

TAMIL NADU HISTORY CONGRESS



PROCEEDINGS OF THE SEVENTEENTH SESSION

8th -10th October, 2010



NGM COLLEGE

POLLACHI 2010

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C. BALAKRISHNAN

Professor of History (Retd.)

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University of Madras

Chennai-600 005

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C. Balakrishnan

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GENERAL SECRETARY'S REPORT

TAMIL NADU HISTORY CONGRESS, 2010

Prof. N. Rajendran*

Esteemed Vice-Chancellor of Bharathiar University Dr. C. Swaminathan, Eminent Historian to be Honoured Professor K. Rajayyan, General President of the Seventeenth Session Prof. P. Rajaraman, Respected Dr. P. Jagadeesan, Former Vice-Chancellor and present Member, State Planning Commission, benevolent and enlightened host the President of NGM College, Dr.B.K. Krishnaraj Vanavarayar, Prof. Y. Subbarayalu, Eminent Epigraphist who will be delivering the prestigious T.N.H.C. Endowment Lecture, Dr. N. Rajkumar, the Principal of NGM College, Dr. R. Muthukumaran, the dynamic Local Secretary for this session, the Sectional Presidents, Professor Venkata Raghotham, Prof.A.Karunanandam, Dr.M.C.Raja, and Dr.P.Sabapathy, the Advisory Committee Members of TNHC, the Office bearers and Executive Members of TNHC, distinguished invitees, learned participants, the Press, Ladies and Gentlemen, on behalf of the T.N.H.C. and as General Secretary I extend a very warm welcome to all of you.

This is the first time the annual session of the T.N.H.C. is being hosted here in this prestigious NGM College, Pollachi. Most benevolent and esteemed management of NGM College under the able guidance and enlightened leadership of President Dr.B.K. Krishnaraj Vanavarayar has volunteered to host the 17th session here in this historic Kongu country.

Earlier, the 16th Session of the TNHC was hosted by National College, Tiruchirappalli during 9th, 10th and 11th of October, 2009. The 16th Annual Session of the Tamil Nadu History Congress was inaugurated by Prof. M.G.S. Narayanan, the Former Chairman, Indian Council of Historical, New Delhi. *Padma Shri* Iravatham Mahadevan delivered the prestigious TNHC endowment Lecture on a path breaking theme "Vestiges of Indus Civilization in Old Tamil". This scholarly Lecture was well received by the participants as well as by the Media and Press.

Tamil Nadu History Congress has set in motion a good tradition of honouring the senior most and distinguished historians of Tamil Nadu. In this line the first historian to be honoured was Prof. N. Subramanian. During the 16th session at National College, Tamil Nadu History Congress honoured *Padma Shri* Iravatham Mahadevan, the Eminent Epigraphist for his distinct contribution to the realm of Tamil Culture and History for over five decades. Dr. T. Ramasamy, the Registrar of Bharthidasan University released the 15th TNHC Annual Proceedings Volume, Dr. Muthukumaran former Vice-Chancellor and former Member-Secretary of Tamil Nadu State Council for Higher Education, Shri. K. Ragunathan, Secretary of National College offered their felicitations. The Principal of National College Dr. K. Anbarasu presided over the inauguration. Professor T.R. Ramachandran, former Principal, Professor and Head, Department of History, Pachaiyappa's College, Chennai delivered the General President address.

The Sectional Presidents, Dr. S. Babu. Dr. K. Vijaya, Dr. L.Thiagaraian and Dr. N. Alagappan delivered the Sectional President the Addresses for Political and Administrative History, Socio-Economic History, Art and Culture History and Historiography sections respectively. A unique feature of the 16th session of the TNHC was the organisation of the ICHR sponsored symposium on "The Unsung Martyrs of the Freedom Struggle (1757-1947)". The symposium was chaired by Prof. P. Jagadeesan, Member, State Planning Commission, Government of Tamil Nadu. The distinguished panelists were: Dr. K.A. Manikumar, Dr.K.Mohan Ram, Dr.N.Rajendran, Dr.P.B.Gopalakrishnan and Dr.A.Chandrasekaran. Dr. K.Pandiyana was the convenor of the ICHR symposium.

The Executive Committee meeting of the TNHC was held on the 9th evening and this was followed by the General Body meeting on 11th afternoon.

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

The General Body meeting was followed by the Valedictory Function. Dr. S.M. Ramasamy, Vice-Chancellor, Gandhigram Rural University, delivered the Valedictory Address.

It was a well attended Conference in which more than 450 delegates participated and more than 280 research papers were presented.

As General Secretary of the TNHC I would like to place on record the able guidance of Shri K. Raghunathan, Secretary, National College, the enthusiastic support of Dr.K. Anbarasu, the Principal of National College and the untiring efforts of Dr.K.Pandiyam, the dynamic Local Secretary and his dedicated team of faculty and volunteers for the

excellent arrangements and the successful conduct of the 16th session of the TNHC.

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

I have a request to make to our esteemed Vice-Chancellor of Bharathiar University. During the tenure of the present Vice-chancellor, the Department of History be established at Bharathiar University.

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

Thank You.

GENERAL PRESIDENT'S ADDRESS

ORIGIN OF THE TAMILS

Dr. P. Rajaraman*

Friends, I consider it as a signal honour, conferred upon me by the learned members of the Executive Committee and General Body of the Tamil Nadu History Congress, to preside over the 17th Annual Session of this prestigious Professional body. For this act of kindness and enlightened generosity I owe a lot to all of you. At the outset I should express my profound sense of gratitude and thanks to you. I recall with a sense of pride, fifteen years ago that this Congress elected me as President of the Historiography section. I am aware that it boosted me to increase my self-confidence. Today a much higher honour has come my way and I feel very much strengthened by it. I know that this forum in the past was addressed by eminent Professors, distinguished scholars and celebrated academicians. If I am not able to measure up to the standards set by my illustrious predecessors, kindly forgive me for my shortcomings.

The principal theme of my talk is to find out whether the Tamilians are of indigenous origin or foreign origin. Scholars like M.S. Purnalingam Pillai, P.T. Srinivasa Iyengar, V.R. Ramachandra Dikshitar, R. Ragavaiyengar and Gna. Devaneyya Pavanar are of firm opinion that the Tamils are the autochthons of our land. I concur with their stand and argue undoubtedly that assigning foreign origin to Tamils is nothing but distortion of historical facts. It is a sheer figment of imagination of the people who aim to tarnish the glory and the grandeur of the Tamils.

The land that lay south of Cape Comorin extending large miles and miles is considered by historians like Sir Walter Raleigh as the cradle of early mankind. Prof. Haechel in his well known book, *History of Creations*, put forward the view that the Indian Ocean formed originally a continent connecting Asia and Africa. It is his unassailable belief that the early man emerged only on the surface of this region. Sir Elliot in his famous monograph namely, *Lost Lemuria*, explained his

theory viz, *the Lemurian continent*. It deals in detailed that the original home of mankind was somewhere in the southern ocean. He supports the theory of *Navalan theevu*. Recent researches also reveal that the area where the earliest human race appeared submerged beneath the Indian Ocean.

Tamil tradition reflected in our classical literary work, particularly *Silapathikaram*, endorses this view. It describes distinctly that Mount Kumari with so many ranges like those of the Himalayas and a long river called the Kumari comparable with the Ganges of the north were swallowed by the Indian Ocean. Between Mount Kumari and the Cape Comorin there was a river by name the Pahruli which was submerged in the great deluge. *Silapathikaram*, one of the five Tamil epics, vividly explains the sad story of the deluge in the following lines

வடிவே லெறிந்த வான் பகை பொறாது
பசுறுளி யாற்றுடன் பன்மலை யடுக் கத்துக்
குமரிக் கோடுங் கொடுங் கடல் கொள்ள.¹

It is understood from the Tamil literature that the submerged land was ruled by the Pandya kings. They patronised the Tamil language by organising three Tamil Academies (Sangams). The legend of the Sangam has been narrated in the commentary of the *Iraiyanar Ahapporul*, whose authorship is generally attributed to Nakkirar. The place where the first Sangam was convened was Moodhur (Then-madurai). It consisted of 549 poets. The head of the academy was Agastya. It included Gods like Siva, Murugan and Kubera. The duration of the first Sangam was 4400 years. The second Sangam met at Kavadapuram. It was in the second Sangam, that the remarkable works such as *Agattiyam*, *Tolkappiyam* and *Isai-nunukkam* etc were produced.² The number of poets who attended the second Sangam was 49 and it lasted for 3700 years. It is to be noted here that some of the poets were also kings. Out of the remarkable works of the second Sangam *Agattiyam*

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is available in fragments and quoted in some later works. Unfortunately *Isai-nunukkam* had been completely lost. The only work that has been passed on to us is *Tolkappiyam*. Even the centre of the second academy namely Kavadapuram was also devoured by sea. The Pandyan king Mudattirumaran, however, escaped the wrath of the sea and established afterwards his capital at the northern part of his Kingdom at what is today called the modern city of Madurai. This place has been referred to in later literature as Uttara Madura.³ A detailed account is given on legends of Sangam in V.R.R. Dikshitar's book, *Studies in Tamil Literature and History*.⁴ In the same style and form of the second Sangam, the third Sangam was also organised at Madurai. What we have today as Sangam works are mostly of the third Sangam. Prof. Sesagiri Sastri criticizes the legend regarding the Sangams in his brochure, entitled *Essay on Tamil Literature* as follows:

With reference to the first two Sangams I may say that the account is too mythical and fabulous to be entitled to any credit and I do not think that any scholar who studied the histories of the world will be bold enough to admit such tales within the pale of real history. There may have been some truth in the above account as regards the government of Madura kingdom by the Pandyas, but the number of kings who are said to have ruled over the kingdom viz., eighty nine Pandyas who are connected with the first Sangam and fifty nine who are connected with the intervening Sangam is not quite trustworthy and to accept it as a true fact we require some further evidence.

Prof. V.R.R. Dikshitar who also examined the legend observes:

There is first, the introduction of Gods of the Hindu Pantheon such as Siva, Muruga and Kubera as members of the Sangam thus introducing the element of the supernatural. Secondly these Gods are associated with the human poets and poetesses with distinction whatsoever. Thirdly there is the abnormally lengthy duration of the periods of the Sangams besides extraordinarily long reigns of the Pandya kings. Fourthly there is the mention of the artificial figures which impair the authenticity of these accounts.⁵

Nonetheless V.R.R. Dikshitar is emphatic in saying that "These legends could not be summarily dismissed as myths but should be taken to have been based on certain historical traditions as the science of Geology undoubtedly testify".⁶ The Tamils attained a high degree of civilisation long before "Romans conquered Egypt or Christ was born in Bethlehem, before Porus met the Greeks or Darius lost his crown, before Plato wrote his Dialogues and Solomon made his songs."⁷

Theories regarding the Origin of the Tamils

There are a good number of theories with respect to the origin of the ancient Tamils. Of all the theories the most popular is the *Lemurian theory* but it relates to a far distant past. There is no basis for connecting it with the antiquity of the Tamils. Both foreign and indigenous scholars have held the view that the Tamils of the Dravidian stock were immigrants from West Asia. Their contentions are based on the following facts:

1. An examination of the anthropometric features has led them to indicate a connection between the early peoples of the Mediterranean region of West Asia and the Dravidians of South India.
2. Linguistic resemblances between them and critical philological studies prove this hypothesis.
3. The Lycians of Asia Minor described themselves in their funeral inscriptions as Tremmili, a race which seems to have affinity with Dramila or Tamil.
4. Further it is rather remarkable that several ancient place names such as Ur, Yertur and Nipur in countries like Afghanistan, Iran and Mesopotamia tally with Dravidian patterns of human habitations and settlements.⁸
5. Besides the resemblance of the Brahui language, spoken in an area of Baluchistan, with Tamil language is considered by some scholars as the indication of the possible route adopted by the Dravidians in their long journey of migration.
6. Further more, they are of the view that the striking similarity of the Adichanallur finds and

the relics unearthed at Cyprus and Palestine support the theory of affinity between the Dravidians and the West Asians.

7. Another view which lends support to the West Asian origin of the Dravidians is that the authors of the "so called Indus valley civilization" were Dravidians.

Dr K.K.Pillai, an eminent scholar of Tamil language and literature, supports the theory of West Asian origin for the Dravidian Tamils but accepts the traditions of the Tamil Sangams. But **Prof. P.T.Srinivasa Iyengar**, a warm champion of Tamil culture and history, holds the view that the Dravidian race was indigenous to the country; and the Tamil and the other allied peoples were indigenous and their languages were evolved where they are now spoken.⁹ Moreover the artefacts and other relics of ancient times discovered so far in South India and Tamil Nadu are dated to the remotest Palaeolithic stage to the latest stage of metals help us form unbroken theories showing that there has been in this country a regular evolution of culture which was never rendered discontinuous by any catastrophe. The Tamil language existed in South India during the course of this evolution. The words necessary for the linguistic expression of every stage of this culture are found in the earliest strata of Tamil language and customs of this early age continued sufficiently long to be enshrined in the earliest extant specimens of Tamil literature. It may therefore be taken as fairly certain that the Tamils were indigenous to South India.

The theory connecting the Tamils with Lycians of Asia Minor stands on loose grounds. The argument is rather fragile. Only on the strength of the word, *Tremmili*, it is argued that the original Dravidians were a branch of Aegean race. The Aegean civilisation in its historical settings can be said to have begun only from 2500 BCE while the civilisation of the Tamils may be pushed back on the evidence of archaeology by several more centuries. It has been admitted by almost all scholars of repute that Lycians were not Greeks and they were quite alien to Hellenistic tribes. Perhaps they were more akin to the Trojans.¹⁰ If this is accepted, it will be more reasonable to take

the view that a section of Tamil population in course of their adventure got settled in Asia Minor and came to be known as *Tremmili*. This settlement was something like the present Tamilian settlements in South Africa, Burma, Malaysia and other places. Next theory propounded by **V. Kanagasabai Pillai** is that the Tamils originated from Mangolia and Tibet. It was totally rejected by **M.S. Purnalingam Pillai** on philological grounds.¹¹

Archaeology and history bear testimony to the fact that South India witnessed various cultural changes from Palaeolithic age to modern times. There is another theory that the pre-Dravidians were the authors of the Palaeolithic culture while the Dravidians came to the scene at the end of the new Stone Age.

The jungle and the hill tribes, represented by the *Kurumbar*, *Irular*, *Todars*, *Vedars* of Ceylon were the remnants of the pre-Dravidian stock. There seems to be a universal agreement as to Negro element being present in the tribes of South India. It is believed that this Negro element was not of African or Australian influence but it came from Malaysia. **Thurston** seeks affinities with Sakars of Malaya peninsula. There was commercial contact between South India and Malaysia and Polynesia from pre-historic times. It is possible that the peoples of these countries settled in South India and mingled freely with the then South Indian society. If we examine the languages of Malaysia, we can find more words of South Indian origin in those languages while Malaysian words in Dravidian languages are few and far between.¹² This demonstrates the fact that a large number of ancient Tamils settled in Malaysia and correspondingly small number of Malaysians in South India.

Another theory postulated points to the blending of the Dravidians with the people speaking Munda languages and consequently of the tribal fusion. It is an open question whether Munda languages had had their penetration into Tamil India proper. Munda languages came up to the river Godavari border.¹³ There is no tangible evidence to show their influences down further South. A proper linguistic survey has to be undertaken to solve this riddle.

Another argument in favour of external home is the existence of the Brahuīs in Baluchistan whose dialect is recognised and supported to belong to the group of Dravidian languages. Though Khanate of Kalat is regarded as the home of the Brahui language, still they are found in all parts of Baluchistan. Their tradition is that they were immigrants from Aleppo. Ethnically they look different from Pathans or Baluchi proper. They are essentially a pastoral people. If the Brahui language is properly analysed it will reveal no kinship to the Aryan languages which, however, have enriched its vocabulary. It is definite that there is no resemblance between the Dravidian languages of South India and the Brahui. It is first and foremost agglutinative. The noun, pronoun, the reflexive verb and other likenesses are clear in the Dravidian languages. It is true the words inherited from the original Dravidian stock form a very small minority. This is cited as an evidence for the Dravidian incursion to India through Baluchistan. Ethnologists of the present day, while accepting a Dravidian element in the language, hold the view that these Brahuīs are Turko-Iranian rather than Dravidian.¹⁴ It is to be taken for granted that it points to an early Dravidian settlement. **V. R. R. Dhikshitar** boldly asserts that a branch of Dravidians from the South went to the North and North-west and settled there. The argument of **P.T. Srinivasa Iyengar** is noteworthy. It states,

"Some writers conduct the ancient "Dravidians" with self confidence of a Cook's guide through the North-western and North-eastern mountain passes of India and drop them with ready made foreign culture on the banks of the Kaveri or the Vaigai. The slender evidence on which they rely for this elaborate theorising is the fact that the Brahui dialect spoken in the northern corner of India possesses a few words allied to Tamil words. The only legitimate inference from this is that Tamil language or a language allied to it prevailed up to the North-west province in ancient times. This inference is supported by another fact viz., that the modern dialects of northern India now called Sanskritic or Gaudian have a fundamental grammatical work and a scheme of syntax, the same as that of the Dravidian dialects so much so that sentences from the one set of dialects can be

translated into anyone of the other sets of the dialects by the substitution of word for word without causing any breach of idiom...No single fact has yet been adduced that compels us to believe ancient people of India were not autochthones".¹⁵

Added to this, the Mohenjo Daro script is very probably Dravidian.¹⁶ Further a resemblance is traced between Elamite and Brahui. Even Sumarian language was agglutinative and recently **Schoener** has traced Dravidian place names in Mesopotamia and Iran. "Traces of Indian colony in Memphis have been discovered".¹⁷ The very name **Ur** spells like an original Tamil name. **Ur** in Tamil literature may denote a village or town ordinarily in South India. Here in a pre-deluvian layer, a bead of amazonite belonging to the Nilgiris is found. It all clearly show the migration of the language with the people speaking that language. It is sure from this we can conclude that the Dravidians moved from the South but definitely not from West Asia.

Evidence of Archaeology

It is a matter of regret that in spite of the existence of many old sites in South India, which if properly excavated would yield a rich crop of harvest, the archaeological department, in the opinion of **V. R. R. Dikshitar** has been treating them in a step, motherly attitude.¹⁸ **Bruce Foote**, the pioneer explorer, who owes a great deal of our gratitude, did a good work in this direction. The services of **Brecks** as well as **A.Rea** are really commendable. **Bruce Foote** examined 114 acres and found out the most important prehistoric burial places at **Adichanallur** on the southern bank of the Tambaraparani in Tirunelveli district. The graves at Adichanallur are to be dated to the early Iron Age which succeeded the Neolithic age in South India. Remarkable parallels are seen in the sites near the village of Annavasal in the Pudukottai district, in the Palani and Anamalai ranges, the Nilgiris and in the districts of Coimbatore, Salem and former North Arcot and South Arcot districts.¹⁹ It has been inferred that the South Indian Palaeolithic men were not grave savages. But **Bruce Foote** has come to the conclusion from the finish and workmanship of their implements that they were a distinctly intelligent people. In all these graves, many objects

have been discovered and some of which belong to different ages. These things included spears, javelins, arrow heads, knives, sickles and spade, both of stone and iron. Adichanallur was the transitional plane of culture, which included knowledge of agriculture, as seen from the Iron spades, sickles, husk of rice and millet. It is also proved that the people of Adichanallur culture had knowledge of weaving from small cloth pieces and of pottery, made of seasoned clay and baked and also an extensive metal working. Therefore it is evident that that Tamilians were not at all immigrants but well settled people with definite territory of their own.

Conclusion

The birth place of early man was equatorial region. Presumably he was the ancestor of the Tamils, who moved from the down South which is under the Indian Ocean. After the three deluges, the Tamils settled in the present Tamil Nadu which in ancient times had natural boundaries. It has been clearly stated in the Preface written by **Panambaramar to Tolkappiam**, the ancient extant Tamil grammar work, in which it is mentioned as follows:

“வடகோங்கடம் தென் குமரி ஆயிடைத்
தமிழ் கூறும் நல்லுகம்” 20

It obviously renders the meaning that there were many Tamil speaking countries in the world and among them the land which had Tirupathi hills on the north, Cape Comorin on the south and seas on sides, east and west as its boundaries, was prosperous (Nallulagam)

In Tamil language there are words to indicate the four directions. The direction in which the sun rises is called *Kuna thisai* i.e., the east whereas the direction in which the sun sets is referred to as *Kuda thisai* i.e., the west. The other two are *Then thisai* i.e., the south and *Vada thisai* i.e., the north. Even the wind that flows from each direction is named differently such as east wind *Kondai*, (Silapathikaram, 14,110) west wind *Kodal*

(Silapathikaram 14,123), south wind *Thendral* (Silapathikaram 24, US), north wind *Vaadaai* (Silapathikaram 14,96).²¹

Further, the Tamils divided their lands into five regions according to their nature, viz., *Kurinji* (mountainous region), *Mullai* (forest region), *Marutham* (cultivable lands), *Paalai* (desert region) and *Neithal* (place adjacent to sea and sea coast). There is no desert (Paalai) in Tamil Nadu but during a long summer a portion of *Kurinji* and a portion of *Mullai* would change and constitute themselves as desert. Prof. V.R.R. Dikshitar is of firm opinion that “the archaeological finds clearly indicate a regular progress of culture. It is wrong to say that the jungle and hill tribes are ethnically different from the Dravidians of South India”.

“Five types of culture persisted in this land since the Neolithic times. Of these the types of people who embraced hunting and fishing are the earliest ... The other types of culture were represented by the agricultural communities, *Vellalar and Karalar*, and pastoral communities like the Aayar whose profession was the preservation of cattle. The Palai or desert type became merged in the *Kurinji* and also in the *Mullai* for there was no *Palai* territory in Tamil land”.²²

“முல்லைபுயம் குறிஞ்சியும் முறைமையிற் திரிந்து
பாலை என்மோர் படிவம் கொள்ளும்” 23

This type of life in Tamil Nadu continues to remain tens and thousands of years. If any historian attempts to designate the Tamils as foreigners, it may be deemed that he has not only understood Tamil history in its proper perspectives but also does a distinct disservice to Clio, the Muse of history. In the same tenor and tone I may try to conclude as Prof. V.R.R. Dikshtar has done in his book, *Origin and Spread of the Tamils* that if archaeological excavations are done properly in places like Kaveripoompattinam and in the Indian Ocean, a Dwaraka may emerge in Tamil Nadu and a wonder may astonish the world and a new vista of Tamil history may unfold.

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4. *Ibid.*, pp.3-8.
5. *Ibid.*, p.9.
6. V.R. Ramachandra Dikshitar, *Origin and Spread of the Tamils*, The South India Saiva Siddanta Works Publishing Society, Tinnevely Ltd (Madras, 1971), p.2.
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9. PT.Srinivasa Iyengar, *History of the Tamils*, From the Earliest times to 600 A.D., Asian Education Service, (Madras, 1995), p.p 2-3.
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11. M.S. Purnalingam Pillai, *Tamil India*, p.29.
12. VR. Ramachandra Dikshitar, *Origin and Spread of the Tamils*, p.11.
13. *Ibid.*,
14. *Ibid.*, p.12.
15. P.T. Srinivasa Iyengar, *History of the Tamils*, p.2.
16. V.R. Ramachandra Dikshitar, *Origin and Spread of the Tamils*, p.16.
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18. *Ibid.*, p.18.
19. *Ibid.*, p.21.
20. Panamparanar, Preface to *Tolkappiyam*.
21. R.Raghavaiyengar, *Tamil Varalaru*, Annamalai University (Annamalai Nagar 1952) p.24.
22. V.R. Ramachandra Dikshitar, *Origin and Spread of the Tamils*, pp.34-35.
23. *Silapathikaram*, Kaadukaan Kaathai lines 64-66.

INAUGURAL ADDRESS

TAMIL NADU HISTORY CONGRESS, 2010

C. Swaminathan*

Good Morning to you all,

Honourable president Dr. B.K. Krishnaraj Vanavarayar, eminent historian Dr.K.Rajayyan, General Secretary Dr. N. Rajendran, Local Secretary and his colleagues, learned delegates, guests, scholars, media friends and my dear students.

At the outset I express my deep sense of gratitude to the Executive Committee members and General Body of Tamilnadu History Congress for having invited me to deliver the inaugural address of the seventeenth annual session of the Tamilnadu History Congress and bestowing the honour of sharing my thoughts with you all today.

If a nation does not have its true history it has no future and its present remains confused. The lack of national spirit and historical consciousness keeps people alienated from their roots, and therefore cannot connect with the traditional ancient literature, monuments and heritage and cannot find national pride in their own history. History is like the pulse of a nation. As long as the pulse beats, the person is alive and likewise, so long as any country continues to search for its true history it will not die. Any nation content with its falsified history and does not have the courage to renounce the concocted history is as good as dead.

History has been treated as complex social, economic, political and cultural phenomenon. Every event or fact is important in one way or other. Its relevance and values are determined by the relation it bears to the specific problem under consideration. The aim of every serious student of history is to discover as much of truth as possible in the present state of knowledge.

History has been variously defined by different thinkers; some taking it to metahistorical heights, others reducing it to local levels; but history is the social memory of the past, induced more by curiosity than by a conscious desire to learn lessons; even if there is such a wish,

generally man rarely learns by experience. He commits the mistake again and again. History is secular bound by time and space and does not deal with the universe and eternity. History is to be a true factual account of the more important persons, events and institutions of the past. A historian must give normal, human, scientific, credible explanations to all such references in historical records. Historian's function is only to record the past like an analyst, not to subjectively represent the present or motivated ideology to predict a future. A historian has to judge but not pre-judge.

The history of Tamilnadu is still not fully scientifically explored. There are gaps and vacuums in the history of Tamilnadu and making it a complete credible history is the duty of historians who are gathered here. Last week our Hon'ble Chief Minister Dr. Kalaingar M. Karunanidhi was pained by the fact that the memorial of Chola ruler Raja Raja, who reigned from 985 CE to 1014 CE could not be traced and further he said it was a matter of regret that neither the details of Raja Raja's death nor the place where he was buried and the site where a pillar was erected in his memory could be traced, though he lived just 1000 years ago and ruled the entire south. Our Chief Minister, who himself is a great scholar in history and literature is of the opinion that the history of Dravidian race is not yet complete. It is really a challenge for us, the historians, to work towards enriching the history of Tamilnadu with the sensitivity of a true historian not motivated by ideology or prejudice.

Tamil Nadu, the cradle of Dravidian culture, has a very rich history dating back to thousands of years. Some anthropologists and historians believe that human activity in this region began as early as 300, 000 years ago. It is also suggested that the first Dravidians were part of the early Indus Valley Civilization and had to migrate southwards to escape aggressive Aryan advancements around

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1500 BCE. The early history of Tamil Nadu, between the periods of 1st and 9th century CE, had been dominated by the Chera, Chola, Pandya and Pallava rulers. They were known for their steady patronage of arts and served the expansion of Dravidian culture. Tamil land became a hub of many beautiful and amazing monuments, which attract tourists from all over the world even to this day. These monuments speak volumes about the artistic skills and excellence of the sculptors and architects of that period. The temples with their towering gopurams and the rock cut temples leave the connoisseurs speechless.

As a result of such great cultural achievements, the state of Tamil Nadu is referred to as the cradle of Dravidian culture, an ancient culture distinguished by unique languages and customs. Many towns and cities of Tamilnadu are associated with beautiful monuments. Mahabalipuram is one of those places, which boast of numerous architectural wonders. The famous Arjuna's Penance is one such monuments at Mahabalipuram. Chennai, the capital city, is home to many monuments such as the Kamaraj Memorial House, Bharathiyar Illam, Madras War Cemetery, Rippon Building, Vivekananda Illam and the Valluvar Kottam while Madurai boasts of Thirumalai Nayak Mahal, a classic example of Indo-Saracenic style. The Rock Fort temple is a prominent landmark in Tiruchirappalli. Coimbatore has the pride of having the famous Patteeswarar Temple at Perur.

It gives me immense pleasure to see that the Tamil Nadu History Congress is conducting its seventeenth annual conference in one of the major cities of Kongunadu known for philanthropists like Arutselvar Dr.N. Mahalingam. Pollachi being a part of Kongu Country is rich in history and culture. The history of Kongunadu and the settlement of population dates back to pre-historic times. Microlithic implements were found in Anamalai hills very near to this place. The Neolithic implements have been discovered near Palghat pass. Prehistoric paintings were discovered in the Nilgiris and Vellingiri ranges and near Munnar at Maraiyur. The hunting scenes, dancing scenes, portraits of elephants, deer, wild boar etc form the subject

matter of paintings in the Nilgiris, the Velliangiri and the Thirumurthi hills. So it may be inferred that man began life in the hilly ranges of the Kongu country at the dawn of the microlithic age. The ancient inhabitants of the hilly range had contacts with the people of plains right from the Sangam age. The Neolithic cattle breeders lived on the banks of the rivers. Ash mounds are found in plenty on the river beds of the Kongu region.

An exploration conducted in the Coimbatore region had yielded a good amount of data in connection with the origin and growth of Megalithic culture. About seventy cities have been added newly to the archaeological map of the Kongu region. The exploration conducted at Kodumanal near Chennimalai, shows the lifestyle of the people in Kongunadu between 3rd century BCE and 3rd Century CE. For nearly 500 years Kodumanal was famous for its culture and the life of Kongu people. Both foreign notices and Sangam classics attest to the mineral wealth of the Kongu country. There were gold, iron and copper mines. Gold was shifted from the river beds of Bhavani, iron from the beds of Noyyal River near Kodumanal and copper from the river banks during the rainy seasons. Precious gems and diamonds were collected from Kangeyam region. The charm of precious stones especially cornelian lured the foreign traders to Kongu country. Research in micro history will definitely enrich history as a whole and fill the gaps and vacuums only when the historians of Tamilnadu co-ordinate and work together. The Tamilnadu History Congress would serve this purpose and we historians are duty bound to replenish the history of our State.

I hope that the scholars who are gathered here may explore the various aspects of Tamil history and bring out a new historical perspective of Tamil country.

Great historians like K.A.N Sastri, T.V. Mahalingham, R. Sathianathaier, Krishnasami Iyengar, Iravatham Mahadevan, N. Subrahmaniam and K. Rajayyan with their profound knowledge have contributed much for the historical writings in Tamilnadu. (I doubt whether we will have historians like these men in coming years). As a Vice-Chancellor I find that nowadays introduction of

history as a subject in educational institutions is almost becoming a rare phenomenon. The students of history are looked down upon. Many of the colleges are having only limited student strength in History and hence at the verge of closure. Definitely this will lead to a faculty famine and there will be no scholarly person to teach scientific history and this in turn will lead to fading of our culture and history. This is a saddening phenomenon.

The two key arguments that emerge among the present generation student community are Job opportunities and relevance of history as a subject today. As historians we must map out job opportunities and cultivate a historical sense among them. Attempts have been made by introducing Journalism, Tourism, and Management Information System as a part in the curriculum of history in Bharathiar University. We have

introduced a course on History for Civil Service Examination.

Apart from this, in this age of information and communication technology, history students have abundance of opportunities to do research in the real perspective. It is the duty of historians to teach the students the ethics of research, structure of research papers, research writing and thus making the subject more interesting and relevant. Today the themes and trends in historical research are changing and importance is being given to subaltern studies and micro history.

Over the generations there have been numerous changes that are challenging both to historians and their audience and we can overcome challenges by removing the deficits faced by our subject. I request the august gathering here to focus their work towards the betterment of the subject.

Thank you.

ENDOWMENT LECTURE

SANGAM LITERATURE AND ARCHAEOLOGY - SOME RANDOM THOUGHTS

Y. Subbarayalu*

The early Tamil literature, otherwise known as the Sangam literature, comprising the *Ettuttokai* (eight anthologies) and the *Pattuppattu* (the ten songs), has been used by several historians during the early half of the twentieth century for writing the earliest historical phase of Tamilakam which is taken to fall in the first three centuries CE. A sort of political history was reconstructed by several scholars by using the historical allusions found in the verses of the *puram* (exterior or heroic) genre and in those of the *akam* (interior or love) genre too. This history gave importance to the rule of the three big ruling families of the Chera, Chola, and Pandya and incidentally to the several chiefs called *vel* (*velir* in plural), who fought with the former very often. Though sober historians like K.A. Nilakanta Sastri contrasted the simple political organization of this stage with the more elaborate state system that emerged from the ninth century onwards, some scholars took it as well-developed monarchical state comparable to that of the later. Besides the political conditions, some picture of the society and culture of the times is also available in these earlier works.

In late 1960s and thereafter this early literature was subjected to new kinds of treatment using sociological and anthropological concepts by K. Kailasapathy, K. Sivathamby and others. The accumulated archaeological data was also used to some extent to interpret the literary data, the most significant pioneer study being that of K.R. Srinivasan. Now we are able to perceive a somewhat refreshing and more wholesome picture of the socio-economic formation of this earlier period. Still there are several tantalizing questions to answer regarding this literature and the picture it conveys.

The first question is: Who were the audience for these songs? As far as the *puram*

genre is concerned the audience comprised more or less the kings (*ventar*) and the chiefs (*vel* and *mannar*). The poets composed their songs in praise of these patrons, big and small, and in turn received presents and hospitality in their courts. In the case of the *akam* poems the hero and the Heroine referred to in them are anonymous and therefore there are no direct clues as to their audience. But if we read them carefully, we can say that those poems also catered to the same audience. The hero is depicted always as a big person, a chiefly figure, as may be inferred from the terms of address such as *nadan* and *uran*. Also in the poems relating to the Mullai and Neytal themes he is generally mentioned as riding in his horse-driven car or chariot. The heroine is also found in similar situation. She is the daughter of a chief with a big or prosperous house (*peru-nakar*, *vala-nakar*, *nedu-nakar*). It is therefore possible that all the poems, *puram* as well as *akam*, are related to the higher stratum in the society. Some poems in the *Kalittokai*, supposed to be a comparatively later work in the group, may be exceptional in that they relate to the ordinary people too. The social bias should be related both to the somewhat selective nature of the anthologies and to the social strata of the poets (*pulavar*) themselves.

The *akam* poems relating to the Palai theme have some mystique character. Even though they form the bulk (nearly a third) of the *akam* genre, the geography of the Palai region is somewhat elusive and vague. It is believed that it was only a seasonal landscape formed due to deterioration of the normal Mullai (forest) and Kurinchi (hilly) regions in times of drought. It was the abode of wild animals and the highways leading to distant countries passed through this inhospitable tract. Caravan traders, particularly those dealing with salt, frequented these highways.

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This inhospitable region had small settlements of the fierce Maravar, Malavar, Eyinar, Kalvar, and Kanavar. Most of these people are said to have led a life of highway robbery, besides hunting. The major theme of the Palai songs is the long separation of a married couple due to the hero's travel to distant lands in search of wealth. The hero led the arduous journey through the dangerous Palai routes that led to the countries of the *vadukar*, literally the northerners. Another interesting piece of information about these routes is that they were studded with the burials and memorial stones of dead heroes and of sundry travellers.

For history students it would be interesting if these Palai tracts could be located on modern maps. Because of the poetic conventions the names of the hero and the heroine are not mentioned in the *akam* poems. The same conventions seem to apply in the case of the locals too. It is only from indirect allusions that the geography of the locals can be inferred not only for the Palai region but also for the other four regions. The one definite clue to locate the Palai region is that the country of the northerners was situated beyond this region. As far as the north-eastern part of Tamilakam is concerned, the Palai is said to be beyond the Venkadam hills: On the west coast it seems to have been beyond Tulu-nadu or thereabouts. In the central part, a poem refers to the country of the Bana ruler as lying in the far north. Therefore the Palai tracts may be said to be on the northern borders of Tamilakam and beyond them lay the Kannada and Telugu countries only. Of course there are a series of hill ranges on the northern borders abutting the Mysore plateau. At the same time there are several hilly and forest areas in other parts of the Tamil country which may fit in with the description of the Palai region. Even in the evergreen hilly ranges of the Western Ghats there could be several inhospitable and unsafe passages. The emphasis on the northern routes may be due to the fact that they contained an element of awe and mystery as for most Tamil people the north was not easily approachable due to poor communication facilities. In fact the geographical sweep of the early poets is mostly limited to the southern half of Tamilakam. Tondai-

nadu, the future Pallava country, is not so prominently known to them. Is this deficiency related to the limitations of the anthologies or due to some other reason?

The other question for which no direct answer is available is the actual purpose of the hero's adventurous journey to the north. The related stereotypic phrase is just 'in search of wealth'. The reader is left in the dark about what was the wealth and what were the ways and means of getting it. The poets are not at all concerned with this aspect; perhaps they had in their mind the itinerant merchants. In Mullai songs the hero is generally a big warrior, captain to say, who accompanied a king to the battlefield and military camp and rushed back to his home in his horse chariot as soon as the king won the battle and collected booty and tribute from the enemy camp. It is therefore to be emphasized that the themes and characters of the songs seem to be highly conventional and should be careful therefore in interpreting the songs for social history.

As for the social groups associated with the Palai, the Maravar is the frequently mentioned ethnic group, followed by the Malavar, Eyinar, and Kalvar. There is also the general term Kanavar ('those of the forest'). These ethnic groups are referred to in history books as tribes and clans. Anyway some of these names survived up to the medieval times and even later as names of martial castes. One common thing mentioned about these groups in most of the songs is that they were ferocious and uncultured in nature, armed with bows and spears, living in small hutments in the dry mountain and forest zones. They never undertook cultivation, their main subsistence being by robbery and plunder. They attacked the pastoral neighbours and robbed of their cattle. They also robbed the caravan traders and other wayfarers passing through their settlements. A few songs even depict them as very heartless sadists who would kill the passers-by even if the latter did not have anything to part with. It is possible that the picture is somewhat exaggerated to give an awful backdrop to the theme of separation of the lovers.

It was mentioned earlier that the Palai routes contained a number of burials called

patukkai and memorial stones (*nadukal*). In one passage the burials are said to be numerous and uncountable. They were made for those got killed in the hands of the Maravas and other groups mentioned above. In several places it is said that memorial stones were planted either close to the burials or separately with inscriptions (or painting) mentioning the heroic achievements of the person who gave up his life in cattle retrieval. In some cases the memorials were made also for the Marava heroes who rescued the plundered cattle. The Maravar, Malavar, and other Palai people not only attacked the cattle-keepers outside their own area, but also fought among themselves over the possession of cattle.

There is now a strong urge to interpret the *patukkai* burial as Megalithic cist burial with cairn heap (Rajan, 2000). From the currently available archaeological knowledge it is known that a cist burial was made of huge stone blocks and required lot of communal labour spent over several weeks. This could be possible only within somewhat sedentary communities. This environment is not available in the Palai region as depicted in the early poems. Actually the dead people for whom the burials were made were the passers-by and do not belong to the local communities of the Maravas and other such people. Moreover the description of the burials would suggest that they were extempore burials made by the killers (or companions) to cover the bodies of the victims by heaping leaves and soil over the bodies. Some of them were mass burials too, where the heads were protruding above the heap of the leaves. This is not the case of the Megalithic burials, which were mostly secondary in nature and the bones were buried deep inside an

elaborately prepared pit and covered by a thick deposit of soil and rubble. Therefore the *patukkai* of the Palai poems may be suggested to be a sort of shallow pit-burials only.

In fact the Sangam poems have only vague information about the Megalithic burials, whereas there are several references to contemporary urn-burials. That is, it is the burial in urns called *tazhi* that was the living tradition. This is known from several explicit references to the preparation of urns for burial ceremonies whenever a king or chief died. There is no such reference in the case of the *patukkai*. Therefore these poems seem to belong to the fag end of the Megalithic age proper. Also the erection of free-standing memorial stones (or hero-stones) to honour and deify the dead heroes was popular during the Sangam period. This may be an extension of the earlier menhirs associated with the Megalithic monuments (Rajan, 2000). Interestingly four inscribed hero-stones, almost coeval to the time of the Sangam anthologies have been recently discovered by the students and staff of the Tamil University Department of Epigraphy and Archaeology, three at the village of Pulimankombai, Teni District and one at Tatappatti, in the same district (Rajan *et.al.* 2007 & 2008). The Tamil inscriptions written in Tamil-Brahmi script may be dated to about the second century BCE and two others a century or so later. They are all brief and commemorate the heroes who died in cattle raids. The Pulimankombai and Tatappatti hero-stones prove the veracity of the literary information relating to cattle-raids and memorial stones and add another solid corroborative evidence for the dating of the early Tamil anthologies.

Notes & References

patukkai: Aka-nanuru, verse nos. 35, 67, 91, 109, 215, 231, 289.

nadukal: Aka-nanuru, verse nos. 35, 53, 67, 264, 269, 289, 297, 343; Pura-nanuru, verse nos. 221, 223, 232, 261, 388.

tazhi: Aka-nanuru, verse nos. 129, 275, 369; Pura-nanuru, verse nos. 228, 238, 256, 364; Narrinai, verse no. 271.

cattle-raid: Aka-nanuru, verse nos. 97, 105, 309, 338, 372. Pura-nanuru, verse nos. 257 – 65, 270, 279, 335.

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POLITICAL AND ADMINISTRATIVE HISTORY ADDRESS OF THE SECTIONAL PRESIDENT

LOCAL HISTORY: RAMNAD REGION

P. Sabapathy*

Esteemed President, the General Secretary, members of the Executive Committee, Distinguished delegates, Brothers and Sisters.

At the outset, I express my deep sense of gratitude to the executive committee and the members of the Congress for having given me this opportunity to be the president of the Political and Administrative session of the Seventeenth Annual Conference organized under the auspices of the Department of History, NGM College, Pollachi.

While working on a theme pertaining to Social History of the Setupatis, I came across plenty of Archival and native sources dealing with the History of Ramnad region. Their role in depicting the Political history of the region is emphasized here. Sporadic attempts have been only made in the field of politics in this area. Hence the need for motivating the budding scholars to concentrate their attention towards the Political History of Ramnad region.

We are in the age of Historical writings where the concept of Political History has lost its due place. Social, economic and cultural history are gaining momentum. However no country will exist without politics. Political activities have been increasing in almost all the spheres of life. Although it met temporary setback, Political History will retain the lost prominence with full vigour and multi dimensions in near future provided due attention is bestowed on it by the serious and young scholars.

As the scope of history is widening from local history to National and National to International, the study of regional history is of real importance. When the regional history is projected it will bring the dull and colourless surrounding to the lime light.

The study of any local history has got various advantages. Researchers must make use of

the available source materials to the maximum possible extent to reconstruct the history of their regions. Many regions have been left untouched by the Historians as most of them concentrate fully on the National and International history.

In the books of the History of India, the south is little and ill represented also. We know the general political framework of the Imperial dynasties of the south, but unfortunately not much work is done to bring out the history of sub regions. The writing of Indian History will remain incomplete so long as regional histories are not taken seriously.

Initially Tamil Nadu has attracted more non-Tamil history scholars than the Tamil Historians. The early writing was done by European missionaries. Later in pre-Independence and post-Independence days, South India did not figure much in historical research. The two main schools of thought - the Imperialists and the Nationalists - neglected South India in general and Tamil Nadu in particular for different reasons. Tamil Nadu could not find its due place in the National stream of history due to its non-Brahmin and Dravidian movements which were against Indian nationalism. The western scholars and the different schools of thought have put forward different theories and applied different paradigms to explain the History of Tamil Nadu.

Among the historians of South India, S. Krishnasamy Iyengar, K.A. Nilakanta Sastri and K.K. Pillai have achieved great laurels. But all their contributions belong to the traditional category of research. Still Iyengar created a school of thought which took great interest in Political history viz, *Nayaks of Madurai* by R. Sathianathaier *Pallavas of Kanchi* by R.Gopalan and *The Cholas* by K.A. Nilakanta Sastri. Though many great works were produced, majority of the scholars were more concerned with ancient and medieval South India and not with the period between medieval and pre-

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modern times. Such a condition prevails even today. There is a vacuum in the Political history of Tamil Nadu since 14th century till the beginning of the modern times. Even now research scholars are interested in doing research in Sangam Age, Pallavas, Pandyas and Cholas or Political history after 1967 C.E. This big jump from the period of the Cholas and Pandyas to 1967 C.E. seems to be a peculiarity of historical research in Tamil Nadu. However the works of eminent historians like R.Sathianathaier's *Nayaks of Madura* and K.Rajayyan's *History of Madurai 1736-1801* are exceptions.

Further modern historical research is confined mostly to personalities and institutions and is more descriptive than critical. There is no continuity in the projection of the political History of Tamil Nadu despite its continuous character. This continuity in Tamil Nadu's Political history should be brought out in the proper perspective by the scholars particularly young researchers.

Political history of sub regions would make a long way in providing a continuity to history of the region and historical writing.

One such sub region in the history of Tamil Nadu that deserves immediate attention of the researchers is Ramnad region.

Many micro regions of South India occupy a distinct place of their own in the political scenario. Ramnad is one such region which is significant from the point of view of historical geography of Tamil Nadu. Its role in the political development of South India prior to the formation of Madras Presidency is an interesting aspect that demands a historical probe.

The Setupatis, the Marava rulers of the region, were politically significant during the period between 1604-1795 CE.

The period under study affords to consult sources of varied nature such as native and foreign, religious and secular, traditional and archival and literary and epigraphical. A diligent survey of untapped native sources reveal an elaborate account of the various aspects of the Political and social life during the period of Setupatis. The epigraphical evidence comprising

Setupati copper-plate characters and inscriptions remain the mainstay of our source of information. They are in Tamil and they belong to the period 17th and 18th centuries.

The palm leaf manuscripts of contemporary nature comprising some of the **Nilamanya Olai Kanakku of Ramanathapuram samasthanam** and **Sivaganga Palace** referring to the accounts connected with land endowments to individuals and their relation to the Nawab are noteworthy.

Maravar Jati vilakkam and **Kallar Jati vilakkam**, a manuscriptal source at Oriental Manuscript Library in Madras, provides a veritable mine of information with regard to the life of the people.

Among the literary sources, the chronicle of the Acts of the Setupatis deserves special mention. It is a very good account in Telugu of the Setupatis compiled during the reign of Mangaleswari Nachiar (1803-12 CE). Though it is unsatisfactory regarding chronology, it is a useful record for the investigation of the history of the Setupatis.

The History of the Carnataca Governors also contains stray references to the Setupatis and serves to fill up the gaps left by the chronicle. This manuscript helps us to know about the relationship between Setupatis and the Nayaks of Madura. We are very much indebted to **Col.Mackenzie** for his pains in collecting this and other manuscripts relating to South Indian History.

Ramappaiyan Ammanai is another excellent source of information regarding the war between Sadaikka Tevar II and Thirumalai Nayak and it is highly useful in constructing the history of Sadaikka Tevar's rule.

The **Thalasingamalai of Mithilaipatti Alagiya Chitrumbala Kavirayar** is an excellent work on Thirumalai Setupati and his reign. It gives an insight into the personality of the Setupati. **Oruthurai Koval of Ponnangal Amirtha Kavirayar** and anonymous 'Vannam' on the Setupati also throw light on the personality of the ruler.

There are also some native chronicles that throw lights on the history of the Setupatis. For instance, "the Accounts of the **Zamindars** of

Succampatti" and **"Appaiya Nayakan of Cannivadi"** corroborate the details given by the Ammanai. **'The Tiruchirappalli Raja Charitra'** mentions the conquests of Raghunatha, a poligar of the Tirunelvely country over the Setupatti.

The records available with local powers like Ramnad, Sivaganga and Pudukottai provide mines of information and help us construct the history of respective principalities. The correspondence between the kings of Ramnad and the Dutch from 1650 to 1762 CE gives a graphic picture about the foreign policy of Setupatis and their growing desire for independence. The copper plates issued by the Setupatis give information about the people's role in their fight for independence. The private records of the **Medai Dalavai Mudaliyar** family of Thirunelvely throw much light on the social history of South India.

Another branch of literary sources is "Epistolary source". The letters written by the Jesuit Missionaries in India to their superiors at home fall under this category. They give a very beautiful account of political and economic conditions of the people of South India. The scanty references relating to the Marava history form the necessary correctives to the accounts given in the chronicles. There are protestant Records like **Schwart's Diary** and the correspondence to and from the Bishops of Tirunelvely that serve as source material. Records of temples, churches and mosques that are unpublished also form the basis of source material. Besides the standard published inscriptions, unpublished inscriptions of the Setupatis of Ramnad help to reconstruct their history to some extent.

The records of the Madras Government kept in Tamil Nadu Archives, Chennai, form the most important of the sources for this period. The Military, Public and Revenue consultations contain the correspondence between the Government and Local officials. The volumes entitled 'Country correspondence' contain the correspondence exchanged between the local powers and the Government as well as the intercepted letters of enemies. The despatches which passed between the Madras Government and Board of Directors in England provide valuable information of the

situation from time to time. The reports of the collectors, commissions and committees constituted by the Government then and there deal with the problems that confronted the people and the Government. They are the important documents.

A few journals have been occasionally published relating to this region. The Indian Antiquary volumes from 44 to 46, the chronicles of Madura published in the Calcutta Reviews and the translations of Mackenzie Manuscripts published in the Madras journal of literature and science, 1835 and 1890 also provide useful information about the Marava country. Sources mentioned above help us construct the history of the Setupatis on proper lines.

The traditional Ramnad country is also known as the country of the Maravas. It was wound up with the Pandya country from early times till the 11th century CE. Ramnad country came under the possession of the Cholas as a sequel to the Cholas Imperialism in the closing years of the 11th century. Subsequently Muslim influence over the Marava country increased in the 14th century when Madurai Sultanate included Ramnad. Consequent to the conquest of Madura by the Vijayanayagar Kumara Kampanna, Ramnad passed into the hands of the Nayaks of Madura.

Viswanatha Nayak of Madura and his able minister Dalavay Ariyanathar ruled over Marava country through two commissioners. This administrative experiment soon failed. He failed to extend his authority over the territories east of Madurai.

It was left to Muthukrishnappa Nayak to effect the settlement of the Marava country to gain the allegiance of the people. He was motivated by Political, economic and religious factors. Counteracting the influence of the Portuguese power in the Gulf of Mannar, his interest in gaining from the revenues of the pearl fisheries and conceding to the persistent demand for protection of the pilgrims to Rameswaram were instrumental for Muthukrishnappa effecting a Marava settlement. As a result he elevated a Marava Chief Sadaikkan Setupati (1604-21 C.E.) and directed him to restore order in the Marava country with the relegated authority.

Sadaikkan Setupati had been a successful ruler who contributed much to the peace and progress of the Ramnad county by encouraging agriculture. He was the first Setupati to issue copper plates. He fortified Ramanathapuram and Pugalur and arranged armed escorts to the pilgrims. He established a strong government at Kalaiyarkoil, Pattamangalam, and other places. He was succeeded by Kuttan Setupati (1622-35 C.E.). Both these rulers exercised a status of semi-independence and accepted the Suzerainty of Madura kingdom. Kuttan Setupati's reign was uneventful and barren of any political change. However his successor Sadaikka Tevar II (1635-46 C.E.) resented the overlordship of Madurai Nayaks. In the ensuing war and political turmoil Setupati originally fled to Rameswaram and later was restored to the throne and finally murdered by Thambi, one of the contenders to the throne. In this period of confusion, Rengunatha Tevar emerged as the leader of the Maravas and became the ruler of Ramnad in the name of Tirumalai Regunatha Setupati.

Tirumalai Regunatha Setupati (1647-72 C.E.) found himself the powerful ruler of a very extensive kingdom. During the war of noses in which Mysore army invaded Madura Kingdom, Tirumalai Regunatha Setupati trounced the Mysore forces with huge army and drove them beyond Dindugul. But for him the ruin of Madurai would have been inevitable. It was this heroic deed that earned him the title 'Tirumalai Setupati' and the 'Protector of the queen's tali' (talikku veli). Both these titles were conferred by Tirumalai Nayak to whose rescue Setupati came. As a consequence and also as a token of gratitude the Nayak relieved Setupati of paying the tribute for ever. Further he was granted the villages of Tiruppuvanam, Tiruchuliyal, and Pallimadam. In appreciation of Setupatis' achievement in suppressing the rebellion of Kutub Khan and defeating the confederation of Poligars, Tirumalai Nayak granted him not only the territory of Mannarkoil in Tirunelveli province but also made him the protector of pearl fishery which was an important source of income to Nayak. Having become the undisputed ruler of the Marava country Tirumalai Regunatha Setupati left an impact on the cultural sphere of the Marava country.

Raja Surya Setupati (1672 C.E.), the successor of Tirumalai Regunatha, left no legal heir behind him. His successor Regunatha alias Kilavan Setupati (1674-1710 C.E.) the illegitimate son of former ruler, being a capable administrator and skilful soldier, raised the prestige of the Marava country and made it a force to be reckoned with. Arantangi was annexed during his period. He disentangled the Marava country from the Nayak overlordship and declared himself independent. It was he who shifted the capital from Pugalur to Ramanathapuram. During his period Pudukottai emerged as a separate political entity. A blot of his reign was persecution of the Christians. In fact the execution of John de Britto earned for the Marava country the crime of murdering a pious missionary. He erected a stone fortress and a royal palace in the centre of the fort known as Ramalinga Vilasam at Ramanathapuram. Tirumalai Regunatha Setupati and Kilavan Setupati won eternal Kudos for their endowments and benign deeds.

Thiruudaya Tevar alias Muthu Vijaya Regunatha Setupati who came to power in 1710 C.E. was constantly troubled by his rival Bhavani Sankara, an illegitimate son of Kilavan Setupati. However, he was able to introduce reforms, restored order in the revenue system, divided the country into eight revenue districts, and seventy two military Palayams. He built several forts and performed Hiranayagarbayaga at Ramanathapuram and carefully attended to the care and conveyance of the pilgrims to Rameswaram.

There was an utter confusion leading to wars and fueds between Bhavani Sankara and Tanda Tevar following the death of Muthu Vijaya Regunatha. In the process Madurai, Thanjavur, Pudukkottai forces involved themselves which resulted in the Setupati ceasing to be an influencing factor in politics. The Marava country lost lustre as a result of which Kattaya Tevar alias Kumaramuthu Vijaya Regunatha Setupati began his reign in 1730 C.E. Two of his leading pradhanis were Ramalingam pillai and Vairavan Servaikaarar. Kattaya tevar was also religious-minded and made endowments to Rameswaram, Killakarai and Tiruppullani. With this ruler the history of united Marava Kingdom ceases. Sivaganga became a separate political unit.

Sivakumara Muthu Vijaya Regunatha Setupati (1736-48 C.E.) succeeded his father in 1736 C.E. With uneventful reign, he died heirless. Hence Dalavay Vellaiyan Servaikarar Setupati nominated Racka Tevar, a cousin of Late Kattaya Tevar as the successor. Vellaiyan Servai, the king maker, deposed Racka Tevar and placed on the throne Chella Tevar in 1749 who ruled for thirteen years (1749-62). He had political relations with Madura, Nawab of Arcot and English. In the process he was taking one or two other fields occasionally but he had no permanent advantage. He allowed the Dutch to erect a fortress at Kilakarai.

Muthu Ramalinga Setupati (1763-1772, 1782-1795 C.E.) known in Ramnad history as rebel to the British, was a child at the time of accession. His mother was the regent and Damodharam Pillai was the minister. When Vellaiyan Servaikarar the king maker died, Dalavayship passed on to Damodharam Pillai. He added to the defence of Ramnad fort and erected a fort at Tiruppullani. He ably defended the country from the Muhammadans who conquered Madura and also from the king of Thanjavur. The Maravas lost a valuable general and administrator when he was assassinated by his private enemy.

The English forces in 1773 C.E defeated the forces of Maravas for the sake of Chanda Sahib and imprisoned the Setupati and his mother and sisters. In 1782 C.E. Muthuramalinga Setupati was restored and he agreed to pay tribute to the Nawab.

In 1782 C.E. Chanda Sahib ceded the Ramnad country to the Britishers and they deposed Muthuramalinga Setupati in 1795 C.E. The take over of Ramnad was the part of the consolidation programme of the English East India company after their victory in the Carnatic wars.

The puissant emergence of the British saw to the downfall of the Setupati rulers and in consequence the Setupati territory bereft of independence came into the hands of the British.

Little attention has been given to the Administration of the Setupatis by the researchers so far. There are plenty of scope for doing research in the area on Administration of the Setupatis. Prasastis of the Setupati copper plates are useful records in exploring the details on the nature of Setupati Imperialism. The diligent tapping of other native sources like *Nilamanya Olai kanakku* would bring out the details of revenue administration and administration of religious institutions etc.

A number of historical societies are already functioning in various places of Tamil Nadu. They must be inter-related to promote area studies. The local colleges or organizations, could take up such a work with financial assistance in the years to come. The history scholars of Tamil Nadu have to make a scientific study of Political events of Tamil Nadu in the 21st century so as to restore the continuity in the history of Tamil Nadu.

THE FIRST REBELLION AGAINST THE BRITISH IN SOUTH TAMIL NADU

P. Velmurugan*

The present Nerkattan Sevval was once called Auvudayapuram. It is a hamlet which is located in Sankaran Kovil Taluk at Thirunelveli District.¹ Madurai Nayakas had introduced poligar system with the support of Vijayanagar Empire. Nerkattan Sevval was one of the palayams which came under the control of Maravas who were the majority in numbers in south Tamil Nadu.² The introduction of the Poligar system was to maintain law and order properly. Poligars were so loyal and sincere to their leaders.³

Most of the Poligars paid tributes to the Madurai Nayakas regularly. After the downfall of Madurai Nayakas, south Tamil Nadu came under the control of the Nawabs. They were the puppets of English East India Company.⁴ It was in that period of transition Poolithevan emerged as a challenger to the East India Company.

Poolithevan was born on September, 9, 1715 C.E. His original name was Kathappa Poolithavan.

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His parents were Sithira Puthira Thevar and Siva Gnama Natchiyar. His total height was 6 feet. His spouse was Kayakanni Natchiyar.⁵ He succeeded his father Sithira Puthira Thevar (1663 - 1726 C.E.) and became the Poligar of Nerkattan Sevval in 1726 C.E. People felt very happy under his administration. He had two powerful army leaders, who belonged to depressed communities⁶ viz. Periya Venni Kaladi and Siriya Venni Kaladi.⁷ Pooli Thevan treated them as his own sons.

He was compelled by Robert Clive (1748-1750 C.E) to pay the taxes regularly. Pooli Thevan referred to do so.⁸ In 1750 C.E both Pooli Thevan and Robert Clive met in the battlefield nearby Thiruchi, (the present Manapparai) and at last Robert Clive was defeated by Pooli. There was no documentary evidence to this war. We have folk songs, which can be treated as a historical evidences.⁹

Various Battles of Poolithevan

After his success at Thiruchi Poolithevan had in Nerkattan Sevval driven away the English Commander Heron. He continued with great courage in attacking the army of Arcot Nawab and the British.

Battle of Kalakadu

Next to Nerkattan Sevval, the fort of Kalakadu of Poolithevan was attacked by Mafuz Khan, the elder brother of Mohammed Ali, the Arcot Nawab, in 1755 Poolithevan hit back the army of Mafuz Khan and it was crushed thoroughly by him.¹⁰ In this battle Poolithevan had the support of Mudomy, representative of Arcot Nawab also in Tiruchy and Marthandam of Travancore.

Battle of Srivilliputtur

Srivilliputtur fort was under the control of Rahim who was also another brother of Arcot Nawab. This fort was situated between Madurai and Tirunelveli.¹¹ This fort belonged to Poolithevan once. Therefore after Kalakadu success, Poolithevan attacked Srivilliputtur fort. He defeated Rahim and took possession of the fort in Mareh, 1756 CE.

Battle near Tirunelveli

This battle took place on May 6, 1756, Poolithevan fought bravely, but he was defeated because of the huge combined armies. He lost 2000

soldiers¹² and Mudomy in this battle. He had to return to Nerkattan Sevval. On 06-05-1756 Khan Sahib (Marudhanayagam) attacked Srivilliputtur fort. There Periya Samythevar of Kollangondan faced the attack but was defeated. Khan Sahib took over the Srivilliputtur fort.

Battle of Kollangonda

Khan Sahib, for the first time, went to Tirunelveli to attack Kollangondan fort on August 10, 1756 CE. Vandayathevar, the Kollangondan Poligar fought against Khan Sahib. However, many of Poligar troops were killed in the battle. Therefore Vandayathevan and his minister left the fort.¹³

Because of the freedom struggle of Poligars in Tirunelveli, the British East India Company gave the lands in Tirunelveli on lease to one Alagappa Mudali for a period of 3 years, for a huge amount running to many lakhs. On the basis of this Alagappa Mudali announced that the paddy should be given to him only because of the lease. However Mafuz Khan also declared that the lease dues should be given to him. Having heard of this Poolithevan attacked the British forces and burnt their camp.

Battle of Gangai Kondan

On December 02, 1756 a war broke out between Poolithevan and Yousuf Khan (Marudhanayagam). Though Poolithevan gave a tough fight, the British were successful.

Battle of Alwar Kurichi

On March, 13, 1757 Yousuf Khan attacked Alwarkurichi. Poolithevan met Yousuf Khan's army but he lost two of his commanders in the battle.¹⁴

Battle of Nerkattan Sevval

On November 06, 1759 Again Yousuf Khan attacked Nerkattan Sevval. This war was fought for more than a month.¹⁵

Battle of Vasudevanallur

On December 04, 1759 Yousuf Khan attacked Poolithevan and suffered reverses. Again Yousuf Khan attacked the Vasudevanallur fort on 28.01.1760. He fought this war with the support of the army of Travancore.¹⁶ But Poolithevan had the last laugh. Again Yousuf Khan attacked Poolithevan and his army alone facing them was defeated. Therefore he escaped from there and went to

Kadaladi. From December 1760 upto April 1761 Khan Sahib opposed Poolithevan continuously. In fact Khan Sahib had to fight with Poolithevan for about three years.

Again in October 1766, the British Captain Bowtson attacked Vasudevanallur fort but he was defeated. On 13-05-1767, Donald Campbell attacked Vasudevanallur fort. Some other British commanders also accompanied him. Campbell was spell bound when he saw the bravery and war techniques of Poolithevan. The war extended up to one week. But rain intervened. Both sides could not continue the war. The army of Poolithevan lost many lives and therefore he had to withdraw. He left the war field. It was the last battle of Poolithevan.¹⁷

From 1750 opposing Robert Clive, successfully defeating Heron in 1755, Poolithevan continuously fought against the British force and Arcot Nawab's force up to 1767. His war against the oppressors continued for seventeen long years.¹⁸ His last battle in Vasundevanallur ended without any result due to heavy rains. Poolithevan withdrew from the battlefield and went into hiding in Western Ghats. By that time the British had already won the battle in Nerkattan Seval, Vasudevanallur, Kollangondan and Sethur and occupied those forts. When he was hiding and trying to regroup, perhaps for another assault, the British were not able to capture Poolithevan alive or dead. So they schemed to get him cunningly as

they were sure that they could not win over him in the battlefield. Naturally they thought that he should have some contacts somewhere in the region helping him secretly and in fact they had found one of his friends Ananda Narayanan.¹⁹ They used the friendship of Poolithevan and Ananda Narayanan. Ananda Narayanan wrote a letter to Poolithevan that he had built a new warehouse full of weapons and Poolithevan should come to inaugurate the same. Anantanarayanan, who had been bribed by the British, trapped the warrior by deceit and handed him over to the British. As a captive of the British army, while being taken to Palayamkottai, Poolithevan, the rare bhaktha of Siva, sought the permission of his captors to pay his homage to the Deities at Sanakaran Koil while passing by this famous shrine. The British granted him his dear wish. Fettered and manacled, and under heavy guard, Poolithevan reached the sanctum sanctorum. The fountain of Grace, Pooli who was amenable to love and cherisher of poor melted and there flashed in a flame. At once all the letters on Poolithevan cracked and fell off. At once all those present there were dazed and their sight dimmed. Poolithevan merged with the blaze of Carikara Komati. When (men) regained their wits and vision normal, they saw the shattered fetters. Puli was nowhere to be seen. "Pooli have become Siva wisdom", the day Poolithevan merged with the divine blaze had happened on July 10th, 1767 C.E.

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EMPOWERMENT OF RURAL WOMEN WITH SPECIAL REFERENCE TO ODANTHURAI VILLAGE PANCHAYAT

R. Muthukumaran*

Introduction

Women are now entering the labour force in large number in many areas to ensure rural transformation. The image of women in the society is fast changing.

"Empowerment means the process of acquiring right, personality development and deciding by self independently. Women empowerment and issue related to it have attracted the attention of the academicians, political thinkers and social scientists both in developing and developed countries".

"Women Empowerment has received significant attention all over the world during the last few decades. In changed circumstances coupled with globalization and liberalization, issue of Women Empowerment has gained multifacial significance and importance. Almost in all spheres of human development, contribution of women being considered as the most vital and inevitable. The year 2001 was celebrated as Women Empowerment year. Women Empowerment is being debated and advocated in almost all walks of life including social, political, economic and other areas of human concern.

The extent of empowerment of women in a nation is largely determined by three factors, viz. economic, social and political identify. The Tenth Five year Plan (2002 – 07) called for three pronged strategy social empowerment, economic empowerment and providing gender justice to create an enabling environment of positive, economic and social policies for women and eliminating all forms of discrimination against them and thus advance gender equality goals.

The national policy of empowerment of women in India was adopted in 2001 with the object to ensuring women their rightful place in social empowering them as of agents socio-economic change and development. "Empowerment of Women" is therefore, an important approach adopted in the Tenth Five year plan (2002-07) for development of women. With a view to translating

the National Policy for Empowerment of Women into action, a National Plan of Action for Empowerment of Women has been contemplated. The goal of this Policy is to bring about, the advancement, development and empowerment of women.

This paper attempts to focus the Empowerment of rural women with special reference to Odanthurai Village Panchayat.

Sampling

The study area Odanthurai Village Panchayat is situated in the foot hills of Nilgiris in Coimbatore District. This Panchayat was established in 1961. It has a total population of about 3000 including 1600 men and 1400 women. It has 4 wards with considerable no of most Backward classes and Scheduled Castes apart from scheduled tribes population. Out of 1400,420 women members have been chosen through simple random sampling method.

Framework of Analysis

The data collected have been analysed making use of different tools. The tools such as paired t-test, chi-square test, weighted average ranking method where used to find out the performance of socio-economic and political empowerment of women who are associated with the Odanthurai village Panchayat.

Period of the Study

As the study aims at evaluating the sustainable development of Odanthurai village in the Pre and Post period of Mrs. Lingammal Shanmugam's Presidentship, it was felt that the reference period selected should be such that it would allow sufficient time for her activities to have its full impact on the Economic, Social and Political conditions of women folk.

Considering these the reference period has been fixed as 2008-2009 thus those respondents who obtained the assistance, either at the end of 2002-2003 or at the beginning of 2003-2004 were selected and subsequently a pilot visit to the areas

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revealed that the women started gaining income only in the year 2004-2005. Therefore, the year 2002-2003 considered to be base year and 2008-2009 was taken as the reference period.

Significance of the study

The current study has been conducted to know the impact of the participation of the women in the governance of village Panchayats and also to know how the women have been empowered by utilize their collective strength to upgrade their status in society. This study may help the women to strengthen their socio, economic and political activities. The findings and suggestions of this study is much useful for the administrator and for formulating plans and policies for the empowerment of women sector.

Limitations of the study

The data for the present study were collected through personnel interview method.

Objectives of the study

In order to find out an acceptable solution for the empowerment of rural women, the present study is carried out with the following objectives.

- To ascertain the opinion of rural women about their empowerment in political, social & economic aspects.
- Suggest measures to other village Panchayats administrators for the sustainable growth of women folk.
- To find out the impact of Administrative effect of the women.

Strategies

The strategies that Mrs. Lingammal had adopted were simple yet very powerful and result oriented.

- Mrs. Lingammal Shanmugam ensured participation of the village in each and every scheme formulated by the Government for the development of the village.
- Mrs. Lingammal Shanmugam believed on a democratic and participative approach. She made the Grama Sabha the nodal point of all

activities. All activities were discussed, planned and executed with the approval of Grama Sabha.

- She motivated the people on the need to have a better living and solicited their participation for all the schemes which he could get whole heartedly.
- Good rapport and co-ordination with line departments and district administration, ensured that the benefits of various schemes, promptly reached the beneficiaries.
- Quality materials are used for implementing the schemes. This helps to increase the life of the service and check the recurring expenditures. All the projects were completed well within the stipulated time so as to avoid any escalation in the cost.
- The funds were so effectively managed that there was no wastage. All unnecessary and extravagant expenses are avoided. The budget made available was spent without any wastage at any level.
- All the systems working in the Panchayat were maintained properly which resulted in prolonging the life of the utilities thus avoiding unnecessary repair and early replacement expenditure.

Major thrust areas

- Development through Rural Water Harvesting & Management, Providing 100% protected Drinking Water Supply
- Promotion of Sanitation related habitation and Sanitation Infrastructure
- Education & Employment Opportunity
- Infrastructure Development
- Self Reliance through Revenue Collection
- Tax Collection
- Health & Family Welfare
- Renewable Energy and Environmental protection.
- Her methodology involved participatory rural management involving rural masses in decision making and programme implementation.

Members Opinion on Self-Sustainable Development of the Village

	Particulars	Strongly Agree	Agree	No Comment	Total
i.	Better Leadership Skills	200 (47%)	200 (47%)	20 (6%)	420
ii.	Equal status, participation and increased power of decision making for women in household affairs	180 (43%)	230 (55%)	10 (2%)	420
iii.	Equal status, participation and increased power of decision making in common activities related to village	190 (45%)	220 (52%)	10 (2.4%)	420
iv.	Participation in Development Programmes	190 (45%)	210 (50%)	20 (5 %)	420
v.	Access to finance for the rural poor without the burden of collateral security through Village Panchayat	200 (47%)	200 (47%)	20 (5 %)	420
vi.	Organising their own business and production units	180 (43%)	200 (47%)	40 (9.5%)	420
vii.	Significant increase in the Women's own income	210 (50%)	200 (47%)	10 (3 %)	420
viii.	Improved Banking habits	210 (50%)	200 (47%)	10 (2.4 %)	420
ix.	Better Awareness on health, education, environment, etc	190 (45%)	210 (50%)	20 (5 %)	420
x.	Better Communication Skills	100 (24%)	300 (50%)	20 (5 %)	420
xi.	Breaking social, cultural and religious barriers leading to equal development of women.	170 (40%)	200 (47%)	50 (11.9 %)	420
xii.	Discouraging and preventing Child labour	210 (50%)	200 (47%)	10 (2.4 %)	420
xiii.	Sending girl children to school	200 (47%)	210 (50%)	10 (2.4 %)	420
xiv.	Increased Self-Confidence	220 (52%)	190 (45%)	10 (2.4 %)	420

Findings

The following findings inhibits the loomen Empowerment of Odanthurai Village Panchyat.

- Odanthurai was the first village panchayat in the country to implement the Rajiv Gandhi National Drinking Water Mission, through which, 100% protected water supply is ensured for all households in the village.
- Due to the immense efforts of Mrs. Lingammal Shanmugam the entire village has become HUT-FREE. All the houses in the village have been converted to pucca concrete houses.
- As a step towards power self-sufficiency, two hamlets have been provided with complete solar power based street lighting.

- Installed 350 KW A Wind Mill at the cost of 1.55 crore, for generating the energy, the first model initiative in India.
- Implementation of night soil linked bio-gas plant in Panchayat Installed Bio-gas plants to supply Cooking gas for the citizens of Panchayat ., Sanitation facility to all homes.
- Clean Environmental Protection in and around the Panchayat.
- Women Empowerment through Self-help Groups and Micro-planning.
- Rain Water Harvesting is implemented in all the households and public buildings in the village.
- All roads in the Panchayat with the total extent of about 15 kms now have only metal roads.

- The village has a library building, sports centre with necessary equipments and Television Room.
- Employment opportunities for the tribal people have been generated for milk production and chappal manufacturing using SHG concept.
- Majority of the people migrated from neighbouring areas to Odanthurai for their availability of sustainable basic facilities.
- In Odanthurai Panchayat all (100%) house holds are provided with electricity connection.
- Odanthurai Panchayat is free from child labour menace.
- Mrs. Lingammal Shanmugam strives not only for augmenting his Panchayt's income but he also initiated many steps for improving the per capita income and living standards of his villagers.
- One such initiative is the 'Suham', packaged drinking water project. Mrs. Lingammal Shanmugam organized 4 women SGHs into a Federation under his championship and started the 'Odanthurai Suham Packaged Drinking Water' in Oomapalayam hamlet of Odanthurai Village Panchayat. This project provides employment to over 50 SHG members.
- Role clarity, Transparency, Accountability and uniformity in Decision-making.
- A Role Model for Community Participation in Social Justice and Sustainable Development

Power generation as an economic activity, is taken up by big companies, as it involves large outlay of funds. However Mrs. Lingammal Shanmugam toyed with the idea of setting up a windmill by the Panchayat. The economics of the project gave him confidence that it would certainly be a viable one. The concept of a Panchayat operating a windmill was quite new. Still, Mr. Lingammal Shanmugam endured with stem will power and moved forward to establish the windmill against all odds.

The capacity of windmill is 350 kw and over 8 lakhs units of electricity is generated from this windmill. The surplus generated, over and above their requirements is surrendered to the TNEB grid. TNEB, in turn, pays for the electricity supplied to it by the Panchayat windmill, after deducting the charges for the Panchayat usage. The annual revenue from sale of surplus power to TNEB is utilized to repay the Bank loan. In this way the Bank loan will be adjusted in seven years. As the project period is for twenty

years, the revenue that accrues thereafter, i.e. for about thirteen years would be available to the Panchayat, which can be used for its further development. This amounts to approximately Rs. 20 lacks per annum.

- Recipient of the Bharat Ratna Rajive Gandhi Best Gram Panchayat Award for the year 2010 at all India level, from AGRASRI, Tirupati, Andhra Pradesh.

Suggestions

The following suggestions are proposed to the Policy makers for further enrichment of women empowerment.

- Government should encourage and support the women folk to take more participation in the administration.
- Fifty percent reservation should be given to the women folk.
- Political parties interference should be avoided
- The members should undergo and some sort of training In order to educate themselves.
- Compulsory primary education should be implemented to rural and women in India. By imparting technical education to women, their indirect contribution to the growth of percapita income can be enhanced.
- Computer Literacy may be given to the village Panchayat President.
- Opportunities to be created towards all round development of dignity and modesty of women.
- It is the need of the hour to give due share to each and every section of the Indian women.

Conclusion

"Empowerment of women is a modern mantra of the society". India lives in its villages. The development of our country largely relies on the development of our rural life. Though the Government is striving hard on this score, the desired progress is not forthcoming within the desired time. Besides resource constraints and large levels of underdevelopment, the size of the country has been a great impediment to reckon with. Under these circumstances, a deep need is felt for a responsive and concerted group effort at the grass root level with focus on micro-level activation for income generation, efficient management of the resources and effective implementation on the projects.

Here is a village and a woman behind it, which holds the buzzword “women can do it”, distinctly demonstrating the determined efforts and proper utilization of the available resources, a village can certainly attain substantial progress in terms of the standards of living of its people. And here, the village not only generated substantial savings by proper

management of resources but it is also resorted to innovative activities, hitherto unthought of by any other Panchayat, for augmenting its resources.

The example set by the village is indeed a giant leap towards our much-dreamed goal, of Village Self-Reliance.

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FRENCH PONDICHERRY AS A CENTRE OF ASYLUM FOR THE NATIONALIST LEADERS OF TAMIL NADU

R. Velmurugan*

Introduction

It is known that the political conditions of the French establishments were different from those of British India. The natives of Pondicherry shared with the leaders of Tamil Nadu the task of spreading ideas patriotism, nationalism and self-rule against British rule. They gave asylum to the nationalist and the revolutionaries of India seeking refuge in Pondicherry. Nationalist leaders of Tamil Nadu preferred to continue their struggle from Pondicherry.

This paper is concerned with the Nationalist leaders of Tamil Nadu who sought asylum in Pondicherry. A. Ramasamy, N. Nagasamy, Saroja Sundararajan and Ajit K. Neogy in their books refer to general ideas of Nationalism in Tamil Nadu. In this paper the work of leading nationalist revolutionaries C. Subramania Bharathi, Nilakanta Brahmachari, V.V.S. Iyer, Subramaniya Siva and Vanchi Iyer are dealt.

As a part of the freedom struggle movement, one could observe the patriotic poems composed by a supreme Tamil scholar “Bharathi”. Bharathi became a vibrant Tamil scholar at a very early age. He got a job in Madras. It gave him a taste for politics and social reforms. His patriotic poems thrilled the entire Tamil Nadu and enthused the people to take part in direct action.¹ In 1906, Bharathi became the editor of

a Tamil Weekly Magazine ‘India’. It was started by S.N. Thirumalaichari. During this period extremist activity in Tamil Nadu gained momentum. Bharathi was closely associated with the Extremist movement in the Congress. The Tamil Weekly Magazine ‘India’ was very popular in Madras. It was published every Saturday. Its aim was to achieve independence for India. In order to motivate the Tamil people, it published patriotic literature, thoughts, songs and cartoons against the British Government.

The British Government filed a case against this magazine, as it published news against the government. Thus it tried to stop this magazine and erase the feeling of patriotism among the Tamilians. In June 1908, the printer and publisher of ‘India’ were convicted in the High Court.² The British Government took vigorous steps to stop the weekly and arrest the its editor in Madras. Bharathi, who anticipated ‘this move of the British, escaped from police persecution, and fled to Pondicherry in September 1908.’³

S.N. Thirumalaichari, the owner of ‘India’ handed over it to M.P. Thirumalaichari, who at once shifted the press to Pondicherry. Later he gave it to S. Srinivasachari, who went to America. Then ‘India’ office began to function from Pondicherry from 10th October 1908. Under S. Srinivasachari this press

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functioned effectively. The earnings obtained out of the press were spent for the national welfare.⁴ Rajangam alias Harihara Sharma and B.B. Subbaiya came from Ettayapuram to serve the nation through the 'India' press in Pondicherry. From Pondicherry copies of the 'India' paper were continued to be sold in British India. Apart from the heated articles, poems, patriotic songs and cartoons relating to freedom of thought were published.⁵ The British Government decided to impose a restriction on the magazine 'India' from the British territory. Then Bharathi decided to send the copies of the paper through the Railways from Pondicherry to Madras. The Madras Police seized the copies at Chinnababusamudram Customs Office near Kandamangalam (Villupuram District). The copies were then sent to the Commissioner of Police, Madras.⁶ During the same period N.K. Ramasamy Iyer, from Tanjore came to Pondicherry who often met Aurobindo and Bharathi for discussion about the Freedom Movement in Tamil Nadu.

After an attempt to stop the 'India' press was made by the British, Indian patriots were terribly annoyed and showed their support to Bharathi. Further a National Tamil Magazine named 'Darmam'; a fortnightly, was published from a house at NO.89, Eswaran Dharmaraj Koil Street, Pondicherry. This house was named after this magazine as "Dharmalayam". The aim of this magazine was to promote patriotism among the people. At this time Krishnasamy Sharma, a resident of the village of Kazhuperumpakkam, near Vanur (Tindivanam District) visited 'Dharmalayam', frequently and held discussions with the patriots. Bharathi and Varahaneri Venkatesa Subramanya Iyer (V.V.S. Iyer) came to 'Dharmalayam' very often. Both of them narrated to the people in 'Dharmalayam' the inspiring incidents which took place in the case of freedom struggle of different countries.

Other revolutionaries of Tamil Nadu Nilakanta Brahmachari, Neelakantan, V.V.S. Iyer, Subramanya Siva and Vanchi Iyer also came to Pondicherry and spread revolutionary ideas from there. Nilakanta Brahmachari was the editor of Vernacular Paper 'Suryodayam'.⁷ It was published from Pondicherry and it carried on his revolutionary propaganda. In 1910, V.V.S. Iyer arrived at Pondicherry from London. He met Bharathi and discussed the Freedom Movement in India. He started revolver practice for young Indians. He also preached action-oriented programmes as a means to national freedom. He addressed

secret party meetings and organized cells for revolutionary activities.⁸ He formed the 'Society of Indian Heroes' at Pondicherry. He planned to select able men in every village and town and organize a revolution throughout the country against the white men.

Vanchi Iyer, a poor Brahmin who was working as a forest ranger in Chengottai (Tirunelveli District) was closely 'associated with other revolutionaries of his time in Tamil Nadu. Vanchi Iyer was influenced by revolutionaries like Bharathi, Nilakanta Brahmachari and V.V.S. Iyer. He read all the magazines which came from Pondicherry. As a result he landed in 'Dharmalayam' and stayed there for a week. Vanchi Iyer after taking three months leave went to Pondicherry once again after his marriage. During this period V.V.S. Iyer met Vanchi Iyer every day at 'Dharmalayam' and had personal discussions with him about revolver practice. At early in the morning, he took Vanchi Iyer with a revolver to Karuvadikuppam near the Vellavari region (Muthialpet, Pondicherry) and gave training in the use of technical operation of the arms, say, guns.

In May 1911, at night 11 O' clock, Kannupillai and V.V.S. Iyer took Vanchi with a French Pistol and pamphlets from 'Dharmalayam'. They reached Villianur on foot and then reached Thirupapuliyur (Cuddalore District) via, Bahoor, crossing Pennai river and sent him to Tirunelveli by train. He reached the Maniyachi Junction (Tirunelveli District) where the District Collector had arrived earlier.¹⁰ Vanchi Iyer shot dead the Collector R.W.D.E. Ashe in a railway carriage at the Maniyachi Junction by using the pistol on 17th June 1911. He committed suicide after his goal was realized. He was the first to practice the cult of violence. It was a notable instance in South India.

Vanchi Iyer was particularly outraged at the disgraceful manner in which the British Officials treated Chidambaram Pillai and Subramanya Siva. Vanchi Iyer took the ultimate revenge on Ashe at the cost of his own life.¹² The Post Mortem trial proved as evidence of his French connection. The British authorities in Madras contacted the French Administration at Pondicherry which asked as a base for revolutionaries. The Madras C.I.D. Director Mr. Cleevi made it clear that there was frequent correspondence between V.V.S. Iyer and Madam Cama through the French Post Office at Pondicherry. In this Ashe murder case fourteen persons were convicted after trial in the High Court of Madras.¹³

The key-figure in this conspiracy was Bharathi, Nilakanta Brahmachari, V.V.S. Iyer, Srinivasan and Ettayapuram Dittchidar alias Gurusamy Iyer. Then the British Government announced prize of Rs.1,000 to those who would handover the patriots to them. This announcement was found hanging at every Police Station and Railway Station.¹⁴ Nilaka Brahmachari was the first accused and he was sentenced to seven years rigorous imprisonment. Madasami, one of the of accused and a close associate of V.O.Chidambaram Pillai could not traced. Then the British Government ordered an intensive search for Bharathi, V.V.S. Iyer and Srinivasan. No evidence was found.¹⁵

After the murder of Ashe, the Madras Government took indiscriminate arrest in Tirunelveli. Then the Sedition Committee Report confirmed that the murder of Ashe had connection with the Paris anarchists. Later the British behaved atrociously at Chandranagore. The revolutionaries in Pondicherry ran into trouble only when they were accused of involvement in a conspiracy against the French. Duprat, the Governor of Pondicherry, decided that a small Police force was insufficient to-control the revolutionaries.¹⁶

Infact, the number of detectives of the British Government were more in number at Pondicherry. So,

the British Administration prevailed upon the French to pass the Estrangers Bill. Accordingly, all foreigners were to register with the French Administration, and had to produce a good conduct certificate from their place of origin signed by any French Indian Citizen in support of him at Pondicherry.¹⁷ Hence Bharathy and V.V.S. Iyer approached Sankaran Chettiar to resolve this new Crisis. By the time the judgement on the murder case of 'Ashe' was given on 14th December 1912, no one was proved to be guilty. After the end of the First World War, the British Government announced a general amnesty to all the political offenders. After that the Nationalist and the revolutionary leaders left for Tamil Nadu.¹⁸

Conclusion

In Tamil Nadu the Nationalist leaders strongly emphasized the principles of truth, freedom and total independence. They promoted and preserved the Tamil language through different magazines and expressed patriotic songs and revolutionary ideas, Pondicherry was the centre of their activity for some time when they were all in exile. The Nationalist leaders highlighted the popular dissatisfaction with the British rule but they contributed their mite to the National Freedom Struggle in their own characteristic ways.

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PEEP INTO VEDARANYAM EPISODE

A. Kumaraswamy*

The historic 44th session of the Indian National Congress was held at Lahore in December 1929. It was presided over by the young and impetuous Pandit Jawaharlal Nehru and attended by a host of Congressmen from different parts of India. It was in this session the Independence Resolution, moved by Gandhiji, was passed on the midnight of 31 December 1929. This resolution called upon all the Congress men to "devote their exclusive attention to the attainment of complete Independence for India" ... and authorized the All India Congress Committee "to launch upon a programme of Civil disobedience" to attain that goal.¹ Just after passing the resolution, Jawaharlal Nehru wished all Congressmen a happy New Year and hoisted the tricolour National Flag amidst uproarious scenes of thrill and joy.

The new Working Committee of the Congress which met at Lahore on 2 January 1930 fixed 26 January as Independence Day when a Pledge of independence was to be taken by the people all over the country. To judge the temper of the people 26 January was fixed as Independence Day.² On that day, people had to hoist the National Flag, sing National songs and take a pledge to fight for Complete Independence for India. It was a matter of immense satisfaction to the Congress leaders that on 26 January 1930 towns and villages vied with each other in celebrating that historic day with all earnestness and enthusiasm.

Having known that the reaction of the people was very favourable, Gandhiji decided to start the Civil Disobedience Movement by breaking the nefarious salt laws. The history of the salt tax and the heavy burden of this tax was explained to the people. The Salt Commission of 1836 recommended that Indian salt should be taxed in order to enable English salt to sell in India. The Indian Salt Act of 1882 regulated the production, distribution and sale of Indian salt. This Act also stipulated various penalties to the offenders. In 1929 the government collected, from every Indian 5 annas as salt tax, and the total annual revenue to the government from

salt tax³ was seven crores of rupees from 320 million people of India.⁴

Gandhiji wrote a long letter to Lord Irvin, the Viceroy, on 2 March 1930. He stated that British rule "impoverished the dumb millions", "sapped the foundations of our culture" and salt tax "the most vexatious of all taxes."⁵ Since Irvin's reply was not satisfactory, Gandhiji went ahead to plan the Dandi March and on the same line C. Rajagopalachari (C.R.) organized the Vedaranniyam March in Tamilnadu. C. Rajagopalachari had originally planned to march with only 50 Satyagrahis, but since as many as 523 volunteers were ready to march on, he increased the number to 99.⁶ The Satyagrahis were drawn from different places.

Among the Vedaranniyam Satyagrahis then were one Muslim, two Christians and the rest were Hindus. O.V Alagesan and Subramaniam were admitted as Satyagrahis at Thirukkatupalli. There were college students and teen agers. C.R. selected the largest number of 23 Satyagrahis from Madurai district and only 8 from his native Salem district. All the Satyagrahis, except the nine from Bombay, were drawn by C.R. from the Tamil Districts. But, the Vedaranniyam March did not have even a single volunteer from South Arcot and Nilgiris districts. Women also came forward in large number to be enrolled as Satyagrahis, but as Gandhiji did, C.R. also dissuaded them not to join.⁷

C.R. also prepared a Satyagraha Pledge for the Vedaranniyam Satyagrahis which was as follows: "I accept the Congress creed of Purna Swaraj I believe in non-violence as an article of faith for the achievement of Swaraj... I promise always to obey and act according to the instructions of the leaders incharge of the campaign. I shall patiently and willingly undergo all penalties including imprisonment May God help me."⁸

The place Vedaranniyam where C.R. broke the Salt Laws on 30 April 1930, was a sacred place for the Hindus next to Rameswaram.⁹ This place was the scene of the Tamil Nadu Congress

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Conference in 1929. It was favourably situated for salt campaign as there were a number of salt swamps. In fact in Tamil Nadu, it was one of the biggest centres where natural salt was collected. It was the home of Sardar Vedarathnam Pillai who willingly and hospitably hosted the Vedaranniyam Satyagrahis. Hence C.R. selected Vedaranniyam as the most suitable place for the violation of Salt Laws.¹⁰

Before the commencement of the Vedaranniyam March C.R. had given the detailed plans of the March. The Marchers had to cover about 10 miles a day in the morning and evening. They could be provided with refreshment by the people on route. Meetings were to be held at 7 a.m. and 7 p.m. The afternoons were to be devoted to village work such as sanitation, prohibition, visits to untouchable quarters and the like.

On 15 April 1930, amidst scenes of great enthusiasm, the 99 Satyagrahis led by C.R. started their pilgrimage at 5 0' clock from the house of Dr. T.S.S. Rajan in Trichy. At the head of the March the National Flag was carried by a volunteer. All the Marchers were wearing white khadi uniform and Gandhi cap. For the sake of identity, on their chest they had pinned a badge with blue colour on top and bottom and white colour in the middle.

The Marchers shouted 'Vande Mataram' and 'Mahatma Gandhi-Ki-jai' and they moved on singing melodiously 'Raghupathy Ragava Raja Ram'. They marched singing "Kathiyinri Rathaminri" a Tamil verse specially composed for the occasion by poet Namakkal Ramalingam Pillai.¹¹ The Vedaranniyam March was organized on the same lines of the Dandi March. In addition to a large number of sympathizers and spectators, the correspondents of the newspapers like The Hindu and the Swarajya marched along with the Satyagrahis. Two carts with food items also followed them.¹² In spite of the arrest threat by J.A. Thorne, the District Collector of Thanjavur, the people en route gave rousing receptions to the patriotic band of Satyagrahis. On the evening of 16 April, at Vennar Tollgate, the outskirts of Thanjavur city, C.R. and his Satyagrahis were warmly welcomed with due honours by a mammoth gathering of about 50,000 people.¹³

Kumbakonam gave a splendid reception to the satyagrahis on the morning of 20 April. V. Panthulu Iyer and Thiruvengkata Iyer had made elaborate arrangements.¹⁴ At Mannargudi, from where one of the Marchers K. Santhanam came, a very warm reception was accorded to the Satyagrahis on the evening of 23 April. C.R. addressed a meeting of 10,000 people and explained the iniquity of the Salt Tax. Many people presented valuable jewels and diamonds to the Satyagraha Fund. **Smt. Balambal presented a gold chain of ten sovereigns.**¹⁵ That showed how the men and women of Mannargudi exposed their patriotism. C.R.'s party arrived at Vedaranniyam on 28 April and the next day they observed fast and prayer for the success of the campaign. On the morning of 30 April C.R. and 15 Volunteers went to Edyantheevu swamps near Agasthiyam palli and collected salt.¹⁶ C.R. was arrested immediately and produced before the Sub Divisional Magistrate of Tanjavur under Sec. 145 of L.P.C. Then he was sentenced to nine months imprisonment.¹⁷ Thus even before Gandhiji's arrest C.R. was sent to jail. During the next one month, every day, batch after batch of volunteers violated the Salt Laws at Vedaranniyam. They were all arrested and sentenced to varying terms of imprisonment.¹⁸

On the other hand, from the very beginning the Vedarranniyam Marchers had to face the fury of the police.¹⁹ Even before the commencement of the March, J.A. Thorne, the Collector of Thanjavur District wanted to arrest C.R. On 3 April he confidentially wrote to the Chief Secretary of the Madras Government as follows: "I consider it most inadvisable that C.R. should be permitted to lead this force right through the Thanjavur district ²⁰. I am of the opinion that C.R. should be arrested at an early stage of the March I apprehend no great difficulty in dealing with the sheep once their shepherd is gone". The Government of Madras however, did not approve of his proposal.²¹

It was indeed a horrible threat to the public who were assuaged from extending any kind of hospitality to the Satyagrahis. C.R. condemned the circular and appealed to the people of Thanjavur district to extend hospitality to his volunteers. He said: "Mr. Throne is terrorising the quiet people of

Thanjavur district. The householders of the ancient land of the Cholas must decide whether they will defend Hindu dharma or abandon it because of official intimidation. It is a challenge of the deepest significance. The Satyagrahis. are prepared to lie under the sky or starve on Thanjavur soil if there are no brave people left in that district. We pursue our advertised plans. **The Hindu** in an editorial captioned, "An Egregious Circular" questioned the legality of the circular and termed it as 'mischievous and disingenuous, propaganda' and the paper appealed to the patriotic people of Thanjavur to follow "the eternal dharma that those who ask food and shelter shall not be turned away empty handed, much less those who ask for it as of right in the name of the motherland".²² A number of Bar Associations also in Thanjavur district passed resolutions questioning the legality of the circular and requested the members to welcome the Satyagrahis and to give them all encouragement and support.²³ It is true that Thome's circular had a profound effect on some people and they remained loyal to the government. But a large number of the inhabitants of the district ignored the circular and

decided to give very warm welcome, food, shelter and other requirements to the satyagrahis.

The Vedaranniyam March made C.R. a popular and potential leader of Tamil Nadu. **The Hindu** and the Tamil news paper **Swadesimithran** gave wide coverage to the march that he eclipsed all other leaders in the Tamil country. He made the Congress a party of the masses. A fervent wave of nationalism swept the Tamil region. The landslide victory of the Congress in the General Elections of 1937 in the Madras presidency was certainly due to the Vedaranniyam march and the subsequent Civil Disobedience Movement which went on upto May 1934.

The present generation of young men and women have been made to know of the non-violent fight for freedom and of the heroic sacrifices made by our forefathers. As teachers of history, it is our professional duty to inculcate among our students the feelings of unity and solidarity to protect the sovereignty and integrity of our country. Let us carry on the-noble task of building a united, strong and prosperous India.

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Dr. M.E. NAIDU - A FREEDOM FIGHTER AND SOCIAL REFORMER

S. Bhagavathi Perumal*

Introduction

Like other parts of India, the then South Travancore which is presently called as Kanyakumari District played a key role in India's struggle for freedom.¹ Eventhough a number of people of this district participate in socio-religious and political movements people like Sivamuthukaruppa Pillai, Gandhiraman and Dr.M.E. Naidu, deserve special mention due to their commendable role.² They participated in almost all the agitations, both political and constructive of the Indian National Congress. An attempt has been made in this paper highlight the role of Dr. M.E. Naidu as a freedom fighter and social reformer.

Early Life

Dr. M.E. Naidu, was born on August 30, 1880 in a respectful Naidu family at Kottar.³ He belonged to the Gaura Naidu Community. Andhra was his motherland and Telugu was his mother tongue. His ancestors had migrated from Andhra and settled in Nanjil Nadu. He successfully completed his medical education at the Madras Medical College and later at Edinburg Medical College in England.⁴

Dr. Naidu was filled with a sense of patriotism inspired by the stirring speeches prominent National Leaders like Balgangadar Tilak and Bibin Chandra Pal⁵. He opposed the partition of Bengal and conducted meetings at Nagercoil. He started a hospital of his own in 1914 at Kottar with a view to serve the public, besides participating in the National Movement.

Dr. M.E. Naidu against Racial Discrimination

In South Africa, the white dominated Pretoria regime followed the policy of racial discrimination against the Indians there.⁶ The Indians were humiliated and ill treated in toto. When Mohandas Karamchand Gandhi appeared in a court case there, he saw the inhuman attitude of the Pretoria regime. So he started the Nattal Indian Congress and started a peaceful satyagraha against the Government. This struggle had its impact in India also.

In South Travancore, people came forward to help the cause of Indians in South Africa, for which several meetings and agitations were held. Dr. M.E. Naidu magnificently supported this noble cause. Accompanied by Siva Muthukaruppa Pillai, Subramania Pillai and some youngsters he went through the streets of Kottar, carrying *hundies* and collected money from the people, which sent to South Africa for that noble cause.⁷

Dr.M.E. Naidu and Rowlatt Act

The Rowlatt Act was passed in 1919. It empowered the government to imprison people without trial. It curbed their civil liberties. Indians protested against it.

There were strong protests against the Rowlatt Act throughout India. Gandhiji gave a call for countrywide hartal on April 6, 1919.⁸

Hartal was observed in South Travancore also to protest against the Rowlatt Act. The Jalianwalabagh massacre had occurred on 13 April 1919. On hearing that incident, there was widespread resentment and indignation in Kanyakumari district. Shops and other business establishments and even Government offices were also closed. In this connection, a rally was conducted by Dr. Naidu which led to national rising in this region.⁹ As a result of it Dr. Naidu became a most prominent leader in South Travancore.

Establishment of Congress in South Travancore

Dr. Naidu established a branch of Indian National Congress in 1920 at Nagercoil in which he served as the President.¹⁰ Sivathanu Pillai and Hyder Sahib worked as its Secretary and Treasurer respectively. Dr. Naidu took effective steps to implement the programmes of the Indian National Congress in South Travancore.

Dr. M.E. Naidu and Non - Cooperation Movement

When the Indian National Congress launched the Non-Co-operation Movement, there were no major agitations in southern Travancore. However,

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when Gandhiji visited Tirunelveli in 1921-22, Dr. Naidu and some of the Congress personalities of South Travancore met him. In this meeting they drafted the programmes like discard of foreign clothes, boycott of the courts and educational institutions, abolition of untouchability, Hindu-Muslim unity, to raise the **Tilak Swaraj Fund** and to establish Khadi centers.¹¹ Gandhiji advised Dr. Naidu, if they worked on this line, India would attain Swaraj within three months. From that time onwards Non-Cooperation Movement got momentum in South Travancore. After the meeting with Gandhiji, Dr. Naidu gave up his coats and suits and began to wear Khadi clothes till his death.¹²

Dr. M.E. Naidu and the Khilafat Movement

When the World War I came to an end, the English betrayed Turkey and humiliated the Caliph. So the Indian Muslims got shocked and started the Khilafat movement.

Dr. M.E.Naidu made the Khilafat Movement familiar in South Travancore. Along with Sheik Thampi Pavalar, Hyder Sahib and Abdul Rahim of Edalakudy he popularized Hindu - Muslim unity.¹³

Dr.M.E. Naidu and Civil Disobedience Movement

When Gandhiji started the famous Salt Satyagraha, Dr.Naidu wanted to join him. However, he was advised join in the Vedaranyam march.¹⁴ So he participated in the Vedaranyam Salt Satyagraha led by Rajaji and Sardar Vedaratnam Pillai. As a medical doctor he treated the wounded volunteers who were lathi charged by the police at Vedaranyam and became popular there.

Dr. M.E.Naidu and Quit India Movement

When the Indian National Congress announced the Quit India Movement in 1942, lakhs of people throughout the country participated enthusiastically. Dr. Naidu participated inspite of his ill health. He was arrested and later released. After that he extended his moral support and financial assistance for conducting the great struggle in this region successfully.¹⁵

Dr.M.E. Naidu and the Khadi Movement

Khadi is the symbol of unity of Indian Humanity, its economic freedom and equality. Khadi

mentally means decentralization of the production and distribution of the necessities of life. Indian National Congress advised to gear-up the manufacturing of Khadi on a large scale by means of weaving and hand spinning in every house and hand.¹⁶ Naidu set up a private Khadi production centre at his home itself since 1923. **Muthusamy Adaviar** of Kottar helped him a lot for this purpose. In 1925, M.E. Naidu became one of the members of All-India Charka Sangh.¹⁷ He also started a **Khadi Pracharak Corporation** at Nagercoil and through which he worked for popularizing khadi in South Travancore. In addition to it he also established a spinning corporation at Kottar in 1942.¹⁸

Dr. M.E. Naidu - A Social Reformer

In South Travancore, the harijan movement got an impetus from Dr. Naidu. On seeing the miserable condition of the harijans in South Travancore, he determined to work for their upliftment. He extended medical facilities to the harijans free of cost. In order to make harijans to avail free medicine, Dr. Naidu used to indicate "**H.F**" in the prescription sheet, which means **Harijan Free**.¹⁹ He used to visit each and every village inhabited by harijans and highlighted the salient features of sanitation and to maintain the health. He used to contact the sanitary workers and advised them to keep themselves clean and purified. At times, he anointed the sanitary workers' heads with oil.

Dr.M.E. Naidu and Harijan Sevak Sangh

Formation of All India Untouchability League was one among the constructive programmes of Gandhiji. Very soon it was renamed as **Harijan Seva Sangh** which had it branches throughout the country.²⁰ Under the leadership of Dr. M.E. Naidu, harijan movement gained momentum in this area. Dr. Naidu to his credit; established primary education centers, evening schools, libraries, bhajan mutts and youth clubs in the harijan villages.

For the harijan girl students, Dr. Naidu ran one hostel at Suchindrum. Under his direction, the Harijan Sevak Sangh celebrated the **Thamboola vizha** in the harijan villages. Dr. Naidu established the "Untouchability Removal Sangh" in Nagercoil.

In his house, he used to conduct **Samabandi** (inter-caste dining) annually during the death anniversary of his father. The harijans were given first preference to eat in these social gatherings.²¹

He invited India's famous industrialist Birla and Tamil Nadu Congress Committee President, T.S.S. Rajan to assess the activities of Harijan Sevak Sangh at Nagercoil. They visited and propagated the idea of removal of untouchability.

Dr.M.E. Naidu and Vaikkam Satyagraha

Vaikkam Satyagraha of 1924 and the Suchindrum Satyagraha of 1926 were the important landmarks in the movement for the eradication of untouchability in the erstwhile Travancore State. It was the Vaikkam Satyagraha which revealed to the world for the first time, the depth of the inhuman practice of untouchability in the Indian society.²² In order to permit the depressed class people in all public places including temples, Gandhiji started a number of agitations.

When Gandhiji had come to give a thrust to the Vaikkam temple road entry satyagraha, Dr. M.E. Naidu arranged his own vehicle for taking Gandhiji to the Satyagraha spot. Dr. Naidu participated in the Vaikkam Satyagraha along with his wife.²³ Thus the intimacy between the two so developed that whenever, Gandhiji visited Nagercoil, he never failed to visit the residence of Dr. Naidu.

Dr. M.E. Naidu and Suchindrum Satyagraha

Like the other temples of Travancore State, the temple at Suchindrum was also not accessible to all classes of the Hindu society. The Avarnas like the Ezhavas, Nadars, Parayas, Pulayas and the Kuluvans were prohibited from entering the outer wall limits. The entire Satyagraha campaign was conducted under the guidance of Dr. Naidu. The issue at Suchindrum also reached the ears of Mahatma Gandhi and he made an anxious visit to

Travancore on 9th October 1927. Before Gandhiji visited to the State headquarters, he paid a visit to Nagercoil. Dr. Naidu met him and they discussed in detail about the situation and the working of the Satyagraha.²⁴

The Government of Travancore soon realized that sustained efforts should be taken to bring about the desired changes in the status of depressed classes in the Hindu society. The thorny question was finally settled by the historic **Temple Entry Proclamation**, which was issued by Sri. Chitrai Tirunal, the Maharaja of Travancore on 12th November 1936.²⁵

Dr. M.E. Naidu and Self Respect Movement

In order to establish self respect and equality in the Tamil society, E.V.Ramasamy Naicker started the Self Respect Movement in 1925. For the propagation of Self Respect Movement in this region, Dr. Naidu contributed a lot. A self respect library was started at Kottar in 1929 with the initiative of Dr. Naidu.²⁶ Very soon Kottar became an important base for E.V.R.'s political and social ideologies.

Conclusion

When India was to attain freedom in 1947, Dr. Naidu had to retire from active politics. His ill health and some internal problems in the Congress made him to do so. In spite of it he took upon himself the responsibility of working for the interest of the harijan upliftment. He continued to the last, the honorary President of the Harijans Sevak Sangh. He spent his entire life for the sake of this noble cause. He attained eternity at the age of 78, synchronizing with *Vaikunta Ekadasi* on 21st October 1958.²⁷ Though he left the world unwept and unhonoured, he left the of having a great man lived a meaningful life for the sake of the country, coupled with the upliftment of the harijans.

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KHAN SAHIB'S POLICY AND PUBLIC RELATIONS

T. Jadayan*

The paper analyses the character, policy, activity and public works of the early freedom fighter Khan Sahib, also known as Yusuf Khan. Even though in the beginning he was in the British Camp, in the later part of his life, he gallantly fought against the British and embraced death. As a warrior, commandant, administrator and native hero, he played a remarkable role in the native resistance against the colonial authority.

Khan Sahib was a Hindu by birth. His original name was Marudanayagam Pillai. He ran away from his house early in his life and was converted to Islam. After serving the French and the Nawab, he entered the service of the English East India Company with a rank of Subedar. His perfect fidelity, intelligence and martial talents won for him the admiration of the British. He was destined to play a significant role in the succeeding decades.¹

Khan Sahib's life is a role model of the heights to which an ordinary person can rise by hard work, dedication and discipline. Every generation has its great men who by word or deed turn the course of events in a particular direction and leave a lasting impression when they depart. Khan Sahib was one such active person who by his

dint of merit rose to a position after position. Khan Sahib possessed a commanding personality. His, very name Mohammad Yusuf was not a random name but is of religious significance. His handsome face² attracted the attention of many. He was tall³ in stature and possessed good physique. He wore a turban⁴ and moustaches.⁵ His military talents were of a high order. He was a good scholar and a gallant soldier. Though he belonged to an Alim's family, he was not conservative in his outlook. He was tolerant and unconventional in many respects. His marriage to a non- Muslim girl, his appointment of Hindus, and Christians to high posts, his favours to the Minakshi temple, etc., point towards such an attitude. He made no distinction between Muslims and non-Muslims; between dargah and temple and showered his favours on both.

In his brief rule there was no case of temple desecration or injuring the religious sentiments of the people. Further, himself an Alim, he performed prayers at specific timings and special occasions. This is corroborated by Surhan Khan Handi.⁶ Besides, he was captured by his officers when he was all alone in a room deeply immersed in prayer. Thus Khan Sahib was a religious minded person. As a Muslim he completely surrendered himself to

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the will of Almighty. He neither became elated by success nor dejected by shock or sorrow. He neither tried to escape from the situation nor begged to grant him mercy. He accepted his fate with calm and courageously faced his end. Khan Sahib was one such Muslim.

All the European and non-European records are unanimous in recording his bravery, courage and valour. Khan Sahib was, in fact, an extraordinary adventurer of the eighteenth century who had risen from the humblest to the highest position in life by sheer dint of merit and hard work. His career closely resembled that of Robert Clive. Commenting on the close similarity of their careers, S.C. Hill right observes: "Alike in capacity for both civil and military affairs, alike in courage in quick and cool decision, in passionate resentment of insult or injustice, alike in the desire for wealth as a means and not an end, they also resembled each other in that both were destined to an unhappy end."⁷ But whereas Clive committed suicide owing to some scandalous affairs, Khan Sahib on the other hand was treacherously captured and ignobly executed by his enemies.

Able Administrator

As regards Khan Sahib's administration there were his own letters⁸ written to the Madras Government together with the observations made and records left by British officers who were in charge of Madurai and Tirunelveli long after his death. Khan Sahib was not only a gallant soldier but also a good administrator who earned the goodwill of his subjects by helping the farmers and improving their conditions. He restored law and order within the region and wisely encouraged the villagers to resettle in their respective villages which were deserted by them during the period of political disturbances. He was the friend of the labourer and the farmer. He gave financial aid to the peasants, repaired the water-courses and rebuilt the gutters with stone.

Public Works

For example, on the Nadiyunni Anicut⁹ on the Tambaraparani River, there is an epigraph stating that it was made as a charitable work by Khan Sahib in 1759. Thus he gave an impetus to the development of agriculture. He also gave equal attention to the development of commerce and

manufacture. He also built rest houses for the convenience of the merchants and kept the roads safe and secure from the depredations of the Kallans.¹⁰ He encouraged the weaving industry by granting loans to the weavers, protected the interests of businessmen and also trained his people in the making of gunpowder, musket and even cannons.

Peaceful-Co-existence

Besides, he conciliated the Hindus by his tolerant and enlightened religious policy¹¹ which was based upon the principle of peaceful co-existence. Commenting on the administration of Khan Sahib, John Sullivan observes, "Such was the system which Khan Sahib introduced when he assumed the government of those provinces; and although, he held them for some time under all the disadvantages of an usurped authority, yet so great was the vigour of his administration, and so forcible was the example which he set of a rigid adherence to the letter of the engagements he entered into, that the tribute from the poligars was regularly collected, the property of the individuals was secured from the depredations of the Kallars, and the public revenue was considerably augmented".¹²

Stephen Rumbold Lushington, the first Collector of Tirunelveli (1801) in his Letter dated 28th May 1802 to the Board of Revenue, Madras, confirmed the truth about Khan Sahib's administrative capacity and talents. S.R.Lushington observes: "Notwithstanding the disadvantages under which he laboured of an usurped authority, he accomplished by the vigour of his mind and military talents the complete subjugation of the province. In his time, the tribute of the poligars was regularly collected, private property was in no danger from their depredation, and the revenue of the *circar* lands was very largely increased. The effect of the subordination he established may be seen in his Jamabandis from the year 1761 to 1764, when they never fell below 1030, 489 (Chakrams 2 ½ rupees) and were in one year as high as 1244, 530."¹³

The conduct and character of Khan Sahib are highly commended by Colonel William Fullaraton who wrote on 7th January 1785: "While he (Khan Sahib) ruled those provinces, his whole administration denoted vigour and effect. His

justice was unquestioned, his word unalterable; his measures were happily combined with equity and firmly executed, the guilty had no refuge from punishment. His maximum was that the labourer and the manufacturer should be favourite children of the drear, because they offered strength and comfort to the public parent and that Poligar and the Kallar, though equally entitled to truth and justice, have no pretension to indulgence, because they are the worthless prodigals who waste their own means and ravage those of others. Let them be Zamindars", said he, "and cultivate their own lands instead of plundering their industrious neighbours; then they shall be cherished, but, while their habit is idleness and their business devastation, I will treat everyone a public enemy who wields a Pike or wears the turban of a poligar."¹⁴

Commenting upon the various reforms introduced by Khan Sahib and the benefits which they conferred upon the land, it was rightly remarked thus: "The reforms of Khan Sahib were important not only because of the benefits they conferred upon the land, but also because they were the first of their kind since the Wallajahs established their power. The popularity of his measures was proved by the fact that the inhabitants during the later years, demanded the restoration of his system".¹⁵

Some writers like Marchand ¹⁶ have accused him of cruelty. But it has to be pointed out that the times were crude, the territory with a very long history of independence and difficult to keep down. Hence political expediency demanded a high-handed policy at times for the re-establishment of law and order. Khan Sahib was not cruel for the sake of cruelty. After subjugating the Kallars and establishing order in his realm, he pacified them and won them over to his side.¹⁷ These Kallars became his firm adherents and supported him to the last. Further, Khan Sahib was not a stony-hearted person indulging in ruthless and barbaric activities. If he had been so then his supporters would not have undergone the greatest miseries on his account, withstood two severe sieges, one assault and a terrible blockade of many months.

Man of Generosity

Khan Sahib had no blind hatred for the Europeans. On the contrary he was a great admirer.¹⁸ of the Europeans, full of generosity,

chivalry and liberality to all. For example during the first siege of Maduraij when the British army attacked the forces of Khan Sahib, it was defeated and repulsed by the latter, and, Donald Campbell was taken prisoner by Khan Sahib's men. Khan Sahib, had he been cruel, revengeful or blind with passion, would have easily killed his British prisoner and would have satisfied his so called cruelty. But on the contrary he exhibited his generosity and chivalry to a fallen foe, treated Donald Campbell ¹⁹ with courtesy and sent him back to the British camp.

Khan Sahib could have easily sunk into a life of comfort and luxury had he surrendered to the British, but he voluntarily preferred the life of struggle by opposing the British and the Nawab. One of the main traits in his character was his refusal to compromise on principles and his fearlessness. He was a person who preferred to break rather than bend as is clear from his letter ²⁰ to Charles Campbell. His achievements were great and his greatness glows brighter from the fact that a single soldier of Tamil Country gallantly ²¹ withstood the combined attacks of both the British and the Nawab Mohammed Ali and baffled all their attempts to subjugate him.

A Real Hero

The real greatness of a hero in a tragedy lies not in his defeat or disgrace but in the fact that he goes down fighting all the way without surrendering to his foes. He was besieged in his capital, Madurai, by the British force but he defended himself with great skill for ten months, but was betrayed by a confidential servant and taken. He preferred death to dishonour and faced his end with admirable calm and courage without appealing to the British or the Nawab to spare his life. He was hanged on 14th October 1764.²² He submitted himself to the will of Almighty and thus embraced martyrdom. Khan Sahib never sought any human support, sympathy or political influence for sustaining his interest but showed admiration for all. Just as a fragrant flower he attracted the attention of people, the British rulers and the Nawab of Carnatic and the rebellious native Poligars.

This is quite obvious from the fact that even after the passage of more than two centuries, Khan Sahib's dargah has become a place of sanctity and

veneration. Hindus and Muslims alike, visit his dargah, place flowers on his tomb, light candles and fragrant and distribute sugar or sweets to the poor. When their vows are fulfilled at the dargah, they express their gratitude by presenting not only gifts to the dargah but also keep the prefix to their names as Khan Sah.²³ Further, most of the people perform the child's first hair removing ceremony as well as the ear-boring ceremony at the dargah of Khan Sahib. Thus his dargah at Samattipuram²⁴ is an object of reverence and place of pilgrimage,

where theological literature is still recited, his name still invoked, his mercy sought for, and his memory revered by the people. Khan Sahib was truly a great Soul who continues to excite love, interest and admiration of the people even to this day, a phenomenon which is totally absent at the mausoleums of the so-called great Muslim rulers of India. The passage of more than two hundred years has not dimmed his memory in any way and he still lives in the memory of the people -both Hindus and Muslims.

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INITIATION OF LEGISLATIVE SYSTEM IN PUDUKKOTTAI-A STUDY

R. Ramesh*

Pudukkottai Princely State was under the control of Madurai and Tanjavur Kingdoms. It was a Buffer State because it was sandwiched between Madurai and Thanjavur. The Princely State of Pudukkottai was created by Raghunatha Thondaiman. Among the 562 Princely States in Pre-Independent India, only ten Princely States followed some democratic systems. Thondaimans initiated the Democratic System in Pudukkottai under the guidance of British Government of India. The Representative Assembly of Pudukkottai was introduced in 1902 and the Legislative Advisory Council of Pudukkottai was formed in 1915. Later the two bodies were merged into the Legislative Council of Pudukkottai and it was functioning during 1924 to 1947. These bodies played a vital role in the Democratic System in Pudukkottai. This article covers only the Representative Assembly and the Legislative Advisory Council of Pudukkottai.

Origin of the Representative Assembly

The Ruler of the Pudukkottai, Raja Marthanda Bairava Tondaiman, constituted an Assembly known as the Representative Assembly.¹ This Assembly was initiated with two objectives. He felt that the people of the State must be informed about what his Government was doing for them. At the same time, the Government must also know what the people expected from the Government to do for them. These objectives were sought to be fulfilled through the agency of Administrative Officers such as the Revenue Inspectors, Tahsildars, Dewan-Peishkar² and other such employees of the Government.

Nature of the Assembly

When the Representative Assembly was formed in Pudukkottai State, it consisted of 30 Non-Official Nominated Members.³ In the beginning, these members were nominated by the Heads of various Departments and Public Associations and hence this Assembly was called Nominated Representative Assembly.⁴ The tenure of office for the members of the Assembly was one year and it

was subsequently enhanced to three years in the second meeting.⁵ In 1907, a new method was introduced whereby the electing members were elected through the Electoral College. Based on this system, out of 30 members, 18 were elected and 12 members were nominated.⁶ In the same year, on July 26th, the Nominated Representative Assembly was renamed as Representative Assembly.⁷

Election

Elections were conducted by an Electoral College which constituted of Tahsildars, the Revenue Inspectors and others.⁸ Out of 18 members, 15 members were elected from three Taluks (Alangudi, Tirumayam and Kulathur) of Pudukkottai, one member elected from Farmers' Association, one member elected from the Union Club and one member elected from the Bar Association to form the Assembly.⁹ In the year 1912, the Pudukkottai Town Bank was given the privilege of electing a member and thus the number of Elective Seats rose to 19.¹⁰ As one of the concessions on the eve of H.H Raja's marriage, number of elected members was increased from 19 to 25.¹¹ Out of 25, 15 members were elected from three Taluks, one member elected from the Municipal Council, one member elected from the Union Bank, two members elected from the Town Union, Two members elected from Nagarathar Community, one member elected from Farmers' Association, one member elected from the Bar Association, and one member elected from the Pudukkottai Union Club.¹² It can be said that the increasing of number paved the way for more participation by the representatives of people who ultimately strengthened the growth of democracy.

Functions of Representative Assembly

In the Pudukkottai State, generally the meeting of the Representative Assembly was held once in a year. The members pointed out the defects which would be rectified in the following year. A general rule was framed that a member should ask only three questions and two suggestions tender only. Members were not

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allowed to have further discussions regarding suggestions.¹³ In 1908, members were given the right to hold discussions and to give suggestions. But it was made clear that such suggestions and discussions should neither affect the Assembly nor divide the members generally and the members were not permitted to criticize the Government.

In 1917, the Rules for questioning were modified on the lines adopted by the Madras State Assembly. Moreover, members were given the privilege of asking Supplementary Questions. As time passed, the rights of members were further expanded to such an extent that members could ask as many numbers of questions and supplementary questions as they wished. They were also empowered to give two suggestions and hold discussions on them. But it was ordered that in order to render the suggestion acceptable to the Assembly, there should not be any split among the members.¹⁴ In short, a controlled Representative Assembly was designed and put into operation.

The demand for a comprehensive Pudukkottai Code, the creation of the Legislative Advisory Council with officials and non-officials, the question of increasing the non-official members in the Sanitary Board, new regulations for the Municipal Council and the modification of the drainage system were some of the important issues discussed in the Assembly.¹⁵

Though the members were allowed to hold discussions and offer suggestions, they could not take any final decision. Their suggestions were formulated into law only by the Pudukkottai Darbar. The Darbar would either accept or reject the suggestions of the members of the Representative Assembly. The Assembly was not concerned about the opinion majority or minority of members and the final decision was taken by the King.¹⁶ Though the Maharaja constituted this Assembly with the sole motive of knowing the needs and opinions of the people, this Assembly ultimately led to the foundation of Legislative Council in the State.

Legislative Advisory Council

In the year 1913, H.H. the Marthanda Bairava Tondaiman Bahadur gave an Address on the occasion of the Silver Jubilee of his Reign.¹⁷ He

declared after the address that, a Legislative Advisory Council would be constituted on 7th December 1914. According it started functioning from the year 1915.

Composition of the Council

The Legislative Advisory Council consisted of

- i) Members of the State Council of Administration.
- ii) Two Members elected by Members of the Representative Assembly from among themselves to serve for a period of three years.
- iii) Two other Non Official Members nominated by H.H. The Raja, to serve for a term of three years.
- iv) The State Vakil.
- v) One or more officials as might be ordered to attend, according to the nature of the business of the Council.

Functions of the Legislative Advisory Council

The Advisory Council was to meet at such time and place as fixed by the State Superintendent as he was to preside over the meetings of the Council. As suggested by the name of the Institution, the functions of the Council were purely advisory.¹⁸ The members might express their views on suggestions submitted to the Council and also on its details. The abstract of discussion of the Council was to be submitted to H.H. The Raja with the draft of the regulations.¹⁹

The Members of the Council were accorded the privilege of discussing the legislative measures that the State Administration thought fit to place before it. But the Members of the Council had no power of voting. The Members of the Council were also allowed to bring in bills for the consideration of the Council. The Members were, in addition, accorded the right to discuss the State's Budget.

In course of time, it gained the right to discuss all bills, including Government Bills before they were made into laws and to discuss of new bills. The State Council had its own powers to withhold any legislative matter from the cognizance of the Council. Any regulation could be submitted to the H.H. The Raja for his assent, without

submitting the same for consideration by the Legislative Council.²⁰

Though the Legislative Advisory Council performed the function of drafting regulation and passing laws, it should be noted that Members of the Council were not elected by the people. However, this defect was rectified later during the establishment of Legislative Council.

Efforts towards the Reconstruction of Representative Assembly and Legislative Advisory Council

The Maharaja ordered the reconstruction of the Representative Assembly and Legislative Advisory Council by expanding its representative character. Following the notification, many suggestions were submitted to the State. They included (1) abolition of Legislative Advisory Council, (2) increase of the number of elected members in the Representative Assembly to at least 60, (3) promulgation of Rules that would favour the exercise of direct franchise, (4) transfer of all the privileges and powers enjoyed by the Legislative Advisory Council to the Representative Assembly, (5) empowering the Assembly to discuss the budget, and (6) to move resolution and record votes.²¹

G.Swaminathaiyyer suggested that the village people were unaware of political matters and

their grievances should be reflected in the Legislation. Hence they must be given more representatives in the Assembly. It was also suggested that Representative Assembly should be renamed as Legislative Council with the right to formulate and pass the laws. It was pointed out by Mrs. Dorathy Jinarajadasa, that in Pudukkottai political status of women was inferior to their counterparts in the Madras Presidency. Women in the Madras Presidency, Travancore and Cochin were given the franchise, whereas it had been denied in Pudukkottai.²² Hence franchise to women on equal terms with men must be considered during the reconstruction of Representative Assembly.²³

Conclusion

The Representative Assembly of Pudukkottai, gave an opportunity for people's participation in Administration and the Legislative Advisory Council, published and collected regulations and also had the right to discuss the Government policies without the voting right. These bodies helped create the democratic knowledge for the Pudukkottai people. The part of democracy and initiation of legislation functioned perfectly. It was the initiative of a new system administration at Pudukkottai.

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ECLIPSE OF THE TRADITIONAL KAVAI SYSTEM AND TRANSITION OF PROTECTION POWER TO THE EMERGING COLONIAL POLICE SYSTEM IN TAMIL NADU

L. Selvamuthu Kumarasami *

The purpose of this paper is to focus on the disappearance the traditional kaval system in the closing years of the eighteenth century and how did the powers of the kavalkars transform into the hands of the police peons who were employed by the British administration after the transition of power from the control of the Nawabs of Arcots and Poligars of Tamil Nadu into the hands of the British. The word kaval means watch and it was usually the primary function of the predatory tribes to do the work of Kavalkars in Tamil Nadu. In this system both kavalkars and tallaris were employed for long years. The kavalkars afforded the services to protect the grain, cattle and other moveable and immovable properties of the inhabitants and to guard the public places like temples, markets and common ways. For their valuable service they were rewarded with contribution and kaval fees. This system worked well in the Vijayanagar and Nayak rule in Tamil Nadu. For a while, they took both police and judicial powers with them and cautiously kept the law and order under control. When the British intervened into the jurisdiction of the Nawab's authority in the middle of the eighteenth century, they suppressed the auxiliary powers of poligars and kavalkars. In retaliation, the Kavalkars involved in the poligar rebellions and gave asylum to the rebellious poligars in times of threat. Hence the British determined to eliminate the kavalkars along with Poligars.¹

Taliaris

The traditional police of Tamil Nadu were of two kinds-the Taliaris and the kavalkars. The taliari, like the chaukidar of northern India, was the village watchman. He protected houses and crops, assisted in the collection of revenue, kept watch on strangers, caught thieves and recovered stolen property. His office was hereditary, and villagers rewarded him with a fixed share of the harvest or with a small rent-free plot (an *inam*). His remuneration was meager and the responsibilities carried little prestige or authority. The taliaris were generally belonged to low-caste Hindus, often Untouchables or members of a predatory or 'criminal' community. The principle of collective responsibility was thoroughly followed. It was viewed that an entire village might be fined for harbouring a thief or murderer. The taliaris himself might be punished, too, with a fine, whipping or loss of office. Collective responsibility was upheld through penalties and threats, along with the watchman's own intimate knowledge of the village as an effective means of crime-control.²

The British meddled in the existing system in the tail end of the eighteenth century and opening decades of the nineteenth century. It undermined the effectiveness of the traditional kaval system. British administrators' did not like the punishment of watchmen or entire villages for the crimes they

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did not commit and of which they were possibly ignorant. The system was under attack from other directions too. In cutting the powers of the poligars and petty chiefs in the early land revenue settlements, district officers resumed the taliari's inams, substituting a small stipend. From the security of receiving a fixed share of the village harvest, the watchman was reduced to begging his living from each household. Many ryots declined to pay, and a 'fatal blow' was struck at the ancient kaval institution.³

The demoralization and decay of the taliari was further accelerated by Cornwallis's 'Anglicizing' policies. In 1792 he sought to strengthen British control by supplementing the existing rural police with a body of Indian superintendents (**darogas**) appointed by the government and subordinate to the district magistrates. Each **daroga** policed an area of approximately twenty square miles, with twenty to fifty peons to assist him. The village watchman was also attached to the **daroga**.⁴ Introduced in Madras by Regulation XXXV of 1802, this innovation failed in its objectives. Hence crime increased. The integrity of the old village system got further eroded without any corresponding gain in police efficiency; and the **darogas** themselves proved despotic and corrupt. Munro became a strong critic of this innovation. He attributed the failure of **darogas** to the fact that they did not know the usages of the country. He criticized the new police establishment as it lacked the common interest with the people and lacked the knowledge of the neighbourhood in which it was stationed, and had no means of discovering the offenders.⁵ As a result of recommendations made by a special commission, including Munro, the Madras government in 1816 abolished the **darogas** and restored the taliaris to their traditional subordination to the village headmen. The functions of the taliaris were now defined as being to 'apprehend persons whom they may discover committing any criminal act or breach of peace', and to report to the headman any information relating to 'peace and good order' of the community.⁶ Munro and his fellow commissioners claimed to be reviving the 'traditional kaval system. 'But they failed to build up a separate organization with special links with

particular villages. ⁷ Hence the decline of the system became inevitable.

In detailed reports on the district police compiled by William Robinson in the late 1850s and early 1860s there were repeated references to the decay of the taliaris as a policing institution. In Trichinopoly, for example, he found that the taliaris had been for so long denied 'true and proper support' from the villagers that only speedy legislation could revive them. Without it, they would die out 'in a year or two'. But even had the taliaris survived and flourished under early British rule, they could have been of only limited use to the colonial power. Rooted in the village community, under the command of the headman and the village elite, socially a part of the village and drawing their sustenance from it, the taliaris naturally looked inwards. It would be difficult at the same time to make them look outwards, to perform the functions of surveillance and coercion or the broader protective roles the state now required of its police. Robinson called the taliaris as 'local auxiliaries, but not to carry the full weight of colonial policing'.

Kavalkars

In the past, the kavalkars had come nearer to appropriate this role. Unlike the taliari, the kavalkar was originally a state appointee. He was responsible not for a single village, but for several, and for the roads, wastelands and markets connected with them. But the British attitude towards the kavalkars was coloured by a conviction that they had become a corrupt and predatory 'robber police' and that they constituted a rival system inimical to the British control. During the warfare and political instability of Tamil Nadu in the eighteenth century, the right to collect kaval (protection) fees was one of the means used by Poligars to gain control over the villages. J. H. Nelson, writing in the 1860s, described kava I as one of the Poligars' 'most highly cherished privileges', a means through which they 'gained an influence and authority over the ryots which were highly undesirable and indeed produced the worst consequences. ⁸ Bishop Robert Caidwell, the author of the History of Tinnevely, wrote that in Tirunelveli the kaval fees were levied by the

Poligars from the defenceless villagers as the, price of their forbearing to plunder them'. The rapacious appropriation continued due to the strength of the Poligars and the inability of the Nawab's government to enforce due authority over them.⁹ Munro in his 1806 report on the police of the Ceded Districts expressed great sympathy and appreciation for the taliaris, who discharged the 'real duty of the police', but he condemned the kavalkars as performing 'no useful service', being 'too little accustomed to subordination' and constituting the 'remains of a race of men who have always been dangerous to the tranquility of the country.'¹⁰ Even Munro's affection for the institutions of the past had its selectivity.

Subordination of Kavalkars

Encountering the kaval system as a bastion of poligar power and absolutely a threat to their own supremacy and effective control, the British officials of the East India Company set out either to suppress the kavalkars or to co-opt and subordinate them. In the early nineteenth-century land settlements kavalkars were offered lands and pensions in exchange for the surrender of their kaval claims. Some powerful kavalkars were thereby transformed into zamindars and other titular landholders, and the old form disappeared from most districts between 1800 and 1820. 'Little kavalkars' were invited to take employment under the Company as its own police. However these ploys were not entirely successful in eradicating kaval system and in some districts it remained a rival system of rural control well into the twentieth century.

Combined Powers to Subordinates

After the abolition of the darogas in 1816, the subordinates of the land revenue department combined revenue collection with rudimentary policing. Munro opposed Cornwallis's policy for division of government functions. From 1816 the office of the Madras Collector combined revenue, police and magisterial responsibilities. This combination continued through the entire administration down even to the taliari, who was both a watchman and an assistant revenue collector. The he was regarded as local police peon in the British records. Apart from the sanction of custom, it was argued that it gave the local taliaris

a useful knowledge of the neighbourhood and its inhabitants, acquired through his revenue duties.

Allegation over Subordinates

The subsequent administrators of Madras doubted the wisdom of concentrating power in a single set of officials. A Torture Commission, appointed in September 1854 to investigate allegations of torture and corruption among revenue subordinates, turned its attention to the police as well. It revealed a widespread use of coercion and physical cruelty to exact confessions, to speed the payment of revenue, or to force the payment of bribes. This practice was systematically and savagely followed. Most regarded such abuses as something fundamentally Indian and not a consequence of British rule. But the colonial state was anxious to distance itself.

Police Peons as Danger to Society

The Torture Commission received complaints that the police peons were 'the bane and pest of society, the terror of the community, and the origin of half the misery and discontent that existed among the subjects of Government.'¹¹ It was because of the use of the military might they stimulated alarm and disaffection among the people. Their unchecked use of torture and intimidation alienated and provoked the subject population. It was also declared that the taliari peons were 'a terror to well disposed and peaceful people', but 'none whatever to thieves and rogues'. If they were 'abolished in toto, the saving to Government would be great and property would be secured',¹² Property as well as propriety demanded police reform.

Inadequate European Officials

A further cause of the government's alarm was a sudden realization of its remoteness and vulnerability. For a Madras district, averaging 5,700 square miles in area and with a population of a million and a quarter, there were only two 1k or three European officials. The Torture Commissioners argued that it was an inadequate level of European supervision. 'Our civilians are overworked,' concluded Lord Harris, the Governor of Madras, in September 1856; 'the districts never have the proper complement of European officers'.¹³

Separation of Police Responsibility from Collector The Directors of the East India Company in London were in basic agreement with the Governor and the Torture Commissioners in Madras that radical changes were necessary to 'remedy the evils of the existing police system'. The first step was to separate the police from the land revenue administration. It was resolved that the Magistrate-Collector should remain in overall charge of both the judicial and revenue branches of the district administration and continue to oversee police work. But the internal management of the reconstituted police was to be entrusted to European officers, appointed exclusively to perform police duties and to keep close watch over their Indian subordinates. This arrangement ensured that the Magistrate-Collector remained undisputed lord of his district but was freed from the burden of day-to-day police supervision. Far from weakening his authority and the concentration of overall control in the district in a single official, the new police were to 'afford, him. An additional and independent channel of information in regard to the state of the district over which he presided'.¹⁴ This was in fact one of a series of reforms in the 1850s taken to relieve the Collector from 'petty details' of administration and allow him 'more leisure for controlling the acts of his native subordinates'. In 1859 he relinquished control of the police.¹⁵ Increasing specialization of function and the requirements of effective control were leading to a greater compartmentalization of government.

Failure of Local Police System

At about the same time as the Torture Commission made its report, in April 1855, the Government of Madras was also troubled by the failure of the existing police to prevent and detect violent crimes, including attacks on its own officials. Confident in the superiority of its administration over that of its indigenous predecessors, the early Company government expected that the consolidation of British rule would quickly lead to the eradication of the violent crime and gang robbery that had flourished in the unsettled conditions before 1800. Measures to curb the power of the poligars and to suppress kaval brought some initial success, but the levels of

crime, especially armed robbery, remained disconcertingly high for a regime that saw the protection of property as one of its primary responsibilities.

European Supervision in Local Police System

The Torture Commission recommended the expulsion of Indians from positions of administrative responsibility and a corresponding strengthening of European supervision. The Court of Directors asserted in September 1856 that the chief cause of the inefficiency of the existing police system was that they had not been 'adequately overlooked and controlled'. In the tradition of Cornwallis, they saw 'misconduct and corruption' as the natural disposition of Indian subordinates and felt that could only be checked by 'the higher intelligence and sterling honesty' of a sufficient body of European officials. While the European Magistrate-Collector could be depended on to continue to combine both judicial and revenue duties, 'No native officer should be trusted with double functions in this respect'. In the police too, European Superintendents were said to be the 'most certain and effectual check to every abuse of, authority by subordinate servants'.¹⁶

To conclude most of the British administrators of the early nineteenth century expressed great sympathy and appreciation for the taliaris, who discharged the 'real duty of the police'. But they condemned the kavalkars as performing 'no useful service', to them. Even though the kavalkars were appointed by the state administration, the British attitudes to the kavalkars were coloured by a notion that they had become a corrupt and predatory 'robber police' and that they constituted a rival system detrimental to the British Power. The kavalkars looked after several villages whereas the taliaris looked after a particular village.

On the termination of kavalkars, the British kept the taliaris for the local responsibility. At the locality, the taliaris were to assist the village revenue collection and to maintain law and order and to function under the native superintends like village headmen. This system did not work well. In the passage of time the British administrators wanted a separate organization to establish law and

order. Hence the decline of taliaar was apparent. In the meanwhile the Torture Commission in its report recommended the recruitment of police peons under the control of European Superintends and separation of police power from the control of the

District Collector cum Magistrate. This arrangement ensured the separate police administration in due course and the District Collector was left free to deal both judicial and revenue branches of the district administration in Tamil Nadu.

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ECLIPSE OF THE NAWAB'S RULE IN TIRUNELVELI AND KALAKAD REGIONS

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The political condition of Tirunelveli and Kalakad regions changed dramatically after the year 1790. A new relationship emerged between the Madras Government and the Nawab in the administrative sphere. Without the consent of the Nawab, the British declared a proclamation by which the Nawab's territories were brought under the direct control of the British. It was called 'Assumption'.¹ It consolidated the authority of the British over the *sircar* territory. It paved the way

for the formation of a Collectorate. It was popularly called the 'Collectorate of Ramnad and Tirunelveli',² The British set a committee, namely, the Board of Assumed Revenue.³ Initially the new committee won over the sympathy of the native people and the support of Poligars by reducing the tribute.

The Board of Assumed Revenue appointed a Collector to every region. In 1790, Benjamin Torin was appointed as the Collector of Ramnad and

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Tirunelveli.⁴ He was the first Collector of Ramnad and Tirunelveli under the system of Assumption. He had vast knowledge over the manners and customs of the Tirunelveli region. He assumed charge on 1st September 1790. His main purpose was to regulate the revenue administration. He studied the proclamation of Assumption. When he entered into Palayamkottai, he discovered the inefficiency of Col. Brigade who was the Commandant of Palayamkottai. He had supervisory authority over Kalakad. The fort was maintained by the European soldiers consisting of 1500 sepoys and 1000 sibbendies. Torin initiated steps to improve the strength of the army.⁵ Due to the Assumption, Ektibarkhan, the Amuldar of Nawab, was deposed. The cultivators of Kalakad and other revenue units reaped the land without any disturbances from Ektibarkhan. The inhabitants were satisfied with the steps initiated by the British officials.⁶

All the Poligars of Tirunelveli accepted the growing power of the Madras Government except Kattabomman, the Poligar of Panjalamkurichi. He was warned by Torin. The Collectors were asked to make settlement with the present renters of revenue units and Poligars. But Torin realized that permanent settlement of the Poligars' tribute was not possible.⁷

Meanwhile, Mohammed Ali, the Nawab of Arcot; In order to get back Tirunelveli and Kalakad regions, tried to settle accounts with Charles Oakeley, the Governor of Madras. He paid 43,000 pagodas instead of 50,000 pagodas. The balance amount was 7,000 *star* pagodas. Tarin captured 4,000 *chuckrams*, from both Jaffer Khan, the *Faujdar* and Mudali, which belonged to the Nawab's goomastah. The Nawab argued that the amount should be deducted in his own bill. The rest of the balance for the bill was to be received from Subramania Pillai, the *Amil* of Kalakad. The Nawab recommended that the Collector should either receive the balance from Subramania Pillai and adjust the receipt against the bill or to handover Subramania Pillai to Jaffer Khan who would pay the amount to the Collector and receive the receipt for the balance.⁸

The inefficient administration of the Nawab in the Carnatic region paved the way for the independent authority of Dutch over the coastal belt. Meckron, the Dutch Governor, obtained many commercial concessions from the Nawab. Torin was dissatisfied with Jaffer Khan, the *Faujdar* of Tirunelveli. The Poligars raided the Nawab's territory. The *Amil* could not protect cultivation in Kalakad because of the atrocities of the Poligars.⁹ The Poligar of Chokkampatti made secret links with Kattabomman which endangered the revenue collection in Kalakad. Torin informed Lord Cornwallis, the Governor-General of Bengal. A military guard was posted in Kalakad to arrest the activities of the Poligars.

Carnatic Treaty of 1792

The British signed an agreement with the Nawab on 12th July 1792 in order to strengthen their position (known as Carnatic Treaty of 1792). By this treaty, the British gained full right to collect revenue in the name of Nawab. Thus, the British obtained the right to assume the revenue of all the regions, including Tirunelveli, Madurai, Tiruchirappalli.¹⁰ Hence the Treaty of 1792 marked an important stage in the British expansion over the Carnatic region, upto Kalakad. The Treaty asserted the British authority legally. On 12th July 1792, a new commission was set up. The Madras Government allotted allowance to the Nawab. He received two hundred and fifty pagodas per month.

The Poligars of southern region caused continuous disturbances. Torin wrote to Lord Cornwallis, the Governor - General of Bengal who ordered the Collector to take proper action.¹¹ With the help of Ekitbar Khan, the Nawab's *Faujdar*, Torin tried to seize Seithur Pollam. Col. Maxwell launched an expedition to the southern region. His expedition involved heavy expenses.¹² Mohammed Ali, the Nawab, voluntarily agreed to pay the expenses.¹³ Col. Maxwell also brought peace between the Ettaiyapuram and Panjalamkurichi Poligars. Two places were given to Ettaiyapuram out of Panjalamkurichi Pollam. But there was misunderstanding between Torin and Col Maxwell. Due to ill-health, Torin resigned his post. After him, James Landon was appointed as the new Collector of Ramnad and Tirunelveli.¹⁴

The appointment of James Landon created new problems to the Poligars of the south. When he assumed office in 1792, Kattabomman attacked the British forces. Ektibar Khan, the Nawab's old *Faujdar* of Tirunelveli, informed that the Poligars, numbering sixteen, had gathered together at Nelcatanseval. They plundered the sircar region of Kalakad. Ektibar Khan requested James Landon to take necessary action against the raiders.¹⁵

James Landon was directed by the Madras Government to collect the stipulated amount of revenue from *amils*. But the Government strictly warned him not to interfere in their internal affairs.¹⁶ As a result of the vague Treaty of 1792, dualism came into practice. Both the British and the Nawab feared each other. It created a lot of problems. At that time a rebellion broke out at Ramanad and almost all the Tirunelveli Poligars joined in the rising. They refused to pay their kists but plundered the sircar revenue units like Kalakad. But non-violent steps were taken by the British Government. Meanwhile, James Landon was succeeded by George Prowney as the Collector of Tirunelveli.¹⁷ He consolidated his position in the Tirunelveli and Kalakad regions by introducing many reforms to pacify the inhabitants. He abolished the collection of customs and introduced village settlement. He introduced many reforms in the field of agriculture and revenue was properly collected. There was efficient administration was held under his reign.

The Madras Government directed George Prowney to enquire into the claims of Desha Kaval by Tirunelveli Poligars.¹⁸ George Prowney wanted to solve the problem. He recommended the abolition of Desha Kaval and Sthalla Kaval because the Poligar used these practices to collect more by employing armed peons. Another step was to reduce the power of the Poligars. Pollams were proposed to be reduced towards that end. Those who maintained continuous hostility with the government were to be punished severely. Their forts were to be demolished and their guns and stores were to be forfeited. These measures restored peace in the southern part of Tirunelveli.¹⁹

In the meantime, a famine broke out in 1794 and it prevailed till 1796. The British soldiers in

Tirunelveli suffered greatly. The Madras Government ordered George Prowney to purchase immediately 300 garce of Paddy and send it to Palayamkottai. Due to additional want, Umdat-ul-Umara, the Nawab of Arcot, was requested to supply grains without delay to the troops employed for the protection of the region. The Nawab immediately ordered his men to render all possible help to the Collector's demands. But the Nawab's agent informed that he had already sold 300 garce of paddy to the British officers. Immediately the Nawab communicated this information to the Madras Government. This act of Nawab was not appreciated by the Madras Government and a hostile relationship developed between the Nawab and the British.

For personal reasons, George Prowney decided to resign his post. The Madras Government forwarded his message to the Court of Directors for consideration. The Madras Government accepted his resignation on 28th February 1797.²⁰ After him, William Collins Jackson was nominated as Collector on 10th March 1797.²¹

Since 1790, dual authority prevailed in the entire Carnatic region. 'Dualism', which was firmly established by the Treaty of 1792, was considered the most important injurious factor to the administration of Tirunelveli and Kalakad.²² A lot of complaints were registered in the southern region after the death of Mohammed Ali in 1795. Hence Lord Hobard proposed a modification and urged the Nawab to hand over the assigned territory to garce and to declare the supremacy of the British in the entire Carnatic upto Kalakad.²³

Lord Hobart's proposal was rejected by Umdat-ul-Umara, the son of late Mohammed Ali. The Nawab stood by his father's advice and his durbar instructions.²⁴ Therefore the Nawab did not like to modify the treaty of 1792.²⁵ But Lord Hobart was firm in his decision. To solve this dispute, Umdat-ul-Umara, the Nawab of Arcot, referred this problem to Sir John Shore, the Governor - General of Bengal.²⁶ The Governor General of Bengal assured the Nawab of non-intervention by the British. It provided a temporary relief to the Nawab.

Lord Hobart demanded favourable situation to the British in the southern region.²⁷ Sir John

Shore rejected the hasty measures of Lord Hobart.²⁸ The dissenting attitude of Lord Hobart towards the Nawab of Arcot paved the way for his recall. Lord Edward Clive became the Governor of Madras. He joined the post on 31st August 1798.²⁹ At that time, Lord Wellesley was appointed as the Governor - General of Bengal.³⁰

There prevailed the worst political situation during the Nawabship of Umdat-ul-Umara in the Carnatic region. It made Lord Wellesley to necessitate a modification of 1792 treaty. In the meantime, in the Carnatic region there was a possible invasion by Tippu Sultan. The Nawab rejected the various modification proposals by the British. Lord Wellesley indicated to the Nawab the finer points of the new proposal viz., no future treaty, practicable security, end of dual governments, moderation of Poligars, annual payments, permanent peace to both interests and good revenue to the Nawab.³¹

Seringapatnam Papers

The defeat of Tippu Sultan was a turning point in the relationship between the Nawab and the British government over the Carnatic region upto Kalakad in the south. After the fall of Seringapatnam on the 4th May 1799, the British government discovered many secret treaties between the Nawab and Tippu Sultan.³² Gulam Ali Khan and Ali Raza Khan acted as messengers.³³ The correspondences were translated into English by N.B. Edmonstone. Finally, the British came to the conclusion that the Nawab had secret connections with Mysore.³⁴ Lord Wellesley, the Governor-General of Bengal imposed terms on the Nawab for his secret understanding with Mysore. Lord Edward Clive was asked to organize a Commission to enquire into this matter. Accordingly, the Madras Government appointed Josiah Webbe and Lieut. Col. Close for an enquiry.³⁵ All persons were enquired by the Commissioners. Later the reports were sent to Lord Wellesley.³⁶

For the violation of the third article of the Treaty of 1792, Lord Wellesley authorized Lord

Edward Clive to assume civil and military powers of the Nawab in the Carnatic region. Lord Edward Clive assumed the Nawab's government and blamed the Nawab for his treason, betrayal of alliance, violation of rights and negligence of inhabitants.³⁷ The Nawab had certain facts for supporting his cause. First of all, Lord Cornwallis requested the Nawab to cultivate friendship with the southern region.³⁸ Secondly, both the Nawab and Tippu Sultan belonged to the same faith and religion.³⁹ Finally, during the Fourth Mysore War, he supported the British against Tippu Sultan by giving 16,000 pagodas, elephants, camels and horses.⁴⁰

Death of Umdat-ul-Umara

Lord Edward Clive decided to negotiate with Umdat-ul-Umara for a new settlement. But the Nawab passed away on 15th July 1801. Lord Edward Clive deputed, Josiah Webbe and Lieut. Col. Close for a conference to discuss the settlement with his successor.⁴¹ After the death of Umdat-ul-Umara, his eighteen year old son, Ali Hussain, was made his successor. He was assisted by Muhammad Najib Salar Jung and Tuckia Ali Khan.⁴² Edward Clive held two personal interviews with Ali Hussain. Ali Hussain rejected the British demands.⁴³ Then Edward Clive negotiated with Azim-ud-Daula, the son of Amil-ul-Umara, the second son of Mohemmed Ali.⁴⁴ Azim-ud-Daula accepted the new political settlement in return for his ascendancy as the Nawab of Carnatic. On 31 July 1801, he ascended the throne by entering into a new Carnatic treaty with the British. Ali Hussain died within few days.⁴⁵ The modified Carnatic Treaty was signed by the Nawab Azim-ud-Daula on 16 September 1801.⁴⁶ It put an end to the dual rule in Tirunelveli and Kalakad regions.⁴⁷ The Collector of Tirunelveli took the responsibility of administration over the erstwhile Tirunelveli and Kalakad countries. Thereafter, Kalakad became a part of the Tirunelveli district. The intervention of the Nawab in Kalakad region was completely terminated.⁴⁸

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COMMUNAL RIOTS IN SOUTHERN DISTRICTS OF TAMIL NADU : COLONIAL RESPONSE

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The frequent communal riots in the southern districts and its consequences constitute a significant theme in the modern History of Tamil Nadu. This paper enumerates some sporadic native clashes and the response of the colonial government.

The advent of the British in South India had produced drastic and revolutionary changes in the political life of the people. But the social life remained almost unaffected. The British government, by taking drastic measures tried its best to redeem the people from the shackles of caste system, age old custom and religious practices.¹

They provided opportunities for the people to stride into a new society which was expected to be casteless. The Castes Disabilities Removal Act of 1850 dealt a severe blow at the integrity of caste.² Despite all these efforts, communal riots in many forms erupted in southern districts of Tamil Nadu.

In Villur village, Tirumangalam taluk, Madurai district there was a riot in August, 1903 between the Agambadiars and wealthier Kavarai chettis. The riot was over a wall which the chettis rebuilt to prevent the Agambadiars from using pathway through Chetti quarters.

The Kamudi Meenakshi Sundareswarar temple was built by Sundara Pandya, a Pandya king and was administered by the Rajah of Ramanathapuram. The Nadars claimed rights in the temple on the ground that they were Kshatriyas. On the night of May 14th, 1897 a group of 15 Nadars forcibly entered into the temple with *kavadi*, torches and drums in spite of remonstrance by the temple servants.³ The Maravas prevented them and the riots continued till 1918.

In October 1918, a punitive force of 50 reserve police was quartered by the colonial Government at Kamudi to restore order and prevent further disturbance. A penalty tax was imposed on both Nadars and Maravars to pay the cost of maintenance. It resulted in both the Nadar Maha

Jana Sangam and the Maravar Maha Jana Sabha improve the relationship between the two communities in Kamudi.⁴ On account of the efforts of the colonial police and the local sangams a conducive atmosphere prevailed.

Intense antagonism developed between Nadars (Kallars) and the Adi Dravidas in 1930 in some villages of Ramnad. The conflicts between these two groups were debated in the Legislative council in August, 1931. A special conference of reconciliation for Nattar and Adi Dravidas took place on June, 1933 under the presidentship of Rajaram Pandiyan of Devakottai with an object of putting an end to the continuous strife. But the peaceful settlement was marred by an attack of the caste Hindus on some Adi Dravidas.⁵ Thus the conflict went unabated until the interference of the British.

Colonial response

To prevent such incidents, the Government asked the Collectors and District Magistrates to report immediately to the Chief Secretary by telegram about the occurrence of riots within their jurisdiction which involves serious breach of the public peace etc.⁶ It was instructed that any rioting which involved the use of fire arms should be regarded as a serious breach of the public peace. In 1932, again the government issued instructions regarding riots. Accordingly, any riot which involves the use of fire arms should be regarded as a serious one and reported immediately to the Chief Secretary of the government. The District Magistrates were informed that any communal riot which involved the death of any person should also be recorded as a serious breach of the public peace and reported promptly.⁷ In the case of other riots not involving the use of fire arms the District Magistrates concerned should exercise their discretions as to whether the telegraphic report is necessary or not.⁸

In 1934, the Government of India directed that the provincial government should deal fully the communal situation in the province which was reported in the fortnightly reports. Accordingly,

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minor occurrences which involved no serious breach of the public peace were not required to be reported to the Government of India officially. At the same time the Government of India instructed the District Magistrates and the Commissioner of Police to make sure in future that any riots mentioned in the fortnightly report were separately be informed to the government.⁹ In 1935, the communal riots problems became very serious and were discussed in the parliament also.¹⁰

In spite of efforts of the colonial government, communal clashes occurred sporadically. In 1937, there was a communal clash between the Nadars of Kulathur and Naickers of Kallurani village in Kovilpatti taluk. The cause of the riot was longstanding dispute between the two parties over a land. In the clash death tolls were reported in both

the sides. The riot created law and order problem in the district.¹¹ The enmity between the Nadars and Naickers persisted. Due to the previous enmity, a riot erupted at Adanoor village in Kovilpatti taluk in 1938, involving both the parties. In the riot, deadly weapons and country bombs were used. The district authority's timely intervention brought the situation under control. In this way, communal riots were reported then and there in the subsequent years.

Despite the relentless endeavors of the British Raj to nip the conflicts in bud it continued as far as in all the possible ways. Peace is a prerequisite for human survival and development. Unless unity among all the castes and religions was established the issue would become vigorous and it would spoil national integrity.

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ROLE OF SOUTH INDIAN LIBERAL FEDERATION FOR DRAVIDIAN RENAISSANCE

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The home rule movement created an awareness among the people of the Madras Presidency about the need for self-government. But the Brahmanical influence and domination resulted in reaction on the part of the members belonging to the non-Brahmanical sections. Even in the Indian National Congress there was the Brahmanical domination. The educated middle class of professionals and businessmen found the doors of the congress closed to them. Hence they focused their attention to the social and political emancipation of nonbrahmins as a prelude to the

attainment of political rights. The dissatisfied nonbrahmin merchant community ridiculed the Home Rule agitation and the reform proposals of the Home Rulers. They wanted to have an organisation to ventilate their grievances.

Formation of the South Indian Liberal Federation

In 1909 the Madras Non-Brahmin Association was formed by the two non-Brahmin lawyers called P. Subramanian and M. Prushotam Naidu.¹ It was conceived purely as a social progressive organization. Later it was called the Madras

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Dravidian Association. It could not last long for want of good organization. In 1912 the Madras United League with C. Natesa Mudaliar as its Secretary was started whose name was changed later as the Madras Dravidian Association.² This Association conducted regular meetings to discuss the problems relating to the non-Brahmin.³ In July 1916 the Madras Dravidian Association established a hostel for the non Brahmins in Madras city called "Dravidian Home". The Madras Dravidian Association became very popular among the non-Brahmins. It attracted the attention of the non-Brahmins politicians too. Towards the end of 1916 a Joint Stock Company was started under the name of 'South Indian People's Association' for conducting a daily newspaper in English, Tamil and Telugu.⁴ Further P. Theagaraya Chetty and some other non-Brahmin leaders founded the South Indian Liberal Federation in 1916.⁵

Non-Brahmin Manifesto

With the formation of the South Indian Liberal Federation in 1916, the institutional embodiment of the differences between the Brahmins and non Brahmins became apparent. The views of the non-Brahmin leaders were spread by the English daily called 'Justice' and two other vernacular papers namely 'Dravidan' in Tamil and 'Andhra Prakasika' in Telugu.⁶ The South Indian Liberal Federation condemned the Indian National Congress as the Party of the Brahmins. It prepared a manifesto defining the attitude of the important non-Brahmin Indian Communities of the Madras Presidency.

The non-Brahmin Manifesto made it clear that the non-Brahmins formed 40 to 40 ½ % of the population, but remained without political influence. Secondly, it stressed the need for the revision of the Constitution of India, and legislative freedom. Thirdly, it advocated progressive political developments towards self-government. Fourthly, it considered Home Rule as an extreme claim and unsuitable one to the existing condition. Lastly, it wished that the postwar scheme of reforms should give communal representation to the non Brahmins.⁷

The Justice party

The South Indian Liberal Federation, in due course, came to be known as 'Justice Party' after the name of its English daily 'Justice'. The objectives of the Party were embodied in a constitution issued in 1917.

They were:

- a. To create and promote the educational, political, social, economic, material and moral welfare of all communities in South India other than the Brahmins.
- b. to discuss public questions and to make a true and timely representation to the government regarding the views and interests of the people of South India with the abject of safeguarding and promoting the interests of all communities other than the Brahmins and
- c. to disseminate by public lectures, by distribution of literature and by other means sound and liberal views in regard to. Public opinion.⁸

Non-Brahmin conferences

The Justice Party started holding conferences to set up branches throughout the Presidency. The first and one of the most important of these conferences was organised in Coimbatore by two party members T.A.Ramalingam Chettiyar and S.A. Somasundaram Pillai, a Vellala. Plans were announced months in advance. The Congress conference was also held in the same period on 20th August, 1917.⁹ In London, on the same day, Edwin Montague, the Secretary of State for India, made an announcement in the House of Commons favouring grant of self-government for India by stages. This hardened the differences in the Madras Presidency politics.¹⁰

When Lord Chelmsford, the Viceory and Montagu, the Secretary of State for India came to Madras in December 1917 to discuss the reform with local leaders, the Justice Party presented an address to the viceroy restating its political views. It was in favour of political reforms but not outright grant of self-government. In fact, they demanded that the legislative council should be expanded and as an experiment the departments of

local -self government, agriculture, sanitation co-operative credit and industries could be placed under the control of the legislative councils.¹¹ Since then the non-Brahmins began to gather mass support and infused awareness among them selves by sponsoring Zillah conferences in which the local non-Brahmin leaders also took an active part in moulding the Dravidian consciousness.¹²

The second conference was held at Bikkavel in the Godavari Zillah presided by Chellapillai Kumararaja on 27th and 28th October 1917. M. Venkataratinam Naidu gave the welcome speech. It was the first conference held in the Zillah of Godavari attended by 2000 members. In this conference the President lucidly expressed the history of the origin of the non-Brahmin movement.

The third conference started on 3rd November, 1917 and lasted for two days at Pulivendala of Cuddappah Zillah, K. Subba Reddiar commenced the conference. P.Durai Swami Naidu, in his welcome address, vividly outlined the Brahmanical outrages in various field, against the non-Brahmins. T.M. Nair and Theagaraya Chettiyar of Madras also attended the conference.

The fourth conference was held at Bezwada on 11th and 12th November, 1917 with Theagaraya Chetty as president and K.V.Reddy Naidu as the convener of the reception committee. The leaders: expressed several views. P. garaya Chetty explained that one of the reasons for the success of Alexander's invasion was the disunity among the Indians. He also criticized the Brahmanical ways and their customs and demanded equal opportunity for the non-Brahmins too.¹³

The fifth non-Brahmin conference was held at Tinnevely under the leadership of Theagaraya Chetty on 3rd December, 1917. Over one thousand members and thousand volunteers attended the conference including some zamindars of Tinnevely region. This conference was the first of its kind in the Tinnevely area, known for its bravery and patriotism in the past.¹⁴

The sixth non-Brahmin conference commenced at Salem on 9th December 1917. K.S. Durairaj presided over the function. He explained the benefits of the British rule and condemned the measures of exploitation adopted against the non-

Brahmins.¹⁵ The President also stressed that the Home Rule Movement was a Brahmin movement, and that if Home Rule were granted, it would be a Brahmin rule and that the Brahmins would squeeze the non-Brahmin.¹⁶

The Non-Brahmin Confederation

The South Indian non-Brahmin confederation held in Madras city on 28th and 29th December 1917 witnessed the growing political awareness among the non-Brahmins. The meeting was held at Willington Theatre at Mount Road, Madras in which over 1,500 delegates participated.¹⁷ As Theagaraya Chetty fell ill, Tirumalai Pillai presented his report on his behalf. The following matters were discussed.

- a. The government should give importance to primary education through Tamil and other Dravidian languages in lieu of Sanskrit and English education.
- b. Ryots should be provided with lands and other facilities.
- c. Fee for technical education should be reduced.
- d. The non-Brahmins should be given appointments in the public services.
- e. The panchayat system was to be developed.
- f. Existing malpractices in public places must be stopped.
- g. The religious traditions left by Kambar, Ramanuja, Buddha and Valluvar should be preserved.¹⁸

Nineteen resolutions were passed on the second day of the conference held on 29th December 1917. The first resolution required loyalty to the British Government. T.N. Nair brought the second resolution urging further political progress. The conference discussed the principles of communal appointment and communal representation in various fields such as railway service, education, local self-government and handicrafts.¹⁹

The Meston Award

The various non-Brahmin zillah conferences and confederations gradually broke the exclusiveness and power of the Brahmin citadels by

de-sanskritization of dravidian languages. The formation of the Justice party, provided a catalyst to a new cultural awakening among the Tamil people. When the Rowlatt Act was passed, and Mahatma Gandhi gave a call for Satyagraha to protest against it, the Justice party remained unmoved. It agitated strongly for communal representation and demanded determination of the number of seats to be given to Brahmins and non-Brahmins.²⁰

Both the Brahmins and non-Brahmins failed to arrive at a settlement, for they had deep differences over the issue of reservation of seats. Two conferences were held to mitigate their burning problems. P. Ramaswamy Aiyer, a Brahmin leader vehemently opposed the reservation of seats and stood for scraping it. Lord Willingdon, the Governor of Madras finally advocated 50% reservation of seats to the non-Brahmins. Not satisfied with it, P. Theagaraya Chetty demanded 75% of the seats for the non-Brahmins.²¹ A non-Brahmin deputation was sent to England to present its case for communal representation before the Joint Select Committee in London in the summer of 1919. With very great difficulty only the deputation managed to make a representation to the Joint Select Committee.²²

The outcome of the joint Select Committee hearings was the 'Meston Award' which granted 28 seats out of 65 non-Muhammadan general seats, although the Justices asked for 40 reserved seats in the Madras Legislature. Dissatisfied at this the non-Brahmin leaders organised meetings to express their antagonism. The Congress leaders too dubbed the Meston Award as a pro Brahmin one, aimed at building a Brahmin oligarchy. It was under these circumstances the Justice Party suddenly reversed its stand, considered the Award as a political victory and decided to contest in the forthcoming general elections.

The rise of regional politics in the Madras Presidency was certainly a sad development. But it was rather inevitable. Feelings of caste superiority among the Brahmins and their predominant position in the province provoked the so called lower castes. As there was a wide spread political awakening throughout the country in consequence of the growth of western education, it was only natural that the lower classes aspired for equality of opportunity along with the Brahmins. In this endeavor the Justice Party offered its leadership to the non Brahmanical sections of the community.

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B. MUNUSWAMY NAIDU - A STUDY

M. Thilagavathi*

Bollini Munuswamy Naidu (1885-1935) was the Chief Minister of Madras Presidency from October 27, 1930 to November 4, 1932. He was conferred 'Diwan Bahadur' by British Government. He was born in 1885 in Velamjeri in Chittoor district to a Kamma Naidu family of agriculturists. He had his early education at Madras Christian College and graduated in law and practiced as a lawyer. On the death of the Raja of Panagal in 1928, he was appointed as the President of the Justice Party. He led the party in opposition from 1928 to 1930.

Madras Presidency Legislative Council Election, 1930

The fourth legislative council election in this Presidency was held in September 1930 after the establishment of dyarchical system of government by the Government of India Act, 1919. The Justice Party won the 1930 elections and B. Munuswamy Naidu became the Chief Minister. The main opposition party - Swaraj Party did not contest the elections due to its participation in the Civil Disobedience Movement.

The Congress did not participate in the election due to the Civil Disobedience Movement. However, it allowed its individual members like Swami Venkatachalam Chettiar and R.K. Shanmugam Chettiar to contest as Independents. Therefore the contest was solely between the Justice Party and what was called Independent Nationalist party (former Ministerialists) headed by P. Subbarayan.

Results

The Justice Party fielded 45 candidates and was in an alliance with the Ministerialists. As the Tamil Nadu Congress Committee did not participate in the elections, the Justice Party swept to power without encountering any serious opposition. The Justice Party secured an overwhelming majority in the districts of Vizagapatam, Chingleput, West Godavari, Bellary, Trichinopoly and Tinnevely. It claimed to have won nearly 70% of the total number of votes polled. Independent Nationalist party and Liberals together won less than 10 seats. Most of the other seats were won by independents. 35 of

the 98 elective seats were won without any contest. About 43% of the electorate comprising about 4% of the Presidency's population voted in the election. (The franchise was limited based on property qualifications)

Since the Justice party emerged victorious, the Governor called upon B. Munuswamy Naidu, the leader of the Justice Party, to form the ministry. He took up office on 27 October, 1930 with P. T. Rajan and S. Kumaraswami Reddiar as his colleagues. In the cabinet Munuswamy Naidu was incharge of Local Self-Government department and also Chief Minister, P. T. Rajan served as a minister of Development, Public Works and Registration. While S. Kumaraswami Reddiar held the portfolios of Education and Excise.

The new ministry had a lot of problems to tackle. During Naidu's tenure, Madras was engulfed in a financial crisis arising out of the Great Depression. His tenure is also remembered for his clash with zamindars and his rivalry with the Raja of Bobbili. Furthermore, they assumed the responsibility of office at a time when the southern districts were being devastated by floods. The new ministry had to undertake many ameliorating measures such as remission of land-tax and other relief. The civil disobedience campaign of the Congress also absorbed the attention of the ministry. Though Munuswamy Naidu was capable of grappling with the problems of the state, he found himself miserable in the midst of factions in the party.

Soon after Munuswamy Naidu formed the government, the Justice Party was torn apart by factionalism. Immediately after the formation of the ministry, those who expected to be included in it were greatly disappointed. The Zamindars who had supported the Justice Party were disgruntled at the fact that two of the foremost landlords of the Presidency, the Raja of Bobbili and the Kumara Raja of Venkatagiri had not been included in the Cabinet. The Chief Minister appeared to them as anti Zamindari in outlook. Similarly M. A. Muthiah Chettiar, an influential leader of the Nattukottai Chetty community, a business magnate and a

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banker who expected a ministerial post was also dissatisfied. The disgruntled Telugu Zamindars along with Nattukottai Chettians organized a Justice "Ginger group" in November 1930. This "ginger group" accused Munuswamy Naidu of having a soft corner for the Congress and Swarajists. Moreover, Munuswamy Naidu was also close to N. G. Ranga, the leader of the Ministerialists who were opposed to the Zamindars.

When two of his ministerial colleagues, P. T. Rajan and S. Kumaraswami Reddiar tendered their resignations, Munuswamy Naidu began to fear a no-confidence motion against him might succeed. Hence he resigned before such a motion could be brought forth, and it was accepted by the Governor. Munuswamy Naidu was succeeded by the Raja of

Bobbili as Chief Minister on 5th November 1932.

End of party leadership

The Twelfth Annual Confederation of the Justice Party was held at Tanjore on October 10 and October 11, 1932. The Raja of Bobbili was chosen to preside over it. However, a faction supporting Munuswamy Naidu (then the Chief Minister) refused to allow the proceedings to continue. An eyewitness records that furniture and shoes were hurled around by members of opposing factions. However, the Raja of Bobbili prevailed and eventually assumed the leadership. This marked the end of Munuswamy Naidu's influence in the party and he gradually faded from limelight. Munuswamy Naidu retired from active politics in 1932. He died in 1935.

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PERIYAR AND THE SWATANTRA PARTY

Narayanamoorthy. S * and Balakrishnan. C**

*Periyar, The Prophet of the New age;
 The Socrates of South East Asia;
 Father of the Social reform movement;
 And Arch Enemy of Ignorance,
 Superstitions, Meaningless Customs
 and base Manners.*

-UNESCO

Early Life of Periyar

Periyar E.V. Ramasamy, popularly known as Thanthai Periyar was born on 17th September 1879 at Erode town in Tamil. Though he had no formal education in school and

colleges, he always thought about the reason for the poverty and ignorance of people in Tamil Nadu. He had adopted the rationalist principles in his life and stated that Hindu orthodox is mainly responsible for the evils in the society.

To educate the poor masses, he denounced the very existence of the God and criticized the worship of God in many form. He traveled to the remote villages to spread his ideas in spite of his ill health in later days. He respected the views of others and was ready to accept his mistakes. He wanted to remain as a social reformer and had little interest in politics. However, when he found any threat from

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politics for the Tamils, he never failed to intervene in the matter. His opposition to the Swatantra Party was based on the opinion that it was a Brahmin led Party and against the Non-Brahmins.

The Swatantra Party's alliance with the D.M.K. in 1962 and 1967 elections further intensified his opposition against both of them, thought the D.M.K. happened to be a Dravidian Party. He continuously criticized the Swatantra Party in his Viduthalai Tamil Daily and focused on the injustice done by C.Rajagopalachari (Rajaji) during his tenure as Chief Minister of Tamil Nadu (1937-1939, 1952-1954). Yet he maintained his personal relationship with him until his death. He considered that friendship is beyond politics. This paper attempts to trace the approach of Periyar towards the Swatantra Party.

The Swatantra Party was formed in 1959. It was an effort on the part of some of India's most distinguished public figures to build a non-leftist opposition to the ruling Congress Party.¹ The formal decision to establish the Swatantra Party was made public in Madras in 4th June 1959, after the Nagpur Resolution. It was not the emergence of a new political force, but only the regrouping of the conservative elements in Indian Society which were making themselves felt in the working of other parties earlier.²

Periyar criticized the Swatantra Party. He had no good opinion about politics and other political parties. He remained as a statesman and social reformer rather than a politician. However, he supported political parties depending on the situation in Tamil Nadu. During in the first general election in 1952 he was against the Congress Party in Tamil Nadu and maintained the same stand in 1957 during the second general election. In 1962 during the third general election, he supported the Congress and K. Kamaraj against the unusual alliance between the Swatantra party and D.M.K. He took similar stand in the fourth general election in 1967. However, in 1972 during the fifth general election he staunchly supported the D.M.K for the victory against the Congress.

Periyar said that "Only those who want to earn wealth by hook or crook become dignitaries, and only those who want to destroy Socialism by any means are in the lime light. Such people should be prevented by law from finding a place in politics and in democratic rule and administration. Politics does not concern itself with who should rule us. It is about what kind of rule people should have whatever form of politics is introduced today in our country, it should be conducive to the creation of social

equality and unity. The real service through politics is to serve society."³

Periyar denounced the Swatantra Party's attempt to form an alliance with the D.M.K in the third general election in 1962. He warned the D.M.K volunteers that Rajaji will stab the Government in Tamil Nadu. In the editorial 'Viduthalai' he called the the Swatantra Party as a Brahmin Caste Party and not as a political party.⁴ He worried that power of Swatantra Party would spoil the Parliamentary democracy in India and pave the way for confusion and chaos. According to Periyar the main aim of the Swatantra Party was nothing but to stop the downtrodden community to enter into politics. He held the Swatantra Party as a "Counterfeit Party".⁵

However, the D.M.K had formed an alliance with the Swatantra Party and contested the election in 1962. Periyar criticized the alliance of the Swatantra Party with the D.M.K as opportunistic politics and appealed to the people of Tamil Nadu to vote for Kamaraj and Congress. Periyar viewed that the D.M.K had lost the role of protecting the interests of the Tamils in Tamil Nadu. He supported the victory of the Congress in 1962 General Election and said that money had not played major role in the victory of the Congress. He added that the D.M.K, the Communist and the Swatantra Party were traitors and denied their allegations of misuse of police power during the election.⁶

During the election campaign he supported the Congress manifesto which criticised the role of Cinema Celebrities in politics. He appealed to the voters to be beware of falsehood hope of the D.M.K party and support the Congress party to win the election.⁷

Addressing at the Gunny bag Labourer's Union of Bangalore, Periyar criticised the attempt of C. Rajagopalachariyar's Swatantra Party to topple the Kamaraj Government which was executing a lot of welfare measures honestly for Tamils. Further he stated that there was no corruption in Tamil Nadu and there was split in Congress party which were very common in those days in other states.⁸

In another public meeting at Thiruvanamalai, he appealed to the voters to differentiate the Tamils and Brahmins and named Mr. Kamaraj as a Tamilan and Rajaji as a Brahmin.⁹ Further, he stated that the Swatantra Party was a Brahmin Caste Party and its purpose was to finish the downtrodden communities in Tamil Nadu. He added

that Rajaji was mainly responsible for the prevalence of untouchability in Tamil Nadu.¹⁰ The Brahmin Press in Tamil Nadu always supported the Capitalist Class and was promoting the idea that the Brahmins alone were born to rule the people in Tamil Nadu. He criticized many Parties and industrialists such as T.T. Krishnamachari who indirectly supported the Swatantra Party. In his editorial in *Viduthalai* dated 5th January 1966 he condemned T.T. Krishnamachari the Central Finance Minister, for his anti non-Brahmin activity and supported the demand for his ouster from the Minister post. Further he exposed the corruption of T.T. Krishnamachari and T.V. Sundaram Iyengar's group.¹¹

At Salem Periyar vehemently charged the Swatantra Party not only as a Brahmin's Party and called it as a "Traitor's Party", which supported the British Government and the Capitalist Society. They wanted to maintain the Varnashrama Drama in Tamil Nadu and deprived the Non-Brahmins in getting government employment and other benefits from the government.

During the fifth general Election he appealed to the voters to vote for the D.M.K. He recalled that during the D.M.K rule since 1967, it had taken many steps for the improvement of the downtrodden masses in Tamil Nadu. He also supported the alliance between Indira Congress and the D.M.K. He appreciated the rationalist ideas of the D.M.K. and its efforts to implement the same in Tamil Nadu.¹²

Conclusion

After the death of Rajaji on the Christmas day of 1972, the Swatantra Party did not at all exist in Tamil Nadu politics.¹³ It had not played a major role after Rajaji. The ideology and principles of Rajaji was buried after his death. Though Periyar had different principles, he maintained his friendship with Rajaji till his death. For Periyar, the Government is for the interest of the welfare of the people of the land, and not for the welfare of the administrator. Hence, he changed his stand when supporting political parties which stood for the welfare of the downtrodden masses in Tamil Nadu.¹⁴

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JUSTICE PARTY AND THE FIRST COMMUNAL G.O. 1921 - A HISTORICAL STUDY

P. Venkatesan*

Introduction

The movement for social equality entered a new phase in the second decade of 20th century in Tamil Nadu. The year 1916 is a landmark in South Indian History, which witnessed the emergence of

two political movements viz., the Home Rule Movement and the Non-Brahman Movement.

Birth of Justice Party

In the first decade of the 20th century attempts were made to organize and bring all the

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disunited Non-Brahmins on a common platform to fight against injustice. For this purpose C. Natesa Mudaliar started an organization called "Madras Dravidian Association" in 1912.¹

P. Thyagaraja Chettiar organized the "South Indian Liberal Federation" with 30 Non-Brahmins at the Victoria Hall in Madras on November 20, 1916.² This organization resolved to publish three dailies 'Dravidian' in Tamil, 'Andhra Prakasika' in Telugu and 'Justice' in English. T.M. Nair served as the editor of the 'Justice'.³ The first issue of the Justice was published on the 26th February 1917. This news paper became very popular among the people. Hence the organization of South Indian Liberal Federation was renamed after this news paper as 'Justice Party'.

Justice Party was formed with the object of promoting the political interests of Non-Brahmins. 'Equal opportunities for all and injustice to none' were the watch words of the party.⁴ Social Justice was the basic principle of the Party. It pleaded for equal rights irrespective of creed, colour or caste distinctions. It was looking forward to achieve civil equality through legislative means.⁵

The Election of 1920

When the Montagu Chelmsford reforms were implemented in 1919, the Justice Party contested the election of 1920 and won 63 out of the 98 seats. The Justice ministry assumed office on 17th December 1920.⁶

After capturing the power, the Justice Party demanded for communal representation and wanted to render communal Justice. It also demanded for more participation of Non-Brahmins in public

services.⁷ Following it, on August 5, 1921, O.Thanikachalam Chetty, a Non-Brahmin member of the Madras Legislative Council, moved a resolution in the legislative council by recommending to the government to issue an order giving preference to candidates from the Non-Brahmin Communities in recruitment to public services. This resolution was seconded by C. Natesa Mudaliar in the council.⁸

Under these circumstances, the Government of Madras issued an order on September 16, 1921, which popularly came to be known as the First Communal G.O. The issue of the Communal G.O. was the First Major Victory for the Justice Party.⁹

The First Communal G.O. rendered Justice to the Non-Brahmins. In the year 1922 the recruitment to services on communal basis was regularized and definite quota for different communities in the government posts was prescribed.¹⁰

The appointment of Non-Brahmins to the civil services achieved through the series of Non-Brahmin Movements led by the Justice Party is an important mile stone in the history of communal reservations in India.¹¹

The First Communal G.O. was concerned with only the permanent appointments. So that on August 15, 1922, the Second Communal G.O. was issued. It extended the previous order of communal representation in not only the recruitments but also in problems related to it.¹²

Justice Party played a vital role in enactment of the Communal G.O.s of 1921 and 1922. The First Communal G.O. was a major break through in the Non-Brahmin Movement. It was the first of its kind in India.

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ADMINISTRATION OF ANDAMAN ISLANDS DURING THE JAPANESE REGIME (1942-1945)

Bithin Thakur*

The Andaman Islands were explored by the British and we have an account of Andaman and Nicobar Islands in early Chinese documents; but as far Indian history is concerned, after the revolt of 1857 the British were in search of some place for housing the Indian prisoners and they found Andaman as the safest place for the prisoners. Andaman was under the rule of the British till 23 March 1942. On 23 March 1942 Imperial Japan took over the islands in a dramatic way even without a single gunshot or bloodshed.

The Japanese navy and a Lieutenant (commonly known as Commander for convenience) took over the charge as the Governor over the civil population temporarily. The Commander established his headquarter at Aberdeen. As soon as this was known to everyone, members of the public (both prisoners and free), started a race to his headquarters. All of them wanted jobs little knowing that the occupying force had a dossier on everyone who was of some importance.

The Naval Commander waited for a week and with the help of the dossier, judged everyone who came to him at his headquarters for a job. The local intelligence department of both the navy and army, in the meanwhile, supplied information gathered through actual contacts. After one week of the occupation, one Narayan Rao brought the news to the public that the Japanese military authorities wanted to establish a civil administration under a naval officer whose arrival was also announced simultaneously. Narayan Rao was a Sub-inspector of Police before, but on the evacuation of top men he was promoted as Superintendent of Police by the British. He brought this news to the public from the 'Commander' as he chose to be too nearer to him all that week. During the week, others also tried to be one of his favorites by means fair or shameful. Many brought the Japanese officers to their residence and gave them feasts. Some courted soldiers who were roaming all over. From the events that followed, it

could be deduced easily that this trivial frolics of some gave the Japanese sufficient ground to judge that the elite of the public had left the islands before they came and the remaining people were from shallow stratum.

Narayan Rao, who had brought the news about the establishment of civil administration under the Naval Governor, was also charged with securing the attendance of leading citizens, not less than thirty and not more than forty in number. After consultation with his friends and relatives, he carried exactly 30% of the population to the headquarters of the commander. Some of them were certainly not leading citizens. The majority of them were his 'yes' men. When these persons reached the headquarters, they found that a number of officers of the Japanese navy and army were present there with English and Hindustani interpreter, the former brought from Singapore and the latter from Tokyo. It was announced to the interpreters after an introductory speech by the Commander, who was in the chair, that the Imperial Japanese forces having taken possession of the islands wished to establish their government which would be civil in nature and would be headed by a Governor drawn from the navy and that all others would be civilians of the island. It was further announced that the following posts would be filled by the votes of those who were present:

1. One Assistant Commissioner under the Japanese Governor,
2. Two Tahsildars under the Assistant Commissioner,
3. One Executive Engineer,
4. One Engineer and Harbor Master,
5. One Superintendent of Police,
6. One Assistant Superintendent of Police,
7. One Senior Medical Officer to be termed President of Doctors' Association other Doctors being members,
8. One Intelligence Officer.

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To start with, the Chairman called for suggestions for the post of the Assistant Commissioner. He made it known from the outset that instead of wasting votes on any men who may be chosen at random, people should vote for two men only, viz. Gopal Krishna and Rama Krishna. Here is evidence of the fact that the armed forces of Japan came armed with dossier on every one on the island; otherwise, how was it possible for them to mention these two names? This procedure also gave evidence to the fact that the dossier trust have been prepared in Japan by its Intelligence Department from the information given to it by the peace time espionage system mentioned in "The Rising Sun". Gopal Krishna obtained the majority of votes, being Narayan Rao's man, and was declared as elected. Rama Krishna was then asked by Chairman whether he would accept the post of Deputy Commissioner (In the set up evolved by the Japanese, the Deputy Commissioner was to function under the Assistant Commissioner). On his giving the assent, he was also appointed the same day, although his post was not originally in the list of posts to be filled up that day. After making the two appointments, there was a long pause when the Japanese officers had a long discussion and announced at the end of it that all other appointments were postponed. They probably suspected, and rightly, that the voting was being influenced by someone and that people belonging to one party had been mustered. Within the next three days all remaining posts were arbitrarily filled up. In addition, a peace committee was also formed. The function of this committee was to settle miscellaneous disputes of civil nature somewhat in the way that a Panchayat does. In filling the other posts, the Japanese generally kept on those who occupied those posts at the time of evacuation by the Englishmen, except in a case or two. Civil courts were replaced by the Peace Committee and Registrar of the High Court was an innovation, although there existed no High Court.

The pictures will not be complete without depicting the slow process of rot that had been setting in the economy of the territory. When the Japanese occupation took place at the end of March 1942, everyone was happy, little knowing what the future had in store for them. Cultivators had just

threshed and stored up their paddy of 1941 harvest. People were seeing the vast quantities of food stuff that came practically daily and had been dumped at various places. Everything that a human being desired was obtainable. All prisoners were released; so they were naturally happy. Government servants who were temporarily thrown out of employment were taken back on higher posts vacated by the senior officers who had abandoned the Islands. So they were also happy. In fact everyone was happy. Shops were running as usual and fabulous prices were quoted and paid. In the beginning, the Japanese paid good prices for the articles they purchased. Both the Japanese war time currency and the British currency were the legal tender. Even if the price demanded for an article was somewhat excessive it was paid without any murmur. Income increased in various ways but there was hardly any outlet for money as shops were being closed slowly and food and clothes were obtainable from the stores of the Japanese Supply Department at cheap rates. Hoarding of money was in full swing. Shortage of food stuff was never dreamt of, either by the Japanese or the public. People had the previous year's paddy in stock. The Japanese had captured quite a number of cargo ships, which were now plying their trade all over the occupied territories under the protection of their distributing Consumer good that had come into their hands as booty.

Toward the close of 1943, things were taking a different shape. The Japanese started losing their cargo ships. By the beginning of 1944, the circulation of the mixed currency - Japanese and British - was ordered to be stopped. It was ordered that the Japanese currency would be the only legal tender in the Andamans and all those who had British notes in their possession should forthwith exchange them. The English currency thus gathered was, it was stated, to be sent to Subhas Chandra Bose who was allied with the Japanese in his attempts to ouster the British and was already been declared the head of Andaman and Nicobar islands by the Japanese in 1942. People quickly surrendered their currency because a patriotic touch was given to the whole affair. By the middle of 1944, when the Fourth Spy Case was about to begin, an order was finally circulated that

those who were found possessing the English currency, would be punished for being friends of the Allies. Men, who were earlier hesitant, surrendered quickly after this order. Everyone received the Japanese currency in exchange. Those who exchanged currency felt no hardship. No one knew then that this currency would have no value in time to come on account of the inflationary spiral caused by the occupation.

Vegetable and sugar-cane growers were wallowing in money. Those whose live-stock was honestly purchased, were also rich. At the end of the day's work, favorites among the laborers working for the fighting force were given, off and on, some cigarettes, sugar and rice. These favorites were again making money and hoarding on the sly. There was so much money in the possession of some that their erstwhile repository, the trunk or the box, would not hold it. Gunny bags were being filled with currency notes and stowed away in various hiding places, inside house or outside it.

A few months before the cessation of hostilities, another quick disaster came about, although this was not country wide. The Japanese had to leave government buildings. As they left they started demolishing a number of sound and well built buildings of residents and with the materials thus obtained, they built houses for themselves. Timber was unobtainable as the Chatham sawmill had become a wreck. As a result of this last kick, a number of people became houseless.

On the 7th October, 1945 came the American and British forces to reoccupy the Islands like the Japanese who had landed and

taken it without firing a shot. On the same day it became known throughout the country that the hoarded war time currency notes were not worth the paper on which they had been printed. This was the last shock which shook the community. The entire economy of the territory was shattered. The Government of India now sanctioned a large sum of money to give as compensatory loan to the war sufferers but this was not sufficient to make good the irreparable damage that had been done.

The surrender of Japan took place on August 14th, 1945 and the news reached the islands on the 15th and the detainees and internees, were all allowed to go home on the 19th August 1945. But the actual proclamation of surrender was made to the public in a meeting, convened by the Civil Governor on the 21st August. From the 15th morning it was seen by some members of the public that the Japanese were engaged in burning all records in the headquarters of the Admiral and the Civil Governor. At sea, all mines laid to prevent the ships of the enemy coming inside the harbor were being exploded. Many of the Japanese soldiers who dared not face the consequences as prisoners of war committed suicide.

The Relief ship of the Allies with rations and clothing came in the beginning of September 1945 with Mr. Foster I.F.S. who was previously serving here as Chief Forest Officer. As a preliminary to the ultimate taking over of the Islands, he arranged with the Admiral to have all the Japanese force concentrated in one place and with that ended the Japanese occupation of Andaman Islands.

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Dr. MUTHULAKSHMI REDDI - A SOCIAL REFORMER

N. Onnamarannan*

Muthulakshmi was born in 1886 in the then princely state of Pudukottai, Tamil Nadu. Her parents were an enlightened couple. Her father was Narayanasami, a highly educated Brahmin who was the principal of Maharaja College. Her mother was Chandrammal who belonged to the Isai velala caste a caste whose women danced and sang in temples.¹ Muthulakshmi acquired education mostly by private study. When she passed the matriculation examination she applied for admission to college. She was not admitted because of her gender. In spite of objection by the academics, the Maharaja of Pudukottai got her admission in the college, and granted her scholarship. Though her father wanted her to become a teacher, she had her own plans. She joined Madras Medical College to study for a Doctor's degree. Till then no one had ever dreamed that an Indian woman could become a Doctor. After five years of study she got her degree in 1912. Immediately she joined Government Hospital for Women and Children in Chennai. She married Dr. T. Sundara Reddy who promised to always respect her as an equal and never antagonize her.

As a student she was much perturbed by the fallen status of women. During her college days, she met Sarojini Naidu. The other personalities which influenced her were Mahatma Gandhi and Dr. Annie Besant. Their conversation and lectures made her much more determined to work for the uplift of women. She had established herself as a flourishing medical practitioner. When she received a call from Women's Indian Association to enter the Madras Legislative Council she accepted the responsibility. Enunciating her commitment to the

Welfare and uplift of Indian women she said, "The ancient Hindu legislators realised that both sexes were equal and said before the world that women had equal rights with men. So the laws depriving the Hindu Women for her rights and privileges and assigning her an inferior place in society must be only of recent origin. I feel sorry to observe that the Hindus in particular have become creatures more of custom or habit than of reason or true religion. No enlightened woman with any self-respect can put up with such one-sided laws which have placed us in an inferior position even to our Mohammedan and Christian sisters. To modify such unjust laws and to make them suitable to the needs of the present day society, a reform society should be started for the uplift, protection and help of the Hindu Women."²

To modify unjust laws was the mission of this lady doctor. During 1928-29, Rao Sahib Haribilas Sarda introduced a bill for the abolition of child marriage in the Legislative Assembly of the Government of India. He wanted that the minimum age of a bride should be 14 and that of groom 18. The orthodox section of the society raised hue and cry. On a similar line Dr. Muthulakshmi moved a resolution in the Madras Legislative Council to fix the minimum age of marriage for girls and boys in order to end child marriage.

Though the bill was put to the house declared and carried by Madras Legislative Council, the Central council did not pass it under various pressures. A memorandum on behalf of all the Womens' Associations in Madras Presidency was

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drawn up by Dr. Muthulakshmi and sent to the Governor-General, and to the members of the Legislative Assembly in Delhi. She took it as a challenge and ultimately succeeded in having the bill adopted unanimously by Madras Legislative Council.

The other epoch making achievement of Dr. Muthulakshmi was the abolition of Devadasi system which was prevalent in Tamil Nadu. It was under the leadership of Dr. Muthulakshmi that the movement for the abolition of devadasi system got steam. In November 1927, she put before Madras Legislative Council a bill for abolition of the custom of devadasi serving the temples. This bill was passed as the Madras Hindu Religious Endowments Act V of 1929. During the debate on this bill, Dr. Muthulakshmi realized that it liberated only those devadasis who held in am and not other devadasis who had taken to prostitution to earn their bread. So she introduced yet another bill popularly known as the Devadasi Abolition Bill. The Bill to prevent the Dedication of Women to Hindu Temples in the Presidency of Madras was vehemently opposed by Brahmins like Satyamurthy. The Justice Party lent half-hearted support but Periyar and the Self-Respecters extended their full support. Somehow the bill was passed in both the houses, but the Governor refused to give his assent.

Disowned children, abandoned mothers and deserted wives are some the worst disadvantaged members of the society. They have no place to go, no one to give them a piece of bread. In spite of all spirituality and moralistic stance one comes across such cases. Dr. Muthulakshmi started a home for such women, widows and orphans in Chennai in 1930. In stead of keeping it as a one-man show this house better known as '*Avvai Illam*' is managed by a society comprising able hands. She took much pains to establish a hostel for Muslim girls in Chennai. She was instrumental in getting scholarship sanctioned to Rarijan girls who continue their studies under all odds.

In 1935, the Madras Medical College held centenary celebrations, and Dr. Muthulakshmi was a guest lecturer. In her address she expressed her ardent desire to establish a hospital for patients suffering from cancer. There were many among the audience who supported the idea. As a result the

Adyar Cancer Institute came into existence. Jawaharlal Nehru laid the foundation stone of the hospital in 1952. The hospital started functioning from June 18, 1954. It has grown into a leading hospital and Cancer Research Institute. On an average this hospital treats more than eighty thousand patients annually.

Dr. Muthulakshmi's political career was equally impressive. She was nominated to Legislative Council of Madras in 1926. Next she was elected as the Deputy Chairperson of the same council and by that elevation she became the first Vice-President of a Legislature in the world. She became the first chairperson of the State Social Welfare Board of Madras Presidency. The government nominated her as a member of Hartog Education committee. In this capacity she travelled throughout the country and made an extensive study of women education in India. Most of her recommendations regarding women education were incorporated in Hartog Education Committee Report. When Mahatma Gandhi was arrested and imprisoned in 1930 she resigned from the Madras Legislative Council in protest. She was a determined lady and fought for a cause till the end, once she was convinced she was right. While fighting for the abolition of the Devadasi System she boldly faced the stiff opposition of leaders like Sathyamoorthy. She was the founder president of the Women's Indian Association. She was also the first alder Woman of Madras Corporation. She persuaded the Provincial Government and was successful in opening a section exclusively for children in the maternity Hospital - Kasturiba Hospital (Triplicane) is the fruit of her ceaseless efforts. She used to write letters to Mahatma Gandhi regarding the uplift of Indian womenfolk.

Dr. Muthulakshmi dedicated her whole life serving the cause of women. She wanted to see woman as an equal to man in all respects. It was she who stood boldly against child marriage and devadasi system and saw to it that her goals of abolition of these two were achieved, Avvai Illam and Cancer Institute of Adyar are the standing testimonies of her relentless endeavour. In recognition of her outstanding services she was awarded 'Padma Bhushan' in 1956. She breathed her last on 22 July 1968 when she was 82 years old.

Her book 'My Experience as a Legislator' presents the glimpses of her multifarious personality. She stands among the tallest social

workers who dedicated their life for the uplift of womenfolk in particular.

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M.K. STALIN - A HISTORICAL TRENDSETTER IN CHENNAI MAYORALTY

R. Anthony Raj*

M.K. Stalin was the first to be elected directly by the voters of Chennai in October, 1996. This paper deals with the great accomplishments and the welcome change he had brought in Chennai during his Mayoralty from 1996-2001. For the Chennai Corporation, which was dissolved in 1973, the people of Chennai selected the Mayor directly in 1996.¹ It is a strange coincidence that M.K. Stalin became the 44th Mayor when he was 44 years old. With 155 Wards and 14 Assembly segments and 3 MP Constituencies, it is a rare feat to become a victor in the elections with a majority of votes in his favour. The people reposed faith and confidence both in Stalin and the DMK.²

Storm Water Drain

From October 1996 to October 2001, new storm water drains were built for 135 kms and strengthening of such drains were done for 88.6 km both totalling to 223.6 km length at a cost of RS.76.44 crores.

Roadwork

1156 road works pertaining to bus routes were laid for 302 kms length during October 1996 to October 2001. Likewise, in the same period, 10818 inner roads for a length of 2023.68 kms were newly laid at a cost of Rs.139.32 crores.³ Mastic Asphalt and Anti-stripping agents have been used for strengthening roads and increasing the grip.

Road Side Parks

18 important road junctions were been beautified with traffic island roadside parks and artificial waterfalls, jets and fountains. The various projects made the city a "Singara Chennai" (Beautiful Chennai).⁴

Conservancy Works

At an expenditure of Rs.15 crores for garbage clearance, 203 heavy vehicles and light vehicles, 50 Auto trailers, 5 loaders, 1300 push carts, 2 Bull dozers and 2 Electronic weigh bridges were purchased.

Secondly, the services of 2096 conservancy workers were regularized in the time scale of pay. Similarly, the works of 1688 conservancy workers were regularized with consolidated pay. The quantum of garbage clearance in 1996 was 1836 metric tonnes. In 2001 it became 3158 metric tonnes. Thus, approximately 790 lorries of garbage was cleared per day.⁵

Impetus In Educational Sector

To improve the standard of education in Corporation School many steps were taken.⁶ They were brought on par with private schools.⁷ It helped the Higher Secondary pass percentage to increase from 55% to 78% in 1996. 250 school buildings were built. Also, 1767 Elementary School Teachers, 80 graduate teachers, 60 Post Graduate Teachers and 113 Adi Dravida Graduate Teachers were appointed in Chennai Corporation Schools (now called Chennai Schools). Community College, an innovative scheme not noticed in any of India's Municipal Corporations have been opened in 4 places and 9 courses were conducted in Industrial Training.⁸ Nearly 600 students were trained and 200 of them got employment in private establishments.

30 Kinder garden classes, consisting of LKG, UKG (not found in any other Corporation in TN) were started with 102 Teachers in 10 zones of Chennai. Nearly, 4500 tiny tots were studying here.

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City's Health Protection

The Tondiarpet Communicable Diseases Hospital functioning under the Chennai Corporation had been upgraded. More than 60 Hospital buildings were constructed during this period. More than 20 doctors were newly inducted. Nearly, 86,34,076 outpatients were benefited by the Chennai Corporations' medical dispensaries. This alone stands proof of Stalin's commitment to the society.⁹ Under the "Varumun Kappom" Scheme during 1996-2001, 83 Medical camps have been conducted and more than 2,50,000 people have been provided free treatment. Slums were given priority in medical camps and nearly 78,000 got been free treatment.

Network of Bridges

In many road intersections, in today's growing traffic the vehicles link up and move in snail's pace. Hence, to avoid it 40 Small bridges, Napier Bridge extension, Dr. Muthusamy bridge expansion, Subway for pedestrians near Ezhilagam, Subway near Harrington Road railway track, Bridge in Manali Road, Bridge across Captain Canal in Mahakavi Bharathi Road, Bridge across Choolaimedu Chetpet Cooum River, Bridge across Poonamallee Road, Naduvankarai Cooum river were constructed under Stalin's stewardship. Fly overs were constructed at a cost of Rs. 60.78 crores.

1. Peters Road - Conran Smith Road junction
2. Peters Road - West Cott Road junction
3. Pantheon Road - Casa Major Road junction
4. Puraswalkam Highway - Hunters Road junction
5. Dr. Radhakrishnan Salai - Royapettah High Road junction
6. Dr. Radhakrishnan Salai - T.T.K. Road junction
7. T.T.K. Road - C.P. Ramasamy Road junction
8. Sardar Patel Road - Dr. Muthulakshmi Road junction, and
9. Sardar Patel Road - Gandhi Mandapam Road junction.

These network of fly overs can only be constructed by a State Government because of its mammoth nature. But under Stalin, for the first time in the history of the nation, the Corporation had

achieved that feat.¹¹ His zest for building fly overs had created him a place in history.¹²

Corporation Buildings

Under M.K. Stalin's direction 250 numbers of Corporation School buildings, 7 open air auditoriums in school campuses, 15 science laboratories, 18 additional maternity hospitals, 42 new hospital buildings, 10 new gymnasiums, 5 ultra modern diagnostic centers, 21 shopping complexes, 3 Dhobi washing centers, 22 ward offices New Conference Hall in Ripon Building, Sir. P.T. Theagaraya Auditorium were built at an expenditure of Rs.168.31 crores.

Lighting Feats

From 1996 onwards, all tube lights on Chennai roads were replaced by Sodium Vapour lights at a cost of RS. 9 crores. In 2001, nearly 1,04,950 sodium vapour lamps were provided. 32 High Mast lights were erected at a cost of Rs.2.05 crores, providing light for a radius of 10,000 sq. meters.

Other Welfare Measures

Under the Anna Marumalarchi plan, 1086 works amounting to RS.25.33 crores were undertaken in 30 selected wards. "Namakku Namae" plan gave 93 welfare schemes for Rs.1.37 crores. The "Varumun Kappom" plan organized 83 medical camps providing relief to 2,50,000 people at a cost of RS.15 lakhs. Ward development scheme provided many facilities such as dispensaries, gymnasiums, playground infrastructure, toilets, traffic umbrellas, concrete roads for Rs.20.05 crores, and it involved 1856 works. The unbiased nature of Stalin could be seen -in this, as he, had equally distributed the funds to all the 155 ward members irrespective of their party affiliations. The Mayor's Special Development Plan had an outlay of RS.50 lakhs per year and thus many maintenance works were done. As per the Corporation Members' family protection scheme, 5 members who have died were given each Rs.50,000/-. Also, when the 1997 Golden Independence Day was celebrated, in memory of the freedom fighters, their 82 wards were given appointment. From 1996 to 2001, as per the Moovalur Ramamirtham Ammaiyar Marriage Assistance Plan, 7740 women were given Rs.10,000/- each. The Palika Samrithi Yojana girl child scheme helped the poor women and 3991 mothers at a cost of Rs. 9.96 lakhs.

Conclusion

M. K. Stalin was the only Mayor to make historical achievements and he scooped himself the Best Mayor Award. He was the pioneer for other Municipal Corporations. Innumerable praises were heaped on him like JRD Tata Memorial Award, HUDCO Clean City Award, IIBE Award, Central Government 11th Finance Commission (19992000) Commendation, World Mayor's praise (July, 1997, New York) etc.

Thus, Stalin's name shines and shines in the history of Chennai Corporation. In his five years as

Mayor, he made a conscious effort to create a "Singara Chennai" (Beautiful Chennai).

The AIADMK was elected to power in 2001. Even with his hands tied and within his limited jurisdiction, Stalin presided over the active and healthy Municipal Corporation. In an extremely crude and desperate move, the Government brought in a law prohibiting Mayors from simultaneously being Members of the Legislative Assembly, and Stalin resigned his Mayoralty on 18.06.2002.

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THE DEMAND FOR THE RIGHT TO SELF-DETERMINATION OF THE TAMILS : A STUDY IN HISTORICAL PERSPECTIVE

T. Jayaraman*

The Tamils are an ancient people inhabiting their homeland, Tamilagam, inheriting a rich cultural heritage and history. When the Freedom Movement of India began, Tamils also took part in the struggle for independence. The Tamil representatives attended the first Indian National Congress at Bombay in 1885. The third session of Indian National Congress met in Madras in December 1887. When the Indian Independence Movement grew strong, Tamil masses also took part in the agitations. However, Periyar E.V. Ramaswami raised the demand for separate Tamilnadu (1938), which was immediately changed into a demand for Dravidanadu. His Dravidanadu first meant a State under the Secretary of State in London and then it

meant an independent one (1944), Separation and independence from India became the prime political goal of the Dravidian Movement to achieve its social ideals.

Instead of complete separation from India, some Tamil leaders preferred to be in the Indian Federation and at the same time preserve a Tamil national identity and independence. They wanted to take a middle course of striking a balance between accepting Indian National Identity and complete separation from India.

This demand for Tamils' self-determination was put forward in the 1940's and it is as old as the demand for Dravidanadu. Tracing the history of

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the Tamils' demand for their right to Self-determination will contribute to the political history of the Tamils of the Twentieth Century.

Ma.Po. Sivagnanam a Congressman who had founded *Tamilarasu Party* within Congress, made a demand for Self-determination to Tamils for the first time in the history of Tamilnadu. He wanted Tamilnadu to become a Republic, more like a Republic in the former Soviet Russia.

A resolution demanding the Right to self-determination was passed in a meeting presided over by T.P. Menakshisundaranar at Madras on 14 January 1947. K.Kamaraj expressed his support for the same. Thiru. V. Kalyanasundaranar and T.T. Krishnamachari insisted upon attaining the Right of self-determination.¹ It is interesting to note that staunch Congress leaders like Kamaraj, TT Krishnamachari and Thiru. V. Ka. supported the move.

It may be interesting to note that the Dravida Munnetra Kazhagam which had adopted independent Dravidanadu as its goal, also stood for the Right to Self-determination of the Tamils. The Election Manifesto of the Dravida Munnetra Kazhagam of the year 1957 reads as follows:

"Right of Self-determination must be granted: The Indian Constitution, instead of being an instrument granting rights, is denying the same and strengthening the North Indian Imperialism. When the Whites quit India, no Indian State was given the option of expressing its willingness to join keep off the Indian Union. Besides, the right to secede from the Union when a State intends to, has also been denied. The constitution has laid down that a state could secede only when the people of other states also concede to it. So, the first amendment to be made in the Constitution is that the states should be enabled to have that right which is inherent in it, and the state can secede from the Indian Union and act independently".²

In April 1962, C.N. Annadurai, popularly known as Arignar Anna, made his maiden speech

in the Rajya Sabha on the Motion of Thanks to the President's Address. Anna's attempt was to persuade his colleague in the Rajya Sabha to support him in his demand either for separate Dravidanadu or the grant of self-determination.

Anna spoke,

"I claim Sir, to come from a country, a part in India now, but which I think is of a different stock. I am proud to call myself a Dravidian. That does not mean that I am against a Bengali or a Maharashtrian or a Gujarati. As Robert Burns has stated, "A Man is a man for all that", I say that I belong to the Dravidian stock and that is only because I consider that the Dravidians have got something concrete, something distinct, something different to offer to the nation at large. Therefore it is that we want self-determination".³

In 1961, EVK Sambath demanded that the DMK should give up the impracticable goal of Dravidanadu. He quit the DMK and founded the *Tamil Desiya Katchi*.

On the call of K. Kamaraj, the Congress Chief Minister of Madras during 1954- 1962, EVK Sambath merged his party with the Congress. Pazha. Nedumaran, who joined Congress along with EVK Sambath rose to the position of the President of the Tamilnadu Congress, but quit the party in protest against of the Delhi leadership. He founded Tamilnadu Kamaraj Congress in 1979. The third conference of the Tamilnadu Kamaraj Congress, now known as *Tamilar Desiya Iyakkam*, was held on 9 and 10 June 1990. The first day was to witness the declaration of self-determination. This conference was banned by the Government of Tamilnadu. The conference was again held at Tanjore on 20 April 1991, after 10 months. *In that conference, Pazha. Nedumaran, the leader of Tamilar Desiya Iyakkam* declared that Tamils as a nation have the Right to Self-determination. His party wants India to be a Union of equal sovereign states. In the view of Pazha. Nedumaran, grant of self-determination and change of the constitutions will make India stay united.⁴

P. Maniyarasan, the General Secretary of the Tamil Desa Poduvudamai Katchi, was arrested on the charge of having proposed the Resolution of Self-determination in the conference at Chennai on 25 February 1990. His resolution urged to give up the name 'Bharat' for India and the word *manilam* (a territorial division) for the Tamil state. His second resolution wanted the formation of Tamil National Republic immediately, though the Constitution of India is not amended immediately.⁵

Pattah Makkal Katchi, a political party in Tamilnadu, held the *Tamilar Valvurimai Manadu* (Tamils' Right to Live Conference) at Chennai on 10, 11 and 12 September 1992. It passed three important resolutions. One resolution wanted to amend the Constitution of India and to grant the Right of Self-determination to the Tamils. Another resolution wanted the powers of state to be enhanced. The third resolution required the right of self-determination of the Sri Lankan Tamils to be recognised. For these resolutions, sixteen leaders and members were arrested, including Dr. S.Ramadas, P.Nedumaran and Panrutti Ramachandran.⁶

After the death of Periyar EVR and Maniammai, the Dravidar Kazhagam split into three and one group was led by Ve. Anaimuthu. He

organised a new party with the name Periyar Sama Urimai Kazhagam in 1977. This party took a new name Marxia-Periyariya Poduvudaimai Katchi (Marxist Periyarist Communist Party) in 1988. This organisation advocates the grant of self-determination to all the nations in India. It wants India to be a socialist federation voluntarily formed by the Socialist Republics of all the nations in India.⁷

There are several Marxist -Leninist Organisations in India. They recognise the existence of linguistic nations in the Indian sub-continent and want self-determination to be granted to them.

It may be understood that the right to self-determination has been advocated for several decades by several parties and organisations as a fitting solution to the problems in the multi-linguistic and multi-ethnic India. There are several Tamil organisations advocating and upholding the Tamils' right to self-determination. But this political ideology has not attracted the attention of the people at large as a solution to the ethnic crisis in India; nor have the Tamil organisations made an emotional inroad into the minds of the Tamil people to harness their support to this political goal.

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INDIA'S FERVOUR FOR FREEDOM VS BRITISH'S COERCIVE METHODS: A CASE STUDY OF SALT SATYAGRAHA IN SOUTH ARCOT DISTRICT DURING 1930-31

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This paper explores the patriotic deeds of the people of South Arcot District and accounts the coercive measures taken by the Government by enforcing a number of repressive and suppressive methods. This study is based on primarily archival data, which are homed in Tamil Nadu Archives, Chennai. However, some of the secondary literature have supported the study either providing background knowledge or filling the gap.

With the announcement the Civil Disobedience Movement by the All India Congress Committee which met at Lahore on 29th December 1929, the Congress Committees at different levels in Tamilnadu prepared themselves to launch a salt satyagraha by breaking the Salt Law of the British.¹ Gandhi broke the Salt Law on 6th April 1930 at Dandi, a coastal village in Gujarat.²

Kille Salt Satyagraha

Nainniappa Pillai, Secretary, Town Congress Committee, Chidambaram, started a similar move at Kille. Kille is a coastal village in Cuddalore district, situated 2 kms from north east of Chidambaram Town. Nainniappa Pillai organized the salt Satyagraha at Devanapattinam and resumed it again of Kille.

The district administration of South Arcot felt that the resumption of the Kille Salt Satyagraha would complicate the existing political situation. Hence it arrested Nainippa Pillai on the mid night of 3rd May 1930 at his residence at Chidambaram under 143 of IPC and 74 of Salt Act.

The police raided Nainiappa's home and confiscated some of his personal documents. This raid was vehemently condemned. The people of Chidambaram resorted to demonstration against the raid. Besides, the Bar Association, Chidambaram, separately led a demonstration and passed a resolution that the arrest of 'South Arcot Gandhi', as Nainiappa was called, at dead night was unjust and atrocious.³

The Government resorted to intimidatory tactics to suppress the patriotic sentiments of the people. Civil servants who sympathized with the movement were threatened with dismissal and the retired officials who sympathized with them were threatened with loss of pension.⁴

The parents were threatened to execute bonds for the future good behaviour of their children.⁵ The Government tried another method to intimidate and bring down sympathy to the satyagrahis. It directed the district magistrate that arrested satyagrahis could be released immediately if they tender apology.⁶ Despite these coercive measures the Salt Satyagraha reached a climax at Kille.

Tindivanam Salt Satyagraha

In South Arcot district, the movement was peaceful in general, but in Tindivanam it took on a serious complexion due to a riot. In Tindivanam, Sarangapani, prominent Congressman of the town and son of Somunmudali, a rich businessman, planned to break the Salt Law at Eachangal Odai, a canal situated near Tindivanam town. On 10 June, he gave a notice to the local police, intimating that the Salt law would be broken there on 12 June. On the early morning of 12 June, Sarangapani and his associates went to Traupathy Amman Temple, located at the centre of the town and from there started their procession to that canal in order to break the Salt Law. Meanwhile, a police force consisting of a police inspector, a sub inspector and a contingent of constables from Tindivanam arrived at the spot and arrested Sarangapani as a precautionary measure. He was then put before the joint magistrate of Tindivanam, who convicted him for one year rigorous imprisonment.⁷

The followers of Sarangapani condemned the arrest of their leader. They showed their resentment by declaring a hartal and by moving in a large body of over thousand towards that canal. There they prepared the salt. After their successful

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preparation of the salt, they were returning to the town. Meanwhile the police party attempted to disperse the crowd by beating them with lathis (sticks). This act of the police irritated the people who in turn resorted to a counter attack on the police force. Many police personnel sustained serious injuries. The sub inspector fled away and took shelter in the nearby Agricultural office building. But some of the satyagrahis followed him entered that office building and assaulted the inspector severely. They also damaged the furniture and documents, which were kept in that office. Within a few hours the people overpowered the police. This was one of the occasions in which during the Civil Disobedience Movement in Madras Presidency, the police failed in their duty. However, the police inspector called a fresh armed police and brought the situation under control. The

force opened fire and administered severe lathi charge to disperse the crowd. In addition, it arrested eighty among the crowd. They were imprisoned at Cuddalore, Tanjore, Trichinopoly Madras and Madurai jails. One among them died in lockup under savage police beating.⁸

As the local news papers started to expose the sentiments of the people regarding the mass arrest of 80 people in connection with the Tindivanam Salt Satyagraha, the Government passed an emergency ordinance called the Press Ordinance. However 'the Tindivam episode' was exposed to the public through 'cyclo styled' material and public marches and speeches.⁹ Thus the people of south Arcot District proved that they were second to none in resisting the British during the civil Disobedience movement.

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MAULANA - A FREEDOM FIGHTER

M. Nazeer Ahamed *

Maulana was born in 12 October 1886 to Haji Muhammed Hasanudheen and Maajan Beevi at Munichalai at Madurai. He studied upto Matriculation. He was well-versed in Urdu, Sourashtra and Persian languages. His speeches were noted for sensitiveness. His father used to read the newspaper Swadesamitran in order to know the political developments in the Madras Presidency.

Maulana too followed the same habit of reading Swadesamitran.¹

He was attracted by the speeches of Annie Besant and Bal Gangadhar Tilak and he joined the Home Rule Movement.² Annie Besant and her companions like Arundale were arrested in 1917 at Ooty. In protest against the arrest, the people of

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Madurai struck work and hartal was also observed. Processions were organised under Maulana Sahib. In 1918 when Tilak travelled to Colombo, he halted at Madurai and delivered a speech which inspired Madurai.³ When Gandhiji visited Madurai on 26 March 1919 to mobilise mass support for the Sathyagraha Movement, Maulana, Sundaram Pillai, Srinivasa Varadhan, Krishnamuthu, Syed Samsudin Sahib, the cousin of Maulana and Sangiliapillai signed the Sathyagraha Declaration.⁴ During the Khilafat Movement and Maulana was elected as the President of Madurai-Ramanathapuram Khilafat Committee.⁵ The Khilafat movement was observed on 17 October 1919 at Madurai. Both Muslims and Hindus closed their shops in token of support to the Khilafat Movement. Public meetings were organised and Maulana requested the people to cooperate for the success of the movement. On 1 August 1920 Maulana organised a procession at Madurai along with the Hindus in support of the Non-cooperation Movement.⁶ The Government arrested him and released him without filing any case.

His provocative speeches against the British during the Non-cooperation Movement at Madurai from 10 November 1920 to 13 November 1920 made for his arrest. In 1921, Maulana also vehemently opposed the auction of toddy shop in Madurai and the neighbourhood. For his contribution to the achievement Khadar production in Madurai he was awarded a Silver Trophy in 1921.⁷

On 12 August 1921, Tanjore Provincial Congress Conference was held at Thirukattupalli in Tanjore. Maulana attended it as a special invitee and spoke about Swaraj. He organised a four day Congress meeting from 24 August 1921 to 28 August 1921 in Tanjore and strongly opposed the British Government and the British Prime Minister Lloyd George. The anti Government speech at Tanjore created a great furore among the British officials and hence Maulana was arrested and imprisoned for

eighteen months.⁸ At first he was put in the Tiruchirapalli, then transferred to Vellore and Cuddalore jails. He was released on 29 April 1923. His release from the jail was a great joy for the Khilafat Committee of Madurai.

Maulana was a staunch supporter of Rajagopalachari. In 1930 Tamilnadu Congress organised a meeting in Madurai and Rajagopalachari presided over the meeting. Rajagopalachari made a clarion call for the Salt Sathyagraha. Maulana led a group of volunteers to take part in the Salt Sathyagraha procession from National school, Madurai to the Railway station.⁹

At Needamangalam the Congress Salt Sathyagrahists organised a meeting under Rajagopalachari. Maulana delivered a speech in that meeting and encouraged the Salt Sathyagraha volunteers. Further he insisted the people to buy khadar cloths and burn the foreign cloths. At Jansipark, Madurai he criticised the policies of the British Government. The Police lathicharged the people and Maulana was arrested and put in the Cuddalore jail.¹⁰ While he was in the jail, he lost his wife Sultan Beebi Ammal and his daughter Beebi Janum. He did not even attend the funeral.¹¹ In the year 1936, the Madurai Corporation election was held. In the 4th ward he was elected unopposed. The Congress party won thirty four seats out of thirty six seats and the remaining two seats won by the Justice Party. Subburaman was elected as Chairman and Maulana was elected as Vice-Chairman. After doing yeomen service for the cause of the national movement and for the people he passed away on 25 March 1957. Leaders like Kamaraj, Rajaji, Kakkan attended his funeral. In memory of Maulana, the Tamilnadu Government established Maulana Park at Madurai. He was a champion of Hindu Muslim Unity. He was a grant freedom fighter. He was a dedicated social worker. The people of Madurai fondly called him "Madurai Maulana".¹²

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THE BATTLE OF KULACHAL

L. Santhoshkumar*

Kulachal which is situated at the southern most tip of Indian subcontinent is a tiny fishing hamlet of the Kanyakumari district. It occupied a permanent place in the annals of world history through the historic battle of Kulachal. The battle of Kulachal in 1741 CE represented the struggle between the Dutch and Marthanda Varma, the King of Travancore over the ascendancy on the Malabar Coast. The Dutch mission under Van Imhoff to conclude a new contract with Travancore failed. As a result of this failure, the Dutch decided to openly support Marthanda Varma's enemy Desingnanadu.

In 1741 C.E. Van Imhoff installed the princess as ruler of Elayadathuswarupam in difference of the Maharaja.¹ In turn she gave the Dutch a large army at Ayrur three miles from Quilon. The Raja of Vadakkumkur also rewarded the Dutch by granting them a tract of country except a fort. The Travancore king saw the leading princes of Malabar were in league with the Dutch and the Elayadathu forces.² He therefore collected his forces and attacked the Dutch and Elayadathu forces. Not one soldier of the Dutch regiment lived to tell dismissal tale. Elayadathuswarupam was taken over to Travancore.³ The ignominy of defeat coupled with disappointment of hopes combined to irritate the Dutch who desired to teach Marthanda Varma a severe lesson.⁴ They resolved to seize the country from Kulachal to Cape Comerin where they had a factory and fort. The Maharaja determined to make a final effort to crush the power of Kayamkulam.⁵ The Dutch assumed the offensive when fresh re-enforcements arrived from Ceylon. They secured a place near the port of Kulachal, fortified it with stakes and garrisoned it with the detachment of soldiers. The outlying villages of Tengapatnam, Midalam and Kadiyapattanam were

captured. The Dutch were advanced to Eranial, harassing the inhabitants and plundering their property.⁶ The country between Kulachal and Kottar surrendered and the Dutch made preparations to take Kalkulam. The idea was to make the whole country of the Dutch province as it is the most beautiful district in Malabar. It was hoped that inspite of the war in Java the Company might be able to send troops from Batavia for the reduction of Travancore. Other European nations had begun to compete with them but without success.⁷ The English factories were growing steadily though slowly. The Zamorins friendship with the English was a danger in the North; and the development of their trade in Anjengo meant the gradual expansion of their political importance as well as their commercial success. The Maharaja of Travancore was friendly to them. The French had begun their trade at Mahi. The Maharaja who was then at Trivandrum arrived just in time to prevent the fall of the capital. The plan of attack was carefully laid. A squadron of boats watched the movements of the Dutch ships which brought reinforcements from Ceylon.⁸ The army was drawn up in favourable strategic positions under the command of the best officers. The Maharaja proceeded to Tiruvattar, offered his worship at the famous shrine, and invoked the blessings of the deity. He placed his sword at the altar and received it back from the officiating priest after due consecration. The Maharaja conducted the war with courage and determination, directing the movements of his forces in person.⁹ Marthanda Varma, watched the developments with great caution. He took advantage of the Dutch predicament and mustered a large force in order to attack their forces.

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On February 9, 1741 C.E. a large number of ships left Cochin for Quilon under the command of Stein Van Gollennesse. They sailed for Kulachal, a seaport of both Kottar the centre of the cloth industry and Kalkulam, the royal palace.¹⁰ The Dutch fleet anchored but due to the strong wind it was impossible to land at Kulachal and Stein Van Gollennesse was obliged to postpone the occupation of the port. Spies had stated that the Travancoreans had entrenched themselves in strong positions on the beach. The Cochin commander had great plans for Kulachal because with artillery on its walls it was easy to control the road on the land side to Kottar, one of the arteries of Travancore trade serving as the principal road to the transport of piece-goods. The fortress had to be built in the European manner, that is to say with parapets and the like and had to be manned with a garrison of nearly 300 men.¹¹ The Travancore trade in piece-goods could then effectively be controlled which would become a permanent and considerable loss for the king of Travancore. On February 19, 1741 C.E. at five O'clock in the morning, the landing finally took place. The Dutch troops were covered ships sailing as closely as possible to the shore to fire at the Travancore positions. They had provisions only for three days. Three companies of grenadiers and two companies of Indian soldiers, in total more than 400 men, landed on the beach. The operation took more than two hours and cost the lives of 22 soldiers on the Dutch side, whereas 17 were injured. The Travancoreans fled in great confusion into the dunes and hid in a palm forest and amongst the barren cliffs.¹² After the Dutch had captured a piece of artillery the road to Kulachal lay open to them. The Travancoreans withdrew behind the Catholic Church where they entrenched themselves. The Dutch set several houses on fire where as the Church itself was attacked by the Dutch sailors. They shot bullets through the doors and windows of the Church and one Jesuit was seriously wounded in his head. Both the French and the Portuguese would complain about the Dutch, and demanded war damages and the withdrawal of their troops.¹³ The French protested because Marthanda Varma had ceded Kulachal to them. Unfortunately, they had lacked the power to defend their new factory for they were engaged in a war against Valunnavar of

Vadakara, a powerful nobleman of Kolathiri and suzerain Lord of Mahi.¹⁴ The Portuguese accused the Dutch of having committed by several horrible cruelties against the Jesuits. It was certainly true that five Jesuits were made prisoners by the Dutch and were kept in the cabin of the ship. The Dutch had two reasons for these measures. The Jesuits were suspected of having contacts with the king of Travancore, and they had to be protected against the plundering Dutch soldiers. Stein Van Gollennesse hoped to be able to induce the Christian fisherman who had fled from Kulachal, returned to their homes.¹⁵ The Christian fisherman could serve as coolies and essential for the building of a fortress. The Jesuits told Stein Van Gollennesse that the inhabitants of Kulachal who had fled would certainly not dare to return and helped the Dutch, afraid that as they were of the wrath of the king of Travancore. The Jesuits offered the Dutch their mediation to solve their conflict with Travancore but refused to convey Dutch threats to that king. On March 3, 1741 C.E. the council of war at Kulachal resolved to construct fortress with a bastion made of bricks on the west-side according to the building plan of Captain Engineer Andries Leslorant. The Dutch attacked the fortress of Eraniel. But the king of Travancore had evacuated Eraniel and had withdrawn his troops into the hills. On August on board of the ship Porca which lay at Kulachal roadstead, saw that the Dutch flag was hoisted three lines which was accompanied by the firing of a large piece of artillery.¹⁶

Marthanda Varma then started a lot of attacks on the Dutch forts in their area and occupied all of them. A Dutch force equipped with artillery landed at Kulachal and conquered the country up to Kottar. The Dutch forces then advanced against Kalkulam, the capital of Marthanda Varma, who was then in the North promptly marched his army to the South and arrived there just in time to prevent its capture by the Dutch. In the famous battle fought at Kulachal on 10th August 1741 C.E. the forces of Marthanda Varma won a resounding victory over the Dutch.

In the battle of Kulachal the Dutch were completely defeated and most of them were taken as prisoners. Two men who attracted the Dalawa's notice, were taken before Marthanda Varma who

pitied their condition, but was unable to communicate with them, as there was nobody so present to understand their language.¹⁷ Marthanda Varma, made it a point to see them occasionally and succeeded at last in getting a man who could understand their language. The two men whom Marthanda Varma took special notice were Eustatious D'Lanoy and Donaldi both of Flemish origin these two, the one on whom the Maharaja fixed his particular regard was M.Eustatius D'Lanoy and he was selected to discipline a few

companies of the Dutch, whom Marthanda Varma looked upon him as the flower of his army, for his body guard.¹⁸ The Dutch prisoners were so happy with the kind treatment they received in the hands of the Maharaja that they resolved to serve him in any capacity and were enlisted in the Marthanda Varma's army. Most of them distinguished themselves in Maharaja's service as Captains and Majors and some of their descendants continued to remain in Travancore.¹⁹

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சென்னை கடற்கரையில் உப்புச் சத்தியாகிரகம்

இரா. பாலாஜி*

இந்திய சுதந்திரப் போராட்டத்தில் காந்தியடிகளின் பங்கானது மகத்தானவொன்றாகும். அவர் அகிம்சை வழியில் நடத்திய பல போராட்டங்களில் 1930-34 வரை நடைபெற்ற சட்டமறுப்பு போராட்டம் மிக முக்கியமானவொன்றாகும். இப்போராட்டம் மற்ற போராட்டங்களைவிட அதிக நாட்கள் நடைபெற்ற போராட்டம் ஆகும்.

இச்சட்டமறுப்பு இயக்க போராட்டங்களில் ஒன்றுதான் உப்புச் சத்தியாகிரகம். இச்சத்தியாகிரகம் 1930 மார்ச் மாதம்

நடந்த காந்தியடிகளின் தண்டி யாத்திரையுடன் தொடங்கி காந்தி-இர்வின் ஒப்பந்தம் கையெழுத்தான மார்ச் 1931-ல் முடிவற்றது. உப்புச்சத்தியாகிரகத்தில் ஈடுபட்ட இந்தியர்கள் தங்கள் குறைகளையும் எதிர்ப்பையும் அந்திய அரசுக்கு தெரிவித்தனர். தமிழகத்தில் உப்பு சத்தியாகிரகத்திற்கு நல்ல ஆதரவு இருந்தது.¹ தமிழகத்தில் சென்னை, வேதாரண்யம், சோழலிங்கபுரம், கடலூர், கிள்ளை, திண்டிவனம், மதுரை போன்ற இடங்களில் உப்புச் சத்தியாகிரகம் நடந்தது.

* உதவிப்பேராசிரியர், வரலாற்றுத் துறை, அண்ணாமலைப் பல்கலைக்கழகம், அண்ணாமலை நகர்-608 002.

உப்புச்சத்தியாகிரகம் உருவான வரலாறு

ஆங்கிலேய அரசு உப்புச்சட்டம் 1805 பிரிவு 1-ன் படி உப்புமீது முற்றுகை கொண்டாடியது. அங்கீகாரம் பெற்றவர்களுக்கு மட்டுமே உப்பு தயாரிக்கும் உரிமை கொடுக்கப்பட்டது.² இவர்கள் தாங்கள் தயாரித்த உப்பு முழுவதையும் அரசிடம் ஒப்படைக்க வேண்டும் இதற்கு சன்மானமாக குடிவாரம் என்பதும் ஒரு பகுதி உப்பை மட்டும் பெற்றனர். சேகரிக்கப்பட்ட உப்பு அரசு உப்பு கட்டுப்பாட்டாளர் கட்டுப்பாட்டின் கீழ் வைக்கப்பட்டது. தஞ்சை மாவட்டத்தில் 1885-ல் நெய்தவாசல், தாங்கம்பாடி, நாக்கப்பட்டினம், மரக்காணம், நரிபையூர், தூத்துக்குடி போன்ற 24 இடங்களில் அதிக அளவில் உப்பு தயாரிக்கப்பட்டது. சென்னை மாகாணத்தை பொறுத்தவரையில் தஞ்சை மாவட்டத்தில்தான் அதிகமாக உப்பு உற்பத்தி செய்யப்பட்டது. நிர்வாக செலவினால் ஏற்படும் பொருளாதார நெருக்கடியை ஈடுகட்ட 1833-ல் அரசு ஓர் சட்டத்தை கொண்டு வந்தது.³ அதன்படி ரூபாய் 200க்கு மேற்பட்ட வருமானம் வரக்கூடிய எல்லா பொருட்களின் மேல் வருமான வரி விதித்தல், உப்பு வரியை உயர்த்துதல் ஆகிய இரு திட்டங்களை ஆங்கிலேய அரசு அமுல்படுத்தியது.

இந்த சூழ்நிலையில் டிசம்பர் 1929ல் லாகூரில் கூடிய இந்திய தேசிய காங்கிரஸ் சட்ட மறுப்பு இயக்கத்தை தொடங்க முடிவு செய்தது. பின்னர் 1930 பிப்ரவரி 14, 15, 16 ஆகிய தேதிகளில் சபர்மதியில் காங்கிரஸ் காரிய கமிட்டி கூடியது. இந்த கூட்டத்திலே, லாகூர் காங்கிரஸ் மகாசபை பிரகடனம் செய்த சுதந்திர போராட்டத்தை எப்படி நடத்துவது என்பது பற்றி ஆழ்ந்து விவாதிக்கப்பட்டது.⁴ காந்தியடிகளும் கலந்து கொண்டனர். காரிய கமிட்டி உறுப்பினர்கள் போராட்ட திட்டத்தை காந்தியடிகளிடம் இருந்தே எதிர்பார்த்தனர். காந்தியடிகள் உப்பு வரியை எதிர்த்து போர் தொடங்கலாமென்று யோசனை கூறினார். இது பலருக்கு வியப்பை தந்தது. இதனால் சிலர் எதிர் வினாக்கள் எழுப்பினர். உப்பு வரியை இதில் 1. இந்திய முதலாளி வர்க்கத்திற்கு சாதகமான பொருளாதாரக் கொள்கை மாற்றப்பட வேண்டும், 2. உப்பு வரியை எதிர்த்துப் போராடுவது பாரத மக்களின் கடமை என்பதை காந்தியடிகள் காரிய கமிட்டி உறுப்பினர்களுக்கு விளக்கி கூறினார். சில நாட்களுக்குப்பின் அகமதாபாத்தில் கூடிய அகில இந்திய காங்கிரஸ் கமிட்டியும் உப்பு வரி எதிர்ப்பு போருக்கு ஒரு மனதுடன் இணக்கம் தெரிவித்துக் கொண்டது.

காந்தியடிகள் தம் தொடங்க இருக்கும் போராட்டம் பற்றி நீண்ட கடிதம் ஒன்றை வைகிராய் லார்டு இர்வினுக்கு மார்ச், 1930-ல் எழுதினார். இதில் 1. இந்திய முதலாளி வர்க்கத்திற்கு சாதகமாக பொருளாதாரக் கொள்கை மாற்றப்பட வேண்டும், 2. உப்பு வரியை நீக்க வேண்டும் போன்ற கோரிக்கைகள் அடங்கி இருந்தன.

உப்பு சத்தியாகிரகம் காந்தியடிகளின் தலைமையில் 1930-ம் ஆண்டு மார்ச் மாதம் தொடங்கியது.⁵ 12.03.1930 அன்று காந்தியடிகள் தம்முடைய 78 தொண்டர்களுடன்

அகமதாபாத்திலிருந்து சபர்மதி ஆசிரமத்திலிருந்து புறப்பட்டு அறியக் கூறக்கூடிய இடங்களைத் தண்டி என்ற இடத்திற்கு பிரச்சார கால்நடைப் பயணம் செய்தார். இச்சத்தியாகிரகின் 05.04.1930 அன்று தண்டி கடற்கரையை அடைந்தனர். கடற்கரையை அடைந்த பின் காந்தியடிகள் முதன் முதலில் உப்பை அள்ளினார். உப்பு சட்டத்தை மீறிய காந்தியடிகளை அந்நிய அரசு கைது செய்து சிறையில் அடைத்தது. காந்தியடிகள் கைது செய்யப்பட்டச் செய்தி நாடெங்கும் பரவியது. மக்கள் தத்தம் பகுதிகளில் உப்புச் சட்டத்தை மீறினர். தமிழகத்தில் வேதாரண்யம், சென்னை, சோழவங்குமரம், திண்டிவனம் போன்ற இடங்களில் உப்பு சத்தியாகிரகங்கள் நடைபெற்றன. சி.கிராஜகோபாலச்சாரி, டி.எஸ்.எஸ்.ராஜன், டி.பிரகாசம், கே.காமராஜ் போன்ற எண்ணற்ற தலைவர்களும், தொண்டர்களும் அடக்குமுறை ஆட்சிக்கு எதிராக மக்கள் சக்தியை ஒன்று திரட்டி தமிழகத்தில் உப்பு சத்தியாகிரகம் வலுப்பெற காரணமாக இருந்தனர்.

சென்னை கடற்கரையில் உப்புச் சத்தியாகிரகம்

தமிழ்நாடு காங்கிரஸ் கிராஜாஜி தலைமையில் திருச்சியிலிருந்து வேதாரண்யத்திற்கு உப்பு சத்தியாகிரகத்திற்கு ஏற்பாடு செய்திருந்ததைப் போல ஆந்திர தலைவர்கள் சென்னை மாநகரில் உப்புச்சத்தியாகிரகத்தை தொடங்க ஏற்பாடு செய்ய ஆரம்பித்தனர்.⁶ அவர்கள் சென்னை கிராயப்பேட்டையில் உதயவனம் என்ற சத்தியாகிரக ஆசிரமம் ஒன்றை நிறுவினர். சென்னை நகரத்தில் உப்புச்சத்தியாகிரகப் போரை நடத்தி வெற்றி காலும் பொறுப்பு டி.பிரகாசத்திடம் ஒப்படைக்கப்பட்டது.

13.4.1930-ல் சென்னையில் பிரகாசம் ஓர் உப்புச்சத்தியாகிரகத்தை ஆரம்பித்தார். தாமும் தம் படையினரும் வேதாரண்யம் சென்று சட்டத்தை மீறி உப்பை அள்ளுவரை தமிழ்நாட்டில் வேறு எங்கும், எவரும் உப்பு சத்தியாகிரகத்தில் ஈடுபடக் கூடாது என கிராஜாஜி ஆணைப் பிறப்பித்திருந்தார். அதனைப் புறக்கணித்து டி.பிரகாசம் ஏப்ரல் 13ஆம் நாளிலேயே சென்னையில் உப்புச்சத்தியாகிரகப் போரைத் தொடங்கினார். தனது திட்டத்தை சென்னை காவல்துறை அதிகாரிக்கு முன்னதாகவே எழுத்து மூலம் அளித்து விட்டு சில சத்தியாகிரகிகளுடன் டி.பிரகாசம் சென்னையில் சில முக்கிய வீதிகள் வழியாக திருவல்லிக்கேணி கடற்கரைக்கு ஊர்வலமாக புறப்பட்டார். வழி நெடுக சாலைகளின் இருபுறங்களிலும் நகரிலுள்ள தமிழ் மக்கள் குழுமி இருந்து வாழ்த்தொலி எழுப்பி வழியனுப்பி வைத்தனர். இச்சத்தியாகிரகம் நடந்த தினம் ஞாயிற்று கிழமையாதலால் இப்போராட்டத்தில் ஏராளமான மக்கள் கலந்து கொண்டனர்.⁷

கடற்கரையை அடைந்ததும் பிரகாசம் படையினர் நான்கு அடுப்புகளை அமைத்து உப்புச்சட்டத்தை மீறி உப்பு காப்ப்சினர். அந்த உப்புக்கு உரிமை உப்பு என பெயர் தந்து அங்கு குழுமியிருந்த மக்கள் மத்தியில் விலைக்கு விற்பனை.⁸

“மேற்கண்டபோராட்டத்திற்கு ஆதரவாக செயல்பட்ட பிரகாசம் அவர்களை 13.4.1930 அன்று பகல் 2.30 மணிக்கு அவரது வீட்டில் சென்னை காவல்துறை ஆணையரால் கைது செய்யப்பட்டார். பின்னர் விசாரணையை தனது காவல் நிலையத்தில் ஒரு விசேஷ நீதிபதியின் முன் நடத்தினார். அப்போது சட்டத்தை மீறி உப்பு காய்ச்சியதாக அவர் மீது குற்றப்பத்திரிக்கை படிக்கப்பட்டது. டி.பிரகாசம் குற்றத்தை மறுக்கவும் இல்லை. ஏற்கவும் இல்லை. வாக்கு மூலம் கொடுக்கவும் மறுத்து விட்டார். யாரும் எதிர்பாராதவாறு திரு.டி.பிரகாசத்தை அவ்விசேஷநீதிபதி விடுதலை செய்தார். சிறைபுகாத டி. பிரகாசமும் அவரது குழுவினரும் தொடர்ந்து நாள்தோறும் உப்புச்சத்தியாகிரகத்தில் ஈடுபட்டனர்.”⁹ இதனால் 22.4.30ல் டி.பிரகாசம், நாகேஸ்வரராவ் பந்துலு, ஆகிய இருவரும் கைது செய்யப்பட்டனர். இவர்கள் மீதான விசாரணை ஓர் விசேஷ நீதிபதியின் முன் நடந்தது. இவர்கள் மீது சட்டத்தை மீறி உப்பு காய்ச்சியதாக குற்றம் சாட்டப்பட்டது. தலைவர்கள் குற்றத்தை மறுக்காததால் தலைக்கு ஐந்தாறு ரூபாய் வீதம் அபராதம் விதிக்கப்பட்டது. அபராதம்கட்ட தலைவர்கள் மறுத்து விட்டனர். அதனால், அவர்களுடைய வாகனங்கள் பறிமுதல் செய்யப்பட்டு ஏலத்தில் விடப்பட்டன. பிரகாசத்தின் வாகனம் ரூபாய் 800-க்கும், நாகேஸ்வரராவின் வாகனம் ரூ.2050-க்கும், ஓய்வு பெற்ற துப்பறியும் அதிகாரியால் ஏலம் எடுக்கப்பட்டது. பொதுமக்கள் ஏலம் கேட்க வில்லை. மக்களை ஏலம் கேட்க செய்ய அதிகாரிகள் எடுத்துக் கொண்ட முயற்சிகள் தோல்வி கண்டன. உப்புச்சத்தியாகிரகத்திற்கு சென்னை வாழ் செல்வந்தர்கள் ஆதரவு அளித்தனர். இவர்கள் தவிர, தொழிலாளர்கள், மாணவர்கள், பெண்கள் போன்ற அனைத்து வர்க்கமும் ஆதரவு அளித்தது. 24.04.30-ல் சென்னை நகரில் கௌரவமான பல குடும்பங்களை சார்ந்த பல படித்த பெண்கள் ஆரஞ்சு நிறப் புடவை உடுத்தி, கடற்கரையில், உப்பு காய்ச்சி சட்டத்தை மீறினர்.”¹⁰

திருவல்லிக்கேணி கடற்கரையில் மாபெரும் பொதுக்கூட்டம் நடைபெற்றது. இக்கூட்டத்தில் டி.பிரகாசம் உரையாற்றினார். ஐம்பதாயிரத்துக்கும் மேற்பட்ட மக்கள் அக்கூட்டத்தில் கலந்து கொண்டனர். கூட்டத்திற்குள் குதிரைப்படையினர் புகுந்து கூட்டத்தினரை துரத்தி அடித்தனர். இன்னொரு புறத்தில் காவல்துறையினர் தடியடி நடத்தினர். ஏராளமானவர்கள் பலமாக அடிப்பட்டு மயக்கமுற்று கீழே விழுந்தனர். அவர்களை தேசபக்தி உடைய பொது மக்கள் எடுத்துக் கொண்டு போய் சென்னை அரசினர் மருத்துவ

முகாமிலும் உதயவனம் முகாமிலும் சேர்த்தனர். தொண்டர்களிலே சிலபேர் குதிரைகளால் மிதிப்பட்டு படுகாயம் அடைந்தனர். கடற்கரையிலே நடந்த தடியடி தப்பாரில் படுகாயம் அடைந்தவர்களிலே ஜமதக்கனி, ஆக்சர் அனந்தச்சாரி, சேலம் கப்பிரமணியம் ஆகியோர் பிழைப்பது அரிது என்ற நிலையில் படுகாயம் அடைந்தனர். பெரும்பாலோருக்கு உதயவனம் சத்தியாகிரக ஆசிரமத்தில் வைத்துக் கொண்டு சிகிச்சை தரப்பட்டது. வேறு சிலர் சென்னை அரசு மருத்துவ மனையில் சிகிச்சை பெற்றனர்.

1930-31ஆம் ஆண்டு நடந்த உப்புச்சத்தியாகிரக காலத்தில் சத்தியாகிரகிகளின் நடவடிக்கைகளை நசுக்குவதற்கான பல்வேறு அடக்குமுறை நடவடிக்கைகளை ஆங்கில அரசு எடுத்தது.

“இக்கூட்டத்திற்கு முக்கிய பொறுப்பாளர்களான, டி.பிரகாசம் நாகேஸ்வரராவ் பந்துலு பி.எஸ்.பாஷ்யம் ஆகிய தலைவர்கள் கைது செய்யப்பட்டனர். அவர்களுக்கு நீதிமன்றத்தில் ஆறுமாத சிறைதண்டனை விதிக்கப்பட்டது. தலைவர்கள் கைது செய்யப்பட்டதற்கு எதிர்ப்பு தெரிவித்து சென்னை மாநகரில் முழு அளவில் கலையடைப்பு நடைபெற்றது.”¹¹

“சென்னை உப்புச்சத்தியாகிரகத்தின் போது சென்னை காவல் துறை ஆணையரும், காவல் துறை பணியாளர்களும் மிகுந்த களமாக மாறினர். காவல்துறை ஆணையர் அனந்தாச்சாரி என்பவர் கொடுங்கோலன் போல் நடந்து கொண்டார். சென்னையில் காவல் துறையினர் காங்கிரஸ் வாதிகளை கடுமையாக தண்டித்தனர். துப்பாக்கிகூடு, தடியடி பிரயோகம் போன்ற நடவடிக்கைகளை எடுத்தது. சென்னையில் பல முறை தடியடி பிரயோகம் நடத்தப்பட்டுள்ளது. இந்த தடியடியில் சென்னையை சார்ந்த சமூக ஊழியர் கோவிந்தசாமி என்ற வழக்கறிஞர் மரணமடைந்தார். இதற்கு எதிர்ப்பு தெரிவித்து வழக்கறிஞர்கள் போராட்டத்தில் ஈடுபட்டனர் இவர்கள் இனி அந்நிய துணிகளை அணிவதில்லை என்ற முடிவிற்கு வந்தனர்.”¹² இது அன்னிய ஆட்சியின் அடக்கு முறை நடவடிக்கைகளின் பிரதிபலிப்பு என்றால் அது மிகையாகாது.

இவ்வாறு ஆங்கிலேய அரசுக்கு எதிராக மார்ச் 1930-ல் நடைபெற்ற உப்புச்சத்தியாகிரக போராட்டம் 1931 மார்ச் 4ம் தேதி நடைபெற்ற காந்தி இர்வின் ஒப்பந்த கையெழுத்துடன் முடிவற்றது. இதனால் சென்னையிலும் உப்புச்சத்தியாகிரகம் கைவிடப்பட்டது.

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கோயம்புத்தூர் மாவட்ட கல்வெட்டுகள் காட்டும் கொங்கு சோழர்களின் வரி நிர்வாகம் - ஓர் ஆய்வு

எம். மதியழகன்*

பண்டைய தமிழகத்தில் கொங்கு நாடு ஒரு தனிப்பட்ட பிரிவாகக் கட்டப்படுகின்றது. மலை வளம், நீர் வளம், நில வளம், கால்நடை செல்வங்கள் கொண்டு விளங்கிய பண்டைய கொங்கு நாடு இருபத்தி நான்கு நாடுகளாக பகுக்கப்பட்டு சங்க காலத்தில் குறு நில மன்னர்களால் ஆட்சி செய்யப்பட்டிருந்தது. சங்க காலத்தில் வணிகம் மற்றும் வேளாண்மையால் கொங்கு நாடு சிறந்து விளங்கியதை சங்க பாடல்கள் மூலம் அறிய முடிகின்றது.¹ சங்க காலத்திற்கு பின்பு கொங்கு மண்டலம் கங்க மன்னர்களாலும் பின்பு சோழர்களின் ஒரு பிரிவான கொங்கு சோழ மன்னர்களாலும் ஆட்சி செய்யப்பட்டது. சங்ககாலம் மற்றும் சங்க காலத்தில் வரி நிர்வாகம் பற்றிய குறிப்புகள் ஏதும் கோயம்புத்தூர் மாவட்ட கல்வெட்டுகளில் காணப்பெறவில்லை. கொங்கு சோழர்கள் ஆட்சிக்கு வந்த பிறகு கொங்கு நாட்டின் சமூக கலாச்சார பண்பாட்டு செய்திகளையும், நில நிர்வாகம், பொருளாதார ஆய்வு, வரி விதிப்பு போன்ற செய்திகளையும் கொங்கு சோழர்களின் கல்வெட்டுகள் தெரிவிக்கின்றன. பண்டைய சேர, சோழ, பாண்டிய மன்னர்களைப் போன்றே கொங்கு சோழர்களும் கொங்கு நாட்டின் பல பகுதிகளில் சிவ, வைணவ ஆலயங்கள் ஏற்படுத்தி அவ்வாலயங்களின் அடிப்படையில் புதிய ஊர்களையும் உருவாக்கி உள்ளனர். கொங்கு சோழர்களின் ஆட்சியில் வரி நிர்வாகம், வரிகளின் வகைகள் அவற்றின் பயன்பாடு பற்றியும், கொங்கு சோழ மன்னர்களின் வரி நிர்வாகத்தால் ஊர்கள் மற்றும் கோயில்கள் வளர்ச்சியடைந்ததையும், மக்கள் வாழ்வியல் முறைகளையும் கொங்கு சோழர்களின் வரிச் சொற்களில் இருந்து அறியமுடிகின்றது.

பண்டைய கோயம்புத்தூர் மாவட்டம் ஆறாநாடு அல்லது வடபரிசார நாடு² என்று அழைக்கப்பட்டது. இதன் உட்பிரிவு நாடுகளாக கோவங்க நாடு, மன்னி நாடு (அன்னூர் பகுதி) கவைய நாடு (கோயிற்பாளையம் பகுதி), செம்பை நாடு (சேவூர் பகுதி), தனக்கு நாடு (நடுவச்சேரி) பகுதி, பழன நாடு (பெருமாநல்லூர் பகுதி), பொங்கலூர் நாடு (புல்லம் மற்றும் தாராபுரம் பகுதி), வாரக்க நாடு (புல்லம் பொள்ளாச்சி பகுதி), காவடிகா நாடு (பொள்ளாச்சி பகுதி), ஆனை மலை நாடு, நல்லுருக்கா நாடு, கரைவழி நாடு (உடுமலை பகுதி), வைகாபுரி நாடு (உடுமலை

பழனி பகுதி போன்ற பகுதிகள் அடங்கி இருந்தது. இந்த நாடுகளில் இருந்த பண்டைய கிராமங்கள் மற்றும் அக்கிராமங்களை சற்றி புதிய ஊர்கள் உருவாக்கப் பெற்றன.

கொங்கு நாட்டின் வளமான பகுதிகளான மன்னறைகள்³ மன்றாடிகள் என்னும் காணியாளர்களால் அரசுரிமம் பொன் மற்றும் பணம் கொடுத்து வாங்கப் பட்டு பயிர் செய்யப்பட்டது. அத்தகைய குடிகள் மேல் வாரக் குடிகள் என்று அழைக்கப்பட்டன. இத்தகைய தனியார் காணியாளர்களை தவிர அரசு அதிகாரிகள் படைத் தலைவர்கள் மற்றும் குடிகளின் அடிப்படை கட்டமைப்பை உருவாக்கி கொடுக்கும் தொழில் குழுக்களுக்கு முச்சு கம்மாளர்கள், வணிகர்கள், தேவரடியார்கள், கோயிலில் தேவாரம் பாடுபவர்கள்⁴ நிலம் பகிர்ந்தளிக்கப்பட்டிருந்தது.

கோயிலுக்கு கொடுக்கப்பட்ட நிலங்கள் பிரம்மதேயம், தேவதானம், திருவிடையடம் என்று வகைப்படுத்தப்பட்டிருந்தது. நிலங்கள் முறையாக அளக்கப்பட்டு நஞ்செய், புஞ்செய், தோட்டம், நத்தம், கவரு, தடி, சதுரம் என்று வகைப்படுத்தப்பட்டிருந்தன.⁵ இத்தகைய நிலங்கள் அனைத்தும் வரி நிர்வாகம் செய்யும் சாமந்தர்களால் முறையாக சாமந்தப் பேரேட்டில் எழுதப்பட்டு பாதுகாக்கப்பட்டது.⁶ நில ஆவணங்கள் ஆறு நாட்டு நாட்டவரால் (சித்திரமேழி பெரிய நாடு) முறையாக பாதுகாக்கப்பட்டதை ஆலத்தூர் என்னும் ஊரில் உள்ள மூன்றாம் வீரவல்லாளரின் கல்வெட்டு⁷ தெரிவிக்கின்றது.

நிலங்களில் இருந்து வரும் வருவாய் கடமை, குடிமை, அந்தராயம், கிறை என்று பாதுகாத்தப்பட்டிருந்தது. காணியாளர்கள் அல்லது கோயில் நிர்வாகத்தினர் / நில விளைச்சலை மேல் வாரம், கீழ்வாரம் என்று பிரித்திருந்தனர். நஞ்செய் நிலங்களில் மேல் வாரம் மூன்றில் ஒரு பங்காக வசூலிக்கப்பட்டதை திருப்பூர் பெருமாநல்லூரில் உள்ள வீர பாண்டியனின் 1286 ஆம் ஆண்டு கல்வெட்டு⁸ தெரிவிக்கின்றது.

குடிமை என்ற வரி குடிமக்களான உழுபுடிகள் செலுத்திய வரிகள் எனக் கொள்ளலாம். கொங்கு நாட்டில் ஒரு குடும்பம் ஒரு குடி என்று அழைக்கப்பட்டுள்ளது. குடிகள் செலுத்திய வரி

* உதவி பேராசிரியர், வரலாற்றுத்துறை, அரசு கலைக்கல்லூரி, உடுமலைப்பேட்டை.

குடிக்காணம்⁹ ஆகும். இக்குடி வரி குறுணி நானாழி கம்பு வசூலிக்கப்பட்டுள்ளது. இவ்வாரியுடன் கொங்கு நாட்டு குடிகள் எலவை, உவகை, மன்றுபாடு, தெண்டக்குற்றம், கீழிறை, வெட்டி முட்டாள், ஒட்டச் சுந்தவரி, புற அல்கீழிறை, கீழ்புரவு, கார்த்திகை பச்சை, உபாதி, வெட்டி போன்ற வரிகளை அரசுக்கு செலுத்தியதை கொங்கு சோழர்களின் கல்வெட்டுகள்¹⁰ தெரிவிக்கின்றன.

தேவதான ஊர்களில் கார் ஒரு பூவாக பயிர் செய்த நிலத்தில் நிலத்துக்கு எண்கலமாக வரிவசூல் செய்யப்பட்டதையும் அச்ச வர்க்க வரியாக எலவை, திருமுன்காட்சி, தெண்டக்குற்றம் போன்ற வரிக் கலத்துக்கு 10½ பணமாக வசூலிக்கப்பட்டு கோயிலுக்கு கொடுக்கப்பட்டதை அவிநாசியில் காணப்படும் வீர பாண்டியனின் 1292 ஆம் ஆண்டு கல்வெட்டு¹¹ குறிக்கப் படுகின்றது.

அரசு ஆணைப்படி மற்றாடிகளோ ஊர் சபையினரோ புதிய ஊர்களை தேவதானமாக உருவாக்கம் செய்யும்போது உறுகுடிகள், பங்சகம்மாளர்கள், கைக்கோளர்கள், கள் திறக்குபவர்கள், கால்நடைவளர்ப்போர், வானியம் செய்வோர் குடியேற்றப்பட்டனர். புதிதாக குடியேற்றப்படும் ஊர்களில் பெறப்படும் வரிகள் கோயிலுக்கு கொடுக்கப்பட்டன. அவிநாசியில் காணப்படும் வீரபாண்டியனின் கல்வெட்டு¹² செய்பியன் கிழாண்ட ஊரில் வசூலிக்கப்படும் அனைத்து வரிகளும் (கடமை தவிர) ஆண்டொன்றுக்கு பத்து அச்சம் காணத்தால் 20 கல நெல்லும் வரியாக வசூலிக்கப்பட்டுள்ளது. இதில் இரண்டு ஆண்டுகள் வரி விலக்கு அளிக்கப்பட்டது. புதிய குடிகளை குடியமர்த்தும் போது குடிமக்கள் தங்கள் வாழ்க்கை நிலையை மேம்படுத்தி கொள்ளவும் உற்பத்தியை அதிகப்படுத்தவும் கித்தகைய அரசு ஆணைகள் பயன்படுத்தப்பட்டன எனலாம். கித்தகைய ஆணைகள் வீரராஜேந்திரன் ஆட்சி காலத்திலும் வெளியிடப்பட்டுள்ளன.

பதினான்றாம் நூற்றாண்டில் கொங்கு சோழர்களின் ஆட்சியின் போது அருகில் உள்ள பலகை புலைய என்ற ஊர் பாழாய் போனதால் அரசு ஆணைப்படி அவ்வூர் தேவதானமாக மாற்றப்பட்டு குடிகள் வாயரைக் கால் கம்பும், வாயரைக் கால் நாழி எண்ணெய்ப்பும் ஆண்டுக்கு கல நெல்லும் அரசுக்கு செலுத்த வேண்டும் என்றும் இவ்வூரில் எழும் தெண்டக்குற்றம் மன்றுபாடு இவற்றை கோயில் தேவகன்மிகள் ஆராய்ச்சி செய்து அரசுக்கு தெரிவிக்க வேண்டும் என்றும் ஆணை பிறப்பிக்கப்பட்டுள்ளதை பேரூர் கல்வெட்டு¹³ தெரிவிக்கின்றது.

நீர் தட்டுப்பாடு ஏற்பட்ட ஊர்களில் அரசன் மற்றாடிகளை நியமித்து வரிவசூல் நடைமுறைகள் குறித்து ஆணையிடுபித்து பழைய அணைக்கு சேதுமின்று புதிய அணைகளை ஏற்படுத்தி, நில வருவாயில் குடிகளிடம் குடி ஒன்றுக்கு கொங்கு கல கம்பும், பொன்னாளும் வரமாக வசூலிக்கவும், மூன்று ஆண்டுகள் கழித்து எலவை, புகவை, கன்மிகள் பேறு, சாமந்தப் பேறு, அந்தராய பேறு போன்ற வரிகளை வசூலிக்க வேண்டும் என்று அரசு ஆணை பிறப்பிக்கப்பட்டதை பேரூரில் காணப்படும் வீர

ராஜேந்திரனின் 1234ஆம் ஆண்டு கல்வெட்டு¹⁴ குறிப்பிடுகின்றது.

கோயம்புத்தூர் மாவட்டத்தில் அமரபுஜங்குறம், பேரூர், தாராபுரம், நிலம்பேரூர், திருமுருகன் பூண்டி, கோட்டமங்கலம், அன்னூர், போன்ற இடங்கள் நகரங்களாகவும், வணிக மடிகைகள்¹⁵ ஆகவும், தாவளம் ஆகவும் செயல்பட்டன¹⁶ இந் நகரங்களில் பரசு நகரத்தார் (வெளிநாட்டு வணிகர்கள்) சாலிய நகரத்தார், சங்கரப்பாடி நகரத்தால், அரவ நகரத்தார் (தமிழ் வணிகர்கள்) சீலைச் செட்டிகள், மயிலாட்டிகள் (எண்ணை வணிகர்கள்), அத்தி கோசத்தார், மணிக்கிராமத்தார் என வணிகர்கள் பலர் வாணியம் செய்து வந்தனர்.¹⁷ இவ்வணிகர்கள் சமை, சுங்கம் சாரிகை, மகமை போன்ற வரிகளை அரசுக்கு செலுத்தி வந்தனர். புதிதாக உருவாக்கப்பட்ட தேவதான ஊர்களில் வசூலிக்கப்படும் வணிக வரிகள் கோயிலுக்கு கொடுக்கப்பட்டதை கோயம்புத்தூர் மாவட்டக் கல்வெட்டுகள்¹⁸ உணர்த்துகின்றன.

கோயம்புத்தூர் மாவட்டத்தில் இடிகரை, அவிநாசி, சேவூர், அபிவேடிகுபுரம், கோவன்புத்தூர் (கோயம்புத்தூர்) போன்ற இடங்களில் கைக்கோளர்கள் (நெவாளிகள்), சோழிய சாலியர், பட்டு சாலியர், சாலிய நகரத்தார், பதம் சாலியர் போன்றோர்கள் வசித்து வந்தனர்.¹⁹ இவர்கள் பல்வேறு வகையான தொழில் வரிகளை அரசுக்கு செலுத்தி வந்தனர். இவர்களோடு பஞ்ச கம்மாளர்கள், குசவர்கள் (வேட்கோபர்), வண்ணார், கள் திறக்குவோர் போன்றோர் அரசுக்கு வரி செலுத்தியதை கொங்கு சோழரின் கல்வெட்டுகள்²⁰ தெரிவிக்கின்றன. கொங்கு நாட்டு கிராமங்களில் கீழ் நோக்கினை கிணறு முதல் தேன்படு வரை மீன்படு பள்ளம் தெற்றி, எழுவன, முளைப்பன, மண் போன்றவை இறையிலியாக²¹ அரசால் அறிவிக்கப்பட்டதால் உற்பத்தி தொடர்பாக உள்ள அனைத்துக்கும் வரி வசூலிக்கப்பட்டது புலனாகிறது.

அரசு நிர்வாகத்தை திறம்பட நடத்தவும், குடிகளிடம் அரசு வரி விதித்ததும் கல்வெட்டுகள்²² மூலம் அறிய வருகின்றோம். ஊர் சபையினரே வரிகளை வசூலித்து கோயிலுக்கோ அரசுக்கோ செலுத்தினர். குடிகளின் ஒப்புதலைப் பெற்றே வரிவசூல் முறையில் கடுமையாக நடந்து கொண்டதை வெண்கலம் உடைத்தும் மண்கலம் தகர்த்தும் கொள்ள வேண்டும் என்ற மூன்றாம் வீரவல்லாளனின் பதினான்காம் நூற்றாண்டு கல்வெட்டு²³ தெரிவிக்கின்றது.

கொங்கு சோழர்களின் வரி நிர்வாகம் உற்பத்தியை அதிகப்படுத்தவும், கோயில்களின் நிதி நிலையை மேம்படுத்தவும் மக்களின் வாழ்க்கை தரத்தை மேம்படுத்தும் பொருட்டும் அமைந்தது எனலாம். புதிய படையெடுப்புகள் நீர் ஆதாரம் பற்றாமை கிராமம் பாழ்படுதல் போன்றவற்றை அரசு கருத்தில் கொண்டு வரி விதிப்பு செய்தது இங்கே கவனிக்கத் தக்கது. கிராம சபைகள் நாடவர் (சித்திரமேழி நாடவர்), மற்றாடிகள், தேவகன்மிகள் கோயிலின் தானத்தார் வரி நிர்வாகத்தில் அரசுடன் சேர்ந்து வரி விதிப்பு கொள்கைகளில் முடிவு எடுத்தது மக்கள் நலன் பேணிய கொங்கு சோழர்களின் அரசாட்சியை வெளிப்படுத்துகின்றது.

**கொங்கு சோழர்களின் ஆட்சியில் வகுலிக்கப்பட்ட வரிகள்
கோயம்புத்தூர் மாவட்ட கல்வெட்டுகள் காட்டும் வரிச்சொற்கள்**

வ.எண்	கோயம்புத்தூர் மாவட்ட கல்வெட்டு எண்	வரிச்சொற்கள்
1.	715/717,789	நிலவிளைச்சலோடு தொடர்புடைய வரிகள்
2.	793,796,820,835	கடமை
3.	844,876,877,882	அந்தராயம்
4.	891/2003	மேலிறை
5.	102,104,107,111	கீழிறை
6.	115,116,121,126	ஓட்டச்சந்த வரி
7.	162,182,183/2004	புறஅடல் கீழிறை கீழ்ப்பரவு
8.	ARE 118 of 1909	கார்த்திகைபச்சை
9..	135 of 1909	உபாதி வெட்டி நத்தவரிகள்
10.	157 of 1909	குடிமக்கள் செலுத்திய வரிகள்
11.	163 of 1909	குடிக்காணம் ஸவைவ உவகை மன்றுபாடு தெண்டக்குற்றம் கீழிறை வெட்டி முட்டாள். தொழில் முனைவோர் செலுத்திய வரிகள் தறியிறை தறிக்கடமை பேர்க்கடமை அச்சத்தறி தறிப்புடவை பஞ்சப்பீலி பருத்திக்கடமை நூலாயம் பட்டாடை சுவரைதரகு ஆயம் செக்கிறை தட்டார் பாட்டம் பாறைக்காணம் ஈழம் புஞ்செய் அரசு நிர்வாக சம்மந்தமான வரிகள் திரி சூல வரி திருவாசல் விநியோகம் பாடிக் காவல் வரி காணிக்கை நாட்டு விநியோகம் அதிகார வர்த்தனை காலிங்கராயன் வரி கண்டிகள் விநியோகம் சாமந்தப் பேறு மண்டல முதன்மை பேறு முதல் எழுத்து விநியோகம் ஓலைசம்படம் வணிகர் செலுத்திய வரிகள் சுமை, சுங்கம், காரிகை,

கோயம்புத்தூர் மாவட்ட கல்வெட்டுகள் காட்டும் ஊர்கள்

வ.எண்	அரசன் பெயர்	கோயம்புத்தூர் கல்வெட்டு எண்	ஊர்கள்
1.	விக்கிரம சோழ கலிமுர்க்கன் 980 - 1004 கி.பி	806 / 2003	மன்னியூர், கங்கைப்பள்ளி, கருவலூர்
2.	கலிமுர்க்க விக்கிரம சோழன் 1004 - 1057 கி.பி	808 / 2003	விளத்தூர்
3.	ராஜகேசரகுலோத்தாங்கன் 1149-68 கி.பி	889/2003 893/2003 775/2003	கரை (அடக்கீழ் தளம்) நடுவச்சேரி, மூன்று பூண்டி வடபரிசார நாடு ஆலத்தூர் (தேவதானம்) கீழா நாலி
4.	இரண்டாம் குலோத்தாங்கன் 1196 - 1210 கி.பி	112/2004 836 / 2003 838 / 2003 840/2003 840/2003	விக்கிரம சோழ நல்லூர் குண்டக்கரை மயிலாடும் பாரை தண்டியன் கரை மன்னியூர், வெள்ளைப்பாடி, துறைபூர், பொங்கலூர், கருவலூர்
5.	வீரராஜேந்திரன் 1206-56 கி.பி	779/2003 801/1975 814/2003 815/2003 897/2003 1/2004 42,72,73,74/2004 75,78/2004 116/2004 133/2004 884/2003 887/2003	அவிராசி, கொழிஞ்சிப்பாடி வடவிளத்தனை, மன்னியூர் சேவூர், பெரிய காளூர் கடத்தூர், காரத்தொழுவு, கோடிக் காரத்தொழுவு, சோழமாதேவி. கண்ணாடிப்புத்தூர், மாளிகை பழந்தத்தம் புகழிடம் கொடுத்த சோழ நல்லூர் கொற்றமங்கலம்(கோட்டமங்கலம்), அமரபுயங்கநல்லூர் துடியலூர், கூடலூர் கவயன்புத்தூர், கூரலூர், அரியபிராட்டி நல்லூர்
	மூன்றாம் விக்கிரம சோழன் 1256-1305 கி.பி	884/2003 784/2003 83/2004 83/2004	அணைச்சு பூண்டி பழங்கரை நல்லூர் காரை ஆலத்தூர் இடிகரை துடியலூர் கூடலூர், வீர சேரள நல்லூர், குளியமுத்தூர், பலகை புறை, சாத்து இடிமால், பாடிக்ஞன்று வெள்ளி விழங்குழி, சிதக் கெறிச்சி, குமிலை.

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- A.R.E. No.135 of 1909, 157 of 109, 163 of 1909.
- கோயம்புத்தூர் மாவட்டக் கல்வெட்டுகள் தொகுதி (ஒன்று) மேலது எண் 143/2004

கல்வெட்டு சான்றுகள் காட்டும் விழுப்புரம் மாவட்ட

அரசியல் - சமூகம் - பொருளாதாரம் - சமயம்

கே. வெங்கடேசன் *

ஒரு நாட்டின் வரலாற்றை அறிந்து கொள்வதற்கு கடந்த கால மக்கள் விட்டுச் சென்ற வாழ்வியல் எச்சங்களே சான்றுகளாக பயன்படுகின்றன. இச்சான்றுகளில் முதமையானவை கல்வெட்டுகள் ஆகும். இந்திய வரலாற்றை மீட்டுவாக்கம் செய்து எழுதுவதற்கு வரலாற்று அறிஞர்களுக்கு பெரிதும் துணை நிற்பது கல்வெட்டுகளேயாகும்.

விழுப்புரம் மாவட்டத்தில் தொல்வியல் அகழ்வாய்வு செய்த சென்னைப் பல்கலைக் கழக தொல்லியல் துறை, புதிய கற்கால கருவிகள், பெருங்கற்கால கருவிகள், பெருங்கற்கால கருவிகள், சின்னங்கள், பாறை ஓவியங்கள் ஆகியத் தடையங்களை கொண்டு 3500 ஆண்டுகள் பழமைவாய்ந்த தொல் வரலாற்றைப் பெற்றது என்று உறுதிப்படுத்தியுள்ளது. வரலாற்றுக் காலத்தில் விழுப்புரம் மாவட்டம் சோழ நாட்டிற்கும், தொண்டை நாட்டிற்கும் இடைப்பட்ட பகுதியாக இருந்தமையால் "நடுநாடு" என்று அழைக்கப்பட்டது. சேர, சோழ, பாண்டியர் என மூவ்வேந்தர்களுக்கும் உரியதாக நடுநிலைமையில் இருந்தமையால் நடுவில் நாடு என்ற பெயருடன் விளங்கியது.

விழுப்பரையான் புரம் (விழுப்புரம்)

தற்போதுள்ள விழுப்புரம் மாவட்டம் சங்ககாலத்தில் மலையமாள்களின் ஆட்சிக்குட்பட்டிருந்தது. அதன்பிறகு பல்லவர் காலத்தில் நிருபதாங்க வர்மன் காலத்தில் அவனது பெயரில் "விஜயநிருபதாங்க விஜயநாதாங்கி சதுர்வேதி மங்கலம்" என்றும் பிற்காலச் சோழர் காலத்தில் சிறந்த அரசியல் தலைவனாக விளங்கிய இப்பகுதியை நிர்வாகம் செய்த "விழுப்பரையான்" என்ற தலைவனின் பெயரால் "விழுப்பரையான்புரம்" என்றும் பெயர் பெற்றது. பின்னர் முதலாம் சடையவர்மன் சுந்தரபாண்டியன் காலந்தொட்டு "விழுப்புரம்" என்று பெயர் பெற்றது என்பதை விழுப்புரத்தில் உள்ள கைசாநாதர் கோயில் கல்வெட்டு குறிக்கின்றது. மேலும், விழுப்புரம் வைகுந்தவாசப் பெருமான் கோயிலில் உள்ள கொடி மரத்தில் "விழுப்புரம் என்னும் சனகாபுரி" என்று இவ்வுரைக் குறிக்கின்றது.² இதன் மூலம் விழுப்புரம் என்ற பெயர் சுமார் 1000 ஆண்டுகளுக்கு முன்பு உருவான பெயர் என்பதை அறியமுடிகிறது.

விழுப்புரம் மாவட்டக் கல்வெட்டுகள் காட்டும் அரசியல் - சமூகம்-பொருளாதாரம்-சமயம்

சோழர் காலத்தில் சிறந்த அரசியல் தலைவனாக விளங்கிய விழுப்பரையான் என்ற தலைவன் பெயரில் அமைந்த விழுப்புரம் மாவட்டத்தில் கிடைக்கப் பெறும் கல்வெட்டுகள் கி.மு.300 முதல் கி.பி. 1850 வரை இடைப்பட்ட காலகட்டத்தை சார்ந்த சுமார் 2500

கல்வெட்டுகளாகும். இவற்றில் பெரும்பாலும் 80 விழுக்காடுகள் சோழர் காலத்தைச் சார்ந்தவையாகும். இம்மாவட்டத்தில் கிடைக்கும் ஒருசில கல்வெட்டுகளைக் கொண்டு அந்த கல்வெட்டு காலத்தின் அரசியல் - சமூகம்-பொருளாதாரம்-சமயம் ஆகிய வரலாற்றை சுருக்கமாக இக்கட்டுரையில் காண்போம்.

ஊம்பைக் கல்வெட்டு (கி.மு.300)

1. "சதயபுதோ அதியமாந்
2. நெடுமானஞ்சி எத்த பாழி (பள்ளி)"³

திருக்கோயிலூரில் இருந்து 20 கி.மீ. தொலைவில் உள்ள ஐம்பை என்ற கிராமத்தில் மலைக் குன்று ஒன்றில் இக்கல்வெட்டு உள்ளது. சத்திய புத்திரனான அதியமான் நெடுமானஞ்சி என்பவன் ஒரு சமண துறவிக்கு பாழி (பள்ளி) அமைத்து கொடுத்ததை குறிக்கிறது. அசோகன் தமது கல்வெட்டில் கூறிய சத்திரப் புத்திரர்கள் யார்? என்பதை உறுதிசெய்வதற்கு முக்கிய சான்றாக இக்கல்வெட்டு விளங்குகிறது. மேலும் விழுப்புரம் மாவட்டப் பகுதியானது சங்ககாலத்தில் மலையமாள்கள், ஓய்மாள்கள் ஆளுகையின் கீழ் உட்பட்டிருந்தது. இக்கல்வெட்டின் மூலம் இந்து சமயத்தை சார்ந்த மன்னர்கள் சமண சமயத்தை ஆதரித்தனர் என்பது எண்டு அறியத்தக்கது.

நெடுகனூர்ப்பட்டி வட்டெழுத்துக் கல்வெட்டு (கி.பி.300)

செஞ்சி-அவிபுர் சாலையில் உள்ள நெடுகனூர்ப்பட்டி என்ற கிராமத்தில் உள்ள "அருக்கங்கல்" என்ற குன்றில் வட்டெழுத்து கல்வெட்டு....

1. "பெரும் பொதன்
2. செக்கந்தி தாயியரு
3. செக்கந் திணன் செ
4. யிவித்த பள்ளி"⁴

பெரும் பொதன் செக்கந்தி தாயியரு செக்கந்திணன் என்பவன் சமணப் பள்ளியை செய்து கொடுத்துள்ளதை கல்வெட்டு செய்தி விளக்குகிறது. இக்கல்வெட்டில் குறிப்பிடப் பெயர் பல்லவர் கால குறுநில மன்னன் அல்லது ஊர் தலைவனாக இருக்கலாம்.

மலையமான் நாடு என்ற பெயரில் திருக்கோயிலூர், சங்கராபுரம், உளுந்துர் பேட்டை, விழுப்புரம் ஆகிய பகுதிகளை மலையமாள்களும், திருமுடிக்காரி, அதியமான், நெடுமானஞ்சி, பாரி போன்ற சிற்றரசர்கள் ஆட்சி செய்தனர். திண்டிவனம் பகுதியானது ஓய்மாநாடு என்ற பெயரில் நல்லியாதன், வில்லியாதன், நல்லியக்கோடான் ஆகிய சிற்றரசர்கள் ஆட்சி செய்தனர்.

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திருநாதர் குன்று கல்வெட்டு (கி.பி.800 700)

1. "ஐம்பத் தொழை
2. சனச் நோற்ற
3. சந்திர நத்தி ஆ
4. சரிகர் நிச்சிதை"

சந்திர நந்தி என்னும் சமணப் பெரியார் 57 நாட்கள் உண்ணாநோன்பு இருந்து உயிர் துறந்த செய்தியை குறிக்கிறது.

பல்லவர் காலம் (கி.பி. 300-900)

தமிழ்நாட்டில் பல்லவர் காலத்தை சார்ந்த கல்வெட்டுகள் சுமார் 300 கிடைக்கப் பெற்றுள்ளன. விழுப்புரம் மாவட்டத்தில் குறிப்பிடத்தக்கவை மண்டகப்பட்டு மற்றும் பனைமலைக் கல்வெட்டுகள் ஆகும்.

மண்டகப்பட்டு கல்வெட்டு

1. "ஏதத் அனில்டகம் அத்ருமம் அலோகம்
2. அஸ்தம் விசித்ரசித்தேன்
3. நிர்மாபிதம் ந்ருபேன
4. ப்ருமமேஸ்வரவிஷ்ணு லக்ஷிதாயதனம்"

முதலாம் மகேந்திரவர்மன் காலத்தில் சிவன், பிரம்மா, திருமால் மூவருக்கும் மரம், அலோகம், செங்கல் போன்றவை இல்லாமல் கருங்கற்களால் கோயில் கட்டிவித்ததை கூறுகிறது.

பனைமலைக் கல்வெட்டு

1. "ராஜஸெம்மேறாணஜய
2. ஸ்ரீ பரஸ் சித்ரகாமுக
3. ஏகஹீ ஸ்சிரம் பாது
4. சிவ சூடாமணி மஹிம்"

இராஜசிம்மன் கல்வெட்டு போர்களில் வெற்றிச் செய்தியை குறிக்கிறது. தனியொரு வீரனாக நின்று வெற்றி பெற்றதை சிவசூடாமணியுமான ராஜசிம்மன் பூமியை நெடுங்காலமாக ஆட்சிசெய்து வந்தான்.

ஆனாங்கவர் கல்வெட்டு (கி.பி.900)

1. ஸ்ரீ தெள்ளாற் றெறிந்த நந்தி பொத்த
2. ரையர்க்கு யாண்டு பந்நிரண்டாவது நய
3. தீர்ப் பல்லவரையர் தெவியார் மாரத்தி
4. யார் ஆனாங்கவர் மஹாதேவர்க்கு நின்
5. தா விளக்கொரிப்பதற்குக் குடுத்த பொ
6. ன் இருபத்து நாற்கழஞ்சு இ
7. தன் பஸிசெயால் நாள் வாய்
8. உரிய் நெய் அட்டிப்பதற்கு அ
9. மைந்தொம் (காக்கி)ச் சொமாயியார் ம
10. சர்மமனும் சுத்த வாய் வடுகன்
11. மகன் பி....."

கி.பி.9 ஆம் நூற்றாண்டில் விழுப்புரம் பகுதியை ஆட்சி செய்த தெள்ளாறு எறிந்த நந்தி வர்மனின் 12வது ஆட்சியாண்டில் அவரது தேவியார் (முனைவியார்) ஆனாங்கவர் கோயிலுக்கு நந்தாவிலக்கு எரிப்பதற்கு 24 கழஞ்சு பொன் கொடுத்த செய்தியை தெரிவிக்கிறது.

சோழர் காலக் கல்வெட்டுகள் (கி.பி.800-1300)

விழுப்புரம் மாவட்டத்தில் கிடைக்கப்பெறும் கல்வெட்டுகளில் 80 விழுக்காடு சோழர்காலத்தை சார்ந்தவையாகும். கிடைக்கவெட்டுகளை கொண்டு சோழர்கால அரசியல்நிலப் பிரிவுகளை அறியமுடிகிறது. சோழர்காலத்தில் அரசியல் நிலப்பிரிவுகள் ராஜேந்திரவளநாடு, கங்கைக்கொண்ட சோழவளநாடு, ராஜராஜவளநாடு என்று நாடுகள் பிரிக்கப்பட்டு, குறுக்கைக்கூற்றம், மண்டலம், முனைப்பாடி என்று நாட்டுப்பிரிவுகள் பிரிக்கப்பட்டு நிர்வாகம் செய்யப்பட்டது."

எண்ணாயிரம் முதலாம் ராசராசன் கல்வெட்டு

1. ஸ்வஸ்திஸ்ரீ திருமகள் கோலப் பெரு
2. நிலச் செல்வியுத் தனக்கே உரிமை
3. பூண்டமை மனக்கொளக் காந்தனார்
4. சாலை கலமருத்தருளி வேங்கை
5. நாடுங் கொங்கபாடிய நுளம்ப
6. பாடியுங் துடைக்கபாடியுந் சூடம
7. லை நாடுங் கொல்லமுங் கனிங்கமு
8. ம் எண்டிசை புகழ்தர ஈழ ம
9. ண்டலமும் இரண்டை பாடிப் ஏழரை
10. இலக்கமுங் திண்டிழல் வென்றித் த
11. ண்டாற் கொண்ட தன்னெழில் வள
12. ர் உழியுள் எல்லா யாண்டிங் தொ
13. முதக விளங்கும் யாண்டெய் செ
14. முயரைத் தேசுகொள் ஸ்ரீ கோரா
15. ஜ. கேசரி வர்மரான ஸ்ரீ ராஜராஜ
16. தேவர்க்கு யாண்டு 23வது நா
17. ள் 67 ஷையங்கொண்ட சோழ ம
18. ண்டலத்து பிரம்ம தேயம் தனி
19. யூர் ஸ்ரீராஜராஜ சதுர்வேதி மங்
20. கலத்து இவ்வாட்டைச் சிங்க நா
21. யறு முதல் சம்வத்சரம் ஸ்ரம கார்ய
22. திருத்துகின்ற நூற்றிருபதினார்
23. கூடப் பெருமக்களோம் இற்றை நா
24. ளால் நம் பிரம்ம ஸ்நானத்து ஸ்ரீ
25.
82. லூன எ
83. ண்ணா
84. யிரபிர
85. மம்புரிய
86. ன் னெழு
87. த்து" "

விழுப்புரம் மாவட்டம், எண்ணாயிரம் என்ற ஊரில் உள்ள முதலாம் இராசராசன் காலத்தைச் சேர்ந்த கல்வெட்டு இம்மன்னனின் 23ஆம் ஆட்சியாண்டில் (கி.பி.1008) ராசராச சதுர்வேதி மங்கலத்தில் சம்வத்சரகாரியம் செய்கின்ற நூற்றுபதினாம், அவ்வூர் பிரம்மஸ்தானத்திலுள்ள ஸ்ரீ ராசராசன் தண்ணீர்ப்பந்தல் என்ற இடத்திலே கூடியிருந்து, மன்னனிடமிருந்து வந்த ஆணையைச் செயல்படுத்துவது பற்றி இக்கல்வெட்டு கூறுகிறது. மன்னனின் ஆணையை இவ்வூருக்குக் கொண்டுவந்து ஊர்க்காரியம் செய்கின்ற நூற்றுபதினமறை பணித்தவன் கூவாகன் வேளான் ஆருரன் என்பவன், இவன் சோழ மண்டலத்தைச் சேர்ந்த அருமொழி தேவவளநாட்டு புதுக்குடியைச் சேர்ந்தவன். இவன் இராசராச சதுர்வேதி மங்கலத்தை நிர்வாகம் செய்கின்றவன். அவன் சிறுதனத்துப் பெருந்தரம் என்ற பதவியை வகித்தான். ஸ்ரீ ராசராச சதுர்வேதி மங்கலத்திலுள்ள சப்தமாதர்களுக்கு திருநெளந்தா விளக்கு ஒன்றும், சந்தி விளக்கு ஒன்றும் எரிப்பதற்கு ஆடு கொடுக்கப்பட்டிருந்தது. நெளந்தா விளக்கெரிக்க ஆடு அறுபதும் சந்தி விளக்கெரிக்க ஆடு எட்டும் கொடுக்கப் பட்டிருந்தன. இவ்வாடுகளை அவ்வூரைச் சேர்ந்த கோமன் மோடவி, கடம்பூர் நாகந்தை ஆசிய இருவர் வசமும் கொடுத்து நித்தம் உழக்கேய் செவிடரை நெய் கொடுக்க ஏற்பாடு செய்து அதுகொண்டு சப்தமாதர்களை ஆராதிக்கும்படி பணிக்கப்பட்டது இவ்வாறு நித்தம் நெய் அட்டுவதற்குப் புணையாக இருவர் நியமிக்கப்பட்டிருந்தனர். அவர்களின் பெயர்கள்: மன்றாடி கடம்பூரன், குணவன், மலையூர் மாதேவன், இவ்வூர்மத்திபுத்தன் இறுதியில் கையெழுத்திட்ட செய்தியும் காணப்படுகிறது.

பாண்டியர் காலக் கல்வெட்டு

விழுப்புரம் மாவட்டத்தில் குறைந்தளவே பாண்டியர்களின் கல்வெட்டுகள் கிடைக்கின்றன. அவற்றில் இடையாறு கல்வெட்டு குறிப்பிடத்தக்கதாகும்.

இடையாறு நாட்டுக் கல்வெட்டு

1. ஸ்வஸ்தியுடன் திரிபுவனச்சகரவத்தி கொணரின்மை கொண்ட பான்நடுவினம்
2. ண்டலத்து திருமுனைப்பாடி இடையாற்றுநாட்டு இடையாற்று உடையார் திருமருதன்
3. துறைஉடைய நானார் சொயிந்தானத்தார்க்கும் அகராணிக் கண்காணிசெய்வார்க்கும் இந்தா
4. யுனார் கெடைலில் அனுமனுமார் வரவரவர
5. ணுப்பிள்ளையார் கலியுகராமப்பிள்ளை யார்க்கு "காவராதித்தன் பெருவழிக்கு" மெற்குப்பட்ட
6. ற்றில் இவர்காணியான மெய்யூர்ல இப்பிள்ளையார்க்கு திருநாமத்துக் காணியாக குடுத்தநன்செய்
7. நிலம் நல்லுமாவும் புன்செய் நிலம் நாலுமாவும் வறையும் அனைத்தாயமும் கிழக்க முதல்பங்க இறை
8. யிலியாக தந்தொம் இந்நிலம் இந்நாள்முதல் பற்றி அனுபவித்து பூசையும் திருப்பணியும் நடத்திக் கொள்ளவும்

9. இப்படிக்கு வஜராதித்துவ செல்ல கல்லிலும் செம்பிலும் வெட்டிக்கொள்க இவை சுந்தரபொண்டிக் காலி

10. ங்கராயன் எழுத்து யாண்டு ஒன்பதாவது நான் ஙளஙயிரு தீமுவழி (11) "

விழுப்புரம் மாவட்ட பகுதியை ஆட்சி செய்த மூன்றாம் விக்கிரம பாண்டியர் ஆட்சிக் காலம் கி.பி.1283ல் திருக்கோயிலுார்க்கு அருகில் உள்ள இடையாறு (இடையாறு) நாட்டில் வெளியிட்ட கல்வெட்டில் மெய்யூர் பிள்ளையார் கோயிலுக்கு 4மா நன்செய் நிலமும் 4மா புன்செய் நிலமும் சுந்தரபொண்டியக் காலி என்பவர் இறையிலியாக கொடுத்துள்ளதை கல்வெட்டு செய்தி கூறுகிறது.

காவராதித்தன் பெருவழி

இந்த நிலப்பகுதியை குறிப்பதற்கு எல்லைகள் குறிப்பிடப் பட்டுள்ளதில் "காவராதித்தன் பெருவழி" என்ற ஒரு பெரிய பாதையை குறிக்கிறது. இவ்வழி ஒரு நாட்டிலிருந்து மற்றொரு நாட்டிற்கு செல்வதற்கும், வணிகர்கள் பயன்பாட்டிற்கும் இருந்துள்ளதை கல்வெட்டு செய்திலுமம் அறியலாம்.

சம்புவராயர் கல்வெட்டு

விழுப்புரம் மாவட்ட பகுதியை சம்புவராயர்களும் ஆட்சி செய்துள்ளனர். கோலியனார், தேவனார், திருவக்கரை, கண்டாச்சிபுரம் ஆகிய பகுதிகளில் சம்புவராயர் கல்வெட்டுகள் கிடைக்கின்றன.

விசயநகர் - நாயக்கர் கல்வெட்டுகள்

விசயநகர் மன்னர் கம்பணன் திருக்கோவிலார், விழுப்புரம், செஞ்சி ஆகியப் பகுதிகளை ஆட்சிசெய்தார். இவர்களது கல்வெட்டு திருக்கோவிலார், அரகண்டநல்லூர், தளவானூர், திருவாமாத்தூர், நெற்குணம், அன்னமங்கலம், திருப்பாலைப் பந்தல், எயில் ஆகிய ஊர்களில் காணப்படுகின்றன. செஞ்சி நாயக்கர்கள் கி.பி.1370-1840 களில் விசயநகர மன்னர்களின் கீழ் சிற்றரசர்களாக ஆட்சிசெய்தனர். இதன்பிறகு விழுப்புரம் மாவட்டம் ஐரோப்பியரின் கீழ் வந்தது. 1947ல் இந்திய விடுதலைக்குப் பிறகு சென்னை மாகாணத்தில் தென்னாற்காடு மாவட்டமாக இருந்து 30.09.1993 அன்று விழுப்புரம் மாவட்டமாக உருவானது.

முடிவுரை

விழுப்புரம் மாவட்டக் கல்வெட்டு சான்றுகளைக் கொண்டு கி.பி.300 முதல் கி.பி.1800வரை விழுப்புரம் மாவட்ட பகுதியின் அரளியல் -சமூகம்-பொருளாதாரம் - சமய வரலாற்றை அறிந்தோம். இக்கல்வெட்டுகளை அக்காலத்திய உண்மையான வரலாற்றை அறிவுதன் மூலம் வரலாற்றில் பல புதிய தகவல்கள் கிடைக்கின்றன. உதாரணமாக விழுப்புரம் மாவட்டத்தில் எங்ககாலத்தில் மலையமான்கள் சமணசபத்திற்கு தொண்டு செய்துள்ளதையும், சோழர் காலத்திலிருந்த நிலப்பிரிவுகள், மற்றும் அவர்களின் அரசியல் நிலை, கோவிலுக்கு, கொடுத்த

நிலதானம் பற்றியும், பாண்டியர் காலத்திய கல்வெட்டுகளும் அக்காலத்திய வரலாற்றை தெரிவிக்கின்றன. கல்வெட்டுகள் பெரும்பாலும் கோவிலுக்கு நிலக்கொடை அளிப்பதை குறித்தாலும் அதன் ஊடே நிலஸ்ஸை, மன்னர்களின் போர் வெற்றி, சமூகநிலை, சமயத்தை பற்றிய செய்திகளும், கோவில்கள் எப்படி கல்விச் சாலைகளாக செயல்பட்டன என்பதையும், ஊர் குடிமக்கள் பலர் கோவிலுக்கு நிலக்கொடை

அளித்திருப்பதையும் அவர்களின் பொருளாதார நிலைபற்றியும் அறியமுடிகிறது.

விழுப்புரம் மாவட்டத்தில் கிடைத்த சுமார் 2500 கல்வெட்டுகளில் ஒரு சிலவற்றை ஆராய்ச்சி செய்ததன் மூலம் பாண்டியர் கால வணிகப் பெருவழி காடவராத்தின் பொருவழி மற்றும் விழுப்பரையான் புரம் (விழுப்புரம் மாவட்டம்) பற்றிய செய்திகளையும் தெளிவாக அறியமுடிகிறது.

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RULE OF ADIYAMANS IN DHARMAPURI

D. Sakthivel*

The aim of this paper is to highlight the rule of Adiyamans in Dharmapuri District. Adiyamans, the ancient rulers of Tagadur were Valliant warriors and patrons of Tamil Literature. From the inscription and Tamil literature it is known that the Adiyamans were efficient. They kept a powerful force. They were able to defeat seven princes. There is an evidence from an inscription and from the Tamil literature that parts of the land surrounded in Dharmapuri belonged to Adiyamans. Avvaiyar enjoyed a good portion of her life in the court of Adiyaman Neduman Anji, who was the reigning chief at Tagadur now identified with Dharmapuri District. Anji was a great warrior. He was related to Cerman, the king of the Cheras. He was such a powerful and great chieftain that he was able to inflict a crushing defeat on the combined forces of seven princes of seven principalities. Those seven kings were the Chera, Chola, Pandya, Titiya, Erumaiyuram, Irukovenman

and Porunan. Avvaiyar is also said to have undertaken an ambassadorial visit to the court of Tondaiman, king of Kanchi, on behalf of Adiyaman. When she saw the armaments in the ware house of Tondaiman, she said ironically that his weapons were glittering because they were not frequently used in battle. Hence, they were in the custody of blacksmith who involved in making them clean always. Avvaiyar in her poem praises Adiyaman. When Tagadur was under the rule of Adiyaman, his lands were fertile because of the flow of Cauvery River through the entrance of Dharmapuri District. There is an evidence that Adiyamans cultivated sugarcane at first and later it was cultivated in all parts of Tamil Nadu. We come to know that Dharmapuri is one of the places in Tamil Nadu where in ancient times, particularly during the rule of Adiyamans the learned were revered. Hence the name Dharmapuri figures in history and as well as in Tamil Literature.

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TAMIL NATIONALISM

C. Selvaraj*

The intense love of the Tamils of their "Mozhi", "Inam" and "Nadu" is called Tamil nationalism. Tamil nationalism, the product of Tamil Renaissance movement, is a blend of a few sensitive factors such as "Ina unarvu" (ethnic sentiment), "Mozhi unarvu" (linguistic sentiment) and "Nattunarvu" (national sentiment). These factors are effective symbols. 'Mozki unarvu' was the most powerful of all the symbols. It has had instantaneous effect and easy identity with the masses. 'Mozhi unarvu' was the basis and bedrock of Tamil nationalism.

Tamil nationalism took shape as a political identity only after protracted events and experiences. The formation of socio-political organizations, namely the Justice Party, the Self-Respect Movement, the Dravida Kalagam and the

Tamil Arasu Kalagam fanned ethno-centric and linguistic consciousness of the Tamils that was already kindled by the Tamil Renaissance scholars. With Periyar's demand for Dravidasthan, Tamil nationalism reached high watermark in the politics of the Tamils. Though the TAK, the DK and its offshoot DMK had also imbibed the spirit of Tamil nationalism, they did not see eye to eye with each other. The demand for 'Dravida Nadu' by the DK and the DMK cannot be termed as "Dravidian nationalism". Dravidian nationalism is a misnomer because the ideology of Dravida Nadu, a political hypothesis evoked little response among the Telugus, Kannadigas and the Malayalees, though they claim common Dravidian origin. This paper analysis the roots on which Tamil nationalism was fostered in Tamil Nadu.

THE SIGNIFICANCE OF WOMEN RIGHTS IN INDIAN SOCIETY

M. Sakthi Vishnu Priya**

This paper attempts to analyse the status of Indian women through the ages and the problems which they face at all levels in modern society and emphasizes the need to empower them.

Women were held in high esteem during the vedic ages. According to our scriptures she was regarded as the embodiment of "Shakthi". She was equated with goddess and worshipped as the symbol of fertility. The education of women was looked upon so important. In the Vedic Society the girls as well as the boys were required to undergo upanavanam ceremonies in order to be initiated to the Vedic studies. According to Atharva Veda, "the success for women in her married life depended upon her proper training during the Rrahmacharya". Many Vedic women composed hymns. No man was allowed to perform religious duties without a wife.

During the Upanishadic period there were Brahmedanis who were enriched with deep knowledge of philosophy. Gargi and Maitraye

were some of the revered women of that age. During the Buddhist period, great women lived who were in no way inferior to men. The status of women was highly appreciable during the time of Jainism. According to the Jaina tradition, Yavant, a princess, remained unmarried and received ordination from Mahavira himself. The women who remained unmarried and grew old in the house of her parents were called "Amajiar".

Then came Manu and his derogatory statements about women. He said that a woman has to be dependent before marriage on her parents, and after marriage on her husband and during the old age on her son. All these affected their status. Birth of sons were valued more than daughters. All sons would participate in wars against the foreign invaders, girls began to be given in marriage soon after puberty. In the Muslim period by the close of the 12th century child marriage became quite common, leading to an

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increase in the number of widows. The rules of conduct for the widows were made more rigid. Womenfolk lost much of their honour and respect. Sati system and Purdah system were prevalent and the Rajput women used to perform 'Jauhar' to save themselves from falling into the hands of the enemy and thus being dishonoured. The ugliest institution of 'Devadasi' system came into vogue. Thus the practices such as Sati, child marriage, purdah and the suppression of widows came to be accepted as the norm of women's behaviour in the medieval period.

In the 19th century many thinkers in India rose against the evil practices against women. Due to the efforts of Raja Ram Mohan Roy 'Sati' was abolished. The Brahmo Samajists, demanded widow remarriage. Iswar Chandra Vidhyasagar campaigned tirelessly which led to passing of the widow Remarriage Act in 1856. Keshab Chandra Sen was

successful in getting passed the Civil Marriage Act in 1872. The striking feature of the Act was the enforcement of Monogamy. The restoration of property rights was given to the women folk by the Married Women's Property Rights Act of 1874. Restriction on child marriage was brought by the efforts of Bekamji Malabari which led to the enactment of the Age of Consent Act of 1891.

In the beginning of the 20th century, particularly during India's National struggle for independence, the position of women took a turn for the better. Mahatma Gandhi gave an ardent call for women's participation in the freedom movement. Sarojini Naidu, Mirahen, Sucheta Kripalani, Vijalakshmi Pandit, Mrs. Aruna Asaf Ali were some of the leading women freedom fighters. The wave of reformist thought led to the great emancipation of the Indian Women.

PRIME MINISTER DR. MANMOHAN SINGH ADMINISTRATION: A STUDY

K. Selvakumar*

Dr. Manmohan Singh introduced India to economic liberalisation and Globalisation. He had his education at the universities of Punjab, Cambridge and Oxford. He is an academician turned to politics. He is the first Sikh to be the Union Finance Minister and the first Union Finance Minister to present five successive budgets.

Dr. Manmohan Singh started his career as an academician. He served as Senior Lecturer (1957-59), Reader (1959-63) and Professor (1963-65) in the department of Economics at Punjab University, Chandigarh. He worked as economic officer in UNCTAD in New York till 1969. On his return to India he became the Professor of International Trade in Delhi School of Economics, University of Delhi from 1969-71. He then entered politics as Economic Advisor in Foreign trade (1971-72); Chief Economic Advisor of the Ministry of Finance (1972-76). From 1976 to 1991 he occupied several positions. Elected to Rajya Sabha from Assam on Congress ticket in 1991 he became Union Finance Minister and re-elected to Rajya Sabha in 1995 and 2001.

He became the Prime Minister of India on May 22, 2004 and took the administration for a second term on 22nd May 2009. He is considered as one of the most qualified and influential figures in India's recent history, mainly because of the economic reforms he had initiated in 1991 when he was Finance Minister under Prime Minister Narasimha Rao.

His role in ushering in a comprehensive policy of economic reforms is now recognized worldwide. He had never won an election and is a member of the Rajya Sabha. Manmohan Singh is a man acutely aware of his lack of political mass base. "It is nice to be a statesman, but in order to be a statesman in a democracy you first have to win elections," he once said. The biggest triumph during his first five-year-rule was to bring India out of nuclear isolation by signing a landmark deal with the US. In order to ensure political stability in a restive subcontinent while protecting India from the worst ravages of the ongoing worldwide economic crisis, Manmohan Singh has more than enough on his plate when he commenced his second term as prime minister. He is a man of integrity, humility and simplicity.

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ROLE OF MADURAI IN GANDHIAN NON-CO-OPERATION MOVEMENT

B. Sathyanarayanan*

The purpose of this paper is to highlight the role played by the Madurai Freedom fighters in the crucial Non-Co-operation Movement initiated by Gandhi in 1920 which ended in 1922. The notable among them were George Joseph, S. Sangiliah Pillai, P. Sundaram Pillai, Nataraja Pillai, Haji Karutha Rowther and N. Narayan Iyer. Madurai based organizations like Swadeshi Prachar Sabha played a notable role in awakening the people: to participate in the Non-Co-operation Movement. Baskarados (1892-1952) a great national poet of Madurai in his Tamil book, *Hindu Desabi Manigal*, published in Madurai in 1921 praised Gandhi and his Swadeshi programme in simple but beautiful songs. Peer Mohammad Pavalar (Cumbam) praised Gandhi's use of Swadeshi and boycott of foreign cloth in similar beautiful songs. Salem leader Varadarajulu Naidu participated in a number of public meetings in various parts of the erstwhile Madurai District to encourage the Congress volunteers and the public to participate in the Non-Co-operation Movement in en masse.

Gandhi's Visit to Madurai

To encourage the Non-Co-operation Movement to gain progress in the Madurai District Gandhi visited there in 1921. Gandhi's speech in Hindi was translated to the audience in Tamil by T.S.S. Rajan of Trichy. More than twenty people signed the Satyagraha pledge in the Madurai meeting in the presence of Gandhi. Krishna Kunthu, Ayyasamy, Sundaram Pillai and Nagalakshmi Ammal of Madurai and Munagala Pattabirammai of Sholavandan were among those who signed the Satyagraha pledge in Madurai. After the meeting was over, Gandhi left Madurai for Tuticorin by train.

Boycott Measures

The Non-Co-operation Movement leaders decided to implement boycott of elections to the legislative councils, boycott of British courts and boycott of Government controlled schools and colleges. They were not to vote for anyone in the council elections to be held after the Act of 1919.

The boycott of foreign goods was intensive in Madurai District. Many Congress volunteers in Madurai, Dindigul, Melur, Periyakulam and other towns picketed foreign goods. One Swadeshi Prachar Sabha functioned in Madurai and made propaganda to people to wear Khadhar (hand-spun and hand-woven cloth) and boycott foreign goods.

In support of the Non-Co-operation Movement the Toddy shop picketings were organized in Madurai District. In Madurai town, the volunteers' office for the picketing of toddy shops were opened at the Bamboo shop mosque with Sultan Bagdadi as the captain. The volunteers arranged the picketing of liquor shops in Madurai on the 25th January, 1922. They picketed the liquor shops at Goripalayam and other centres in the town and nineteen of them were arrested by the police. Among the nineteen volunteers, ten were Muslims. Cumbam Peer Mohammed Pavalar advised the people through his songs on the evils of liquor. The Important feature was that apart from the nineteen convictions in Madurai town, there were no other convictions in the entire district of Madurai from April 1920 to January 1922.

INTER-STATE DISPUTES IN INDIA

V. Ranganivas**

The most significant problem of Indian political system is interstate disputes. No state is completely free from it since the day of National Independence. Haryana and Punjab are locked in a territorial right dispute since the creation of

Haryana in 1966. Maharashtra has a long standing dispute with Kamataka over the right of Belgaum district. The Belgaum district is inhabited by a sizeable Marathi-Speaking population and Maharashtra thinks that it has the right claim over

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the territory. Kamataka insists on the transfer of some territory from Kerala. Orissa has a border dispute with West Bengal and Andhra Pradesh.

The Andhra Pradesh Government accuses Orissa of falsely claiming the Durrumutha and twelve other Villages lying in enclave within Srungavarapukota Taluk of its Visakhapatnam district. This dispute is a British legacy. It is dated back to 1936, when the province of Orissa was first created. Gujarat and Madhya Pradesh have not yet found any solution to their quarrel over a tract of land. Rajasthan and Madhya Pradesh do not agree eye to eye on the Mahi-Bajaj Sagar Dam project located in the former state's Banswara district and have not been able to reach an amicable solution. Himachal Pradesh and Uttar Pradesh have a dispute on the question of grazing of cattle in certain areas of both the states.

The North - Eastern states of India are similarly experiencing problems relating to their borders with the adjoining states. Both Arunachal Pradesh and Nagaland claim some territory of Assam. One can go on adding to the list in Indian union.

These inter state problems take many different forms which often trouble the peace and prosperity of the country. They are the most powerful challenges of our time. The case- histories of the disputes confirm that they are not constitution based. These problems involve not only the diplomats and administrators but also the common people. Popular opinion matters much in this regard. People become hysteric and fanatic over these disputes. They favour their State by organizing demonstrations and strikes. They involve in bloody riots against the neighbours who are in dispute with them. Such demonstrations and riots have always proved great obstacles to the progress of the Country. This considerably reduces the efficiency of negotiations and diplomatic efforts. Some states also overact like emotional individuals. Such hot-blooded states deploy their armed forces and police force to act against the government of their counterparts. How far these actions conform to the constitution of India is a rhetoric question.

This paper analyses the varied courses that are responsible for inter - state disputes in India and offers some solutions to solve them.

POLITICAL EMPOWERMENT OF WOMEN OF THANJAVUR DISTRICT

A. Santhosam*

Participation women in elections and occupying positions in Parliament, Assembly and Local Government may reveal the empowerment of women. The present study is an attempt in recording such an empowerment of women in Thanjavur district during 1951 to 2001. Out of twelve Lok Sabha elections, there was no woman

candidate from Thanjavur district in ten elections. In the Assembly elections, women of Thanjavur District contested in seven elections; one candidate each was selected during 1980, 1984, 1989 and 1991 elections and two in 1996 election. The mandated minimum one-third reservation has facilitated the entry of women in *Panchayat Raj* bodies.

ROLE OF REGIONAL PARTIES IN COALITION GOVERNMENT IN INDIA

D.Leslin**

The present work attempts to analyze the role of regional parties in coalition government at the national level. In India coalition attempts were made from the late 1980's till date and some of the coalition government successfully completed their

full term of office. From single party dominance India moved towards coalition politics due to a variety of complex factors. The coalition politics tries to satisfy the aspirations of divergent groups and parties that were neglected or marginalized in

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the national politics earlier. The important role played by regional political parties like D.M.K., A.D.M.K. Trinamul Congress and Telugu Desam in the sustenance of coalition politics can not be underestimated. In this context the present work is

an attempt to evaluate the role of regional parties especially from Tamil Nadu in the coalition politics are used as a source material. The two decade attempts on coalition politics is taken into consideration, in this descriptive analysis.

THE DRAVIDIAN LIBERATION IDEOLOGY AND THE AGITATIONAL POLITICS OF PERIYAR E.V.RAMASAMY

K. Krishnamurthy*

The career of Periyar E.V.Ramasamy, the founder of the Self-Respect Movement which gave a rude shock to the varna based Social Order in the early part of the Twentieth century, has been a matter of hundreds of studies and research works. The social and political history of the then Madras Presidency and the present state of Tamilnadu was given a new direction at the beginning of the 20th century. The Self-Respect Movement founded in 1925 by Periyar E.V.Ramasamy did not confine its activities with the social sphere only, but it influenced the political life of the Tamil districts in the Madras Presidency and it thoroughly overhauled the politics of Tamilnadu. Though Periyar did not participate directly in the electoral politics, he was the deciding factor in the Tamil region before and after the independence of India. Apart from being a social reformer, Periyar remained an active political mentor to the leaders of political parties that took part in electoral politics. On his part, he led an agitational politics studded with significant events which pressurized the political power in Tamilnadu to carry out his agenda. This

paper surveys his agitations and the ideology behind them.

The agitations of Periyar were different from the agitations usually by a political party or a Reformist group. Though -his agitations were non-violent, they struck at the root of the Social Order and the then existed social and political system and challenged the ideology so far upheld in the society.

A thorough study of all the agitations of Periyar reveal the fact that his agitations were against the caste system, dominance of Brahmins in the Hindu society, the constitution of India which he believed to have indirectly guaranteed the continuance of the caste system and, finally, the Indian nationalism, which he described as the political face of Arayanism and Brahminism. He considered one India as the economic hunt-land of the Banias and Marwadis. Thus Periyar's Dravidian Liberation Ideology took agitational forms in various fronts.

புலித்தேவனும் ஆங்கிலேயரும் - ஓர் வரலாற்று ஆய்வு

அ. சின்னத்தம்பி**

தமிழ்நாட்டின் தென்பகுதியில் குறுநில மன்னர் என்று அழைக்கப்பெற்றும் பாளையக்காரர் பலர் ஆட்சி செய்து வந்தனர். அவர்களுள் சிறந்து விளங்கியவர் மாவீரன் புலித்தேவன் என்றழைக்கப்படும் காத்தாப்ப புலித்தேவன் என்பவராவார். காத்தாப்ப புலித்தேவரின் திறமையைக் கண்ட அவரது பெற்றோர் அவருடைய பன்னிரண்டாவது வயதில் அதாவது 1726-இல் அவருக்கு பட்டம் சூட்டி அரசராக்கினார்கள்.

ஆற்காடு முகமது அலி (1749-1795) நவாப்பாகப் பொறுப்பேற்றவுடன் தனது ஆதக்கத்தை மதுரையின் மீதும் செலுத்த முற்பட்டான். 1755-ஆம் ஆண்டு ஆற்காடு நவாப்பிற்கும் கிழக்கு இந்தியக் கம்பெனிக்கும் இடையில் ஓர் ஒப்பந்தம் ஏற்பட்டது. அதன்படி ஆற்காடு நவாப்புக்குப் பாளையக்காரர்கள் தரவேண்டிய கப்பத் தொகையை வசூலிப்பதற்காக, கிழக்கிந்தியக் கம்பெனியின் சார்பாக, அலெக்சாண்டர் கர்னல் ஹெரான் நியமிக்கப்பட்டார். அதனால்

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** கௌரவ விரைவரையாளர், பாக்டர். கலைஞர் கல்லூரி, புரத்தாசன் பல்கலைக்கழக உறுப்புக் கல்லூரி னால்குடி. திருச்சிராப்பள்ளி.

1755-இல் ஆங்கிலத் தளபதி அலெக்சாண்டர் கர்னல் ஹெரான் தலைமையில் முகமது அலியின் சகோதரன் மாயூஸ்கான், தளபதி கான்சாகிபு என்ற யூசுப்கான் ஆகியவர்களுடன் 500 ஐரோப்பிய வீரர்களும், 2000 கூலிப்படைகளும் வந்தன. இதுவே நவாப் படைகளுடன் ஆங்கிலப் படைகள் இணைந்து தாக்க முனைந்த முதல் தலையீடாகும். இப்படை முகமது அலியின் ஆதிக்கத்தை முதலில் மதுரையில் நிலைநாட்டி விட்டு, பின்னர் திருநெல்வேலிப் பாளையக்காரர்களிடம் வரிவசூல் செய்யச் சென்றது. அப்போது திருநெல்வேலி பகுதி பாளையக்காரர்கள் கிழக்குக் கூட்டணி, மேற்குக் கூட்டணி என்று இரண்டு அணிகளாகப் பிரிந்திருந்தார்கள். கிழக்குப் பகுதிக்கு பாஞ்சாலங்குறிச்சிப் பாளையக்காரன் பொல்லாப் பாண்டிய கட்டபொம்மனும், மேற்குப் பகுதிக்கு நெற்கட்டான்செவ்வேல் பாளையக்காரன் பூலித்தேவனும் தலைமை ஏற்றுச் செயல்பட்டனர். கர்னல் ஹெரானின் படையைக் கண்டதும், பாஞ்சாலங்குறிச்சிப் பாளையக்காரனும், எட்டையபுரம் பாளையக்காரனும் அடிப்பணிந்து கப்பத் தொகையைக் கட்டினர். ஆனால் மாவீரன் பூலித்தேவன் வரிகட்ட மறுத்து ஹெரானை எதிர்த்தார்.

கப்பம் கட்ட மறுத்த பூலித்தேவருக்கு எதிராக மீண்டும் போரைத் தொடங்கினான் கர்னல் ஹெரான். கர்னல் ஹெரானின் படை நெற்கட்டான்செவ்வேல் கோட்டையைச் சுற்றி வளைத்து முற்றுகையிட்டது. பிரங்கிகள் குண்டு மழையை பொழிந்தன. ஆனால் கோட்டையில் சின்னஞ்சிறுதுவாரத்தைக் கூட ஏற்படுத்த முடியவில்லை. இதைக்கண்ட ஹெரான் வியப்படைந்தான். இப்போரிலும் தோல்வியுற்ற கர்னல் ஹெரான் திருச்சிக்குத் திரும்பிவிட்டான். மீண்டும் கம்பெனியர் தாக்கக்கூடும் என்று பூலித்தேவன் உணர்ந்து தமிழ்நாட்டுப் பாளையக்காரர்களை-யெல்லாம் ஓரணியில் சேர்த்து வலுவான ஒரு கூட்டணியை உருவாக்க நினைத்து 1755-இல் மதுரைப் பகுதி பாளையங்களுடனும் மேற்குப் பாளையங்களான கொல்லங்கொண்டான், சேத்தூர், சொக்கம்பட்டி, தலைவன்கோட்டை, உற்றுமலை ஆகிய பாளையங்களையெல்லாம் ஒன்று சேர்த்துப் பூலித்தேவன் ஓர் வலுவான அணியை உருவாக்கினான். பின்னர் ஆற்காடு நவாப் முகமது அலியின் தம்பி மாயூஸ்கான் களக்காடு என்னும் இடத்தில் 1757-இல் பூலித்தேவனை எதிர்த்துப் போரிட்டான். இப்போரில் மாயூஸ்கான் தோல்வியடைந்தான். மாயூஸ்கான், மாவீரன் பூலித்தேவனின் நற்குணங்களைப் பாராட்டி அவனிடம் சூணடைந்தான். இதன்பின் ஆங்கிலப் படைத்தளபதி கான்சாகிபு, கி.பி.1759-இல் பெரும் படையுடன் பூலித்தேவனின் வாசுதேவ நல்லூர்கோட்டையைத் தாக்கினான். ஒரு மாத காலத்திற்கு மேல் தொடர்ந்து தாக்குதல் நடைபெற்றது. இதில் கான்சாகிப்பின் படைகள் அதிக அளவில் சேதம் அடைந்தன. கான்சாகிபு பெரிய பிரங்கியைப் பயன்படுத்தியும் பயனில்லாமல் தோல்வியடைந்து

திருநெல்வேலியை நோக்கி ஓடிவிட்டான். பூலித்தேவன் மாபெரும் வெற்றியடைந்தான். ஆனால் மீண்டும் கான்சாகிபு 1760-இல் நெற்கட்டான்செவ்வேல் கோட்டையைத் தாக்கினான். இப்போரில் கான்சாகிபு ஆயுதங்களுடனும், பிரங்கி வண்டியையும் போட்டு விட்டு ஓடிவிட்டான்.

நேருக்கு நேர் நின்று வெல்லமுடியாத கான்சாகிப் வஞ்சகமாகப் பூலித்தேவனை வெல்லத்திட்டமிட்டான். மாவீரன் பூலித்தேவனின் நண்பனான திருவிதாங்கூர் மன்னனுக்கு ஆசைவார்த்தை காட்டி பூலித்தேவனுக்கு எதிராகப் போரிட வைத்தான். மற்றும் மறவர் பாளையமான நடுவக் குறிச்சிப்பாளையக்காரருக்குக் கையூட்டுக் கொடுத்துத் தன் பக்கம் சேர்த்துக் கொண்டான். மேலும் சிவகங்கை, இராமநாதபுரம், புதுக்கோட்டை, தஞ்சை போன்ற இடங்களிலிருந்து ஆங்கிலேயப் படைகளை எல்லாம் ஒன்று சேர்த்து பூலித்தேவனின் கூட்டணியிலுள்ள பாளையக்காரர்களை வெற்றி கொண்டபின், தன்னந்தனியாக நின்றனாகொண்டு இருந்த மாவீரன் பூலித்தேவனை எதிர்த்தான். 1760-ஆம் ஆண்டு டிசம்பரிலிருந்து, 1761-ஆம் ஆண்டு மார்ச் வரை தொடர்ந்துபோர் நடைபெற்றது.

1761-ஆம் ஆண்டு மேமாதம் 16-ஆம் நாள் பூலித்தேவன் தோல்வியடைந்தான். முகமது யூசுப்கான் பூலித்தேவனைப் பிடிக்க முயன்றும் அவனின் கைகளில் சிக்காமல் கோடையிலுள்ள பாதாளச்சரங்கத்தின் வழியாகத் தப்பித்துக் கடலடிக்குச் சென்றுவிட்டான். பூலித்தேவன் தப்பித்துச் சென்றது முகமது யூசுப்கானுக்குப் பெரிய ஏமாற்றத்தை கொடுத்தது. அதனால் நெற்கட்டான்செவ்வேல், பணையூர், வாசுதேவ நல்லூர் ஆகிய கோட்டைகளை இடித்துத் தரைமட்டமாக்கினான். மேலும் 29 கோட்டைகளையும் இடித்துத் தரைமட்டமாக்கினான். பூலித்தேவனை வெற்றி கொண்ட பின்னர், கான்சாகிபு 'மதுரைமன்னன் நானே' என்று பிரகடனம் செய்தான். ஆனால் 1763-இல் கான்சாகிபு ஆங்கிலேய, ஆற்காட்டுப் படையை எதிர்த்துப் போரிட்டான். போரில் தோல்வியடைந்த கான்சாகிபு 1764-இல் தூக்கிவிடப்பட்டான். தப்பிச் சென்றாலும் அவர் உயிரையே குறியாகக் கொண்ட ஆங்கிலேயர்கள் அவரைத் தீவிரமாகத் தேடினர். ஒரு சாரர் கருத்துப்படி ஆரணிக் கோட்டையின் தலைவன் ஆனந்த நாராயணன் என்பவனின் மாளிகைக்கு பூலித்தேவரை வரச்செய்து அங்கு கைது செய்யப்பட்டார் என்றும் பாளையங்கோட்டைக்குக் கொண்டு செல்லும் வழியில், சங்கரன் கோயிலில் இறைவனை வழிபட்டதாகவும், அப்போது பெரிய புறக மண்டபமும் சோதியும் கைவிடங்குகளை அறுந்துவிடச் செய்ய சோதியில் கலந்தான் என்றும், பூலித்தேவன் சிவஞானத்துடன் ஐக்கியமானதால் பூலிசிவஞானம் ஆனார் என்றும் நாட்டுப்புறப் பாடல்கள் கூறுகின்றன.

SOCIAL AND ECONOMIC HISTORY ADDRESS OF THE SECTIONAL PRESIDENT

BHAKTI MOVEMENT AND BRAHMANISATION IN TAMIL NADU

A. Karunanandan*

Bhakti movement in Tamil Nadu had its own exclusive characters and aspects. It could hardly be treated on par with the Bhakti movement in North India under Muslim rule. With Kabir and Nanak the Bhakti movement in the North was in response to a challenge from Islam, though it never turned inimical towards Islam. It brought forth the futility of provoking hatred and promoting religious feuds. It found goodness in both religious pursuits and advocated trans-sectarian brotherhood and harmony among its admirers and adherents. Inspired by Islam it propagated the concept of Unity of God among the natives; refused to recognize the sanctity and relevance of the caste system and caste based restrictions. It questioned the authority of priest-hood and exposed the hollowness of rituals. It propagated, like Sufism, unity and amity among the Hindus and Muslims. Bhakti of Kabir and Nanak did not go to justify and defend the existing beliefs and social order, instead it preached and practiced an egalitarian social order; 'Sankat' (common congregation) and 'Pankat' (common kitchen) of Sikhism were meant to strengthen the concept of universal brotherhood. It courageously resisted the intolerance and tyranny of the Mughal rulers like Aurangzeb and restrained from assuming an anti-Muslim form. In short the Northern brand of Bhakti was an inclusive and synthesising one, causing social reforms and inspiring love and harmony among the various religious and social segments. It received admiration and acceptance from adherents of both faiths. It is well illustrated in the following lines;

"Guru Nanak Shah Fakir
Hindu ka Guru, Musalman ka Pir"

Thus Kabir and Nanak and others of such North India's Bhakti school cannot be brought under Burton Stein's description of 'Bhakti Sectarian Leaders'.¹ Whereas Tamil Bhakti, as represented by Saivite Nayanmars and Vaishnavite

Azhwars, had a different origin and character. An elucidation of this contrast requires it to be related to the contemporary political-social, religious, cultural and economic trends. Did it serve against Brahmanisation and bring an alternative to the Brahminical order? How far did it serve the interests of non-Brahmin masses? This address intends to promote a discussion on such questions.

The Tamil Bhakti movement, despite a few isolated attempts to trace it in the Sangam age, by identifying Poigai Azhwar with poet Poigaiyar, and by over-emphasising on references to Sangam Chola Chennakanan's temple interests, was definitely a post-Kalabhra age development. In spite of Bhakti's similarity with 'Patri', 'Patru' and 'Patrugal' in Tamil, it is generally accepted to be a Sanskrit word. The origin and conceptual content of the Bhakti are subjects of intense debates. But here our concern is to look into the unique character of the 'Bhakti' as profounded by Nayanmars and Azhwars; and its impact on Tamil society and polity. D.N. Jha considers Bhakti as another phase of Brahmanism. He views, "the Brahmanical religion, which evolved through a process of syncretism with popular cults, was based on the doctrine of 'Bhakti'. Borrowed from Buddhism, it preached that a completely personal relationship between the God and his devotee was possible through devotion and not just by performing sacrifice. 'Devotion was to arise from faith': not surprisingly Krishna, despite his rather questionable personal track record, was accepted as the incarnation of the supreme Vishnu. The concept of Bhakti was first expounded clearly ostensibly by Krishna himself in the Bhagavad Gita".²

Thus the reputed historian gives the Bhakti concept a Buddhist origin; perhaps by Buddhism he was referring to the Mahayana phase of Buddhism, in which the unqualified faith and

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devotion to the deified Buddha becomes the means of deliverance from sufferings. The Mahayana Bhakti, in fact, had all the basic ingredients necessary for the institutionalized Bhakti i.e. chosen deity, definite icons, hymns of adoration, elaborate rituals, temple-centric institutional arrangements, dexterous mythologies, royal or aristocratic patronage and social network. It could also synchronize with local traditions and local icons with the mythological main stream; for example the local female deities were absorbed into the Mahayana pantheon of deities as Tara Devi and Jyeshtha Devi, and local guardian deities as Avalokitesvara or Sastas. The pre-Mahayana orthodox Buddhist (Theravada/Sthiravada/Hinayana) objects of respect to the preceptor such as elephant, Bodhi (Arasu) tree, foot prints (Dhamma paada), Dhamma chakka/chakra were also attributed divinity.

The post-Buddhist or Brahmanical Bhakti's roots, sometimes, are traced in the Bhagavata cult; (The devotee of Bhagwan, or Bhagawata becomes the Bhakta). The twelfth chapter of Bhagavad Gita is devoted to elaborate the 'Bhakkti Yoga'. The Puranas are meant to be instruments of emphasizing, justifying and spreading Bhakti, especially among the 'avaras' or Sudra-Panchama masses. Bhakti's socio-political impact or consequence on these masses is very significant. The Bhakti insists on perpetual unwavering devotion, fidelity, loyalty and servitude of the inferior to the superior; such servitude is to be taken as an appreciable and pious character of a Bhakta, who is expected to reconcile to his prevailing condition as being ordained by the will of the chosen deity; he is not to rebel for material advancement but to wait for the divine grace in the life beyond. This sort of reconciliation perfectly suited to the emerging socio-economic-political conditions. The Bhakti ensured the subservience of the children to parents (Maatru Bhakti, Pithru Bhakti) of the pupil to the teacher (Guru Bhakti), of the servant to the master (Yajamana Bhakti), of the subjects to the ruler (Raja Bhakti), of the people to the land and nation (Rajya Bhakti, Desa Bhakti), of the wife to the husband (Pathi Bhakti). The same Bhakti is not associated with a guarantee for reciprocal devotion; it does not provide for Sisu

Bhakti (devotion to children) Sathi Bhakti (to wife) Praja bhakti (to subjects) Sishya Bhakti (to pupils) Paricharaka Bhakti (to servants) etc: Thus 'Bhakti' is emphasized and glorified as an admirable personal and social character of the inferiors or lowly placed ones. The devotee-inferior is mentally prepared to endlessly wait for the divine grace of the superior. The delay in or denial of the expected grace could ever be attributed to the deficiencies in Bhakti, and could never be attributed to the fault of the divine-superior. The popularity of Bhakti ensures discipline and order in the family, society and polity, and becomes a formidable forte for the *status quo* against challenges, subversive tendencies and rebellions for change. Hence D.D.Kosambi assigned it a feudal character.

That Bhakti of Tamil Nayanmars and Azhwars was quite distinct in its origin, concept and character, is acknowledged by Prof. K.A.N.Sastri in the following statement; "The saints of the Tamil land evolved new types of Bhakti, which found expression in the Bhagavata Purana".³ Chidambara Kulkarni opined that Bhaktism started in South India⁴, where as Kashiti Mohan holds the view that "Bhakti arose first in the Dravida land".⁵ Burton Stein went a step further and categorically stated that "the religion of devotion-Bhakti-came as an historic contribution of Tamils of India in the post-classical historical times".⁶

The transition from clannish cults to trans-clannish, trans-tribal, trans-sectarian Bhakti was also consequential to several discernable political and economic trends. Emergence of empires, and the rising resentment to the socio-religious overlordship of Brahmins, along with the need to bring in extensive areas under cultivation, trans-regional political, military and trade activities, and the need to accommodate and assimilate new social groups into the emerging socio-political framework weakened the traditional clannish systems, and emerging powers were to favour and patronise new devices to suitably revise the existing orders. The Brahmin-led and palace-centered ritualism was felt too inadequate in an emerging imperial order. The economic power and influence of the agricultural and trading classes could no longer be ignored. Adoption of local deities and transcending them

beyond their narrow clannish barriers by Brahminising them through mythologies and projecting new forms of worship for the masses enabled the emerging powers to fraternize the non-dominant masses and to win their loyalty and support. While the Brahmanical yagnas were the concerns of priest-prince axis, the Bhakti became the concern of the masses, especially the peasants and merchants.

However the significant point is that in the evolution of Bhakti, Brahmanical rituals; Brahmanical scriptures, Brahmanical socio-ethical orders were not discarded or were not rendered obsolete; the supremacy of Brahmanical system was never compromised instead the Bhakti and Bhaktas were subordinated to the Brahmanical faith. On the circumstances leading to the emergence of Bhakti movements in Tamil Nadu, Dr.N. Subramanian expounds the theory that it was a post-Kalabhra development, and the Brahmins who were aggrieved at the loss of their privileges and primacy during the Kalabhra age became active in revivalism; The erudite scholar observes that there was the simultaneous emergence of three trends during the period between 4th century CE and 10th century CE. They were 1. Brahmadeyam, 2.Mahasabhas and 3.Bhakti movements of Nayanmars and Azhwars.⁷

A question now arises, whether the Bhakti was an expression of Brahmanical revivalism in Tamil Nadu, or expression of countering Brahmin ascendancy?

The question of revivalism did not arise in Tamil Nadu. The revivalist theory is based exclusively on the 8th century Velvikudi grant wherein a Brahmin petitioner sought the restoration of a village supposedly granted by a Sangam Pandya to his ancestors. This made some scholars to believe that granting (tax-free) villages in their entirety to the Brahmins was in vogue in Tamil Nadu earlier, and such a Brahmin favoured system was disrupted during the Kalabhra rule. This claim was made by a Brahmin, and the grant was drafted by a Brahmin, and the mood of the day was anti-Kalabhra and pro-Brahminical. But there exists no corroboratory evidence to conclude like this. The Sangam literature did mention Brahmins and

Yagnas; and the kings used to reward either poets or Brahmins, not by grant of lands, but by gold coins (as was the case with Rudran Kannan of Pattinappalai) or by assigning revenues from some region; it was impossible to think of land grants in an age of internecine fratricidal wars and clannish conflicts and when the concept of private ownership of land was not prevalent. Hence an isolated epigraphic claim of an interested party cannot be treated as a valid source to derive empirical conclusions. Perhaps the petitioner exploited the anti-Kalabhra mood of the period, to derive a benefit of village grant, and it must be noted that such Brahmadeyams already existed in regions under Pallavas at that time. Hence in 8th century the precedent for Brahmadeyam was traceable only in the neighbouring Pallava kingdom and not in pre Kalabhra and Pre-Pallava Sangam age. This conclusion is not intended to rule out Brahmins, their status and privileges in the pre-Kalabhra age. Brahmins were already here, but Brahmanisation and the grant of Brahmadeyams were yet to emerge. The age of Bhakti facilitated the commencement of such a Brahmanisation and not of Brahminical renaissance. The elimination of Jainism and Buddhism violently caused by Nayanmars and Azhwars only paved way for the escalation of Brahminical order in Tamil regions.

Some proofs are to be provided to elucidate this point of Brahmanisation through Bhakti. It was already explained that Yagna based Brahminical order became inadequate in an expanded socio-political structure; the new structure could not afford to incur the hostility of the powerful agriculture class and traders; some compromise had to be worked out, without compromising the Brahmin primacy. Syncretising the cults traditionally associated with the native people including traders and peasants through Bhakti was an effective compromise. Vellalas, traders, artisans, and chieftains were won over, though they were not redeemed from the Sudra tag. Amenable sections could be placated as Satsudras. None of these Nayanmars and Azhwars challenged the efficacy of Yagnas and supremacy of Brahmins. In fact their hymns, especially of Sambandar, Sundarar, Manickavasakar and of Sekkilar make reverential references to Marai (Vedas) Vedavelvi (Vedic

Yagnas) and VEDIYAR (Vedic Brahmins). Their hymns especially of Sambandar spill venom against Buddhists and Jains not merely for their belief system but for their non acceptance of Yagnas and Vedic Brahmins.⁸ Through out the period of Bhakti, more and more Yagnas were performed, more and more grants of lands and wealth were showered on them, the traditional and local peasants were either evicted or were subordinated and were made subservient to the Brahmins. Exclusive Brahmin (Vedic) schools were endowed with tax-free land grants (Veda Vrithi). Higher positions in administration were assigned to them. Their settlements were insulated from external interferences through autonomous Mahasabhas. Even in recruitments to (temple) administration, Brahmins and Brahmadeyam had a decisive say.⁹

Thus the Brahminical Yagnas and the supremacy of both Vedas and Brahmins not only unchallenged but were also acknowledged in Bhakti. Then came the question of Varna and Jati. Whether the 'Chathurvarna' was observed in the Tamil is still debated. Yet the general view is that the 'Chathurvarna' had no popular approval and royal protection. There was no scope for that system gaining ascendancy during the Kalabhra rule, as their chieftains were generally admirers of Jainism and Buddhism. The ascendancy of caste system in Tamil Nadu, like other regions was consequential to Brahminical ascendancy. The transition from communal holding of land to private ownership, and distribution of fertile lands to Brahmins and temples, and royal patronage to Brahmin immigration led to severe socio-economic crisis. There emerged a large section of landless labour (Uzhudunbor) confined to Cheras of Pidagai. Now the rivalry for socio-political supremacy was confined to the immediate two, the Brahmins and Vellalas. The Vellalas as land owning class (Uluvittu Unbar) were rising in wealth and influence, but they were not to question the primacy of Vedic system and Brahmins. The Bhakti ensured them a respectable second position; the Velan Urs did not enjoy such extensive autonomy as enjoyed by Brahmin Mahasabha. In the non-Brahmin institution like Ur and Nadu Brahmins had representation; in the administration of temples and Devadanam,

Brahmins had a dominant role; but in the Brahmin Mahasabha, non-Brahmins including Vellalas had no role to play.

Regarding the treatment of untouchable communities in the Bhakti movement, we can say that only inadequate exceptions were made. Nandan is a classic case; his historicity is yet to be established as he was not in the list of composers of hymns. He is portrayed as having much respect for and reconciled to birth based deprivations. While yearning for proximity with the Lord of Chidambaram he is said to have cursed his lowly birth, and was prepared to enter into fire to obtain a Brahminical transformation.¹⁰

Tirupanalvar too had similar existence. Like that of Nandan, his only entry into his favoured shrine of Sri Rangam; that too after much reluctance caused by his reconciliation to birth based sanctities, happened to be the last day of his existence, as he is said to have vanished in flames inside the Sri Rangam shrine. The Bhakti produced role models (in the names of Nandan and Tiruppan) for the untouchables, but it did not improve their lives, rights and opportunities in education, offices and wealth. As viewed by Burton Stein "there was no serious challenge to caste hierarchical ideas and to the entire structure of inequality predicated upon caste".¹¹

Dr.N. Subramanian explains the same phenomenon in a different style and opines, "A deeper study of the Bhakti situation in the Pallava and early Pandya period will show that equality of men inherent in the assumptions of Bhakti does not mean social equality among human persons in society, but merely the equality of all creatures in the presence of the creators. That is a religious doctrine understandable in the religious context, but not at all a social theory aimed against caste and communal difference".¹²

Temple Devotion

Another important feature of the Bhakti is the proliferation of temples; it is not that temples were non-existent in the pre-Bhakti age, but institutionalized temples were the results of the Bhakti. Like the king, Brahmin and Vellala, temples, too became land owning institutions. Large tracts

of fertile lands, or revenues of endowed lands were assigned to some temples; Devadanams (grants to temples) were administered by bodies (Pahrudai) dominated by Brahmins. Due to large scale grants to Brahmins and temples, thousands of peasants were alienated from their rights over lands. Rajaraja I assigned the revenues of some villages conquered in far away Singhal to the Bragadeeswaram temple.¹³ A large number of artisan groups were subordinated to temples as distinct castes or sub-castes. A number of temple servants were appointed, including the Devaradiyars. Deities and temples, when being popularised, required some kind of divine legitimacy; hence Puranas were brought in. Some new Puranas were invented; Avatars of Vishnu and Divine sports of Siva mesmerized the people. Though all temples are divine, some chief shrines became ultimates of the two groups; Chidambaram and Sri Rangam became such centres, for the Saivaites and Vaishnavities respectively. All the Brahmins in Chidambaram were included in the list of Thogai Adiyars (batches or bunch of Adiyars or schools of Adiyar). Chidambaram is unique, not only with Nataraja, but also with Chidambara Rahasyam. It never became a royal capital. Yet the succession to the throne had to be ratified in the temple through rituals of Dikshitaras. These temples thus were developed into socio-religious institutions with immense influence on crowns. Through the Agamas, the Brahmins who were until then performers of Yagnas, gained leadership in temple system too and they replaced native priests, as Purohita or Pujari in such institutionalized temples.

Bhakti's association with native languages is indisputable. Like Hindi and Punjabi, Tamil too was enriched profusely by the literary activities of the Nayanmars, Azhwars and others. All the Puranas and Upapuranas, and Agamas in Sanskrit were the products of Bhakti. The Bhaktas with the view to win over masses to their side brought out translations of Brahminical Puranas and the twin epics of Ramayana and Mahabharatha in regional languages with regional variations. As the prevailing epics had a Vaishnavite clout, the Saivaites had to come out with themes on the 'Divine sports of Siva' (Thiruvilaiyadal). Episodes on real, semi-real or imaginary Bhaktas also became

themes for new literary products (Tirutondar Puranam, Peria Puranam, Guru Parambarai etc). Curiously enough no attempt was made to translate Smirits and Shrutis so as to make them legible to the common people, perhaps this may be due to the fear of adverse awakening and impact on the masses. The Puranas romanticised the projected episodes and were found to be a more effective medium for securing reconciliation of masses to the intended Brahminical values. Agamas, in Sanskrit, till date legitimise the Brahmanisation and Sanskritisation of the institutionlised temple system. Tamil too was deified and stories were invented to convince the Tamils of the "role of divine beings" in the promotion of Tamil; Outwardly Tamil was treated on par with Sanskrit, but functionally the Sanctum Sanctorum of temples, temple rituals, Yagnas, philosophic schools for divine knowledge were insulated from incursions of Tamil; thus Brahminical stranglehold over religious system and institutions were retained and perpetuated. Saiva Siddhanta was of course evolved, but that ended only in a compromise, and did not become an alternative to the sanctified 'Sad Darsanas' (six schools of philosophy). The Bhakti literary activities were by and large, not meant for intellectual awakening or for rational inquiry of eternal truth, but for subduing the masses to their chosen faith and order.

Bhakti's impact on ethics.

The value system of the Tamils had to confront formidable challenges from the faith based Bhakti movement. Rational and secular values inculcated so far by the Dravidian Tamils were attempted to be altered by the Brahminical ethics of Bhakti. Kural's insistence against discriminations on the basis of birth (Pirapokkum Ella Uyirkum...) was sidelined and birth based privileges of Brahmins were repeatedly insisted in projected Bhakti episodes; even the untouchable Nandan and Tirupanalvar had to bemoan their lowly birth and had to undertake their 'never to return' entry into their chosen shrines, by reconciling the birth based divinity of Brahmins. Even assassinating a king could be absolved (Meyporul Nayanar) but there could be no instance of a Brahmin being offended.

This reconciliation to the divinity of Bhusuras (Gods on Earth) was being further strengthened by the innumerable episodes in Bhakti literature, such as god frequenting the Brahmins either in person or in dreams, and by making his appearances mostly in Brahmin form, and conveying the divine will to the non-Brahmin devotees through Brahmin intermediaries. The court and the masses were thus subdued to a Brahmin- centred and Brahmin-led social order.

The traditional secular values and religious tolerance were overtaken by religious fanaticism and sectarian intolerance. The Sangam Tamil Society, in spite of the presence of Brahmins, Jains and Buddhists had a liberal and secular character. People were not organized on religious lines. The Bhakti, in the post-Kalabhra age, organized Tamils into religious groups, and promoted sectarian hatred and unleashed denominational conflicts. Physical annihilation of other religious sects (Sambandar), destruction of their structures (Tandi Adigal),¹⁴ committing sacrileges and looting shrines of other sects (Tirumangai Azhwar), converting the shrines of rival groups into temples of their own (Gunadareecharam), invoking Lord's blessings to hound out their religious rivals and to assault the modesty of their women (Sambandar),¹⁵ and the innumerable contemptuous, derisive and insulting epithets used against Jains and Buddhists were a few of the instances of spreading the venom of religious bigotry in a society hitherto influenced by secular values.

Bhakti had targeted on individual ethics too. A (Non-Brahmin) Bhakta could transfer his wife to a Brahmin, and his wife could comply to this transfer on the pretext of unwavering devotion to husband (Eyatpagai Nayanar); a Bhakta could cut off the nose of another's wife, and the victim's husband instead of going to the rescue of his life-partner, could supplement this outrage by cutting

off her hand too, all for the 'unpardonable' crime of smelling the flower petals found in the temple precincts (Serutunai and Kalatrtarivar Nayanar), another Bhakta could cut off the hand of his wife for her delay in fetching water to wash the feet of Adiyars (Kalikamba Nayanar), a loving devotee, along with his wife could commit cannibalism, and offer the cooked flesh of their only son in compliance to the demands of a visiting Adiyar (Siru Thondar) and a Bhakta in a responsible royal office could defraud the state funds for the purpose of creating a temple for his favoured deity, and Lord would come forward to protect this fraud of public money and to supplement it further with another fraud (Manickavasakar). The most striking factor emphasized through these projected episodes, is that all such questionable, nay despicable acts had the approval of their chosen Lord. In short the value system implied through the Bhakti literature was a serious challenge to the traditional and rational value system of the ancient Tamils. In short, the Bhakti movement of Nayanmars and Azhwars was not meant to forge a compromise or to produce a synthesis among the various religions and social segments, but had become an effective instrument of sectarian bigotry. Further the Saiva-Vaishnava divide never endangered the Brahminical privileges and Brahminical rituals. The supremacy and primacy of Vedas, Vedic Yagnas and VEDIYAR (Brahmins) were never challenged. In stead, the Bhakti age witnessed the Brahmanisation of Tamil society and polity through temples, Brahmadeyams and Mahasabhas.

The above mentioned observations are not meant to damn the Bhakti movement as a whole, but are intended to bring out, certain factors related to the other side of Bhakti movement which have not been adequately dealt with so far. More researches are required to bring forth the other relevant dimensions of the Bhakti movement and its impact on Tamil society and history.

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RAMALINGA (1823-1874) AND ROBERT CALDWELL (1814-1891)- SCHOLAR MISSIONARIES OF NINETEENTH CENTURY TAMIL NADU

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The purpose of this paper is to stress the crucial role played by two 19th Century's Missionaries.

Ramalinga's *Sanmarga Sanga* activities constituted a movement backed by a peasant paradigm. It would make it clear that he was no inventor of such movement and that his movement could be located in the history of the peasant praxis against the backdrop of the colonial interactions. The identification of this historical continuum would help contextualise Ramalinga in the nineteenth century Tamil society. Also, this would place the peasants in 'motion and change' as against the treatment as mere objects. It was also not true that the earlier anti-colonial uprisals were spontaneous or subaltern and that of Ramalinga's consciously sponsored. Pure spontaneity, according to Antonio Gramsci, would never exist and spontaneous action was action based on the existing state of consciousness of the people or, in other words, extolling spontaneity as a method. The crucial difference between the two was, for Gramsci, the consciousness of the class for itself, "the systematic educational activity on the part of an already conscious leading group", and not the traditional popular conception of the world, which illuminated everyday experience by consciousness.

Robert Caldwell (1814-1891) was a contemporary of Ramalinga (1823-1874). While Caldwell earned the title '*Shanar Missionary*' for his work with the Tinnevely *Shanars*, Ramalinga was labelled as a pro-Christian for the assimilation of some Christian

concepts in his sanmarga paradigm. But the fact remained that the shanars went against Caldwell and formed a break away Church known as the 'Hindu Christian Church' (HCC) whereas Ramalinga was called a 'swindler' of the Christian faith by the 'Danish Mission Society' Missionary Ochs. Caldwell's The Tinnevely Shanars (1849) and Ramalinga's Tim Amtpa (1867) had triggered protest. Caldwell belonged to a pro-establishment organisation (SPG) whereas Ramalinga sponsored an anti-establishment movement. The shanars among whom Caldwell worked were equated with the paraiyar and pallar and denied temple entry. The padaiyatcies among whom Ramalinga worked were the Sudras in the caste hierarchy. Caldwell allowed the Shanar converts to adopt or retain the kudumi or tuft or topknot as a mark of respectability and dignity and insignia of the upper castes. Ramalinga directed his disciples to avoid eating animal flesh to acquire Sat Sudra status. Prima facie, the two would deserve comparison.

The Early Anti-Colonial Peasant Uprisals

The early peasant uprisals were anti-colonial in the sense that the colonial developments had formed the backdrop directly or indirectly. V. Ravindiran, in assessing Caldwell's contribution, has referred to the "wider lack of scholarly interest in the possible linkages and relationships between missionary activity and the Dravidian movement"¹ but had missed the point that such linkages and relationships existed between missionary activity and other movements as well, including anti-

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colonial movements. The missionary history could be an essential data-base for the colonial studies. Vincent Kumaradoss's treatment of the 'Sattampillai' episode of 1857 and Jesse Page's reference to the intervention of Missionary Schwartz in a mass exodus of peasants would point to the validity of the missionary evidences.² M.S.S. Pandian's treatment of Vengal Chakkarai's plight would be of comparative relevance.³

Conversion No Solution : The BCC Evidence

Vincent Kumaradoss has come out of the vicious circle which quite often would encapsulate the scholars engaged in colonial missionary history and has brought to light the fact that the process of empowerment through conversion was "neither unilinear nor un-complicated"⁴ and that the low caste converts were only disempowered anew under the European missionaries of the S.P.G. who only inferiorised them, subordinated them and also marginalised them, even with racial overtones. A case in point, was the plight of the *Shanar* community in Tirunelveli at the dominance of 'European' Christianity much trumpeted as a civilising mission. That any a historical approach designed for sectarian ends on the part of the missionaries with regard to the Indian social problems led to drastic consequences was witnessed in the *Shanar* revolt against Caldwell's *The Tinnevely Shanars* (1849).⁵ Caldwell merely approached peripheralisation as a fact and missed the point that the life at the periphery, according to Paul-Q-Freire, must mean the movement from the center to the periphery caused by an agent and his motive.⁶ The enlightenment without historicity had caused the backlash resulting in the organisation of the 'Hindu Christian Church of Lord Jesus' by Sattampillai (1824- 1919) at Prakasapuram in Tirunelveli district in 1857. The book was withdrawn later.

The formation of the church was, on the one hand, triggered by colonialism in the sense that it was caused by the dominance of the missionaries of the colonially sponsored church and, on the other, converted into an anti-colonial movement in the sense that it precipitated a break away group which was opposed to European Christianity. Things ended there. Attributing Judea genealogy to

claim superiority over both Hinduism and Western Christianity and assuming the Hindu customs for national identity and against alienation were the adopted solutions. As for the poor *Shanar* peasants were concerned, irrespective of the fact whether they belonged to Hinduism, Western Christianity or the Hindu Christian Church, their plight was ultimately decided by the colonial rule which had compromised with the historical Hindu *dharma* and effected the caste-class polarizations among all the communities. The initial response in forming the H.C.C. was anti-colonial but its structuration fossilizing, as was Anglicisation of the church elsewhere.⁷

Critical scholarship failed to perceive the fact that Sattampillai's movement could not create a prairie fire without an anti-colonial programme. Colonialism was a fact and it existed as a reality independent of whether one accepted the domination of the missionaries or remained a Christian at all. The movement was based on the everyday experience alone and was, at the most, a solace for the masses. Also, the adoption of the Hindu customs could not nationalise a church but the assumption of historic responsibilities.⁸ However the H.C.C. was a focus on the fact that conversion was no answer to the inequities in Indian society as the basic issue was not religious but only structural and politico-economic, though religion played the ideological framework.

The Prakasapuram uprisal of the poor peasants against the domination of the colonial missionaries vindicated the fact, as it was the case in all the revolts of the peasants and tribals all over India during the nineteenth century, that the colonial government had, through its legal and administrative mediations, largely succeeded in diverting the wrath of the people against the immediately perceived oppressors, the moneylenders and landlords elsewhere, and the missionaries at Prakasapuram.⁹ On his part, Sattampillai remained a pioneer in making it explicit that the European Christianity and their colonies were "gross sins ... more serious than inebriety."¹⁰ His polemic against the 'war like attire' of the priests revealed his longing for the genuine redeems with ethics, humility and love for humanity.¹¹

Mass Exodus and Missionary Intervention

The Tranquebar Danish-Halle Lutheran Missionaries B. Ziegenbalg, J.R. Fabricius and C.F. Schwartz had the privilege of maintaining mass interactions as they were not associated with any colonial design.¹² In this context, the intervention of Schwartz in a mass exodus of peasants from the Maratha King Serfoji's Thanjavur territory during 1790 and 1792 would deserve mention. As regards Tamilnadu, the earliest record of any early form of peasant uprising bearing an anti-colonial connotation was thus the missionary record which would stress the need for exploring an area which has been under much neglect hitherto by critical scholarship.

Christian Frederic Schwartz (1726-1798) from Germany had arrived at Tranquebar in 1750 and worked as missionary there for sixteen years.¹³ The English East India Company banned the entry of its missionaries then. Until 1813, the company had to avail the services of the Tranquebar Lutherans. Accordingly Schwartz was employed at Tiruchirappalli by the S.P.C.K. to take care of the spiritual needs of the regiment stationed there.¹⁴ In 1779 Schwartz had to negotiate with Hyder Ali on behalf of the British and virtually from that year he had settled at Thanjavur. He had become the padre¹⁵ or 'Father' of Tuljaji who even opted to become a convert. Before his death in 1787, Tuljaji had appointed Schwartz as the guardian for Serfoji. In 1790, the British had assumed the revenue rights.

Unable to bear the coercion, the peasant cultivators from various villages had resorted to mass exodus leaving their fields and villages. Besides his religious work, and other assignments, Schwartz had been maintaining contacts with the rural people. He was popularly called 'Father Schwartz'. Unlike the other missionaries Schwartz was no pessimist but a man of vivacity and hopefulness.¹⁶ According to Jesse Page, old Schwartz was the only courageous man to negotiate with the British on behalf of the peasants fleeing *enmasse*.¹⁷ The nature of negotiations and the final settlement have not been dealt with by Jesse Page in detail. Because of the intervention of Schwartz the appeasement had occurred. It was only for appropriating the fame of

Schwartz to their best advantage, the British had Anglicised Schwartz in his memorial.¹⁸ Robert Caldwell rightly observed that Schwartz undoubtedly deserved to be placed in the first ranks of Indian missionaries and that he was not inferior to any great Jesuit missionary.¹⁹ With such a perception of Schwartz, Caldwell was paradoxically caught in a crisis, for he was in the service of a Church that had identified itself with the colonial interests of the British. Schwartz was not their man but was made 'their' man after his death.

The Perspectives, Perceptions and Praxis

"Caldwell's antipathy towards the Brahmins was linked to his concern for evangelism."²⁰ Ramalinga's negation from the Brahmanical religion originated from the works and institutions which obscured the path to *Sanmarga*. The antipathy towards the Brahmins decided for Caldwell that tactic of accommodating demonolatry as a parallel value.²¹ Ramalinga would not concede to but oppose the smaller deity worship. For Caldwell the Indian civilisation remained sunk in darkness because of the Brahmanical religion and Christianity could civilise India as it had done so with Europe.²² The negation of the samaya mad was the crucial component of the sanmarga paradigm. The new god was none of the old; if one book was solemn, so were all.²³

Caldwell's opposition to Sanskrit and Sanskrit culture was total. His programme was to make the south disinherit the North so that Christianity could own the former. Ramalinga had taken a pragmatic stand. The Vedic *marga* was without the ladder and salvation through it depended on personal experience. The *Agama Marga* had the ladder as it was worldly. *Sanmarga* was unique and it depended on the recognition of the equality of all the souls and practising jiva kaarunya with *anma neya*. Idol worship was necessary in the context of the relative pakkuvass or maturity levels of souls. The acaras of samaya mad has and of caste were the ideological and control regulations of the material production sphere which should be negated in the mindset for becoming a sanmargist. For Caldwell, caste was a Brahmanical construct as was idolatry while for Ramalinga it was structural.

Ramalinga had a class perception involving the structural and ideological components of socio-cultural production. He had evolved the *sanmarga* paradigm as the cultural ideological counter hegemony with a view to leading to the alteration in the basic structure of class relations.

By mobilising the people of a particular caste or *caadhi*, Caldwell created a unitary religion which promoted religious harmony. The latter in turn caused caste solidarity within religion. Ramalinga, on the other hand, strived to transform the castes into a spiritual unity which in turn precipitated the unitary religion of *sanmarga*. That in turn was to create secular unity negating caste:

Caldwell : *Caadhi* > unitary religion > religious harmony > Caste solidarity within religion

Ramalinga: *Caadies* > spiritual unity > unitary religion (*sanmarga*) > Secular unity negating caste

Caldwell worked for the upliftment of an oppressed caste. The incentives for the converts had precipitated elite dominance from within and opposition and isolation from outside. There occurred a backlash. Outside the tunnel, there was no light. Shanar unity within themselves in separate villages or settlements had consolidated them. Ramalinga had chosen to work against oppression in any form by putting some castes into a class {*Padaiyatcies* and *paraiym1*- *Saalai* mobilisation, though showed discomfort, was promising. Ramalinga's conscientisation of the masses as a spark prophesied a prairie fire. Caldwell had attempted to unite the shanars with the upper castes while Ramalinga had strived to effect the unity between the *sat sudras* and the non-castes below.

The declaration of degraded status for the shanars in his book by Caldwell was perceived as downgrading of the community by the missionary as a result of which the people concerned counteracted with the claim of a superior status and formed a break away church. Ramalinga worked to confer *sat sudra* status on the *sudra* castes, the opposition to which only broke out from outside. Caldwell had to withdraw his book whereas Ramalinga's work had withstood the protest.²⁴ A frustrated Caldwell had returned to the upper

castes.²⁵ The plight of the missionary was due to the fact that he belonged to an organisation whose interests could not run counter to the colonial interests of the British. Ramalinga could overcome the feeling of frustration with his counter offensive of the movement strategies. Caldwell's negation of Brahmanism led to its anti-thesis whereas Ramalinga's negation from Brahmanical *samaya-madha* prophesied a synthesis. Belonging to a colonially sponsored Church, Caldwell only justified the colonial rule whereas Ramalinga's final predicament was that "This rule of the Merciless shall go".²⁶

The striking Contrast

A contrast would be strikingly observed when one preferred to study Ramalinga's movement against the backdrop of the early peasant uprisal or forms of unrest as attested by Ramalinga himself. All the earlier forms were engineered by the upper landed strata either directly for bargain for concession against the tax burden caused by the colonial rulers, as in the case of desertion by non cultivation, or indirectly, as in the case of desertion coupled with the fleeing away and other forms. The *Circar-landlord* axis provided the leverage for the transfer of the said burden on to the shoulders of the small peasants and the tenant cultivators, making them indebted in the process and ultimately turning them landless and, or, nomadising them, as also the agrestic labourers, causing the latter's serfdom. Hence, the plight of the small peasants, tenant cultivators and the agrestic labourers during the nineteenth century was neither *suigeneris* as the apologists of the colonial rule hold nor an episode which occurred in an autonomous domain as the subaltern theorists would argue. In the case of the first type of unrest engineered by the upper landed classes, the latter could wrest some concessions from the colonial rulers while in the case of the unrest caused by the transfer of burden the '*circar-bourgeois-landlord*' axis worked for appeasement involving even the missionary intervention. Javeed Alam has observed that "such moments created partial complementarities between them and the colonial authorities."²⁷ D.Subramanya Reddy has elaborately dealt with the situation as it prevailed in the Northern division of Arcot.²⁸ Contrary to the earlier movements, Ramalinga's

movement sprang from below, from an 'intermediate space' which was 'the peasant world as yet unconquered by the bourgeois world outlook'.²⁹

Ramalinga could unmask the inner dynamic of the contemporary agrarian processes in the overall colonial context; the loss of homogeneity among the peasants and consequent polarisation resulting in the peasant differentiation spectrum'.³⁰ He attempted to organise the small peasants, elevate their social status transcending caste barriers and conscientise them towards the unity of the oppressed and ultimate emancipation. He was therefore highly critique of formal religious conversions which offered to alter the ossified order in the least. Why should his movement fail to acquire "the character of a stable condition" that defined the "availability of concrete options and choices for those classes or strata in a long term sense"³¹ would be the question essentially to be answered.

To conclude, the Tamil speaking areas of the Madras Presidency witnessed many anti-colonial

peasant uprisals at the close of the eighteenth century and during the nineteenth century. Ramalinga himself had recorded many forms of peasant unrest. His movement was peasant based. He had shaped his movement strategies with a clear and holistic perspective and had finally emerged as a mass leader raising the flag with a programme that envisaged the emancipation of the oppressed people. He could identify and show to the people who were their friends and enemies and what would make the life on earth liveable. In this context, he had offered a sharp break with the socio-cultural and political perceptions of contemporary human and humane Missionaries like Dr. Caldwell, who were only facing the tragic historic situation fenced by the colonial dynamic. He was a reputed Grammarian like Caldwell and versatile prose writer rarely matched by others, but he had clearly understood the role of the language as conscientising praxis, not the magical chant of a Professor Siggins. Herein lies the scope for research in comparative Missionary history.

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7. See. J.P. Jeyakumar, *Kirittava Tamil Vedaagamattin Samuga Panoattu Taakkam: Or Ayvu* (Tamil) (Bharathidasan University, 1994), pp.65-90, 173-179.
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TIPU SULTAN - A RIGHT PERSPECTIVE

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Tipu Sultan is more sinned against in that that he is portrayed distortedly as cruel, intolerant, unjust, arrogant and over-bearing while the truth is that he was highly humane, over-heartedly kind, enormously considerate, overwhelmingly tolerant, unabashedly just, religiously humble. Both the Imperialist historians and the communal historians indulge in this distortion and character assassination of Tipu. For, the British imperialists having imposed and fought very cruel wars against Tipu, could justify them only if he is portrayed as cruel, intolerant and unjust. The communal historians could win an anti-Muslim point if Tipu is projected so. The casualty in the approach of both is the truth. Hence this paper to project Tipu in right perspective.

Tipu was a hardcore humanist whose actions

were guided by kindness, love for humanity, justice and humility. The following exemplify the above facts. On noticing the Malabar women folk not wearing the upper garment, Tipu ordered for an enquiry and, having come to know that it was both because of poverty and tradition, he ordered his officer in charge of that area to take necessary steps to improve their economy. Also he ordered that necessary measures should be undertaken to convince the leaders of those communities of the necessity of women putting on the upper garment, so that they are not offended and feel-ill on the government measures.¹

Humanists yearn for poverty alleviation. Tipu, being one so, indulged in pro-poor measures. His interest in the tillers of the soil and his preference for them in opposition to non-tilling

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agriculturists improved their lot. They were made owners of those lands that they turned arable.² Agricuturai loans were extended to them and, their products were procured by the Government.³ Just like the present day Public Distribution System (PDS), Tipu's government procured commodities from the agriculturists and sold them in the market avoiding the middleman, profiteering and hoarding so that the agriculturists could get good price for their commodities.⁴ There were occasional tax exemptions, regular subsidies and advances, and safeguards from the excesses of the tax collectors to the agriculturists.

Irrigation leads to prosperity. So importance was given to it. Tanks were erected, Dams were built and canals were dug. For the same reason industry was encouraged as it would ensure employment and growth. Four major Ordnance factories were established at Bangalore, Srirangapatnam, Chitaldurg and Badnur.⁵ "Besides iron and ordnance factories, a huge paper mill ...in Srirangapatnam, Gun powder, glass and ... a grand stone-carving and sculpting centres in Mysore were set up. Besides sugar mills, ...factories producing glass wares in Chinpattan... gold, silver and brass mints in Dharwar, Mysore, Bangalore, Farukhabad, Badnur, Calicut... and Dindugal "were some of the industries established by Tipu.⁶ With the intention of making Mysore the most leading silk manufacturing centre in the world, special interest was paid for breeding silk worms and to silk manufacture. While silk worms were imported from Muscat and Bengal, Mulberry plants were imported from China to feed the worms and training centres with foreign experts were created.⁷ Services of foreign experts from Muscat and Bahrain were made available for extracting pearls from oysters. Special attention was paid to hi-breed horses and mules using the Arabian horses.

Equality is another factor that the humanists long for. Tipu's concept that can well be termed as 'State Capitalism' is no less a factor towards this direction. Tipu's concept expected entrepreneurs to invest for launching big industries and it ensured higher returns for the small investors by assuring to them higher percentage of returns. For example while a small investor of Rs 500/- was assured of 50% returns, the one with Rs. 5000/- investment

was assured only of 25% returns and others who invested more than Rs.5000/- were assured merely of 12.5% of returns. Is it not a step towards socialism, while the concept was not in vogue in Europe still.⁸ Indeed he worked for an egalitarian society and attempted to found one.

His enforcement of total prohibition is no less a humanist deed as it aimed at keeping people sober, responsible and healthy. He strictly prohibited both the preparation and sale of alcohols. He directed his officers to take written engagements from both the vendors and distillers of intoxicating drinks to give up their profession and take up some other occupation. When Mir Sadiq pointed out financial implications of the deed, Tipu retorted "what is the use of keeping the government treasury full, when our youth have lost their health and character", and wanted the scheme to be religiously implemented for the future good of the state.⁹

Tipu, a well educated savant with proficiency in many fields realized the importance of ecology; the flora and fauna and their necessity to maintain ecological balance. He had a tender heart and a very soft corner for animals. He established sanctuaries for the animals and prohibited the hunting of a few varieties of animals. Also, when he came to know the effluent of an Ordnance factory polluting the water of the river and harming the fish, he ordered for the closure of the Ordnance factory.

Religious tolerance is an aspect of humanism. Tipu was the very embodiment of it. His reverence and respect for Hindu elders, their temples, the enormous donations he offered to them and the presence of innumerable number of Hindu officers in his service, and some of them in very high and secret services reveal that Tipu did not distinguish between Hindus and Muslims and their religious places. The very fact that out of the total sum of Varahs 2,33,959 in his annual budget for religious institutions Varahs 2,13,959 were allotted to Hindu temples and Mutts reveal to us how unbiased was Tipu.¹⁰

His donations to Hindu temples were many and varied. Though it is impossible to list them all, it is not difficult to point out the main donations. A few of his land grants to the temples include 625

acres of cultivable land for the Guruvayur temple, 195 acres of land for the Trikonteshwar temple in the Umsoom town of Calicut, 504 acres of land for the Guruyarya temple in Poonani, 73 acres of land for the Manwar temple in Chelum town, 212 acres of land for the Truwanchkusulam temple of Poonani, 135 acres of land for Namboodripad temple in Poonani.¹¹

There are examples of many more donations of Tipu Sultan to many other temples. For the Ranganath temple of Srirangapatnam he had donated a kafurdaan and 7 silver bowls which are maintained to this day. For the lakshmikanth temple in one of the villages of Nanjangarh taluqa he had donated 4 silver bowls, a plate and a spittoon. He donated a huge sum of money for a temple in Kanchipuram for which Haider Ali had laid the foundation.¹² His donation of a ruby linga to the Nanjundeswarar Siva Alaya at Nanchangudu is worth mentioning. For, while the value of that 9½ inches linga can not be estimated, it is called as Padushah linga till date and is kept left to the Goddess Parvathi's statue in that temple.¹³ The trumpet donated to the Melkottai Narasimha Swami temple is also worth noting. For the Persian donation deed engraved on it is calligraphed in the form of a Poorna Gumpaha.

While Tipu's grants and donations to the temples are important evidences for his religious toleration, much more important is his reverence and respect for the Hindu temples and to their priests. No doubt Tipu was an ardent Muslim with very great attachment to Islam. But it did not deter him from being tolerant and respectful towards other faiths. So he not only allowed the existence of the Ranganath Swami temple: right inside his fort in Srirangapatnam, extended donations for it and ensured regular poojas, but also took exceptions and reprimanded the priests if they failed to perform the poojas on time. The mantras recited in the temples adjacent to this temple could well be heard by Tipu from his palace. He took no exceptions to them rather enjoyed them. During his Malabar expedition when some Muslim soldiers tried to put the temples over there on flames he not only prosecuted the soldiers but also ordered for the repair of the temples.

When he attacked and captured Guruvayur, the priests there, fearing that Tipu could demolish the temple, carried away the statue of Krishna to a far of place. When Tipu came to know of it, he requested the priests to bring back the statue and helped for the reinstallation of it with all reverence and respect and granted the revenue of Guruvayur region for the temple recurrently. During his attack of Dindigul he commanded his forces to launch the attack on the fort from behind, the fort as a temple was situated in the front. Likewise when he wanted to construct a mosque close to Sri Ranganath temple he consulted the Hindu priests and public in spite of him being the Sultan. All because, being a humanist ruler he did not want to hurt the feelings of the Hindus.

Tipu's correspondence with the Sangarachariars of Sringeri Mutt is an unassailable evidence for his religious toleration and respect for Hindu priests and elders. The Sringeri Mutt was founded by Swami Adi Sankara and it continues to exist to this day. Haider Ali made donations and extended facilities to the Sankaracharia of his period. But in 1791 Marathas led by Raghunatha Rao attacked and desecrated the Mutt, looting precious idols, money and wealth to the tune of Varahs 17 lakhs from it. The idol of goddess Saratha, erected by Swami Adi Sankara was removed from its place and thrown away. The priest of the temple Sankar Guruacharya fled to an adjacent city of Karkala to save his life. Tipu on the request of the Swami intervened and ordered his governor of that region to present the Shankaracharya with 200 gold coins along with ration and help reinstall the idol of goddess Saratha with all reverence on the same spot at Government expenses. He further ordered to arrange for a pallenquin for the goddess and make sure that the temple is not plundered in future by deploying adequate number of soldiers. Tipu in his communication to the Shankaracharya wrote his name below the name of Shankaracharya which was against the convention and reflected the amount of respect and regard Tipu Sultan bore to the priests of other communities.¹⁴

Another factor that highlights Tipu's religious tolerance was the presence of innumerable Hindu

officers in his service with many holding very high and sensitive posts. Purnaiyyah, a Hindu Brahmin was his finance minister, a position next only to the Sultan and the prime minister Mir Sadiq. Lala Mahtab Rai Sabqat a Hindu Brahmin happened to be the personal munshi and the close confidant of the Sultan who accompanied the Sultan even during battles. The letters sent by the Sultan were penned by him, including the letter sent to Sultan of Iran. Sama Iyengar alias Aanjisamaiya was the head of Tipu's spy services. Hari Singh was a high ranked official in the cavalry of Mysore. His brother Narasinga Rao also held a top rank in the government. The commander of Coorg was also a Brahmin. Tipu often used to send Srinivas Rao and Appaji on diplomatic parleys. Rama Rao was the Commander of one of the Cavalry Brigades. Sripat Rao was sent to crush the revolt of Nairs of Malabar. An army unit of 3000 troops used to be alert enough to meet any untoward incident was under the command of a Maratha chieftain, Sewaji. Narsiah was an important Munshi in his court. All non-Muslims were given absolute freedom to follow their respective religions.¹⁵ Once when a complaint was brought to Tipu regarding Purnaiyya's devilish intentions with a remark that the entire Brahmin community was traitorous, he spontaneously came out with a rebuke that the whole society should not be accused for the follies of an individual.

While rendering justice, Tipu, cared neither for one's religion nor for one's status. They had no bearing for him. He practiced rule of law and regarded all as equal before the law. Two instances could exemplify this statement. In the Melakottai Narayana Swami temple there was a problem between the Vadakalai and Thenkalai people. It was resolved in favour of that faction to which Aanjisamaiya, the head of the Spy Services of Tipu belonged. When Tipu came to know of it, he ordered that the other method should be followed for rendering rituals.¹⁶ Also, when the followers of Pir Latah, a great Islamic scholar of Srirangapatna, were brought before Tipu for having picked up quarrel with Hindu religious processionists, Tipu Sultan penalized them, despite Ph-latah's threat to quit Srirangapatna. He punished his own son for having procured vegetables without paying the cost.¹⁷

Compassion is the main requisite for a humanist. One's humanism is directly proportionate to one's degree of compassion. Tipu Sultan was highly compassionate for he had a tender heart for the weak and the helpless. He established orphanages through out his state for the welfare of the orphans. His attitude towards the prisoners also proves that he was compassionate. Whenever the guilty pleaded for pardon it was granted. Mir sadiq and Mir qamruddin were two examples of people who were granted pardon despite opposition from many quarters. Even the English prisoners were treated kindly. They were paid five pagodas for their daily expenses. He had introduced a novel method of punishment whereby prisoners found less guilty were told to plant saplings which would yield fruits quickly and take care of them. Hardcore criminals were told to plant coconut saplings and look after them until they grew in to fruit bearing trees.¹⁸ This very same compassion forced him to undertake reforms in the Hindu society. He abolished certain inhuman practices in the Hindu society. He had imposed a ban on Human sacrifice in the Kali temple. He had also passed a decree to prohibit auctioning of Hindu women in the markets and keeping them as maids for sexual lust. He warned the Hindu Peasants not to spend lavishly during marriages and other festive occasions. It was reduced just to 1% of one's income.

This humanist and secular attitude of Tipu attracted Hindus. Therefore they rallied behind him. The Hindus had great regard and confidence in the Sultan that when the capital was besieged Brahmins observed a daylong fast according to their religious rites seeking Sultan's Victory. The Hindu majority stood by his side until the end. On the 4th May 1799 when Sultan met his martyrdom, several bodies of Hindu women including young girls were found lying around the sultan's body showing their deep dedication and affection towards the Sultan. It is his secularist credentials, humanist attitude and tolerant approach that attracted Mahatma Gandhi who admires Tipu Sultan for his amiable relations with Hindus and for advocating harmony between the Hindus and the Muslims. For the very same reason V.R. Krishna Iyer calls him "a fascinating figure of Indian History" and wants "Tipu to be seen in right perspective".

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PORTUGUESE DUTCH STRUGGLE ON THE SOUTH EAST COROMANDEL COAST

S. Ravichandran*

Introduction

The beginning of the seventeenth century marked the zenith of the Portuguese *Carreira da India** trade. However, the Dutch had emerged as a formidable competitor to Portuguese commercial interests in the Cape region, India and Southeast Asia. The Portuguese-Dutch conflict which extended from the close of the sixteenth century to the Hague Treaty of 1669 has been aptly described by C.R.Boxer as 'the real First World War.'¹ Portuguese and Dutch fought out their quarrels on the battlefields of three continents and on the waves of the seven seas.

* The Voyage from Portugal to India and India to Portugal via Cape of Good Hope.

Portuguese-Dutch Struggle in South East Coromandel Coast

In 1600, the Portuguese settlement of Sao Tome de Meliapor (Santhome of Mylapore) in the Coromandel Coast was at the height of its importance as a commercial centre.² It comprised at least two distinct quarters, of which one was largely inhabited by private Portuguese (perhaps some six hundred in number), mesticos, and Armenians, with imposing houses built of stone, and dominated by the church of Nossa Senhora da Luz in Mylapore.

The other quarter was separated from the first by a tiny stream; this was the principal Hindu settlement, in which one finds resident the adhkari, representative of Vijayanagara, who collected customs duties at the port.³ Hence, when the Dutch East India Company (or) Vereenigde Oost-Indische Compagnie (VOC)⁴ entered the Coromandel scene in 1605, they found a balance of forces: Portuguese power on certain limited sea lanes against the still overwhelming military superiority of the local political structure over settlements like Santhome and Nagapattinam.⁵

The first Dutch ship actually to reach Coromandel was the VOC yacht *Delft* from the fleet of Admiral Steven van der Hagen. It made at least three voyages to the coast from Aceh in 1605-6.

They arrived at Pulicat on 26 April 1606. They were cordially received and they negotiated for several days with the Shalibandar and other local officials, seeking a factory site. However, the negotiations bore no fruit, partly on account of the overly suspicious attitude of the Dutch, and also due to the considerable Jesuit influence at the Chandragiri court.⁶ Following it for several years the VOC had no direct access to Pulicat or to the central Coromandel textile producing region. In 1608, the Dutch resumed attempts to, settle factories in southern and central Coromandel. The

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Dutch factor Jacob de Bitter successfully negotiated in November of that year for a factory site at Devanampattinam, in the territory of the Nayaka of Senji. Through Senji ⁷ the VOC gained access to the courts of Velur (Vellore) and Chandragiri ⁸ and this at a time when it appears that the Jesuits were in disfavour there. Thus, with no countervailing influence of significance at Venkata II's ⁹ court, the Dutch in April 1610 obtained permission to settle at Pulicat.

By 1610, Venkata II, the titular Vijayanagara emperor and Chandragiri raja, was already some seventy years of age, and his death was expected at any moment. The situation in the court and in the central Coromandel plain was seething with tension, since no clear succession had been established; two clear factions existed, one dominated by Velugoti Yachama Nayaka, who had proved a successful field commander in the wars of the decade 1600 to 1610, the other by Gobburi Jagga Raya.¹⁰ The Portuguese of Santhome maintained closed contact with Yachama Nayaka and with Narpa Raju (Nararajao), a brother-in-law of Venkata, whom they hoped might help them in their attempt to remove the Dutch factory at Pulicat. To counter Portuguese influence, two VOC missions were sent to Vellore soon after the factory at Pulicat was set up, the first in May and the second in August 1610 and on the latter occasion the Dutch were actually requested by Venkata, at Portuguese bidding, to move to another site. This they refused to do, having already beaten back a desultory attempt in May 1610 the Portuguese shipping to attack them at Pulicat.¹¹

The Dutch for their part were more worried by problems in Golconda ¹² than at Pulicat. The new Director, Wemmer van Berchem, and his predecessor Jan van Wesick,¹³ ignored the protests of the Pulicat factor, Adolf Thomasz, and left there for Masulipatnam; thus, when summons arrived from Vellore demanding the presence of a VOC representative at the court to answer certain Portuguese accusations, there was no one at Pulicat to make a counter-representation at court. It seemed to the Dom Frey Sebastiao de sao pedro Bishop of Santhome that the time was ripe for a strike; Dutch credit at the court was low, and the

prevailing political uncertainty could be relied upon to divert attention from intra-European rivalry. In 1610, 12 June, the Dutch factory at Pulicat was surprised by a force of Portuguese and mesticos including the Bishop Dom Frey Sebastiao de sao pedro in a motley fleet comprising a galliot, a champana, and twenty-five small coastal vessels. This fleet entered the Pulicat River, attacked the Dutch factory. In the encounter, two or three Dutchmen were killed and some others, including the factor, Adolf Thomasz, were carried off to Santhome. As for the Portuguese, they burnt down the factory and returned to Santhome, 'where they were received with great joy and celebration'.¹⁴

The VOC's Director of the Coromandel Coast factories, Wemmer van Berchem, was only in November 1612 that he sailed into Pulicat, and inspected the burnt-down factory site. Though, at least a part of the blame for the debacle of June fell on his shoulders, however, one must give him credit for the recovery affected by the VOC in Pulicat. During the Portuguese action at Pulicat in June 1612, an army led by Obba Raja, described as the 'chief field-general of the King' of Vellore, had been present in the vicinity but had taken no action. This we can attribute both to local indecision on account of the factional infighting and to real disgruntlement over the Dutch decision not to answer, summons from Velur. At any rate, it was clear enough to Venkata as indeed to all factions that the balance between Dutch and Portuguese was an important card to be played, so that when van Berchem landed at Pulicat, he was fairly well-received. The Director made his way to the Vellore court, where with a lavish display of presents, he was able to obtain a far stronger concession than that of 1610.¹⁵

The new grant, of 12 December 1612 ¹⁶ gave the Dutch the right to maintain a fort at, Pulicat, to be constructed by Venkata's chief queen Erravi ¹⁷ at her expense, and various other rights, some of which deviated significantly from those granted in 1610. Perhaps the most important of these was that the Vellore authorities now specifically ceased to take upon themselves the business of maintaining peace between Dutch and Portuguese. The Dutch, it was stated, may attack, capture, and enter hostilities in the road of Pulicat, Santhome and

other ports and places of the said King with Portuguese ships and goods, without any objection being raised or any force being used [against the Dutch by local forces]. The justification given for this was that the Portuguese in India did not honour the truce signed between the King of Spain and the States-General of the Netherlands.

In fact, in late 1612 and early 1613, while Van Berchem was in the process of negotiating with Gobburi Jagga Raya¹⁸, he encountered two Brahmin intermediaries sent from Santhome, who promised Jagga Raya 100,000 vardhas if he would withdraw his support from the Dutch. This attempt failed, however, and by 1613, the Portuguese administration at Goa and Lisbon had arrived at the same conclusion: that the Pulicat enterprises¹⁹ was much too serious a business to be left to the Portuguese settled on Coromandel. In the Council of State at Goa, it was decided that the Estado should adopt as one of its highest priorities the expulsion of the Dutch from Pulicat once and for all; Pulicat was described as the 'chave do sur (the key to the South-East Asian region), a phrase that was to be repeated *ad nauseum* in subsequent years.

In 1616 William Methwold, the English traveller observed that the Dutch in Pulicat were like a bad neighbour to the Portuguese settlement in Santhome. On 27 January 1616, the Dutch once again laid siege to Santhome and returned to Pulicat without success. "The Portuguese attacked the Dutch in Pulicat in 1617 and this time they burnt two marakkayar ships that helped the Dutch to carry on trade from Pulicat." Thus the Dutch-Portuguese rivalries around Pulicat continued till 1619.²⁰

Antonio Coelho, a fidalgo* was appointed in 1621 as Captain in Santhome and was vested with the responsibility of ousting the Dutch from Pulicat. This is evident from a letter dated 24 February 1621, requesting the support of a big armada to counter the growing Dutch influence in the Coromandel. He informed how aggressive the Dutch were and further lamented that the Dutch were indulging in intrigues in order to sow the seeds of suspicion in the minds of local rulers about the Portuguese as well as among Muslims and Hindu traders.²¹

* Petty noble man or a Portuguese gentleman, literally "son of a somebody".

The Dutch in the meanwhile attacked Santhome in August 1623. Some Portuguese soldiers were sent from Cochi to join the ships of the Coromandel to fight the Dutch.²²

The Dutch however captured Santhome in August 1623 and this was possible because there was no proper administration in the settlement with virtual anarchy all around. The Portuguese felt the need to appoint a fidalgo to enforce law and order among the Portuguese residents. However the Dutch were in occupation of Santhome only for a short period as the settlement was recaptured by the Portuguese on 23 September 1623.²³

Diogo de Mello de Castro was appointed Captain of Santhome in 1625. To attack the Dutch in Pulicat in 1627 he mobilised a contingent of 200 men and a few ships in Mylapore. The money required for the purpose was remitted on 4 April 1627 to India from Portugal for equipping an armada in the Coromandel. The forces mobilised were not found adequate to face the attacks from the Dutch side. In a letter written to Filipe III (1621-1640), the king of Portugal by the Viceroy of Goa in 1628 it was said that an armada was sent to Santhome of Mylapore to fight the Dutch. The Viceroy further stated that he had spent 20,000 pagodas²⁴ (equal to 60,000 xerafins²⁵) to take the Dutch settlement of Pulicat. By way of further assistance he sought sanction for an additional 12,000 pagodas from the King.²⁶

One Domingos de Camara succeeded Diogo de Mello de Castro as Captain of Santhome on 11 February 1632. Although various Captains were appointed from time to time they were not successful in dislodging the Dutch from Pulicat as the Dutch commerce was growing well. In the meanwhile (on 23 June and on 29 July 1634) the Bishop of Mylapore wrote two letters to the Viceroy giving an appraisal of the Dutch affairs in the fort of Pulicat and also about the Portuguese.²⁷ As the Portuguese were desperately in need of the support of the king of Vijayanagara to drive the Dutch away from Pulicat, they approached Venkata III (1630-1641),²⁸ the ruler of Vi jay ana gar a in 1633 by sending Fr. Alexio Mexia, the Jesuit in Santhome.

In order to drive away the Dutch an agreement was signed between Conde de Linhares (1629-1635), the Portuguese Viceroy and Venkata

III, the king of Vijayanagara.²⁹ The king assured to assist the Portuguese by mobilising forces and attacking the Dutch settlement of Pulicat from the land while the Portuguese were to launch the attack from the sea. The Portuguese in return promised to pay the king of Vijayanagara 30,000 xerqfins, twelve horses and six elephants for the assistance to be extended by the king. A fleet of twelve ships was sent by the Portuguese to attack the Dutch settlement of Pulicat. The ammunition, horses and elephants were agreed to be given and they were also received at Santhome. It was also decided to attack the Dutch on 17 March 1635. The aldermen of Nagapattinam were ordered by the Portuguese Viceroy on 17 March 1635 to join the armada to attack Pulicat. The King of Vijayanagara however failed to act according to the agreement. The Dutch had easy access to Santhome since their merchants were trading there which helped them to know what was happening there.

Therefore the Viceroy, Dom Filippe Mascarenhas (1641-1651) in a letter addressed to Antinio Amaral de Meneses, the Captain of Santhome ordered that all the Dutch merchants who had been permitted to trade in Santhorne should be driven out. However the knowledge the Dutch already had about the Portuguese settlement helped them to put it to good use. The Dutch attacked Santhorne in 1641 in retaliation for disturbing their commercial operations in the port of Pulicat. The Portuguese Captain of Santhorne joined, hands with the Dutch and this made the Portuguese Viceroy to write to the Captain of Mylapore. Thus the Portuguese settlement of Santhorne had to struggle for its own survival against the Dutch. The Dutch hostility towards the Portuguese in course of time was not confined to only Santhorne but spread all over the Portuguese settlements on the coast.³⁰

Nagapattinam was the first port that the Portuguese encountered on Coromandel. The Portuguese in the 1590s settled to the south of

Cuddalore in a port to which they gave the name Porto Novo.³¹ In this they were encouraged by Muttu Krishnappa,³² the Nayaka ruler of Senji, who controlled the region. Porto Novo is located in 11° 30' N at the mouth of the Vellar, one of the relatively minor rivers that intersect the Coromandel plain on their way to the Bay of Bengal. The port has two other names, the one 'Parangi-pattai'³³ (usually translated as Europeans town, but in fact "Franks" town, with Frank here to be understood as Portuguese), in Tamil, and the other Muhammad Bandar,³⁴ it is termed by the Muslim traders resident there. The period from 1610 to 1660 was characterised by the intermittent hostility between the Dutch Company and the Portuguese settled in the region.

The 1630's the power of the Portuguese was definitely in decline throughout Asia and an attack on Nagapatinam by the Nayak of Tanjore in 1632³⁵ further weakened their position in Coromandel.³⁶ The regular cruising of the Dutch ships against the Portuguese along the Coromandel and Ceylon coasts yielded a large and steady income. The booty seized from Portuguese ships during 1630-32 was valued at 24,851 florins, while during the same period the Dutch suffered a total loss of 1,260 florins through Portuguese counter-cruising.

With the end of the 'Ten Years' Peace in 1652, Nagapattinam was once again in a precarious position, with the Dutch making concerted attempts to capture the port, and with no aid forthcoming from Goa. Thus it was that" on 23 July.1658, facing the prospect of bombardment by a Dutch fleet under Jan van der Laan, the Portuguese surrendered their fort, and agreed to leave the town on condition of being allowed to carry their moveable possessions and families with them. And so it might be argued, with São Tome no longer a seriously functioning port, and Nagapattinam in Dutch hands, the independent trade of the Portuguese on Coromandel came to an end.³⁷

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SOCIO-ECONOMIC HISTORY OF THE MALAYALIS OF THE SHEAVAROYAN HILLS

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The Malayalis mentioned in this study are in no way Connected with the Keralites or the Malayalam speaking people. They are the hill people, natives of the hill and mountain regions of Sherivaroyan hills.¹ Sharvaroyan hills form part of the Eastern Ghats of South India and are situated in Salem District of Tamilnadu State. The Principal inhabitants of the Shervaroyan hills are the Malayalis.² They have divided the mountain country into Mega Nadu (Area north to Shervaroyan temple) Mutta Nadu (land in and around Shervaroyan temple) and Sela Nadu (area south and east of Shervaroyan temple.) Shervaroyans, Karolyn Hills, Kollimalai and Pachamalais are their chief Settlements. Malayalis are divided among themselves as Periya, Malayalis, Pachai, Malayalis and Kollimalayalis.³ Though there are different groups and Sub-Castes, the habits and Customs remain almost the same among these tribes, except in some areas.

Dress Code

The male members of the Malayalis usually wear a turban (Headgear) on their bare body. Now they are gradually becoming sophisticated and do not use the turban. Women wear sarees like the common people of the plains. Rich Malayali women wear silk sarees.

Marriage

The Malayalis celebrate marriage as a social function in which the whole village participates. The marriage proposal should be approved by the Panchayat. Marriage is celebrated in grooms' village at their expense. The custom of marrying one's rightful girl is mandatory even if the bride is a minor. Marriage to other person is possible only if the concerned bridegroom marries another lady other than his relative girl or he should give his consent to the other person for the marriage. Among the Malayalis a married woman could discard her husband easily and can take another man as her husband. No social stigma is attached to such action. Further if an unmarried girl dies, she will be cremated only after ritualizing her as married women. Widow Remarriage is forbidden

among the Peria Malayalis of Kalroyan hills. But the Malayalis in northern area (Moga Nadu) follow a totally different custom. It is compulsory for a widow here marry again irrespective of her age.⁴

Cultivation

The tribal life style is conditioned by their eco system. Agricultural cultivation is the backbone of their economy. For the Malayalis, possession of land is the biggest thing of their life. Agricultural crops are possible only in such areas where soil erosion is minimum. They produce food grains and other millets just enough for their living. Cultivation depends upon monsoon rains. Hence normally dry and unirrigated crops are grown. Average possession of land is 1.25 acres. Hence the Malayalis cultivate one crop only.

Dwellings

Malayali village look like a cluster of enlarged beehives. Homes are circular in shape and raised on wooden poles about three feet above the ground level. These houses are made of mud with thatched roofs and supporting poles. Bamboos are mostly used for making their homes. Most of the houses do not have any chairs, raised seats or tables. They sit and sleep on bare floors or sometimes on mats and carpets. They use grass for making their sleeping mats. They fence their huts with bamboos to protect themselves from animals.

Society

The Malayalis of Shervaroyan have their chieftains who rule the community. For the Malayalis their chief is next to their God. He is the deciding authority on all matters. His decision is final and binding. In the village no function is celebrated without his approval and presence. This post is hereditary but election is held only if there is no heir the family. The leader need not be the richest person in the village. But he should possess the status of a good leader. He should have the ability to command and earn respect from all members of the village. The women have no representation in the social set up. They do not participate in village meetings.³

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The Village Panchayat is headed by the chief. The Panchayat fixes the date and details for all the social function and festivals. The levy is decided by them for such festivals normally it ranges from Rs.50 to Rs.100 per house. The marriage levy is Rs.150/- from the bridegroom family and Rs.50/- from the bride's family.

Occupation

The labor force belongs to the age group of 16 to 60. Boys and girls are going for coolie work in coffee estates. Some people are engaged in non-land lending, planting, manuring, cutting trees and very few are engaged in non-agricultural works like stone cutting, honey harvesting etc. The average wages per head ranges from Rs.275 to Rs.400 per month. Many people live below the poverty line because of lack of employment and low wages.

Assets

Their main assets are in the form of land and house. Almost all the people own huts for their dwellings. Few people own both cultivable land and houses. Some women have few jewels with them as their assets. Many people possess cow, cattle and sheep etc. as their main assets. Apart from fixed assets cattle's have more value than. The number of cattle owned by them proves their status.

Water

Though these people depend on monsoon rains for their cultivation, they get drinking water from springs, streams, wells which are dug at 5-6 feet. This water possesses medicinal value because of many herbal plants growing there. Since these people drink and bath in this water they are healthy and have a higher longevity than the plains people.⁵

Superstition

There are a number of superstitions beliefs and faiths among these people. They believe in omens. A crow or an eagle (Garudan) flying from left to right is a good omen. Chirping of lizard in the south direction is a good sign. But the same crow or eagle flying from right to left and lizard chirping in the north direction are considered bad omens. Presence of a tortoise is

inauspicious. Similarly of an owl on a roof top is a bad sign which brings bad luck. Sneezing is a bad omen. While traveling, the sight of a snake is a bad omen indicating failure of the work. While walking, the sight of a widow, a person with a oil pot on head, or seeing a saunas, are considered bad omens. But catching the sight of a corpse, a married lady (sumangali), flowers, pot with full of water are considered good signs.⁶ these people believe in ghosts and spirits of the dead people. Some of these people are seen doing black magic.

Tattooing, Branding and Adoption

Tattooing was once a custom among some of these Malayalis. But the Malayalis in Kolli hills were against the habit of tattooing. Even they would not allow a tattooed person to enter into in their house. To the contrary, the Pachai Malayalis accepted and follow the custom of tattooing.⁷ Females tattooed both their checks. Generally men folk do not like to be tattooed.

Branding an infant in order to protect against fits and other diseases is common among these people. The child is branded soon after the birth. Branding is done in a simple way with the help of a needle or a thread dipped in the boiling water.

Adoption is a common in their society. However it is celebrated as an important ceremony. These people call it as "Manjaneer Kudithal" (Drinking of turmeric water). The adopting couple have to wash the feet of the adopted boy with turmeric water. Then they have to drink a little portion of that water to complete the adopting ceremony. Henceforth the adopted boy would be called manjanir pillai (Turmeric water son - adopted son).

The Malayalis of Shervaroyan hills love and respect truth. They considered telling lies as sin. Their inability to tell lies is a great virtue that existed till they came into contact with the "civilized people" of the plains. However they are also modernizing themselves slowly. Now-days, these people also want to live a civilized life and as such no one can easily point a Malayali in a crowd of people when they come to the plains.

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PALIYAR COMMUNITY IN VIRUDHUNAGAR DISTRICT - A STUDY

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The Paliyars live in small isolated groups in the western Ghats from Palani hills in the North to Tirunelveli hills in the South.¹ No proper account of the origin of these Paliyar tribes is available. One School of ethnology holds that they were the early Dravidians driven to the hills.² They are a nomadic tribe, who move through the jungle and gorges in the hill regions of Srivilliputtur and Rajapalayam³ in Virudhunagar District. Particularly they are living in Pelavakal, Athikovil and Thaniparai near Watrap, Sempakatope near Srivilliputtur and Ayyanar Kovil near Rajapalayam.⁴ The typical Paliyars of both sexes are below the average height of the natives of the plains and have very curly (not wooly) hair. Their skin is not black in colour.⁵ There are different groups among them such as Muthuvans, Uralis, Arians and Manna. They speak Tamil with a modulated accent.

Culture and Customs

Marriage are permitted between a man and his maternal uncle's daughter or sister's daughter. All other marriages among relations are prohibited. Marriage always take place soon after puberty and never before. But in common a girl has to reside in the house of her future husband for some days.⁶ As a rule, marriages are arranged for the young people by the elders of a family. Bride prices are not paid, but the bride receives trifling presents from her relations such as roots, honey, beads etc. The actual ceremony of marriage consists in the tying of black beads round the neck of the bride. The bride also ties a similar string of beads round the neck of the bridegroom. Marriage among the Paliyars is not a contract but of convenience. Polygamy prevails among them and many families live together in one hut.⁷

Their food consists of Yam, honey and the flesh of animals and birds. They also eat various grains when they can get them from the forest contractors or by going down to the plain themselves. They exchange honey. Roots, skins etc for their requirements. They do not eat beef.⁸

They hunt animals particularly Sambar and Bear. When an animal is hunted the dispatched with clubs or the sickle. The drop of blood of it is offered to their God.⁹ The meat divided between all the families of the settlement.

Religion

The Paliyars worship Palichiammal. Palichi is the female of Paliyars. Ammal is an act implying honour to the lord. Worshipping goddess is prevailing among the Paliyars. At rare intervals the whole community worship together this Goddess. The chief performer of the worship is generally an elderly man who is called "Thevaradi" They have no permanent temples.¹⁰ The RAMCO industries have sponsored and take care of the education of children of Paliyar Community. The RAMCO educational institutions grant admission for Paliyar Children in Rajapalayam. Free education, free meals, uniform and scholarship are also provided to the children of Paliyar Community.¹¹

Occupation

Honey collection and hunting are the traditional occupations of Paliyars.¹² They do not cultivate. They collect forest products and trap wild animals and birds.¹³ The herbs that they collect are greatly used for traditional orthopedic treatment in Mamsapuram near Srivilliputtur. They also collect

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forest products such as kadukkai, Puli, Nelikkai, Honey, Indampattai, Nannari veer, Kungulingam. Kalakai, Mavulingam pattai, Sekakai and mineral veer.¹⁴

Problems for the Paliyars

The Government of India has declared the Western Ghats in Rajapalayam and Srivilliputtur as Sambal Nera Anilkal Saranalayam. So the Paliyars are not permitted to enter into this protected area. They have to give up their longtime right of collecting forest products in this area.¹⁵ Though the Forest Rights Act of 2006 recognise the rights of the Tribal peoples¹⁶ the forest department in Virudhunagar district prohibits the interference of Paliyars in the hills area,¹⁷

Tamil Nadu Tribal's Association

The Tamil Nadu Tribals' Association in Virudhunagar district has been greatly working for the welfare of the Paliyars with the cooperation of Tamil Nadu Vivasaiikal Sangam since 2004. P.Shanmugam, K.Samuvelraj, C.P.M. District Executive Member and A.Vijayamurugan has met Virudhunagar District Collector Muhammed Azlam and has explained about the bad position of Paliyars. Immediately, the district collector has paid visit to the paliyar residence at Ayyanar kovil

forest on 12th December 2004. He has promised to construct group houses, school and also loans for cows to the Paliyars.¹⁸

Tamil Nadu Tribals' Association's first Conference was held at Watrap, Virudhunagar district on 30th July 2006. An agitation was organized by the Paliyars under the leadership of A. Vijayamurugan at Watrap on 28th January 2007. They demanded two acres of agriculture land, Television and gas stove for Paliyars.¹⁹ Virudhunagar District tribal people had organized a special conference in Watrap on 15th July 2007 which sought to restore tribal rights.

Inspite so many agitations, processions, meetings, Hartals and Conferences Organised by the Tamil Nadu Tribals' Association under auspices of Tamil Nadu Vivasaiikal Sangam and Marxist Communist Party of India in Virudhunagar District, for the betterment of the Paliyars only a few benefits are achieved by them. Paliyars are living without adequate fundamental, needful and essential facilities. If the government did not take adequate action upon the welfare of the Paliyar Community, definitely the Paliyars would disappear in the Virudhunagar district in future.

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SIDDHA MEDICINE IN MODERN TAMIL NADU

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Allopathy medicine became popular in India during the colonial period. The status of the indigenous systems of medicine like Ayurvedha, Unani, Siddha etc became insignificant without Government support and intervention until the dawn of independence. Though Government patronage and encouragement was lacking for the indigenous medical systems during the colonial period, people of this country continued to have faith in the therapeutic value of the indigenous systems of medicine. The Indian National Congress took cognizance of the sentimental and therapeutic value attached to the native system by the people. Therefore it insisted as early as 1938 the absorption of the practitioners of Ayurveda, Unani and Siddha systems into the State health care institutions.

The British Indian Government appointed the Bhoré Committee in 1943. Its Report of 1946 became the blue print for the development of the health services system in India. However there was integration of the indigenous systems of medicine in the health care system of the country.

After independence, the Government of India constituted the Dave Committee in 1954. This Committee examined the question of establishing standards in respect of education and regulation of the Indian medical practice. It also formulated a model syllabus for integrated course of 5 years and 6 months duration, including the year of internship. It recommended the establishment of faculties for Ayurveda in Universities and the upgrading of the existing colleges by providing indoor hospital faculties and Postgraduate courses.

The next significant step taken by the Government of India was the enactment of the Drug and Magic Remedies (objectionable advertisement) Act of 1954. The Act has legal provisions for maintaining quality control for Ayurveda, Siddha, Unani and Homeopathy drugs. The Government of India issued general guidelines to all state Governments for implementation of the Act. States like Maharashtra, Uttar Pradesh, Bihar, Rajasthan, Manipur, Mizoram, Pondicherry, Tamil Nadu, Kerala,

Himachal Pradesh, Madhya Pradesh, Delhi, etc., implemented the Act.

The Central Council of Indian Medicine, 1970

The Government of India passed the Indian Medicine Central Council Act in 1970. Following it there was the establishment of regulatory bodies to standardize the education for traditional, complimentary medical practices. There appeared the Central Council of Indian Medicine in 1970 for Ayurveda, Unani and Siddha and Central Council of Homoeopathy. These Councils were made responsible for setting and ensuring the minimum standards of education, maintaining the Central register of practitioners and regulating professional practices. They also develop the content of the curricula and assess the manpower required for undergraduate and postgraduate teaching institutions.

The Government of India also set up in 1970 a laboratory for standard setting cum drug testing for Ayurveda, Unani and Siddha medicine at the National level. Subsequent to it the Siddha Pharmacopoeia Committee published the first volume of the Siddha Formulary of India with 248 formulations (both in English and Tamil). Subsequently the second volume was also brought out.

Establishment of the Department of Indian Systems of Medicine and Homoeopathy and AYUSH

The Ministry of Health and Family Welfare, Government of India, set up in 1995 the Department of Indian Systems of Medicine and Homoeopathy. In 2002 a National Health Policy on the Indian Systems of Medicine and Homoeopathy was drafted in India for the first time. The Department of Indian Systems of Medicine and Homoeopathy was renamed as AYUSH, meaning 'long life', in 2003. The Department of AYUSH takes care of Ayurveda, Yoga and Naturopathy, Unani, Siddha and Homoeopathy. Separate Committees are responsible for education, research and development of these indigenous systems of medicine in India. There were 219 Ayurvedic, 178 Homoeopathic 37 Unani and 8 Siddha Medical Colleges in India in 2005.

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Efforts taken in Tamil Nadu

The Government of Tamil Nadu has been taking consistent efforts to provide full opportunity for the growth and development of Indian systems of medicine. The State Government is for making availability of Siddha, Ayurveda, Unani, Yoga and Naturopathy and Homoeopathy as an adjunct or better alternative to allopathy medical treatment to the public at large so that the people can exercise their choice in accessing the health service.

Hospitals treating through Siddha system of Medicine in Tamil Nadu

Government Siddha Medical College and Hospital, Palayamkottai, Tirunelveli District, and Aringnar Anna Government Hospital of Indian Medicine, Chennai, are the principal institutions functioning under the control of the Directorate of Indian Medicine Government of Tamil Nadu.

The service rendered by Government Siddha Medical College Hospital, Palayamkottai, account for 89 per cent variation in demand for Siddha systems of Medicine whereas 38 per cent variation in demand for Siddha Medicine is met by the unit of Aringnar Anna Government Hospital of Indian Medicine, Chennai. Growth rates show a positive influence in the preference behaviors towards Siddha system of Medicine at both the places. Siddha wings are also functioning in 27 District Hospitals, 164 Taluk Headquarters Hospitals, 38 Non-Taluk Hospitals, 281 Primary Health Centers and 6 Medical College Hospitals. Besides this, 32 Government independent Siddha dispensaries are also functioning in Tamil Nadu.

State Drug Licensing Authority for Indian Medicine

The Tamil Nadu Government has set up a separate State Drug Licensing Authority since 2007 under the control of the State Department of Indian Medicine. In order to speed up the process of integration of Siddha Medicine all works connected

with the inspection, sampling and prosecution and licensing of Indian Systems of Medicine, the State Department of Indian Medicine carries out all works without delay.

Apart from the efforts of the Central and State Governments to promote education, research, training and standardization of the Indian systems of medicine and integrate them in the mainstream health care services of the people, there has been a general tendency of the people at large to accept the fact that the Siddha and other indigenous systems of medicine are the best alternative and complimentary remedies available in the country. Thus the efforts made during the post independent period has gained some status to Siddha and other indigenous medicines. The following table presents a view of the increase in the number of practitioners of the indigenous system of medicine from 1983 to 1999.

TABLE

System	Number of Practitioners	
	As on 1.4.1983	As on 1.4.1999
Ayurvedha	2,32,190	3,66,812
Unani	27,736	40,748
Siddha	1,147	12,911
All	2,71,402	4,20,471

Source: Health Statistics of India -1985, Annual Report (1999-2000), Department of Indian Systems of Medicine, Ministry of Health and Family Welfare, Government of India, New Delhi.

685,185,000 (1981 Census)

846,302,688 (1991 Census)

The foregoing developments show clearly the status of Siddha Medicine in the modern period in Tamil Nadu. Still people believe in the curative value of Siddha medicine which has survived as a part of the cultural life of the people in Tamil Nadu.

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STRESS AND COPING STRATEGY - WOMEN EMPLOYMENT IN IT SECTOR

A. Vijaya *

The Global trend indicates an overall improvement in the level of education and skills of women. Education is the key to women's participation in science and technology. Information and communication technology is one of the most promising developments of recent times that has immense potential in addressing many gaps in human socioeconomic development. It can help women to provide advocacy services to each other, to organize and develop a voice, to create public awareness of women's issues, to access information and services. It can help them in setting up new businesses and engaging in e-commerce and e-business to generate income and strengthen existing businesses, create new employment opportunities, improve access to formal and non-formal education, health services and other services that were formerly available only on site. Information technology does, therefore, constitute the basis for the redefinition of traditional gender norms, and offers a platform where women's interests, opinions, and rights are taken into account. The workforce of the future has to be multi-skilled and must involve collaboration between workers at different levels of skills and with different perspectives. Women, through the connectivity provided by ICT, can take a proactive role in technology development. Being half the population, they can influence the direction of technology development by bringing their ideas and their consumer perspectives to bear in the

shaping the direction of technology development. Women's entry in the IT has had some socio-economic impact. Women are joining the IT sector and their numbers are fast increasing.

Current Trends - women in IT sector

In 1993, only 10% of workforce was, women. In 1998, 18.0% of IT workforce was women which was higher than the national average of 12.0%. In 2003, the proportion increased to 21%. The participation of women in IT rapidly growing and is expected to go up to 35% in 2005. Hence, women are now occupying a prominent position in the labour force.

Women are employed in IT companies located mainly in cities as Bangalore, Poona, Chennai, Delhi, Hyderabad and Bombay. The women employed in IT belong to the younger age group. The Overall medium age of software professionals was about 25-26 years.

The effects of stress on health and job performance

Indian women have taken up challenging careers in IT sector. But stress has become an issue of concern for all especially the working force of IT sector. Stress and anxiety are part of human existence. External circumstances can trigger them off, and the individuals psychological make up determines how and to what extent these affect one's mental health and well - being.

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Stress

Stress is the excitement, feeling of anxiety, and/or physical tension that occurs when demands placed on an individual are thought to exceed his ability to cope. This most common view of stress is often called distress or negative stress. The physical or psychological demands from the environment that cause this condition are called stressors. Stressors can take various forms, but all stressors have one thing in common. They create stress or the potential for stress when an individual perceives them as representing a demand that may exceed that person's ability to respond.

Some of the Tactics to overcome stress

- I. Training of mental health personally.
- II. Developing preventive and curative programmes.
- III. Preserving the mental health of those who are mentally healthy. It includes the programs like counseling, human potential movement, meditation, yoga and training in human relations.

Yoga

Yoga gives us both mental health and physical health. In his book, "The secret of yoga, Gopi Krishna points out that "Yoga is generally taught as a means to improve health, reduce stress and maintain physical fitness".

Yogeswar in his book, "Text book of yoga" explains that yoga teaches the art of relaxation. "Fatigue resulting from accumulated tensions, both muscular and nervous, is removed and deep

relaxation and increased vitality are brought about. All tensions, physical, mental and emotional will be gradually eliminated and both your body and mind will work in harmony so that you get the most out of life".

Exercise as Stress Management

The fact that exercise improves well-being suggests that it might be an effective way of managing stress. Research suggests that this intuition is well placed. J.D. Brown and Siegel (1988) conducted a longitudinal study to see if adolescents who exercised were better able to cope with stress and avoid illness than those who did not. Results indicated that the negative impact of stressful life events on health declined as exercise levels increased. Thus, exercise may be a useful resource for combating the adverse health effects of stress.

Conclusion

Owing to the Growth of population, scientific inventions and discoveries man is subjected to stress in his life. Man lacks humanism and humanitarianism for he is pushed into cut throat competitions to make a living or to maintain his standard of life. Hence he lives like a machine and he is often subjected to stress in his life. It causes serious mental and physical illnesses.

IT sectors should provide facilities to women employees to reduce their stress. It is the responsibility of the employer to keep the employees without any stress in the working environment to increase productivity.

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CONTRIBUTION OF A P J ABDUL KALAM TO IGMDP

T. Asokan*

Kalam started his career as an engineer in ISRO in early 1960s. At ISRO he served in various capacities. After initiating Fibre Reinforced Plastics (FRP) activities and spending some time with the aerodynamics and design group, he joined the satellite launching vehicle team at Thumba. Here he was made the Project Director of the Mission for SLV-3. He played a crucial role in developing satellite launch vehicle technology and expertise in control, propulsion and aerodynamics. The SLV-3 project managed to put Rohini, a scientific satellite, into orbit in July 1980¹. India also acquired the ability to design various kinds of rocket systems. Commenting on the first phase of his career Dr. Kalam wrote: "This was my first stage, in which I learnt leadership from three great teachers—Dr. Vikram Sarabhai, Prof. Satish Dhawan and Dr. Brahm Prakash. This was the time of learning and acquisition of knowledge for me."²

After the successful launch of SLV-3 (this was the first launch vehicles of India in 1980), he moved from ISRO to DRDO where he was appointed as its director in 1982. As Director of DRDO, Dr. Kalam was entrusted with the Integrated Guided Missile Development Programme (IGMDP). Under his leadership, India was able to develop strategic missiles. He developed five missiles, namely, Nag (an anti-tank guided missile), Prithvi³ (a surface-to-surface battlefield missile), Akash (a swift, medium-range surface-to-air missile), Trishul (a quick-reaction surface-to-air missile) and Agni (an intermediate-range ballistic missile).⁴ Three new laboratories/facilities in the area of missile technology were established. About this phase, Dr. Kalam wrote: "During this stage, I have gone through many successes and failures. I learnt from failures and hardened myself with courage to face them. This was my second stage, which taught me the crucial lesson of managing failures."⁵ The Integrated Guided Missile Development Programme (IGMDP)⁶ was an Indian Ministry of Defence programme between the early 1980s and 2007 for the development of a comprehensive range of missiles and was managed

by Defence Research and Development Organization (DRDO) in partnership with other Indian government labs and research centres. Thus, Dr. Kalam's contribution to India's defence capabilities is very significant.

The project was started in the early 1980s and resulted in the development of several key strategic missiles. The last major missile developed under the programme was Agni-3 intermediate-range ballistic missile, which was successfully tested on 9 July 2007. On 8 January 2008, and after the third test of Agni-3 on 7 May 2008, the DRDO announced that it will be closing the IGMDP programme formally since most of the missiles in the programme have been developed and inducted into Indian armed forces. It was declared that the programme's design objectives were achieved. Follow-on strategic projects are being either pursued singly (e.g. Agni project) whereas tactical systems could involve joint ventures with even foreign partners. According to a statement by Dr. S Prahlada, the then DRDO director⁷, new missile and weapons systems will be developed in new five-year programs and include both Indian private industries and foreign partners to lower costs. DRDO has independently continued further development work on Nag and Surya missile. In addition, the DRDO is also developing a laser-based weapon system as part of its ballistic missile defence programme to intercept and destroy missiles soon after they are launched.

Dr Abdul Kalam played a significant role since the inception of the programme till its maturity. Before he took up the responsibility, Kalam already has had experience in SLV-3 project. Moreover, launching vehicles and missiles technology shared a similar development, although their end-use is different. These two facts made the DRDO to strategically choose Kalam for the development of the programme. On the other hand, Kalam was caught between the unsavoury atmosphere that prevailed in the ISRO. The then defence minister R Venkatraman and scientific advisor to the defence minister Raja Ramanna were

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keen to bring in Kalam to the programme. And successfully they did. Kalam was inducted into DRDL (Defence Research and Development Limited) as its director in 1982⁸.

Earlier, in the 1970s, DRDL was undertaking two projects, viz., Devil and Valiant. Projects Devil and Valiant were the two early liquid-fueled missile projects.⁹ Project Devil was aimed to produce a short-range surface-to-air missile through reverse engineering of a Soviet Union high-altitude, command guided, surface-to-air missile. The goal of Project Valiant was to produce an intercontinental ballistic missile. Internal conflicts were on the rise and the external interest waned. Project Valiant was discontinued in 1974. According to a 2006 article by Praful Bidwai in *The Daily Star*, Project Valiant "totally failed". On the other hand, a review by ISRO of Project Devil in 1975 found that the project had been successful in many areas.¹⁰ Consequently, Project Devil was also terminated in 1980, again without much success.

It was against this backdrop that Kalam entered DRDL. Kalam "realised that this laboratory was still haunted by the winding up of the Devil missile project. Many excellent professionals had not yet recovered from the disappointment. ... I found almost all my senior colleagues living with the pain of dashed hopes".¹¹ The first and foremost responsibility for Kalam was to rebuild the confidence that his teammates imminently needed. Kalam was not for closed-door consultations and secret manipulations. He wanted all the deliberations and decisions to be made transparent. So he constituted a high-level body called the Missile Technology Committee within the DRDL.

Under his leadership, Kalam constituted a committee consisting of Z.P. Marshall, the then Chief of Bharat Dynamics Limited, N.R. Iyer, A.K. Kapoor, and K.S. Venkataraman. They submitted a 12-year plan at an estimated cost of Rs 390 crores. The committee recommended the development of two missiles: a tactical core vehicle and a medium-range surface-to-surface weapon system. However, the then defence minister suggested Kalam and Arunachalam that an integrated missiles development programme be launched. Kalam and Arunachalam worked through the night till dawn to

come up with a plan that left none of the variables. The defence minister was pleased with the project. The project was placed before the cabinet, which accepted the recommendations. The Integrated Guided Missiles Development Programme was born. This project brought with it the fire and enthusiasm that was the need of the hour for the people at the DRDL.¹²

IGMDP aimed to develop five missiles in all. Surface-to-surface weapon system became Prithvi (the Earth). The tactical core vehicle was called Trishul (the trident of Lord Shiva). The surface-to-air defence system was named as Akash (the sky) and the anti-tank missile project was named Nag (cobra). Kalam's long-cherished REX was named as Agni (fire).¹³

Then came one of the most difficult tasks. Kalam had to identify five directors, one each for the five projects. The process took him time and demanded a lot of hard thinking. He observed the working styles of many scientists before making the decision. After careful consideration, he selected Col. V.J. Sundaram, who belonged to the EME Corps of the Indian Army for Prithvi, Cmde S.R. Mohan, who sailed into Defence R&D from the Indian Navy, was to lead the Trishul development. An MIT alumnus, R. N. Agarwal was selected for Agni. Prahalad and N.R. Iyer were selected for Akash and Nag, respectively.

The project was now lacking physical space. Hundreds of scientists had to work in the grossly inadequate space that was available. Imarat Kancha used to be the test range for anti-tank missiles developed by DRDL previously. Kalam wanted to choose this place. He conceived Research Centre Imarat, which would become a model high-technology research centre with advanced technical facilities. Construction of the centre deviated unconventionally from the established protocols. For want of completing the centre soon, the responsibility of building defence structures was for the first time entrusted to an outside construction company. The next step was to look for a site from where to conduct missile flight trials. An interim infrastructure adjacent to the Proof Experimental Establishment (PXE) at Chandipur in Balasore district of Orissa was chosen¹⁴.

Prithvi was first successfully launched in 1988.¹⁵ This launch was followed by the successful launch of Agni. This made India became indigenous in missiles technology. The missiles were one hundred percent desi, in the sense that all the scientists who worked on the projects were Indian nationals. No outside help was sought. With

this IGMDP achieved its aim of developing two short-term missiles.

Several scientists and institutions were involved in the development of the programme. However, it is no exaggeration to say that it is Kalam who played the central role in making the programme successful.

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THE ENGLISH TRADE ON THE COROMANDEL COAST FROM 1698A.D TO 1725 A.D

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By the middle of the Seventeenth century, the three European charted companies, the Dutch, the English and the Danish had acquired and consolidated their settlements along the Coromandel Coast. Each of the companies had an established capital on the coast, which was its seat of authority and command for activities along the whole coast and even beyond.

English Settlements on the Coast and the Ports

The first English ship to arrive on the Coromandel Coast was "The Globe" (1611) under

captain Hippon. The set up a factory at Masulipatnam. Dutch disturbance made them to shift to a place called Armagon in 1625. But the Armagon factory did not exist long. Thomas Irvie, the chief of Masulipatnam, commissioned Francis Day, Chief at Armagon, to find out a better site for the erection of a fort on the same coast. In 1637 he chose a narrow stripland, a fishing village called Madraspatam. Day secured a grant of territory of Madraspatam on 22 July 1639 and built a fort named after St. George (23 April 1640). The fort formed the nucleus of the present town of Madras.¹ Fort

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St. George or Madras (originally Chennapattanam) was primarily used by English shipping. It became the residence of East India Company's president and council, controlling all the trade by Bay of Bengal and eastwards.

The English spread out into a number of factories or trade settlements in ports all along the coast. San Thome, Porto Novo and Cuddalore became their trade centres. Fort St. David was built (1691), which was about 100 miles of the South of Madras and 16 miles to the South of Pondicherry.² The establishment of Fort St. David made Cuddalore to continue as an important port of the coast. There was another port, Devanampattanam, there kilometers north of Cuddalore, where ships used to land. North of Cuddalore was the Europeans as Sadras, which was an open roadstead port.

The Hinterland

Coromandel was a region with an expanding hinterland ever going deep as the necessity for purchase grew. Thus while the coast defines itself, the hinterland is limitless. Masulipattanam, with the heart of Golconda gave this port an edge over its neighbours. The port of Sadraspatnam drew on a hinterland of weaving and indigo culture. The ports of Porto Novo and Cuddalore served the Palar valley and, through land routes, had access into the Salem and Coimbatore districts. The pressure of demands for long cloth forced merchants to go inland in the North Coromandel area of Warangal, Nagalvanche and neighbouring centres.³

This paper is an attempts to throw light on the trading activities of the English on the Coromandel Coast, covering the Governorship of Thomas Pitt (1698-1709), Gulston Addison (1709), E. Montague (1709), William Fraser (1709-11), Edward Harrison (1711-1717), Collet (1717-1720), Francis Hastings (1720-21) and Nathaniel Elwick (1721-25).

It was during the governorship of Thomas Pitt (1698-1708), a new company was granted permission to trade in India. The old company was allowed to continue its trade upto 1701. The two companies met with losses which greatly affected their trade. Later the amalgamation of the two

companies, the old and the new as United Joint Stock Company in 1708, resulted in increase in the English Trade.

Madras and Its Trade Link

The largest numbers of sailings recorded in the Consultations of the Fort St. George Council were round trips from Madras to Pegu and Tenasserim to the ports of Syriam and Mergui (Burma). The others were Arakan, Ujang Selang, Kedah, Malacca and Johore. Under Edward Harrison's Governorship (1711-1717), Madras trade was in a thriving condition.

The traffic between Fort St. George and South East Asian Countries and China was busy due to the frequent movement of ships. There was active trade between Fort St. George and Burma between 1711 and 1714. The trade between Coromandel and Burmese ports was greater in volume and heavier in traffic when compared with the trade with other ports in Asia. The next region which had trade contacts with Fort St. George were the ports of Malaya Peninsula and Archipelago, but the volume of trade was less when compared with that of Burmese ports.

Articles of Export and Import

Textile products were the major items of export to South East Asia. The most important items of textiles were salempores and muris. There were a number of other items exported in varying quantities. Indigo was exported to Pegu and Tenasserim. Rice was exported to the South East Asian Markets. Masulipattanam was the chief port of export to Batavia, Pulicat and Malacca. Tobacco, sugar, ginger and opium were the other agricultural products of the region that were exported. The English East India Company imported pepper, nutmegs, cloves and mace from Bantam. The company procured gold, ivory, bournesh-camphor from Indo-China, Jambi, Amboyna, Banda Islands and Bantam; Tin, brimstone from Tenasserim, Malaya and Archipelago. Natural products like sandalwood, abony, coolombalke or sweet wood, Chinese dishes and silk from China, porcelain, lumra, gumlac, eagle wood and red wood from Champa, Achin, Siam and from many other places.⁵

The Port To Port Trade

The English Company engaged in Port-to-Port trade on the Indian subcontinent. The company used a fleet of small country built vessels called cattamaran (kattumaram) for the purpose of this trade, to supply to the various factories on the coast and to collect goods from them to be transported to England. There was frequent movement of ships, sloops and yacht between the ports. The port-to-port trade was carried on within the ports of Coromandel i.e., Fort St. George to Bengal, Porto Novo, Ganjam, Fort St. David etc and from Fort St. George to the ports of west coast namely Gujarat, Bombay, Goa, Malabar Coast. The port-to-port trade along the East coast or Coromandel Coast was obviously busy and very active.

Articles of Exports and Imports

In the Initial stages indigo and salt-petre were the important commodities of the coast taken to England. When cotton textiles of the coast fetched high price in the European markets, the importance of the Coromandel Coast increased in the English Maritime history and it began to supersede Gujarat as the principal source of supply for West European markets. The calicoes from Madras were more suitable for European markets than those of Gujarat and were sold at great profit. This made Coromandel Coast to occupy a prominent place in the eastern trade of the English East India Company. Madras provided a great quality of cotton goods for export to Europe, including varieties like long cloth, salemwares,

betteles, oringinal, chintz and muris. Besides cotton textiles a large number of commodities such as raw cotton, yarn, sugar, silk, turmeric, pearls of Tuticorin, diamonds of Golconda, sugar candy, opium and spices like ginger, cardamom, pepper cloves and mace were exported to London. Diamonds from the newly discovered mines in the neighbourhood of Masulipatnam, were in great demand in England and were exported to Europe. The English company made special arrangement such as appointing interlopers for the purpose to get as many diamonds and pearls as possible in abundance. Large sums of cash were sent by the English Company to Masulipatnam specifically for the diamonds. Among the varieties of imported English cloth were auroras, scarlets and popinjay.⁶ A determined effort was made to push the sale of woollen in Coromandel trading regions where it had the lowest sales due to the warm climatic condition generally in the South. The imported woollens were sold to the merchants at low prices and some of it were bought back from them at the same price and were shipped to Bengal, Surat and West Asia where prices were higher. Attempts were made to sell woollens at Fort St. David was a failure. Wine, Gold, iron, unminted silver, cash in the form of rials, lead, large sized pearls, gilded mirrors, blades, coral etc. were the important articles of import.

To conclude, the English trade with the Coromandel, despite many fluctuations, boosted the commercial economy of this region and created a new economy. Their commercial victory paved the way for the establishment and expansion of the British power in India subsequently.

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GROW MORE FOOD CAMPAIGN AND IRRIGATION WORKS IN COIMBATORE DISTRICT (Post Second World War period)

R. Seethalakshmi*

The period between 1939 and 1945 was more crucial in the international arena. Britain needed India's help in the Second World War, both as a source of supply and as a base for operations in the Eastern Zone. Imports of rice from Burma, Thailand and Indo-China were ceased during the wartime. Added to it Famine worsened the situation.

The acute scarcity of essential commodities and the outbreak of famines led to the introduction of Grow More Food Campaign in 1942 and its implementation in the Madras Presidency from 1943. This paper aims to examine the GMFC in Coimbatore district in general and to analyse its impact on irrigation in particular. The programme was implemented in three phases during 1943-44 to 1947 - 48, 1948-49 and 1950 - 52.

Long term objective of this scheme was to produce adequate quantities of protective food and the short term objective was to meet the food deficiency. The government had considered possible ways of filling the gap between home supplies and consumption.¹ This scheme mainly catered to the development of minor irrigation works. In order to increase the irrigational facility, it considered the ways for the extension of loans and subsidies for the construction of new open wells and restoration of existing minor irrigation works.

In order to improve the existing irrigation works and construct new works, Irrigation legislations were passed. The Madras Irrigation Works Act was introduced in 1942.² It empowered the government to acquire the land necessary for the construction of the work and to charge fees for the water supplied from the irrigation work. Irrigation work (Repairs, Improvement and Construction) Act XVIII of 1943 authorised the government to repair and improve any existing irrigation works on private lands and to supply water from government irrigation works to private irrigation works.³ The government was empowered to charge fees for such supply.

Irrigation works Amendment Act of 1945 reasserted the provision of Act XVIII of 1943 in case of maintenance of irrigation works and sharing of cost between land holders and the Government. In 1943, Neelampur Tank in Palladam, Kothavadi Tank in Pollachi, Kathangani and Surianallur Tanks in Dharapuram were restored. Beds of Big Tank and Valankulam tank in Coimbatore town were permitted for cultivation of vegetables. On the Anaimalai, the insistence on the cultivation of plantation products as a condition of assignment of certain lands was relaxed in favour of vegetables upto a certain percentage.⁴

Coming to the Anicuts, Kallapuram Anicuts, Komaralingam Anicuts, Kadathur Anicut, Alangiam Anicut, Dharapuram Anicut and Kolingivadi Anicut, Nanjaithalaiyur and Sundakampalayam Anicuts were also improved under this scheme.⁵ Similarly principal channels like Noyyal river channels, Amaravathi river channels, Bhavani river channels, Cauvery river channels and Tank channels got cleared and repaired. Ban on the extension of irrigation under the Bhavani channels (Coimbatore district) was lifted temporarily.

Loans were advanced on a liberal scale for purchasing implements and for deepening existing wells and digging new wells.⁶ The supply of boring sets and power drills were arranged by the Agriculture department. In 1944 pipes and fittings for irrigation purposes were supplied.⁷ Assessment of water rate on land irrigated by such wells was remitted for three years. A large supply of oil engines and pump sets became feasible in 1948-49 which was subsidized by the government.⁸

Intensive Cultivation

GMFC gave priority to intensive cultivation. Mixed farming in which two or more crops were grown increased. Sugarcane, Paddy and garden crops were raised in turn and gave maximum returns to the farmer.⁹ In Coimbatore region, cholan, or gingelly were grown. In garden lands ragi was

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followed by tobacco and cholam cereals were alternated with sugarcane. Ryots belonged to lower Bhavani project and Mettur Canal scheme were given concession to grow chillies, turmeric, tobacco and other crops. 45% of the total area was under cultivation because of the intensive method of cultivation. The agricultural prosperity of the district considerably increased by the GMFC.

The Second World War created a dramatic change in the British Government's attitude towards agriculture. Grow more food journals were published monthly in regional languages.

Exhibitions were organized in important local festivals. Social and political conferences were held to give publicity to the improved agricultural practices. Grow More Food Enquiry Committee was appointed in 1952 to study the achievements of GMFC. It recommended new minor irrigation schemes and other food plans. In the First Five Year Plan, the **Special Minor Irrigation Scheme** was inaugurated.¹⁰ Accordingly the Tank Improvement Scheme and Programme of Grow More Food Irrigation works under the Public Works Department were included.

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WOMEN AND WARFARE IN ANCIENT TAMILAGAM AND GREECE : A STUDY

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Introduction

Women's participation in warfare as opposed to women as victims of war, has received very little attention from scholars and historians. Ethics of war had been stressed by Sangam Classics and generally ancient Tamil rulers followed certain principles and regulations not only during battles but also before and after the battles. Ethical and moral principles in battles and wars had been flouted in the medieval and modern periods. In fact, battles and wars were considered not as opportunities for manifesting chivalrous, adventurous and sacrificing tendencies of people: hut they were turned into traps for extirpating the human race.

Women and warfare in ancient Tamilagam

In ancient Tamilagam women had the excellent spirit to dedicate themselves for the protection of their country. They had the conviction to send their

husbands and young sons also to the battlefield for the defence of the country. Sangam classics like *Purananuru* describe the heroic nature of women and their love towards, their mother land. Also, it is gleamed from the poems of these classics that they were always ready to sacrifice themselves for the sake of honour of their country. When they came to know that their husbands or sons retreated from the battlefield: they considered it as an act of cowardice and they inflicted self punishment on themselves. Battles and wars were considered by them not only as manifestations of men's bravery but also of their love and patriotism towards their mother country.

Sometimes, women also were against wars when they were not fought with noble objectives. It is found in ancient Tamil classics that *Avvaiyar* scolded the Tamil rulers for wasting their time in unnecessary warfare which ultimately resulted in destruction and men and materials.

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Greek Women and Warfare

Similar to women in ancient Tamil Nadu the attitude of Greek women towards warfare is also certainly praiseworthy. They encouraged men to sacrifice their lives for their country. These women were not pacifists by nature. They mourned the defeat and celebrated the victory with their men. They were opposed to being grateful for peace.

Greek women's participation in warfare, as opposed to women as victims of war, has received surprisingly little attention from classicists and ancient historians. Greek women fulfilled valuable tasks in times of war, both at home and on foreign campaigns (Schaps 1982). In Greek poems women poets thought highly of men who were willing to sacrifice their lives for their country. The woman poet Anyte depicts an epiphany erected to a horse that had died in a battle. So the poems give the indication that women glorified war. Noësis, the second Hellenistic woman poet known to have written about war, was equally full of admiration for men who fought bravely.

Ancient authors often portray Spartan women as fiercely patriotic and admirers of bravery on the battlefields. Plutarch, for example, recalls a story of a Spartan mother who sent all her five sons to war. According to Plutarch, the physical training that Spartan girls and women underwent was designed to prepare them to defend themselves, their children, and their country. Yet, it appears that they were not, in fact, trained to fight actual battles, nor are they indeed ever portrayed as taking part in military campaigns.

Spartan women, of course, were infamous for their lack of tolerance for cowardly men, whether husbands or sons. They are said to have sent letters to their sons fighting in the battlefields, encouraging them to be brave or die.

Giving moral and spiritual support was important. When Diacrus, leader of the Achaean League, ordered all the wealthy Achaeans, women included, to finance the Achaean War against Sparta and Rome, women were prepared to do so.

Also the women had to suffer enslavement and rape at the hands of the victors. Some women, however, were able to take vengeance on their

rapists. To give just one example, Timoclea, a Theban woman, was raped by the men of Alexander III of Macedonia (the Great), but she kept her honour of killing the rapists.

Xenophon says that (Greek) women did not fight in wars, being biologically unfit for this. But there were a few individual women who actually fought or led armies in the battles of Classical Antiquity. The Macedonian royal houses had traditionally allowed women of royal rank to appear on battlefields. This continued in the Hellenistic period, too. Cynane the half-sister of Alexander took part in actual battles. She was taught the arts of war by her mother Audata, and she later passed on the skills to her own daughter Eurydice. After Cynane died, it was indeed her daughter Eurydice who took control of her troops. Eurydice, of course, famously fought a war against another woman, perhaps the only such war in history, for she battled unsuccessfully against Alexander's mother Olympias. The three women, Cynane, Eurydice and Olympias, were the only three Macedonian royal women known to have appeared in front of armies during the Hellenistic period (Carney, 1999). Other royal houses, also, had fighting women.

Another Eurydice, one of the four wives of Ptolemy I, for example, was in charge of mercenaries and is credited with restoring Cassandrea to Ptolemaic control. Of all the Hellenistic women it is indeed the Ptolemaic queens who are most often credited with leading armies. This is hardly surprising, for it was in Egypt that royal women managed to acquire wealth and real power in general. And in the Hellenistic period, money and power enabled anyone to raise an army (Demetroy, 1984:16). At least the following Ptolemaic and Seleucid queens and princesses are said to have led or led armies: Arsinoë II, Berenice II, Arsinoë III, Eurydice the widow of Antiochus II, Cleopatra I, Cleopatra II, Cleopatra III, Arsinoë (IV) the daughter of Ptolemy XI, Cleopatra IV and Cleopatra VII. There were also other non-Ptolemaic non-Seleucid women who led armies: the Illyrian Queen Teuta, for example, commanded Gallic mercenaries in the late third century BCE.

Laelike, queen of the Samnicians, fought a war against the Parthians, Cratesipolis, wife of

Polyperchon, took over her husband's troops after he died in 314 BCE. She took revenge on the people of Sicyon, slaughtering many and crucifying thirty of those still alive after the end of the massacre. She continued to hold the city and, according to Diodorus, her soldiers remained loyal to her.

Greek records state that Arsinoe III, sister and wife of Ptolemy IV, present at battlefields. They were usually left behind the fighting men for safety, and Cynane, the half-sister of Alexander, is actually the only woman who is on record as having killed an enemy on a battlefield. She was able to win over a contingent of the late Alexander's army, when faced with Alcetas, brother of the regent Perdiccas.

One of the more important tasks that both women at home and women following armies would have had was to take care of arms and armour. They would, among other things, sharpen spears and supply missiles for their men. Plutarch writes how the Peloponnesian women had in their hands 'helmets and plumes for dyeing, and horsemen's tunics or soldiers' cloaks for embroidering'. This, he

continues, was good for the morale of the soldiers. It is probable, that women had a greater role than just dyeing and embroidering when it came to producing uniforms. In fact, some of them may even have given a helping hand in producing arms and armour. Woman helped her helmet-making husband by decorating the helmets. A curse tablet concerning Dionysios, a helmet maker, includes a mention of his wife, Artemisia, and she is described as a gilder.

Conclusion

Women in ancient Tamilagam considered warfare not simply as an act of chivalry and bravery. They did not directly involve themselves in warfare. But their indirect participation in the battles through their husbands and sons is a praiseworthy act. They had the sentiments of patriotism and for the honour of their mother land they sent their husbands and sons to the battle field. They felt greatly happy on hearing their heroic death. Such was their noble attitude in sacrificing their own loved ones for the honour and glory of their mother country. Similar sentiments could be seen among the women of ancient Greece also.

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THE HISTORICAL IMPORTANCE OF KAVERIPAKKAM

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The objective of the study is throw light on local history or micro level History of Kavaripakkam. Kaveripakkam was the important part of the early northern region of Thondai Mandalam. It is known for the great lake built by the King Nandi Varman III of Pallava dynasty. Originally named Kavithapakkam it is now better called Kaveripakkam. It has witnessed thrilling battles.

Formation of the City

The Pallava King Nandi Varman III of 8th century CE established a Brahmin settlement called

Avani Narayana chaturvedi mangalam. Few years later he constructed great lake and put name Kavithapakkam. When the Cholas captured Tondaimandalam, they stationed an army at Kavithapakkam to protect the regions northern boundaries.¹

When Parantaka Chola (regnal year 907-949 CE) stationed his son Rajaditya at Kavithapakkam to guard the Chola northern territory, Rastrakuta King Krishna III (949-955) invaded the region. The Chola king Rajaditya was killed in a battle at nearby

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Takkolam circa 949 CE. So the Cholas lost their hold on Tondaimandalam.²

Regaining the Cholas Grip on Kaveripakkam

Raja Raja Chola (985-1014) CE firmly re-established the Chola grip on Tondaimandalam including Kaveripakkam by recapturing it.

During the 13th century Kaveripakkam passed under the Pandyas control. During the expansion of the Vijayanagara rule Vira Kampan, Son of Bukka wrested this region from the Sambhuvaraya chief. During the 19th century, the Telugu ruler Vijaya Ganda Gopula deva was ruling this region as an independent ruler. Then it passed under Muhammadan Nawabs of the Carnatic.

Kaveripakkam Under the British Rule

At the end of the third Mysore War (1702-1792 CE) the entire Carnatic region was brought under the British Administration. Kaveripakkam became a part of the North Arcot district.

Social and Economic Condition

The social condition in Kaveripakkam caste is based. There were some social progress in highly Devedhana and Brahama deya villages in and around Kaveripakkam region. This is attested by Temple inscriptions. The Brahamin beneficiaries were bestowed with the rights of cultivations and supervision of lands by the donors. The Brahamins also played preeminent role in the village sabha. The sabha a exclusively a Brahamins assembly, looked after the administration of Brahmadeya in several aspects such as maintaining the land lords, local levis, land revenues, irrigation works, up keep of the tanks and administration of justice in disputes. The Vellalas were involved in irrigation and cultivation. The Vellalas commanded a good position in the society next to the Brahamins.

Next to Vellalas, the Merchant class formed a vital link in the economy of the place. The merchants were wealthier and more influential than the artisans. The merchants were associated with many guides. The merchant guilds functioned under the guidance of spiritual head Achamari. As Kaveripakkam was one of the important mercantile towns (Nagoram) many merchants settled here.

Apart from the above dominant three sections the Kaikolas, the Potters, Goldsmiths, Carpenters, Manradi, Kammalas and Deveradiyar lived in the Devedana and Brahmadeya Villages. They were classified into Valangai and Idengai factions.

The economic conditions clearly reveal the classification of lands with irrigation facilities, and others. The Chola economy was essentially agrarian in character with trade and industrial crafts operating within the limit of an agrarian economy. The proliferation of Brahmadeya in the later period created an awareness of the importance of the land as an economic unit. There were several tax terms and grain measurements in the name of the Chola monarchs.

Attractions at Kaveripakkam

The Great Lake

Kaveripakkam is a tourist spot known for a lake built by king Nandivarman III of Pallava Dyasty. This lake is the most extensive one in the district having a bund extending to about 8.35 kms in circumference. The lake is rarely dry and it is fed by the Palar river in the rainy seasons. It irrigates lands in twenty three nearby villages and in some areas cultivation takes place 2 to 3 times in a year.

Temples

In and around Kavarippakkam there are Alagiya Rama Perumal temple, Sri Ranganathan Temple at Thiruparkadel and Jananamalai Temple at Govindacherri) Mahendravadi is about 20 Km to the north of Kaveripakkam. The cave temple here maintained by Archaeological Society of India belongs to the period of Pallava King Mahendravarman I (580-630 AD). The cave temple is formed by completely scooping out large free standing boulder. The sanctum houses an image of Lord Narasimha Kalapriyadeva. The area in which the temple of Kalapriyadeva is called Lokamahadevi Puram.

The historical influence of various rules made Kaveripakkam a marvelous place. Kaveripakkam is rich with historical events from the period upto the modern times.

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ARTISTS AND ARTISANS IN THE PALLAVA CHARTERS

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This paper is an attempt to understand aspects of artistic and artisanal activities reflected in the inscriptional data belonging to the *Pallavas of Kanchi*. The *Pallavas* reigned *Tamilakam*, areas in western *Deccan* and portions of Andhra Pradesh from mid 6th Century CE to 10th century CE. The *Pallava* style reflected in their artistic and artisanal compositions and was instrumental in the evolution and development of the *Dravida* style. The term artisan is used in this paper in a broader sense of one who is possessed of practical skill in a specific trade or profession such as handicraftsmen, mechanic and the like.¹ The processes of social formation in the Tamil country suggest that artisans and craftsmen were held in a very high esteem from the *Sangam* period itself. 'References related to the skilled or trained workmen and people who are competent in or who make a profession of art is repeatedly mentioned in the *Pallava* charters.

It is argued that arts and crafts could only prosper when production exceeds the basic needs of the society. Therefore a surplus economy can sustain artisans, craftsman, architects, painters, blacksmiths, and musicians. The contributions of the *Pallavas of Kanchi* resulted in the development of a combination of various styles, revealing the touch and class of a region, a culture and an identity of its own. It has been therefore argued that the *Pallavas* developed their own styles

such as the *Mahendra* style (CE 600-625), *Mamalla* style (CE 625-674), *Rajasimha* and *Narasimhavarman* style (CE 674-800).² Even a king like *Mahendravarman* is regarded as a royal artist.³

From the mid 6th century CE to 10th century CE a series of wars were fought in western *Deccan* which soon spread into the deep south. The contestants were the *Chalukyas of Vatapi*, *Pallavas of Kanchi* and *Pandyas of Madura*.⁴ It is to be noticed that the *Pallava* period attested the "emergence of the Tamil personality" which was to contribute substantially to the development of Indian Civilization.⁵ In the field of arts, crafts, architecture and language the processes of adaptation and response is reflected in the transmission of ideas from the north to the south and vice versa.

Artists and artisanal crafts are listed and detailed in the *Brahma Vaivarta Purana*.⁶ Among the various artisanal groups *Svarnakara* (goldsmith), *Karmakiira* (blacksmith), *Samkhakara* (worker in conch shells), *Suthradhara* (engraver) and *Chithrakiira* (painter) are mentioned.⁷ *Pallava* charters do attest such social groups who meaningfully played dominant role in shaping the regional political and cultural identity of *Tamilakam*.

Painting as an art form is regarded as one of the sixty four arts and it has been argued that this art form got into perfection from the *Sangam* period

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onwards. *Mahendravarma* I who is regarded as "one of the greatest figures in the history of Tamilian civilization,"⁸ is also exalted as a royal artist by historians.⁹ The *Jaina* I painting discovered at *Sittanavāsai* is assigned to his period.¹⁰ We do not know whether there existed a citrasala (picture gallery) during the evolution of the *Pallava* painting. The *Pallavāram* and *Tiruchirappally* inscriptions portray *Mahendravarman Pallavan* as *Citrakarapuli*.¹¹

It has been pointed out that in Cave temples and free standing temples mural were used. *Sittanavāsai* and *Kailāsanātha* temple attest this fact. Literary sources speak about that mural painting was often used to decorate domestic architecture.¹² It is worth to mentioned here that the *Chālukays* of *Vātāpi*, a contemporary of the *Pallavas*, contributed towards paintings in Cave No. III at *Vātāpi*.¹³ Panels of court scenes *vidyādharas*, *veena* players etc are depicted by the *Chāukyan* painters.¹⁴ This is to suggest that painters as a social / artisanal group is noticed from western *Dēccan* to the deep south. Kings, *sāmanthas*, guilds and the like might have employed them in a larger scale to depict both religious and secular themes varying from cave-shrines to temples and palaces.

With the large scale issue of copper plate charters, sculptor and engravers with professional excellence became a necessity. Therefore it is argued that these skilled professionals were regularly employed by the authorities to engrave *rājasāsanas* on copper plates.

Aparājitha Pallavan's copper plate grant found at *Velānjeri* consist of five plates fastened to a seal.¹⁵ "The seal which is intact carries the figure of a seated bull, in the centre facing left. It is typical of the bulls found in other *Pallava* seals and other stone sculptures. It is flanked by lamps and stands (*Kuthuvilakku*)".¹⁶ The speciality of this inscription is that there is a reference to the name of the smith who embossed the seal, as *Videlvidugu Perunkannan*.¹⁷ Usually the name of the artisan figure nowhere in the epigraphical data. The name of the engraver is also mentioned in the charter as *Vijayanna*. Embossing of the seal is given to the smith and engraving the *rājasāsana* is

rendered by the engraver (*sutradhara*). Employment of separate artisanal groups for separate jobs is noticed in this epigraph.¹⁸

The *Māmalla* style represents further developed forms of the *pallavas*. Magnificent reliefs representing *Varāha avatāra*, *Vamana avatāra*, *Surya*, *Durga*, *Gajalakshmi*, royal personalities representing *Simhavishnu* and *Mahendravarman* with their queens, all reflect the evolution of a specific style. The perfection of the *Māmalla* style is expressed in the rock-cut *tirtham*, commonly known as *Arjuna's* penance.¹⁹ The sculptured figures include gods, humanbeings, serpents, and fauna of all varieties.²⁰ The *urdhva bahu* posture of a *yogi*, and the descent of the *ganges* (*Gangavatarana*), are masterpieces of the *Pallava* sculptures.

The *Bāhur* plates of *Nrpatungavarman*, towards its end portion, speaks about a *Svanakāra* who engraved the record and who is mentioned as *Pallava-kulamula-bhrtyah*.²¹ i.e. hereditary servant of the *Pallava* family. The Tamil portion of the record states that the record was written by a certain *Nrpatunga*, the son of *Mādevi-perundattān* and the grandson of *Uditodaya-perundattān*.

The entire production processes in the society depends heavily in the involvement of black smiths (*karmakāra*). Tools, implements, instruments and weapons are made by the *karmakāras*. During the *Pallava* period, by all means the blacksmiths might have been in great demand. This is so because the wards fought between the *Chālukyas* of *Vātāpi* and the *Pallavas* of *Kānchi*.¹ '*Vatapikonda Pallavan*' is an expression which glorified the conquest of the *Pallava* king over *Vātāpi*. But strangely the epigraphic data of the *Pallavas* is reticent on the *Karmakāras*. It is interesting to notice that the many literary texts from the *sangam* period speak about the activities of the blacksmiths.²²

Artisanal and artistic contribution registered the distinctiveness of human labour. With the generation of surplus the material needs of society enhances geometrically. The major challenge faced by the phenomenon of aesthetic force in the context of *Pallava* period in *Tamilakam* is how to

incorporate it into the texture of a particular pattern I rhythm of life. Placing art forms / objects in a broader network of cultural system, often leads to the understanding of a peoples history deeply rooted in a region's identity.²³ If works of art can explain and define social relationships, and then applied in the contextuality of *Pallava* social

formation, sculptors painters, architects and musicians-all fall into the category of *vanyadharm* hierarchy. Artists, craftsmen and architects under the Pallavas of Kānci, thus offer us a cross session of a collectively sustained social mind of the artist who silently and creatively contributed to the cause of the court, the king and the nobility.

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FOREST HISTORY OF ANAMALAI HILLS IN COIMBATORE DISTRICT

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The Anamalais or Elephant Hills lies to the south of Pollachi and Udumalpet taluk of Coimbatore District in Tamilnadu. It constitutes the southern boundary of this region. The Anamalais is connected with the Kodaikonal and Palani Hills.

Peaks on the upper ranges, some of them are 8,000 feet above the sea level and the plateaus exist over 7,000 feet. The higher ranges of the Anamalais were first noticed about a century ago by Major Michael, who was incharge of the forests.¹

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Captain J. Michael of the Madras Infantry was appointed as the first superintendent of the Mount Stuart Forest under the control of a Civil Engineer, an arrangement which continued upto 1853, after that the control was with the collector of Coimbatore.

In 1850, Captain Michael constructed a road, 10.46 Kilometre long from Sechally to Topslip. Timber was carted along this road to Topslip. In 1856, Michael also aligned a ghat road. This road was in use for 50-56 years until it was replaced by the present ghat road in 1924. The rest of the forests in the division were taken charge of by the Jungle Conservancy Department which was formed in 1868. This organization appointed overseers and sub overseers to be incharge of the forests. All removals of forest produce were thereafter controlled by permits. Free permits were issued upto 1872, for the bonafide domestic and agricultural purpose. Teak, Sandalwood, Rosewood, Vengai etc were not sold on permits. In 1872, the collector replaced the Jungle Conservancy Department and thereby the officers, foresters and forest guards took the place of overseers and suboverseer.²

In 1882, Madras Forest Act was enacted and reservation of forests in the tract commenced. In 1883, Thunakadavu Reserved Forest was notified under Section 16 of the Act. Most of the reserved forests of the division were notified between 1883 and 1885. The Thekkady leased forest was notified as Reserved Forest in 1918 and became part of Kerala since 151 November 1956, consequent to the reorganization of the states in the country on linguistic basis.³ In 1886 a contract for the removal of Rosewood and Vengai from the lower Punachi forest was entered into, and timber being skidded down extensively from Punachi to Navamalai.⁴

After reservation of the forests was complete, European planters got interested in the forests of the Anamalai. In 1886 Government approved the grant of forest areas for the raising of plantation produce such as coffee, tea and cardamom and since then an area of 19114.13 hectares of evergreen forests around Valparai was assigned for this purpose. The assignment permitted the planters to use any timber for their own purpose but not for

sale. However, much timber was felled and wasted on this account. The areas assigned were de-reserved since 1926 and excluded from administration.⁵

In 1927 an area of 9309.87 hectare of virgin evergreen forest in the Kallar Valley was ordered to be set apart for planting Chinchona under the auspices of separately constituted Department. An area of 1740.17 Hectare was thus planted up with Chinchona by 1934. In 1940, Government ordered extension of Chinchona by planting in the Kallar Valley at a rate of 607 hectare annually for 5 years. Another area of 252.93 Hectare in the Kadamparai Valley was leased to one Mr. Gerry for a period of 15 years for planting Cinchona and the area was subsequently handed over to the Cinchona Department. By 1949 a total area of 3570.57 Hectare had been handed over to the Cinchona Department.⁶

The tract underwent far reaching changes after 1954. During the same year the Amaravathy project was taken up by the PWD and completed in 1957. This project, which resulted in the construction of a dam across the river Amaravathy has caused a submergence of a total area of 778.40 Hectare in the Udumalpet Range. Submergible areas were handed over to the PWD but legally continue to remain as Reserved Forest. The inter state Parambikulam-Aliyar multipurpose project has been ushered in 1958. It envisaged construction of a chain of 6 dams within this division alone with linking canals and tunnels which resulted in submergence of 406.28 Hectare.⁷

The scientific management of the forest of this division commenced with the introduction of systematic working plans since 1889. Even prior to reservation the forests of Anamalais were included in a separate division called Coimbatore South division, with the rest of the forests in the district included under a separate unit known as Coimbatore North division. In 1879-80 the North and South divisions were amalgamated into one and the Anamalai forests were reduced to the status of the Range, under the charge of a Sub assistant Conservator. The Coimbatore South division again became a separate division in 1885. In 1910, the forest charges in Coimbatore district were divided into 4 divisions (North, South, Central

and Kollegal). Since 1921, the Coimbatore south division was left to comprise of areas in the Anamalais only. In 1955, the headquarters of this division which was at Coimbatore for over a century was shifted to Pollachi. Prior to 1916, no systematic efforts were made to either regulate the yield or replace the growing stock removed. Earlier administrators like Major Cotton and Michael were interested in exploiting the Teak as fast as possible. Earliest attempts at regeneration of Teak was made by Hamilton in 1856. In 1871, Douglas raised a plantation of 3.24 Hectare at Topslip known as Mudi Plantation. In 1872, 2.43 Ha of Teak was planted at this sides of the waterfalls.

Between 1898 and 1911, attempts were made to obtain natural regeneration by felling Bamboos and interior species. Between 1908 and 1910, Lushington felled all Bamboo growth in that area. Between 1912 and 1915, an area of about 45.33 hectare was clearly felled and planted with teak and Rosewood by Fischer near Topslip. Hugowood who succeeded Fischer carried out experiments at artificial regeneration of teak near mount Stuart and Ulandy valley in 1916 and 1917.⁹

As early as 1921, CEC Fischer documented more than 1800 species of plants belonging to 149 families and 825 different genre.¹⁰ Anamalais remains unexplored even today, and it is possible to add important species of plants new to science. There are very many interesting endemic, endangered, rare red listed plants which have medicinal, food value and also available which provide scope for research in various disciplines of plant sciences like Agriculture, Horticulture, Forestry, Bio-technology etc. There are wild genes of cultivated plants like Rice, Banana, Turmeric, Ginger, Garcinia, Jack, Mango, Naval, Pepper etc.

The Anamalais, declared as a Wildlife Sanctuary in 1976, falls within 3 taluks of Coimbatore namely Pollachi, Valparai and Udumalpet. It is an area of 958 Square Kilometers. During early 60's Parambikulam Aliyar Project was commissioned within the Sanctuary area which took a heavy toll of animal population. Hence in 1963, entire Coimbatore South division was closed for shooting. It was contemplated in 1965, to constitute a 'Bison

Sanctuary' in Udumalpet Range and a National Park in Grass Hills of Punachi range. Subsequently, steps were taken to declare it as a sanctuary in 1971 in three different blocks namely Manjampatty, Punachi and Topslip. But, in 1973 areas falling within Ulandy range alone was declared as a sanctuary. Since these blocks were not contiguous, problems in management were anticipated. To overcome these difficulties, K.A. Bhoja Shetty suggested constituting entire contiguous area of Coimbatore South division into one Anamalai Wildlife Sanctuary.¹¹ In 1987, it was renamed as Indira Gandhi Wildlife Sanctuary and three segments Karian Shola, Manjampatti and Grass Hills were declared as National Parks. The sanctuary has 6 administrative ranges Viz., Pollachi, Valparai, Ulandy, Manomboly, Udumalpet, Amaravathy. The forests of Indira Gandhi Wildlife Sanctuary occur mainly on the Anamalai hills. Recently it included in the tiger project.

Anamalais, which is known for its rich biodiversity is also rich in anthropological diversity. There are five scheduled tribes and one scheduled caste community living in 32 different settlements in the Anamalai region. Many of these settlements are located in remote, inaccessible and insensitive areas. Anamalais can rightly be described as the Anthropological Reserve of the state. The indigenous groups living in Anamalais are the *Kadar, Malasar, Malai Malasar, Pulaiyar, Muduvar, and Eravalur*. Of these, the Eravalur constitute but a small minority generally restricted to foothills.

The Coimbatore South division comprising of Anamalais was a model division and training ground for the foresters. A total reorientation has been given to the forest management after declaration of the area as a wildlife sanctuary. More attention is paid on general protection of the forests through Anti poaching activities and Anti-smuggling activities to contain illegal felling of sandal wood and preventing habitat quality decline. To compensate the loss of employment and income generation through forestry activities like Timber harvesting, non-timber forest produce collection, the tribals who are integral part of the sanctuary have been given employment opportunities.

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INDIAN RAILWAY DEVELOPMENT : THE ROLE OF GUARANTEED SYSTEM

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The Railways play a very important role in the economy of a country, particularly in India where it is still the premier mode of transport for carriage of goods and men. It is the country's biggest nationalized enterprise and one of the largest railway systems in the world.

Without railways, it is not possible for us to discover this vast land of ours and to realize the essential unity of India. Railway facilities greatly influence the course and volume of economic activity. Development schemes and their successful implementation depend largely upon the extent of such facilities. A historical study of the origin and evolution of Indian railways and railway policies reveals that the introduction of railways in India was dictated not so much by economic considerations as by strategic reasons and administrative facilities. Railways are the kin-pin of national economy and their development should keep economic expansion in order to effectively meet the increasing transport requirements. Effective transport arrangements are also essential for the defense of our country.¹

Proposals for the construction of Railways

The idea of railway of India first occurred to Mr. George Clark, the chief engineer of Bombay Government in 1843 to connect Bombay with Thana, Kalian.² There was also considerable demand in Bengal for railway construction. However, the initiative for railway construction came from Lord

Dalhousie, the then Governor-General of India who dispatched the famous minute in July 1850 emphasizing the great social, political and commercial benefits which he expected from the railways in India.

The first proposals for the construction of railways were submitted in 1844 to the East India Company by a British firm headed by Mr. R.M. Stephenson, who later became chief engineer of the East Indian Railway Company, which was one of the two earliest railway companies, the other being the great Indian Peninsula Railway Company. Both were incorporated in England for construction of two small railway lines near Calcutta and Bombay respectively.³ By 1853 a railway line from Bombay V.T. to Thana, a distance of 21 miles, was opened for traffic and the first railway train in India was inaugurated on the 16th April 1853.⁴

Special Features

Railway construction in India was not the result of indigenous enterprise or capital like Great Britain, USA, Germany and other advanced countries. No Industrial revolution had preceded the railways. Conditions of demand for railway service on the part of Indian people, traders and Industrialists were so uncertain that even the enterprising promoters of railway companies in Britain insisted on a guarantee of interest from Government. Hence the Grantee System was evolved.

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The Guarantee System

In 1849 the Government of India provided land for which the Railway Companies did not have to pay.⁵ The Government also guaranteed a minimum rate of interest-usually 5 per cent- on paid up capital for ninety-nine years.

The earliest contracts with the guaranteed companies were those between the Secretary of State for India and the East India and Great Indian Peninsula Railway Companies dated August 1849. These two companies were at once the earliest and the most important among the old guaranteed companies. Within a decade, several others were also formed and by 1869, there were as many as eleven companies incorporated in England for the purpose of constructing and managing railways in different parts of India.

The main features of the contracts with these companies were: (i) free grant of land; (ii) a guaranteed rate of interest ranging 4.5 to 5% according to the market rates prevailing; (iii) utilization of half of the surplus profits earned by the companies to pay the Government any sums by which they might have had previously to make good the guarantee of interest, the remainder belonging to the shareholders; (iv) reservation of certain powers of supervision and control by the Government in all matters of importance except the choice of staff; and (v) option to the Government to purchase the lines after 25 to 50 years on terms calculated to be the equivalent of companies' interest therein.⁶

Each Railway company had the right to surrender the railway line and works to the government and receive compensation in full for all capital expended. A company could exercise this right at any time before the 99 years lease expired. At the end of 99 years the Railway and its works would automatically become property of the Indian Government. The two last mentioned rules, about transfer of ownership to the Government, were not self-consistent. A Railway company could enjoy the benefits of the contract - including guaranteed interest for 98 years and then surrender the line to the Government and claim full compensation, just before the rule about automatic reversion of its property to the government would come into operation at the end of 99 years. In short the contract

ensured the Railway companies' guaranteed profit of 5 per cent as well as the liberty to withdraw, "leaving the state to hold the unprofitable baby".⁷

Railways accounted for a significant portion of the British capital that moved to India in the last half of the nineteenth century. It has been estimated that between 1854 and 1869 about one hundred and fifty million pounds of British capital were invested in India. Of this about half went into railways. The guarantee system was, as later events clearly proved, far too burdensome from the point of view of the Indian taxpayer. The evils inherent in this system became apparent by the year 1869 when Lord Lawrence recorded a most lucid minute in favour of abandoning this policy and urging the adoption of direct state construction.⁸

Defects of the Guarantee System

The main drawbacks of the old guarantee system under which the Indian railway Companies constructed were, i) The guaranteed interest of five per cent was one per cent higher than that on government securities; the Secretary of State pointed out that 'the character of this interest is undoubtedly different from all others, as it is eventually payable to the Government'.⁹ As the railway would be completed, net receipts from traffic would increase and reduce this charge on Indian revenue. However the date of repayment was remote and meanwhile the guaranteed interest charge was a heavy burden.

ii) Another defect of the guarantee contracts occasioned considerable loss to the Indian Government. The contracts provided that capital raised by the Railway companies would be credited to the account of Government of India at the Bank of England and the agents of the companies would draw on the Government treasuries in India at a fixed rate of one shilling and ten pence per rupee. In the period under review the accounts between the Indian Government and the India Office in London were adjusted at the rate of twos per rupee. Thus the government of India lost two pence out of every rupee withdrawn by the railway companies out of Indian treasuries. This loss was shown in the accounts as 'loss by exchange'.¹⁰ In 1861 the Governor-General in Council requested the Secretary of State not to renew contracts or grant new ones 'without expunging this objectionable clause'.¹¹

iii) According to the contracts the expenditure of the Railway companies in India was to be audited jointly by railway officials and Government officers. This review was intended to safeguard the interests of the government. In fact the government failed to control the expenditure of the railway companies. Canning in 1858 and Sir W. Denison in 1861 pointed out that the extravagance in expenditure of the Railway companies could not be checked.¹² Before the select Committee of 1872, Lord Lawrence, Sir Arthur Cotton, Major Chesney, W.N. Massey and William Thornton were almost unanimous on their evidences that the cost of construction of railways in India had been unusually high.¹³

iv) Another defects was that the Indian Government made advances to a company for construction of railway works even in the event of expenditure exceeding payments made by the Railway Company to the Home Treasury, and the amount standing to the credit of the company. Such was the instruction of the Secretary of State.¹⁴ The Railway companies often overdrew their accounts and failed to pay promptly in England for disbursements made to them from Government treasuries in India. This created serious problem because the Government of India had reduce railway advances, thus causing delay in the completion of some lines.¹⁵

In 1866-67 the Government was in difficulty due to the practice of Railway Companies of overdrawing their account. The cash balances in India were very low and the Secretary of State was requested to require the Railway Companies to increase their payments and increase the capital account to their credit.¹⁶

Remedial measures for the defects

To remedy these defects the Government of India decided to tightening Governmental control over expenditure; Government tried to have railway lines built by new companies without any guarantee; even Government decided to build under its own management; The railway companies' expenditure was audited by Government officials; in order to ensure prompt repayment of advances made to railway companies in India, Government proposed to charge interest at the rate of 5 per cent on advances in excess of the payments made by Railway companies.¹⁷

Conclusion

The guarantee system under which railways were built was a needless and heavy charge on Indian Tax Payers and a source of loss to the Indian Government. The guaranteed system of railway construction was an instance of private enterprise at public's risk.

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GROWTH OF COMMUNICATION DURING SANGAM PERIOD

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Introduction

Initially men communicated with one another through voice, and subsequently through ideographic and phonographic symbols. When a communication was sent by word of mouth and passed through many persons, mutilations of message was noticed and secrecy was lost. For long distance, the messages were sent through relays of messengers and in the case of regular messages, messengers were posted at fixed places or posts. The nature of communications adopted by different parts of India right from the Indus Valley civilization to the advent of the English East India Company were not uniform but they contributed to the growth of future written communication in India.

Communication During The Sangam Period

According to *Tolkappiyam*, a treatise on Tamil grammar, the land was divided into five fold geographical divisions viz, (1) Kurunji (the mountainous region), (2) Mullai (the pastoral region), (3) Marudham (the agricultural region), (4) Neidal (the coastal region) and (5) Palai (the desert or arid region). The people in their respective areas remained isolated due to lack of easy communication and due to people's unwillingness to move or migrate from their place.¹ Still some kind of communication should have existed. The *Purananuru* (of Sangam literature) mentions that Paraiyar (a tribe) was engaged to proclaim royal orders by beating drums.² The practice continues even today especially in rural areas. In the absence of any written communication, it became very difficult to communicate with each other. However, Panar, Viraliyar, Poets, Porunar, Koothar, etc. played an important role in communicating messages from one place to another as they were always traveling to meet the local chieftains or local rulers to get rewards and gifts by cash or in kind for their livelihood. There is a mention in *Agananuru* that the people used to meet in the bazaars or fairs and communicated with each other about local happenings.³

The people who lived in the Mullai region moved from place to place in search of pasture land. This migration helped them to communicate the important events like change of Government in that region, changes in society, battles, revolts, etc to others.

Communication Between Tamilagam, Greece, Egypt and Sri Lanka

There are evidences in early Tamil Epigraphs to prove that there existed communication between the Greeks and the Tamils.⁴ Further, recently discovered test stone bearing the legend of '*Perumpatankal*' meaning the stone of a master goldsmith, a square copper coin of Sangam age and a copper coin bearing the figure of a two maisted ship of Thailand, the potsherds bearing the legends 'Catan' and 'Kannan' and 'Korapurnan' from the Egyptian ports situated on the banks of the Red sea and the Tamil names like Velan and Ilavan figuring in archaic Tamil script on the potsherds from Sri Lanka are solid evidences to prove the existence of communication between those countries and the Tamil Kingdoms⁵. Tamil literature speaks about *Iyam*, *Suram*, *Vali*, *Neri*, *Aru* and *Peruvali*, which denote different routes. In almost all five categories of lands (Thinai) *vali* was used by the people.⁶

Communication in Symbolic Forms (Picture Form)

There is a mention in *Perunthogai* (Tamil literature), that messages were written in the form of pictures like the Alaskan natives⁷, Eugi, friend of Udayanan, painted a man's picture and removed one of the eyes and kept it (picture) in a central place, where people could see it in large numbers. The removal of an eye from the picture indirectly communicated the death of his friend.⁸

Kongu Peruvali

The areas covered by National High Ways in Kongu Nadu is called Kongu Peruvali, the districts covered by Kongu Nadu were the present Erode, Salem, Coimbatore, Dharmapuri and Krishnagiri.

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The emergence of national highways, particularly in Kongu Nadu, during the Sangam period, played a vital role in the development of communications and trade. There were three major highways which emanated from the Palghat pass. The first route passed through Perur, Avinashi, Erode, Salem, Thagadur and Kolar.⁹

The second route passed through Vellalur, Sular, Kathankanni, Kodumanal, Kodumudi, Karur and Velayuthampalayam.¹⁰ This route also touched Uraiyur and finally terminated at Pumpuhar. The third route passed through Anaimalai, Udumalai, Kolumam, Palani, Thangala (Dindigul) and Madurai. It terminated at Kodikarai.¹¹

Spread of Communications through Poets in Sangam Age

Avvai was a renowned female poet of the Tamil Country who played a key role during the Sangam period as an effective communicator. The Tamil literature reveals, whenever there was an apprehension of one attack from the Chera King against Pandiya King, she went as a messenger to mediate with particular king and excelled in negotiations by convincing him and thereby avoided battle.

Palm Leaves

During the Sangam period, palm leaves were largely used for writing messages, poems, literature, important communication and royal orders. There is mention in *Agananuru* by Marudhanila Naganar about the election of members of Village Assembly. In elections, the eligible voters wrote the name of the person to be elected on the palm leaf and then put into voting machines were used by the people to express their preferences.

Sealing of Letters

There is an archaeological evidence to prove that the messages were written on palm leaves,

bundled together firmly tied and sealed properly before they were dispatched through messengers. The idea behind sealing the palm leaves was that no one could open the bundle and read the message en-route. It is called Nun pori mudangal. (Mudangal means letters; Nunpori means good sealing). An inscription found at Boluvampatti (Coimbatore district) confirms this. This kind of sealing corresponds to present day sealing of Insured Letters.¹²

Development of Communication during Silappathikaram Period

The habit of writing letters was in vogue during this period. Verses 76 to 82 of *Silappadikaram* mention that Madhavi, lover of Kovalan (hero) had personally written a letter addressed to him when the latter returned to his wife Kannagi. (She used the leaves of Thazhampoo to inscribe the wordings. In her letter, she narrated that sudden and unexpected departure of Kovalan caused her much mental agony and unbearable suffering. She handed over the letter after sealing it to one Kosikan for safe delivery to Kovalan.

Communication with Western Countries

Excavations carried out at Alexandria by American researchers show that the language written on the earthen pots was Prakrit and few letters were in Greek, belonging to the 2nd century A.D.¹³ This clearly proves the existence of communication between South India and Yavana, which helped the promotion of trade. Further, there is evidence to prove that a trader or *vanikar* from Musiri (a port that flourished during the Sangam period) communicated his intention about entering into an agreement with a trader at Alexandria about the terms and conditions of trade.¹⁴ Though the agreement was written in Alexandria, it envisages that the South Indian tradesman might have learnt the language for promoting business.

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விருதுநகர் மாவட்டத்தில் பட்டியலின பெண்களுக்கு எதிரானக் கொடுமைகள் மற்றும் சித்ரவதைகள் (1995 - 2007)

P. தியாகராஜன் *

சாதிய அமைப்பில் கடைநிலையில் தள்ளப்பட்ட பட்டியலின மக்கள் இன்றும் கிராமங்களில் எதிர் கொள்கின்ற தீண்டாமைக் கொடுமைகள் ஏராளம். அவர்கள் சாதியப் பாகுபாடுகளால் புறக்கணிக்கப்பட்டு, இழிவுப்படுத்தப்பட்டு, கொடுமைகளுக்கு உள்ளாக்கப்பட்டு இரண்டாம் தரக் குடிமக்களாகவே கருதப்படுகின்றனர். காலம்காலமாக கிராமப்புறங்களில் பட்டியலினத்தவர் ஆதிக்க சாதியின் அச்சுறுத்தலுக்கு ஆளாவதும், அவமானப்படுத்தப்படுவதும் வரலாற்றில் பதிவு செய்யப்பட்டுள்ளன.¹

பட்டியல் இனத்தவர் மீது அன்றாடம் தொடுக்கப்படும் இந்த கொடுமைகளை தடுத்து நிறுத்தி இந்திய அரசு தீண்டாமை ஒழிப்பு சட்டத்தினை 1955ம் ஆண்டு இயற்றியது. பின்னர் அதனை குடியுரிமை பாதுகாப்புச் சட்டம் (1976) என்று பெயர் மாற்றம் செய்தது. அவைகள் போதாதென்று எண்ணி, 1989ம் ஆண்டு தாழ்த்தப்பட்டோர்/பழங்குடியினர் வன்கொடுமைகள் தடுப்புச் சட்டத்தை அறிமுகப்படுத்தியது. பின்னர் 1995ம் ஆண்டு பட்டியலில் கண்ட சாதியினர் மற்றும் பட்டியலில் கண்டபழங்குடியினர் (வன்கொடுமை தடுப்பு) விதிகள் வகுக்கப்பட்டதால் இது ஒரு சிறப்பான சட்டமாக கருதப்படுகிறது. தீண்டாமை கொடுமைகளை தடுத்திடும் நோக்கில் பல முக்கிய அம்சங்கள் இச்சட்டத்தில் இடம் பெற்றுள்ளன.² தமிழகத்தில் சாதிய மோதல்கள் குறிப்பாக தென் தமிழகத்தில் நடந்து வருவது நாம் தெரிந்த ஒன்று. அதிலும் குறிப்பாக விருதுநகர் மாவட்டத்தில் அப்படியான மோதல்களில் பாதிக்கப்பட்டவர்களில் முக்கியமானவர்கள் பட்டியல் இன மக்கள் ஆவர். குறிப்பாக பட்டியலின பெண்களுக்கான கொடுமைகள் மற்றும் சித்ரவதைகள் நடந்துள்ளன.

விருதுநகர் மாவட்டத்தில் பட்டியலின மக்கள்

தென் மாவட்டங்களில் 1995ம் ஆண்டு முதல் 1998ம் ஆண்டு வரை நடந்த சாதிய மோதல்களில் பட்டியல் இன மக்கள் பெரிதும் பாதிப்படைந்துள்ளனர்.

* உதவி பேராசிரியர், வரலாற்றுத்துறை, SBK கல்லூரி, அருப்புக்கோட்டை.

மாநில மனித உரிமை ஆணையத்திற்கு (தமிழ்நாடு) வந்த புகார்களில் விருதுநகர் மாவட்டத்தில் மட்டும் சுமார் 231 புகார்கள் பதிவு செய்யப்பட்டுள்ளன. தமிழகத்தில் இன்று பட்டியல் இனத்தவர்கள் அட்டவணையில், 76 சாதிகள் சேர்க்கப்பட்டுள்ளனர். இந்த 76 பிரிவுகளில், மூன்று சாதியை சேர்ந்தவர்கள் பெரும்பான்மையாக உள்ளனர். அவர்கள் பள்ளர், பறையர், சக்கிலியர் அல்லது அருந்ததியர் என்பவர்கள் ஆவார்கள். விருது நகரைப் பொருத்தவரையில் பட்டியல் இனத்தவர்களில் இந்த மூன்று பிரிவை சார்ந்தவர்கள் எல்லா தாலுக்காக்களிலும் பரவி இருக்கின்றனர்.³

இம்மாவட்டத்தில் அருப்புக்கோட்டை ஒன்றியம் தென்பாலை கிராமத்தைச் சேர்ந்த மாரியம்மாள் படுகொலை (2003) ஏழாயிரம் பண்ணையைச் சேர்ந்த ஜெயந்தி பாலியல் பலாத்காரம் (1998) திருச்சி ஒன்றியம் கல்லூராணி மீனாட்சிபுரம் கிராமத்தைச் சேர்ந்த முத்துலட்சுமி படுகொலை (1998) போன்ற நிகழ்ச்சிகள் பட்டியலின மக்களுக்கெதிரான கொடுமைகளாகும். அத்தகையக் கொடுமைகள் தீர வேண்டும்.

சில பரிந்துரைகள் பின்வருமாறு:

1. பட்டியலின மக்களுக்கு அவர்களை பாதுகாக்கக்கூடிய சட்டங்கள் குறித்த விழிப்புணர்வை அரசும், அரசு சாரார அமைப்புகளும் தங்களது முக்கிய கடமையாக எடுத்துக் கொண்டுசெயல்பட வேண்டும்.
2. பாதிப்புகளை ஏற்படுத்தக் கூடிய ஆதிக்கச் சாதியினரிடமிருந்தே அவர்களது சொத்துக்களை பறிமுதல் செய்து பாதிப்புக்குள்ளான பட்டியலின மக்களுக்கு நிவாரணத்தொகை வழங்க ஏற்பாடு செய்யவேண்டும். இதன் மூலம் கொடுமைகள் நடப்பது தடுக்கப்படலாம்.
3. காவல் துறையினருக்கு பட்டியலினத்தவரை பாதுகாக்கக்கூடிய சட்டங்களின் முக்கியத்துவம் குறித்து பயிற்சிகள் அளிக்கப்பட வேண்டும்.

4. எல்லா காவல் நிலையங்களிலும் இம்மக்களை பாதுகாக்கக்கூடிய சட்டத்தின் பிரிவுகளை விளக்கும் தகவல்கள் அடங்கிய சுவரொட்டிகள் தெரியும் வண்ணம் வைக்கப்பட வேண்டும்.
5. கடமைகளை செய்யத் தவறுகின்ற அதிகாரிகள் மற்றும் காவல் துறையினருக்கெதிராக சட்டரீதியான ஒழுங்கு நடவடிக்கை எடுக்கப்பட வேண்டும்.
6. விருதுநகர் மாவட்டத்தை பொறுத்துவரை ஆதிதீராவிட நலத்துறையால் நடத்தப்படுகின்ற பள்ளிகளின் எண்ணிக்கை மிகவும் குறைவாக உள்ளது. எனவே

இப்பகுதிகளில், அந்த பள்ளிகளின் எண்ணிக்கையை அதிகப்படுத்தி கல்வி ரீதியாக இம்மக்கள் மேம்பாடு அடைவதற்கான முயற்சிகளை செய்யலாம். தீண்டாமை கொடுமை தென் தமிழகத்தில் மறையாத வருவாக இருந்து கொண்டு இருக்கிறது. விருதுநகர் மாவட்டத்தில் தீண்டாமை கொடுமையுடன் பட்டியலின பெண்களின் பாலிய கொடுரச் செயல் நடந்த வண்ணம் உள்ளது. சமத்துவம், சகோதரத்துவம் பேசும் அரசியல்வாதிகளும், சமூக சீர்திருத்தவாதிகளும் இதை மனதில் கொண்டு மாற்று வழியில் பட்டியலின பெண்களுக்கு உரிய மரியாதை மதிப்பு அளிக்க வேண்டும்.

அடிக்குறிப்புகள்

1. எம். ஏ. பிரிட்டோ, *வன்கொடுமைகளும் சட்ட அமலாக்கமும்*, பாக்டர். பி. ஆர். அம்பேத்கர் பண்பாடு மையம் (மதுரை, 2007), ப.5
2. Report of National Commission for SC & ST "Atrocities on Scheduled Castes & Tribes: Causes & Remedies".

3. A. Ramaswami, *Tamil Nadu District Gazetteers, Ramanathapuram*. Govt. of Tamil Nadu, 1972, p.154.

தாழ்த்தப்பட்டோரின் வளர்ச்சியில் தந்தை பெரியாரின் பங்கு - ஓர் வரலாற்று ஆய்வு

G. கௌதமன் *

தந்தை பெரியார் ஓர் ஒப்பாரும் மிக்காரும் இல்லாத உயர் தனித்தலைவர். திராவிடர் இயக்கம் தனது கடைசி மூச்சிருக்கும் வரையில் இந்த நாட்டில் பள்ளன், பறையன் என்ற இழி சாதிகளை ஒழித்து அவர்கள் முன்னேற உழைக்க வேண்டும் என்ற உறுதியை வழங்கினார்.¹ தீண்டாமையை ஒழிக்க வேண்டியது பிராமணரல்லாதாருக்கு மிக முக்கியமானதொரு கடமை என குடியரசில் பெரியார் ஆணித்தரமாக எழுதினார். ஏனெனில் தீண்டாதார்களின் முன்னேற்றம் தான் பிராமணரல்லாதாரின் முன்னேற்றமாகும். தீண்டாமை ஒழிவது மூலமாகத்தான் பிராமணரல்லாதார் கடைத்தேற முடியும். தீண்டாமை ஒழிவதன் மூலந்தான் நாம் சுயராஜ்யமடையும் என்று எழுதினார்.²

நம் நாட்டில் பெரும் பகுதியினர் மீது சுமத்தப்பட்டுள்ள தீண்டாமை என்னும் கொடிய தடையை உடனே விலக்க பொது ஜனங்களிடையே இடைவிடாது பிரசாரம் செய்ய வேண்டும் என பெரியார் கூறினார்.³ பெரியார் தீண்டாமையை ஒழிக்க தாழ்வு மனப்பான்மையை ஒழியுங்கள் என்று எழுதினார்.⁴ தாழ்த்தப்பட்டவர்களை ஹரிஜன் என்பதையும், அறவே வெறுத்தார்.⁵ காரைக்குடி ஜில்லா மாநாட்டில் தந்தை பெரியார் தீண்டாமை ஒழிப்பு மத தொடர்புடையது என்றும் தீண்டாமை உலக மகாக்கொடுமை, அக்கிரமம் என்றும் பேசினார்.⁶ மேலும் குடியரசு பத்திரிக்கையில் 20.11.1926 சென்னை மாகாணத்து உயர் நிலைக்கு ஆதி திராவிட பிரதிநிதியாக ஸ்ரீமான் ஆர். வீரையன் எம்.எல்.சி. அவர்களை திரும்பவும் சட்டசபைக்கு

தேர்ந்தெடுக்கும்படி தாழ்மையுடன் கேட்டுக் கொள்வதாக எழுதினார்.⁷ 15.11.1928ல் பதினோராவது ஆதி திராவிட மாநாடு தமிழ்நாட்டில் நடைபெற்றது. அம்மாநாட்டு தீர்மானங்களை பெரியார் குடியரசு நாளிதழில் வெளியிட்டார்.⁸ 10.02.1929-ல் சென்னை தீண்டாமை விலக்கு மாநாட்டில் நம் நாட்டின் தீண்டாமைக்கும் இடம் கொடுத்துக் கொண்டிருப்பது ஒரு வகையில் சாதியும், மதமும் தான் என்று பெரியார் பேசினார்.⁹ கள்ளக்குறிச்சி தென்னார்காடு மாவட்டத்தில் 1929-ல் நடைபெற்ற மாநாட்டில் தாழ்த்தப்பட்டவர்களை பார்த்து நீங்களும் மற்றவர்களைப் போல மனிதர்கள் தான் என்று கருதவேண்டும் என்று கூறினார்.¹⁰ சென்னை நேப்பியர் பூங்காவில் பெரியார் 22.10.1929 ஆம் ஆண்டு பறையரும், சுத்திரரும் என்ற தலைப்பில் தாழ்த்தப்பட்டோரின் இழிநிலையை பற்றியும் அதை போக்க வேண்டியதின் அவசியத்தை பற்றியும் பேசினார்.¹¹ 1929 ஆம் ஆண்டு சென்னையில் ஆதி திராவிடர் சுயமரியாதை மாநாடு நடைபெற்றது. இதில் பெரியார் குருசாமி, கோவை அய்யாமுத்து, பே.சி.பாலசுந்தரம் ஆகியோர் பங்கேற்றுப் பேசினார்கள். இது அம்மக்களிடையே விழிப்புணர்ச்சியை ஏற்படுத்தியது. 1930 ஆம் ஆண்டு ஈரோட்டில் நடைபெற்ற கிரண்டாவது சுயமரியாதை மாநாட்டில் சாதிப் பெயரை அனைவரும் கைவிட வேண்டும் என்றும், கோயில், கிணறு, தண்ணீர் பந்தல், போன்ற எல்லா இடங்களிலும் நுழைய தாழ்த்தப்பட்டவருக்கு, சட்டத்தின் மூலம் உரிமை வழங்க வேண்டும் என்றும் பெரியார் தீர்மானம்

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நிறைவேற்றினார்.¹² 5.10.1930 குடியரசு பத்திரிக்கையில் பெரியார் கிராமநாதபுரம் ஜில்லா, அருப்புக் கோட்டை தாலுக்காவைச் சேர்ந்த மலைப்பட்டி கிராமத்தில் உள்ள ஆதிதிராவிடர்களின் பரிதாப நிலை என்ற தலைப்பில் கட்டுரை எழுதினார்.¹³ 12.04.1931 அன்று காங்கிரஸ் தலைவர் திரு.வெங்குப்தாவுக்கு ஈரோடு நகராட்சி வரவேற்பு கிதழ் வழங்கிய கூட்டத்திற்கு தலைமை தாங்கி பேசிய பெரியார் தீண்டாமை மைய ஒழிப்பதில் காங்கிரஸின் போலித்தனத்தைக் கண்டித்தார். 1933 ஆம் ஆண்டு அருப்புக் கோட்டையில் கீதை உள்ளவரை ஜாதி ஒழியாது என்ற தலைப்பில் பெரியார் பேசினார். மத நூல்கள் எவ்வாறு சாதி பாடுபாட்டை கட்டிக் காக்கின்றன என்றும் விளக்கினார்.¹⁴

3.3.1933-ல் தந்தை பெரியார் விருதுநகரில் சாதி பேதத்தை நடைமுறைப்படுத்தும் ரயில்வே உணவு விடுதிகளுக்கும் நகராட்சி உணவு விடுதிகளுக்கும் ஸைசன்ஸ் வழங்கக்கூடாது என்று அரசுக்கு எச்சரிக்கை விடுத்தார். பெரியார் தாழ்த்தப்பட்டவர்கள் மதம் மாறுவதை விரும்பவில்லை. தீண்டாமை ஒழிய 2000 பேர் இஸ்லாமானால் போதுமா என்ற கேள்வியை 1945ஆம் ஆண்டு குடியரசு தலையங்கத்தில் எழுதினார்.¹⁵ 1946 ஆம் ஆண்டு தாழ்த்தப்பட்டோர் தேர்தலில் ஓட்டு போடும் முறையில் உள்ள குறைபாடுகளை சுட்டிக்காட்டும் வகையில் குடியரசு கிதழில் தாழ்த்தப்பட்ட மக்களும் தேர்தலும் என்ற தலைப்பில் கட்டுரை எழுதினார்.¹⁶ குடந்தையில் 1960 ஆம் ஆண்டு பெரியார் ஆற்றிய சொற்பொழிவில் தாழ்த்தப்பட்டோருக்கு சம உரிமை தேடி தந்த திராவிடர் கழகமே என்று பேசினார்.¹⁷ நெல்லைக்குமரி ஆசிய மாவட்டங்களில் 1969ஆம் ஆண்டு

பெரியார் அவர்கள் உன்னைத் தீண்டாதவனாக வைத்திற்கும் சாதி, மதம், புராண கிதிகாச தருமங்களை ஒழித்துக்கட்ட வேண்டாமா என்ற தலைப்பில் உரையாற்றினார்.¹⁸ அதே ஆண்டு திருவாரூரில் உள்ள திருக்குவளையில் பெரியார் அவர்கள் உலகத்திலேயே சூத்திரன், சண்டாளன், தீண்டப்பட்டவன் என்பது இந்த நாட்டில்தான் உள்ளது என பேசினார்.¹⁹ 12.5.1969 விடுதலையில் தந்தை பெரியார் இந்து மதம் வேண்டுமா அல்லது தீண்டாமை ஒழிய வேண்டுமா என தலையங்கம் எழுதினார்.²⁰ பெரியார் தம்முடியில் 24.5.1969 அன்று கடவுள், மதம் கோயில்களை இன்னமும் கட்டிக் கொண்டு அமுதால் தீண்டாமை எப்படி ஒழியும் என கேள்வி கேட்டு எழுச்சி உரையாற்றினார்.²¹ 1969ல் மன்னார்குடியில் தந்தை பெரியார் பேசியபோது கோயிலுக்குள் இருக்கும் தீண்டாமையை ஒழிக்க விரைவில் போராட்டம் துவக்கப்படும் என உரைத்தார். இருக்காட்டில் கூட தாழ்ந்த சாதிகாரர்களுக்கு என்று தனியாக இடம் ஒதுக்குவது நீதியா என கேள்வி எழுப்பினார்.²² சென்னை உயர்நீதி மன்றத்திற்கு தாழ்த்தப்பட்ட வகுப்பைச் சேர்ந்தவர் நீதிபதியாக வர வேண்டும் என 1970 ல் சென்னையில் பேசினார்.²³ 1972 ல் தந்தை பெரியார் அவர்கள் தாழ்த்தப்பட்டோருக்கான வீடுகள் உடனின் நடுவே அமைத்திட வேண்டும் என நொய்யலில் சொற்பொழிவு ஆற்றினார்.

முடிவுரை :

தந்தை பெரியார் தொடர்ந்து 44 வருடங்கள் அஞ்சிடாமல் யாருடைய புகழ்ச்சியிலும் தலை இறங்கிவிடாமல் தாழ்த்தப்பட்டவர்கள் மற்றும் சூத்திர சமுதாயம் முன்னேற அயராது உழைத்தார்.²⁴

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தனித்தமிழ் இயக்கத்தில் பெண்களின் பங்கு

க. விசயா *

தமிழ்மொழி உலகின் தலைசிறந்த மொழிகளில் ஒன்று என்பதும், அஃது உலகின் மிகப் பழைய மொழிகளில் ஒன்று என்பதும் அறிஞர்களின் பொது மதிப்பீடு.

தனித்தமிழ் இயக்கம்

தனித்தமிழியக்கம் தமிழ் மண்ணில் தோன்றிய மொழிசார் இயக்கங்களில் முதன்மையானது. தனித்தமிழ் இயக்கத்திற்கு வித்திடவர் மறைமலையடிகள் ஆவர். அவரே தொடக்கத்தில் வடச்சொற்கள் கலந்துவர எழுதியும் பேசியும் இருக்கிறார். பின்னர் அது வேண்டாதது - மொழியின் சிறப்பைச் சிதைப்பது என்பதை உணர்ந்து தனித்தமிழை வலியுறுத்தத் தொடங்கினார். 'சுவாமி வேதாச்சலம்' என்ற தம் வடமொழிப் பெயரை, மறைமலையடிகள் என்று மாற்றிக் கொண்டார். 1916ஆம் ஆண்டு முதல் மறைமலையடிகளும் அவர்களின் அருமை மகளார் நீலாம்பிகையம்மையாரும் வடச்சொல் உள்ளிட்ட வேற்றுச் சொற்களை அறவே களைந்து தூயத் தமிழிலேயே - தனிச் செந்தமிழிலேயே பேசவும் எழுதவும் தொடங்கித் தம் இறுதிக்காலம் வரையிலும் அக்களையெனையே கடைபிடித்து வரலாயினர்.¹

சுயமரியாதை இயக்கத்தின் வளர்ச்சி, தனித்தமிழ் இயக்கத்திற்கும் ஆக்கம் தேடியது. அரசியலிலும் சமுதாயத்திலும் பிராமணர்கள் மீது இருந்த வெறுப்பு இலக்கியத்தில், மொழித்துறையில் தனித்தமிழ் இயக்கமாய்ப் பிரதிபலித்தது. தனித்தமிழ் இயக்கம் தமிழ் உரைநடையின் நடையைப் பெரிதும் பாதித்தது. பெரியார் தமிழுக்கு ஆக்கம் தரும் வகையில் தாம் நடத்திய இதழ்களுக்கு குடியரசு, பகுத்தறிவு, புரட்சி, விடுதலை எனத் தனித்தமிழ்ப் பெயர் சூட்டினார். பெரியார் இயக்கத்தைச் சார்ந்த பாரதிதாசன், பொன்னம்பலனார், புலவர் குழந்தை, கா.அப்பாதுரையார் முதலியோர் தனித்தமிழை ஏற்று அவ்வியக்கத்தை வளர்ப்பதில் முனைந்து நின்றனர்.² மொத்தத்தில் சுயமரியாதை இயக்கத்தால் தனித்தமிழ்க் கொள்கை வலுப்பெற்றது.

தனித்தமிழ் இயக்கத்தில் பெண்களின் பங்கு

இருபதாம் நூற்றாண்டில் தனித்தமிழ் உணர்வுவெழுச்சியோடு செயல்பட்ட நீலாம்பிகை அம்மையார், அசலாம்பிகை அம்மையார், கிருட்டிணவேணி அம்மையார், மனோன்மணி அம்மையார், இராசேசுவரி அம்மையார், தாமரைக்கண்ணி அம்மையார் போன்ற குறிப்பிடத்தக்க மகளரின் பங்கு தனித்தமிழ் இயக்க வரலாற்றில் சிறப்புமிக்கதாகும்.

நீலாம்பிகை அம்மையார்

செந்தமிழ் இயக்கத்தின் தலைசிறந்த தொண்டர், மகளிர் நலங்காத்த நங்கையார்; தமிழுக்குத் தொண்டு செய்த

தண்டமிழ்ப் பாவையார்; செந்தமிழைப் போற்றும் பேச்சாளர்; தனித்தமிழ் நடை காத்த கரிகையார்; செய்ந்நன்றி மறவாத தையலார்; தமிழ் மொழி உள்ளவரை இறவாப் புகழுடையார் நீலாம்பிகை அம்மையார் என்னும் நீலக்கண்ணி அம்மையார். 6-8-1903 ஆம் ஆண்டு தனித்தமிழ் இயக்கத் தலைவர் மறை திருமறைமலையடிகளாருக்கும், மனைத்தக்க மாண்புடைய சவுந்தரவல்லிக்கும் செந்தமிழ்ச் செல்வியாய்த் தஞ்சை மாவட்டம், நாகப்பட்டினத்தில் பிறந்தார்; தந்தையாரிடமே நற்றமிழ் பயின்றார்.³ நீலாம்பிகை அம்மையார் தூய தமிழில் பேசவேன், எழுதுவேன் என்று கூறியதோடு நீலாம்பல் நடைமுறையில் செயல்படுத்தினார்.

நீலாம்பிகை அம்மையார் தனித்தமிழில் பல உரைநடை நூல்களை எழுதினார். ஆங்கிலம், தமிழ் இரண்டிலும் புலமை பெற்றிருந்த காரணத்தால் இருமொழிகளிலும் உள்ள பலமொழிகளைத் தொகுத்து 'ஆராய்ந்து அருநாறு பழமொழிகளும் அவற்றிற்கேற்ற ஆங்கிலப் பழமொழிகளும்' என்ற நூலை எழுதியுள்ளார்.

சமய உணர்வு மிக்கவராதலால் மங்கையர்க்கரசியார், திலகவதியார், காரைக்காலம்மையார் இவர்களின் வாழ்க்கை வரலாற்றை அருந்தவப் பெண்மணிகள் மூவர் என்று எழுதியுள்ளார். மேனாட்டுப் பெண்மணிகளைப் பின்பற்றி சமூகத் தொண்டு, வீரம் முதலியவற்றை இவற்றில் நம் பெண்களும் முன்னேற வேண்டும் என்று விரும்பி பிளாரன்சு ஹெட்டிங்கேல், ஜோன் ஆப் ஆர்க், எலிசபெத் பிறை பெருமாட்டி அவர்களின் வரலாறுகளைத் தூய தமிழில் 'மேனாட்டுப் பெண்மணிகள்' எனும் தலைப்பில் எழுதியுள்ளார்.⁴ பல தனித்தமிழ்க் கட்டுரைகளை திராவிடன், தேசாபிமானி, ஆனந்தபோதினி, ஒற்றுமை, தமிழ்நாடு போன்ற இதழ்களில் வெளியிட்டார். அதில் தனித்தமிழ்ப் பாதுகாப்பு, தமிழைப் பற்றிய வினாக்களுக்கு விடை, தமிழில் வடமொழி கலத்தல் தகாது ஆகிய மூன்று கட்டுரைகளும் தமிழ்த்தமிழ்க் கொள்கை விளக்குவன. எஞ்சிய கட்டுரைகளும் தனித்தமிழிலேயே எழுதப் பெற்றுள்ளன.⁵ அம்மையாரின் தமிழ்க் கட்டுரைகள் எனும் நூல் பெண்கல்வியின் இன்றியமையாமையையும், சமய வளர்ச்சியில் பெண்களின் பங்கு, தனித்தமிழ் போன்றப் பொருட்களைப் பற்றிய பதினைந்து கட்டுரைகளின் தொகுப்பாகும். மேலும் பழந்தமிழர் மாதர், அருஞ்செயல் மூவர், தமிழ்நாடும் தமிழ் மொழியும் முன்னேறுவதெப்படி? போன்ற அரிய படைப்புகளையும் படைத்திருக்கிறார்.

நீலாம்பிகையின் தனித்தமிழ்ப் பணியில் மிகச் சிறந்தது அவருடைய வடசொல் தமிழ் அகரவரிசை (1937) இவ்வகர வரிசையில் ஏறத்தாழ 7000 வடசொற்களும் அவற்றுக்கு இணையான தமிழ்ச்சொற்களும் தொகுத்தளிக்கப்

* இணைப்பொருளியார், வரலாற்றியல் துறை, காயிதே மில்லத் அரசு மகளிர் கல்லூரி (தன்னாட்சி), சென்னை-600 002.

பெற்றுள்ளன. இந்நூல் தொகுப்பிற்கு அவரது தந்தை மறைமலையடிகளும், சொற்பிறப்பியல் ஆய்வறிஞர் ஞானப்பிரகாசமும் துணை செய்தனர் என்ற செய்தியை நூலின் முன்னுரையில் நீலாம்பிகை குறிப்பிட்டுள்ளார்.⁷ இங்ஙனம் தந்தையோடு நீலாம்பிகையும் தம் கட்டுரைகளாலும், அகரவரிசையாலும் தனித்தமிழியக்கத்தை முன்னெடுத்துச் சென்றார்.

அசலாம்பிகை அம்மையார்

1860 ஆம் ஆண்டு திண்டிவனத்துக்கருகில் இரட்டணை என்னும் ஊரில் பெருமாஸையார் என்பவருக்கு மகளாகப் பிறந்தவர் அசலாம்பிகை அம்மையார். இவருடைய சகோதரி ருக்மணி அம்மையாவார். இருவருக்கும் தந்தையே இலக்கண, இலக்கியம் கற்றுக் கொடுக்க இருவரும் சிறந்து விளங்கினார்கள். அசலாம்பிகை அம்மையார் அந்நாளிலேயே தமிழ், ஆங்கிலம், வடமொழிகளில் தேர்ச்சி பெற்றிருந்தார். பத்து வயதில் திருமணம் நடந்து சில ஆண்டுகளிலே விதவையாகிவிட்ட போதும், மனங்குன்றாது பெண்களுக்குக் கல்விபேசித்தார். காந்தியடிகளுடன் விடுதலைப் போராட்டத்தில் ஈடுபட்டார். திங்கள் இதழ், சிறுமை இதழில் தொடர்ந்து பெண் மக்களின் முன்னேற்றக் கட்டுரைகள் எழுதிவந்தார். புகழ்பெற்ற ஆனந்தபோதினி மாத இதழில் மாதர் பகுதியைத் தொடர்ந்து எழுதிவந்தார்.⁸

திலகர்புராணம், காந்திபுராணம், அரசியல் தொகுதி, ஆத்திச்சூடி வெண்பா, குழந்தை சுவாமிகள் பதிகம், இராய சொக்கலிங்கனார் பிள்ளைத்தமிழ் எனப் பல இலக்கியங்களைப் படைத்து, இலக்கிய வளர்ச்சிக்குப் பெருமை சேர்த்திருக்கின்றார்.

கிருபாணவேணி அம்மையார்

1888 ஆம் ஆண்டு தமிழ் மண்ணில் இலக்கியப் பணிக்கென்று அவதரித்தவர் கிருபாணவேணி அம்மையார், தமிழ் வளர்ச்சிக்காகவும், தமிழ் இலக்கிய வளர்ச்சிக்காகவும் பாடுபட்டவர். பிறந்த இடம் சென்னைப் பெத்து நாயக்கன் பேட்டை, சுப்பாயி நாயிடு, காமாட்சியம்மாள் அவர் தம் பெற்றோர். அம்மையார் அவர்களின் தாய்மொழி தெலுங்கு; எனினும் தமிழ் நாட்டில் பிறந்து வளர்ந்ததால், தமிழின் பால் பேரார்வம் கொண்டார்; தமிழ் அறிஞர் பலரிடம் பாடம் கேட்டார்; சிறந்த புலமை பெற்றார். புதினாட்டு வரும் இந்துநிலையம் என்ற உணவு விடுதியில் பொறுப்பாளராகச் சிறப்பாகப் பணிபுரிந்த போது 'மகளிர் இல்லம்' என்ற நூலை எழுதினார். 1914-இல் மாதர் வித்தியா பாலன் சங்கம் உருவாக்கி, இலக்கியச் சொற்பொழிவுகள் பல நிகழ்த்தி, இலக்கிய வளர்ச்சிக்கு உதவிக்கு, இலக்கியச் சொற்பொழிவுகள் பல நிகழ்த்தி, இலக்கிய வளர்ச்சி உதவியதைப் பாராட்டித் தங்கப்பதக்கம் அளித்துப் பெருமைபடுத்தினார். 1921 இல் கலைமகள் கழகம் நிறுவி அதன் மூலம் மாணவிகளைச் சொற்பொழிவாற்றுவதில் வல்லவராக்கினார். 1927-இல் சொற்பொழிவாற்ற தூத்துக்குடி சென்றபோது, மக்களின் வேண்டுகோட்கிணங்க,

'பாகம்பிரியாள் மாதர்சங்கம்' ஒன்றையும் நிறுவினார். மாணவர் மன்றம் துவங்கிய காலத்திலிருந்து இறுதிவரை தொண்டு புரிந்தார். இராயப்பேட்டையில் கலைக் கழகம் நிறுவி அதன் மூலம் மாணவிகளைச் சொற்பொழிவாற்றுவதல், சொற்போரிடுதல் எனத் தமிழை வளர்த்தார். மேலும் திருநெல்வேலி, திருவில்லிபுத்தூர், சிவகாசி, விருதுநகர், திருவாவூர், திண்டுக்கல், மதுரை, தஞ்சை, திருவரங்கம், கரந்தைத்தமிழ்ச் சங்கம், கும்பகோணம், சிதம்பரம், புதுச்சேரி, பெங்களூர் முதலிய ஊர்களுக்குச் சென்று சொற்பொழிவாற்றி பெருந்தொண்டு புரிந்தவர். தூத்துக்குடி சைவ சித்தாந்தக் கழகம் இவர் திறமையைப் பாராட்டி, மறைமலை அடிகள் தலைமையில் 'பண்டிதை' என்ற பட்டத்தை தங்கப்பதக்கத்தில் பொதித்து திரு.வி.க. திருக்கரத்தால் வழங்கிப் பெருமைப்படுத்தினார்கள். பெண்களைப் பற்றிப்பல நூல்கள், கட்டுரைகள் எழுதினார். மாணாக்கர்க்குரிய பாடப் புத்தகங்கள் எழுதினார்; சமய நூல்கள் சில எழுதினார்; நூல் பலவற்றை மன்றங்களுக்கும், பரிசுகளுக்கும் நன்கொடையாக வழங்கினார்; 19 நூல்கள் இயற்றினார். கவிமலர் மாலை, மகளிர் இல்லம், பறம்பு நாடும் பாரி மகளிரும், செம்பொருள், வில்லிபுத்தூர் விளக்குப்போன்ற 19 நூல்களை எழுதிய அம்மையார் 19.01.1966 ஆம் ஆண்டு மறைந்தார்.⁹ பண்டிதை கிருபாணவேணி அம்மையாரின் படைப்புகள் தமிழ் மொழியை மாண்புறச் செய்தது.

மனோன்மணி அம்மையார்

திருவாட்டி மனோன்மணி 1863 இல் தொண்டை வள நாட்டில் குன்றத்தூர் அருகில் மண்ணிவாக்கம் என்ற ஊரிலே முருகேச முதலியார் அவர்களுக்கும், அலுமேலு அம்மையாருக்கும் தமிழ்மகளாகப் பிறந்தார். இவரும் தந்தையிடம் கல்வி கற்றார். எப்பொழுதும் ஏறும், கையுமாகவே இருப்பாராம். திருவணைக்கா அகிலாண்டநாயகி அந்தாதி, திருமுல்லைவாயில் கொடியிடை நாயகி அந்தாதி, மனோன்மணியம் மருத்துவ நூல், சென்னைக் கந்தசாமிப் பதிகம், பூவை சிங்காரச் சதகம், பழனி இரங்கள், விருத்திப்பதிகம், திருவாமாத்தூர் பஞ்சரத்தினம், திருமயிலை கற்பகவல்லி அந்தாதி, பழநி சந்ததிமுறை, பழநி வெண்பாப் பதிகம், திருக்கழுக்குன்ற திரிபுர சுந்தரிமாலை போன்ற நெஞ்சை அள்ளும் இலக்கியங்களைப் படைத்து இலக்கிய வளர்ச்சிக்கு அழியாப் புகழ் சேர்ந்துள்ளார்.¹⁰

இராசேசுவரி அம்மையார்

இராசேசுவரி அம்மையார் 1906-ஆம் ஆண்டு தணிகாசல முதலியாருக்கும் தணிகாம்பாளுக்கும் மகளாக மலர்ந்தார். சிறந்த சொல்லாற்றலும், புரியும் வகையில் பேசுவதிலும் வல்லவராகத் திகழ்ந்தார். ஆகையால் சென்னைப் பொதுச்சபைகள், கழகங்கள் என்று இவர் பேசாத இடங்களே இல்லை எனலாம். ஆண்களுக்கு நிகராக ஆங்கிலத்திலும், தமிழிலும் பேசவல்லவராக இருந்தார். திருமணமே செய்துக்

கொள்ளாது தமிழ்ப் பணிக்கே தன்னை முழுவதுமாக அர்ப்பணித்து அறிவியலைப் பற்றிப் புதிது புதிதாக ஆராய்ச்சி செய்வதிலும், பொதுத் தொண்டு புரிவதிலும் மகிழ்வு கண்டவர். இப்படித் தமிழ், ஆங்கிலம், இலக்கியம், அறிவியல் என்றும் அனைத்திலும் கண்கண்டு வானக்கப்பல், சூரியன், வான்குமிழி, குழுவியுள்ளம், பரமானுப்புராணம் என்ற நூல்களைத் தனது ஆயுள் நூற்பத்தாறுக்குள் யாத்திருக்கின்றார். கடைசி நூல் இவருக்கு விஞ்ஞானச் செல்வி என்ற பட்டத்தையும் பெற்றுத் தந்திருக்கிறது.¹¹ என்றால் இவருடைய அறிவியல் இலக்கியப் பணி பெண்களின் வளர்ச்சியில் மேலும் பட்டை தீட்டப்பட்டதாக அமைந்துள்ளது.

மலர்முகத்தம்மையார்

மயிலையம்புதி மான்முற்புப் போற்றி 'சிவானந்தம் விசாலாட்சி' அவர்களின் மூத்த செல்வியே புப்பாவதி என்னும் மலர்முகத்தம்மையார் ஆவார்.

'மலர்முகத்தம்மையார் இல்லையென்றால் மயிலை சிவமுத்துத் தமிழ்தொண்டின் பயனைத்தமிழ்மக்கள் துய்த்துவர இயலாது' என இந்தி எதிர்ப்புக் கால வீரப்புலவர் சு.சு. அருணசிரிநாதர் கூறிய கூற்றுச் சிறந்த சான்றாகும். தம் தம்பிக்குத் தொடர்புடைய புலவர்கள் பூவை கல்விபாணசுந்தரனார், மறைமலையார் திரு.வி.க.மணி. திருநாவுகரசர் போன்றோரிடம் அம்மையார் பெருமதிப்புக் கொண்டிருந்தார். அதன் விளைவே அம்மையாருக்குத் தமிழ்ப்பற்று மிகுந்தது எனலாம். அம்மையார் அந்நாளில் பண்டிதை நாராயணியம்மையார் செய்யும் புராணச் சொற்பொழிவுக்கு உடன் சென்று, புராணப் பாடல்களைப் பாடல்களைப் பாடுவார். இனியசூரல் வளமும், சிவதாய்ச் சொல் உச்சரிப்பும், பாடல்களைக் கேட்கச் சுவையாக இருக்கும். இதன் பயனாக அம்மையாருக்குப் பெரியபுராணம், தேவாரம், திருவாசகம் போன்ற புராணப்பாடல்கள் பெரும்பாலும் மனப்பாடமே ஆகிவிட்டது.

தாமரைக்கண்ணி அம்மையார்

'திருவிளக்கு' என்னும் நல்லிதழை நடத்தியவரும், தமிழுணர்வு மிக்காரும் அஞ்சல் தந்தித் துறையில் உயர் அலுவலருமான வேலூர் மாணிக்கத்திற்கும், பெங்களூர் யசோதைக்கும் திருமகளாக 06-01-1911 ஆண்டு சலசாட்சி பிறந்தாள். சலசாட்சி வளர்ந்து தமிழ், தெலுங்கு, ஆங்கில மொழிகளில் புலமைப் பெற்றார்; 'இசை ஞானியார்' எனத் திரு.வி.க. அவர்களால் பாராட்டப் பெற்றார்; 19-09-1929 ஆண்டு திருவல்லை பாலகம்பரமணியம் அவர்களை வாழ்க்கைத் துணைவராக ஏற்றார். தமிழுணர்வால் சலசாட்சி என்னும் வடமொழிப் பெயரைத் 'தாமரைக்கண்ணி' என மாற்றிக் கொண்டாள்.¹²

13-11-1938 ஆண்டு சென்னை ஒற்றை வாடைக் கொட்டகையில் கூடிய தமிழ்நாட்டுப் பெண்டிர் மாநாட்டில் வரவேற்புக் குழு தலைவியாயிருந்து வீர உரையாற்றினார். இதனைத், 'தாமரைக் கண்ணியாரின் தனிப் பேருரை' என்று

தலைப்பிட்டு விடுதலைப் பாராட்டியது. பின்னர், வேலூர், சேலம், நிலக்கோட்டை, அரும்புக்கோட்டை, தென்காசி, திருப்பத்தூர் (மதுரை மாவட்டம்) நாகை முதலிய ஊர்களுக்குச் சென்று கட்டாய இந்தியை எதிர்த்துச் சூறாவளிச் சொற்பொழிவாற்றினார்.

செந்தமிழ்ச் செல்வி, சித்தாந்தம், பாசறை, திருவிளக்கு, நம்நாடு, உலோபோகாரி, பூந்தோட்டம், அமுதசூரிய, தமிழ்முரசு (மலையார்), திருவள்ளூர், போர்வான், மானுடி முதலிய கிதழ்களுக்கும் பல சிறப்பு மலர்களுக்கும் அரிய கதைகளும் ஆராய்ச்சிக் கட்டுரைகளும் எழுதியுள்ளார். இவர் எழுதிய, 'அழகை வெறுத்த அழகி' என்னும் கட்டுரைத் தொகுப்பு நூலுக்குத் தமிழ் வளர்ச்சிக் கழகத்தார் 1950 ஆண்டில் கோவையில் பாராட்டித் வழங்கிப் போற்றினார். 'வண்ணத் தாமரை' என்னும் நூல், இவரால் எழுதப் பெற்றது. இது ஆங்கிலப் பேராசிரியரான ஆசுகார் ஓயில்டு எழுதிய 5 சிறு கதைகள் தமிழாக்கம். அம்மையார் அவர்கள் தான் மரணம் அடையும் 30.04.1971 நாள் வரை, 'தமிழ், தமிழர் உயர்வு' என்றே எண்ணி மடிந்தார்.

முடிவுரை

தமிழ்ச் சான்றோர்களுடன் இணைந்து, மேற்குறிப்பிட்ட மகளிர் கைக்கொண்ட தனித்தமிழ் இயக்க முயற்சிகளால் அளவிறந்தமாறுதல் அரசுத் துறையிலும், பொது மக்களிடத்திலும், ஆசிரியர், மாணவர்களிடையிலும், சில கிதழ்களிடையிலும் ஓரளவு நல்ல தமிழ் காணப் பெறுகிறது. நாட்டுப்புறச் சொற்களுக்கு நல்ல தமிழ்ச் சொற்கள் வழங்கி, அறியாதவருக்கும் தனித்தமிழ்ச் சொற்களை அறியச்செய்தது. ஆங்கிலச் சொற்கள் பலவற்றிற்கு ஈடாக அருந்தமிழ்ச் சொற்கள் வழங்கப்பட்டு உயர்தமிழ்ச் சொற்களை உணரச் செய்தது. இன்றைய தமிழக அரசு சார்பில் பல நிறுவனம் மாற்றங்கள் நிகழ்ந்து வருகின்றன. தமிழ்கட்டுரை நூல்கள், பாடநூல்கள் ஆகியவற்றில் பிறமொழிக் கலப்புக் குறைந்துள்ளது. கலைச் சொல்லாக்கத் துறையில் தனித்தமிழ் இயக்கத்தின் முயற்சியால் பிறமொழிக் கலைச்சொற்கள் நீக்கப் பெற்றுத் தனித்தமிழகக் கலைச்சொற்கள் பெரிதும் பயன்படுத்தப்படுகின்றன. ஆனால் இவைபோதா, அண்மைக் காலங்களில் ஆங்கில மொழிக்கலப்பு மிகுதியாகியுள்ளது. தமிழ் இலக்கணத்துக்கும் பண்புக்கும் ஒவ்வாத அயல்மொழிச் சொற்கள் தமிழில் கலந்து விட்டன. பிறமொழிச்சார்பு வலு தந்துள்ளது. நம் தமிழ்மொழி நன்றாக வளர்ச்சியடைய வேண்டுமாயின், நம் தமிழ்ப் பெண்கள் தான் அதற்கு வழிகாட்டிகளாய் இருத்தல் வேண்டும். மொழிக்குத் தாய்மொழி என்றும், நாட்டிற்குத் தாய்நாடு என்றும், கல்விக்குக் கலைமகள் என்றும், செல்வத்திற்கு திருமகள் என்றும் பெண்பாற் பெயர்களே வழங்கப்படுகின்றன; தமிழ்ப் பெண்மணிகள் மொழிப்பற்றும் நாட்டுப்பற்றும் உடையவர்களாகத் திகழ்தல் வேண்டும் என்று நீலாம்பிகை அம்மையாரின் கூற்றை இங்கு நினைவு கூர்வது பொருந்தும். எனவே ஒவ்வொரு தமிழ்ப் பெண்மணியும் தமிழ்மொழியின் தனி ஆற்றலில் நம்பிக்கை வைத்து, செந்தமிழின் பெருமையை சிகரத்தில் ஏற்ற செயல்படுவோம்.

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மன்னார்குடி நகர காட்டுநாயக்கர்கள் - ஓர் ஆய்வு

ந. ரமேஷ்குமார்*

காட்டுநாயக்க மக்கள் ஆந்திர மாநிலத்திலுள்ள 'எருகாலஸ்' என்ற பழங்குடி இன மக்களைப் போன்று ஆந்திராவின் காடுகளை உறைவிடமாகக் கொண்டு வாழ்ந்து வந்துள்ளனர். இம்மக்கள் எந்தக்கால கட்டத்தில் தமிழகத்திற்குள் வந்தார்கள் என்பது திட்டவாட்டமாகத் தெரியவில்லை. அயிலும் இவர்களின் பூர்விக நிலைகளை ஆராயும்போது இவர்கள் முதலில் நீலகிரியில் தான் வந்து தங்கியுள்ளனர் என்று அறியப்படுகின்றது.¹ நீலகிரி மாவட்டத்தில் உள்ள ஷடலூர் வட்டத்தில் காட்டுநாயக்கன் பழங்குடி மக்கள் வாழ்ந்து வருகின்றனர். 1971 ஆம் ஆண்டு மக்கள் தொகை கணக்கெடுப்பின் படி தமிழகத்தில் 5042 காட்டு நாயக்க பழங்குடியினர் உள்ளனர் எனத் தெரிகிறது.² நீலகிரியில் வாழ்ந்து வந்த மற்ற பழங்குடியினர் மக்களிடம் அடிக்கடி தகராறுகள் ஏற்பட்ட காரணத்தால் காட்டுநாயக்கன் மக்கள் நீலக்கிரியை விட்டு வெளியேற வேண்டிய நிலைமக்கு உள்ளாயிருக்க வேண்டும். திருச்சி, தஞ்சை போன்ற பகுதிகளில் குடியேறிய காட்டுநாயக்க மக்கள் பின்னாளில் ஒரு குழுவாக மன்னார்குடியை அடுத்துள்ள திருமங்கோட்டை மற்றும் அதன் சுற்று வட்டார கிராமப் பகுதிகளில் ஒரு சில குடும்பங்கள் இன்றும் வாழ்ந்து வருகின்றனர். ஆனால் பெருவாரியாக மன்னார்குடி நகரத்தில் ஒதுக்குறமாக தனி அடையாளத்துடன் இன்றும் வாழ்ந்து வருகின்றனர். மன்னார்குடி நகரத்தில் மதுக்கூர் சாலையில் பதினைந்து காட்டுநாயக்கன் குடும்பங்கள் உள்ளன. தெப்பகுளத்தில் வடக்கரையில் முப்பது குடும்பங்கள்

வாழ்ந்து வருகின்றனர். மன்னார்குடி நகர கிழக்குப் பகுதியில் உள்ள கீழ்ப்பாலத்தில் வடக்கரையில் (பிராமினி நதிக்கரையோரம்) இருபத்தியைந்து குடும்பங்கள் உள்ளன. வ.உ.சி சாலையில் கீழ்புறத்தில் காட்டுநாயக்கர்கள் மற்றும் அருந்ததியர்கள் சேர்ந்து வாழ்ந்து வருகின்றனர். இவர்களில் காட்டுநாயக்கர்கள் மட்டும் குறைவாக அதாவது 20 குடும்பங்கள் உள்ளன. மன்னார்குடி நகரில் மொத்தம் மூன்று இடங்களில் மட்டும் தான் இவர்கள் வசித்து வருகின்றனர்.³ மன்னார்குடி நகரிலும் மற்றும் அதனைச் சுற்றியுள்ள பகுதிகளில் இம்மக்கள் துப்புரவுத் தொழிலை வழக்கமாக கொண்டு வாழ்ந்து வருகின்றனர். அதனால் தான் தலித் இனங்களில் இதர சமூகங்கள் இந்த இன மக்களை சற்றுத் தள்ளியே வைத்துள்ளனர். இவர்களோடு மற்ற தலித் இன மக்கள் திருமண உறவோ, இதர நிகழ்வாக இருந்தாலும் கலந்துகொள்வது இல்லை. சாதி இந்துக்கள் வீட்டின் முன்புறம் நின்று இட்ட வேலைகளை செய்துவிட்டு, ஸலியை பெற்றுக் கொண்டு வந்து விடுவார்கள்.⁴ பெரும்பாலான காட்டுநாயக்கர்கள் தந்தை வழியே பின்பற்றி துப்புரவு தொழிலை நெடுங்காலமாக செய்து வருகின்றனர் என்பதை நேர்காணலின்போது பார்க்க முடிகிறது. மன்னார்குடி நகராட்சி வழங்குகிற ஆடைகளில் தான் இவர்கள் பசல் முழுவதும் காணப்படுவார்கள். ஆண்கள் காக்கி நிறத்திலான அரைகால் சட்டை, காக்கி மேல் சட்டை அணிந்து கொள்வார்கள், பெண்கள் பச்சை நிறத்திலோ அல்லது ஊதா நிறத்திலோ சேலையை உடுத்திக் கொள்வார்கள். நகராட்சியில்

* உதவிப்பேராசிரியர், முதுகலை வரலாற்றுத் துறை, அரசீனர் கலைக்கல்லூரி (தன்னாட்சி) கும்பகோணம்.

வேலைவாய்ப்பு பெற்ற இம்மக்கள் (இத்தொழிலுக்கு மட்டும்) இவ் ஆடைகளோடு வாழ்க்கை முடிந்து விடுகிறது என்றே கருதலாம். மாலையில் வேலை முடிந்தவுடன் ஆண்கள், பெண்கள் இவர்கள் அனைவரும் மதுக்கடைக்கு சென்று மது அருந்துவதை வழக்கமாக கொண்டுள்ளனர். மன்னார்குடி நகரத்தில் தோட்டிமார், அருந்ததியார், காட்டுநாயக்கர் ஒரே மாதிரியான உணவைத்தான் உட்கொள்கின்றனர். பெரும்பாலும் இவர்கள் திருமண மண்டபங்களில் மீதம் உள்ள உணவினை வாங்கி கொண்டு அதற்கு பதிலாக அந்த திருமண மண்டபங்களை சுத்தம் செய்கின்றனர்.

வொருளாதார வாய்ப்புகள்

மன்னை நகர காட்டுநாயக்க மக்களின் பிரதான தொழிலான துப்புரவோடு ஏனைய தொழிலான வேட்டையாடுதலும் இவர்களுடைய முக்கிய தொழிலாகும். அவர்களின் செல்வப்பிராணியான நாய்களை கொண்டு காட்டு வேட்டைக்கு சென்று நரி, காட்டு பூனை, வெள்ளைஎலி, பெருச்சாளி, பன்றி, முயல் போன்ற பிராணிகளை வேட்டையாடுவதுடன் ஆலமரப்பாலினைக் கொண்டு காய்ச்சப்பட்ட பசையினைக் கொண்டு காக்கை பருந்து, குருவிகள் ஆகிய பறவைகளையும் வேட்டையாடுகின்றனர்.⁵

காட்டுநாயக்க மக்கள் ஈச்சம்பாய் பின்னதுல், கூடை முடைதல், முறம் செய்தல், போன்ற கைத்தொழில்களையும் செய்து வருகின்றனர். இவைகள் துப்புரவைக் காட்டிலும் மேலானவையாக இருப்பதை கள ஆய்வின் போது உணரமுடிகிறது. இத்தொழில் மூலம் அவர்கள் வீட்டுக்கு

தேவையான அடிப்படை தேவைகளை பூர்த்திசெய்து கொள்கின்றனர்.⁶ குடுகுடுப்பை தொழிலும் இவர்கள் செய்து வருகின்றனர். 'பாம்புக்கு பல்லுல விஷம் நாயக்கருக்கு செல்லுல விஷம்' 'தோட்டியான் சொல்லு கடுகாடு வரைக்கும்' போன்ற பழமொழிகள் இவர்கள் வாக்கு சொல்லுதல் குறித்து மக்கள் கொண்டுள்ள நம்பிக்கையாகும். நடுசாமத்தில் இவர்கள் கூறும் வாக்கு பலிக்கும் என்று மக்கள் நம்புகின்றனர்.⁷ இம்மக்கள் தெலுங்கு கலாச்சாரத்திலிருந்து வந்ததினால் அவர்கள் தெய்வங்கள் தெலுங்கு கலாச்சாரத்தோடு ஒத்துப்போவதாக உள்ளன. காட்டுநாயக்க மக்களின் குலதெய்வங்கள் சக்கம்மா, பொம்மக்கா, மல்லம்மா ஆகும். காவல் தெய்வங்களாக காளியம்மன், மாரியம்மனை வழிபடுகின்றனர். மன்னார்குடி நகர வ.உ.சி. சாலையில் உள்ள காட்டு நாயக்கன் அம்மனுக்கு கோவில் குலப்பெருமை அக்குலப்பெண்கள் கையில் தான் உள்ளது. இக்காட்டு நாயக்கர்கள் என்றும் தனக்கென்று ஓர் தனிப்பொவிஷ்டன் இருப்பதற்கு காரணம் கூட்டுக் குடும்பங்களே ஆகும். மாமியார், மருமகள் என்ற எந்த ஒரு பாசுபாடும் இல்லாமல் ஒருமித்த கருத்துடன் வாழ்கின்றனர்.⁸ மன்னார்குடி கீழ்பாலம், வ.உ.சி. நகர், மதுக்கூர் சாலையில் உள்ள காட்டுநாயக்க பெண்கள் ஒன்று சேர்ந்து மகளிர் சுய உதவிக்குழு என்ற அமைப்பை ஏற்படுத்தி செயல்பட்டு வருகிறார்கள். இதன் மூலம் அப்பெண்களுக்கு படிப்பத்தொகை, சுயதொழில் செய்வதற்கு கடன் உதவிகள் வழங்கப்படுகிறது.⁹ இவை இச்சமூக மக்களின் மாற்றத்திற்கான முயற்சிகளின் படிக்குகள் என்று சொல்லலாம்.

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முப்படிமான தமிழ் சமூகத்தின் மீதான கருத்தாடல்கள் 1815-1915

K.மோகன்ராம்*

ஆரியத்திற்கு எதிராக திராவிடத்தை கட்டமைத்த முதல் அறிஞர் ஆங்கிலேய அரசு அதிகாரியான F.W.எல்லீஸ் என்பதை அனைவரும் அறிவர். பிராமணர்களின் தந்திரோபாயங்களை அனுபவத்திலும் கல்வியிலும் அறிந்து தான் எழுதிய இந்து சட்டங்களின் மூலம் (Sources of Hindu Law) என்ற நூலில் பிராமணரல்லாத ஒருவரால் மொழியாக்கம் செய்யப்பட்ட

மிதாக்கஷாராவை அறிமுகம் செய்து (1827) அதில் தன் பிராமண வெறுப்பை முதன் முதலில் பதிவு செய்தவர் எல்லீஸ் என்பது பலர் அறியாதது. தர்மசாஸ்திர விதிகளை தமிழர் என்றும் முழுமையாக உள்வாங்கிக் கொள்ளவில்லை என்பதும் எல்லீஸின் கண்டுபிடிப்பே.¹

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எல்லீஸின் காலத்தில் தர்மசாஸ்திரத்தை அறிந்த பிராமணர்களோ, வடமொழி அறிந்த சென்னை உயர்நீதிமன்ற நீதிபதிகளோ மிக அரிதாகவே சென்னையில் இருந்தனர். ஏன்? சென்னை மாகாணம் முழுவதும் அகப்படும் வடமொழிச் சட்ட நூல்கள், வங்காளத்தின் ஒரு சிறு கிராமமான நாடியாவில் கிடைப்பதற்கு ஈடாகாது என்றும் டெர்ரட் குறிப்பிடுகிறார். கிடைத்தவற்றைக் கொண்டுதான் எல்லீஸ் தன் முடிவுகளை முன் வைத்திருப்பார் என்று தெரிகிறது.

மொழி ரீதியாக திராவிடக் கருத்தியலுக்கு எல்லீஸின் வாரிசாக ராபர்ட் கால்டுவெல் தோன்றியதைப் போல, சமுதாயப் பழக்க, வழக்கங்கள் மற்றும் சட்டம் தொடர்பாக திராவிடக் கருத்தியலுக்கு எல்லீஸின் வாரிசாக வந்தவர் தான் J.F. நெல்சன். திராவிடக் கருத்தியலுக்கு நெல்சனின் பங்களிப்பு பலரும் அறியாதது.

1838ல் லண்டனில் பிறந்த நெல்சன் அங்கேயே இந்தியக் குடியுரிமைப் பணியில் (ISC) தேர்ந்து சென்னைக்கு வரும் பொழுது நீதித்துறையில் பணியாற்ற வேண்டுமென்ற பேரவாவில் தான் வந்தார். அதன்படி நீதித்துறையின் தொடக்க நிலையிலும் சேர்ந்தார். சென்னை உயர் நீதிமன்ற நீதிபதியாக வேண்டுமென்றால் சட்டம் தொடர்பான ஆய்வுகள் செய்து நூல்கள் பிரசுரிக் வேண்டுமென்று கட்டாயம். இப்படித்தான் அடமானத்தை (Mortgage) ஆய்வு செய்து உயர்ந்தார் நீதிபதி இன்ஸ்.

நெல்சன் 1865-67 காலப்பகுதியில் மதுரை மாவட்ட சிறு வழக்கு நீதிபதியாக நியமிக்கப்பட்டார். (Judge of Small causes court) இந்த மூன்றாண்டுகள் நெல்சனின் வாழ்க்கையில் மிகவும் அரிதானவை. இவரது திறமையையும் இலட்சியத்தையும் அறிந்த அரசு மதுரை மாவட்டத்தைப் பற்றிய பனுவல் ஒன்றை எழுதும் படி பணிந்தார். இந்த வாய்ப்பு நெல்சனின் வாழ்க்கையில் ஒரு திருப்பு முனை. இப்பனுவல் தொடர்பான கடுமையான உழைப்பு நெல்சனை ஒரு வரலாறு மற்றும் சமூகவியல் அறிஞனாக மாற்றியது. நூல் எழுதி முடித்ததும் கும்பகோணம் மாவட்டத்தில் அதே பணியில் அமர்ந்தார். அங்கு தன் இரண்டாவது ஆய்வு நூலான குற்றவியல் நடைமுறை விதிகள் பற்றிய கருத்துக்கள் (1869) பிரசுரம் செய்தார். இந்த அறிய நூல் அரசால் அங்கீகரிக்கப்பட்டு, கட்டப்பா மாவட்டத்தின் தலைமை நீதிபதியாக அவர் நியமனம் பெற்றார். சென்னை உயர்நீதி மன்றத்தை இலக்காக வைத்து அடிமெடுத்து வைத்தார். நெல்சனின் தஞ்சை வாழ்வில் நண்பரான நீதித்துறையில் பணியாற்றி வந்த A.C. பர்னெஸ் தான் இதற்கான அறிவுரையைக் கூறினார் என்று நம்பப்படுகிறது.

A.C. பர்னெஸ் ஒரு பன்மொழி வித்தகர். இந்தியக் குடிமைப் பணியில் பதவி உயர்வு பெற வேண்டுமென்றால் அதற்கு கீழையியலில் தேர்ச்சியிருக்க வேண்டுமென்று நம்பிய பர்னெஸ் பல்வேறு தளங்களில் இயங்கினார். தொல்லியல்

தொடங்கி சட்டவியல் வரை பழுத்த அனுபவம் பெற்றார். H.T. கோல்புருக் (1765-1837), C.P. பிரவுன் (1798-1884), F.W. எல்லீஸ் போன்ற மேதைகள் எல்லாம் பர்னெஸ்யை விட ஒரு மாற்று குறைந்தவர்கள் தாம். இந்திய மண்ணைப் பற்றியும், இலக்கியங்களைப் பற்றியும் அக்காலத்தில் வாழ்ந்த அனேக ஆங்கிலேயர்களில் பர்னெஸ் மட்டும் தனித்து நிற்கிறார். A.C. பர்னெஸின் தூண்டுதலால் உந்தப்பட்ட நெல்சன் எழுதிய கட்டுரை தான் சென்னை உயர்நீதிமன்றம் அமுல்படுத்தும் இந்து சட்டைப் பற்றிய ஒரு பார்வை (A View of the Hindu Law as administered by the High Court of Judicature at Madras 1877).²

இந்திய அறிவு ஜீவிகளிடம் பல ஆண்டுகளாக குடிசொண்டிருந்த நம்பிக்கையை நெல்சனின் கட்டுரை கேள்விக்குள்ளாக்கியது. இந்தியா முழுவதும் அமுலில் இருக்கும் இந்துச் சட்டம் 1800-1855 காலக் கட்டத்தில் ஒரு பொய்யின் அடிப்படையில் உருவானது என்று நெல்சன் நம்பினார். அந்தப் பொய் யாது? நெல்சனின் அமில வார்த்தைகளில், இந்துச் சட்டம் என்பது சரியான வடமொழிப் பயிற்சி இல்லாத சிதைந்த வடமொழி மூலங்களில் நம்பிக்கை வைத்த, அறை குறைப் பண்டிதர்களால் கட்டமைக்கப்பட்டது என்பது தான்.

Hindu law was an aggregate of discrepant and inconsistent guesses, made by unsympathetic person wholly ignorant of Sanscrit, at the meaning of generally imperfect and sometimes questionable translation of mutilated Sanscrit texts, themselves of doubtful authenticity taken at random from purely speculative and religious treatises on what ought to be the rules of conduct for an ideal Aryan Community.³

ஆரிய சமுதாயத்திற்கென்றே உருவாக்கப்பட்டு, பாரத நாட்டின் பல்வேறு குடிகளின் மேல் சுமத்தப்பட்ட இந்துச் சட்டம் வில்லியம் ஜோன்ஸ், ஹால்ஹெட், கோல்புருக், ஜேம்ஸ் பிரின்செப் போன்ற கீழையியலாளர்களின் திட்டமிட்ட சதி என்று நெல்சன் சொல்லாமல் சொல்கிறார்.

ஒவ்வொரு இனக்குழுவிலும் நூற்றுக்கணக்கான ஆண்டுகளின் வாழ்முறை அனுபவத்தால் நடத்தை விதிகள் மாறுபடுகின்றன. திருமணம், விவாகாரத்து, உடன் கட்டை, மறுமணம், பலதாரமணம், விதவை மணம், சுவீகாரம், பாகப்பிரிவினை, தாயாதி உரிமைகள், பங்களிச்சண்டை, குற்றம், தண்டனை மற்றும் பழிக்குப்பழி ஆகியவை மாறுபடுகின்றன. இத்தகைய பன்முகச் சமுதாயத்தின் மீது ஒன்றைச் சமூக நடத்தை விதிகளை பொதுச்சட்டம் என்ற பெயரில் திணித்தால், ஒவ்வொரு சமுதாயத்தின் உறவுகள் பிளவுப்படும். உணர்வுகள் காயப்படும். அத்துடன் பந்தங்கள் விலகும்; சீமான்கள் இரந்துண்பார். ஒரு நிச்சயமற்ற தன்மை எங்கும் வியாபிக்கும்.

முப்பது கோடி இந்தியர்களின் வாழ்வை, செல்லித்த சில நூறு வடமொழிச் சுவடிகள் தான் தீர்மானிக்க வேண்டுமா? சென்னை உயர் நீதிமன்றங்கள் அமல் படுத்தும் இந்துச் சட்டங்களைப் பற்றிய நெல்சனின் பார்வை என்ற அந்த அரிய கட்டுரை சென்னை நீதிமன்றத்தை அசைத்துப் பார்த்தது. நீதிபதிகளின் தூக்கத்தைக் கெடுத்தது. வழக்கறிஞர்கள் வழக்கத்திற்குக்கிடமாக கறிகத் தொடங்கினார்கள். நெல்சனும் மணிக்கணக்காக படித்தார்.

இந்நூலின் கீர்த்தி பல நாடுகளிலும் பாயியது. பெரும் பாராட்டைப் பெற்றது. ஆனால் நெல்சன் எதிர்பார்த்த உயர்நீதிமன்ற பதவி கிடைக்கவில்லை. மாறாக தென் ஆற்காடு, செங்கல்பட்டு, மாவட்ட நீதிபதியாக நியமனம் பெற்றார். ஆங்கிலுந்து மேலும் மேலும் எழுதி தன் ஆதங்கத்தைத் தணித்துக் கொண்டார். அவருடைய நான்கு நூல்களில் மூன்று சென்னை மாகாணத்தியை சுற்றியே வந்தன.

1. Prosoectus of the Scentific Study of the Hindu Law (1880)
2. Hindu Law in Madras in 1714 (1880)
3. Hindu Law at Madras(1881)
4. Indian Usages and Judge made Law in Madras(1881)

கடைசி நூல் அவரது பணி ஓய்வு காலத்தில் எழுதப்பட்டது.⁴

சென்னை உயர்நீதி மன்றத்தின் செயல்பாடுகளால் பாதிக்கப்பட்ட அம்மாகாண மக்களைப் பற்றி நெல்சன் என்ன நினைத்தார்? சங்கர ஜாதிகள் நிரம்பிய, உயரிய அந்தஸ்து கோரும் ஜாதிகள் நிரம்பிய அம்மாநிலத்தில் உயர் சாதியைத் தேட முனைவது நடுப்பகலில் கையில் லாந்தருடன் அலைவதற்குச் சமம் என்றார். "If we want to find high caste in the Madras Province, we must go about with a lantern at noon to do it?"

அடிக்குறிப்புகள்

1. J.D.M. Derrett, J.H. Nelson, Forgotten Administrator, Historian of India, C.H. Philips, (ed.), *Historians of India, Pakistan and Ceylon*. (Oxford, 1961), p.363, Fn.30.
2. *Ibid.*, pp.357-358.
3. *Ibid.*, p.68.

சமூக விஷயங்களில் இவ்வளவு துல்லிய கருத்துக்களை உதிர்த்த நெல்சன் பிராமண, பிரமாணரல்லாதோர் பற்றி கூர்ந்து கவனித்தார். அலசினார், வேற்றுமைகளின் ஆழத்தை அளந்தும் பார்த்தார்.

"He observed and defined; and attempted to explain the gulf which then lay between the Brahmians and Non-Brahmins in Madras. The gulf was one of the chief props to his theory regarding Hindu Law."⁵

வடமொழி மூலங்களை அடிப்படையாகக் கொண்டு இந்திய அரசு உருவாக்கிய இந்துச் சட்டத்தை சென்னை உயர் நீதிமன்றம் தென்னிந்தியாவில் அமல்படுத்துவது ஏற்புடையதன்று. பிரிட்டிஷார் வருகைக்கு முன் சுதேசி அரசுகளால் மதிக்கப்பட்டிருந்த மரபு ரீதியான குடும்ப பழக்க வழக்கங்களை நாங்களும் மதிப்போம் என்று பிரிட்டிஷர் இந்திய அரசு பலமுறை வாக்களித்திருந்தது. அந்த வாக்குறுதியை சென்னை உயர்நீதி மன்றம் மீறிவிட்டது. அதன் நீதிபதிகள் தம் போக்கிற்கு இந்து சட்டத்தை தவறாக அமல்படுத்துகின்றனர். பணி நிமித்தமாக மாகாணம் முழுவதும் சுற்றியலைந்ததில் நான் எதிர்கொண்ட இம்மக்கள் தர்ம சாஸ்திரத்திற்கு பொருந்துபவர்கள் அல்ல. அவர்களின் மரபான பழக்க வழக்கங்களை சாட்சியாக ஏற்க மறுக்கும் உயர்நீதிமன்றத்தை நான் கண்டிக்கிறேன்.⁶

மூன்றடுக்கு தமிழ் சமுதாயத்தின் கூத்திர மற்றும் தலித் மக்களின் மரபுகளை பாதுகாக்க வேண்டும் என்று தன் இருபத்தியைந்து கால பணிக்காலத்தில் நெல்சன் அரும்பாடு பட்டார். பேராசிரியர் டெர்ரட் நெல்சனைப் பற்றி எழுதியிருக்கா விட்டால் அவரைப் பற்றிய நினைப்பு நமக்கு வந்திருக்காது 1961ல் டெர்ரெட் நினைவு கூர்ந்த பின்னரும் கடந்த 50 ஆண்டு காலமாக நாம் என்ன செய்தோம்? அரசியல் அமைப்பு மற்ற நீதிமன்றங்களின் மேல் பெரியார் தொடுத்த போர்களை நெல்சனின் தொடர்ச்சியாக விவாதிக்கக்கூடாது?

4. *Ibid.*, p.360.
5. *Ibid.*, p.363.
6. *Ibid.*, p.365.
7. கவிதாசுரன், தமிழ்ச் சமூகமும் தலித் கருத்தாடல்களும், கவிதாசுரன், சென்னை, 2009, passim.

கிடைக்காலக் கொங்கு நாட்டில் பெண்கள்

கிரா. ஜெகதீசன்*

கொங்கு நாடு என்பது இன்றைய கோயம்புத்தூர், திருப்பூர், ஈரோடு, நாமக்கல் மாவட்டப் பகுதிகளையும், சேலம் மாவட்டத்தில் ஆத்தூர் வட்டம் வரையும், கரூர் மாவட்டத்தில் கரூர், குளித்தலை வட்டங்களும், திண்டுக்கல் மாவட்டத்தில் பழனி மற்றும் ஒட்டன்சத்திரம் வட்டங்களும் அடங்கிய பகுதியாகும்.

இது தமிழகத்தில் பண்டைக் காலந்தொட்டு தனி நாடாக விளங்கினாலும் அரசியலில் சேரர், அரட்டர், சுங்கர், சோழர், பாண்டியர், போசளர் முதலிய பல அரசு பரம்பரைகளின் ஆட்சிக்குக் கீழ் ஒரு கிடைத்தாக்கு பெற்றதன்மைகளைப் பெற்று விளங்கி வந்துள்ளது குறிப்பிடத்தக்கதாகும். இதன் முழுவரலாரும், இன்னும் முழுமையாக ஆய்வு செய்யப்படவில்லை. தற்போதுதான் அந்த முயற்சிகள் மேற்கொள்ளப்பட்டு வருகின்றன.

கிடைக்காலத்தில் கொங்கு சமூகத்தில் பெண்கள் எல்லா உரிமைகளையும் பெற்றுப் போற்றப்பட்டுள்ளனர். இவர்கள் முழுச் சொத்துரிமை பெற்றுத் திகழ்ந்துள்ளதைக் கல்வெட்டுக்கள் காட்டுகின்றன. கோயில்களில் வழிபாடுகள் செய்ய விளக்கெரிப்பதற்கும், அன்னதானம் வழங்குவதற்கு பணமாகவும், நிலமாகவும் கொடைகள் கொடுத்துள்ளனர். கோயில்களில் கட்டடங்களும், இறைவனின் படிமங்களும் செய்து வைத்துள்ளனர் நடுவச்சேரி, சேவூர், அன்னூர் கோயில்பாளையம், சங்கரராமநல்லூர், வெள்ளலூர், அகிலாண்டபுரம், மடவிளாகம், ஆணைமலை, கொடுவாய், பெருமாநல்லூர், ஆலத்தூர், கடத்தூர், சோழமாதேவி, அவிநாசி, முத்தூர், பட்டனூர், கிரனூர், திருமுருகன் பூண்டி, பேரூர், போளூவாம்பட்டி, பட்டாலி, விஜயமங்கலம் முதலிய ஊர்களில் உள்ள கோயில்களுக்குக் கொடை தந்ததை அவ்வூர்க் கல்வெட்டுக்கள் குறிப்பிடுகின்றன.¹

பேளூர் தான்தோன்றிகளார் கோயிலில் எழிமணியையும், விநாயகர் திருமேனியையும் பிரமக்கண்ணன் என்பவனும், அவன் மனைவி கமலாதேவியும் செய்து வைத்துள்ளதை இங்குள்ள கல்வெட்டு ஒன்று குறிப்பிடுகின்றது.² ஆண்களுக்கு நிகராகப் பெண்கள் மதிக்கப்பட்டனர் என்பதற்குச் சான்றாக கொடை கொடுத்த இவ்விருவரின் உருவமும் செதுக்கப்பட்டுள்ளது குறிப்பிடத்தக்கதாகும். தமிழகத்தில் உமையொரு பாகனுக்குத் தனிக்கோயில் அமைந்துள்ளது கொங்கு நாட்டின் திருச்செங்கோட்டில் என்பது நோக்கத்தக்கதாகும்.

கிராசிபுரம் வட்டத்தைச் சேர்ந்த செளதாபுரம் சேலூர் ஏரியிலுள்ள கி.பி. 12ஆம் நூற்றாண்டு கல்வெட்டு ஒன்றும்,

பெரிய புலியூர், சேவூர் முதலிய ஊர்களில் உள்ள சதிக்கற்களும் கொங்கு நாட்டில் சதி நடைபெற்றுள்ளதை எடுத்துக் காட்டுகின்றன.³

கொங்கு நாட்டில் பெரும்பாலும் எல்லாச் சமூக மக்களும் வழிபடும் வீரமாத்தி கோயில்கள் அனைத்தும் இச்சதி வழக்கத்தால் ஏற்பட்ட தெய்வங்களே.

தேவரடியார்

கோயில்களில் நாட்டியக் கலையை வளர்ப்பதற்காக நியமிக்கப்பட்ட மகளிர் தேவரடியார் எனப்பட்டனர். கொங்கு நாட்டில் பெரும்பாலும் எல்லாப் பெருந்தெய்வக் கோயில்களிலும் நடனச் சிற்பங்கள் வடிக்கப்பட்டுள்ளதால் இவர்கள் இங்கு சிறப்புற்று இருந்துள்ளனர் எனக் கருதலாம். இவர்கள் கிடைக்காலத்தில் இங்கு மிகவும் மதிக்கப்பட்டு வந்துள்ளனர். பிராமணர்களுக்கு இணையான உரிமைகள் இவர்களுக்குக் கொடுக்கப்பட்டிருந்ததை கரூர், அவிநாசி, திருமுருகன் பூண்டி முதலிய ஊர்களில் உள்ள கல்வெட்டுக்கள் காட்டுகின்றன.⁴

இதில் திருமுருகன் பூண்டியில் கோயில் கருவறைக்குள்ளேயே வர உரிமை கொடுக்கப்பட்டிருந்தது குறிப்பிடத்தக்கதாகும். இவர்களுக்கு வரிச்சலுகைகளும் அளிக்கப்பட்டிருந்ததைக் கொழும்பு கல்வெட்டும், சொத்துரிமைகள் பெற்றிருந்ததை கிராசிபுரம் கல்வெட்டும் எடுத்துக்காட்டுகின்றன.⁵ இவர்கள் தொண்டுகள் பல செய்துள்ளனர். திருச்செங்கோட்டில் அனாதைப் பெண் ஒருத்தியை வளர்த்ததைப் பற்றி ஆறைநாட்டுப் பட்டயம் எடுத்துக்காட்டுகின்றது.

போரின்போது சிறைபிடித்து வந்த பன்னாட்டு மகளிர்களை அடிமைகளாக கொள்ளாமல், அரசு மரபினர் இருக்கும் பகுதிகளிலே தனிக் குடியிருப்புகளை அமைத்து வாழவைத்தனர். இவ்வாறு அமைந்த பகுதி வேளம் எனக் குறிப்பிடப்படுகின்றது. கொங்கு நாட்டில் இந்த வேளங்கள் இருந்துள்ளதை கடத்தூர் கல்வெட்டு குறிப்பிடுகின்றது. இதில் வாழ்ந்த உடையாள்தேவி என்பவரும், செங்கண்மால் லொக்கி என்பவரும் இங்குள்ள கோயிலுக்குக் கொடை கொடுத்துள்ளதைக் கல்வெட்டுக்கள் குறிப்பிடுகின்றன.⁶

இதே போன்று கடத்தூருக்கு அருகில் உள்ள சோழமாதேவிக் கல்வெட்டுக்கள் வெள்ளாட்டி என்ற பெண்கள் பற்றிக் குறிப்பிடுகின்றன. இவர்கள் போரின்போது அடிமையாக்கப்பட்ட உயர்குலப் பெண்கள் எனக் கருதப்படுகின்றது. இவர்களில் இருவர் சோழமாதேவி கோயிலுக்கு கொடை கொடுத்துள்ளனர்.⁷

* வாணவாயர் ஃபவுண்டேஷன்

ஆடை, ஆபரணங்கள்

கொங்கு நாடு பண்டைக் காலந்தொட்டு பருத்தி ஆடைக்குப் பெயர் பெற்றது. இதற்கு இப்பகுதியில் அகழாய்வில் கிடைத்த தகவல்கள் மற்றும் பருத்தி நூல் துணியையுமே சான்றாகக் கொள்ளலாம்.⁸

மேலும் இடைக்காலக் கல்வெட்டுக்களில் துறியிறை என்ற நூல் நூற்பதற்கான வரி வசூல் செய்யப்பட்டது பற்றிய குறிப்புகள் கிடைப்பதும் குறிப்பிடத்தக்கதாகும்.⁹ இதுதவிர உயர் குலத்தினர் பட்டாடைகளையும் உடுத்தியுள்ளனர். குறிப்பாகப் பட்டாடை என்பது பெண்களுக்கே உரிய ஆடையாகும். இந்தப் பட்டுத்துணி வியாபாரிகளான சாலியர் பற்றிக் குறிப்புக்கள் பல இங்கு காணப்படுகின்றன.¹⁰ உயர் குலத்துப் பெண்கள் மேலாடையாக மார்பு கச்சையும், இடுப்புக்குக் கீழே முழு ஆடையும் அணிந்துள்ளனர். இதற்கு இப்பகுதியில் செதுக்கப்பட்டுள்ள சிற்பங்களே சிறந்த சான்றுகளாகும்.

அணிகலன்களைப் பொருத்தமட்டில் மணிகள் தயாரிப்பில் கொங்குநாடு பண்டைக் காலம் முதல் உலகப் புகழ்பெற்றதாகும். கொடுமணல் மற்றும் பொருத்தல் அகழாய்வுகள் இதற்கு சான்றுகளாக அமைகின்றன.¹¹ கொங்கு நாடு கலிம் வளம் பெற்றிருந்ததை ஆதரித்த சோழன் கொங்கு நாட்டிலிருந்து தங்கத்தை எடுத்துச் சென்று சிதம்பரத்தில் பொன் வேய்ந்ததை இலக்கியங்களும், பொன் வெட்டி எடுக்கப்பட்டிருந்த திருமுருகன் பூண்டிக் கல்வெட்டும் குறிப்பிடுகின்றன. புகளூர்க் கல்வெட்டு கருர் தங்க வியாபாரி பற்றிக் குறிப்பிடுவதும் இங்கு நோக்கத்தக்கதாகும். அத்துடன் கருர், வெள்ளலூர் முதலிய இடங்களில் தங்கம் மற்றும் மணிகளால் செய்யப்பட்டு மிகவும் நேர்த்தியான அணிகலன்கள் கிடைத்திருப்பதும்,¹² இதற்கு சிறந்த எடுத்துக்காட்டாகும். கீழ்த்தட்டு மக்கள் கடுமண்

அணிகலன்களையும் அணிந்துள்ளனர். போளூவாம்பாட்டி அகழாய்வுச் சான்றுகளை இதற்கான சான்றுகளாகக் கொள்ளலாம்.¹³ இவை பெரும்பகுதி பெண்களின் காதணிகளும், கழுத்தணிகளும் ஆகும். சிற்பங்களில் அக்காலப் பெண்களின் அணிகலன்கள் பற்றி அறிய முடிகின்றது.

பெண் தெய்வ வழியாடு

கொங்கு நாட்டில் பண்டைய காலந்தொட்டு பெண் தெய்வ வழியாடு சிறப்புப் பெற்று வருவதை கொல்லிப் பாவை மற்றும் மறையூரில் கொற்றவையாகக் கருதப்படும் குகை ஓவியமும் காட்டுகின்றன. சங்க காலச் சேரர்களின் குலதெய்வமான அயிரை பழனிக்கு அருகில் உள்ள அயிரைமலையில் உள்ளது. இடைக்காலத்திலும் இங்கு பெண்தெய்வ வழியாடு முக்கியத்துவம் பெற்றுத் திகழ்ந்துள்ளது. கோயில் பாலையத்தில் உள்ள கவைகாளியம்மன், திருமுருகன் பூண்டி, சர்க்கார் பெரியபாளையம் முதலிய இடங்களில் காணப்படும் கி.பி. 9-10ஆம் நூற்றாண்டைச் சேர்ந்த கொற்றவை சிற்பங்கள், விஜயமங்கலம், கொழும்பு, குமரலிங்கம், குன்னத்தூர், முருங்கத்தொழு, கொங்கூர், சேவூர் முதலிய ஊர்களில் அமைந்திருந்த பிடாரி கோயில்கள், ஈரோடு மாவட்டத்தில் உள்ள பிடாரியூர் என்ற ஊர்ப்பெயர் முதலியவை இங்கு பெண் தெய்வ வழியாடு சிறப்பு பெற்றிருந்ததைக் காட்டுகின்றன.¹⁴ தற்போதும் அம்மன் கோயில்கள் இல்லாத ஊரே கொங்கு நாட்டில் இல்லை என்று கூறலாம்.

இவ்வாறு இடைக்காலம் கொங்கு நாட்டில் பெண்கள் சமூகத்தில் பல உரிமைகளைப் பெற்றும், மதிக்கப் படும், கலாச்சாரப் பண்பாட்டில் போற்றப்படும் வந்துள்ளதுடன் வழிபாட்டிலும் பெண்தெய்வங்கள் மிகவும் சிறப்பாக வழிபடப்பட்டு வந்துள்ளதை இங்கு கிடைத்துள்ள கல்வெட்டுக்கள் மற்றும் தொல்லியல் சான்றுகள் மூலம் அறிய முடிகின்றது.

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காந்தியப் பொருளாதாரத்தில் மேதை ஜே.சி. குமரப்பா - ஓர் ஆய்வு

மா. சரவணன் *

குமரப்பாவின் பிறப்பு

தமிழ்நாட்டில் மதுரை மாவட்டம், கொடைக்கானலில் உள்ள பழமையான கிறித்துவக் குடும்பங்களில் ஒன்று கார்லியெஸ் குடும்பமாகும். இக்குடும்பத்தைச் சேர்ந்த சாலமன் துரைசாமி, எஸ்தர் ராஜநாயகம் என்பவருக்கு ஒன்பதாவது மகனாக 1892-ஆம் ஆண்டு ஜனவரி மாதம் 4-ஆம் நாள் தஞ்சையில் குமரப்பா பிறந்தார்.

கல்வி

தன் தொடக்கக் கல்வியை தஞ்சாவூரில் பயின்றார். சிறுவயதிலேயே கணிதப் பாடத்தில் மிகுந்த ஆர்வம் காட்டினார். இவருக்கு சிறு வயது முதலே பொறியாளர் ஆக வேண்டும் என்ற ஆவல் இருந்தது. தனதுப் பள்ளி ஆசிரியரின் உந்துதலின் பேரில் கணிதம், வரலாறு ஆகிய பாடங்களைப் பயின்றார். பள்ளித் தேர்வில் வரலாற்றில் அதிக மதிப்பெண்கள் பெற்று தேர்ச்சி பெற்றார். தனது கல்லூரிப் படிப்பைச் சென்னைக் கிறிஸ்தவக் கல்லூரியில் தொடர்ந்தார். வரலாற்றை முதன்மைப் பாடமாகக் கொண்டு இளங்கலைப் பட்டத்தைப் பெற்றார்.

1913-ல் இங்கிலாந்தில் லண்டன் பல்கலைக் கழகத்தில் ஐந்தாண்டு பட்ட மேற்படிப்பிற்காக கணக்குத் தணிக்கைப் பாடம் (F.S.A.A) பயின்று 1919-ல் பட்டம் பெற்றார். இங்கிலாந்தில் பட்ட மேற்படிப்பை முடித்த குமரப்பா, இங்கிலாந்திலேயே பணியாற்ற விரும்பினார். 1919ஆம் ஆண்டு லண்டனில் உள்ள பிக்ஸ் அண்டு பார்ன்ஸ் (Picks and Burns) என்னும் கணக்குத் தணிக்கை நிறுவனத்தில் பணியில் அமர்ந்தார். எனினும், தன் தாயின் சொல்லக்கிணங்க 1919-ஆம் ஆண்டிலேயே குமரப்பா தாய்நாடு திரும்பினார்.

1928-ஆம் ஆண்டு அமெரிக்காவிலுள்ள சிராசுஸ் பல்கலைக் கழகத்தில் (Syracuse University) வணிக நிறுவனத்தில் (Business Administration), B.Sc., பட்டம் பெற்றார். அத்துடன் நல்லாமல் பொருளாதாரத்தில் புலமை பெற வேண்டும் என விரும்பினார்.

1929-ல் அமெரிக்கா கொலம்பியா பல்கலைக் கழகத்தில் பொருளாதாரத் துறையில் முதுகலைப் (M.A) பட்டம் பெற்றார். தன் முதுகலைப் பட்ட ஆய்விற்காக பம்பாய் நகர முனிசிபல் நிதி (Bombay Municipal Finance) நிர்வாகத்தை பற்றிய தலைப்பைத் தேர்ந்தெடுத்து ஆராய்ச்சி மேற்கொண்டார்.

இந்திய நாட்டின் பண்டைய நாகரீகம், கலை, பண்பாடு மற்றும் சமுதாயக் கூட்டுத் தொழில் முறை ஆகியவற்றிலும் குமரப்பாவிற்கு அளவில்லா ஆர்வம் இருந்தது. இவற்றை எல்லாம் உருத்தெரியாமல் அழிக்க ஆங்கில ஆட்சி முயன்றதைக் கண்டு உள்ளம் வருந்தினார்.

ஜே.சி. குமரப்பா 1929-ஆம் ஆண்டு மே 9-ஆம் நாள் குஜராத் சபர்மதி ஆசிரமத்தில் காந்தியடிகளைச் சந்தித்தார். இந்தியப் பொருளாதாரத்தில் குமரப்பாவிற்கு இருந்த புலமையைக் கண்ட காந்தியடிகள் குஜராத் திலுள்ள சில கிராமங்களைச் சுற்றிப் பார்த்து அங்குள்ள நிலைமையை விளக்கி ஓர் அறிக்கை தயாரிக்குமாறு வேண்டினார். அதன்படி வித்தியா பீடத்தின் பேராசிரியர்கள் மற்றும் மாணவர்கள் உதவியுடன் குஜராத் கைரா மாவட்டத்தில் மாதர் தாலுக்காவில் உள்ள 54 கிராமங்கள் அடங்கியப் பகுதிகளின் நிலைமையை ஆய்வு செய்தார்.

குமரப்பா மாதர் தாலுக்காவின் ஆய்வை மாதர் தாலுக்கா பொருளாதார அளவீடு (An Economic Survey of Matar Taluk) என்ற அறிக்கையைக் காந்தியடிகளிடம் சமர்ப்பித்தார். இவ்விக்கையானது ஓர் நாளைக்கு ஏழு பைசா வருமானமுள்ள குடியானவர்கள், அன்றாடத் தேவைகளுக்கே அல்லற்படுவதைக் காட்டியது. குமரப்பாவின் பொருளாதாரச் சித்தாந்தத்திற்கு ஒரு அஸ்திவாரமாக அமைந்தது அவரது மாதர் தாலுக்கா அனுபவம் காந்தியப் பொருளாதாரத்தில் முக்கியமான கோட்பாடு கூட்டுறவாகும். மேற்கத்திய பொருளாதாரமானது சுயநல இலாப நோக்கோடு செயல்படுவதால், உற்பத்தி, பகிர்வு, நுகர்வு ஆகியவற்றில் போட்டி இருந்து கொண்டே இருக்கும். ஆனால் காந்தியப் பொருளாதாரத்தில் மன நலத்தினை கொண்டே உற்பத்தி, பகிர்வு, நுகர்வு ஆகியவை அமையும். எனவே, இங்கு போட்டி இருக்காது. பொருளாதாரச் செயல்கள் அனைத்து கூட்டுணர்வுடன் நடைபெறும் என்கிறார் இந்தியப் பொருளாதார அறிஞர் ஜே.சி. குமரப்பா. கூட்டுறவு என்பது போட்டியைத் தவிர்த்து ஒட்டுமொத்தமாக எல்லோருடைய நன்மைக்காகவும் நடைபெறும் கூட்டுறவு என்பது போட்டியைத் தவிர்த்து ஒட்டுமொத்தமாக எல்லோருடைய நன்மைக்காகவும் நடைபெறும் கூட்டு முயற்ச்சியே ஆகும்.

கதர், கிராமத் தொழில்கள், காந்தியப் பொருளாதாரக் கொள்கைக்கு அடிப்படையாக அமைந்தவையாகும். நம் வாழ்வு மிளிர் கிராமியத் தொழில்கள் மிக முக்கியமானவைகளாகும்.

காந்தியப் பொருளாதாரக் கருத்தின்படி மக்களின் பொருளாதாரக் வாழ்க்கையைக் குமரப்பா ஐந்து வகையாகக் காண்கிறார். அவை, 1. கொலை வாழ்க்கை (புலி வாழ்க்கை), 2. கொள்ளை வாழ்க்கை (குரங்கு வாழ்க்கை) 3. முயற்ச்சி வாழ்க்கை (தேனி வாழ்க்கை), 4. கூட்டு வாழ்க்கை (எறும்பு வாழ்க்கை) 5. தாய்மை வாழ்க்கை ஆகியவை ஆகும். மனிதன் மேற்கொண்டு வாழ்வில் உயர மூன்று நிலைகளை ஜே.சி. குமரப்பா கூறுகிறார். அவை, 1. விலங்கு நிலை, 2. மனித நிலை, 3. தெய்வ நிலை என்பனவாகும்.

* முனைவர் பட்ட ஆய்வாளர், இந்திய வரலாற்றுத் துறை, சென்னைப் பல்கலைக்கழகம், சென்னை-600 005.

விலங்கு நிலை

இவ்வாழ்க்கையில் வன்முறை ஓங்கி விளங்குகிறது. விலங்கு நிலையின் இயல்புகளாவன. கொல்லுதல், வெறுப்பு, பேராசை, பொறாமை, தீயவை செய்தல், குடித்தல், கோபம், என்னலம் போன்றவைகளாகும்.

மனித நிலை

முயர்ச்சி வாழ்க்கை, குழு வாழ்க்கை என்று பெயரிட்டு தேனிக்களை எடுத்துக்காட்டாகக் கூறுகிறார். இது வாழ்க்கையை விட உயர்ந்தது. இதில் உழைத்து வாழ்தல், பகுத்துண்டு வாழும் பண்புகள் காணப்படுகின்றன.

தெய்வ நிலை

இதனைத் தொண்டு வாழ்க்கை என்று கூறுகிறார். தன்னலம் கருதாது தொண்டு செய்தல் இதன் இயல்பாகும். இவ்வாறு பொருளாதாரத்தை எளிய கண்ணோட்டத்தில் விளக்கி, காந்தி கூறிய வாழ்க்கை அறங்களை அறிவியல் பூர்வமாக பொருளாதாரத் துறையில் வடிவமைத்தவர் ஜே. சி. குமரப்பா.

குமரப்பாவின் மறைவு

காந்தி நினைவு நாளான ஜனவரி 30, 1960-ஆம் ஆண்டு அன்று இரவு 9.25 மணிக்கு சென்னையில் அரசு மருத்துவமனையில் ஜே.சி. குமரப்பா காலமானார்.

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THE GOVERNMENT MEASURES FOR WOMEN EMPOWERMENT IN TAMIL NADU

Rasi*

Empowerment is a broad term and it is “an aid to help women to achieve equality with men or atleast to reduce gender gap considerably”. Empowerment encompasses all types of empowerment such as educational, economic, social, political, legal and cultural. The Government of Tamil Nadu endeavours in achieving women empowerment through several measures such as Muvalur Ramamirtham Ammayar Ninaivu Thirumana Uthavi Thittam, Dr. Dharmambal Ninaivu Vidhavai Marumana Nidhi Uthavi Thittam and Dr. Muthulakshmi Reddy Ninaivu Mahapper

Uthavi Thittam etc. From the year 2002 onwards a programme known as “Support to Training and Employment Programme for Women” (STEP) is functioning with the aim to increase the selfreliance and autonomy of women by enhancing their productivity and enabling them to take up in forthcoming generation activities. Financial and other supports to the Self Help Groups has extended purview of empowerment of women in Tamil Nadu. This paper focuses such aspects of empowerment of women in Tamil Nadu.

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RESERVATION POLICY IN TAMIL NADU

M. Palani*

The British during their colonial rule introduced the communal representation in the year 1909 under the Minto-Morely Reforms.

Muslims succeeded in getting reservations in the public services. Later on other recognized groups such as the non-Brahmins in South India got reservation. The question of reservations in the legislature and the public services gained importance because the real power was wielded by the legislature and officers employed in different categories in the public services. After Independence the Government of Madras issued a Government Order on September 27, 1951 with regard to the reservation system. According to it the SC and ST had the reservation of 15 percent and the BC had the reservation of 25 percent and the rest was open to all communities. It was again revised in 1956 after the Reorganisation of States. According to it, reservation for the SC and ST became 16 percent and the Open Competition quota were reduced by 1 percent.

In 1971, the D.M.K. Government under the Chief Ministership of M. Karunanidhi increased the SC and ST reservations to 18 percent and BC reservation to 31 percent on the basis of the recommendations of A.N. Sattanathan Commission, which was appointed in 1969. The total reservation in the State was within 50 percent. The aim of the D.M.K. Government was to help the large number of socially and educationally backward communities to get admission in educational institutions and enter Government services. After 1980 M.G.R.'s Government raised the reservation quota of the Backward Classes from 31 per cent to 50 per cent. The upper caste people raised a hue and cry in the name of 'Tamil Nadu Oppressed Communities'. They filed a case in the Supreme Court questioning the order that raised the B.C. quota.

The court directed the government to appoint an independent body to study the grounds for raising the proportion of the reservation. Under the chairmanship of J.A. Ambasankar, a commission was appointed in December 1982. Its report, submitted in February 1985, became controversial. The Vanniyar Sangam began its militant agitation and asked for separate reservation for the Vanniyars. The Vanniyars continued their agitation until the Tamil Nadu Government announced in December 1988 the acceptance of compartmental reservation for certain Backward Classes in the State.

The D.M.K. party formed Government in the State after the 1989 election. The D.M.K. government's Chief Minister M. Karunanidhi announced on March 13, 1989 the compartmental reservation of 20 per cent for the Most Backward Classes and Denotified Communities who constituted about 1.22 crores of population and 30 per cent for the Backward Classes who formed 2.17 Crores.

A.N. Sattanathan, who headed the first Tamil Nadu Backward Classes Commission, and J.A. Ambashankar, former Chairman of the Tamil Nadu Backward Classes Commission, appreciated the decision of the D.M.K. Government. The Brahmins who opposed the reservation policy began to demand reservation for their community also. The Tamil Nadu Brahmin's / Association in its their State Conference held at Tiruchi on December 26, 1989 insisted economic criteria as the basis for extending concessions. In 1990, as per the Madras High Court Verdict, a separate one percent was reserved for the Scheduled Tribes and the reservation became 69 per cent and the open quota was reduced to 31 percent.

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DALITIZATION AND DE-CHRISTIANIZATION

Kalkulam Madhu* and K.V. Ramakrishna Rao**

Christians engaged in conversion thought that they could get more from the poor Indians, as majority of Indians have been living under poverty line. They were harvesting souls happily, until they faced with legal and Constitutional problems during the last two-three decades. Therefore, they have started revisiting and revising their strategy to overcome such barriers and boundaries. As these processes affect India in many aspects, they are discussed critically in the Indian context.

Roberto de Nobili's strategy of converting Brahmins, does no longer work today. When the Protestant missionaries started converting Harijans, the Catholic counterparts became alert. They became vigilant and disturbed heavily, when the Muslims too stated such strategy. The North-East experiment emboldened the missionaries to plant Churches and spreading the Good news to reach all in other parts of India. But the church strategists had to face the opposition from the Hindus during 1990-2000 period. The period 2000-2010 gaced with confused status in conversion activity. Initially, the Christians and the Muslims were claiming that their religious were more than Hindu religion. Many times, they attracted the SCs convert to their religions and get liberated and elevated. However, social status did not change as they promised. The Meenakshipuram conversion created a furore in India in 1981. The Christians also started their experiment with Soosai, a cobbler in Chennai resulting in the Soosai v. Union of India, AIR 1986 SC 733 judgement delivered by the Supreme Court. It clearly pointed out the legal position that the SC benefit would not be available to the SCs, if they get converted to other religions, as per the Constitution.

Christians and Muslims started to say that Dalits are neither Hindus, nor Christians nor Muslims. Ironically, they have even proposed to let there be no conversion of Dalits into any religion

until at least they reach the national level of literacy and education and so on. In otherwords, that it meant conversion has not resulted in creating an egalitarian society either among the Christians or Muslims in India. However, the Christian writers even in 2010 have been discussing about "Dalit Christology" and so on without going into the reality of failure of social emancipation by conversion. While the Christians have been vociferous about their demand for declaring "Dalit Christians" as SC, the Muslims have reservations about such reservation, because of their religious claim of equality and fraternity. With rhetoric, the dalit ideology was developed mainly by the Christians missionaries, but collapsed, definitely with the Soosai vs UOI judgement. The period from 2004 to 2009 appears to be crucial for these two Sachar and Ranganath Misra commissions appointed to deal with much debated issues concerning "minorities", but linking with SCs. In fact, in Ranganath Misra Commission Report, both religious and linguistic minorities are treated as one in a particular context. Unlike Christians, the Muslims have not been so assertive in claiming SC status on par with the Hindus, as they prefer claim based on religion rather than that of caste / SC. In fact, in all States of India, they get BC, MBC and even ST status. In Tamilnadu, they have been given 3.5% reservation on par with the Hindus. Poor Christian Liberation Movement (PCLM) opposed 'National Commission for Religious and Linguistic Minorities' (NCRLM) on the ground that it was contrary to the principles of Christianity and would "legalize" caste system in Christianity, claiming that caste is not recognized under the Canon laws. As more and more SC-Christians started facing disciplinary action and disqualification on the charges of getting false certificates and declaring themselves as SC some of them stated to come back to Hinduism to get reservation benefits.

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POSITION OF WOMEN IN SANGAM PERIOD - A BRIEF STUDY

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The Sangam Age has been regarded as the "Golden Age" in the history of the Tamils. The Sangam literature uniformly praises women and womanhood of Tamil Nadu. The women of the Sangam period had distinguished themselves in their cultural attainments and virtuous living. Avvaiyār, the great poetess was of very high literacy attainments, untrammelled wisdom and strength.

More than fifty women have been ranked among the Sangam poets. Outstanding among the poetesses were Avvaiyār, Kakkaipadiniyār, Natchellaiyār, Nakaiyār, Nanmudiyaṛ, Aathimanthiyaṛ, Mudathama kanniyaṛ, Ponnudiyaṛ, Mullaiyaṛ and Velli Veedhiyaṛ. The mastery of grammar by Kakkaipadiniyaṛ is amply known by the two grammar

books known as "Kakkai Padiniyam and Siru Kakkai Padiniyam"

The women excelled in various fine arts, dance, drama and music. They received princely encouragement. Much information about these fine arts are found in the Arangetru Kaadai of the Silapathikaram.

The women also used to sing vilaripan (tune) in the battle field near the wounded warriors in order to keep the greedy foxes away which would come by the scent of blood of the wounded warriors (Puram-291). It was not unusual for women to sing sweetly into the ears of their husbands and nurse their war wounds. Malaipatukalam is one of the ten idylls that contains reference to such instances.

AGRARIAN STATUS IN TAMILNADU DURING THE PERIOD FROM 1900 -1920

R. Meera**

To improve the Agrarian status the irrigation systems were extended and expanded during the period. The system of making loans to ryots for agricultural or land improvement purpose made progress during the period.

The report of the Indian Famine Commission of 1904 led to the introduction of the co-operative societies Act of 1904. The Act was designed to assist agricultural credit and to foster agricultural credit societies as distinct from agricultural banks. The first purely co-operative society was registered in the Presidency on 30th August 1907. Between the years 1908 and 1920 there was a phenomenal growth in the number of societies.

In developing cultivation the period witnessed many improvements. Agricultural

Department was re-organised in 1906 and Research Stations were established in few districts. New methods of cultivation were introduced or existing ones modified to suit varying conditions of soil, climate and rainfall.

Extension of irrigation, establishment of Agricultural Research Stations in the Districts, the introduction of improved methods of cultivation and the system of making loans to the agriculturists placed the cultivator in a more favorable position. Cultivation was extended and large acres were cultivated in the plains to meet the growing needs of an increasing population and for the requirement of commerce.

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HEALTH TOURISM IN COIMBATORE REGION - A STUDY

A. Manimekalai*

Tourism Development in a region involves almost all sections of a society. It can bring various direct and indirect economic effects. One of latest trends in Tourism is Health Tourism. This paper has its aim to bring out the various aspects of health tourism. It traces the origin to the Vedic period. The paper reviews the prospects of health tourism in the region as Coimbatore has all the three necessary inputs of Tourism ie Accessibility, Accommodation, and Attraction. The patients as well as the attendants play the role of tourists during their stay for treatment in the region. It

brings out the steps to be followed to commercialize the traditional medical practices, encouragement to be given to the traditional healers, the global policy to be followed to attract the foreigners to enhance our foreign exchange reserves etc. It gives details on health tourism packages, steps to satisfy the domestic players who can play a major role in revenue generation. The paper also gives a detailed report on the cultural impact of health tourism in the region in addition to its economic impact.

PEASANT UNREST : THE ISSUE OF FAMINE IN MADRAS STATE, 1950

K. Ramesh Kumar**

This paper deals with the sufferings of peasants in several districts of Madras State due to famine in 1950. Famine conditions in Madras state severely affected the people in general and peasants in particular. The people of the state were mostly concerned with the food situation which was deteriorating rapidly day by day. The government of Madras reduced offering rice ration to individual from 8 ounce (28 grams) to 7 ounce a week. Poor stock of food grains in 1950 in comparison to the previous years 1948 and 1949 was the reason for it. The total deficit of stock was 30,00,000 tons of food grains. In this connection, millions of peasants who hardly had a single meal a day struggled against the government for redressal. In view of the peasant's protest, the government took severe measures to conserve food supply. However, the austerity measures never assured any relief for millions and millions of starving peasants. In consequence, majority of the peasants were engulfed in starvation. It led to peasant unrest in the former Madras State in 1950.

Peasants criticised the food situation in the state. O.P. Ramaswami Reddiar, the Ex-Premier of

the Madras vehemently criticized the government's food policy. His open letter to the Food Minister in fact, elicited some publicity. Jai Prakash Marain, the Socialist leader toured several places of the State. In his statement, the governments' food policy and the Grow More Food Campaign was characterized as thorough failure and a waste of public funds. The Socialists continued to criticize the government for not redressing the grievances of the people. They were instrumental to instigate the practice of leading processions. A procession of 300 Kisans with ploughs and bulls, shouting anti-government slogans was held at Watrap in Ramanathapuram district. Similarly, they organized hunger march at Ambur in North Arcot district.

Periyar E.V.Ramaswamy, the President of Dravida Kazhagam also criticized the government for having failed to improve the food situation. Finally the Madras Government appointed a Land Revenue Reform Committee. The Committee recommended certain radical reforms with regard to land holdings absentee, landlordism and tenant's share with owners of land. It resulted in the calming of peasant unrest.

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INFORMATION TECHNOLOGY AND GENDER EMPOWERMENT WITH SPECIAL REFERENCE TO RURAL WOMEN

M. Raziya Parvin*

Economic growth and technological advancement in India in the current decade is very impressive. Technology, market and development are considered gender-neutral. But there is pronounced urban bias and rural neglect in the development process of India. The impact of information technology on society has not been uniformly beneficial, and the technological divide is being increasingly felt, especially in the developing countries. Serious obstacles still continue in achieving gender equality. Modernization of the economy or advancement of the society is a semimyth for village women. The gender division of labour within the rural household has remained culturally stubborn. Women as a class are oppressed and subdued by the hegemony of social patriarchy. Economic growth has failed to improve the situation either. Rather technology and labour market imperfections have accentuated the concentration of women in domestic works with non-market roles and activities, generating a new process of 'housewifisation', not 'feminization of jobs' in the rural sector. Although gender empowerment has been a buzzword in development circles, the concept remains ambiguous. Gender concerns and discourses survive within the development bureaucracies dominated by men. It is easier for them to ring-fence gender issues as a problem of poverty and to argue against

'feminization of poverty' than to admit the gender disadvantage which crosses the boundaries of class and ethnicity. Since the beginning of planned development, women have been viewed as a deprived section requiring welfare measures. Most studies and reports on women have only remained as a source of data, which rather endorses the passivity of the state.

This paper analyses the theoretical perspectives associated with gender and information technology and examines the link between information technology and gender empowerment by focusing on the impact of technology on various social parameters of village economy. It attempts to reveal the real scenario of the rural sector, and argues that rescuing gender from poverty trap means we need poverty-independent gender analyses and policies. Education and technology should ensure liberation and freedom of thought for all human beings. It should break gradually the shackles of tradition that binds women in the man-made goal. This paper also proposes ways of enabling community based women organizations in the countryside to gain scientific and technological competencies that lead to enhanced economic power for themselves and their families. Communities, and societies.

WOMEN RESERVATION POLICY INDIA, PROBLEMS AND PERSPECTIVES

K. Kumaravel**

To eliminate gender discrimination and promote female empowerment, the decision making capacity of women must be enhanced in the political sphere. Hence the need for reservation of seats.

Women get 33% reservation in Gram Panchayat. The experience of women's reservation at the Panchayat Level has been very encouraging.

A million women are being elected to the Panchayats in the country every five years. This is the largest mobilization of women public life in the world.

If 33.3 per cent reservation for women in the Parliament is given along with the already existing 22.5 percent for Scheduled Castes and Tribes, more

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than 55 per cent of seats in Parliament would be reserved. The idea of reservation is to create a level playing field so that women can raise their share in politics and society and then, look for equal status.

It is clear from the past records that Indian women do not have easy access to traditional power structures. Their entry into public spaces will minimize the disabilities of women. Political participation of all sections of society is essential for building a representative democracy. Reservation will provide women a role in decision making in India.

Women's political participation can provide the inspiration for women to act on a vision of a

better and more equal society, and to make meaningful contribution towards inclusive national development. Indeed economic and social empowerment cannot be sustained unless women are politically aware, and there is scope for their active participation at all levels of decision making.

Therefore reservation for women in politics is essential, but it is still not yet implemented. This policy must be accepted by all political parties without any opposition. When women participate in politics, they also get political freedom, social equality and participative democracy.

MANAGEMENT OF TERRORISM AND HUMAN RIGHTS VIOLATION IN SOUTH ASIA: THE CASE OF SRI LANKA

M. Saravanan*

The present work attempts to analyse the management of Terrorism and Human Rights violations in South Asia with special reference to Sri Lanka. From the 1950s the ethnic consciousnesses led to the intensification of racial animosity in the Island nation. The alienated Tamil community which faced the wrath of the majority Sinhala community in ethnic violence responded with armed struggle. Due to variety of factors it led to terrorist type of attack on state actor. The Sri Lankan government machinery responded with counter terrorism that at times led to state sponsored terrorism on the minority Tamil community. In South Asia terrorism is not a new phenomenon and each state actor in this region responded to the problem in different way. The

management of terrorism and human right violations by the nation states in South Asia illustrates the complex process. The study attempts to analyse the developments mostly from 1983 in which LTTE emerged as a powerful militant force to demand a separate state, Eelam. The response of Sri Lankan government to the challenges posed by the LTTE illustrates how terrorism and the resultant human rights violations were handled in the Island. The study covers the period upto the destruction of LTTE in May 2009. Since it is a current topic mostly secondary sources like newspaper reports and research work, books and Journals are used. The work is a descriptive - analysis evaluating the management of terrorism and human rights violations In Sri Lanka.

AVVAI HOME - A STUDY

G. Gowri**

The growing awareness among women in the regard to their low position in the male dominated patriarchal society at different levels motivated them to fight. This marked the emergence of a rudimentary women's movement in India. And the role played by the Tagore family went a long way in the direction of

formation of women's organizations. Credit goes to Swarna Kuamari Devi, sister of Rabinranath Tagore, for organizing the Shakthi Samithi, in 1882. Subsequently it became a Craft Center for widows. The year 1882 also saw the founding of another organization for women, Arya Mahila Samaj, credit

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for which goes to Pandita Ramabai. She also established the Seva Sadan with the purpose of providing employment and education for women. With inspiration of these institutions Women's Indian Association established a few institutions for helping the destitute and helpless women in Madras Presidency. Dr. Muthulakshmi Reddi also established Avvai Home in Adyar for helping women and children.

It was strated in Mylopore in 1930 to help such helpless women. In 1936 Muthulakshmi Reddi leased land in Adayar village from the Arunachaleswar temple, Tiruvannamalai, for the Avvai Home for a permanent building. The home was the first non-Christian institution in the Madras Presidency, intended for the protection of liberated girls of the devadasi community. In 1940 when the Japanese invaded Burma, hundreds of Tamil children and women lost their families on the "Black Road". Muthulakshmi received news from the British camp authorities at Imphal and readily accepted the children and women at Avvai Home. Thus it became something more than an orphanage. It was transformed into a

universal refuge camp for all helpless children and women. Avvai Home gave not only asylum but also vocational training. It had a senior basic school for women. Muthulakshmi Reddi was a director and her daughter-in-law Mandakini Krishnamurthi was as an honorary secretary and correspondent. There was an industrial section run by the Avvai Home, and they gave admission to girls who had passed III form. These students were trained as dress makers.

In 1945 Mandakini Dattatreya Despande married Krishnamurti son of Muthulakshmi Reddi. After that Mandakini Krishnamurti took over the administration of the Avvai Home. Her interest in the field of women's education led to the starting of the Avvai Basic School which became a primary school in 1950 with the assistance of the government. In 1952 Teacher Training School was established under the aegis of the National Council of Teacher's Education, Research and Training which awarded a Diploma in Teachers Education. These institutions are rendering till today yeoman service to poor woman folk.

HUMAN RESOURCE MANAGEMENT IN THE DEPARTMENT OF FORESTS IN TAMILNADU AT VARIOUS PERIODS

C. Senthamarai*

Forest management in Madras Presidency was put on a firm footing in 1856, when its first Conservator was appointed. It was not until 1878, the regular Assistant Conservators in the India's Forest Service and the Rangers in the category of executive staff, Foresters, firewatchers and patrols as protective staffs were selected for the various provinces and appointed for administering the forests of the country. By 1900, the Madras

Presidency was organized into three circles, each headed by a Conservator of Forest of different grade with attendant controlling, executive and protective staff. This paper traces the Human Resource Management in the past 150 years in Tamil Nadu Forest Department and discusses as to how the Department responded to the management needs at different periods.

தொல்காப்பியம் காட்டும் வட ஆசிரியர் தமிழக வருகையும் குடியமர்வும்

மா. கந்தசாமி**

தமிழ்மொழியில் கிடைக்கப்பெற்றுள்ள மிகத் தொன்மையான நூல் தொல்காப்பியமாகும். அது எழுதப்பட்டுள்ள முறைமையின்படி முதல் நூலாகக் கொள்ளத்தக்க ஒன்றாகும். அது வேறு எந்த நூலையும்

அடிவொற்றி எழுதிய வழிநூலல்ல. தொல்காப்பியத்தில் தரப்பட்டுள்ள முடிவுகளைத்தாம் இயற்கை ஏரணம் காட்டியே தரப்பட்டுள்ளன. தொல்காப்பியம் எழுதப்பெற்ற காலத்தில் உலகெங்கணும், எந்த ஒரு மொழியிலும் அது போன்ற ஒரு

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** முன்னாள் முதநிலை மேலாளர், BHEL நிறுவனம், 723, திருவள்ளூர் அவென்யூ, பிச்சாண்டார்கோவில் - 621216. திருச்சிராப்பள்ளி புறநகர்.

நால் தோன்றியதில்லை. தமிழ்மொழி அதன் பரிணாம வளர்ச்சியில் நல்ல ஓர் நிலை எய்திய பின்னரே, இவ்வினக்கணநூல் உருவாகியிருக்க வேண்டும். அது ஒரு மொழியின் இலக்கணமாக மட்டுமல்லாது அதுபோது அமைந்த நாட்டு மக்களின் வாழ்வியல் இலக்கணமாகவும் துலங்குகிறது.

தொல்காப்பியம் பல்வேறு தேவைகளுக்குத் தொடர்ந்து பலராலும் ஆதாரமாகத் தேடும் பார்வை நூலாகவும் விளங்கி வந்துள்ளது. அதன் ஆசிரியனாகத் தனிநபராகத் தனது உரிய பெயரில் வெளியிடாது, தமிழ்மொழியின் பரிணாம வளர்ச்சியில் பல்காலும், பற்பல புலவர்களின் கூட்டு முயற்சிகளினால் முடிவெய்திய நிலைகளை எல்லாம் முறைப்படி

தொகுத்தாற்போலும், இடைநிலைத்தேவைகளை இணைத்து ஒழுங்குபடுத்தியும், தொன்மையைக் காத்து இயம்பியதாகக் கொண்டு, நூலினைத் “தொல்காப்பியம்” என்றும், ஆசிரியனாக அதனையே புனைபெயராகக் கொண்டு “தொல்காப்பியன்” என்றும் ஏற்றுக் கொண்டார். தொல்காப்பியனாரின் இச்சீரிய முடிவின் பெருந்தன்மையினை என்னவென்றியும்புவது!

வட மொழியாளர்களின் வருகையையும், அவர்கள் தமிழகத்தின்பாலமர்ந்த முறையினையும் பல்வேறு கோணங்களில் காட்டித் தெளிவுபட ஒரு வரலாற்றினையே நல்கியுள்ளார் தொல்காப்பியனார். இக் கட்டுரையில் பல மேற்கோள்களுடன் அதுபற்றிய விளக்கம் அளிக்கப்பட்டுள்ளது.

“நரிக்குறவர் கல்வி மற்றும் நலச்சங்கம், தேவராயநேரி” - ஓர் ஆய்வு

செ. விஜய் *

நரிக்குறவர் கல்வி மற்றும் நலச்சங்கம் திருச்சிராப்பள்ளி மாவட்டம் தேவராயநேரி நரிக்குறவர் காலனியில் இயங்கி வரும் ஒரு தன்னார்வ தொண்டு நிறுவனம் ஆகும். இவ்வமைப்பை தோற்றுவித்து நிர்வகித்து வருபவர் நரிக்குறவர் இனத்திலேயே பிறந்து அக்காலனியிலேயே வசித்து வரும் எஸ். மகேந்திரன் ஆவார். இத்தன்னார்வார்வத் தொண்டு நிறுவனத்தின் மூலம் தேவராயநேரி நரிக்குறவர் காலனி மக்களும் திருச்சிராப்பள்ளி மற்றும் சுற்று வட்டாரத்திலுள்ள நரிக்குறவ குழந்தைகளும், நரிக்குறவ மக்களும் பயனடைந்து வருகின்றனர்.

1990-ஆம் ஆண்டு இவ்வமைப்பு ஏற்படுத்தப்பட்டது. “நலிவற்ற மக்கள் முன்னேற்றச் சங்கம்” எனப் பெயரிட்டு அதே

ஆண்டில் பதிவு செய்தனர். 1998ஆம் ஆண்டு ஜனவரி மாதம் “நரிக்குறவர் கல்வி மற்றும் நலச்சங்கம்” என்று பெயர் மாற்றப்பட்டு இயங்கி வரும் இவ்வமைப்பு நரிக்குறவரின் மக்களின் வாழ்க்கை முன்னேற்றத்திற்கு தொண்டாற்றி வருகிறது.

நரிக்குறவ சமூக மக்களை கல்வி, சமூக, பொருளாதார மற்றும் அரசியல் ரீதியாக மேம்பாடடையச் செய்தல் இச்சங்கத்தின் குறிக்கோளாகும். மேலும் மக்களிடையே விழிப்புணர்வு மற்றும் தொழில் மாற்றத்தை ஏற்படுத்தி வரும் இவ்வமைப்பு பற்றிய ஆய்வாக இக்கட்டுரை அமைந்துள்ளது.

தமிழரின் அயல் நாட்டு வணிக தொடர்பு - ஓர் ஆய்வு

பெ. சுதாகர் **

தொன்மையான காலத்திலிருந்தே தமிழர்கள் அயல்நாட்டு வணிக தொடர்பை கொண்டிருந்தனர் என்பதை தொல்காப்பியம், சங்க இலக்கியங்கள் ஐம்பெருங்காப்பியங்கள் வாயிலாக அறியலாம். தமிழர்கள் பொருளாதார வளர்ச்சியில் சிறந்து வணிக தொழிலில் ஈடுபட்டிருந்தனர். பொருளீட்டி வாழ்தலை தீருவள்ளுவர் வணிகம் என்ற தலைப்பில் பின்வருமாறு கூறுகிறார்.

வணிகஞ் செய்வோர்க்கு வானிகம் பேணிப்
பிறவும் தம் போற் செயின் - குறள் 120

சங்க காலத்தை தொடர்ந்து இடைக்காலத்திலும் வணிகத் தொழில் சிறப்பாக நடைபெற்றிருந்தது. “திரைகடல் ஓடியும் திரவியம் தேடு” என்ற முதுமொழிக்கு ஏற்ப கடலை தாண்டி வணிகம் செய்து வந்த தமிழர்கள் சிறப்பான இடத்தை வகித்தனர்.

எகிப்தில் செங்கடல் துறைமுகமாக அமையப் பெற்ற குவாசீர் அல்காதீம் ஐனுமிடத்தில் நடைபெற்ற அகழாய்வில் கண்ணன், சாத்தன் என்ற எழுத்துப்பொறிப்பு பாணையோடுகளில் காணப்படுகிறது.

இலங்கையில் உள்ள அகறுகொடா என்னும் இடத்தில் கிடைத்த காசிஸ் உதிரன் என்ற தமிழ்பிராமி எழுத்துக்கள் காணப்படுகின்றன. இதிலிருந்து தமிழகத்தில் இருந்து இலங்கைக்கு கலைப்பண்பாடு கலாச்சாரம் பரவியிருந்துள்ளது தெரியவருகின்றது.

ஐரோப்பா, ஆப்ரிக்கா, ஆசியா என்ற மூன்று கண்டத்தை இணைக்கும் கடல் பாதையை முதன்முதலில் கண்டுபிடித்து காட்டியவர் கிரேக்க நாட்டைச் சேர்ந்த சைடாக்சு கரியாண்டா (Scytax Caryanda) என்பவர் ஆவார். இவர் செங்கடலை கடந்து இந்திய பெருங்கடலைத் தாண்டி சிந்து வெளியைத் தொட்டு

* 90, சுமத்துவாரம், புதுச்சேடி (அச்சல்), தஞ்சாவூர் மாவட்டம், அ.கு.எண்: 613 402.

** முனைவர் பட்ட ஆய்வாளர், கல்வெட்டியல் மற்றும், தொல்வியல் துறை, தமிழ்ப்பல்கலைக் கழகம், தஞ்சாவூர்.

திரும்பினார். பின்பு கி.மு.150-ல் கடல் கடந்து இந்தியாவிற்கு வந்தார்.

துறைமுகங்களும் - பயண குறிப்புகளும்

கி.பி. முதலாம் நூற்றாண்டை சார்ந்த கடற் பயணக்குறிப்புகளான பெரிப்ளசின் எரித்தியக் கடற்செலவு (Perplus of Erythraean Sea) தாலமியின் நிலவியல் குறிப்பு (Geography of Ptolemy) பிளினியின் இயற்கை வரலாறு (Natural History) ஆகியவை அக்கால துறைமுகம், வணிக மையங்கள் பற்றிய குறிப்புகளைத் தருகின்றன.

மேலும் சீனாநாட்டு பயணியான யுவான்சுவாங், பாஹியான் குறிப்புகளும் தமிழகத்தின் இடைக்கால துறைமுகங்கள் பற்றியும் அங்கு நடைபெற்ற ஏற்றுமதி இறக்குமதி வணிகம் பற்றியும் குறிப்பிடுகின்றன.

செயற்கை துறைமுகத்தைப் பற்றி கால்டுவெல் கொல்கை, கொல்கீஸ் என்று குறிப்பிடுகிறார். இது சங்ககால துறைமுகமான கொற்கையை குறிக்கிறது என்றும் கொற்கை பாண்டியர்களின் மதுரைக்கு முந்தைய நகரம் மட்டுமல்லாமல் தென்னிந்திய நாகரிகத்தின் தொட்டிலாகவும் (The cradle of south Indian civilization) விளங்கியது.

ரோம் (யவனர்) நாட்டுத் தொடர்பு

தமிழகத்துடன் ரோம் வணிகத்தின் அளவு மிகப்பெரியதாக இருந்தது என்று பிளினியின் கூற்றால் அறிய முடிகிறது. இக்குறிப்பில் 55 இலட்சம் செஸ்டர்சு (9,86,976) ஆங்கில பவுன்கள் (British Pounds) ஆண்டுதோறும் பெற்றதாக குறிப்பு காணப்படுகிறது.

அரிக்கமேடு யவனர்களின் முக்கிய வணிக நகரமாக இருந்துள்ளது. அம்போரா, அரிட்டைன் ஜடாகளில் மது மற்றும் வாசனை திரவியங்களைக் கொண்டு வந்து பயன்படுத்தியுள்ளனர். இது தமிழர்களுடன் இத்தாலி மத்திய தரைகடல் நாடுகள் கொண்டிருந்த வணிக தொடர்பை காட்டுகின்றன.

எகிப்தியருடன் தொடர்பு

இந்தியக் கப்பல்கள் கூட்டம் கூட்டமாக பாபிலோனுக்கும், எகிப்துக்கும் அதிகமான பொருள்களை ஏற்றிச் சென்றன. கிறிஸ்துவ பாத்திரியார் யோசப் என்பவர் இந்திய வணிக பொருள்களை எகிப்து, சிரியா, பாபிலோன் முதலிய இடங்களுக்கு அனுப்பினார்.

பிலாடிபஸ் (கி.மு. 285-247) எனும் எகிப்திய நிபுணர் அலெக்சாந்திரியா நகரை நிர்மானித்தவர் ஆவார் என்று தாலமி தனது குறிப்பில் குறிப்பிட்டுள்ளார். அலெக்சாந்திரியாவுக்கும் தமிழகத்தின் முகிறி துறைமுகத்திற்கும் பெரிய வணிகம் நடைபெற்றன. இந்நகரம் பரிக்கா, மியோஸ், ஹேர்மஸ் ஆகிய

பெரும் பட்டினங்களுடன் இணைந்து வணிக செயல்களில் ஈடுபட்டது.

எகிப்திலிருந்து சேரநாட்டிற்கு இறக்குமதி செய்யப்பட்ட பண்டங்கள் சோழ நாட்டில் விற்பனை செய்யப்பட்டன. தென்னிந்தியாவின் குறிப்பாக தமிழகத்தின் பருத்தி சேரநாட்டின் பெருநிசி துறைமுகத்திற்கு ஏற்றுமதி செய்யப்பட்டது. இதன் மூலம் எகிப்தியர்கள் இந்தியாவுடன் கொண்டிருந்த உறவால் செங்கடல் - மத்திய தரைக்கடல் இணைக்க கால்வாய் வெட்டியவன் *இரண்டாம் தாலமி* என்ற அரசன் ஆவான்.

அரேபியர்களுடன் தொடர்பு

தமிழர்கள் அரபு நாட்டுடன் வணிக தொடர்பு கொண்டிருந்தனர். அரேபியர்கள் தமிழ்நாட்டை மப்பார் என்று அழைத்தனர். இவர்கள் கடற்கரையிலே தங்கி இங்குள்ள நெய்தல் நில பெண்களை மணமுடித்து வாழ்ந்தனர். இவர்கள் நாகப்பட்டினம், காயல்பட்டினம், கீழக்கரை போன்ற பகுதிகளில் மரக்கரையார் எனும் பெயருடன் வாழ்ந்து வருகின்றனர்.

கி.பி. 9-ம் நூற்றாண்டில் தமிழகத்துக்குள் குடியேறி அங்கிருந்து பல்வேறு பகுதிகளுக்கு சென்றனர் என்று கால்டுவெல் கூறுகிறார். கி.பி.1234-ல் ஜடாவர்மன் சுந்தரபாண்டியன் ஆட்சிக் காலத்தில் அரேபியர்கள் காயல்பட்டினத்தில் குடியேறியதாக தெரிகிறது.

கிழக்காசிய நாடுகளுடன் தொடர்பு

தமிழர்கள் மேற்கு நாடுகளை விட கிழக்கு நாடுகளுடன் அதிக வணிக தொடர்பை கொண்டிருந்தனர். மலேசியா (மலையம்) சிங்கப்பூர் (சிங்கபுரம்) நாடுகளுக்கு தமிழர்கள் குடியேறி தமிழ் பெயர்களை வைத்துக் கொண்டனர். இவர்களுடன் ஆந்திரர், கலிங்கர் போன்றோர்களும் கூட சென்றுள்ளனர்.

சேர, சோழ, பாண்டியர்கள் பலமுறை இலங்கையை தங்கள் ஆட்சிக்கு உட்பட்ட பகுதியினை கொண்டிருந்தனர். தமிழர்கள் சங்க காலத்திலிருந்தே வணிக தொடர்பை ஏற்படுத்தி இருந்தனர்.

தமிழ்நாட்டு பொருள்களான ஆடை, ஆபரணங்கள், அரிசி, கோதுமை, பழங்கள் போன்றவை இலங்கைக்கு எடுத்துச் சென்று விற்பனை செய்தனர்.

இவ்வாறு தமிழர்கள் கடல்கடந்த வணிகத்தில் ஈடுபட்டு அதன் மூலம் அண்டை நாடுகளுடன் தொடர்பினை ஏற்படுத்தி வந்தனர். அதேபோல் அண்டை நாட்டினரும் பொருள் விற்க தமிழகம் வந்தனர். இப்படி பண்பாற்றுமுறை நடைபெற்றிருந்த காலத்திலும் ஒரு சிறப்பான வணிகத்தை அக்காலத்தில் தமிழர்கள்தான் என்பதை பல்வேறு சான்றுகளின் அடிப்படையில் வரலாற்றை உயர்வடையச் செய்ய முடியும்.

தமிழகத்துச் சமணக் கல்வெட்டுக்கல் கூறும் வணிகர்களும் - வணிகப் பொருட்களும்

A. ஞானசேகரன் *

சமணம், தமிழகத்திற்குள் கி.மு. 3-ம் நூற்றாண்டுகளுக்கு முன்னரேயே நுழைந்து சேர, சோழ, பாண்டிய மற்றும் களப்பிர மன்னர்களால் ஆதரிக்கப்பட்டு பெருவளர்ச்சி பெற்றுள்ளது. இப்பெருவளர்ச்சிக்கு மன்னர்கள் மட்டுமன்றி மக்களும் பெருங்கொடைகள் அளித்துள்ளனர். துவக்க காலங்களில் சமணத்துறவிகள் தங்கி தம் சமயக்கருத்துக்களைப் பரப்புவதற்காக ஊர்ப்புறங்களில் அமைந்துள்ள கியற்கை மலைக்குகைகளைச் செப்பனிடவும், படுக்கைகளை ஏற்படுத்தவும், உணவு பெறுவதற்காகவும் தானமளித்துள்ளனர். பின் கி.பி. 7-ம் நூற்றாண்டு முதல் கி.பி. 14-ம் நூற்றாண்டுகள் வரையுள்ள காலங்களில் குகைக்கோயில்களும், பின் கட்டக்கோயில்களும் உருவாக்கப்பட்டு பாண்டிய சோழ, மற்றும் குறுநிலமன்னர்களால் ஆதரிக்கப்பட்டு பெருவளர்ச்சி பெற்றுள்ளது.

இப்பெருவளர்ச்சி ஒருபுறம் சமணத்தின் அகிம்சைக்கோட்பாடுகள் காரணமாக அமைந்த போதும், அதனை ஏற்றுக்கொண்ட மக்களின் கொடைப்பண்பே முக்கிய

காரணமாகும். மன்னர்களும், அரசு அதிகாரிகளும், வணிகப்பெருமக்களும், சாவகர்களும், பெண்களும் பெருமளவில் கொடையளித்துள்ளனர். இவர்களின் பெருங்கொடையால் பாறைக்குகைகளும், புருவங்களும், படுக்கைகளும், வழிபாட்டுப் படைப்புச் சிற்பங்களும் பந்தல்களும், கட்டடக்கோயில்களும் உருவாக்கப்பட்டுள்ளன. கொடைப் பொருள்களானவையின் பொற்காசுகள், தானியங்கள், கால்நடைகள் மற்றும் பள்ளிச்சந்தம் போன்றவற்றை அளித்துள்ளனர். இக்கொடையாளர்களுள் வணிகப்பெருமக்களின் பங்கு அளப்பற்கரியதாகும் என்பதால் அது குறித்து இக்கட்டுரையில் ஆராய்ந்தளிக்கப்படுகிறது. இக்கட்டுரையானது கி.மு.3-ம் நூற்றாண்டுகள் முதல் கி.பி.3-ம் நூற்றாண்டுகள் வரையுள்ள தமிழ் பிராமி கல்வெட்டுகளின் அடிப்படையிலும், பின் கி.பி 7-ம் நூற்றாண்டுகள் முதல் கி.பி 14-ம் நூற்றாண்டுகள் வரையுள்ள தமிழ் வட்டெழுத்துக் கல்வெட்டுக்களின் அடிப்படையிலும் ஆராயப்படுகிறது.

தாழ்த்தப்பட்டவர்களின் இன்றைய நிலை - ஓர் ஆய்வு

உ. சுப்பிரமணியன் *

தாழ்த்தப்பட்டவர்கள் ஆதி குடிகளாக இருந்தபோதிலும் அவர்கள் ஒதுக்கப்பட்டு, இழிவாக நடத்தப்பட்டுள்ளனர். ஐரோப்பியர் வருகைக்கு முன் தாழ்த்தப்பட்ட மக்கள் எத்தகைய வாழ்க்கையை மேற்கொண்டனர் என பல ஆய்வாளர்கள் எழுதியுள்ளனர். ஐரோப்பியர்கள் வருகைக்கு பின் வீட்டு வேலைக்கும் தோட்டவேலைக்கும் தாழ்த்தப்பட்ட மக்களை குறைந்த கூலிக்கு பயன்படுத்தினர். இந்தியா சுதந்திரம் பெறுவதற்குமுன் வட்டமேசை மாநாட்டில் தாழ்த்தப்பட்டவர்களுக்கும் சலுகை தேவை என பாக்டர் பி. ஆர். அம்பேத்கர் கேட்டார். இரட்டை வாக்குரிமை கேட்டார். அதற்கு காந்தியடிகள் எதிர்ப்பு தெரிவித்து மூலா ஒப்பந்தப்படி தாழ்த்தப்பட்டவர்களுக்கு இட ஒதுக்கீடு, சட்டமன்ற, பாராளுமன்றங்களில் வழங்கப்பட்டது. கல்வி பெற சலுகைகள் தரப்பட்டன. தீண்டாமைக்கு எதிராக குரல் ஒலித்தது. காந்தியடிகள் தாழ்த்தப்பட்டவர்களை அரிசன் என அழைத்தார்.

சுதந்திர இந்தியாவில் அரசியல் அமைப்புச் சட்டம் தீண்டாமையை குற்றம் எனச் சொன்னது. அதற்குத் தண்டனை என்ன எனவும் சொன்னது. மாநிலத்திலும் மத்தியிலும் நாட்டின் நிர்வாகத்தில் ஒடுக்கப்பட்ட வகுப்பினருக்குக் கூடுதலான பிரதிநிதித்துவம் கிடைத்தது. அத்தோடு நிலாமலம் ஒடுக்கப்பட்ட வகுப்பினரின் பாதுகாப்பு உறுதி செய்யப்பட்டதுடன் ஒடுக்கப்பட்ட

மக்களின் உயர்வுக்குத் தேவையான நடவடிக்கைகளும் தெளிவுப்படுத்தப்பட்டன. தாழ்த்தப்பட்ட மக்கள் கல்வியைப் பெற்றாலும் வேலை வாய்ப்புகளில் சலுகைகள் பெற்றாலும் தீண்டாமை, அமைதியுடனான சந்தித்தே வந்தனர். அதனை நீக்க அரசாங்கம் பல திட்டங்களை மேற்கொண்டு வருகின்றது. அரசுப்பணிகளில் இடஒதுக்கீடு அளித்து அதிகாரம் வழங்கியுள்ளது. பொருளாதார நிலையை உயர்த்த, நிலமற்ற ஏழைகளுக்கு நிலங்கள் வழங்கியும், வங்கிக் கடன் அளித்தும் வருகின்றது.

சமுதாய அந்தஸ்தை உயர்த்தி பல்வேறு வழிகளை ஏற்படுத்தியுள்ளது. எனினும் வளரும் நாடான இந்தியாவில் சோிகள் மிக மோசமாக உள்ளன. நகர ஒதுக்குப்புறங்களிலும், ஆற்றங்கரைகளிலும், நடைபாதையிலும், கிராமத்தில் தனித்தும் தாழ்த்தப்பட்டவர்கள் மோசமான நிலையில் இன்றைக்கும் வாழ்ந்து வருகிறார்கள். இன்றைக்கும் தாழ்த்தப்பட்ட மக்கள் படிப்பறிவு அற்றே வாழ்கிறார்கள். தொடர்ந்து கல்வியை வழங்க பல்வேறு நடவடிக்கைகளை அரசு மேற்கொண்ட போதிலும் அவர்களது இடஒதுக்கீடு காலியாகவே உள்ளன.

இன்றைக்கும் இரட்டைக்குவளை தேநீர் கடைகள் இருக்கின்றன. இன்றைக்கும் பாப்பாப்படி, கிரீப்படி போன்ற இடங்களில் இட ஒதுக்கீட்டில் தாழ்த்தப்பட்டவர்கள் போட்டியிட

* இணைப்போசிரியர், ஏ.வி.ச. கல்லூரி, மோடி நாயக்கனூர், தேனி.

** 9-101 சி முழுசாமி நகர், கிழக்குக் கந்தசாமிபுரம், உளுந்துமரம்பட்டை 606 107, விழுப்புரம் மாவட்டம்.

முடியவில்லை. துணிந்து போட்டியிட்ட மேலவளைவு முருகேசன் கொலை செய்யப்பட்டார்.

தீண்டாமையை ஒழிக்க அரசியல் கட்சிகள் முன்வர தயங்குகின்றன. தீண்டாமையை தீனிப்பவர்கள் பெரும்பான்மையாக இருப்பது தான் இதற்கு முக்கிய காரணம். தீண்டாமையை ஒழிக்க மனமாற்றம் தேவை.

“இந்தியா என் தாய் நாடு. இந்தியர் அனைவரும் என் உடன்பிறந்தோர்” என்று பள்ளியில் உறுதி மொழியை படித்தோம்.

தீண்டாமை ஒரு பாவச்செயல்
தீண்டாமை ஒரு பெருங்குற்றம்

தீண்டாமை மனிதத்தன்மையற்ற செயல் என்று புத்தகங்களில் வழங்கியும் படித்தும் அறிந்தோம். ஆனால் வேருன்றி நீறு பூத்த நெருப்பாகத்தான் தீண்டாமை இருக்கிறது. இந்நிலை மாறிட அனைத்துத்தர மக்களிடமும் மன மாற்றம் வேண்டும்.

தமிழக வரலாற்றியலுக்கு தனித் தமிழ் இயக்கம் பங்களிப்பு : பாவாணர் காலக்கட்டம்

கி. ஜெயசித்ரா *

தமிழ் வரலாற்றை முன்னோக்கி நகர்த்திய இயக்கங்களுள் தனித்தமிழ் இயக்கமும் ஒன்று. 1918ல் தொடக்கம் கண்ட தனித்தமிழ் இயக்கம், தமிழ் மொழித் தூய்மை இயக்கமாகவும் தமிழ் மொழி புத்துயிர்ப்பு (Tamil Revivalism) இயக்கமாகவும் உருக்கொண்டது. பரிதிமாற கலைஞர் என்று பெயர் பெற்ற சூரியநாராயண சாஸ்திரியை பின்பற்றி தனித்தமிழ் இயக்க முன்னோடியாக வரலாற்றுப் பங்களித்த மறைமலை அடிகள் தமிழ் வரலாற்றியலுக்கும் பங்களித்தார்.

மறைமலை அடிகளுக்குப் பின் தனித்தமிழ் இயக்கத்தின் மையமாகத் திகழ்ந்த தேவநேய பாவாணர் (1902 -1981) மொழியியல் ஆய்வறிஞராகவும், வரலாற்றியலாளராகவும் விளங்கினார். ‘Pavanar School of Thought’ என்று குறிப்பிடப்படும் பாவாணர் வழி வரலாற்றியல் சிந்தனை சில அடிப்படை கூறுகளைக் கொண்டிருந்தது. தமிழ்மொழி, தமிழ் இனம், தமிழ் நிலம் குறித்த சிந்தனைகளை அதுமுன் வைத்தது.

பாவாணரின் ஆய்வு நூல்கள் 35க்கும் மேற்பட்டவை அவர் எழுதிய கட்டுரைகள் நூற்றுக்கும் மேற்பட்டவை. அவற்றுள் தமிழையும் பிற திராவிட மொழிகளையும் ஆராய்ந்து தமிழின் சிறப்பையும் பழந்தமிழரின் பெருமையையும் குறிப்பிட்டுத் தமிழ் திராவிட மொழிகளின் தாய் என்பதை நிலை நாட்ட 1944ல் எழுதப்பட்டது திராவிடத்தாய் எனும் நூல்.

மறைமலையடிகளை மிகவும் போற்றியவர் பாவாணர். அவர் தமிழ் வரலாற்றின் முன்றாய் காலமாகிய மறுமலர்ச்சித் தனித்தமிழ் இயக்கத்தை தொடங்கி வைத்தார். இவ்வியக்கத்தை அடுத்த நிலைக்கு எடுத்துச் சென்றவர் பாவாணரே.

பாவாணர் எழுதிய நூல்கள், மொழியியல் நூல்கள், வரலாற்று நூல்களுமே ஆகும். தமிழ்ச் சமூகம் நூல்களும் தமிழ் பண்பாடு, தமிழர் வாழ்வியல் குறித்துப் பேசுகின்றன.

பாவாணர் வழி வரலாற்றியல் சில சிறப்புக் கூறுகளையும் சில குறைபாடுகளையும் கொண்டுள்ளன. தமிழ் இலக்கணம் குறித்த மிதமிஞ்சிய ஆர்வம் இவ்வாய்வுகளில் காணக் கிடக்கிறது. அதே நேரம் மொழியியல் ஆய்வுகளை வாராற்றுக்குப் பயன்படுத்துவதில் முன்னிலை வகிக்கிறது. வரலாற்றில் முழுநிலை ஆய்வுக்கு (Wholistic History) பாவாணர் ஆய்வுகள் பங்களித்துள்ளன. வரலாறு என்பது முழுநிலை வரலாறாக அமைய இலக்கியச் சான்றுகளும், தொல்பொருள் சான்றுகளும் போதாது, பிற ஆய்வுத் துறைகளான மாந்தவியல் (Anthropology) மொழியியல் (Philology) ஆகியவையும் பயன்படுத்தப்பட வேண்டும். இதுவரை, தமிழக வரலாற்றியலுக்கு மொழியியலைப் பாவாணர் அளவிற்கு வேறு எவரும் பயன்படுத்திவிடவில்லை, இக்கோணத்தில் பார்த்தால், தமிழக வரலாற்றியலின் முழுமை நோக்கிய பயணத்திற்கு பாவாணரின் பங்களிப்பு புரியும். பாவாணரின் நூல்களிலும் ஏனைய நூலாசிரியர்களைப் போலவே ‘மிகயாகக் கூறுதல்’ காணப்படுகின்றன. அவற்றை ஆய்வுக்கு உட்படுத்தி ஏற்பது ஆய்வாளர்களின் கடமை.

முருகன் சைவக் கடவுளா? அசைவக் கடவுளா?

இரா. செல்வராஜ் *

தமிழ்க் கடவுள் என்று போற்றப்படும் முருகன், தமிழ்நாட்டில் முதன்மையான கடவுளாகப் போற்றப்படும், வணங்கப்படும் வருகிறான். இன்று தமிழகத்திலேயே மிகப் பெரிய பணக்காரக் கடவுளாகவும் முருகன் விளங்குகிறான். ஆம்.

பழனி முருகன் கோயில்தான் தமிழகக் கோயில்களிலேயே மிகுதியான வருவாய் ஈட்டுகின்ற கோயிலாக விளங்குகிறது. இந்தியாவிலேயே திருப்பதி கோயில் முதலாவதாகவும், பழனி முருகன் கோயில் இரண்டாவதாகவும் வருமானம் ஈட்டுகின்ற

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கோயில்களாக விளங்குகின்றன. ஆண்டுதோறும் லட்சக்கணக்கான மக்கள் பக்தி பரவசத்துடன் முருகன் கோயில்களுக்குச் சென்று வழிபடுவதையும் காண்கிறோம். அவ்வாறு வழிபடச் செல்லும் மக்கள் பல்வேறு தோல் இசைக்கருவிகளை (த்பு, மத்தளம், மேளம், உருமி, உடுக்கை) இசைத்துக் கொண்டும், நடனமாடிக் கொண்டும், பாட்டுப் பாடிக் கொண்டும் செல்வதைக் காண்கிறோம்.

முருகனை வழிபடச் செல்லுகின்ற மக்களைக் கூர்ந்து கவனிக்கும் பொழுதும் அவர்களின் பூர்விகப் பின்னணியைப் பற்றி ஆய்வு செய்யும் பொழுதும் நமக்கு பல்வேறு கருத்துக்களை அசைபோட வைக்கின்றன. அவ்வாறு அசைபோட்ட பொழுது தோன்றியவைதான் இக்கட்டுரையின் தலைப்பாகும். கல்லூரியில் வரலாற்றுத் துறை மாணவர்களுக்கு பயிற்றுவிக்கும் பொழுதும் இவ்வினா எழுந்தது. “பழனியும் சுற்றலாவும்” என்ற தலைப்பில் முனைவர் பட்ட ஆய்வை மேற்கொண்ட பொழுதும், பழனி முருகன் பற்றிய வரலாற்று இலக்கியங்களைப் படிக்கும் பொழுதும் இந்த வினா எழுந்தது. வரலாற்று இலக்கியங்களைப் படிக்கும் பொழுதும் இந்த வினா

எழுந்தது. வரலாற்று ஆய்வாளரின் கடமை உண்மையை உரக்கச் சொல்லுவதாகும். அந்த அடிப்படையிலேயே தமிழன் தன்னுடைய அடையாளங்களையும், உடைமைகளையும் எவ்வாறு கிழந்து வருகிறான் என்பதைச் சுட்டிக் காட்டும் கட்டுரையாகவே இது உருவாக்கப்பட்டுள்ளது. “எப்பொருள் யார் யார் வாய்க் கேட்பினும் அப்பொருள் மெய்ப்பொருள் காண்பது அறிவு” என்ற திருக்குறளின் கருத்திற்கு ஏற்ப உண்மையை நோக்குவதே, வெளிப்படுத்துவதே இக்கட்டுரையின் நோக்கமாகும்.

சைவம் என்பதை புலால் உண்ணாத மக்களின் சமயக் கோட்பாடு என்றும், அசைவம் என்பதை புலால் உண்ணும் மக்களின் சமயக் கோட்பாடு என்றும் கருதி இக்கட்டுரை எழுதப்பட்டுள்ளது. சங்க காலத்தில் அசைவக் கடவுளாக இருந்த முருகன் பிற்காலத்தில் சைவக் கடவுளாக மாற்றப்பட்டான் என்பதற்கு எண்ணற்ற பண்டைய இலக்கியங்களும், மலைவாழ் பழங்குடி மக்களின் பழக்க வழக்கங்களும் மரபுகளும் சான்றுகளாக உள்ளன. என்பதை இக்கட்டுரை வலியுறுத்துகின்றது.

ART AND CULTURAL HISTORY

ADDRESS OF THE SECTIONAL PRESIDENT

CONTEMPORARY TRENDS IN ART AND CULTURE IN TAMILNADU

M.C.Raja*

Esteemed President, Distinguished Chief Guest, Fellow Delegates and Friends, I express my deep sense of gratitude and thanks to the Executive Committee and the General Body of the Tamil Nadu History Congress (TNHC) for having elected me as the president of the "Art and Cultural History" section of the seventeenth annual session organized under the auspices of the Department of History, NGM College, Pollachi. I consider it as a great honour and rare privilege bestowed on me and I take this opportunity to assure you that let us all work for the growth of this seventeen year old TNHC.

Introduction

The culture of people is conditioned and expressed through their dress decorations, food and drinks, family relations, social and collective morals, aesthetic and cultural values. The overall growth of people is evaluated by the progress made in these areas. This paper focuses on the changes occurred in the Tamil Society in these areas over the past fifty years.

I do believe that there are some scholars present here, unceasingly engaged in probing into the past and exhibiting the events, occurrences and experiences of the past as they are involved in a perception of the past and also of its presence. I am not accusing them that they are ignorant of ever-expanding and ever-changing contemporary trends. As Historians, we do recognize the value of the past and its lessons - its impact in moulding the present trends and thought processes. However, you will certainly agree that we have to examine the living trends, styles and thought processes in our daily lives today.

As Cicero, a Roman Orator, pointed out that "Change is the only law of life that never changes". A Society that never changes will stagnate ultimately degenerate and decline. There are some scholars like Singaravelar, who opine that

not only Tamil Nadu but the world too has not changed yet over the past several thousand years.

T.S.Eliot, a well-known English poet and critic, holds that past is not something static but it is dynamic, keeps on changing, growing and becoming new from what it was yesterday with the emergence of a distinct, quality or idea or thought.

Much of our trends, styles and thought processes today are not indigenous to our cultural ethos. We cannot say that these have been copied or imitated from the North or even from the West. You may call them Modern, Ultra Modern or even Post-Modern! They may be described as Global. But that becomes boredom, just as attributing everything to Global Economy, Global trends etc.

We have to first recognize these trends whether you like them or not. We have to live with them while singing the Honour and Praising the Glory of our Ancient Past. Of course, it is good to dig into the Past. It is better to learn Lessons from our past. But, it is better to Examine and Evaluate our Present in the light of our Glorious Past. As and when new trends emerge, they must be set for comparison and contrast among the dead; past and present must be measured for knowing a complete understanding of the new, present, living consciousness. We can continue as long as these are valid for giving us satisfaction and contentment. Yet, none of us adapt these Past traditions and customs except for display on festival occasions or social and family occasions. It is a slavish imitation, a passive repetition of what our ancestors had achieved.

Younger generation may even despise to put them on show and take pride as one's own past!. Emigrant Tamils abroad might send their children to master music, dances etc. at the institutions of Music and Dance at Chennai and Tanjore. But they have more of a commercial utility than that of a pure, unadulterated cultural value! This might

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seem debatable but, it is a reality which can be verified by a discerning scholar. Most of the students from the Chennai Schools of Traditional Music and Dances maintain their academies abroad and mint money to enjoy western luxuries and western cultural living styles.

I. Trends in the Goals of Education in Tamil Nadu Today

Nowadays, quality education is available at all levels. The number of professional institutions are increasing.

Bank loans are made available liberally due to the Government Policy. Parents are willing to sacrifice their interests for the better future of their children. There are many instances of domestic servants sending their children to the so-called English medium institutions. The Government, on its part, is spending a substantial amount of its revenue for the Universalisation of education. The Government has woken-up on the need to standardize the educational system. The Government is trying to bring all the Governmental institutions on a par with the best of the private institutions.

Simultaneously, the Government is trying to prevent the private institution from exploiting the helpless parents. Right to education and uniform syllabus are the other policies promoted by the Government. The entire education system is geared at producing more and more job seekers rather than job makers or job creators. As a result, there is a continuous brain drain from the medical and engineering graduates migrating to work for the uplift and welfare of the Americans and Europeans. All this is done with the colossal expenditure of money both by the Government and the private sectors. On the other hand, today, parents wish their children and wards should become money spinning robots or earning machines. Ultimately, most of the parents, who are sacrificing their lives for their children at the prime of their lives, are not getting benefits from their children at their old ages.

Most of the youth, who have settled abroad, with higher incomes are becoming utterly indifferent to the native values and to their native tradition. Thank God, the Tamil Nadu Government has introduced to check this English medium

mania by introducing a Law ensuring jobs to all the Tamil medium students in the Government and public sector jobs.

Some are educating their children for getting rich brides with attractive dowries. It is true that most of the parents belonging to the lower castes and poorer sections are educating their children for their mere survival and for improving their Socio-economic status.

II. Trends in Political Culture in Tamil Nadu Today

Without any offence to anyone's sentiments or political loyalties, I humbly present the bare existing facts, of course; it is with sugar coating. We are all proud of *Nakkeeran*, the daring poet. My salutations to him before presenting these facts.

In Tamil Nadu, the political parties have no strong political ideologies. Even the youth are not attracted to parties on the basis of their ideologies. *Opportunism* is the only ideology. *Opportunities* are the only basis for attraction towards parties, towards political leaders, who gives and what is given is the criteria! A share in the spoils of the public life is the only consideration today. Personal greed's not even that of needs, are the only guiding principles today!

As the common people are the majority of *Voters*, their common behaviour during the *Election Times* more common and more disgusting. A passage in *English recalls Goldsmith's* reference to two political parties. His book is titled "*Citizen of the World*". The two political parties in a village are divided as the *Gin* and the *Beer*. A Chinese visitor to the village on the election eve wanted to know about the contesting candidates, their names and their leader's names! He was curious to know their political agenda and many other things. He went to both the camps. All that he could gather was that one fellow generously distributed *Gin* and the other fellow did the same by distributing *Beer*. Here people might know the names. Yet they count *notes* and number of goods, distributed before pressing the buttons at booths. Some have greater values to cherish and benefit from all sides. Some receive but never visit. Some visit with a transport facility. We have no inspiring leaders today. I am reminded of *Bernard Shaw* who once said "*Today we have no leaders of men. We have only followers of women*".

I am not predicting but only foreseeing on the basis of futurological calculations that in the next generation in Tamil Nadu, there will be more Statues and Cut-outs with multiplication of self-proclaimed, self-styled Leaders than the number of followers to the Parties! This is already a reality show today!

III. Entertainment Trends in Tamil Nadu Today

(i) Stage Plays

From time immemorial, as you are all aware, that Tamil Language and literature have the distinction of being the fountain - head of *Iyal*, *Isai* and *Nadakam*. *Nadakakalai* on a classical scale has come to a full stop with the end of the period of Sankaradass Swamigal, Nawab Rajamanickam, T.K.S. Brothers and R.S.Manohar. Most of the record breaking actors and actresses like Sivaji Ganesan, M.G.R. V.K.Ramasamy, Manorama - are all drawn from stage plays. However, today social dramas are popularized by modern artists like Cho.Ramasamy, Y.G.Mahendran, S.V.Shekar, Crazy Mohan and others. But, these artists have confessed on several occasions that they are unable to attract full audience to the theatres. Because of poor wages, artists are not willing to take up stage acting. Many talented young artists are willing to wait for years and years doing odd jobs at Kodambakkam studios, some end-up as assistant make-up men and assistant technicians for want of audience having cultural sensibility.

(ii) Folk Performances

In recent times, there has been organized revival of folk performances with active support of the Government. A few N.G.O's also are encouraging revival of these arts such as *Therukoothu*, *Thappattam*, *Oyilattam*, *Karakattam*, *Mayilattam*, *Maanattam* and *Pommallattam*. The Union Government has its regional centre at Tanjore for the performance of the art during the festive occasions. They are also often included to perform abroad during the India's festival. In Chennai, 'Sangamam' folk arts performances are being conducted during Pongal Seasons. These are all conducted at all major parts in Chennai through the tireless efforts of M.K.Kanimozhi, the Rajya Sabha M.P. under the Government patronage. Large crowds are attracted at Chennai to these

performances. It is planned to conduct such performances at all district head quarters from next year onwards. For the popularization of folk songs, the part played continuously to this day by Vijayalakshmi Navaneethakrishnan, Pushpavanam Kuppuswamy & Mrs.Anitha Kuppuswamy and others are memorable. It is uncharitable to forget regular *Villupattu* performance by Kalaimamani Subbu Arumugam at all TV Channels.

(iii) The Art of Dancing

In spite of *Kalashetras* and several other private schools like Dhananjayan's institutions, the art of classical dance is on the decline. Only *Sabhas* with rich membership are patronizing the classical dances like *Bharathanatiam*, *Kutchipudi* etc. The western influence on the dance styles are on the increase through the celluloid medium. TV Channels are competing with each other in displaying all sorts of dancing aberrations as modern styles; even children at home are affected with dancing mania. Reputed Tamil writers like Vali, Vairamuthu, Vijay and others are composing songs catering to the modern mania called dances. Some of the examples are:

"டோக்கு போல் பப்பிம்மா கண்ணை காங்கம்மா..."

"முக்காணா முக்காப்புலா லைலா..."

"ஓ போடு ஓ போடு..."

"மலே மலே! மருதமுலை ..."

"அடிரா! அடிரா! நாக்கு முக்கா! நாக்கு முக்கா!"

"கட்டிப்புடி கட்டிப்புடா; கண்ணாலை கண்டபடி கட்டிப்புடா..."

"கட்ட கட்ட நாட்டுக் கட்ட; நம்ம கிட்ட மாட்டிக்கிட்ட ..."

These are only a few samples of dance songs. You can understand the quality of the dancers. I don't want to waste further your time.

(iv) The Cinema

Cinema needs a special paper for presentation. Modern youths are well equipped as cinema fans and cinema critics. There is a whole range of Cinema journals and even reputed newspapers publish lengthy articles as cinema reviews. Cinema culture is deep rooted in Tamil Nadu. It has set an example by enthroning two Cinema Artists as Chief Ministers (C.Ms).

Once, there were actors and actresses - with iconic features and matured physical proportions.

These days actors and actresses are recruited from school kids and college youths, they all become soldiers in uniforms, unrecognized. When it comes to family values and personal morals, most of our cine artists are uninspiring examples for the youth in Tamil Nadu today. One important aspect of Tamil Cinema hero's is their anxiety to be always in the limelight. In no other State or country, cinema heroes are known with their titles. Most of the titles are self-styled and self-assumed. Some examples: *Super Star*, *World Star* (Ulaga Nayagan), *Supreme Star*, *Revolutionary Star*, *Little Super Star*, *Ultimate Star*, *Young Commander* (Ilaya Thalapathy) etc. This is nothing but encouraging personality culture and setting lead examples to our youth today. While the artists, on one hand, become party founders and party leaders, on the other hand, some political parties seek their favours for getting caste and community votes.

IV. Trends in Dress and Decorations in Tamil Nadu Today

For at least 1000 years, Tamilians were recognize with the traditional attire of *dhoties* and *angavastaram* and women folk with colourful sarees flowing from then shoulders to feet. These trends are now changing fast. Among the educated people, pants have become the order of the day. The youth everywhere are adopting dress styles, which are alien to Tamil soil. The educated and employed young ladies have given up '*dupatas*' which earlier used to be fashion reminding '*Punjabi*' dress. Jeans have become common for both the genders. Tell - tale - holes in the pants for the boys and flowing tresses of hair styles common among both boys and girls.

Uni-dresses are raging fashions for all among the college students. Our young men are, these days, fond of Jewellery, competing with their women comrades. Boys wear Jewels as ear studs, nose studs, eyebrow studs etc. Colouring hairs, removal of eye brows and painting them with pencils, tattooing the body, wearing the high-heels, nail polish, lipsticks are all other aspects of body decorations imitated from the cinema culture. A host of beauty parlours have come up. Specialized courses are offered to those house wives interested to decorate themselves in privacy. Besides, several channels project TV programmes exclusively meant

for women fashions and for mastering handicrafts sitting at home.

Churidars for women are justifiable in a way from the safety point of view as women two wheeler drivers find it more comfortable and congenial to adopt *churidars*. The celluloid influence is becoming strong and stronger even among the elderly women at home. With the introduction of the TV Serials, the impact of the dress is feverishly spreading to every nook and corner of the *rural Tamil Nadu*.

V. Trends in Food and Drinks in Tamil Nadu Today

Food and drinks have also changed considerably for the past four decades. In urban areas both richer classes simply love to dine if not to wine in the hotels. In the rural areas, where working habits also have witnessed drastic changes. Even in the agricultural sector, food consumption has gone revolutionary change.

Middle classes prefer to eat variety of dishes, which used to be rare some, four or five decades ago. Among the affluent segments in the urban areas particular north Indian settlers, business communities prefer to dine out in hotels with entire families. Star Hotels catering to all budgets as well as to each one's tastes have come up in all major cities as well as District and Taluk Headquarters.

Youths, in particular college going youths and the employed ladies and gentlemen prefer to eat the readily available commonly branded "*Fast Food*" which are also described by the Health faddists and physicians as "*Junk Food*." Even the school going kids are pampered very much with readymade or easily cooked and mouth watering food without minding the nutrients or the sufficiency of calories in each serving. Noodles and potato chips with Coca-Cola have become notoriously attractive items for the children.

Drinks are liberally served with license or without license at night clubs, dancing parlours, for those with higher incomes. In short, today's food culture is fetching substantial income to doctors and medical professionals due to increase in number of diseases. Many diseases are associated with food habits and they are found in every family. These are obesity, diabetes, blood pressures, diarrhea, viral fever etc. Food poisons and contaminations have become common

occurrences. Adulterated drugs are no match to the ever increasing common diseases.

VI. Trends in Domestic Appliances and Home Facilities in Tamil Nadu Today

With generous electricity available to every section the society-except during power cuts-a variety of home appliances are used at homes. These have reduced the sweated labour of women at home. As labour becomes easy with spare time, women sit conveniently at TV serials. After all, the whistle of the rice cooker and automatic switch of electric ovens has reduced the tensions of the women folk.

VII. Trends in Family and Societal Relations in Tamil Nadu Today

Once marriages were mostly within the circles of relatives and ones own caste and communities. There were arranged marriages even among those close relatives, horoscopes examined and marriages matched. Even though dowry system existed, they were just customary and restricted to house hold necessities like a bureau and a few items of Jewellery. But today, arranged marriages have become costly affairs. Families are ruined due to escalating cost of Jewellery, marriage dinners, silk sarees etc. Gradually arranged marriages are becoming things of the past.

Today, youths prefer to marry outside their circle relatives. There are even parents, who are willing to accept inter-caste marriages and love marriages. Youngmen and women with higher salaries select their own partners within short period of their acquaintance. A casteless society thereby coming up through these marriages. More and more divorce cases are pending in the family courts. Most of these divorces are with mutual consent, thus reducing the period of waiting just for one year.

Modern husbands have no objection to be called (or) to be addressed by their first names by

their wives. The parents are gradually losing control over conduct and behavioral patterns of their children. Children are given too much of freedom. There is less concentration on disciplining them. Cine culture and TV serial culture are partially responsible for this decline in value system.

Concluding remarks

Societies everywhere are changing with fast changing Science and Technology. Material conditions and comforts are changing.

Already in urban areas like Chennai, young Information Technology (IT) employed are adopting marriages of convenience. E-Mails and Net information are facilitating more and more night clubs and Youth Drinking hide-outs. East Coast has many hell-holes, where untimely deaths are taking place. According to an estimate in India, Tamil Nadu has the highest number of HIV patients, earlier it was Maharashtra.

What are the solutions? Are there solutions at all beyond our Literary Conferences at the national an International level? Learned Teachers of History and writers on History should suggest ways and means out of this mess.

Tamil culture should be the foundation. Personally, I feel that as this is also a Global Phenomena, all the men of wisdom (Women including) should put their heads together and find solutions through an educational system, certainly not through legal systems or Governing systems.

Let me once again take this opportunity to place on record my sincere thanks to the Tamil Nadu History Congress for giving me this rare honour to present this paper. I thank you for your patience. Hope, I wish the function every success in the years to come.

Thank you one and all.

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THE VITHALA CULT IN LOWER CAUVERY: A STUDY OF THE SRIRANGAM TEMPLE INSCRIPTIONS

Divya Sandesh*

Medieval period of Indian history is notable for the proliferation of religious cults and temple networks which played a prominent role in the process of state formation. The medieval temple networks and cults had potentials for integrating the societies and polities. The polity incorporated diverse segments of the society by extending patronage to local temple networks and cults and this incorporative attitude of the rulers was an essential means of state legitimization.¹

In this paper an attempt is made to look at the religious tradition that became predominant in the thirteenth century Maharashtra through the poems of Marathi saints called 'Abhangs'. This devotional cult was known as the cult of Vithala (also Vithoba) that was centred around the temple of Pandharpur in the Sholapur district of Maharashtra. In the thirteenth century Pandharpur emerged as the pilgrimage centre of Varkari saints, who composed songs in praise of Vithala or Vithoba who was considered as a form of Vishnu.² The Varkari tradition is a spiritual movement or more exactly a body of spiritual groups gathered around spiritual teachers (gurus). Theoretically everybody without distinction of caste and creed

can become a Varkari. In Maharashtra, the five saint poets of medieval period (panc sant kavi) who composed main body of Marathi devotional poems are glorified and respected even today by all people and are looked upon as creators of 'people's literature' in Maharashtra.³ They are Jnandev, an outcaste Brahmin, Namdev, the tailor, Eknath, the householder Brahmin, Tukaram, the Sudra poet and Ramdas, a political saint and the preceptor of Sivaji. My thrust area is on the spread of this devotional cult towards South India and at what point of time in history was this cult taken towards South India and who was responsible for the spread of this cult in the Tamil South. A peep into the inscriptions of the 16th century shows that this cult was popularized in South India by the Vijayanagara rulers who patronized Vaishnavism right from the beginning of Tuluva reign. In this study I have made use of a few inscriptions of Srirangam Temple referring to Vithala. Apart from these inscriptions songs of Purandaradasa, a 16th century bhakti poet who was patronized by Krishnadevaraya, have also been used for supplementing my study on the spread of this cult in the Lower Cauvery.

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Among all the sources available, inscriptions are the most authentic documents that furnish clear evidences about the popularity of Vithala cult in South India. The earliest reference to Vithala as a God is dated 1216 CE in an inscription belonging to the Hoysala period written in Kannada.⁴ However, the name of Vithala began to be frequently inscribed on the inscriptions from the days of Vijayanagara, the earliest reference being that of 1408 C.E. which mentions Vithaleswara to the banks of Tungabhadra.

Vithala Cult in the Lower Cauvery

During the 16th century, regions in lower Cauvery became the stronghold of the Vithala cult with Srirangam temple as its base. Vaishnavite acharyas like Nathamuni and Ramanuja were quite active in spreading the importance of Nalayira Divya Prabandham of Alwar saints.⁵ These religious leaders worked with great spiritual zeal and enthusiasm and exercised great influence on the religious ideas of later centuries. The Vijayanagara empire in the early 16th century attached great importance to the doctrines of Sri Vaishnavism propagated by Ramanuja. The patronization of the Vithala cult by the Vijayanagara rulers was the part and parcel of this affinity. There are a few inscriptions from Srirangam temple that shed light on the worship of Vithala.

The earliest inscription referring to Vithala in Srirangam is dated to 1515 CE which is inscribed on the inner wall of the Vithala shrine in the Rangavilasa Mandapa. This inscription records that two velis of land belonging to the temple were allotted to the worship of images of Vithaleswara and Madurakavi Alwar. This inscription issued during the reign of Krishnadevaraya suggests that the image of Vithala in Srirangam shrine was consecrated somewhere around 1515 CE. The two velis mentioned in the inscription are distributed between Tirumudikkurai and Nindriyur. It also refers to the construction of a Rayagopuram.⁶

Another inscription dated 1544 CE. issued during the reign of Sadasiva Raya provides ample information on the kind of worship in the temple of Srirangam. It registers a gift of a village called Kilaimuri Marudur in Pachil kurrām in Malai Nadu a sub division of Vadagarai Rajaraja Valanadu in Tiruchirapally Usavadi by Vithaladeva Maharaja, the son of Timmayyadeva Maharaja who had

obtained the village as Nayakattanam from Sadasivaraya for worship and offerings to God Vithala. It refers to the offerings like amudham, Talikai (an important Vaishnavite offering), scented musk, sandal etc. during the car festival on every Friday. These were brought from the taxes obtained from the village given as Nayakattanam.⁷

Another inscription dated 1546 CE refers to the gift of a village, the name of which is missing in the inscription, for the worship of Vithaleswara.⁸ But it is mentioned that the village is located in the Uraiur kuttram, in Rajagambhira Valanadu and it is given as Kattalai (contract). Both Nanjai and Punjai land (wet and dry respectively) have been gifted and they have to be used for financing the worship of Vithala. The offerings mentioned in the inscription are ghee, sukhiyam, arecanut, betel leaves, sandal etc. The Koil Olugu mentions that the Vithala temple was reconstructed by Kanadadi Ramanujadasar in 1546 C.E.⁹

An inscription belonging to the Nayakas of Tanjore in 1669 CE inscribed on the West wall of the Garuda Mandapa refers to the deity of Vithala. During the day of Bhupati Udaiyar festival the image of Ranganatha is taken to the Vithalaraja Mandapa. If Bhupati Udaiyar mentioned in this inscription is one among the last major kings of Sangama dynasty, it can be assumed that the Vijayanagara patronage of Vithala goes back to the Sangama age. There are also references to the offerings made to the god like pori amudhu, palam, pavada, paku, parivattom, tirumulkanikkai, rice etc.¹⁰

An inscription of 1674 CE refers to the gifting of a village for the worship of Ashtabhujā Gopalakrishna who is seated between Vithaleswara and Kurattalvar.¹¹ Another record written in Sanskrit in Grantha characters gives the genealogy of the Vithala of the Aravidu family and registers the grant of some villages for providing offerings and worship to God Sriranganatha. This inscription suggests that one of the last major kings of Aravidu family is named after God Vithala.¹²

The above mentioned are some of the important inscriptions found in Srirangam temple which provide references to Vithala and its worship in Srirangam. They show that the Ranganatha temple along with Vithala shrine was patronized by the Vijayanagara rulers more specifically during the

16th century and though the cult of Vithala lost its predominance that it enjoyed in the days of Vijayanagara with the fall of the empire in 1600's, it is found that the Vithala shrine was patronized by the Nayakas of Tanjore in the 17th century.

Apart from the above mentioned sources there is a repertoire of poems sung by the bhakti saints of the 16th century which are in praise of the deity of Srirangam as well as Vithala. Among them a few songs of Purandaradasa, a singer saint who lived at Hampi in the 16th century, have been analysed in this study. He visited Srirangam in his bardic travels, though there are no inscriptional evidences regarding his visit. There are a couple of songs which prove his awareness of the region of Cauvery and the temple. He refers to the God of Srirangam as Ranganatha and Seshasayi. He has composed songs in Kannada which praises God Ranganatha of Srirangam whom he identifies as God Vithala. Purandaradasa belonged to the lineage of Madhwa saints who played a prominent role in spreading the cult of Vithala in South India. His ishtadevatha was Vithala of Pandharpur, hence his signature Purandara Vithala.

A song in Kannada "Dayamado Ranga" – 'shows mercy upon me Ranganatha of Srirangam'

is an example for his awareness about the deity and he identifies it with Purandara Vithala of Pandharpur.¹³ He also refers to the neighboring region of Uraiyr, the capital of the early Cholas which was known in Sanskrit as 'Uragapura'.¹⁴ His song 'Uragapureswara Sriranganatha' also alludes to his knowledge about the region of lower Cauvery. In another song he refers to Cauvery as a sacred river.

These saints like Purandaradasa encapsulate a very complex rule of ideas in which they talk about the relationship between man and society, individuals and political orders, sacrality and historical memory thus bringing out the concept of a political universe in a vague sense. All these are communicated through songs, poems and religious discourse which served as important modes of communication. Rulers used these modes of communication so that their political message could reach the wider public. Thus the songs of bhakti poets as well as inscriptions on the temple walls of Srirangam resolve itself into an account of the growth of Sri Vaishnavism in South India. The cult of Vithala lost its importance as a religious tradition in South India after the fall of Vijayanagara.

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BRAHMOTSAVAMS OF CHIDAMBARAM NATARAJA TEMPLE

K. Veerachelvam*

Chidambaram, also known as Thillai was called Puliur and Perumbarrapuliur in the past. Originally the area was full of Thillai shrubs (*Excecaria Evagallocha* Linn) now found only in Killai and Pichavaram forest areas, east of Annamalainagar. Chidambaram is the sacred place (the booloka Kailas) for the Saivites, and the Saivas and the temple is one of the most ancient temples of India.¹ The Nataraja temple complex as it stands today at Chidambaram has an unrivalled serenity and dignity. It covers a rectangular area between 52 and 53 acres - measuring nearly 400 yards in length and 350 yards in width.

A unique feature of this temple is the presence of a separate shrine for Vishnu who is worshipped here as Lord Govindaraja. This kind of combination of a Siva and Vishnu shrines is rarely met within any other part of our country.²

In Chidambaram Nataraja temple, the poojas are conducted regularly six times every day. Sometimes special poojas are conducted on some occasions. They are performed by Dikshidars alone. The two Brahmotsavams of this temple are : the **Ani Tirumanjanam** in June-July and the **Margali Thiruvathirai** in December-January. It is worthy to note that these two celebrations are observed with undiminished fervor and grandeur even to this day. The Abhisekams or sacred baths are given to the Lord and the Goddess in the Thousand Pillared Hall at the end of these festivals.⁴

Mahabhishekam (the great holy bathing) of the deities, Nataraja and Sivakamasundari, is conducted six times in a year, on certain specified dates. The 'Kamikagama' lays down the schedules.

Month	Festival day	Venue
1. Dhanus (Margali)	Ardra (Star)	1000 pillared mantapa
2. Masi	Sukla paksha caturdasi	Kanakasabha
3. Chitirai	Tiruvonam (Star)	Kanakasabha
4. Ani	Uttaram (Star)	1000 pillared mantapa
5. Avani	Sukla paksha caturdasi	Kanakasabha
6. Purattasi	Sukla paksha caturdasi	Kanakasabha

Of these six, two are Brahmotsavam's (great festivals), *Ani Tirumanjanam* and *Arudra Darsanam* in the Tamil month of Ani and Margali. These two Mahabhishekams are performed in the Raja Sabha (1000 pillared mandaba) before sunrise. The remaining four are performed in the Kanaka Sabha.³

Ani Tirumanjanam

Reckoning ten days ahead of this day, the festivals open with the Dhvajarohana (the hoisting of the holy flag) on the flag-staff in front of the Nataraja shrine in the second prakara. Certain preliminary rituals like Vigneshvara puja, Anujnai, Vastu santi and Rakshabandhana are performed on the two days preceding the Dhvajarohana day. On this day, the eleven-day festival formally begins. In

the Dhvajarohana pooja, arohanam is conducted to all the Devatas, the deities of the 'eight directions'. Brahma and Akasa who are thereby invoked; the ten Balipithas are consecrated and the Santhi rituals are performed seeking the Lord's grace for a successful celebration of the festival.⁵

From the evening of the first day of the festival to the morning of the eighth day, the Utsavamurti's (processional deities) which are the Pancamurtis (the five deities): Somaskanda, Sivakamasundari, Subramanya, Vinayaka and Candesvara are taken out in procession (twice daily) over the four car streets of Chidambaram in gold and silver plated mancams (compact canopies supported by four tastefully fabricated pillars which are sized to accommodate the decorated icons) and in the night processions, various vehicles

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appropriate to the deities with gold or silver casements, are used to carry the deities. The departure of the processional deities start from the Alankara mantapa in the second prakara, the passage through the Yaga-sala, where poojas and homas are performed on all the festival days and the ascent over the twenty-one steps and the emergence through the Tittivasal and East sannathi street is marked by colourful festivals and rapturous Nadaswaram music. On the evening of the eighth day, Bhikshatanar channingly decorated, is taken out in what is termed a Golden ratham or amidst thunderous calls from the devotees around of Bhikshatanarukku pillai (alms to the Begging Lord, please).⁶

The Rathotsava (the car festival) on the ninth day and Ani Tirumanjanam and the grand darsan of Nataraja and Sivakamasundari as they emerge from the Thousand Pillared Mantapa on the tenth day of the festival constitute the highlight of the eleven-day festival. On the preceding afternoon, the icons of Nataraja and Sivakamasundari are prepared for the precious jewellery collection of the temple and the icons are covered with a local shawl except for the exposure of the face for public view and the kala-poojas performed. In the early hours of the car-festival day, the ritual of yatra dana (prayerful offering at the commencement of the journey) signals the departure of Nataraja and Sivakamasundari from the Chit sabha/Kanaka sabha. The forward and backward movement of Nataraja and Sivakamasundari, alternately in quick succession, as they pass through the first and second prakaras and on to the east sannadhi street to the Ter-adi stir up intense emotional fervor among the thousands of devotees who throng the entire temple premises and assemble in large numbers all along the passage ways.⁷ The music thrills and the incense refreshes and leave us in a state of 'godly abandon'. A display of unalloyed devotion to the cosmic dancer and His consort is fully brought out by this fascinating spectacle. The emotionally charged crowds move on with but one single thought of Nataraja and His consort.

As the cars move on along the four car streets, thousands of devotees vie with one another to pick up the thick ropes and pull the cars. Coconuts are broken and lighted camphor is waved by thousands of householders on the route, the fronts of their homes profusely decorated with

rangoli. Hundreds of garlands, of flower and fruit, baskets and varieties of silken wear are sent upto the Dikshitars accompanying the deities on the cars on the move for repeated decoration of the Lord and His consort. It is a gorgeous spectacle every moment of the days march.

A close glimpse of Nataraja and Sivakamasundari is possible only on two days of each of the two Brahmotsavams which means on four days in a year. The decorations on the rear of the icons of Nataraja and Sivakamasundari bring out the rare dignity and charm of the icons and the lovely jewellery. All the same irrespective of such considerations, the car-festival gives thousands of devotees a much-prized chance to feel the thrill of a close view of their Lord and His consort. It is a heat-warming experience.⁸ By about 11 am, the five cars move upto the junction of the west and north car streets, where they are parked till about 4 pm for public darshan. There is a colony of fishermen close by and by a long-established tradition, the fisherman community justifiably regard, Sivakamasundari as a daughter of their fraternity.

Just as Meenakshi is looked upon as a fisherman's daughter, so is Sivakamasundari in Chidambaram. To the fishermen and fisherwomen of Chidambaram, Nataraja is the son-in-law of their community to whom, as well to their daughter Sivakami, all honours are done on the happy occasion of the Rathotsava, when they are right their door to bless them. Along with Nataraja and Sivakamasundari, Vinayaka, Subramanya and Candesvara are also taken out in individual cars around the four car streets on the Rathotsava day. Late in the evening, the 'Kattalai' offerings are carried to the cars to the accompaniment of Nadasvaram music and the Ubhayadars. Neivedyam (offerings) and camphor worship over, Nataraja and Sivakamasundari are moved out the cars in a colourful procession to the front portion of the Thousand Pillared Mantapa for the Eha-kala Laksharcana and Neivedyam, followed by 'Mantrakshatai' and Diparadhana. The vilva-pooja is a delight for the eye and the soul.⁹

On the tenth day Nataraja and Sivakamasundari are divested of the sumptuous ornaments and the large collection of silks, garlands and flowers; and preparations are made overnight for their holy and ceremonial bathing

(Mahabhishekam) from about 3 am the next morning, which is completed usually before sunrise, pot full of milk, tender-coconut water, honey and sandalwood paste, among many other items offered for it, make the Mahabhishekam an ideal occasion for meditation on the supreme reign. The beauty of the contours of the two icons is brought out before the devotees eye in striking contrast to the colourful and innate view of the decorated deities on the rathotsava day.¹⁰

On the night of the Ani Tirumanjanam day, the dhvaja-avarohanam takes place. The two ghatas (pots) of holy water, consecrated at the Yaga-sala from the commencement of the festival, are used for prokshana (sprinkling of the sanctified water on Nataraja and Sivakamasundari) and for the Abhisheka of the sphatikalinga, Candramaulisvara. On the night of the eleventh day, the festival is rounded off with a 'Muttu-p-pallakku' for the panca-murtis. Tastefully decorated palanquins carry the utsava-murtis around the temple along the four car streets.

Arudra Darsanam

Of the two Brahmotsavams of the Nataraja temple, Arudra Darsanam is particularly important for the Chit Sabha. Ten days ahead of the day of the Tiruvadirai star in the Tamil month of Margali, the festival flag is hoisted (Dhvajarohanam). The pattern of the ten days Arudra Darsanam festival is

the same as that of Ani Tirumanjanam festival with a difference that in the Arudra festival, Saint Manikkavacakar is accorded a special status in the rituals of worship during the festival period. In the Sayaraksha Diparadhana (around 6 pm) of Nataraja, a decorated icon of Saint Manickavacakar is brought in a procession and stationed before the Lord. Likewise, Manikavacakar is taken out in procession in the morning on the ten days of the Arudra festival and when the Arudra Darsanam is over, Diparadhana is offered to Manikavacakar also. The protocol includes a vidayatti (leave taking) festival for Manikavacakar also. It is performed for Nataraja.¹¹

According to historical and traditional evidence, it is clear that these two Brahmotsavams of Nataraja temple (Ani Tirumanjanam and Arudra Darsanam) are ancient. Some scholars have involved Kopperunjinga's name as the starting point. However, these two festivals have been celebrated even before Kopperunjinga's period. No. 223 Vol. IV of Epigraphica Indica makes pointed references to 'Margali-t-Tiruvadirai-t-tirunal' and Tiru Anit-t-tirunal. It proves that these two important festivals of the Nataraja temple have been observed even from earlier times at least as early as during the period of Rajendra Chola I. Even today these festivals are celebrated on a mass scale. Thousands of devotees take part in these festivals.

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RISE AND FALL OF SANTHOME UNDER THE PORTUGUESE - A STUDY

A. Munuswamy*

Introduction

Santhome is a locality in Chennai City. The word Santhome or San Thome is derived from Saint Thomas, one of the twelve Apostles of Jesus Christ. The local Christians believe that Apostle St. Thomas came to India in 52 CE and became a martyr in 72 CE at St. Thomas Mount, near the City of Madras, and was buried in Mylapore, the coastal town of Madras. A church was built over the tomb of the Saint and the church is known as Santhome Church¹. This study discusses the growth and decline of San Thome in the modern days as an important trading and religious center.

Antiquity of Santhome

The Arabs knew the village as Bet-umah, "the Town of Thomas", in the 9th and 10th centuries. But it owes its present name to the Portuguese of the "Age of Exploration."² Between 1507 and 1509, two Portuguese Merchants, Diogo Fernandes and Bastiao Fernandes, paid several visits to the spot to pray at an ancient church. Subsequently, two Portuguese priests arrived at Pulicat and proceeded from there to San Thome where they discovered the ruins of an old church building.³

From then on, other Portuguese started visiting this place and always Diogo Fernandes kept calling here. During 1521-1524 a Portuguese settlement grew by the site. In 1521 CE, another group of the Portuguese arrived in San Thome and made some investigations and also additions to the chapel. ⁴ In 1523, the King of Portugal ordered a strict enquiry into the relics. Money was provided for carrying out repairs and building new chapels. By 1524 CE Padre Penteado came from Portugal. He became the vicar and took charge of the relics.⁵ The Portuguese settlement was little more than a monastic one till the 1550s, though records of the 1540s indicate that by then it was being called San Thome. St. Francis Xavier visited Mylapore in 1544-45 to pray at the tomb of St. Thomas and then sailed to the countries of the East.⁶

Between 1567 and 1582, San Thome grew as a Portuguese settlement and as an important trading port; it got its form as well, and flourishing as an important place in the ancient town of Mylapore.⁷ From the end of the first quarter of the 19th century San Thome began to develop into a busy settlement of the Portuguese and began to grow rapidly in commercial importance.⁸

Golden Age of San Thome

The period from 1567 to 1582 witnessed the rise of San Thome as an eminent trading settlement and as a hallowed place of religious importance for Christians who were attracted by the legend of St. Thomas and who wanted to unravel the history of the place.⁹

By 1567, that town grew in importance. According to a Venetian traveller Caesar Frederick, San Thome had increased and expanded and was enjoying a considerable trade. Frederick was very much impressed by the Musoola boats, which carried merchandise protected from getting wet¹⁰. During this period San Thome was fortified and several churches also came up. Its rise was rapid, and its port was bustling with native boats carrying cargoes. Because of commercial prosperity and its importance as a port of all commodities Henry Davison Love calls the period between 1564 and 1582 as the golden age of San Thome.¹¹ Thus it grew in importance as a religious center and as a commercial port.

As befitting in importance as a trading port, it got its fort as well, pushing back from shore the ancient town of Mylapore. By 1635, when its fortifications were complete, it was a rectangular town of about 850 yards along the beach and about 400 yards from East to West. Between 1635 and 1660, the Portuguese added another rectangle, about 600 yards from North to South and 400 yards east to West in Western San Thome at its North and built a new fortification, with four gates. The enclosed area was about twice that of Fort St.

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George at the time and within this area, there were seven Churches.¹²

Decline of San Thome

The golden age of San Thome under the Portuguese however did not last long. From the beginning of the 17th century, San Thome was tormented and disorganized by foreign aggressions and domestic strife.¹³

In 1614, the French under Captain Emmanuel De Fraix besieged the city and in 1616 the inhabitants of Mylapore created such a disorder that the Viceroy at Goa sent his emissary with 250 soldiers in ships with power to deal with the situation and he successfully reconciled the citizens.¹⁴

After this situation the chances of confrontation with the English began to appear. When the English were establishing themselves at Surat on the western side of India, they made many futile attempts to effect a settlement on the eastern side, being known as the coast of Coromandel.¹⁵ A site was chosen on the sandy shores of the coast of Coromandel and thus Madras was formed in 1639. The spot was near by the Portuguese city of San Thome.¹⁶

English Hostilities with San Thome

In 1644 Thomas Ivie, the English Agent at Madras realized that the domination of the Carnatic must inevitably pass from Vijayanagar to Golconda.

So he tended to make friendship with the stronger power. In 1646, Mir Jumlah, General of the King of Golconda formed a camp in the vicinity of Madras for the siege and blockade of San Thome.¹⁷ Ivie gave his assistance in several ways for the Moslems, which naturally was resented by the Portuguese. Many Portuguese families left Santhome and took refuge at Madraspatnam, and it occasioned a quarrel between the English and Portuguese. Although a peace was concluded between the English and Portuguese, the friction continued.¹⁸

The army of Golconda was still encamped near Madras, in 1659. But it left the neighbourhood as soon as the Hindu region was suppressed. In 1661, however the forces were again in the vicinity, consequent on the destruction of the Port Novo by the Deccan forces.¹⁹

About 1662, Riza Kuli, General of Golconda captured the city of San Thome. A number of Portuguese were driven out of the town. By the beginning of May, the place was strayed into submission and its population flocked to Madras. The fall of San Thome was not unexpected. In the meantime some of the richest Portuguese merchants especially those who had removed to San Thome from Negapatam, went to Madraspatnam.²⁰ Thus San Thome, deserted by its own people began to lose its importance, and it also witnessed its decline. But its fame as a religious center is still continuing.

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ENVIRONMENT AND HUMAN RIGHTS VIOLATIONS IN SOUTH INDIA

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The work attempts to analyse Environment and Human rights violations in South India. In recent years awareness on environment protection is increasing due to the fact that we are sitting on a ticking time bomb. The work analyses the importance of environment protection for safe future and covers some case studies of environmental degradation in South India that affects the human rights of the people. The work mostly covers the period from 2000 to 2010 incorporating some of the serious environmental issues that challenge the rights of all sections of the people including the poorest of the poor. Due to the current nature of the topic, mostly news paper reports and articles in journals are used as a source material for this descriptive analysis.

Mercury Poisoning in Kodaikanal

The Hindustan Unilever thermometer factory in Kodaikanal was closed in 2001 after 18 years of operation following the direction from Tamilnadu Pollution Control Board.¹ It was mostly due to the efforts of the Palani Hills conservation Council and Greenpeace, that got evidence from the mercury contaminated glass sold by the factory management, to a local scrap dealer that was used as evidence.

When the factory was in operation it produced nearly 10 million thermometers an year for export to the western countries. But nine years after the factory was closed, Sarah Hiddleston argued that the land lies polluted and the workers have grounds to fear mercury poisoning. It was argued that how a multinational corporation "took advantage

of lax laws in a developing country like India to run a second hand plant full of ageing equipment that compromised on safety."²

Since the factory opened in 1984, 23 died young and the causes of their death reveal complications resulting from mercury exposure.³ The workers reported different health problems that include headache skin, eye and dental problems, bleeding nose, vomiting blood, blooded urine, chest pain, impotency, miscarriage, irregular menstruation and giddiness.

The workers are unable to manage the cost of their health bills and are fighting the management of the factory in the court of law. They want an economic rehabilitation scheme that includes treatment for them. But the Hindustan Unilever denies that any of the health problems of its workers in this context was not due to the result of mercury exposure in the factory. In a rejoinder in the October 8th 2010 issue of Frontline⁴ it argued that several steps were taken to prevent the discharge of soil from the site to the Pampar valley through water flows. In addition the glass scrap from the scrap yard is moved to the factory premises for safe storage. But the question here is that these steps were taken only after the matter was brought out by the media and by the workers. What about the mercury poisoning that affected the surroundings for nearly two decades before the closure of the factory? Already detectable levels of methyl mercury were found in three local lakes by scientist from the department of atomic energy and the Jawaharlal Nehru technological institute,

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Hyderabad. The polluted factory is sitting above a rare shola forest in Kodaikanal. These environmental issues are serious concern to the present and future generations that would be affected by industrial wastes that permanently damages the ecology and the health of human beings. Such human rights violations go unchecked due to the lax laws and poor implementation of such laws.

Closure of Sterlite Plant in Tuticorin

A copper smelting plant was set up by Sterlite industries in Tuticorin. Over the years it affected the health of the local people as well as the environment. The company employs around 1050 workers, and is permitted to produce 391 tones of blister copper and 1060 tones of sulfuric acid per year. When the company wanted to set up its plant in Ratnagiri district in Maharashtra the state government cancelled its license due to the stiff opposition from the local people. When it affected the air and water in the areas in Meelvattam village in Tuticorin, the people along with the support of NGOs, political parties and National Trust for Clean Environment petitioned the matter to the Madras High Court. After analyzing the voluminous material available on the negative impact of running the factory at the place and the manner in which it is being run, the Madras High Court ordered the immediate closure of the Sterlite plant.⁵ While disposing the petition the learned judges observe that "The materials on record show that the continuing air pollution being caused by the noxious effluents discharged... is having a more devastating effect on the people living in the surroundings... which should be stopped at least now so as to protect the mother nature." The company obtained a temporary stay for the operation of the closure order following its special leave petition from the Supreme Court on 1st October 2010.⁶

Depletion of minerals and sand

Due to the development of infrastructure and construction activities that includes highways, the environment is affected. In addition to felling thousands of trees, the building activities damage the river and other water systems due to large scale removal of sand. The sand mafia is thriving

on political patronage and corrupt system. The Tamilnadu government bans sand mining operations in the state by private parties but further action in this issue is delayed by court cases that have been initiated on the issue. The Madras High Court directed State government in 2002 to take steps to halt illegal sand mining on river beds. In Tamilnadu, the government is directly involved in the sand trade but several loop holes leads to the depletion of an important mineral, the sand. Even the government officials trying to prevent the smuggling of sand were attacked by the mafia controlling sand trade. When sand is removed in large quantities it destroys the water body and eco system surrounding it. The water table would be reduced to unmanageable level. Collection of sand takes hundreds and thousands of years through a slow natural process. When men disturb it the life line of water resources dries up since sand retains large quantities of water and purifies it.

When states like Kerala ban the quarrying of sand, its construction requirement is fulfilled by the interested groups operated from Tamilnadu. One regular feature is that hundreds and thousands of Lorries are shifting the precious sand from Tamilnadu border to Kerala and Karnataka. Imagine the cumulative effect of this destruction on water sources in near future. Tamilnadu is already threatened by depleting water table and most of its land is semi arid in nature. The Israeli scientists who are known for their world class water management techniques warned that the state is moving towards desertification.

The case of Palar river is an example in this regard. Originating from Karnataka, it touches Andhra Pradesh and passes through Vellore, Kanchipuram and parts of Chennai in Tamilnadu. It was a perennial river providing water for agriculture and domestic purpose. Due to politics and man made damage to this important river system, no water passes through its streams in the recent decades, except briefly during floods. The life of millions of people and their drinking water requirement depends upon the revival of this river. Agriculturalists are slowly selling their lands and migrate to other places for survival. It is the case in several parts of India where the ecology is badly

affected due to man made destruction. Drinking water, a basic necessity of humanity is denied to considerable section of the population. It is a gross human rights violation as it involves the right to life. Due to the unavailability of potable water the people are forced to consume the available polluted water with consequent health problems. Following the reports of large scale and unsustainable sand mining in Palar and Tamiraparani rivers, the Chief Minister of Tamilnadu M. Karunanidhi has ordered a ban on mechanized sand mining in these rivers.⁷

Water woes

The struggle for the protection of water resources and environment was witnessed in Plachimada in Palghat district of Kerala. The Coca cola production unit ruined the livelihood of hundreds of farmers and public in this village. By sucking millions of litre ground water through giant bore wells, the company created a situation in which the water table in that area went down at alarming level. The chemical wastage sludge from this bottled unit was sold to the local farmers as manure. But it caused soil degradation, water contamination and consequential loss to agriculture in the soil. The local people have successfully fought for the closure of the unit and sued the company for compensation. The Coca Cola Company was forced to supply drinking water in tanker lorries to the affected villages and take measures to contain pollution.⁸ The story of this environmental hazard reaches outside world thanks to the vigilant media. Following long drawn agitation by the local people and the media and

environmental activities, the Kerala cabinet has decided to set up a tribunal to adjudicate on compensation claims from the people affected by the plant.⁹ There is increasing resistance to destructive development thanks to the awareness created by such incidents. The monks in Sikkim and the Arunachalese youth groups are fighting against mega-dams, farmers are refusing to surrender their lands for Special Economic Zones and the Dongria Khond tribals in Orissa¹⁰ are keeping at bay the powerful industrial groups such as the Britain based Vedanta Aluminium limited. Such struggle and awareness on environment give some hope on human rights protection in this regard.

The Protection of environment is directly related to the human rights and the survival of humanity. Protection of human rights cannot be disassociated from the issues concerning environment. As we discussed earlier the threat to environment is mostly man made. It led us to ask a question whether India is able to balance human welfare and prosperity while safeguarding its natural environment. We must remember that in the 1970's and 1980's a number of people's movement like Chipko movement focuses attention on the raising pollution level and the dangers to wild life and forest. Metha Patkar fought a valiant battle against the Narmadha dam project that displaced Adhivasis and tribal communities from the forest regions which was their life line. In India only such movement and awareness on environment can pressurize the government to implement its own rules.

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ROLE OF MADRAS WOMEN IN THE STRUGGLE FOR WOMEN ENFRANCHISEMENT

R. Kuppan*

The election process is a fundamental aspect of political life under a democratic system. Women got voting right since the last quarters of the twentieth century in the world arena.¹

But Women's franchise movement in India started in 1917 when Annie Beasant and few other women met the Montague-Chelmsford Committee to demand that women be given the same voting rights as men.²

Fourteen women from different provinces joined a deputation and presented a memorandum to South Borough Franchise Committee. Kamalabhai Chattopadya, Rukmani Arundale, Muthulakshmi Reddy, Rukmani Lakshmi pathi from Madras Province were the distinguished participants of franchise right of women movement. South Borough Committee primarily rejected the memorandum. Then, the WIA planned to organize meetings all over India to push the demand of franchise right and to send a women's deputation to England.³

As a result right to vote was granted to women with various restrictions as per the 1919 Act. This Act enfranchised men and women based on age and property. It empowered Provincial Legislatures to remove the sex barrier at their discretion. Many of the provinces immediately introduced resolutions to enfranchise women.⁴ Madras was the first province to grant at least a limited franchise to women in 1921.

During the Justice Ministry

Justice Party Government in Madras took the credit of the first state in extending franchise right to women.⁵ In 1926 the Government of India gave right to women to stand as candidate for and sit in the Provincial Legislature. The same issue was taken by Madras Legislative Council in July 1926 and law was passed.⁶ Under this Act, two women in the Province contested the election but both were defeated by a margin of 500 votes by their male rivals. Kamala Devi Chattopadhyaya was the first

Hindu lady to come forward to contest in an election as independent candidate. But she was defeated by a margin of 515 votes by her male rival. Hawan Angelo jumped into the arena of election in Madras but she was also defeated. This development generated a powerful current of enthusiasm among them. The WIA influenced the Government of Madras to nominate a women in Legislative Council and Muthulakshmi Reddy, got the honour of being the first Indian woman legislator when she was nominated to the Legislative Council of Madras in 1927 under the British rule. She was also elected unanimously as the Vice-President of this council and in this capacity she became the first lady to hold such a post not only in India but also in the whole world. Reddy rose upto the expectations of both the nationalists and the women's groups, remaining with the realm of what may broadly be termed "Social feminism". This consisted welfare of women and children and argued that such issues could be understood and represented by women alone.

Two phases of the Struggle

Jana Everett identified broadly two phases in the struggle for the vote for women; the first from 1917 to 1928, when female enfranchisement and eligibility for female representation in legislatures was sought and the second until 1937, when attempts were made to broaden both the terms of enfranchisement and representation in legislative bodies.⁷ Eventually equal voting rights for women with those of men were activated only in Independent India. The constitution of India particularly its preamble established liberal democratic philosophy. It ensured to all its citizens equality, liberty and fraternity. When the Constituent Assembly was set up in October 1946 a number of women like Sarojini Naidu, Durgabai Deshmukh, Renuka Ray and Hansa Mehta were elected to the Drafting Committee to frame the Constitution for free India.⁸

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TOURISM INDUSTRY IN THE SUSTAINABLE DEVELOPMENT OF HUMAN RESOURCE

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Human resources are the biggest assets of tourism. It is their capability and skills which impart value to resources. When people enjoy a higher standard of life, it is called economic development. Sustainable development means that development should take place without affecting the environment and also the needs of the future generation.

Rapid developments in the means of transport systems and communications has made the entire world practically one neighbourhood. Prosperity, leisure, coupled with the quest for pleasure and recreation are the principal motivating factors which sustain the development of mass movement of people. The role of tourism in the economic, cultural, social, and educational fields is well known and, as the second largest economic activity in international trade today, it is the mainstay of the economy of many countries and a major foreign exchange earner for several others.

In 2000, there were approximately 720 million international visitor arrivals worldwide, which is more than entire population of the U.S.A. and Europe put together. They spent some 2000 billion U.S.\$ which amounts to approximately 8% of world

exports in the same year. Travel and tourism economy accounted for almost 11.7% of world GDP in 1999 according to World Travel and Tourism Council. In India in the year 2000 tourism ranked as the second largest foreign exchange earner for the country. Tourism is also being recognized as a source of employment. It is a highly labour-intensive industry offering employment to both semi-skilled and the unskilled labour force.

Women's employment in tourism

In the last few decades, the tourism industry has undergone a period of tremendous growth as a labour intensive industry and there has been consequently a rapid rate of job creation and as a sector particularly for women. Of the data available for the years between 1988 and 1997, it appears that there has been a broad increase in the participation of women in the tourism industry at the global level. Women are being employed as waitresses, chambermaids, cleaners, travel agency sales person, flight attendants etc. Women are much more likely to be employed on part-time basis than men. Although it allows them to accommodate the various responsibilities plus their work outside

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the home, supporting women to become self-employed through tourism related activities should be linked with micro-credit programs.

- Initiatives should be included as a means of creating opportunities for industry to buy and sell locally, thus maximizing the benefits for local communities.
- Education and training should focus on marketing, financial management, literacy and foreign languages.
- High priority to be given for supporting income-generating activities of women and women's co-operations.
- To promote activities those are indirectly linked to tourism such as printing, dying and folk arts.
- Developments of the handicrafts industry should form an important part of strategic planning for community participation in tourism, especially the participation of women.

Tourism promotion and sustaining growth

The following issues have been taken up by the Department of Tourism with the Ministry of Finance.

- Reduction of expenditure tax.
- Rationalization of service tax.
- Incentives under the Income Tax Act for tourism industry.
- Reduction of levies on aviation turbine fuel.
- Waiver of inland air travel tax.
- Rural tourism to get same benefit as agriculture.
- Part refund to excise duty for luxury buses. In 2004 - 05, the Indian Government adopted a

multi-pronged approach for promotion of tourism, which includes.

- New mechanism for speedy implementation of tourism projects.
- Development of integrated tourism circuits and rural destinations.
- Special capacity building in the unorganized hospitality sector and marketing strategy.
- A nation wide campaign, for creating awareness about the effects of tourism and preservation of our rich heritage and culture.
- Cleanliness and warm hospitality through a process of training and orientation.

Conclusion

The government took several initiatives to promote Indian Tourism industry and increased the plan allocation for tourism i.e. from Rs.325 crore in 2003-04 to Rs.500 crore in 2004-05. Incredible India campaign on prominent T.V. channels and in magazines across the world are the few steps taken to advertise in Indian tourism. In addition a task force was set up to promote India as prominent health tourism destination. However, in order to attract more visitors, India still needs to upgrade its airports, roads and other infrastructure to global standards. To handle an ever increasing air passenger traffic the Indian airports need to be modernized and expanded, then the airports of the future need to be bigger, better and more modern. There is a great potential for mid- market chain of hotels, which provide clean rooms, efficient service and safety and are light on pocket. All these also need the development of human resource. Hence the promotion tourism go hand in hand with the sustainable development of human resource.

THE CHOLA KATTUMARAM AND THE CHINESE JUNKS

K.V. Ramakrishna Rao*

The maritime history of the Cholas has not been brought out completely as in the case of Chinese. Though much has been written about the Cholas, less is dealt with their ships used and shipping technology, in spite of their seafaring activities.¹ However, researchers² of vessels used by the Cholas and the Chinese could find close relationship, resemblance and usage in the respective cultures. Parts of their ruled areas were necessitated with the waterborne travel and transportation of people and goods. Though historians make some passing remarks, surprisingly and intriguingly they do not elaborate or give details about. Satish Chandra remarked³: *"From the tenth century, there was active trade and diplomatic relations between China and the coastal regions of India, especially Malabar, Coromandel as also Orissa and Bengal. Colonies of Chinese traders had settled down in Malabar. The Pallavas and the Cholas too had active trade and diplomatic relations with China. The Chinese junks, which were the biggest ships in the oceanic trade at that time, with four storeys and carrying 1000 persons, came up to Malabar. The Chinese had a number of books on navigation, giving details of routes and voyages from Java Sea to China. Some Chinese nautical charts were drawn in an association with Indian mariners"*. However, he did not mention about the navy / fleets of the Pallavas and the Cholas, how they had trade relations with China, who were the Indian mariners that helped the Chinese to prepare the nautical charts etc. are not elaborated in his work.

Different junks were used for different purposes

The Chinese used different vessels for various purposes depending upon the waterways (sea, river, creek, canal, lake), ports (inland, coastal), goods loaded (perishable, non-perishable, immediate and periodically required) and other purposes.⁴ The vessels were used specifically for the travel time taken into consideration, one day, one week, fortnight, month, six months and year. And such periodicity was made to coincide with the bringing of seasonal goods.

The description of junks that resemble that of Cholas

The construction of junks and their description, "eye" painted on bows, worship of gods and goddesses for safe travel and return, idols of gods placed inside the vessels and worshipped and other details have close resemblance with the practices found in the extinct Tamil literature on navigation. For the Chinese, the date of departure is governed by Feng-shui that considers the influence of the wind and water spirits -for good or ill. Every junk carried its own particular "joss" idol on the poop. The journey's end is also celebrated with thanksgiving to the god accompanied by songs and music with instruments.

How certain types of vessels were disposed off or disappeared

How certain types of Chinese vessels used were disposed off or disappeared because of various reasons. Donnelly gives the following cases:

- Vessels were used only for one trip and thereafter, it was dismantled, as it was beyond repair and the recovered timbers were used for building new vessels.
- In the case of Lorch type vessels, the Portuguese at Macao disposed off after their use and they were sold, passing into various hands, good and bad and by 1865, the Lorchas had practically disappeared from Macao waters.⁵
- In the past, the junks were owned by specific families and passed on to their sons as ancestral property and later, the Companies started buying them.⁶

The Ningpo trader vessels were also disappeared in course of time, which were used by the Chinese. Incidentally, most of the Chinese junks described are in one way or the other connected to "the Pichili type" vessels.⁷

The Chola act of "Kalamaruttal": The Chola act of "Kalamaruttal" is reinterpreted by the author for the first time as follows:

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- The expression "Kalamaruttal" should not be taken simply as Kalam + Aruttal i.e, cutting of the ships and hence the act of destroying ships.
- The nautical, navigational and seafaring experts and professionals like the Cholas would and could not have been so foolish to cut or destroy the fleet or ships at Kantalursalai.
- Thus, Kalamaruttal has to be understood in the nautical and maritime context.
- Kalamaruttal could be ship-dismantling, ship-breaking; ship-rebuilding and related activities.
- For carrying out such activities, there must have been established ship-yards, workshops, cutting, sawing, joining and other equipments and machineries.
- Of course, the workers, experts and technical personnel should have been there with required skills.
- So when the Cheras possessed such facilities, but were not providing to the Cholas or honouring the orders, definitely, the powerful Cholas could have taken action.
- Or when the Cholas were reigning supreme, their ship-building yards must be working at different places - Srivijaya, Maldives, Sri Lanka and Cheranadu / Malabar.
- Thus their action taken against these nations during their oversea campaigns could be understood in the right perspective and in the context.
- When the foreigners could have been engaged in such activities in India with the permission, it is ironical that the Cholas could not have done or they should have been accused of for not leaving any material evidences.

The Pichili Trader vessel and Ajanta representation: Ivon A. Donnelly⁸ has pointed out that the Pechili trader was probably the oldest type of ocean-going Chinese junk and they resembled the representations found in the Ajanta cave paintings in India and as well as the ones depicted in the sculptures of Borobuddur. James Hornell too notes as follows, while he discusses about the

usage of "eye" and goddess depicted on the bow of the ship with other decoration⁹:

"The pictures of a three-masted ship and of a Royal barge on the walls of the Ajanta caves (A. D circa 600) show that this custom was in use formerly-probably habitual. The Greeks, Romans and ancient Egyptians followed the same custom, and although it has died out in India save at this out-of-the-world- spot. It flourishes among the junks and samparans of China and Indo-China. The custom is not followed by the peoples of Malaysia - possibly because of Muhammedan influence".

This clearly points to the fact that the Chinese must have derived such design from the Indians / the Pallavas / the Cholas. The SEA nations have been at strategic location for the Chinese junks going to African and Arab countries to sell their goods to European countries. Similarly, for Indian ships going to China, they play crucial role. During first centuries, the Indians must have exercised total control over the SEA area and later during the medieval period the Chinese started competing with the Cholas. Much of the Cholas-Srivijaya-Chinese conflict could be analyzed in the context easily.

The Eye of the ships and the rituals performed thereof

The eye of the ship is considered as divine protection to ward of evil and thus assuring safe travel and return. As such divinity is related to the ocean and different types of winds, their powers etc., they are deified accordingly as goddess of ocean, waters and wind, and venerated accordingly. The depiction of Sun and Moon on the Indian ships were adopted as Ying and Yang in the Chinese ships and the same practice was followed in all SEA countries till the Islamization. As pointed out the "Eye of the ships" and its opening are celebrated in Chinese culture. For every new ship, the "eye-opening" ceremony is celebrated and it has been part of the Buddhism.¹⁰ "Mekong eyes" have been famous even today as one of the traditional ceremonies performed on a newly constructed Mekong boat for the purpose mentioned above. In fact, before sailing daily ritual

of offering fruit, tea and incense before a small Chinese temple in the Captain's quarters. According to Chinese tradition, the goddess of the shrine, if honored, will protect the ship. At the entrance of the temple, two small wooden soldiers stand guard and named Chian and Lee-the last two names of the June Hong-and they represent the Ying and Yang. A second altar is on the junk's bow. Fresh flowers are placed there each week. Below the bow are the Eyes of the ship. According to the Captain, the bow is a sacred part of the junk and sitting or standing there is a sacrilege. Sometimes guests sit on the bow, it makes the crew nervous and the crew tries their best to make them away from the place. At the start of each season in June Hong Chian Lee is launched, a Chinese shaman or priestess performs an ancient seafaring ceremony to call ashore the spirits.

Vessels built at one port were used at other places

Interestingly, Donnelly points out in another place that in the early days these junks (Traders from Ch' ao-chou) were invariably built in Siam, their crews were Chi' ao-chou men, while they were owned by Chinese settlers in Siam or Siamese nobles.¹¹ Thus, the experts of boat and ship builders used to build and others used to buy and use. Similarly, in all ports, there were ship-repair and maintenance yards and experts attending to different vessels entering and leaving the ports. Thus, the dominant Cholas could have also adopted such strategy during their period.

Kattumaram and Marakkalam of the Cholas

The vessels used by the Cholas were categorized as Kattumaram and Marakkalam. Kattumaram (kattu + maram) implies logs / wooden planks joined together, whereas, Marakkalam connotes (Maram + kalam) the floating vessels made of wood, thus Kattumaram includes Marakkalam or different types of Marakkalams. Both have antiquity since the Sangam and Pallava periods, as their description is found in the Sangam literature.¹² The ship-type coins of the Satavahanas and the Pallavas give many interesting details about the vessels used by them.¹³ Later, medieval "Victory stones" erected in the memory of warriors depict different types ocean going vessels with naval warfare etc.

Thus, the technique of "Kattumaram" has more technological implication than "Marakkalam" and in fact, the former covers the later also. It is not mere act of "tying logs" and the so-called Catamaran is just "tied-logs" as James Hornell and others¹⁴ tried to suggest. The joining of wood has wider technical connotation, as it involves with different joints and joining methods using different implements. They are not just made without any standards as the western writers try to interpret.

- As the joining of wood and logs proceed with two, three, four and so on depending upon the weightage of the wood used and as well as the persons or goods to be loaded, the quantity of water displaced, floating exigencies, air flow, climatic conditions and other related factors.
- Thus, the choice of wood from a tree has been considered very important in the ship building technology and such selection involves avoiding the defects of timber structure based on veneer structure.
- The wooden joins could be made with or without any joining materials like nails, sewing and adhesives, as the swan timber parts were designed in such a way the parts just fit into.
- The wooden or material nails were used, where such requirements were . necessary considering other technical factors.
- Similarly" sewed boats" were also not just wooden logs sewed together, but with the established technology. Here, also the natural fibres were used for joining.
- Similarly, the numbers of masts increase with the distance, the velocity of winds and load bearing factors of the ship. As Indians sojourned according to seasonal and trade winds daily, weekly, fortnight, SIX months basis, they designed the dimensions and numbers accordingly.

Virtual reconstruction of the Chola ships

About the reconstructed "Cholas ship" exhibited at the Tirunelveli museum, mention has been made in my earlier paper.¹⁵ Recently, there have been attempts¹⁶ to virtual reconstruction of ships using computer modeling with the available

data combining nautical archaeology and computer visualization. Sean McGrail¹⁷ has shown that the Portuguese could have derived the ship design methods from South India, particularly from the people on the Coromandel coast, as the people from Kanyakumari to Puducherry have been using the same ancient methods of shipbuilding with the methods like "building by eye", "art& craft", "by eye", "by arm" etc., that is, as they have established and practicing standards, they do or

may not make measurements in cutting and sawing the wood, manufacturing parts and joining them together to build a boat or ship. Similarly with the depiction of ships in the sculptures and on the coins, the ships used by the Satavahanas, the Pallavas, the Cholas, the Kadambas and others could be reconstructed. The data and information given in the Tamil works like Kappal Sattiram, Navar Sattiram etc., could be used.

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A SURVEY OF FOLK FESTIVALS IN KARUMATHUR REGION

A. Baskaran*

Folk gods and goddesses are worshipped in a grand manner in Karumathur region of Madurai district. During their worship, people organize some festivals in order to respect their tutelary gods. At the time of the festival, they perform poojas and other cruel votive offerings, such as carrying fire pot, piercing their physical organ with hook, animal sacrifices etc. This is an occasion for people to mingle and share their relationship with each other. An effort has been made in this paper to trace out the significance of the festival and its impact on the society, the role of marginalized people in organizing such festivals.

The Hindus believe that the performance of regular poojas and festivals to their gods and goddesses give fertility to their lands, health to human beings, purify souls and remove sins. They make offerings to propitiate the gods and goddesses. The daily offerings to the deity are called *nitya pooja*. It is of two kinds *atmartha pooja* and *parartha pooja*.¹

The *atmartha pooja* or ceremony is performed by individuals in various places, such as house, choultry etc. *Paratha pooja* is performed at the temples to the deities by the priests. The occasional poojas and ceremonies are called *naimittikas* which are related with some special festivals. But these items are unknown to the folk people. They perform *pooja* and rituals to their gods whenever they want to do it. The festivals occur at regular intervals. They may be classified as weekly, monthly and annual festivals.² The village people generally celebrate festivals once in a year.

The worship of village goddesses is generally performed by the non-brahmins priests. In some of the temples of the village gods, particularly dedicated to Devi, the Brahmins too act as priests. This will happen only if a particular temple becomes famous as in the case of Mariamman temples at Samayapuram and Irukkankudi. Sometimes the Brahmanas also worship these fearful goddesses.³ The goddess *Petchiamman* at Karumathur is offered animal sacrifices on fixed days in a year. It is

sacrificed by Non-Brahmin priests. Goats and cocks are sacrificed to both male and female village deities. It is performed during the festive occasions. Such performances occur at Kottaimanthai Karuppasamy, Madurai Viran at Kottaiyur, Muniyandi at Vadakkampatti, Nallakurumban and Kakkuvira Karuppasamy, Poonagan Kovil deity at Karumathur and Kasinathan, Virumandi at Poosaripatti. These are annually celebrated for male village deities and also celebrated on the special occasions.

The mother goddesses worship and animal sacrifice still exist in Karumathur region. The animal sacrifice is conducted before the pedestal of *Petchiamman* at Karumathur, *Muthalamman* at Kottaiyur, *Kaliyamman* at Karisalpatti, *Santhanna Marriamman*, *Anakariamman* at Vadakkampatti, *Rakkachiamman* at Kottaiyur, *Angaleswari* at Chettikulam, *Oyandamman Kovil* at Pulithevanpatti, *Vaduvachiammankovil* at Karumathur, *Pitchandiamman kovil* at Vadakkampatti. These shrines are the popular for he-goat sacrifice. This sacrifice is performed by the devotees for thanks giving for their respective deities.

The basic principles of poojas and ceremonies of the Hindu temples are governed by the agamas. But in the case of the village deities, they play no role.

The festivals are common features in Hindu temples. During the festivals, taking out a procession of the deities along the main streets of the village is an important event. During these processions only the processional gods (*Utsavamurtis*) are taken on the *Vahanas* (vehicles). In the case of village deities *Karagam* or temporary stucco images are taken in procession. Devotees from various places congregate to witness the festivals. Such festivals provide opportunities for get-together of friends and relatives, which leads even to the matrimonial alliances.⁴ These festivals provide employment opportunities to craftsman such the carpenters, blacksmith, painters, artisans and garland makers.

The time of festivals synchronized with solstices, equinoxes, full moon, new moon and

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other astronomical phenomena, as people believed that earth was influenced by the celestial bodies and dip in a sacred river or water sources would result in their physical and spiritual well being.⁵ Incidentally

these festival also generate great commercial activity with the result that they assumed in course of time some socio-economic significance.

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ANANDATANDAVAM IN TAMIL TRADITION

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The personification of Siva as Nataraja, the lord who poerforms the pancakritya, i.e., creation, sustenance, destruction, embodiment and release is a coveted theme from religious and philosophical point of view. Among the many *karanas* (modes) performed by Siva as dancer, the one which is most popular among the art connoisseurs i.e., *anandatandava* is chosen for the present study. In *Anandatandava* Lord Siva has the left leg lifted graciously and sent across the body. The right leg is bent at the knee in 30-40 degrees. He is four handed and bears the *damaru* (kettledrum) and *agni* (fire) in rear arms. The front right hand poses the *abhayamudra* (protection affording posture). The left hand is thrown across the body in *dolahasta* (oscillating manner). The body may be either erect or in *atibhanga*. Such an image in Indian art is known as *anandatandavam* (Tamil *inpanatanam*).

This mode of dance that was popularized in Indian art by the Cola bronze casters is not among the 108 postures noted in the *Natyasastra* of Bharata.¹ Experts in dance are of opinion that *anandatandavam* is a mixture of various *karanas* and is not an independent mode.² The earliest images illustrating this philosophical posture appear in the Pallava cave temple at Muvaraivenran and Tirupparankumaran south.³

More pronounced evidences of the Dancing Lord appear in the hymns of the Tamil savants of

bhakti since the time of Karaikkalammai. She is one among the 63 Nayanmars and dated in the 5th century CE.⁴ Her works are the *Tiruvallankattumuttatiruppatikam* (22 hymns), *Irattaimanilai* (20hymns) and *Arputatiruvantati* (101 hymns). According to the hagiology of Sekkilar the Ammaiyar got a boon from the Lord that she should be at the feet of the Lord when he enacts his cosmic dance "*Arava ni atumpotu un atiyin kil irukka*."⁵ Eventhoumgh she deploys, a number of epithets to denote the Dancer par excellence, the epithet Nataraja does not appear.

A panoramic account of the personality of the Dancer is obtained in the *Tevaram* hymns. Perhaps the coveted theme for the authors, *Nanacampantar*, *Appar* and *Sundarar*, is the *Kuttan*.

The hymns bearing on the dancing aspect of Siva are in several hundreds in the *Tevaram*. Several other hymns extol the praise of the Dancing Lord. The Dancer at Alavay / Maturai is said to toss his legs violently during the enactment of his performance.⁶

"He is the dancer par excellence who bears the mature water (i.e., the Ganga) on his matted lock of hair. He dances to the tune of (his own) thundering anklets. He is handsome. He tamed the snake and wears it as his anklet. The sweet, He is the husband of Uma. The Dancer at Maturai-Alavai, Sambhu, He holds the skull of the four-

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faced (*caturmukha-Brahma*)". These hymns give clue to the fact that the city name, Maturai, is derived from *maturam* (*Matura ni*) meaning sweet.

Of all the works bearing on Nataraja the most important is that which says Nataraja is an epithet of the common genre and that it means "King of Dancers". Anyone who could dexterously present a dancing recital could be called Nataraja. Some images of Vishnu posing the *anandatandavam* have been discovered in Hoysala art and the Nayaka temples. These have led scholars to hypothesize that Vishnu is also Nataraja and towards this effect a hymn has been cited from the *Nacchiar Tirumoli* (3.6) of Andal.⁷ It calls the Lord Kuttatavallavemko, which could be split into *kuttu* (dance)+*atu* (present the dance) + *valla* (expert)+*em* (our) + *ko* (king) scope to coin the Sanskritic equivalent of the epithet, Nataraja.⁸

Studies on the art of Nataraja are countless. A British scholar has recently come out with a book, interpreting the *Kuncitangrhistava* of Umapati Sivacary⁹ Among these works the book by Kamil V. Zvelebil and *The Dravidian Facets of Nataraja* (vide notes below) are those that highlight the contributions of the Tamils, especially from the Saiva Siddhanta point of view. The latter book has articles on Sangam and Post-Sangam traditions, Karaikkalammai, Manickavasakar and Tirumular. Indeed the Tamil contribution to the concept of Nataraja is immense.

Nataraja in Tamil tradition is a living culture. The Lord is said to have performed his blissful dance at Thillai /Chitambaram which is known as *kanakasabha* "Golden Hall", called the "Home of Dancing Sivan" by scholars in the field.¹⁰ The Lord performed the same dance at Alavay/Maturai by lifting the right leg according to *Tiruvilaiyatar Puranam* that is called *kalmariatiyapatalam*. He performs it in the *velliampalam* or *racitasabha* "Silver Hall". The Lord performs the same dance at Nelveli that is called *Tamrasabha* or *Tamiracapai* "Copper Hall". However, the primeval dance is performed at Alankatu that is *Ratnasabha* "Gem Hall". He is said to have performed the same at Kuralam that is called *Citrasabha* "Hall of Paintings".

The *anantatandavam* is linked with *urdhavatandavam* in a way because he is said to have curbed the pride of Kali by enacting this recital at Alankatu and Chidambaram. Therefore, in the Chidambaram temple the inner core, the first prakara, is occupied by the *Kanakasabha*. The second *prakara* accommodates the *etirambalam* (opposite hall) where the Lord is said to perform his *urdhatandavam*. In most temples of the Cauvery delta there are two *sabhas* where the Lord performs his *anandatandavam* and is opposite the *etirambalam*, reserved for the *urdhavatandavam*. Such opposites are not to be found in the Pandya country. In any case the *sabha* of dance has gone deep in Tamil tradition and the Lord is also called *Sabhapati* in addition to being Nataraja.

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ஆதிர வீசி ஆடுவாய் அழகன் நீ புயங்கன் நீ
மதுரன் நீ மணாளன் நீ மதுரை ஆலவாயிலாய்
சதுரன் நீ சதுர்முகன் கபாலம் ஏந்து சம்புவே
7. தடத்தவிழ் தாமரைப் பொய்கைத்
தாள்களெங்காலைக்கதுவ
விடத்தே னெறிந்தாலே போலவேதெனையாற்றவும் பட்டோம்
குடத்தை யெடுத்தேறவிட்டுக் கூத்தாட வல்லவெங்கோவே
படிற்றையெல்லாம் தவிர்ந்து எங்கள்
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UDAYAGIRI FORT OF KANYAKUMARI

R. Muthu* & J. Anbazhagan**

Udayagiri is situated on the main southern road ten miles to the north-east of Nagercoil and thirty-three miles from Trivandrum. The fort is at a distance of half mile from Padmanabhapuram and is a well known landmark in South Travancore. The fort contains the tomb of De Lannoy, the Dutch General.¹

Marthanda Varma's Contribution

The mud fort of 1601 CE received the attention of Maharaja Marthanda Varma. He demolished the old fort and gave new birth to it by constructing a granite wall with bastions. The board which stands in front of the ruined church states that this fort was improved under De Lannoy's supervision from 1741-44 CE.

Structure of the Fort

The fort is covered in an area of about 84 acres of land. It is built round a lofty isolated hill of 260 feet of height which affords a panoramic view of the surrounding area. It is constructed of strong and big granite stones which are fifteen feet thick and eighteen feet high including the parapets. The intervals in the walls were used for projecting either artillery or musketry. The walls are lined within and without chunam. The outside lining is embedded with chunam. It is an average of four feet thick. The main entrance to the fort is a gateway near one of the bastions.² Besides the main gateway there are three other small inlets near three other bastions. Now the northern and southern inlets are closed permanently. The western way is used by the people of the surrounding areas.

De Lannoy lived in this fort for many years and also breathed his last here. On the northern side of the fort, the house in which De Lannoy lived is still in good condition. Most of the areas in the fort area are over grown with rank vegetation. In some places the underwood has been cleared up for cultivation. Udayagiri functioned (or) acted as the chief arsenal of the Travancore Government. Maharaja Marthanda Varma established a foundry here and manufactured guns, mortars and cannon balls.

Maharaja Rama Varma (1758-98), the successor of Marthanda Varma, paid much attention toward producing more arms and ammunitions. His Dewan Desava Pillai gave fresh impetus to the warlike store manufactory of Udayagiri and guns and mortars were manufactured with great vigour. De Lannoy engaged in getting efficient magazine. From these facts it is clear that the Udayagiri fort was the most important military station of the Travancore rulers, when Padmanabhapuram was their capital.

Dutch Prisoners in Udayagiri

The Udayagiri fort was also used to imprison the political offenders and prisoners of war. Maharaja Marthanda Varma put all the twenty four Dutch prisoners of war including De Lannoy and Donadi in the Udayagiri fort.³ Maharaja Rama Varma Sent his Financial Minister Sankara Narayana Pillay to this fort.⁴

Church in the Udayagiri Fort

Inside the Udayagiri fort, there is a Roman Catholic Church found in a demolished condition. It was used as a place of worship by the foreign Roman Catholics employed in the Travancore army. The ruins of this small church are still preserved.

There are seven tombs inside the church in the fort. The first tomb is that of Johannes De Lannoy (1745-65) the son of De Lannoy, who was one of the Commanders of Travancore forces. He received a fatal wound in the battle of Kalakad and died on 14th September 1765. The Second tomb is for De Lannoy. The third one belonged to his wife margarat De Lannoy who died in 1782. These graves are found in the same building near the right of the ruined church.

In the fourth tomb the body of major Peter Charles Eveard was buried. He was in the service of the Travancore Army for a long time. He died in 1803 CE. The bodies of the two infant sons of Captain A.R. Hughes, who served in the Travancore Army (1812-13) are in the fifth grave.

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The next tomb belongs to Peter Flory. He was "lieutenant of the Travancore Army in the Udayagiri fort", who died in 1780 CE. The last

one is the tomb of Anne Rouse, wife of Rouse who died on 22 December 1871 CE. Her daughter Jane Leonard erected this tomb.

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ARCHITECTURAL FEATURES OF THE PILLAYARPATTI SRI KARPAGAVINAYAKAR TEMPLE

P. Raja

Sri Karpagavinayaka temple at Pillayarpatti is one of the famous and ancient rock cut temples of South India. Brahmi inscription of late 5th century C.E. confirms that it seems to be the earliest rock cut temples in Tamil Nadu and belongs to pre-Pallava times. Pillayarpatti is a fertile village, situated in Tiruppathur taluk, Sivagangai district, Tamil Nadu. ¹ Pillayarpatti derives its name from an image of Lord Pillayar, the presiding deity of the temple. The entire temple occupies an area of 14 acres. Temples are normally built in accordance with the Agamas.² The Karpagavinayaka temple at Pillayarpatti has three separate shrines. The main shrine Vinayaka is excavated in a long rock facing the north. The next Thiruveesar shrine is located inside the sanctum sanctorum facing the east and the Marutheesar shrine is facing the east.

Sri Karpagavinayaka Shrine

The shrine of Sri Karpagavinayaka is a rock cut shrine and carved as the Gajaprista or elephant back.³ The entire shrine consists of two shrines. One is for the chief deity Lord Karpagavinayaka facing the north and the other is the shrine of Tiruveesar facing the east. The Karpagavinayaka is seen in the sitting posture with two arms. An Ekatala vimana has been constructed over the sanctum sanctorum.⁴ On the four sides of the vimana, koshta panjarams are seen. The koshta panjarams have the various forms of Lord Vinayaka. The griva and sikhara are square in

shape. At the top of the griva, there are many niches. The kalasa is placed on an inverted lotus in accordance with Agamas. The kalasa has pitham, kanda, arda kanda, padmam and kumudam. The kalasa is made of bronze.

Lord Tiruveesar Shrine

Inside the Karpagavinayaka- shrine on the western side, the image of Tiruveesar has been carved out on the same rock. Sivakami is the consort of Lord Tiruveesar. Lord Tiruveesar is a form of Linga. The kodimara is placed on a strong adhistana. It has upana, padmam, kumuda, kanda, kaboda with small niches and padma tala. A long and tall copper flag stage is installed on the pitham. It has a regular intervals of nodes. ⁵

Lord Marutheesar Shrine

The Garbagraha of Lord Marutheesar and Goddess Vadamar mangai are placed next to the Nandi mandapa. Both shrines are situated on a stage of one metre in height. The Garbagraha of the Lord Marutheesar rests over a single adhistana. The pada and prastara are also built over the adhistana. The adhistana has the features of upana, palaka, tribida, kumuda, kanda and pottika. The pilasters in the pada have mathya panda, nagapada, kalasa, kumbatadi, palaka idol, pushpa pottika and koshta panjaram. There is a pranala constructed to drain the Abisheka water on the northern side of the sanctum sanctorum. Inside the

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Garbagraha, Lord Marutheesar is seen in the form of Linga. The quadrangular bottom of the linga shaft is believed to represent Brahma, the octagonal middle represents Vishnu and the circular upper portion represents Siva.⁶

Other important features

On the northern side of the Garbagraha of Lord Marutheesar a separate shrine of Chandeesar is seen. Chandeesar is one of the Saivite Nayanmars, who is said to have lived earlier than Tirunavukkarasar.⁷ To the north-east of Maha mandapa, the shrine of Vadamalarmangai is located. Vadamalarmangai is the consort of Lord Marutheesar. The shrine rests over a strong adhistanana having upana, jagati, padmam, kaboda with small niches. Vadamalarmangai is seen in standing posture on a Padma-pitham. On the northern side of the Marutheesar shrine, the sthala virutcham (Vanni tree) is standing inside a small tank. Tirumurai mandapa which is located on the north and south are very close to the first enclosure. Saiva songs are sung by the oduvars every day.⁸

A big and attractive gopura (Raja gopura) has been erected over the entrance of the Lord Marutheesar shrine. In accordance with agamas, the gopura is facing the east. The entire gopura is resting over a strong adhistanana. The base is eight metre in height and is divided into two storeys by pattika. The lower storey rests on a padma tala. It consists of virutha kumuta, kanda and kaboda with niches. Above them are beautiful pilasters. Palaka idol, kalasa, padma phanda and madhya phanda are seen on the walls. The second storey has a number of octagonal pilasters having palaka idol, kalasa and pushpa pottika. On the kabodas, the image of Lord Vinayaka and other deities are seen.

Sri Karpagavinayaka temple at Pillayarpatti is known for its art, architecture and sculptural beauty. The original structure of the temple seems to have been built during the second Pandyan Empire. It has also the Nayaks style of architecture. The big mandapas, pillars and beautiful sculptures remind as that the temple is a living Dravidian monument in the Pandya country.

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THE GROWTH OF THE COLLEGE EDUCATION DURING D.M.K. GOVERNMENT 1967- 1976

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Collegiate education is considered to be the most important segment of an individual learning. It is the educational system after the higher secondary education. In Tamilnadu collegiate education has been developed very much in recent

years. This paper deals with the growth of the collegiate education in the DMK government during the years of 1967-1976.

The D.M.K. Government's policy towards Higher Education appears to be based on the three

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principles viz, providing free education, expanding facilities for the existing colleges, and introducing Tamil Medium Courses in Government Colleges. During 1967 the Designation of Directorate of Higher Education was changed as Directorate of Collegiate Education. Public Libraries came under the Directorate of Collegiate Education in 1968-69. The subjects Adult Education and Public Libraries were transferred to the Directorate of School Education with effect from 23rd October 1969. During 1967-68 Fees concession rules for the students of P.U.C. were liberalized. No tuition fees should be collected from the students of Scheduled and Scheduled Tribes, whose parents' annual income did not exceed Rs.1500/=. In case of Backward and Most Backward students, their parents' annual income should not exceed Rs.2000/=. No tuition fee was to be collected from the children of Non-gazetted officers, employees of local bodies and teachers of Aided Elementary and Secondary Schools provided their pay did not

exceed Rs.400/= per month, exclusive of D.A and other allowances, but inclusive of Special pay if any. The opposite's members in the Legislature wanted that P.U.C. Education must be made free.¹

During 1968-69 the income limit was raised from Rs.1500/= to Rs.2000/= for the Scheduled and Scheduled Tribe students and for the Backward and Most Backward students from Rs.2000/= to 2500/= per annum.²

From the academic year 1969-70 the D.M.K Government ordered that no tuition fee was to be collected from any student studying in P.U.C., irrespective of annual income or community of parents or guardian, subject to the conditions that the eligible students should be either natives of Tamilnadu or domiciled therein.³ But C.N. ANNADURAI, the then Chief Minister felt that those who could afford to pay should not be given concession.⁴

The expansion of Collegiate Education during the D.M.K rule in the state could be seen from the table given below.⁵

Year	No of Colleges	Students Strength	Expenditure Budget allotment (in Crores)	New Govt. Colleges	Private Aided Colleges	Total	
						Govt. Colleges	Aided Colleges
1967-68	116	1,22,000	5.29	2	9	29	87
1968-69	126	1,29,967	6.29	4	6	33	93
1969-70	141	1,50,000	4.61	6	9	39	102
1970-71	161	1,63,000	5.18	4	16	43	118
1971-72	169	1,83,000	6.59	3	5	46	123
1972-73	172	1,95,000	8.09	3	--	49	123
1973-74	178	1,96,000	11.28	2	4	51	127
1974-75	183	2,01,555	10.19	--	5	51	132
1975-76	187	1,96,586	11.00	--	4	51	136

Before the D.M.K. government came to power, there were 24 colleges in 1947, 59 in 1961, and 105 in 1966-67. After DMK's rule in 1967-68, there were 116 colleges and by 1975-76 the number increased to 187. In 1974-75 the government decided to stop opening of new colleges since it was felt that the existing colleges would be sufficient to meet the needs, on the other hand,

they wanted to create more facilities in the existing colleges. In 1974 the Gajendra Gadkar Commission recommended that a University to fulfill its obligations should not have more than 30 colleges affiliated to it. According to this recommendation there was the necessity of starting two more universities in the State.⁶

There were already three universities in the state, Madras, Annamalai and Madurai. During the D.M.K period 82 new colleges-government and private aided-came up, the student strength increased from 94,000 to 1, 96,586. The Budget allotment for college education also had increased from 5.29 to 11 Crores. The demand for admission to the Pre-University Course continued to be firmly heavy particularly in the urban area, due to the introduction of free education up to P.U.C. The private colleges introduced the shift system to meet the rush.

Introduction of Tamil as Medium of Instruction

Tamil medium was introduced as an alternative medium of instruction in PUC and BA courses in Humanities from 1966-67. Tamil medium was introduced in all Government Colleges and a number of aided colleges in 1968-69. Tamil medium was extended to science subjects also in 1968-69. Books were prepared in Tamil by selected authors and published by the Tamilnadu Text Book Society for Tamil medium courses.

In 1971 the government of Tamilnadu accepted the recommendations of the committee headed by Dr. A. Lakshmanasamy Mudaliar. The Committee recommended that 1. The students should be free to choose the medium of instruction 2. The Government Colleges which had only Tamil medium should provide facilities for students who desire to study through English medium. 3. In the aided colleges which did not offer courses in Tamil medium, the management could be requested to start Tamil medium courses also. The Government colleges having only Tamil as the medium of

instruction should offer English medium courses also.⁷

The committee submitted its final report in May 1971. The Government announced incentives to Tamil medium students. The PUC students in Tamil medium courses were given Rs. 50/- per head and for the students in degree classes Rs.180/- per head per year from the year 1971-72.⁸

Orientation Courses

Since the policy of the DMK government was that the medium of instruction should be Tamil Language, the Government formulated a proposal to conduct orientation for the teachers. According to this proposal all teachers working in all the colleges should be equipped with a thorough knowledge of Tamil at all levels. Orientation Courses were conducted at several places for this purpose.⁹

Conclusion

Free education was introduced at the secondary school level (S.S.L.C) in 1964-65. The DMK government had achieved in starting of 82 colleges during the period of 1967-1976. The colleges started during this period met the needs of the poor students who belonged to the Backward, Most Backward, and Scheduled castes and Scheduled tribes, more particularly in rural and Semi Urban Areas. Every effort had been made by the government to collect very low fees. There was an increase not only in the number of arts and science colleges but also the number of students. It shows the progress of education under the DMK government during 1967 to 1976.

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CONVEYANCES IN THE NAYAK ART OF TAMILNADU

A. Mahalingam*

There is reliable evidence that Indians were familiar with various kinds of conveyance and modes of transport as early as the Harappa times. A toy cart excavated from Mohen-jo-daro reveals the prototype of the present Indian bullock cart. Representation of bulls, boats, and ships on the Indus seals has come to our notice.¹ Vedic literature has innumerable references to different means of transport, particularly the chariot, the horse and the elephant. From the time of Panini, in his work *Astadhyayi Sutra path*, two types of conveyance (*Vahana*) were known to Indians, one for land transport and another for water transport. Sanchi sculptures depict both these types. Land transport vehicles in Sanchi art include the chariot and the bullock cart, besides animals like the horse, the elephant, the camel and the bullock while vessels for water transport include boats and ships.²

The Vijayanagara Nayak's period was a wealthy and great commercial activity, which is described by the foreign travellers meticulously. All those commercial activities might have necessitated a thorough conveyance system to carry the goods from one place to another. This was attested by Paes in his narrative: "The road has many streams of water by its side, and because of this so much merchandise flows to Batecala (Bhatkal) that every year there comes five or six thousand pack-oxen".³

Persons from the royal family, chieftains, nobles, ladies in the harem and rich families used horses, elephants, palanquins and chariots to travel from one place to another. Some varieties of conveyance have been represented in the sculptures and paintings of the Nayak period. Those transports are divided into two kinds—one is land transport and another is water transport.

An effort has been made in this paper to bring out the various transport systems such as land and water transport portrayed in the Nayak Art and corroborated from the contemporary records like Tamil and Telugu Literature, inscriptions and foreigners descriptions.

The Chariot

It is not certain when and where the chariot first originated. Generally, scholars give credit for its origin to Sumeria, while others believe in its 'more or less, simultaneous appearance in Kassite Babylonia and in India.'⁴ However, the credit for the invention of spokes, the retention of two wheels against four and the use of the horses in place of the asses for yoking certainly goes to the Aryans.⁵ This tradition was in vogue in Tamilnadu during the Sangam age as is evident from Pari rendering a chariot to a *Mullai* plant.

During the Vijayanagara Nayak period, the chariot was used both for warfare and for conveyance. Niccolo Conti, the earliest traveller from Italy to the Vijayanagara empire, witnessed a procession of chariots returning triumphantly from a victorious battle. He tells us how the victors "brought home by way of triumph twelve chariots laden with gold and silk to which were attached the hair from the backs of the heads of the dead".⁶ A century later, Paes witnessed a similar array of chariots, not returning from a battle but passing before the emperor during the Mahanavami review. "When these fireworks are finished" he relates "there enter many triumphal cars which belong to the captains, some of them sent by those captains who are waging war in foreign parts' and they enter thus. Some of the cars appear covered with many rich clothes, having on them many devices of dancing girls and other human figures; there are other cars having tiers one on the top of another and others all of one kind and so in order they pass to where the king is".⁷

There are several representations of these chariots in the sculptures and paintings. The chariot is referred to in the Meenakshi Ammai Pillai Tamil as *ther*.⁸ There is a sculptural representation of Tripurantakamurti in the Kamabattadi Mandapam of Sri Meenakshi Sundaresvara temple at Madurai. Here the god is standing on a chariot drawn by horses, which represent the four cardinal directions. The chariot is very simple with four

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small stone pillars modelled after wooden structures. In the paintings of Thiruppudaimarudur, in Tirunelveli district, there are two types of chariots one drawn by horses and the other by four elephants. In the painting panel at Alagarkoil, several chariots are drawn by horses, and the painting panels of Meenakshi Amman temple at Madurai are the excellent examples of the chariots during the Nayak period.

The roof of the chariot is in the shape of a *Vimana* of South Indian temple. In some cases the roof is substituted by an umbrella.⁹ Every chariot is with a flag which contains the royal insignia. The chariot at Thiruppudaimarudur shows an umbrella at the top.

A sculpture of Manmatha, Indian Cupid, in standing posture on an open chariot is represented in all the Nayak monuments, especially in the Pudu Mandapam, in the Meenakshi Sundaresvara temple at Madurai in the Kalyana Mandapa at Alagarkoil and Andal temple at Srivilliputtur. Chariots with flags are also mentioned in the *Parijatha Paharanamu*¹⁰ a Telugu literature, written by Nandi Timmana. The chariots represented in the paintings at Alagarkoil and at Thiruppudaimarudur appear to have been war chariots in use exclusively by the kings and have uniform shape and size. Generally, a chariot accommodates two passengers, one driver and the other the charioteer but sometimes either the prince or the chauri-bearer is also accommodated.¹¹ Some of these chariots have two cells. The best example of which is seen at Thiruppudaimarudur. This is perhaps maintained during travels. That the chariots were decorated lavishly is known from the description of king Vasu's chariot in *Vasucharitra*.¹²

There is much difference between the chariot and the temple car. The chariot was used for war and transportation. The temple car was used only for the procession of gods and goddesses during the festival occasions.

The Cart

There is only one representation of the bullock cart in the sculptures of Nellaippar temple at Tirunelveli showing two bullocks yoked on to a two-wheeled cart. The body of the cart is shaded with vaulted roofing supported on four poles on

each side, apparently to shelter the passenger from the hot sun and rain. The tails of the bullock are tied on a side of their body with a rope probably to prevent them from flicking the dust and mud on the way and save the passengers from being smeared with it. The cart is referred to in the Tiruvilayadal Puranam as *vandi*.¹³ This cart was used for agricultural purposes and also for trade activities. Existence of different types of carts is known from the inscriptions also.¹⁴

Horses

An Animal like a horse has ever been an important companion and faithful servant of man. The horse figures as the most useful one, most probably owing to its majestic appearance and fast movement. Horse-riding and horse breakings are very old practices of India. Innumerable references in ancient Indian literature make it clear that horse-racing and chariot-racing were good means of Aryan recreation.¹⁵ The race-course and the horse participating in it were particularly termed in Vedic literature as *aji*, *kashtha* and *vispala* respectively.¹⁶ In the medieval Indian states cavalry played very important part as a military force. The cavalry which formed the most important section of the army is also known for the annual military parade held after the celebrations of Mahanavami festival.¹⁷

Many horses are represented in the sculptural panels of the Ranganatha Swamy temple at Srirangam, Pudu Mandapam and Tirupparankundram at Madurai and the painting panel at Alagarkoil, near Madurai. Saint Paranjothi, in his Tiruvilayadal Puranam, classified the horses, according to their natural habits and also confirmed the popularity of *kotakam*¹⁸, *Ivuli*¹⁹ *vanni*²⁰, and *kanthukam*.²¹ Horses of Indian breed were small in size and generally used for carrying loads. Horses used for riding in India even today belong to some foreign stock. These references, therefore, suggest that the import of foreign horses into India is an old practice, and Sanchi representations seem to support the view.²² During the Vijayanagara Nayak period, the Persian horses were imported through the southern coastal region.²³

The Tiruvilayadal Puranam gives a description of stirrup. It is called *angavadi*.²⁴ This stirrup is

represented in the painting panels at Alagarkoil. Another representation of stirrup may be noticed in the case of horse-rider seen in a sculptural panel at Srirangam. It was in India that the stirrup came into use for the first time, as evidenced by its representation, in the early sculptures of Sanchi, Bhaja, Pitalkhora and Mathura.²⁵ On this basis both John Marshall²⁶ and Coomaraswamy opine that it was here in India that the stirrup was introduced for the first time in the whole world.²⁷

Paes in his narration of the celebrations of Mahanavami festival describes the horses that participated in the festival as: "When the cars have gone out they are immediately followed by many horses covered with trappings and clothes of very fine stuff of the kings colours and with many roses and flowers on their heads and necks and with their bridles all gilded and in front of these horses goes a horse with two state umbrellas of the kind and with grander decorations than the others".²⁸ The same type of description of fully caparisoned horse is to be found in Sringara Sakuntalam,²⁹ a Telugu literature written by Pillamaripina Virabadrudu. A fully caparisoned horse with a rider is represented in the painting panels at Alagarkoil. The forehead ornament of horse is described in Tiruvilayadal Puranam as *mukavattu*³⁰ which is illustrated in the painting panel at Alagarkoil.

The Elephant

The elephant has a role as forming a wing of the army. It was featured in royal processions and was often used for joy riders. It flanks the goddess Lakshmi, showering water over her. In several cases, it serves as a decorative piece of architecture. There are cases, where a creeper sprouts out of the mouth of the animal. It is also shown as engaged in trampling down a convict. Above all, the animal was an important one as a means of conveyance.

Being readily available, the elephant was tamed and variously used by the Aryans after their arrival in this country. Since it was very costly to keep an elephant, the animal was, from the beginning, kept in the service of a king, a royal person or a rich man. As a matter of fact the elephant has always been a symbol of sovereignty

and the art of riding an elephant formed part of the education of princes in Ancient India.³¹ As a token of Vijayanagara Nayak period, several elephants are depicted in the Nataraja temple at Chidambaram, Andal temple at Srivilliputtur, Nellaippar temple at Tirunelveli, Pudu Mandapam at Madurai and the painting panel at Alagarkoil. The elephants appear in the royal procession, in the retinue of sages and in the war scenes of these monuments. The elephant is a part of army with cavalry and chariot, which is referred to in Tiruvilayadal Puranam.³² And also the elephant as regular conveyance of the kings can be known from a poem of Allasani Peddana, composed to mourn the death of Krishnadevaraya, Peddana remembers how Krishnadevaraya used to stop his elephant whenever he saw Peddana and took him on his conveyance.³³ The secondary position enjoyed by the elephant, next to horse, can be inferred from the celebrations of Mahanavami festival. It is said, "If a king does not wish to be sworn on horse back, they swear him on an elephant which they keep and treat with equal dignity".³⁴

In the Vijayanagara Nayak army the elephant formed not only a unit of the army and conveyance but it was treated with great reverence. Abdur Razzak, the Persian Ambassador to the court of Deva Raya II, found in that capital more than a thousand elephants, resembling mountains and in their forms resembling devils.³⁵ The emperor had a white elephant of great size, which was speckled with grey spots and considered sacred. 'Every morning' says Razzak, "this animal is led before the monarch and the sight of him seems to act as a happy omen".³⁶

A fully adorned elephant with mahout is represented in the painting panel at Alagarkoil. This elephant has a long cloth on its back with horizontal and vertical stripes. Obviously the cloth is that of silk. Its head is covered with a kind of cap lined with flowered design. Its tusks are covered with tubes. Its face and legs are painted with flower designs; its ankles are decorated with pendants. Referring to the war elephants Paes writes: "On their heads are painted faces of giants and other kinds of great beasts".³⁷

The Camel

The camel also figures as a means of conveyance in the sculptures of the Nayak period. Though very few, its representations are very clear and adequate to indicate the use of the animal in those days. Varthema records how king Narasima had in his army some dromedaries which ran with great swiftness.³⁸ This force must have existed in the reign of Krishna Deva Raya and Achyuta Raya and it seems to have had well trained commanders. One Nagama Nayaka was the commander of 15,000 camels, which belonged to the empire.³⁹ In the personnel retinue of Venkata II, after those who played the flute and the *vina band* (players on the vina), went numerous musicians who 'rode several camels.'⁴⁰ The camels are seen on the pillars of the *prahara* of the Nellaiappar temple at Tirunelveli. These animals have been carved naturally, proportionately and in a lively manner as though the crafts men had known them intimately. The camel is richly decorated. A man with a drum is seated on it. The Sahityaratnakara speaks of a camel corps forming a part of the Tanjore Nayak's forces.⁴¹

The Bull

The bull is used for drawing carts in today's transportation. The bull is represented in the pillars of the Nellaiappar temple. The bull is decorated like the horse and the elephant with trappings and jewellery. The trapping mainly included the nozzle-strips which after passing through the nostrils were fastened around the head. A rope is attached to it as a rein. During the Nayak period, it was used for both conveyance and of agricultural purposes. According to Paes the bulls were also used to carry all their goods.⁴²

Other Vehicles Open Carriages

Several open carriages, which resemble present day trolleys are depicted in the Nayak sculptures and paintings. In the painting panels of Meenakshi Sundaresvara temple at Madurai and at Alagarkoil the sculptural panel of the Kannadichchattam of the Kalyana Mandapa of the Krishnapuram temple, some open carriages are represented. These long carriages are supported by

wheels. The wheels are of two types viz. 1. spoked, and 2. solid. These carriages might have been made of wood. In the sculptures and painting men and women are depicted travelling on these carriages both in standing and seated postures. All vehicles are drawn by animals such as horses, elephants and bulls. In the Vijayanagara times, people seem to have travelled in the open wagons.⁴³ The wagon in the sculptural panel in the Nellaiappar temple at Tirunelveli, has three solid wheels with crossed design. The axle is visible in the centre.

The vehicle has only two wheels. It is represented in the sculptures of Ranganathaswamy temple at Srirangam. They are also of solid wheels; the axle is visible in the centre. In this vehicle there is a stand like instrument between the body of the cart and the axle.

Another variety of wagon is found in the sculptures of Meenakshi Amman temple and Pudu Mandapam at Madurai. The spokes are in the shape of lotus. It has three wheels. Another depiction of the open carriage also has three solid wheels. Its axle is linked with the body of the wheel by two rounded hooks. It is represented in the sculptures of Nellaiappar temple at Tirunelveli. All these wheels have a bent rod to which the animal was tied to carry the cart. Different types of bullock carts were in existence during the Vijayanagara Nayak period, which is known from the inscription.⁴⁴

Litters and Palanquins

The litters and palanquins are represented in the painting panels at Alagarkoil, Andal temple at Srivilliputtur and the Srirangam temple. The Nayak period literatures also make references to the palanquins as *pallakku*.⁴⁵ Raghunathabhyudayam speaks of a number of palanquins that accompanied the king during the war occasion.⁴⁶ Fernao Nuniz describes the palanquin and litters as follows: "All the captains of this kingdom make use of litters and palanquins. These are like biers and men carry them on their shoulders, but people are not allowed to make use of litters unless they are cavaliers of the highest rank and the captains and principal persons use palanquins".⁴⁷ There are always at the

court of the king twenty thousand litters and Palanquins'.⁴⁸ It is considered as a sign of rank. About the dancing women Paes writes that they are wealthy. He says: "There are women among them who have lands that have been given to them and litters and so many maid servants that one cannot number all their things".⁴⁹ About the queens Paes writes, "When they wish to go out they are carried in litters shut up and closed".⁵⁰

The litter is represented in the painting panel at Alagarkoil. The litter has rectangular base with arched roof. Inside, it is decorated with silk tassels. It is cushioned with a pillow to lean on it. The handles of the palanquin are in the shape of crocodile face. Ragavahana Vijayamu by Kakumanimurthy, a Telugu literature describes the litters and palanquin.⁵¹ Writing about the Governors and officers of the Vijayanagara king Barbosa writes: "They come in very rich litters on man's shoulders."⁵² Father Peter Martin's letter of 1700, describes that the father got into the palanquin and permitted the Indians to carry him through every part of the city to the accompaniment of music playing before him.⁵³

Water Transport

Boats and Ships

Boats and ships have been used for water transport since long. It will not be wrong to say that water-transport was the first means of transport learnt by man. We come across many words denoting the boat and its parts in the earliest literature of Aryans.⁵⁴ Archaeological representations of the boat and the ship are provided by two seals from Mohen-jo-daro and by many Andhra coins of the second century A.D.⁵⁵ This confirms the continuity of the boat as a means of conveyance in India.

During the Vijayanagara Nayak period, boats and ships existed, and this fact is attested from the sculptures and paintings of this age. The boat is depicted in the sculptures of a pillar in the Nellaippar temple at Tirunelveli and the painting panel at Alagarkoil. This boat appears to have been made of wooden planks joined together by clamps, which are quite evident on its exterior body. One of its corners is pointed and high. The representation of boat in the painting panel at Alagarkoil appears

to be very elaborate and sophisticated. The main door of the Lakshmi Narayana Perumal Temple at Kallidaikkuruchi too depicts a boat floating on the water. Boat is represented in the paintings of Thiruppudaimarudur also. Its lower part differs from that which is found in Alagarkoil. The bottom has a number of curves unlike the paintings of Alagarkoil. The boat is referred to in the Tiruvilayadal Puranam as *marakkalam*⁵⁶ or big boat *thoni*⁵⁷ or small boat. The sailors of *marakkalam* were the Tamil Muslims, from the community of maritime traders and magnates settled on the south-eastern coast and known in the Nayak period as *Marakkayar*. It is sometimes derived from Tamil *Marakkalam*, "boat".⁵⁸

Paes gives a detailed description of these boats as: "People cross to this place of Anegondi by boats which are round like baskets, inside they are made of cane, and out side are covered with leather; they are able to carry fifteen or twenty persons, and even horses and oxen can cross in them if necessary".⁵⁹ About the Oars also he mentions "Men row them with a sort of paddle and the boats are always turning round, as they cannot go straight like others in the entire kingdom where there are streams there are no other boats than these."⁶⁰ In his account Nuniz also mentions about these boats.⁶¹

The study of the transport of the Nayak period reveals the casual conveyances and a few social distinctions. Literature as well as art portray that the litters and the palanquins were used only by the people of higher strata of the society, like the dancers, ladies in the royal household and the chieftains. The sages and Christian fathers were taken into palanquins followed by a large retinue of musicians, elephants, horses and camels. Animal transport like horses, elephants, camels and bulls were used for different purposes. The horses and elephants formed a part of the army. They were used to draw the wagons and the chariots; at the same time they were regular conveyance for the kings in the day-to-day life. To carry merchandise from one place to another oxen were given preference.

The wagons or the open carriages were used by one and all. Both common people and kings and their royal retinue travelled by them. The chariots were only for kings and other royal dignitaries.

In water transport the boats and animals were used by men to cross the streams. Much of the merchandise was carried by these boats. Hence,

along with roads, the streams also played an important part in the commercial activity of the country.

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திருவொற்றியூர் தியாகராஜசுவாமி திருக்கோயில் பஞ்சாட்சர சிற்பம் - ஒரு வரலாற்றுக் கண்ணோட்டம்

ப. மகேஸ்வரி *

தமிழ்நாட்டின் தொன்மையும், தமிழ் மொழியின் அமைப்பும் இறைவழிபாட்டுடன் தொடர்புடையது. தமிழகத்தில் சிவபெருமான் வழிபாட்டே மிகத் தொன்மை வாய்ந்ததும் சிறப்பு வாய்ந்ததும் ஆகும். சிவநெறியும் செந்தமிழும் உயிரும் உடனும் போல் பிரிவின்றி இணைந்து இயங்குவன என்னும் வாக்கியத்திற்கு ஏற்ப மனித உடல் பஞ்சாட்சரம் (நமசிவய) என்ற ஐந்து அட்சரங்கள் கொண்டு நிற்கும் விதத்தைக் காட்டும் தனிச்சிறப்பு கொண்ட சிற்பம் வடசென்னையில் உள்ள திருவொற்றியூர் தியாகராஜசுவாமி திருக்கோயில் ஒற்றிஸ்வரர் சன்னதியில் காணப்படுகிறது. இக்கோயில் அப்பர், சுந்தரர், திருஞானசம்பந்தர் என்ற மூன்று நாயன்மார்களால் பாடப்பெற்றது. மேலும் அருணகிரிநாதர், பட்டினத்தார், இராமலிங்க அடிகள் மற்றும் ஆதிசங்கரர் போன்ற மகான்களுடன் தொடர்புடையது.¹ இக்கோயிலில் உள்ள பஞ்சாட்சர சிற்பத்தின் சிறப்பையும், விஞ்ஞான நோக்குடன் இறை வழிபாட்டினை மேற்கொண்ட பழந்தமிழரின் கலையுணர்வையும் வெளிக் கொணர்வதே இந்த ஆராய்ச்சிக் கட்டுரையின் நோக்கமாகும்.

இத்திருக்கோயில் தொண்டைமண்டலத்து 32 சிவ ஸ்தலங்களில் முக்கியமானதும் மற்றும் மிகவும் பழமையானதும் ஆகும். இருநூற்றாண்டுமேனான கல்வெட்டுகள் இங்குள்ளன.² இவைகளில் பல்லவர், இராட்டிராசூட மன்னர் மற்றும் 11ஆம் நூற்றாண்டுக்கு முற்பட்ட கல்வெட்டுகள் தரையில் பாவப்பட்டுள்ளன. முதலாம் இராஜேந்திர சோழன் (1012-1044)

காலத்தில் அவனது நேரடி ஆணைப்படி, ரவி என்ற கல்தச்சனால் இக்கோயில் அழகாகக் கட்டப்பட்டது. கல்வெட்டுகளிலிருந்து இக்கோயிலுக்கு, இரண்டாவது இராஜாதிராஜன், மூன்றாவது குலோத்துங்கன், மூன்றாவது ராஜராஜன் போன்றவர்கள் வந்திருந்த விவரங்கள் தெரிகின்றன.³

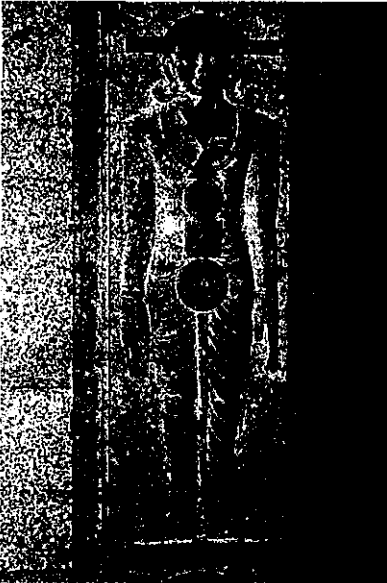
திருவொற்றிஸ்வரர் சன்னதியும் பஞ்சாட்சர சிற்பமும்

இத்திருக்கோயிலின் வெளிப் பிரகாரத்தில் வடமேற்கு மூளையில் ஒற்றிஸ்வரர் சன்னதி அமைந்துள்ளது. இச்சன்னதி திருவொற்றியூரான் அடிமை என்று அழைக்கப்படும் இராமசாமி என்பவரால் முழுமையாக 1936ஆண்டு கட்டப்பட்டு கும்பாபிஷேகம் நடைபெற்றது. இறைவனுக்கு திருஒற்றிஸ்வரர் என்ற பெயர் ஊரின் பெயராலும், திருவொற்றியூரான் அடிமை அவர்களின் பெயரில் இருந்து வந்ததாக திருவொற்றியூர்ப்புராணசாரம் தெரிவிக்கிறது.⁴ இச்சன்னதியில் மகாமண்டபத்தில் சனகாதிகளும், பட்டினத்தடிகள், பத்திரகிரியார், இராமலிங்க சுவாமிகள் முதலான ஞானிகளும், சைவ சமய குரவர் அப்பர், சுந்தரர், மாணிக்கவாசகர், திருஞானசம்பந்தர் இவர்களின் திருஉருவச்சிலைகளும் காணப்படுகின்றன. இதில் சன்னதி நுழைவு வாயிலின் தளத்தின் மேல் பகுதியில் அதார புருஷா⁵ (Adharpurusha) என்னும் பஞ்சாட்சர சிற்பம் காணப்படுகிறது. சிற்பத்தின் மனித உடலின் தலையின் மேல்புறத்தில் கூரியனும் மற்றும் சிற்பத்தின் கீழ் பகுதியில் சந்திரனும் பொறிக்கப்பட்டுள்ளன. இதன் நடுவில் மனித உடலில் பஞ்சாட்சரம் (நமசிவய) என்ற மந்திரமும் ஒங்காரத்துடன் இணைந்து ஆறு பகுதிகளாக மனித உடலில் பல்வேறு சக்கரங்கள் வடிவில் ஒன்றுடன் ஒன்று இணைந்து காணப்படுகின்றது.

ஓம் நமசிவய மந்திரம் உருவாகும் விதம்

புறமுக விவகாரங்களில் இந்திரியங்களைச் செலுத்தும் போது இவ் வாழ்க்கையும், அகமுகமாகச் செலுத்தும் போது புறவாழ்க்கையும் உண்டாவதால் இந்திரிய சக்திகளை அகமுகப்படுத்தும் போது, ஓங்காரமாகிய அறிவுடன் சேர்ந்து நிலத்திற்கு ந-வும், நீருக்கு ம-வும், அகனிக் கு சி-யும், வாயுக்கு வ-வும், ஆகாயத்திற்கு ய-வும் பஞ்ச பூதங்களாக குறிப்பாக ஏற்படுத்தி அந்தப் பீஜங்களினால் குறிப்பிடும் பூத சக்திகளை அறிவுக்கு மூலவித்தாக நிற்கும் ஓங்காரத்தில் இணைக்க “ஓம் நமசிவய” என்னும் ஐந்தெழுத்து மந்திரம் உருவாக்கப்படுகின்றது.⁶

இந்த பஞ்சாட்சர மந்திரத்துடன் சேர்ந்த மூல மந்திரம் “ஓம்” என்னும் பிரணவ மந்திரம் ஆகும். ஓம் என்ற பிரணவ அட்சரம் பரமசிவத்தையே குறிக்குமென்றும், அதைத் தியானம்



அதார புருஷா என்னும் பஞ்சாட்சர சிற்பம்

* திட்ட துணை ஆராய்ச்சியாளர், வரலாற்றியல் துறை, காயிதே மில்லத் மகளிர் கலைக்கல்லூரி, சென்னை-600 002.

செய்பவர்கள் சிவத்தையே அடைகிறார்கள் என்றும், அவ்வெழுத்தே மூலமந்திரமென்றும், அம்மந்திரத்தைக் கொண்டே தாங்கள் ஆரம்பிக்கும் எதையும் தொடங்க இடையூறின்று முடியுமென்றும்⁷ அறிந்த தமிழ் மக்கள் அதையே

உட்காணம் செய்து வந்தார்கள். 'ஓம்' என்ற அட்சரம் தமிழுக்கே உரியது. மந்திரங்களுக்கு முதன்மையான 'ஓம்' என்ற பிரணவ மந்திரம், அ+உ+ம் 'ஓம்' என்ற முடிந்த விதத்தை காட்டுகின்றது.⁸

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சிற்பக் கலை படைப்பில் கலைமகள்

த. கயல்விழி *

கலைமகள் எனும் கல்வித்தெய்வம் வடமொழியில் சரஸ்வதி எனும் பெயரில் வழிபாடு செய்யப்பெறுவதைப் பலரும் அறிவர். சரஸ்வதி நான்முகன்தேவி எனும் நோக்கில் நாமகள், நாவின்சிறுத்தி, வாக்குதேவி, சகலகலாவல்லி என்றெல்லாம் அழைக்கப்படுகிறாள். மேலும், மாதங்கி, சிவாமளாதேவி ஆகிய பெயர்களும் கலைமகளுக்கு உண்டு.¹

பெயர்க்காரணம்

சரஸ்வதியின் திருவுருத்தினைப் பல நிலைகளாக வேதாகம நூல்களும், சிற்பநூல்களும் விவரிக்கின்றன. இவள் பிரம்மன் மனைவியாதலால் 'பிராமி' எனவும் எல்லாவற்றையும் தாங்குவதால் பாரதி எனவும் வாக்குத் தெய்வமானதால் வாணி எனவும், கலைகளின் பிறப்பிடமாக விளங்குவதால் சரஸ்வதி எனவும் கூறப்படுகின்றாள். வேதகாலத்தில் "சரசு" ஆற்றையும் "வாக்" தேவதையையும் மக்கள் வழிபட்டனர். அதுவே பிற்காலத்தில் சரஸ்வதி என்று பெயர் ஏற்படக் காரணமாயிற்று.

பிரமனின் சக்திகள்

சரஸ்வதி தேவியானவள் பிரமனின் சக்தியாக விளங்கும்போது இவள் அன்னப்பறவைமீதோ அல்லது மயிலின் மீதோ அமர்ந்திருப்பாள். பிரமதேவனை அமைக்கும்போது சரஸ்வதி சிற்பத்திற்குப் புதிலாக சாவித்ரி, காயத்திரியுடன் இருப்பதாகவும் அமைப்பில் அறிவின் (ஞானம்) அதிபதியாக விளங்கும் சரஸ்வதியை ஆவரண பூஜையில் அமையும் படிதனிச் சந்ததியாக அமைப்பர்.²

சரஸ்வதியின் உருவ அமைப்பு

சரஸ்வதியின் உருவ அமைப்பு பற்றி சிவாகம நூல்கள் கூறுகின்றன. சரஸ்வதியானவள் வெளியுடை அணிந்து வெண்தாமரை மீது வீற்றிருப்பாள். பின் வலதுகரத்தில் அக்ஷரமாலையும் முன் வலதுகரத்தில் வியாக்கியான முத்திரையும் பின் இடதுகரத்தில் வெண்தாமரையும் முன் இடதுகரத்தில் புத்தகமும் (சுவடி) விளங்கும். வீணையை வைத்துக் கொண்டிருப்பவளாகவும் கமண்டலத்தை ஏந்தியிருப்பவளாகவும் சில ஆகமங்கள் கூறுகின்றன.³

தமிழகத்தில் கலைமகள் வழிபாடு

தமிழ்நாட்டில் பல ஆலயங்களில் கலைமகள் திருவுருவம் உண்டெனினும், திருமகளாகிய இலக்குமிக்குச் சிலைகள் அமைந்த அளவிற்குக் கலைமகள் சிலைகளைக் காணவியலாது.⁴ கலைமகளுக்கு தமிழ்நாட்டில் கூத்தனூர் என்ற இடத்தில் மட்டும்தான் தனிக்கோயில் உள்ளது. திருவாரூர் - மயிலாடுதுறை சாலையில் பூந்தோட்டம் என்ற இடத்தின் அருகே இவ்வூர் அமைந்துள்ளது. கலைமகளை அஷ்டலட்சுமிகளுள் ஒருத்தியாகிய வித்தியாலட்சுமியாகக் கொள்கின்ற வழக்கமும் உள்ளது.⁵

கலைவாணியாகிய சரஸ்வதி, வீணையுடனும் வீணையின்றியும் சிற்பங்களில் காணப்படுகிறாள். கூத்தனூர், தஞ்சாவூர், கங்கைகொண்ட சோழபுரம் ஆகிய தலங்களில்

* முனைவர் பட்ட ஆய்வாளர், சிற்பத்துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்

வீணையின்றிக் கலைமகள் காணப்படுவதுபோல வேதாரண்யம் கோயிலிலும் வீணையின்றிக் காணப்படுகிறாள். நன்கு ஆராய்ந்து பார்த்தால் சோழர் காலத்திற்குப்பிறகே பெரும்பாலும் கலைமகள் வீணையேந்தியவளாகச் சிற்பத்தில் இடங்கொண்டிருப்பது தெரிய வந்துள்ளது.⁶

திருவையாறு-தஞ்சாவூர் சாலையில் கண்டியூர் எனும் சிவத்தலம் உள்ளது. அட்ட வீரட்டத் தலங்களில் ஒன்றாகும். இத்தலத்துப் பெருமானின் திருநாமம் ஸ்ரீ பிரமசிரக்கண்டசர் என்பதாகும். இத்தலத்தில் மூலத்தானத்தின் பக்கத்தில் கிழக்கு நோக்கியவாறு பிரமன் திருவுருவமும், சரஸ்வதியின் திருவுருவமும் உள்ளது. இந்த தலத்தில் மட்டும் தான் இத்தகைய அமைப்பு உள்ளது.⁷

பொதுவாக கலைமகளுக்கு நான்கு திருக்கைகளே இயல்பாக இருக்கும். ஆனால், சில இடங்களில் இதற்கு மாறாகவும் சிறப்பப்பட்டு அமைவது உண்டு. காஞ்சி காமாட்சியம்மன் ஆலயத்தில் எட்டு திருக்கைகளுடன் கூடிய சரஸ்வதிக்கு சன்னிதியும் உள்ளது. இந்த சரஸ்வதிக்கு ராஜசியமாளா என்ற பெயர் உள்ளது.⁸

மதுரை மீனாட்சி சுந்தரேசுவரர் ஆலயத்தில் தூண் ஒன்றில் இரண்டு கைகளுடன் சரஸ்வதிதேவி திருவுருவம் நின்ற நிலையில் வீணையை வாசிக்கும் கோலத்தில் காட்சியளிக்கிறது. வலது தோளில் கிளி ஒன்று உள்ளது. சரஸ்வதி இடது காலை ஊன்றி வலதுகாலை முன்னால் சற்று வளைத்து வைத்த நிலையில் விளங்குகின்றாள்.⁹

உத்திரமேரூர் சுந்தரவரதப் பெருமான் கோயிலில் சரஸ்வதி தேவியின் திருமருங்கிலும் இரு யானைகள் உள்ளன. இவற்றில் ஒரு யானை மட்டும் தனது துழிக்கையில் கொண்டுள்ள திருக்குடத்தின் மூலமாக இத்தேவியினைப் புனித நீராட்டும் முறையில் அமைந்துள்ளது.¹⁰

அந்தியாவில் கலைமகள் வழிபாடு

ஒப்பிட்டு நோக்கில் பிற மாநிலங்களிலுள்ள கலைமகளின் சிற்பத்தை நோக்குகையில் சில நுண்குறிப்புகள் கிடைக்கின்றன. வங்காளத்திலுள்ள பண்டைய விஷ்ணு மூர்த்திகளைக் கவனித்தால் அங்கு பூமாதேவிக்குப் பதிலாக சரஸ்வதி தேவி இடம் பெறுவது விசேஷமாக உள்ளது.

காவ்யமீர், செக்ந்திராபாத்

காவ்யமீர் சரஸ்வதிக்கென்றே தனிக்கோயில் உள்ளது. அதேபோல செக்ந்திராபாத் “மன்மத்” பாதையில் “பாஸார்” என்கிற இடத்தில் சரஸ்வதிக்குத் தனிக்கோயில் உள்ளது.

ஆந்திராவில் சரஸ்வதி

ஆந்திரப் பிரதேசத்தில் அடில்லாபாத் மாவட்டத்தில் மதோலோ தாலுக்காவில் ‘பாஸாரா’ என்னும் இடத்தில் வாக்கேவிக்கு ஒரு ஆலயம் உள்ளது. கையில் வீணை இல்லை.

அஜ்மீரிலிருந்து ஏழுமைல் தொலைவில் புஷ்கரம் என்ற ஊர் உள்ளது. பிரம்மாவக்கான கோயிலில் சரஸ்வதி தேவிக்குரிய சந்நிதியும் உள்ளது. இத்தேவியின் கரங்களில் வீணை இல்லை.¹¹

பின்கரத்தில் வீணையைக் கொண்ட சரஸ்வதி

ஆந்திரமாநிலம் கிழக்கு கோதாவரி மாவட்டம் காக்கிநாபா வட்டத்தில் அமைந்த சிவாலயத்தில் விளங்கும் சரஸ்வதி சிற்பம் பின் இடதுகரத்தில் செங்குத்தாகப் பிடித்து நிறுத்திய வீணையும் முன் வலதுகரம் பின்நோக்கி வளைந்த அபயகரமும் முன் இடது கரத்தில் சுவடியும் அமைந்தனவாக இத்திருமேனி கீழ் நோக்கிய பார்வையுடன் இசையோடு ஞானத்தை உணர்த்தும் நிலையில் உள்ளது.

பேளூர்-ஸ்ரீ கிருஷ்ணன் கோயிலில் பத்ரபீடத்தில் பத்மாசனம் கொண்டு விளங்கும் இத்தேவியின் பின் இரு கரங்களில் பத்மங்கள் விளங்குகின்றன.

வட இந்தியாவில் கங்காபுரத்து கிராமத்தில் தனியாக சரஸ்வதி சிற்பம் ஒன்று சிறப்புடைய தன்மையாக உள்ளது. பின் இரு கரங்களில் அங்குசம் வைத்துள்ளது.

கர்நாடக மாநிலத்தில் நாட்டியத்திரு உருவினான சரஸ்வதி சிற்பங்கள் அதிகம் காணப்படுகின்றன. மத்தியப்பிரதேசத்தில் உதயப்பூர் ஆலயத்தில் இத்தேவியானவள் நடராஜர் மற்றும் பார்வதியுடன் நடனமாடிக் கொண்டிருக்கும் முறையில் சிலையமைந்து உள்ளது.

மகாராஷ்டிரா மாநிலத்தில் எல்லோராவில் அமைந்த இரு கரங்களை உடைய சரஸ்வதி சிற்பம் உயரமான மெலிந்து உருவம் உள்ளது. இச்சிற்பத்தின் திருமருங்கிலும் மற்ற இரு நதிகளின் தெய்வங்களான கங்கையும் (கங்காதேவி) யமுனையும் (புமுனாதேவி) உள்ளன.¹²

புக்த சமயத்தின் அடம்பலையில் அமைந்த சரஸ்வதி

“மானசா” என்கிற சரஸ்வதி சிற்பம் ஒன்று கல்கத்தா அருங்காட்சியகத்தில் உள்ளது. ஏழுதலைகளையுடைய நாகத்தின் கீழ் பத்மாசனத்தில் இத்தேவி காணப்படுகிறாள். பின் கரங்களில் ஜபமாலையும் மற்றொரு கரத்தில் சூசி முத்திரையும், முன் வலதுகரம் பூமியினைத் தொடும் நிலையில் வரதகரமாகவும், முன் இடதுகரமானது புத்தர் பெருமான் மடியிடு வைத்தது போல் உள்ளது. பத்ரபீடத்தில் கீழ், குடத்திலிருந்து பாம்புகள் வெளிவருவனபோல உள்ளது.

சரஸ்வதிதேவி திருவுருவம் அமைந்த பாரதிய ஞானபீடம் விருது

ஞானபூமியான இந்தியாவில் மிக உயர்ந்த விருதாகக் கருதப்படுவது ஞானபீட விருது. இந்த ஞானபீடம் விருது இப்பொழுது 15 இந்தியமொழி நூல்களுக்கு அளிக்கப்படுகிறது. இந்த ஞானபீட விருதின் சின்னம் (உருவம்) வாக்குதேவி (சுரகவி) ஆவாள்.

இந்து மதத்தினர் மட்டுமே கலைவாணியைப் போற்றுகின்றனர் என்பதில்லை. பிறமதத்தினராகிய பௌத்த ஆலயங்களிலும் சமணர் ஆலயங்களிலும் சரஸ்வதியின்

திருவுருவங்கள் காணப்படுகின்றன. வெவ்வேறு திருப்பெயர்களுடன் சரஸ்வதி சிற்ப சிற்ப மாற்றங்களுடன் வழிபடப்படுகிறாள்.³

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13. **சிற்பக்கலை**, முன்னர் கூறியது, ப.261.

சிந்து சமவெளி நாகரீகத்தில் தமிழர் பண்பாட்டுக் கூறுகள் - ஒரு மீள்பார்வை

சி. முருகானந்தம்*

சிந்துவெளி நாகரீகம் திராவிட இனத்தை சார்ந்த மக்களுடையது என்று ராகுல்தாஸ் பாணாஜி கூறுகிறார்.¹ ஈராசு பாதிரியார் அவர்கள் சிந்துவெளி எழுத்துகளும், மொழியும் தமிழே என்று கூறியுள்ளார். ஸ்காண்டிநேவியாவைச் சார்ந்த பார்போலோ என்ற அறிஞர் ஹராப்பா மக்களின் மொழி திராவிட மொழியே என்று முடிவுசெய்துள்ளார். ஐராவதம் மகாதேவன் மற்றும் திராசுமதிவாணன் போன்றோர் சிந்துவெளி முத்திரை எழுத்துக்களுக்கும், தமிழ் நாட்டில் கிடைத்துள்ள பாணைஓட்டு கீரல்களுக்கும் உள்ள ஒற்றுமையை தெளிவாக படித்துகாட்டியுள்ளனர். சென்னை - தரமணியில் உள்ள ரோஜாமுத்தய்யா ஆய்வு மய்யம் சிந்துவெளி நாகரீகம் தமிழருடையது என்பதை உறுதிப்படுத்துவதில் தொடர் ஆராய்ச்சியில் ஈடுபட்டுள்ளது. எனினும் ஐராவதம் மகாதேவனார் அவர்கள் சிந்துவெளி எழுத்துக்களை படித்து அறியும் வரை நாம் ஒரு தீர்க்கமான முடிவுக்கு வரவியலாது என்று கூறுகிறார்.²

வாழ்வியல் நெறியும் சமூக அமைப்பும்

பண்டயதமிழ் மக்களும் சிந்துவெளி மக்களும் வாழ்வியல் நெறியில் ஒத்துப்போகின்றனர். தென்னிந்தியாவில் கோதாவரி, கிருஷ்ணா, காவிரி, பெண்ணையாறு ஆகிய நதிக் கரையோரங்களில் தமிழ் திராவிட நாகரீகம் கி.மு.2000 ஆண்டுக்கு முன்பு தோன்றியது. குறிப்பாக தமிழ்நாட்டில் பையம்பள்ளி அகழ்வாய்வில் சிந்துவெளி நாகரீகக் கூறுகளை காட்டும் சுடுமண்பொம்மைகள், மட்பாண்டங்கள் கிடைத்துள்ளன.³

இரண்டு நாகரீகத்திலும் மக்கள் விவசாயத்தை முதன்மைத் தொழிலாக கொண்டிருந்தனர். நெல், கோதுமை, பட்டாணி, கம்பு, சோளம், எள், காய்கறிகள் ஆகியவைகளைப் பயிரிட்டனர். வீட்டு விலங்குகளான பசு, காளை மாடு, ஆடு, புறா, கோழி, பன்றி, வாத்து ஆகியவற்றை வளர்த்து உணவுக்காக பயன்படுத்தி வந்தனர். பொதுவாக திராவிட நாகரீகத்தில் பயன்படுத்திய அம்மிக்கல்லும், குழவியும் வடபகுதிகளில் காணக்கிடைக்கவில்லை. ஆனால் இவை சிந்து வெளியில் உபயோகப்படுத்தியதற்கான சான்றுகள் கிடைத்துள்ளன. மேலும், சிந்துவெளியில் கிடைக்கும் வண்டிச் சக்கரத்தின் அமைப்பும், தென்னிந்தியாவில் கிடைக்கும் வண்டிச் சக்கரத்தின் அமைப்பும் ஒத்துக் காணப்படுகின்றன.⁴

தாழி அடக்கமுறை

மட்பாண்டங்களை செய்வதற்கு சக்கரத்தைப் பயன்படுத்திய ஒற்றுமை இரண்டு நாகரீகத்துக்கும் பொருந்தும். கிறித்தவர்களை பெரிய தாழிகளிலிட்டு புதைத்த முறை தமிழ் நாட்டில் ஆதிச்சநல்லூர், அரிக்கமேடு, திருச்சி மாவட்டம் செங்கஜார் அகழ்வாய்வுகளால் கண்டுபிடிக்கப்பட்டுள்ளன. சிந்துவெளியிலும் பிணத்தைச் சுவப்பெட்டி, தாழிகளை பயன்படுத்தி புதைத்த முறை லோத்தால் அகழ்வாய்வில் கிடைத்துள்ளது.⁵

சமயம் வழிபாட்டு முறை

மொகஞ்சதாரோ அகழ்வாய்வில் தாய் தெய்வ வழிபாடு, சிவலிங்க வழிபாடு நடைபெற்றதற்கான சான்றுகள்

* முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத் துறை, மாநிலக் கல்லூரி, சென்னை.

கிடைத்துள்ளன. மேலும், மொகஞ்சதாரோவில் கிடைத்த முத்திரையில் உள்ள உருவம் தமிழ் திராவிட நாகரீகத்தின் கூறுபாடுகளான தட்சிணாமூர்த்தி உருவத்தின் முன்னோடி என்று ஆய்வாளர்கள் உறுதிபடுத்துகின்றார்கள்.

மொழியியல் கூறுபாடுகள்

சிந்துவெளி எழுத்துக்கள் தமிழ் நாட்டில் உள்ள பாறை ஓவியங்களிலும், பாறை ஓடுகளிலும் காணப்படுகின்றன. இதனை ஆய்வு செய்த ஜராவதம் மகாதேவன், இரா.மதிவாணன் ஆகியோர் சிந்துவெளி நாகரீகத்தில் தமிழர் பண்பாட்டு கூறுகளை உறுதிபடுத்துகின்றனர். அண்மைக் காலங்களில் தென்னிந்தியாவிலும், இலங்கையிலும், செய்யப்பட்ட ஆய்வுகளிலிருந்து சிந்துவெளி எழுத்து வடிவங்கள் இந்தியா முழுமையும் நிலவிய இந்தியப் பொது எழுத்து வடிவங்களான கண்டறியப்பட்டுள்ளன.⁷

ஊந்தாயிரம் ஆண்டுகளுக்கு முந்தைய தமிழ்

விழுப்புரம் மாவட்டத்தில் கீழ்வாலை என்ற ஊரில் பாறை ஓவியங்களில் சிந்துவெளி எழுத்து உருவப் படங்கள் காணப்படுகின்றன. மேலும் சிந்துவெளி முத்திரைகளில் காணப்படும் எழுத்துக்களும்-தமிழ் நாட்டில் பாறைகளில் காணப்படும் எழுத்துகளும் ஒத்து இருக்கின்றன. சான்றாக நாவாய்த் தேவன், தீவுகோ, சேரகோ, அத்தியன், கலிங்க நக்க நந்தி போன்ற பெயர்களும் சிந்துவெளி எழுத்துக்கள் என்றும், இந்த எழுத்துமுறை அசை எழுத்துமுறை என்றும் இரா. மதிவாணன் அவர்கள் தமது ஆய்வின் முடிவாக கூறுகிறார்.⁸

சிந்துவெளி நாகரீகம் - தமிழருடையது என்ற நீண்ட ஆராய்ச்சியில் ஈடுபட்டுள்ள ஜராவதம் மகாதேவனார் அவர்கள் கருத்துப்படி தமிழ்நாடு அரசு தொல்லியல் துறை அகழ்வாய்வில் செம்பியன் கண்டியூர் என்ற ஊரில் கிடைத்த கற்கோடாரியில்

“கோகாங்கன்” என்ற பெயர் சிந்துவெளி முத்திரையிலும் உள்ளது. மேலும், அழகன்குளத்தில் கண்டெடுக்கப்பட்ட சிந்துவெளி எழுத்துக்கள் பொறித்துள்ள சுடுமண் தாயக்கட்டைகள் ஒரு முக்கிய சான்றாகும்.⁹

தமிழ் நாட்டில் கோயமுத்தூர் அருகில் உள்ள கஜூரில் கிடைத்துள்ள சுடுமண் பொம்மைகள், கஜூர் தகடு போன்றவற்றில் சிந்துவெளி எழுத்துகள் காணப்படுகின்றன. திண்டிவனம் அருகில் உள்ள சாணூர் என்ற கிராமத்தில் அதிகளவில் சிந்துவெளி எழுத்துப்பொறிப்பு பாறைஓடுகள் கிடைத்துள்ளன.

ஷைம்மானிய அறிஞர்களின் கூர்ந்தாய்வு

ஆய்வில் குறிப்பிடப்படும் ஆயிரத்திற்கும் அதிகமான நகரங்களில் இரண்டு விழுக்காடு இடங்களில் மட்டும் இதுவரை அகழ்வாய்வுகள் நிகழ்த்தப்பட்டன. சிந்துவெளியில் அகழ்வாய்வு செய்த பிரெஞ்சுக் குழு (மொகஞ்சதாரோவிற்கு மேற்கில் உள்ள மொகர்கார் என்னுமிடத்தில்) மொகர்கார் நகர நாகரீகம் கி.மு. 6000 ஆண்டு பழமையுடையது என்று கார்பன் 14 முறையை பயன்படுத்தி உறுதிபடுத்தியுள்ளனர். விங்குருவ வழிபாடு இருந்ததை உறுதிபடுத்துகிறார்கள். இந்த வழிபாட்டு முறை தென்புலத்திற்கு உரியது என்றும் அவர்கள் கருத்து தெரிவிக்கின்றனர்.¹⁰

முடிவுரை

ஜராவதம் மகாதேவன் மேற்கொண்ட சிந்துவெளி நாகரீக சான்றுகளை மீள் பார்வை செய்தல் மூலம் தமிழர் பண்பாட்டுக் கூறுகள் சிந்துவெளியில் மிளிர்ந்து காணப்படுவதை உறுதிபடுத்த முடிகிறது. இதனடிப்படையில் சிந்துவெளி நாகரீகத்தில் தமிழர் பண்பாட்டுக் கூறுகள் மிகுந்து காணப்படுகின்றன என்றும் முடிவு செய்யலாம்.

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2. இரா. மதிவாணன், *கிடைக்கழகச் சிந்துவெளி எழுத்து - படிப்பது எப்படி?* தாய்நாடு பதிப்பகம், (திருநின்றவூர், 2007), பக்.1-10.
3. ச.திருவேங்கடம், *வரலாறு*, தமிழ்நாடு பாடநூல் நிறுவனம், (சென்னை, 2007), ப.17.
4. இரா. மதிவாணன், *கிடைக்கழகச் சிந்துவெளி எழுத்து-படிப்பது எப்படி?*, தாய்நாடு பதிப்பகம், (திருநின்றவூர், 2007), பக்.1-10.
5. இர. ஆலாலைந்தரம், *இந்திய வரலாறு*, தமிழ்நாடு பாடநூல் நிறுவனம், (சென்னை, 1967), பக்.67-89.
6. *மேதை*, ப.87.
7. *உலகத்தமிழ் செம்மொழி மாநாட்டு மலர்*, 2010.
8. Iravatham Mahadevan, *Vestiges of Indus Civilisation in Old Tamil*, (Tamil Nadu History Congress, 2009).
9. *Ibid.*,
10. *Ibid.*,

தமிழில் சாதி நூல்கள் (19, 20 ஆம் நூற்றாண்டு)

சி. இளங்கோ *

'சாதியம்' என்பது இந்தியச் சமூக அமைப்பில் பல்லாயிரம் ஆண்டுகளாக நிலவி வருகின்ற வாழ்க்கை முறையாகும். இந்தியச் சமூக அமைப்பில் சாதிகள் தோன்றிய காலம் எது என்று வரையறுப்பது ஆய்வாளர்களிடம் விவாதப் பொருளாகவே உள்ளது. தொழில் பிரிவினையே சாதிகளாக மாறி வந்தன என்றும், நான்கு வர்ணங்களே சிதைந்து சாதிகளாயின என்றும், நிலவுடைமைக் காலகட்டமே சாதிகளின் தோற்றத்திற்கு காரணம் என்றும் பல்வேறு முடிவுகள் முன்வைக்கப்படுகின்றன. ஆயினும் உற்பத்தி உறவுகளுடன் தொடர்புடைய சாதியம், இந்தியாவின் ஒவ்வொரு மாநிலத்திற்கும் ஏற்ப மாறுபட்டுள்ளது. காலனிய கால தமிழ்ச் சமூகத்தில் சாதியம் வலுவானதாக இல்லையென்றாலும் அதன் பழந்தன்மையைக் கட்டிக்காக்க பலர் முயன்றனர். இந்தப் பின்புலத்தின் ஊடாக சாதி நூல்கள் பல எழுதப்பட்டன. இவை அனைத்தும் மனுவின் வழி நூல்களாகவே உருவாக்கப்பட்டன.

19ஆம் நூற்றாண்டில் சாதி நூல்கள்

19ஆம் நூற்றாண்டுச் சமூகம் ஐரோப்பியர்களின் வரவால் நவீன வாழ்க்கை முறையை உள்வாங்கியதாக வளர்ந்திருந்தது. பழைய சாதி, சாதிக்கான தொழில்கள் எல்லாம் சிதைய ஆரம்பித்தன. பழைய மரபான சமூகத்தில் மறுக்கப்பட்ட கல்வி நவீனக் கல்வியாக கற்பிக்கப்பட்டது. இதன் மூலம் ஒடுக்கப்பட்டவர்கள் முதல் அனைத்துத் தரப்பினரும் கல்வி கற்கும் உரிமையைப் பெற்றனர். கல்வியின் ஊடாக சாதியம் குறித்த விழிப்புணர்வு ஏற்பட ஆரம்பித்தது. மக்களை பாதுகாக்க சாதிச் சங்கங்கள் தோன்ற ஆரம்பித்தன. இச்சாதிச் சங்கங்கள் தங்களது சாதி மக்களின் பிரச்சனைகளைத் தீர்க்க அரசுக்கு கோரிக்கை வைத்தன. இச்சங்கங்களின் செயல்பாட்டின் ஊடே சாதி எப்படி நியாயப்படுத்தப்படுகிறது என பார்ப்போம்.

1875 இல் வெளிவந்த 'சாதி நூல்' என்ற நூல் முக்கியமான ஒன்றாக உள்ளது. இதன் ஆசிரியர் திருவாலுரிலெழுந்தருளியிருந்த ஞானப்பிரகாச சுவாமிகள் ஆரிய பாதையில் உள்ள ஆகம் புராண இதிகாச நூலாரின் ஆதாரங்களைக் கொண்டு இயற்றியது என நூலின் மேல் அட்டையிலே கூறப்படுகிறது. சென்னை மயிலாப்பூரில் இருந்து இந்நூல் வெளியிடப்பட்டது. இந்நூல் சந்திரசேகர நாட்டாரவர்களாலும், திருவல்லிக்கேணி சண்முக கிராமணியாரவர்களாலும் பரிசோதிக்கப்பட்டது என்ற குறிப்பும் அட்டை முகப்பில் உள்ளது.

இந்நூலைப் படிக்கும் போது அதன் நோக்கத்தை அறிந்து கொள்ள முடிகிறது. அவை வருமாறு:

- மூவேந்தர்களை ஒவ்வொரு சாதியினரும் தங்கள் சாதிக்குள் இணைத்துக் கொள்கின்றனர். அவர்களுக்கு மறுப்புத் தெரிவிக்கும் வகையில் இந்நூல் எழுதப்பட்டுள்ளது.

- வெள்ளையர்களுக்கு சாதி பற்றித் தெரியவில்லை. அவர்கள் சாதிக்க கணக்கெடுப்பில் பிழை செய்கின்றனர். அவர்கள் இந்நூலைப் படித்து அதனை சரி செய்து கொள்ள வேண்டும்.
- சாதிகள் அப்படியே இருக்க வேண்டும், அது குலைந்தால் தொழில் பாதிக்கும் என்ற அக்கறையோடு இந்நூல் எழுதப்பட்டு இருப்பதை அறிய முடிகிறது.

இப்படியான தன்மைகளை இந்த நூலில் மட்டுமல்லாமல் இது போன்று பல நூல்களிலும் காணலாம். இந்நூல் குறிப்பிட்ட சாதி எதையும் பற்றிப் பேசாமல் எல்லா சாதிகளுக்கும்மான கடமைகளைப் பற்றிப் பேசுகிறது. இதுபோல் சுவடியில் இருந்து பதிப்பிக்கப்பட்ட மனுநீதித் காதல் என்ற 19 ஆம் நூற்றாண்டைச் சேர்ந்த நூல் மனுதர்மத்தை ஆதரித்தே எழுதப்பட்டுள்ளது.

இக்காலகட்டத்தில் ஒவ்வொரு சாதியைச் சேர்ந்தவர்களும் தங்கள் சாதி வரலாற்றை தனித் தனி நூல்களாக எழுதும் முறை வளர்ந்தது. 1874இல் அப்பாவு முதலியாரால் எழுதி வெளிவந்த வேளாளர் இயல்பு என்ற நூலை இதற்கு நல்ல சான்றாகக் கூறலாம். மேலும் பா. இளாகவழாந்தி பிள்ளை 1894இல் எழுதிய பறையர் உற்பத்தி விளக்கம் என்ற நூலும், 1890 இல் சி.எம்.மாரிமுத்துப் பிள்ளை எழுதிய பள்ளிப்பாட்டு, கா. ஆறுமுக நாயக்கர் 1891இல் எழுதிய வன்னிய சூல விளக்கம் முதலான நூல்கள் சாதி வரலாற்றைப் பேசும், சாதியை நியாயப்படுத்தும் நூல்களாக உள்ளன.

ஐரோப்பியர்கள் மேற்கொண்ட சாதிவாரி கணக்கெடுப்பும் தமிழில் பல சாதி நூல்களை உருவாக்கியது. யார் யாரை எந்த சாதியில் சேர்க்க வேண்டும் என்று பலதரப்பினரும் பேச ஆரம்பித்தனர். இதன் பொருட்டு உருவான நூல்களும் அதற்கு எதிரான நூல்களும் 19ஆம் நூற்றாண்டின் சாதி நூல்களின் வரலாறாக அமைகிறது.

20ஆம் நூற்றாண்டு சாதி நூல்கள்

19ஆம் நூற்றாண்டு சாதி நூல்கள் வரலாறு இப்படியாக அமைகின்ற நிலையில் 20ஆம் நூற்றாண்டில் அவை வேறு தளத்திற்குச் செல்கின்றன. இக்காலகட்டத்தில் சாதிச் சங்கங்கள் பல அதிகரித்துவிட்டன. அவை அரசியல் இயக்கத்துடன் இணைத்துக் கொண்டு செயல்பட்டன. திராவிட இயக்க அரசியலோடு சேர்ந்து ஒடுக்கப்பட்ட அமைப்பினரும், பிற சாதி அமைப்பினரும் செயல்பட்டனர். இதன் தொடர்ச்சியாக வரியார் ஒடுக்கப்பட்டவர்களுக்கு மாநாடுகள் நடத்தி அவர்கள் உரிமைக்கு குரல் கொடுத்தார். இந்த போக்குகள் ஒரு புறம் நடக்கையில் காந்தியை மையப்படுத்தி ஒடுக்கப்பட்ட அமைப்புகள் சில செயல்பட்டன. அவர்கள் 'ஹரிஜன்' என்ற சொல் கொண்ட பெயரில் நூல்களை எழுதி வெளியிட்டனர். தீண்டாமை விளக்கு, ஹரிஜன சேவாகீதம் முதலான தலைப்புகளில் 20ஆம் நூற்றாண்டு காந்திய நூல்கள் அமைந்தன.

* விசிவரையாளர், தமிழ் இலக்கியத் துறை, சென்னைப் பல்கலைக் கழகம், சென்னை-5

கெட்டி, சீயாளி கெட்டி, வணங்காமுடி கெட்டி ஆகியோர் கெட்டி அரசர்களில் குறிப்பிடத்தகுந்தவர்களாவர்.⁵ கெட்டி அரசர்கள் சிறப்பாக செங்கோலோச்சிய காலம் சுமார் 150 ஆண்டுகள் (கி.பி.1539 முதல் 1689 வரை) மைசூர் அரசின் அடுத்தடுத்த படையெடுப்புகளால் மதுரை நாயக்கர் ஆட்சி வலுவிழந்த போது கெட்டி முதலி அரசும் சீர்தலைநின்றது.

கெட்டி முதலிகள் பல அறக்கட்டளைகள் வழங்கி கோயிற் கலை வளர வழிவகை செய்தனர். இவர்களது கலை வேலைப்பாடுகள், பண்டைய மரபினை அடியொற்றி அமைந்திருந்தாலும் தங்களுக்கென தனிப்பாணியை தமிழகக் கலை வரலாற்றில் கொண்டிருந்தனர்.

கெட்டி முதலி கலைப்பாணியின் வளர்த்தல்மைகள்

- கருங்கல் மற்றும் மண் கொண்டு நிலக்கோட்டைகள் மற்றும் மலைக்கோட்டைகள் கட்டியுள்ளனர்.
- ஒய்ஸாளர், விஜயநகர வேந்தர்கள் மற்றும் நாயக்கர்களின் தாக்கம் காணப்படும்.
- மரபுவழிக் கலைஞர்களால் திராவிடப்பாணியைப் பின்பற்றிக் கட்டப்பட்ட கட்டங்களாயினும் அவற்றில் உள்ளூர்த் தன்மைகள் மிளிரும்.
- கோயில் கட்டுமானக் கலையில் இளஞ்சிவப்பு மணற்கற்கள் பயன்படுத்தப்பட்டுள்ளன. இத்தகைய கற்கள் நுண்ணிய வேலைப்பாடுகளுக்கு ஏற்றவையாக அமைந்துள்ளன. பளிங்குக் கற்களும் பயன்படுத்தப்பட்டுள்ளன.
- கொங்கு நாட்டு சிற்பிகள் உடன்படிக்கைகள் எழுதும்போது "தாரமங்கலம்- தாடிக்கொம்பு- பேரூர்-பெரியபாளையம் இக்கோயிலில் உள்ள உருவங்களைத் தவிர ஏனைய கோயில் போலக்கட்டிக் கொடுப்பதாக", எழுதுவது வழக்கம்.
- கோயில் தூண்களிலும் விதானங்களிலும் சிறந்த சிற்ப வேலைப்பாடுகள் காணப்படுகின்றன
- தனிச் சிற்பங்கள் குறைந்து தூண்களில் சிற்பங்கள் அதிகம் இடம் பெற்றிருக்கும்.
- சமயக் காழ்ப்பினறி சிவன்கோயில்களில் வைணவச் சிற்பங்கள் குறிப்பாக தசாவதாரச் சிற்பங்கள் இடம்பெற்றிருக்கும்.
- சிற்பங்களில் அதிகளவில் ஆடை, அணிகலன்கள், ஒப்பனைகள் காணப்படும்.
- பெண்டிரின் தலைகளில் ஒருபுறம் முடித்த கொண்டை காணப்படும்.
- அளவில் சிறுத்து அழகில் மிகுந்து விளங்கும் சிற்பங்கள் கட்டடங்களை அழகுபடுத்துகின்றன.
- தூணின் நடுக்கம்பம் வெளிப்படையாகத் தெரியாமல் அதனைச் சுற்றிலும் பல்வேறு சிற்ப உருவங்கள் சிக்கலான முறையில் செதுக்கப்பட்டிருக்கும். சில தூண்களைச் சுற்றிலும் உருவங்களுக்குப் பதிலாக பல சிறு கம்பங்கள்

அமைக்கப்பட்டிருக்கும். சோடனை வேலைப்பாடு மிகுந்த போதிகைகள் சிறந்த கிடத்தைப் பெற்றுள்ளன.

- யானைகள், குதிரைகள் இழுத்துக் கொண்டுச் செல்லும் ரதம் போல் காட்சியளிக்கும் கோபுரம்.
- யாளிச் சிற்பங்களின் வாயினுள் உருளும் உருண்டைக் கற்கள் இடம் பெற்றிருக்கும்.
- தாமரை பொகுட்டுகளின் மீது கிளிகள் அமர்ந்து கொத்தும் சிற்ப விதானம்.
- வண்ணத்தடுக்கு, வாடாமாலை, வில், கயல், தொடர் கொடிகள் ஆகியவற்றைக் கொண்ட கெட்டிமுதலிகளின் அரச சின்னம் பொறிக்கப்பட்டிருக்கும்.
- யானை உருவங்களின் வாலில் எறும்பு ஊர்ந்து செல்லும் அளவிற்கு மிக நுண்ணிய துவாரம் காணப்படும்.
- சிற்ப வேலைப்பாடு மற்றும் இரும்புக் குமிழ்கள் கொண்ட வேங்கை மரக்கதவுகள் நுழைவுவாயிலில் இணைக்கப் பட்டிருக்கும்.
- வேலைப்பாடுடன் கூடிய சதுரக் குளங்கள் மற்றும் எண்கோணக் குளங்கள்.
- தூண்களில் காணப்படும் சிற்ப உருவங்கள் போன்று சிற்பங்கள் பொறிக்கப்பட்ட வட்ட வடிவிலான செம்புக்காகுகள் போன்றவை கெட்டி முதலி கலைப்பாணியின் சிறப்பம் சங்களாகும்.

கெட்டிமுதலி கோட்டைகள்

கர்நாடக-தமிழ்நாட்டு எல்லைப் பகுதிகளில் வாழும் கெட்டி முதலியர் எதிர்ப் படைகளை எதிர்கொண்டு போரிட்டு அவர்கள் தமிழ்நாட்டில் நுழையா வண்ணம் தடுத்து நிறுத்தினர். எனவே கெட்டி முதலிகள் கோட்டைகள் எழுப்பவும், ஏராளமான படை வீரர்களுக்குப் பயிற்சியளிக்கவும் பெரும் பொருள் செலவிட்டனர்.

தங்களது பாதுகாப்பிற்காகத் தாரமங்கலம், அமரகுந்தி, ஓமலூர், காவிரிபுரம், குளத்தூர், பவானி, தென்கரை, ஆத்தூர், தலைவாசல், பேரூர், குமாரபாளையம் ஆகிய ஊர்களில் கோட்டைகள் கட்டியிருந்தனர். அந்தியூர்க் கோட்டையைப் புதுப்பித்தார்கள். சாம்பள்ளி, மேச்சேரியில் சிறிய காவற் கோட்டைகளையும் ஓமலூர்க்கோட்டையும் குறிப்பிடத் தகுந்ததாகும். மற்றக் கோட்டைகளில் கோட்டைகளின் சில தடயங்கள் மட்டுமே எஞ்சியுள்ளது.

ஆத்தூர் கோட்டை

கெட்டி முதலிகள் கட்டிய கோட்டைகளில் மிகப் பெரிய கோட்டை ஆத்தூர் கோட்டை. இது சேலம்-கடலூர் நெடுஞ்சாலையில் சேலத்திற்கு 32 கல் கிழக்கில் அமைந்துள்ளது. வசிஷ்டா நதியின் வடகரையில் அமைந்துள்ள இக்கோட்டை ஒரு மைல் சுற்றளவுடையது. கோட்டையினுள் காயநிரம்லேசுவரர் சிவன் கோயிலும் பெருமாள் கோயிலும் உள்ளது. பெருமாள் கோயிலில் கெட்டி முதலி சிலை உள்ளது.

இவ்வுழிற் கெட்டி முதலியால் கண்டெடுக்கப்பட்ட ஏழு கொப்பறைப் பொன் புதையலைக் கொண்டு கோட்டை கட்டியதாகக் கூறப்படுகிறது. இக்கொப்பறை விஷ்ணு கோயிலில் ஒன்றும், சென்னை அருங்காட்சியகத்தில் ஒன்றும் காட்சிக்காக வைக்கப்பட்டுள்ளது. அகன்ற அகழி, உயர்ந்த மதில், பீரங்கிகள் வைக்கும் மதிற்குமிழ்கள், குகை வாயில்கள், நெற்களஞ்சியங்கள், பெரிய மாளிகைகள், உல்லாச மாடம், நீராழி மண்டபம், வெடிமருந்து சிடங்கு ஆகியன இக்கோட்டையில் காணத்தக்க அம்சங்களாகும். தலைவாசல், கோட்டைக்கு செல்லும் பிரதான வாயிலாகும். கோட்டைக்குள் ஆங்கிலத்தளபதி மன்றோவின் கல்லறை உள்ளது. இக்கோட்டை நிலக்கோட்டைக்குச் சிறந்த எடுத்துக்காட்டாகும். பெருங்கருங்கற்களை வெளிமுகம் வைத்து இடையில் சல்லி மண் கொண்டு கெட்டித்த இக்கோட்டைச் சுவர்களை எந்தப் பீரங்கியாலும் அழிக்க இயலாது எனக் கூறப்படுகிறது.⁶

ஓமலூர் கோட்டை

சேலம் மாவட்டம் ஓமலூரில் சூரபங்கை நதிக்கரையில் சுமார் 25 ஏக்கர் பரப்பளவில் ஓமலூர் கோட்டை அமைந்துள்ளது. அகழியை வெட்டி அம்மண்ணைக் கொண்டு கோட்டைச் சுவர்களையும் கொத்தளங்களையும் அமைத்துள்ளனர். இரண்டு மதில்களுக்கிடையில் ஆழ்ந்து அகன்ற அகழி, வெளிமதிலைச்சுற்றி எட்டு கொத்தளங்களும், உள்கோட்டை மதிலில் ஆறு கொத்தளங்களும் அமைந்துள்ளன. இக்கோட்டையினுள் வசந்தேஸ்வரர் சிவன் கோயிலும் விஜயராகவ பெருமாள் கோயிலும் கட்டப்பட்டுள்ளது.⁷ வசந்தேஸ்வரர் கோயிலில் மகாமண்டபத்தில் இருக்கும் தூண் சிற்பங்கள் அக்காலத்து ஆடை, அணிகலன்கள், வீரவாள்களின் வகைகளையும் அழிய உதவுகிறது. பெருமாள் கோயிலின் முன் மண்டப விதானங்களில் காணப்படும் ஓவியங்கள் நடமாடும் மகளிரையும், இசைக்கருவிகளை ஏந்திய கலைஞர்களையும் சித்தரிக்கின்றது. இவ்வோவியங்கள் கெட்டி முதலி கால ஓவியங்களுக்குச் சிறந்த உதாரணமாகும்.

கோயில்கள்

கட்டியரசர்கள் அத்தாணி செல்லபாண்டிமன் கோயில், பவானி கோயில் சுற்றுமதில், நடன மண்டபம் முதலானவும், அந்தியூர், ஆத்தூர், தாரமங்கலம், அமரகுந்தி முதலான இடங்களில் கோயிலும் அமைத்துள்ளனர். கட்டியாயன் தங்கை சூரபங்கை நதிக்கரையில் ஏழு சிவன் கோயில்களைக் கட்டியதாகக் கூறப்படுகிறது. மற்றொரு தங்கை எல்லம்மாள் ஓமலூர், மாட்டயம்பட்டி, சின்னப்பம்பட்டி, தலைமடி, இடைப்பாடி, ஆவணிப் பேரூர் முதலான இடங்களில் கோயில்கள் கட்டியுள்ளார்.

சிற்ப நுட்பங்கள் மிகுந்த தாரமங்கலம் கைலாசநாதர் கோயிலை மும்முடிக்கட்டி தொடங்கி, சீயாளி, வணங்காமுடி மூவரும் கட்டி முடித்துள்ளனர். இக்கோயில் இறைவன் கைலாசநாதர், கெட்டி முதலிகள் குலச்சுவாமி ஆவார்.⁸ கொங்குநாட்டுச் சிற்பக்கலையின் களஞ்சியமாக தாரமங்கலம்

கோயில் கருதப்படுகிறது. இக்கோயிலின் அதிபாணப் பகுதிகள் (அடிதளம்) குறுக்குவெட்டில் காணப்படும் கலை யலங்காரங்களைப் பெற்றுள்ளன. இரண்டாவது பிரகாரத்தில் காணப்படும் விநாயகர் சிற்றாலயம் வளர்ந்த அகன்ற மேடையின் மீது கட்டப்பட்டுள்ளது. அம்மேடையின் மேற்பகுதி வலம்வரும் பாதையாக பயன்படுகிறது. கோயில் முகமண்டபத்தில் அமைந்திருக்கும் யாளித் தூண்களின் வாங்குக்குள் உருளும் கல் உருண்டைகள் திருவரங்கத்தில் காணமுடியாதது. ஒற்றைக் கல்லினாலான தூண்களில் சீறும் குதிரைகளின் மேல் போர் வீரர்கள் அமர்ந்திருக்கவும், குதிரைகளின் கீழ் கொடிய விலங்குகளும் வேறு சில உருவங்களும் காணப்படும் காட்சிகள் மிக அழகாக செதுக்கப்பட்டுள்ளன. குதிரையின் கடிவாளம், வளையம், சாட்டை முதலிய சிற்றுருப்புகளும் அக்கல்லிலேயே மிக நுட்பமான வேலைப்பாடுடன் தனித்தனியே காணப்படுவது போல் செதுக்கப்பட்டுள்ளன.

கோயில் மகாமண்டபத்திலுள்ள தூண்களிலும் சுற்றுப்புறத் தூண்களிலும் காணப்படும் பிட்சாடனர், மோகினி, பார்வதி கோபம், ஊர்த்துவ தாண்டவ மூர்த்தி, மன்மதன் மற்றும் ரதி ஆகியோரின் சிற்பங்கள் ரசிக்கத் தக்கவை. இத்தகைய தூண் அலங்காரங்களை பேரூர் கோயிலிலும் காணமுடிகிறது. விதானத்திலிருந்து தொங்கும் கல்சங்கிலிகள் சிறப்புடையன. ஒரு தூணின் கன சதுரப் பகுதிகளில் விஷ்ணுவின் பத்து அவதாரச் சிற்பங்களும் செதுக்கப்பட்டுள்ளது அனைவரையும் கவரத்தக்கது.

ஆறுமுகப்பெருமாள் சன்னதிக்கு அண்மையில் கிழக்கு மேற்காக அடுத்தடுத்துள்ள இரண்டு தூண்களில் ஒரு தூணின் வடக்கு முகத்தில் இராமன், அடுத்த தூணின் கிழக்கு முகத்தில் வாலி, உண்மையில் கல் இராமனுக்கு வாலி தெரியான். வாலி நிலையில் இராமன் தெரியான். இவ்வாறு அறிவியல் கோணத்தில் சிற்பங்கள் அமைத்தது கொங்கு நாட்டுச் சிற்பிகளின் கலைத்திறமைக்குச் சிறந்த எடுத்துக்காட்டாகும்.

கோயிலின் மகா மண்டப விதானத்தில் அமைக்கப்பட்டிருக்கும் தாமரை மலர் சிற்ப நுட்பம் உடையது. தனித்தனியான மூன்று கற்களை ஒன்றாக இணைத்து ஒரே கல்லில் உருவாக்கியது போலத் தெரியும் படியான இந்த சிற்ப வேலைப்பாடு அருமையானது. அந்தத் தாமரை மலரைச் சுற்றிலும் முத்துமிடுவது போன்ற நிலையில் செதுக்கப்பட்டுள்ள எட்டுக்கிளிகளும் மலரின் நடுவே மோதிரம் போன்று மாட்டப்பட்டிருக்கும் வளையங்களும் சிந்தைக்கு விருந்தாக சிற்பக் கலையின் சிகரமாக அமைந்துள்ளது. இதைச் சுற்றிலும் கெட்டிமுதலிகளின் அரசுச் சின்னங்கள் இடம்பெற்றுள்ளன.

இக்கோயிலின் இராஜகோபுரம் யானை மற்றும் குதிரைகள் இழுத்துக்கொண்டுச் செல்லும் ரதம் போல காட்சியளிக்கிறது. சிற்ப வேலைப்பாடுடைய கடதவில் அறுபது இருமடி குமிழ்கள் உள்ளன. விதானத்தில் கெட்டிமுதலி அரசுச் சின்னம் பொறிக்கப்பட்டுள்ளது. கோபுர நுழைவாயிலில் சென்றிற பவளக்கற்கள் இடப்பட்டுள்ளது. இக்கற்கள் வெப்பத்தை நீக்கி குளிர்ச்சியை தரவல்லது.

பள்ளிப்படை கோயில்

இளமன்கெட்டி முதலி என்பவர் பள்ளிப்படுத்த இடத்தில் இளமீசுரம் எடுக்கப்பட்டதாகக் கூறப்படுகிறது. கெட்டிமுதலிகளின் குரு சோமநாத தேவர் மற்றும் அவர் மனைவிக்கு இவர்களது மகன் ஸ்ரீ கண்டதேவர் இக்கோயிலில் பள்ளிப்படை எடுத்துள்ளார். இக்கோயில் முகமண்டபத்தை நான்கு சித்திரத் தூண்கள் அணி செய்கின்றன. விதானத்தில் நடன மங்கையர் மற்றும் இசைக்கலைஞர்களின் புடைப்புச் சிற்பங்கள் காணப்படுகின்றன.

கெட்டி முதலி அரங்க சின்னம்

வண்ணத்தடுக்கும் வாடாமலையும் கெட்டி முதலிகளின் மங்கலச் சின்னங்கள்.⁹ நாமக்கல் குளக்கரையிலும் தாராமங்கலம் கோயில் விதானத்திலும், பவானி கோயிலிலும் வண்ணத்தடுக்கு, வாடாமாலை, வேங்கை, தொட்கொடிகள், கொண்ட புடைப்புச் சிற்பம் காணப்படுகிறது. கல்வெட்டுகள் "மத்சசிக்குடோரி மகுட சூடாமணி வண்ணத்தடுக்கும் வாடாமாலையும் புலிக்கொடியும் உள்ள வணங்காபுடி முதலி", என்று சிறப்பிக்கின்றன.¹⁰ கெட்டி முதலிகள் முதலில் புலிக்கின்றதை மட்டுமே கொண்டிருந்தனர். பின்னரே முவேந்தர் சின்னங்களை இணைத்தனர்.

கெட்டியர் தங்களை இந்திரன் (வாரண வாகனன்) என்றும், தமது தலைநகரை இந்திரன் வாழும்படம் (அமரகுந்தி) என்றும், கூறிக் கொண்டதற்கேற்ப தமது தவிசுனை "இந்திரன் தவிசு" என்றும், தமது மாலையை "இந்திரன் மாலை" என்றும், கூறிக்கொண்டார். இந்திரன் தவிசு 'பாண்டு கம்பளம்' எனப்பட்டது.¹¹ ஆகவே கெட்டி முதலிகளின் வண்ணத்தடுக்கு, வாடாமாலை பாண்டு கம்பளமும் அதன் மேற்பொலியும் கற்பக மாலையுமே ஆகும்.

கோவை பேரூர் கோயில் சிற்பங்கள், பவானி சங்கமேஸ்வரர் கோயில் முக மண்டபம் மற்றும் நிறுத்த மண்டபத் தூண் சிற்பங்கள் விஜயநகர-நாயக்கர் கலைப்பாணியின் வளர்ச்சியற்ற நிலையாகும்.

பவானிக் கோயிலிலுள்ள கல் சிற்ப விட்டங்கள், சிற்பத் தூண்கள், வேதவல்லி அம்மன் சன்னதிக்கு முன் உள்ள சிற்ப மண்டபம் கெட்டி முதலிகளின் கலைப்பாணிக்கு சிறந்த எடுத்துக்காட்டாகும். 3x1 மீட்டர் அளவுள்ள கல்விட்டத்தின் நடுவே மூன்றடுக்கு தாமரைமலர் செதுக்கப்பட்டுள்ளது. அதன் விளிம்பில் சதுர வடிவில் ஒன்பது மலர்கள் இடையிடையே உள்ளவாறு செதுக்கப்பட்டுள்ளன. இக்கட்டத்தை அடுத்து வலதுபுறமும் இடதுபுறமும் மும்மூன்று பெண்கள் கோலாபடம் ஆடும் காட்சி அடுத்து அகங்காரமாக வானினை உயரே தூக்கிக்கொண்டு பாய்வது போல புலிகள், ஆகியன காணமுடிகின்றது.

இந்த கல்விட்டத்தை ஒட்டி சிறிய கல் விட்டம் உள்ளது. இதில் கெட்டி அரசின் சின்னம் பொறிக்கப்பட்டுள்ளது. சித்தி விநாயகர் மண்டபத்தின் முன்புறமுள்ள சிற்பத் தூண்களில் ஒரு மீட்டர் உயரமுடைய இம்முடி கெட்டி முதலியாரும், அவரது மனைவி சின்னம்மாளின் சிற்பமும் இடம்பெற்றுள்ளது.

வேதநாயகி அம்மன் சன்னதி முன் உள்ள சிற்ப மண்டபத்தில் குதிரை வீரர் தூண்கள், சிற்பத் தூண்கள், இரட்டைத் தூண்கள் உள்ளன. வேதநாயகி அம்மனை வணங்கும் முகமாக சரிக்கும் இரண்டு மங்கையர் சிலைகளில் காணப்படும் வலப்புறம் கொண்டை, பெரிய காதணிகள், உடையின் மடிப்புகள், தலைமுடி ஆகியன துல்லியமாகச் செதுக்கப்பட்டுள்ளன. மேலும் சிறிது தளர்ந்த நிலையில் தொங்கும் ஒட்டியாணம், நெற்றிச்சட்டி பிறைவடிவில் தலைவிலலை. கழுத்தில் அணிந்துள்ள ஆபரணங்கள் ஆகியனவும் அழகுடையவைகளாகும்.

இறைவியை வணங்கும் நிலையில் எதிர்நீராக இம்முடிக்கெட்டி முதலி, சின்னம்மையின் சிற்பங்கள் உள்ளன. தென்மேற்கு மூலையில் உள்ள தூணில் ஒரு பெரியவரின் ஆஜானுபாவான உருவம் (1-மீ உயரம்) கழுத்தில் மாலை, காதில் கடுக்கன், இடது கையில் ஒரு மலர், கைகளில் காப்பு, இடுப்பில் குறுவாள், காலில் வீரக்கழல், வலதுபுறம் சிறிது சாய்ந்துள்ள கொண்டை ஆகியவற்றைக் கொண்டுள்ளது. இவரது கால் அருகே மாப்பளவு உயரத்திற்கு ஒருவர் மாலையோடு பிற ஆடை ஆபரணங்களை சிறப்பாக அணிந்த நிலையில் உள்ளார். இதேபோல வடமேற்கு மூலையில் உள்ள தூணிலும் ஒரு பெரியவரும், ஒரு சிறியவரும் உள்ளனர். கூரையின் நடுவிலுள்ள தாமரைப் பூவில் சிற்பம், தேவர்கள், முனிவர்கள் மற்றும் பெண்கள் கோலாபடம் அடிக்கும் காட்சி சித்தரிக்கப்பட்டுள்ளது.

பவானி சங்கமேஸ்வரர் கோயில் நிறுத்த மண்டப விதானத்தில் பொறிக்கப்பட்டிருக்கும் நடனக்காட்சிகளும், இசை மீட்டும் இறையவர் உருவங்களும் குறிப்பிடத்தகுந்தவை. யானை முகத்துடன் மனித உடலும் சிங்கக்கால்களும் கொண்ட ஓர் உருவம் இசைக் கருவியுடன் சித்தரிக்கப் பட்டுள்ளது.

குளம்

'நீருணி' என்ற அடைமொழி பெற்ற கெட்டிகள் குடிக்க, குளிக்க தனித்தனிக் குளங்கள் கண்டனர்.¹² கோயிலோடு சேர்ந்த இரண்டு சதுரக் குளங்கள் கெட்டி முதலிகளின் கட்டுமானப் பணிக்கு மிகச் சிறந்த எடுத்துக்காட்டுகளாகும். ஒன்று நீராழி மண்டபத்தோடு சுவடி பெரிய குளம் மற்றது சிறிய குடிநீர்க் குளமாகும். குளத்தின் சுவர் மீதுள்ள காலகைகள், கெட்டி முதலிச் சிற்பம், மங்கலச் சின்னங்கள் காண்பதற்கு இனியவை.

இளமீசுரம் கோயில் எதிர்புறமுள்ள பத்ரகாளியம்மன் கோயிலோடு காணப்படும் அம்மன் குளம் ஒன்று அருமையான வடிவில் அமைந்துள்ளது. நடுவில் சதுரம், அடுத்து எண்கோணம், அதற்கமேல் வட்டம், இரண்டே வாய்க்ககள். ஒன்று மேற்கிலும், மற்றது தெற்கிலும் உள்ளது. சுவர் மீதுள்ள சிம்மங்கள் நேர்த்தியானவை. அவற்றின் வாயமைப்புகள் மிகுந்த வேலைப்பாடுகள் உள்ளவை. கோணக்குளம் குஜராத், இராஜஸ்தான் மாநிலங்களில் அமைக்கப்பட்டிருக்கும் நிலத்தடி வானி மண்டபங்களின் அமைப்பை நினைவுபடுத்துகின்றன.

மடம் மற்றும் சத்திரம்

சிதம்பரத்தில் வணங்காமுடி மடம்,¹³ மதுரை சீயாள கட்டி மடம்,¹⁴ திருச்செங்கோட்டு கெட்டிமடமும், சத்திரமும்.¹⁵ கெட்டிமுதலி அரசர்களால் அமைக்கப்பட்டதாகும். இங்கு அர்ச்சகர்களுக்கான பயிற்சியும் அந்தணர்களுக்கு உணவும் அளிக்கப்பட்டது.

கெட்டி முதலிகள் சாம்பள்ளி தேவஸ்தானத்தில் மூன்று கெஜத்துக்குச் சதுரமான சலவைக் கற்களை இறக்குமதி

செய்துள்ளனர்.¹⁶ தம் கட்டப் பணியைச் செம்மணற் கற்களால் கட்டிய கெட்டியர் பின்னாளில் பளிங்குகற்களையும் பயன்படுத்தியுள்ளனர் என்பது நன்கு புலனாகிறது.

எனவே கெட்டி முதலிகள் கலையப்பாணி, அடிப்படையில் விஜயநகர நாயக்கர் கலையமைப்பினைக் கொண்டிருந்தாலும் ஒப்பனையில், சோடனையுருவில், எடுப்பில், தோற்றத்தில் வளர்ச்சிகள் ஏற்பட்டுள்ளன என்பதையும், தனித்துவம் பெற்றுள்ளதையும் யாராலும் மறுக்க முடியாது.

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16. **மெக்கன்சி கைபிதிகள்**

உத்தரகோசமங்கை மரகத நடராசர் தோற்றமும் வழிபாடும்

கா. அன்பரசன் *

இராமநாதபுரமாவட்டத்தில் முதலுளத்தார் செல்லும் வழியில் 15 கி.மீ. தொலைவில் உத்தரகோசமங்கை அமைந்துள்ளது. பாண்டிய நாட்டில் பாடல்பெற்ற சிவத்தலங்களுள் பதினான்குக்கும் முன்னரே தோன்றியது உத்தரகோசமங்கை. இறைவன் மங்களநாதசுவாமி இலந்தை மரத்தடியில் தாமாக தோன்றியவன். இத்தலம் ஆதிசிதம்பரம், பிரமபுரி, வேதபுரி, என்ற இயற்பெயர்களையும் கொண்டு அமைந்துள்ளது.¹ மாணிக்கவாசகர் தமது முற்பிறவியில் இங்கு முனிவராக வாழ்ந்த இறைவனால் ஆட்கொள்ளப்பட்டார். பிரம்மனுக்காக புறம் கூறிய தாழம்பூவினால் தம்மை எவரும் அருச்சிக்கக்கூடாது என சாபமிட்ட சிவபெருமான் அத்தாழம் பூவினால் இத்தலத்தில் மட்டும் தம்மை அருச்சிக்கலாம் என விதிவிலக்கருளிய பெருமையுடையது.² இறைவன் இறைவிக்கு வேதாகம இரகசியங்களை உபதேசித்ததால் இத்தலம் உத்தரகோசமங்கை என்று அழைக்கப்படுகிறது. உத்தரம்-உபதேசம், கோசம்- இரகசியம், மங்கை-பெண்.³ இறைவி மங்களேஸ்வரி அம்பாள்.

மரகத நடராசர் கோயில் அமைவிடம்

மங்களநாதர் கோயிலின் முதல் பிரகாரத்தில் வடக்குப்புறத்தில் தெற்குநோக்கியவாறு தனிக்கோயிலாக

அமைந்துள்ளது. இதில் மூலவராக மரகத நடராசர் காட்சியளிக்கின்றார். அன்னையின் விருப்பத்திற்காக அறையில் ஆடிய அம்பலவாணரின் சன்னதி திருமேனியின் உயரம் சுமார் 1.8 மீட்டர் (6 அடிகள்) இருக்கும். இத்திரு மேனியை வெளியே கொண்டுவர இயலாதபடி கருவறை அமைக்கப்பட்டுள்ளது.⁴ இக்கோயிலின் மேற்குப் புறத்தில் கிழக்கு நோக்கியவாறு உமாமகேஸ்வரர் சன்னதி அமைந்துள்ளது.

மரகத நடராசரின் பாடிக்கலை கூறுகள்

உலகில் மதிப்புமிக்க நவமணிகளுள் ஒன்றான மரகதம் பச்சை மாணிக்கத்தில் சிற்பங்களை உருவாக்கியுள்ளனர். விடங்கத்தலங்களுக்கு முககுந்த சக்ரவர்த்தி விண்ணுலகத்தில் இருந்து மதிப்புமிக்க மரகத விடங்கத்தை கொண்டுவந்தார்⁵ என்று கூறப்படுகிறது.

முதலாம் மாறவர்ம குலசேகர பாண்டியனின் (கி.பி. 1268-கி.பி. 1313) இருபத்தியேழாவது ஆட்சியாண்டுக் கல்வெட்டானது இக்கோயிலில் காணப்படுகின்றது. இவன் நார்பதாண்டு காலம் செழிப்பான வாழ்க்கை வாழ்ந்துள்ளான். மதுரையில் அவனுடைய கருவூலத்தில் 1200 கோடி பொன்னும், அரிய வகை மணிகளும், முத்துக்களும், சிவப்புக் கற்களும், நீலக்கற்களும், மரகதக் கற்களும் சேமித்து வைத்திருந்தான். எனவே,

*முனைவர் பட்ட ஆய்வாளர், சிற்பத்துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்-10

இப்பாண்டிய மன்னனால் இக்கோயில் எடுப்பிக்கப்பட்டிருக்கலாம் என்று கருதப்படுகிறது.*

மரகதநடராசரின் வழிபாட்டுமுறைகள்

மரகதநடராசர் ஆண்டு முழுவதும் சந்தனக்காப்பில் காட்சியளிக்கின்றார், ஒவ்வொரு ஆண்டிலும் மார்கழி திருவாதிரையன்று காப்பு நீக்கப் பெற்று மரகதவண்ணத்தில் (பச்சைநிறத்தில்) காட்சியளிக்கின்றார். மார்கழி திருவாதிரை நாளில் அறையல் ஆடியவனை மரகத வண்ணத்தில் காண ஆதிசிதம்பரம் என்னும் உத்தரகோசமங்கையிலும் அம்பலத்தில் ஆடியவனை தில்லைச் திருச்சிறும்பலம் என்னும் சிதம்பரத்திலும் காண இலட்சக்கணக்கான மக்கள் கூடுவார்கள்.⁷ மறுநாள் நானாவிதமான திருமுழுக்காட்டுத் தீர்வியங்களை நன்னீராடிப் புதிதாகச் சந்தனக் காப்பிடுவார்கள்.

அதற்கு அடுத்த ஆண்டு மார்கழி திருவாதிரை திருநாள் வரை நடராசர் திருமேனி சந்தனக்காப்புடனையே காணப்படும். வழுவழப்பான மரகதமேனியிலிருந்து சந்தனம் உலர்ந்து கீழே விழாமல் இருப்பதும் வியப்புக்குரியதாகும். மரகதமேனியில் இருந்து நீக்கப்பெற்ற சந்தனத்தை அன்று வழிபட வந்திருக்கும் பக்தர்களுக்குப் பிரசாதமாக வழங்குகின்றனர். மார்கழி திருவாதிரையன்று உத்தரகோசமங்கைக்குச் சென்று ஆனந்த நடராசப் பெருமானை மரகத வண்ணத்தில் கண்டு கழித்து பேறுபெற்றவர்களுக்கு மறுபிறவி தில்லையாம்.⁸

அடிக்குறியுங்கள்

1. கு.ஆறுமுகம்பிள்ளை, **உத்தரகோசமங்கை தலபுராணம்**, ப-98, (தேவஸ்தான வெளியீடு-1998).
2. கே.பாலசுப்ரமணியம், **நலம் தரும் தமிழ்நாட்டு திருக்கோயில்கள்**, சென்னை, 1998, ப.3-38.
3. N.Vanamamalai pillai, **Temples of the Sethu and Rameswaram**, First edition- 1924, p.150
4. **முன்னர் கூறியது**, கே. பாலசுப்ரமணியம், ப-84.
5. மா. இராசமாணிக்கனார், **சோழர் வரலாறு**, 1985, ப.34.

இராமேஸ்வர யாத்திரை வரிகையில் மரகத நடராசர்

முதலில் உப்புர் விராயகரை வழிபட்டு சன்னதியில் இராமேஸ்வர யாத்திரை தொடங்கி இரண்டாவதாக தேவி மகிஷாசுரனை வதம் செய்த இடமாதலால் தேவிப்பட்டினத்தில் நீராடவேண்டும். மூன்றாவது பாம்பன் வந்து பையிரவ தீர்த்தம் ஆடி பையிரவரை விடைகொண்டு இராமேஸ்வரத்தில் இலட்சுமண தீர்த்தமாடி தனுஸ்கோடியில் 36 முக்தி படிக்காகிய சோபன முறைக்கு ஏற்ப 36 முறை நீராடி, வழிபாடும் தானமும் செய்து பின்னர் இராமேஸ்வரத்தில் இராமநாதரை வணங்கி அக்கோயிலின் மேற்குவாயில் வழியே வெளியேறி திருபுல்லாணியில் நீராடி, ஜெகந்நாதனை வணங்கி பின்பு உத்தரகோசமங்கையில் மரகதநடராசர் திருவடி வணங்கினால் தான் இராமேஸ்வர யாத்திரை பூர்த்தியாகும் என்று இராமேஸ்வரம் ஸ்தலபுராணம் கூறுகின்றது.⁹

முடிவுரை

தமிழ்நாட்டில் பலசிவன் கோயில்களில், நடராசர் படிமம், சுற்சிற்பமாகவும், செபத்திருமேனியாகவும், ஐம்பான் சிற்பமாகவும் காணப்படுகின்றன. (திருநல்லாரிலும், திருவாரூரிலும், திருவாரூரிலும் மரகதவிங்குங்கள் காணப்படுகின்றன). ஆனால் பாண்டியநாடான உத்தர கோசமங்கையில் மட்டும் தான் மரகதத்தினால் ஆன நடராசர் படிமம் அமைந்துள்ளது சிறப்புக்குரிய ஒன்றாகக் கருதப்படுகிறது.

தமிழகத்தில் அயலவர் காசுகள்

இரா. செந்தில்*

அலைகடல் நடுவில் பலகலைச் செலுத்தித் திரைகடலோடித் திரவியம் தேட முனைந்த நம் முன்னோர் கிரேக்கம், உரோம், சீனம், எகிப்து, பாலஸ்தீனம், மெசபடோமியா, பாபிலோனியா, அரேபியா, மலாயா, ஈழம், ஸ்ரீலங்கா போன்ற அயல் நாடுகளுடன் வாணிகத் தொடர்பு கொண்டு வளம் பெற்றனர். தமிழ்நாட்டினர் பிற நாடு சென்று வாணியும் செய்தது போன்று, பிற நாட்டவரும் கடல் கடந்து வந்து தமிழகத்துடன் வாணிகம் புரிந்தனர். சங்ககாலத் தமிழகத்தில் பூம்புகார், முசிறி, கொற்கை, கொல்லத்துறை, எயிற்பட்டினம், தொண்டி, மருங்குவப்பட்டினம்,

பந்தர், கொடுமணம், தரங்கம்பாடி, நீர்க்குன்றம், புதுச்சேரி, நீர்பெயற்றுபோன்ற துறைமுகங்கள் அயல்நாடு வாணிகத்தைப் பெருக்கப் பயன்பட்டன.¹ மிகு, முத்து, தந்தம், ஏலக்காய், அகில், சந்தனம், வைரம், பெரில் எனப்படும் பச்சை மணிக்கற்கள், நீலமணி, யானைத்தந்தம், ஆமையோடு, தேக்கு, கருங்காலி, நாக்கு, இலாமிச்சை, சங்கு, அரிவவகைக் கண்ணாடி, கல் வகைகள் போன்ற பொருட்களைத் தமிழகம் சங்ககாலத்தில் ஏற்றுமதி செய்தது. பொன் நாணயங்கள், செம்பு, தகரம், ஈயம், அரிதாரம், சித்திர வேலைப்பாடு மிக்கவினை போன்ற வல்லிய

*முனைவர் பட்ட ஆய்வாளர், கல்வெட்டியல் மற்றும் தொல்லியல் துறை, தமிழ்ப்பல்கலைக் கழகம், தஞ்சாவூர்.

துணி வகைகள், கண்ணாடி வகைகள், மருந்துப்பிசின் வகைகள், குதிரைகள், உயர்வகை மது ஆகியன இறக்குமதி செய்யப்பட்டன.² சங்ககாலத் தமிழரின் வாணிகத் தொடர்பினை இலக்கியங்கள், தொல்லியல் அகழாய்வுகள், வெளிநாட்டார் குறிப்புகள், பிற மொழிகளில் காணப்படும் தமிழ்ச்சொற்கள், நாணயங்கள் முதலான சான்றுகள் மூலம் அறியமுடிகிறது.

கிரேக்க மற்றும் அயல் நாட்டினரின் காசுகள்

தமிழகத்தில் பழங்கால முதற்கொண்டே வாணிகத் தொடர்புகொண்ட அயல் நாட்டவர்கள் முதன்மையானவர்கள் கிரேக்கர். இவர்கள் ஏறத்தாழ கி.மு. 2-3-ஆம் நூற்றாண்டுகளின் நடுப்பகுதியிலேயே தமிழகத்துடன் வணிகம் புரிந்தனர். தமிழர் வணிகம் கிரேக்கம், இஸ்ரேல், இத்தாலி, அரேபியா, ஆப்பிரிக்கா முதலான நாடுகளில் பரவியிருந்த செய்தி இப்போது தெரிய வந்துள்ளது. பால்கன் தீபகற்பத்தில் அமைந்துள்ள திரேஸ் (Thrace) நாட்டு நாணயங்களும், கிரீஸ் சேர்ந்த தெசலி (Thessaly) நகர நாணயங்களும், கிரீட் நாட்டு நாணயங்களும், ஆசியா மைனரிலிருந்து 18 கி.மீ தொலைவில் தென்மேற்கே அமைந்துள்ள ரோடஸ் (Rhodes) நாட்டு நாணயங்களும் கிழக்கு மத்தியத் தரைக்கல் கடற்கரைப் பகுதியில் உள்ள அஸ்கலோன் (Ascalon) நாட்டு நாணயங்களும் கரூர் அமராவதி, ஆற்றுப்படுகையில் கண்டெடுக்கப்பட்டுள்ளன. இவற்றுள் சில தங்க நாணயங்களும் அடங்கும்.³

வடக்கு ஆப்பிரிக்காவின் தற்காலத்திய எதியோப்பியா, கூபான் நாடுகளின் அக்கமைட் பேரரசினரின் காசுகளும், ஜியோயா நாட்டின் அஸ்மோனியா போதக மன்னர்களின் (Hasmoneas Priest-Kings) காசுகளும் கரூரில் கிடைத்துள்ளன. இவை கி.மு. முதல் நூற்றாண்டைச் சேர்ந்தவை என ஆண்ட்டு பர்னட் கருதுகிறார். பார்த்திய நாட்டுப் பழங்காசுகளும், கரூர் அமராவதி ஆற்றுப்படுகையில் கிடைத்துள்ளன.⁴

உரோமானியக் காசுகள்

தமிழ்நாட்டில் கிடைத்துள்ள பழமையான அயல்நாட்டினரது நாணயங்களுள் உரோமானிய நாணயங்களும் அடங்கும். இவை இந்தியாவின் பல பகுதிகளில் கிடைத்துள்ளன. இருப்பினும் ஏறத்தாழ 88 சதவிகித கண்டுபிடிப்புகள் விந்திய மலைக்குத் தெற்கே உள்ள பகுதிகளில்தான் கிடைத்துள்ளன. குறிப்பாக அதிலும் சிறப்பாக கோவை, ஈரோடு மாவட்டங்களிலும், கரூரிலும் கிடைத்துள்ளன. கோவை அருகிலுள்ள கத்தாங்கன்னி, குளத்துப்பாளையம், பெண்ணார், வெள்ளலூர், பொள்ளாச்சி போன்ற ஊர்களில் கண்டெடுக்கப்பட்ட உரோமானிய நாணயங்கள் இவ்வகையில் சிறப்புடையவை.⁵ இந்தியாவில் கிடைத்துள்ள நாணயங்களுள் 50 சதவிகிதத்திற்கு மேலான நாணயங்கள் இப்பகுதியிலேயே கிடைத்துள்ளன.

மதுரை மாநகர், கலயம்புத்தூர், திருநெல்வேலிக்கு அருகிலுள்ள கரிவலம்வந்தநல்லூர் ஆகிய இடங்களில் உரோமானியக் காசுகள் ஆறு கிடைத்துள்ளன. சங்க காலச்

சேரரின் தலைநகராகக் கருதப்படும் கருவூரின் வஞ்சி அமராவதித் கரையில் நூற்றுக்கணக்கான உரோமானிய நாணயங்கள் கிடைத்துள்ளதால், கருவூரின் வாணிகச் சிறப்பை அறிந்துகொள்ள முடிகிறது. சோனாட்டின் பகுதிகளான பூம்புகாரிலும் தஞ்சாவூரிலும் உரோமானியக் காசுகள் கிடைத்துள்ளன.⁶ தொண்டை மண்டலத்திலுள்ள மாமல்லூர், மாம்பலம், கடலூர் அருகிலுள்ள தொண்டைமாநத்தம் ஆகிய ஊர்களிலும் உரோமானியக் காசுகள் கிடைத்துள்ளன. இவற்றிலிருந்து சங்ககாலத்தில் தமிழ்நாடு, உரோம நாட்டுடன் கொண்டிருந்த நெருங்கிய வாணிகத் தொடர்பு புலனாகிறது. அரிக்கமேடு, அழகன்குளம் அகழாய்வுகளும் இதனை உறுதி செய்கின்றன.

சீனக்காசுகள்

கி.மு. ஆறாம் நூற்றாண்டிலிருந்தே சீனாவிற்கும் தமிழகத்திற்குமிடையே வாணிகத் தொடர்பு இருந்து தஞ்சை மாவட்டத்தில் கி.பி. ஆறு மற்றும் ஏழாம் நூற்றாண்டைச் சேர்ந்த சீனக்காசுகள் கிடைத்துள்ளன. தமிழ் கல்வெட்டுகளில் இவை சீனக்கனகம் என்றே குறிப்பிடப்பட்டுள்ளன. இவற்றுள் காலத்தால் முற்பட்டவை வச்சு (Wuchu) எனும் சீன மன்னனால் கி.பி. 585-ல் வெளியிடப்பெற்ற சீனக்காசுகள் ஆகும். அடுத்து அய்னன் (கி.பி. 713-742) எனும் சீன வேந்தனது காசுகள் இருபது கிடைத்துள்ளன.⁷ இவை வட்டவடிவடைய, நடுவில் சதுரமான துளையுடன் காணப்படுகின்றன. தரங்கம்பாடியில் சங் வம்சத்தினரின் செப்புக்காசுகளும் கிடைத்துள்ளன. துளையைச் சுற்றிலும் சீன எழுத்துக்கள் பொறிக்கப்பட்டுள்ளன. கரூர் அமராவதி ஆற்றுப்படுகையில் அறுபதிற்கு மேற்பட்ட சீனச் செப்புக்காசுகள் இதுவரை கிடைத்துள்ளன.

டச்சு அந்தியக் காசுகள்

டச்சுக்காரர்கள் கி.பி. 17-ஆம் நூற்றாண்டில் நாகப்பட்டினம், பழவேற்காடு போன்ற இடங்களில் தமது வாணிக மையங்களை நிறுவி வாணிகம் புரிந்தனர். தங்கம், வெள்ளி, செம்பு, ஈயம், தகரம் முதலான உலோகங்களில் இவர்கள் காசுகளை வெளியிட்டனர். பழவேற்காட்டிலிருந்து வெளியிடப்பட்ட காசுகளில் P அல்லது PAL என்றும் நாகப்பட்டினத்திலிருந்து வெளியான காசுகளில் N என்றும் ஆங்கிலத்தில் பொறித்தனர். நாகப்பட்டினத்திலிருந்து வெளியான சில காசுகளில் நாகப்பட்டினம் என்று தமிழிலும் பொறிக்கப்பட்டது. தஞ்சை மராட்டிய மன்னர்களும் டச்சுக்காரர்களும் நாகப்பட்டினத்தில் நாணயச் சாலையை அமைத்துக் காசுகளை அடிக்க அனுமதியளித்ததனை வெள்ளிப்பட்டயம் ஒன்றின் மூலம் அறிகிறோம்.

அரேபியக் காசுகள்

தமிழகம் அரேபியாவுடனும் வாணிகத் தொடர்பு கொண்டிருந்தது. கி.பி. ஏழாம் நூற்றாண்டு முதல் கி.பி. ஒன்பதாம் நூற்றாண்டு வரையில் வெளியிடப்பட்ட அரேபியக் காசுகள் சில

மலபார் பகுதிகளிலும், மதுரை மாவட்டத்திலும் கிடைத்துள்ளன. இக்காசுகளில் காலிபாக்கள், உமயதுகள் மற்றும் அப்பாசித்துகள் முதலான அரச வம்சங்களின் காசுகள் குறிப்பிடத் தக்கவையாகும். இதன் மூலம் இந்திய-அரேபிய வாணிகத் தொடர்பு பற்றி தெரிந்துகொள்ள முடிகிறது.

இத்தாலியக் காசுகள்

இத்தாலி நாட்டுக் காசுகளும் தமிழகத்தின் சில பகுதிகளில் கிடைத்துள்ளன. மத்திய கால வெனிசுக் கோமகன்களின் காசுகள் கோவை மாவட்டத்தில் கிடைத்துள்ளன. இத்துங்கக்காசுகளில் சிலுவையின் மூன் நீதிபதி ஒருவர் நிற்கும் காட்சி காட்டப்பட்டுள்ளது. பொதுமக்கள் இதனை தவறாகப் புரிந்து கொண்டு பணைமரம் நிற்பதாகவும் பணை மரத்திற்கு அருகில் மரமேறும் ஒருவர் நிற்பதாகவும் கொண்டு சாணார்க்காசு என்று இதனை அழைத்தனர். சரசுவதி மகாலிலுள்ள மோடித தமிழாக்கச் சுவடிகளிலும் இக்காசுகள் பற்றிய குறிப்புகள் காணப்படுகின்றன. எனவே தஞ்சை மராட்டியர் காலத்திலும் இக்காசுகள் புழக்கத்தில் இருந்துள்ளன என்பது தெளிவாகிறது. மேலும் கிம்மோடி ஆவணங்களிலிருந்து 100 சாணார்க் காசுகள் அப்போது புழக்கத்திலிருந்த 132 புலிவராகன்களுக்கு சமமாக மதிக்கப்பட்டன என்பதனை அறிய முடிகிறது.

பிரெஞ்சு இந்தியக் காசுகள்

கி.பி. 1664ல் பிரெஞ்சு கிழக்கிந்தியக் கம்பெனி தோற்றுவிக்கப்பட்டது. தொடர்ந்து இவர்கள் பல வாணிக

நிறுவனங்களை நிறுவினர். இவர்கள் கிறிஸ்தவர்களாக இருந்தபோதிலும் தமது காசுகளில் திருமால், பூதேவி, ஸ்ரீதேவி ஆகியோருடன் நிற்கும் திருவுருவத்தைப் பொறித்தனர். இவர்கள் வெளியிட்ட தங்க நாணயங்கள் "பகோடா" என்றும் வெள்ளி நாணயங்கள் "பணம்" என்றும் அழைக்கப்பட்டன. இவர்களது செப்பு நாணயங்கள் சிலவற்றில் பின்புறத்தில் நாகப்பட்டினத்தின் பெயரும் புதுச்சேரியின் பெயரும் பொறிக்கப்பட்டிருக்கிறது.

டேனிசு இந்தியக் காசுகள்

கி.பி. 1616 ல் டேனிசு கிழக்கிந்தியக் கம்பெனி உருவானதைத் தொடர்ந்து, இந்தியாவில் தரங்கம்பாடி, பரங்கிப்பேட்டை, சேரம்பூர், பலகூர் முதலான பல்வேறு இடங்களில் வாணிக மையங்கள் உருவாயின. தரங்கம்பாடியில் இவர்களது நாணயச் சாலை செயல்பட்டது. இங்கு தங்கம், வெள்ளி, ஈயம், செம்பு முதலான உலோகங்களில் நாணயங்கள் வெளியிட்டனர். இவற்றுள் இதுகாறும் 300க்கும் மேற்பட்ட நாணயங்கள் கண்டெடுக்கப்பட்டுள்ளன. தரங்கம்பாடியில் வெளியான காசுகள் சிலவற்றில் Donsborg (The Fort of Tranquebar) என்பதன் சுருக்கமாக D.B. என்றும் பொறிக்கப்பட்டன. இவர்களது ஈயக்காசுகளில் கப்பலின் பெயரும் ஆண்டும் பொறிக்கப்பட்டன. காசுகளில் நாணயச்சாலையின் பொறுப்பதிகாரியின் பெயர்ச் சுருக்கத்தைப் பொறிக்கும் மரபும் இருந்தது என்பதனை டேனிசுக் காசுகளின் மூலம் அறிய முடிகிறது. தரங்கம்பாடியில் உள்ள டேனிசு இந்திய வாணிகச் சின்னமாக டேனிசுக் கோட்டை இன்றும் நிலவுகிறது.

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6. மா. இராசசேகர தங்கமணி, *மு.கா.நா.* ப.138
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வரலாற்றுப் பார்வையில் திருப்புறவார் பனங்காட்டஸ்வார் ஆலயம் - ஓர் ஆய்வு

தெ. உமா*

பனையபுரம் என்னும் இவ்வூர் விழுப்புரம் மாவட்டம் விழுப்புரம் வட்டத்தில் விழுப்புரத்திற்கு வடகிழக்கே 10 கி.மீ. தொலைவில் சென்னை - தஞ்சாவூர் சாலையும் விழுப்புரம் - வழுதாவூர் சாலையும் சந்திக்கும் இடத்தில் அமைந்துள்ளது.¹

இக்கோயில் இறைவன் தமிழில் திருக்கண்ணமர்ந்த நாயனார் என்றும், வடமொழியில் நேத்ரோதாரகசாமி என்றும் குறிப்பிடப்படுகிறார். கல்வெட்டுக்களில் பரவைய ஸஸ்வரம் உடையார்

என்றும், பரவையபுரத்து திருப்பனங்காடுடைய மகாதேவர் என்றும் குறிப்பிடப்படுகிறார். இக்கோயிலின் இறைவி தமிழில் மெய்யம்மை என்றும் வடமொழியில் சத்தியாம்பிகை என்றும் அழைக்கப்படுகிறார்.²

பனையபுரம் திருக்கண்ணமர்ந்த நாயனார் கோயில் திருஞானசம்பந்தரால் தேவாரப் பாடல் பெற்றதால் அவரது காலமானக் கி.பி. 7-ஆம் நூற்றாண்டிலேயே இருந்துள்ளதை

*கௌரவ பேராசிரியை, C.K.N.C. மகளிர் கல்லூரி, கடலூர்.

அறிய முடிகிறது. கி.பி. 7-ஆம் நூற்றாண்டில் தமிழகத்தைக் குறிப்பாகத் தொண்டை மண்டலத்தை ஆட்சி புரிந்தவர்கள் பல்லவர்கள். எனவே பல்லவர் காலத்தில் இக்கோயில் செங்கற்களால் கட்டப்பட்டிருக்க வேண்டும். பல்லவர் காலத்தில் கட்டப்பட்டது என்பதற்கு கல்வெட்டுச் சான்றுகள் எதுவுமில்லை. ஆனால் பல்லவர் காலத்தைச் சார்ந்த சிற்பங்கள் சில இக்கோயிலில் காணப்படுகின்றன. இக்கோயில் மூன்மண்டபத்தின் தென்கிழக்கு மூலையில் காணப்படும் விநாயகர் புடைப்புச் சிற்பமும், இராஜகோபுரத்திற்கு எதிரே கேட்பாரற்றுக் கிடக்கும் மூன்று சிம்மத்தூண்களும் பல்லவர் காலத்தில் கோயில் இருந்துள்ளதை உறுதி செய்கின்றன.³ எனினும் இக்கோயிலில் காணப்படும் கல்வெட்டுக்களில் பழமையானது முதலாம் இராஜேந்திரனின் கல்வெட்டாகும். இதன் மூலம் முதலாம் இராஜேந்திரன் காலத்தில் தான் இக்கோயில் கற்றளியாக மாற்றப்பட்டது என்பதை உறுதிப்பாக்கக் கூறலாம்.

இக்கோயிலில் முதலாம் இராஜேந்திரன், இரண்டாம் இராஜேந்திரன், அதிராஜேந்திரன், முதலாம் குலோத்துங்கன், முதலாம் ஜடாவர்மன் சுந்தரபாண்டியன், மூன்றாம் மாறவர்மன் விக்கிரமபாண்டியன், விருப்பண உடையார், கம்பண உடையார் போன்றோர்களின் பதினாறு கல்வெட்டுக்கள் காணப்படுகின்றன.⁴ இக்கல்வெட்டுக்கள் அண்மையில் இக்கோயில் புதுப்பிக்கப்பட்டபோது சிதைவுண்டன. சில இடம் மாற்றி அமைக்கப்பட்டுள்ளன.

இக்கல்வெட்டுக்கள் அளிக்கும் வரலாற்றுச் செய்திகளுள் முக்கியமானவை நில அளவு. இக்கோயிலில் காணப்படும் முதலாம் இராஜேந்திரனின் கல்வெட்டு மா, முக்காளி, முந்திரி போன்ற சில நில அளவுகளைப் பற்றியும், பரவை நங்கை மரக்கால் எனும் அடிப்படை அளவை பற்றியும் குறிப்பிடுகிறது. இக்கல்வெட்டுக்கள் அந்நாளில் விதிக்கப்பட்ட தறியிறை, மரவடை, ஊர்க்கடமை, தினவரி, தனபானம், வெட்டிவரி, மாவடை போன்ற வரிகள் பற்றி குறிப்பிடுகின்றன. மேலும் செக்கிறை, பொன்வரி, கழுதக்கடமை, பயிர்கடமை, புஞ்சைக் கடமை, தட்டொலி போன்ற வரிகள் பற்றியும் குறிப்பிடுகின்றன.⁵

இக்கோயிலில் காணப்படும் முதலாம் இராஜேந்திரனின் கல்வெட்டு ஒன்று இராஜேந்திர சோழ வளநாட்டுப் பணையர் நாட்டின் ஒரு பிரிவானப் பொறையூர் நாட்டின் பரவை புரத்திலுள்ள மதுராந்தக ஈஸ்வரமுடையார் கோயிலைப் பற்றி குறிப்பிடுகிறது. இக்கோயில் முதலாம் இராஜேந்திரன் பெயரால் அமைந்திருப்பது சிறப்புடையதாகும்.⁶

இக்கோயில்தான் திருக்கண்ணமர்ந்த நாயனார் கோயிலா அல்லது வேறு கோயிலா என்பது தெரியவில்லை. ஏனென்றால் மதுராந்தக ஈஸ்வரமுடையார் கோயில் தற்போது எங்குள்ளது என்பது தெரியவில்லை. அதே சமயம் அப்படி ஒரு கோயில் இருந்ததற்கானச் சான்றும் கிடைக்கவில்லை. இரண்டாம்

இராஜேந்திர சோழனின் கல்வெட்டு ஜெயங்கொண்டச் சோழ மண்டலத்தில் உள்ள தண்டலம் என்ற ஊரைச் சார்ந்த நபர் பரவை ஈஸ்வரம் உடைய மகாதேவர் கோயிலில் ஒரு விளக்கரிக்க நெல் கொடை கொடுத்ததைக் குறிப்பிடுகிறது.⁷

இரண்டாம் இராஜேந்திரனின் மற்றுமொரு கல்வெட்டு இராஜேந்திர சோழ வழிஸ்ஸுதிருப் பணையர் நாட்டின் ஒரு பிரிவானப் பொறையூர் நாட்டின் பரவைபுரத்திலுள்ள ஈஸ்வரமுடைய மகாதேவர் கோயிலுக்கு ஓர் விளக்கரிக்க நெல் கொடை கொடுத்ததைக் குறிப்பிடுகிறது.⁸ அதிராஜேந்திர தேவரின் கல்வெட்டு இராஜராஜப் பாண்டி நாட்டு மிகுலைக் கூற்றத்து புங்கஞ்சேரியைச் சார்ந்த நபர் இக்கோயிலுக்கு நிலம் கொடை கொடுத்ததைக் குறிப்பிடுகிறது.⁹

முதலாம் குலோத்துங்க சோழனின் கல்வெட்டும் ஜெயங்கொண்ட சோழமண்டலத்து மனயில் கோட்டத்து மனயில் நாட்டு மனயில் என்ற ஊரைச் சேர்ந்த தொண்டையன்னர் என்கிற அரியன் பொன்னம்பலகிழான் அரும்பாக்கிழான் என்பவர் கங்கை கொண்ட சோழ வளநாட்டுப் பரவைபுரம் திருப்பனங்காடுடைய மாகதேவர் என்றழைக்கக்கூடிய சிவன் கோயிலுக்கு இரு விளக்குகள் வாங்குவதற்கு 12 காசுகள் கொடை கொடுத்ததைக் குறிப்பிடுகிறது.¹⁰

மாறவர்மன் விக்கிரம பாண்டியனின் கல்வெட்டு இக்கோயில் இறைவனைப் பணையர் புரவார் பணங்காட்டுரினுள்ள கண்ணமர்ந்த நாயனார் என்று குறிப்பிடுகிறது.¹¹ இக்கோயிலில் சிவதர்மம் படிப்பதற்கும், திருப்பதிகம் ஒதுவதற்கும், வீணை வாசிப்பதற்கும் வழிபாட்டிற்கும், நிவந்தங்கள் கொடுக்கப்பட்டள்ளதைக் இக்கோயிலில் காணப்படும் கல்வெட்டு குறிப்பிடுகிறது.¹²

இங்கிருந்த தர்ம பள்ளிக்கு ஒரு ஆசிரியரை நியமிப்பதற்கும் பரவை ஈஸ்வரமுடையார் இராஜேந்திர சோழ விண்ணகர் ஆழ்வார் ஆகிய கோயில்களுக்கு முன் தனித்தனியாக தண்ணீர்ப்பந்தல் வைப்பதற்கும் இராஜேந்திர சோழன் மண்டபத்தின் எதிரிலும் ஒரு தண்ணீர்ப்பந்தல் வைப்பதற்கும் நிவந்தங்கள் அளிக்கப் பெற்றிருந்தது என்பதை இக்கோயிலில் காணப்படும் மற்றொரு கல்வெட்டு தெரிவிக்கிறது.¹³

பொக்கண உடையாரின் மகனான கம்பண உடையாரும் இக்கோயிலுக்கு நிலம் கொடை கொடுத்திருக்கிறார் என்பதை இக்கோயிலில் காணப்படும் மற்றுமொரு கல்வெட்டுக் குறிப்பிடுகிறது. பணையபுரத்தில் தர்ம பள்ளி ஒன்று இருந்ததையும் எண்ணாயிரத்தில் இருந்தது போன்று ஆதலர் சாலை ஒன்று பணையபுரத்தில் உள்ள தர்ம பள்ளியுடன் இணைக்கப்பட்டிருந்ததையும், இங்கு நாள்தோறும் 50 பிராமணர்களுக்கும் 10 சிவயோகிகளுக்கும் உணவு அளிக்கப்பட்டதுடன் அவர்கள் எண்ணியதேய்த்துக்

குளிப்பதற்கும் வகை செய்யப்பட்டிருந்ததையும் இக்கோயிலில் காணப்படும் மற்றுமொரு கல்வெட்டுக் குறிப்பிடுகிறது.¹⁴

இக்கோயிலில் இராஜேந்திர சோழ தேவருக்கும் பரவை நாச்சியாருக்கும் செப்புத்திருமேனிகள் செய்தளிக்கப்பெற்று அவற்றின் வழிபாடுகளுக்காக நிவந்தங்கள் அளிக்கப் பட்டிருந்ததை இக்கோயிலில் காணப்படும் கல்வெட்டுக்கள் குறிப்பிடுகின்றன.¹⁵ முதலாம் இராசேந்திரனின் உள்ளத்தைச் கொள்ளை கொண்டு பின்னர் அரசி எனும் உயர்நிலை பெற்ற பரவை நாங்கையின் பிறந்த நாளை நினைவு கூறும் சோதித்திருநாள் விழா சித்திரை மாதத்தில் நடைபெற்றது என்பதை இக்கோயிலில் உள்ள கல்வெட்டுத் தெரிவிக்கிறது.¹⁶

முதலாம் இராசேந்திரன் காலந்தொட்டு விசயநகர மன்னனான இரண்டாம் ஹரிஹரன் காலம் வரை இவ்வாலயத்திற்கு நடைவெத்தியம், வழிபாடு முதலியன செய்யவும் விளக்கு ஏற்றவும் அறக்கொடையாக நிலமும், பணமும் அளித்துள்ளனர் என்பதை இக்கோயிலில் உள்ள கல்வெட்டுகள் தெரிவிக்கின்றன. கோதண்டராமன் சந்தி என்பது வைணவ ஆலயத்தில் உள்ள மூலவருக்குச் செய்யப்படும் சிறப்பு வழிபாடாகும். திரிபுவன சக்ரவர்த்தி கோணோரின்மை

கொண்டான் என்னும் விருதுப் பெயர் புண்ட பாண்டிய மன்னனின் புகழை வெளிப்படுத்தவே இவ்வழிபாடு செய்யப்பட்டது எனவும் இதற்காக நன்செய், புன்செய் நிலங்கள் அறக்கொடையாக தரப்பட்டன எனவும் இக்கோயிலில் காணப்படும் கல்வெட்டுகள் கூறுகின்றன.

இவ்வுரில் விஷ்ணுகோயில் ஒன்றும் இருந்துள்ளது. இக்கோயில் இராஜேந்திர சோழ விண்ணகர் ஆழ்வார் கோயில் என்று வழங்கியுள்ளதை இக்கோயிலில் காணப்படும் கல்வெட்டு கூறுகிறது. ஆனால் அந்த கோயிலும் தற்போது எங்குள்ளது என்பது தெரியவில்லை. அது இவ்வுரில் இருந்ததற்கான அறிகுறிகளும் காணப்படவில்லை.

இவ்வாய்வுக் கட்டுரை மூலம் பனையபுரம் திரு கண்ணமர்ந்த நாயனார் கோயில் வரலாற்றுச் சிறப்பும், சமயச்சிறப்பும், இலக்கியச் சிறப்பும் கொண்டு முதன்மை பெற்ற புண்ணியத் தலமட்டும் அல்லாது சமய உணர்வில் வரலாற்று சின்னமாகவும் அக்காலச் செய்திகளை நமக்கு எடுத்துக் கூறவும், மேலும் அவ்வரலாற்றை அறியவும் இன்றும் உண்மையை எடுத்துகூறும் கல்வெட்டுக்கள் இன்றும் நிலைத்துள்ளன என்பதில் ஐயமில்லை.

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ஊரவை - தமிழ்க் கல்வெட்டுச் சான்றுகள் - ஓர் தொகுப்பு

கு.மா. சுப்பரமணியன்*

ஆய்வு நோக்கம்

ஊரவை (இராமசுபை) குறித்து தமிழ்க்கல்வெட்டுகளில் உத்திரமேரூர் கல்வெட்டுகளையே வைத்து ஆதாரமாக எழுதுகின்றனர். சோழர்கால ஆட்சி செம்மையாக இருந்ததாகவும் அதனால் சோழர்கள் கால ஆட்சி நீடித்தது எனவும் எழுதுகின்றனர். எனக்கு ஒரு வினா எழுந்தது. சோழ

நாட்டை தவிர மற்ற ஆட்சிக்காலங்களில் ஊர் அவை இருந்ததா? ஊரவைக்கானக் கல்வெட்டுச் சான்றுகளை தேடும் முகத்தான் தென்னிந்தியக் கல்வெட்டுத் தொகுப்புகளைத் தேடி எடுத்தேன், எனக்கு கிடைத்தத் தொகுதிகளை வைத்து கல்வெட்டு எண் வாரியாக சான்றுகளைத் தொகுத்தேன். அத்தொகுதிகளிலுள்ள சான்றுகளையும் முக்கிய செய்திகளையும் வெளியிடுகிறேன்.

* வட்டார வளர்ச்சி அலுவலர் (ஓய்வு), புதுக்கோட்டை.

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பண்டையக்கால ஊரவை

உழவுத் தொழில் உழைத்து பின் உண்டு உறையுமிடம் ஊர் எனப்படும். உழவுத்தொழிலில் ஈடுபட்டுக் குடும்பத்துடன் நிலைத்து வாழும் கிடைத்த ஊர் என அழைத்தனர். ஊர் மக்கள் தங்களுக்குள் ஏற்படும் பொதுச் சிக்கல்களையும், குடும்பச்சிக்கல்களையும் தீர்த்துக் கொள்வதற்காக ஊர்ச்சான்றோர்கள் கூடி ஒழுங்குபடுத்திக் கொள்ளும் முறைக்கு ஊரவை எனப்பட்டது. ஊர் வளர்ச்சி அடையும் போது ஊரவையும் வளர்ச்சி அடைந்துள்ளது. ஊரில் வாழும் குடும்பங்களைப் பகுதிகளாகப் பிரித்து, குடும்ப வாரியம் அமைக்கப்பட்டு, குடும்பவாரிய மக்களால் குடவோலை முறையிலேயே தேர்வு செய்யப்பட்டனர். ஊரவைக்கான பணிகள், வாரியங்களுக்கான பணிகள் நிறையிக்கப்பட்டன. ஊரவை, வாரியப்பணிகளை நிறைவேற்ற பணியாளர்கள் நியமிக்கப்பட்டனர். ஊரவை - பெருங்குறி, மகாசபை, ஊரோம், பெருங்குறி பெருமக்கள், குறி, அவை எனக்குறிப்பிடிகிறது.

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5. பெருவழிச் சாலைகளை ஏற்படுத்துதல், பராமரித்தல்.
6. குடிமராமத்துப் பணிகள்
7. கோயில்களுக்கும், கோயில் பராமரிப்புக்கும் நிலம் ஒதுக்கீடு செய்தல்
8. குடவோலை முறையில் தேர்தல் நடத்துதல்
9. ஊரவைக்கான பணியாளர்களை நியமித்தல், ஊதியம் வழங்குதல்.

ஆய்வுச் சுருக்கம்

இந்திய அரசு வெளியிட்டுள்ள தென்னிந்தியக் கல்வெட்டுத் தொகுதிகளில் எடுத்துக்கொண்ட 12 தொகுதிகளில் கல்வெட்டு எண் அடிப்படையில் ஊரவைச் சான்றுகள் மொத்தம் 562 ஆகும்.

ஆங்கிலேயர் ஆட்சிக்காலத்தில் சென்னை மாகாணத்தை 21 வருவாய் மாவட்டங்களாகப் பிரித்து இருந்தனர். பிரித்திருந்த மாவட்டங்களில் 14 மாவட்டங்களில் ஊரவை இருந்ததற்கான கல்வெட்டுச் சான்றுகள் கிடைத்துள்ளன.

ஊரவையின் தொன்மையை கிடைத்துள்ள 562 கல்வெட்டுச் சான்றுகள் மூலம் அறியலாம். தஞ்சை செந்தலை சுந்தரேசுவரர் கோயிலில் உள்ள கல்வெட்டுகள், முத்தையார் ஆட்சிக்காலத்தில் குடும்ப வாரியம் இருந்ததைத் தெரிவிக்கின்றன. பிறகு தொண்டை மண்டலத்தை ஆண்டு வந்த பாண்டிநீராதி வர்மன் 3ஆம் ஆட்சிக்காலத்தில் திருப்பாற்கடல் திருக்கரபுரத்தீசுவரன் கோயில் கல்வெட்டு ஊரவை, வாரியங்கள் பற்றி விவரமாகத் தெரிவிக்கின்றன.

சோழர்கள் ஆட்சிக்காலத்தில் ஊரவை, வாரியங்களை பல திருத்தங்களுடன் செம்மைப் படுத்தப்பட்டுள்ளதை அறிய முடிகிறது. முதலாம் பராந்தகன் சோழன் ஆட்சிக்காலம் கி.பி.907-953 வரை ஊரவை தேர்தலுக்கான வழி வரம்புகள் மாற்றப்பட்டுள்ளன. சில வரம்புகள் ஏற்படுத்தப்பட்டுள்ளன. பாண்டிய நாட்டிலும், சேர நாட்டிலும் ஊரவை இருந்ததற்கான சான்றுகள் உள்ளன எனினும் மிக குறைவான சான்றுகளே கிடைக்கின்றன.

ஆங்கிலேயர் ஆட்சிக்காலத்தில் ஊரவைகள் ஒடுக்கப்பட்டு அதிகாரங்கள் பறிக்கப்பட்டன. ஆட்சியில் அதிகாரக் குவியல் ஏற்படுத்தப்பட்டது. இந்தியா சுதந்திரம் பெற்ற பின் இந்திய அரசியல் அமைப்புச் சட்டத்தில் கூறு 40ல் உள்ளாட்சி அமைப்பு உருவாக்க மாநில அரசுகளுக்கு அதிகாரங்கள் வழங்கப்பட்டன. மாநில அரசு, ஊராட்சிக்களுக்கான முறையான தேர்தல் நடத்தாமலும் அதிகாரங்களும் நிதிகளும் வழங்காததாலும் முக்கிய ஆணையங்களின் அறிக்கைகளின் படி 1992ல் இந்திய அரசியல் அமைப்புச் சட்டம் 73வது திருத்தம் கொண்டு வந்து கூறு 243 அ-ல் ஊரவை/கிராமசபையை உருவாக்கியது. இச்சட்டத்தின்படி தமிழ்நாடு அரசு, தமிழ்நாடு ஊராட்சிகள் சட்டம் 1994ல் இயற்றப்பட்டு அதில் பிரிவு 3ல் ஊரவை / கிராமசபை உருவாக்கப்பட்டு அதற்கான அதிகாரங்கள் வழங்கப்பட்டன. இச்சட்டத்தின்படி 1996ல் தேர்தல் நடத்துப்பட்டு இன்று வரை 12618 ஊராட்சிகளில் ஊரவைகள் / கிராமசபைகள் நடைபெற்று வருகின்றன.

ஊரவை என்ற அமைப்பு தமிழர்களுக்கும் தமிழ்நாட்டிற்கும் புதிதல்ல. இக்கல்வெட்டுச் சான்றுகள் மூலம் ஊரவையை தமிழர்கள் மரபு வழியாகக் கடைப்பிடித்து வந்துள்ளனர் என்பது தெரிய வருகின்றது. பண்டையக் கால ஊரவையும், இக்கால கிராமசபையும் மக்களுக்காகவும், மக்களின் பொதுச் சிக்கல்களைத் தீர்த்துக் கொள்ளவும், சமூகநீதி, பொருளாதார நீதி, பெற்று வளர்ச்சிப் பணிகளில் ஈடுபடவும் பொதுச் சிக்கல்களைத் தீர்த்துக் கொள்ளவும், சமூகநீதி, பொருளாதார நீதி, அரசியல் நீதி பெற்று வளர்ச்சிப் பணிகளில் ஈடுபடவும் உருவாக்கப்பட்டன.

அடிக்குறிப்புகள்

1. *South Indian Inscriptions*, Volume -I, II, III, IV, V, VI, VIII, XIII, XIV, XIX, XXII, XXIII, Published the Director General Archaeological Survey of India, Janpath (New Delhi, 110011)
2. P.M.Kashi, *The Constitutions of India*, Universal Law Publishing Co. Pvt. Ltd., (Delhi, 2000)
3. *The Tamil Nadu Panchayats Act 1994*, Tamil Nadu Govt.

இந்திய அரசு வெளியிட்டுள்ள தென்னிந்தியக் கல்வெட்டுத் தொகுதிகளில் தமிழ்க் கல்வெட்டு எண்களில் உள்ள ஊரவை சான்றுகளின் எண்ணிக்கை

வ. எண்	இந்திய சுதந்திரத்திற்கு முன் இருந்த மாவட்டத்தின் பெயர்	தென்னிந்திய கல்வெட்டுத் தொகுதியின் எண் - ஊரவை சான்றுகளின் எண்ணிக்கை												மொத்தம்
		1	2	3	4	5	6	7	8	9	10	11	12	
1	தஞ்சாவூர்	-	21	8	1	16	8	6	34	3	47	5	11	160
2	திருச்சிராப்பள்ளி	-	-	2	17	6	-	38	23	12	-	-	7	105
3	செங்கல்பட்டு	7	-	38	6	4	52	5	11	2	2	-	2	129
4	வட ஆற்காடு	-	-	1	1	6	2	3	7	-	9	11	-	40
5	தென் ஆற்காடு	-	-	-	-	-	-	8	5	-	8	9	-	30
6	மதுரை	-	-	1	1	3	-	1	-	5	-	2	-	13
7	கீராமநாதபுரம்	-	-	-	-	-	-	5	9	-	-	-	-	14
8	கோயம்புத்தூர்	-	-	-	1	4	-	-	-	-	-	-	-	5
9	சேலம்	-	-	-	-	-	-	-	5	-	6	2	-	13
10	திருநெல்வேலி	-	-	-	-	-	-	8	-	14	-	-	14	36
11	புதுக்கோட்டை	-	-	3	-	-	-	-	-	-	-	-	-	3
12	சித்தூர்	-	-	-	4	-	-	3	-	-	1	2	1	11
13	கொச்சி	-	-	-	-	1	-	-	-	-	-	-	-	1
14	மலபார்	-	-	-	-	2	-	-	-	-	-	-	-	2
மொத்தம்														562

பிறவா வரம் அருளும் பேரூர் பட்டினவரர் கோவில் - ஓர் ஆய்வு

கா. ராதாம்பாள் *

பேரூர்

இவ்வூர் கோயம்புத்தூருக்கு மேற்கில் 6 கி.மீ தொலைவில் நொய்யலாற்றின் கரையில் அமைந்துள்ளது. தனக்கெனத் தேவாரப் பாடல் இல்லாமல், பிறதலத்துப் பதிகங்களில் வைத்துப் பாடப் பெறுவதாகிய சிறப்புத் தலங்களுள் இதுவும் ஒன்று. பண்டைய கொங்கு மண்டலத்தில் இருந்த பேரூருக்கு நாட்டின் தலைநகராக விளங்கிய பெருமை உண்டு.¹ அரசவனம், பிறவாநெறி, மேலைச் சிதம்பரம் என்ற வேறு பெயர்களும் இவ்வூருக்குண்டு. சோழன் பூர்வ பட்டயம் என்னும் பழைய நூலின் வாயிலாகப் பேரை என்னும் இருளன் வாழ்ந்த பேரைப்பதியே பேரூர் எனத் தெரியவருகிறது. இங்குள்ள கோயிலுக்கு ஆண்டிபட்டி என்றும், கூத்தாடும் தேவர் என்றும் அம்மைக்கு பச்சைநாயகி என்றும் திருப்பள்ளி அறை நச்சியார் என்ற பெயரும் உண்டு.²

இத்திருத்தலம் ஐந்து நிலைகளைக் கொண்ட ராஜகோபுரம் கம்பீரமாகக் காட்சியளிக்கிறது. கிழக்குப் பார்த்த வாசல், ராஜகோபுரத்தை அடுத்துள்ள பல தூண்கள் மிகுந்த கலையம்சமுள்ள சிற்பங்களுடன் அமைக்கப்பட்டுள்ளது. மேற்குறையில் 63 நாயன்மார்களின் உருவங்களும், கோவிலின் தல விருட்சமாக இருப்பது பன்னீர் மரம் (சித்தேச மரம்). இது மூலவருக்குப் பின்னாலேயே அமைந்துள்ளது. அதோடு காமதேனுவின் கொம்பினால் குத்தி உருவாக்கப்பட்ட தீர்த்தமும், சிருங்கக் கிணறும் மூலவருக்கு கிடப்புறம் முன்னால் அமைந்துள்ளன.

இக்கோவிலைப் பற்றித் தெரிந்து கொள்ள உதவும் ஆதாரங்கள்

1. கோவிலுக்கு வடக்கே காஞ்சிநதியில் கட்டப்பட்டுள்ள சோழன் படித்துறை கரிகால் சோழனால் அமைக்கப்பட்டது என்று கல்வெட்டுக்கள் கூறுகின்றன.

* முதுகலை வரலாற்றுத் துறைத் தலைவர், அரசு கலைக் கல்லூரி (தன்னாட்சி), கரூர்-5.

2. அதோடு, கொங்கு நாட்டின் வரலாற்றையே இங்குள்ள கல்வெட்டுக்கள் வாயிலாக நாம் அறிய முடிகிறது.
3. கொங்கு சோழர் கட்டிய அரித்துமண்டபம், மைசூர் அரசர் வெட்டிய 16 கோணமுள்ள திருக்குளம், ஹொய்சளர்களின் திருப்பணி இவைதவிர பல செப்புப் பட்டயங்களும் உள்ளன.

பெருமையுடைய இக்ககனகசபையைத் திருமலை நாயக்க மன்னரின் சகோதரனான அளகாத்திரி நாயக்கன் கட்டினான். கி.பி. 1625 முதல் 1659 வரை அதாவது 34 வருடங்கள் கட்டப்பட்ட இச்சபையில் பிரம்மா, அதிசூரகாளி, சுந்தரர் ஆகியோருக்காகவும், நந்தியின் தவத்திற்காகவும், சிதம்பரத்தில் நடனமாடியது போலவே இங்கும் இறைவன் நடனம் புரிந்தமையால் இத்திருத்தலம் மேலைச் சிதம்பரம் என்றழைக்கப்படுகிறது.

இக்கோயிலின் கருவறை கர்ப்பகிரகம் கட்டம் 1633-ம் ஆண்டில் கண்டாதித்தன் செட்டியார் ராஜராஜ பங்களாநாடுடையான் என்பவரால் கட்டப்பட்டது.³

பேரூரில் வேட்டுவர் மடம் கட்டியதை பேரூர் செப்பேட்டின் மூலம் அறிகின்றோம்.⁴

சிற்ப வேலைப்பாடுகள்

இக்கோயிலின் முன்னால் சிங்கமொன்று சிலையாய்ப் படுத்திருக்கிறது. அதன் வாய்க்குள் ஒரு உருண்டைக் கல் உருள்கிறது. திப்பயிட்டு ஒரே கல்லில் செதுக்கப்பட்டுள்ள இச்சிலை எல்லோருடைய கவனத்தையும் ஈர்ப்பதாக உள்ளது. சிங்கத்தின் பற்கள் இந்தக் கல்லை வெளியே விழாவண்ணம் காக்கின்றன.

கனகசபையில் உள்ள பெரிய அளவிலான 8 சிற்பங்கள் தவிர ஏராளமான சிற்பங்கள் கோவில் முழுவதும் காணக்கிடைக்கின்றன. ஒரே தூணில் பக்கத்திற்கு ஒருவராக காணப்படும் ராமர், சுக்ரீவன், அனுமார் சிற்பமும், குமரகுருபரர் சிங்கத்தின் மீது அமர்ந்து வரும் சிற்பமும் இவை தவிர கண்ணப்பநாயனார், மார்க்கண்டேயர் போன்ற சிற்பங்களும் மிகுந்த கலையம்சத்துடன் செதுக்கப்பட்டுள்ளன.

சிற்பங்கள்

இத்தலத்திற்குள்ள சிற்புகளில் மிக முக்கியமானது ஐந்து வகை அவையாவன 1. இறவாத பனை 2. பிறவாத புளி

3. புழுக்காத சாணம் 4. எலும்பு கல்லாவது 5. வலது காது மேல் நோக்கிய நிலையிலிருப்பது.⁵

முதல்வகைச் சிறப்பில் உள்ள இறவாத பனை நீண்ட காலந்தொட்டு ஒரே நிலையில், மாறாத பசுமையில் காட்சி தருகிறது. இந்த மரத்திற்கு இறப்பு எப்போதுமே இல்லையாம்!

இரண்டாவதாக உள்ள “பிறவாத புளி” எனும் புளிய மரமானது ஒரே பிறப்புக்கு மட்டுமே வரம் பெற்று உண்டானதாகும். இந்த, மரத்தின் பழங்களில் உள்ள கொட்டைகளை வெளிநாட்டிலிருந்து வந்த விஞ்ஞானிகள் உள்பட பலரும் பரிசோதித்தும் அவற்றை முளைக்கச் செய்ய இயலாமற் போய்விட்டதாம்!

மூன்றாவதாக, “புழுக்காத சாணம்” பேரூர் எல்லைக்குட்பட்ட சுற்றளவில் கால்நடைகளின் சாணம். நிறத்தில் கிடந்தால் எத்தனை நாட்களானாலும் அதில் புழுக்கள் தோன்றாதாம்!

நான்காவதாக, “மனித எலும்பு கல்லாவது” சிதை எரிந்து முடிந்ததின் கிடைத்த எலும்புகளை மண்பாணையில் சேகரித்து எடுத்து வந்து நொய்யல் நதியிலே விடுவது (அந்த ஆத்மாவுக்கு முக்கி கிடைக்குமெனும் நம்பிக்கையால்) நெடுங்காலமாக நடந்து வருகிறது. அப்படி விடப்படுகிற எலும்புகள் சில நாட்களில் கற்களாக மாறிவிடுகிறதாம்.

ஐந்தாவதாக, பேரூரில் மரணமடையும் சகல ஜீவராசிகளும் தங்களுடைய வலதுகாதைமேல்நோக்கி வைத்த நிலையிலேயே மரணமடைந்து வருகின்றனவாம்.

முடிவுரை :

பண்டைய வரலாற்றிலிருந்து ரோமானியர் காலம், பல்லவர் காலம், சேரர் மரபு முதல் பாண்டியர்கள் காலம், சுங்கர்கள், சோழ வம்சத்தினரில் கொங்குச் சோழர்கள் காலம், ஹொய்சளர் காலம், என எத்தனையோ சரித்திரப் பக்கங்களில் ஒளிவீசி வந்திருக்கிறது இந்தப் பேரூர்க் கோயில்! இப்போதும் எண்ணத்தைக் கொள்ளை கொள்கிற வண்ணம் வீற்றிருக்கிற எழில்மிக்க திருக்கோயிலாக விளங்கி வருகின்றது.

அடிக்குறிப்புகள்

1. வாழ்வியற் களஞ்சியம், ப.13.
2. தென்னிந்திய கல்வெட்டுக்கள், பக். 233-234.
3. தென்னிந்திய கல்வெட்டுக்கள், ப. 235.
4. வேட்டுவர் சமூக ஆவணங்கள், ப. 125.
5. கோவை மாவட்ட கோவில்கள், பக். 9-10.

திருவாரூர் மாவட்ட கலை கட்டடக்கலை மற்றும் கல்வெட்டுக்கள் கூறும்

தெ. அறிவுமணி*

முன்னுரை

மாவட்டத் தலைநகராக விளங்கும் திருவாரூர் வரலாற்றிலும் தொடர்ந்து தலைமையிடத்தைப் பெற்று வந்திருக்கிறது. அரசியல் சிறப்பும் சமயச்சிறப்பும் ஒருங்கே பெற்ற திருத்தலம் இதுவாகும். ஆடகேசுவரம், சக்திராம், முசுநத்துரம், மூலாதாரநகரம், ஸ்ரீ நகரம் கந்தபுரம் என்று பல பெயர்கள் இதற்குண்டு. திருவாரூரைப் பற்றிய பல தலபுராணங்களும், இலக்கியங்களும் தோன்றி இவ்வூர் வரலாற்றை எடுத்துக் கூறுகின்றன. திருமகள் இவ்வூரில் சூடகொண்டிருந்தமையால் இவ்வூருக்கு திருவாரூர் என்று பெயர் வந்ததாக ஒருசாரார் கருதுகின்றனர். அத்தி மரங்கள் நிறைந்திருந்தமையால் இது ஆரூர் என்று பெயர் பெற்றதாக மற்றொரு சாரார் கூறுகின்றனர். சோழர்கள் முடிசூடக் கொண்ட முக்கிய நகரங்கள் ஐந்தில் இதுவும் ஒன்றாகும். மகன் ஓட்டிச் சென்ற தேர்க்காலில் அடிபட்டு இறந்த பசுவின் கன்றிற்காக தனது மகனையும் தேர்க்காலில் இட்டு அவனது உயிரைப் போக்கி நியாயம் வழங்கிய மனுநீதிச் சோழன் வாழ்ந்த ஊர் திருவாரூராகும். மனுநீதிச் சோழனின் வரலாறு திருவாரூர் கோயிலுள்ள விசுரமசோழனின் கல்வெட்டிலும் கூறப்படுகிறது. பிற்காலச் சோழர் காலத்தில் மனுநீதிச் சோழனின் வரலாற்றை விளக்கும் கலைச் சிறப்பு வாய்ந்த கஸ்தேர் மற்றும் சிற்பங்கள் திருவாரூர் கோயிலின் அருகில் செய்து வைக்கப்பட்டுள்ளன. திருவாரூர் கோயிலில் உள்ள அறுபதுக்கும் மேற்பட்ட கல்வெட்டுகள் சோழப் பெருவேந்தர் காலத்தவை.

செய்யுத் திருமேனிகள்

கி.பி. எட்டாம் நூற்றாண்டு முதல் அண்மைக்காலம் வரையுள்ள காலத்தினைச் சார்ந்த அழகிய செய்யுத்திருமேனிகள் திருவாரூர் மாவட்டத்துக் கோயில்களில் கண்டறியப்பட்டுள்ளன. இவற்றைச் செய்து வைத்தமைக்கான குறிப்புகள், அம்பர், திருவாரூர், திருவீழிமிழலை கோயில்களின் கல்வெட்டுகளில் காணப்படுகின்றன. திருத்துறைப்பூண்டி பிறவி மருந்தீசர் கோயிலிலுள்ள தனியம்மன் பீடத்தில் உள்ள பொறிப்பு மூலம் உமாபரமேசுவரியாரை கி.பி. பத்தாம் நூற்றாண்டளவில் குன்னூர் கீழவன் சூலமாணிக்கம் செய்தளித்துள்ளான்.

அணிகலன்கள்

சோழர்கள் தாங்கள் வெற்றியில் ஈட்டிய பொருள்களைச் சேமித்து வைக்கும் ஆன்மீகக் கருவுலங்களாகக் கோயில்களைக் கருதினார்கள். தங்களது பெருமையும், ஆளுமையும் புலப்படுகின்ற முறையில் விடைமதிப்பற்ற கல்மணிகள் புதித்த அணிகலன்கள் அவர்கள் இம்மாவட்டத்துக் கோயில்களுக்கு அளித்துள்ளனர்.

ஓவியக்கலை

ஓவியக்கலை இம்மாவட்டத்தில் தொன்றுதொட்டு வளர்ந்துள்ளது. விசயநகரவேந்தர், நாயக்கர், மராட்டியர் கால ஓவியங்கள் இம்மாவட்டத்துக் கோயில் விதானங்களில் காணப்படுகின்றன. கி.பி.15-16ஆம் நூற்றாண்டைச் சார்ந்த விசயநகரவேந்தர் காலத்து ஓவியம், திருவீழிமிழலை சிவன்கோயில், உக்கல் கிழான் மண்டபத்தின் விதானத்தில் காணப்படுகிறது. இவ்வோவியத்தில் காளியன் என்ற பாம்பின்மீது களிநடனம் புரியும் கண்ணன், உயிர்களை மயக்க வைக்கும் நிலையில் குழல் ஊதும் வேணுகோபாலன் ஆகியோர் உருவங்கள் காணப்படுகின்றன.

கிசையும கூத்தும்

சிலப்பதிகாரத்தில் குறிப்பிடப்படும் சாக்கைக் கூத்து, சாந்திக்கூத்து, போன்றவை இம்மாவட்டத்துக் கோயில்களில் திருவிழா நாட்களில் நிகழ்த்தப்பட்டுள்ளன. இதற்காக நிலக்கொடைகள் வழங்கப்பட்டுள்ளன. திருவாரூர் கோயிலிலும் நன்னில வட்டத்துக் கோட்டூர் கோயிலிலும் சாந்திக் கூத்து ஆடப்பட்டுள்ளது. சாக்கைக் கூத்து நன்னில வட்டத்துக் கீரனூரில் கிசையும நடனமும் மிகுந்த சிறப்புடன் விளங்கின என்பதை அங்குள்ள சிற்பங்களும் கல்வெட்டுகளும் புலப்படுத்துகின்றன.

சிற்பம்

புத்தகமூரிலுள்ள தட்சிணாமூர்த்தியின் பின்புறம் அதனைச் செய்கிறதோர் பற்றித் தெரிவிக்கும் சோழர் காலக் கல்வெட்டு உள்ளது. திருவாரூர் கோயிலில் பல்லவர் காலத்தினைச் சார்ந்த சப்த கன்னியர்களின் உருவங்கள் காணப்படுகின்றன. இங்கு பல்லவர் காலத்துச் சேட்டையின் உருவமும் உள்ளது. சோழ மன்னர்கள் எடுப்பித்த கோயில்களின் விமானங்களிலுள்ள தேவ கோட்படங்களில் பல அழகிய தெய்வ உருவங்கள் காட்சியளிக்கின்றன.

கட்டடக்கலை

இம்மாவட்டத்தில் கி.பி.ஐந்தாம் நூற்றாண்டிலிருந்து அண்மைக்காலம் வரை கோயில்கள் கட்டப்பட்டுள்ளதை இலக்கியங்கள், கல்வெட்டுக்கள் எடுத்துக் கூறுகின்றன. கி.பி. ஐந்தாம் நூற்றாண்டில் வாழ்ந்த கோச்செங்கணான் என்ற சோழ மன்னன் மாடக்கோயில் என்ற ஒருவகைக் கோயிலைப் பல இடங்களில் எடுப்பித்துள்ளான். இவன் கட்டிய கோயில்கள் நன்னிலம், அம்பர், மாகாளம் போன்ற இடங்களில் இருந்துள்ளதைத் தேவாரம் தெரிவிக்கிறது. திருவாரூரில் பல சைவமடங்கள் இருந்துள்ளன.

முதல் இராசேந்திர சோழன் காலத்தில் வீதி விடங்கதேவர் கோயில் என்றழைக்கப்பட்ட தியாகராசர் கோயில் பகுதி அதிக

*முனைவர் பட்ட ஆய்வாளர், கல்வெட்டியல் மற்றும் தொல்லியல் துறை, தமிழ்ப் பல்கலைக் கழகம், தஞ்சாவூர்-613 010.

வளர்ச்சி கண்டது. இதில் பெரும் பங்காற்றியவர் இராசேந்திர சோழனுக்கு அணுக்கியாகவும் நெருங்கிய உறவாகவும் விளங்கிய பரவைநங்கை என்றழைக்கப்பட்ட ஆடல் நங்கை ஆவாள். இவளை முதல் இராசேந்திர சோழனின் அஷக்கி என்று கல்வெட்டு கூறினாலும் இவளை இராசேந்திர சோழன் தனது தேவியரில் ஒருத்தியாக வைத்திருக்க வேண்டும் எனத் தோன்றுகிறது. இதனைத் திருவாரூர்க் கோயிலில் உள்ள கல்வெட்டு ஒன்று புலப்படுத்துகிறது.

விசயநகர நாயக்கர் காலங்களிலும்கோயில் கட்டக்கலை இம்மாவட்டத்தில் வளர்ச்சிகண்டுள்ளது. கி.பி. 1440-ல் விசயநகரப் படைத்தலைவன் லக்கணதண்டநாயக்கன் காலத்தில் திருவாரூர்க் கோயிலின் மேற்குக் கோபுரம் கட்டப்பட்டுள்ளது. மன்னார்குடியில் உள்ள இராசகோபாலசாமி கோயில் கொடியமரம் தமிழ்நாட்டுக் கோயில்களில் அரிய முறையில் காணப்படும் நாயக்கர் காலப் படைப்பாகும். "மானஸ்தம்பம்" என்று கருநாடக சமணர்

கோயில்களில் காணப்படும் கட்டடக்கலை மரபை நாயக்க மன்னர்கள் பின்பற்றி இதனை உருவாக்கியுள்ளனர். இராசகோபாலசாமி கோயிலின் பெருங்கோபுரமும் அவற்றின் மண்டபங்களும் தஞ்சை நாயக்கர் காலத்தில் உருவானவையாகும்.

திருவாரூர் மாவட்டப் பகுதியில் சோழ மன்னர்களின் ஆதரவுடன் சமணப்பள்ளிகள் தோன்றியிருக்கின்றன. தொண்டை நாட்டில் சோழர் காலத்தில் குறிப்பிடத்தக்க அளவில் சமணம் வளர்ச்சி கண்டுள்ளது. சமணப்பள்ளிகளுக்கு அளித்த நிலங்களைக் குறிக்கும் "பள்ளிச்சந்தம்" என்ற பெயர் கல்வெட்டுகளில் குறிப்பிடப்படுகின்றன. திருவாரூர் மாவட்டத்தை உள்ளடக்கிய சோழநாட்டில் கி.மு. இரண்டாம் நூற்றாண்டிலிருந்து, கி.பி. பதின்மூன்றாம் நூற்றாண்டு முடிய பௌத்த சமயம் தொடர்பான இலக்கியங்கள், கல்வெட்டுகள், சிற்பங்கள், செப்பேடுகள் கிடைக்கின்றன.

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ROYAL INSCRIPTIONS OF LATER PANDYAS AND THEIR ART OF WRITING IN SCIENTIFIC FORMULA

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Royal inscriptions in Srirangam temple are the best example to show that they are not uniform in their content, its arrangement of the passage and the words. There is no fixed formula. The formula for writing royal inscriptions differ according to the nature of royal grant issued by the King. Whereas the royal inscriptions in the other region of Srirangam offer for a definite formula. The important point is that these inscriptions are comparatively not of boasting type of the king but concern only with the matter. Secondly, the references to the king itself

is not bombastic in the royal inscriptions. They deal with the taxes deducted from the king's revenue account, and how much taxes were to be paid to the temple. Apart from this, the names caused for such transaction, and signed in such transaction, appear prominently. However, later Pandya royal epigraphs contain two features of scientific writing ie. precise in presentation and elaborate in details. The purpose of this paper is to bring out the scientific characteristic features of royal inscriptions of the later Pandyas.

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THE STUDY OF RELIGION AND CULTURE IN SRIVAİKUNTAM

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The aim of this paper is to highlight the religion and culture in Srivaikuntam. Srivaikuntam is a well known town situated on the northern bank of river Thambiraparani.

Religion plays an important role in shaping the social life of people. The people of this region follow three religions namely Hinduism, Islam and Christianity. The Srikailasanathar temple attracts the Saivaites from various places. This place is called Then Kailasa (Southern Kailasa). The Vishnavas name this region as Vaikuntham, the abode of Lord Vishnu, praying Lord Kallarpiran in Srivaikuntam.

In addition to the two major Temples in Srivaikuntam, there are many small temples like

Sundararaja perumal temple, Kailia perumal temple, Ulahamman and Pathirakaliamman temple. The Nathikarai Sri Subramaniya Swamy temple is of 350 years old constructed by Vadamalaiyappa Pillai, Tirunelveli Governor of Thirumalai Nayak of Madurai in 1649. It is on the northern side of Srivaikuntam Anaicut. Srivaikuntam is the birth place of Saivasaint Sri Kumara Kuruswamigal.

In Srivaikuntam there are growing number of Christians divided into Roman Catholics and Protestants. Both religious sects are maintaining their own Churches.

Muslims form the minority religion. Muslims have two mosques one on Peria street and other is near the eastern side of bus stand.

THE IMPACT OF KALLARPIRAN TEMPLE ON SRIVAİKUNTAM ON SOCIETY

S. Murugavel**

Srivaikuntam is situated at 18 miles from Palayamkottai at the eastern direction on Tiruchendur-Tirunelveli Highway road. Srivaikuntam is one of the Mukthi Shetras of Lord Vishnu. Srivaikuntam is called after the name of Lord Vaikuntapathi who is otherwise known as Kallarpiran. The aim of this paper is to highlight the impact of Sri Kallarpiran Temple on society. The saivites worship Kailasapathy.

Though Srivaishnava Brahmins form a sizeable bulk of the population at this place there are people belonging to other communities who own landed property and show interest in the temple. From the inscriptions of the temple it could be understood that many non- Brahmin residents looked after the temple lands and cultivation. The Vaishyas, who were engaged in trade, small and

big, have made enormous endowments for the offerings in the temple. The Dasanambis were in charge of the flower gardens of the temple. The Manradis or the shepherd class maintained the cattle donated to the temple and supplied ghee, butter, curd, etc. to the temple. Besides these, there were many professional and artisan-classes like the stone masons, carpenters, metal workers, umbrella makers, pipers, musicians, dancers who lived at Vaikuntam and served the temple. Jatavarman Kulasekara's inscription is found on the South wall left of entrance of Rajagopuram in Kallarpiran temple.

People of different castes who live at this place are bound together in their worship of Kallarpiran. That is the great impact of Kallarpiran temple on society at Srivaikuntam.

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LOCAL CUSTOMS DURING THE RAYA'S RULE IN THE PALAR RIVER BASIN

G. Devaraj*

The judicial system before the Vijayanagar rule was not an organized one and it was maintained by giving punishments to the crime doers. Crime is an act of deviation from the accepted norms. Kautilya mentions eight types of marriages that prevailed in the society and point out the illegal marriage which were punishable. Baudhyana mentions that the

guardians, if they sell their daughters, will go to hell. Civil Crimes, Social Crimes, Revenge, Rape and local customs, like Commutation, misappropriation, dhrohum and false witnesses are some of the special aspects discussed in this paper. The punishment for such crimes awarded during the Rayas rule in the Palar river basin area are also indicated in this paper.

REV. JOHN THOMAS - "ONE RUPEE CHURCH" A MASTER PIECE OF SOUTH INDIAN CHURCHES

J. Stella**

In the British colonial years several pious missionaries came to the village in Tirunelveli area and made a tremendous contribution to the religious and educational activities of villages. Among the missionaries, Rev. John Thomas was undoubtedly one of the ablest and most successful missionaries that ever came to Tinnevely in connexion with the C.M.S. a man of ardent and energetic temperament and an eminent organizer and master-builder. He threw himself into his work at Meignanapuram with the utmost zeal and enthusiasm and built it up into one of the most flourishing mission stations in India.

Rev. John Thomas built the massive and imposing church and capped it with a stately spire (192 feet high) designed by the London architect, Hussey. He dedicated it on 9.10.1868 in the presence of Lord Napier, Governor of Madras, who acclaimed the church as the noblest he had seen in India, surpassing in beauty even St. Cathedral, Calcutta. Operating from Meignanapuram, Rev. John Thomas spread the church to a network of villages around. Meignanapuram church is used to be referred to as the "One Rupee Church" as a rupee then contained

192 paise and the height of the tower of the Church is 192 feet. By climbing a few storeys up the tower, one can command a panoramic view of many miles of sandy places all around. There are seven storeys in that steeple. Only one person can stand on the top-most point. From there one can see even Manapad.

One of the Stateliest churches in the whole of India is St. Paul's church at Meignanapuram. The central church at Meignanapuram built by him is the handsomest and most solid in South India'. On 9th December 1847, the Church dedication (Warming ceremony) had taken place under the auspices by Rev. Rhenius and Rev. John Thomas. Hence, he was called "The Apostle of South Tirunelveli". In a review of Rev. John Thomas work he says, 'I cannot but speak with much awe and solemnity regarding my work; whatever good has been done, to Christ be all the glory'. Due to his efforts was erected a wonderful model for South Indian Churches at Meignanapuram. Hence, we call him as the master builder of South Indian Churches and Father of South Indian Churches.

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ARCHAEOLOGICAL WEALTH AND PROMOTION OF TOURISM INDUSTRY IN TAMILNADU

S. Bhanumathi*

The Archaeological discoveries trace the history of Tamil Nadu back to 3rd century. B.C. The rich tradition of history & culture of Tamil Nadu patronized by various dynasties ruled over this state and their generous patronage to men of letters, sculptors, architects and artist has made this part of India a hub of many beautiful and amazing monuments. The Archaeological wealth and various facets of tourism in Tamil Nadu like heritage, ancient monuments centers of art and culture, towns and cities of Tamil Nadu etc. have lot to offer to attract tourists from all over the world to this day.

This paper is an attempt to highlight the role of Archaeological Survey of India (Chennai circle) & State Department of Archaeology (Tamil Nadu) in the conservation of Archaeological wealth to promote tourism industry. Attempts were also made to include World Heritage Monuments of Tamil Nadu as tourism products, excavations conducted at historically important places which have become tourist destination and preservation of Archaeological site museums to promote tourism.

MUTTARAIYAR'S CONTRIBUTION TO SAIVISM - A STUDY

V.S. Vijayalakshmi**

The Muttariyars who ruled parts of present Pudukkottai, Thanjavur and Trichy districts for nearly six centuries, that is from 6th century CE to 11th century CE. were of the illustrious rulers of South India. They contributed much to the development of art and religion of Tamil Nadu.

Most of the Muttariyar chiefs remarkable services for the growth of Saivism. They are clear from the epigraphical evidence at our disposal.

Sendalai records of Perumpidugu Muttaraiyan II alias Suvararaman states that he built a Pidari temple. The place of construction is not mentioned in the record. A Pandya inscription found in one of the Sendalai pillars records a gift of land, to Makalattu Pidari Amman of Nyamam. Two other epigraphs found at the same place registers gift of lands to the same temple. These inscriptions clearly

prove that there was a Pidari temple at Nyamam, which is situated close to Sendalai. This may be the Pidari temple that was built by Perumbidugu Muttaraiyan II.

An inscription of Dantivarman from Malaiyadipatti dated in his 16th year states that Vidavidugu Muttaraiyan alias Kuvavansattan scooped out Tiruvalatturamalai temple later known as the Vagisvara temple. Pushbhavanesvara temple at Puvalaikkudi in Kulattur taluk of Pudukkottai district is also an example built during the days of the Muttaraiyars.

There are two Shiva temples one at Kiranur and other at Kilattaniyam the former is now called Uttamanathasvara. The title Uttamadani being assumed by Ilangomuttarayar. This chief seems to have founded the two temples as suggested by the name of the deity.

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In addition to temple construction for the growth of Saivism a number of repairs and additions were also undertaken by them. The Muttaraiyars not only constructed temples very often but also maintained them properly. In order to upkeep the temples the rulers donated

much. An inscription found on the Melamalai hill is a good example for the Muttaraiyars' donation to conduct poojas and festivals.

Muttaraiyars affinity with Saivism and the steps taken by them for its growth was really remarkable in those days.

DALITS ELEVATION IN TAMIL NADU -AN OVERVIEW

R. Ranjitha*

Indian society is divided into three Communities caste; outcaste (Dalit), and indigenous (Adivasi). First, the caste community consists of four castes that are hierarchically ordered. The Brahmins (priests) are the preservers and protectors of the eternal laws of the Universe (Dharma); the Ksatriyas (rulers and warriors) are the defenders and the guarantors of the safety and security of the community; the Vaisiyas (business persons) are the conservers and distributors of wealth; and the Sudras (the laborers) are the working majority involved in the production of essential commodities. Although there is a clear separation between the first three castes, which are ritually pure and socio-economically dominant (referred to as the twice-born), and the fourth laboring caste, which is ritually suspect and socio-economically dominated (referred to as the once-born), together they form the Hindu human community. Second, related to, but outside of, these four segments of the Indian human society there exists a fifth outcaste community. Even though this

populace consists of about 15-20 percent of the Indian community it is considered sub or nonhuman; thus it is not included in the community composition. This large group has been ejected from the contours of Hindu society; it still lives outside the gates under the labels "outcaste," "untouchable," "exterior caste," "depressed class," and "Dalit".

With the Dalit movement in Maharashtra having grown stagnant, and Uttar Pradesh's Dalit led Bahujan Samaj Party. Possibly reaching the limits of its potential development, the vital forefront of Dalit politics has now shifted to Tamil Nadu. So writes Gail Omvedt in her introduction to Thol. Thirumavalan's Talisman. Whether the recent upsurge of intellectual and political energy among Tamil Dalits shall indeed prove a model for Dalits elsewhere in India or whether, on the contrary, there are not still more promising movements already afoot in the Dalit hamlets and urban slums of Andhra Pradesh, Karnataka, or other places yet unknown is impossible to say.

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கோயில் வரலாற்றை வரையறுக்கும் கலைப்பாணிகள் (சிறப்பு நோக்கில் திருப்பறம்பியம் சாட்சிநாதர் கோயில்)

அ. மார்கரேட் ஜாக்குலின் ரீட்டா*

வரலாறு என்பது கல்வெட்டுகள், செப்புப் பட்டயங்கள், பயணக்குறிப்புகள் போன்ற சான்றுகளின் அடிப்படையில் எழுதப்படுவதாகும். இவ்வணுகுமுறையில் தான் பெரும்பாலும் கோயில்களின் வரலாறு எழுதப்படுவதால் சில நேரங்களில் கோயில்களில் இடம் பெற்றுள்ள கல்வெட்டுகள் தொடர்பான கால வரையறை கூட மாறுபட்ட வகையில் அமைகிறது. அவ்வகையில் தஞ்சை மாவட்டம் திருப்பறம்பியம் சாட்சிநாதர் கோயிலின் கல்வெட்டுகள் அக்கற்றளியின் காலத்தை முதலாம் ஆதித்தனின்

காலம் என்ற வகையில் குறிப்பிடப்பட்டுள்ளது. ஆனால் அக்கோயிலில் காணப்படும் சிற்பங்கள், மற்றும் கட்டடக்கலைக்கூறுகள் பலவும் அதன் கால வரையறையை முற்றிலும் புதிய நோக்கில் தெளிவு படுத்துகின்றன. இவ்வணுகுமுறை என்பது கலை வரலாற்றிற்கு கலைக்கூறுகள் எவ்வகையில் அடிப்படை சான்றுகளாக செயல்படுகின்றன என்பதை உறுதி செய்கிறது.

தமிழகக் கோவில் சுவரோவியங்களில் கட்டடக்கலை பதிவுகள்

ஓவியர் சா.ஜஸ்டின்**

மனித நாகரிகத்தின் பண்பாட்டு வெளிப்பாடாகவும், நுண்புரிவின் உச்சநிலையாகவும் கலைகள் திகழ்கின்றன. அவற்றுள் நுண்கலைகள் என்று இசை, சிற்பக்கலை, ஓவியக்கலை, கட்டடக்கலை, மற்றும் இலக்கியம் போன்றவை அழைக்கப்படுகின்றன. பொதுவாக நுண்கலைகள் ஒவ்வொன்றும் மற்றொரு கலையுடன் தொடர்புடையனவாகவே அமைகின்றன. இதனை உறுதிபடுத்துவதற்கிணங்க தமிழக ஓவியக்கலையில் கட்டடக்கலைப் பதிவுகள் மற்றும் தொழில்நுட்பச் செய்திகள், எவ்வாறு பதவுகளாக பயன்படுத்தப்பட்டுள்ளன என்பதை, விளக்குவதாக இவ்வாழ்வு அமைகிறது. இப்பதிவுகள் மூலம் அறியப்படும், வரலாறு மற்றும் பண்பாட்டு பரிமாற்றங்கள், வேற்று கலைப்பாணிதாக்கம் போன்ற செய்திகளும் விளக்கப்படுகின்றன.

நுண்கலைகளில், சிற்பக்கலை மற்றும் கட்டடக்கலைகள் முப்பரிமாணம் கொண்டதாக நீளம், அகலம் மற்றும் உயரத்தினைக் கொண்டு உருவாக்கப்படுகிறது. ஆனால், ஓவியக்கலையில் இரண்டு அளவுகளைக் கொண்டு (நீளம், அகலம்) முப்பரிமாணத்தினை, (Three dimension) காண்பவர் உணரும்படியாக வெளிப்படுத்தப்படுவது குறிப்பிடத்தக்க சிறப்பாகும். கட்டடக்கலையில் ஓர் அங்கமாக, கோயில்களில் அழகுசேர்க்கும் சுவரோவியங்கள், அக்கோயிலின் புராண வரலாறு மற்றும் இறைவன் தொடர்பான செய்திகளை ஓவியமாக காட்சிப்படுத்துகின்றன. இக்காட்சிகளின் ஊடே அக்காலப் பண்பாடுகள், வாழ்விடங்களின் வடிவங்கள், அரண்மனைகள் மற்றும் திருக்கோயில்களின் வரைபடங்கள், புகைப்படங்கள் போன்றவை நமக்கு அக்காலத்தினை நினைவுபடுத்துகின்றன. மேலும் ஓவியக்கலைஞன் என்பவன் கட்டடக்கலையினையும் அறிந்தவனாக இருந்திருக்க வேண்டும் என்ற செய்தியும் புலனாகிறது.

குளம்

கோயிலின் திருச்சுற்றில் திருக்குளங்கள் மற்றும் நீராழி மண்டபம் அமைக்கும் முறை மற்றும் அளவுகள் தொடர்பாக ஆகமங்கள், சிற்பநூல்கள் குறிப்பிடுகின்றன. திருக்குளங்களை சதுரம், செவ்வகம், எண்கோணம், வட்டம், என பல வடிவத்தில் அமைக்க வேண்டும் என்று அளவுமுறைகளுடன் நூல்கள் குறிப்பிடுகின்றன. சிற்பநூல்கள் குறிப்பிடுவது போன்று திருமயம் (எண்கோணம்), திருவள்ளூர் (செவ்வகம்) போன்ற திருக்குளங்களை பல கோயில்களில் காணலாம். நாயக்கர் கால ஓவியங்களிலும் இதனை பதித்துள்ளனர் என்பது குறிப்பிடத்தக்கது. நத்தம் கைலாசநாதர் கோயிலின், முன் மண்டப விதானத்திலுள்ள ஓவியத்தில் குளங்களை வட்டமாகவும், சதுரமாகவும் அதன் கட்டடக்கலை நுட்பங்களை ஓவியமாகத் தீட்டியுள்ளனர்.

ஓவியத்தில் கோபுரம்

கோயிற்கலையில் முக்கிய பகுதி கோபுரமாகும். கோபுரம் என்ற சொல்லிற்கு கோ = அரசு, தலைமை, புரம் = உயர்வு) உயர்ந்த கட்டடம் என்று தேவநேய பாவாணர் பொருள் கூறுகிறார். (பண்டையத் தமிழ் நாகரிகமும் பண்பாடும், பக்-159-161) சமஸ்கிருத அகராதியில் கோ = பசுக்கள், பிபர்த்தி = காப்பது என்ற சொற்களை கோபுரம் என்பதின் விளக்கமாகவும், பசுக்களைக் காக்குமிடம், நகரத்தை காப்பாற்றுதல் என்ற பொருளுடனும் குறிப்பிடுகிறது.

கட்டடக்கலையில் திருக்கோயிலின் நுழைவாயிலாக கோபுரங்கள் இடம் பெறுகின்றன. முழுமையான அமைப்புடைய கோயில்களில் கிழக்கு, மேற்கு, வடக்கு மற்றும் தெற்குப் பக்கங்களிலும் கோபுரங்கள் அமைக்கப்பட்டன. கோபுரக் கலைக்கு புதிய, பிரமாண்ட அமைப்பினை ஏற்படுத்தித் தந்த பெருமை சோழர்களுையே சாரும். கி.பி 10-ம் நூற்றாண்டில் இராசராசனால் தஞ்சாவூரில் எடுப்பிக்கப்பட்ட கோபுரமே இக்கலைக்குப் பொற்காலம் எனலாம்.

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தமிழக சுடுமண் சிற்பக்கலை மற்றும் அதன் தொழில்நுட்பங்கள்

சிற்பி. சு.திருநாவுக்கரசு*

சிற்பக்கலைகளுக்கெல்லாம் அடி உற்றுக் கலையாக சுடுமண் சிற்பக்கலை விளங்குகிறது. அவ்வாறு சிறப்புற்று விளங்கும் சுடுமண் சிற்பக்கலை, இந்தியாவில் உள்ள தமிழகத்தில் தொன்மைக் காலம் தொட்டு இன்று வரை நீடித்து வருகின்றது. தொன்மைக் காலத்தில் பயன்படுத்தத்திறகு தொல்லியல் அகழ்வராய்ச்சி சான்றுகளும், சங்க இலக்கியப் பாடல்களும் புராணக்கதைகளும், சிற்பநூல்களும், சான்றுகளாக அமைகின்றன. இதன் அடிப்படையில் இன்று சுடுமண் தொழில் கலைஞர்கள் செய்யும் சுடுமண் தொழில் கலைஞர்கள் செய்யும் சுடுமண் சிற்பக்கலை தொழில் நுட்பங்களோடு ஒப்பீடு ஆய்தலும், சுடுமண் தொழில் நுட்பங்கள் செய்முறைகளை விளக்கி ஆய்தலின் அடிப்படையிலும், இவ்வாய்வுக்கட்டுரை அமைகிறது.

சுடுமண் சிற்பக்கலை

சுடுமண் சிற்பக்கலை என்பது சுல் மற்றும் வேறு தேவையற்ற பொருட்களை நீக்கிய சரியான பதமான நிலையில் உள்ள ஈரக்களிமண்ணைக் கொண்டு உருவங்களை, அல்லது மட்பாண்டங்களை செய்து அதனை சுலையில் வைத்து தீயிட்டு அது சிவந்த நிலையிலான உறுதித் தன்மை அல்லது கரையாத தன்மையாக ஆக்குவது சுடுமண் சிற்பக்கலையாகும். அரிக்கமேடு, பொருந்தல், மாங்குடி, உறையூர், அப்புக்கல்லு, மணமங்கலம், ராஜாளிவிடுதி, பழையகாலம், மண்மங்கலம், உத்தமநாயக்கன்பாளையம், அழகரை, காவிரிப்பூம்பட்டினம், திருக்காம்புலியூர், அதியமான் கோட்டை, ஆண்டிப்பட்டி, போளுவாம்பட்டு, திருக்கோயிலூர், சாளுவன்குப்பம், பனையகுளம், குளத்தூர், மேலப்பெரும்பள்ளம், உறையூர் கொடுமணல், காஞ்சிபுரம், நீலகிரி, அருக்கம், ஆதிச்சநல்லூர் மற்றும் சாணூர் போன்ற இடங்களில் கிடைத்துள்ள மண் உருவங்களைப் பற்றி ப.சண்முகம் அவர்கள் தமது நூலில் குறிப்பிட்டுள்ளார். மேலும் பல சுடுமண் சிற்பங்கள் பல இடங்களில் கிடைத்து அது அடையாளப்படுத்தாமலும் காணப்படுகிறது.

★ சுடுமண்கலையில் பக்குவமான நிலையில் உள்ள களிமண்ணோடு கவனத்தோடு செய்து சுடப்பட்டதால்தான்

இதன் கால அளவும் உருதித்தன்மையும் கிடைக்கும் என அறியப்படுகிறது.

★ சுடுமண் கலை படைப்புக்கள் தொன்மை காலத்திலிருந்து உள்ளதற்கு, தொல்லியல் அகழ்வராய்ச்சியின் மூலம் கிடைக்கப்பெறும் சிற்பங்களே சான்றாக விளங்குகிறது. இதனால் தமிழக நாகரிகம் தொன்மை நாகரிகத்திற்கு கூட்டிச் செல்கிறது என உணரப்படுகிறது. அடி உற்றாக விளங்கும் சுடுமண் கலையானது தற்கால சுடுமண் கலைஞர்களால் சிறப்புற்று விளங்குகிறது என்றும் உணரப்படுகிறது. மேலும் இவர்களால் சுடுமண் கலை பற்றிய பல செய்திகள் நாம் ஆய்வில் அறிய முடிந்தது.

★ தமிழ் இலக்கிய ஆதாரங்கள் நாம் தொன்மைதொட்டு சுடுமண்கலையை பயன்படுத்தியதற்கு ஆய்வின் உறுதுணையாக அமைகிறது.

★ தொன்மைக் கால சுடுமண்கலை முறையிலும் தற்கால சுடுமண்கலை முறையிலும் தொழில் நுட்பங்களின் அடிப்படையில் ஒத்துக் காணப்படுகிறது. இதனால் அக்கால நாகரிகத்தின் வழிவழிச் செயலாக தமிழக சுடுமண்கலை வந்துள்ளது. எனவே தமிழக சுடுமண் கலையானது செம்மொழியைப்போன்று நாகரிகத்தில் முற்பட்டது என்று சான்றாகக் கூறலாம்.

★ தொன்மைக் காலத்திலிருந்தே சுடுமண் சிற்பங்களை பயன்படுத்தினாலும் சுடுமண் கலைஞர்களுக்கு, நல்ல செல்வாக்கு அன்று முதல் இன்று வரை இல்லை என்பதை உணரப்படுகிறது.

★ சுடுமண் தொழில் நுட்ப முறைக்கு ஏற்ப சுடுமண் கலைத்தோற்றமும், எழில்தன்மையும் மாறுபடுகிறது என்பதனை அறியமுடிகிறது.

★ தொன்மையான சுடுமண் சிற்பங்களை காப்பதுபோல தற்கால சுடுமண் கலைஞரை காப்பதும், நமது தொன்மையான நாகரிகத்தை காப்பதானும்.

மோதூர் - வரலாறு நினைவிடம் - ஓர் ஆய்வு

பொ. சம்பத் குமார்**

மோதூர் என்ற ஊர் தருமபுரி-கிருஷ்ணகிரி நெடுஞ் சாலையில் தருமபுரிக்கு வட மேற்கே 15 கி.மீ. தொலைவிலும் நெடுஞ்சாலை எண் - 7ல் இருந்து மேற்கே 5 கி.மீ தள்ளியும், பாலக்கோடு வட்டத்தில் தருமபுரி மாவட்டத்தில் அமைந்துள்ளது. இது அட்சரேகை 12° 13 வடக்கு மற்றும் தீர்க்க ரேகை 78° 10' கிழக்கிலும் அமைந்துள்ளது. இது காரிமங்கலம் ஊராட்சி

ஒன்றியத்தில் பூமாண்டஹள்ளி பிரிக்காவில் அமைந்துள்ள ஒரு சிறு கிராமம் ஆகும். இந்தியத் தொல்பொருள் ஆய்வு மையம் பையனப்பள்ளி மற்றும் தொகரப்பள்ளி ஆகிய ஊர்களில் செய்த புதிய கற்காலக் குடியிருப்பு பற்றிய அகழ்வாய்வு படிப்பதற்கு மிகவும் சுவையுடையதாகும். மோதூர் என்ற பெயர் பழங்காலத் தமிழ்ச் சொல்லில் இருந்து

* முனைவர் பட்ட ஆய்வாளர் (சிற்பக்கலை), தத்துவத்துறை, தமிழ்ப்பல்கலைக்கழகம், தஞ்சாவூர்.

** கௌரவ விரிவுரையாளர், அரசுக் கலைக் கல்லூரி, தருமபுரி-5

பெறப்பட்டதாகும். அச்சால் அருகில் அமைந்துள்ள மூன்றாம் இராஜாஜ சோழனால் கட்டப்பட்ட சிங்கப்பெருமாள் கோயில் கல்வெட்டில் குறிக்கப்பட்டுள்ளது.

சங்க இலக்கியமான “தகடுர் யாத்திரையின்” “மோதூர் மல்லன் முதூர் பல்சாந்திரே” (பாடல் :27) என்று குறிப்பிடப்பட்டுள்ளது. “பினிகதிர் நெல்லின் செம்மண் முதூர்” (பாடல் :97) என புறணானூறிலும், அகநானூறிலும் பாடல் 115-ல் “அழியாவிழரின் அஞ்சிவரு முதூர்” என்றும் குறிப்பிடப்பட்டுள்ளது. மேற்கொண்ட இலக்கியக் குறிப்புகள்

தற்போதைய மோதூரைத் தான் குறிப்பிடுகின்றன என்று யூகிக்கலாம்.

இப்பகுதிகள் 1989-ல் தஞ்சை பல்கலைக்கழகத்தைச் சேர்ந்த கே.இராஜன், எஸ்.செல்வராசு, டிசுப்பிரமணியன் ஆகிய தொல் பொருள் ஆய்வுத்துறையைச் சேர்ந்த அலுவலர்களால் ஆராயப்பட்டன. மோதூரைச் சுற்றியுள்ள தொல்பொருள் ஒலிபயங்கள் கோயிலூர், பண்ணையுளம், பாலவாடி, கொளத்தூர், கடத்தூர், திருமல்வாடி, பிக்கனஹள்ளி ஆகிய இடங்களில் காணப்படுகின்றன. இக்கட்டுரையில் அவைபற்றிய ஆய்வு மேற்கொள்ளப்பட்டுள்ளது.

விழுப்புரம் மாவட்ட கல்வெட்டுகள் காட்டும் சோழர் கால கல்விச் சாலைகள்

உ. அருண் குமார் *

தமிழ் நாட்டில் கல்வெட்டு வழியாகப் பல அறிய செய்திகளை உணர்த்தும் முறை பன்னெடுங்காலமாகவே வழக்கில் இருந்து வருகிறது. ஒரு நாட்டின் வரலாற்றை எழுதுவதற்கு முதன்மைச் சான்றுகளாக விளங்குவது கல்வெட்டுகளாகும். நம்முன்னோர்கள் தங்களுடைய வாழ்க்கையில் நடைபெற்ற நிகழ்வுகளை கல்லில் வெட்டிவைத்துச் சென்றுள்ளனர். இவற்றைக் கொண்டு புழங்காலை இந்தியாவின் அரசியல், சமூகம், பொருளாதாரம், பண்பாடுகளை தெளிவாக நாம் அறியமுடிகிறது. இந்தியாவில் கிடைக்கும் கல்வெட்டுகளில் பெரும்பான்மையானது தமிழ்க் கல்வெட்டுகளாகும் என்று டி.சி.சர்க்கார் கூறுகிறார். பெரும்பான்மையான கல்வெட்டுகளில் கோயிலுக்கு கொண்டுவளித்த செய்தியை பதிவு செய்துள்ளனர். குறிப்பாக கல்விநிலை பற்றி ஒருசில கல்வெட்டுகளில் பதிவு செய்யப்பட்டிருக்கும். இவ்வாறு விழுப்புரம் மாவட்டத்தில்

எண்ணாயிரம், திருநாவலூர் ஆகிய ஊர்களில் சோழர் காலத்தில் செயல்பட்ட கல்வி நிலையங்கள் பற்றியும், அங்கு பயின்ற மாணவர்களுக்கு அளித்த உதவித்தொகை, கற்பிக்கப்பட்ட பாடங்கள், ஆசிரியர் கல்வித் தகுதி, ஆசிரியர்களுக்கு வழங்கப்பட்ட உதியம் போன்ற விவரங்களை சிறப்பாக சோழ அரசன் பதிவு செய்துள்ளான். இவ்வாறு கல்லில் எழுதுவதற்கு காரணம் எளிதில் அழியாமல் இருத்தல்பொருட்டேயாகும். எனவேதான் தமிழ் முதாட்டி ஒளவையார் அவர்கள் “கல்மேல் எழுத்துப்போல் காணாமே” இளமையில் கல்விச் சிலையில் எழுத்து” என்று கூறிச் சென்றார்கள். இவ்வாறு சோழர் காலத்தில் கல்விச் சாலைகள் குறித்து அறியச் செய்திகளை தற்போதைய விழுப்புரம் மாவட்டத்தில் உள்ள எண்ணாயிரம் மற்றும் திருநாவலூர் ஆகிய ஊர்களில் உள்ள கல்வெட்டுகள் விவரிக்கின்றன.

வரலாற்றில் கல்வெட்டுக்கள் காட்டும் திருச்சிற்றம்பலம் ஸ்ரீ பூராதனவனேஸ்வரர் - ஓர் ஆய்வு

சி. பாஸ்கரன் **

திருச்சிற்றம்பலம் தமிழ்நாட்டில் தஞ்சை மாவட்டம் பட்டுக்கோட்டை வட்டத்தில் ஓர் அழகிய பேரூராகும். இப்பேரூரை ஆங்கிலேயே அரசு தஞ்சை மாவட்ட 1908 அரசிதழில் திருச்சிற்றம்பலம் மகாணம் என்று குறிப்பிட்டுள்ளது. இங்குள்ள இறைவன் சுயம்பு (தானேதோன்றியவர்) ஸ்ரீ பூராதனவனேசுவர் என அழைக்கப்பெறுகிறார். மதுரை கொண்ட கோப்பர கேசுவரவர்மன், ராஜகேசுவர்மன், ராஜேந்திர சோழதேவன், திரிபுவனசக்கரவர்த்தி ராஜராஜதேவன், இரண்டாம் வரகுணபாண்டியன், வீரபாண்டியன், சுந்தர பாண்டியன், விஜயநகர சோழ வேந்தம் வேங்கடபுத்திராயன் ஆகியார் இக்கோவிலுக்கு திருப்பணிகளும், நிவந்தங்களும் மற்றும் ஆடு, மாடு, போன்ற தானங்களும் அளித்துள்ளனர் என்பதை இக்கோவில் கல்வெட்டுக்களிலிருந்து அறியமுடிகிறது.

இக்கோவில் காலப்போகும் ஏறக்குறைய பன்னிரண்டு கல்வெட்டுக்களின் வாயிலாக இவ்வூர் ராஜராஜ வளநாட்டில் உள்ள புன்றிற் கூற்றத்தில் அமைந்திருந்த பிரம்மதேயமான “திருச்சிற்றேமம்” என குறிப்பிடப்படுகிறது. கி.பி.1459-ல் பொறிக்கப்பட்ட கல்வெட்டில் இவ்வூருக்கு இன்றைய பெயரான “திருச்சிற்றம்பலம்” என்பது வழங்கப்பட்டுள்ளது.

இவ்வாய்வின் மூலம் சோழர் காலம் மட்டும்ல்லாது பண்டியர், விஜயநகர மற்றும் நாயக்கர் கால தொடர்புடைய இக்கோயில் கல்வெட்டுகள் சமூகம், பொருளாதார நிகழ்வுகளையும் இவ்வூர் வரலாற்று செய்திகளையும் நமக்கு தந்துள்ளது. மேலும் இக்கோயில் கல்வெட்டுக்களை தமிழ்நாடு தொல்லியல் துறை அகழ்வாராய்ச்சி செய்தால் இன்னும் பல செய்திகள் கிடைக்கும் என்பதில் ஐயமில்லை.

*முனைவர் பட்ட ஆய்வாளர், தெற்கு மற்றும் தென்மேற்குக்காசிய ஆராய்ச்சி மய்யம், சென்னைப் பல்கலைக் கழகம், சென்னை.

** உதவி பேராசிரியர், வரலாற்றுத்துறை, தொலைத்தூர கல்வி இயக்கம், அண்ணாமலை பல்கலைக் கழகம், அண்ணாமலை நகர்

தீருத்தங்கல் திருநின்ற நாராயணப் பெருமாள் கோயில் கட்டடக்கலை பற்றிய ஆய்வு

மு. விஜயன் *

108 வைணவத் திருத்தலங்களில் ஒன்றாகக் கருதப்படுகின்ற திருத்தங்கல் திருநின்ற நாராயணப் பெருமாள் கோயிலின் கட்டட அமைப்பு பற்றி விளக்குவதாக இக்கட்டுரை அமைகிறது.

இந்து சமயத்தவர் இறைவனை வழிபடுவதற்குரிய இடங்களாகக் கோயில்கள் அமைகின்றன. மக்கள் குடியிருப்புகளாகக் கருதப்படும் எல்லா இடங்களிலும் கோயில்கள் அமைந்துள்ளன. கோயில்கள் பல வகையான கலைகளின் இருப்பிடமாகவும் திகழ்கின்றன. கோயில் கட்டடக் கலைகளான பொது அமைப்பு, கருவறை, அர்த்த மண்டபம், மகா மண்டபம், கல்வெட்டு, தூண்கள், முன்மண்டபம்,

திருச்சுற்று, பரமபத வாயிலும் மண்டபமும், கருட மண்டபம் மற்றும் செங்கமலத்தாயார் அறை போன்ற பல கட்டடக்கலை பற்றியும் காலத்தை அறிந்து கொள்வதற்கும் கோயில் காட்டும் கலையழகை உணர்ந்து கொள்வதற்கும் இக்கட்டுரை பயன்படும்.

திருத்தங்கல் திருநின்ற நாராயணப் பெருமாள் கோயிலில் மாறவர்மன் குலசேகர பாண்டிய மன்னனால் கி.பி. 13 ஆம் நூற்றாண்டில் நரசிம்மன் சந்நிதி கட்டப்பட்டுள்ளது. விருதுநகர் மாவட்டத்தில் வைணவக் கோயில்களில் இந்தக் கோயில் ஆரம்பகாலமாகக் கருதப்படுகிறது.

திருக்குவளைக் கல்வெட்டுகள் - ஓர் ஆய்வு

இரா. சிவானந்தம் **

நாகப்பட்டினம் மாவட்டம் திருக்குவளை தியாகராஜசுவாமிக் கோயில் தேவார மூவர் பெருமக்களால் பாடப்பெற்றத் தலமாகும். இவ்விறைவினைப் போற்றி திருநாவுக்கரசர் இரண்டு பதிகங்களும் திருஞானசம்பந்தர், சுந்தரமூர்த்தி நாயனார் ஆகியோர் தலா ஒரு பதிகமும் பாடியுள்ளனர். இத்தலம் காவிரித் தென்கரைத் தலம் 127-இல் 123ஆவது தலமாக விளங்குகிறது. சுப்தவிபங்கத் தலங்களில் இது ஒன்றாகும். இக்கோயிலில் மொத்தம் 24 கல்வெட்டுகள் காணப்படுகின்றன. இக்கல்வெட்டுகள் தமிழ்நாடு அரசு தொல்லியல் துறை வெளியீட்டான 'நாகப்பட்டின மாவட்டக் கல்வெட்டுகள்' எனும் நூலில் வெளிவந்துள்ளன. மொத்தமுள்ள இருபத்து நான்கு கல்வெட்டுகளில் 19 கல்வெட்டுகள் சோழர் காலத்தியவை. எஞ்சிய ஐந்து கல்வெட்டுகள் பாண்டியர் காலக் கல்வெட்டுகளாகும். இக்கல்வெட்டுகளின் வாயிலாக இப்பகுதியின் அன்றைய வரலாறு, சமுதாய பொருளாதார நிலைகளைப் பற்றி காலவாரியாக அறிவதே இக்கட்டுரையின் நோக்கமாகும்.

கல்வெட்டுகள்

இக்கோயிலில் காணப்படும் சோழர்காலக் கல்வெட்டுகள் அனைத்தும் பிற்காலச் சோழர் காலத்தைச் சார்ந்தவை. முறையே இரண்டாம் இராஜாதிராஜன், மூன்றாம் குலோத்தங்கன், மூன்றாம் இராஜராஜன், மூன்றாம் இராஜேந்திரன் காலத்தியவை. பாண்டியர் காலக் கல்வெட்டுகளில் சடையவர்மன் சுந்தரபாண்டியனின் கல்வெட்டுகள் நான்கும், மாறவர்மன் குலசேகரனின் கல்வெட்டு ஒன்றும் உள்ளன.

கோயிலின் காலம்

திருக்குவளை தியாகராஜசுவாமிக் கோயிலில் காணப்படும் கல்வெட்டுகளில் காலத்தால் முந்தையது இரண்டாம் இராஜாதிராஜனின் (கி.பி. 1163-1178) கல்வெட்டாகும். கல்வெட்டுகள் மற்றும் கட்டடக் கலைப்பாணியைக் கொண்டு இக்கோயில் பிற்காலச் சோழர் காலத்தைச் சார்ந்தது என்று கூறலாம்.

திருக்குவளை என்று தற்போது அழைக்கப்படும் இவ்வூர் தேவாரப்பதிகங்களிலும், கி.பி. 12-13ஆம் நூற்றாண்டுக் கல்வெட்டுகளிலும் 'திருக்கோளிலி' என்றே அழைக்கப் பட்டுள்ளது. இக்கோயிலில் தைப்பூசம், வைகாசி விசாகம் ஆகிய திருவிழாக்கள் சிறப்பாக நடந்துள்ளன. திருஞானசம்பந்தர் பிறந்த திருநாளில் அவர் திருமேனி திருவுலாவாக எடுத்து விழா கொண்டாடியும், அவரது பெயரில் 'திருஞானசம்பந்தர் மடம்' ஒன்று இயங்கியதையும், 'திருமரபுந்துய்ய பெருமாள்புரம்' என்று இவரது பெயரில் இவ்வூர் அழைக்கப்பட்டதையும் காணும் போது திருஞானசம்பந்தருக்குச் செய்துள்ளச் சிறப்பினை அறியமுடிகிறது. அதேபோல 83 நாயன்மார்களில் ஒருவரான அதிபத்த நாயனார் திருமேனியை எடுப்பித்து அதனின் வழிபாட்டிற்கு வழிவகை செய்துள்ளதும் சிறப்பானதாகும். இவ்வூர் ஆறு வெள்ளப்பெருக்கினால் தென்ரை உடைந்து ஊர்ப்பகுதியில் நீரோடிய போது அதனை சரிசெய்து, திருவிதி அமைத்து, கோயில் நிலங்கள் பாதிப்பிற்காக தனது நிலத்தினை வழங்கிய 'பாலைக்குறிச்சி உடையான் திருமலைக்காடுடையான் என்பானின் சமுதாயப்பணியும் போற்றத்தக்கதாகும்.

* முனைவர் பட்ட ஆய்வாளர், கலை வரலாறு, அழகியல் மற்றும் நுண்கலைத்துறை, மதுரை காமராசர் பல்கலைக்கழகம், மதுரை - 21.

** கல்வெட்டாய்வாளர், தமிழ்நாடு அரசு தொல்லியல் துறை, சென்னை - 600 008

பழனியும் தற்கால தொல்லியல் ஆய்வுகளும்

க. மணிவண்ணன் *

திண்டுக்கல் மாவட்டத்திலுள்ள பழனி என்னும் பெருநகரம் கௌமார வழிபாட்டில் சிறப்புப் பெற்று விளங்குகிறது. பொதிரி என்பது பழனி என மாறியது என்பர் ஆராய்ச்சியாளர்கள். எனினும் இலக்கிய மற்றும் புராணப்பின்னணி இந்நகருக்கு பல உண்டு. முருகப்பெருமான் காவல்புரிகின்ற மலை பழனி என்று சங்க நூலில் குறிப்பிடப்படுகின்றது. மேலும் நக்கீரர் பாடிய திருமுருகாற்றுப்படையில் வரும் ஆவினன்குடிதான் பழனி. அறுபடைவீடுகளுள் இதுவும் முக்கியமானதாகும். திருஆவினன்குடி ஓளவையாராலும் சிறப்பித்து பாடப்பெற்ற திருக்கோயில். பழனிக்கு வைகாடீஸ் என்ற பெயருமுண்டு. இதுதவிர சைவம், வைணவம், சாக்தம், காணாப்பதியம் மற்றும்

சௌரம் தொடர்பான பல கலைச்சின்னங்கள் உள்ளன. இத்தகைய சிறப்புகளைப் பெற்ற பழனி நகரத்திற்கு கலைவரலாறு மற்றும் தொல்லியல் பின்னணியும் உண்டு. ஏராளமான வரலாற்றுச் சின்னங்களும் கற்கால கருவிகளும் அதுதொடர்பான அகழாய்வுகளும் தொடர்ந்து நடைபெற்று வருகின்றன. அவற்றுள் இதுவரை கண்டுபிடிக்கப்பட்ட பண்டைய கோயில் கட்டடக்கலைமரபுகள், சிற்பக்கலை, பெருங்கற்கால சின்னங்கள், கல்வெட்டுக்கள், நடுகற்கள், கல்திடைகள், செப்புப்பட்டயங்கள், செப்புத்திருமேனிகள் மற்றும் முதுமக்கள் தாழிகள் போன்றவை இந்நகர வரலாற்றை மேலும் மெருகூட்ட உதவுகின்றன. இத்தகைய கலைச்சின்னங்களின் சிறப்புகளை ஆய்வதே கட்டுரையின் நோக்கமாகும்.

* 7/246, கணபதி நகர், புதுதூறாபுரம் ரோடு, பழனி.

HISTORIOGRAPHY

ADDRESS OF THE SECTIONAL PRESIDENT

STATE, SOCIETY AND TEMPLE IN EARLY MEDIEVAL SOUTH INDIA: A HISTORIOGRAPHICAL CRITIQUE

Venkata Raghotham*

Let me, first of all thank the Executive Committee members of the Tamil Nadu History Congress for having elected me to preside over the historiography section of its annual conference. I deem it a great honor to accept this task as medieval history of South India has emerged as one of the most important and intellectually vibrant fields of research. I was initiated into the field of medieval South Indian history by Professor Burton Stein at the University of Hawaii more than 3 decades back and this Presidential Address gives me an opportunity to reflect upon the changes that have taken place in the theory and practice of medieval history of Peninsular India. As a historian, my researches have focused on Vijaynagara history, but I have chosen to speak on the historiography of the Cholas for two reasons. First, a critical understanding of the Chola period is of vital importance in order to understand the contours of social and economic change during the Vijayanagara and subsequent periods. Second, many of the concerns in the field of medieval history such as the nature of power relations within the structure of the state, role of kinship in the construction of political relations, land and landed groups in the agrarian order, and the growth of urban centers and trading networks across India and the Indian Ocean region which dominate the historiography of medieval India, were first debated and discussed in the specific context of South India.

Starting with the publication of the *Cholas* by Nilakanta Sastri in 1955 till 1980 when Burton Stein published his *Peasant State and Society in Medieval South India* the study of medieval history was dominated by questions relating to state formation and the characterization of the medieval state. Since then the agenda of historians has become more eclectic with other issues such as

the land tenure, community and caste formation, social groups and their mutual interactions, historical geography, and craft production taking the centre stage. Artisans such as the weavers, goldsmiths, carpenters, and peasant groups like the nattar and uravar are all being studied in order to determine the main contours of social change during the medieval period. Vijaya Ramaswamy's *Textiles and Weavers in Medieval South India* made a very credible start when she demonstrated that the increase in the rate and pace of temple patronage by weavers starting from the middle of the 13th century presupposed an upward economic and social mobility.

The conceptual frame work within which some of the recent work is being written is worthy of attention: social history and its manifestation in the realm of politics especially within the rarefied arena of temple patronage is seen from the standpoint that power does not reside in any one particular locus or institution but is defused throughout society. Such a perspective enables the historians to study the state in the medieval period not as an institution standing outside of society, but rather as a field within which multiple claims of power and hierarchy are negotiated.

In the new work that has emerged over the last two decades new questions and with them new methods of studying the past have appeared. The debate between Sanjay Subrahmanyan and Noboru Karashima over the use of the Mackenzie Manuscripts as a source for the reconstruction of the Medieval past is just one of several interesting issues confronting the historian. Should medieval texts, be they written on stone, copper plates or the more conventional literary works be treated as repositories of facts that yield their unmediated truth to the interrogation of the historian or should

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they be viewed as constructs embodying the perceptions, sensibilities and of course, the distortions of class, power relations and social aspirations. The Satakam literature of the seventeenth and eighteenth century though rich in historical detail is often inflected with the social realities of the time. David Shulman in his excellent, but unfortunately neglected *King and Clown in South India Myth and Poetry* has shown that medieval religious Tamil texts inclusive of a wide range of genres yield insight into the nature and purpose of warfare and state sponsored violence in the medieval period. Thus, Jayankondar in his *Kalingatthuparani*, argues David Shulman provides a "profoundly un innocent" view of warfare in which, like the inherently unstable and dynamic "segmentary state" of Burton Stein, Shulman to see Chola warfare as a "symbolic activity in which the unwieldy and disharmonious fragments of the kingdom combine in a moment of institutionalized breakdown and release". In fact the very similarity between the anthologies of war in the puram genre of poetry and its echoes in the parani poems like the one we have mentioned raises serious questions about the survival of historical memory well into the early medieval period and thereby suggesting new venues of research for the redaction of the early heroic poetry. This point can be investigated further as Jayankondar begins with a description of the palai which is said to have been inhabited by a fierce goddess, perhaps the Korraivai of the early period but now in the iconographic form of Durga, and the ensuing feast provided by the blood and gore of battle. Therefore a study of Chola kingship keeping both the dated literature and the inscriptions, particularly the copper plate records provide us valuable insight into the nature of Chola kingship and its practice in medieval South India.

An interesting avenue of investigation into the medieval past has been ushered in by Daud Ali who in recent years has emerged as a critique of existing interpretations. Taking his cue from Hayden White, La Capra, and to an extent Edward Said, Daud Ali has studied medieval Chola copper plate records as a variety or trope of historiography.

Rather than seeing such records only as unmediated facts that are available to the historian in a non problematic manner, Ali states that the construction and rhetorical apparatus of Chola Copper Plate inscriptions reveal a concern with the past and its representation in a form that appropriates the puranic genre in order to fashion an image of the past and this practice is consistent with modern understandings of historical texts being inflected with the concerns of the present.

Thus by the analyzing the Triuvalankadu Copper Plate Inscription issued in the 6th regnal year of Rajendra I, Daud Ali shows that such documents while encapsulating a notion of history also served to legitimize the claims of Rajendra I to the Chola throne, especially in view of the recent past of the Chola lineage. The bi-lingual nature of the record in that it was composed in both Tamil and Sanskrit serves to locate the Chola inscription firmly with the "Sanskrit Cosmopolis" in which the vernacular kept pace with the kavaya modes of political expression as suggested by Sheldon Pollock in his masterpiece *Language of the Gods in the World of Men*. Sheldon Pollock recognizes the significance and importance of Rajaraja I's intervention in the codification of the Tevaram in the following manner: "In the eleventh century under the aegis of Rajaraja Chola the Bhakti poems of the Thevaram were said to have been assembled after having been discovered in the great temple at Chidambaram and were incorporated in the newly formalized Temple liturgies" (Pollock 2006:p. 383).

The Royal Temple-Brihadesvara-constructed by Rajaraja-I in his 25th regnal year has challenged the combined ingenuity of historians, epigraphists and interpreters of religious texts and ritual manuals. It is not difficult to see the reasons for the unending publicity which this particular monument evokes.

Its very name encapsulates an enigma. Rajarajeswara was meant by the double-entendre to refer both to the king and deity. Yet paradoxically the king called himself, sivapada sekhar, ornament at the feet of Siva. Its monumental proportions made some scholars argue that it was an edifice erected to glorify the king as devaraja or god king. A few scholars have even scanned the serried

sculptures of the temple in order to identify the statue of the royal patron, the king himself. Recent historians writing under the shadow of post-colonial constructs of South Indian States as "segmentary states" have found in the very architecture of the Rajarajesvara Temple the substance of sacred kingship with the temple acting as the earthy anchor or axis mundi connecting the heavens to the royal house. The suggestion that the temple of Raja raja's imagination was a *pallippadai* shrine has been used to reinforce the sacred character of the royal patron and his artistic creation. All these different interpretations crowd the historiographical space in which the great temple of Rajaraja-I has been located.

In this presentation we attempt a reading of the temple from different perspective. At the most simple axiomatic level, the great temple like any historical artifact has a definite location in time and space. Therefore we examine the monument from the point of view of the political and intellectual cross currents that played themselves out during the reign of Rajaraja-I. This attempt at historicizing the construction and patronage of the temple is premised on the assumption that the royal decision to invest labour and resources in the construction of the large stone temple would necessarily, be informed by political considerations. In this context we argue that Chola succession pattern underwent a significant shift from the time of Rajaraja-I, and the main purpose of the shrine was to provide legitimacy to the patrilineal lineage segment with Rajaraja-I and his immediate direct successors being regarded as the true legatees of the Chola throne (Raghotham:1997). We may see the construction of the great temple as a device for the establishment of the immediate descent group of Rajaraja-I as the true Chola lineage. Temple construction was therefore a strategy for the projection of the royal lineage with Rajaraja as the prime focus. The historical moment when the Cholas, a precariously situated chieftaincy, located in the Cauvery River Basin was transformed into an imperial power occurred after the accession of Rajaraja-I in 985 CE. Given the military campaigns, monumental architecture, literary accomplishments and economic vitality of the age, it is little wonder that historians have viewed Chola history as destiny. Consequently

the specific context in which important historical events took place is not given the importance they deserve.

There is a second dimension to the analysis offered here. We argue that the influence of various competing schools of Saivism is found in the art, sculpture and iconography of the great temple. While the codification of Saiva Siddhanta was achieved only towards the end of the Chola period, the iconographic programme and the architectural disposition of the various sub shrines in the temple complex suggests a textual source as the origin of this great monument. An attempt is made to suggest a possible source. K.A.N.Sastri in his magnum opus *The Cholas* made pertinent observation when he drew attention to the lack of any hint of sanctity associated with the site of the great temple. The temple was altogether a creation of Rajaraja's policy.

The Historical Context

The temple that was built by Rajaraja I has generated a considerable body of literature due to its importance both as a cultural as well as an archaeological site. The credit for deciphering the inscriptions which covered the walls of this monument goes to Eugene Hultsch and his south Indian assistant, V. Venkayya. The publication of the inscriptional record opened the door for systematic investigation, and right from the early decades of the 20th century there has been a steady flow of publications relating to the architectural and iconographic aspects. C.Sivaramamurthy in his 1 monumental work *Nataraja* saw in the sculptures of the Great Temple the possible source of the iconic image of the dancing Shiva. The discovery of the figures of the karanas of Bharatanatyam was indeed a milestone in the cultural history of South India, as the earliest representations of the dance postures are found in this temple. Further, the discovery of murals in the outer courtyard of the temple complex pushed back the antiquity of fresco painting in the Tamil region by nearly 300 years. The architectural inventory by Pierre Pichard entitled *Brhdesvara, Tanjavur* published by the Indira Gandhi National Centre for the Arts is an excellent source for the study of all the shrines and sub-shrines in the temple complex. More recently R.Nagaswamy has published his

path breaking *Brhadesvara Temple: Form and Meaning*. All these studies deal essentially with the artistic and religious aspects but there has been no serious attempt at locating the temple in a historical context with the exception of Geeta Vasudevans's *The Royal Temple of Rajaraja*.

The temple was consecrated on 275 days of the 25th regnal year of Rajaraja-I when the king gave the brass kalasa as the sign indicating the end of the construction of the shrine. The 25th regnal year of Rajaraja-I according to the calculation of N.Sethuraman commenced on a day of Punarvasa in the *aparpaksha* (dark fort night) in Karkatataka of 1009. Therefore, the 275th day fell on 22nd April, 1010 CE on the same day when Punarvasu was current (Sethuraman: 1987 17-32). Though he was born under the star Sadayam, Rajaraja chose to have the temple consecrated on a day when his star of accession was ascendant. This fact alerts us to the strong possibility of royal power and dynasty consideration informing the decision to have the temple constructed.

The 25th year of Rajaraja-I had witnessed the phenomenal expansion of the Chola empire. The historical introduction to the royal inscriptions *meykirrti* provides the historian with a fairly accurate account of the expansion and territorial reach of the Chola Empire. From his 8th regnal year royal inscriptions display a medley of phrases that evoke a picture of relentless victories. Like other medieval monarch, Rajaraja-I too sought to craft for his dynasty a royal mystique that yoked religious symbols, concepts and roles to the purely temporal purposes of political power. While no copperplate inscription of Rajaraja I has yet come to light, his inscriptions engraved on the *adistana* of the Rajarajesvara Temple provide us with material for analysis. While historians have investigated the contents of the *prasasti* beginning with the phrase, *tirumagal pola* for clues relating to the sequence of military conquests all over Peninsular India, the fact is that poets like Narayana Ravi who composed the *prasasti* used scraps of historical memory, puranic genealogical lore, mythical recollections to create eulogies for Chola Kings, whose truth value for the historian is not always above suspicion.

Post modernist perspectives have to some extent rehabilitated medieval South India's encounter with historiography. Historical narratives are constructs, the argument goes, that impose order, coherence and meaning on the events of the past. Instead of lamenting the deplorable lack of historical aesthetic in the medieval period, some historians celebrate the very absence of the notion of rational chronological history, by re imagining royal Chola eulogies as a trope of World History, as does Daud Ali. The very structure of Chola Copperplate inscriptions such as the Tiruvalankadu inscription of Rajendra I issued in his 6th regnal year, argues Ali is an elaboration of the puranic horizon of historiography on to the changing, shifting pattern of dynastic ebb and flow (Daud Ali 2000: 165-229). The very recovery of the Chola monarchy after the cataclysmic collapse at the battle of Takkolam in 949 CE, essentially during the rule of Rajaraja-I may have forced a sense of historical evaluation predicated upon the understanding that change is the essence of history. K.G.Krishnan has observed in his study of Chola royal inscriptions that Rajaraja's inscriptional preambles have a stereotyped beginning, after which his conquests are mentioned in an order that is seemingly random (K.G. - Krishnan 1987: 43-50). If historical narratives mimic the actual order of events, then Chola inscriptional rhetoric is not historical, even though they may contain a few grains of truth. There is even a suggestion that Rajaraja I may have emulated the Rashtrakuta King, Krishnan III whose *Sanikkavadi* inscription contains a verse introduction.

The great temple contains two lengthy inscriptions containing a detailed record of the gifts given by Rajaraja I on the occasion of the consecration of the temple (S-II vol.II 1,2,). Published more than a century ago, the first of these is 107 paragraphs long and spans the regnal years 25 to 29, almost till the end of this reign. We may point out that the title Rajaraja was used by the king only from his 19th regnal year. It is in this inscription in paragraphs 55 - 91 that the king refers to himself as *Sivapada*, *Sekara* and from the context of its appearance it is clear that the very act of extending patronage to this stone temple, "tiruk-

karralai" was behind the grant of the title. It was again in this significant inscription that Rajaraja-I proclaimed to the world that the gifts handed over by him to the temple which were recorded in paragrphas 51-54 came from the war booty captured after his victory over the "Cheras and Pandyas of Malai nadu (S II vol II #1 para 51).

The collage of genealogy-puranic and mythical-meykrithi- historical and chronological and dana-gifts at once magnificent and unrivalled all in a single lengthy inscription suggests that the monarch was constructing an image of kingship that lifted the Chola ruling house from status of one of the 3 crowned kings *muvar* - to one of absolute preeminence in the political landscape. Hence conquest and temple patronage must be viewed in the historical context.

There was yet another aspect of early Chola Kingship that we need to consider - the pattern of succession. While historians generally present the four countries of Chola rule from 850 CE till the

end of the thirteenth century as "a glorious age", they tend to overlook the ruptures and disjunctions in the pattern of succession. We may argue that the policy of monumental construction which the Brahadesvara Temple undoubtedly represented was a strategy pursued by the Chola Monarch, Rajaraja-I to provide a high degree of visibility to him and his immediate lineage. The patronage of Rajaraja I to the temple was spread over 4 years and continued until his 29th regnal year which was his last, as 1014 saw the accession of Rajendra-I (1014-1044) to the throne. George W. Spencer has argued that the sponsorship of the monumental project of temple construction aimed at encouraging Bhakti as an ideology, and by propagating the worship of Siva in stone temples, a policy that was initiated first by early Chola kings such as Aditya-I (871-907) and Parantaka-I (907-955), the Cholas essentially aimed at consolidating Bhakti devotionalism by making temples the focii of personal devotion (Spencer 1969:47).



George W. Spencer. "Religious networks and royal influence in eleventh century south India"
Journal of the Economic and Social History of the Orient, Vol.12, no.1 (1969).

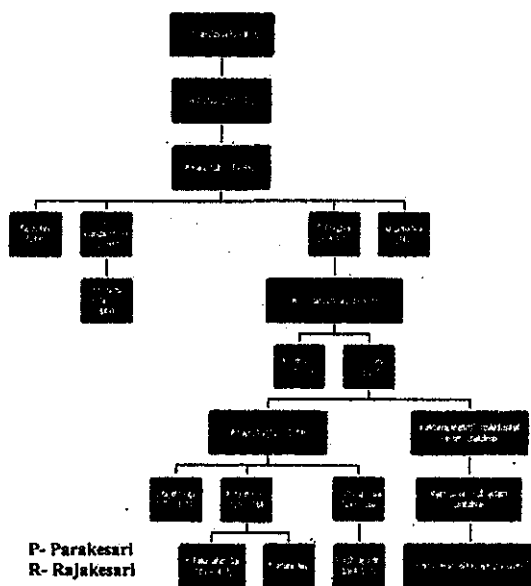
This thesis ignores the specific historical and political context in which the great temple was located, and places salience only on one feature, viz the institutionalization of the *tevaram* which is first documented in the Rajarajesvara Temple at Tanjavur. Champakalakshmi too has argued that the presentation of the metallic images of the Tevaram trio was a significant measure in furthering the reach of Bhakti in popular consciousness.

Inscription 38 published in *South Indian Inscriptions* vol. II is the evidence on which the thesis of royal patronage to Bhakti cult is based on. This inscription issued in the last year of Rajaraja-I, the 29th regnal year consists of 65 paragraphs and is found on the first niche of the West Enclosure. The gift of images was not made by the king or even by a member of the immediate royal family but by Adittan Suryan, a *muvendavelan* of Poygi Nadu in Cauvery Delta (S I I vol II # 68). Hence a direct attribution of royal patronage to the Bhakti cult is difficult to sustain.

Having shown on the basis of the evidence that the temple does not bear witness to the devotion to Bhakti on the part of the Chola monarch, we must explore other reasons for the elaborate construction.

The Chola state was a hereditary kingship in which the politics of kinship translated into the politics of state building and empire making. We may note that the initial success of the Cholas in making themselves the masters of the Cauvery Delta region was predicated upon the successful matrimonial alliance the rulers had built with the Muttaraiyas and the Irukkuvels of Kodumbalur. Inscriptions of Parantaka - I record, the alliance between Rajaditya, his eldest son and the chieftains of Miladu. The importance of this alliance was further strengthened when Uttama Chola, the brother of Rajaditya married Siddhadvan, Chuttiyar from the Miladu Lineage. Sembiyan Mahadevi, the paternal aunt of Rajaraja-I hailed from the Malavaraiyar chieftains. The Rashtrakuta invasion which caused the collapse of the Chola state following the cataclysmic defeat at the Battle of Takkolam in 949 CE was instigated in part by the conflicting dynastic claims between the sons born of the queens from the Rastrakuta lineage and the

Irukkuvel lineage i.e. Adiyar Kannaradeva and Parantaka-I. Rajaditya the eldest son of Parantaka was killed. The Parakesari Adiya II too seems to have been killed and the succession passed to Uttama Chola. The tragic circumstances of the accession of Uttama Chola are recounted in the Tiruvalankadu Copper plate inscriptions of Rajendra I. The enclosed genealogical table makes this point amply clear (Trautman: 1981).



of Sundara Chola. The installation of the metal images and the commemoration of the sati by the queen of Sundara Chola indicate that Rajaraja's primary purpose was to enhance the standing and visibility of his own royal family. The fact that after the death of Rajaraja-I his son Rajendra-I succeeded him and even the disputed succession of Kullotunga-I in 1070 CE, was within the patrilineal descent group of Rajaraja-I.

Instead of viewing the construction of the great temple as an act of religious devotion dedicated to the propagation of the Bhakthi religion, we have argued that Rajaraja-I aimed to increase the visibility and legitimacy of his own immediate group. Of the two lineages with which the Cholas had their most intense matrimonial and kin relations-the Malavaraiyars and the Irukkuvels-it appears that it was the Irukkuvel line of chieftains who enjoyed the most favoured treatment at the hands of the Chola ruling house and the image of the 'Queen Vanavan Mahadevi was' installed in the Great Temple and this queen hailed from the Irukkuvel family.

Saiva agamas and Chola Kingship

The reign of Rajaraja-I witnessed important transformation in the character and practice of religion (Davis 1991: 14-19). The discovery of the lost hymns of the Saivite trio - Appar, Sambandar and Sundarar -- according to popular belief took place during the reign of this Chola monarch. The gradual and steady incorporation of places associated with the Saivite hymns - the Thevaram - into the sacred geography of Tamil devotional religion is evidenced in the Anbil Copper Plates in which the transformation of sites associated with the hymns to local variations or identification of Siva are said to have become 'tirukarralai' or stone temples. We may point out that a vast majority of the 260 places which may be identified with a degree of accuracy with the hymns of the Thevaram, actually are located within the Cauvery Delta, the core region of the Chola. Hence it is certainly possible that successive Chola kings sought to upgrade the legitimacy of their rule by making visible changes in the edifice and ritual calendar of temples associated with the hymns of Tevaram. As we have pointed out, the great temple

at Tanjavur does not commemorate a *padal perratalam*. It has no obvious relationship with the tradition of Saiva devotional religion or the practice of Bhakti. Unlike Tiruvarur which had received songs from all the three major saints, Tanjavur does not figure even in one. It is therefore quite incorrect to argue that the purpose behind the construction of the great temple was to institute the Thevaram as the dominant liturgy of the Temple.

Is there an agamic source for the art, architecture and iconography of the Great Temple? Right from the time when T.A.Gopinath Rao published his monumental *Elements of Hindu Iconography* speculation has been ripe about the textual sources underlying the construction of the temple. This question has not been raised in recent years primarily due to the overwhelming dependence on theoretical constructs such as the model of the segmentary state propounded by Burton Stein. His concept of sacred kingship in which the distinction between King and God is rendered ambiguous, if not altogether superfluous is predicated on the idea that Indian kingship was a sacred institution and by constructing and sponsoring worship, kings were essentially advancing their own claims to sacredness. In the case of the Cholas it was all the easier to suggest the theory of sacrality of kingship because the kings chose to name the temples constructed after their own names. We have already drawn attention to the name, Rajarajesvara, given to this temple, a name that plays upon the very ambiguity between the name of the king and the deity installed therein.

Burton Stein in his *Peasant State and Society in Medieval South India* suggested that the Rajarajesvara Temple was a pallippadai shrine constructed in order to express the apotheosis of kinship into semi divinity. Given the importance attached to the theoretical construct of "sacred kingship" derived from Hocartian notion of incorporative kingship, Stein interpreted the spectacular architectural and visual impact of the Great Temple as a medieval south Indian variation of Angkor Wat. R.Nagaswamy has ably demonstrated that the great temple was built and consecrated in the life time of Rajaraja I and therefore it could not have been a funerary shrine

(Nagaswamy 1988: 172). Burton Stein seems to have concluded that the Rajarajesvara Temple was a shrine erected over the mortal remains of the king because his theory of sacred kingship demanded a devaraja cult akin to the royal practice in Cambodia. Other historians such as George W. Spencer and James Heitzman (Heitzman 1997: 121-34) have viewed the royal patronage extended to the temple as strategies designed to integrate a weakly articulated polity by creating an elaborate web of monetary and other transactions that essentially transformed the temple into a nodal point of socioeconomic integration. The gifts of power in the form of land, gold, livestock, money and capital were deployed to create a political space in which the rule of the Chola king and from the reign of Rajaraja I that of the patrilineal lineage from Sundara Chola downwards remained uncontested and by elevating the Chola family to a level of eminence where they reigned like the "Sons of the Sun"

The Gifts of Power: Lordship in an Early India State by James Heitzman is a valuable contribution to the analysis of the early Chola state. Using the inscriptions found engraved on the walls of the Rajarajesvara temple, Heitzman is able to establish a widely dispersed network of peasants, pastoralists, merchants and military leaders who participated in and cooperated with the Chola monarch in his political and military ventures. His work demonstrates that the Cholas did possess a strong institutional mechanism by which to make their presence felt in the widely dispersed agrarian settlements of the Cauvery Delta. Given the sense of a bureaucracy through which power could be articulated, the Cholas seized control over the redistributive nexus that linked social groups to the temple. Heitzman's work carries forward the pathbreaking analysis of Spencer who more than 4 decades back showed that the livestock and money invested in the temple was used to create a steady flow of resources from the local peasant economies into the coffers of the temple. Thus livestock gifted to the temple were entrusted to the pastoral communities whose participation in the elaborate economic schemes centering around the temple offers some evidence of the inclusive social and economic policy of the Chola period.

The association of the Great Temple of Rajaraja I with a number of important Saivite monastic traditions has been noted by a number of scholars. The name of the deity installed in the temple, Dakshina meru Vittankar in a sense suggests a new habitat for Siva, relocation from Utterameru (northern Meru) to the south, a claim that the digvijaya of Rajaraja I has created a new home for Siva and thereby sacralised the landscape of the Cauvery Delta is a worthwhile speculation. The agamic injunction that a mukhyaprasada or pre eminent temple could only be built and patronized by a king whose realm incorporated a number of lesser kingdoms in much the same way as the Great temple had a variety of sub shrines for a whole panoply of *parivaradevatas*. The following are the sub shrines found in the temple:

1. Surya
2. Saptamatrika
3. Ganapathi
4. Subrahmanya
5. Jeyesta
6. Chandra
7. Chandesvara and
8. Bhairava

In addition the temple displays the asta dikpapas:

1. Indra
2. Agni
3. Yama
4. Nirutti
5. Varuna
6. Vayu
7. Soma and
8. Isana

The disposition of the asta parivaradevata shrines together with the prominence accorded to the image of Tripurantaka in the iconographic programme of the temple makes it clear that an early Saiva Siddantha text was the inspiration behind the temple. The saiva siddantha inspiration behind the Great Temple is also suggested by the presence of the raudra-mahakalam temple, one of the horrific forms of Siva which is referred to by

Venkkayya in his Introduction (S I I vol II Introduction p 40). The patronage extended to the pasupathas, kapalikas and the kalamukahs by the Cholas, a practice probably derived from the Irrukkuvels, is also seen in the Great Temple whose ritual authority was a kalamukha ascetic. The explicit mention of Isana Pandita draws pointed attention to the agamic text *Isana Siva Guru Padatthi*, which" was probably followed in the temple.

In Saiva Siddantha as enunciated by the pre Umapathi acharyas, the main focus of devotion, was Sadasiva, a deity which is a composite of five entities: Isana, Tatpuruha, Aghorasiva, Sadyojata,

and Vamadeva. The iconographic form in which this deity was represented is described in the inscription of Rajaraja I (SII vol II pt 2 # 30 pp.137-38): One solid image, forming one of five bodies (murthis) of pancadeha, having ten divine arm has and measuring 22 virals and 4 torais in height from feet to hair. Nagaswamy has provided a conjectural reconstruction of this rare iconographic form and it may be observed that an image of this deity has not been identified in any other temple.

The Saiva Sidhanta inspiration behind the Rajarajesvara temple is clear from a number of other historical and iconographic details.

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VITAL CONTRIBUION OF MARAIMALAIYADIGAL (1876-1950) TO THE RENAISSANCE OF TAMIL AND THE TAMILS DURING 20th CENTURY:

Certain Historiogrphical insights of the Scholar which have been validated in our times.

P. Ramanathan *

Maraimalaiyadigal (15.7.1876 to 15.9.1950) was one of the foremost intellectuals who have had a lasting influence on the Renaissance of Tamil and the Tamils from the beginning of the 20th century.

When Caldwell published in 1856 his epochal work "A Comparative Grammer of the Dravidian or South Indian family of Languages" Tamil was on the verge of turning into a Malayalam like half - Sanskritized language. With as tounding scholarship

* Chennai-16

Caldwell established that the Tamulian (he rechristened them : "Dravidian") language family was perhaps the one language family which is nearest to the putative Mother Tongue of man.

After 150 Years, Caldwell's hypothesis has more or less been validated by the current findings of Historical linguist and Nostraticists like Ilyich-Svitych, Dolgopolsky, Vaclav Blazek, Colin P. Masica, Stephan Hiller, Levitt and J.H. Greenberg ---the crux of the views of all of them boiling down to the hypothesis that speakers of proto-Tamil / proto-Dravidian have been autochthons of South India and India from tens of thousands years earlier to 10000 CE: (and that during the Ascent of proto-Tamil / proto-Dravidian speakers out of India circa 10000 CE: the other Language families like Indo-European, Uralic, Altaic, Japanese, Korean etc branched off)

Caldwell further pointed out : "Tamil can readily dispense with the greater part or the whole of its Sanskrit vocabulary and by dispensing with it rise to a purer and more refined style"

The resurrection from the limbo of quite a few centuries of the unique Sangam classics, (including Tholkappiyam and Thirukkural (thanks to the labours of F.W. Ellis, Arumuge Navalar, C.W. Thamotharam Pillai and U.V. Swaminatha Iyer) was a further impetus to the Tamil literati--- exposed to western education from 1850's... to reverse the trend of creeping Sanskritisation of all Tamil literature. Many worked in this field, like J.M.Nallasamy Pillai, Pandit Savarirayan, Somasundara Bharathi, T.V. Umama Kesvaran Pillai, Annal Thanko. Maraimalaiyadigal and K.Subramnia Pillai. But the fountain of Tamil purist movement started with Maraimalaiyadigal. Maraimalaiyadigal's absolute command over Sangam literature coupled with his mastery over Sanskrit and English also enabled him launch (what was sporadic till then a movement covering Tamil nation, from 1916 onwards. After him, G.Devaneyya Pavanar and Perunchithiranan have carried on the torch. Even the Political parties are constrained to follow this trend. C.N. Annadurai ("Arignar" Anna) in one of his letters "Thambikku" exhorted his followers to be more committed and sincere supporters of the Tani-t-Tamil movement, regretting that his circumstances were such that in his own speeches

and writings he could not adhere to the ideals of the movement to the full extent. So much so that the party started by him, the DMK is even now possibly the party which strives most to adhere to his exhortation.

The best study of the Thani -t-Tamil Iyakkam is R.Irankumaran's 1991/1997 Classic : "Thani - t-Tamil Iyakkam", which highlights the life - long labours of Maraimalaiyadigal in this field.

Saving Tamils from the Infliction of Hindi in School Curriculum

Under the Government of India Act, 1935, the first Congress Govt under C.Rajagopalachari ruled the then Madras Presidency from 14.7.1937 to 26.10.1939. At that time English was the medium of instruction in schools. It was also the first language in the curriculum and as a second language a boy can study his mother tongue / Sanskrit / Urdu / French etc. Brahman and Muslim boys studied Sanskrit and Urdu respectively. Others by and large studied their mother tongue, but note that mother-tongue was not compulsory. Though the introduction of Hindi in school curriculum was not part of the general programme of the Congress Rajaji (as a close follower of the Mahatma Gandhi who wanted Hindi to be the National Language). took it into head to introduce Hindi into the School curriculum in Tamil Nadu High Schools in forms I-III (stds 6-8) in 125 schools in the first instance (GOMs 911 Edn dt 21.4.1938). This was the thin edge of the wedge and as a sop the Govt clarified on 1.6.1938 that NO EXAMINATIONS WOULD BE CONDUCTED IN HINDI, although it was to be taught compulsorily. In the Assembly elections held on 18.2.1937 Congress had got 159 out of 219 seats; and Justice party which had the outside support. If E.V.Ramaswami Naicker (Periyar)'s self respect movement) had been routed with only just 17 seats. The Justice party leader, the Raja of Bobbili, was to resign later in Nov 1938, acting on the message from the Congress that otherwise the provisions of the proposed amendment to the Madras Estates Land Act, 1908 would be more vindictive against the zamindars. Bobbili, himself a zamindar! (As for Periyar he was all along forthright in declaring that English should replace Tamil even as a household language. In the 1960's when Periyar was ridiculing

waht the called "Mother -tongue" madness Bharathidasan attached him in a verse in the KUYIL dated 10.1.1961. Even in Viduthalai dt 3.3.1965 periyar wrote in his article "Ennai-p-parri" asserted that he had opppsed Hindi earlier in 1937-39 and Later in 1948 see below -not to save Tamil which according to him was spoilt beyond recovery, but to ensure that English (and NOT Hindi) replaced Tamil in every sphere

In the background of what is mentioned in para 4 above (for details see E.Sa Visswanathan, 1983: "The Political career of E.V.Ramasami Naicker") it will be clear that but for the awareness among some Tamil scholars in the Tamil speaking districts in the then Madras presidency who awoke the Tamil nation to the dangers of compulsory Hindi in Tamil Nadu school curriculum. Hindi might have made a silent entry after Independence, with the entire and unscrupulous music of the Central and State Govts. Those scholars belonged to the Tamil Pathukappu Kazhagam launched at Tirunelveli early 1937 by M.V. Nelloyappa Pillai, T.S. Kandaswami Mudaliar and V.Tiruvaramam Pillai (son-in-law of Maraimalaiyadigal and able supporter of Adigal's activities in all spheres of deveopment of Tamil and the Tamils) and others. Maraimalaiyadigal's contribution was the incisive tract: **Hindi podhu moliya?** can Hindi be the Lingua franca of India? Maraimalaiyadigal presided over the Anti-Hindi conference held at Gokhale Hall on 4.10.1937; and persisted till the end in his stand not with standing the threats from the powers that be Later in the actual Anti -Hindi agitation of 1937-39, Maraimalaiyedigal's two daughters and son were jailed for some months. Of course Periyar and many other leaders were also persecuted by the Congress Govt in the agitation. Two martyrs died in jail: L.Natarajan who died on 15.9.1939 and Thalamuthu Nadar who died on 10.3.1939.

Second world war broke out in Sep 1939 and the Congress Government in Madras resigned on 26.10.1939. Under the following Government rule (which continued upto the Justice party, whose leader was Periyar from 8.12.1938, elected when he

was in Bellary Jail) Hindi was dropped from school curriculum.

At the meeting held on 17.7.1948 to oppose the incipient move of the O.P. Rama swami Reddi's Govt to introduce Hindi in school curriculum it was Maraimalaiyadigal who was chosen to preside. Among the Participants were Periyar, Anna, Ma.Po.Ci, Thiru. Vi.Ka and Bharathidasan.

Advocacy of a Reformed and Egalitarian

Saiva Siddharta

Maraimaladigal, was an ardent saivite and while stiring that philosophy, he propagated enlightened and egalitarian to spread that philosophy, he propagated enlightened and egalitarian views in his books; **Saiva Sidhanta as a Philosophy of practical Knowledge** (1923), **Palan Tamil Kolkaiye Saiva Samayam** (1930), and **Saiva samayathin nerukkadiya nilaiyum and Ceerthirutha Kurippukalum** (1931). He was particularly solicitous about not oppressing the Depressed Classes. Earlier Gandhiji had also aptly pointed out as early as in 1921: "The grievances of Non-Brahmins against the Brahmins are a mere nothing when compared to the grievances of Adidravidas" (THE HINDU 9.4.1921) Maraimalaiyadigal was equally forthright in his "Chadhi vetrumaiyum poli-c-Chaivarum" where he has condemned the denial of rights to the Depressed castes. He founded in 1905 the Saivasiddhanta Mahasamajam; and also presided over big Saiva Conferences in 1929, 1940 etc where he propagated his enlightened ideas.

CERTAIN SHREWD HISTORIOGRAPHICAL INSIGHTS OF MARAIMALAIYADIGAL HAVE NOW BEEN VALIDATED

Maraimalaiyadigal delved deep into contemporary studies by reputed scholars in History, Philosophy, Philology, religion etc and were able to formulate with intuitive insight a number of hypotheses on the primacy of Tamil, Tamil culture etc. Though considered far-fetched or Chauvinistic then, some of them have since been validated by recent advancement of knowledge in the relevant fields.

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SUBORDINATION TO SUBSTANCE (A Historiographical Study)

P. Sumabala*

Indians from all classes have been traveling to or settling in Britain since 1600s. By the mid 19th century, tens of thousands of Indian seamen, servants, scholars, soldiers, students and envoys, royalty, officials, merchants, tourists and settlers had all journeyed to Britain. Each kind of evidence available on these people provides distinctive perspectives. The lives of Indian women of all classes were generally - by their gendered roles and customary dependence on their husbands or employers - more obscured than men's. Most histories of Britain and India tend to neglect these Indian women. Court Minutes, which record the activities of the East India Company, provide some of the earliest references to the Indian servants and ayahs who traveled from *Madras* (Chennai) to Britain. The Indian women servants entered the British domestic spaces and negotiated their identities, i.e. how much they should Anglicize their names, dress, diet and religion. If she was willing to adapt, she could rise in the society. These women customarily achieved emancipation by Anglicizing themselves. Indian women servants and the Indian wives or daughters of Britons usually experienced Britain quite differently from

Indian males. They reflected both British and Indian social norms. During British Raj (1858-1947), Indian middle-class women increasingly went to Britain for education. But they returned frustrated with the injustices they encountered in Britain. But the situation completely changed from the later half of 20th century.

This paper glimpses a few instances of female Indian travelers and settlers from 17th to early 19th century and their conditions in Britain, as gleaned from the Court minutes, Public and Judicial records, Marine Department records, the records of Economic department of Britain and the works of Michael H. Fisher and Antoinette M. Burton.

The status of Indian wives of Britons in British society depended on their husband's social class and his treatment of them. An elite Indian wife was subordinated by gender to British men of her husband's class but simultaneously empowered by his class over British male and female servants. In the initial years of migration of Indians to Britain, Indian wives and children of Britons were numerous and their relationship with British society became increasingly problematic due to colonialism.

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Indian women and their children sometimes won acceptance and legitimacy in Britain that colonial society in India denied them. Indian servants customarily achieved emancipation by Anglicizing themselves, including converting to the Church of England.

Indian men of all classes had marriages or liaisons with British women (in addition to the thousands who employed British sex workers). Indeed, marriage with a British woman often provided the main means of entry into British society for an Indian male settler. In order to marry legally, these men had to be Christians, or convert at least nominally to Christianity. British laws however gave Indian men more control over property than they did to married British women including to the British women that Indian men married. Thus, cultural constructions of gender often aligned Indian and British men of the same class against British women.

British returning home from India often brought some Indian servants to attend them or their children on the voyage and to continue their life style acquired in India. Even middle-level British officials hired dozens of servants and lady maids, nursemaids (ayahs), and concubines. The most prominent and controversial newly rich Britons entered society as 'nabobs', with Indian attendants marking their newly elevated status. In selecting Indian servants to bring along, Britons sought people with whom they were familiar or who had previous experiences of the voyage or special skills.¹

The Company's archive of surveillance and control over Indian servants in Britain reveals their composition. From 1657 the directors required all people, including Indian servants ("Black servants") leaving Britain for India to purchase its permission for £12. These permission records enable us to identify thousands of Indian servants. Many appear only with the identity male or female 'Black Servant' rather than by name or else by a single name like 'Mary, a Black maidservant'. This imprecision reveals how little attention British authorities paid to the individuality of working-class Indians. In 1813 the directors abandoned this increasingly futile requirement of permission for

natives of India when the Company lost its monopoly over trade with India. These records are valuable evidence and source material for the changing patterns of the lives of these men and women servants.²

Court Minute Book of Britain gives the details of the maid servants leaving for Madras.

*"It is ordered that a black female servant belonging to Mr. Alford the Companies Warehouse Keeper at Fort St George have leave to take her passage on the ship "Princess of Denmark" - for Madras, she paying the charge of her transportation according to a Report from the Committees of Shipping now read and approved."*³

Many of the entries in these records relate to their passage back to India in Company Ships; some also mention the reasons for their importation, and occasionally their names.

These servants, female and male, had thrust upon them names that the British found recognizable and acceptable. This might at the time of employment, during their voyage, while living in Britain, or as they received permission to depart Britain for India.

The British maintained an Anglo centric provincial proclivity for Anglicizing and Christianizing the people from India, including their names. Overall, almost two-thirds of these Indian servants bore British-style names. Since these people were working class or slaves, the British often identified them by a single name (i.e. without a surname), either a popular British name like Mary, Flora, etc.

In the 18th century, the Coromandal coast (with Madras as the emergent main base) showed slightly more extensive employment of Indian servants. Therefore many 'Black servants' had officially departed Britain for Madras. The official records give us evidence about the changing composition of these Indian servants by sex. Indian women servants slightly outnumbered men until the mid-eighteenth century.⁴

Various British portraits of mid-eighteenth century display Indian servants in Britain, painted from life. These paintings reveal these Indians as

individuals, although the captions conventionally specified their servant status rather than their names. Significantly, many of these Indian servants wear European style dress rather than distinctively Indian clothing that would highlight their oriental origin. Evidently they were included in the family portrait not necessarily because the patron wished to proclaim his possession of a costly exotic object, but because these servants were members of his household who needed to be included in portrayals of it.

A group portrait (plate 1) by Reynolds depicts an Indian maid servant. This Indian from **Madras** was one of the servants who went to Britain along with her master, George Clive (brother of Robert Clive), and was returned to Madras by him in 1766. She appears with a distinct personality, adorned with gold and ivory jewellery, including a necklace indicating her married status. She had a modest supporting role, yet one central to the social space of the family. Her clothing could be Indian but is not highlighted as such. In contrast, Clive's daughter is shown wearing Indian costume, explicitly alluding to his career and source of wealth.⁵

From the late 18th century Indian wives and children of British men negotiated places for themselves in British society. The status of Indian wives and children in Britain depended on their background, class and relationship with their men. For those dependent on British men of lower social class, life might be more difficult and uncertain. Some were abandoned by their men. In contrast, Indian men in Britain often had authority over their British wives and mistresses.

Under spreading British colonialism, the movements of people and their agency were highly gendered. Both Britain and India remained broadly patriarchic. This often empowered Indian men, who predominated and were the large majority among those who made the journey to Britain. Virtually all Indian women and their children went to Britain as dependents.

Indian women (including servants or slaves) and their children usually followed the British men who brought them, scattering into British society.

They thus lacked the corporate support and independent identities available to the most Indian men. Most Indian wives adopted their British man's surname, class, status and culture receiving varying levels of acceptance there. Their very assimilation into British society obscured their origins. Nevertheless, when Anglicized, elevated by wealth and supported by wealth (extracted from India) and supported by the British man, these Indian women could move into the highest circles, losing much of their entity within their own lifetime. If these women were abandoned, there was little they could do except depend on British charity or petition the directors for passage back to India.

Public and Judicial Department Records also provide us valuable information of the maid servants who wanted leave Britain. For example a minute on a stranded ayah in a workhouse in Manchester mentions:

*"The Local Government Board forward a letter from the Manchester Guardians from which it appears that a Hindoo woman named McBarnett who came to this country as an Ayah in the service of an English family has been unable to obtain an engagement which would enable her to return to India."*⁶

Surviving duplicate passports for the 1930s, IOR: L/P&JI11 contain a few surviving passports of travelling ayahs. For instance, in 1934 Passport we come to know of an Indian female servant named Anthony Ayah brought to Britain by a British family. (Plate2).

Many female Indians appealed to the Company for passage home after being abandoned, widowed or orphaned by the British man who brought them. This was particularly prevalent among working class families. For example, in 1835, when Bridget Peter, a Native of Madras lost her husband, a British soldier in His Majesty's 1st Foot Regiment, she petitioned the Directors from Chelsea Hospital in a state of destitution. They paid to return her and her three children to India.⁷

In contrast, Lieutenant Colonel James Achilles Kirkpatrick (1764-1805) of Madras Army treated his Indian children as his heirs. He sent his sons Sahib Allum and daughter Nur al-Nissa

Sahiba Begum to Britain between 1801 and 1805. In his will Kirkpatrick left them 10,000 each. According to his posthumous directions, they were converted and baptized in 1806, becoming William George (Sahib Allum) and Catherine Aurora Kirkpatrick (Nur ai-Nissa Sahiba Begum).⁸

Their wealth and connections enabled them to assimilate into British society. In fact their Indian origin added to their appeal. Catherine, known as Kitty, was widely known as the 'Hindoo Princess', illustrating the vague concepts held even in educated British society about Indian culture, since she was neither Hindu nor a princess. She was described by Thomas Carlyle as strangely complexioned young lady, with soft brown eyes and floods of bronze-red hair, really a pretty looking, smiling, and amiable, an interesting specimen of the semi oriental English woman. (plate3). Both she and her brother married Britons and died there, leaving children as members of British society.⁹

The bond registers and passenger lists of Madras presidency in early colonial period carried limited information. They always specified the master's name but for the servant, sometimes only position (e.g., native servant) or sex (e.g., Black maidservant). Even if given, the servant's name of record might say little about her or his natal identity, since so many laboured under European names. Only 12 percent of the bonded servants had identifiably Hindu names. The names of female servants appeared in the list are Lakshmi, Sita, Lalita and Gopika and that of male servants are Ramasamee, Narayanan, Lakshmanan. 55% of the entire number of bonded servants was female.

After reaching Britain, many Indian servants learned and exercised the art of the autobiographical petition to the Company's directors and to the British public generally. An Indian woman called Nanny Jughoo had come to Britain as a servant with Mr. Scott's family. In 1819, when she and Scott quarrelled, she fled his home and went to the Company's depot for protection and accommodation until her passage back to India could be arranged. The directors were convinced by her appeal to protect her. Scott perforce paid the substantial costs of her

maintenance while in England and then her voyage home.¹⁰

From 19th century, Indian working class people and entrepreneurs developed the Oriental Quarter in east London's docklands, where Asian and British cultures and peoples intermingled. Several Indians after experiencing frustrations in Britain fought violently in 1857 to expel colonialism. Further some Indians of every class decided to remain in Britain as individual settlers, usually marrying and leaving descendants who are part of British society today. These early Indian settlers and travellers, arriving during the pre-colonial and early colonial periods, thus held complex positions in Indian and British history. Those who came later continued some of these same patterns, but also faced some new and quite different conditions during the high colonial and the postcolonial eras.

Indian middle-class women increasingly went to Britain for education, advancement, pleasure or justice. They generally brought with them far deeper preconceptions and knowledge about Britain than had their predecessors. Indian female social leaders engaged critically with British society, opposing British efforts to control their lives and impressions.

Dr. Muthulakshmi Reddi (1886-1968) went to England from Madras for higher studies and about to tackle the scourge of cancer. In 1928 she was in England as a member of the Hartog committee appointed by the Secretary of State to pressure the women's educational development and problems in India. Unlike her predecessors, who went to England for higher studies, [like Pandita Ramabai Saraswati (1858-1922), who had bitter experiences and was frustrated] Muthulakshmi Reddi did not change her religion for her survival in British society. Instead she drew inspiration from the experiences of Ramabai and Cornelia Sorabji, (1866-1954), who arrived in Britain to take up the study of law at Somerville College, Oxford and other British feminists of the time. Like them she took the cause of women and became the women activist and social reformer.

Rukmini Devi (1904 -1986), who was an Indian theosophist, dancer and choreographer of the

Indian classical dance form of Bharatanatyam, and also an activist travelled extensively in United Kingdom along with her English husband George Arundale and changed the views of English about India.

T. Suryakumari (1925-2005) - this 1952 'Miss Madras' sang patriotic songs which became more popular, and proved even more of a draw, than the speeches of politicians. Her presence was a major attraction at meetings of the Indian National Congress, and her recordings reached rural areas unvisited by politicians. In 1965, Surya travelled to London. She established 'India Performing Arts' at Kensington, England, to train the English in Indian performing arts. From 1973, Suryakumari was supported in her work by her husband, Harold Elvin, poet, painter and potter. Suryakumari's political commitments were engrained in all her work, as she performed as a chief singer at the Gandhi centenary commemoration at St Paul's cathedral in 1969. Suryakumari used to appear regularly in several musical and dance performances in England. She performed in two

great events in 1982, with British schoolchildren appearing alongside Ben Kingsley in Homage to Mahatma Gandhi, and Larry Adler's harmonica improvisations (complemented by Surya's instrumental accompaniment) in an Indian Pageant.¹²

The artists, scholars, writers, doctors and educationists who travelled or settled in United Kingdom worked as cultural ambassadors of India, drawing more attention from the locals for Indian culture and heritage changed the attitudes of British towards India.

The later lives of Indians in Britain and the later images of Britain that prevailed in India built on patterns established earlier, but were altered by high colonialism. During this period working class Indian women and men expanded their communities in Britain, struggling to make places in its shifting economy and society. Following the independence of India many people regarded Britain as a place to prosper. Today's multi cultural Britain reflects centuries of change.

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LETTERS OF THE JESUIT MISSIONARIES AS AUTHENTIC PRIMARY SOURCES OF TAMILNADU HISTORY

Fr. Aruldoss SJ*

The Society of Jesus is the largest Religious Order in the Roman Catholic Church. It was founded by St. Ignatius of Loyola (Spaniard) in 1540. The members of the Society of Jesus are called 'Jesuits'. They serve God and humanity in 112 Nations on 6 Continents.¹ St. Ignatius, the founder of the Jesuit Religious Order, wanted his companions to be ready to seek God's greater glory anywhere in the world "even unto the Indies".² St. Francis Xavier, close friend and one of the first seven companions of Ignatius, was the first Jesuit to come to India in 1542 and since then Jesuits have been working in India. The whole of India including the Tamil country was part of the Goa Province, having St. Francis Xavier as its first Provincial.³

The Jesuit Superior General, the ultimate authority of the Jesuits is in Rome. The Jesuit Missionaries wherever they were, used to write letters to their Provincial and to their Superior General. These letters serve as store house of information. They are very helpful to construct the local history. The nature of these letters are such that they could and should be treated as authentic Primary Sources.

The Letters as first hand accounts

The decline and downfall of the Vijayanagar empire and the rise of the Nayaks of Gingee, Tanjore and Madurai and the invasion of the South by the Marathas are clearly depicted in the Jesuit Letters. The Annual Letters of Fr. Andre Freire are much useful to know the expedition of Sivaji into the Tamil Country and his encounter with his half-brother Ekoji.⁴

Fr. Da Costa and Fr. Antony de Provenca were the contemporaries of the Nayaks of Madurai, Tanjore and Gingee. They have recorded in their mmualletters, the revolt of the Nayaks against Sriranga III. They also mention Thirumala's role in the formation of the league among the Nayaks against Vijayanagar rulers.⁵

Fr. Provenca records the 'War of Noses'. He says that even the King of Mysore lost his own

nose, and thus suffered the penalty which he deserved. The words used by Fr. Provenca are, "O pagaras de na mesma moneda" which means 'they paid him in the same coin' (this mayor may not mean that they cut off his nose).

Fr. Da Costa records the social evil 'sati' that existed during his time. The Jesuit Father writes from Tiruchirapalli "*One of the saddest sights in this town is that of a woman, mostly young, who after the death of her husband goes with great display and accompanied by a large crowd, to meet the same fate, some leaping into a deep pit full of fire, while the by-standers utter loud cries and throw over them faggots and shavings of wood to increase the fire and shorten their ordeal*".⁷

Fr. Em. Martin another missionary also accounts the atrocious custom of self-immolation that frequently happened. He writes, "*They often burn women whose husbands have just died, and themselves go voluntarily to the funeral pyre. At this very moment when I am writing, I hear the beating of the drum as a sign of rejoicing, and this is in honour of a woman who is going to be burnt because her husband has died*".⁸

This practice of 'sati' did not spare even the royal women. Fr. Provenca writes that Tirumala Nayaka had more than sixty-five wives and Kilavan Sethupathi forty-seven wives. All of them are said to have committed sati on the death of these respective leaders.⁹

The Letters written as participants or witnesses of the events

Gilbert Garraghan, a historian asserts that the Jesuit Letters are 'contemporary source' standing in chronological nearness to the events they deal with. They contain in many instances the reports of eye-witnesses of the events described, and even of the participants in them.¹⁰ To confirm the statement of Gilbert Garraghan, we can quote the letter of Fr. Da Costa from Tiruchirapalli who writes, "*I feel some repugnance in speaking to you of*

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*those supernatural things, but let them know that without claiming to pass a judgement on the nature or the cause of these happenings, I confine myself to my role historians, and simply relate things which I have seen 'with my own eyes'."*¹¹

The Jesuit Missionaries realized the uncertainty and unreliability of the knowledge acquired through interpreters. Hence they decided to learn the local languages. Some of them really mastered the vernacular languages and they eminently became successful. Fr. Robert De Nobili, Fr. Provenca and Fr. Joseph Constantine Beschi (Veeramamunivar) produced Tamil literature. They were able to establish close contact with the people and know their conditions intimately.¹² Hence, their writings are first hand, participatory and eye-witnesses.

The Letters as records created at the time the historical events occurred

The Jesuit Missionaries were not mere onlookers and eye-witnesses. They have recorded their opinions too with regard to the events happened during their time. Fr. Em. Martin observes that the Nayaks rather considered themselves as wealthy farmers and their kingdom as a vast farm they had to exploit.¹³ The Jesuit opinion generally indicates that the rulers were generally arrogant, indifferent to the people and exploited them mercilessly. They viewed the people not as subjects but as objects of exploitation. They thought that their main duty was to collect money in all possible ways; when it was a question of maintaining order they were very inefficient.¹⁴

The Annual letters of Frs. Da Costa, Provenca and John De Britto give detailed information regarding the roles played by Pradani, Senapathi and Mantri who were next to the king in the hierarchy of administration.¹⁵ Fr. Provenca's Letter of 1665 talks about the Nayaks administration of Justice. Fr. John De Britto talks about the financial administration of the Nayaks.¹⁶

Fr. Da Costa records how agriculture and the lives of the people were affected due to frequent war situations. He observes that the standing crops were devastated and the ordinary activities of the people such as harvesting were very much disturbed by the continuous fighting of the three Nayaks on

the one side and the Vijayanagar rulers on the other side.¹⁷

The Letters as raw data for the historian

Jesuit Missionary Letters provide enough raw data and infofilation for any historian to reconstruct the history of Tamilnadu.

- It was the contemporary Letter of Fr. Robert De Nobili which helped the historians to arrive at the date of accession of Muthu Veerappa Nayaka I of Madura as 6th December 1616.¹⁸

- The river Cauvery dispute is age old. Fr. Peter Martin writes that the king of Mysore raised a dam across the river Cauvery with the idea of diverting all the waters of the river to his kingdom. This was objected by the rulers of *Cholamandalam*. Fortunately, a heavy rain broke the dam.¹⁹

- Fr. Peter Martin says that the Pearl Fishery Coast²⁰ was very famous all over the world for its pearl fishery in which thousands of people were employed every season.²¹ Fr. Martin gives reference to the Dutch trade with the Pearl Fishery Coast. He notes, "*With respect to the trade carried on by the Dutch on this coast, besides the Linens brought from Madurai, and for which they barter the Leather of Japan and the spices of the Moluccas, they gain considerable advantage by two fisheries carried on here, that of pearls and that of Zenxus' Shells (Sangu)*".²²

- There are numerous Jesuit Letters which bring out the supremacy of the Brahmins and their customs.²³ Fr. Bourzes in a Letter says, "*The Reddy chief of Duryur wanted to inaugurate his reign with an act of signal virtue. Viz. by constructing a new village for the Brahmins (Agraharams). For the Brahmins have made people believe that it is one of the most meritorious works in the eyes of the Gods*".²⁴ Fr. Da Costa mentions the sub-castes and the status of women too.²⁵

- The temples of Madurai, Srirangam, Rameshwaram, Kanchipuram, Palani and Tanjur find a place in the Jesuit Letters. Fr. Bourzes describes the Srirangam Temple vividly.²⁶ The Letter of Fr. Antony Dias gives a descriptive

account of the festivals at Madurai Town like the *Chitra* festival.²⁷ Even the festival of *Mamangam* celebrated once in twelve years in Kumbakonam finds a place in a Letter of Fr. John De Britto.²⁸

Conclusion

The Letters of the Jesuit Missionaries are in fact the store house of information. They touch upon every aspect of the lives of the kings, courtiers and the commoners. The accuracy and correctness

of the information provided by Missionaries are accepted by many scholars. Jawaharlal Nehru asserts, "I cannot, however, resist giving you some more quotations, from the accounts of the Portuguese Missionaries. Their opinions are of far greater value than those of courtiers".²⁹ It is beyond doubt that the Jesuit Missionaries had done laudable service not only to religion but also to the historical writings. Their Letters are indeed authentic Primary Sources of Tamilnadu History.

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INDUSTRIAL VIOLENCE IN MADRAS

P. Ayyar*

In this paper discussion of the social aspects of industrialization in Madras has proceeded almost exclusively in terms of labor recruitment, factory conditions, and the development of trade unions. Violence in Indian industry was not confined to an awkward early phase of industrialization before workers had alternative means of self-expression. It persisted despite the creation and legal recognition of trade unions, despite the formal establishment of machinery for the peaceful resolution of labor disputes. From sudden attacks on management personnel inside the factories, violence shifted to confrontations outside the factory gates between strikers and the opposing blacklegs, police and troops. Nor, in spite of growing left-wing influence, was this the revolutionary violence of a proletariat striving to replace industrial capitalism with a new socio-economic order. The prime factors for such violence were first, rural India had a tradition of often violent protest against perceived injustice, and this was imported into the industrial setting by immigrant rural laborers. Secondly "law and order" priorities of the colonial state gave little room for the development of effective trade unionism before independence in 1947, and thus inhibited workers from finding peaceful solutions for their grievances. Thirdly both intra-class and inter-class conflict were exacerbated by racial, linguistic and social differences. In the extreme form of inter-class antagonism, where European managers and supervisors had little understanding of the language and culture of their Indian workers, industrial violence sprang from mutual incomprehension or took the form of retaliation for the physical threats and abuse of Europeans. The comparatively privileged position of European and Eurasian workers was deeply resented by Indians, and was often a root cause of violence, especially when the former refused to participate in Indians' unions and strikes.¹

How were these rural traditions transmitted to modern industry? Although the composition of the industrial labor force varied from region to region, even from one industry to another, the bulk

of industrial workers came from the rural poor-untouchables, tribals, low-caste laborers and artisans, poor peasants of various castes. Usually they were driven to seek factory employment by famine, indebtedness, land scarcity, and the decline of such traditional industries as handloom weaving. Among the railroad workers of the Madras Presidency, skilled and unskilled workers were drawn mainly from middle and poor peasant castes along with a large contingent of untouchables. Indian Christians, Muslims and members of artisan communities were present in lesser numbers.² Although the rail-roads of Madras, like those of the Bengal and Bombay presidencies, dated from the 1850s, there was a substantial expansion of the work force in the closing years of the nineteenth century and the early years of the twentieth. Employees on the open lines rose from about 12,000 in 1881 to 33,500 in 1911: workshop employees probably increased more rapidly over the same period. Many of the industrial workers, at least until the 1920s, were thus first or second generation immigrants from the countryside.

In the period before the widespread unionization of industrial workers in 1918-20, traditional forms of protest prevailed in the industrial context while organized strikes remained comparatively rare. Workers' participation in food riots was one illustration of this. Railroad laborers, whose pay was in arrears, reacted to high grain prices and the refusal of traders to extend them credit, by looting the bazaars in Cuddalore, South Arcot, on Christmas Day 1876. It was a time when rising prices and fear of famine sparked off similar demonstrations in the markets of other towns and villages of the province.³ In the second half of 1918 food riots and looting again swept through the Madras Presidency. Beginning in the rice growing deltas of the Krishna and Godavari rivers in May, the disturbances reached the working-class areas in the north of Madras city in early September. In this case the spill-over from the countryside to the city is clear. During the three days of looting and rioting that followed, workers from the city's cotton

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mills and rail workshops were among the principal participants. At Arkonam, North Arcot, and Nagappattinam, Thanjavur, railroad workers were also involved in incidents of actual or threatened looting.⁴

A further link between rural and industrial protest was "train wrecking"-the sabotage of railroad tracks by the removal of rails and fish-plates or the placing of obstructions across the lines. All over India, both before and after the advent of organized unions, aggrieved rail men used this technique to put pressure on the management or to avenge them for what they felt to be wrongful dismissal. Most commonly the "train-wreckers" were the gang men and plate-layers who labored on the lines, had access to the tools needed, and lived in Villages alongside the tracks. In this respect "train-wrecking" was primarily the protest form of the semi-proletarianized section of the rail workers. Like food riots and famine dacoit it had the advantages of virtual anonymity. It did not depend for its effectiveness on solidarity with other workers; and implicitly it showed little faith in the capacity of unions or negotiations with management to redress grievances.⁵

Two further points should be noted here. Up to about 1920 industrial protest tended to reflect the rhythms, as well as the character, of rural protest. swelling in years of high food prices, often taking the form of food riots and looting, then dying away in years of cheaper, more plentiful grain. During this early period, before extensive unionization, industrial violence, like most protest, tended to be "reactive" rather than "proactive."⁶ It was directed not towards attaining new demands, such as higher wages or shorter hours, but to the defense of existing work practises, established wage levels and hours of work. Employees at the Madras and Southern Mahratta Railway's Perambur workshops stopped work in May 1898 to protest the reduction of their hours (and hence pay) during a period of high prices and near famine. Workers in the same establishment rioted in December 1913 in opposition to unpopular administrative changes, particularly a new clocking-in procedure which in effect shortened the rest break and threatened

heavy fines for lateness.⁷ After 1920 and before 1947 there were no further major outbreaks of grain rioting, and industrial unrest increasingly reflected problems specific to the urban labor force: retrenchment, demands for higher pay, improved promotion prospects, and so forth. It is thus possible to see in south India a transition, like that in Europe at an earlier date,⁸ from attacks on traders to demands, expressed through unions and strikes, for concessions from the industrial management.

Second, from the viewpoint of the employers and the government, the sabotage and destruction which accompanied many industrial disputes was wholly "irrational." Often workers' demands were not formulated and presented to the management before violence exploded, and its occurrence was more likely to obstruct than to assist the resolution of a dispute. Both the railroad's managing agent and the magistrate who investigated the 1913 Perambur riot rational explanation for such a furious out-break. It began abruptly when workmen who had refused to follow the new clocking-in procedure after the midday break learned that they were to be fined half an hour's pay. Workers in the carpentry shops then began to throw their mallets at the European supervisory staff: a hail of bricks, bolts, nuts and iron bars followed. The workmen broke open a box of sledgehammer handles and, thus armed, chased and threatened every European they could find, broke windows and smashed office furniture.⁹ Apart from racial hostility (a factor discussed below), this explosiveness shows the same spontaneous anger and impulse for revenge to be found in rural looting and food riots. It also suggests an underlying hostility to the industrial environment-to its discipline, its seemingly arbitrary penalties, its high-handed supervisory staff-which could only find expression in periodic violence against property and management personnel. Here was an enduring and violent alienation.

Having thus sketched the rural origins of labor violence and its transference to the industrial work force, it is now possible to advance a stage further to show by reference to a specific example, the South Indian Railway strike of 1928, how violence of this kind occurred despite the attempts

of union leaders and outside politicians to pursue non-violent tactics.

All the available evidence points to the determination of the strike organizers-both the railroad workers who formed the executive of the South Indian Railway Labor Union and their two communist advisers, M. Singaravelu Chetti of Madras and Mukundalal Sircar from Bengal-to hold a completely non-violent strike. After protracted negotiations with the railroad's Agent, they had failed to reach agreement on their basic demands: first, that retrenchment of some three thousand workshop employees, made redundant by the amalgamation of the three existing shops (at Nagappattinam, Podanur and Timchirapalli) into a single modernized shop at Golden Rock, should not proceed until guarantees of either reemployment or adequate lay-off benefits were given; and, second, that the wages of the lowest-paid employees, the gang men, should be raised from Rupees 11-13, to Rs. 15-25. There were two phases to the strike. It began with a sit-in by men at the workshops on the morning of 28 June 1928, which, when the management closed the premises at lunchtime, became a lockout lasting for a month. The second phase started at mid-night of July 19 when laborers throughout the South Indian Railway system stopped work. Out of a total labor force of 37,000, an estimated 17,000 to 20,000 joined the strike by sitting on the rails to obstruct trains or by absenting themselves from work.¹⁰

Both before and during the strike the leaders warned workers that if their agitation were to succeed they must avoid all violence, which would alienate the public and trigger government repression. As in many other strikes of the 1920s, the leaders tried to legitimize their campaign by couching it in Gandhian terms, calling both the workshop sit-in and the obstruction of trains satyagraha. This was in spite of Gandhi's own pronouncement, made in 1926 about a proposed sit-in at Nagappattinam, that satyagraha was "unlawful" in that form.¹¹ But, despite the careful organization and propaganda of the leaders, the strike plunged into violence almost as soon as it was extended from the workshops to the open lines. On July 20 and 21 there were scuffles between

strikers and train Crews who defied the strike call. At Tuticorin and Mayuram on July 20 and Villupuram on July 21 stones were thrown by strikers and railroad stores set on fire. Three trains were derailed between July 20 and July 23:3 passengers were killed and 42 injured. On July 25 the death of 8 passengers in a bus which collided with a locomotive at an unguarded level crossing near Tiruchirapalli led to a riot in which the enginedriver and fireman narrowly escaped being burned alive. According to the railroad management, the 10 days before the strike collapsed on July 30 produced 78 cases of obstruction and sabotage and a loss of Rs.219,000 in damage to rolling stock, buildings and tracks.¹² Violence and destruction on such a scale had precisely the consequences the leaders had feared: the middle-class public and politicians were almost universal in their condemnation; state intervention was wholly on the side of the management; and the embarrassed leadership had to abandon the struggle without having gained any of its objectives.

The Government of Madras claimed that the two communists involved had deliberately planned a "programmed of destruction" for revolutionary motives of their own. But this claim was refuted in the Madras High Court during the trial of fifteen of the strike leaders for conspiracy. The two European judges found that the leaders-railroad employees and communists alike-had sincerely advocated non-violent tactics. In neither their public speeches nor their private correspondence was there any indication that non-violence was merely the camouflage for a campaign of deliberate violence. The judges pointed out that the sit-in and lockout at the work-shops had been free from sabotage and intimidation and that the areas nearest the shops were least affected by violence. They concluded that this was due to the greater control exercised by the leaders at and near the workshops while violence erupted where their influence was weakest, on the open lines and among the gang men. Twelve of the leaders were sentenced to imprisonment, not for conspiracy to cause damage and foment violence, but because obstructing trains was an offense under the Railways Act.¹³

Further evidence of the responsibility of the gang men for acts of sabotage and violence came from other trials. In one case it was established that the removal of the fish-plates and bolts which caused the derailment of a tram on July 21 was the work of gang men who had broken into a gatehouse a few yards from the scene of the accident and stolen the tools needed.¹⁴ Despite the exhortations of the leaders to eschew violence, many of the workers had clung, or reverted, to the old technique of "train-wrecking."¹⁵ Others had soon lost patience with satyagraha on the rails and turned to more familiar, violent, tactics. Inadequate organization and control by the leadership would only partly explain the strikers' reversion to violence. The strength and persistence of pre-industrial forms of violent protest provides one

explanation; the basic intolerance of the government and management to any strike action (however non-violent) offers another.

In this contention that colonialism and racism were basic causes of the high level of industrial violence in Madras that the end of British rule and the departure of Europeans from Indian industry has not led to any great diminution of violence. For that there must be several explanations, but one may be noted here. Independence did not bring about a fundamental change in the character of industrial relations. The Indian state apparatus, especially the police, and the Indian and international managers of the post-independence period, have perpetuated and elaborated, indeed have made their own, attitudes towards labor that formerly characterized colonial Madras.

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THE BRIHADISWARA TEMPLE AND THE SIDDHA CULT: THE ENIGMA OF SIDDHA KARUVURAR OF TANJAVUR

R. Ezhilraman*

Introduction

Tanjavur, the legendary capital of the Cholas, is famous for the Brihadisvara temple built by Rajaraja I. The presiding deity, which the Chola Emperor consecrated here, is *Rajarajesvaram udaiya paramasami*.¹ The Cholas held sway for a continuous period of about 430 years (850-1280 C.E.).² The Cholas were basically Saivites. They constructed many Siva temples during their regime all over their territory, but the Brihadisvara temple is one of the finest examples of the monumental edifices of the Cholas which is still attracting, as a living temple large number of pilgrims. This temple is equally famous for its association with the Siddha Karuvurar, and the Siddha cult in recent times has attained interesting dimensions attracting millions of devout adherents. In this paper an attempt is made to study the Siddha cult as it appears in Tamil Nadu during the historical times and the relation of the Siddha Karuvurar with the Brihadisvara temple in general and with the Chola dynasty in particular.

Siddha Cult

The antiquity of the Siddha cult is as old as the Tantric religion which includes almost all religious faiths of the country, past and present. This cult transcended the narrow religious or dogmatic boundaries and became an essential part of the body politic of the Indian spiritual tradition and Philosophy as a whole. The origin of the Siddha cult is not authentically dated but can be related to the earliest form of Saivism i.e., the Pasupata School of Saivism. But the popularity of the Siddha cult became more pronounced during the medieval times. The Art representations of the Siddhas and Natha Siddhas in the Temple sculptural art of various periods, identified on the basis of textual descriptions indicate the wide popularity of the Siddha cult throughout South India. The Siddha cult spread in various directions and ultimately got absorbed by the Tibetan

Buddhism and again got transported into the Saiva religious pantheon during the 14th -17th centuries C.E. In the process of its development and spread, the Siddha cult absorbed various elements of other belief systems such as Pasupata, Kapalika, Vajrayana, Sakta and so on.³ Thus, this cult became a pan Indian movement including Tamil regions where a similar group of tantric adepts called *Siddhars/chittars* wandered to propagate their tantric philosophies.

The Tamil Siddhas

A Siddha is one who has attained perfection or *siddhi* by means of yogic practice. There is a distinct and well organized type of religious, philosophic and mystic poetry in Tamil, the authors of which have been generally known as Siddhars.⁴ These Siddhas were an organized group of wandering mendicants who generally preferred the seclusion of hills and the periphery of civilization.⁵ Popularly there are eighteen Siddhas in Tamil tradition known as '*Pathinen Siddhars*'. They are the authors of a body of literature that is best characterized in negative terms: anti-establishment, anti-ritual, anti-caste, anti-Brahmin, non devotional, relativistic and pessimistic. They were wandering tantric adepts who sang in rough popular idiom about the abuses of society, the glory of God, and the need to seek freedom and immortality by means of yogic practices.

Siddha Karuviirar

Siddha Karuvurar is one among the eighteen Siddhars, belonged to the late 17th century. He describes Saktism vividly in his works. Though nothing is known about this Siddha except that he was a disciple of Bhogar of Saduragiri and that he was a *Sakta*. The *Kongumandala Satakam*, which may belong to 17th century, clubs Siddha Karuvurar with Karuvur Devar who belongs to c.10th Century. It says that Karuvurar, as the great Siddha born in Karuvur in the *Kongumandalam*; he achieved the *ashtabhandana* merely by spitting his *tambula*;⁶

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he made a tree shower fish and he wrote the *Tiruvisaippa*. However, there are no proper details available in the above said work regarding the places and circumstances under which these events took place. Later, based on these references, many legends were developed elaborately by an anonymous author of the *Karuvur puranam*.⁷

An attempt to identify two male figures in the vestibule between the outer and the inner walls of the garbhagriha with Rajaraja and Karuvur Devar as his preceptor (refer S.R. Balasubramaniyan, p.13 and 34 R. Champakalakshmi, p.147) has been refuted by some scholars and they argue that the panel of murals is the scene of four disciples known as *akasanthana kuravars* (Sanaga, Sanathana, Sananthana and Sanathkumara) of Lord Dakshinamurthy. Among the four, two were wrongly identified as Rajaraja and Karuvur Devar by the earlier scholars.⁸

The above confusion or wrong identification of Karuvurar lies in the fact that only the oral tradition or folk tradition links him with Rajaraja I but no epigraphical or contemporary literary works attest to this. As the case of the popular religious traditions the chronological gaps were ignored and the medieval as well as early modern Karuvur Siddhar were identified as one and the same. The association was so complete and unassailable that, the modern or contemporary continuities of the Siddha cult further complicate the issue.

The continuity of the Siddha tradition is visible in its best form again in the same Brihadisvara temple. A small shrine with the sculpture of Karuvurar consecrated on the backside of the Sanctum of the Brihadisvara temple.⁹ is now one of the most popular spots of worship. Because this name has come to denote not only Karuvur Devar (c. 11th –12th century), a poet of the Saiva Bhakti School but also one Karuvur Siddha (c.17th century C.E.) a member of *Kayasiddha* School.¹⁰ So there is a probability to think that both Karuvur Devar and Karuvur Siddha are different persons and the former is the Bhakti poet, who has sung eleven poems on this temple and they are included in the *Tiruvisaippa*; and the latter one is the Siddha who composed thirty songs on yoga and *Puja vithi*. However, this statue was installed only half a century ago.¹¹ Similarly, the confusion also

caused regarding the period and caste of Karuvurar. The *Sthalapuranas* began to club Karuvur Devar (11th century), a hymnist with Karuvur Siddhar (16th century), a member of the Siddha cult, and this created many new legends.¹² Regarding his caste, the list of 18 Siddhas with their (imaginary) pictures displayed in Sarasvathi Mahal of Tanjavur mention that Karuvurar belongs to the Kudimagan or Panikar caste. But, some Tamil works mention that he belongs to the *Kannara* group (gold smith?) who made the *Pancaloha* icons; and somebody says that he belongs to the Brahmin community.¹³ Though there exists an enigma regarding the date and personality of Karuvurar, the Siddha cult in Tanjavur is now attaining too popular than that of Saivism. More number of devotees now started worshipping Siddha Karuvurar whose shrine installed behind the Sanctum of the Brihadisvara temple in Tanjavur.

Siddha Cult in Tanjavur

In Tanjavur, for a long period the Tantric cult is followed along with Saivism was revealed by the sculptural representations found in this temple towers and Nandi mandapa.¹⁴ which belongs to various periods. Though the representation of Nathas and Siddhas in low relief sculptures found extensively throughout South India from Vijayanagara period onwards, in Tanjavur those sculptures are found much earlier from the Chola period. Besides Tanjavur, many temples belong to the Cholas are also having some of these similar Tantric elements.¹⁵ Some of them are the representation of the Kapalika sexual rites, which are repeated in the stucco sculptures in Tanjavur, shows its continuity of the Siddha cult.

At present, the Siddha cult celebrates with great pomp and glory in many parts of the country. Particularly, in Tanjavur where the shrine of Karuvur Siddha is, hundreds of devotees gathering there daily evening and chants the mantras on Karuvur Devar, which consists of the names of eighteen Siddhas called '*Pathinen Siddhargal Saranam*'. These mantras start with the prefix of the places where the eighteen attained their *Samadhi*, followed by their names and ends with the refrains as '*Tiruvadi Saranam*'.¹⁶ This is followed by a list ninety six mantras called '*Siddhargal Tiruvadi Potrri*', which start with

prefix 'Om' followed by the names of the Siddha and ends with refrain '*Tiruvadigal Potrri*'. Both these eighteen as well as ninety six mantras also include some of the names of *Nava Nathas* like Goraksha Natha and Matsyendra Natha and some of the names of the Saiva Saints called *Nayanmars* (who were generally sixty three in number) such as TiruGnanasambandar, TiruNavukkarasar, Nandanar and also some of the *Saptarishis* like Vaishta, Vyasa, Visvamitra and so on.

Apart from the above days, the days like Thursday, the third day of the Nil Moon day (crescent) and the Full Moon day are considered as too auspicious to the Siddha Karuvurar, which attracts large number of devotees than usual. On the full moon day evening 6 o' clock, *Pournami Puja* is regularly conducted. Besides, evening at 6.45 pm on every Saturdays and on the day of Pradosham, *Jothi puja* (Light worship) is conducted regularly by the 'Arulmighu Karuvurar Sanmarga Sangam' of Tanjavur. At present, along with this organization another organization called 'Sri Agathiyar Sanmarga Sangam' of Tanjavur is conducting daily rituals in the Siddha shrine. The devotees gather here doing meditation (*Dhyana*) for few minutes towards Siddha Karuvurar in which they demand him for a periodical rainfall, better yields in the agriculture, absence of hunger and diseases for the welfare of all peoples. They also pray to treat the people as their brethrens without any differences like caste religion, race, language, and occupation; and love them all as equal without harming or hurting them. They believe that by simply chanting those mantras, fear will remove, burden of loans will be reduced, diseases will be cure, health and wealth will accumulate, the blessings and boons of Siddhas will come to us.

Thus, with these beliefs, day by day, the numbers of devotees are increasing in this shrine to worship the Siddha to fulfill their needs, particularly those who want mental peace. One can see the crowd daily sitting in front of Karuvurar shrine in the big temple and most of them were aged persons. These devotees believe that merely smearing of the holy ash from the shrine alone cures all diseases and sitting in front of the shine will give them mental peace. Though there is no

religious discriminations or differences found among the Siddhas, being a Saivite temple, most of the followers coming here are all belong to Saivism and they considered this cult itself a Saivite cult and not as a separate one. According to them, though Siddhas attained *Samadhi*, they are still living in this earth or somewhere in the heaven and blessing them in some other forms. Tamil society without any differences based on caste and religion recognize and following this cult.

Conclusion

Though there are divergent opinions among the historians regarding the history, personality and periodicity of Karuvurar as Karuvur Devar and Karuvur Siddhar, the devotees don't bother anything about them and they started worshipping him here as a Siddha and a demigod who standing as a solution or remedy for all their problems and peacefulness. Besides, the cult attracts more number of devout because of its simplicity. Because, the popular Hindu religions like Saivism and Vaishnavism with their theistic approach in the name of Agamas, rituals and philosophies and Bhakti cult, not made the devotees for an easy accessible of the God which they want to worship. Sometimes these religions extract more money or materials from the devotees for conducting superfluous ceremonies and rituals. To some extent these devotees (though they belong to higher caste in social strata) were treated as untouchables who denied entering the sanctum and allowed only to worship the god from the distance. But, the Tamil Siddhars were social rebels who dreams of a casteless society, not dominated by any kind of ritualism or social taboos. They advocate against these idiotic customs and made the worship easily accessible to the common man without any caste, creed or religion. Further, in this cult there is no any Brahmanical influence or the ritual domination of the Brahmins. Here anyone became a priest and everyone allowed entering the sanctum. Thus day by day, the Siddha cult is attaining more popularity and gaining the support of its devotees in a large manner. Comparatively, the number of devotees sitting in front of the big temple is not more than that of the crowd sitting in front of the Karuvurar shrine itself shows the people's attitude towards in support of this cult.

Notes & References

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2. S.R. Balasubrahmanyam, *Middle Chola Temples: Rajaraja I to Kulottunga I* (A.D. 985-1070), Thomson Press (India) Limited, (Haryana, 1975), p.1
3. N. Chandramouli, '*Siddha Cult in South India: Representations in Art and their Ramifications*' (Paper presented in the International Seminar on '*World Religions after September 11: An Asian Perspective*' Jamia Millia Islamia, New Delhi, 17-19, January, 2009).
4. R. Champakalakshmi, '*From Devotion and Dissent to Dominance: The Bhakti of the Tamil Alvars and Nayanars*' in David N. Lorenzen (Ed.), *Religious Movements in South Asia 600-1300 A.D.*, OUP, (New Delhi, 2005). p.60.
5. *Ibid.*, p.71; see also its revised edition in R. Champakalakshmi and S. Gopal (Ed.), *Tradition, Dissent and Ideology: Essays in Honour of Romila Thapar*, OUP, (Delhi, 1996)p. 159.
6. *Ashtabandha* consists of eight ingredients to fix the idols firmly at its base. If the ratio of those eight ingredients is differed or not mixed properly, then the idols will not fix correctly. It is said Karuvurar fixed the linga of the Brahadisvara temple by merely spitting his *tambula* which consists of betel leaves, arecanut and a slight amount of lime, is meant for chewing. According to R. Venkataraman, the eight ingredients are 1. *Karunkungiliyam* (resin of black dammar tree), 2. *Kavikkal* (red ochre), 3. *Kombarakku* (stick lac), 4. *Maisatchi* (Indian bedellium), 5. *Sempanju* (Brazil cotton), 6. *Sukkan Kal* (limestone), 7. *Ten melugu* (bee's wax) and 8. *Vellaikkungiliyam* (resin of Piney varnish tree). see R. Venkataraman, *Op.cit.*, Appendix 13, p. 229.
7. R. Venkataraman, *A History of the Siddha cult*, Ennis publications, (Madurai, 1980).
8. In Thanjavur, Karuvur Devar is depicted like a rich person with more ornaments and royal look. But in the murals found inside fourth tire of the Gopura of Tirupudaimarudur temple (near Ambasamudram of Tirunelveli District) which probably belong to 17th century, depicting a scene of Karuvur Devar near a Ganesa shrine and crossing a river and showing his hands like stopping the women who follows him. This mural contains the captions in it and in the above said scene the name is written as Karuvur Devar: He is wearing long *rudrakshamalas* in his neck and also in his head which rounded in his hair dress. A red turban was tied in his head. He smeared holy ashes in his body. He is wearing only a dhoti from his waist to knee and holding a staff in his hand. Kudavayil Balasubramaniam, *Op.cit.*, p.42.
9. Karuvur Devar shrine is the last addition inside the courtyard is a small shrine built at the beginning of the 20th century to honour Karuvur Devar who wrote *Tiruvisaippa*, the sacred hymns to praise the Lord of Rajarajesvaram during the Chola period. See Kudavayil Balasubramaniam, *Op.cit.*, p.38.
10. Tamil Siddhas are classified into three viz. *Nanasiddhas*, *Kayasiddhas* and *Sanmargasiddhas*. And Karuvurar belongs to the second group. R. Venkataraman, *Op.cit.*, pp. passim.
11. But still, there are no contemporary records or any temple inscriptions so far found mentioning the details of Rajaraja's and Karuvur Devar's personality and their physical features. R. Venkataraman, *Op.cit.*, p.12.
12. R. Venkataraman, *A History of the Tamil Siddha Cult*, Ennes Publications, (Madurai, 1990), p.4.
13. See Ganamanjari Sambathkumar, *Sivamayam Kanda Siddhargal*, Sri Indhu Publications, (Chennai, 2008), p. 95; C. S. Murugesan, *Pathinen Siddhargal Varalaru*, Kurunji, (Chennai, 2008), p. 84; and S. P. Ramachandiran, *Siddhargal Varalaru*, Thamarai Noolagam, (Chennai, 2002) pp.96-97.
14. The Nandi *mandapa* is found before temple entrance in the eastern side with 16 pillars. The Nandi is a gigantic one with 3.66 x 5.94 x 2.59 meters height x length x breadth respectively. Both this *mandapa* and the bull are the contribution of Thanjavur Nayaks in 16-17th centuries. Kudavayil Balasubramaniam, *Op.cit.*, p.38.
15. For instance similar sculptures are also found in Bahur Sri Mulanatha temple which belongs to the Chola period. See R. Ezhiltaman, 'A Study of Tantric Sculptures of Sri Mulanathar Temple, Bahur, Pondicherry', in *International Research Journal of Social Sciences*, Puducherry, 2010, Vol. 3, No.1, pp. 235-251.

16. According to that list, the names of eighteen Siddhas and their place of Samadhi are as follows: Agathiyar Anantha Sayanam; Agappey Siddhar - Tiruvaiyaru; Aluganni - Nagapatinam; Idaikadar - Tiruvannamalai; Karuvurar - Kalahasti; Kamalamuni - Madurai; Kalangi Natha - Kanchi; Kudambai - Mayiladudurai;

Gorakkar Trigonamalai; Sattainatha - Srirangam; Konganavar - Tirupathi; Tirumular - Chidambaram; Theraiyar - Pathigai; Nandhidevar - Kasi; Patanjai - Ramesvaram; Pampattic - Marudhamalai; Bhogar - Palani; and Macchamuni Tirupparankundram.

HISTORY OF BRITISH EAST INDIAN STEEL AND IRON COMPANY

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Britishers having settled in India and being well acquainted with the high quality of Indian ore, became interested in modernizing Indian iron industry for large scale production. East India Co., British Govt, and a few private British entrepreneurs attempted to set up iron industry in India. This paper describes the History of British East Indian Steel and Iron Company, Porto Novo in South Arcot.

Iron and Steel

Iron ore is abundant in Salem. Salem has been the chief centre of supply of the finest steel throughout historical times and iron was a historical mark of Salem's contact with the western world in ancient times. The word *wootz* by which name Indian steel was known in Europe is a corrupted version of the Tamil word *urukku* meaning steel. J M Heath theorized that the tools used by the Egyptian sculptors may have been made of Salem steel. He also suggested that the gift of steel (30 pounds in weight) given by Porus to Alexander the Great (B C 356-323) may have come from Salem.¹

Iron Industry in Tamil Nadu

In the past, iron smelting was a thriving cottage industry in the taluks of Arthur, Omalur, Rasipuram, Salem,² Sankagiri, and Thiruchengodu. The agricultural implements such as field knives, kitchen knives, digging tools made in these taluks and sold in the weekly markets were renowned for their high quality.

Charcoal was used for smelting which process contributed to some extent the destruction of large forest areas. The disappearance of open

forests, rise in the cost of charcoal, and competition from imported steel led the indigenous industry to decline and disappear. Major centres of smelting and steel making in the district were Ariyakavundanpatti, Gangavalli, Konganapuram, Namagripettai, Rasipuram, Sendhamangalam, Singipuram, Soragai, Thammampatti, and Thirumalaipatti.

Iron industry in the Salem district

Iron industry in the Salem district of Tamil Nadu was well developed during 18-19th centuries.³ Here, magnetite ore associated with quartz was used in manufacturing wootz. Each furnace yielded from 15-20 lbs. of iron per operation. For making steel either of the following two methods was adopted at each smelting center, (a) by carburisation of wrought iron in crucible, and (b) decarburisation of cast iron. Furnaces for smelting iron were also in operation at Lakshmipuram.⁴ (West Godavari dist.) and adjoining provinces.⁵

Kanjamalai

A bare, rocky mountain (5 miles long, 2 miles wide, 3236' or 986 meters high). is known more appropriately for its stores of magnetic iron, the black gold.⁶ The iron beds of Kanjamalai are seen in a concentric ellipses forming part of a great synclinal fold. A great talus of ore fragments extends all round the mountain, but is specially noticeable on the south side, where the fields are thickly strewn with it for a distance of more than a mile. "Thousands and thousands of tons are scattered about, and requires merely to be gathered up without mining operation." They furnished much of the iron ore smelted in the past by the neighboring villagers.

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East Indian Steel and Iron Company

East Indian Steel and Iron Company at Porto Novo was established in 1830 by J M Heath to exploit the ores of Kanjamalai. The large demand for Indian steel in England had led to the formation of this company. It produced excellent steel. The EISIC was enlarged in 1853. In the nineteenth century J M Heath and his East Indian Steel and Iron Company tried to exploit the ore on a large scale, but their efforts were unsuccessful. He also lost a fortune and died in 1851 as Salem. So the Company that he started did not last long.

Cocclusion

The reasons for the dwindling of East Indian Steel and Iron Company can be summed up as follows:

Modernization of iron industry in India did not begin in time though India was in the fore front in the field of iron and steel manufacturing up to medieval period. Fast developments in Europe in the field of economy and mass production overtook Indian iron industry. In early 14th century Stuckofen furnace was introduced in West Germany which was adopted by the Britishers in 15th century and since then Britain has been the leader in iron industry.

But Britishers did not try to share their technical knowledge in the field of iron industry with the natives because of the fear that the high quality of steel produced by Indians could be used against them in the form of weapons. Thus, no efforts were made by the Britishers to use coal and coke for smelting iron until the middle of nineteenth century.

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5. Maylor, 'The manufacture of Iron and Steel in South India', *Proc. Inst. Civil Engg.* CXXXVI, 1878, pp.383-86.; J. M., Heath, 'Memorandum on Salem Iron Works', *Jl. Asiat. Soc. Bengal, I*, 1832. pp. 253-255.
6. The myth that everything King Midas of classical Greece touched turned to gold was based on the fact that his countryside was rich iron. Midas was one of the first to make and sell weapons of iron and this made him fabulously rich

ISLAM AND THE SELF-RESPECT MOVEMENT WITHIN THE 'DRAVIDIAN NATION'

R. Abbas*

Political developments in the period between the collapse of the Khilafat movement and the moment of Indian independence were crucial to the formation of cultural and political identities of Muslims in Tamil Nadu. These developments determined the shape of Tamil politics in

independent India. *The Suyamariyathai Iyakkam*, also known as the Self-Respect movement, was initiated in 1925. Through its pursuit of anti-Brahminism, it transformed the political and social landscape of Tamil Nadu.

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Ramasamy propagated atheism. In his words, 'As religion is an obstacle in the way of social, cultural and peaceful progress of the people, what is called "religion" must be destroyed.'² It is within such a relational understanding of religion that we need to consider Ramasamy's position on Islam and Muslims, and Muslim responses to his ideology.

The significant threads of Ramasamy's political discourse in understanding his approach to Islam were: first, the liberation of subordinate social groups such as Dalits, women and the poor were crucial to the development of the nation; second, the all-India nationalist movement, led by upper-caste elites, to win freedom from colonialism was a conspiracy to accrue all power to themselves and had to be opposed; third, subordinate social groups must find their own voices and speak for themselves; and finally, it was politically strategic to blur boundaries between oppressed groups.

Broadly, Ramasamy's position on Islam has to be contextualized in the light of his problematisation of the Hindu caste system. Hinduism for him not only represented Brahminism and entrenched caste relations but also multiple relations of power over subordinate groups such as Dalits, women and the poor.² Within such a logic, conversion to Islam was useful for Dalits who sought relief from the caste-system.

Ramasamy's critique of all-India nationalism as an upper-caste project led him to search for broad alliances with parties other than the Congress in Tamil Nadu. The Muslim League's opposition to the Congress made it a useful ally and helped to strengthen the anti-Congress platform in the Tamil region.

If Islam was useful in achieving the goals of the Dravidian movement, it did not mean that Ramasamy's was a blanket endorsement of Muslims and their attitudes. On the contrary his engagement with Islam was contextual. He was equally on unsparing critique of the religious and cultural practices of Muslims

The Self-Respect movement was intended to restore to Dravidians their self-respect which the caste system had denied them. It was also intended to enable Dravidians to get equal

opportunities to participate in civic and public life. Ramasamy energetically propagated the concept of *Suyamariyathai* or Self-Respect - the foremost thing a Dalit needed was the realization of his/her self-worth.³ It is in the recovery of the self worth of Dalits that Islam and the local Muslim communities acquired their relevance to the Self-Respect Movement. Islam, for the purposes of this movement, would help Tamils achieve a caste-free, egalitarian society. The Self-Respect movement made Islam a significant part of its propaganda; the principles of unity, rationality, freedom and self-respect which it was said to espouse were presented as those which differentiated it from Hinduism and its oppressive caste system.⁴

With a Dalit audience in mind, Ramasamy contrasted Islam and Hinduism: untouchability was absent in Islam, and its scriptures and ideology prescribed equality; Islam insisted on monotheism and condemned 'idol-worship'; the religion prevented 'vices' such as extravagance, alcoholism and gambling, and there was a strong sense of solidarity among Muslims. An extension of this idea of solidarity among Muslims was pan-Islam. Ramasamy worked consistently within a framework of pan-Islam and pan-India Islam, and repeatedly cited these as sources of strength for Muslims across the world and in India. Throughout his campaign against the Congress and its leadership in the 1930's and 1940s, Ramasamy linked the question of Dalits to panindian Islam. Placing the strength of Dalits in India at 65 million in 1931, he suggested that their large-scale conversion to Islam would create an opportunity for a government which would benefit subordinate social groups.⁵ This was intrinsically a suggestion to Dalits that they could seize and control the state if, *en masse*, they converted to Islam and made India into a Muslim-majority country. While the suggestion itself was unrealistic, its polemical significance lay in Ramasamy's intentions to get Dalits to imagine the benefits that could possibly accrue to them by choosing a different social order other than the Hindu caste system.

Gender was crucial to Ramasamy's critique of the conservatism of Indian Islam. He recognized that Islam gave certain rights to women on issues

of property, divorce and widow re-marriage. However, he was critical of Indian Muslims for the purdah system. Ramasamy situated gender reform as integral to his vision of a future Dravidian / Tamil society. He provided a radical critique of patriarchy by identifying marriage and family as the key issues sustaining it in Tamil society.⁶ Ramasamy's critique of patriarchy within Muslim society was an extension of his general reading of history on gender issues. Using statistics of sexual crimes against women between 1926 and 1931, as reported in the *Modern Review*, Ramasamy attempted to show how the gender question transcended religious boundaries: Hindu-Muslim unity, in such critique, was best demonstrated in the manner in which crimes were committed against the women of both communities.⁷

The Muslim priesthood, for Ramasamy, performed the function that Brahmins performed in the Hindu social system. He was severely critical of the hold of the Mullas (the Muslim equivalent of priesthood) on the Muslims and the manner in which they impeded the progress of the Muslim community.⁸ He placed Islam under the lens of his rationalism just as he did with Hindu religious practices. Islam, he firmly believed, was not just what the Quran said but what the Muslims did-Islamic principles could be gauged only by the way Muslims conducted themselves in practical life. The idea of pilgrimage, for instances, came in for scathing criticism from Ramasamy.

Within the discourse of the Dravidian movement, synergetic practices such as dargah-worship and all the rituals that accompanied were seen as Brahmin Hinduism's attempt to dilute the 'rational' elements of Islam.⁹ This emphasis on rationality or *pakutharivu* was a key plank of

Ramasamy's attempts to challenge the caste-system. The sayings of the Prophet of Islam on the pursuit of knowledge and the use of reason were often cited to impress on Tamil Muslims the importance of rationality.¹⁰

The need to differentiate Islam from the Hindu religious and social system was important for the Dravidian movement in enabling it to negotiate the power structures of caste within Dravidian society. In doing so, the protagonists of the Dravidian movement had to present Islam as an 'ideal' faith which they could recommend to the untouchables as a solution to their problems. While it made no attempt to gloss over the problems in Muslim practices, it was keen to present the Muslim communities as homogeneous and lacking in hierarchy and the 'ideal' faith of Islam as inherently 'pure and rational'. In this interpretation, the practices of 'syncretism' were undesirable accretions from Hinduism.

The politics of the Self-Respect Movement had an impact on the manner in which Islam was perceived among the general Tamil population. Firstly, the movement ensured that Islam was relevant in the Tamil context through prescription of conversions to escape the caste-system. Secondly, it legitimized Islam in the Tamil context by constantly differentiating it positively from Hindu social and cultural practices. This legitimacy enabled Muslims to enjoy a political space of their own and yet not be set aside as a separate community. This ensured that the Muslims of the Tamil region could be treated as yet another caste and considered autonomously as well - in both senses they were clearly an integral component of Tamil society.

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AMERICAN MEDICAL SCIENCE AND EDUCATION IN COLONIAL TAMIL NADU

M. Lakshmanamoorthy*

This paper deals with the American Medical Science and Education in colonial Tamil Nadu. Christian missions, though they were involved in a great deal of theory and theology also did some medical science and education work.

The American Madura Missionaries had the aim of developing men and women with qualities of reverence, god fearing, clean, genuine, self-sacrificing and trustworthy and aspiring that were rare in those days. These missionaries, who came primarily for propagating the Gospel, contributed significantly to the formation of a new social order

in India through their diverse activities by establishing schools, hospitals, dispensaries, leper asylums, churches, orphanages and vernacular schools. When they found the unbearable difficulties of the natives who suffered much through various kinds of diseases they decided to link ministry with the hospital and healing with the church. They took immediate measures of medical relief by observing the improved sanitary condition of the people and providing several diseases and their modes of cure. This paper deals about such work of the Missionaries in Madurai and around it.

GROWTH OF HOSPITALS AND MEDICAL EDUCATION IN THE MADRAS PRESIDENCY

Jeyakumari Gnana Deepam**

This paper deals with the growth of hospitals and medical education in the Madras Presidency. The Portuguese introduced modern medicine in India. Albuquerque founded the first Royal Hospital in Goa in 1510. This hospital was later handed over to the Jesuits in 1591. And it was remarkably managed well. In 1703 introduced form of medical training with Cipriano Valadarews as its master. By 1842, this was converted into a school of medicine and surgery. Although the Portuguese brought modern medicine first, by French and later the British who established and consolidated it in India widely and firmly. The first hospital in Madras appeared in 1679 and the second hospital was built, between 1679 and 1688, by public

subscription, at a cost of 838 pagodas, nearly Rs. 3000. It stood in the Fort, near the Church and adjoined the Company's sorting godown. In 1688, during the governorship of Elihu Yale, the Madras Council decided to acquire this hospital building. He paid its full value to the vestry, and directed that a new hospital to be built near the river. The third also came up during Yale's term of office in 1690 in James Street in the Fort. Many more such hospitals came up at different military stations in the eighteenth century. Some of which were destroyed and some shifted during the course of Angle-French conflicts for supremacy in the south (1740-63). Once the tension of the protracted war was over. Some old hospitals were restored while

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few new ones were constructed. The biggest among which was completed in 1772 and later came to be known as the Madras General Hospital. In 1793, the Madras Council sanctioned the proposal. In the category of specialized hospitals, a hospital for lepers of all races and both the sexes was set up in 1816 which later development into the Madras Government Leper Hospital.

Frederick Adam, founded the Madras Medical College as a Medical School by an order of the government, dated 13 February 1835. The year 1875 witnessed the institution of the LMS degree, which continued for a period of 50 years. The degree of Bachelor of Medicine and Bachelor of Surgery (MBBS). By 1901, the Madras Medical

College had five departments. The department, such as the apothecary department, the hospital assistants' department, the chemists and druggists department, and the sanitary inspectors' class. From a humble beginning with 21 students for subordinate military department The Madras Medical College grew to imparting five different courses of study by the first decade of the twentieth century. It provided lead, during this period, to other universities in various fields of medical science. Colonial medicine proved, in fact, to be a twin-edged weapon that cut the colonized both physically and morally. Not only the body but the mind as well was conquered. The conquest was so thorough that the Indian mind remained content in captivity for over a century.

சுவீடன் நாட்டு அருட்தொண்டர் உயர் மாமறைத்திரு கனம் பேராயர். மூ.சாந்தகிரின் அவர்கள் தமிழகத்தில் ஆற்றிய சீரிய பணிகள்

ஜே. மல்லிகா புமியாவதி *

தமிழ் சுவீசேஷ லுத்தரன் திருச்சபையின் மூன்றாவது பேராயராக, மிகச்சிறப்பாக இறைப் பணியையும், சமூகப் பணியையும் செய்து தனக்கென்று சிறப்பான இடத்தை, திருச்சபை வரலாற்றில் பொறித்து சென்றவர் J.சாந்தகிரின் ஆவார். இவரின் பெற்றோர்கள் சுவீடன் நாட்டை தாயகமாகக் கொண்டவர்கள், இந்தியாவில் மிஷனரி பணிக்கென்று பணிபுரிய வந்தவர்கள். தங்கள் பிள்ளைகளையும் அப்பணிக்கென்று அர்ப்பணம் செய்தனர். J.சாந்தகிரின் தனது தாயகமான சுவீடனை விட அதிகமாக நேசித்தது இந்தியாவைத்தான். இந்திய மக்களையும் அவர் தம் பண்பாட்டையும் மிகவும் அதிகமாக விரும்பினார். கி.பி. 1883 ஆம் ஆண்டு நவம்பர் 20ஆம் நாள் தென் இந்தியாவின் மதுரையில் பிறந்தார். ஆனாலும் கல்வி பெறுவதற்கு ஜெர்மனி, சுவீடன் நாடுகளுக்குச் சென்று பிறகு சுவீடனில் கொஞ்சகாலம் பணிபுரிந்து, இந்தியாவில் பணிபுரிவதையே தனது விருப்பமாகக் கருதினார். சாந்தகிரின் சுவீடனில் இளம் வாசிபர் மத்தியில் பணிபுரிந்ததோடு அல்லாமல், அங்குள்ள வெஸ்ட்மான்லாங்க் மாவட்டத்தில் 10,000 பேர்கள் கொண்ட பெரிய குருசேகரத்தின் பொறுப்பையும் ஏற்று திறம்பட நடத்தினார். எதிர்காலத்தில் தமிழ் சுவீசேஷ லுத்தரன் திருச்சபையின் பேராயராக பணியாற்ற பல துறைகளிலும் தனது திறமையை வளர்த்துக் கொள்ள வாய்ப்புக்கள் கிடைத்தன.

சங்கை சாந்தகிரின் மிஷனரியாக 1907ல் இந்தியா வர விருப்பம் தெரிவித்தும் சுவீடன் மாணவர் இயக்கம் சுவீடனில்

எதிர்ப்பு தெரிவித்தது. சாந்தகிரின் தனது விருப்பத்தை சுவீடன் மிசியோன் சங்கத்திற்கு எழுதி ஒப்புதல் பெற்றார். சாந்தகிரின் இந்தியாவில் பணி செய்ய வேண்டும் என்ற முடிவியல் பிடிவாதமாக இருந்ததால் வேறு வழியின்றி மாணவர் இயக்கம் ஒப்புதல் வழங்கி, ஊதியமும் வழங்க இணக்கம் தெரிவித்தது. 1907 ஆம் ஆண்டு உப்சலாவில் குருவாக (Pastor) பட்டம் பெற்று அதே ஆண்டு இந்தியா வந்தார். 1913ஆம் ஆண்டு ஜீன் மாதம் சாந்தகிரின் ஐயருக்கும் குமாரி இங்கிரிட் ஆல்ஸ்ராண்டு அம்மையாருக்கும் திருமணம் நடந்தது. இவருடைய மனைவி பெண் பள்ளியையும், மாணவர் விடுதியையும் பொறுப்பேற்று நடத்தி வந்தார்.

சாந்தகிரினும் அவரது துணைவியாரும் பெண்களுக்கென்று பள்ளிடைங்கள், விடுதிகள், தையல் வேலை, கைவேலைப்பாட்டு பொருட்கள் செய்தல் போன்றவற்றை ஏற்படுத்தி ஊக்குவித்தனர். இந்திய சமூகத்தில் இருந்த இளமை திருமணம் (Child Marriage), உடன் கட்டை ஏறும் வழக்கம், (Sati), பெண் கல்வி மறுப்பு, விதவைகளின் மறுமணமறுப்பு, போன்ற புரையோடி கிடந்த மூடநம்பிக்கைகளை அகற்ற பெண்களே பணிசெய்வது மிக மிக முக்கியமானது என்பதை வலியுறுத்தினார். இவர் தமிழ் சுவீசேஷ லுத்தரன் திருச்சபையின் பேராயராக இருந்த பொழுது, பெண்களின் முன்னேற்றத்திற்கு என பல செயல்பாடுகளைச் செய்தார். அதற்கு ஆக்கமும், ஊக்கமும் கொடுத்தார்.

THE FOLLOWING ARTICLES WERE ALSO PRESENTED IN VARIOUS SECTIONS

POLITICAL AND ADMINISTRATIVE HISTORY

1. **M. RAJAREVEENDRAN**, Assistant Professor, P.G. Department of History, Arignar Anna Government Arts College, Musiri-621 201.
Ayyampalayam Panchayat Musiri Block - Tiruchirappalli District: A Study
2. **B. BALAJI**, Research Scholar in History, University of Madras, Chennai-600 005.
Genesis of the Dravidian Awakening in Colonial Tamil Nadu
3. **P. VIJAYAKUMAR**, Ph.D. Research Scholar, Department of History, Dravidian University, Kuppam, A.P.
J.C. Kumarappa-A Study
4. **P. SIVAPRAKASAM**, Ph.D. Research Scholar in History, Dravidian University, Kuppam.
Administration of Major Blackburne in the Princely State of Pudukkottai
5. **C. THANGAMAN**, NMC College, Marthandam
Role of Annie Besant In Indian Freedom Struggle
6. **V.K. SARASWATHI**, Associate Professor, Department of History, Sri. G.V.G. Visalakshi College for Women (Autonomous), Udumalpet.
E.V. Ramaswami Naicker
7. **A. MASANAM**, Post Doctoral Fellow, Center for Gandhian Studies, Manonmaniam Sundaranar University
Early Career and Activism of Gandhiji (1869-1919)
8. **P. KIRUTHIKA DEVI**, Research Scholar, Sri GVG Visalakshi College for Women (Autonomous), Udumalpet
Role of Tamil Nadu in the Freedom Struggle
9. **A. PALANICHAMY**, M.Ed., Scholar, RDB College of Education, Papunasam, Thanjavur (Dt.)
Satyamurti as a Social Reformer
10. **M. ANDIYAPPAN**, Ph.D. Research Scholar, History Department, Dravidian University, Kuppam, A.P.
Tamil Nadu Welfare Schemes for Weaker Sections (1991-1996) - A Study
11. **R. JAGANATH**, Ph.D. Research Scholar, Rajapalayam Raju's College, Rajapalayam - 626 117.
V.O. Chidambaram Pillai and his Role in the Swadeshi Movement and Freedom Struggle in Tamil Nadu
12. **R. SEKAR**, Ph.D. Research Scholar, VHNSN College, Virudhunagar - 626 001.
Historicity of Namakkal
13. **P. PERUMAL**, Ph.D. Research Scholar (USRF), School of Historical Studies, Madurai Kamaraj University, Madurai - 21.
Historicity of Kanchipuram - A Brief Study

14. **J. SENTHILKUMAR**, Ph.D. Research Scholar, Department of History, Presidency College, Chennai.
Educational Policy of Congress Government in Tamil Nadu (1952-1967) - A Study
15. **R. SUNDARADEVI**, Ph.D. Research Scholar in History, Presidency College, Chennai - 600 005.
Administration of Tottenham in Pudukkottai State
16. **B. PUNITHAVATHI**, M.Phil., Scholar, Department of History, Nirmala College for Women, Coimbatore-641 018.
Neill Statue Sathyagraha Movement
17. **K. MANGAYARKARASI**, Asst. Professor, N.G.M. College, Pollachi.
Glimpses of Social and Cultural Life of Kadar in Tamil Nadu
18. **S. THIRUMALAI**, M.Phil. Research Scholar, Department of Indian History, University of Madras, Chennai-05.
Formation of the Madras Corporation
19. **G. DEVAARAJ**, ICHR Research Fellow, Ph.D. Research Scholar in History, Presidency College, Chennai-600 005.
A Move against the practice of Untouchability and for temple entry of Subaltern Classes during the Pallava Rule in Tamil Country
20. **PREMA**, Assistant Professor, Dept. of History, N.G.M. College, Pollachi.
Transition of Tribes in Kerala
21. **K. RAJESWARI**, D/o. M. Karikalan, Vallalar Nagar, A. Kalayamputhur, Palani T.K., dindigul - 624 615
Madras Presidency on the Eve of Second World War
22. **B. SARANYA**, Ph.D Research Scholar, N.G.M. College, Pollachi.
An Economic Status of Women Members of Self Help Groups
23. **S. PALANICHAMY**, Associate Professor, P.G. Department of History, VHNSN College, Virudhunagar - 626 001.
Role of Mass Movement among the Kuravers in Kerala
24. **க. கைகவிவரமாம்**, உதவி பேராசிரியர், வரலாற்றியல் துறை, உ.நா. அரசு கல்லூரி, பொன்னேரி-601 204.
தமிழகத்தில் அடையாள அரசியல் - ஒரு தத்துவவார்த்த அணுகல்
25. **அண்ணாதுரை**, விரிவுரையாளர், தமிழ்த்துறை, பச்சையப்பன் கல்லூரி, சென்னை-30.
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26. **S. மயிலம்பாளன்**, வரலாற்றுத்துறை ஆய்வாளர், மனோன்மனியம் சுந்தரனார் பல்கலைக்கழகம், திருநெல்வேலி
கிறித்திய விடுதலைப் போராட்டத்தில் பெண் தலைவர்களின் பங்கு
27. **சு. மாரீஸ்வரி**, முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, மதுரை காமராசர் பல்கலைக்கழகம், மதுரை.
பஞ்சாயத்து ராஜ் சட்டம் அமலாக்கமும் - செயல்பாடுகளும்

28. கிரா. முனியப்பன், பார்வையற்றவர், முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, பாரதியார் பல்கலைக்கழகம், கோயமுத்தூர் திராவிடத் தொற்றம்
29. S. ஆனந்தி, உதவி ஆய்வாளர், வரலாற்றுத்துறை (ஆய்வு), ஸ்ரீ ஜி.வி.ஜி. விசாலாட்சி கல்லூரி (தன்னாட்சி), உடுமலைப்பேட்டை. இதயக் கவிஞரும், 'கிந்தியா' இதழும் இணைந்து நடத்திய கிந்திய விடுதலை வேள்வி
30. க. கார்த்திகேயன், தமிழ்ச் செம்மொழி வளர்ச்சியில் வரலாற்று ஆவணங்களின் பங்கு
31. M. காயத்திரி தேவி, உதவிப் பேராசிரியர், வரலாற்றுத்துறை, அரசு மகளிர் கலைக் கல்லூரி, புதுக்கோட்டை. புதுக்கோட்டை சமஸ்தான தசரா விழா
32. வே. குமார், விரிவுரையாளர், வரலாற்றுத்துறை, பாரதிதாசன் பல்கலைக்கழக மகளிர் கல்லூரி, ஓரத்தநாடு, உலக மொழிகளில் தமிழ் செம்மொழித் தகுதிபாடு
33. எச். ஹான், இணைப்பேராசிரியர் & எம். சதீஷ்குமார், முதுகலை ஆராய்ச்சி மாணவர், முதுகலை வரலாறு மற்றும் ஆராய்ச்சித்துறை, சி.அப்துல் ஹக்கீம் கல்லூரி, மேல்விசாரம், வேலூர் மாவட்டம். தென்னிந்திய விடுதலைப்போரில் ஆங்கிலேயர் மீதான முதல் அடியும் ஆஷ் துரையின் அடிச்சுவட்டிலும் (வரலாற்றில் வெளிவராத தகவல்களுடன்)
34. எச். ஹான், இணைப்பேராசிரியர் & ய. குமார், முதுகலை ஆராய்ச்சி மாணவர், முதுகலை வரலாறு மற்றும் ஆராய்ச்சித்துறை, சி.அப்துல் ஹக்கீம் கல்லூரி, மேல்விசாரம், வேலூர் மாவட்டம். காந்திக்கு வழிகாட்டிய தமிழக வீராங்கனை "தில்லையாடி வள்ளியம்மை"
35. க. கார்த்திகேயன், ஆய்வியல் நிறைஞர் பட்ட ஆய்வாளர், கிந்திய வரலாற்றுத் துறை, சென்னைப் பல்கலைக்கழகம், சென்னை-800 005. கக்கனின் அரசியல் பணிகள் - ஓர் ஆய்வு
36. P. அய்யப்பன், ஆய்வியல் நிறைஞர், சென்னைப் பல்கலைக்கழகம், சென்னை-800 005. வேலூர் கோட்டை - சிப்பாய் புரட்சி
37. சி. சந்திரசேகர், உதவி பேராசிரியர், வரலாற்றுத்துறை, அரசு கலைக்கல்லூரி, தருமபுரி-5. அதியமான்கள் - வன்னியர்கள்
38. ய. தமிழ்ச்செல்வி, உதவிப்பேராசிரியர், வரலாற்றுத் துறை & குமார், ஆய்வியல் நிறைஞர் மாணவர், பொருளாதாரத் துறை, கந்தசாயிக்கண்டர் கல்லூரி வேலூர், நாமக்கல் மாவட்டம். விடுதலைப் போராட்ட வீரர் தீரன் சின்னத்தை

SOCIAL AND ECONOMIC HISTORY

39. A. MOHINI, Asst. Professor of History, VHSHN College, Virudhunagar. A Study of Village Industries in Virudhunagar District
40. M. DEEPA, Teacher, Vedavalli Vidyalaya, Walajapet, & Ph.D. Research Scholar, A.A. Govt. Arts College, Cheyyar-607 404. Women's Reservation Bill: A Mile Stone in Gender Power Sharing

41. **V. CHITRA**, Doctoral Research Scholar, Bharathiyar University, Coimbatore
"Social and Economic Aspects of Hydro Electric Power Generation 'Mettur' - A Study"
42. **G. GOPINATH**, III B.A. History Student,
NLC: The Progress with the Protection of the Environment
43. **S. SANKAR**,
Social Atmosphere in Salem District from 1870 to 1947 A.D
44. **K. JAYABINDHU**, M.Phil. Scholar, Department of History, Nirmala College for Women, Coimbatore.
Tourism Development in Valparai
45. **T. ANTONYSAMY**, Ph.D. Research Scholar, Department of History, Government Arts College, Coimbatore - 641 018.
History of Sikhism in Kongunadu
46. **S. KALAI SELVI**, Associate Professor of History, Sri Sarada College for Women, Salem-16.
Tribals of Yercaud
47. **N. PREETHA**, Ph.D. Research Scholar
Status of Religion during the Vijayanagara Period
48. **M. KAVITHA**, Ph.D. Research Scholar, School of Historical Studies, Madurai Kamaraj University, Madurai-12.
Land as Economic determinant in the Medieval Tamil Country - with Reference to later Pandyas
49. **K. MAHALAKSHMI**, Research Scholar, Department of History, Bharathidasan University, Trichy-24.
Origin of the Inhuman Widow Hood's Practice in Hindu Tamil Society
50. **S. SHANMUGASUNDARAM**, Ph.D. Research Scholar, Department of History, Presidency College, Chennai-600 005.
History of Buddhism in Tamil Nadu as Gleaned from Sangam and Post Sangam Literature
51. **M. SUGIRTHA**, Assistant Professor, Political Science Wing, DDE, Annamalai University, Chidambaram-608 002. & **K. PRABHU**, Ph.D. Research Scholar, Department of Political Science, Annamalai University, Chidambaram.
Education of Scheduled Castes in Tamil Nadu: A Historical perspective
52. **USHARAGHOTHAM**, Head and Associate Professor, Department of History, Thiru. A. Govindasamy Govt. Arts College, Tindivanam-604 002.
Economic Empowerment of Women in Tamil Nadu through the Ages: A Study
53. **S. KANIMOZHI**, Ph.D. Research Scholar, Department of History, Annamalai University, Annamalai Nagar-608 002.
Violation of Children's Rights in Tamil Nadu - A Case Study
54. **S.F. NAZEEM JAN**, Assistant Professor in History, LRG Govt. Arts College for Women, Tirupur.
Transgender in India

55. **P. INDRANI**, Dept. of History, LRG Arts College for Women, Tirupur.
Women Empowerment in India
56. **K. MENAKA**, Lecturer in History, PG & Research Department of History, AVC College (Autonomous), Mannampandal-609 305.
The Cauvery River Water Agreements of 1892 and 1924: An Inquiry in Historical Perspective
57. **S. VADIVEL**, Ph.D. Research Scholar, Department of History, Bharathidasan University, Tiruchirappalli.
Dr. P. Subbarayan : Towards the Empowerment and increase of Education Policy in Madras Presidency (1926-1939)
58. **J. JOICE**, Ph.D. Research Scholar, Dept. of History, St. Joseph's College, Trichy.
Sontham - A Centre for Street Children by Ngo A Historical Sociological Study
59. **R. RENUGADEVI**, Ph.D. Research Scholar, Department of History, Annamalai University, Annamalai Nagar - 608 002.
Women's Property Rights in Tamil Nadu since 1947
60. **H. MUNAVAR JAN**, Associate Professor in History & **S. RAJKAMAL**, M.Phil., Research Scholar, PG and Research Department of History, C. Abdul Hakeem College, Melvisharam, Vellore District.
Medical Tourism in India (in reference with Tamil Nadu)
61. **D. BHARATHI**, Ph.D. Research Scholar, P.G. Department of History, Periyar E.V.R. College, Tiruchirappalli-23.
Swadeshi Movement and Industrial Development in Tamil Nadu
62. **J. DHIVYABARATHI**, III year, Integrated Student, Bharathidasan University
Tamil Nadu State Commission for Women
63. **K.L.N. MURTHY**, Dept. of History, Davanagere University, Davanagere-577 002, Karnataka State.
Sati System - A Historical Perspective
64. **P.Y. PADMA**, M.Phil. Research Scholar, Department of Indian History, University of Madras, Chennai-05.
Poondi Reservoir - A Study
65. **M. SABEER SULTHANA BIJLI**, Ph.D. Research Scholar, Department of Indian History, University of Madras, Chennai-05.
Politics of Colonial Medicine and the Local Response in the Madras Presidency
66. **செ. யசோதாமணி**, உதவிப்பேராசிரியர், வரலாற்றுத்துறை, அரக கலைக்கல்லூரி (தன்னாட்சி), கரூர்-5.
முடிவந்தரின் நானையங்கள்
67. **A. ANTONY SELVARAJ**, Assistant Professor, (Selection Grade), Department of History, Government Arts College, Melur, Madurai District.
தமிழ் நாட்டில் பெண்கள் வாக்குரிமையும் பிரதிநிதித்துவமும் ஸ்திரீ தர்மா பத்திரிக்கையும்

68. கே. சீனிவாசன், முனைவர் பட்ட ஆய்வாளர், பெரியார் மணியம்மை பல்கலைக்கழகம், வல்லம், தஞ்சை மாவட்டம்.
மகாகவி பாரதியாரின் மனிதவள மேம்பாட்டுச் சிந்தனைகள்
69. வே. காயத்ரி, இளங்கலை மூன்றாமாண்டு, வரலாற்றுத் துறை, பெரியார் கலைக்கல்லூரி, கடலூர்-1.
வள்ளலாரின் வாழ்க்கை ஒரு வரலாற்று பார்வை
70. து. அராமலிங்கம், பெருமாள் வலை, மாலமேடு (அஞ்), அரவக்குறிச்சி (வழி), திருப்பூர் மாவட்டம் - 639 201.
தமிழகத்தில் பெண்கள் முன்னேற்றமும் சுதந்திரமும் கி.பி.1920 முதல் கி.பி.1940 வரை
71. க. அழகர், இணைப் பேராசிரியர், இராசபாளையம் இராஜீக்கள் கல்லூரி, இராசபாளையம்-626 117.
புறநானூறு காட்டும் சங்க கால மன்னர்களின் கொடைச் சிறப்பு
72. G. ஆறுமுகம், முனைவர் பட்ட ஆய்வாளர், திருச்சி.
'பெரியாரும் தொழிலாளர் நலமும்
73. செ. சேவியர், உதவிப்பேராசிரியர், முதுகலை வரலாற்றுத்துறை, அறிஞர் அண்ணா அரசு கலைக்கல்லூரி, முசிரி,
திருச்சிராப்பள்ளி-621201.
மாலை மலர், மாலை முரசு செய்திகள் பற்றிய ஆய்வு
74. க. முருகையா, இணைப்பேராசிரியர், முதுகலை வரலாற்றுத்துறை, ப.மு. தேவர் கல்லூரி, ஏ.ஆர்.பி. நகர், மேலநீலிதநல்லூர்-
627 953, திருநெல்வேலி மாவட்டம்.
வாகுதேவநல்லூர் அருள்மிகு சிந்தாமணிநாத சுவாமி கோவில் நம்பிக்கைகளும் நேர்த்திக் கடன்களும்-ஓர் ஆய்வு
75. A.AZHARHESH, M.Phil Scholar in History, V.O.C. College, Tuticorin-8.
தென் திருவிதாங்கூரில் மிஷினரிகளின் மருத்துவ பணி-ஓர் பார்வை
76. M.DURGADEVI, M.Phil. Scholar, T.B.M.L. College, Porayar.
எஸ்.ஒ.எஸ். குழந்தைகள் கிராமம் உதவும் கரங்கள் நாகப்பட்டினம் - ஓர் ஆய்வு
77. மு. கணபதி, முனைவர் பட்ட ஆய்வறிஞர், வரலாற்றுத்துறை, மாநிலக் கல்லூரி, சென்னை-600 005.
தமிழக மகளிர் சுய உதவிக்குழுக்களில் மகளிர் மேம்பாடு
78. சி. மாணிக்கராஜ், உதவிப்பேராசிரியர், வரலாற்றுத்துறை, சி.பி.ஏ. கல்லூரி, போடிநாயக்கனூர்
பல்லவர், சோழர், பாண்டியர் காலத்து நீர் நிலைகள்-ஓர் ஆய்வு
79. பொ.வ. வீரமணி, முனைவர் பட்ட ஆய்வாளர், சிற்பத் துறை, தமிழ்ப் பல்கலைக்கழகம், தஞ்சாவூர்-10.
தலச்சங்காடு விஷ்ணுப் படிமத்தின் அரிய சிற்பக் கூறுகள்

ART AND CULTURAL HISTORY

80. K. PARVATHI, Assistant Professor in History, Quide-e-millath Govt. College for Women, Annasalai,
Chennai-600 002.
A Terrific Manifestation of Lord Siva
81. I. MURUGESAN, Assistant Professor in History, Arignar Anna Govt. Arts College, Cheyyar-604 407
Stone Sculptures Spell, Sing Social and Cultural History of Devikapuram - A Survey

82. **B. ATHMANATHAN**, Ph.D. Research Scholar, School of Historical Studies, Madurai Kamaraj University, Madurai.
The Yeomen Services of Vijayanagara Nayaks in Madurai
83. **A. THAINIS**, St. Pio Capuchin Postulancy, Shanthi Ashram, Fatima Church, Coimbatore.
FR. Ephram DE Nevers OFM. Cap., (1603-1695)
84. **C. CHELLAPPANDIAN**, Ph.D. Research Scholar, School of Historical Studies, Madurai Kamaraj University, Madurai.
The Migration and Economic Pursuits of Telugu Brahmins, and Naidus of Madurai During Nayak Period
85. **N. VELU**, Assistant Professor, Dept. of History, Bharathidasan Govt. College for Women, Puducherry.
A New Note on Siva in the Vedas and Agamas
86. **R. STHANISLAS**, Assistant Professor of History, Govt. Arts College, Thiruvannamalai.
Building and Enhancing Farm Know - How's of Farm Women through IMCD for Transformation
87. **R. LAKSHMI**, Ph.D. Research Scholar, Dept. of History, Annamalai University.
The Art And Cultural Aspects of the Tribes in Kolli Hills - A Study
88. **N. SANTHAKUMAR**, Government Arts College Thiruvannamalai & **N. Neelavathi**, Asst. Professor in History.
Women and Education - A Bird's Eye View
89. **J. SRINIVASAN**, Ph.D. Research Scholar, Depart of Indian History, University of Madras, Chennai-5.
Ainuruvur and Ayyavole Merchant Guild On Coromandel Region - A Study
90. **P. JAYAM**, Department of History,
British Imperialism Established in India (From 1492 To 1764)
91. **T. MILTON**, Head, Department of Hotel and Mgmt., Asan Memorial College of Arts and Science, Chennai
Cultural Tourism in Thanjavur
92. **C. LAWRENCE**, Asst. Professor in History, Alagappa Govt. Arts College, Karaikudi.
Cultural Festivals in Tirunelveli District
93. **S. PERUMAL SAMY**, Assistant Professor in History, Govt. Arts College, Thiruvannamalai.
Empowerment of Women in Thiruvannamalai District with Special Reference to Chengam Taluk - A Historical Perspective
94. **ரா. வானி**, முனைவர் பட்ட ஆய்வாளர், நீரழகாய்வு மையம், தமிழ்ப்பல்கலைக்கழகம், தஞ்சாவூர்-10.
பண்டைக்கால நாணயப் புழக்கத்தில் சோழிகள்
95. **ஏ. முனுசாமி**, எம்.ஏ., கிரண்டாமாண்டு வரலாற்றுத் துறை, உ.நா. அரசுக்கல்லூரி, பொன்னேரி.
அருள்மிகு முத்துமார சுவாமி திருக்கோயில் - ஓர் ஆய்வு

96. கு. சேரலாதன் மற்றும் ம. புஷ்பராஜ், எம்.ஏ., இரண்டாமாண்டு வரலாற்றுத் துறை, உ.நா. அரக்கக்கல்லூரி, பொன்னேரி. ஸ்ரீ ரங்க நாதர் ஆலயம் (திருவள்ளூர் மாவட்டம்)-ஓர் ஆய்வு
97. மு. அழகு சுந்தரி, இளங்கலை மூன்றாமாண்டு, வரலாற்றுத் துறை, பெரியார் கலைக்கல்லூரி, கடலூர்-1. திருப்பாதிரிப்புலியூர் பாலேஸ்வரர் திருக்கோயில் - ஓர் வரலாற்றுப் பார்வை
98. அ. சிவசங்கரி, இளங்கலை மூன்றாமாண்டு, வரலாற்றுத் துறை, பெரியார் கலைக்கல்லூரி, கடலூர்-1. திருநாவலூர் திருதொண்டைஸ்வரர் கோயில் சிற்பக் கலை - ஓர் ஆய்வு
99. கோ. சசிகலா, தமிழ்நாடு அரசு தொல்லியல் (மு), கல்வெட்டு பயிற்சி மாணவர்கள் ஆவடுதுறை அரசனுக்கு அயர்நாறு பொன்
100. த. செந்தில் குமார், உதவிப் பேராசிரியர், தமிழ்த்துறை, முத்தூரங்கம் அரசு கலைக்கல்லூரி, வேலூர்-2. இலக்கியப் பிரதிகளில் நடுகல் கமுகம் (சங்க இலக்கியங்கள் வழி)
101. அ. அன்பு, ஆய்வியல் நிறைஞர், வரலாற்றுத்துறை, பாரதிதாசன் பல்கலைக்கழகம், திருச்சிராப்பள்ளி-24. விஜய நகர கால சைவக் கோயில்களுக்கு கொடுக்கப்பட்ட கொடைகளும், கொடையாளிகளும் (தஞ்சாவூர், திருச்சி மாவட்டங்கள்)
102. வே. ராமச்சந்திரன், முதுகலை இரண்டாமாண்டு, அரசு கலைக்கல்லூரி, திருவண்ணாமலை. திருக்கோவிலூர் - (அறகண்டநல்லூர்) ஒப்பிலாமணி ஈஸ்வரர் ஆலயம் - ஓர் ஆய்வு, இக்கோயிலின் தோற்றமும் வளர்ச்சியும்
103. டி. தேவகி, ஆராய்ச்சி மாணவி, கலை வரலாற்றுத்துறை, மதுரை காமராசர் பல்கலைக்கழகம், மதுரை-21. சங்க கால இலக்கியங்களில் இலட்சுமி - ஓர் ஆய்வு
104. போ. கந்தசாமி, முனைவர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, இராஜபாளையம் இராஜீக்கள் கல்லூரி, இராஜபாளையம்-17. நடுகல் வழிபாடுவாயிலாக அறியப்படும் இனக்குழுவினரின் பூர்வீகம்
105. ஆ. ராஜா, முனைவர் பட்ட ஆய்வாளர், கல்வெட்டியல் மற்றும் தொல்லியல் துறை, தமிழ்ப்பல்கலைக்கழகம், தஞ்சாவூர்-10. முத்தூற்றுக் கூற்றத்தில் இடைக்காலப் பட்டினங்கள்
106. லதா & உசா, இரண்டாமாண்டு முதுகலை வரலாறு, திருவண்ணாமலை. பெண் கல்வி அன்றும் இன்றும்
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