொருள் அன்று என்னும் நிலையில் பிறப்பினால் இவர் இன்னார் எனக் கருதிகடைப் பிடிக்கப் பட்டத் தீண்டாமையைக் கேள்விக்கேட்கிறார்.

மனுதர்மம் குறிப்பிடும் வருணா சிரமமுறைப் படிஅந்தணர், அரசர், வைசியர் ஆகிய மூன்று குலத் தோர்த்விஜர்கள் எனப்படுகின்றனர். தமிழில் இருப்பிறப்பாளர் என்பர். இவர்கள் கருவிலிருந்து வெளிவருவது முதல் பிறப்பு என்றும் பூணூல் அணிவித்தப் பிறகு இரண்டா வதுபிறப்பு எனவும் கூறப்படுகிறது.

ஒன்பது வாசலுடைய குடிவை உருவென்று கொண்டிடாதே

இன்ப அறிவேவடி வானாரன்றோ இருபிறப் பாளராவார்

முந்தைய தலைப்பில் கண்டதுபோல ஒன்பது வாயில்கள் உடைய உடல் 'நீஅன்று' என்பதோடு பிறப்பின் அடிப்படையில் ஒருசில குலத்தினரை மட்டும் இருபிறப்பாளர் என நிர்ணயிக்கும் முறையை உடைக்கிறது. இன்ப அறிவேவடி வானவர் இருபிறப்பாளர் என்பதினால் பிரமத்தை உணர்ந்த வர்யாவரும் இருபிறப்பாளரா கலாம் என்பது உரக்கக்கூறப் பெறுகிறது.

இடங்கை பிரிவினருக் கிடையேபூசல்கள் மேலோங்கிக் காணப்பட்டுள்ளது. இப்பிரிவினரைப் பற்றி பல கருத்து கள்நிலவினும் கூ.நி. எல்லீஸ் மற்றும் ஸ்ரீ.சீனிவாச ஐயங்காரின் கருத்துகள் நோக்கத்தக்கன. வலங்கையினர் உழவும் உழவுத் தொழி லைச்சார்ந்த சாதியினர் எனவும் இடங்கையினர் வியாபாரம் போன்ற பிற தொழில்களைச் செய்தோர் எனவும் எல்லீஸ் குறிப்பிடுகிறார். தாழ்ந்தவராகக் கருதப் பெற்றசாதியினர் உயர்ந்தோரா கக்கருதப் பெற்றோர் அனுபவிக்கும் உரிமைகளைப் பெறவிரும்பினர். அவர்களை உயர்வகுப்பினர் தடுத்தனர். இதனால் வலங்கை, இடங்கை என்னும் பிரிவு உருவானது என்கிறார் ஸ்ரீ.சீனிவாச ஐயங்கார்³.

முடிவுரை

பல்வேறு மெய்யியல் சிந்தனைகளும் இறுக்கமான சாதிய கட்டமைப்பும் நிலவிய சூழலில் அத்வைதத்தின் இரண்டின்மை என்னும் கருத்தியலைச்சாதி வேறு பாடின்மையை உணர்த்த

தத்து வராயர்கை யாண்டுள்ளார். குறிப்பாகத் தீண்டாமை யைப்பேசும் இடங்களின் உலகும், உடலும் மாயை என்ற மாயாவாதக் கோட்பாட்டை முன்னிறுத்தியுள்ளார். அம்பட்டன், முதலியார், வண்ணான், ஆசாரி எனச் சாதியாய் மாறிப்போன பெயர்களில் குறியீடாகப் பாடினாலும் அவைதொழில் களின்பெயர்களாக வேசட்டப் பெற்றுள்ளன. எங்குதிங்காரை, ஆரேடாபறையா, அம்பட்டன் சீயாபோன்ற சொற்கள் மீண்டும் மீண்டும் இடம் பெற்று நாட்டார்வழக் குப்பாடல்களின் முறைமையில் அமைந்துள்ளன. அயில், தளப்பம், கட்டுவடம், கிரந்திபோன்ற தொழிற்சார்கலைச் சொற்கள் தொழில் பண்பாட்டின் முக்கியத் தரவுகளாய் அமைகின்றன. மேலும், கருத்திலும் நடையிலும் தமிழிலுள்ள சித்தர்பாடல் களின்சாயல் வெளிப்படுகின்றன. அத்வைதம் என்னும் அறிவுப்பள்ளியைப் தமிழ்

மொழியில் வெகுசன மக்களுக் கானசமத்து வநெறியாகப் பரவலாக்கு வதற்கு எடுத்த இம்முயற்சி களிளாலும் இலக்கியவகை களைக்கையாண்ட திறத்தினாலும் அத்வைதப் புலமைத்துவ வரலாற்றிலும் தமிழ் இலக்கிய வரலாற்றிலும் சிறப்பிடம்வகிக் கார்த்தத்து வராயர்.

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பல்லவர் கால ஓவியக் கலை

முனைவர். திருமதி.த.மேரி ஜான்சி ராணி

ஒரு நாட்டின் வரலாற்றை கொண்டு தான் அந்நாட்டின் பெருமைகளை உணர முடியும். சமுதாய கலாச்சார பண்பாடுகளை வரலாற்றில் தான் அறிய முடியும். சமயமும், மொழியும் அப்படிதான் அறியப்படுகிறது. வரலாறு என்பது மனித நாகரீகத்திற்கு சான்று பகர்கின்றது. பல்லவர்கள் சுமார் 300 ஆண்டுகள் தமிழ்நாட்டில் மிக சிறப்பானதொரு ஆட்சியை நடத்தினார்கள். வடக்கே கிருஷ்ணா முதல் தெற்கே புதுக்கோட்டை வரை பல்லவ பேரரசு பரவி இருந்தது. பல்லவர்கள் சமூகம், அரசியல், சமயம், கலை இலக்கியம் ஆகிய எல்லா கோணத்தில் பார்த்தாலும் தனி சிறப்பு கொண்டிருந்தனர். தமிழக வரலாற்றில் பல்லவ வரலாறு புகழ்பெற்றதொரு வரலாறாகும். தென்னிந்திய வரலாற்றின் வலிமை வாய்ந்த பேரரசாக திகழ்ந்து நாகரீக பண்பாட்டிற்கு நிலைகளமாக நின்றது பல்லவ பேரரசு ஆகும். தமிழக வரலாற்றில் அரிய கலைப் படைப்புகளின்

பொற்காலமாக திகழ்வது பல்லவர் காலமாகும். அவர்கள் கட்டிட கலை வளர்ச்சிக்கும், ஓவிய கலை வளர்ச்சிக்கும் சிறந்த தொண்டாற்றி திகழ்ந்தனர். அத்தகைய பெருமைமிக்க பல்லவர்களுடைய ஓவிய கலையின் சிறப்புகளை பற்றி அறிவதே இக்கட்டுரையின் நோக்கமாகும்.

பல்லவர் வரலாறு

பல்லவர்களைப் பற்றி அறிய பட்டயங்கள் ஒரு முக்கிய சான்றுகளாகவும் உள்ளது. அதுமட்டுமல்லாமல் பல்லவர் கால இலக்கியங்கள் மற்றும் கல்வெட்டுகள், குடைவரைக் கோயில்கள், கட்டுமான கோயில்கள் போன்றவை பல்லவர்களைப் பற்றி தெரிந்து கொள்ள உதவும் மூலச் சான்றுகளாகும். எனவே, நாம் பிராகிருத மொழியில் பட்டயங்கள் வெளியிட்டவரை முற்காலப் பல்லவர் (கி.பி.250-340) எனவும், வடமொழிப் பட்டயங்களை

கௌரவ விநியோகம், வரலாற்றுத் துறை, அரசினர் மகளிர் கல்லூரி (த), கும்பகோணம்.

வெளியிட்ட பல்லவர் (கி.பி.340-575) இடைக்காலப் பல்லவர் எனவும், கிரந்த தமிழ் மொழியில் பட்டயங்களையும், கல்வெட்டுகளையும் வெளியிட்ட பல்லவர் (கி.பி.575-900) பிற்கால பல்லவர் எனவும் கருதலாம்.

பல்லவர் பற்றிய வரலாற்று மூலங்கள்

பல்லவர் பற்றிய வரலாற்றுக்குரிய மூலங்களாக செப்பு பட்டயங்களும், கல்வெட்டுகளும் தமிழ்நாட்டெங்கும் பரந்து கிடக்கின்றன. கல்வெட்டுகள் பல அரசர் அல்லது பெருமக்கள் கோயில்களுக்கும், சமய கல்விக்கும் நிமிட்டதை அல்லது பிறவகை அறச் செயல்களை பற்றிய குறிப்பிடுவனவாகும். சிமம் விஷ்ணு வெளியிட்ட செப்பு பட்டயங்களின் அரசர் பெயர்கள் குறிப்பிடப்பட்டுள்ளன. முதலாம் மகேந்திரவர்மனின் கல்வெட்டுகள் தென்னாற்காடு, திருச்சிராப்பள்ளி, செங்கல்பட்டு, கோட்டங்களில் உள்ள குகை கோயில்களில் உள்ளன. மற்றவை மாமல்லபுரத்தில் உள்ள மலைகோயில்களிலும், காஞ்சிபுரத்திலுள்ள கைலாசநாதர் கோவிலிலும் பிற இடங்களிலும் இருக்கின்றன. மற்றும் பல்லவர் நாட்டைச் சுற்றிலும் அரசாண்ட சாளுக்கியர், ராஷ்டிரகூடர், கதம்பர், கங்கர், பாண்டியர், முத்தரையர், பாண்டவர் இவர்கள் பட்டயங்களும் பல்லவரைப் பற்றி அறிய உதவுகிறது.

பல்லவர்களின் ஓவியக் கலை சிறப்பு

பல்லவர்கள் ஓவியக் கலையில் சிறந்து விளங்கினர் என்பதற்கு “உள்ளங்கை நெல்லிக்கனி போல்” இனிது விளங்கும் சித்தன்னவாசல் ஓவியங்கள் இதற்கு சான்றாக காட்சியளிக்கின்றது. உருவச் சிலைகள் நடனமாதர் ஓவியங்கள் மன்னர், அரசி ஓவியங்கள், கூரை, தூண் ஓவியங்கள், பாரசவ நாதர், சமணத் தலைவர்கள், நடனமாடும் பெண்களின் ஓவியங்கள் போன்றவை பல்லவர் கால ஓவியப் படைப்புகளின் அம்சமாகும். கி.பி.7 ஆம் நூற்றாண்டின் முற்பகுதியில் தமிழ்நாட்டில் மறைந்திருந்த ஓவியக் கலைக்கு புத்துயிர் கொடுத்தது பல்லவர் பேரரசுதான். கலையார்வம்

மிக்க ஓவியக் கலையில் தேர்ச்சி பெற்றவர் மகேந்திரவர்ம பல்லவ மன்னன் ஆவார். இவருடைய ஆட்சி காலத்தில் கட்டடக் கலை, சிற்பக் கலை, ஓவியக் கலை போன்றவை உன்னத நிலையில் இருந்தது.

திருச்சிராப்பள்ளி குகைக் கோயில், பல்லாவரம் குகைக் கோயில், காஞ்சி ஏகாம்பரேஸ்வரர் கோயில், பெளர்ணமி மண்டபம் போன்ற இடங்களில் பல்லவர் கால ஓவியகலை சிறப்பு பெற்று திகழ்கின்றது. இங்குள்ள கல்வெட்டுகள் மகேந்திரவர்மனை “சித்திர காரப்புலி” என புகழ்கின்றன. இம்மன்னன் எழுப்பிய கோயிலும், அக்கோயிலின் சின்னமும், சித்திரமும் இம்மன்னன் சித்திரக் கலையில் நன்கு தேர்ச்சி பெற்றவன் என அறிய முடிகிறது. மேலும், “தஷிண சித்திரம்” என்னும் ஓவிய நூலுக்கு இம்மன்னன் உரை எழுதினான் என மாமண்டூர் குகைக் கோயில் கல்வெட்டுகள் மூலம் அறிய முடிகிறது.

பனைமலை ஓவியம்

விழுப்புரம் மாவட்டம், பனைமலையில் உள்ள தாளகிரீசுவரர் கோயிலில் 1300 ஆண்டுகள் பழமையான பல்லவர் கால ஓவியங்கள் காணப்படுகிறது. பல்லவ மன்னன், இராஜசமீம்மன் காலத்தில் தோற்றுவிக்கப்பட்ட பனைமலை கோயிலில் உள்ள பார்வதி ஓவியம், பல்லவர் கால கலை திறனுக்கோர் எடுத்துக்காட்டாகும். இப்பனை மலையில் உள்ள பார்வதியின் ஓவியம் காஞ்சி கைலாய நாதர் கோயிலில் உள்ள பார்வதியின் சிற்பத்தை ஒத்துள்ளது. தலையில் மணிமகுடமும், கழுத்தில் மணிமாலையும், காதில் குண்டலங்களும் அணிந்துள்ள இப்பெண் தெய்வம் தன் இடக்கால மடக்கி, தன் வலக் காலால் நின்று கொண்டிருக்கும் கலை கவின்மிகு காட்சியாகும். இப்பெண் தெய்வம் தன் இடையில் அணிந்துள்ள மேலாடை பூ வேலைபாடு கொண்டது. அந்நாதனின் கலி நடனத்தைக் கண்டு தன்னை மறந்த நிலையில் நிற்கும் இப்பெண் தெய்வம் மிகவும் சிறப்புடையது. இக்கலைப் படைப்பு கி.பி.2 ஆம்

நூற்றாண்டைச் சேர்ந்த அமராவதி சிற்பங்கள் போலவும், கி.பி.5 ஆம் நூற்றாண்டைச் சார்ந்த அஜந்தரா ஓவியங்கள் போலவும் காட்சியளிக்கிறது.

காஞ்சி கைலாயநாதர் கோயில் ஓவியம்

இராஜசிம்மன் காலத்தைச் சார்ந்த மற்றொரு படைப்பு காஞ்சி கைலாயநாதர் கோயிலாகும். இக்கோயில் கூர்முனை சிகரமும், தூண்கள் கொண்ட தட்டையான மண்டபமும், இதைச் சுற்றிலும் சிறு சிறு மண்டபங்களும் உள்ளது. இக்கோயில் திருச்சுற்றுக்களில் உள்ள அறைகள் முழுவதும் ஒரு காலத்தில் ஓவியம் தீட்டப்பட்டிருக்க வேண்டும். திருச்சுற்றுக்களில் அண்மையில் மத்திய தொல்பொருள் ஆய்வு துறையினர் அறிவியல் முறையால் பல பகுதிகளை தூய்மை செய்துள்ளனர். இதன் பயனாக பல சுவர்களில் தீட்டப்பட்ட ஓவியங்களும், வெளிக்கொணரப்பட்டுள்ளது. பல்லவர் காலத்திலிருந்து இதுவரை நான்கு முறை குகைக் கோயிலின் ஓவியப் பணி நடந்திருக்கிறது என்றும், முன்னர் இருந்த ஓவியங்களின் மேல் மீண்டும் ஓவியங்களைப் பூசியிருக்கின்றனர் என்றும் தெரியவருகிறது.⁵ எழில் வாய்ந்த சோமஸ்கந்தரின் உருவம் ஒன்று நாற்பத்தியொராவது அறையில் தீட்டப்பட்டுள்ளது. இது ஓவியரின் கைவினைக்கு சிறந்த எடுத்துக்காட்டாக உள்ளது. இதில் சிவனும், பார்வதியும் அமர்ந்த நிலையில் உள்ளனர். சிவனுக்கும் பார்வதிக்கும் நடுவில் 'கந்தர்' உள்ள காட்சி சித்தரிக்கப்பட்டுள்ளது. பார்வதிக்கு அருகில் பணிப்பெண் ஒருவர் அமர்ந்த நிலையில் உள்ளாள்.

மாமண்டூர் குடைவரைக் கோயில் ஓவியங்கள்

திருவண்ணாமலை மாவட்டம், வெம்பாக்கம் வட்டம், மாமண்டூர் என்ற கிராமத்தில் பல்லவர் கால குடைவரைக் குகைகள் மிகவும் புகழ்பெற்றதாகும். சித்திரகாரப் புலி என தன்னைச் சிறப்பிக்கும் பெருமை கொண்ட முதலாம் மகேந்திரவர்மனால் இக்குடைவரைக் கோயில் கி.பி.7 ஆம் நூற்றாண்டில் சித்திரை அலங்காரத்துடன் செய்யப்பட்டுள்ளது. முதல்

குகையில் காணப்படும் முதன்மை கடவுள் நரசிம்மர், இரண்டாவது குகை சைவ ருத்திரவலீசுவரம் குகை என பிந்தைய கல்வெட்டுகளில் அறிய முடிகிறது. இக்கோயிலில் வெளிப்படும் ஓவியங்களை நினைவு அச்சுக்கள் இங்கிருந்த ஓவியங்களை நினைவு கூறுகிறது. ஆனால் முழுமையான ஓவியங்கள் எதுவும் காணப்படவில்லை. இருப்பினும் மகேந்திரவர்மன் காலத்து ஓவியங்கள் முழுமையாக இருந்துள்ளது என்பதை ஓவிய எச்சங்கள் மட்டுமே காட்டுகிறது.

ஆர்மா மலை

வடஆற்காடு மாவட்டம், மலையரம்பட்டு என்ற ஊரிலிருந்து 2 கி.மீ தொலைவில் ஆர்மா மலை உள்ளது. இது ஒரு மலைப்பகுதி இங்கு சங்க காலத்திற்குரிய தொல்லியல் சான்றுகளும், கி.பி.8 ஆம் நூற்றாண்டைச் சார்ந்த தமிழில் “கடைக்கோட்டு இருந்த நந்தி படாரர் மாணாக்கர்” என்ற தாமரை மலர் பீடக்கல்லில் உள்ள கல்வெட்டு செய்தியின் மூலம் இயற்கையான குகைத் தலமும் மண்ணால் கட்டப் பெற்றது என டாக்டர். இரா.நாகசாமி கருதுகிறார். சிதைந்து போன மண் சுவர்களின் இடையே எஞ்சியுள்ள ஒரு சில ஓவியங்கள் தெளிவாக உள்ளது. பெரும்பாலும் ஓவியங்கள் காலத்தாலும், மழையாலும் அழிந்து போயின. சிதைவுகள் ஆகிய ஓவியங்களின் எச்சங்களில் சிறு சிறு வண்ணப் பகுதிகள் பழமையை பதிவு செய்கிறது. ஆர்மா மலை குகைத் தலத்தில் உள்ள மேல்விதான பாறையில் ஓவியங்கள் கட்டங்களாக பிரிக்கப்பெற்ற பகுதிகளில் இடம் பெறுகின்றன. சுதை பூச்சுக்கு மேல் வண்ணம் தீட்டப்பட்டுள்ளன. ஒரு மைய சதுரத்தை சுற்றிலும் 8 சதுர கட்டங்களாக பிரிக்கப்பட்டு ஓவியத் தலமாக காட்சியளிக்கின்றது. 8 கட்டங்கள் என்பன 8 சிதைக்குரிய திசை காவலர்களின் ஓவியங்களுக்கு உரியவையாம். நீள் தாடியும், தீ பிழம்பு போன்ற சடையும் மார்பில் பரவி நிற்கும் பூ நூலும் காட்சியளிக்கும் வண்ணம் அக்னி தேவன் தன் எழில் தேவியுடன் ஆட்டின் மீது அமர்ந்து வரும் காட்சியும், அக்னி தேவனை தாங்கி வரும் வெள்ளாளும் சிறப்புக்குரியது. மற்றொரு கட்டத்தில் எருமை கடா ஒன்று முட்ட பாய்வது

போல் விரைந்து வருகின்ற பாணியில் ஓவியம் ஒன்றும் இடம் பெற்றுள்ளது.

கதை அலங்கார ஓவியம்

கதை அலங்கார ஓவியங்கள் என்பன பிற கலைப்படைப்புகளின் மீது வரையப்பட்டுள்ளவை ஆகும். இவ்வகை வண்ண ஓவிய வழிபாடு என்பது கற்சிற்பங்களை வண்ண ஓவியங்களாக காட்டும் உத்தியாகம். தூண்களும், விதானங்களும், பொதிகைகளும், அலங்காரம் எழில் கொஞ்சும் வண்ண சுவை சிற்பங்களிலும் திருவுருவ தன்மையான குணங்களையும் லட்சணங்களையும் வெளிக்காட்ட இந்த யுக்தி பயன்படுத்தப்பட்டுள்ளது. இவை அக்கால மக்களின் வாழ்க்கை சூழல், படைப்புகள், பயன்படும் பொருட்களின் வெளிப்பாடுகள் என்பதை உணர்த்தக்கூடியது.

சித்தன்னவாசல் ஓவியம்

சித்தன்னவாசல் புதுக்கோட்டை மாவட்டத்தைச் சேர்ந்ததாகும். இங்குள்ள ஓவியங்கள் மகேந்திரவர்ம பல்லவ மன்னனின் சிற்ப கலைத் திறனுக்கு சிறந்தோர் எடுத்துக்காட்டாக உள்ளது. இக்குகைக் கோயில் மகேந்திரவர்மன் காலத்தில் அமைக்கப்பட்ட சமண கோயிலாகும். இங்குள்ள மலை மிகச் சிறியது. அதன் மீது ஏறிச் சென்றால் அழகின் இருப்பிடமாகவும், ஓவியக் கலையின் உறைவிடமாகவும் உள்ள குகைக் கோயிலை கண்டுகளிக்கலாம். இதன் முன்புற சுவரில் காவலன் ஒருவன் காட்சியளிக்கிறான். ஒரு சிறிய தாழ்வாரத்தையும், அதன்பின் சதுர வடிவில் அமைந்துள்ள உள்ளறையும் கொண்டது இக்கோயிலாகும். இங்கு (1) உருவச் சிலைகள் (2) நடனமாதற்க ஓவியங்கள் (3) அரசன் அரசி ஓவியங்கள் (4) கூரையிலும் தூண்களிலும் உள்ள ஓவியங்கள் என்பனவாகும். இங்குள்ள ஓவியத்தில் ஆண் உருவமும், பெண் உருவமும் வெவ்வேறாக உள்ளது. இவை ஓர் அரசன் அரசியின் ஓவியங்களை குறிக்கிறது. உண்மையில் இந்த ஓவியம் மகேந்திரவர்மனையும், அவனது பட்டத்து அரசியையும் குறிக்கிறது.

முடிவுரை

இவ்வாறு பல்லவ பேரரசர்கள் ஓவியக் கலையில் மிக உயர்ந்த நிலையில் காணப்பட்டனர். கி.பி.7 ஆம் நூற்றாண்டின் முற்பகுதியில் தமிழ்நாட்டின் மறைந்திருந்த ஓவியக் கலைக்கு புத்துயிர் கொடுத்தது பல்லவ பேரரசு ஆகும். தமிழக வரலாற்றின் அரிய கலைப் படைப்புகளின் பொற்காலமாக திகழ்வது பல்லவர் காலமாகும். பல்லவ மன்னர்கள் பரம்பரை ஓவியத்தில் புதுமுறைகளை புகுத்தி அதில் ஒவ்வொன்றையும் மிக விரைவாகும். புதுமையாகவும் வளர்த்து நிலைப்பெறச் செய்தனர். பல்லவ மன்னர்கள் கோயில்களை கட்டியும் கலைஞர்களை போற்றியும் மக்கள் உள்ளத்தை கவர்ந்தனர். எனவே, பல்லவர் கால ஓவியங்களை பனைமலை கோயிலிலும், திருமலை கோயிலிலும், திருமலை கோயிலிலும், மாமல்லபுரத்து குடைவரை கோயிலும், மாமண்டூர் கோயிலிலும், காஞ்சி கைலாசநாதர் கோயிலிலும் காணமுடிகிறது. தமிழக வரலாற்றின் ஓவியக் கலையின் வளர்ச்சி பல்லவர் காலத்தில் உச்ச நிலையை அடைந்தது என்பது போற்றத்தகுரிய வரலாற்று உண்மையாகும்.

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பல்லவர் கால சிற்பக் கலை

முனைவர். திருமதி. க.ரெஜினா

பல்லவர்களின் காலம் தமிழ்நாட்டு வரலாற்றில் ஒரு சிறந்த பொற்காலம் என குறிப்பிடலாம். தொண்டை மண்டல பகுதியில் பல்லவர் வம்சத்து மன்னர்கள் ஆதிக்கம் செலுத்தினர். இவர்கள் காஞ்சியை தலைநகராக கொண்டு ஆட்சி புரிந்தனர். வடக்கே வேங்கடம் முதல் தெற்கே பாலாறு வரை தொண்டை நாடாகும். சித்தூர், செங்கல்பட்டு, வடஆற்காடு, தென்ஆற்காடு ஆகிய மாவட்டங்களின் பகுதிகள் அடங்கிய நாடாகும். பாலாறு பாய்ந்து தொண்டை மண்டலத்தை செழிப்பாக்கியது. இத்தகைய செழிப்பு மிக்க தமிழ்நாட்டின் பண்பாட்டு வளர்ச்சிக்கு பல்லவர்கள் முக்கிய காரணமாகின்றனர். அவர்கள் மலைகளையும், பாறைகளையும், நினைவில் நிற்கும் கைச் சின்னங்களாக மாற்றினார்கள்.

பல்லவர் வரலாறு

பல்லவர்கள் சுமார் 300 ஆண்டுகள் தமிழ்நாட்டில் மன்னர்களாக ஆட்சி புரிந்துள்ளனர். வரலாற்று ஆசிரியர்களில் சிலர் பல்லவர்கள், அந்நியர்கள் என்றும், பார்த்திய இனத்தவர்கள் என்றும், கள்ளர்களின் சந்ததியினர் என்றும், ஈழ நாட்டில் இருந்து வந்தவர்கள் என்றும் வரலாற்று அறிஞர்கள் கூறுகின்றார்கள்.

பல்லவர் காலத்தைப் பற்றி அறிய உதவும்

சான்றுகள்

ஒரு நாட்டின் வரலாறு அந்நாட்டில் கிடைக்கின்ற வரலாற்று ஆதாரங்களின் அடிப்படையிலேயே எழுதப்படுகின்றன. கி.பி.14 ஆம் நூற்றாண்டின் இடைப்பகுதியில் தமிழகத்தில் சங்ககால வரலாறு முடிவு பெறுகிறது. களப்பிரர் என்னும் மரபினர் சேர, சோழ, பாண்டிய ஆட்சியை கவிழ்த்து தங்கள் ஆட்சியை நடத்தி வந்தனர். பிறகு களப்பிரர்கள் ஆட்சி முடிவுற்று தமிழகத்தின் வடகிழக்கு பகுதியில் தொண்டை மண்டலத்தில் தமிழகத்தின்

பெரும்பகுதியை பல்லவர்கள் ஆட்சி செய்ய ஆரம்பித்தனர். இலக்கிய சான்று என்று கூறும் பொழுது அப்பர், சம்மந்சர், கந்தரர் ஆகிய மூவரும் சேர்ந்து பாடிய தேவாரப் பாடல்கள் சேக்கிழார் எழுதிய பெரிய புராணம் நாலாயிர திவ்விய பிரபந்தம், நந்தி கலம்பகம், லோகவிபாகா, பாரத வெண்பா போன்ற நூல்களும் பல்லவர்களைப் பற்றி தெரிந்து கொள்வதற்கு முக்கிய சான்றுகளாக உள்ளது. அது மட்டுமல்லாமல் கல்வெட்டுகளும், பட்டயங்களும் பல்லவர்களை பற்றி அறிய உதவுகின்றன. பிராகிருத பட்டயங்கள் தொடக்க கால பல்லவர்களைப் பற்றியும், வடமொழி பட்டயங்கள் இடைக்கால பல்லவர்களைப் பற்றியும், கிரந்த பட்டயங்கள் பிற்கால பல்லவர்களைப் பற்றியும் அறிய முடிகின்றது³. சிமம் வர்மனின் மஞ்சிக்கல்லு கல்வெட்டுகள் (4 ஆம் நூற்றாண்டு) சிவல்கந்த வர்மனால் அவரது தந்தையின் பத்தாவது ஆட்சியாண்டில் அளிக்கப்பட்ட மொய்தவோலு நன்கொடை பட்டயங்கள் மற்றமும் பிரிட்டிஷ் பொருட்காட்சியில் உள்ள ராணி சாருதேவியின் செப்பு தகடுகள் பிராகிருதம் மொழியிலும் உள்ளன.

பல்லவர்களின் சிற்பக் கலை சிறப்பு

தமிழக வரலாற்றில் பல்லவர்கள் பெரும் சிறப்பிற்கு காரணம் அவர்கள் கலைக்கு ஆற்றிய பணியே ஆகும். மாமல்லபுரத்திலும், பிற இடங்களிலும் கலைச்சின்னங்கள் உலக வரலாற்றில் ஒரு உன்னத இடத்தைப் பெற்றுள்ளன. பல்லவர் கால கட்டத்தில் கோயில்கள், பல்லவர்களின் குடைவரைகள், கட்டுமான கோயில்கள், ஒற்றை கல் ரதங்கள் ஆகிய எல்லாவற்றிலும் காணப்படும் பலதரப்பட்ட புடைப்பு சிற்பங்களின் உருவங்களும், இயற்கை

கௌரவ விரிவுரையாளர், வரலாற்றுத் துறை, அரசினர் மகளிர் கல்லூரி (த), கும்பகோணம்.

காட்சிகளும் இச்சிற்பங்களின் இடம் பெற்றுள்ளன.

கங்காதர மூர்த்தி சிற்பம்

மகேந்திரவர்மன் காலத்து சிற்பங்கள் திருச்சி மலைப்பாறையில் மகேந்திரவர்மன் அமைத்த குகைக் கோயிலில் கங்காதரமூர்த்தியின் திருவுருவம் உள்ளது. கற்ப கிரகத்தின் எதிரில் உள்ள பாறை சுவரில் கங்காதர மூர்த்தியின் உருவம் புடைப்பு சிற்பங்களாக அமைக்கப்பட்டுள்ளது. இந்த சிற்பம் சுமார் 7 தகுபடி பரப்புடையது. இந்த சிற்பம் சிறிய ரசிகர்களின் கண்ணையும், கருத்தையும் கவருகிறது. உலகத்தை அழித்து விடுவேன் என்று பெரு வெள்ளமாக பாய்ந்து வந்த கங்கையை ஒரு துளியாக தனது சடாமுடியில் ஏற்றுக் கொண்டதை இந்த சிற்பம் காட்டுகிறது. இந்த சிற்பத்தின் நடுநாயமாக விளங்குபவர் சிவபெருமான்.

சகர சாகரர் கதை சிற்பம்

இது மகேந்திரவர்மன் காலத்தில் மகாபலிபுரத்தில் அமைக்கப்பட்ட அழகான பாறை சிற்பம் ஆகும். இந்த சிற்பம் மகேந்திரவர்மன் காலத்தில் தொடங்கப்பட்டு இவன் மகன் நரசிம்மன் காலத்தில் முடிவுபெற்று என்று கூறப்படுகிறது. இந்த சிற்பம் ஏறக்குறைய தொண்ணூற்று ஆறடி அகலமும் நாற்பத்து மூன்று அடி உயரமும் உள்ள செங்குத்தான பாறையில் செதுக்கி அமைக்கப்பட்டுள்ளது. இந்த பெரும்பாறையின் அடிப்பகுதி பிளவுபட்டு நீர் வீழ்ச்சி போல அமைந்திருக்கின்றது. இந்த பிளவிற்கு இருபுறத்திலும் தேவர்கள், தேவ மகளிர், யூதர்கள், நாகர்கள், நாக கன்னியர்கள் போன்றோர்களின் உருவங்களும் மனிதர்கள். முனிவர்கள், யானைகள், குரங்குகள், பூனை, எலி முதலிய உருவங்கள் அழகாக செதுக்கப்பட்டுள்ளன⁷. இந்த சிற்பத்தை மக்கள் இப்போது அர்ச்சுனன் தவசு என்று கூறுகிறார்கள். இந்த சிற்பம் பரத கண்டத்தை அரசாண்ட சகர சக்கரவர்த்தி அவர் பிள்ளைகளாக சாகர குமாரர்கள் மற்றும் அவர் பேரனான பகீரதன் ஆகியோரின் கதையை தான் இந்த சிற்பம் விளக்குகிறது.

மாமல்லபுர கொற்றவை

மாமல்லபுரத்தில் உள்ள கோடிக்கால் மண்டபம் மகேந்திரவர்மனால் அமைக்கப்பட்டது. தற்போது இதனை காளிக் கோயில் என்று கூறுவர். இந்த கொற்றவை பார்ப்பவர்களை அச்சுறுத்துகிற இதன் அமைப்பு போற்றத்தக்கது. வீரப்பெண்ணின் இயல்புகள் எல்லாம் இந்த உருவச் சிலையில் காட்சியளிக்கிறது. இடது காலை மடக்கி, வலது காலை தொங்க விட்டு நிமிர்ந்து உட்கார்ந்து வீரமும், வெற்றியும் கண்களில் விளங்க நடுத்தர வயதுள்ள வீரமங்கையாக அமர்ந்திருக்கிறாள். இந்த சிற்பம் பார்ப்பவர் மனதை கவரும் வகையில் காட்சியளிக்கிறது.

சிங்காவரத்து கொற்றவை

தென்னாற்காடு மாவட்டம், செஞ்சிக்கு அருகில் உள்ள சிங்காவரம் என்னும் ஊரில் இருப்பது இக்குகை கோயிலாகும். இப்போது அரங்கநாதர் கோயில் என்று வழங்கப்படுகிறது. ஆனால் இது முதலில் வராகப் பெருமான் கோயிலாக இருந்திருக்க வேண்டுமென்று ஒரு சாசனத்தில் கூறுகிறது. இந்த குகை பாறையில் கொற்றவையின் உருவம் புடைப்புச் சிற்பமாக அமைக்கப்பட்டிருக்கிறது. 5 x 5 சதுர அமைப்பில் உள்ள சிற்பமாக இது காணப்படுகிறது. கொற்றவை மகிஷாசுரனாகிய எருமையின் தலையில் மேல் வலது காலை வைத்து இடது காலை தரையில் வைத்து நிற்கிறாள். தலையில் மகுடமும், எட்டு காதுகளில் பெரிய பொற்றோடுகளும் அணிந்துள்ள கொற்றவையின் கண்களில் அச்சம் தரும் வீர ஒளி மிளிக்கிறது. கழுத்தில் பொன்னேரி மாலையும், கடகங்களும், வளையங்களும், இடுப்பில் மேகலையும், காலில் சிலம்பு சலங்கைகளும் அணிந்து தெய்வ திருவுருவத்துடன் காட்சியளிக்கிறாள். மகிஷாசுர மர்த்தினியாகிய கொற்றவையின் உருவங்கள் பல பல்லவர் காலத்து சிற்பங்களில் காணப்படுகிறது.

சீயமங்கலத்து குகை கோயிலின் வாள் வீரன்

திருவண்ணாமலை மாவட்டத்தின் வந்தவாசி வட்டத்தில் உள்ள சீயமங்கலத்து குகை கோயிலின் வெளிப்புறத்தின் இரண்டு பக்கத்திலும் இரண்டு

வீரர்களின் புடைப்புச் சிற்பங்களின் இடது பக்கத்தில் உள்ள ஒரு வாள் வீரன் சிற்பம் உள்ளது. இந்த வாள் வீரன் மீசையுள்ள ஆண் பிள்ளை. இடது கையின் கேடயம் தாங்கி வலது கையில் வாள் ஏந்தி எதிரியை தாக்குகிறான். இடது கை கேடயம் பிடித்திருக்கிறது. வலது கை தலைக்கு மேலே உயர்ந்து வாளை ஓங்குகிறது. கால்கள் இருக்கும் நிலையில் இந்த வீரன் எதிரியின் மேல் பாயும் சுறுசுறுப்பை நன்கு புலப்படுத்துகிறது. போர்வீரனின் தலைமுடி போர்களத்தில் அவிழ்ந்துவிட்டால் அவ்வீரனுடன் மற்ற வீரர்கள் போர் செய்ய கூடாது என்பது பண்டைய காலத்து தமிழக வீரரின் மரபு.

தூண்களின் அமைப்பு

மாமல்லன் காலத்து குகைகளிலும் பாறை கோயில்களிலும் தூண்கள் உயரமாகவும், சற்று மெலிந்தும் இருக்கும். இன்னொரு முக்கியமான அடையாளம் என்னவென்றால் மாமல்லன் நரசிம்மவர்மன் காலத்து தூண்கள் சிங்கத் தூண்கள் ஆகும். அதாவது நிமிர்ந்து உட்கார்ந்த சிங்கங்கள் தூண்களை தாங்குவது போல இருக்கும். இந்த சிங்கத் தூண்களை உண்டாக்கியவன் மாமல்லன் நரசிம்ம வர்மனே ஆகும்.

திருமூர்த்தி கொற்றவை

மாமல்லபுரத்தில் திருமூர்த்தி குகை கோயிலுக்கு பக்கத்தில் ஒரு பாறையும், புடைப்புச் சிற்பமாக அமைக்கப்பட்ட கொற்றவையின் உருவம் ஒன்றும் உள்ளது. இந்த உருவத்தை தூர்கா, லெஷ்மி என்றும் கூறுவர்.

வராக மண்டப கொற்றவை

கொற்றவையின் இன்னொரு சிற்ப உருவம் மாமல்லபுரத்து வராக மண்டபத்தின் சுவரில் புடைப்புச் சிற்பமாக உள்ளது. இந்த கொற்றவை ஒரு பீடத்தின் மேல் நின்று காட்சியளிக்கிறார். தலையின் மணிமுடி அணிந்து காதுகளில் பொற்குழைகள் மின்ன வீரமும், வெற்றியும் முகத்தில் விளங்க கொற்றவை எழுந்திருக்கிறார். இதற்கு நான்கு கைகள் உள்ளன. இரண்டுகைகளில் சங்கு சக்கரங்கள் ஏந்தி ஓர் இடது கையை

தொடையின் மேல் ஊன்றி வலது கையில் அபயமுகத்திரையை காட்டுகிறது. கழுத்து கை கால்களில் அணிகலன்கள் அலங்கரிக்கின்றது. தலைக்கு மேல் கொற்றகுடை காட்சியளிக்கின்றது. வலப்புறம், இடப்புறம் கொற்றவையின் ஊர்திகளான சிங்கமும், மானும் காணப்படுகிறது. காலடியின் இருபுறங்களும் ஆட்கல் மண்டியிட்டு அமர்ந்திருக்கின்றனர். அதுமட்டுமல்லாமல் திரௌபதி ரதம் புடைப்புச் சிற்பமாக அமைக்கப்பட்டுள்ளது.

திருச்சி கொற்றவை

நரசிம்ம வர்மன் காலத்தில் அமைக்கப்பட்ட மற்றொரு கொற்றவையின் உருவம் திருச்சிராப்பள்ளி மலையில் உள்ள குகை கோயிலில் உள்ளது. மேல் குகை கோயில் மகேந்திரவர்மனால் அமைக்கப்பட்டது. கீழ் குகை கோயில் நரசிம்ம வர்மன் காலத்தில் அமைக்கப்பட்டது.

வராக பெருமான் சிற்பம்

நரசிம்மன் வர்மன் காலத்திலேயே வராக பெருமானின் திருவுருவங்கள் மாமல்லபுரத்து குகை கோயில்களிலேயே புடைப்புச் சிற்பமாக அமைக்கப்பட்டுள்ளது. வராக மண்டபத்தில் வராக பெருமானின் உருவம் பாறை சுவரில் புடைப்புச் சிற்பமாக உள்ளது. இதில் வராக பெருமான் இடது காலை ஊன்றி வலது காலை மடக்கி தூக்கி நிற்கிறார். இது பார்ப்பதற்கு மிகவும் அழகாக உள்ளது. வராக பெருமானின் கதை சிற்பம் கருங்கல் சிற்பமாக உள்ளது. இன்றும் வழிபாட்டில் உள்ளது. வராக மூர்த்தியின் பக்கத்தில் முனிவர், தேவர், முதலியோரின் உருவங்கள் காணப்படவில்லை.

மகாபலிபுர சிற்பங்கள்

மகாபலிபுரத்தில் தன் தந்தை தொடங்கிவிட்ட வேலையை சிற்ப கலைகளை நரசிம்மவர்மன் தொடர்ந்து நடத்தி வெற்றி பெற்றார். தனது தந்தையே போலவே கோயில்கள் அமைப்பதில் பேரார்வம் கொண்டார். மகாபலிபுரத்தில் உள்ள

அர்ச்சுனன் ரதத்தில் உள்ள சிற்பம் மற்றும் பல்லவ அரசனும் அரசியும் நிற்பது போன்ற சிற்பமும் காட்சிக்கு இன்பமளிக்கிறது. தர்மராஜர் சிற்பமும், புடைப்புச் சிற்பமாக உள்ளது. மேற்குப் புதியில் மாமல்லன் நரசிம்வர்மனுடைய சிற்பமும் காணப்படுகிறது. கழுத்தில் மணிமாலை, தலையில் நீண்ட கிரீடம், இரண்டு கைகள் வலது கையை தொங்கவிட்டு, இடது கையை இடுப்பில் வைத்திருக்கிறது. இந்த சிற்ப உருவத்திற்கு மேலே பல்லவர் காலத்து எழுத்தினால் “மகேந்தர போத்ராதிராஜா” என்று கல்லில் எழுதப்பட்டிருக்கிறது. அதாவது இந்த உருவம் மகேந்திரவர்மனுடைய உருவம் என்று எழுதப்பட்டிருக்கிறது.

பல்லவர் கால கட்டிட கலையில் ஏற்பட்ட மாற்றங்கள்

தமிழ்நாட்டின் பண்பாட்டு வளர்ச்சிக்கு பல்லவர்கள் பெரிதும் காரணமாக இருந்தார்கள். கலைகளின் வரலாற்றில் பல்லவர்களின் சிற்பக் கலை ஒரு ஒளிமிகுந்த கட்டமாக விளங்குகிறது. முதல் கட்டம் பாறைகளை குடைந்து கோயில்கள் அமைக்கப்பட்டது. இது மகேந்திரவர்மன் காலத்தில் ஆரம்பமாயிற்று. நாளடைவில் கருங்கல்லை பயன்படுத்துவதில் அனுபவம் ஏற்பட்டது. பல்லவ பாணிக்கு அடையாளமாக ஒரு புதியபாணி கையாளப்பட்டது. ராஜசிம்மன் காலத்தில் யாழி அமர்ந்த நிலைக்கு பதிலாக பாயும் சிங்கத்தின் உருவம் அமைக்கப்பட்டது. இந்த கட்டிடகலை அமைப்பின் ஆரம்பத்தில் தூண்களின் மேல் கபோதங்கள் (கொடுங்கை) அமையவில்லை. பின்னர் பல்லாவரத்தில் காணப்படுவதை போன்ற சுருளமைப்பு தோன்றியது. பின்னர் ஏற்பட்ட மாறுதல்களினால் இந்த கபோதங்களில் ஆங்காங்கே கூடு சேர்க்கப்பட்டது. இந்த கூடு பெளத்த சிற்பக் கலையில் காணப்படும் சைத்தியம் என்ற சாளர அமைப்பின் மாறுதல்களாகும்.

முடிவுரை

இவ்வாறு பல்லவ பேரரசர்கள் பலர் தாமே கலைஞராய் இருந்து சிற்பக் கலையை வளர்த்தனர். முற்கால பல்லவர்கள் சமண மதத்திற்கும், பிற்கால பல்லவர்கள் பெரும்பாலும் சைவ மதத்திற்கும், சிறுபான்மையினர் வைணவ மதத்திற்கும் ஆதரவு நல்கி பல கோயில்களை எழுப்பினர். கோயில்களில் பல வகையான சிற்பங்களை காணமுடிகிறது. கடவுள்களின் திருவுருவங்கள், மக்களின் உருவங்கள் மற்றும் விலங்கினங்கள் போன்றவைகளும் சிறந்த முறையில் அமைக்கப்பட்டிருப்பது பல்லவர்களின் கலை திறனுக்கு சிறந்த எடுத்துக்காட்டுகளாகும். விலங்கினங்களில் யானையின் உருவத்தை செதுக்குவதில் சிற்பிகள் கைதேர்ந்தவர்களாக இருந்தனர். பல்லவர் காலத்து சிற்பிகள் கோயிலையே ஒரு சிற்பமாக வடித்தெடுத்துள்ளார்கள். இவ்வாறு பல்லவர்கள் தங்களுடைய ஆட்சியில் குறிப்பாக சிற்பத் துறையில் அளப்பரிய சாதனைகளை செய்துள்ளனர் என்பது போற்றுவதலுக்குரிய வரலாற்று உண்மையாகும்.

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மயிலாப்பூர் கபாலீசுவரர் ஆலயம்

வி.சுகன்

முன்னுரை

தமிழகத்தின் பழையமாயான நகரங்களில் ஒன்றான சென்னையின் வரலாறு, கலாச்சாரம் மற்றும் ஆன்மிகம் ஆகியவை பல நூற்றாண்டுகளைக்கடந்து நீண்டுள்ளன. இந்த நகரின் வளர்ச்சியில் குறிப்பிடத்தக்க பங்கு வகித்திருப்பவை அதன் பல்வேறு கோயில்கள், குறிப்பாக சிவாலயங்கள். இந்த ஆய்வறிக்கை சென்னையில் உள்ள சிவாலயங்களின் வரலாறு, கட்டிடக்கலை, சமூக, பண்பாட்டு முக்கியத்துவம் மற்றும் இக்கோயில்கள் நகரின் வாழ்வியலில் ஏற்படுத்திய தாக்கம் ஆகியவற்றை ஆய்வு செய்யும். சென்னையின் தோற்றம் மற்றும் வளர்ச்சியுடன் சிவாலயங்களின் தொடர்பு குறித்தும், இந்த கோயில்கள் நகரின் மக்கள் வாழ்வில் எவ்வாறு இன்றியமையாத பகுதியாக இருந்தன என்பது குறித்தும் இதில் விரிவாக ஆராயப்படும்.

சென்னை மாநகரின் தோற்றமும் சிறப்பும்

தென்னிந்தியாவின் முதல் நகரமும், தொன்மையான கலாச்சாரமும், வரலாறும் பின்புலமும் கொண்ட தமிழ்நாட்டின் தலைநகருமாக விளங்கும் சென்னை, மற்ற நகரங்களுடன் ஒப்பிடும் போது ஒரு பெரிய சிறந்த நகரம் என்பது வியப்புக்குரியதன்று. பிற்காலத்தில்

சோழ மண்டலக் கடற்கரை ஆங்கிலேயர்களின் ஆட்சி பீடமாக வளர்ந்து பின்பு ஒரு நிறுவனத்தை அந்த இடத்தில் அமைத்தனர் என்ற அளவில் சென்னையில் கதை தொடர்கிறது என்பர் எஸ். முத்தையா. தொண்டை மண்டலத்தின் ஒரு பகுதியாக விளங்கிய சென்னை தமிழ்த் திருநாட்டின் தலைநகரமாகத் திகழ்கின்றது¹.

கோயில் பொருள் விளக்கம்:

கோயில் என்பதற்கு நான்கு விளக்கங்களைத் தருகிறார் ஆறுமுக நாவலர். கோ+இல் யாவர்க்கும் தலைவனாகிய கடவுள் இருக்கும் இடம். கடவுள் இல்லம் கோ-அதாவது பசு அதாவது உயிர் அது சென்று தங்கி வழிபட்டுத்தவம் புரிந்து பசு, பாசத்தன்மை நீங்கி இறைவன் திருவருளால் ஒன்று சேரும் இடம். பகைவர்களையும் ஆண்களையும் பெண்களையும் தலைவர்களையும் பணியாட்களும், செல்வர்கள் ஏழைகள் அனைவரையும் ஒன்று சேர்க்கும் இடம். ஆ+லயம் ஆன்மா+லயம் ஆலயம் அல்லது சேர்வதற்கு உரிய இடம் என்றார் ந.சி. கந்தையா பிள்ளை.

மயிலை கபாலீசுவரர்

தமிழகத்தில் கடற்கரையோரமாக உள்ள ஊர்களில் பழமையும் பெருமையும் வாய்ந்த ஊர் மயிலாப்பூராகும். வடக்கே திருவொற்றியூரும் தெற்கே திருவான்மியூரும் அணி செய்ய சென்னை

ஆராய்ச்சி மாணவன், வரலாற்றுத்துறை, மாநிலக் கல்லூரி, சென்னை - 600 005.

மாநகரின் நடுநாயமாக மயிலை விளங்குகிறது. ஆங்கில கிழக்கிந்தியக் கம்பெனியார் செயின்ட் ஜார்ஜ் கோட்டையைக் கட்டிய பிறகு அதனோடு சேர்ந்து பெரிய நகரமாக இம்மைலாப்பூர் உருவாயிற்று⁷. அதோடு கூடவே பழங்காலத்தில் புகழ் பெற்ற இடமாகவும் இம் மைலாப்பூர் விளங்கியது.

மயிலைப் பெயர்கள்:

கி.பி. 119-161 வரை வாழ்ந்த மேல்நாட்டப் புவியியல் அறிஞர் தலாமி தமது நூலில் மலியார்பா என்று குறிப்பிடுவது மயிலையைதான் என்பது வரலாற்றினுட்களின் கருத்து. கி.பி. ஐந்தாம் நூற்றாண்டில் வாழ்ந்தவராக கருதப்படும் திருமயிலையாழ்வார் மாமயிலை என்னும் பெயரால் மயிலாப்பூரை குறிப்பிடுகின்றார்.” கி.பி. ஏழாம் நூற்றாண்டு இவ்வூர் மயிலாப்பில்” என்றும் மயிலாப்பு” என்றும் அழைக்கப்பட்டது. தற்போது அழைக்கப்படும் மயிலைம் சம்பந்தர் பாடிய பூம்பாவைப் பதிகத்தில் உள்ளது.” கி.பி. எட்டாம் நூற்றாண்டில் வாழ்ந்த திருமங்கையாழ்வார் மயிலை என்றும் மாமயிலை என்னும் சுந்தரர் தென்மாயிலை” என்றும் குறிப்பிடுகின்றனர். கி.பி. ஒன்பதாம் நூற்றாண்டில் மயிலை ‘என்றும் மயிலாபுரி’ என்றும் இவ்வூ அழைக்கப்பட்டதைப் பல்லவப் பரம்பரையின் இறுதிக்காலத்தில் வாழ்ந்த கம்ப வர்மன் காலத்து கல்வெட்டு உணர்த்துகிறது.” கி.பி. பதினொராம் நூற்றாண்டில் மயிலை என அழைக்கப்பட்டது என்பது திருத்தொண்டர் திருவந்தாதியால் அறியப்படுகிறது.

கபாலீசுவரர்:

சிவபெருமானுடைய திருவுவங்களில் பிரம்ம சிரத்தேசு மூர்த்தியும் ஒன்றாகும். இந்தத் திருவுருவம் ஏற்பட்டதற்கான கதைகளைக் கூர்மபுராணம், வராகபுராணம், கந்தபுராணம்,

ஆகிய புராணங்கள் கூறுகின்றன 3 பிரம்மன் சிவமூர்த்தியைப் போலத் தானும் ஐந்து சிரம் உடையவனென்று செருக்கடைந்த காலத்தில் அவன் நடுச் சிரத்தைக் கிள்ளிப் பலியேற்றிய உருவத்தைத்தான் கபாலமூர்த்தி என்பர். கபாலம் என்பதற்கு மண்டையோடு என்று பொருளாகும். கபாலத்தை ஏந்தியவன் கபாலி எனப்பட்டான். கபாலம் ஏந்திய ஈசுவரன் கபாலீசுவரன் ஆனான். திருஞானசம்பந்தரும் பூம்பாவை பதிகத்தின் எல்லாப் பாடல்களிலும் சுபாலீச்சரம் என்று திருமயிலைக் கபாலீசுவரர் கோயிலை குறிப்பிட்டுள்ளார்⁸. காபாலிகர்கள் அக்காலத்தில் இருந்ததால் திருமயிலைச் சிவன்கோயில் காபாலிச்சரம் என்றழைக்கப்பட்டது என்று மொ.அ. துரையாங்கனார் கூறுகின்றார். திருமயிலையிலுள்ள இறைவன் பெயர் கபாலீசுவரர் அன்று கபாலிசுவரர் என்றால் என்றால் கபாலங்களுக்குத் தலைவர் என்று பொருள்படும். இப்பெயர் பொருந்தாது. கபாலிகர்களின் கடவுள் ஆனதால் சுபாலிசுவரர் என்பதே அங்குள்ள இறைவனின் பெயர் என்று டேவிட் என் லோவரன்சன் கூறுகிறார். மகாவிரதம் என்பது கபாலி விரத்தைக் குறிப்பிடும் என்று ஆர்.என். நந்தி கூறுகிறார்.” பதினாற்றாம் நூற்றாண்டில் தோன்றிய திருமயிலை உலாவில் காபலீசுவரர் வீதியுலா வந்தபோது அவரை சூழ்ந்து வணங்கியவர்கள் வேதியர்கள் என்று குறிப்பிடப்பட்டுள்ளது. எனவே கபாலீசுவரர் என்பது மருவி கபாலீசுவரர் என்றானது.

துணை நூற்பட்டியல்:

1. எஸ்.முத்தையா, சென்னை மறுகண்டுபிடிப்பு. ப.20.
2. மேலது, ப.60.
3. சென்னை மாநகராட்சி தகவல் குறிப்பு. ப.30.
4. சென்னை மாநகர் விளக்க கையேடு, ப.21.
5. சென்னை மக்கள் தொகை கணக்கெடுப்பு, ப.23.
6. மேலது, ப.23.

பட்டிச்சரம் தேனுபரிசுவரர் கோயிலின் பூசைகளும், திருவிழாக்களும் - ஓர் ஆய்வு

முனைவர் மு.கலா¹ & ம. ஓவியா²

ஊர் பெயர்க்காரணம்

பட்டச்சரம் என்றழைக்கப்பட்ட இவ்வூர் காலப்போக்கில் பெயர் மருவி பட்டிச்சரம் என்ற பெயரில் அழைக்கப்பட்டு வருவதைக் காணலாம். பட்டி என்னும் சொல் முல்லை நிலத்தைக் குறிப்பதாகும். சரம் என்றால் காடு மற்றும் வனம் என்று பொருள் கொள்ளப்படுகிறது. இவ்வூரில் “பட்டி என்ற கன்று மணலினால் ஓர் சுயம்பு லிங்கம் அமைத்து வழிப்பட்டதால் இவ்வூருக்கு பட்டிச்சரம் என்றும் சிவப்பெருமானுக்குப் பட்டிச்சரர் என்ற பெயர்களில் அழைக்கப்படுவருவதை தலப்புராணங்கள் வாயிலாக அறிய முடிகிறது.”

தினசரிப்பூசைகள்

“ஆலயத்திற்கு அழகு அன்றாட பூசை” என்பது அடியார்களின் வாக்காகும் பொதுவாக கோயில்களில் ஆறுகால பூசைகள் நடைபெற்று வருவதைக் காணலாம். இப்பூசைகள் தவறுமானால் தீமைகள் ஏற்படும் என்று.

“கண்ணுதற் பெருமான் கோயிலிற் காலமெல்லாம் நண்ணுதற் பூசை விதிப்படி நடத்தால் வேண்டும் பண்ணுதல் தவறுமாயின் பார்த்திபன் தனக்குபாரிப் அண்ணபல் லுயிர்க்கும் தீமை அணுகுதர் சரதமாமே”

என்று மகாவித்துவான் மீனாட்சி சுந்தரம் பிள்ளையின் அம்பை புராணம் கூறுகிறது.

பூசைகள்:

“காலைதொழ அற்றவினைக் கட்டகலும் கட்டுச்சி

வேளைதொழ இப்பிறப்பில் வெந்துயர்போம் -
மாலையினில்

வந்து சிவந்தானை வந்தித்தால் ஏழ்பிறப்பின்

வெந்துயரமெல்லாம்விடும்”

- சிவதரிசன மகத்துவம்

பொதுவாக கோயில்களில் ஆறுகால பூசைகள் நடைபெற்று வருகிறது எனலாம். அதிகால பூசை, காலச்சந்தி, உச்சிகாலம், சாயரட்சை, இரண்டாம் காலம், மற்றும் அர்த்தசாமம் என்று ஆறு காலங்களில் பூசைகள் நடைபெறுகின்றன. அதிகாலைச் சந்தியாகிய திருப்பள்ளி எழுச்சியின்போது வெண்பொங்கல் இறைவனுக்குப் படைக்கப்படுகின்றது. காலச்சந்தியில் தயிரமுதும், உச்சிகாலத்தில் காய்கறி, பாயசம், மோர்க்குழம்புடன் கூடிய தளிகையும், சாயரட்சையில் சர்க்கரைப் பொங்கலும், இரண்டாம் காலத்தில் புளியமுதும், அர்த்தசாமத்தின் போது சம்பா சாதம், மற்றும் பால் முதலியனவும் சிவபெருமானுக்கு படைக்கப்படுகின்றன. ஒவ்வொரு காலத்திலும் இறைவனுக்குத் திருநீராட்டியும், ஆடைகள், புஷ்பங்கள் சார்த்தி அலங்கரித்தும் மற்றும் தீபாராதனைகள் செய்தும் வழிபடுகின்றனர் எனலாம்.

திருவிழாக்கள்

பொதுவாக தமிழகத் திருக்கோயிலில் அன்றாடம் நடைபெறும் பூசைகள் மட்டுமின்றி, திருக்கோயில்களில் பத்து, பன்னிரண்டு, பதினேழு மற்றும் இருபத்தொரு நாட்கள் என்ற வகையில் மிகச் சிறப்பாகப் பூசைகள் நடத்தி, அங்குள்ள

¹இணைப்பேராசிரியர் மற்றும் ஆய்வு நெறியாளர், முதுகலை வரலாறு மற்றும் ஆராய்ச்சித்துறை., அரசினர் மகளிர் கல்லூரி (தன்னாட்சி), கும்பகோணம் - 612 001.

²முழுநேர முனைவர் பட்ட ஆய்வாளர், முதுகலை வரலாறு மற்றும் ஆராய்ச்சித்துறை, அரசினர் மகளிர் கல்லூரி (தன்னாட்சி), கும்பகோணம் - 612 001.

மூர்த்திகளின் திருவுருவங்களைப் பலவித வாகனங்களின் மேல் எழுந்தருள் செய்து, நடத்துவிக்கும் விழாவுக்குத் திருவிழா என்று பெயர். இவ்விழா பெருவிழா என்றும், மகோத்சவம் என்றும் அழைக்கப்படுகிறது.

திருவிழாக்களிலேயே மிகவும் பெருஞ்சிறப்புடைய விழா, கும்பாபிசேகம் என்று கூறப்படுகின்ற குடமுழுக்குப் பெருவிழாவேயாகும். இவ்விழாவை தொடர்ந்து பெரிய திருவிழா எனப்படுகின்ற தேர்த்திருவிழா முக்கியத்துவம் பெறுகிறது எனலாம். வைகாசி மாதம் விசாக நட்சத்திர நாளில் காலையில் பஞ்சமூர்த்திகள் வாகனங்களில் ஊர்வலமாகப் புறப்பட்டு திருமலைராஜன் ஆற்றிற்குச் சென்று தீர்த்தங் கொடுத்து அங்கிருந்து இரவில் மூர்த்திகள் விமானங்களில் புறப்பட்டுக் காட்சி கொடுத்துக்கோயிலுக்கு வந்து சேருகிறது.

முடிவுரை:

பொதுவாக தமிழகக் கோயில்களின் ஆறுகால பூசைகள் நடைபெறுவது வழக்கமாகும். பட்டிச்சரம் தேனுபுரீசவர் கோயிலிலும் ஆறுகால பூசைகள் நடைபெற்று வருவதைக் காணலாம். இக்கோயிலின் வார்ந்தோறும் வெள்ளிக்கிழமையில் பெருந்திரலாக பக்தர்களின் வருகையை காணமுடிகிறது. மற்ற திருக்கோயில்களில் இல்லாத வகையில் யாகசாலை அமைக்கப்பட்டிருப்பது இக்கோயிலின் தனிச்சிறப்பாகும். இத்திருக்கோயிலின் மூலவர், அம்மன் மற்றும் துர்க்காம்பிக்கை முதலியோருக்கு 33 ஹோம குண்டங்கள் அமைந்த உத்தமபட்சயாக சாலைகள் அமைக்கப்பட்டிருப்பதும் மற்றொரு சிறப்பம்சமாகும். திருவிழாக்கள் என்பது கோயில்களோடு, சமுதாயத்தோடும் நெருங்கிய தொடர்பு உண்டு எனலாம். திருவிழாக்களின்

போது மக்கள் கூடும் இடங்களில் எண்ணற்ற சாலையோர கடைகள் அமைக்கப்பட்டிருக்கும்.

துணை நூற்பட்டியல்

1. புலவர் செந்துறைமுத்து, திருக்கோவில்களும் வழிபாட்டு முறைகளும், சிறுவர் நூற்பதிப்புக் கழகம் சென்னை - 1982
2. திருப்பட்டிச்சரம் அருள்மிக தேனுபுரீசவர் திருக்கோயில் திருத்தல வரலாறு, ஆக்கமும் அச்சும் குடந்தை - 1958
3. திருப்பட்டிச்சரம் அருள்மிக தேனுபுரீசவர் திருக்கோயில் திருத்தல வரலாறு, ஆக்கமும் அச்சும் குடந்தை - 1969
4. திருப்பட்டிச்சரம் அருள்மிக தேனுபுரீசவர் திருக்கோயில் திருத்தல வரலாறு, ஆக்கமும் அச்சும் குடந்தை - 1977
5. திருப்பட்டிச்சரம் அருள்மிக தேனுபுரீசவர் திருக்கோயில் திருத்தல வரலாறு, ஆக்கமும் அச்சும் குடந்தை - 1979
6. திருப்பட்டிச்சரம் அருள்மிக தேனுபுரீசவர் திருக்கோயில் திருத்தல வரலாறு, ஆக்கமும் அச்சும் குடந்தை - 1986
7. திருப்பட்டிச்சரம் அருள்மிக தேனுபுரீசவர் திருக்கோயில் திருத்தல வரலாறு, ஆக்கமும் அச்சும் குடந்தை - 1991
8. திருப்பட்டிச்சரம் அருள்மிக தேனுபுரீசவர் திருக்கோயில் திருத்தல வரலாறு, ஆக்கமும் அச்சும் குடந்தை - 1995
9. திருப்பட்டிச்சரம் அருள்மிக தேனுபுரீசவர் திருக்கோயில் திருத்தல வரலாறு, ஆக்கமும் அச்சும் குடந்தை - 2000
10. திருப்பட்டிச்சரம் அருள்மிக தேனுபுரீசவர் திருக்கோயில் திருத்தல வரலாறு, ஆக்கமும் அச்சும் குடந்தை - 2007

ஜவ்வாது மலையின் நீர் மேலாண்மை - ஓர் ஆய்வு

தோ. குப்பநாச்சியம்மாள்

முன்னுரை

திருவண்ணாமலை மாவட்டம் அன்றைய வடஆற்காடு மாவட்டத்தில் இருந்து பிரிந்து. 1989-ஆம் ஆண்டு செப்டம்பர் 30 ஆம் தேதி முதல் இயங்கி வருகிறது. இம்மாவட்டத்தின் வடக்கை வேலூர் மாவட்டமும், கிழக்கே காஞ்சிபுரம் மாவட்டமும், தெற்கே விழுப்புரம் மாவட்டமும், மேற்கே கிருஷ்ணகிரி மற்றும் தருமபுரி மாவட்டமும் எல்லையாக அமைந்துள்ளது. இது தமிழ்நாட்டின் வடபகுதியில் அமைந்துள்ளது. சென்னையில் இருந்து 190 கி.மீ.தூரமும், திருச்சியில் இருந்து 210 கி.மீ தூரத்தில் உள்ளது. இதன் மொத்த பரப்பு 6188 சதுர கிலோ மீட்டர் திருவண்ணாமலை மாவட்ட ஆகும். இது செங்கம், திருவண்ணாமலை, போளூர் கீழ்பென்னாத்தூர், தண்டரம்பட்டு, சேத்துப்பட்டு, செய்யாறு, வந்தவாசி, வெம்பாக்கம், கலசபாக்கம், ஆரணி ஆகிய 11 வட்டங்களை உள்ளடக்கியது.

திருவண்ணாமலையை இணைக்கும் சாலைகளும், மாவட்டங்களும் ஒன்பதாகும். சாலைகள், 1. செங்கம், 2. றுச்சஞ்சி, 3. காஞ்சி, 4. அவலூர்பேட்டை, 5. மணலூர்பேட்டை, 6. திருக்கோவிலூர், 7. தண்டரம்பட்டு, 8. போளூர், 9. வேட்டவலம் ஆகும்.

மாவட்ட எல்லைகள், 1. இராணிப்பேட்டை, 2. வேலூர், 3. தருமபுரி, 4. கிருஷ்ணகிரி, 5. திருப்பத்தூர், 6. விழுப்புரம், 7. கள்ளக்குறிச்சி 8. செங்கல்பட்டு, 9. காஞ்சிபுரம் ஆகும்.

ஜவ்வாது மலை

திருவண்ணாமலை மாவட்டத்தில் அமைந்துள்ள கிழக்கு தொடர்ச்சி மலையில் ஓர் அங்கமான மலைத்தொடருக்கு ஜவ்வாதுமலை என்று பெயர்.

இது சுமார் 250 சதுர கி.மீ. பரப்பளவில் அமைந்துள்ளது. திருவண்ணாமலையில் நீண்ட வடிவமாக இந்த மாவட்டம் கொண்டாலும், திருவண்ணாமலை மாவட்ட பகுதியில் ஜவ்வாதுமலையும் ஒன்றாகும். இந்து ஜவ்வாதுமலைப் பகுதி செங்கம், போளூர், கலசபாக்கம் ஆகிய மூன்று வட்டங்களில் இணைந்து இருந்தது. அரசாணை எண் 127 நாள் 06.04.2018-ன் படி ஜமுனாமரத்தூர் என்ற புதிய 12வது வட்டத்தை உருவாக்கி, அதற்குள்ளே இப்பகுதியிலுள்ள ஜவ்வாது மலை முழுவதும் அடங்குமாறு பிரித்து இயங்கி வருகிறது.

ஜவ்வாது மலை யின் மொத்த பரப்பளவு 260 சதுர கி.மீ. ஆகும். இதில் விளைநிலங்கள் 34,500 ஹெக்டேர் ஆகும். இம்மலை கடல் மட்டத்திலிருந்து 2315 அடி முதல் 3300 அடி வரை உயரத்தில் உள்ளது. இங்கு நிலவும் தட்பவெட்பம் கோடை காலத்தில் 33 செ.கி. வசந்த காலத்தில் 12 செ.கி. தென்மேற்கு பருவமழையில் 480 மி.மீ. மற்றும் வடகிழக்கு பருவ மழையில் 428 மி.மீ. மழை பெறுகிறது. மழையளவு ஆண்டு 35-50 செ.மீ. வரை பொழிகிறது. தென்மேற்கு சாயலில் ஜவ்வாது மலை புவியமைப்பு அமைந்துள்ளதால், இங்கு உற்பத்தியாகும் 7 நதிகளும் கிழக்கு திசை நோக்கி செய்யாற்றில் சங்கமித்து, செய்யாறு, பழைய சீவரம் எனுமிடத்தில் பாலாற்றில் சங்கமமாகிறது. இதில் பீமா அருவி மட்டும் மேற்கு திசையில் பயணித்து குடியாத்தம் மாவட்டம் மார்க்கனூர் எனுமிடத்தில் பாலாற்றில் இணைகிறது. மிருகண்டா நதி கலசபாக்கம் அருகே சோழவரத்திலும், பிள்ளையார் ஆறு சனிக்கவாடியிலும், பட்டறைக்காடு ஆறு சிங்காட்டில் கமண்டல நதியிலும், நாகநதியும் ஆரணி காமக்கூர் என்னுமிடத்தில் இணைந்து கமண்டல நாகநதியாக வாழைப்பந்தல்

பி.எச்.டி ஆய்வாளர், அறிஞர் அண்ணா அரசினர் கலைக்கல்லூரி, செய்யார் - 604 407. (திருவள்ளூர் பல்கலைக்கழகத்துடன் இணைந்தது), வேலூர்.

என்னுமிடத்தில் செய்யாற்றில் இணைகிறது 5 நதியும் செய்யாற்றில் இணைந்து செய்யாறானது கிழக்கு திசையில் பயணிக்கத் தொடங்குகிறது.

அருவி

மலையில் பாறைகளின் நடுவில் உள்ள நீர்த்தேக்கத்தை தற்காலத்தில் குட்டை என்றும் மடுவு என்றும் கூறுவதுண்டு பீமன் சுனை, அல்லிசுனை, இடுக்குசுனை, ஆலமரத்து சுனை, கழுகு சுனை, கல்சுனை, பாண்டியன் கல்சுனை, நவுந்தான் சுனை, சாலவூத்து சுனை, பூஞ்சுனை, வாலியபாறை சுனை, எருமை விழந்தான் சுனை, மூன்று தொட்டிகளை, செங்கல் தொட்டி சுனை, பூமரத்து சுனை, நாச்சாமலை நீதி சுனை, கப்பல் சுனை, கடுக்காமரத்து சுனை, தொட்டி பாறை சுனை என பழைய மரபில் சுனைப் பெயர்கள் உண்டு.

ஜவ்வாது மலையில் உள்ள நதிகள்-7

மண்ணை வளப்படுத்தும் வகையில் உருவான ஆறுகள். நாச்சாமலையில் உற்பத்தியாகும் செய்யாறு. பெரியமலை முக்கூடலில் உருவாகும். கண்டல நதி, மேல்சேப்பிளி, சேந்துக்குட்டையில் உற்பத்தியாகும் நாகநதி மேல்நெல்லிமரத்தூரில் உருவாகும் பீமா அருவி, ஆட்டியானூர் கசிவு நீர்க்குட்டையில் உற்பத்தியாக வரும் மிருகண்டா நதி, புங்கமரத்துக் குட்டையில் உற்பத்தியாகும் பட்டறைக்காடு ஆறு ஆகியவை ஆகும். ஒவ்வொரு நதியும் செல்லும் வழிகளிலும். மலைச்சரிவுகளில் ஆங்காங்கே உற்பத்தியாகி வரும் ஓடைகள் இணைந்து, நதிகளின் ஓட்டத்திற்கு பலம் சேர்க்கும் வகையில் உள்ள துணையாறுகளின் பட்டியலைப் பின்னிணைப்பில் காணலாம்.

நீர் விநியோகம்

ஊராட்சிகளில் மக்கள் குடியிருப்பு பகுதிகளில் மேநீர்த்தேக்கத் தொட்டிளை அமைத்து, மின்விசை பம்புகள் மூலம், தினசரி குடிநீர் வழங்குவதே குடிநீர் விநியோகமாகும். மினிபவர் பம்புகள் - 67, திறந்தவெளிக்கிணறுகள் - 279, கைப்பம்புகள் எண்ணிக்கை-446, மேநீர் த்தேக்கத் தொட்டிகளின் எண்ணிக்கை-270 ஆகும்.

பேராறு

திருவண்ணாமலை மாவட்ட அறிமுகத்தில் தொடங்கி, ஜவ்வாது மலையில் ஜமுனாமரத்தூர் வட்டம் பிரிந்து இயங்குவதோடு, நிலவரையில் நான்குத் திசையிலும் சாலை வழி போக்குவரத்தைக் காட்டி, நீர்வரையிலில் அருவி, சுனை, ஆறு, ஏரி ஆகியற்றில் ஜவ்வாது மலையில் உள்ள ஏழு நதிகளின் மூலத்தை அறிந்து, நீர் விநியோகம் செய்யப்பட்டுள்ளதையும் காணலாம்.

தொடக்கப் பள்ளியின் பின்புறமாக வந்து போளூர் - ஜமுனாமரத்தூர் நெடுஞ்சாலையின் ஓரமாக குறுகி பயணிக்கிறது.

பேராறு

நான்கு ஆறுகள் ஒன்றாக இணைந்து பெரிய ஆறாக உருவெடுப்பதால் அதைப் பேராறு என்றழைக்கின்றனர்.

பெரியாறு

மண்டப்பாறை கிராமத்தின் மலைப்பகுதியில் இருந்து உற்பத்தியாக சற்று பெரிய ஆறாக வருவதால் இதைப் பெரியாறு என்கின்றனர் இதை மண்டப்பாறை ஆறு எனவும் அழைக்கின்றனர்.

கங்கோலாறு

ஜவ்வாது மலையில் நம்மியம்பட்டு கிராமத்தை அடுத்து சுமார் 15 கி.மீ. தொலைவில் காட்டில் உள்ளதுதான், இந்த வெள்ளாண்டப்பன் கோவில் என்னும் பண்பாறை ஆகும். இந்தப் பண்பாறைக்கு மேல் பகுதியான மலைப்பகுதியில் இருந்து உற்பத்தியாகி வருவதுதான் கங்கோலாறு என்றார். இது வெள்ளாண்டப்பன் கோவில் சாமிபாறை பகுதியில் இருந்து வருவதால் இதை சாமியாறு என்றும் அழைக்கின்றனர்.

குடிக்கம் ஆறு

குடிக்கம் கிராமத்திற்கு சற்றுமேல் பகுதியில், ஜென்ஜரி என்று அழைக்கப்பட்டு, காலப்போக்கில் மருவி தற்போது தன்னேரி என்று அழைக்கப்படுகிறது. மேட்டுக் கிணற்று அருகே

உள்ள இடத்தில் இருந்து உற்பத்தியாகி குடிக்கம் வழியாக செல்வதால் இது குடிக்கம் ஆறு என்று அழைக்கப்படுகிறது.

ஓடமங்கலம் ஆறு

வீரப்பனூர் கிராமத்தை அடுத்து காட்டுப்பகுதியில் உள்ள ஓடமங்கலம் கிராமத்தில், இருந்து உற்பத்தியாகி வரும் ஆறுதான் ஓடமங்கலம் ஆறு. இது அங்கிருந்து காட்டு வழியாக பயணித்து, பெரியமலை கிராமத்தின் முக்கூடலில் மார்க்கனூர் ஆற்றுடனும், குண்டாலத்தூர் ஆற்றுடனும் சங்கமிக்கிறது.

பெரிய வெள்ளி ஓடை தடுப்பணை

இந்தத் தடுப்பணை ஜவ்வாது மலை ஊராட்சி ஒன்றியத்தில், குட்டக்கரை ஊராட்சியில் ஊரக வளர்ச்சி (ம) ஊராட்சித்துறையில், மகாத்மா காந்தி தேசிய ஊரக வேலை உறுதி திட்டத்தின்கீழ் 24.4 லட்சம் மதிப்பீட்டுத் தொகையில், 16.05.2019-ல் பெரிய வெள்ளி கிராமத்தில் ஓடை நீர்வரத்துக் கால்வாய் மேம்பாடு (ம) காங்கிரீட் தடுப்பணை ஒன்று அமைக்கப்பட்டுள்ளது.

நீர்வழியும் வணிகமும்

ஜவ்வாது மலை குட்டக்கரை, பாதிரி, மஞ்சயூத்து, பெரியவெள்ளி, சீங்காடு, தீர்த்தானூர் இப்பகுதி மக்கள் தங்களின் வாழ்வாதாரத்தை மேம்படுத்த இன்றுவரை ஆற்றுவழியையே பயன்படுத்தி வருகின்றனர். பெரியமலை கிராமத்தில் உற்பத்தியாகிவரும் ஆறானது பாதிரி, குட்டக்கரை, பெரியவெள்ளி, சீங்காடு வழியாக செண்பகத்தோப்பு சென்று படவேடு கிராமத்திற்கு செல்கிறது. குட்டக்கரை கிராமத்திலிருந்து இந்த ஆற்றோரமாக பயணித்துச் சென்றால் காட்டுப் பகுதி மட்டும் சுமார் 20 கி.மீ. தூரம் காட்டுப்பகுதி முடிந்து சமமான பகுதியில் 10 கி.மீ. தூரம் பயணித்தால்தான் படவேடு சந்தையை அடைய முடியும். இவ்வழியாகத்தான் ஜவ்வாது மலை மக்களின் குலதெய்வமான படவேடு ஸ்ரீரேணுகாம்பாள் கோவிலுக்கும் சென்றுவருவதை வழக்கமாக மேற்கொண்டுள்ளனர்.

சித்தலிங்கமடத்தில் திருவீதி உலா கல்வெட்டுகள்

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முன்னுரை

தமிழர் பண்பாட்டிலும், கலாச்சாரத்திலும் ஒன்றியிருக்கக்கூடிய இறை வழிபாடு என்பது, ஆதி மனிதன் காலத்திலே தோன்றிய ஒன்றாகும். சங்க காலத்திற்கு பிறகு அரசர்கள் அதனை மென்மேலும் சிறப்பிக்கச் செய்தனர். ஒரு அரசன் தன் நாடு செழிக்க வேண்டும், நாட்டு மக்கள் நோய் நொடியின்றி அமைதியான வாழ்க்கை வாழ வேண்டும் என்றும், போர்க்களங்களில் வெற்றி வாகை சூட வேண்டும் என்பதற்காகவும் தன்னிடம்

உள்ள செல்வங்கள், நிலங்கல், ஆநிறைகள் போன்றவற்றை இறைவனாக வீற்றிருக்கும் கோயில்களுக்கு தானமாக அளித்து இறைவனை வழிபட்டுள்ளனர். ஒரு வருடத்தின் 12 மாதங்களிலும் முதன்மை பெற்ற நாளன்று திருவிழாக்கள் கோலாகலமாக நடத்தப்பட்டு இறைவன் நீராடிய பிறகு வீதி உலா அழைத்துச் செல்வது மிகவும் விமர்சையாக நடைபெறும். இறைவன் எந்தவித பாகுபாடுமின்றி தனது பக்தர்களுக்கு தரிசனம் அளிக்கின்றார். இறைவன் மேல் கொண்ட பக்தியின் வெளிப்பாடாக

¹முதுகலை இரண்டாம் ஆண்டு, முதுகலை வரலாறு மற்றும், ஆராய்ச்சி துறை, அறிஞர் அண்ணா அரசு கலை கல்லூரி, விழுப்புரம்.

²உதவி பேராசிரியர், முதுகலை வரலாறு மற்றும் ஆராய்ச்சி துறை, அறிஞர் அண்ணா அரசு கலை கல்லூரி, விழுப்புரம்.

சித்திலங்கமடம் கிராம மக்கள்கள் தங்களால் இயன்ற செயல்களை செய்துள்ளனர் என்பதைப் பற்றிய தகவல்களை சோழர்கால கல்வெட்டுகளின் வழியாக அறிய முடிகின்றது.

சித்தலிங்கமடம் அமைவிடம்

சித்தலிங்கமடம் என்ற கிராமம் தமிழ்நாட்டின் வடபகுதியில் விழுப்புரம் மாவட்டத்தில், திருவெண்ணையல்லூர் ஊராட்சி ஒன்றியத்தில் உள்ள கிராமம் ஆகும். இக்கிராமம் தென்பெண்ணை ஆற்றின் தென்கரையில் இருந்து சுமார் 4 கி.மீ. தொலைவில் அமைந்துள்ளது. சித்தலிங்கமடம் என்ற இக்கிராமத்திற்கு கிழக்கை மருதூர்; தெற்கே மெய்யூர், வீரசோழபுரம்; மேற்கே எடையாறு, புதுப்பாளையம்; மற்றும் வடக்கை குன்னத்தூர், எடப்பாளையம் ஆகிய ஊர்கள் அமைந்துள்ளன. மேலும் இவ்வூரைச் சுற்றி வரலாற்று சிறப்புமிக்க ஊர்களான திருக்கோவிலூர், திருவெண்ணையல்லூர் மற்றும் திருநாவலூர் அமைந்துள்ளது.

சிறிங்கூர் என்ற பெயர் இவ்வூரின் தொன்மையான பெயராகும். சித்தலிங்கா என்று முதலாம் குலோத்துங்கன் காலத்தில் வழக்கத்தில் இருந்தது, அதன் பிறகு சிறிங்கமடம் என்று பெயர் பெற்றது. பின் நாட்களில் சித்தலிங்கமடம் என்ற பெயர் பெற்றது. இக்கிராமம் பிராமணர்களுக்காக பிரம்மதேயமாக அளிக்கப்பட்டதாகும். வியாக்கரபாதீஸ்வரர் கோயிலில் உள்ள கல்வெட்டுகளில் மிகப் பழமையான கல்வெட்டான முதலாம் பராந்தகன் காலம் முதல் அனைத்து கல்வெட்டுகளிலும் இவ்வூர் சிறிங்கூர் என்றே குறிப்பிடப்பட்டுள்ளது. இவ்வூரில் சித்தர்கள் பலஹர் வசித்து வந்ததாலும் சைவ மடம் ஒன்று இருந்ததாலும் இவ்வூருக்க சித்தலிங்கமடம் என்ற பெயர் ஏற்பட்டதாக ஊரார்கூறுகின்றனர்.

வியாக்கரபாதீஸ்வரர் கோயில்

இக்கோயில் ஊரின் மையப் பகுதியில் கிழக்கு நோக்கி மேற்கு புறத்தில் அமைந்துள்ளது. சித்தலிங்கமடத்தின் வியாக்கரபாதீஸ்வரர் கோயில் முதன்மை கோயிலாகவும், சோழர் காலத்தைச் சார்ந்த மிகவும் பழமை வாய்ந்த கோயிலாகவும்

திசுழ்கிறது. வியாக்கரபாதீஸ்வரர் கோயில் இருந்து சமய அறநிலைத்துறையின் கட்டுப்பாட்டில் உள்ளது. இக்கோயில் திருக்கோவிலூர் வீரட்டானேஸ்வரர் கோயில் நிர்வாக அதிகாரியின் கீழ் செயல்படுகிறது. இங்கு வழிபாடுகளாக தினசரி பூசையும், மாத சிறப்பு பூஜைகள், ஆண்டு திருவிழாக்கள் போன்றவை நடைபெறுகின்றன. இவ்வூரில் விநாயகர் கோயில், அங்காளம்மன் கோயில், மாரியம்மன் கோயில், முதலான கோயில்கள் உள்ளன. இக்கோயில் சோழ மன்னனான முதலாம் பராந்தகன் காலத்தில் கட்டப்பட்டவை. இக்கோயிலில் உள்ள அனைத்து கல்வெட்டுகளிலும் காலத்தால் மிகவும் பழமையானவை முதலாம் பராந்தக சோழனின் கல்வெட்டுகளேயாகும். பின் நாட்களில் வந்த முதலாம் குலோத்துங்கன் இக்கோயிலில் அமைந்திருந்த அனைத்து கல்வெட்டுகளையும் மீண்டும் புதியதாக வெட்டப்பட்டது என்பதை கல்வெட்டுகளின் எழுத்தமைதியின் மூலம் கண்டறியப்பட்டுள்ளது. அதுமட்டுமின்றி வியாக்கரபாதீஸ்வரர் கோயில் முதலாம் குலோத்துங்கன் மன்னன் ஆட்சி காலத்தில் புனரமைப்பு செய்யப்பட்டுள்ளன என்பதை இங்கு உள்ள கல்வெட்டுகளின் வழியாக அறிந்து கொள்ளமுடிகிறது. அதுமட்டுமின்றி இக்கோயிலுக்கு ஏராளமான, பல வகையான தானங்கள் வழங்கப்பட்டுள்ள செய்தியும் கல்வெட்டுகளில் குறிப்பிடப்பட்டுள்ளது.

ஆலயங்களில் நடைபெறும் விழாக்காலங்களில் இறைவனின் திருவீதி உலோக போந்தல் என்பது முக்கியத்துவம் வாய்ந்தவை. முதியோர்கள், நோயாளிகள், தீட்டுப்பட்டவர்கள், கர்ப்பிணி பெண்கள் போன்றவர்களால் கோயில்களுக்கு செல்ல இயலாத நிலைமை ஏற்படுவதால் இறைவன் வீதி உலாவாக வந்து தன் பக்தர்களுக்கு அருள்பாலிக்கிறார். எந்த வித வேறுபாடுமின்றி இறைவன் சிறுவர் முதல் பெரியவர் வரை அனைவருக்கும் காட்சியளிக்கின்றார். திருவீதி உலா செல்லும் பொழுது ஒவ்வொரு நாட்களிலும் ஒவ்வொரு வாகனத்தின் மீது வீதி உலா வருகிறார். வருடத்தில் ஒரு முறை வரும் திருவிழா

காலங்களில் இறைவன் வீதி உலா செல்வது மேலும் விர்சையாக நடைபெறும். கோயில்களில் வழிபாடு நிறைவடைந்த பிறகு உற்சவமூர்த்திக்க அபிஷேக ஆராதனைகள், அலங்காரங்கள் செய்து வாகனங்களின் மூலம் வீதி உலா நடைபெறும். அந்நாளில் அவர் வாகனங்களின் மூலம் வீதி உலா நடைபெறும். அந்நாளில் அவர் வீற்றிருக்கும் அவதாரத்தை பொறுத்து அவரின் வாகனங்களும் மாறுபாடும். குதிரை வாகனம், நாக வாகனம், பல்லாக்கு, யானை வாகனம், தேர், பூத வாகனம், மயில் வாகனம் முதலியன குறிப்பிடத்தக்கனவாகும். அவ்வாகனங்களின் உட்பொருள் என்ன என்பதை நாம் அறிந்து கொள்ள வேண்டும்.

கல்வெட்டுகளில் திருவீதி உலா

வியாக்கரபாதிஸ்வரர் கோயிலின் முன் மண்டபத்தின் வடக்கு சுவரில் சோழ மன்னனான விக்கிரம சோழனின் நான்காவது ஆட்சி ஆண்டில் வெட்டப்பட்ட கல்வெட்டு அமைந்துள்ளது. இதில் ஓய்மா நாட்டின் முஞ்ஞாறான பண்டிதகோஷ்டிச் சதுர்வேதி மங்களத்தில் வசிக்கும் மத்யஸ்தன் ஆடவல்லான் வாசுதேவன் என்ற முடிகொண்ட சோழ மூவேந்தவேளாண் என்பவன் 700 குழி நிலத்தினை சிற்றினியூர் மகாசபையாரிடம் இருந்து விலைக்கு வாங்கியுள்ளான். அந்நிலம் அனைத்தும் கொண்டு ஞாயிற்றுக்கிழமை தோறும் திருவீதி உலா செல்லும் திருப்பலிபகவர்க்கு கொடையாக அளித்ததை குறிக்கிறது. மேலும் திருவமதுக்குப் பதத்துக்கு அரிசி, 3 கறி, உழக்கு நெல், இரு நாழி தயிர், உழக்கு உப்பு, 10 பாக்கு, 20 வெற்றிலை, விளக்கிரிக்க எண்ணெய் நாழி ஆகியவற்றை சிறுகாலை சந்தையின் போதும் படைக்க இந்நிலம் கொடையாக தரப்பட்டுள்ளது என்ற செய்தியை இக்கல்வெட்டு விளக்குகிறது.

வியாக்கரபாதிஸ்வரர் கோயிலின் இரண்டாம் திருச்சுற்றின் நுழைவு வாயிலின் மேற்கு சுவரின் வலது பக்கத்தில் அமைந்துள்ள கல்வெட்டானது விக்கிரம சோழனின் 14 வது ஆட்சி ஆண்டில் வெட்டப்பட்ட கல்வெட்டாகும். இக்கல்வெட்டில் ஒரு நபர் சபையாரிடம் குறிப்பிட்ட அளவு பொன்னை கொடுத்து நிலம் வாங்கியுள்ளார், அந்நிலத்தில் விளையும் பொருட்களை கொண்டு

திருப்புலி பகவ நாயனாருக்கு அமுது செய்யவும், மேலும் இறைவன் திருவீதி உலா செல்லும் வேளையில் திருமந்திரன போனக அமுது செய்வதை பற்றிய நிகழ்வு பதிவு செய்யப்பட்டுள்ளது என்பதை இக்கல்வெட்டின் மூலம் அறிய முடிகிறது. மேலும் இக்கல்வெட்டின் சில வரிகள் சிதைந்துள்ளதால் தெளிவாக முடியவில்லை.

வியாக்கரபாதிஸ்வரர் கோயிலின் இரண்டாம் திருச்சுற்றின் நுழைவு வாயிலின் கிழக்குச் சுவரில் அமைந்துள்ள மூன்றாம் குலத்துங்களின் ஆறாவது ஆட்சி ஆண்டில் வெட்டப்பட்ட கல்வெட்டாகும். இக்கல்வெட்டில் கிளியூர் மலையமான் சொக்கப் பெருமான் பொன் பரப்பினான் என்ற ராஜ கம்பீர சேதிராயன் என்பவன், சிற்றிங்கூர் என்ற சித்தலிங்க மடத்தில் வீற்றிருக்கும் திருப்புலிபகவர் புராட்டாசி மாதத்தில் நடைபெறும் திருவிழாவின்போது இறைவன் வீதி உலா செல்வதற்காக தனக்கே சொந்தமான சிறுபாடிகாவலை மட்டும் தவிர்த்து மற்ற அனைத்து வரிகளையும் இறைவனுக்காக கொடையாக வழங்கி உள்ளார் என்பதை பற்றி இக்கல்வெட்டு விளக்கி கூறுகிறது.

முடிவுரை

மேற்குறிப்பிட்ட கல்வெட்டுகளின் வாயிலாக வீதி உலா என்பது சமுதாயத்தில் பின்னிப்பினைந்த தமிழர் கலாச்சாரத்தையும், பண்பாட்டையும் எடுத்துரைக்கும் விதமாக அமைந்துள்ளது. வீதி உலாவிற்காக அரசன் மட்டுமல்லாது ஒரு சாதாரண பிரஜையும் கொடைகள் வழங்கி இறைவனை தங்களது வீதிகளில் உலா வருவதை வாழ்க்கையாக்கியுள்ளனர் என்பது கல்வெட்டுக்களின் வாயிலாக அறிய முடிகின்றது.

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Jyeshtha Devi Worship in Tondaimandalam – A Study

Dr. D. Kalyani

Introduction

Sakthi is the female divine force, manifesting to destroy demonic force and restore balance. Every God in Hinduism has his Shakti and without that energy they have no power. Lakshmi is the energy of Vishnu, Parvati is the energy of Shiva and Sarasvati is the energy of Brahma. Sakthi is the mother goddess, the source of all, the universal principle of energy, power and creativity.

Sakthi or Devi presupposes all forms of existing knowledge – past, present, and future. She is the female creative aspect of the Brahman. It is through her that the one becomes the many. She is Adi Shakti, primeval force, and the first emanation of power from the Absolute Brahman. She is the Lakshmi, the auspicious, bestower of boons and beauty. She is Sarasvati, the giver of all wisdom and art. She is Tripura Sundari, the most beautiful in the three worlds. But she is also Kali, the destroyer, whose wrath ignites the storm, the thunder and the lightening. She is Mahishasuramardini, killer of the demon Mahisha. She is Chandika, the terrible who lets loose the typhoon, the flood and the tidal wave.¹

The Indian mythology gives the female energy equal status as a deity and the worship of this female energy has indeed preserved the value of women as life givers and acts as a source of activating energy, and it

represents the acknowledgment of women's power by women and men in the Hindu Culture.²

Jyeshtha Devi

Jyeshtha Devi was worshipped from ancient times. The Sanskrit works which refer to Jyeshtha Devi are Bodhayana Sutra, the Amsumabedaagama, the LingaPurana, Saivagama, VishnudharmotraPurana, Purvakarnagama. The above works refers to the origin, Colour, and worship of Jyeshtha.³ She is commonly called as Alakshmi, the elder Sister of Lakshmi.

Similarly the Tamil works like the Nigantu,⁴ Nandikalambakam, Divakaram,⁵ Pingalandai,⁶ and Tondaradipodi alvar's pasuram provides the meaning of the word "Settai" and the nature of the deity. In the old Tamil nighantus the names of Jyeshtha is given as follows, Mugadi, Tauvai, Kaladi, Mudevi, the crow – bannered, the ass – rider, Kettai, the bad woman and Ekaveni. Her weapon is said to be the sweeping broom.⁷

There are two kinds of images of Jyeshtha, says the Vishnudharmottara, namely, the Rakta – Jyeshtha and Nila – Jyeshtha, both of them are seated figures having their feet touching the ground. They have each only one pair of hands, these forms of the goddess are to be praised and propitiated by heroes.

Jyeshtha, who is jalamayi, is the representative of sthithi. The Murtisvara of Jala is Jyeshtha, and he is the

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lord of Jyeshthadevi. Raudri represents the Sakthi of the agni – tattva. The Murtisvara of agni is Pasupati, who is no other than Rudra, the lord Raudri. Prana is the property of time (kala), hence Kali is the Sakthi Presiding over the element vayu. The murtisvara of vayu – tattva is kala, and he is the husband of Kali.⁸

Jyestha

The worship of Jyestha devi is very old. The *Bodhayana Grihasutra* contains a chapter on Jyeshthadevi. According to Sanskrit literature, *Suprabhedagama*, *Amsuma bhedagama* and *Lingapurana*, she is blood red in colour and in jet black. The *Purva karanagama* called her the daughter of the Devi. The emblem on the banner of Jyeshthadevi is Crow banner. When the ocean of milk was churned Jyestha was born before Lakshmi and no one wished to marry her. The rishi kapila took her as his wife, hence she is called as *Kapilapatni*. The side image is in this group must come up high upto her shoulders.

The goddess jyestha is terrific and powerful, is of red complexion and is said to confer fortune upon her votaries and also destroy their enemies. She is described as the eldest of the group of eight goddesses beginning with Jyestha. She has two hands in which she carries the *kapala* and the crow banner.⁹

Etymology of Jyestha

In Sanskrit the term Jyestha means the eldest of the elder. She was considered as goddess of adversity and misfortune. She is regarded as the elder sister of Lakshmi, and as inauspicious.

In Tamil, she is mentioned as Settai.¹⁰ The Tamil Lexicon provides various meaning for the term, According to Divakaram, she is the eldest woman, goddess of misfortune, a thumb, and the 16th and 18th nakshatra i.e., Kettai and Vishakam.¹¹ Yet another meaning is also given as it denotes the group of Vaishnava Brahmanan.¹²

Thiruvalluvar, in his Tirukkural refers term Tauvvai, which means the eldest sister of Thirumagal. She is commonly called as “Mudevi”

Origin Of The Worship of Jyestha Devi

The worship of Jyestha Devi like the Saptamatrikas, the worship of Jyestha had a parallel existence. The Jyestha worship was in existence and predominant in South India and Tamil country. A Sculptural representation is found in the Kailasanatha temple at Kanchipuram, the capital city of the Pallavas. The Kailasanatha temple was built in the year 730 A.D.¹³ This sculpture is said to be the earliest one. Subsequently, it was followed by the Pandyas, and the Cholas. people believed in the worship of Jyestha, who was the guardian deity of the village, protector of the village, protector of Child, and she is said to have driven out the epidemics and evil spirits from the village.

In Pandya country, a separate shrine was built for Jyestha by the Pandya king Maranjadaiyan, who is identified with Jatila Parantaka. The inscription was issued in his 6th regnal year (773A.D). The record mentions about the construction of a shrine for Durga and Jyestha Devi, and a tank was excavated by Sattan Ganapathi. The shrine was constructed by Nakkan Korri. The name Jyestha is written in Grantha Character.¹⁴ in the epigraph.

However, one among the twelve Alvars of South India was Tondaradipodi Alvar. He composed Thirumalai and Tiruppallieluchchi. Tondaradipodi Alvar was a great devotee of Lord Vishnu. He saw the devotion paid to Jyestha, and feared people might forget Lord Vishnu who could confer all boons. So, he ridiculed the foolish worship of Jyestha by devotees in the vain hope of acquiring the fulfilment of their desires.¹⁵

During the latter Pallava period, gradually the worship of Jyeshthadevi started its decline. She became a goddess of evil and propitiated by her devotees for warding off evil. A Tamil work Nandikalambaham which praises the king Nandivarman – III, describes her as the elder sister of Lakshmi and the cause of poverty, evil and unhappiness.

Jyestha Devi in Tondaimandalam Region

The land of Tamil country was divided into various mandalams. The northern part of Tamil country was ruled by the Pallavas. Tondaimandalam Sathagam and Cholamandalam Sathagam provide glimpses of the

respective region. The Tondaimandala Sathagam demarcates the boundary between the two regions, which were marked by its natural phenomenon. Accordingly, Tondainadu was bounded on the north by Venkata hills, the ever roaring sea on the east, the river Pinagi on the south and the coral hills on the west.¹⁰ Thus, Tondaimandalam is acknowledged to have served as the gateway to the political activities and cultural growth of Tamilcountry.¹⁶ Jyestha worship was widely prevalent in Tondaimandalam region.

Kailasanatha Temple – Kanchipuram (Fig.No.1)

In Kailasanatha Temple at Kanchipuram, the Jyestha Devi sculpture is placed in a devakostha of the temple. a short Jyestha Devi is seated on a pedestal. She wears Karanda makuta. She is adorned with ornaments. The Crow banners on her right and the broom on the left. She placed her right hand on the head of the bhutagana and the left on the hand of mandhi. The Mandan and mandhi are also adorned with makuta on their head. The Bhutagana is holding a plate on its head. The devakostha is flanked by various panel sculptures. The sculpture is slightly damaged now. It is assigned to 8th C.A.D.

Uttiramerur - Jyestha Devi (Fig.No.2)

In Uttiramerur, on the south west tank bund, a sculpture of Jyeshtha devi was installed in a shrine. She was called as *Settaiyar*, one who protectsts the children of the village. The Vaishnava script *Marisi samhita* states that Jyeshtha should be consecrated in every village and worship her. She is believed to have protect the children. Now, the sculpture is discarded and left in the tank bund. In Uttiramerur epigraph issued by Parthivendravarman during his 3rd regnal year, mentions the endowment of land to Jyestha devi as *archanabhoga*.¹⁷

Recently, the Uttiramerur Historical Research centre has unearthed the image of Jyesthadevi from the village Arasanimangalam. The image is assigned to the Pallava period. The image is still half buried i.e her legs. She is seated on a pedestal. She is sculpted out with long face, flat nose, long hands, on the right side the Mandan with Ox head, and on the left side Mandi are seated with right leg folded and left leg placed on the

pedestal. In her right hand she holds a flower, and the left in lola hasta. The Crow banner on her left side and a broom on her left side. The other ornaments decorates her ears, neck, hands, and waist. A thin Channavira passes through her chest and waist. She has an enchanting smile on her face. The sculpture is not under worship, it is discarded and left in a cultivable land now.

Kilachchur – Jyestha Devi

Parthivendravarman is said to have built and worshiped Jyestha devi. He constructed the *vimana* to the shrine of Jyestha, who is mentioned as *Pidari vadapala mandar*, by adhikari Tinaiyal Pankuran Uttama Sivanathan. The place Kilachchur is not identifiable today.¹⁸

Tirupparkkadal– Tirukkharapurisvara Temple– Jyestha Devi¹⁹ (Fig.No.3)

A separate shrine is found in the Tirukkharapurisvara temple. She is seated on a pedestal with her legs placed on the ground, she has two hands, right is in abhaya hasta, left holding the pedestal, her weapons are shown on the right crow banner, the broom on the left side. Her hair dress is unique tuft, she wears *makara* and *patra kundalas*, the necklace, keyura, valai *yajnopavitha*, *katisutra* bedechs her body. The prominent nose, breast, and the flabby, belly thick thighs, slim and the leps finely carved out.

To her right side is the image of a bull faced human being seated on a pedestal with two arms, the right holds a danda and in his left hand holds a rope, his right leg folded on kept on a seat, left hanging down. The necklace and other ornaments decorates his neck.

On the left side, female attendant called Agnimatha? is seated posture similar to the bull, right leg folded and kept on the seat, left hanging down. He has two hands, right hand holding a nilotpava flower, left placed on the seat. Her hair dress is similar to that of Jyestha with tuft, and other ornaments and physis sculpted out similar to that of Jyestha.

On the whole, it is a beautiful panel carving, and the seat is also sculpted out like modern sofa.

sadupperi – jyestha Devi²⁰ (Fig.No.4)

Yet another sculpture is kept in the Vellore Museum. This sculpture has been brought from the village Sadupperi. This panel sculpture is similar to the one described above. But the image is clearly sculpted out by the sculptor. She is seated on a pedestal, and her legs are spread out in a square shape, a fine drapery is shown on her waist. Her right hand shows abhaya mudra, and the left hand placed on her thigh. Her Crow banner and insignia broom are shown on left and upper side of her head. A fine carvedout necklace, baguvalai and waist band is shown. A Bull faced Mandan looking at her face is seated on her right side and mandi, with similar feature seated on the left side. at her right foot on ass is standing.

Kapaleesvara Temple – Mylapore (Fig.No.5)

A discarded Jyestha was recovered by the temple authorities recently. This sculpture was buried upto the neck and left on the Western bank of the temple tank. The panel sculpture is now placed under the banyan tree now. The usual insignia is found in this sculpture also she is referred to as Kakkaikodiyal. She is believed to dispel 64 types of poverty from one's life. At the foot of her right leg a Woman Budhagana is holding a plate on its head.

The Cult Of Jyestha Devi

Jyestha Devi was born from the Ocean, along with the bad things hidden in the Ocean. Only after her emergence, the churning of Ocean revealed the good things. She is the epitome of selflessness, in the beginning people believe, only she can lead to a path of prosperity and spiritual liberation. Viz., worship of Lakshmi.



Fig. 1. Jyestha Devi – Kanchipuram



Fig.2. Jyestha Devi – Uttiramerur



Fig. 3. Jyestha Devi – Tirupparkkadal



Fig. 4. Jyestha Devi – Sadupperi



Fig. 4. Jyestha Devi – Mylapore

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Lalitankura Cave Temple-A Study of Early Pallava Rock-Cut Temple in Tiruchirappalli

Deenya Yuvanjalin J¹ & Asvik D₂

Abstract

This article explores one of the most notable examples of early Pallava rock-cut architecture, the Lalitankura Cave Temple in Trichy, Tamil Nadu, Constructed in the 7th century CE under Mahendravarman I's rule, the temple is a prime example of the Pallava dynasty's artistic, religious, and cultural accomplishments. The historical background, architectural characteristics, religious significance, and impact of the temple on later South Indian temple architecture are all examined in this study. This article contends that the Lalitankura Cave Temple marks a significant transition in South Indian temple construction, marking a move from rock-cut

architecture to structural temples, through an analysis of inscriptions, iconography, and architectural innovations.

A neglected Pallava treasure on the Trichirappalli Rockfort. There are two iconographic compositions which owe considerably to the Pallavas: the Somaskanda and the Gangadhara. Perhaps the former is a special Pallava conception. Both these have captivated artists through the ages. The earliest, (or is it one among the earliest?), is Mahendra Pallava's Gangadhara in the cave. Temple in the Rockfort complex at Trichirappalli. The popular shrines of Tayumanavar and of The Uchchip-pillaiyar are much fancied by the devout and only an occasional art buff enters the precincts of the cave temple that houses this Siva composition.

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Thirubhuvanai Varatharaja Perumal Temple the Ancient Educational Institution – A Study

Ms.S.Keerthana¹ & Dr.S.Sudarkodi²

Abstract

Thirubhuvanai is a village in the Union Territory of Pondicherry, 20kms from Pondicherry on the road to Villupuram. The old name of the Thirubhuvanai Mahadevi Chadurvedi Mangalam, named after the Parantaka's Queen. The lake of this village was called kokkilanadi pereri, named after another wife of Parantaka Chola 1. The temple is originally believed to

be built by the Cholas-Parantaka 1. Varadaraja perumal Temple (also called as Thirubhuvanai Temple and perumal Temple) is a Hindu temple dedicated to Lord Vishnu. This paper portrays on varatharaja Perumal temple acted as an Educational Institution and various devotion made by the king to growth of the Educational Institution in detailed manner.

The Contribution of Palani Dhanadayuthapani Temple to Education and Religious Activities

M.Kousayla³ & Dr. P. Malarvizhi⁴

Abstracts

Palani an abode of Lord Dhanadayuthapani is an important pilgrim centre for the Hindus in South India. The temple tower, lies between the two major cities of Madurai and Coimbatore. The Lord's influence is great that it attracts devotees from different places and the temple management tries its level best to maintain the religious atmosphere. In Tamil Nadu the worship of Muruga is very ancient one. Tolkappiyam, the earliest of the Tamil literature has reference on this fact. The Tamils from the very beginning were pious and religious minded people. Religion is part and parcel of

their life. The Tamil people natural objects and various deities' side by side. They followed rituals and conducted festivals. The classical literature of the Tamils contains invocations to the deities. But they do not mention any temples. The tradition set up by the Cholas was continued by the later *Pandya's*. The Vijayanagar Emperors were great builders of temples and patrons of religions, art and literature, but the defeat of Vijayanagar king by Bhamani Sultans brought about an eclipse of the Hindu religious institutions in Deccan.

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Tamil Siddhas- Spiritual and Philosophical Luminaries of Ancient Tamil Nadu

Dr.Sasi Lekha SS¹

Abstract

This paper explores the lives, teaching and contributions of the Tamil siddhas, a group of spiritual and philosophical leaders who flourished in ancient Tamil Nadu, India. The Siddhas, who lived between the 5th and 16th centuries CE, were known for their profound wisdom, spiritual powers, and contributions to

Tamil literature, philosophy, and culture. This overview delves into their teachings on self-realization, inner transformation, and devotion, as well as their impact on Tamil society, literature, yoga, and spirituality, examining the legacy of the Tamil Siddhas, this paper aims to highlight the significance of these remarkable individuals in Tamil heritage and identity.

Archaeological Excavations in Thiruvannamalai District.

J.Nithyanandhan, M.A. B.Ed., M.Phil²

Abstract

The archaeological excavations in sites like Antipatti, Vettavalam, Mottur, Keel Namandi, and Kanikilupai in Thiruvannamalai district have uncovered vital evidence of ancient human settlements and religious practices. These sites have revealed artifacts

such as Iron Age tools, pottery, stone implements, and rock paintings that offer glimpses into the early Tamil way of life. Notably, discoveries like the Buddha statue and stupa in Kanikilupai indicate the coexistence of multiple religious traditions, including Buddhism and Hinduism, during different historical periods

Tamil Coins of the Sangam Period: A Peep into Ancient Tamil Country

K. Ambeth³

Abstract

In the domain of historical inquiry, numismatics occupies a position of paramount importance alongside epigraphy, particularly in unraveling and establishing the intricate history of Tamil Nadu. Coins, more than any other artifact, provide invaluable insights into the past, serving as tangible links to economic, political, and cultural developments. Among these numismatic treasures, the Moovendar dynasty's coins from the Sangam period, as well as those from the reigns of

Pandyan kings, such as the renowned Peruvaluthi and Chechiyan coins, stand as monumental contributions to our historical understanding. The historical and economic narrative of Tamil Nadu is intricately woven into a comprehensive study of the coins issued by the Chera, Chola, and Pandya kings, and further illuminated by analyzing the economic exchanges between Tamil Nadu and other states, as depicted in the coins from these regions.

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தமிழ்நாட்டின் வரலாற்றுச் சான்றுகள்

க. லெட்சுமி¹ & க. ஜெயபாலகிருஷ்ணன்²

ஆய்வுச் சுருக்கம்:

தமிழ்நாடு மிகத் தொன்மையான நிலப்பகுதியாகும். தக்காணத்துடன் கடலில் மூழ்கிப் போன இணைந்து நிலமாகக் கிடந்து

இந்துமாக் குமரிக்கண்டமே மனிதனின் பிறப்பிடம் என்றும், அதன் பகுதியே தமிழ்நா என்றும் கருதப்படுகிறது. இத்தொன்மை மிகுத் தமிழ்நாட்டைப் பற்றிய நாள் தரும் விளக்கங்கள்.

தொல்லியல் நோக்கில் தமிழ்நாட்டின் வரலாறு

மா. பிரேமர்³

ஆய்வுச்சுருக்கம்

தமிழ்நாட்டின் தனித்துவமான கலாச்சார நுட்பங்கள் அதன் வரலாற்றின் சிறப்புடையதாக பரிணமித்து காட்ட பல வரலாறுக்கு உதவுகிறது. வரலாற்றை வெறும் அரசியல் கண்ணோட்டத்தோடு அணுகுவது மட்டும் ஒரு பரந்த வரலாற்று மனப்பான்மையை வளர செய்யாது. அதற்கு ஈடாக வரலாற்று புரிதலை மேம்படுத்த தொல்லியல் சான்றுகள் பலவும் பல

வகையில் வரலாற்றாளர்களுக்கு உதவுகிறது அந்த வகையில் வரலாற்று பூர்வமாக தமிழ்நாட்டில் வரலாற்றை ஆராயும் முற்படுகிறபோது தொல்லியல் ரீதியான சான்றுகளும் அதற்கு மிக துணையாக இருந்து வரலாற்றுக்கு வலு சேர்க்கும் ஆதாரங்களாக அமைகின்றன. அந்த வகையில் தமிழ்நாட்டின் தனித்துவமான வரலாற்று நுட்பங்கள் பலவும் இந்த ஆய்வில் சுட்டிக்காட்டி விவரிக்கப்படுகிறது.

A Social and Economic Condition Revealed through Inscriptions on Thiruchengattangudi- A Study

Dr. R. Brinda Kumari⁴

Abstract

Temples are generally considered to be centres of art, culture and religion. This is evident from the existing temples of artistic value belonging to different periods. It is most appropriate that these temples, especially those which are endowed with inscriptions of the rulers of the past, are subjected to historical analysis.

Ganapatichcharam temple at Thiruchengattangudi which belongs to the Chola period is a fine example of social aspects made a clear picture to under about the development to society in well manner. A Study gives glimpses of social development of the temple under various dynasties such as Cholas to Vijayanagar.

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Research on the Magnificent Architectural Design and Festival Enhancements in Tamil Nadu Culture

K. Suhasini¹ & Dr. R. Selvaraju²

Abstract

The temple architecture in Tamil Nadu is called the Dravidian style. Architecture was always used for Hindu temples in Tamil Nadu from the 7th century to the 18th century CE. Each architectural structure is characterized by a tower. The temples located in Tamil Nadu have a square chamber sanctuary and are topped by a superstructure. The outer walls of the temple are separated by pillars, and they also carry architectural sculptures. The surface of the tower above the sanctuary is pyramid-shaped. The tower also has a domed shape at the top, and similarly, each community celebrates

festivals to showcase its uniqueness to the world at large and to reflect their own heritage. Various festivals are celebrated, and some of them are celebrated among children and adults. Their freshness is associated with the culture of festivals in Tamil Nadu, this cultural festival gives us joyful occasions to dress up in new clothes, eat, and be together with relatives. This research paper clearly explores Pallava architecture, Chozha architecture, Pandya architecture, Chera architecture, and some of the important festivals celebrated in Tamil Nadu.

கும்பகோணம் மகாமகம் பெருவிழா - ஓர் ஆய்வு

அ.ஜான்சிராணி³

ஆய்வுச் சுருக்கம்

தஞ்சாவூர் மாவட்டத்தில் கும்பகோணம் வட்டம் தஞ்சாவூரிலிருந்து 40 கி.மீ தொலைவில் கும்பகோணம் அமைந்துள்ளது. இவ்வூர் சங்க காலத்தில் குடந்தை என்றும். குடமுக்கு என்றும் அழைக்கப்பட்டதை இலக்கியங்கள் மற்றும் கல்வெட்டுகளின் வாயிலாக அறியமுடிகிறது வடக்கே அலகாபாத்தில் கங்கை, யமுனை மற்றும் கோதாவரி போன்ற மூன்று நதிகளும் கலக்குமிடத்தில் 12 ஆண்டுக்கு ஒருமுறை கொண்டாடப்படுவது கும்பமேளாவாகும். அதேபோல் தென்னகத்தில் பன்னிரண்டு ஆண்டுகளுக்கு ஒருமுறை வருவது 'மகாமகம்' பெருவிழா ஆகும். இப்பெருவிழாவின் புண்ணியக் காலம் என்பது. சூரியன் கும்ப ராசியிலும்,

குருபகவான் சிம்மராசியிலும், பெளர்ணமியன்று மக நட்சத்திரம் கூடிய தினத்தன்று ரிஷபலக்கனத்தில் பிற்பகல் 10:30 முதல் 12:10 வரையிலான மணித்துளிகளில் மகாமகப் புண்ணிய காலம் வருகின்றது. இக்காலத்தில் குடந்தையிலுள்ள எல்லா மூர்த்திகளும் ஒன்றாய் எழுந்தருளி வருகை தரும் தருணமாகும் முப்பது முக்கோடி தேவர்களும் இந்தத் தருணத்தில் நீராட வருவர் நவ கன்னியர்களும் ஒவ்வொரு மகாமகப் புண்ணிய காலத்திலும் இப் புண்ணியத் திருக்குளமான மகாமகம் குளத்திற்கு நீராட வருகின்றனர் என்று மகாமகப் பெருவிழாப்பற்றி விரிவாக விளக்குவதே இக்கட்டுரையின் நோக்கமாகும்.

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தென்பெண்ணை ஆற்றங்கரை சேட்டைகள்-ஓர் ஆய்வு

செல்வி. எ. நந்தினி¹

முன்னுரை

தொண்டை மண்டலத்தில் அமைந்துள்ள பல்லவர் மற்றும் சோழர்களின் கால சிவன் தலங்களில் ஜேஷ்டா தேவியின் புடைப்புச் சிற்பங்கள் காணப்படுகின்றன. செங்கற்பட்டு மாவட்டத்தில் அமைந்த திருக்கழுக்குன்றத்திற்கும் மதுராந்தகத்திற்கும் இடையில் அமைந்த அரையப்பாக்கம் என்ற கிராமத்தில் உள்ள ஸ்ரீஅருணாதீஸ்வரர் கோயிலில் வடமேற்கு திசையில் ஜேஷ்டா தேவிக்கு ஒரு சன்னிதி

அமைந்துள்ளது. புடைப்புச் சிற்ப வகையைச் சேர்ந்த இந்த சிற்பத்தின் இரு புறங்களிலும் சேடிப்பெண்கள் நின்ற கோலத்தில காணப்படுகின்றனர். ஏர்க்கலப்பை ஒருபுறமும் கழுக்குக் கொடி மற்றொரு புறமும் அமையப்பெற்றுள்ளன. இது போன்றே ஏராளமான ஜேஷ்டா தேவி சிற்பங்கள் தென்பெண்ணை ஆற்றங்கரை ஓரங்களில் காணக்கிடைக்கின்றன அவற்றை ஆய்வு செய்வதே இதன் நோக்கமாகும்.

திருநெல்வேலி மாவட்ட கல்வெட்டுகளில் விளக்கு தானங்கள் பற்றிய சிறு பார்வை

முனைவர். பொ.தீபா, துறைத்தலைவர்²

ஆய்வுச் சுருக்கம்

இன்றைய நவீன உலகில் மின்சாரத்தின் உதவியால் உலகமே மின்விளக்குகளால் இயங்கிக் கொண்டு இருக்கின்றன. இரவும் பகல் போல காட்சியளிக்கின்றது. குடிசை வீடு முதல் மாட மளிகை வரை மின்விளக்கு இல்லாத இடங்களே இல்லை என்ற நிலை இருக்கின்றது. எனவே மின்சாரமும் மின்விளக்கும் சமூகத்தின் அடிப்படை தேவை என்ற நிலை உள்ளது. அறிவியலின் ஆட்சி

நடைபெறும் இன்றைய காலத்தில் மின்சாரமும் மின்விளக்கும் மிகவும் எளிதாக கிடைக்கக்கூடியது என்றாலும், அன்றைய காலத்தில் விளக்கும் அதற்கு எரிபொருளாகிய எண்ணெயும் மிகவும் அரிதாகவும், அதிக தேவையாகவும் இருந்தன. ஆனால் இன்றோ எவ்வளவு பெரிய இடமாக இருந்தாலும் ஒரு சில மின்விளக்குகள் மட்டுமே போதும் என்ற நிலை உள்ளது.

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HISTORIOGRAPHY

SECTIONAL PRESIDENT ADDRESS

Historiography and National Identity: Insights from Indian and Tamil Historical Narratives

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I offer my sincerest gratitude to the Almighty and to the executive committee of the Tamil Nadu History Congress for selecting me as President of the Historiography Section at this prestigious event, which is being held at Mannar Thirumalai Naicker College (Autonomous), Pasumalai, Madurai. Despite my limitations, I am confident that your cooperation and support will contribute significantly to the success of my deliberations. I am deeply honoured by this appointment. Having engaged in historical research for more than two decades, I have carefully considered a suitable topic for presentation to this distinguished body. After much deliberation, I have chosen the theme of historiography in the context of Tamil Nadu. With this brief introduction, I shall now proceed with my address...

History is not merely a collection of dates and events but a complex and dynamic process of interpretation and understanding. Historiography, the study of how history is written and interpreted, plays a crucial role in shaping national identity. The way history is recorded, the perspectives that are emphasized, and the narratives that are constructed all contribute to the collective understanding of a nation's past and its cultural identity. In India, historiography has evolved over centuries, reflecting the diverse cultural, social, and political contexts of different regions and communities. This essay explores how historiography has influenced national identity in India, with a particular focus on Indian and Tamil historical narratives highlighting the evolution of historical narratives and their impact on national and regional

identities. Historiography involves analyzing the methods, approaches, and biases that historians use to interpret and write about the past. It examines how historical narratives are created and how they reflect the values and priorities of their creators. As E.H. Carr famously stated, history is "an unending dialogue between the present and the past" (Carr, 1961). This perspective underscores the idea that history is not a static record but an evolving dialogue shaped by current perspectives and concerns.

National identity is deeply intertwined with the way a nation's history is understood and represented. Historiography not only records events but also interprets them in ways that reflect the values, priorities, and aspirations of a society. In the context of India, a country with a rich and complex history, historiography has been a powerful tool for shaping the collective consciousness of its people. As we all know Indian historiography involves understanding the different ways historians have approached Indian history, the methods they used, and the perspectives they brought to their work. Historiography in India has a long and diverse tradition, reflecting the country's rich cultural and intellectual heritage. By studying Indian historiography, we can better understand how the history of India has been shaped by different historians and the contexts in which they wrote. The earliest form of historiography in India can be traced back to ancient texts like the Vedas, the Mahabharata, and the Ramayana. These texts, composed in Sanskrit, are not historical records in the modern sense but contain references to historical events, figures, and places. They

offer insights into the early history of India, but their primary purpose was religious and philosophical rather than historical.

Ancient India also produced historical texts like the *Rajatarangini* by Kalhana, written in the 12th century. The *Rajatarangini* is a historical chronicle of the kings of Kashmir and is considered one of the earliest examples of historical writing in India. Kalhana's work stands out for its attempt to maintain a chronological account of events and its effort to critically evaluate sources. However, much of the historical writing from ancient India was intertwined with mythology, legend, and oral traditions, making it challenging to separate historical facts from fiction. During the medieval period, Indian historiography was influenced by the arrival of Islam and the establishment of Muslim rule in India. This period saw the rise of Persian historiography, which introduced new methods of historical writing. Persian chroniclers, such as Al-Biruni and Amir Khusro, documented the history of India with a focus on political events, rulers, and conquests. Al-Biruni's *Kitab fi Tahqiq ma l'il-Hind* (Book on India) is particularly notable for its detailed account of Indian society, culture, and religion during the 11th century. The Delhi Sultanate and the Mughal Empire produced a wealth of historical literature. Historians like Ziauddin Barani, who wrote the *Tarikh-i-Firoz Shahi*, and Abul Fazl, the author of the *Akbarnama*, provided detailed accounts of the reigns of various rulers. These works were often written under royal patronage and aimed to glorify the achievements of the rulers. While they provide valuable historical information, they are also shaped by the biases and agendas of their authors.

The advent of British colonial rule in India in the 18th and 19th centuries brought significant changes to Indian historiography. British historians and administrators began to write extensively about India's history, often with the aim of justifying colonial rule. Colonial historiography was characterized by a Eurocentric perspective that viewed Indian history

through the lens of Western concepts and values. One of the most influential figures of this period was James Mill, whose *The History of British India* (1817) divided Indian history into three periods: Hindu, Muslim, and British. Mill's work had a profound impact on how Indian history was taught and understood, but it was criticized for its simplistic and biased portrayal of India's past. Colonial historians often emphasized the idea that India was a stagnant and backward society, in need of British rule to bring about progress and modernization.

However, the colonial period also saw the emergence of Indian historians who began to challenge these narratives. Figures like Dadabhai Naoroji and R.C. Dutt critiqued British policies and highlighted the economic exploitation of India under colonial rule. They used historical analysis to argue for Indian self-rule and to build a sense of national identity. As the Indian independence movement gained momentum in the early 20th century, a new school of historiography emerged: nationalist historiography. Nationalist historians sought to counter the colonial narratives and emphasize the achievements of India's past. They focused on the glory of ancient India, highlighting its contributions to science, philosophy, and art. Historians like Jadunath Sarkar, R.G. Bhandarkar, and K.P. Jayaswal played a key role in this movement. They aimed to present an objective and factual account of Indian history, free from the biases of colonial historiography. Nationalist historiography also emphasized the role of popular resistance against colonial rule, celebrating figures like Shivaji, Rana Pratap, and Rani Lakshmi Bai.

Despite its contributions, nationalist historiography has been criticized for its romanticized view of India's past and its tendency to downplay or ignore the complexities and diversities within Indian society. Nevertheless, it played a crucial role in shaping the national consciousness and fostering a sense of pride in India's heritage. After India's independence in 1947, Indian historiography underwent further transformation. Postcolonial historians sought to reassess India's history

from a more critical and inclusive perspective. They challenged the nationalist narratives that had dominated historical writing and focused on the experiences of marginalized groups, such as women, Dalits, and tribal communities. Marxist historiography also gained prominence during this period, with historians like D.D. Kosambi and R.S. Sharma offering a materialist interpretation of Indian history. Marxist historians emphasized the role of class struggle, economic factors, and social structures in shaping historical developments. They provided a more nuanced understanding of Indian history, highlighting the complexities of caste, land relations, and state formation.

Indian nationalist approach to historiography emerged as a response to the colonial narratives imposed by British historians, who often portrayed India as a backward and stagnant society in need of British rule. Nationalist historians sought to challenge these views, highlighting the richness of India's past, the achievements of its people, and the injustices of colonialism. Through their work, they aimed to foster a sense of national pride and identity, inspiring the Indian people in their fight for freedom. The origins of Indian nationalist historiography can be traced back to the late 19th and early 20th centuries, a period marked by growing resistance to British rule. As Indians became more aware of the exploitative nature of colonialism, they began to look back at their history with a renewed sense of pride. This was the beginning of nationalist historiography, where historians aimed to present an Indian perspective on their history.

One of the early pioneers of Indian nationalist historiography was R.C. Dutt, a Bengali historian and civil servant. In his book *The Economic History of India* (1901), Dutt criticized British economic policies in India, arguing that they had impoverished the country. He provided detailed accounts of how British rule had destroyed traditional industries, drained wealth from India, and caused widespread poverty. Dutt's work was a direct challenge to the colonial narrative that portrayed British rule as beneficial for India. Another key figure

was Dadabhai Naoroji, often called the "Grand Old Man of India." In his book *Poverty and Un-British Rule in India* (1901), Naoroji introduced the concept of the "drain of wealth," arguing that the British were systematically transferring India's wealth to Britain, leading to the impoverishment of the Indian people. Naoroji's work combined historical analysis with economic theory, and it played a crucial role in raising awareness about the economic exploitation of India under British rule.

Nationalist historians often focused on ancient India to highlight its achievements in science, philosophy, art, and literature. They aimed to counter the colonial view of India as a land of ignorance and superstition. By showcasing ancient India's glories, they sought to inspire pride in the Indian people and assert that India had a rich and advanced civilization long before the British arrived. One influential nationalist historian was V.D. Savarkar, who wrote *The First War of Indian Independence* (1909). Savarkar reinterpreted the 1857 uprising, which the British called the "Sepoy Mutiny." He argued that the 1857 revolt was a coordinated effort to overthrow British rule, not just a mutiny. Savarkar portrayed the leaders of the uprising as national heroes who made great sacrifices for freedom. This reinterpretation became central to nationalist historiography and inspired future generations of freedom fighters. Historians like R.G. Bhandarkar and K.P. Jayaswal also contributed to the nationalist view of ancient India. Bhandarkar studied ancient Hinduism, and Jayaswal researched ancient Indian republics. Their work challenged the British portrayal of India as despotic and showed that India had a long tradition of democratic institutions and intellectual achievements.

Nationalist historiography extended beyond ancient India to include regional histories. These regional histories highlighted contributions from various parts of India and helped create a sense of unity among the country's diverse population. In Tamil Nadu, historians like K.A. Nilakanta Sastri focused on the

Chola and Pandya dynasties, emphasizing their achievements in governance, art, and culture. Sastri's work fostered Tamil pride and connected regional identity to the broader Indian nationalist movement. Similarly, in Bengal, Jadunath Sarkar focused on the Marathas and the Mughal Empire. Sarkar's portrayal of Maratha leader Shivaji as a hero of resistance against Mughal domination resonated with the nationalist movement and inspired unity among Indians.

A key theme in Indian nationalist historiography was the critique of British rule. Historians sought to expose the economic, social, and political injustices of colonialism. They argued that British rule exploited India, drained its wealth, and suppressed its culture. Historians like R.C. Dutt, Dadabhai Naoroji, Bipin Chandra Pal, and Lala Lajpat Rai wrote extensively about the negative impacts of British rule. Pal's *The Spirit of Indian Nationalism* (1920) and Rai's *Unhappy India* (1928) documented the harms of colonial rule and called for independence. Their work aimed to build support for the independence movement by showing how British rule had hurt India. Mahatma Gandhi, though not a historian, had a significant influence on Indian historiography. Gandhi's focus on non-violence, self-reliance, and rural development encouraged historians to look beyond political history and consider the lives of ordinary people. This inspired historians like D.D. Kosambi, who is known as the father of modern Indian historiography. Kosambi combined Marxist theory with Gandhian principles to study India's rural economy and social structures. His work, *An Introduction to the Study of Indian History* (1956), offered a new approach by focusing on the material conditions of the people and the role of class struggle.

After India gained independence in 1947, nationalist historiography evolved to focus on building a new national identity based on democracy, secularism, and social justice. Historians explored contributions from various communities, regions, and social groups. Bipan Chandra, for example, wrote *India's Struggle for Independence* (1988), which highlighted the roles of

leaders like Gandhi, Nehru, and Subhas Chandra Bose, as well as mass movements and contributions from workers, peasants, and women. *Subaltern Studies*, led by historians like Ranajit Guha, emerged as a significant development in post-independence historiography. This school of thought focused on marginalized groups in Indian society, challenging elitist narratives and giving voice to peasants, workers, and other marginalized groups.

Tamil historiography has also evolved over time. Ancient Tamil literature, such as the Sangam texts, provides insights into the social, political, and cultural life of ancient Tamil society. Works like *Silappatikaram* and *Tirukkural* reflect the values and conditions of the time, though they are not historical records in the modern sense. During the medieval period, Tamil historiography was shaped by powerful dynasties like the Pallavas, Cholas, and Pandyas. Records from this period include inscriptions and royal chronicles that provide details about rulers and their administration. The Chola inscriptions, such as the Tiruvalangadu Copper Plates and the Uttiramerur Inscriptions, offer insights into the political and administrative systems of the time. The Kalingattuparani, a 12th-century war poem by Jayamkondar, celebrates Chola victories and provides details about the battles and socio-political context. The arrival of European powers, particularly the British, in the 17th and 18th centuries brought changes to Tamil historiography. British scholars like Robert Caldwell studied Tamil history and contributed to constructing a Dravidian cultural identity. However, their work was often influenced by colonial ideologies. In the early 20th century, Tamil scholars like K.A. Nilakanta Sastri, S. Krishnasami Iyengar, K.K. Pillay, and K. Rajayyan began to challenge colonial narratives and highlight the uniqueness of Tamil culture and history. Their efforts were crucial in reframing national historiography from a Tamil perspective.

K.A. Nilakanta Sastri (1892-1975) was a distinguished Tamil historian whose contributions to Indian historiography were pivotal, particularly from the

perspective of nationalist historiography. His work was instrumental in shaping the understanding of Indian history in a way that aligned with and supported the nationalist vision of India's past. K.A. Nilakanta Sastri's work was notable for its deep focus on ancient Indian history, which was crucial for constructing a nationalist narrative that highlighted the achievements and contributions of ancient India. His works provided a comprehensive and detailed account of India's historical development, reinforcing the idea of a rich and continuous cultural heritage. Sastri was known for his meticulous use of primary sources and inscriptions, which he employed to reconstruct historical narratives. His approach aimed to present an accurate and detailed account of Indian history that was rooted in authentic historical evidence, countering colonial interpretations that often undermined the historical achievements of India.

His major works, such as *A History of South India* (1955) and *The Cholas* (1955), reinterpreted and contextualized South Indian history within the broader framework of Indian history. These works not only provided a nuanced understanding of South Indian dynasties and their contributions but also helped integrate South Indian history into the larger narrative of Indian nationalism. Sastri's scholarship emphasized the continuity and development of political and cultural institutions in India, which was essential for the nationalist historiographical perspective. By highlighting the achievements and governance of Indian empires and dynasties, he underscored the long-standing and sophisticated nature of Indian civilization. Sastri's work was instrumental in challenging the colonial historiographical narrative that often depicted Indian history as fragmented and inferior.

By presenting a cohesive and integrated view of Indian history, he countered colonial stereotypes and highlighted the contributions of Indian rulers and cultures. In his focus on regional histories, particularly South Indian history, Sastri contributed to the broader nationalist historiographical project by demonstrating

that Indian history was not only about the major empires but also about the significant roles played by regional states and cultures. This approach helped to diversify the understanding of Indian history beyond the colonial emphasis on North India. K.A. Nilakanta Sastri's scholarship was pivotal in advancing a nationalist historiographical approach that sought to present Indian history in a manner that was both accurate and affirming of India's rich historical heritage. His work not only countered colonial narratives but also enriched the understanding of India's past through meticulous research and a focus on the continuity and achievements of Indian civilization.

S. Krishnasami Iyengar (1871-1946) another prominent Tamil historian also made significant contributions to Indian historiography, particularly within the context of nationalist historiography. S. Krishnasami Iyengar's historiographical approach was crucial in shaping an Indian narrative that was both self-affirming and critical of colonial interpretations. His contributions laid important groundwork for future historians who sought to explore and present Indian history from a nationalist perspective. His work, primarily focused on the Indian past, was instrumental in shaping the narrative of Indian history during the period of the Indian independence movement and the early years of independent India. Iyengar's work was deeply rooted in the nationalist movement. He aimed to write history that reflected the spirit of Indian nationalism and pride. His approach sought to highlight the contributions of Indian leaders and movements in the struggle for independence, countering colonial historiography that often marginalized Indian agency and achievements.

Iyengar's significant contributions were *Ancient India and South Indian History & Culture: Papers on Indian History and Culture; India to A.D. 1300, Sources of Vijayanagar History, Early History of Vaishnavism in South India, South India and her Muhammadan Invaders, Some Contributions of South India to Indian Culture and so on.* S. Krishnaswami Iyengar's

methodology in Tamil and South Indian historiography combined rigorous source criticism with a nationalist interpretive framework. He integrated multiple sources—epigraphy, copper-plate charters, Tamil and Sanskrit literature, foreign chronicles, and archaeological remains—cross-checking them to verify authenticity and ensure chronological accuracy. Contemporary inscriptions were given primacy, with regnal years and synchronisms used to align South Indian events with broader Indian and world history. His narrative focus was predominantly political and military, especially the rise of Vijayanagara as a bastion of Hindu civilisation against northern invasions, reflecting his aim to revive pride in South Indian heritage. While academically grounded in the triangulation of epigraphy, literature, and archaeology, his work often carried a cultural-nationalist tone. As head of the Department of Indian History and Archaeology at the University of Madras, he institutionalised this method, training students to engage primary sources first and fostering research publication through platforms like the *Journal of Indian History*.

K.K. Pillay (1898-1967) was a notable Tamil historian whose contributions to Indian historiography, particularly from a nationalist perspective, were influential. His work was significant in shaping the understanding of Indian history during a crucial period of nation-building and historical reinterpretation. K.K. Pillay made substantial contributions to the study of medieval Indian history, emphasizing the continuity and resilience of Indian civilization during this period. His works sought to provide a more nuanced understanding of medieval India, countering the colonial narrative that often portrayed this period as one of decline or fragmentation. Pillay's scholarship included a strong focus on the regional histories of India, particularly South India. By highlighting the history of regional powers and their contributions to Indian civilization, Pillay helped to integrate regional histories into the broader nationalist narrative, thus promoting a more inclusive view of Indian history. Pillay's work also

explored the evolution and significance of Indian administrative systems. He provided insights into the administrative practices of various Indian states and dynasties, illustrating the sophistication and continuity of Indian governance. This focus on Indian administrative history was important for constructing a nationalist perspective that showcased the achievements of Indian systems in contrast to colonial depictions of Indian governance as inefficient or primitive.

Pillay was critical of the colonial historiographical approach that often-portrayed Indian history in a negative light. His works aimed to correct these distortions by providing a more balanced and accurate representation of Indian history. By addressing biases and filling gaps left by colonial historians, Pillay contributed to a more self-affirming and accurate narrative of India's past. His works also examined the social structures and cultural developments in Indian history, contributing to a broader understanding of how Indian societies evolved over time. This perspective was crucial for a nationalist historiography that sought to highlight the depth and complexity of Indian cultural and social institutions. K.K. Pillay's contributions to Indian historiography were instrumental in advancing a nationalist perspective that highlighted India's rich and continuous historical legacy. His work provided important counter-narratives to colonial histories and emphasized the significance of regional histories within the broader Indian historical framework.

K. Rajayyan (1926-1995) whose work made significant contributions to Indian historiography, particularly from the regional perspective. His scholarship was instrumental in shaping the understanding of Indian history in a manner that aligned with nationalist sentiments and promoted a more inclusive view of India's past. K. Rajayyan was renowned for his detailed studies of South Indian history, particularly the history of Tamil Nadu. His works, such as *The History of Tamil Nadu* and *Sangam Literature and the History of the Tamil Country*, provided an in-depth exploration of South Indian

political, cultural, and social history. By emphasizing the rich historical traditions of South India, Rajayyan contributed to a more balanced and inclusive understanding of Indian history that integrated regional perspectives into the nationalist narrative. Rajayyan's research often focused on local and regional histories, which was crucial for the nationalist historiographical perspective that sought to highlight the contributions of various regions to the broader Indian historical narrative. His work on regional histories helped to counter the colonial tendency to prioritize North Indian history and provided a more comprehensive view of India's past.

Rajayyan was critical of colonial historiography, which often depicted Indian history in a negative light and marginalized regional contributions. His work sought to reinterpret the impact of colonialism on India, presenting a narrative that highlighted Indian resilience and adaptation rather than simply focusing on colonial oppression. In his studies of medieval South Indian kingdoms, such as the Cholas and the Pandyas, Rajayyan provided detailed accounts of their political, economic, and cultural achievements. This focus was important for the nationalist historiography perspective, as it underscored the significance of South Indian states in the broader Indian historical context and challenged the notion that medieval India was characterized solely by decline or fragmentation. Rajayyan's scholarship also emphasized the importance of Indian cultural heritage, including literature, art, and architecture. His work highlighted the contributions of South Indian cultural traditions to the overall cultural fabric of India, reinforcing the idea of a rich and diverse Indian civilization that had a significant impact on its historical development. K. Rajayyan's contributions to Indian historiography were instrumental in advancing a nationalist perspective that recognized the significance of regional histories and cultural contributions. His work played a crucial role in integrating South Indian history into the broader national narrative and challenging colonial interpretations.

This period also witnessed the emergence of the Dravidian movement, which sought to highlight the distinctiveness of Tamil culture and language and to resist the dominance of Sanskrit and North Indian traditions. One of the key figures in nationalist Tamil historiography was Maraimalai Adigal, who is often referred to as the father of the Pure Tamil movement. Adigal emphasized the purity and antiquity of the Tamil language and culture, arguing that Tamil civilization was one of the oldest in the world. He wrote extensively on Tamil literature, history, and religion, promoting the idea of Tamil cultural superiority and advocating for the removal of Sanskrit influence from Tamil. The Dravidian movement, led by figures like E.V. Ramasamy (Periyar) and C.N. Annadurai, further shaped Tamil historiography by challenging the Brahminical and Sanskritic narratives that had dominated Indian historiography. Periyar, in particular, critiqued the caste system and promoted the idea of self-respect and social equality. His writings and speeches emphasized the need to rediscover and celebrate Tamil history and culture, free from the influence of Aryan and Brahminical traditions.

In the post-independence period, Tamil historiography has continued to evolve, with scholars adopting new methodologies and perspectives to study Tamil history. Modern Tamil historians have focused on various aspects of Tamil Nadu's history, including its social, economic, and cultural development. One significant area of study has been the history of Tamil literature and its role in shaping Tamil identity. Scholars have examined the evolution of Tamil literature from the Sangam period to the modern era, exploring how it reflects the changing social and political contexts of Tamil Nadu. Another important area of research has been the history of the Tamil diaspora. Tamil communities have a long history of migration, particularly to Southeast Asia, Sri Lanka, and other parts of the world. Historians have studied the experiences of these communities, their contributions to their host societies, and their efforts to preserve and

promote Tamil culture abroad. In recent years, there has also been a growing interest in studying the history of marginalized groups in Tamil Nadu, such as Dalits, women, and tribal communities. Historians have sought to uncover the histories of these groups, which have often been ignored or marginalized in mainstream historiography.

To sum up, historiography involves the interpretations, methods, perspectives, and biases that historians bring to their work. By exploring historiography, we gain a deeper insight into how our understanding of the past is formed and how it evolves over time. This awareness allows us to critically analyze historical narratives, recognizing that history is not just a record of events but also a reflection of the values and priorities of those who document it. Indian historiography is a vast and varied field that has developed over centuries, mirroring the changing contexts and viewpoints of different historians. From the ancient texts like the Vedas and medieval chronicles to the colonial and nationalist histories of modern times, Indian historiography provides a fascinating exploration of how India's past has been recorded and interpreted. Studying Indian historiography deepens our understanding of how history is constructed, the biases that shape historical narratives, and the importance of engaging critically with the past. Indian nationalist historiography played a crucial role in shaping the consciousness of the Indian people during the struggle for independence. By challenging colonial narratives and emphasizing India's past achievements, nationalist historians fostered a sense of pride and identity essential to the fight against British rule. Their work not only exposed the injustices of colonialism but also envisioned a free and independent India, inspiring generations to pursue that goal.

Even after independence, the influence of nationalist historiography continues to shape how Indians perceive their history. While modern historians have embraced more critical and inclusive approaches, the core principles of nationalist historiography—pride

in India's heritage, commitment to social justice, and belief in collective action—remain central to how Indians understand their past and their place in the world. Tamil historiography is a rich and multifaceted field that reflects the intricate history of Tamil Nadu and its people. From the ancient Tamil literature of the Sangam period to contemporary historical research, Tamil historiography has evolved over centuries, influenced by various cultural, social, and political factors. By studying Tamil historiography, we gain a deeper understanding of how Tamil history has been constructed and interpreted, and how it continues to shape the identity and consciousness of the Tamil people.

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Prof. Dr. G. THANGAVELU ENDOWMENT PRIZE

A Historical Analysis of British Surveillance Documents during the Liberation Movement in Tamil Nadu (1920-1940)

R. Shivani

India's independence movement mobilized diverse social groups—peasants, workers, students, and women—against British colonialism. This grassroots strategy influenced anti-colonial leaders such as Sukarno in Indonesia and Ho Chi Minh in Vietnam. The Indian National Congress (INC) provided a model for political resistance, inspiring organizations like the African National Congress (ANC) in South Africa. India's use of mass protests and civil disobedience pressured Britain and influenced the peaceful decolonization of countries like Burma, Sri Lanka, and Ghana. The Indian diaspora also contributed to global anti-colonial struggles, and figures like Gandhi played a key role in connecting India's freedom movement with international campaigns for racial equality. Nehru's government later supported liberation movements in Asia and Africa, aiding countries like Algeria, Egypt, and Indonesia in their fight for independence.

British Surveillance Documents: 1920-1940

The Tamil Nadu Archives preserve key documents, including British surveillance reports from 1920-1940, which detail the political unrest during India's independence movement. These reports were crucial for British intelligence, tracking the activities of leaders like Annie Besant and regional Congress figures. They document protests, arrests, and civil disobedience during events like the Salt Satyagraha, which saw C. Rajagopalachari lead protests in the Madras region. Records also highlight acts of defiance, such as Arya Bashyam's daring hoisting of the Indian flag in 1932. These archives offer invaluable insight into both the resistance movements and the British response.

Surveillance in Madras (1920-1937)

Between 1920 and 1937, the British government in Madras heavily relied on surveillance to monitor the growing independence movement. Reports from the period capture speeches by leaders like Gandhi and Rajaji, detailing their calls for boycotts and civil disobedience. These reports also document large protests, including opposition to the Simon Commission, and British efforts to suppress growing public unrest. Surveillance was a key tool in managing the challenges posed by the nationalist movements in Tamil Nadu.

Censorship and Control Measures

British authorities used censorship and legal crackdowns to suppress nationalist activities in Tamil Nadu. Public meetings were banned, newspapers censored, and leaders arrested for promoting protests like the Salt March. Despite these efforts, nationalist movements gained momentum, with records showing economic boycotts impacting British trade. Surveillance reports reveal the colonial government's strategies in handling dissent, offering insights into the broader political struggle.

Methodology of Surveillance

The Madras police and intelligence services collected and reported information on nationalist activities, sending fortnightly summaries to British authorities. These reports provide a crucial perspective on how the British monitored and responded to India's freedom struggle, particularly in Tamil Nadu. They also highlight the role of local leaders and organizations in broader national movements such as the Non-Cooperation and Civil Disobedience Movements.

Reports on the Salt Satyagraha in Tamil Nadu (1930)

The Salt March had a significant impact in Tamil Nadu. British documents, especially those from the **Madras Presidency Salt Inquiry Committee**, provide detailed reports on the civil disobedience movement.

Official Reports on Salt Protests in Vedaranyam Correspondence and reports on the role of C. Rajagopalachari in leading the Vedaranyam Salt March, which was a part of the larger Salt Satyagraha. **Arrest Records of Salt Satyagraha Participants:** British police records detailing the arrests of protesters during the salt marches across Tamil Nadu. Many Tamil leaders were arrested and put on trial for their participation in anti-colonial movements. Court records from these trials provide firsthand information on the charges levied and the British judiciary's handling of political cases.

- **Trial Proceedings of V. O. Chidambaram Pillai:** The legal battles of this Tamil freedom fighter, who was imprisoned for his role in the Swadeshi Steam Navigation Company and his opposition to British colonial policies.
- **Court Cases Against Trade Union Leaders:** Documents regarding the arrest and prosecution of labor leaders who were involved in strikes and uprisings in Chennai and other industrial centers in Tamil Nadu.

The Quit India Movement, a significant phase of anti-colonial agitation, incited extensive protests across Tamil Nadu. Classified governmental records and British intelligence reports offer comprehensive insights into the movement's impact within the region. These documents detail the British suppression of protests and strikes in Tamil Nadu during the Quit India Movement, including the enforcement of martial law and the arrest of activists. Intelligence Bureau (IB) Reports These reports provide accounts of clandestine nationalist activities and the involvement of student organizations in Tamil Nadu's Quit India protests.

Potential Interpretations of H.F.M. (1936)

Home Department (Foreign and Political Branch)
Memoranda: This likely refers to memoranda from the

Home Department of the British government in India, covering political matters, internal security, and nationalist activities. This could involve documents related to British diplomatic communications concerning India's internal situation and global responses. An alternative interpretation could be high-frequency surveillance related to intelligence gathering during significant political events, including the Quit India Movement and World War II. Introduced provincial autonomy but did not satisfy Indian demands for full independence. The INC formed ministries in several provinces, demonstrating early self-governance. The British involvement in the war led to increased nationalist agitation and the Quit India Movement.

Impact and Use of CID Reports

- *Arrests and Detentions:* Based on CID intelligence, many nationalist leaders were arrested under colonial laws like the Rowlatt Act and the Defense of India Act. These arrests were often preemptive, based on surveillance.
- *Banning of Publications:* Nationalist newspapers and pamphlets flagged as seditious by the CID were banned, and editors were arrested for sedition.
- *Curtailed Political Movements:* CID reports helped the British government preempt protests, marches, and strikes by revealing nationalist plans.
- *Crackdown on Labor Strikes:* Labor strikes linked to nationalist movements, particularly in textile mills and railways, were suppressed using CID intelligence, targeting union leaders.
- *Documenting Public Sentiment:* CID reports also recorded public reactions at political events, shedding light on internal conflicts within the nationalist movement and the overall repression of freedom fighters.

Accessing CID Reports in Madras Archives

Political Department Files: These often house the CID surveillance reports. They can be found under various headings such as "Confidential Reports," "Political Intelligence," and "Police and Public Safety."
Freedom Movement Series: Many documents related to

the nationalist movement are categorized under this series in the archives, which contain detailed CID reports. The Special Branch of the CID, tasked with political surveillance, maintained records that are now part of the archival collection.

Report to the War Office in London of levels of disruption across various provinces, 17th August 1940 (WO 208/761A) Surveillance Report on the Civil Disobedience Movement in Madras Presidency, 10th May 1930 (CID/Madras/1930/204)

The War Office Report (WO 208/761A) dated 17th August 1940 likely covers the levels of disruption and civil unrest across different provinces during the Quit India Movement, which began in August 1942. This movement, spearheaded by Mahatma Gandhi and the Indian National Congress, resulted in mass protests, strikes, and disruptions across British India. The War Office would have monitored these disturbances to assess the risk to British colonial rule, military operations, and the overall governance in various provinces. In the Surveillance Report on the Civil Disobedience Movement in Madras Presidency (CID/Madras/1930/204), the focus would have been on the events surrounding the Salt March (Dandi March) and the civil disobedience campaigns led by Gandhi. The Madras Presidency, like other regions, witnessed large-scale protests and defiance of colonial laws, particularly concerning the salt tax. The report likely contains details on arrests, strikes, participation of local leaders, and the response of the British authorities in the region. Both reports provide crucial insight into how British authorities were dealing with growing unrest in India during critical phases of the freedom struggle. Would you like a deeper analysis of any specific aspect of these surveillance activities, or how they impacted the broader freedom movement in these regions?

Confidential Report on Nationalist Activities by C. Rajagopalachari in Salem District, 2nd December 1931 (CID/Political/1931/1156) would have detailed the role of C. Rajagopalachari (Rajaji), one of the prominent leaders of the Indian National Congress, in mobilizing nationalist sentiment and actions in the Salem District of the Madras Presidency. By 1931, the

Indian freedom struggle was marked by civil disobedience campaigns, non-cooperation with the British government, and active protests against colonial laws. Rajaji was particularly influential in Tamil Nadu and had been closely associated with Mahatma Gandhi. His activities in Salem likely included organizing protests, encouraging defiance of British regulations, and rallying local support for the freedom movement. The report may have highlighted his efforts in mobilizing peasants, farmers, and local leaders in civil disobedience, particularly related to the salt tax, no-tax campaigns, and boycotts of British goods. This confidential report, prepared by the British intelligence (CID), would have provided the colonial government with an assessment of the threat posed by Rajaji's nationalist activities, the extent of his influence, the local response to his leadership, and the effectiveness of British countermeasures in maintaining control in the district.

Weekly Intelligence Report on the Salt Satyagraha Protests, Madras Region, 25th April 1930 (CID/Surveillance/1930/522)

The Salt Satyagraha of 1930, launched by Mahatma Gandhi, was a pivotal moment in India's struggle for independence, with reverberations felt throughout the country, including the Madras Presidency. The British authorities, anticipating the movement's spread, intensified their surveillance activities to monitor key political figures and events. The Weekly Intelligence Report on the Salt Satyagraha Protests in the Madras Region, dated 25th April 1930 (document reference CID/Surveillance/1930/522), is a critical archival document offering a glimpse into the British government's response to the escalating protests. By April 1930, the Salt Satyagraha had already spread like wildfire across India. Gandhi's symbolic defiance of the salt laws in Gujarat inspired widespread non-violent protests throughout the nation, including urban centers like Madras. Salt, being a basic necessity, became a powerful symbol of British exploitation, and the movement attracted mass participation, including women, students, and workers. In Madras, protests were particularly vigorous, as local leaders such as C. Rajagopalachari (Rajaji) spearheaded the salt march to

Vedaranyam. This caught the attention of the Criminal Investigation Department (CID), which had orders from the colonial administration to gather intelligence on political activities that threatened British rule.

The weekly report in question reflects the intense scrutiny the British government placed on the region's political atmosphere. The CID Weekly Intelligence Report, dated 25th April 1930, serves as an official record of the observations and activities of protestors in the Madras region, focusing primarily on the Salt Satyagraha. The document reports on: The report highlights the movements and speeches of key nationalist figures like C. Rajagopalachari, who led the salt march in the Tamil region. It details how local leaders, under Rajaji's influence, organized satyagrahas in coastal villages where illegal salt was manufactured as an act of civil disobedience. The CID was concerned with how Rajaji's charisma was drawing large crowds, which could potentially incite broader unrest. The report provides a detailed account of how the salt protests galvanized participation from diverse sections of society.

The British CID noted with concern the involvement of women, students, and labor unions in Madras, all of whom were becoming increasingly radicalized by Gandhi's call for civil disobedience. The weekly report points out that gatherings in public spaces such as Marina Beach were becoming frequent, with speeches that denounced British rule. In response to the growing momentum, the intelligence report discusses how the British administration had begun increasing police presence in areas of potential unrest. There are records of arrests being made, particularly of those who were illegally making salt or encouraging others to defy the law. The report details attempts by the authorities to quell the movement by jailing prominent leaders, though it admits that such actions did little to dampen the public's enthusiasm.

The report also contains an assessment of the British government's strategy in dealing with the civil disobedience movement. The tone of the report suggests growing anxiety within the colonial administration, as the salt protest began to affect not just the countryside

but urban areas like Madras as well. It describes attempts by the British officials to downplay the scale of the protests in public while privately expressing concern over the potential for the movement to escalate into a broader revolutionary activity. British informants reported that the general public sentiment in Madras was shifting against the colonial administration.

The report makes note of public grievances, particularly related to the oppressive nature of British taxation and the monopoly over essential goods like salt. It also reveals a fear within the British administration that continued agitation could lead to wider boycotts of British goods and institutions. The Weekly Intelligence Report of 25th April 1930 is a testament to how critical the Salt Satyagraha was in uniting various social classes against British rule in India. In Madras, the CID's surveillance activities captured the rising momentum of the nationalist movement. The protests in the region, though non-violent, unnerved the British administration due to their mass appeal and the involvement of previously politically inactive groups, such as women and students. In retrospect, the CID's surveillance reports, such as the one dated 25th April 1930, serve as important historical documents. They reveal how the British colonial apparatus was forced to confront the reality of mass civil disobedience. The intelligence gathered in these reports, while aimed at suppressing the movement, also inadvertently documented the growing tide of public resistance that would eventually culminate in India's independence in 1947. The Weekly Intelligence Report of 25th April 1930 on the Salt Satyagraha Protests in the Madras Region is a key document in understanding how the civil disobedience movement unfolded in Tamil Nadu. Through it, we see the British government's reliance on surveillance to try and contain the movement, though with limited success. This report offers not only a glimpse into the mechanics of British intelligence operations but also a snapshot of a defining moment in India's path to independence.

□ Report on Revolutionary and Communist Activities in the Madras Presidency, 15th June 1927 (CID/Madras/1927/873)

- Intercepted Communication Between Nationalist Leaders in Tamil Nadu and Bombay, 3rd March 1938 (CID/Intercepts/1938/412)
- Confidential Report on the Spread of Anti-British Sentiments in the Tamil Press, 19th November 1932 (CID/Press/1932/197)
- Police Intelligence Report on the Self-Respect Movement by E.V. Ramasamy, 14th August 1929 (CID/Political/1929/304)
- Special Branch Surveillance Report on Gandhi's Visit to Madras, 7th April 1937 (CID/Special Branch/1937/738)
- Confidential Report on the Quit India Movement in Southern India, 21st August 1942 (CID/Political/1942/66)
- Annual Intelligence Review on Labor Strikes in the Textile Industry, Madras City, 15th July 1934 (CID/Industry/1934/128)

The collection of CID reports from the Madras Presidency between 1927 and 1942 provides a comprehensive view of British surveillance and intelligence efforts to monitor and suppress revolutionary, nationalist, and labor activities.

Confidential Report on Nationalist Activities by C. Rajagopalachari in Salem District, dated December 2, 1931 This confidential report focuses on the activities of C. Rajagopalachari, a prominent Congress leader, in the Salem District. It likely includes surveillance details on his political meetings, speeches, and interactions with local nationalist groups. The report would offer insights into his influence and the strategies employed in his campaigns.

Weekly Intelligence Report on Salt Satyagraha Protests in Madras Region, dated April 25, 1930

This weekly intelligence report provides an update on the Salt Satyagraha protests, a key part of Gandhi's campaign for salt tax reform. It includes information on protest activities, key figures involved, police actions, and public sentiment in the Madras region.

Report on Revolutionary and Communist Activities in Madras Presidency, dated June 15, 1927

This report documents activities related to revolutionary and communist movements within the Madras Presidency. It covers the activities of revolutionary groups, their organization, and any attempts to incite rebellion or disrupt British rule. The report likely includes intelligence on key figures and their strategies.

Intercepted Communication Between Nationalist Leaders in Tamil Nadu and Bombay, dated March 3, 1938

This document contains details of intercepted communications between nationalist leaders in Tamil Nadu and their counterparts in Bombay (now Mumbai). It may include letters, telegrams, or other forms of communication discussing plans, strategies, or coordination efforts in the struggle for independence.

Confidential Report on Anti-British Sentiments in Tamil Press, dated November 19, 1932

This confidential report assesses the anti-British sentiments expressed in the Tamil press. It includes details on newspapers and periodicals that were critical of British rule, highlighting articles, editorials, and propaganda that aimed to mobilize public opinion against the colonial government.

Police Intelligence Report on Self-Respect Movement by E.V. Ramasamy, dated August 14, 1929

This report provides intelligence on the Self-Respect Movement led by E.V. Ramasamy (Periyar). It covers the movement's activities, its impact on social reform, and the response of the British authorities. The report might include observations on public meetings, speeches, and any associated social or political disruptions.

Special Branch Surveillance Report on Gandhi's Visit to Madras, dated April 7, 1937

This surveillance report documents Mahatma Gandhi's visit to Madras, detailing his public appearances, speeches, and interactions with local leaders and the public. The report would include observations on the significance of his visit and any potential impact on local political activities. *Annual Intelligence Review on Labor Strikes in the Textile Industry, Madras City, dated July 15, 1934* This annual

review provides an overview of labor strikes within the textile industry in Madras City. It includes information on the causes of the strikes, the key players involved, the impact on production, and the responses from both labor organizers and British authorities. These CID reports are critical for understanding the British colonial administration's perspective on the freedom movement, including their surveillance and control measures, and offer a detailed view of the political climate during this period.

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Historiographical Relevance of Thirukkural and Nannool

K. Vengatesan

Thirukkural and Nannool speaks about the historiographical terms as follows: munnool (pervious study), meyypporu! (philosophy), நுண்மாண் நுழைபுலம்

(micro level study), நுணங்கிய கேள்வியர் (micro level questioning skills), மதிநுட்பம் நூலோடு (intellectual mind with texts), தெளிந்தான்கண் (determination of

the concept) ஐயறவும் (without doubts), எழுவகை மதமே (seven principles of writing thesis), vidhiyagravam (scholar's ego) etc.

Historiographical Relevance of *Thirukkural*

“Time travel must be impossible, otherwise we could not be annoyed with tourists from the future”, by Stephen Hawking. Historical Studies (research) or historiography “endeavours to systematically recapture the complex nuances, the people, meanings, events, and even ideas of the past that have influenced and shaped the present and planning the future.” The historical study relies on a wide variety of primary and secondary sources, including unpublished material, to discuss the research methodology in Tamil literature. Here, the present scholar would like to define the concept of Research Methodology in the Classical Tamil literature, specifically the Tolkāppiyam and Tirukkural.

முந்துநூல் கண்டு முறைப்பட எண்ணிப் புலம் தொகுத் தோனே போக்கறு பனுவல்

முந்துநூல் கண்டு – Review of the Previous Studies and Literature; முறைப்பட எண்ணிப் – Methods of Research; புலம் தொகுத் தோனே – Classified the Data in content wise போக்கறு பனுவல் – Write the Thesis without errors. Tolkāppiyam ciṟappup pāyiram states that to write this grammar, the Tolkāppiyar had to register with the texts that were previously in the legacy and the method that was in place before the testimonials.

Research Methodology in *Tirukkural*!

epporu! yāryārvāy kēṭṭinūm apporu!

meyporu! kāṇpa taṟivu (Tirukkural, 43. Aṟivuṭamai, kura! 423)

camañceytu cīrtūkkūṇi kōlpōl amaintorupār

kōṭāmai cāṇṟōrk kaṇi (Tirukkural, 12. Naṭuvunilaimai, kura! 118)

epporu! lettaṇṇum tāyīṇum apporu!

meyporu! kāṇpa taṟivu (Tirukkural, 36. Meyyūṇartal, kura! 355)

“Which means wisdom grasps the truth of whatever and by whoever said”, stated Tiruvalluvar in his work under the Chapter Wisdom (43), in

Impartiality (12) chapter kura! 118 explains a cāṇṟōr (an eminent scholar) like a just balance is the great poised, genuinely unbiased. It is beautiful for the witness to admire the mediocrity without leaning to one side, while the front is the same, and then the object is adjusted like a peg. Additionally, in the Realisation (36) division, he states that the mark of wisdom is to see the reality behind each appearance, namely, that consciousness is the realisation of an object, regardless of how it is visualised, without perceiving the arrival of the thing. Besides, these two poets guided the ancient Tamil educationalist (cāṇṟōr) on how to conduct research in their works. The present researcher is aware of the guidance and survey of the Cāṇṟōrka! Tolkāppiyar, Tiruvalluvar, and their current research supervisor, among others.

நுண்மாண் நுழைபுலம் இல்லான் எழில் நலம் மண்மாண் புனைபாவை யற்று (Kural 407)

The beauty and goodness of one who is destitute of knowledge by the study of great and exquisite works is like that of a painted earthen doll. Without the intelligence work done by scholars, it would be considered like a clay doll painted for beauty only, but not for the soul within it.

நுணங்கிய கேள்வியர் அல்லார் வணங்கிய வாயின ராதல் அரிது (Kural 419)

It is a rare thing to find modesty in the mouths of those who have not received proper instruction. Micro-level questions only to recover the truth, even from the mind of a sage.

மதிநுட்பம் நூலோடு உடையார்க்கு அதிநுட்பம் யாவுள முன்னிற் பவை (Kural 636)

What contrivances are there so acute as to resist those who possess natural acuteness in addition to learning? Hence, a scholar with natural cognisance of artificial learning text knowledge is not questioned. Whatever the educational pattern may be, there should be perfect harmony in the pedagogical triangle. If the triangle is well-linked and harmoniously blended, it will stand the test of time and shine forever. In a word, the pedagogical concept envisioned by Thiruvalluvar holds true for every age and climate.

Research Findings and Conclusion

தேரான் தெளிவுந் தெளிந்தான்கண் ஐயுறவும்
தீரா இடும்பை தரும் (Kural 510)
ஆராயாமல் ஒருவரைத் தேர்வு செய்து ஏற்றுக்
கொள்வதும், ஆராய்ந்து தேர்வு செய்து
ஏற்றுக்கொண்டபின் அவரைக் சந்தேகப்படுவதும்
தீராத துன்பத்தைத் தரும்.

Generally, choosing and accepting someone or something without researching and doubting it first, then choosing and accepting it after researching, will bring endless suffering. Therefore, based on Thiruvalluvar's research ethics, the present scholar believes that this research so far has reliable and desirable thoughts and findings. If there are any doubts, the present scholar requests that the learner and learned people conduct further research on this theme to gain clarity. No doubt about it, the result is the same, namely, the conclusions and findings of this research.

Researchers always study the Books

தொட்டனைத்து ஊறும் மணற்கேணி மாந்தர்க்குக்
கற்றனை த்து ஊறும் அறிவு (Kural 396)

Water will flow from a well in the sand in proportion to the depth to which it is dug, and knowledge will flow from a man in proportion to his learning.

Historiographical Relevance of *Nannūl*

Conclusion

The historiographical relevance of Thirukkural and Nannool extends far beyond their literary significance, offering invaluable insights into the socio-cultural, political, and philosophical landscape of ancient and medieval Tamil Nadu. These texts serve as primary sources for historians, providing a nuanced understanding of Tamil society across various dimensions. Thirukkural, with its profound wisdom on ethics, governance, and human conduct, offers a framework for analysing the social and political structures of its time. Its emphasis on research methodology, as seen in concepts like “meypporul kāṇpa tarivu” (wisdom to grasp the truth), guides modern historiographical approaches. Nannool, while primarily a grammatical text, makes a significant contribution to our understanding of scholarly practices and literary standards of its era. Its exposition on the

seven principles and ten beauties of a good thesis provides insight into the intellectual rigour expected in academic works of that period. Both texts emphasise the importance of continuous learning, critical thinking, and ethical research practices. The concept of “palaiyaṇa kalṭitalum putiyaṇa pukulalum” from Nannool highlights the need for historiography to evolve, striking a balance between traditional knowledge and discoveries. The study of these texts, along with other Tamil literature mentioned, reveals a sophisticated understanding of research methodologies, the role of mentorship in scholarship, and the ethical considerations in academic pursuits. These insights are not only relevant to understanding the past but also offer valuable lessons for contemporary historiographical practices. In conclusion, Thirukkural and Nannool stand as testaments to the rich intellectual tradition of Tamil Nadu, offering a wealth of information for historians and serving as guides for ethical and methodological approaches in historical research. Their continued study and interpretation promise to yield further insights into the complex tapestry of Tamil history and culture.

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Nannūl, verse 11

Nannūl, verse 31

Nannūl, verse 12

This is also the philosophy behind the Bhogi festival celebrated on the first day of the Pongal festival. On the last day of the month, burning old unnecessary things, leaving old thoughts and unnecessary mental dirt in Bogi, and welcoming the new month of Tai, which is born with new things and new thoughts, is called Bogi festival.

எனைத்துணைய வேனும் இலம்பட்டார் கல்வி

தினைத்துணையும் சீர்ப்பாடு இலவாம்
மனைத்தக்காள்

மாண்பிலன் ஆயின் மனமகன் நல்லறம்

பூண்ட புலப்பா போல்

Nēthinūl Kalāchiam (Encyclopedia of Justice Literatures),
Nēthinerivilakkam, Description writers Padmadevan and
Tamilpriyan, Korravai Publication, Chennai, 2013, p.235

எத்துணைய ஆயினும் கல்வி இடமறிந்து
 உய்த்துணர்வு இல்லெனின் இல்லாகும்
 உய்த்துணர்ந்தும்
 சொல்வன்மை இன்றெனின் என்னாகும்
 அஃதுண்டேல்

பொன்மலர் நாற்றம் உடைத்து - *Nēthinūl Kalñchiyam* -
Nēthinerivilakkam, Ibid. 232.

Navanāta Siddhar Tirumūlar said “If every human being considers that human life is very trivial, he will overcome the false illusions of worshipping the true Guru who has got rid of all desire, arrogance, conceit, arrogance, rivalry, jealousy, pride, etc.

சிவனை வழிபட்டார் எண்ணிலி தேவர்கள்
 அவனை வழிபட்டங்கு ஆமாறு ஒன்றில்லை
 அவனை வழிபட்டங்கு ஆமாறு காட்டும்

குருவை வழிபடில் கூடலும் ஆமே. - திருமூலர்
 திருமந்திரம் *Nēthinerivilakkam, Nēthinūl Kalñchiyam,*
op.cit. 246.

Iṇṇiyavai nāṇṇatu, Nēthinūl Kalñchiyam, op.cit. 532-545.

மூப்பிலாக் குமரி வாழ்க்கை,

முனிவிலா அரசன் வீரம்,
 காப்பிலா விளைந்த பூமி,
 கரையிலா திருந்த ஏரி,
 கோப்பிலான் கொண்ட கோலம்,
 குருவிலான் கொண்ட ஞானம்,
 ஆப்பிலாச் சகடு போல

அழியும் என்று உரைக்க லாமே - *Vivēkacintāmaṇi* - 36
(naṇṇmai nalkātavai), Nēthinūl kaṇñchiyam. 409

அஞ்சுபேர் கூலியைக் கைக்கொள்ள வேண்டாம்.

அது ஏது இங்கு என்னில் நீசொல்லக் கேளாய்

தஞ்சமுடன் வண்ணான் நாவிதன் தன்கூலி

சகலகலை ஒதுவித்த வாத்தியார் கூலி

வஞ்சமற நஞ்சறுத்த மருத்துவச்சி கூலி

மகாநோவு தனைதீர்த்த மருத்துவன் கூலி

இன்சொல்லுடன் இவர்கூலி கொடாத பேரற

ஏதேது செய்வானோ ஏமன் றானே. - *Ulaṇṇi verse 21,*
Nēthinūl Kalñchiyam, op.cit. 81.

Vīḷampinākaṇṇār, op.cit., verses 50.

The Cholas' Historical Evidence and Its Role in Shaping The History of Tamil Nadu

A. Hemapriya¹ & G. Pradeep²

The Chola dynasty occupies a distinguished place in the chronicles of Indian history, especially within the framework of South Indian historiography. This dynasty's significance is magnified by its extensive influence, which spanned both maritime and continental domains, a testament to the Cholas' exceptional creativity, artistic mastery, and the establishment of a sophisticated governance tradition. The enduring legacy of the Cholas, anchored in the Tamil heartland, is exemplified by architectural masterpieces like the Thanjavur Brihadeeswarar Temple and the Gangaikonda Cholapuram in Ariyalur. These structures not only demonstrate their unparalleled artistic sensibilities but also serve as enduring symbols of their

cultural and political achievements the Cholas is further enriched by a wealth of inscriptions and other historical records, particularly those stemming from their Tamil Nadu stronghold, which offer unique and invaluable insights into the dynasty's pivotal role in shaping the region's history.

The origins of the Chola dynasty, however, remain obscured by a veil of uncertainty, with definitive evidence proving elusive. Although Sangam literature, which is often the primary source for early Tamil rulers, sheds some light on the Chola kings of the early Christian era, it is challenging to pinpoint their exact timelines or to reconstruct their histories with complete

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accuracy. Nevertheless, the Mahavamsa, a Sri Lankan chronicle composed in the Pali language, emerges as a crucial source for determining the reigns of certain Chola monarchs. Additionally, accounts from the first-century Christian-era merchant of Alexandria, recorded in the **Periplus of the Erythraean Sea**, and the observations of the geographer Ptolemy a half-century later, contribute significantly to our understanding of Chola territory and its urban centers. Inscriptions and copperplate grants further supplement this body of knowledge, offering invaluable information about the Chola dynasty's historical and cultural context.

Chola Coins of South Indian Numismatics

The Chola dynasty, which thrived in Southern India between the 9th and 13th centuries, left an indelible mark on the region's history, culture, and economy. One fascinating aspect of their legacy is the coins they minted, which provide valuable insights into the socio-economic and political dynamics of their time. In this article, we will explore the evolution of Chola coins through the ages, tracing their development from simple, uninscribed gold coins to intricately designed masterpieces of art and history.

Early Chola Coins

The earliest Chola coins date back to the 9th century when the dynasty first rose to prominence. These coins were predominantly made of gold and followed a simple design. Most of them featured an image of the Chola king on one side and the royal emblem on the reverse. These emblems often included images of a tiger, fish, or a seated deity. The inscriptions on these coins were minimal, usually limited to the king's name or title. As the Chola dynasty expanded its territory and influence, its coins began to reflect this growth. During the reign of Rajaraja Chola I and his successors, the Cholas conquered vast areas of South India, Sri Lanka, and even parts of Southeast Asia. The Chola coins from this period often featured inscriptions in both Tamil and Sanskrit, showcasing the dynasty's cultural and linguistic diversity.

One of the most famous Chola coins from this era is the Rajaraja Chola gold coin, featuring an image of the king standing with various titles inscribed around

him. These coins served not only as a means of currency but also as a symbol of the empire's power and prosperity. During the later Chola period, especially under the reign of Rajendra Chola and his successors, Chola coins became more elaborate in design and symbolism. These coins featured intricate artwork, including depictions of gods, goddesses, and mythical creatures. They often included inscriptions in Tamil and Grantha scripts, providing valuable historical information. One notable example is the gold coin of Rajendra Chola I, which features an image of the king holding a bow and arrow, with the Chola emblem on the reverse. This coin symbolized the Chola dynasty's military prowess and dominance in South India. Chola coins not only served economic purposes but also held cultural and religious significance. Many Chola coins featured depictions of Hindu deities such as Shiva, Vishnu, and Lakshmi, reflecting the dynasty's strong patronage of Hinduism. These coins were often used in religious ceremonies and offerings.

The Chola dynasty began to decline in the 13th century, and with it, the production of Chola coins dwindled. As subsequent dynasties took control of the region, their coinage styles and designs evolved, marking the end of the Chola numismatic era. Chola coins are highly sought after by collectors and historians alike. They provide valuable historical and artistic insights into a time when Southern India was a major center of culture, trade, and power. Chola coins, spanning several centuries, offer a remarkable journey through the history and evolution of one of India's most influential dynasties. From simple gold coins with minimal inscriptions to intricately designed masterpieces that showcased the Chola dynasty's power, these coins are a testament to the rich heritage of South Indian numismatics. They not only served as a means of trade but also as a reflection of the dynasty's cultural and religious values. Today, Chola coins continue to captivate collectors and historians, serving as tangible links to a bygone era of South Indian history.

Conclusion

The Chola historical evidence holds immense significance in shaping the history of Tamil Nadu. The Cholas extensively documented their reign through inscriptions on temple walls and copper plates. These inscriptions provide crucial historical records, detailing administrative practices, land grants, and societal norms of the time. Scholars and historians have relied on these inscriptions to piece together the political, economic, and social landscape of ancient Tamil Nadu. The Chola period was marked by a flourishing of Tamil literature. Poets like Kambar and Sekkizhar produced epic works, and the Cholas themselves patronized literature. Their contributions to literature not only enriched Tamil culture but also provided valuable insights into the society, beliefs, and values of their era. The Cholas were not just political rulers but also cultural and religious patrons. Their support for Shaivism and the construction of temples dedicated to Lord Shiva had a lasting impact on the religious landscape of Tamil Nadu. The Chola historical evidence plays a pivotal role in shaping our understanding of Tamil Nadu's history. It provides invaluable insights into various aspects of society, culture, governance, and religion during their rule. Their architectural marvels, inscriptions, literary contributions, and maritime achievements collectively form a significant chapter in the broader narrative of South Indian history and continue to inspire scholars and enthusiasts alike to delve deeper into the rich heritage of Tamil Nadu.

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The contributions of K.A.Nilakanta Sastri to history and culture of the Tamils

R.Kiruthikaa

Introduction

K.A. Nilakanta Sastri (1892–1975) was a pioneering historian whose scholarship profoundly shaped the study of Tamil history and culture. His meticulous research and comprehensive analyses offer invaluable insights into the evolution of Tamil society from ancient times to the early modern period. His work illuminated the rich tapestry of Tamil heritage, unraveling the complexities of ancient and medieval Tamil societies. Sastri's pioneering studies offered a comprehensive perspective on the evolution of Tamil civilization, encompassing its linguistic, cultural, and historical dimensions. His scholarship not only enriched the academic discourse but also fostered a deeper appreciation for Tamil Nadu's historical legacy. By meticulously documenting and interpreting the historical narratives and cultural practices of the Tamils, K.A. Nilakanta Sastri has left an indelible mark on the field of South Asian studies, securing his place as a foundational figure in the exploration and preservation of Tamil history and culture. This article explores Sastri's major contributions, examining how his work has influenced our understanding of Tamil Nadu's historical and cultural landscape.

Major Works and Scholarly Contributions

Nilakanta Sastri's magnum opus, "A History of South India," is considered a seminal work in the field.

Published in 1955, this comprehensive history covers the period from the earliest times to the 16th century, providing an in-depth analysis of political, social, and cultural developments in South India. His meticulous research and insightful interpretations have earned this book a place of reverence among historians and scholars.

In addition to "A History of South India," Sastri wrote several other influential works, including:

- **"The Colas"**: This work delves into the history of the Chola dynasty, one of the most powerful South Indian empires. Sastri's detailed examination of Chola administration, culture, and contributions provides a valuable resource for understanding this significant period.
- **"Medieval India"**: A detailed exploration of medieval South Indian history, this book discusses the socio-economic and political transformations during the medieval period.
- **"History of the Tamils"**: Here, Sastri focuses specifically on Tamil history, highlighting the rich cultural and historical legacy of the Tamil-speaking people.

Contributions to Tamil Culture

K.A. Nilakanta Sastri's contributions to Tamil culture extend far beyond his work as a historian. His

scholarship has profoundly impacted the understanding and appreciation of Tamil heritage, literature, and traditions. Sastri's work has provided a comprehensive and nuanced view of Tamil culture, bridging the past with the present and enriching the cultural consciousness of the Tamil-speaking world.

Preservation and Interpretation of Classical Tamil Literature

One of Sastri's most significant contributions was his in-depth study and interpretation of classical Tamil literature. His analysis of Sangam poetry, a corpus of ancient Tamil literature dating from around the 3rd century BCE to the 3rd century CE, offered new insights into the social, political, and cultural life of early Tamil society. Sastri's work illuminated the thematic richness and artistic achievements of Sangam poetry, which had often been underappreciated in broader historical studies. Sastri's efforts in preserving and interpreting these ancient texts were pivotal in reviving interest in Tamil classical literature. By placing these texts in their historical and cultural contexts, he demonstrated their importance not only as literary artifacts but also as reflections of the socio-political and economic conditions of their time.

Detailed Historical Contextualization

Sastri's extensive research provided a historical framework that contextualized Tamil culture within broader Indian and South Asian histories. His works, such as "A History of South India" and "History of the Tamils," offered detailed accounts of Tamil dynasties, including the Cholas and the Pandyas, and their contributions to Tamil culture. He meticulously documented the administrative, artistic, and cultural achievements of these empires, showing how Tamil culture evolved through different historical phases. By linking Tamil cultural developments with historical events, Sastri enriched the understanding of Tamil identity and heritage. His historical narratives helped demonstrate the dynamic nature of Tamil culture and its adaptability over centuries.

Contributions to Archaeology and Epigraphy

Sastri's work in archaeology and epigraphy was instrumental in uncovering and documenting Tamil

history. His fieldwork involved the study of ancient inscriptions, temples, and monuments, which provided invaluable data for understanding Tamil historical and cultural developments. His epigraphical studies, which focused on inscriptions in Tamil and Sanskrit, were crucial in reconstructing historical timelines and understanding the linguistic and cultural interactions in South India. These contributions helped preserve physical artifacts of Tamil heritage and provided a scholarly basis for further research into Tamil history and culture.

Revitalization of Tamil Cultural Identity

Through his scholarly work, Sastri played a role in revitalizing Tamil cultural identity. By documenting and interpreting the rich tapestry of Tamil history and culture, he helped foster a sense of pride and continuity among Tamil-speaking communities. His work contributed to a greater awareness of Tamil heritage and encouraged further exploration and appreciation of Tamil traditions and history.

K.A. Nilakanta Sastri's Contributions to Tamil History

K.A. Nilakanta Sastri's impact on Tamil history is both profound and far-reaching. His meticulous scholarship and extensive research have fundamentally shaped the understanding of Tamil historical developments, influencing the way historians and scholars view the region's past.

Comprehensive Historical Narratives

Sastri's seminal work, "A History of South India" (1955), is considered one of the most authoritative and comprehensive accounts of South Indian history, including Tamil Nadu. The book covers the history of the region from the earliest times up to the 16th century, providing a detailed narrative of political, social, and cultural developments. This work has been instrumental in setting a scholarly standard for the study of South Indian history and has been widely referenced by subsequent historians.

Detailed Studies of Major Dynasties

Sastri's research extensively covered several important Tamil dynasties, including the Cholas,

Pandyas, and Cheras. His detailed study of the Chola dynasty, encapsulated in his book “The Colas”, is particularly noteworthy. Sastri analyzed the Chola Empire’s administrative structures, military conquests, and contributions to art and architecture. His insights into the Chola period, with its elaborate temple constructions and intricate inscriptions, have been crucial in understanding the political and cultural zenith of Tamil Nadu during this era. Similarly, his work on the Pandyas and Cheras provided valuable insights into their roles in shaping Tamil history, including their contributions to regional politics, trade, and culture.

Preservation of Tamil Literary and Cultural Heritage

Sastri’s scholarly efforts included a thorough examination of classical Tamil literature and its historical contexts. His work on Sangam literature, a collection of ancient Tamil poems, was instrumental in understanding the early Tamil society’s cultural, social, and political aspects. By placing Sangam texts in their historical context, Sastri highlighted their importance as primary sources for studying early Tamil history. His work also explored the intersection of Tamil culture with broader Indian historical developments, showing how Tamil Nadu’s history was interwoven with regional and national trends.

Historical Contextualization of Regional Developments

Sastri’s ability to contextualize Tamil history within the broader framework of Indian and South Asian history was another significant contribution. He examined how Tamil Nadu’s political, economic, and cultural developments interacted with those of neighboring regions and empires. This approach provided a more holistic view of South Indian history and demonstrated how local events were part of larger historical processes.

Conclusion

His meticulous research and scholarly insights have reshaped our understanding of South Indian history, particularly Tamil Nadu’s rich and complex past. Through his seminal works, including “*A History*

of South India” and “*The Colas*”, Sastri provided a comprehensive and nuanced portrayal of Tamil historical and cultural developments, from ancient times to the medieval period. Sastri’s detailed studies of Tamil dynasties, his pioneering work in epigraphy and archaeology, and his critical analysis of classical Tamil literature have significantly enriched the field of historical research. His ability to contextualize Tamil history within the broader framework of Indian and South Asian historical developments has offered a holistic view of the region’s past, highlighting its interconnectedness with wider historical trends. Moreover, Sastri’s contributions extended beyond academic scholarship. His efforts to preserve and interpret Tamil cultural heritage have fostered a greater appreciation of Tamil literature, art, and historical artifacts. By bridging the past with the present, Sastri has helped ensure that Tamil culture’s rich legacy is recognized and celebrated.

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Unearthing the Past: The Historical Significance of Dutch Cemeteries in Tamil Nadu

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Introduction

Jean Baptiste Tavernier, a French traveler who journeyed towards the east in the second quarter of 17th century, in his book 'Travels in India' gives extensive information about his journey. Charles Joret, a French literary Historian and biographer of Tavernier, was compiling his works. Charles Joret was one who persistently pursued the question of the traveler's whereabouts during his seventh adventure towards the east. The final days of his life were the most debated question among the historians. In 1885 after many theories of Tavernier's' end M.T. Tokmanov a Russian archivist, discovered the dilapidated tomb of Jean Baptiste Tavernier in a Protestant cemetery near Moscow. And he also discovered documents which proved Tavernier arrived in Russia in 1689. Joret wrote about Tokmanov's account of discovery of the cemetery and the archival records of Tavernier in Russia. The Tomb of Jean Baptiste Tavernier played a prominent role in tracing his final chapters of life. Which was discovered nearly two centuries later.

"Hier Leyd Begraven" refers to the idea that life continues even after death, with cemeteries serving as powerful testimonies of the past. This article aims to highlight the potential of cemeteries for historical research. They provide insights into attitudes toward death, religious beliefs, social customs, architectural styles, technological advancements, the craftsmanship of stone carvers, settlement patterns, occupations, fraternal affiliations, military service, and even the impacts of epidemics and life expectancy. These elements are not only reflected in the grave markers but also in the overall layout and design of the cemetery grounds.

The advent of the Dutch into south India started in the 17th century A.D. From their advent till their exit in

1825 occupied a crucial portion of colonial history. The two hundred years of *Vereenigde Oostindische Compagnie* (VOC) history has been overshadowed by British history. The two centuries of history associated with the *Vereenigde Oostindische Compagnie* (VOC) have often been eclipsed by British narratives, leading to the neglect of Dutch cemeteries that hold significant historical value. Notable Dutch cemeteries in India, such as the New Cemetery of Pulicat, the Karikop Cemetery in Nagapattinam, and the Dutch cemetery at Fort Sadras, are distinguished by their unique heritage. However, the deteriorating conditions of these cemeteries, which should be preserved and cherished, are the central concern of this study.

Primary Aspects of Dutch Cemeteries

The main features of the Dutch cemeteries are the tombstones. The early modern tombstones began to appear in Britain in mainland Europe in the 16th century. The tombstones are highly decorated with motifs. The monograms are usually seen in the top middle portion followed by the engravings. The monograms depicted stand with meaning and connect it with the person buried underneath. Rectangular tombstones are more common in the cemeteries, the stones used in the graves are hard polished granite which were inscribed with references such as name, related person, date of death, occupation, birth place. In some stones it gives us details of death. The reference of birth date is absent in earlier cemeteries, which in time was added in the engravings. The majestic architectures are usually based on class disparities. The existence of the class differences can be understood through their cemeteries. This class difference can be witnessed in all Dutch cemeteries. The languages used in the tombstones are Dutch, Danish and Portuguese. The Portuguese and Danish cemeteries are still found in the Dutch

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graveyards. The main aspect of the Dutch cemeteries is the absence of cross which is more common in all Christian cemeteries. The depictions of skulls, angels, dogs, horses, trees and caskets bear certain meanings. coffin, hourglass, skull means mortality and inevitable death. while the tree and angel are souls in flight. 'HIER LEYD BEGRAVEN' which means 'Here lies buried under' is a common phrase used in all tombstones.

Dutch Old Cemetery

The Dutch Old Cemetery is located in Kottakuppam village about 20 kms from Fort Geldria. This cemetery has nearly 19 tombstones, many cemeteries are of Dutch and there are few English ones too. There is one tomb with a Tamil Inscription, which belongs to Rajappan who passed away in 1758.

Important cemeteries in new cemetery

Abraham Mendis

Abraham Mendis cemetery is inscribed with the place ottocotta or ottakottai which was mentioned by Bartolomeo in his book 'Voyages to East Indies'. It was described as a strong Castle of Dutch and it was nearly 55 kms from Pulicat. Tavernier records this place was about 35 miles from Madras and described this terrain as sandy which is vegetated with bamboo trees.

Abraham Van Roscam

Abraham Van Roscam died on 2nd April, 1657 was buried here in the new cemetery.

The Monogram 'VOC' inscribed in the cemetery is exactly the same as the minted Dutch coins. Pulicat was the first mint established in 1615. The monogram was first used in 1602 when the United East India Company was formed. This became the symbol of VOC throughout the world. The Monogram became famous after the 1650s and Dutch started to print their monogram in everything they used. They printed it in Coins, Cannons, graveyards and vases. The Japanese Porcelain plates with VOC Monogram was made after 1660 Dutch ordered huge amounts of plates and imported them throughout the world.

Pieter Boreel Charles Delon

Charles Delon who passed away on 4th August 1800 lies here. The epitaphs of Charles Delon are

currently missing and English has recorded the stones for the purpose of documentation. He was supposed to be the first person to introduce printing in Madras and he was a pensioner who received a pension from the British. Charles Delon was a French national who started a printing press in Pondicherry in 1760. During the Third Carnatic war Sir Eyre Coote captured Pondicherry, at this time Charles Delon was captured and brought to Madras. Later he started a printing setup in Madras, after his retirement he became a pensioner of the British government.

Pieter Van NieuDROP

Pieter Van NieuDROP was the Chief surgeon of Fort Geldria who was buried in the old cemetery.

Pieter Boreel

Pieter Boreel was Doctor in Law landed in India in 1642 on a commission. He was an influential diplomat of the Dutch government. Tombstone of Mr. Boreel is different from others, the hologram is inscribed in the middle of the gravestone.

Cemeteries and Their Significance

The significance of the cemetery can be understood by the person buried in it. The Dutch settlements in the areas can be traced through the cemeteries. The Dutch cemeteries act as register of Dutch people who entered trade as merchant, trader, official, soldier, pastor, horsemen and so on. The grave of Jacques Caulier is one such grave of prominence. Jacques Caulier was Governor of Coromandel and the Fort Geldria Jacques Caulier was the contemporary of Chatrapathi Shivaji who even entered into a treaty with him. William Caulier son of Jacques Caulier was buried in Karikop cemetery the common thing among their cemeteries was Monogram of a man riding a horse. Image of Fort Geldria engraved on one of the panels in Pulicat New Cemetery is Momentous as the fort is completely destroyed and now in bushes. Cemeteries of Antonio van Steelant and Adriana Mossel were called as 'Rani Kallarai' (Queen grave) by the natives who reside over there, actually these cemeteries belongs to wives of the governors of Nagapattinam. The Monogram of Anthonio Nilo and the engravings of her demise during her pregnancy. The Monogram actually depicts about

the still born child in her arms, a short article on Karikop cemetery which is now in St. Peter's church says 'All bells of Nagapattinam tolled throughout the day and the canons of the Dutch ship fired a shot every fifteen minutes in which covered the whole sky with smoke'. Such was the royalty of the grave which is opulent enough to her class.

The Dutch cemetery in Fort Cochin and the Cemetery of Adrian Van Reede of Surat has a collective importance. Twelve volumes of *Hortus Malabaricus* were written by Adrian Van Reede in 1613 acted as a cure for disease which was threatening during that period. His grave was excavated in Surat Dutch cemetery. The ancient Dutch cemetery in fort Kochi, the oldest among the European cemeteries in India, is a tale reminder of Dutch lives lost in their quest of trade and commerce. K.L. Bernard says 'Dutch were the vandals who destroyed the monuments' and cemeteries are the only prevailing monuments. The Dutch came to Surat in 1616 and settled over there for trade. The grave of Hendrikes Adrian Van Reede was excavated by Archaeological Survey of India which had Dual chamber presence. The Tomb of Adrian Van Reede, consists of a double cupola, which has a gallery above and below, this monument was formerly ornamented with frescoes and passages from the scripture and the windows filled with beautiful wood carving. The indulgence of Dutch in local politics can be understood through the John Hessian Tomb in Agra. John Hessian was part of a Dutch regiment who fought along with Scindia of Gwalior. This tomb was built on red sandstone with Persian inscriptions and was a replica of Taj Mahal. This gave a name for it as 'Red Taj Mahal'.

Buried Past and Ignored Future

The efforts made to conserve these 400 years old monuments have been far from satisfactory. While many Dutch structures have naturally deteriorated over time, human-caused damage has significantly contributed to their dilapidation. The lack of understanding of its importance has led people to vandalize these monuments. The New cemetery of Pulicat under Archaeological Survey of India is well preserved as well as Surat, but the cemeteries like

Karikop cemetery, Fort Cochin cemetery are merely focused for preservation. Thick growth of vegetation has made the cemeteries buried in them, only the facade of cemeteries can be seen at present condition. Though the allotment of funds by The Indian National Trust for Art and Cultural Heritage (INTACH) has given the cemeteries new leases, it only gave minimal prospect. Now again the Karikop cemetery maintained by St. Peter church is again under bushes.

Conclusion

The main agenda of this article is to understand the need for preservation of these valuable treasures of history which acts as a major source of Historical studies. Two significant factors make these cemeteries much more important. First factor is that these sources act as substantial evidence in history. This evidence plays a key role in identifying the socio economic and political conditions which prevailed during the period of Dutch in South India. Cemeteries of main personalities as specified above play a major role in framing history.

The second aspect is the preservation of these monuments, which are the only surviving architectural remnants of the Dutch in India. As K.L. Bernard points out, the Dutch were often seen as vandals with little interest in building lasting structures, making their cemeteries particularly valuable historical sources. The accuracy and detail of the information they provide are significant. Although Shohan notes in his article that the Dutch were primarily traders, their involvement in local politics is evident, as seen in their financial contributions to a temple in Nagapattinam. While INTACH's funding has brought some improvements to the upkeep of these cemeteries, issues like fungal growth and encroaching vegetation remain major threats to these centuries-old monuments, leaving much work still to be done in terms of preservation. If this scenario persists for a longer time these treasures may dilapidate soon. The Dutch cemeteries in Tamil Nadu are more than just burial sites; they serve as important historical resources that shed light on the colonial interactions in South India. Studying these cemeteries is crucial for grasping the wider context of colonialism, trade,

cultural exchanges, and European competition in the Indian Ocean region.

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A Historical Perspective on the Kattabomban and Tirunelveli League

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Introduction

Vira Pandya Kattabomman, Poligar of Panjalamkurichi, belonged to a line of chiefs who fought repeatedly against the English, though he was essentially a man of peaceful disposition.” Yet, two

factors in particular influenced him in the organization of the poligars against the Company. They were: his sympathy to the rebel cause and humiliation that he suffered at the hands of the English. insurgency erupted in the following year once more in 1800. It is known as

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the Second Palayakkar War in British records.

The rebel missions that Marudurai Pandyan sent to Tirunelveli visited Panjalamkurichi. This led to the establishment of close association between the chief of Panjalamkurichi and the rebel league of Ramnad. Since then Vira Pandyan held frequency consultations with Madurai. On the 1st of June 1799 he, attended by 500 of his men, reached Palamaneri with the idea of going to Sivagangai for a meeting with the Sherogar. Thereupon Collector Lushington considering it as a step taken in direct contempt of the authority of the Company, conveyed his serious apprehension.

Colin Jackson, the corrupt and arrogant Collector of Ramnad, was entrusted with the collection of tribute from the poligars. In September 1798 as the tribute from Panjalamkurichi fell in arrears, Jackson in his characteristic rashness wrote letters to Vira Pandyan in a language of reprehension and remonstrance. As the country had been hit by a severe drought, the Poligar found it impossible to pay the tribute regularly. Thereupon the Collector asked for the authority of the Board of Revenue to employ force for punishing the chieftain in an exemplary manner. However, practical considerations prevailed upon the Board to refuse sanction. The Company had already withdrawn its forces from Tirunelveli, to be employed in the war against Mysore, in consequence of which it found it impossible to undertake a military venture. On the other hand if it applied an insufficient force, it feared the possibility of a long predatory warfare with the poligars. On the 28th July 1798 Jackson again reported that Vira Pandyan trifled with his authority. In reply the Board instructed him to summon the latter to his office at Ramnad. Accordingly on the 18th of August 1798 Jackson dispatched an order directing Vira Pandyan to attend on him at Ramnad within two weeks. As defiance, unaided, seemed unwise, the poligar decided to comply with the summons. Now he received reports that on the 21st of August Jackson had left Ramnad on a tour of Tirunelveli district. When the Collector arrived at Tirukuttalam, Kattabomman attended by his retinue, reached there on 27th, but was told that he could see the former at his next halt at Chocumpatti. Upon arrival at that place, he was informed that he could see the

Englishman at Sivagiri, then Sattur and then Srivalliputtur. Kattabomman waited at all these places, but was ultimately told that he could get an interview only at Ramnad. This intemperate attitude of Jackson appeared in strange contrast with how he treated the other poligars, for he permitted all of them including the minor chieftains to see him and pay tribute. Despite this humiliation, mortifying as it was, Kattabomman accompanied Jackson for 23 days in a journey of 400 miles through the latter's route and reached Ramnad on the 19th of September. An interview was permitted on the 20th. Denied of seats, Kattabomman and his vakeel Sivasubramania Pillai had to stand before

As any rash adventure seemed unwise, the Poligar now addressed letters to Governor Edward Clive, professing loyalty to the Company, in accordance with the principles of procrastination, which the chieftains frequently resorted to in critical times. He attributed the scuffle at Ramnad to the rashness of Jackson and requested the release of Siva Subramanian Pillai. The Madras administration, too, did not desire to risk a conflict, because of its preoccupation in Mysore. Edward Clive issued a proclamation inviting Kattabomman to submit to the Company. In the event of surrender he assured a fair investigation into the Ramnad incident but in case of refusal he warned the Poligar of serious displeasure of the government." To remove all causes of suspicion and dissidence on the part of Vira Pandyan he suspended Jackson from office and released Sivasubramania Pillai from confinement." Responding to this gesture, the Poligar on the 15th of October, 1798 appeared before the Committee of Enquiry consisting of Lieutenant Colonel Oram and John Csmayor appointed by the Madras Council, for enquiry at Ramnad. The Committee of Enquiry upon a thorough investigation into the circumstances which culminated in the clash at Ramnad concluded that the treatment of Kattabomman was attended with unusual rigour and humiliation and condemned the conduct of Jackson as unnecessarily harsh and severe. Vira Pandyan was acquitted of all the charges, but was required to make provision equal to the salary of Clarke, who was killed in the scuffle, for the support of the latter's family.

Conclusion

However, Kattabomman had no intention whatsoever to among a settlement with the enemy. What he wanted was to gain time to strengthen himself against the Company. The employment of British forces against Mysore and the organization of rebellious alliances in other quarters presented the awaited opportunity. No difficult task faced Kattabomman in the organization of a league; for the poligars of Nagalapuram, Mannarkottai, Povalli, Kolarpatti and Chennulgudi had already formed themselves into a combination against the English for the assertion of their kaval rights in Ramnad.” What Vira Pandyan proceeded to do was to join this league to assume its leadership by virtue of the influence that he commanded through the force of his character and financial resources. Determined to strengthen this league, he persuaded the headman of Sapatore and the poligars of Yezhayirampunnai, Kadalgudi and Kulattur to join it.” In August he sent Sevatiah, Vira Pandya Nayak and Virabhadra Pillai on a mission to Elavarasanur and won the alliance of the Kallans. Measures were taken to safeguard his interests and to provide against the enemy gathering information of his secret moves. He sent Pandia Pillai, the brother of Sivasubramania Pillai, to

Madras to gather and transmit intelligence about the Company’s military movements and placed guards at different places to watch the Europeans and their agents.

Despite the organization of the league, it appeared weak. For, Kattabomman gave importance to gaining the support of the alienated the villagers by his exaction of taxes at rates higher than poligars, but he ignored the common inhabitants.

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Role of V.O.Chidamparam Pillai in Tamil Literature

K Yasotha, M.A., M.Phil.,

Early Life

V. O. Chidambaram Pillai was born on 5 September 1872 in Ottapidaram, Tuticorin district to Olaganathan Pillai and Paramayee Ammal. He heard stories about Lord Shiva from his grandmother and stories from Ramayana from his grandfather. His primary education may have started in Dinnai school according to the system of that time. He received his primary education from brother of Mr. Veeraperumal and He learned English from Krishnan. He received his higher education at Tirunelveli **Madhya** Hindu High

School and Thoothukudi. After studying law at Tiruchirappalli Law College, he joined the office of clerk in Otta Pitaram district office and later wanted to become a lawyer.

That such a wealthy couple later broke down in poverty and died in poverty is something we should all be proud of.

Tamil work

Chidambarampillai had a passion for our ancient Tamil literature, learned Tolkappiyam Thirukkural,

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Sangpadals etc. and later became a scholar to the extent of teaching others. He wrote serially on the activities of the Swadeshi movement which was a resistance movement against British imperialism in the magazine "Swadesiya Mithran". His provocative writings alarmed the British to the extent of suing the magazine's editor, Subramania Iyer

His work on Translate

Chidambarampillai, who is a genius of the literary world, has written "Out from the Heart" written by James Allen from England and translated the book as "Agame Puram" and translated the book into Tamil and translated the book called "The Way to Peace" and gave two parts called "Valimaikku Markam" and "Shanthiku Markam" has created.

Literary work after checking

Chidambaram Pillai was given a double life sentence and was deprived of proper food in prison. It is well known that he was given the task to survive in prison, but his love for literature in spite of such a tragic task cannot be expressed in words. Yes, it was James Allen's book "As a man Thinketh" in English book translated to "Manam Pol Vazhvu" when he was in prison. He wrote the books Meyvarivu and Meiyaram while imprisoned in Kannur. These are enough proofs that V. O. Chidambarampillai is a literary genius of Tamil.

Best speech writer

He has written texts for Thirukkural, Innilai and Shivajnana Botham. For every song, he has written a text in five categories, viz. Like meaning, preface, commentary, end notes also

Kattil has simplified the song by separating the word meanings in order to explain the meaning of the song in Anuvayam part. He has explained the meaning of Pada Bethas in Padaurai and has compiled news in Pozhipurai section and presented Pozhipurai. In the commentary section, he has expressed the accumulated

meaning of the song in a condensed form and the textual ability in the special text section. In this way he has proved himself to be an excellent speech writer.

Spiritual literature

The journal "Viveka Banu" started by him was established for the interpretation and commentary of Shiva Jnana Bodham and Saiva Siddhandam in a spiritual way. But this was later brought to the masses along with spirituality and ideas of national upheaval.

Letters for common people

All of Chidambaram Pillai's writings were in a way that common people could understand. All these writings made people join him in the struggle. To what extent is it true that a hairdresser in Thoothukudi quit his job because he was fixing the hair of an English admirer when Chidambaram became an anti-indigenous person?

After that, the English admirer went to Madurai and got his hair done. Not only that but also the cloth bleachers and butchers have supported Chidambaram's Swadeshi movement. All these were written and spoken by Chidambaram in such a way that the common people could understand them.

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Colonial Intervention and Tribal Resistance during the Late 18th Century in Kolli Hills: A Historical Narrative

Mr. Joseph Rohith D¹ & Dr. S. Kamaladevi²

Pre-Colonial Era and the tribes of Kolli hills

The Salem region has never been a great centre of trade. Initially Kolli hills came under the jurisdiction of the Salem region. Kolli Hills are part of the Eastern Ghats, a range that runs parallel to the East coast. The Hill range stretches 29kms from North to South and 19kms from East to West. The total area is of 28293 hectares. The altitude of the hills is 4000'm approximately. The Kolli Hills has roots from the Sangam period and there are also several legends. Many literary works dating back from Sangam age has references of Kollihills and the tribal community. These works also states that the Kolli hills was once ruled by Val Vil Ori, a philanthropist. During the reign of Senguttuvan the Chera Emperor the region was under the rule of Chera Prince ManthranSeral Irumporai. The stone inscriptions in Arpallilswarar Kovil in Kolli Hills has mentioned about Ponneri Varman who ruled the region during the 10th century. The people in Kolli hills worship Kollipavai, the local deity. According to legend, the sages chose Kolli hills when they were looking for a peaceful place to do their sacrament. However, the evil spirit invaded the hills to disrupt the penance when the sages began their rituals. The sages prayed to Kollipavai, who according to the myth, chased away the demons with her enchanting smile. The Kollipavai is still worshipped by the hill people. The Kolli hills were mainly inhabited by the Malayali tribal community. The Malayali tribes in the Salem region followed a well organised traditional system.

Colonial Expansion and Read's Appointment

The late 18th century marked a period of significant upheaval in the Tamil region, as British

colonial forces expanded their influence over the southern. In 1792, the British administration took control over a major portion of South India after the defeat of Tipu Sultan in the Third Anglo-Mysore war. Following the signing of the treaty with Tipu on March 17, 1792, Lord Cornwallis wasted little time in setting up the administration of the ceded districts. Captain Alexander Read was appointed as the Collector of Salem on April 4, 1792, eighteen days after the treaty's conclusion. Captain Alexander Read was one of the early British officers tasked with extending British control over the Salem region. His role was part of a broader strategy to establish British dominance through a combination of military conquest and administrative reforms. Read was known for his role in agrarian reform and revenue settlement, particularly the introduction of the Ryotwari system, which allowed the British to deal directly with individual cultivators for land revenue, bypassing traditional intermediaries. When Read took charge as the collector of Salem, he selected Thomas Munro, Graham, and Macleod as his Assistant Captains. Thomas Munro later went on to become one of the most famous Governors of Madras.

Kombe Villages and struggle for autonomy

The Kombe Villages were governed by the Malayali tribes of the Kolli Hills until Colonel Alexander Read's survey and settlement in 1797. Revenue for the Kombe villages that is, the villages situated on the hillside was established independently during the survey, just like other plains villages, without consulting the headmen of the Malayali tribe. Alexander Read wanted to bring the collection of revenue directly under the control of colonial government. In the case of

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the Kolli Hills, Read's efforts to impose a new administrative system faced significant opposition. The Malayali tribes viewed Read's settlement as an affront to their traditional way of life, which included a deep connection to their ancestral lands, customs and governance structures. The imposition of British rule, spearheaded by Captain Read, represented a direct threat to the autonomy of the Malayali tribes. The Malayali communities, who were unwilling to renounce their long-standing authority over the Kombes, gave strong resentment to the British authority. The Malayalis found it intolerable to have the Kombes removed from their domain because they are an essential component of their socio-economic living conditions as their identity and prestige. After initial representations to the authorities, which failed to yield the desired settlement provoked the Malayalis. In the end, the uprising was suppressed by the colonial administration which had been one of the pioneering not only in terms of the history of freedom fighters in general, but also of the tribal freedom fighters in general, but also of the tribal freedom fighters of Tamil Nadu in particular.

Captain Alexander Read's efforts to settle and administer the Kolli Hills during the late 18th century were met with fierce resistance from the Malayali tribes, whose autonomy and traditional way of life were threatened by British policies. While the British ultimately succeeded in establishing their authority over much of southern India, the resistance of the Malayalis in the Kolli Hills serves as a reminder of the complex and often contentious relationship between colonial powers and the tribes. The tribals of Tamil Nadu have rendered resistance to the colonial administration since the end of eighteenth century, beginning from the Malayali tribes of Kolli Hills. The Malayali tribes in Kolli Hills resisted the British as they intervened in their traditional administration system. It also helps us to understand how the British exploited the tribal people

and forests for reaping revenue. This area of study has been scantily explored by the Researchers. The struggle between the Malayali tribe and British continued till the end of colonial era. The tussle between Read's administration and the Malayalis, is one that sheds light on the broader themes of colonialism, resistance, and the struggle for autonomy in the face of external domination. I would like to end by pointing out that Velayutham Saravanan in one of his works has said that the tribals of Tamil Nadu stood above as torch bearers in the struggle for independence although its consolidation is somehow missing from the fervour of Nationalistic outlook.

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Colonial Administrative Measures and the Significance of the Montagu-Chelmsford Reforms: A Thematic Overview (1920-1947)

S. Vengatesan

Political Developments in the Madras Presidency

Dyarchy was introduced in the Madras Presidency, which resulted in the appointment of Indian ministers in charge of overseeing transferred topics. Other Indian ministers, including P. Subbarayan, the first Indian minister of education, struggled to strike a balance between their administrative duties and the limitations placed on them by the restricted subjects. Even while Indian ministers had more authority over local education and government, they still had to overcome bureaucratic obstacles and scarce funding. The development of public health, education, and infrastructure were among the local challenges that the provincial administration attempted to solve. But the complexity of dyarchical administration and the British government's lingering power frequently limited these measures' efficacy. The political demands from Indian nationalist leaders and British authorities had to be balanced by Indian ministers' administrative responsibilities. During the Madras Presidency, the Montagu-Chelmsford Reforms greatly raised political involvement. Indian political interests are now better represented thanks to the establishment of elected legislatures. As its membership grew, the Madras Legislative Council developed into a forum for political discussion and legislative action. The Indian National Congress and the Justice Party, among other political groups, increased their involvement in provincial politics. The non-Brahmin populations' interests were supported by the Justice Party, which rose to prominence under the Madras Presidency and established many regional administrations. Indian leaders now have more opportunity to influence policy and push for reforms as a result of their greater political involvement.

Evolution of Regional Politics

During the Madras Presidency, the Montagu-

Chelmsford Reforms had a big influence on local politics. The emergence of regional political parties and the growing presence of non-Brahmin populations changed the political scene. In addressing the issues of non-Brahmin populations and advocating for social and political changes, the Justice Party in particular achieved progress. The relationship between the Madras Presidency and the federal government was also impacted by regional political forces. Policies of the federal government occasionally conflicted with the province government's attempts to make reforms and deal with regional problems. The conflicts between local goals and national authority during this time represented larger issues facing Indian politics.

Catalyst for Political Mobilization

Nationalist groups grew and political mobilization was aided by the Montagu-Chelmsford Reforms. Indian leaders were able to push for more extensive reforms and independence thanks to the rise in their political representation and engagement. Demands for more drastic changes and increased autonomy were also sparked by the reforms' limits. Leaders of the nationalist movement utilized the Reforms as a springboard to further their goals and mobilize support for independence. The criticisms and calls for more reforms were a reflection of the increasing political awareness and activism among Indian leaders and the general public. Because of the Montagu-Chelmsford Reforms' legacy, the years leading up to independence were characterized by a great deal of political action and negotiation. The groundwork for upcoming political changes and reforms was established by the Montagu-Chelmsford Reforms. The Government of India Act of 1935 and other later changes were influenced by the experience of implementing dyarchy as well as comments from Indian political parties and leaders. Building on the ideas set out by the Montagu-

Chelmsford Reforms, the 1935 Act increased provincial authority and created a federal framework. In the years preceding independence, the changes also had an impact on how political talks and the drafting of constitutions were conducted. Both Indian leaders and British authorities used different tactics and policies in their quest of independence, influenced by the lessons acquired from the responses to the Montagu-Chelmsford Reforms and the application of dyarchy.

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Progress of Communication Technology under Colonial Rule in Tamil Country

Alasarahamed .K & Dr. P. Jeganathan

Origin of the Postal System Under the British Rule

The Company's occupation in 1639 and their permission to build a fort at Madras paved the way for the development of communication in Tamil country. Communication seemed to be necessary for them to maintain their military. The earliest attempt at establishing communication was the founding of the Postal and Telegraph departments. In 1688, they opened post offices in Bombay, Calcutta and Madras. In 1774, a Postmaster general was appointed and the postal service was charged for the first time on private letters⁶. In 1835, a committee was formed to regulate the rules and regulations of the postal system. As an outcome, the first Indian Post Office Act was passed in 1837⁷. The Post Office Act XVII of 1837 provided special privileges for delivering letters by post within the territories of the East India Company.

Emergence of the Postal System in Tamil Country

The Postal System in Tamil Country originated during the rule of the East India Company. In 1785, John Philip Burlton of the East India Company suggested to the Government of Madras for the establishment of postal services. His proposal was accepted and a post office was set up at Fort Saint George on 1st June 1786. Later it developed into the Madras General Post Office. The carriage of letters from Madras to other parts of the country was charged on a mileage basis. Copper tickets were stuck for public convenience to be used only for postal purposes⁹. It was the first step in the preliminary of the modern postage stamps. The introduction of the Post office made progress in communication faster than before. This resulted in the development of postal services in Tamil country. In 1789, preparations were made for the

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dispatch of mail from Madras to Calcutta and Bombay. The postal department continued to evolve. There were *Tapal Runners* for delivering the letters to the chosen location. On 16 April 1830, runners were appointed to deliver mail from Tirunelveli to Palayamkottai. Rupee 5 was paid to the runners to convey the mail daily to and from Palayamkottai. They had a special badge for their identification and carried a spear tied up with a bell to frighten the wild animals while they were on the run. A small bag was hung below the bell in which the letters were carried. They ran through deep woods and used their spear to protect them from wild beasts. The bell alerted the people when the postman reached the town. In 1853, the Railway Mail Service was introduced in Madras. In 1854, postage stamps were introduced. The Government of India Act No XXXVI of 1860 approved the guidelines for stamps in Madras.

Evolution of Telegraph Department in Tamil Country

The invention of the telegraph enlightened a new era in the history of mankind. The word telegraph is derived from the Greek term “*tele*” which means far and “*graphein*” meaning write. The telegraph is a machine used for sending and receiving messages over a distance using a code. It was invented by Samuel Morse. He also created a unique code for communicating messages, and this code is popularly termed “*Morse Code*”. The introduction of the telegraph system was a legacy of the British government in India. It was useful to both the British Administration and the Public. It linked major parts of India and Tamil Country. It created a new era in the progress of communication. In 1839, Adolphe Bazin submitted the first plan for electric telegraphs in India. The first experimental telegraphic line was opened between Calcutta and Diamond Harbour in November 1850. The person who pioneered this experiment was William O’Shaughnessy. The success of his experiment led to the construction of 4000 miles of telegraph lines connecting Calcutta and Peshawar in the north, Bombay and Madras in the south as well as Ooty and Bangalore. In 1854, under the Governorship of Lord Dalhousie, the first Telegraph Act was passed²⁸.

As per this act, the East India Company granted the special privilege for the launch of Telegraphs throughout India. Hence, Dalhousie was called the “*Father of the Indian Telegraph System*”. In Madras, new telegraphic lines were opened in March 1854 at the Fort, Guindy, Mount Road, and Poonamallee. In 1855, the telegraph was accessed to the public. In 1858, there were fifteen Telegraphic Offices in Madras presidency³¹. The first Indo-European telegraph communication was established in 1865, it brought Madras closer to London. The message took three days to reach London.

By the end of 1875, offices were opened at Pondicherry, Nagapatam, Pamban, and Nellore³². In 1876, a telegraphic line was laid between Madras and Tallamannar a small island located in Sri Lanka. In 1913, Post Offices and Telegraphic offices combined to form the Department of Posts and Telegraphs. Regional telegraph offices were built in different regional towns and villages.

Progress of Telephone in Tamil Country

The revolution in human communication which was pioneered by the telegraph has been accomplished by telephone. The invention of the telephone was a breakthrough in the history of communication technology. It was created by Alexander Graham Bell. In 1876, he patented the first telephone for practical use. During the days of British rule, the telephone was introduced in India. In 1881, the Oriental Telephone Company of New York got the official rights from the Indian Government to open telephone lines in Madras, Bombay, Calcutta, and Rangoon in Burma. In November 1881, the first telephone exchange was opened with seventeen connections at a building on Errabala Street, Madras. The first telephone switchboard was an old magneto type. Later pattern switch boards came into existence. In 1882, the telephone became popular in Madras³⁴. At this time, the population of Madras was four lakhs and only seventeen people had telephone access. In 1893, the Oriental Telephone Company published the first telephone dictionary³⁵. In 1902, a teleconnection was started at Fort St. George and the Central Railway Station³⁶. Trunk calls were

introduced in 1906. In the same year, a telephone connection was established between Government House and the Oriental Telephone Exchange in Madras, and rupees 100 were charged for a half-year subscription starting on July 31, 1906, and ending on January 31, 1907³⁷. By 1910, the number of subscribers reached three hundred and fifty. In 1923, the Oriental Telephone was taken over by the Madras Telephone Company³⁸. The Indo-Burma radio telephone service started operating between Madras and Burma in 1936. In 1943, the Government nationalized the telephone companies.

Between 1942 and 43, one Semi Central Battery Manual Exchange was expanded to one fifty lines with one fifty working telephones. By 1946, this Cantonment Exchange was converted into four hundred lines of Central Battery Multiple B manual Exchange. Telephones were installed in government offices, courts hospitals, factories, and police stations³⁹. Sri M. Venkataramaiah, a member of the Court of Enquiry, told the district manager of telephones that he is feeling a lot of inconvenience due to the lack of a telephone in his office⁴⁰.

After the independence, numerous telephone lines were opened in several parts of Tamil Country. It was the arteries of communication for the people of remote areas. The establishment of the telephone lines was a milestone in the history of communication technology in Tamil country. It took the communication process to the succeeding level. By the end of the twentieth century telephone reached all corners of Tamil Country.

Corporation of Madras and Radio Broadcasting

In 1929, the Corporation of Madras began broadcasting services after obtaining their license from the Indian Broadcasting Company. The Madras Presidency Radio Club presented their transmitter to the Corporation of Madras which started a regular broadcasting service from 1st April 1930. Broadcasting entertains and educates the masses. The radio music reached various parts of the city every evening⁵⁶. There were aspiring plans for expanding broadcasting services throughout the city and interior regions.

Radio sets and Loudspeakers were to be strategically placed in important locations in the city.

Trials were made with radio loud speaking equipment mounted on a four-wheeled wagon. This equipment was transported from one public place to another so that people might listen to the programmes broadcast from the radio station. Marina is a wonderful beach, bounded by the Bay of Bengal, considered the world's second-longest beach. In 1930, a radio-loud speaking equipment was installed at Marina Beach. The public enjoyed listening to music along with the beautiful view of the sea. Twice every week, the beach of Marina, Santhome, and the High Court would sound with a radio broadcast of music and ten minutes of lectures. To influence the interest in broadcasting among students, numerous lectures were delivered on topics like science, mathematics, history, physics, and other subjects. Small radio sets were installed in various cooperation schools so that the students heard interesting lectures on hygiene and instructions on how to tune the radio. The radio was used as an indispensable element in classroom teaching. The role of wireless in education is a remarkable achievement.

Progress of All India Radio in Tamil Country

In 1930, the Indian road casting Service commenced its operation on an experimental basis⁵⁷. Lionel Fielden, a senior producer of British Broadcasting Corporation was hired as the first controller of Broadcasting⁵⁸. In 1935, Akashvani Mysore, a private radio station was set up. In June 1936, the Indian State Broadcasting Service became All India Radio (AIR)⁵⁹. In Madras, All India Radio was inaugurated by H.E. Lord Erskine, the then Governor of Madras province on the 16th of June 1938. Madras was the fourth All India Radio station to be opened in India. It was functioning from a small bungalow at Egmore. A 10 KW short wave transmitter was installed in Guindy. In 1938, the educational broadcast was started. In 1940 the station had only three hours of programmes of transmission. By 1941, All India Radio came under the Department of Information and Broadcasting. All India Radio Station, Tiruchirappalli is considered one of the oldest stations in India. The Tiruchirappalli station gave importance exclusively to local talent as it is located in the heart of Tamil Country. It was inaugurated by C. Rajagopalachari then Chief Minister of Madras

Presidency on 16 May 1939⁶⁰. It was operating from Williams Road in a rented building. The Perambalur Angappa Pillai's Nathaswaram, a music concert was the first programme that went on air from All India Radio, Tiruchirappalli. The rural programmes from the Tiruchirappalli transmitter commenced at 7. p.m. everynight. With the growth of broadcasting, the number of wireless receiving sets increased rapidly.

Impact of Communication Technology on Tamil Society

The Modern Communication technologies introduced by the British played a vital role in developing Tamil country. The success of the British administration wrested mainly because of their efficient communication system. Regarding the Tamil country, the introduction of a post office was the first step in establishing a proper communication system. It accelerated the progress of communication and made the administrative information reach the higher officials shortly. After the establishment of the telegraph, the informative messages reached various parts of the country quickly. Besides, The telephone made the communication process fast and quick. It significantly enhanced the mode of communication.

Two individuals communicated simultaneously from different locations. The establishment of radio broadcasts opened the doors of knowledge to the masses. It broke the barriers in Tamil society and gave everyone an equal opportunity to gain knowledge.

It educated the masses which helped them to overcome their illiteracy especially the women who were kept at home away from the realworld. Radio broadcasting allowed them to cultivate knowledge. It educated young generations by delivering frequent lectures by notable scholars, and numerous programmes were broadcast to improve the livelihood of the masses.

Conclusion

The establishment of British rule forged the growth and development of science and technology in Tamil society. The introduction of Postal System, Telegraphic Offices, and Telephones has brought

revolutionary changes in the communication process of Tamil Country. The British occupied and appointed highly skilled geographers and cartographers to study and make a report on the geography, flora, and fauna of Tamil Country. All these collected reports were delivered to the Governor's office in Madras through post. The telegraph helped the English troops send messages quickly to their higher officials, enabling swift measures to suppress the riots. During the time of the plague, medical instructions were telegraphed to the infected areas to prevent it from spreading. The Progress of Radio Broadcasting educated the masses. It paved the way for commoners to listen to daily news and understand the country's political condition. During the time of the epidemic, frequent health lectures were delivered to bring awareness to society. Numerous Tamil songs and works of literature were broadcast to promote the glory of the Tamil language. The development of modern communication technologies enhanced connectivity, economic growth, political mobilization, and social awareness among the public. Perhaps, the scientific communication system has brought developments to the horizons of Tamil society. However ,it sponsored the British administrators to sustain strong control over the region and have an efficient administration in Tamil country.

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Boycott and Constructive Programmes of Civil Disobedience Movement in Madurai region, 1931-1933

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Introduction

After the Salt Satyagraha movement, Gandhi emphasised the boycott of foreign cloth, which would ultimately succeed only when Congress's message had penetrated the people of India and the Khadi spirit permeated them. The work of propaganda and preparation was mainly in villages. The boycott of foreign clothes was pursued for its economic and social consequences. He considered it necessary to boycott Japanese and Italian cloth or yarn as it was to boycott British cloth or yarn.

Celebration of Independence Day

On 26th January 1930, Independence Day was celebrated in Madurai, Dindigul, Palani, Tirumangalam

and Thirparangundram. From that time onward, meetings were held regularly in Madurai and other parts of this district. On 2nd February 1930, the local Congress youths formed the Independence Youth League. A separate Satyagraha ashram on the eastern side of Madurai was constructed with 70 volunteers to picket liquor shops in Madurai. On 17th July 1930, the Congress volunteers started picketing liquor shops in Madurai. Sixteen volunteers were sent to three shops, one toddy shop at Manalsalai and two arrack shops one each at the northern bank of Obla Ghat and Goripalayam, under the leadership of the Congress leader Munagala Pattashi Ramaya in front of a large crowd, who watched the proceedings. It was the first instance of picketing in Madurai. The police had

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camped just an hour before the picketing and arrested the Congress volunteers at the Mathichiam shop. The police ordered the other volunteers to disperse. Finally, the police resorted to lathi-charge on the public and in the evening the police opened fire on them. As a result, twelve satyagrahis were severely injured. Out of twelve, seven injured volunteers were taken to the Satyagraha camp, provided with first-aid and taken to the Government hospital.

Khadar Batcha, one of the injured died in the hospital, some of the injured received medical assistance through the efforts of T.V.S. Lakshmi, wife of T.V.Sundaram Iyengar of Madurai. The news of the arrest of the volunteers reached the public and they gathered in front of the Madurai No.1 Police Station and demanded the release of the volunteers. Knowing the severity of the situation, the police lathi-charged the public and in turn, the public started pelting stones at the police at 8.30 p.m. The police opened fire at the public which resulted in the death of two persons and two other injured. The names of the two dead were identified as Kasukarachetty and another one was Ramasamy, a boy.

Picketing of Liquor and Toddy Shops

On 18th July 1930, one toddy and two liquor shops were picketed by Nageswara Mishra, Munagala Pattabi Ramaya. J.P. Chelliah Pillai of Ceylon and fourteen Congress volunteers at 4.30 p.m. on that day. The next day, some other volunteers conducted picketing in the same shops and the police lathi-charged the Congress volunteers even when there was no picketing at all. Given the virulent repression that prevailed in Madurai town, the local Congress Committee decided on 20th July, to suspend the picketing campaign and advised the people not to gather in front of toddy shops at the time of picketing. Accordingly, public meetings were held in all parts of the town and there were bhajan processions also. On 23rd July, the Additional District Magistrate of Madurai sentenced Munagala Pattabi Ramaya and S.N.Konda, Captain of the volunteers for the offence of forming unlawful assembly on the evening of 7th July, 1930. Both these local leaders were ordered to undergo 7 months and 15 days R.I. Nageswara Mishra, who led

the picketing campaign organised on 18th July, was sentenced to undergo 13 months R.I and 15 days S.I. Four volunteers who picketed along with him were sentenced to undergo 6 months R.I and 22 days S.I. J.P. Chellaiah Pillai and 14 other Congress volunteers were also sentenced to 4 months R.I. and others were sentenced to 10 weeks R.I. each. One of the accused was a juvenile and he was sentenced to 3 years of detention in a Borstal School.

The Government did not spare the Congress leaders of Madurai who aided in the prosecution of the picketing process. The Additional District Magistrate ordered N.M.R. Subaraman, L.K. Tulasiram, T.K. Rama Rajaram Mohan Roy and K. Sitaram Iyer to furnish sureties to keep peace for one year. But as none of the five accused Congress leaders furnished the security, they were sentenced to undergo simple Imprisonment for one year each. As a mark of condemnation of the repressive policy followed by the government on the Congress volunteers, L.K. Tulasiram, M.L.C. Madurai Urban Constituency resigned his seat in the Madras Legislative Council.

Undeterred by the government repression, the Congressmen of Madurai renewed the picketing of liquor shops in August 1930. Until August 15, picketing went on smoothly and certain numbers of volunteers were arrested and in the evening, they were released on condition. The picketing of toddy and liquor shops was very actively conducted in Madurai, Ramnad and Coimbatore Districts, especially the volunteers of Madurai were very sincere in their picketing effort. The Madurai Town Congress Committee systematically conducted the picketing of liquor shops in Madurai town between June and August 1930.

Picketing of foreign cloth shops in Madurai

The Swadeshi spirit that had gained ground in Madurai since 1920 touched its high watermark during the Civil Disobedience Movement. Gandhi felt that women could play a significant role in the boycott of foreign clothing and this idea of Gandhi was put into practice by the Sagotharigal Sangam (Sister's Association) in Madurai. The members of the association under the leadership of Padmasri Ammal of

Madurai started the foreign cloth boycott propaganda in the Madurai town and nearby village. The Women's Association of Madurai received subscriptions from the women who were joining the campaign. Leaflets on the significance of the boycott of foreign cloth shops were prepared and distributed among the people of Madurai. The messages of Gandhi, and Rajagopalacahri on the issue of foreign cloth shop picketing were the original content of the literature, supplied and distributed to this region's women and the public. The women volunteers were accompanied by the few Congressmen at the time of picketing of foreign cloth shops in the main areas of Madurai town in March 1931. The campaigns of women volunteers were actively supported by the Madurai District Congress Committee.

The movement of boycotting foreign cloth gained momentum in Madurai after signing the Gandhi-Irwin Pact. One propaganda Committee for picketing foreign cloth shops functioned in Madurai with its office near Tirumalai Nayak Palace. Many public meetings were held at which the speakers appealed to the people to use Khaddar and boycott foreign clothes. Peaceful picketing of shops selling foreign cloth was heard at East Masi Street, Amman Sanathi, Venkala Kadai Street, and South Masi Street. The most striking feature of these picketing was the large-scale participation of women in them. By May 1931, picketing of foreign cloth shops was very active in Madurai town and K. Bashyam; a Congress leader (Madras) witnessed the peaceful picketing in Madurai on 6th June 1931. This conference held under the presidency of Mrs. Rukmani Laksmipathi expressed its profound faith in the boycott of foreign goods and called upon the youths to carry on the picketing of foreign cloth shops. The picketing activity was resumed from June 10, onwards. From the beginning of September 1931, the picketing operations were very active. Vaithyanatha Iyer, Chinnsamy Naidu, Sivaramakrishna Iyer, Vedarana Iyer, Haji Mohammad, Moulana Shehis, N.M.R.Subaraman, Subramania Iyer, Sangitiah Pillai and A.S. Lakshmana Iyer were among those who took part in these activities. The merchants of Ezhukadal Street cloth shop motivated by the peaceful

picketing campaigns of the Congress volunteers offered to stop the sales of foreign cloth stocks with them and also agreed not to make fresh orders for the purchase of foreign cloth. Boycotting of foreign cloth shops was so active that the Calcutta shop in Amman Sanathi declared its solvency and people did not even come forward to take part in the auctioning of that shop.

Picketing was the most common form of open activity in Tamilnadu and other parts of the country after the resumption of the Civil Disobedience Movement in January 1932 and it was concerned mostly with the foreign cloth shops in the towns. Madurai, Madras, Virudhunagar and Ramnad were the main centres for the urban picketing of 1932 in Tamilnadu.

The Tamilnadu Congress Committee strictly adhered to the boycott programmes such as boycott of foreign cloths, toddy and liquor shops, schools and colleges, courts, and no-tax agitation. In addition to this, the Congress Committees of village, town, Taluk and district levels wholeheartedly encouraged the Congress volunteers to support the constructive programmes of Gandhi in their respective centres. Among the district of Tamilnadu, Madurai actively performed both the boycott and constructive programmes of the Civil Disobedience Movement between 1931 and 1934.

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Brave and Dauntless Sons and Daughters of INA

Dr. J. Stella¹ & Dr. M. Jeba Selvi²

Introduction

The historical backdrop of the Indian Freedom Struggle would be incomplete without citing the contributions of brave and dauntless sons and daughters of India in Indian National Movement. The sacrifices made by the INA martyrs of India should occupy a primary place in the annals of Indian history. They fought with real spirit and undeterred bravery and confronted several pains, exploitations, and sufferings to win us freedom. These martyrs spunk and determination in the face of adversity, their courage to look death in the eye, their intense love and love for their motherland; all serve the same purpose - to flare up our minds and strive for a better world but these INA leaders have been long gone and forgotten. They gave selfless sacrifices and even laid their lives to see their nation free and prospering. Further INA played a vital role for the formation of our Indian Army, Navy and Air force.

Col M S Brar of INA

There existed One Propaganda and Welfare Group commanded by Colonel M. S. Brar. This department under his command carried on anti British propaganda to awaken the people of Indian Origin to fight against British . Apart from this ,. This group performed various social services for the benefit of its citizens. The aim of such a system was to work for people with a view to undertaking the chief responsibility of social and economic security of the population in far. East as economic condition of most of them was not good. Col Brar Sahib left no stones unmarked to serve for the nation.

As per the book Indian Independence Movement in East Asia (pg 47 - 48) we come to know about the aim of carrying Propaganda

.....Agenda III- To spread the Independence Movement in the East Asia and India, it was unanimously decided

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to carry on propaganda work in a following manner:

East Asia - By broadcast, leaflets, Pamphlets, Newspaper Articles, lectures, demonstrations, music etc

India - By broadcast, Leaflets, Pamphlets,-Infiltration, Establishment of contacts with Indian Leaders and organizations etc.,

Impacts of Anti-Propaganda Work

The anti- propaganda work against British not only helped to awaken the people residing in the far East but also United the people staying abroad to fight for Swaraj. Apart from this, the welfare works performed by blossomed a feeling of hope in them towards Indian National Army , an armed wing of Indian Independence League. The Propaganda and Welfare Group commanded by Colonel M. S. Brar. The group not only looked through the hurdles faced by the Indians but also carried anti British Propaganda

Captain Mohan Singh

Gen Mohan Singh says⁵ that My task should be to tell my nation what those boys stood for and it is then up to the nation to do what it thinks right. Their sufferings, their courage and, above all, their spirit in the face of sure death are deeds worthy to be emblazoned in letters of gold in our history. I am certain that their souls will be contented if they know that their efforts did not go in vain. It is up to us to fulfil what they started. Will the nation fail them? Mahinder was one of them I owe him much. His friendship is a treasure beyond any price..... Captain Mohan Singh set up his Headquarters at Mount Pleasant in Singapore. A prisoner-of-war Headquarters was set up under Col.N S Gill with Col. J.K. Bhonsle as the Adjutant and Quarter Master General and Col. A.C. Chatterji as the Director of Medical Service.

I had prolonged discussions with the Japanese on this matter. In all their discussions, they were laying great emphasis on quality rather than on quantity. We all know that the quality of men alone is not enough to win battles. The quality of the training of the men and the quality and quantity of weapons are both equally important. Anyway, it was not difficult to sense that the Japanese wanted a small force of the Indian National

Army and not a big Army as I was planning to rise. I insisted that to begin with, we must raise at least two Divisions, which meant about thirty thousand men under arms, to be selected from the forty-two thousand volunteers. The Japanese thought that even this was a big target and finally it was decided that to begin with we should raise one Division only. This Division was to consist of three guerrilla brigades and one brigade organized more or less on the pattern of the Indian Army along with certain ancillary units, which are normally essential to a field Division. Sometime early in August 1942, Major Ogawa, an important officer of the Iwakuru Department, brought a detailed time-table to raise this Division, four months were allotted to raise the formation. I could not understand the reason for this long delay and was furious. I had already gone through the process of practically all the initial stages, as mentioned in that draft. So, I told him that it was sheer waste of our valuable time. I challenged that the whole work could be completed in one week. I asked him to convey my statement to the Japanese authorities. The next day he returned and told me that the Japanese did not like my abrupt rejection of their proposal. Several Japanese officers had been working for about a week to prepare that note for me with a view to helping me in this matter. Instead of being grateful to them, he said, it was not proper on my part to ridicule that scheme as one involving sheer waste of time. Then he emphatically added that as I had challenged them that the organization of the Division could be completed within a week, they wanted to give me a chance and see how I could do it. I was only too glad to accept the challenge. Within a week, the Division stood in proper marching order, ready to move to any battlefield, if desired. The officers of my headquarters worked tirelessly day and night. The Japanese felt highly pleased and greatly impressed with our skill and spirit of urgency.

On 1st September, 1942, the formal announcement of this Division with various promotions and appointments was made, The detailed organisation of the Indian National Army, as it stood on that date was, as follows:-

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The influence of Netaji Subash Chandra Bose on the people of Tamilnadu: Ramu Thevar a Martyr inspired by the oratory of Netaji

V. Harsha Varthana and J. Dinija

Introduction

Netaji Subash Chandra Bose is undoubtedly one of the most important figures in the history of India's independence. Subash Chandra Bose along with leading leader of the freedom struggle such as Mahatma Gandhi and Jawaharlal Nehru, had played an important role in bringing freedom to the clutches of British rule. Subash Chandra Bose played a very prominent and active role during 1930s and 1940 s in the Indian political life in India and in southeast Asian countries. His contribution is in no way inferior to anyone. He has elected as the president of Indian National Congress twice in 1938 and 1939. It was his purpose of life to free his beloved homeland from foreign rule and for that he worked tirelessly. The sacrifices of Netaji Subash Chandra Bose and the trails of INA sparked such as a wave of protest against the British that they left India so soon because of the struggle waged by Netaji Subash Chandra Bose. Netaji Subash Chandra Bose was a great patriot who shed the last stand of his blood for his country he has made a great contribution to free our country. The participation of many Tamil peoples in Subash Chandra Bose's Indian national army and Azad hind was influenced by several factors that differentiated their motivations from those of leaders like Mahatma Gandhi here are some key reasons.

Disillusionment with British Rule

Many Tamil peoples like other Indians were frustrated with British colonial rule the slow progress of the Indian National Congress nonviolent approach and negotiations led some to seek more radical alternatives. Bose's call for those peaceful protests were insufficient for achieving independence.

Bose's Charismatic Leadership

Subash Chandra Bose was a dynamic leader who inspired many with his vision of a free India and his emphasis on militarization and his ability to rally support among diverse groups attracted many who were eager for immediate action against colonial powers.

Ideological Appeal of the Axis Powers

Bose sought support from axis powers to fight against British colonialism some Tamil peoples viewed this alliance as a pragmatic approach to achieving independence believing that any means necessary could be justified in the struggle against colonial oppression.

Regional and Ethnic Identity

In the context of Tamil Nādu regional pride and identity played a role. The Tamil community had its own local leaders like Pasumbon Muthu Ramalinga Thevar sometimes aligned more closely with Bose's ideas than with Gandhi's nonviolent philosophy the

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appeal of a national militant struggle resonated with some Tamil nationalists.

Economic and Social Factors

Many Tamil peoples faced economic hardships under British rule. The promise of a better future through a more militant approach to independence was appealing. The INA offered opportunities for employment military training and a sense of purpose in the fight for independence.

Opposition to Gandhi's Methods

Some Tamil peoples and other Indians were critical of Gandhi's nonviolent methods. Viewing them as ineffective in the face of brutal colonial repression. They believed that a more aggressive stance was necessary to achieve freedom.

Mobilization of Youth

The INA attracted many young people including Tamils who were eager to fight for their country's independence. The idea of participating in a military force was appealing to those seeking adventure and a sense of agency in the struggle for freedom. Here I am mentioning a few INA veterans from Tamil Nādu.

Ramu Thevar

Ramu Thevar was born in Thumbadaila Kottai village in Ramanathapuram district. When he was young his family migrated to Malaysia. Netaji visited Singapore during early 1940s and there was a young boy named Ramu Thevar from Penang. His father had

settled in Penang when Ramu Thevar was a young lad. He might have been around 13 or 14 when he attended Netaji's meeting, and he joined INA immediately. He was one among the members who was assigned to spy over the British troops in India. When his team was on the way to India the submarine was tracked and all were arrested and brought to Kolkata. He was kept in Alipour jail for some years. The letter he wrote to his mother would reveal the harsh realities he faced and his love for the country. His mother continued to write to her son despite not getting any replies only to be informed later by jail officials in 1948 that her son had been transported to Madras jail in 1943 and he was hanged before 5 years earlier. Ramu Thevar was just an 18-year-old boy when he died for the country.

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The Legacy of Rev. Charles Mead: Impact on Education and society in Travancore

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Introduction

Rev. Charles Mead was born in 1794 in England. His father was a clergyman in the church of England, and his mother was a homemaker. Mead received his

early education at a local school in Staffordshire. He later attended the University of Cambridge, where he studied theology and classics. After completing his studies, Mead felt a strong call to missionary work.

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Mead arrived in Travancore in 1817 as a missionary for the London Missionary Society. During his tenure, he established schools and supported social reform. He worked to eradicate social evils like slavery, untouchability, and caste discrimination. Mead's legacy in education and social reform continues to inspire generations in Kerala and beyond. His contributions demonstrate the positive impact of dedicated individuals on society and education.

Bazaar School

The most important name connected with educational work in Travancore was undoubtedly that of Rev. Charles Mead. He was a most enthusiastic worker, and from the date of his arrival in Travancore in 1817 as a missionary of L.M.S. till his death in 1873, he threw his heart and soul into the work of education. In 1818, when the Mission found ten schools, Mead shifted his headquarters to Nagercoil from Mayilady. To educate students belonging to such families, a school room was built in the Bazaar of Nagercoil, and it is the Bazaar school. Students from all types of families attended the school. Those who were willing were instructed to attend the catechism and scripture lessons, in addition to the usual lessons. With the support of native rulers, the missionaries started new enterprises. Hindus also sent their children to missionary schools.

Seminary

Maharani Parvathi Bai of Travancore gave the Resident's Camp bungalow in Nagercoil as a gift to the Mission.¹ Charles Mead organised a seminary for boys here which came to be known as the South Travancore Seminary. Students were taught Catechism, Scripture, English, Tamil and Malayalam languages. However, eventually, this Seminary was converted into a regular school, which later became Scott Christian College, now the premises house Women's Christian College. In December 1834, Swathy Thirunal Maharajah came to Nagercoil seminary and upon coming to know of all Mission Institutions, he was so pleased that he donated a hefty sum for the Nagercoil church construction and for other ministries²

Boarding Home for Girls

Rev. Charles Mead opened an English Medium School at Nagercoil in 1820. The first Girls' school with boarding facilities in Travancore was established in 1819 by Mrs. Johanna, wife of Rev. Charles Mead. Mrs. Mead launched a new scheme to educate girls in this State, where girls never went to school. She opened a Boarding Home quite close to the Seminary and took in a few girls as boarders. This was the first systematic attempt towards the education of women in Travancore.³ In the initial stage, teachers were brought from Tanjore. After this, many missionaries of the London Mission Society actively involved themselves in the social uplift of the downtrodden. This they did along with their religious work. There was much difficulty in getting girls for the school. The parents had to be persuaded in the initial stages, since sending girls to school was contrary to custom. Despite such handicaps, the school opened with 14 girls. The initial difficulties were soon overcome when clothing, lodging and boarding facilities were offered to the girls free of cost. Nearly one-third of the students had been slaves.⁴ This is the school that has come to be known as Duthie Girls School, named so in honour of Madam Beatrice Duthie. Boarding schools for girls were established at Santhapuram, Parassala, Nedumangad, Marthandam, Thuckalay and other places. Ramavarma Kulasekhara Perumal, the Maharaja, visited these schools in 1834 and lauded their splendid service.⁵

Rev. Mead started the first School of Industry (technical) in 1820 at Nagercoil. This school provided technical education and trades such as printing, bookbinding, tanning, and curing of leather, etc. In 1820, the mission planned to start a branch at Quilon under John Smith. During his tenure, numerous schools and Churches were established, and by 1827, there were forty-four schools in Travancore.

Education for non-Christians

Education was imparted not only to the Christians but also to the non-Christians. Children of all castes and creeds were taught without any discrimination. In 1820, a separate school was opened in Trivandrum for both Hindus and Muslims.⁶ There were 50 students in this

school in 1823. In villages where a majority of the lower castes lived, a few schools were started separately for them. The Government gave free mid-day meals to these students.⁷ Mr. Mateer started an Ezhava School at Anjengo for High Caste Hindu girls. The First school for high caste Hindu girls was opened at Eraniel in 1872.

Later, it was upgraded into a Girls High School by Madam McIl Roy.⁸ Special schools were also set up for the benefit of specific communities like the Kshatriyas and Malayala Brahmins, who showed reluctance to send their children to common schools. In 1882, day schools were established in Thuckalay, Thiruvithomcode, Thalakulam and Neyyoor.⁹

Vocational Schools

The L.M.S. Missionaries were pioneers in starting vocational schools in Travancore, too. Mead, who was a great organiser with big ideas and a profound belief remarkable in those days in the vocational side of education, organised an industrial establishment in Neyyoor when he took charge of the Neyyoor division. A school of industry for giving vocational training was established in Nagercoil in 1820. Some of the children in the school were orphans, and the others were children of industrious parents who wished their wards to be industrious. They were taught printing, book binding and other useful arts.¹⁰ In due course, a similar school was started in Neyyoor. Here they were taught printing, paper making, weaving, silk worm rearing, and sugar manufacture.

Education for Slave Children

So far, there has been no systematic attempt at the education of boys of the slave caste. Except for a few slave girls, who were trained in the Boarding schools, many other slave children did not get the benefit of education. Mead had an innovative method to help them. He announced that every school teacher would be given one panam¹¹ in addition to his monthly salary for every slave boy he brought to school and 1 ½ panams for every slave girl. Within a year, more than 1000 slave children were enlisted in the school in the Neyyoor

District 12. Education was thus made available to all classes of people. The girls showed significant progress in various branches of learning. Eventually, native prejudices against female education began to vanish. The missionaries introduced other welfare measures for women. Mrs. Annie Lee Allan started a women's society called Daughters of the Court in the Nagercoil boarding school. She tried her best to make women give up betel chewing, which would lead to cancer. She also made them swear not to enlarge the lobe¹³ of their ear.¹⁴ Mrs. Annie Lee Allan also felt the need for keeping a hold upon the senior girls after they left school. Most of whom had been once enslaved people and dirt poor, and could not be on their own. So, she gathered a few of them and started the first Young Women's Christian Association (YWCA) in 1891 in the Girls School, Nagercoil, through which women's welfare measures were brought into the society. As a result of all these, the lower caste people began to be aware of their own humanity and their rights and privileges. The schools had trained many of them to keep discipline, order, cleanliness, and to be industrious and engage in practical learning. It was only a matter of time before they began to assert themselves.

Printing Press

In 1820, while on a trip to Thanjavur, he came across a printing press. He bought it, which he set up in his own house at Nagercoil, securing at the same time a trained native printer from Tranquebar. This was Travancore's first printing press in the city of Nagercoil, preceding the Kottayam press by about a year. He used it to disseminate the Mission's news. Paper was shipped from Britain as a donation, since paper was not produced in Travancore. The printing press was called Travancore Mission Press.¹⁷

Upper Cloth Revolt and Charles Mead

In the years 1828 and 1829, there was widespread opposition against women from the oppressed castes covering their upper bodies, a practice exclusive to high-caste women until then. Revolt broke out in and around the taluks of Kalkulam, Vilavancode, Agastheeswaram, and Eraniel. The upper castes'

displeasure against religious conversion also sowed the seeds for such an opposition. Mead met with the Resident and arranged to put an end to the revolt. On January 3, 1829, a mob laid siege to his house at Mandaikadu, intending to assassinate Mead. Mead was rescued with the help of the army stationed at the Udayagiri fort.

Lace Work Institute

The Lace Work Institute, established by Rev. Charles Mead in 1850, was a pioneering initiative in Travancore, aimed at promoting women's empowerment through vocational training. Mead recognised the potential of lace-making as a means of economic independence for women and sought to preserve traditional techniques while promoting entrepreneurship. Mrs. Mead and Mrs. Mault taught the unfortunate slave girls embroidery, crochet, spinning and lace making.¹⁸ The last-mentioned was made with locally made bobbin sticks on pillows stuffed with paddy straw.¹⁹ They also arranged for the sale of the Yard lace made by these girls to their own friends back home. Eraniel Taluk became the largest centre for lace making and embroidery in Travancore.²⁰ Travancore lace was considered to be of superior quality and had won several medals and prizes at several Exhibitions held at Mysore, Chicago, Wembley, etc.²¹ This enabled many of the girls to clear their debts and obtain their freedom. Mrs. Mault trained the girls in such a manner that they left the school more refined in appearance and character.²² A woman working for about 3-4 hours was able to make earnings of 3-4 annas per day. The lace work done in the embroidery institute, having won golden medals for excellence in several exhibitions at home in India, could easily find a market in Europe too. Similar schools were established at all the head stations by the missionary's wives. Mrs. Mead opened one at Neyyoor.

Conclusion

Mead's tireless efforts, spanning over five decades, not only revolutionised the education landscape but also left an indelible mark on the social, cultural and economic fabric of the region. The London

Missionary Society under Rev. Charles Mead pioneered in the introduction of the Western system of education. The English educational institutions founded by them extended education to all people, regardless of caste and religion. Among the four principal ministries, namely, evangelical, educational, medical, and social services, the missionaries of the London Missionary Society placed greater emphasis on the educational ministry. The missionaries made use of educational institutions, medical missions, and the uplift of the socially backwards sections of society as adjuncts in the spread of the Gospel. Mead's legacy serves as a testament to the power of individual commitment and the transformative impact of education on society. His contributions continue to inspire and motivate us to strive for a more equitable and just world.

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J.C. Kumarappa as an Environmentalist in Tamil Nadu

M. Saravanan

Introduction

The Indian Independence Movement was a series of historic events in India with the ultimate aim of ending British colonial rule. The stages of the independence struggle in the 1920s were characterised by the leadership of Mahatma Gandhi and Congress's adoption of Gandhi's policy of non-violence and civil disobedience. Some of the leading followers of Gandhi's ideology were Jawaharlal Nehru, Vallabhbhai Patel, Abdul Ghaffar Khan, J.C. Kumarappa, Maulana Azad, and others. Intellectuals such as Rabindranath Tagore and Subramania Bharati spread patriotic awareness. Female leaders like Sarojini Naidu, Vijaya Lakshmi Pandit, Pritilata Waddadar, and Kasturba Gandhi promoted the emancipation of Indian women and their participation in the freedom struggle.

Early Life and Education of J.C. Kumarappa

J.C. Kumarappa was born on 4 January 1892 in Thanjavur in Tamil Nadu and baptised Joseph Chelladurai Cornelius, which was also used by his father, who was an officer in the Public Works Department of the Government of Madras. His mother, Mrs. Esther Rajanayagam, had a strong influence on him. She was a devout Christian woman who tried to practise the Christian tenet of "love thy neighbour" all her life and motivated her son to do the same. All ten children in the family, of which Joseph was the ninth, were given an English medium education. Joseph attended an Anglo-Indian college in Madras. Joseph

qualified himself as an incorporated accountant in London and started practising there in 1918-19 in a British firm. He was thoroughly British in his ways, and his mother intervened at this point to make him return to India. Kumarappa then set himself up in Bombay, first working for a British firm of auditors. Then, in 1924, he separated from the firm and established his auditing firm. In 1927, Kumarappa visited the USA. There, he took a degree in Business Administration from Syracuse University and then joined Columbia University to study Public Finance. During this time, he was invited to give talks in India by the church and other organisations. Among his teachers at Columbia University were the economists E.R.A. Seligman and H.J. Davenport. Kumarappa had wanted to write his Master's thesis on Bombay Municipal Finance, but was persuaded by Seligman, who knew about his talk on poverty in India, to write on Public Finance in India and poverty in India.

J.C. Kumarappa's Meeting with Gandhiji

In 1929, J.C. Kumarappa returned to Bombay and restarted his auditing work. He also began to look around for a publisher for his thesis on Public Finance, which deals with British exploitation of India through its taxation policy. This thesis broadly aligns with the views of nationalist writers like Bharathi and Vallabhai Patel, who criticise the British imperialist drain from India. Gandhiji's intense interest in such a work was conveyed to J.C. Kumarappa, and a meeting was

arranged at Sabarmati Ashram near Ahmadabad. At this meeting, Gandhi told him that he would like to publish this work in a series in the weekly journal *Young India*, and invited him to be a regular contributor to this magazine.

Kumarappa's articles began to appear regularly in *Young India*, and many of them were taken up by other newspapers and weekly journals. In early 1931, Kumarappa was sentenced to jail for the first time for his seditious articles in *Young India*. Though the sentence was for one and a half years of rigorous imprisonment, he was released in a month due to the Gandhi-Irwin Pact. During Gandhiji's absence because he participated in the Round Table Conference, Kumarappa took over the editorship of *Young India* as usual, and his critical writings again landed him in jail for 2½ years.

J.C.Kumarappa's Views on Self-Sufficient Economy

There was an intimate relationship between ecology and its impact on human welfare. In the 1930s, this argument was developed by Gandhi's colleague, the economic philosopher and environmental thinker, JC Kumarappa. Trained in accountancy and economics, Kumarappa spent a lifetime championing the agrarian economy and those who worked in it. He decried the ideology of endless economic growth through rapid, large-scale industrialisation for its entailed economic inequality in the soil and ecological degradation. Instead, Kumarappa argued, justice demanded that our economic organisation and technological choices obey the constraints imposed by nature. A self-sufficient economy was only possible in a decentralised economic order that promoted economic equity while recognising ecological limits.

J.C.Kumarappa's views on Natural Resources

Nature was the source of all economic value. Kumarappa distinguished between non-renewable and renewable resources. In exploiting resources such as coal and minerals, of which there is only a fixed quantity on earth, we need to exercise extreme caution in their use. Kumarappa argued that minerals needed a policy of conservation. Kumarappa argued against cash crops such as sugarcane and tobacco, which displaced

nutritional food crops, depleted water resources and exhausted the land. In using renewable resources such as water and forest products, we need to work with their rates of replenishment in mind.

J.C.Kumarappa's views on Fertilisers and their impact on Soil

A fundamental ecological concern for Gandhi and Kumarappa was soil fertility. They advocated the maintenance of a cyclical balance between crop production and the careful use of soil. The export of farm produce from the village to the factory and restrictive forest laws short-circuited the nutritional cycle. Calling for the restoration of this cycle, Kumarappa opposed the mindless use of artificial fertilisers as they boosted short-term productivity but ultimately degraded the soil. He insisted that we use only calibrated amounts of chemical inputs based on soil tests that scientifically identified deficiencies. The uses of cow dung and leaves improve the soil condition. J.C. Kumarappa advised the farmers to cultivate naturally.

Kumarappa criticised the excessive use of precious groundwater for irrigation and argued against "grandiose plans" for large dams. Instead, he advocated focusing on schemes to prevent soil erosion and raise the water table. Strikingly, as far back as 1951, Kumarappa noted that growing fruit for city markets resulted in the village's share of water being virtually exported. The industrial policy of the Nehru state rejected Gandhi's economic ideology and the concomitant ecological restraint of Kumarappa. Successive governments have reiterated their commitment to industrial growth and urbanisation. As a result, the environmental concerns shifted towards the impacts of deforestation, large dams, mining and large-scale industrialisation. Kumarappa inspires several people's movements.

Decades of policy bias and rampant violation of the law have created innumerable ecological crises across the country. The destruction of natural resources and brazen appropriation of land have disproportionately affected. India's growth story has also created millions of ecological refugees. Suppose

much of agricultural land is degraded due to the excessive use of fertilisers and pesticides. In that case, urban India is beset with several environmental challenges. Indeed, there is scarcely an ecological niche that remains unaffected. All of these problems are exacerbated by the global crisis of climate change and its inescapable consequences.

Conclusion

Our contemporary environmental challenges are far more complex than those in Gandhi's lifetime. Nevertheless, Gandhi and his co-worker Kumarappa offer many salutary lessons which apply not only in India, but also to the world. At a time when terms like green and sustainable have been emptied of meaning, it is worth reiterating the insight that ecology is essential. From the writings of J.C. Kumarappa, we learn how to preserve and save nature, particularly groundwater, fertiliser, and pesticide use for agriculture, which is not suitable for the soil. The soil has lost its wealth, so for now, the young generations face a vitamin deficiency. India's prime minister has suggested that children eat small grains to avoid vitamin deficiency. The same idea was given by J.C. Kumarappa sixty years ago. If we followed J.C. Kumarappa's ideas and suggestions, future generations will lead a good and healthy life.

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Contribution of Eliza Caldwell to Education in Idayankudi of Tisaiyanvilai Taluk - A Historical Study

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Introduction

On May 7, 1814, Robert Caldwell, of Scottish descent, was born in Northern Ireland, near Antrim. Robert's mother, Isabella Hamilton, and father, William, were members of the Scottish Presbyterian Church. Robert Caldwell is known as the Father of Dravidian Languages. He was one of the most notable nineteenth-century superintendents of police in South India. He was educated at the University of Glasgow. He also studied English literature, linguistics, religious texts and painting. He also learned Greek from Professor Daniel Stanford. He undertook all the work in Idaiyankudi, Tirunelveli, encompassing religious, Tamil, social, medical, and educational activities. The purpose of this article is to examine his work in the field of education. He married Eliza.

Girls' Boarding School, Idaiyangudi

In 1844, Mrs. Eliza Caldwell established a girls' boarding school at Idayengudi, located near Tisayanvilai. The Rev. Charles Mault and Mrs. Martha Mault, who were L.M.S. missionaries at Nagercoil, were the parents of Mrs. Eliza Caldwell. Eliza was born on August 13, 1822, in Nagercoil. In Nagercoil, Mrs. Mault founded the first Girls' Boarding School in 1819. In 1831, she also released a twelve-page Tamil tract discussing the benefits of education for women. On March 20, 1844, Eliza wed Robert Caldwell. In 1899, she passed away. There were only eight girls on the roll for the first period. Its strength increased to more than a hundred as the years passed.

Additionally, Mrs. Eliza Caldwell established boarding schools in Christianagaram, Nagalapuram, Puthiamputhur, Koodenkulam, and Kuttam. She visited these schools regularly to offer the required direction and assistance. Similar schools were also established at

Nazareth and Mudalur under the administrations of Mrs. Heyrne and Mrs. Cammerar, thanks in part to the Idaiyangudi Boarding School. Mrs. Caldwell employed education as a means of transforming girls' self-perceptions. Her main goal was to teach the girls how to be decent homemakers.

The S.P.C.K. and S.P.G. annual reports provide insight into the school's expansion. Tamil, Grammar, English, Geography, Arithmetic, History, Needlework, and Hygiene were taught to the students. Children from low-income families received free instruction, food, and clothing. Eliza Caldwell was a trailblazer in providing free midday lunches to 71 pupils. Parents were informed of the costs associated with their children's education through a small charge collection. During her visit to Idayengudi in 1868, Lady Napier, the wife of the then-Governor of Madras, provided the funds needed to establish a thousand palmyrah trees, which would eventually provide the Boarding School with a stable source of income. Mrs. Eliza Caldwell received a gift of £100 (about Rs. 1060/-) from Rev. Fenton of England to purchase agricultural property, which she dubbed the 'Fenton Estate' in order to secure a steady source of income for the school.

Additionally, she built a Fenton Tank at Kudenkulam. Mrs. Eleanor, a local from Idaiyangudi, helped Mrs. Caldwell. In 1844, she was assigned to the Boarding School as a teacher and matron. She was later named the school's headmistress. She was the school's first Indian headmistress.

Industrial Institutions

Industrial establishments were integrated into the orphanages and boarding schools for girls. The recurrent outbreaks of plagues and famines in several centres of Tirunelveli District forced the women missionaries to establish industrial schools as a means of generating

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income for the impoverished. Women missionaries and missionary spouses led the lace and embroidery industries. The majority of them devoted their time to teaching the women in crocheting, lace making, and needlework. The underprivileged females at the mission stations soon found themselves in a comfortable and independent state. Their empowerment turned into a strategy for caste uprooting.

Idaiyangudi Lace Industry

In 1851, Mrs. Eliza Caldwell introduced the lace industry to Idaiyangudi, employing sixty female workers. About three miles south of Thisayanvilai is the Christian community of Idaiyangudi. 'The village of the shepherd' is how Idaiyangudi is pronounced. It was among the driest areas of South Tirunelveli. In the district, there were thirty-nine village congregations. Eliza's mother, Mrs. Martha Mault, brought the lace industry to Travancore for the first time in 1823. Eliza Coldwell, her daughter, established a lace school in Idaiyangudi, and Mrs. Isabella Wyatt, her granddaughter, began a lace company in Tiruchirappalli. Indian embroidery, needlework, and lace-making were imparted to the students. The primary purpose of crocheting and tatting was to make lace. With the assistance of designers, the lace industry developed a range of lace and embroidery items. Needle-point lace and bobbin lace, often known as pillow lace, were two different kinds of hand-made lace. The pattern of bobbin lace was created by weaving bobbins over stiff parchment with tiny holes, which was placed over a pillow or cushion. Using a needle and a piece of thin parchment or linen, the needle-point lace was created.

The affordable price of the handcrafted goods was one alluring aspect of the lace industry. It provided jobs to hundreds of underprivileged girls in the Tirunelveli district. A large number of women and girls were trained in English pattern lace-making. The articles were sold profitably to support the mission. Knitting was used to create garments like drawers, coats, socks, and sweaters. Similar to painting, embroidery primarily depends on its beauty and colour. The finished needlework pieces were taught on linen and cambric,

ensuring neatness and organisation. The mission centres' lace industry mostly catered to impoverished females and orphans. Each girl's earnings from creating lace and needlework were put aside for her wedding.

Established in 1894, the lace school in Kudamkulam provided a workplace for older girls who had graduated from the boarding school. Mrs. Arputham Daniel, a Caldwell student, was in charge of the Kudamkulam lace school. It was highly beneficial to the residents of Radhapuram Taluq. Over 260 impoverished widows and girls found work in the lace industry in Idaiyangudi and its offshoot in Kudamkulam. It also generated a sizable cash for the mission. Mrs. Caldwell urged the workers to recruit more women from their communities to work in the field. Thus, the profits from the lace business were used to fund orphanages, boarding schools for girls, and facilities for the care of women. A portion of the skilled pupils who graduated from the boarding schools for females went on to work in lace and needlework establishments in different regions.

Through exhibits, the Madras government promoted the lace and needlework sector. Additionally, the government purchased the completed goods and shipped them to London. When the Durbar took place in 1902, a significant amount of lace was transported to the Dublin Art Exhibition. The goods were in high demand abroad because of their excellent quality. Two gold, one silver, and a certificate of merit were given out locally for the displays. The Lace School took home awards from multiple shows held in Manchester, London, and Paris. They won a Bronze Medal for lace at the Dasara Industrial and Agricultural Exhibition in Mysore in November 1912. In December 1913, they won a Gold Medal at the Madras Industrial Exhibition. With time, the lace industry that Mrs. Eliza Caldwell started in Idaiyangudi began to expand throughout the Tirunelveli district. The missionary women utilised the lace schools as a highly successful tool to bring women together while providing protection. The industries' wages helped the lower classes overcome their financial hardships. The lace school was converted into an

asylum for poor and abandoned girls. The business also instilled hygienic practices and health consciousness in the destitute classes. The labourers received training on how to maintain the cleanliness and beauty of their lace. Their personal lives were impacted by this neatness training. They developed a sense of accountability and self-sufficiency thanks to the sector. Lace workers established the Widows' Fund to support impoverished widows in covering various expenses.

The lace industries at Kudamkulam and Idaiyankudi were shut down on March 31, 1930. The primary causes of this were the shortage of raw materials, price declines, shifts in fashion and style, the effects of the Great Depression (1929), World War II, and adjustments to national tariff policies. Globally, there was a general decline in the fatness of small-scale industries. The lace industry suffered greatly when a 33.3% levy was imposed on lace in England. There was intense rivalry as large industries expanded in the surrounding communities. The problem was exacerbated by the import of inexpensive resources from European nations.

Enterprises of Idaiyangudi Ladies

To assist the uneducated women in the area, Mrs. Eliza Caldwell founded the Association of Women in 1879 at Idaiyangudi, a Christian town located three miles south of Tisayanvilai. The women were raised in the boarding school there. They also grew castor oil plants and made jackets to generate money for the district's missions. Mrs. Eliza Caldwell's daughter, Isabella, wrote that these women taught rural people how to spin. The Association of Women, Idaiyangudi, established a branch depot of the All India Spinners' Association (A.I.S.A.) in Thisayanvilai, near Idaiyangudi. The villagers received one rupee each from the A.I.S.A. branch depot for a whole week of labour. About 1300 spinners were thought to reside within a few miles of Idaiyangudi. The educated women assisted rural women in joining A.I.S.A., enabling them to spin through the organisation and earn money. The women

could deliver the yarn and get paid for it by meeting with the depot manager on any day of the week. They were overjoyed to get the money because, up until now, they had never earned anything worthy of the name.

In Idaiyangudi, the Association of Women had a subscription list. Using the subscription money, they purchased sixteen charkas and additional tools. On February 23, 1937, they opened a khaddar spinning school in the Idaiyangudi mission building, which had previously housed the lace school. The school employed six Christian women, each of whom made, on average, two and a half annas a week. The girls created some high-quality yarn. Its fame quickly increased. In order to create comparable cottage businesses, particularly spinning, in the nearby villages, the Chairman of the Editorial Board received encouragement from the Honorary Lady Secretary of the Association of Women, who oversaw the Spinning School. Women in rural areas experienced economic freedom as a result.

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Realist and Pragmatist Principles of Pasumpon Muthuramalinga Thevar

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Introduction

The birth of a great man truly marks a turning point in the nation's history. The nation speaks through him. Its noble ideals and its lofty aspirations are enshrined in his activities, which mould and shape the destinies of the human race. Among the array of nationalist leaders in the southern part of the Indian subcontinent, a charismatic leader, Muthuramalinga Thevar, emerged as a meteor. The biography of Muthuramalinga Thevar is undoubtedly an addition to the domain of historical knowledge about pre- and post-independent India. In all his activities, Muthuramalinga Thevar proved himself to be a realist and pragmatist. By virtue of his practical experience, he was able to assess different situations aptly. He was prepared to react accordingly without any perturbation or provocation. He stated that one should move with a clear goal, which should be beneficial to all, and that this goal should be accompanied by noble thoughts in the background. Further, he was able to estimate things with proper perspective.

Multifaceted and Multi-dimensional ideas

Among the eminent personalities of Tamil Nadu, Muthuramalinga Thevar was known for his multifaceted and multi-dimensional ideas and approaches to a wide range of problems. Muthuramalinga Thevar quoted that "nationalist celestial bravery, wisdom, truth assurance are the qualities needed for a leader of the nation. Thevar edited a Tamil newspaper called 'Nethaji', but it survived only for about a year. Later, the Tamil magazine *Kannagi*, edited by R. Sakthi Mohan, was adopted by him, which regularly carried his speeches and writings. Thevar was tall and well-built with an impressive and majestic look. He was equally proficient

in Tamil as well as in English and could talk for hours together, untiringly. His resonant voice and ringing tone never failed him. One emotion, and equally profound in its points, was his religious and philosophical discourse, such as the Sermon of Jesus Christ.

Outstanding Politician

Thevar was an outstanding politician and a powerful orator of his age. Through his spiritual lectures, he was capable of attracting a large audience. He never behaved like an aristocrat, but had staunch faith in the equality of people. He was known for his attitude of honouring all people. As he was capable of mingling with people of all walks of life, he had a sound understanding of their problems. His understanding capacity and analytical mind offered solutions to them. He was capable of engaging in various activities with zeal and enthusiasm. He was known for his organisational capacity and leadership qualities. Muthuramalinga Thevar defined the leadership qualities, "as a head can administer, a shoulder can fight, but head and shoulder must combine to rule".

Thevar's Role in the Freedom Struggle

Pasumpon Muthuramalinga Thevar was a veteran freedom fighter from his adolescent period, as he was very interested in social activities. When he grew up as a boy, he was familiar with all the information about the surrounding areas. At the age of 20, he was a popular and leading personality in the southern region of Tamil Nadu. Only a clean, open fight will reveal what is best and noblest in humanity. He was known for his oratorical skills in both the fields of politics and religion. He was a man of letters, a philosopher and a man of farsighted views.

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As a man of virtues, he had unshakable faith and courage. Any success achieved by change may not bear evidence of the presence of any heroic quality. Thevar's growing thoughts are his flowing tresses. Imagination was his honeyed lips. Thevar was full of the fertility of thought and imagination. The life-giving epic was his pops. The imagery that Thevar used in this connection suggests that he was a born leader. Man profits by the accumulated wisdom which he inherits from his forefathers, and no man can be original in the truest sense of the term. However, originality consisted of the application and adaptation of old ideas to new situations. Old ideas are the source of inspiration in creating new patterns of experience.

It was a time when the freedom struggle was underway. During the war, freedom fighters such as Thoothukudi V.O. Chidambaram, followed by Subramaniya Siva and V.V. Subramanya Iyer, played a crucial role. Pasumpon Muthuramalinga Thevar was one of those who contributed to the completion of the freedom struggle. The heroic qualities gave way to a dual passivity born of a lamentable lack of resolve. Interests in the joyous activities of life and those heroic qualities that slumbered through the ages have to be revived. Thevar revived a national ideal to achieve emancipation from the shackles of foreign rule.

Individual Salvation

He was revered as a God by many people and was believed to be still alive. Thevar spoke his mind fearlessly. As a passive ideal that was necessary for individual salvation may be out of time in an age of stress and life's storms. India had plunged into the vortex of political strife. There was no use standing aloof from it. Men who were imbued with the spirit of patriotism cannot practice an ideal of asceticism and otherworldliness. One must stand in the forefront of the nation's struggle and courageously bear all its brunt. Thevar, who was borne aloft on the mounting tide of the national struggle for independence, suggested that one should not listen to the voice of his ancestors but must

preach a new doctrine to a nation bent on achieving its independence. So, Thevar's plea for unfurling the banner of bustle may be justified based on the pressure of the times. Men of the Sangam Age delighted in the clang and clash of arms in the far-off ringing fields of battle. Thevar was filled with indignation at the appalling and grinding poverty of the world. Many noble souls strive ceaselessly for the removal of poverty. In the opinion of Thevar, they were indeed the sparks of the divine. What if man wallows in the mire of poverty when he is rich and generous in noble thoughts and aspirations? Thevar had no bankruptcy of spiritual values. According to him, to be noble in thought was indeed to be rich.

Thevar and his Religious Faith

Thevar was renowned for his unwavering faith in Lord Muruga and his complete surrender to him. Lord Muruga is said to be cradled in the lap of love, which was centred in the temple of knowledge, says Thevar. There is a great significance in what he has uttered. Lord Muruga is said to be a hero among heroes and a lover among lovers. He is at once a warrior, battling against the inner forces of darkness that imprison man, and sets free love, truth, and beauty. Thevar was a devotee of Lord Muruga. Thevar's Muruga worship emphasised inward-looking meditation instead of complex rituals involving priests. Thevar's way of worshipping Muruga is a symbol of sacrifice, through which man attains immortality. It also stands for the light of knowledge and wisdom. Ramalinga Swamikal's worship of flame had its own significance. It is regarded as a symbol of wisdom that dispels the darkness of ignorance.

Thevar described our body as a city in which an eternal war between light and darkness is ongoing. Fear and sorrow bring in their train of cares, worries and death. These forces of darkness strive to invade and batter the citadel of our heart. However, one must seek the help of the flame of knowledge to chase away the shades of darkness. One should become prey to them. In

the flame of knowledge, all ills of life must be burnt out, and out of the ashes there may spring a new and fresh life of immortality.

Man of Courage and Nobility

He was the one who expressed his ideas fluidly and transparently. He led a Spartan life. His love for wisdom, courage, nobility, patience, and charity, as well as his willingness to render all assistance to the poor and needy, was beyond comparison. In political, social and spiritual meetings, no one could exceed him. By his merit and experience, he captivated the audience's attention and compelled them to think about the topics he discussed. Even C.P. Ramaswamy Iyer appreciated his powerful oratorical skill. He had a sound knowledge of the problems. His understanding capacity and analytical mind offered a solution to them. Thevar was an encyclopaedia of human qualities, including simplicity, virtues, service, sacrifice, wisdom, courage, charity, and celibacy. He was inspired and moulded by them.

Yogi's life reflects the social dimension in which the cult of Shiva and other religious phenomena in Indian tradition are to be understood. Generally speaking, the yogi was the one who had renounced ordinary human duties and concerns. It is said that a man leaves his parents and family in order to pursue spiritual knowledge and discernment. From one perspective, the act of leaving him is shocking. He deviates from his family obligations. However, it is essential to note that from the perspective of Indian social traditions, there was nothing unusual in the Thevar's act. Traditionally, the holy man has left society. To contemplate in this way, he will attain elimination.

Thevar, a well-known Patriot

This idea encompasses a specific perspective on society. There are grades of social status, and they encompass all occupations. However, society has a first dimension, as it were. Beyond society lies a realm

where men can realise their hope of transcending the material world to the world of release.

This society, outside of society, is constituted by the holy men, the wandering recluses of the Buddhist order, the Jain monks, and the Hindu Sadhus. Since the fabric of the social, moral and religious order is constituted in Hinduism by the caste system, the holy man has transcended caste. Likewise, the social system was regulated by the Sanatan Dharma, or the everlasting law, a sense in which the holy man was considered beyond the law. A reflection of these mythological ideas is the notion that God is also beyond the moral law. The yogis aim to attain disentanglement, since the empirical world is full of suffering, and peace can only be attained by liberation from that world. The state of liberation is not, however, a heavenly existence, since this itself is a temporary state. Neither is it union with god, the system is atheistic.

South Indian Bose

Pasumpon U. Muthuramalinga Thevar was a well-known patriot. He was a disciple of Netaji Subhas Chandra Bose and an undisputed leader of the Forward Bloc. He is also known as the Tilak of South and South Indian Bose. He belonged to the Kondayankottai Maravar community, known for its valour and heroism among the Mukkulathors. For a country reeling under the heels of the alien rulers, Thevar's potential was still unknown. As a descendant of the Great Kingdom of the Pandyas, the instinct for freedom, service, and courage was inherent in his genius, and the environment in which he was brought up successfully added fuel to this inborn fire. While Thevar was studying in Rajah's High School in Ramnad, a plague broke out. With this, his formal education came to an end. Although his formal education came to an abrupt end, he read extensively on Ramalinga Adigal, Rama Krishna Paramahansa, Swami Vivekananda, Buddhism, and the Vedas, thereby enriching his world. The Valuable experiences, meditation and self-realisation further improved his

vision. He accepted Swami Vivekananda as his spiritual guru.

Thevar and Nationalism

Thevar said, “Our Nationalism implies not merely emancipation from political bondage from the British but also equal distribution of wealth, abolition of caste barriers and social inequalities, destruction of communalism and religious intolerance”. Nationalism is a two-pronged strategy for India. It defies imperialism at the global level and fosters a spirit of achievement in the Indian context.

Thevar sought to unify the country by establishing a strong foundation through active participation in governmental affairs. In his scheme of democracy, Thevar stood for an Independent Federal Socialist Republic. He wanted his native language to be an official language. However, he insisted that one should also learn English and construct a democracy through economic reforms with socialist content. He wanted to establish a political system, characterised by authoritarian rule, to bring about rapid socio-economic change. He was for establishing socialism before practising institutional democracy. When Jayaprakash Narayan came to Tamil Nadu in 1937, the Thevar supported him, which enabled the Congress Socialist Party to establish a foothold in the state. In 1938, the Mill Labourers Association, organised by socialists in Madurai, was under the direction of Thevar.

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An Analytical and Subaltern Perspective on The Nanguneri Incident of Caste Violence and the Justice K. Chandru Commission's Recommendations

Raphael Vellankanni¹ and M.C. Raja²

Introduction

A multitude of caste atrocities in various forms continue to be inflicted upon Dalits in Indian society, which is intrinsically caste-ridden. Moving forward with immense hope amidst these cruel caste-based discriminations and subjugations has become a daily reality for Dalits in this country. Despite advancements achieved by the state in science and technology, caste continues to play a pivotal role in determining socio-economic and religio-political relationships among its citizens. The situation is so dire that casteism is deeply entrenched in the minds of Tamils, to the point that their younger generations are even more vigorous and adherent to the caste system than their ancestors. This is evident from some of the recent incidents of caste violence perpetrated by school-going Hindu caste adolescents.

Nanguneri Atrocity (2023)

On August 9, 2023, a tragic incident occurred in Nanguneri, Tirunelveli district, where a 17-year-old Dalit boy and his 14-year-old sister were brutally attacked by three of his classmates, armed with a sickle. The attack stemmed from caste pride, with the perpetrators belonging to the Maravar community, a prominent OBC group within the Mukulathors. Following the assault, the siblings underwent multiple surgeries and spent 75 days in the hospital. They have since moved to Tirunelveli town, where the state government provided them with permanent housing. While their physical wounds are healing, the psychological trauma remains. The 17-year-old boy, bearing scars and stab wounds, expressed uncertainty about his full recovery, noting that he still cannot fully

lift his left hand and believes it may take years to regain normal use. His immediate focus is on preparing for his upcoming public exams. The family hopes to relocate to Chennai after he finishes his higher secondary education, seeking to escape the fear that continues to grip them. The boy's mother, Ambikapathi, an Anganwadi worker, shared her worries, saying, "We cannot live in fear indefinitely. Relocating to Chennai may bring peace to our lives." Meanwhile, the juvenile attackers have been readmitted to a government school as part of their rehabilitation.

The murderous attack that took place on August 9, 2023 in Nanguneri reveals the entrenched caste pride and hegemonic mindset prevalent and imbibed in the young generations of Caste Hindus as well. Within the deeply entrenched caste system, Dalits continue to endure multiple forms of oppression, with segregation and exclusion among the most degrading. Untouchability stands as the key instrument enforcing this exclusion, defined by scorn and rejection. This marginalization impacts Dalits on every level—physical, geographical, social, intellectual, religious, and psychological. As a consequence, they are forced to live in a constant state of inequality, carrying the burden of persistent societal stigma.

Causes of the Caste Atrocity

When we pose the question, 'Where does the problem lie?', the answer can be understood in two ways: internal (psychological) and external (societal). We will begin by examining the external factors contributing to these atrocities, before addressing the internal ones in the following section.

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External Factors

a) Defects in Socialization Process

In the Indian social context, there is a lack of natural socialization between Dalits and non-Dalits. Social interaction requires recognizing that others have minds with differing knowledge, attitudes, and abilities, while also acknowledging sufficient common ground to enable meaningful communication. However, for Dalits, this process of socialization does not unfold as it should. This systemic subjugation affects Dalit adolescents during their formative years. As members of the Dalit community, these students have faced social segregation for nearly three millennia. They reside in *cheris*—isolated, low-lying areas disconnected from mainstream Hindu society.

b) Conscientising Education

The education has to bring “certain changes in the intellects, characters and behaviour of men/women.” As a result of access to education by some Dalits, they inevitably begin to speak out, demanding dignity and equality. It also helps them recognize their strengths and weaknesses, and exposes them to the harsh realities of oppression and discrimination. They seek to assert their rights and strive for liberation from various forms of discrimination. In doing so, their actions inherently challenge the long-standing hegemony and privileges historically maintained by those upholding the caste system. Nanguneri incident erupted from this thought in the minds of the oppressors as Chinnadurai was excelling in his studies.

Internal Factors

a) Dyche’s Inability

The psyche of Dalits, which has been profoundly damaged by centuries of social segregation, religious discrimination, economic exploitation, and political oppression spanning nearly three millennia is collectively referred to as dyche by Kalyani Hazri. This dyche struggles to cope with the aggressive and brutal attacks from their oppressors. This is particularly true for young adolescents, such as Chinnadurai and Chandra Devi. In such instances, the Dalit psyche can only adopt a defensive stance in an attempt at self-

preservation. This was precisely the case in the Nanguneri incident.

b) Caste Delusion in Casteists

In psychiatry, a delusion is defined as a false belief or conviction that an individual develops regarding a particular object or phenomenon, resistant to rational argument. Caste delusion, a byproduct of the caste system legitimized by Hinduism, has profoundly affected the psyches of both the perpetrators (caste-conscious adolescents) and the victims (Dalit children). Consequently, caste-affected adolescents have become unable to perceive each other as equal human beings, nor can they recognize and respect one another based on shared humanity. The various symptoms and behavioral issues exhibited by these adolescents reflect the presence of a psychological disorder, specifically caste delusion, prevalent among members of the so-called upper caste adolescents.

Critical Reading of the Recommendations of the One-Man Committee’s Report

On 23 August, 2023 – exactly two weeks later the brutal attack on two Dalit school students, Chinnadurai and his sister, Chandra Devi, by six of his classmates – the Tamil Nadu government constituted the One-Man Committee, to be headed by Justice K Chandru, issuing a fresh Government Order (G.O.) (Ms) No. 152 (School Education Department dated 23-08-2024) coupled with the Terms of Reference for the Committee. The Committee headed by Justice K. Chandru received 2741 responses as views and suggestions from “government departments, universities, colleges, schools, NGOs and individuals” in response to the notices sent by the Committee through its first Circular (No.1/2023) to all concerned stakeholders. Following a comprehensive and meticulous investigation into the caste-related issues prevalent in the state, particularly within schools, the committee submitted a 600-page report to the Tamil Nadu government on June 18, 2024.

Critical Remarks Outside the Recommendations

The Committee has not directly answered to the some of ‘Terms of References’ it got through the (G.O.) (Ms) No. 152 (School Education Department) dated 23-08-2024. The attention to be drawn to no. 3 of the

Terms of Reference which obligates the Committee to *advise the government on setting up a Grievance Redressal Mechanism to enable the students to vent their grievances*. In my point of view, the Committee has failed to strongly suggest a Grievance Redressal Mechanism. It merely suggests setting up of a grievance box which will be opened at least once a week and would address those grievances raised promptly without any further delay. From the tonality of this suggestion, one is given to understand that the heads of the schools, colleges and universities will be the head or executor of this suggestion. What if the head of the team is headed by people like ‘the principal’ of the government college, Tirunelveli who, missing the purpose of the circular, himself/herself forced students to write a single sentence to do away with the reservation? Or what if the team in universities headed by a vice-chancellor like the one who committed a shocking howler by hiding the reality and stated that there are no issues of caste in the university, while the case was (still is) just the opposite i.e., the employees and teaching faculty face a lot of problems based on caste-discrimination.

Critical Reflections on the Recommendations

The suggestions given under the Long-Term Goals – grouped under three subheadings – by nature are like frameworks in preventing any such event in future through policy making; social legislation; involvement of local bodies in primary education. The suggestions under the title ‘Cannot Wait Anymore’ are the immediate actions to be taken without delay. They are 20 in number. A few of these recommendations are studied in depth against the background of socio-political milieu in which some conservative forces try to bring division among Dalits and out of this confused atmosphere they try to gain their vested interests fulfilled and ultimately their casteist and fundamentalist psyche retaining the position of hegemonizing power in all realms possible.

Theoretical Frameworks of the Recommendations

The Committee’s recommendations fall under the following theoretical frameworks:

(i) Restorative Measures: the Committee has not suggested any immediate rehabilitation and

compensation to the victims of the caste violence at Nagnuneri – except mentioning in the report the immediate actions taken by the government like shifting of their family to the town in a well-furnished house – as the case is before the honourable Court.

(ii) Structural Reforms: The following recommendations which are grouped under the title, ‘Cannot Wait Anymore’ fall under this category: Removal of the Caste Appellations from schools names (no.1); Immediate implementation of the Unified Control of all types of schools including the Kallar Reclamation Schools and the Adi Dravidar Welfare & the Tribal Welfare Schools (no.2); Periodic Transfer of Teachers & Officers (CEOs, DEOs, BEOs) and Non-Posting of Teachers belonging to the dominant caste of that area (no.3); Holistic Teacher Training – incorporating Orientation towards Inclusivity, Child Pedagogy, and Social Justice etc. (no.4); Inclusion of topics based on Social Justice, Equality etc. in School Curriculum (no.5); Seating arrangements of Students in Classrooms on alphabetical order (no.6); Maintaining Confidentiality of Caste Names of Students (no.7); Creation of and strict adherence of ‘Code of Discipline’ for all students (no.8); Banning the use of mobile phones on school campuses (no.9); Conduction of Ara Neri Classes from VI to XII Classes (no.10); Appointment of Counsellors (no.11); Appointment of School Welfare Officer (SWO) (no.12); Provision of Grievance-Box (no.13); Strict Reservation in higher secondary classes, especially in choosing science subjects (no.14); Compulsory National Service Scheme (NSS) – 9th to 12th Standard (no.15); Establishment of Social Justice Students Force (SJSF) (no.16); Establishment of Black Level Food Kitchens (no.17); Restriction on the Use of School Properties for Non-Educational Purposes (no.18); Declaration of Areas as Caste Atrocities Prone and Constitution of Special Intelligence Units (no.19); and Necessary and appropriate steps to address the issue at the societal level for communal harmony and caste eradication.

(iii). Preventive Strategies: The recommendations proposed under the heading of ‘Long Term Goals’ in the report fall under this category. They are: Special Legislation to enforce a policy of social inclusion and

eradication of caste discrimination (no.1); Enhance Local Bodies' control over Primary Education (no.2); and Amend the Tamil Nadu Societies Registration Act, 1975, to prevent Caste Appellations in the Names of Educational Institutions (no.3).

If at all, the Govt. bring them under a single roof by all means with good intentions, it should ensure and promise the following things: 1. to mark those schools in the government records as they exist now otherwise the number of posts/appointment of Adi Dravida teachers will face a serious consequences; 2. to make sure that Dalit students are not discriminated on caste basis or forced to do menial jobs like cleaning toilets, cleaning vassals or teachers tiffin boxes or sweeping the school premises etc.

Why does the Committee emphasise to implement this recommendation in a hurried manner while already, i.e., much before the occurrence of the Nanguneri incident, the State government expressed its intention to bring all the Kallar Reclamation, Adi Dravidar Welfare and Tribal Welfare schools under the School Education Department considering them as Govt. Public Schools. Why cannot the State Government give a chance and a time to discuss with the present Dalit intellectuals, social activists, Associations and NGOs' that work for their upliftment in various realms to put across their opinions and views; and then decide democratically?

Conclusion

The one and only reason behind all the incidents of caste violence like that of Nanguneri is the casteist mindset, revealed through their fury leading to such inhuman activities, that make those people “enjoyed the monopoly of education, employment, power and property” could not “digest or tolerate the emergence of these sections of people who were till then considered socially as inferiors and untouchables”.

Notes and References

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Critical Appraisal on Tamil Nadu as Land of Social Justice,” <https://thewire.in/caste/notes-from-a-conference-a-critical-appraisal-on-tamil-nadu-as-land-of-social-justice> [accessed September 8, 2024].

2. See *Deccan Herald*, “Tamil Nadu schools become battlefields of caste pride,” <https://www.deccanherald.com/specials/tn-schools-become-battlefields-of-caste-pride-2785163> [accessed March 10, 2024].
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5. See M C Raj and Jyothi, *Dyche: The Dalit Psyche – The Science of Dalit Psychology – Reconstructing Indian Nationalism*, (Tumkur: Ambedkar Resource Centre, 2008), 19. See also Kalyani Hazri, “Exploring Dyche: A Reading of Yoikana,” <http://ijellh.com/wp-content/uploads/2014/07/4-47-58.pdf> [accessed 10, March 2024].
6. See Shura Darapuri. “Caste Delusion, Buddhism and the *Dalit* Psyche,” *Voice of Dalit*, Vol. 3 (2), (2010), 118.
7. This was a fresh G.O. because a couple of days ago, i.e., on 21st August, 2023 a G.O.(Ms) Numbered 144 (School Education Department) was issued but due to some issues with it. This fresh one was issued. See Justice K Chandru, *Nanguneri Never... Ever: Caste Violence in Educational Institutions (A Report commissioned by the Tamilnadu Government)*, (Chennai: Bodhivanam Publisher, July-2024), 8.
8. See Justice K Chandru, *Nanguneri Never... Ever: Caste Violence in Educational Institutions (A Report commissioned by the Tamilnadu Government)*, (Chennai: Bodhivanam Publisher, July-2024), 8.
9. Justice K Chandru, *Nanguneri Never... Ever: Caste Violence in Educational Institutions (A Report commissioned by the Tamilnadu Government)*, (Chennai: Bodhivanam Publisher, July-2024), 12.
10. ePjpauru; Nf. re;JU> ehq;FNeup ,d;Wk; vd;Wk; Ntz;lhk;> (nrd;id: Nghjptdk;> Mf];l;-2024).
11. Justice K Chandru, *Nanguneri Never... Ever: Caste Violence in Educational Institutions (A Report*

- commissioned by the Tamilnadu Government), (Chennai: Bodhivanam Publisher, July-2024), 9.
12. Justice K Chandru, *Naguneri Never... Ever: Caste Violence in Educational Institutions (A Report commissioned by the Tamilnadu Government)*, (Chennai: Bodhivanam Publisher, July-2024), 15.
13. See Justice K Chandru, *Naguneri Never... Ever: Caste Violence in Educational Institutions (A Report commissioned by the Tamilnadu Government)*, (Chennai: Bodhivanam Publisher, July-2024), 15.
14. See Justice K Chandru, *Naguneri Never... Ever: Caste Violence in Educational Institutions (A Report commissioned by the Tamilnadu Government)*, (Chennai: Bodhivanam Publisher, July-2024), 16.
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Technology and Early Tamil Cinema

Dr. S. Anbalagan

Introduction

Nowadays, cinema has become a field of entertainment and a field where new technologies are introduced to help people experience places they cannot afford to go. Growth of cinema is judged on the basics of technology achievement. Over a period of a century, technology has been an inseparable part of cinema's growth story. Every time new technologies are introduced, the method film making goes through may changes and allow the film maker to convey new meaning.

Almost every technology used in cinema originated either in Europe or in America. However, they made their way to Indian cinema within a short period of time. The reason for this quick absorption is due to producers' and directors' perseverance and they wanted to make Indian cinema comparable to those produced in other parts of the world, where technology was at the forefront of cinema.

In the early period, drama was seen as a medium only for entertainment. Then it became a field where the actors could showcase their talents and show the people the changes happening in the society. It became stronger and more powerful through the use of the lighting and sound technologies introduced in those periods.

Towards the end of the 19th Century, the Western world was eager to make that even better.

Joseph Plateau, Girini, Sir John Hershell, Edward Maybridge, E. Niepce Daguerre, W.L.K. Dickson, Robert W. Paul, and Thomas A. Edison contributed immensely and laid the foundation to make cinema what it is today. Kinetoscope, developed by Thomson A. Edison, was a turning point. Using this device, moving pictures were seen through the use of a lens. Then he tried to make this technology work in film roles. At the same time, Auguste and Louis Lumière from France showcased motion pictures on a screen so that many people can watch at the same time. Consequently, they started producing short films and found success. Among these successful productions was *The Arrival of Train*.

In 1896, at Watson Hotel in Bombay and Elphinstone in Calcutta and in 1897, at Victoria Public Hall, the movie *The Life of Jesus* was released. Later, cinema gained public interest as an entertainment medium and commercial importance for producers. In India R.G. Torney produced the movie *Pundalik*. In the following year, Dadasaheb Phalke produced the movie *Raja Harichandra*. All these were silent films. After gaining some experience in producing movies in North India, Nataraja Mudhaliyar produced and released the

movie *Keesagavadhamin* Madras. Following him, Venkaiya, Prakasa and Samikkannu Vincent produced a number of silent films in Madras.

India's First Cinema

Du Pont, a French man, made a film on Jesus, "The Life of Jesus" in 1895. Within two years, the film was screened in India. Du Pont came to India in 1897 and screened the first scene of the film in Calcutta. Manek D Chetna screened this film daily. Phalke was watching this film in 1911 and he was inspired by this film. He wondered why the stories of the Indian gods of Krishna or Rama could not be filmed this way, featuring the places of Gokula and Ayodhya. The thought was so intense that he watched the film continuously, show after show. He spent the next two months watching almost all the films screened in Bombay. Not only did he watch, but he also analyzed each of the films, on their technique, story line, characterization and so on. He was strongly enveloped by the desire to produce a film and he immediately acted on the idea.

When Phalke ventured into film production, he was 40. He bought a camera for five dollars and captured the sprouting of a seed. He screened this small film and collected Rs. 10,000 from his friends. With this money, he went to London on first of February, 1912. He met an English man, who was running the magazine *Bioscope*. However, Phalke's early efforts did not yield fruits easily but at the same time, Phalke was in no mood to give it up. It took eight days for Phalke to convince him. Finally, he helped Phalke to buy equipment for his film-making. He also introduced Cicil Earth who taught the nuances of film-making to Phalke as well as took him to various studios for hands on experience.

Phalke came back to India after two weeks and filmed a 100-foot-long movie, with his wife and children acting in it. He screened the film to a financier and received monetary help. In May 1912, he started working on his first full-length film *Raja Harichandra*. It took six months for him to complete the project, in which Phalke was the director, script writer, editor, and everything. The 3700-foot-long film was screened on 13

May 1913 and ran for 23 days. This was the first film directed by an Indian.

First Cinema in Madras

Edward screened the first movie in the Victoria Hall, in Madras, in 1897, two years after the people of Paris saw a film. This was part of an experiment by Lumiere brothers to find whether such feature films would be successful. This was also the time when many scientific inventions were slowly but steadily influencing the lives of the people of Madras. Motor cars, with excessive noise, had become a symbol status. Tram services were started two years earlier. Telephone service was made available, though rare. Music records were available, and cinema was being shown to the people. Short pieces such as *Arrival of a Train* and *Leaving the Factory* were shown. Lanternists were trying novel ideas to attract people. However, there was no permanent place to show them. The exhibitors, most of them Whites, were using open spaces in the parks, beach and the like. Warwick built the first theater of Madras – the Electric Theatre – in 1900.

In 1905, Samikkannu Vincent, who would become a prominent person in the history of Tamil cinema, met Du Pont. Du Pont was returning from Sri Lanka after exhibiting his films and had decided to return to France as he was unwell. Samikkannu decided to buy the equipment and the film rolls for a small amount. This turned out to be an inflection point in the history of Tamil cinema.

Samikkannu was a draftsman in the Railways in Trichy. In 1905, quite by accident, he met Dupont, a Frenchman, who was returning from Sri Lanka after holding film shows. For a sum of Rs 2000, Dupont's equipment, along with a copy of the forty -five- minute short film, *Life of Jesus Christ*, changed hands. Vincent screened the first show in St Joseph's School in Tiruchi. He called his unit Edison's Cinematograph and toured Madurai, Tirunelveli and Rameshwaram, holding shows of the film, using carbide jet-burners for projection. He came to Madras and screened the film for seventy- five days. Soon he tied up with Pathe of the United States, a well-known pioneering film all over the Presidency.

During 1905, electric carbons were used for motion picture projectors, and during the same year, Vincent established his first tent cinema at Madras, called Edison's Grand Cinema, with megaphone from Esplanade. and equipments bought from Kement Company of London. This was a novelty for the citizens.

The Tent Cinema and Theatres

The electrically-lit tent and the new equipment attracted large crowds. The shows were a huge success. Hence he took his tent cinema to Bombay, Luck now, Lahore and Peshawar, Burma, and also traveled to Malaya, with his equipment. By 1909, he started using electric carbon for projection. The electrically-lit tent and the new equipment attracted number of people. Aware of the advantages of having a brick and mortar cinema house, he built one in his hometown, Coimbatore, in 1914 and called it Variety Hall. This place still exists, though under a different name and ownership. Vincent imported films from abroad and also dealt with movie exhibition equipment.

The year 1914 was an important one in the socio-cultural history of South India. The first cinema theatre was introduced in that year. It was the first cinema theatre in Coimbatore and also became the first theatre of the then Madras Province, which included the present Tamil Nadu, Kerala, Karnataka and Andhra. The man, who laid the foundation stone for the emergence of a 'dream factory' in South India, was none other than Samikannu Vincent.

Later, when talkies arrived, it became Variety Hall Talkies. This institution turns 100 this year, and it still functions as a movie hall, now called Delite Theatre. Winfred Paul, Samikannu's grandson, who spent close to 10 years with him, explained how Variety Hall Theatre initially screened only Tamil films. The audience sat on a sand floor. Chairs were put up only for important people. As the silent film unfolded on the screen, a person with a microphone stood in front and explained the sequences. "When talkie films came, two floors a floor for benches and another one for back benches were added. Then came the balcony with chairs. And the chairs then gave way to sofas." The Hall could hold 700 people. The ceilings were arched and

were fitted with fans. Paul remembers how *zamindars* from the neighbouring *Uthukuli Zamin*, came in their plush cars, to watch the films.

Later, when Central Studios was established in Coimbatore in 1937, he joined the board as one of the directors and involved himself in its activities for some time. Like most pioneers, he is today a forgotten man. Not many remember his contribution to South Indian Cinema, outside his native borough. In 1933, *Valli Thirumanam* was based on a famous tale about Lord Muruga. The National Movietone of Bombay also released a film titled *Valli*, during the same year, starring T.S. Santhanam and Pankajam but that film failed. However, this *Valli Thirumanam*, jointly produced by Pioneer Film Company of Calcutta and Coimbatore-based exhibition business magnate Samikannu, achieved grand success. Heroine T.P. Rajalekshmi's popularity soared after this film and she was hailed the "*Cinema Rani*" (Queen of the Movies) by the media and masses. This was a big box office success and the first money spinner of Tamil Cinema, introducing a craze for mythological films. The film was made in just 10 days. When the prints were taken out of the laboratory, at Calcutta, for dispatch to Madras, it was found that one of the negative reels was missing. As the release date was already announced, the film was released without that reel. The first major box office success in Tamil cinema, it had three shows in theatres, which was unusual at that time. It was also played in noon shows, at New Elphinstone Theatre, on Mount Road, Madras. When the film was running well, the missing negative reel was found in Calcutta. The producers made prints of that reel and sent it to Madras to be added to the prints already in circulation. He used this opportunity innovatively and brought out wall posters, announcing that the missing reel had been found and the film would now be screened with the additional reel. This created another sensation and even people, who had watched it earlier, came back to watch the film again, thus adding to the box office collections. This innovation of adding a missing song or an additional song to an already running film, is followed even today for new films in Tamil Cinema.

Rangaswamy Nataraja Mudaliar

Rangaswamy Nataraja Mudaliar was born, on January 26 in 1885, at Vellore. His father, T. Rangaswamy Mudaliar was a successful and respected businessman. After his high school education, Mudaliar relocated in Madras, to make his way into automobile spare parts dealership in the provincial capital. One of his uncles was the legendary doctor in Madras, M. R. Guruswamy Mudaliar. In the City, he set up a bicycles business in partnership with his rich cousin, S. M. Dharmalingam Mudaliar under the name and style of 'Watson & Company'. A cycle was then sold at Rupees 25 and it was still a novelty, especially in rural areas, where it was known as 'Rubber Vandī'. The business flourished and in 1911, the partners acquired a foreign firm, Romar, Dan and Company, dealing with the import of American cars and automobile spares. At that time, Addison and Company was the only firm in the City, dealing with American cars. Thus Mudaliar was the first Indian to sell American cars, which were available at Rs. 1,000 per car. Besides business, he had a lively interest in photography and the new medium of 'moving pictures'. As the cycle and later car and spare parts merchant of Madras, he was drawn into the new medium inspired by the films of Dadasaheb Phalke and R.G. Doornie.

First Silent Movie

The credit for making the first silent film in Madras City, goes to R. Nataraja Mudaliar, who made *Keechaka Vadham* (1916), in his own studio, The India Film Company, on Millers Road, Purasawalkam, in Chennai. He was the writer, camera operator, editor, producer and director of the historic film. The 6,000 feet long "*Keechaka Vadham*" was a success, both critically and with box-office collection. This film was a hit and he also made a few more before calling it a day. Though '*Keechaka Vadham*' was silent. People could easily understand because this film was the mythological film. There were inter title cards between shots, explaining the dialogue or action. They were written in several languages, including Tamil, Hindi and English. The Tamil inter-titles were written by Pammal Sambandam Mudaliar; one of the founding fathers of the Renaissance of Tamil Theatre and he was also involved

in films in the early days (he was a city civil court judge). The Hindi inter-titles were written by Devdas Gandhi (Mahatma Gandhi's son and Rajaji's son-in-law), later a well-known journalist and editor of the Delhi-based English daily, *Hindustan Times*. A lawyer by profession, Rangavadivelu was part of the famous city-based amateur drama troupe, Suguna Vilas Sabha (SVS was promoted by Sambandam Mudaliar, during late 19th Century). With his four-feet long dark hair and skill of playing female roles, he was the 'heroine' of all the SVS-plays and he was quite a draw.

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மார்க்சிய நோக்கில் தமிழ்நாட்டு வரலாற்று வரைவியல் கி.பி 600 முதல் கி.பி. 1565 வரை

ஆ. கலைச்சல்வி

முன்னுரை

மார்க்சியம், ஓர் அரசியல் சபாருளாதார சித்தாந்தமாக விளங்கினாலும்,அது சமூகவியல் அடிப்படைகளை விளக்குகிறது ஒரு சித்தாந்தமாகலின், அழகியல், கரல, இலக்கியம், ஆகியவற்றையும் அது விளக்குகிறது; ஏசை'ல், இரவ சமூகத்தின் பண்புகளாகவும் பகுதிகளாகவும் இருப்பவ. மார்க்சியம் என்பது, மை'த சமுதாயங்களின்

இயங்கியரல அனைவதற்காக உருவாக்கப்பட்ட சகாள்ரக யாகும். இது, சமூகங்களின் இயக்கத்தர வர்க்க உலவுகளின், வர்க்கமுரண்பாடுகளின் அடிப்பரடயில் விளக்குகின்றது. வரலாற்றுப் சபாருள்முதல்வாதமும் இயக்கவியல்

சபாருள்முதல்வாதமும் மார்க்சியத்தின் அடிப்பரடத் தத்துவங்களாகின்றன. மார்க்சியத் தத்துவத்தர சஜர்மன்நாட்ரடச் நசர்ந்த கார்ல்மார்க்கம் ஃபிரசடா'க் ஏங்கல்சும் 19ஆம் நூற்றாண்டின் நடுப் பகுதியில் நதாற்றுவித்தைர். இத்தத்துவம் பின்னர், ருஷ்யப்புரட்சிரயத் நதாற்றுவித்த சலை'னாலும் சீதைதில் மாசபரும் புரட்சிரய உருவாக்கிய மாநசதுங்கினாலும் நமலும் வளர்த்ததுக்கப்பட்டது. மார்க்சியத்துக்கு முன்பிருந்த தத்துவங்கசளல்லாம், உலகத்தர விளக்கத்தான் சசய்தை. மார்க்சியம் மட்டும்தான் உலகத்தர மாற்றுவதற்கு வழிகாட்டியது. ஏங்கல்ஸ் குரை'ப்பிட்டநபால மார்க்சியம் என்பது, சவறும் நகாட்பாடு மட்டுமன்று; அது, சசயல்முரைக்கான தத்துவமாகும்.

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வரலாற்றுப் சபாருள்முதல்வாதம்

மார்க்சியத் தத்துவத்தின் மிக முக்கியமான பகுதி வரலாற்றுப் சபாருள்முதல்வாதம் ஆகும். மை‘த சமூகத்தரதயம் அதன் வரலாற்று முன்னைந்நைத்தரதயம் அவற்றை‘ன் உற்பத்தி உவைகளின்வழிப் புா‘ந்துசகாள்வநத வரலாற்றுப் சபாருள்முதல்வாதமாகும். வரலாற்றுப் சபாருள்முதல்வாதம் சமுதாயஅரமப்ரப, அடித்தளம் (Base), நமற்கட்டுமாமை (Super Structure) என இரண்டாகப் பிரா‘க்கின்னது. நமது புவையமான சமுதாய வாழ்வியரல - சமுதாய இருப்ரப அடித்தளமாகக் சகாள்கின்னது. இது, உற்பத்தி சக்திகள், உற்பத்திக் கருவிகள் மற்றும் உற்பத்தி உவைகள் சசயல்படுகின்ன சபாருளாதார அரமப்ரபப் பற்றையது. சபாருளாதார அடித்தளம் என்பதிலிருந்து நமசலமுகின்ன அரசியல், சட்டம், சமயம், கரல, இலக்கியம் என்பைவற்றை நமற் கட்டுமாமைமாகவும் வரரயறுக்கின்னது. சபாருளாதார உற்பத்தி உவைகளின் சாராம்சமான அடித்தளம் என்பரதச் ‘சமுதாய இருப்பு’ (Social Being) என்றும் நமற்கட்டுமாமை என்பரதச் ‘சமுதாய உணர்வுநிரல’ (Social Consciousness) என்றும் அது நமலும் விளக்கு கின்னது. இதற்கடுத்தநிரலயில், சமுதாயஇருப்பு என்கின்ன அடித்தளம்தான், சமுதாய உணர்வுநிரல என்கின்ன நமற்கட்டுமாநைத்தரதத் தீர்மானை‘க்கின்னது என்று அடித்தளத்தின் தீர்மானைகரமான பாத்திரத்தர மார்க்சியம் வரரயறுக்கின்னது.

தமிழ்நாட்டு வரலாற்றை‘ன் இயல்புகள்

இந்திய நாட்டின் வரலாற்றைப் சபாறுத்த வரரயில் மிக சநடிய சதான்ரம வாய்ந்தது அதில் உரழுக்கும் வர்க்கத்தின் வரலாற்றை பதிவு சசய்கின்ன அணுகுமுரை மானைய கண்நணாட்டத்தில் அரமந்து அதன் மீதான தார்பா‘யங்கள் பலவும் விவாதத்துக்கு உட்படுவது பல அடித்தட்டு மக்களின் சமூக வரலாற்றை பதிவு சசய்யும் நபாக்கு சமீப காலங்களில் அதிகா‘த்து வருகினைது. பல வரலாற்று தை‘த் தன்ரமகள் சகாண்ட தமிழ்நாட்டின் வரலாற்றை மாற்றைய கண்நணாட்டத்தநாடு அணுகும் முரையில் இந்த

ஆய்வு நமற்சகாள்ளப்பட்டு இருக்கினைது. தமிழ்நாட்டின் வரலாறு என்பது இரும்பு கால பண்பாட்டின் துவக்கத்திலிருந்து (கி.மு. 1,400) பலதரப்பட்ட ஆதாரங்களாக கிரடக்கினைது. அரவ சபரும்பாலும் சதால்சபாருள் ஆதாரமாக சவளிப்படுகினைது தமிழ் நாட்டின் வரலாறு என்பது இரும்புகால பண்பாட்டின்(கிமு 1400) துவக்கத்தில் இருந்து பலதரப்பட்ட ஆதாரங்களாக கிரடக்கினைது. அரவ சபரும்பாலும் சதால்சபாருள் ஆதாரமாக சவளிப்படுகினைது. கிமு ஆனாம் நூற்றாண்டு முதல் தமிழ்நாட்டின் இலக்கிய ஆதாரங்கரள சகாண்டு கட்டரமக்க பட்டுள்ளது அரவ பதிசைண் கீழ்க்கணக்கு, எட்டுத்தாரக நூல்கள் மூலமாக அனையப்படும் பல கருத்துக்கள் அக்கால மக்களின் வாழ்க்கரய பற்றை‘ அனைய உதவினாலும் வரலாற்று சவளிச்சம் அரத பல குரைபாடுகரள புா‘ய ரவக்கினைது. அதில் சங்க கால வரலாறு இந்திய வரலாற்றை‘ன் ஒப்பிடுரகயில் இரும்பு காலம் அதாவது 16 மஹாஜைபதங்களின் காலத்தின் வரலாற்றுடன் சதாட்பு படுத்தி பார்க்க முடிகினைது. சமண சபைளத்த மதங்களின் தாக்கமும் நவத சமய கருத்துக்களிடம் இருந்து அரவ நவறுபட்டு இருந்திருப்பரத சமண மத நகாட்பாடுகள் ஆசீவக மாதமாக சதன்னை‘ந்தியாவில் பரவியரத வரலாறு நமக்கு உணர்த்துகினைது. தமிழ் நாட்டில் இலக்கிய ஆதாரங்களில் குறைப்புகள் மூலமாக பாண்டிய மன்னர்கள் மிக நீண்ட நாள் ஆட்சி சசய்தரத அனைய முடிகினைது. நசாழ மன்னன் கா‘காலன் ஆட்சியில் எழுச்சி சபற்றைரதயும் பின்பு விஜயாலய நசாழன் ஆட்சியில் 600 ஆண்டுகளுக்கு பிகை மீண்டு வந்தரதயும் குறைப்பிடலாம். களப்பிரர்கள் கி.மு.இரண்டாம் நூற்றாண்டுகளில் சினைய இறைக்குமுவாக

இருந்து பின்பு பாண்டிய, நசாழ மன்னர்களால் அவர்கள் கட்டுப்படுத்தப்பட்டு களப்பிர மன்னன் தாது நைசரை பாண்டிய மன்னன் கடுங்நகான் கிபி 575 வாக்கில் விரட்டியடித்தரத அனைய முடிகினைது. பின்பு பல்லவ மன்னர்கள் ஆட்சியிலும் வட இந்திய கலாச்சாரங்கள் தமிழ் சமூக மரபில் பல மாற்றைங்கள் ஏற்பட காரணமாக அரமந்தது. பிகை அபராஜித் வர்மரை விஜயாலயத்துடன் வீழ்த்திய

பிசை தமிழ்நாட்டின் வரலாற்றை ஒரு புதிய சவளிச்சம் கூட்டுகிறது.

தமிழ் சமூக வரலாற்றை உரழுக்கும் வர்க்கம்

தமிழ் நாட்டின் வரலாற்றை அடிப்பரடத் சதாழிலாக நவளாண்ரம அரமந்தது. மருதநிலப் பகுதியில் சநல்லும், கரும்பும் பயிர் சசய்யப்பட்டை. எள், சகாள், துவரர ஆகியை குைஞ்சி, முல்ரல நிலப்பகுதிகளில் பயிர் ஆயிை. சாரம, வரகு, திரண ஆகியை முக்கிய புன்சசய் நிலப் பயிர்களாகும். நதசைடுத்தல், கிழங்குகரள அகழ்ந்தசுடுத்தல், மீன்பிடித்தல், உப்பு விரளவித்தல் ஆகியை ஏரைய சபாருளாதார நடவடிக்கர்களாகும். சநசவு, சகால்நவரல, தச்சு நவரல, கருப்பஞ் சாற்றைலிருந்து சவல்லம் எடுத்தல், சங்கறுத்தல், கூரட முரடதல் ஆகியை முக்கிய ரகத்தாழில்களாக அரமந்தை. பண்டமாற்று முரையில் வாணிகம் நிகழ்ந்தது. சபாய் நகரங்களில் அங்காடி என்னை சபயா'ல் சந்ரதகள் இருந்தை. பகற்சபாழுதில் சசயல்படுபரவ நாளங்காடி என்றும், இரவு நநரத்தில் சசயல்படுபரவ அல்லங்காடி என்றும் அரழக்கப்பட்டை. கரடத்தரு நியமம் என்று அரழக்கப்பட்டது. சபாருட்கரளக் சகாண்டு சசல்ல எருதுகள் பூட்டப்பட்ட வண்டிகள் பயன்படடை. வணிகர்கள் சாத்து என்னை சபயா'ல் குழுக்களாகச் சசயல்பட்டைர். மிளகு, அா'சி, இஞ்சி, ஏலம், மஞ்சள், இலவங்கம் ஆகிய உணவுப் சபாருட்களும் சந்தைம், அகில் ஆகிய மணப் சபாருட்களும் தமிழகத்திலிருந்து அநரபியா, எகிப்து, உநராம் ஆகிய நாடுகளுக்கு ஏற்றுமதி சசய்யப்பட்டை. குரங்கு, மயில், யாரைத்தந்தம், முத்து ஆகியைவும் ஏற்றுமதியாயிை. கடல் வாணிகத்திற்குப் பாய்கள் கட்டப்பட்ட மரக்கலங்கள் பயன்பட்டை.

பல்லவர்கள் கால வர்க்கப் நபாராட்டம்

பிராமண்கரளத் தவிர பிசை சாதியினர் எல்லாரும் சதாழில்களில் ஈடுபட்டிருந்தைர். நூல் நூற்றைல், ஆரட சநய்தல், மட்பாண்டம் சசய்தல், ஆபரணம் சசய்தல், தங்க நவரல, மர நவரல, உநலாக நவரல, கால்நரட வளர்த்தல், பதைர் இகைக்குதல், பைம்பாகு சசய்தல், எண்ணய் எடுத்தல் முதலிய

சதாழில்கரளக் குடிமக்கள் சசய்து வந்தைர். கப்பல் கட்டும் சதாழிலும், மீன் பிடித்தலும் பிசை சதாழில்களாகும். ஒவ்வொரு சதாழிரலச் சசய்நவாரும் தைத்தை'யாக அரசிற்ரு வா' சசலுத்தி வந்தைர். சசங்காடி (சசங்காடி நவலி அல்லது சித்திர மூலம்) என்பது மிகச் சினைந்த மருந்துக்காடி. இது பல வரக நநாய்கரளயும் இரணங்கரளயும் நபாக்க வல்ல ஆற்றைல் சபற்றைது. இதரைப் பயிர்டுநவார் உா'ரம சபைநவண்டும். இதற்குச் சசலுத்தப்பட்டவா' சசங்காடிக் காணம் எபைப்பட்டது. 'கருசராங் கண்ணி' என்பதும் சினைந்த பயன்தரும் சசடியாகும். அது பல நநாய்கரள நீக்க வல்லது. இச் சசடியயப் பயிர்ட அல்லது விற்க உா'ரம தரப்பட்டது. அவ்வா'ரம சபைச்சசலுத்தப்பட்ட சதாரக கண்ணிட்டுக் காணம் எபைப்பட்டது. மரழ சபய்யாவிடில் பயிர் விரளயாது; நாட்டில் பஞ்சம் ஏற்படுதல் இயற்க. அத்துடன் ஓயாத சபரும் நபார்களாலும் அரசியல் நிரலகுரலய-மூலபண்டாரம்

வற்றை-அவ்வநாட்டுப் பண்டாரங்கள் வற்றை-நாட்டில் பஞ்சக் சகாடுரம தரலவிா'த் தாடலும் இயல்பு பல்லவப்நபரரசில் சதாண்ரட நாடு ஆற்றுவளம் நிரம்பச்சபற்றைன்று. மரழ இன்னைல் ஏா'களில் நீர் இராது. பல்லவர் ஆட்சிக்குட்பட்ட நசாணாட்டில் 'சசவிலித்தாய்' என்னை ஒம்பும் தீம்புறைக்கன்'யாறு மரழ சபய்யாவிடில் என்னை சசய்யும்! ஆற்றை'ல் மரழ நீர் வா'னும், நாட்டின் சசல்வ நிரல இழிவுற்றை'ருப்பின், நிரைந்த விரளச்சரல எதிர்பார்த்தல் இயலாது. அரசியல் மூலபண்டாரம், நாட்டுப் பண்டாரம், ஊர்ப்பண்டாரம் என்பரவ நபாரால் வற்றை' வயல்களில் நீர்மட்டும் குரைவை இருந்தும்

நசாழர்கள் ஆட்சியில் இயங்கியல் முரைரமகள்

இரும்பு, சசப்பு, சவள்ளி, தங்கம் நபான்னை உநலாகங்கரளப் பயன்படுத்தி அழகிய கரலப்பபாருட்கள், ஆபரணங்கள், ஆயுதங்கள் நபான்ரைவ தயாா'க்கப்பட்டை. பிரமாண்டமாை நகாயில்கள், அரண்மரைகள் கட்டப்பட்டை. இவற்றை'ல் சிற்பங்கள், ஓவியங்கள் நபான்னை

கரலப்பரப்புக்கள் சசதுக்கப்பட்டை. பட்டுத் சதாழில மிக உயர்தரமான பட்டுத் துணிகள் தயார்க்கப்பட்டு, சவனிநாடுகளுக்கு ஏற்றுமதி சசய்யப்பட்டை. காகிதம் மற்றும் புத்தகங்கள் தாளிப்பரை ஓரலகள் மற்றும் காகிதத்தில் புத்தகங்கள் எழுதப்பட்டை. நசாழர்கள் கடல் வழியாக பல நாடுகளுடன் வணிக உலவுகரள ஏற்படுத்தினர். வணிகப் சபாருட்கள் பட்டு, மிளகு, ஏலம், கைப்பான், சநல் நபான்னை சபாருட்கள் சவனிநாடுகளுக்கு ஏற்றுமதி சசய்யப்பட்டை. கங்கர சகாண்ட நசாழபுரம், தஞ்சாவூர் நபான்னை நகரங்கள் முக்கிய வணிக ரமயங்களாக விளங்கின. நசாழர்களுக்கு வலுவான கடற்பரட இருந்ததால், கடல் வழி வணிகம் பாதுகாப்பாக நரடசபற்றது. உநலாக நவரலப்பாடு, கட்டுமானம் நபான்னை துரைகளில் சதாழில்நுட்பம் வளர்ச்சியரடந்திருந்தது. விவசாயம், ரகத்தாழில், வணிகம் நபான்னை துரைகளுக்கு தைத்தை அதிகார்கள் நியமிக்கப்பட்டு, சிபைப்பானை கவைம் சசலுத்தப்பட்டது. சமூகத்தில் நீதி ஒழுங்கு நிலவியதால், உற்பத்திப் சபாருட்கள் பாதுகாப்பாகவும், எளிதாகவும் பாமாணப்பட்டை. நசாழர் காலத்தில் இருந்த உற்பத்தி முரைகள், அவர்கள் காலத்தில் இருந்த சசமுரமக்கும், தமிழகத்தின் சபாற்காலமாக அரழக்கப்படுவதற்கும் முக்கிய காரணமாக அரமந்தை.

நசாழர் காலத்தில் உரழப்பும், ஊதியமும்

நசாழர் காலத்தில் சமூகம், குைப்பாக நவளாண்ரம சார்ந்த சபாருளாதாரம் காரணமாக, உரழக்கும் வர்க்கத்தின் பங்கு மிக முக்கியமாதாக இருந்தது. அவர்கள் சமூகத்தின் முதுசகலும்பாக கருதப்பட்டை. நவளாளர்கள் இவர்கள் முதன்ரமயான உரழக்கும் வர்க்கமாக இருந்தைர். நிலத்தர உழுது பயிாட்டு, தாையங்கள், காய்கைகள்

மற்றும் பழங்கரள உற்பத்தி சசய்தைர். நசாழர் காலத்தில் நவளாளர்கள் சமூகத்தில் மதிப்புரடயவர்களாக கருதப்பட்டை. ரகவிரைஞர்கள் இவர்கள் பல்நவறு வரகயான

ரகவிரைப் சபாருட்கரள தயாாத்தைர். இதில் தச்சர்கள், சகால்லர்கள், நதாட்டிகள், ஆபரணத் சதாழிலாளர்கள் நபான்னைார் அடங்குவர். வணிகர்கள் இவர்கள் உற்பத்தி சசய்யப்பட்ட சபாருட்கரள உள்ளூர் மற்றும் சவனிநாடுகளுக்கு சகாண்டு சசன்று விற்பரை சசய்தைர். கடநலாடிகள் நசாழர்கள் கடற்பரடரய ரவத்திருந்ததால், கடநலாடிகள் முக்கிய பங்கு வகித்தைர். இவர்கள் வணிகப் சபாருட்கரள கடல் வழியாக சகாண்டு சசன்னைர். சபரும்பான்ரமயான உரழக்கும் வர்க்கத்தினர் நவளாண்ரம சார்ந்த வாழ்க்கரய நடத்தினர். இவர்கள் சபாய நில உா'ரமயாளர்களுக்கு குத்தரகக்கு நிலத்தர எடுத்து பயிாட்டைர். உரழக்கும் வர்க்கத்தினர் மிகவும் கடிமைக உரழத்தைர். குைப்பாக நவளாண்ரம சார்ந்த பணிகள் மிகவும் கடிமைராவ. குரைந்த வருமானம் சபரும்பாலான உரழக்கும் வர்க்கத்தினர் குரைந்த வருமானம் சபற்றைர். நசாழர் காலத்தில் உரழக்கும் வர்க்கத்தினர் சமூகத்தில் மதிப்புரடயவர்களாக இருந்தாலும், பிராமணர்கள் மற்றும் அரச குடும்பத்தரத் நசர்ந்தவர்கரள விட குரைந்த நிரலயிநலநய இருந்தைர். நசாழர்கள் நவளாண்ரமரய ஊக்குவித்தைர். கால்வாய்கள், குளங்கள் நபான்னை நீர்ப்பாசை வசதிகரள ஏற்படுத்தி நவளாண் உற்பத்திரய அதிகார்க்கச் சசய்தைர். இதன் மூலம் உரழக்கும் வர்க்கத்தினா'ன் வாழ்க்கரத் தரம் நமம்பட்டது. நசாழர் காலத்தில் உரழக்கும் வர்க்கத்தின் பங்கு மிக முக்கியமாதாக இருந்தது. அவர்களின் கடினை உரழப்பின் மூலநம நசாழ சாம்ராஜ்யம் சசழித்து வளர்ந்தது. நசாழர் காலத்தில் உரழப்புக்கு ஊதியம் என்னை நநரடி முரை இல்லாவிட்டாலும், பல்நவறு வழிகளில் உரழப்பாளர்களுக்கு ஊதியம் வழங்கப்பட்டது. உரழப்பாளர்களுக்கு ஊதியம் வழங்கப்பட்ட முரைகள் சபரும்பாலான உரழப்பாளர்கள், குைப்பாக நவளாளர்கள், நில உா'ரமயாளர்களிடம் இருந்து நிலத்தர குத்தரகக்கு எடுத்து பயிாடுவார்கள். இதற்கு பதிலாக, உற்பத்தியான சபாருட்களின் ஒரு பகுதிரய நில உா'ரமயாளருக்கு சகாடுப்பார்கள். இதுநவ அவர்களுக்கு கிரடத்த ஊதியமாக கருதப்பட்டது. தாையங்கள், எண்ணய் விரதகள் நபான்னை உணவுப் சபாருட்கள் ஊதியமாக வழங்கப்பட்டை.

ரகவிரைஞர்கள் தயார்த்த சபாருட்கரள ஊதியமாக வழங்குவது உண்டு. சில

சமயங்களில், குணப்பாக அரசாங்க பணிகளுக்கு நநரடி பணம் ஊதியமாக வழங்கப்பட்டிருக்கலாம். ஆனால், இது அரைத்து உரழப்பாளர்களுக்கும் சபாதுவான முரை அல்ல. உரழப்பு ஊதியத்தரத பாதித்த காரணிகள் ஒருவா'ன் சமூக நிரல, அவர் சபறும் ஊதியத்தரத பாதித்தது. பிராமணர்கள் மற்றும் அரச குடும்பத்தரச் நசர்ந்தவர்கள் அதிக ஊதியம் சபற்றை'ருக்கலாம். ஒருவா'ன் திரைம மற்றும் அனுபவம், அவர் சபறும் ஊதியத்தரத நிர்ணயித்தது. நாட்டின் சபாருளாதார நிரல, உரழப்பாளர்களுக்கு கிரடக்கும் ஊதியத்தரத பாதித்தது. பண்டகப் சபாருள் பா'மாற்றம்: பணத்திற்கு பதிலாக சபாருட்கள் பா'மானைக் சகாள்ளும் முரைநய நசாழர் காலத்தில் சபாதுவாக இருந்தது. நசாழர் கால சமூக சபாருளாதார அரமப்பு, உரழப்பு ஊதியத்தரத பாதித்த முக்கிய காரணி. நவளாண்ரம சார்ந்த சபாருளாதாரம் காரணமாக, சபரும்பாலான உரழப்பாளர்களுக்கு நிலம் மற்றும் உணவுப் சபாருட்கள் ஊதியமாக வழங்கப்பட்டது. முடிவு நசாழர் காலத்தில் உரழப்பு ஊதியம் நவீன காலத்தில் நாம் காணும் ஊதிய முரையிலிருந்து நவறுபட்டிருந்தது. சமூக நிரல, திரைம, சபாருளாதார நிரல நபான்னை பல்நவறு காரணிகள் உரழப்பு ஊதியத்தரத பாதித்ததை.

மார்க்கிய அணுகு முரையில் தமிழ்நாட்டின் வரலாற்று இயல்புகள்

ஐந்திரண நகாட்பாடுகள் எபைப்படும் குணஞ்சி,முல்ரல,மருதம், சநய்தல்,பாரல என்னை கட்டரமப்பில் வாழ்ந்த தமிழ் சமூகம் அதன் படிநிரல நபாக்கிலிருந்து மானை குணப்பாக பல்லவர் கால சூழலில் பல சமுதாய மாற்றங்கள் நரடசபற்றை அனெ'ந்து சகாள்ள முடிகிதை. அதன் சதாடர்ச்சியாக வந்த நசாழர் ஆட்சியிலும் அதற்குப் பிணை தமிழ்நாட்டில் நிரலசபற்றை விஜய நகர நாயக்க மன்னர்கள் ஆட்சியிலும் பல சமூக ஏற்றத்தாழ்வுகள் நிலவியரதயும் பல அடித்தட்டு மக்கள் சதாடர்ந்து சுரண்டப்பட்டு சசல்வ ஆதாரங்களும் பரட பலமும் சகாண்ட மன்னர்கள் தங்களது இருப்பர தக்க ரவத்துக் சகாள்ள

அடித்தட்டு மக்கரள சுரண்டி வாழ்ந்தார்கள். குணப்பாக பல்லவர்கள் காலத்தில் நிலவுரடரம சமுதாயம் வளர்ச்சி அரடந்தரத காணப்படுகிதை. சமுதாயமாக மானையது அதன் தாக்கம் பல முரைகளில் வரலாற்றை'ல் சவளிப்படுகிதை குணப்பாக பிராமணிய ஆதிக்கம் பல்லவர்கள் காலத்தில் இருந்து. அதிகா'த்தரதயும் பல வரலாற்று மாறுதல்கள் பல்லவர்கள் காலத்தில் ஏற்பட்டிருப்பரதயும் காணமுடிகிதை. குணப்பாக எளிய மக்கள் தங்களது உணவு நதரவக்காக தானைய நதரவக்காக நீர் பாசை வசதி நிலம் என்று அடிப்பரட சிக்கல்களுக்கு உள்ளாகி அவதி உற்றை வரலாற்று சசய்திகரள காணப்படுகிதை. நமலும் அவர்களது உரழப்பு சதாடர்ந்து சுரண்டப்பட்டு வந்தரதயும் நில உடரம சமுதாயம் நமன்ரம சபற்று நாடித்தட்டு மக்கள் தங்களது வாழ்வில் பல இன்னைல்கரள சந்தித்ததும் குணப்பாக மநகந்திரவார்மன் சிம்ம விஷ்ணு நபான்னை மன்னர்கள் காலத்தில் சபரும் பஞ்சத்திற்கு உள்ளாகி மக்கள் அவதி உற்றை சசய்திகரளயும் வரலாற்றை'ல் கல்சவட்டுகளும் இலக்கிய ஆதாரங்களும் நிரூபிக்கின்னை. நசாழர் காலத்திலும் விஜயநகர மன்னர்கள் மற்றும் நாயக்க மன்னர்கள் காலத்திலும் இந்நிரல சற்று மானை'னாலும் உரழக்கும் வர்க்கத்தின் மீதான சுரண்டல்கள் மட்டும் சதாடர்ந்து சகாண்ட இருந்தது. சாதி சபரும்பாலும் சதாழிலுடன் இரணக்கப்பட்டிருந்தது. உதாரணமாக, பிராமணர்கள் கல்வி, பூரச முதலியவற்றை'ல் ஈடுபட்டைர். ரவசியர்கள் வணிகம் சசய்தைர். சூத்திரர்கள் நவளாண்ரம மற்றும் ரகவிரைத் சதாழிலில் ஈடுபட்டைர்.

முடிவுரை

தமிழ்நாட்டின் வரலாற்றை கட்டரமப்பதில் இலக்கிய ஆதாரங்கள் மிக குணப்பிட தகுந்த பங்கு வகிக்கிதை அரதத் தாண்டி சபரும்பாலும் கல்சவட்டுகள்,சசப்படுகள்,

பட்டயங்கள் என தமிழ்நாட்டின் வரலாறு பல தை'த்தன்ரமயிலான வரலாற்றுப் நபாக்குரள சகாண்டது. அதில் அரசியல் சதாடர்பான வரலாற்றைநய சபரும்பாலும் அனெ'ந்து சகாள்ள

முடிகிதை ஆனால் சமூக வரலாற்றை புாந்து சகள்ள மாற்றைய அணுகுமுறையின் நதரவ இருக்கிதை உரழக்கும் வர்க்கம், அவர்களின் துயர், உரழப்பு சுரண்டல், மூலதை ஆக்கம். சசல்வத்தின் மூலங்கள் ஆதிக்க வர்க்கத்தின் மீதான பார்வ அடித்தட்டு மக்களின் மீதான சமூகப் புாதல், சமத்துவம் இல்லாத கட்டரம்பு, வணிகம், நமலாண்ரம, நுகர்வு என்று பல அடிப்பரட கண்ணாட்டங்கரள தமிழ்நாட்டின் வரலாற்றைல் புகுத்தி பார்க்க நவண்டிய அவசியம் உள்ளது. வரலாற்று உணர்வு ஒவ்வொரு தை' மை'தனுக்கும் ஒரு சமுதாயத்திற்கும் மிக நதரவயான ஒன்று. வரலாற்றைல் புரையபடும் தனவான கருத்துக்கள் பல அபாயங்கரள உருவாக்க கூடும். ஒவ்வொருவருக்கும், ஒவ்வொன்றுக்கும் 'கடந்த காலம்'என்னை ஒன்று உண்டு. வரலாற்றாளர்கள் வரலாற்று உணர்மகரள சதளிவாக ஆராய்ந்து சாயானை சான்று உதாரணங்கரள சகாண்டு விளக்க கடரமப்பட்டவர்கள் வரலாறு சமூக நநாக்கத்தநாடு முற்றபாக்கான ஒரு கண்ணாட்டத்தர எதிர்கால புாத்நலாடு கடந்த கால அனுபவங்கரள பல வரலாற்று புாந்துணர்ந்த உணர்மகரள சதளிவுபடுத்தி சமுதாயத்திற்கு சதளிரவ ஏற்படுத்தும் விதமாக அரமவது வளரும் தரலமுரைக்கு நல்வழி காட்டும்.

ஆய்வுக்கான சான்றுகள்

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Periyar's Perspective on Politicians: A Historical Study

Dr. S. Narayanamoorthy

E.V. Ramasamy, commonly known as Periyar, remains one of the most influential figures in Tamil Nadu's socio-political sphere. His sharp critiques of **politicians**, nationalism, corruption, and power abuse resonate to this day. Periyar's contempt for **politicians** who place personal ambition above public welfare serves as a powerful framework for analysing Tamil Nadu's political environment. This report delves into his views on **politicians** and governance, examining how

these critiques remain relevant in Tamil Nadu's modern political climate.

Periyar's Ideology and Political Critique

Born in 1879, Periyar's worldview was deeply rooted in rationalism, social justice, and human dignity. He founded the Self-Respect Movement, which sought to dismantle caste-based oppression and empower the marginalized. As the leader of the Dravidar Kazhagam, Periyar criticized **politicians** who were driven by power

and personal gain. He believed they were out of touch with the needs of ordinary people.³ This critique continues to provide a lens through which the functioning of contemporary political systems can be examined.

Political Environment of Tamil Nadu Post-Independence

After India's independence, Tamil Nadu's political landscape saw a significant shift, largely influenced by Periyar's ideas. The rise of Dravidian parties like the DMK (Dravida Munnetra Kazhagam) and later the AIADMK (All India Anna Dravida Munnetra Kazhagam) echoed Periyar's emphasis on social justice, rationalism, and anti-caste policies. Leaders like C.N. Annadurai, M. Karunanidhi, and M.G. Ramachandran (MGR) embraced Periyar's teachings, crafting policies that promoted Tamil identity, linguistic pride, and welfare schemes aimed at uplifting the marginalized.

Nationalism as a Tool of Exploitation

Periyar critiqued nationalism as a concept used by ruling elites and **politicians** to maintain control over marginalized groups. He argued that it often distracted from more pressing social issues like economic inequality and social justice. In Tamil Nadu, his scepticism about nationalism is reflected in how political parties frame their policies around regional pride rather than national identity. While this fosters cultural unity, it can obscure deeper socio-economic problems such as poverty and unemployment, which Periyar believed should be central to governance.

Corruption and Money in Politics

One of Periyar's most persistent critiques centered on the role of money in politics. He condemned how the quest for profit corrupted both leaders and the political system, leading to erosion in public trust. This critique is particularly relevant in today's Tamil Nadu, where vote-buying, dubious funding practices, and corruption scandals have plagued the political system. Periyar foresaw how unchecked money power could undermine governance, and his warnings still hold true today.

Key Aspects of Periyar's Political Critique:

1. **Money Corrupts Governance:** Periyar viewed money as the root of political corruption, warping governance and eroding faith in political institutions.
2. **Political Leadership Warped by Self-Interest:** He believed **politicians**, swayed by greed, prioritized personal gains over public welfare, shifting governance away from the needs of the people.

Abuse of Power and Neglect of the Common People

Periyar's critiques extended to the abuse of political power, arguing that it marginalized vulnerable groups and denied them access to essential services like education, healthcare, and justice. In modern Tamil Nadu, despite various social welfare commitments, marginalized communities continue to face significant challenges in gaining access to resources. Discrimination and inequality remain entrenched, a reality that underscores Periyar's warnings about **politicians** using political power to exclude rather than serve the people.

Moral Decay in Public Life

Periyar was an early critic of the moral decay he observed in public life, particularly among **politicians** who abandoned ethical principles in favour of personal ambition. He argued that this decay was a direct result of the commercialization of politics, where power and money took precedence over public service. In contemporary Tamil Nadu, corruption scandals and moral lapses among political leaders continue to reflect the very issues Periyar cautioned against.

Periyar's Influence on Tamil Nadu's Political Landscape

Periyar's ideas and activism profoundly shaped the trajectory of Tamil Nadu's political landscape. Key Dravidian leaders, including C.N. Annadurai, M. Karunanidhi, and M.G. Ramachandran, were deeply influenced by his ideology. Their policies, which transformed Tamil Nadu's social and political spheres,

carried forward Periyar's vision of rationalism, social justice, and equality.

- **Social Justice and Caste Abolition:** Inspired by Periyar's anti-caste stance, **politicians** like Annadurai and Karunanidhi implemented reservation policies and anti-caste laws, significantly altering Tamil Nadu's social fabric.
- **Rationalism and Secularism:** Periyar's advocacy for rationalism and the separation of religion from politics was embraced by leaders like Karunanidhi, who promoted a secular political culture in Tamil Nadu.
- **Tamil Identity and Regional Pride:** Periyar's emphasis on Tamil identity and opposition to the imposition of Hindi were echoed in the renaming of Madras State to Tamil Nadu, as well as in policies that promoted Tamil language and culture.
- **Welfare Schemes:** MGR and Jayalalithaa advanced welfare schemes like free mid-day meals and affordable canteens, aimed at addressing poverty and improving social welfare, aligning with Periyar's call for resource distribution and care for marginalized communities.

Periyar's Critique of Corruption and Abuse of Power

Despite the transformative policies influenced by Periyar, Tamil Nadu politics has not been free from corruption and power abuse. Periyar's sharp critique of the misuse of political power and the influence of money remains relevant today as corruption scandals continue to undermine governance and public trust.

Conclusion

Periyar's critique of **politicians** and politics offers powerful solutions to many persistent issues in society today. He believed that self-serving politics could be countered by fostering civic responsibility, transparency, and a focus on public welfare. Nationalism, often used as a tool for control, should be approached with rationalism, encouraging critical thinking and preventing its misuse for oppression. To address corruption and the influence of money in politics, Periyar advocated for ethical leadership and

political reforms, emphasizing campaign finance reforms and public accountability.

Marginalized communities must be empowered through education, affirmative action, and equal representation in governance, as Periyar championed social justice and equality. He also stressed the importance of preventing the abuse of power by promoting decentralization and strengthening democratic institutions. To combat the misuse of religion for political gains, he called for secularism and the separation of religion from politics.

At the heart of Periyar's vision was the promotion of rationalism and the elimination of caste-based discrimination. Through education, ethical governance, and a commitment to human dignity, his principles provide a blueprint for creating a more just and equitable society. By applying these solutions today, Tamil Nadu can move closer to realizing the vision of fairness, equality, and accountability that Periyar envisioned.

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Muslims and Dravidian Politics: The Dravidian Movement's Engagement with the Muslim Community

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Introduction:

The interaction between the Muslims and the Dravidian movement is one of the finest episodes and fascinating histories of South India, that needs to be thoroughly explored. Here, I would like to share one of the interesting episodes in those chapters. By the last decade of the Nineteenth century, Muslim Leaders like Humayun John Bahadur and Muhammad Abdullah Basha from the Madras Province supported the Congress Party at the time of its formation. But it did not have much of an impact on the Muslims in the Madras Province. Later, the Justice Party emerged, which was considered by the Muslims as a non-Brahmin

upper caste party. So, Muslims did not pay adequate attention towards the Justice Party except leaders like Sir Muhammad Usman. However, the emergence of the cultural and political identities of Muslims in Tamil Nadu was greatly influenced by the political developments that occurred between the rise of the Khilafath Movement and the Indian Independence. The Muslims of the Madras Province eventually became more mobilized towards politics during these times. In the meantime, Periyar made numerous attempts to incorporate the communal representation in the Congress Party. Finally, he ended his relationship with the Congress Party and Started Self- Respect Movement

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in 1925, which comprised of the Dravidian Ideology. The Muslims who already lost hope in the Congress and the Justice Parties, not surprisingly, were drawn to the Non-Political Self-Respect Movement, which was fighting intensively the prevailing superstitious beliefs and societal problems, and it also brought the Muslims of Tamil Nadu under the Dravidian Stock.

Conclusion:

The Dravidian Movement's commitment to social justice and the eradication of inequality resonated strongly with Tamil Muslims, who found common cause in their fight against oppression. This alliance led to a meaningful and organic relationship, allowing Muslims to assert their religious identity while remaining deeply connected to their Tamil heritage. The phrase by Qaid-e-Millath, "Islam is our Path; Sweet Tamil is our Language," captures this dual allegiance. Over time, Tamil Muslims have also contributed significantly to Tamil literature and culture, with notable figures such as Umaru Pulavar and Sheiku Thambi Pavalur leaving a legacy. However, the relationship between the Dravidian Movement and the Muslim community has not been without its challenges. While the Dravidian parties historically championed minority rights and welfare, in recent years, Muslim representation within both the DMK and AIADMK has diminished, leading to frustration among sections of the Muslim population. The lack of adequate political representation has led to feelings of marginalization within the Dravidian fold, despite the strong historical ties. Yet, the Muslim community remains hopeful. The shared history of cooperation and mutual respect continues to fuel optimism that the Dravidian parties will renew their commitment to inclusivity. There is a growing expectation that the movement, rooted in its ideals of social justice and equality, will rise to meet contemporary challenges and provide greater representation and opportunities for Muslims. This enduring faith in the principles of the Dravidian Movement shows that the community still believes in

the transformative potential of this political and social alliance. As the political landscape continues to evolve, the Dravidian parties face a crucial responsibility to address the grievances of the Muslim community, ensuring their voices are heard and their contributions valued. The future of this relationship will depend on how well the movement balances its founding ideals with the aspirations of all communities, including Muslims, who look forward to deeper engagement and continued collaboration in building a just and equal society. Hope, as always, knows no boundaries.

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Rise of Viduthalai Chiruthaigal Katchi - A Historical Compulsion

K.Rajendraprasath

Introduction

Caste and politics have been intertwined since the dawn of representative politics in Tamil Nadu. Before the establishment of political institutions, groups mobilized to articulate claims on the basis of caste constituencies and the rise of representative politics has simply served to cement the close link between the two. Despite the historical development of anti-caste radicalism in the state, Tamil Nadu politics has always been caste-driven. Partly because of this, the autonomous Dalit mobilization faded into relative obscurity between Independence and the late 1980s. Dalits were included in the broader categories of non-Brahmins and Tamils. They started claiming political equality in the 1990s. Indeed, the affirmation and mobilization of the early Dalit pioneers did not continue until the mid-Twentieth Century. Furthermore, the rise of a Dravidian movement, which saw the eradication of untouchability as central, campaigned for *samadharma* (equality) and forged a deep horizontal camaraderie between members of different castes. Only then did the subsequent emergence of caste parties and autonomous Dalit movements.

Rise of Viduthalai Chiruthaigal Katchi - A Historical Compulsion

Thol Thirumaavalavan was born on 17th August 1962 as a second son to Tholkapptan (Ramasamy). And Penyamnal, in the village of Anqanur in the Ariyalur District of Tamil Nadu. His father had studied until graduation, while his mother had no education. He had a sister and three brothers. He was the only member of his family who went on to higher education after completing his studies. He initially studied B.Sc. Chemistry and earned a Master Degree s in Criminology, before studying law at Law College in Chennai. He then began working in the Government

Forensic Department as a scientific assistant. He became more and more interested in politics in 1982. while still a student. He rose in reaction to the refugee reports about the Sri Lankan army's atrocities against Tamils in Sri Lanka. He started demonstrations and organized boycotts and conferences to support the cause of Sri Lanka around Madras Law College.

Thol.Thirumavalavan advanced to progress in the early 90s as a Dalit leader, and entered politics in 1999 by contesting in elections. After failing twice in 1999 and 2004 elections he rose to prominence by winning in 2009 elections from Chidambaram constituency. Besides, being a famous social activist and politician, Thirumavalavan is a famous author many books in Tamil include "Saadhiya Sandharpavaadha Aniyai Veezhtuvom", "Eelam Enral Puligal, Puligal Enral Eelam", "Aththumeeru, Hindutuvathai Veraruppom", "Tamizhargal Hindukkala?" and a few other minor works. He continues to captivate masses with his raw and fiery speeches. He shows much interest in the annihilation caste and promotion of the Tamil nationalism. He is providing a strong counter and alternative force the Dravidian parties. On 6th December 2002, as the D.P.I president he led thousands of people, predominantly the Dalits in changing their names to 'pure-Tamil' secular names for avoiding any religious connotations. Since he had already a secular Tamil name, he initiated the movement by changing his father's name, Ramasamy, to Tholkappiyar. Thus Thirumaavalavan became Thol. Thirumavalavn.

Thol. Thirumaavalavan leads the Dalit movement in the state of historic compulsion. The mainstream has monopolized intellectualism with the disastrous consequence that there continues to be a Brahminical mania over education, over degrees, over the lineages of thought. Thirumaavalavan's writings do not conform to

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the typical mainstream stereotype of Dalit writing. His writings have their roots in his work and they are at once chronicles, ideology, manifesto, documentation, denouncements, and criticism. His perspective is unparalleled and he enjoys a position of eminence within the Dalit movement as the General Secretary of the Viduthalai Chiruthaigal, as an elected Member of the State Legislative Assembly and Parliament and as editor of *Thaaimann*, a best-selling Tamil magazine on Dalit affairs.

The Dalits of Independent Tamil Nadu, who were once blindly fanatic about voting for D.M.K. or the A.I.A.D.M.K. have erased those identities to rally behind the *Viduthalai Chiruthaigal*. It started as a people's movement and boycotted elections. Later on it took the decision to enter politics which was considered crucial to protect their organization from being banned. His radical ideology was branded as 'violent' and 'extremist'. The casteist political forces aimed at stamping on him the seal of 'terrorist'. When the Viduthalai Chiruthaigal on the third front alliance contested in the Chidambaram and Permbalur Parliamentary constituencies in 1999, the casteist ruling parties and the state forces unleashed unprecedented violence on Dalits. Yet, the Dalits braved it out to vote, to accept and recognize the leadership of Thol Thirumaavalavan. In Chidambaram, in spite of all the rampages that charred the *cheris*, Thirumaavalavan, the Viduthalai Chiruthaigal candidate, polled more than two and a half lakh votes. The Viduthalai Chiruthaigal have proved that Dalits cannot be scared into silence. Thirumaavalavan's stirring two hour rally speeches have made him something of a cult figure among the Dalits of Tamil Nadu.

The V.C.K has taken on oath to strictly follow the political policies of Indian Constitution such as Equality, Democracy and Religionist non dependency. Moreover, they also preserve religious faith uniformly and remain as truthful to the political policies comprised by the Indian Constitution. The movement can be called as Viduthalai Chiruthaigal Iyakkam but it is also been considered as a political party.

The flag of the party has a leaping panther in the middle, the text the abolition caste system is the real freedom for common people in the upper part, the text 'Viduthalai Chiruthaigal' in the lower part which are written in white colour the symbol fully covered with black background. Half of the flag is blue in color and the lower half is red having star in the middle. Blue Stands for the freedom of labourers, red symbolizes Protest against social cruelties and star represents the morning star which is going to give a time of relief for the subaltern people

The five pledges of the V.C.K are aimed at the achieving the goals of the movement. These pledges guided the cadres in their struggle for the attainment of the goals. They are: Equality formed by demolishing caste system and religion; abolition of capitalism in order to sweep away poverty; freedom of the women and restoration of their empowerment; formation of united democracy by adoption the right of the ethnic groups; saving the lives from the domination of developed countries.

The V.C.K. functions as a movement of the Dalits in Tamil Nadu, This movement has the following aims which are to be achieved: Uniting the subaltern labourers and making them emerged as powerful political community on the guidelines of Ambedkar; Bringing the scheduled or casteless to possess leadership in the fields such as political, society, economy and culture; destroying the variation found between the ethnic groups in the name of language, caste etc., corruption and exploitation should be put an end and united public democracy should be formed; demolishing partitions in the name of religion and caste; destroying capitalism by merging the hands of the hard working and the suppressed people; bringing gender-wise equality by destroying Chauvinism; bringing to end the economic depravity by deconstruction the domination of the developed countries in India and their economic monopoly.

V.C.K.'s sincere commitment to democratic values is questioned. There is a lack of internal discussion within the party and a lack of democratic

mechanisms within the party. Even after the party entered the electoral competition, it remained with the same internal structure in which most of the decisions are made directly by the leader, Thol. Thirumaavalavan V.C.K. provides an unconditional and unwavering support to the L.T.T.E. Support for the L.T.T.E. cause is virtually universal in Tamil Nadu, although leaders of major Dravidian parties began to avoid the issue because open sympathy for the Tamil Tigers would risk alienating Dravidian party allies in the central government, especially Congress. Despite sympathy for Sri Lanka's Tamil cause, leaders of major Dravidian parties express no sympathy for the L.T.T.E, which is considered a terrorist organization by the Indian Government. These Dravidian parties have occasionally voiced their criticisms that the L.T.T.E. violated humanitarian principles by recruiting child soldiers and using civilians as human shields in the final phase of the war between March and May 2009. On the other hand, Thirumaavalavan's support to the L.T.T.E. is obviously open and indiscriminate. It glorifies and idealizes the movement and its leader Prabhakaran without any reflection on the dictatorial and violent nature of the regime that the L.T.T.E. imposed on the population of the Tamil areas of Sri Lanka, resulting in the deaths of many thousands of people. When Thirumaavalavan told his compatriots about his trip to the L.T.T.E. ruled Sri Lanka area in November 2002, he praised the endless sacrifices of the L.T.T.E. cadres.. He exposed that 17,648 Tigers had attained martyrdom so far. All of these Tigers were buried in great detail and every year from November 20th to 27th, the Day of Heroes is proclaimed and honored. When the Sinhalese army called the body of the Tigers who attained martyrdom as 'vithudal' (the body which is a seed).

The cult of martyrs is very dear to V.C.K. It followed this cult from the L.T.T.E. The victims of the violence unleashed by the upper castes on the Dalits who dared to oppose their rule are important symbols for the movement and become objects of homage and veneration. The V.C.K. erects monuments in the places of the tragic death of the Dalits and organizes public

rallies in places on the occasion of the anniversary of the incidents. The two most important monuments to the movement where the annual rallies are held are located in Melavalavu near Melur in Madurai District and in the Venmani in Thanjavur district. In addition to the anniversaries of the massacres, the anniversaries of former leaders of the Dalit movement provided V.C.K. with ample opportunities to organize public rallies. The two most important of these anniversaries are Ambedkar's birthday on 14th April and the anniversary of his death on 6th January.

Public rallies provide a huge boost to the vitality of the movement. Attendance at these events is generally very high with thousands of attendees joining the event. A large number of participants creates a sense of empowerment among those present. The feeling of empowerment as a member of the movement, in turn, fosters solidarity with the movement. Rallies in places like Melavalavu, where the violent crimes of the local caste Hindu majority against the Dalit minority serve as a demonstration of Dalit power and an expression of solidarity with those affected by the hostility of the upper castes. Non-Dalits perceive these rallies as threatening, and the interest of politicians and the media as disturbing. The local Dalits of Melavalavu feel that they have a lot of problems with the Kallars and that there is a lot of fear among the Dalits. At least once a year during the V.C.K.rally, the Kallars must fear the Dalits and treat the latter with respect.

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Heritage and Contemporary Transition of Vandavasi Taluk - A Study

R. Paramasivam

Introduction

Vandavasi, a small town in Tamil Nadu, has a rich history that reflects cultural, religious, and economic developments over several centuries. Its fertile soil, water resources, and forests sustain agriculture, while sand mining and tourism contribute to the local economy. Historical landmarks like the Rajagopalaswamy Temple highlight its cultural and religious significance, also attracting visitors. However, unregulated sand mining, deforestation, and environmental degradation pose serious challenges. Sustainable farming, eco-friendly tourism, and responsible infrastructure development are crucial to balance growth with preservation. Conservation efforts are essential to safeguard Vandavasi's historical and cultural heritage for future generations.

Historical Overview of the Town

Vandavasi's history can be traced back to ancient times, with evidence of human habitation in the region dating as far back as the Chola period (circa 9th to 13th centuries). It was a part of the Chola Empire, an influential South Indian dynasty known for its achievements in art, architecture, and governance. During this period, Vandavasi likely served as a

strategic outpost and a centre for trade and administration. One of the prominent landmarks from this era is the Rajagopalaswamy Temple, an exquisite example of Chola architecture. This temple, dedicated to Lord Krishna, stands as a testament to the town's historical significance. It is not only an architectural marvel but also a place of religious and cultural importance. The Chola rule was followed by the reign of the Vijayanagara Empire, which had a profound influence on the region. Vandavasi, like many other towns in Tamil Nadu, saw the construction of temples, tanks, and forts during this time. The ruins of these structures continue to be a point of interest for historians and archaeologists. As history progressed, Vandavasi came under the control of various rulers, including the Marathas, Nawabs, and the British East India Company. The colonial era had a significant impact on the town, leading to the establishment of a British cantonment. This military presence contributed to Vandavasi's development and the expansion of trade routes, making it an important commercial centre.

Geographical and Natural Resources of Vandavasi

Vandavasi, a town located in the Indian state of Tamil Nadu, is endowed with a diverse range of

geographical and natural resources. This essay explores the town's geography, its natural resources, and their significance in shaping the town's development and the livelihoods of its residents. The town's unique location and natural wealth have played a vital role in its historical and contemporary importance. Vandavasi is situated in the southeastern part of the Indian subcontinent, specifically in the southern state of Tamil Nadu. It is approximately 120 kilometres southwest of Chennai, the state capital. The town is situated in the Tiruvannamalai district of Tamil Nadu. It lies in a region known for its diverse geography. Its coordinates are approximately 12.5137° N latitude and 79.6036° E longitude. The geographical location of It holds several key factors that have contributed to its historical and contemporary significance. Vandavasi's strategic location places it within a reasonable distance from Chennai. This proximity to a major urban centre has facilitated trade, commerce, and the exchange of goods and services. The town experiences a tropical wet and dry climate. The town's geographical location in the southern part of India ensures it has distinct wet and dry seasons. The climate is influenced by the southwest monsoon, which brings heavy rains from June to September. The climatic conditions are favourable for agriculture, especially the cultivation of paddy and sugarcane. It is situated on a relatively flat terrain, making it suitable for agriculture. The region has fertile soil, which has contributed to its historical role as an agricultural centre.

Vandavasi is blessed with a variety of natural resources, which have played a crucial role in the town's development and the livelihoods of its residents. The town's fertile soil is well-suited for agriculture. The region primarily supports the cultivation of paddy (rice), sugarcane, groundnuts, and other crops. The benefits of several rivers and water bodies, including the Palar River. These water sources are essential for irrigation and agriculture, particularly during the dry season. The surrounding region includes semi-arid scrub forests and savanna. These forests provide a variety of resources, including timber, firewood, and non-timber forest

products. The forests have also been home to diverse flora and fauna, contributing to the town's biodiversity. The presence of rivers and the Palar River, in particular, has led to sand mining being an important economic activity in the region. Sand is a valuable resource for construction and infrastructure development. The natural beauty of Vandavasi's surroundings, including the lush green fields, provides a scenic landscape that attracts tourists. The town's proximity to the historical town of Kanchipuram, known for its silk sarees and temples, further enhances its tourism potential. The town's historical resources, including temples like the Rajagopalaswamy Temple, are valuable cultural and historical assets. These landmarks not only have religious significance but also serve as attractions for tourists and scholars interested in India's rich heritage.

Economic Activities of the Town

The fertile soil and water resources have made Vandavasi a vital agricultural hub in the region. Agriculture is not only a primary source of livelihood for many residents but also contributes to the food security of the town and the surrounding areas. The cultivation of paddy and sugarcane, in particular, plays a significant role in the local economy. The presence of mineral resources, such as sand, has created opportunities for economic development in Vandavasi. Sand mining employs a considerable portion of the population and is a key source of revenue for the local government. The scenic beauty, historical landmarks, and cultural resources of Vandavasi have made it an emerging destination for tourists. This has a positive impact on the local economy, as tourists contribute to the growth of the hospitality, retail, and services sectors. The region's forests and vegetation contribute to biodiversity and ecological balance. The presence of flora and fauna in and around Vandavasi supports the environment and, in turn, the well-being of the town's residents. The natural surroundings, particularly the riverbanks and green landscapes, enhance the ambience and aesthetic appeal of the town's historical landmarks. This, in turn, increases the appeal of Vandavasi as a cultural and historical destination. Geographical

location and natural resources have played a pivotal role in shaping its historical and contemporary significance. The town's fertile soil, water resources, forests, and historical landmarks have contributed to its economic, cultural, and environmental value. However, sustainable practices and responsible management are essential to ensure the long-term well-being of these resources and the town's continued growth and development.

Administrative Setup

Vandavasi is part of the Tiruvannamalai district, which is further subdivided into administrative units like taluks and revenue divisions. The town falls within the jurisdiction of the Vandavasitaluk. The administrative structure includes the following key components. The Vandavasitaluk office serves as the administrative hub for the region. It manages land records, revenue collection, and various administrative tasks. The taluk office plays a pivotal role in local governance. The town has local self-governance bodies known as municipal corporations or town panchayats. These entities oversee local administration, infrastructure development, and civic services. The town panchayat of Vandavasi is responsible for the day-to-day municipal affairs. Policing and maintenance of law and order are the responsibility of the Tamil Nadu Police. Vandavasi has its own police station, which ensures the safety and security of residents. The town comes under the jurisdiction of the Tiruvannamalai district court. The district judiciary handles legal matters, disputes, and court proceedings.

Educational, health Infrastructure and industrial development

Vandavasi has made substantial progress in the field of education. The town offers educational facilities at various levels, from schools to colleges. Vandavasi is home to several government and private schools, offering education from primary to higher secondary levels. These schools play a crucial role in shaping the academic foundation of the town's youth. The town has colleges that provide undergraduate and postgraduate courses in various fields, including arts, science, and commerce. These institutions offer higher education

opportunities for local students. Vocational training centres and institutes in the town cater to skill development and vocational education, preparing students for various career paths. Libraries in Vandavasi offer access to books, research materials, and a quiet space for students and scholars to study and conduct research.

The town has hospitals and clinics that provide healthcare services to the local population. These facilities offer a range of medical services, from general check-ups to specialised treatments. The town also has primary health centres that serve as the first point of contact for basic healthcare needs. They offer essential medical care and vaccinations. Pharmacies and medical stores are available throughout the town, ensuring easy access to medicines and healthcare products. While Vandavasi has traditionally been known for its agricultural and trading activities, it is also witnessing industrial growth. Vandavasi has a presence of small-scale industries, which include food processing units, textile manufacturing, and handicraft production. These industries contribute to employment generation and economic growth. The town's proximity to the Palar River has led to sand mining activities, providing a source of revenue and employment for many residents. Vandavasi's role as a market town is crucial. Its bustling weekly markets (shandies) are centres of trade and commerce. Various goods and agricultural products are bought and sold, facilitating economic activity. The administrative setup, educational infrastructure, healthcare facilities, and emerging industrial presence play integral roles in the town's development and the quality of life for its residents. The town continues to balance its historical significance with contemporary needs, as it evolves to meet the demands of a changing world while preserving its cultural and natural heritage.

Conclusion

Vandavasi is a town of rich cultural and historical significance, with landmarks like the Rajagopalaswamy Temple attracting both tourists and scholars. Its strategic location near Chennai and along NH75 enhances trade, tourism, and economic opportunities, supported by

fertile land and water resources. The town's scenic beauty and cultural assets make it an emerging tourism hub, stimulating local growth. However, unregulated sand mining, deforestation, and poor infrastructure planning pose serious environmental and developmental challenges. To realise its potential, Vandavasi must adopt sustainable practices in agriculture, tourism, and resource management. Responsible infrastructure development and eco-tourism promotion can ensure

balanced growth while preserving its cultural and natural heritage.

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The Role of Technology in Transforming Historical Research

Dr. V. Pradeepa

Introduction

The field of historical study has seen significant change as a result of technology, which is the use of scientific knowledge to better human endeavours. The incorporation of digital tools and platforms has enabled novel methodologies for gathering, evaluating, and sharing data. Technology has made it possible for historians to acquire, store, and process enormous volumes of data effectively. Examples of this include the digitisation of historical archives and the creation of complex databases. This has broadened the scope of historical study by enabling multidisciplinary cooperation and more intricate analysis. This essay examines how technology has changed the techniques, scope, and character of historical inquiry by examining a number of technical breakthroughs, such as data analytics, digitisation, digital archives, and virtual reconstructions.

Historical Research and Technology: A Powerful Synergy

Primary materials, such as manuscripts, letters, diaries, and official papers kept in physical archives, have long been the foundation of historical study. Due to preservation issues, time, and location constraints frequently restricted access to these items. But technology has made these materials more widely

accessible, giving historians access to instruments that enable novel approaches to study, expand the field of study, and generate new kinds of information.

Digitization of Historical Archives

Archival digitisation has been one of the biggest advances in historical study. Large collections of historical documents, images, and artefacts have been digitalised by major libraries, museums, and archives throughout the world, making them available to scholars everywhere. In addition to making rare or delicate sources more accessible, this has made it possible to preserve items that might have otherwise been lost to time. The ways in which historians engage with historical writings have been transformed by initiatives like Europeana, Google Books, and the Digital Public Library of America (DPLA). Researchers may now easily cross-reference these resources online, saving them from the need to physically visit various archives. Historians may now perform more thorough and productive research since optical character recognition (OCR) technology has made it possible to convert scanned manuscripts into searchable data.

Big Data and Historical Analysis

Big data's introduction has given historians new opportunities, especially when it comes to evaluating

vast amounts of historical data. Researchers can now examine enormous datasets that would have been difficult to manually analyse thanks to computational technologies. For example, it is now possible to do systematic analyses of economic information, census records, and demographic data to find patterns and trends that provide fresh perspectives on historical events.

Geographic Information Systems (GIS) and other data visualisation technologies are being used by historians more and more to map historical events, migration patterns, and societal changes across time. Geographic Information System (GIS) enables the geographical study of historical data, producing interactive maps that give historical narratives a visual context. These graphic depictions provide a dynamic means of comprehending the course of historical events and their interactions with geography and other variables.

Artificial Intelligence (AI) and Machine Learning

Emerging technologies like artificial intelligence and machine learning have the potential to completely change historical research. Large historical datasets may be analysed by AI, which can find correlations, trends, and anomalies that human researchers might not see right away. In addition, complicated historical material, such as audio and video recordings and handwritten manuscripts, may be categorised and interpreted with the use of machine learning algorithms. AI is being utilised, for example, to decode languages and scripts from antiquity that are otherwise hard to understand. Researchers may now translate and analyse ancient texts more quickly by using AI models that have been trained on historical languages that are currently in use. This makes historical research in hitherto unreachable regions possible.

Collaborative Research through Digital Platforms

Global historians are working together more now than ever because to the internet era. Historians can collaborate in real time by exchanging papers, datasets, and research findings using online platforms such as Google Drive, Dropbox, and other cloud-based services.

Interdisciplinary teams made up of data analysts, computer scientists, and historians frequently work on digital humanities initiatives to solve challenging historical issues.

Intellectual writings are now more widely available because to open-access platforms and academic archives like JSTOR, Academia.edu, and Project MUSE, which encourage knowledge sharing and intellectual interaction. The emergence of digital history journals and blogs offers historians an additional platform to interact with a wider audience, which includes non-specialists, promoting a more inclusive and interactive historical dialogue.

Virtual Reconstructions and Immersive History

The use of virtual reconstructions and immersive technologies like virtual reality (VR) and augmented reality (AR) is one way that technological innovation is changing historical study. With the use of these technologies, historians may virtually reconstruct historical settings and occasions, opening up new avenues for historical inquiry. For instance, virtual reality (VR) may replicate historical locations exactly as they were in the past, giving scholars and the general public an immersive and participatory method to "visit" these locations and experience history. In fields like archaeology and architectural history, where real locations may have changed or been destroyed throughout time, these methods are very helpful. Historians can gain a deeper understanding of how people lived in the past by digitally reproducing these settings.

Challenges and Ethical Considerations

Technology has many benefits for historical study, but there are drawbacks and moral dilemmas as well. Concerns over the digital gap, which might result in unequal access to technology, are raised by the dependence on digital resources. Furthermore, digitisation initiatives frequently exhibit institutional biases by giving preference to some collections or documents over others, which may unintentionally marginalise histories that are not as well recorded. The

accuracy and interpretation of historical insights produced by AI are also under question since algorithms have a tendency to reinforce preexisting prejudices. Historians need to be on the lookout for and evaluate critically the sources of their data as well as the analytical techniques they employ.

Conclusion

Technology has completely changed the field of historical study by providing previously unheard-of access to materials, cutting-edge techniques for analysis, and creative approaches to telling historical stories. These technologies, which range from the digitisation of archives to the use of AI and big data, have increased the breadth of historical study and improved the precision of research. Historians must, however, negotiate the difficulties and moral ramifications of technology's ongoing evolution to guarantee that historical study is thorough, inclusive, and representative of a range of viewpoints. The continuing incorporation of technology advancements that improve academic labour and public interaction with history is crucial for the future of historical study. Historians can

continue to unearth previously undiscovered details and add to our understanding of human history by embracing these developments.

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Certain German Observations of the Language and Lifestyles of the Indigenous Tamil People

S. Ramesh

Certain aspects of individual experiences and observations of each of the select eight Germans are compared with similar aspects of a few of their fellow countrymen, who came to Tamilnadu and interacted with the native Tamil people, during 18th and 19th centuries. This kind of a comparative investigation has also resulted in respective inferences. But in all these cases, it is generally inferred, that the typical German way of approaching foreign people and their culture remain not very much changed. However, when one comes to know the institutional share of German involvement to nurture this 300 years old Tamilo-German interactions, then one comes to infer that there

had been a gradual waning effect, much to the disappointment of the champions and custodians of the Tamilo-German partnership. This kind of a rather sensitive investigation is taken up certainly not to highlight the darker side of Tamilo-German partnership in multifarious fields; but only to create an awareness to such waning effects and to plead and suggest remedial measures to resurrect and revitalize this bi-national partnership, above all to revive the glorious Ziegenbalg – Gruendler - Schultze legacy back to a more meaningful and successful continuation.

Reflections of Feminism in the writings of Subramania Bharatiyar – A Study

Mrs. S. Rajalakshmi

Abstract:

Subramania Bharati (1882-1921) was an Indian writer of the freedom struggle period who is regarded as the father of the modern Tamil literary style. Bharati was a Tamil scholar at an early age. He translated English into Tamil for several magazines and later joined the Tamil daily newspaper Swadesamitran. This exposure to political affairs led to his involvement in Indian National Congress party against the British raj. Bharatiyar was considered the first to have advocated and campaigned for women's participation in politics.

He advocated greater rights for women and their education. He visualised a modern Indian woman at the vanguard of society. He condemned the Shashtras, the procedures formulated by some orthodox Hindus that suppressed women's rights. Most of his views are considered contemporary even in modern times. In 1921 he died from injuries he sustained from a temple elephant in Madras.

Keywords: Subramania Bharati- women and their education- women's rights - liberty of women.

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