TAMIL NADU HISTORY CONGRESS

PROCEEDING VOLUME OF THE TENTH SESSION

10 - 12th October, 2003



A.V.V.M. SRI PUSHPAM COLLEGE (Autonomous)

POONDI 2003

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Editor
N. Rajendran
Head, Centre for History
Bharathidasan University
Tiruchirappalli - 620 024.

A.V.V.M. SRI PUSHPAM COLLEGE (Autonomous)
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EDITORIAL

Tamil Nadu History Congress held its 10th Annual Session at A.V.V.M. Sri Pushpam College, Poondi. It is heartening to note that this session also witnessed the active participation of the young and seasoned scholars in the proceedings of the T.N.H.C. More than 100 papers have been presented in four different sections. The Socio-Economic History section had preponderance over other sections in the presentation of research papers. Since its inception the T.N.H.C. has succeed in attracting the younger scholars year after year. Some of them have presented papers worth publishing in a scholarly journal. This is no doubt an encouraging phenomenon. At the same time, there are papers presented without adequate or no references at all. This is a point of serious concern. It is all the more essential that in order to maintain the scholarly standards of the T.N.H.C. proceedings certain methodological rigour and seriousness ought to be the benchmark. Nevertheless, the TNHC is a young and nascent organization, keeping this in mind, in order to encourage the young scholars as many papers as possible have been included. Some of the papers have been included in the form of summery because of our limited resources. As far as possible a uniform style sheet format is followed in accordance with the standard academic journals.

In discharging my duties as Editor I have been fortunate to be associated with some of my junior scholars. Mr. M. Suresh, Mr. S. Swaminathan, Mr. N. Sethuraman , and Ms. M. Nageswari deserve mention.

I consider it an honour and privilege to edit the Annual Proceedings of the Tenth Annual Session of the Tamil Nadu History Congress.

N.Rajendran

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GENERAL SECRETARY'S REPORT

TNHC 2003

Prof. P. Jagadeesan

Hon'ble Vice-Chancellor of Tamil University of Thanjavur , Prof. Sundrabmoorthy, General President of the Tenth Session of the T.N.H.C Prof. N.K. Narayanan , Prof. Rajayyan who will be delivering the prestigious T.N.H.C. Endowment Lecture, the respected Principal of A.V.V.M Sri Pushpam College, Poondi, Dr. C.K. Sivaprkasam, the Local Secretary of the Tenth Session, the Sectional Presidents, Dr. P.B. Gopalakrishnan, Dr. A. Ekambranathan, Dr. P.E. Mohan, Dr. N. Premalatha Distinguished scholar invitees, learned participants, The Press, Ladies and Gentlemen, on behalf of the T.N.H.C. and on my own behalf I extend to all of you a very warm welcome to the Tenth Session of the T.N.H.C.

This Tenth session is an important session for more than one reason. T.N.H.C. has completed a decade after its genesis and for the second time it has come to the capital of the imperial Cholas, Thanjavur. This great city had been the stronghold of the Imperial Cholas, the Marathas, the East India Company. Thanjavur had played a significant role in the socio-economic transformation of Tamil Nadu. It is a great center of culture and tradition. The Brahadeswara Temple represents the finer aspects of the Dravidian architecture, Thiruvaiaru had been the seat of music and the Sarawathi Mahal Library symbolizes learning and education. During the modern period Thanjavur had played no mean role in the Dravidian Movement. The historic Tenth Session of the Tamil Nadu History Congress is held in this historic and time-honoured educational institution A.V.V.M Sri Pushpam College. The TNHC is indebted to the esteemed Thiru K. Thulasiah Vandayar, Secretary and Correspondent of this College and management for hosting this session of the TNHC here in this college.

The Ninth Session of the TNHC was hosted by the Department of History, Nirmala College, Coibambatore during 25th and 27th October, 2002. The Ninth Annual Session of the Tamil Nadu History Congress was inaugurated by Dr. K. Kulandaivel, Chancellor, Avinashilingam Deemed University, Coimbatore. Dr. M.G.S. Narayanan, the then Chairman of the I.C.H.R. New Delhi highlighted the Tamil culture and Tamil historiography. Dr. P. Jagadeesan, the General Secretary presented the Annual Report . The T.N.H.C. Proceeding volume of the 8th session was released by Dr. Y. Subbarayalu., former Professor and Head of the department of Epigraphy, Tamil University, Thanjavur. Later, felicitations were offered by Dr.S. Subramanyan, former Vice-Chancellor, Bharathiar University, Coimbtore, Dr. K. Meenakshi Sundaram, former Director of Collegiate Education of Tamil Nadu, Dr. K.L. Karuppuswamy former Head of the Department of History, Government Arts College, Coimbatore who has donated Rs.25000/- towards the establishment of the prestigious T.N.H.C. Endowment Lecture.

Earlier, Rev.Sr.Dulcie participated in the lighting of the lamp. Rev.Sr. Nympha the Principal of the college delivered the Special Address. Local Secretary, Dr. C. Amirtha Jothi welcomed the gathering.

The technical sessions began with the General President's Address.

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

Dr. A. Subbian in his General President's Address dwelt at length on the theme : " **Twentieth Century Discovery of India and Tamil Nadu An Essay in Asian Cultural History, Prolegomena to a Historiographical Problem".**

Dr. Sivagami Paramasivam, the sectional president of the Political and Administrative History spoke on the theme : "**District Administration – The Total Functioning of Government ".**

Under History of Art and Culture section, Dr. R. Kalaikkovan delivered his address on the theme " **Panchamoolam".**

Dr. B.S. Chandrababu and Dr. A.K. Kalimuthu acted as the sectional presidents of the Socio-economic History and Historiography respectively.

The prestigious Tamil Nadu Endowment Lecture was delivered by Dr. K.S. Mathew, former Professor & Head of the Department of History, Pondicherry. In his lecture " **Maritime Past of India** " he highlighted the maritime activities of India from ancient past to the arrival of the Europeans.

The Executive Committee meeting was held on 25th evening and this was followed by the General Body meeting on 27th afternoon .

The General Body meeting was followed by the Valedictory function . Dr.N.Markandan, former Vice-Chancellor of Gandhigram Rural University delivered the Valedictory Address.

It was a well attended Conference more than 250 delegates participated and more than 100 research papers were presented.

On behalf of the T.N.H.C. I would like to thank the Chairman and Member Secretary of the I.C.H.R, New Delhi for their timely grant for conducting the ninth session of the T.N.H.C.

On this occasion 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 in discharging my duties effectively as the General Secretary all these years.

Before , I conclude, as General Secretary of the TNHC I would like to place it on record the untiring efforts of Dr.C. Amirtha Jothi the Local Secretary of the 9th Session of the T.N.H.C. , the Principal, Management and their dedicated team of faculty and volunteers of Nirmala College for hosting the ninth session at a very short and crucial juncture . T.N.H.C. is indebted to Nirmala College for their efforts.

Thank you.

GENERAL PRESIDENT'S ADDRESS

Prof. N.K. Narayanan*

Distinguish Delegates, Ladies and Gentlemen,

I am deeply gateful to the Executive Committee and the General Body of the Tamil Nadu History Congress for having elected me General President of its Tenth Annual Session. How I wish I deserved this unique honour!

This is the second time the annual session of the Tamil Nadu History Congress is being held a Thanjavur. In 1997 the Fourth Annual Session was held at the Tamil University, Thajavur. Now, in 2003, the Tenth Annual Session is being held at Sri Pushpam College, Poondhi, Thanajavur. I am double fortunate in having had the privilege of presiding over the Political and Administrative Section in 1997 and of being the General President of the present Tenth Annual Session in 2003.

The holding of the annual session at Thanjavur has added significance. For, Thanjavur is a historic city of Tamil Nadu and one of the heritage towns of South India. Thanjavur, the capital of the Imperial Cholas, reminds us the greatness and glory of their rule. The Big Temple of Siva, the Brihadesvara Temple also called Rajarajeswara after is builder Rajaraja, the Great is a standing monument to the architectural splendor of the Chola Age, "the most beautiful specimen of Tamil architecture at the best." Quite appropriately, the Tamil University has been established at Thanjavur.

The present session is being held here at Sri Pushpam College, Poondi, founded in 1956 and renamed. A. Veeriya Vandayar Memorial Sri Pushpam College as a fitting tribute to the fond memory of its Founder - President. Affiliated to the Bharathidasan University, Tiruchriappalli, the college was conferred autonomous status in 1987 and today the college is a NAAC accredited institution with 15 full fledged departments, including the Department of History, which is a recongnized research centre. It is noteworthy that the college is under the protective wings of its beloved and revered Secretary and Correspondent Shriman K.Thulasiah Vandayar. May I take this opportunity to thank the authorities of the college for having graciously agreed to pay host to the Tenth Annual Session of the Tamil Nadu History Congress. I should also like to congratulate Dr. C.K. Sivaprakasam, Local Secretary for the pains he has taken for the holding of the session and his uniting efforts to make the session a success.

It has been said that the more ideas a man has, the fewer words he takes to express and that wise men never talk to make time, they talk to save time. I must confess, I am no Solomon, the Wise, but my consolation lies in the fact that it is better to know a little than misunderstand a lot. Addressing a galaxy of learned scholars and being painfully aware of my limitations as a non - specialist who had no opportunity of going through the labyrinth of rigorous historical methodology I am afraid I may be charged with being verbose and pedestrian. But if you take me as a teacher, who like a preacher, speaks with the courage of his convictions you may not be so uncharitable as to consider me just an ordinary creature.

The German idealist philosopher, Hegel says that the only thing that history teachers us is that mankind has learn no lesson from history. The unconventional modern historian, Michael Foucault wonders whether man has a history. If we were to take literally Hegel's uncharitable aphorism and Foucault's puzzling poser, the

* Former Principal and Head of the Department of History, Pachaiyappa's College, Chennai - 60 030

entire proceedings of the Tenth Annual Session of the Tamil Nadu History Congress may be considered an exercise in futility. Dr.S. Radhakrishnan hit the nail on the head when he said that it is mankind that has failed to imbibe the true lessons of history.

The world is no doubt very, very old, but human beings are very, very young. The world changes but mankind survives. The only thing that is unchangeable is change and the story of mankind is a fascinating study indeed. As Fyder Dostovsky put it, " there is no subject so old that something new cannot be said about it". E.H. Carr's meaningful observation deserves mention: " Fact is a sack, something must be put into it".

The term Tamil Nadu has become official , politically speaking, since 1969. Tamil Nadu has been carved out of the larger Madras Presidency of British days. Its history is traced back to the ancient and time - honoured Sangam Age.

The work, "Tamil", "Tamil Nadu" and "Tamilan" hold a special meaning and significance.

Poet Bharathi pays eulogistic tributes of Tamil and Tamil Nadu.

யாமறிந்த மொழிகளிலே தமிழ்
மொழிபோல்
இனிதாவது எங்கும் காணோம்

Nowhere can we find a language as a sweet as Tamil.

செந்தமிழ் நாடெனும் போதினிலே
இன்பத்
தேன்வந்து பாயுது காதினிலே எங்கள்
தந்தையர் நாடென்ற போதினிலே ஒரு
சக்தி பிறக்குது மூச்சினிலே

The utterance of the word Tamil Nadu is honey to our ears and we derive strength as we speak of the land of our forefathers.

Namakal Kavignar Ramalingm Pillai makes a stirring exhortation to the Tamil people:

தமிழன் என்று சொல்லடா
தலை நிமிர்ந்து நில்லடா

Proclaim you are a Tamilan and walk with your head aloft.

Herein lies a chink in the armory of Tamil historians who may run the risk of pursuing research with the fanantical zeal of an obessed mind trying to justify conclusions already drawn and making inferences potable to the power that be. But it is the sacred duty of a historian to seek the truth, despite possible obstacles and equip himself with tools, collectively called "historical methodology" in his drive towards the truth. It needs no reiteration that true history can be written only in an atmosphere of full freedom. Nevertheless, as no two watches agree, no two historians may agree. But the search for the truth goes on and must go unhindered without academic values being subordinated to political interests. The words of Pollard are instructive in this context: " We must not indeed allow our politics to contaminate our history but we should use our historical sense to purify our policts". One is reminded of what Lucien, the Greek satirist and Sophist, while lampooning the historians of his period in the 2nd century B.C. said, "objective history has no favorites, and manipulative history appears to be now, the official pastime".

A conspicuous feature of historical research in Tamil Nadu in recent times has been a growing awareness of the rich heritage of Thamizhagam. The paramount need of the hour is to make further research to establish the antiquity of Tamil Nadu, to prove that the history of Tamil Nadu forms the nucleus for the history of South India, to justify that the Tamils have made a positive contribution to the evolution of Indian culture and to reaffirm that the spread of Tamil culture in South and South-east Asia has a glorious past proving the international character of the

Tamil race. The words of Mark Twain are worth quoting in this regard: "Knowledge advances not by repeating known facts but by refuting false dogmas".

Several evidences are cited to prove that Kumarikandam, an extended area of peninsular India, is the original home of the Dravidian race. This " Lemurian" theory is no longer treated as a figment of one's imagination. There are scholars who are of the strong opinion that the Dravidians were the original inhabitants of Lemuria and following a huge deluge they must have moved gradually to South India. The reference that the ***Silappathikaram*** makes regarding the destruction of the river, Pahruli and the mount Kumari with many ranges of hills by the tidal waves of the sea gives much food for thought. Scott Elliot and Sir Walter Raleigh subscribe to the view that Lemuria was the original homeland of the Dravidians. Ka. Appadorai in his *Kumarikandam* points out that the first two Sangams were located at Thenmadurai or Moothur and Kapadapuram in Kumarikandam submerged in the ocean. The Russian author, Contortive, in his ***Riddles of the Three Oceans is*** inclined to accept the theory that mankind must have originated in the disappeared Lemuria. Further explorations in the Indian Ocean and the adjoining seas will help us understand the true antiquity Ocean of the Tamils.

P. Sundram Pillay, the author of the renewed literary work ***Manonmaniam*** was the earliest intellectual to assert that the Dravidian civilization, which flourished in the South was much older than the Aryan civilization which prospered on the Gangetic plain. A.Vincent Smith was cautious in conceding that "when the ideal Early History of India including institutions and political vicissitudes comes to be written on a large scale it may be that the hints give by the learned Professor will be acted on and the historian will begin with the South".

The long - accepted concept that Indian History was nothing but the history of North Indian orientation has been challenged by eminent historians like S. Krishnaswamy Aiengar, P.T. Srinivasa Iyengar, K.A. Nilakanta Sastri, V.R. Ramachandra Dikshitar and K.K. Pillai.

In particular, P.T. Srinivasa Iyengar (his foerunners being V. Kanaka Sabhai Pillai and M.S. Puranalingam Pillai) in his ***Pre-Aryan Tamil Culture*** referes to three sources of information concerning ancient South India.

1. The catalogue of pre-historic antiquities of artifacts, the relics and the graveyards belonging to the Neolithic and early Iron Ages,

2. Pre- Aryan Tamil nouns verbs which infer what objects they handled or had observed and what actions they were able to perform and

3. Early literature, the existing specimens of which belong to a later time than that of the other two evidences.

Srinivasa Iyengar argues that since the life of the people mirrored in their literature is an unbroken continuation of that of the entire epoch, they can be used to confirm the conclusions referred from the other two lines of evidence.

Ramachandra Dikshitar, a reputed archaeologist and linguist, in his ***Origin and Spread of the Tamils,*** contents that Dravida was the home of the ancient Tamils. Further, he says, "The word Dravida is a name for the speakers of a group of South Indian languages - Tamil, Malayalam, Kanarese and Telugu. No sketch of imagination is required to believe that of them Tamil is the oldest dialect. The finding of his research is the "Tamils were the autochthons of the land who had evolved an independent culture of their own which is generally known as Dravidian. Their contribution ... is something original, arresting and impressive".

K.K. Pillai, in his scholarly work *A Social History of the Tamils* referes to the well known Commentary of Nakkirar to *Irayanar Agapporul* which mentions the existence of the three traditional Tamil Sangams and makes a pertinent observation that "there is a solid core of reliable historical truth around which much legend has grown" and that even if the commentary on *Irayanar Agapporul* were not in existence "still the tradition about the Tamil Sangams is so persistent that no serious historian can reject it off hand". In fact, Scaler was the first scholar to describe the submerged continent as Lemuria, otherwise called Kumarikandam.

Similarly, literary works in other South Indian languages afford valuable historical information. It is up to competent scholars to cull out and publish relevant extracts from ancient literary works of South India so that they can serve as source material for constructing the history of South India.

It is significant to note that archaeology constitutes the "most direct evidence of the past unedited by any author". Archaeological evidences do not suffer from shortcomings noticeable in literary accounts. The large scale excavations conducted at places like Arikamedu where Roman gold coins have been unearthed by such noted archaeologists as Jouveau Dubreuil and Mortimer Wheeler at Pondicherry have acted as a motivating factor for the historians to have fresh look at the history of Tamizhagam in the context of ancient Tamil literature speaking of the glories of cities like Uraiyur, Madurai, Kaveripumpattinam and Kanchipuram. Excavations at Kaveripumpattinam by the Archaeological Survey of India bear testimony to the state of Buddhism succinctly described in *Manimehalai* and *Silappadikaram.* More systematic archaeological excavations will go a long way in plugging some of the gaps particularly in the socio-cultural history of South India in general and that of Tamil Nadu in particular.

It is deep and proper historical investigation that brings to light hitherto unknown facts and leads to new interpretation of even well-known facts. For instance, Burton Stein and his fellow American scholars have exposed the contradictions in the characterization of the Chola State as highly centralized co-existing with the democratically organized local assemblies or "village republics". Burton Stein has set forth the theory of the "segmentary state" as an alternative model of political organization, though this theory has not found acceptance since it has not been backed by a strong empirical base. At the same time, a refreshingly new breeze has set in with the commedable work done by the Japanese - Indian team led by Karashima using the statistical method and quantifying epigraphical data by computerizing them. Thus the administrative history of the Chola State has received fresh look by their work on the revenue terms and personal names in Chola inscriptions. They have brought out useful evidence on the taxation system and the prevalence of a bureaucratic organization under the Cholas contradiction Stein's assumption of the non-existence of a bureaucracy under the Cholas.

It has generally been held that in spite of South India's size, wealth and contemporary importance, very little of its colonial history has been written. There are large tracts of Tamil Nadu nationalistic history yet to by written. The fact that there are only a few works on the national movement in Tamil Nadu has given rise to the contemplation that Tamil Nadu has played a less significant role in the nationalist movement. But the archival records and private papers available at the National Archives of

India and Nehru Memorial Museum Library, New Delhi have a different tale to tell. It is worth nothing that pioneering works with regard to the history of Tamil Nadu have come from scholars abroad. Thus, we find the Cambridge historians, scholars from Oriental and African Studies and different institutions in the United States have richly contributed to the colonial historiography of Tamil Nadu. However, such works have been recently subjected to the criticism that they are basically elite in their approach leaving aside the subaltern history. K. Rajayyan's works on ***South Indian Rebellion*** and ***Poligars of Tamil Nadu*** and N. Rajendran's work on ***National Movement in Tamil Nadu, 1906-1914: Agitational Politics and State Coercion*** deserve mention.

We are in an era of historical writings where the concept of political history has lost its position of prominence. In its socio - economic and cultural history has gained considerable significance. It is not a matter of regret, but of historical reality.

Thanks to the changing concept of history the world over in the late fifties and early sixties of the last century, historical writing came to be influenced by the needs of a more integrated approach to history. To be precise, the inter - disciplinary approach to history as not merely a succession of political events, but as a process of interaction of various factors- political, economic, social, cultural and geographical as well as ideological.

A new school under the name of Subaltern Studies has now come to the fore emphasizing micro - level studies dealing with the role of the marginalised sections of society. Ranajit Guha's pioneering efforts at popularising the Antonio Gramsci - inspired Subaltern Studies focuses attention on the suppressed sections of the society such as peasants, women and industrial workers and their protest movements against exploitation. Sumit Sarkar had earlier referred to Subaltern Studies through his ***Modern India*** The significant shift in modern historiography highlighting the emergence of people's history, otherwise called "history from the bottom up" is mainly due to the contributions made by the Marxian school of thought and the *Anneals* School of France whose recognized spokesmen were Lucien Febvre and Marc Bloch.

K.K. Pillai's ***Social History of Tamils*** has set the road map for other historians to follow. ***Untouchability in Tamilagam*** by **K.R.** Hanumanthan, ***Slavery in Tamil Nadu*** by S. Manickam and ***Elevation of the Scheduled Castes*** by P.E. Mohan stress the injustices perpetrated on the neglected and downtrodden in Indian society. Historians like Noboru Karashima, K.V.Raman, Y.Subbarayalu, S.Gurumurthi, P.Shanmugam and S. Raju have made strenuous efforts to collect statistical data from primary source materials like epigraphical evidences, thereby encouraging the study of micro-regions. While regional history is a welcome facet of modern Indian historiography, it is significant to remember K.M. Panikkar's fervent appeal: " I would make one appeal to Indian historians and that is not to lend themselves to the heresy of elevating regional glories as a result of their specialisation with certain periods of certain areas".

The idea to prefer universal histories to national histories should not be lost sight of. In fact, this idea has motivated the production of the monumental ***Cultural History of Mankind*** by the UNESCO. Though there are detractors of this holistic approach to the study of human history, yet its importance cannot be minimised in a word, which has conquered time and space and has shrunk into a global village, which ought not to permit, however, a single global headman.

The fashion of the times is to undertake research more and more in contemporary history. But a historian should be wary of the fact that the closer he is to the event, the less reliable and sure - footed he is likely to be in his narration of men and things.

It was Oscar Wield who said: "Anybody can make history, only a great man can write it". The task facing the historian is so herculean that it requires enormous patience, relentless and dedicated efforts as well as spotless integrity and courage to weave the fabric of history based on "authenticity, credibility and objectivity".

It is my humble submission to the budding historians - pardon me, this is no sermon to accomplished scholars - that they would do well to keep in mind "six honest serving - men". as Rudyard Kipling put it, their names being, "What and Why and When How and Where and Who". In crossing intellectual swords with fellow historians, let them follow in a spirit of humility what the motto of a Scottish college proclaims, "They say? What they say? Let them say", instead of trying to assert their views in a pontifical manner.

My ardent appeal to the young scholars aspiring to become the historians of tomorrow is that they should regard research as more a labour of love than a mere passport to securing the loaves and fishes of office. Believe me, one can hear a sigh all round "Oh! For a Nilakanta Sastri, a Mahalingam, a Ramachandra Dikshitar, a K.K. Pillai". What more, the importance of English should be duly recognised by researchers in history, in spite of all the shouting from the housetops decrying English in the name of glorifying Tamil. For, there are innumerable primary records apart from standard research works in English, which will be immense help even to a researcher keen in bringing out his work in Tamil.

It is rightly said that prophecy is no part of a historian's functions and that he is only a "prophet in reverse". Yet, a historian, armed with the secure knowledge of the past, can sound notes of warning for the future.

Rambling as this address may sound, I close in the firm belief, that "It is the effort that counts, not the applause that follows".

I earnestly hope that this Tenth Annual Session of the Tamil Nadu History Congress will succeed in shedding more light than heat and that it will be a trend -setter for the sessions to come.

TAMIL NADU HISTORY CONGRESS

ENDOWMENT LECTURE

K. Rajayyan*

President N.K. Narayanan, Secretary P.Jagadeesan, Local Secretary C.K.Sivaprakasam, Members of the Executive, Delegates and Friends,

The Tamil Nadu History Congress is dear to my heart, though I was not able to attend the sessions. Now you have decided to give me an opportunity to resume my ties with the Congress and to meet my colleagues. Prof. P.Jagadeesan has given me five weeks to identify a topic and prepare a talk. I was toying with the idea of a lecture on the Tragedy of Lanka Tamils, but I lacked the needed courage for an objective presentation, as the freedom of expression guaranteed in the Constitution is not always honoured. Therefore I decided on the topic Fall of the Tamils. This is centred on the Bhakti Movement of the tenth to the thirteenth century. I agree that it is an old subject yet I am certain that an interpretation and assessment of this phenomenon is essential for understanding the present.

Despite a life bordering on tribalism and conflict, the ancient Tamils had many a glory to their credit. The country was magnificent and varied - it extended from the eastern seas to the western seas and from Kanyakumari to Kasaragod and Tirumalai. We had our settlements in the island of Lanka from the sixth century B.C. Tamilakam served as the home land of empires whether they were under the Pandyas, Cheras, Kalabras, Pallavas or the Cholas. Agriculture, industry and over seas trade promoted economic activity. In the absence of caste, gradation and untouchability people enjoyed the benefits of social mobility. The age witnessed remarkable progress in learning, literature, art and architecture. We had our own gods, Siva with his abode at Mount Kailas, Mayon at Tirumalai, Muruga at Tiruthani, Palani and Tiruchendur and Ayyappa at Sabarimalai. The Panas as the priests formed the elite of the society. The Jains reached Tamilakam during the fourth century B.C. and the Buddhists during the third century B.C. leading a simple life they believed in service and sacrifice for popular benefit. They developed *siddha* and *ayurveda* systems of medicine for the care of the sick. But with the ascendancy of the Brahmanical order there developed a different situation.

What we learn from the classical work *Manimekhalai,* is that by third century A.D. a few Brahmins of Varanasi reached the far south. They settled on the southern most slopes of the Western Ghats, the Pothigai Hills, and washed off their sins at the confluence of the three seas at Kanyakumari. As they made a living through manual labour, they were referred to us velai parpan. In the fifth century A.D. there came a second wave of immigration. By this time the Gupta Empire, the premier power of North India, entered the stage of decline, for internal strife, disputed succession and Hun invasion created disorders. Political instability and consequent insecurity contributed to migration. Among the new arrivals were sages and learned men. It is believed that sage Agasthya was one among these migrants. As learned people, they found it possible to move close to the elite among the Tamils and seek support not only to the spread of their religion but also their caste system. A third and further waves of migration of Brahmins came during the eight and following centuries. They originated from Sind and Gujarat and were directed towards the west coast of Tamilakam. For long the Kingdom of Sind served as the stronghold

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of the Brahmins and their Vedic religion. However, in 712 A.D. the Arab forces of Iraq occupied the country and deprived the Brahmins of their privileges. Finding their life miserable, the Brahmins left their home land and moved southwards in search of a new habitat. They settled in the Tulu country but several of the migrants died of snake bite and heavy rain fall. The rest of them wanted to return to their home land, but subsequently decided to move to further south. William Logan in his *Manual of the Malabar District* has stated that the ruler of the Kadambas went to the aid of refuges and guided them southward. Accordingly, they moved to the Chera Country. As these Brahmins settled in strenth, they claimed themselves as Namburdiris or real Brahmins and looked down the Varanasi Brahmins as *brahamana bandhur* or Brahmins by name sake. The Nambudripads were superior Nambudiris.

The Brahmins brought with them their own forms of worship, rituals and beliefs - usually foreign to the Tamil traditions. While Indra was the chief of the nature gods, Varuna was the chief of ethical deities. The natural forces that they worshipped included Surya, Soma, Kama and Yama. In their homes they kept three fires burning and they were considered as sacred. Parallel to the caste system was the concept of four *bhootas* - huge idols. The first was of fair complexion, dressed like a Brahmin, second was of cosy complexion, attried like a prince, the third was of golden colour and carrying a plough and the fourth was of dark complexion, dressed in black garment and carried musical instruments. These *bhootas* portended evil, for they represented the distinctions that were centred on caste system. Their religion insisted on respect for and support to Brahmins, non injury to animals particularly cows, inferior status of women and 4) acceptance of the regulations of caste.

Conversion of Panas, Princes and Deities

As a form of worship the Vedic religion had no takers. This was because the Aryans spoke a strange language in Sanskrit while the influence of Dravidian, Jain and Buddhist religions remained strong. The *Panas,* the traditional priests of the Dravidian faith, were popular with the common people. The Jains and the Buddhists on the other hand entertained a tradition of hostility against Brahmanical claims and appeared uncompromising in their opposition to caste system, social distinctions and animal sacrifice. As a result until the ninth century the Brahmanical religion had to struggle hard for survival. However, by the tenth century it could overcome the opposition and emerge as an important religion. With reference to the western region of Tamilakam what Prof. A Sreedhara Menon, a historian of Kerala, has stated is that: Hinduism did not enjoy a position of primacy among the religions of Kerala prior to the Kulasekhara age (A.D. 825 - 1102). What happened in the age of the Kulasekharas was its rise as the predominant religion of the land at the expense of the rival faiths - Jainism, Buddhism and Dravidian forms of worship. He attributes this development to the superior intelligence of the Aryans.

Nevertheless, in view of the determined opposition of the Jains and the Buddhists the Brahmins sought the help of the Panas. This was important because the Panas were influential with the inhabitants and rulers and were in possession of Dravidian shrines. It was explained to the Panas that the word 'brahmin' meant 'learned'. As both of them were learned, they formed the elite of the society and constituted a superior caste. They could join together and work for their common interests. In return for their support to their religion and caste system the Panas were offered the highest status in the society. As

a result, many of the poets and scholars among the Panas accepted caste system and the Brahmanical religion. Kapilar, Panar and Mamoolanar were respected Panas but they betrayed the trust and turned to the Aryan system. *In Puranànuru* Kapilar describes himself as a Pana and subsequently as a Brahmin. These converted Panas not only did ignore their Dravidian faith and principle of social equality but also did become active promoters of Brahmanical religion and caste system. This development administered a serious blow to the traditional religion of the land and introduced caste based distinctions in the Tamil society. The Brahmins utilised the services of the Panas to gain control of Dravidian shrines, to establish their influence in the royal courts and to strengthen their authority against the Jain - Buddhist onslaught. Before long, however, the Panas had to regret for what they did. When their purpose was served, the Brahmins abandoned them, declared them as *kizhor* or low people and treated them as untouchables. Until the fifth century when the second wave of Brahmin migration reached Tamilakam the Panas had the highest status in society, subsequently and equal status with the Brahmins and ultimately the lowest status. Destruction of the influences of the Panas led to the eclipse of the Dravidian forms of worship and ascendancy of Brahmanical system. This was followed by the suppression of the Jains Buddhists and usurpation of their lands and shrines.

It was a troubled period when frequent wars against the Kalabhras and between the Cheras and the Cholas kept the powers in constant anxiety. The Brahmins held out to the princes that they kept in their palms secrets of long life, power to ward of evil, route to victory and control over access to the next world. What is recorded in the post Sangam literature is that the Brahmins were found persuading the warring kings to perform *yaga* administration. It was claimed that they could compel the divine powers to yield to their wishes and concede favours. It appeared like a miracle, for the performers of *yaga* could wrest from gods what they could not get otherwise. As the other religions had no such power to force the unwilling gods to yield favours, the religion of the Brahmins appeared superior to other faiths. Accordingly, the priests chanted hymns in their divine language, kindled sacred fire at the sacrificial altar, cut a horse or cow amidst rituals, poured oil frequently in fire and consumed the cooked flesh for themselves. If fortune came, it was attributed to the *yaga,* otherwise to the evil effect of some sin in previous life. Apart from this exercise of doubtful result, the Brahmins employed their knowledge in astronomy and art of love not only to demonstrate their mastery and skil but also to gain the confidence of the ruling class. To their advantage the Aryans had in Kamadeva, the god of love, and in *Kama Sutra,* a treatise on the sublte intricacies of sex life, the means to keep the local rulers in constant excitement. As a result the Brahmins emerged as the unavoidable aids of the kings and nobles at all functions whether they were political, religious of domestic and at all times whether it was in war or peace or romance. In this situation conversion of the princes came as a logical process. Many of these conversions were the work of the Alvars and Nayanmars of the age of the Bhakti Movement. Sambandar converted Arikessari Varman of the Pandyas, while Appar converted a Pallava prince, Mahendra Varman I or Mahendra Varman II. The Nambudiris won over the Cheras and certain other rulers referred to as Kannan, Parayan and Pozhan Chathan of the Chera country. All the converted princes were admitted to the caste order and conferred Sanskritic titles. Accordingly, the Pallavas were converted into Brahmins of the *bharadwaja gotra,* while the Cheras were

made *kshatrias of soorya vamsa.* Other converted royal families were assigned *kshatrias* status of *chandra vamsa, agnikula* and the like. The early rulers of the Aye kingdom were known as Andiran, Tidiyan and so on but they received new names like Varaguna and Sri Vallabha. The Brahmins conferred upon the loyal rulers numerous titles - *raja raja, kulasekhara, rajadhiraja* and so on as the British in later times adorned the traitor princes with glittering titles like sir, *raja sir* and *rao bahadur,* for they had nothing to lose but every thing to gain.

As the panas and princes rallied to the Brahmanical order, the Brahmins proceeded to fortify their religion with the conversion of Dravidian deities. Siva was the god of Dravidian India and the Brahmins took him as Maha Deva. Mayon was renamed Vishnu, Kotravai was renamed Durga while Kali as Bhadra Kali or Bhagavati. Lord Ayyappa was made Hari Hara Putra. Ganapathi also called Vinayaka was introduced by the eighth century as a Brahmanical god. The popular god Muruga was renamed Subramanya -son of Siva and brother of Ganapathi. The story of the fruit of intelligence projected the Brahmanical god Ganapathi as more intelligent than the Tamil god Muruga. Parallels too were worked out, for Vendan was equated with Indra and Kadalon with Varuna. At the same time the north Indian heores were elevated as gods incarnate, while the south Indian heroes were condemned as demons. The Brahmins made no attempt to direct convert the Tamils from Dravidian faith, for it was against their exalted status to approach the *mlechchas.* But they employed the Panas, princes and gods to serve the purpose. When the gods were drawn to the Brahmanical religion, the followers and devotees were drawn in automatically. Yet they denied equal status to the Tamils through the invocation of caste system against them.

Caste System in Casteless Society

Together with the Brahmanical order caste system crept into the Tamil society. Caste system and untouchability were unknown to the ancient Tamils. Their divisions were based not on birth and caste but on habitat or profession. When a Tamil lived in *kurniji* or hilly region, he was *kuravan,* in *idainadu* or pasture land he was *idayan,* in *marutham* or cultivated land he was *velalan* and the like. When a *kuravan* served as warrior, he was *villavan* and when a *villavan* took to cultivation the was *velalan.* This kind changeability between habitats and professions worked against the development of hereditary interests based on birth, guaranteed social equality. Neither did the Jains nor did the Buddhists tolerate any caste based inequality. They attacked the system as an obnoxious institution, calculated to promote the Brahmanical pretensions.

It cannot be denied that the Brahmins wanted to uphold their position as a superior people and the status of the Aryans as distinct society. At the same time they sought to keep the local Tamils away and divided so that the latter could wield no opposition to their status. They quoted the *Manu Smriti* to establish that caste system was the will of the divine beings. Accordingly, they claimed themselves as the highest caste. They needed the support of the ruling class to enforce the caste order. Though the rulers belonged to different social groups like *Villavar, Kuravar, Maravar, Vedar and Pulayar,* all were called arasar or rulers and given the *kshetria* status. The merchants formed an influential section of the society by virtue of their wealth. It was laid down that *vanipam* or trade was the profession of the *Vaisyas* and accordingly they were assigned the third place in the caste order. These three castes were treated as 'dwijas' or twice born and were permitted to wear the 'sacred thread'. The caste fourth

in status was of the *Sudras*. They were usually half breeds - born to Nambudiris and other Brahmins by Tamil women, the untouchables. They were not permitted to wear the 'sacred thread' as they were not 'dwijas' but were included with the three higher castes in the saravarna group. The Tamil population by and large were referred to as avarnas, purajatis or outcastes, *kizhor* or low people and even as mlechchas or despicable. Through gradation and untouchability the society was kept divided and weakened.

The contempt with which the Tamil population was treated was carried to such an extent as to believe that their presence or even foot prints contaminated the surrounding area. It was total contamination to eat food prepared by a low caste man, to eat with him or to drink water brought by him, to use a vessel held by him or to set foot inside his house. In Kerala, where the Nambudiris dominated, pollution was carried over a distance through air while in the rest of Tamilakam it was by touch. A Brahmin considered himself polluted if he happened to see a low caste man walking on the other side of a river or sitting on the top of a tree or in touch with the same tree. The persons who were involved in pollution could neither enter their houses nor could eat with fellow caste men. Barbers and washermen would keep them off. They could not give their children in marriage. No rites would be performed on their death. Divine punishments - insanity, blindness, leprosy and the like too awaited the victims of pollution. N.R. Krishnan in his work *Removal of Untouchability* (Malayalam, 1963) has listed the distances that were prescribed for different low castes of the Chera country. A Paraya was to keep sixty four feet away from a caste Hindu, a Pulaya fifty four feet, and Ezhava thirty feet and so on. A stretch of water if any in between was not taken into account for deciding the distance. Low caste men were to guard against polluting high caste people even by accident. While walking on a path way they were to shout out and proceed and while working on fields they were to keep branches of trees as signal. In case if they hear the words hoy, hoy in a commanding tone they were to run away, so that the high caste man could go. The liberate a man from pollution elaborate bathing and rituals were required.

Because of humiliating disabilities the sons of the soil were to prostrate before the high born for their day to day survival. They had to use self degrading words - *adiyan* or slave for, I, *monkeys* for their children and *mud huts* for their huts. Their children were kidnapped and sold into slavery. Their women were not permitted to cover their breasts. They could not touch copper vessels, could not use the language of the high castes, could not request wages for their labour. Worse still they were forced to live dirty for they were forbidden from taking bath in a stream or pond or from a well for fear of contamination. In an attempt to perpeturate the degradation of the Tamils the priests made it part of the duty of the king termed *rajadharma* to enforce it and explained it as *karma* or fate. It was natural that the inhabitants perished because of forced labour, exhaustion, starvation or disease but neither did the king nor did the priest go to their rescue. On the other hand they were frequently done to death for any infringement of caste restrictions. Except when a Brahmin was killed, murder was not considered as a crime. Such obnoxious customs and practices received their spiritual sancity from the *Bhagavat Gita,* which stipulated that caste system was the decision of gods. When the gods were so cruel, the priests and princes exceeded the limitations of caste wise disinctions in the ill treatment of the Tamils.

In addition to social degradation the Tamils were subjected to economic exploitation. The Brahmins needed fertile and developed lands for temple establishments, agraharas and vedic schools and the resources that were needed to support day to day expenses. To gain this objective they brought in scriptural authority. The *Dharma Sastras* and the *Puranas* exhort the princes of the necessity of granting lands to the Brahmins with exemption from taxation and punishment. The princes on their part showed unusual anxiety to carry out the wishes of the Brahmins. This is brought out by the blind assertion of Jatila Varman, king of the Pandyas (768-814) as recorded in Madras Museum Plates that the greatest reward from god was the protection of Brahmana grant and confiscation of brahmana property would kill the successors for generations. What Kulasekhara Alvar, Emperor of the Cheras, declared was that "upon my brow I will wear with pride the mud that stains the holy feet of the Brahmins". The avarice of the priests and veneration of the rulers not only violated ownership rights but also the interests of the peasants.

Land ownership rested with the inhabitants particularly the Villavas, the Vedar, the Idayas and the Pulayas. The Tamil as well as Aryan traditions asserted the ownership rights of the local inhabitants. Tiruvalluvar recognised the importance of the peasants, for in chapter 104 of the *Kural* he has stated : Tillers of the soil who provide food to the people are those who give life to humanity. Ilango Adigal in his *Silappadikaram* supported this view for he observes : cultivation given happiness to the people and prosperity to the state. The traditional terms in Tamil *kaniatchy* and *kaniatchikar* meant an independent hereditary property and holder of an independent hereditary property. The Aryan concepts subscribed to Tamil traditions. For, the law giver Manu had asserted : the uncultivated land is the property of him who cut away the wood, cleared it and tilled it. Sage Jaimuni was more categorical when he declared : the earth is not the king's but is common to all beings enjoying fruits of their labour. In tribal villages land belonged to the community but the holder of an allotment enjoyed the right to alienate an extent of land corresponding to his share in the cultivated land together with his undefined share in the land that was held in common.

The peasants in their struggle for survival improved their lands and relied on income from them but what the Brahmins wanted was not barren lands but garden lands with streams and cultivated fields. The inscriptions and copper plates of the period from the tenth to the thirteenth century when the Bakti Movement put the Aryans into ascendancy are replete with references to eviction of the Tamils from their huts and confliscation of their lands by force. The *Thirty Pallava Copper* Plates tell of such evictions in the Pallava country, while the *Ten Pandaya Copper* Plates in the Pandya country. These lands were referred to as *kudi neengi - kudi* meaning hut and *neengi* meaning removed. These evicted areas were described as very fertile with fields of paddy and cotton and with a well knit irrigation system. The peasants were not only deprived of their ownership but also reduced to the status of tenants. They could continue to till the fields but had to pay one third of the income to the Brahmins as rent and taxes to the Brahmin *sabhas* and to the rulers. In the same way extensive areas were assigned to the temples too. The Kaviyur Inscription in the Chera country mentions that protection against eviction was given to tenants in temple lands but not in Brahmin lands. Yet the Brahmins converted much of the temple lands into private lands during the Chola - Chera war of the eleventh century, as the result of which this protection ceased to have any relevance.

The suffering of the Tamils did not end with confiscation of their land or with eviction from their land. More of ordeals awaited them because of more of burdens imposed upon them for the development of agraharas and working of temples. S. Krishnaswamy Iyengar in his *Hindu Administrative Institutions in South India* (Madras, 1925) has observed : villages were surveyed, boundaries were demarcated, lands were declared as free from taxes and other dues and were converted into *agraharas*. The Tamil ballad *Kongudesa Rajakkal* gives more information, for it tells : for the benefit of Brahmin settlers houses were built, gardens were laid out, cattle were provided and workers were attached. The Parthivapuram Inscription of 866 A.D. and the Tiruvalla Temple Inscription of 1125 A.D. shed light on the magnitude of public expenditure on temple administration and brahmanical establishment. Near Nagercoil, Uzhaikudivilai, a village of peasants, was acquired by the local raja, was renamed as Parthivapuram and was made into a centre of Brahmanical worship. A temple was built at great expense and a vast and fertile area was allotted to it for meeting the day to day expenses. Gold and money too were gifted away. Day to day expenses including feeding the deity, springing of holy water, gathering of flowers, conduct of festivals, working of Vedic school, free feeding houses and support to devadasis and temple servants. At Tiuvalla in Travancore when a temple was consecrated, lands yielding 10,000 bags of paddy were given away for its support. Liberal provisions were made for the support of deities, priests, Vedic scholars, devadasis and servants. The Inscription gives a list of food items, that were served to the temple god after his divine sleep. Separate provision was made for the support of the devi, numerous devadasis, thirty three musicians and a perpetual lamp. In the Vedic school the Brahmin scholars required as much as three and a half bags of rice for a single meal. At Thiruvananthapuram vast areas were allotted for the support of the Padmanabha Swami Temple. The Brahmins converted much of the area into their private lands, yet by 1970 the Temple retained possession of 28,000 acres. The Nambudiris acting as trustees collected through their agents rents and gifts from tenants and evicted them on the slightest provocation, financial or social.

The brahmanical policy of the rulers proved suicidal to public interests. The land owners were reduced into landless tenants. They were exposed to exaction, eviction, torture and forced labour. To the state revenue collections fell steeply, for the revenue yielding and developed lands were given away free of tax or on concessional rates. The state in the meantime needed more of income for the construction of more of brahmanical establishments. These developments introduced the destructive practice of higher levies and more levies. In an attempt to extricate themselves from oppressive levies and corporal punishments, the remaining land owners surrendered their lands to temples and agraharas and turned into landless labourers and tenants. The brahmanical historians have interpreted this trend as the effect of deviationism but the pathetic appeal that was made by one Ethiran Kaviran when he donated his land to the trustees of Perunna Temple tells a different story. The Kaviyoor Inscription of 951 A.D. as recorded in Travancore Archaeological Series (Vol.5, p. 35) the said Ethiran Kaviran reminded : "the trustees should protest Ethiran Kaviran and his wife. These properties granted to the temple belong to his wife and children". It is clear that surrender of ownership represented a desperate act imposed upon the peasants by oppressive taxation; and not of devotion.

As no tax could be collected from land, the rulers, directed the taxation policy against the individuals - their customs,

habits, means of livelihood and even portions of body. On the basis of his research I. Immanuel in his work *The Dravidian Lineages : A Socio Historical Study (Nagercoil, 2002)* has listed some of the abnoxious levies that were collected from the Tamils of Travancore -

birth tax on the birth of a child
head tax or thalai vari
leg tax or kaal vari
breast tax or mulai vari
hair tax for boys for growing hair
mustache tax or meesai vari
poll tax for Shanars or shanavari
poll tax for Ezhavas or ezhampitchai
jagery tax
palm leaves tax
sword tax
turban tax
jewellery tax
wedding chain tax
medicine tax
basket tax
umbrella tax or kudai vari
hut tax or kudisai vari
milking tax
ploughing tax
weaving tax
bonded labour tax
festival tax for Onam and Deepavali
Cremation tax
death tax or purushantaravari

In addition to these oppressive levies the inhabitants were forced to pay feudal levies to their Brahmin land lords. Unable to pay the taxes the Tamils of Kerala made an exodus to the barren lands in the east and islands southward. Others fell victims, subjected to punishments ranging from torture to death - for killing of a Tamil was not a crime. The Madras Presidency Administrative Report of 1879 A.D. refers to the return of the Tamils from the barren lands of the east to their home land in the west. This return was rendered possible because of the abolition of discriminatory levies, forced labour and slave trade at the orders of the British. In the rest of Tamilakam opposition was directed against the temples and Brahmanical establishments. South Indian Temple Inscriptions, Number 786 refers to disturbances in Papanasam near Thanjavur. The rioters looted the temple treasury, demolished the sanctum sanctorum, carried away the gods and burnt the Rajamahendra Chaturvedimangalam. The angry peasants directed their wrath against the documents on land transfers and destroyed them as they deprived them of the possession and ownership of lands.

Extra-Marital and Intra-Marital Relations

The Brahmins found Tamilakam as a land of promise for their extra and intra marital exploits. Among the different regions Kerala served as the most favoured destination because of climate. As priests of the Brahmanical religion they professed their moral principles and untouchability rules, but they did not allow them to deter or restrain themselves. On the other hand they utilized their spiritual authority and economic power for their social exploitation of the inhabitants. As a result there came into existence a large population of half breeds who proved a source of strength and support to the Brahmanical order as an engine of repression against the Tamils.

The Nambudiris as the highest caste and real Brahmins claimed to have possessed superior blood and gave out the idea that only through Nambudiri blood leadership could be produced. The direction given in *Keralopathi* to the royal houses was to consolidate their authority by begetting sons with Nambudiri seed. Accordingly, the Brahmins entrenched themselves in royal households. They were to instruct the princes in *raja dharma* and *varnasrama*, to advise the rulers, to attend on princesses and to sprinkle holy water wherever it was needed for wearing off the effect of evil eye. It was taken as natural for

the Brahmins to have their children in royal families. Accordingly, the Cheras lost their Tamil identify for the later rulers were of mixed blood. Among the Pandyas and Cholas it is not certain how many of them were of Brahmin blood. If the early Pallavas, Cheras, Pandyas and Cholas had their names in typical Tamil, the later rulers in Sanskrit. This transformation reflected upon what was happening to royal dynasties. In the temples it was not uncommon for the priests to cohabit with god's wives. Wherever they discovered a girl, young and attractive, they took her to the temple, performed nuptial ceremony and called her god's wife. This was an annual feature. Apart from god's wife, the priests recruited into the service of the temple a number of girls called *devadasis,* servants of god. Trained in music and dance, they were to entertain the priests and nobles, for which they received wages. Frequently they sold their favours to outsiders for which they collected a fee. By the eighteenth century the fee was, as mentioned by Ananda Ranga Pillai, in his Diary, trans. Vol. 12, p. 152, it was two to four Panams. (A rupee was exchanged for seven panams). As trustees of temple lands and as land lords of vast areas, they gained more of opportunities, for the Tamils as tenants and slaves fell under their control.

The Brahmins particularly the Nambudiris utilised the opportunities extensively. In a nambudiri family it was common for the elder brother to marry four Nambudiri women and to keep an indefinite number of concubines from different communities including untouchables. The younger brothers were left free to prey upon women, known as god's wives, devadasis and many others. As land lords and temple trustees they claimed and exercised the authority to take any women of their tenants and slaves as concubines. They permitted their servants to get married and in that case too the women were required to share their favours with the trustees and land lords. In what was called *sambandam* the priests shared the women with their husbands. Also they insisted upon the girls spending their first night of marriage with them for gaining their blessings. In fact as in the case of free food in temples, it was a similar case in pleasure seeking. Despite these the Brahmins thronged at the doors of Nair nobles for more of women. Shaik Zain-u-din and Francis Buchanan in their travel accounts deplored such a shameful conduct of the Brahmins.

The interaction between Tamil and Sanskrit contributed to the rise of Malayalam language. Unlike the Jains and the Buddhists the Nambudiris considered Tamil language as the language of the *mlechchas.* They considered the sons of the soil not only as untouchables but also unseeables and unapplicable. In such a situation the communication between the two peoples was restricted for all practical purposes to the words "hoy, hoy" - shouted out by a *mlechcha* as a signal to his presence on a path way and shouted back by a male Nambudiri so that the said *mlechcha* would run away. However, irrespective of untouchability restrictions women of the *mlechas* appeared not only seeable and approachable but also touchable. It is logical to conclude that the sex life conversation between a Nambudiri man and Tamil woman contributed to the interaction between a Nambudiri man and Tamil woman contributed to the interaction between the two languages and rise of a new language in Malayalam. In view of the womanly connection early Malayalam was termed *Manipravalam* - a word, in the opinion of Kerala historian Elankulam Kunjan Pillai, used to describe a women - but in reality combination of the words *mani* (diamond - a Nambudiri man) and *pavizham* (rubi - a Tamil girl).

The Tamils cherished and promoted partriacheal institutions, for they considered father as the head of the family and traced

inheritance through the male member. However, the Nambudiris in their own interests promoted the practice of a woman having several partners in life and *vice versa.* Fidelity of a woman to her husband was not insisted upon. *Sambandam* relations created more of complications. Worse still members of their communities copied this practice. The resultant beguilement in identifying the biological father rendered the matriarchal system as the only dependable alternative. Accordingly, inheritance was traced through the mother and succession not from father but only from mother - the father ceased to have any primacy in a family. Before long the practice crept into the royal families of Kerala and it spread from Malabar to Vaned in South Travancore.

Another outcome of extra - marital and intra - marital relations of the Brahmins was the rise of a large community of half breeds. The child born to a Brahmin by a Tamil woman was referred to as *pillai* meaning child, which became interchangeable with Nayar or Pilla in Kerala and Pillai in the rest of Tamilakam. The father would permit the child to be taken to his presence but would not touch, if he had taken his bath already. Admitted to the *sudra* caste, these children were brought up in Sanskritic traditions. As a result the *Sudras* turned loyal to and proud of their Sanskritic father and not the Tamil mother. As wealth and luxury gathered in strength the Brahmins needed loyal people to manage the Tamil tenants, serfs and slaves for which they turned to their half breeds. Walter Hamilton in his *Description of Hundustan,* Vol. II, p. 278 has observed : The Namudiris needed concubines and bodygurads, so they created the Nair caste. In the service of the Brahmins these Sudras emerged as the pillars of Hinduism and defenders of caste system and untouchability. The Kallidaikurichi Inscription near Tirunelveli, the travel accounts of Shaik Zain-ud-din and *The Castes and Tribes of South India* (1919) written by Edgar Thurstontn (Vol.II, p.52) tell of the right of the Nairs and the Pillais to kill the low caste inhabitants for any infringement of untouchability practices and any default in surrender to exactions. The killings invited no punishment. They served as the instruments of Brahmanical tyanny against the Tamils. As a result of the combined effect of prince-priest collusion, caste system, surrender of lands and rise of the Sudras as an engine of tyranny the Tamils surrendered to a life of slavery and met with their doom. In the process the Tamils lost Kerala - the *Kurunji* of their home land. Determined to project a divine authority the brahmanical order has projected the *Parasurama Legend* but it is understandable how Parasurama, the incarnation of Mayon, gifted away the land not to his Tamil children but to the Aryan settlers. The Americans too propounded the Manifest Destiny to seek justification for their ill gotten territory of Indian tribes. In the remote past the Aryans employed Indira and administered *soma* so that he would kill the dark srinned natives. The Parasurama Legend appeared in keeping with this tradition.

The Brakti Movement represented the great divide between the age of glory and age of fall. Under its impact empires collapsed. The ground was prepared for more of conquets. For centuries that followed, the Tamils passed into more of oblivion because of Afghan, Vijayanagar, Brahmini, Moghul, Maratha and British conquests. The cumulative effect of age-long servitude and repression is the development of an attitude that is centred on what we can term *slavery of the mind.* The present day ills are to be attributed to the same.

POLITICAL AND ADMINISTRATIVE HISTORY

ADDRESS OF THE SECTIONAL PRESIDENT

PRESS MUZZLED : COLONIAL GOVERNMENT AND THE MADRAS PRESS

P.B. Gopalakrishnan*

Esteemed president, Distinguished Delegates, Ladies and gentlemen,

At the outset, let me express my deep sense of gratitude and thanks to the Executive Committee and the General Body of the Tamil Nadu History Congress for nominating me as the President of 'Political and Administrative History' section of the Tenth Session organised under the auspices of the Department of History, A.V.V.M. Sri Pushpam College, Poondi, Thanjavur. I deem it as a great honour and a rare privilege bestowed on me.

While working on a theme pertaining to extremist politics and national movement in Tamil Nadu. I came across plenty of archival material dealing with the fourth estate and its role in spreading the spirit of nationalism to the grass root level. The post partition of Bengal period witnessed a sprout in the publication of nationalist literature. The Madras Presidency which was branded as a " Benign Province" became a centre of radical politics thanks to the initiatives taken by the nationalists and the press. I have made an attempt in this address to depict the role of the print media of Madras in the anti - colonial struggle and the steps initiated by the colonial government to muzzle the press. Developments connected with the Madras press upto A.D. 1911 are discussed in this address. Further, a reference is also made in this address to the importance of literature from abroad and from other parts of India to Madras. The scope of this address is also extended to Pondichery which served as a fertile ground for the publication of revolutionary literature. The Government of Madras took steps and issued orders banning the importation of seditious literature in Madras Province.

Prelude

A perrusal of the history of the press would reveal the fact that the majority of the " Vernacular Press in Madras was loyal as far as the Government was concerned[1]" in the 19th century. Rangaswami Parthasarathi, the author of the work, *Journalism in India: From the Earliest Times to the Present Day,* is of the view that the early Tamil journals were, ".... non - political and mostly promoted by Missionaries who used them as vehicles for proselytisation.[2]" The turn of the twentieth century however saw definite changes in the tone of the native press. The first such defiant sign among the journalists surfaced around 1900. It is pointed out that by 1900, 1359 newspapers and journals reached an estimated two millions of subscribers of which over 200 newspapers commented on the political issues. Most of these, according to British observers, tended to be disloyal or pursued dangerous editorial policies.

The new writers wrote with a vehemence and dedication on the necessity of adopting violent methods to liberate the country [3]. Thus, the press of the said period represented the emergence of a new thinking force. [4] The government seeing the unrest in India supported by the native press, promulgated stringent measures to curtail writings which denounced the British Government. As a result of the government's attitude towards the press, the activities of the editors were watched. When Saiyyd Gul

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Badshah, the editor of *Jasus* published from Agra visited Madras, the CID's of Madras were informed by the government of the United Provinces to watch his movements.[5]

Apart from these stringent measures, the administration of Lord Curzon also precipitated the situation by its callous attitude for the sentiments of the people thus goading the native press to resist the government with determination.[6] The rigid stand of the government provoked sharp reaction from a section of the press in Madras. The *Indian Review* issue of February 1906, wrote an editorial criticizing the government's attitude towards the Indian press. It condemned the "attempt of the Government to coerce the editors" and requested the administration to adopt "Only legal straight forward and honourable course" to deal with papers.[7] The *Swadesamitran,* a prominent paper of that time was more bold and forthright in its approach. The paper remarked that "no one will assist a hot tempered and imperious man like Curzon" [8]. The papers which toed the line of the British Government also aggravated the situation by projecting the news items which abused the Indian. Such writings and the administration of Lord Curzon infact turned out to be a blessing in disguise and gave a fresh impetus to the development of national life in India.[9]

Alarmed at the growth of political consciousness of the Indian Press, the Government of India cautioned the respective provincial governments to watch and curtail the publication of such literature which it regarded as seditious.[10] As a result, the government used press legislations effective to stamp out anti British literature.[11]

Despite such rigid press regulations, there was a steady increase in the circulations of a number of pro-nationalist papers in Madras as the nationalist press gave a good coverage to the views of the radicals of Bengal and Maharashtra. Secondly, the revolutionary literature printed in other parts of India like the *Yugantar, Sandhya, Bande Matharam, Khal, Vihari, Karmayogi, Kesari,* and *Maharatta* were smuggled into Tamil Nadu.

The *Yugantar* in particular was very popular with the Swadeshis of Madras for its highly explosive observations and suggestions. The following extract from Yugantar reproduced hereunder will testify to fact. The paper advised the patriots as follows: Rise up, Rise up, O Sons of India, arm yourselves with Asura in Yama's abode. Invoke the mother Kail, nerve your arm with valour. The Mother is asking for sacrificial offerings. What does the mother want? The coconut? No. She wants many white Asuras. The Mother is thristing after the blood of the Firaghee. Satisfy her thirst. Killing the Firaghee, we say is no murder, Brother, chant this verse while slaying the firaghee white goat for killing him is no murder. With the close of a long era, the Firaghee empire draws to an end for behold, Kali rises in the last".

In addition to these papers mentioned above, journals, containing anti - government substance from foreign countries also found their way into India. Political literature were smuggled in sealed covers or wrapped in magazines and even sewn in in numerus books like the *Oliver Twist* and *Pickwick Papers.* The notable among them were the *Indian Sociologist, Bande Matharam* and *Talvar.*

The Talvar was printed under the direct supervision of V.V.S. Aiyar. This paper advocated assassination followed by armed revolution and wrote " Individual martyrdom must precede collective martyrdom.[12]" The paper gave wide publicity to books and pamphlets written by revolutionaries such as:

i) "Choose Oh, Indian Princes";

ii) "Bande Matharam";

iii) "The Indian war of Independence and

iv) "The Social Conquest of the Hindu Race".

A copy of *Talvar* that was posted to the Secretary of the Trichinopoly City Club in December 1909 appealed as follows: As the enemy will attempt to prevent the circulation of the paper, every reader is earnestly requested to help in its circulation as much as the possibly can"[13]. The Secretary of State for India advised the Viceroy to ban Talvar[14] and accordingly the Government passed an order. [15] But the damage had already been done as the native press and literature by then had given wide coverage to the activities of the Swadeshi's Tamil Nadu.

Swdesamitran

G. Subramania Iyer who was regarded as *one of the makers of modern Madras* started *Swadesamitran* in 1882 as weekly with the idea of educating the masses who were not familiar with English. The paper was published from No.117. American street, George Town, Madras. The annual susbcription was Rs. 14/- It had initial circulation of 3090 copies. Even Police Reports admitted to the fact that *Swadesamitran had great influence among the Tamils.* [16]

G. Subramania Iyer was an ardent nationalist. He was associated with the Indian National Congress right from its inception. He attended the first session of the Congress held at Bombay in December 1885 and had the distinction of passing the first resolution. He also founded *The Hindu* paper, the first issue of it appeared on 20th September 1878.

G. Subramania Iyer used the *Swadesamitran* paper effectivity to spread the spirit of nationalism. He coined new phrases to express complex modern ideas and freely used English words such as Railways, Police which his readers could easily understand. The *Swadesamitran* which was mild in tone supported the cause of Swadeshi Movement with vigour. When V.O. Chidambaram Pillai and others were prosecuted in March 1908, *Swadesamitran* criticised the authorities of the Government of Madras who took strong exception to the criticism levelled against them. The government felt that some of the articles published in *Swadesamitran* would tarnish the image of the British in India. The government took objection to the article entitled "Troubles caused by the Forest Department." This particular article while referring to the administration or the British commented that " The Policy of British Government resemble the custom of certain ancient princes of the jungles who gave presents to those who sought such from them and sent robbers after them to loot them on their way. [17] This article criticised and British policy of fleecing the Indians of their wealth. The second article, One Meal in two days referred to a speech by Keir Hardie about the poverty - ridden people of India. The third article "Ignorance of Englishmen" was a rejoinder to the comment made by the London journal *The Spectator* on the role of the terrorists in Bengal.

The Chief Secretary to the Government of Madras brought to the attention of the Officiating Secretary to the Government of India of the tone of *Swadesamitran* which he regarded as seditious.[18] G. Subramani Iyer, the editor and proprietor was prosecuted on 21st August 1908, under Section 124-A, 153 A and 505 of the Indian Penal Code. Charges were levelled against him for publishing articles inciting anti-Government feelings. After failed to get ay incriminating documents. The arrest sparked off demonstrations in Tamil Nadu.

The prosecution of G. Subramania Iyer attracted nation wide attention. The

Indian Review remarked that the prosecution had created a great deal of excitement and that the "Government had taken an ill - advised step." [19] A.G. Natesan, the editor of the *Indian Review* who took up the causes of G. Subramania Iyer wrote a letter to the Governor of Madras on 1st September 1908, in which he defended G.Subramania Iyer and contended that three was nothing seditious in his writings. He requested the Governor to drop the prosecution move. [20]

The Governor was quick to react. A.V. Campbell sent the following reply on 4th September 1908 on behalf of the Governor. A.V. Campbell stated in his letter that "His Excellency is astonished to here that you find nothing seditious in the writtings of G. Subramania Iyer which form the subject of charges against him. In his Excellency's opinion, they are calculated to raise hatred to British rule in an inordinate degree. While the Government is determined to stop seditious writing and peaching, they have no sort of wish to be vindictive. You will no doubt be aware by the time this reaches you that as soon as the Government ascertained from the medical certificate submitted by Mr.G.Subramania Iyer, about his state of health, they decided to take a magnanimous view and adopted a course similar to that recommended by you.[21] "

The case can you for hearing before F.D. Bird, the then Chief Presidency Magistrate. T. Rangachari defended G.Subramania Iyer and Nuent Grant appeared for the government. During the course of the trial, G. Subramania Iyer complained of sickness and was examined by a team of doctors, who certified that he had heart ailment in addition to signs of dyspepsia and leprosy. G. Subramania Iyer denied the charges levelled against him and executed a bond for good behaviour where upon he was released on 5th September 1908.[22] Even after his release, the police felt that they should deploy detectives to watch his movements. Despite all these restrictions and pressure exerted by the Government, *Swadesamitran* carved out a nich in the annals of the history of the press in India.

India

The India was started as a weekly by S.N. Thirumalachari in May 1906. Chellamma Bharathi gives a different version regarding the origin of the India paper. She states in her book that India came out in 1907. [23] But this information is not correct for India came out in 1906 itself. Further, Chakkari Chetti, a contemporary of Bharathi testifies to the fact that India came out in 1906 and Tirumalachari started the 'India Printing works' [24].

C. Subramania Bharathi who was then with the Swadesmitran did not get enough scope to ventilate his feelings regarding the policies of the government. So when S.N. Tirumalachari invited him to join the India paper, Bharathi readily accepted the offer. The paper was published then by M. Srinivasa Aiyangar, a relative of S.N. Tirumalachari from 34, Popham's Broadway at the India press. The subscription rates offered by India appeared very interesting. A single copy was sold for nine praise. For all government offices rupees fifty; for Zamindhars and Raja's rupees thirty; for those with salaries over two hundred per month rupees fifteen and all other rupees three.

The articles which appeared in India are of varied nature. However, most of the articles were political in tone and death with the national movement and Indian National Congress. Further, the news items included dispatches from its foreign correspondents.[25] The India paper also included in its puview issues of socio - economic interest. From the very first issue the periodical offered its unstained support to the

extremist philosophy. Bharathi who was allowed to air his views freely, wrote extensively on the activities of the radicals and criticized the attitude of the Moderates. People of the Tamil region began to learn more about the political philosophy of B.G. Tilak and other extremist leaders through the articles that appeared in the India paper.

The India paper never hesitated to criticize the administrative policies of the British Government. For the first time in the history of the Tamil press, the India published cartoons to drive home its views in an effective manner. The issue of 29th September 1906 had a cartoon which showed Lord Morley milking the India cow much to the aguish of the calf standing nearby.[26] The India did not spare the pro-British press either. An article in the issue of 16th March 1907, showed a cartoon criticizing the role of certain papers which supported the British Government. The periodical wrote against the *Bombay Times, Madras Time, Madras Mail* and *Pioneer* which towed the official line. The paper came out with an advertisement in issue of 26th January 1907 requesting for donations to be sent to B.C. Pal and published a list of donors who had already contributed to that fund. When B.C. Pal visited Madras in May 1907, the paper covered the events connected with his visit in an extensive manner.

The *India* paper supported the establishment of Swadeshi institutions. When the National Fund came into being, the paper requested the public to contribute liberally to the Fund. When Arbuthnot & Company, a foreign banking institution declared insolvency because of several dubious transactions, people began to realize the necessity of swadeshi financial institutions. This thinking ultimately led to the establishment of the Indian Bank. The India paper applauded this move and appealed to the public to use the opportunity and invest their money in the Indian Bank.

When the Swadehi leaders of Thirunelveli District decided to launch the Swadeshi Steam Navigation Company, the India whole heaterdly supported the move. As soon as the proposal to launch the Swadeshi Steamship Company was known, Waller, the Assistant Collector of Tuticorin, imposed many restrictions on the Swadeshi concern. The India which viewed the apathy on the part of the officials with auguish remarked, "... in other countries, patriotism and the capacity to work up bid enterprises form a passport for securing the respect and the good graces of the government. But unfortunately, our government views such qualities in its subjects with jealously and haltered[27]

The India issue of 25th May 1907 contained a cartoon which showed the arrival of the ships of the Swadeshi Steam Navigation Company and the people of Turicorin welcoming with exuberance. The periodical commended the work of V.O. Chidambaram Pillai and Subramania Siva who took pains to spread the message of Swadeshi in the Tirunelveli District. The paper was also critical of the action of L.M.Wynch, the District Magistrate of Tirunelveli who ordered the arrest of the patriots. The arrest of the leaders led to riots in Tirunelveli District. The India which referred to these developments published a cartoon which showed L.M.Mynch as smoking a cheroot of injustice near a place where the gun powder is stored (Symbolic reference to the patriotic people of Thirunelveli District). Denouncing the District administration, India wrote, ".... it is regrettable that the British administration is fast drifting towards the goal Russian Government, pitable indeed has become the fate of our brethrens."[28]

The wrath of India towards the District Magistrate of Tirunelveli is evident

from a cartoon depicted the presentation of a medal to L.M.Wynch by the King of Buffons for the able way in which the former suppressed the Tirunelveli riot. The King of Buffoon made the following observation. "Bravo L.M.Wynch, your are the only man that truly deserve the name of a warrior. You waited till all the infuriated rioters had dispersed and then entered the town and shot down innocent pessaries by.Even the ancient heroes of India like Arjuna or Shivaji can not be compared to you in valour. So take this medal as a token of my appreciation of your merits." [29]

The same issue ie. 4th April 1908 carried a ficititous conversation between L.M.Wynch and V.O.Chidambaram Pillai. The India issue of 23rd May 1908 had a cartoon which describe, "Swaraj as a thing held highup by a rope by the officials which the Moderates have been trying for years to reach with no success and which the extremists age now attempting to have by wresting the rope itself directly from the hands of the officials." [30] The government took strong exception to these cartoons which it regarded it as seditious. [31]

On obtaining legal opinion, the government launched prosecution against M.Srinivas Aiyangar, the then printer and publisher of the India paper. M.Srinivasa Aiyangar pleaded in the court that he was only a name sake printer and publisher of the India paper and the paper was not continuously registered in his name. He stated that his duties were to assist generally and supervise printing and asserted that, "... he had no stake in the paper but was paid a small salary for his services". Srinivasa Aiyangar told the court that he was willing to give security to abstain from witting or publishing any seditious articles. However his pleadings were of no avail and he was sentenced on 13th November 1908 to five year's transportation. [32]

This verdict raised a storm of protests from the nationalist press. The Hindu which referred to this case in its issue of 14th November 1908 remarked that, "It is a sentence of as much enormity as was that of transportation for life of V.O.Chidambarm Pillai awarded by Mr.Pinhey.[33]" The Swadesamitran Pillai awarded by Mr.Pinhey.[34] " The *Swadesamitran* in its issue of 16th November 1908 disagreed with the sentence.34 Henry Cotton, a member of the British Parliament raised the issue of the conviction of M.Srinivasa Aiyangar and also expressed his misgivings on the composition of the Jury. He pleased with the government to reduce the sentence.[35] The Government rejected the appeal and stated that, "The accused can appeal for reduction of his sentence to the Government of Madras and the Government of India and finally to the Crown."

The Government also sanctioned the prosecution of M.P. Thirumalachari, who was the proprietor and the former editor of the India paper for the period August to September 1907 and again at Pondicherry for October and November 1908 [36]. M.P. Tirumalachari gave a slip to the police and went to London. On getting this information, the Chief Presidency Magistrate of Madras issued a warrant for the arrest of Tirumalachari and addressed the Secretary of State to take action against M.P. Tirumalachari under the Fugitive Offender Act of 1881[37]. M.P. Tirumalachari in the meanwhile left for Paris before the English could take action.

In view of these developments, Subramania Bharathi quietly left Madras to Pondicherry to avoid arrest. Legally, Bharathi could not be accused since he was not the registered printer and publisher of India. He resumed his jouranlistic activities from Pondicherry, but had a trying time to raise money. He was so poor that he could not even purchase paper to write and had to sell

old issues of The Hindu and the Swadesamitran papers that the had in his possession and purchased his requirements out of the sale proceeds.[38]

The publication of India resumed from Pondicherry on the 10th of October 1908. The front page of the periodical carried the motto,' Liberty, Equality and Fratenity' printed at the top along with the Tamil translation. An illustration in the front page representing the progress of truth being stopped by the Moderates with a chain of convention was also printed.[39]

The India continued its tirade against the British and published articles which appealed to the sentiments of the Extremists. Further, the periodical defended the cause of the radicals with vehemence. For example, when Kolhathkar was sentenced to fifteen months imprisonment for having published the speeches of Aurobindo Ghose delivered in Poona, the India paper condemned the sentence. The irony being that the Magistrate Beachcroft who tried Aurobindo Ghose acquitted him. But Kolhathkar who published his speeches was sentenced. Petitions were sent to Lord Morely requesting him to release Kolhathkar. The India which right from the beginning supported the cause of Klhathkar wrote, "Lord Morley is said to be considering this question. Perhaps, he will be deliberating all through his life." [40] The paper also gave an extensive coverage to the Swaraj Sedition Case. The paper criticized the Government for punishing Ganesh Balwant Modak, the Agent of the Swaraj paper in Bombay.

The next important incident which attracted the attention of India was the assassination of William Curzon *Wylie* by Madanlal Dhingra. Sir Curzon Wylie, the political Aid-de-Camp to the Secretary of State for India Lord Morley was shot on 1st July 1909 in the institute of Imperial Studies, London. When papers like *The Hindu* and the *Indian Patriot* denounced the action of Madanlal Dhingra, the India in its issue of 28th August 1909 remarked eulogised Dhingra and that Dhingra's sacrifice was over and he was on the lap of mother earth". Such a bold stand on political issues made the weekly more popular. From Pondicherry, the India paper was sent to many places in Tamil Nadu[41].

The Government of Sir Arthur Lawly contemplated steps to check this "... new form of mischievous activity.[42]" The Governor of Madras wrote to the Governor of the French settlements in India seeking his help in suppressing the publication of India from Pondicherry. [43] M. Levecque, the Governor of the French settlements in India wrote back, "The India to which you draw the attention of my administration cannot so far be made the subject of a prosecution before the French Court.[44]" Unable to get any assistance from the French, W.S. Meyer, Chief Secretary wrote to the Postmaster - General that, The Government have reasons to believe that the Tamil newspaper entitled *India* and Suryodayam published from Pondicherry contain matters of objectionable nature" and asked him to take action under Section 15 of the Indian Press Act[45]. These restrictions and the rigid stand of the Government badly affected the sale of the India paper and as a result India closed down in March 1910. The closure of the paper withdrew from the scene, a powerful advocate of militant nationalism.

Balabharatha

The India issue of 27th October 1906 published a news item on the introduction of a monthly from India office to be called *Bala Bharatha* to spread the views of the nationalists. Bharathi who took initiative in this regard appealed to the public through the columns of India paper to support the new monthly. A Government Order originating from the Judicial Department

testifies to the publication of Bala Bharatha. The order stated that, "A monthly journal Bala Bharatha or Young India is published in English in Madras. Its editor is 2C. Subramania Bharathi and the proprietor is reported to be Nanjunda Rao.[46]" Few copies of the Bala Bharatha are kept preserved in the Tamil Nadu Archives, Chennai.

The monthly styled itself as " A Monthly Organ of Indian National Regeneration". It adopted Swami Vivekananda's motto, "Arise, Awake and stop not till the goal is reached." The periodical published articles which highlighted the importance of the national movement. In praised the deeds of the patriots. In one of its issues Bala Bharath wrote. "The year of the exile of Lajpat and Ajit, the memorable decollation of Brahmabandhava, the cheerful sacrifice of Bipin Chandra the incarceration, which was received with a sacred smile by Vivekanandas brother - the pure Bhupendra - is certainly worthy of our deepest veneration and love."[47] The Bala Bharatha stressed Swadeshi in all things and in all activities.[48] To attain this objective, the paper suggested that people should rebel against all forms of fettering whether of body, mind or soul.

The periodical contended that autonomy should be the goal for nationalism and the only way for India's regeneration and greateness.[49] In an article entitled The shadow and Substance of the Congress, the paper observed that, " Only under repression people get themselves organised and show an united front to all repression and oppressions."[50] The periodical pointed out to the dangers of caste distinctions and exhorted the people to remain united., In an article entitled, "The idea of Nationality," the paper observed, "Indian nation is no - sectarian and above all caste. It can take no congnizans of any caste, custom, social distinction or religious differences save in order to secure for all alike the privileges and advantages of freedom[51]".Thus *Bala Bharatha* adopted a bold stand on national issues. But unfortunately *Bala Bharatha* came out only for a short period.

South Indian Mail

The *South Indian Mail,* a weekly edited by G. Sankaranarayana Aiyer, [52] published in its supplement to its issue of 30th May 1910, a speech by B.C. Pal on the Indian situation which the authorities did not relish. The District Magistrate of Madurai warned the publisher against publication of similar articles in future, under the Press Act of 1910.[53]

The Indian National Builders Series

Ganesh & Company which published the Indian National Builders Series was founded by M.R. Ramasesha Aiyar, a native of Mannargudi in Tanjore district. The Office of Ganesh & Company was located at Thambu Cetty street, Madras. M.R.,Ramashesha Aiyar was for some time in 1907 the agent for Messers, Sen & Company of Calcutta for Ayurvedic medicine. When the Swadeshi movement became popular in Madras, Ganesh & Company switched over to the sale of swadeshi articles and books on the movement. M.R. Ramasesha Aiyar attended the Congress convention at Madras and at the instance of V.O.C. he was elected as a delegate to the Surat Congress.

Since Ganesh & Company was in financial difficulties, they decided to make money by producing "readable and saleable books".[54] They published the speeches of B.C. Pal which the Government regarded as seditious. The book was published by the Governments of Bombay, Berar and Central Provinces on 2nd March 1911. The same concern published *India for Indians* by C.R. Das with a forward from Babu Motilal Ghose. This book ran to two editions. Finding

the response to the publication encouraging Ganesh & Company published Part I of the Indian National Builders in May 1908. It ran into two editions of 4,000 copies. As a result of the success, Ganesh & Company brought out the Eminent Sons of India series. The Government called for a detailed report from the CID on the activities of the Company.[55] The Government then took an undertaking from Ramasesha Aiyar, the proprietor of Ganesh & Company that the would not publish any matter declared objectionable by Government. The next paper which came under Government's surveillance was the *Swaraj* paper. The newspaper was publishing anti-British articiles[56].

Press Act of 1910

In view of the political climate and insecurity in the country as a whole, the Governor - General enacted new legislation on the press to curb terrorism antianarchist literature and a Bill was introduced on 4th February 1910. The Bill gave power to the Government to demand security from the Keeper of the Press. As a result of these measures, a large number of publications advocating terrorism and religious controversy came to the attention of the police.[57] As the Act barred recourse to court of law, the Government felt that the Press Act of 1910 would serve their purpose. It wanted to create " a more respectable type of journalism by encouraging selected loyal vernacular papers[58]". Respectable type of journalism meant that the Government wanted loyal and obedient papers which toed the official line.

However, the demand of security from the Keeper of the press created a furore. Questions were raised in the Legislative Council demanding the repeal of the said clause[59]. The native press was also highly critical of the Act for "there is no opportunity for the journalist or printer hauled up under this section (the section relating to security from the keeper of the press) to prove his innocence or justify his writtings.[60]" The Government was exhorted to approach the problem of the press with a liberal mind[61]. Further, the press criticised the way in which the legislation was rushed through the Council and also the inferences in the speeches of Sir Herbert Risely[62]. On the whole, the nationalist press regarded the scope of the law as dangerously elastic and even well meant and innocent observations might be suspected[63].

The measures adopted by the Government during Arthur Lawley's regime drove the extremists like Bharathi and M.P. Thirumalachari to Pondicherry from where, they started printing and circulating political literature throughout Pondicherry[64]. The articles were very aggressive for they revealed the aversion of the nationalists of the British. Theso publications print out that "Owing to the wealth of India which is our mother - land being taken away by foreigners every year in crores immeasurably poverty and diseases have been increasing... the only solution is to free the county from alien rule."[65]

Now let me focus my attention on the periodicals and pamphlets published from Pondicherry. These publications were smuggled into Tamil Nadu. So the Governments of Madras adopted all the means at its disposal to check the circulation of the literature which emanated from Pondicherry.

Karmayogi

The first issue of *Karmayogi* published from Pondicherry came out in January 1910. Saigon Chinnaih Naidu did the printing and Bharathi provided the contents for the paper. The paper gave a call to the people to be bold and not to have any fear. However, this paper survived only for short period and closed down.

Suryodayam

Suryodayam, also published from Pondicherry, wrote articles on the unjust

deeds of the "unclivilised British rule".[66] It criticised the role of the secret police and concluded with the observation, "We do not know how the British are benefited by such secret police hand. These are truly the spades which dig their graves".[67] The paper pointed out that the press in British territory were obviously unable to point out the unjust deeds of the British administration. But *Suryodayam* published fearlessly subjects on Swadeshi Movement[68]. The paper contended that suppression of the native papers would not solve the problems of political anarchism[69]. *Suryodayam* castigated the press laws calling them as repressive[70]. In an article titled 'The prevention of public meetings and the press', Suryodayam referred to the stringent regulations and observed that such a stem attitude would escalate mitlitant nationalism.[71]

Aggrieved at the lack of enthusiasm in Tamil Nadu with regard to Swadeshi efforts, the paper commented "My Tamil land is still asleep. Inordinate selfishness, poverty, fear and lethargy have taken possession of our people afresh... Alas, the national traits of the people of Bharatha are dying away... the Bharata race is declining". [72] The Government directed the Postmaster - General of Madras to take action on *Suryodayam* which ultimately resulted in the proscription of the paper. [73]

Vijaya

The *Vijaya* was started in 1970 soon after the proscription of *India*. Bharathi, who left the India paper because of lack of support with the management, did not also get along well with Saigon Chinnaih of *Suryodayam*. At this juncture, S. Srinivasacharya decided to publish a daily to be called *Vijaya* and invited Bharathi to take up the editorship of the paper. The paper supported the programmes of the Extremists and attacked the views and conceptions of Mrs. Annie Besant.[74] The *Vijaya* pointed out that the Government must be more careful with the loyalist and wrote "Cannot an Indian make a show of loyality and he be a seditionist at heart.[75]" The *Vijaya* criticised the Governments directive to post offices to send all the future issues of the *India* to the Commissioner of Police at Madras and observed "As for the India, there is no in Southern India, there is no one is Southern India who does not read it eagerly". Referring to the popularity of the *India, Vijaya* wrote "If what was written in that paper was not just but was vain and wrong, the people would not have supported it against the Government". The paper referred to the closure of the India and declared that *Vijaya* would come out as a weekly and write articles on the welfare of the people at large[76]. Commenting on prison administration, the paper expressed its anguish on the treatment in prison on V.O.C. Siva, Arya and others.[77] The issue of 22nd April 1910, had an article on "The effects of English Education" which said that "The English education got by the Indians at present is productive of more evil than good"[78] The Postmaster - General was directed by the Government to take action under Section 15 of the Indian Press Act of 1910 in respect of *Vijaya* published from Pondicherry[79].

Nyayabhmani

The next Tamil paper which came under press censorship was the *Nyayabhimani* published from Karaikal.[80] This paper was published by Vaithiallinga Mudaliar, a landlord and the annual subscription was one rupee and eight anna. The paper supported the Swadish Movement and the tone of the paper was regarded as "objectionable" by the Government. The paper did not endorse the stand of the Vicerory on issues affecting Indian interest. The Nyayabhimani issue of 3rd April 1911 expressed the view that the Viceroy should not think too high of himself and should not be

carried away by what his subordinates stated but must run the administration after verifying the truth an d rectify the defects of the system. The article advised the District Collectors and other officials to be mode prudent in their approach to issues. Then, "there will be no necessity to be afraid of the big tiger of sedition" stated the paper. [81]

The article on the role of Governor's in the issues of 10th April 1911 contended that the Governors "abandon altogether the legal procedure and method of Government as soon as they see the flourishing condition of this country." The article advised the Governor that he must heed to the wishes of the general public to avoid being named as traitors. The article concluded with the note " Is the man who conducted that Government a Governor or is the man who gives room for the commission of these cruel acts and conducts the Government, protecting the wicked a Governor?". The Government took objection to these articles and the paper was prescribed. [82]

Pamphlets

"The Oath of Admission into the New Bharatha Association."

This pamphlet highlightcd that English were exploiting the wealth of India and created resentment against the British.[83] The pamphlet informed about the organisation of the secret society, where, members worked for motherland in disciplined but in a secret way.

On studying the contents of the pamphlet, P.S. Sivasami Iyer, the then Advocate - General of Madras, expressed his opinion that it was "of a most inflammatory character" and suggested action under Section 12 of the Indian Press Act of 1910.[84] On further investigation, the Criminal Investigation Department found out that the pamphlet was received by the editor of *The Madras Mail* on 15th June 1911, who forwarded the same to the police. The wrapper bore the post mark of Tinnevelly. The names of the author, printer and publisher of the pamphlet could not be ascertained.

The CID felt that the pamphlet could have emanated from Pondicherry since " It was a safe refuge for anarchists and ever since the press persecutions of 1908, Pondicherry and been the centre where from was circulated all the seditious literature throughout the Presidency"[85]. T. Venkoba Rao, the Deputy Superintendent of the CID found that the pamphlet was printed in The Feringhee Destroyer Press and that the type in the leaflet was the same as that in which the *Dharman* newspaper of Pondicherryy was printed.[86] The police believed that V.V.S. Aiyar was the author of the pamphlet.

"A Word of Advice to the Aryans"

In May 1911, a leaflet in Tamil entitled "A Word of Advice to the Aryans" appeared in Madurai and other places in the South of the Madras Presidency. The author of the pamphlet contended that "Swear in the presence of God that you will remove this sinner of foreign from our country and firmly establish swaraj therein. Take an oath that as long as the foreign exercise authority in our land of Bharat, you will regard life as a trifile. Beat the white English foreign you get hold of even as you beat a dog and kill him with a knife, a stick a stone or even with the hand given by God". The Government took action under Section 12 of the Indian Press Act of 1910 and proscribed the said pamphlet[87].

Proscription of *"kanavu"* and *"Arilorupangu"*

The two Tamil pamphlets of Bharthi entitled *"Kanavu"* (Dream) and *"Arilorupangu"* (One - sixth share) came under the notice of the Government. *"Kanavu"* was highly critical of the En-

glish system of education. Bharathi, the author of the tract, described the English pattern of education as "wotheless learning which produce much misery and is disgusting to the Aryans". He declared that the English education would suit only the menial servants, slaves and spies and inadequate in character. Bharathi compared English education to that of asking a Brahmin boy to do business in mutton trade. He regarded the education as worthless and was furious with the persons who taught him this type of education. [88]

The "Arilorupangu," (One sixth share) presented in the form of a story, Bharathi's views on Swadeshi and Swadeshi and social reforms. He referred to the pathetic condition of people involved in the Swadeshi Movement. Describing the despicable condition in India, Bharathi wrote that "the bachelors alone could protect the land of Bharata now. The land which has been very lofty has become much degraded". He exhorted men of strong will to come forward to protect the land declining "Swdeshism is not a mere secular affair but it is a religious faith.[89] The work "Arilorupangu" was regarded as a social gospel and Kangalingam, a disciple of Bharathi declared that this pamphlet supported the cause of the Depressed Classes. [90] The translated version of the two pamphlets were sent to the Advocate - General who advised Government to take steps under Section 12 of the Indian Press Act of 1910. [91]

The Criminal Investigation Department found not that "Kanavu" and "Arilorupangu" were printed in Pondicherry at the Saraswati Press. These two Tamil tracts were widely circulated and were found in Madurai and Tinnevelly districts and also mentioned in the correspondence seized from the houses of the accused in the Tinnevelly Security Case. [92] The Government there upon issued orders prohibiting the important of the "Kanavu" and the "Arilorupangu" into British India. [93]

The effect of the flood of political literature was such that the Government indiscriminately took action against some importants books like *The Turko - Balkan War*[94]. A Tamil work *Chandrasekharan* also came under investigation as it contained reference about the war between Mir Kasim and the British [95]. The Government also banned import of literature which it contended as seditious from France, U.S.A and Japan. [96]

It would be seen that press and political literature of the period under study stepped up the political awareness and rights in the minds of the public. The vernacular press played a main role in enthusiastically supporting the Swadeshi philosophy and programmes. The Government came out with many stringed methods to muzzle the press. But, the coercive methods did not dampen the spirit of the nationalists. On the contrary it emboldened them to publish more such literature which denounced the anti - people policies of the colonial government.

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 address.

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NATIVE RESISTANCE IN TAMIL NADU

C. Thomas*

The second half of the eighteenth century witnessed a series of political turmoils in Tamil Nadu, due to frequent military exploits between Mohammed Ali, the Nawab of Arcot and his vassals which was further aggravated by the presence of the British. Prof. K. Rajayyan, in his monumental work, *South Indian Rebellion* traced the genesis of the struggle for freedom to 1801. In fact the revolt of the local chieftains in Tamil Nadu, is highlighted in this paper.

Annexation of Ariyalur and Wodeyarpalayam

Ariyalur and Wodeyarpalayam were two important palayams, situated in the province of Trichirappalli, under the Nawab of Arcot. On 3rd January 1765, the combined forces led by Umdal-Ul-Umarah and Donald Compbell defeated the poligar of Ariyalur and annexed it[1]. On 9th January the forces entered Wodeyarpalayam. As a result of the annexation of these two palayams, the Nawab controlled an uninterrupted possession of territories from Arcot to Tiruchirappalli. The English too gained political hold in the Court of the Nawab of Arcot through aid and alliance.

The dispossessed poligars subsequently escaped to the territory ruled by Haidar Ali of Mysore and sought his protection[2].

Annexation of Ramanathapuram and Sivagangai

Ramanathapuram and Sivagangai were the Marava States, ruled by the minors powers. The English decided to help the Nawab against the Marava states for the security of the Carnatic[3].

The combined forces of the Nawab and the Company led by Joseph Smith attacked Ramanathapuram and captured the fort as on 2nd June 1772. The Queen-Regent, her twelve year old son Muthuramalingam and her two young daughters were imprisoned[4]. The desperate widow Velulakamatha, her daughter Vellachi alias Velulakamatha and the Marudu brothers[5] went to Virupakshi in Dindigul district belonged to Haidar Ali[6]. The ruler of Mysore gave protection to the refugees in Dindugal who had come from Sivagangai. Hence the Nawab of Arcot annexed the Marava territories and thereby consolidated his position in Madurai province. However the emergence of the political alliance between royal family members of Sivagangai and Haidar Ali posed a challenge to the Nawab. Moreover, the annexation of these two states kindled the spirit of independence and loyalty among the people to their former rulers. Hence the discontented and the dispossessed vassals of the Carnatic prepared to defeat the Nawab along with the support of Haidar Ali. The spirit of nationalism emerged among the vassals against Mohammed Ali because he had retained a political alliance with the English. They thought that the rise of Mysore influence in Tamil Nadu would result in the destruction of the Nawab and subsequently the British. Hence they entered into alliance with Mysore ruler.

Restoration of the Poligar system and the Rule of the Maravas

The outbreak of the Second Mysore War (1780 – 84) provided an opportunity to the dispossessed chieftains of Mohammed Ali who were protected by Haidar Ali to plan for regaining their lost position. Haidar Ali reinstated Katchiranga Prakhalakathi Wodeyari and Kamatchi Apalada Malavarayan

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Nainar in Wodeyarpalayam and Ariyalur respectively[7]. With regards to this development, Collector Wallace wrote to the Board of Revenue on 30th May 1802 that the unprotected state of the pallayams and the confusion prevailed in the southern parts of the Carnatic was a universal one. The friends and the supporters of the poligars were in favour of the establishment of the poligar system. Hence the poligars found it easy to expel the *amildars* and the troops of the Nawab and to establish their respective palayams which had been long governed by their families[8].

Haidar Ali was also prepared to restore the Marava states to the old royal families. Hence Haidar Ali's forces under Syed Sahald defeated the Carnatic forces at Sivagangai and proclaimed Vellachi, the daughter of Udaya Tevar as the queen of Sivagangai in 1781 A.D[9]. The Marudu brothers assumed the charge of the ministers under the Queen[10]. The success of the Marava family at Sivagangai gave a fresh impetus to the rebels in Ramanathapuram. Supported by Haidar Ali's forces, Mappilla Tevar assumed the ruler of Ramanathapuram[11]. Hence the spirit of independence triumphed in the Marava States[12]. Yet the Marava states needed the continuous help of Mysore to retain their position.

Revolt of the Poligars in the South

In the meantime, Haidar Ali tried to secure the support of the rebels of the Nawab in the far South. Haidar Ali marching towards the south, captured Cholavandan, Tirunelveli, Palayamkottai and Vasudevanallur[13]. Haidar Ali enthroned "Kattu Rajah" the Nayak prince as the ruler of Madurai and Tirunelveli districts[14]. Kattu Rajah wished to regain the influence of his family in Madurai and Tirunelveli independent of the present opportunity[15]. So he formed a league with Kattabomman, the poligar of Panchalamkuruchi and Varaguna, the poligar of Sivagiri. The poligar of Sivagiri asked Haidar Ali to send Mysore troops to Tirunelveli to assist the poligar League[16].

The poligar League started revolt against the Nawab's administration. The poligars refused to pay the tribute to the Nawab. Kattabomman entered into a close alliance with the Dutch and hoisted their flag on his fort[17]. Varaguna assisted by the western poligars defeated the forces of the Nawab and the English led by James Eidington and occupied Srivilliputtur[18]. The rebel Poligars seized the Nawab's revenues[19] and compelled the revenue servants to take shelter at Madurai[20]. With regards to the attitude of the poligars in Tamil Nadu, John Brathwaite, an English Officer wrote that except Tondaiman of Pudukkottai all others were in Haidar Ali's interest[21]. Regarding the nature of the resistance, William Light wrote to the Madras Council that the poligars (Kattabomman and Sivagiri) prosecuted the system of independence[22].

The success of the British Over the rebels

In the meantime, the Nawab of Arcot assigned his revenue administration to the British for five years as per the settlement signed between Mohammed Ali and the English on 2nd December 1781. The English agreed to give one sixth of the revenue to the Nawab for meeting his private expenses[23]. Thus the dual system of administration over the territories of the Nawab was introduced for the first time. The English created the Board of Assigned Revenue at Madras in order to manage the revenue administration. In December 1782, Haidar Ali died and Tipu Sultan continued the war against the Carnatic. The English took serious attempt to bring the rebel of the Nawab under their control, either through conciliation or through

fighting. This could enable the British to increase their revenue collection.

Due to the interference of Mr. Sulleivan, the poligars of Ariyalur and Wodeyarpalayam were separated from the interest of Haidar Ali. The Committee of Assigned Revenue appointed these poligar chieftains as the renters of their respective districts[24]. The annual rent for Wodeyarpalayam was settled 35000 *pagodas* whereas for Ariyalur 8000 *pagodas*[25]. In order to win their confidence and goodwill, the Committee relieved them from the jurisdiction of the oppressive renters and placed them under its direct control[26]. However, a short time before the surrender of the assigned territory to the Nawab, the poligars of Ariyalur and Wodeyarpalayam were imprisoned at Tiruchirappalli on account of their having failure in the discharge of their kists[27]. In 1784, the British accorded the recognition to the reinstated Chieftains of Ramanathapuram and Sivagangai. The tribute for Ramanathapuram was fixed at 2,80,000 rupees whereas for Sivagangai at 2,20,000 rupees[28].

In the meantime Lord Macartney, the Governor of the Madras Council sent a detachment of army under Fullerton to suppress the poligar rebels in and around Tirunelveli. On 14th August 1783, the English forces defeated the chieftain of Panchalamkurichi[29]. Sivagiri and the minor palayams were also subdued Kattabomman and Varaguna were forced to pay 30,000 *chakram* to the Company in lieu of their claims for previous years. Besides, they gave a security bond for 5,000/- *pagodas* each as conditions for the restitution of their forts[30].

Hence, the introduction of the dual administration in the Carnatic together with the diplomatic tactics of the English and the difficulties of Tipu Sultan led to separate the rivals of Mohammed Ali from the alliance of Mysore. The British controlled the vassals of the Nawab till they surrendered the assigned revenue administration to him in 1785 A.D. In fact, the spirit of nationalism inspired the rival vassals of the Nawab to work against him because he continued to support for the expansion of the colonial rule of the British in the Carnatic. Hence his vassals supported the cause of the rulers of Mysore who opposed the colonial policy of the British. The English felt that if the rulers of Mysore increased their position in the Carnatic it would be dangerous for their safety. Hence the English suppressed the rising spirit of nationalism led by the poligars and chieftains through military strength and the diplomatic tactics. Consequently it resulted to strengthen the position of the English in the territory of the Nawab. Though, thee spirit of nationalism led by the auxiliary chieftains in Tamil Nadu was suppressed by the British, it sowed the seeds for the South Indian Rebellion.

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TAMIL REVOLUTIONARIES ABROAD

N. Rajendran*

The revolutionary movement emerged in India after the stern measures adopted by the colonial government. The outward expression of political ideas during the 1905-1908 when suppressed led to revolutionary activities. Besides, the fate of many political leaders incarcerating in the prison created a wave of antagonism against the colonial raj. Revolutionary networking began to take shape by the end of the first decade of the twentieth century connecting Pondichery the French enclave, Bengal and Maharashtra in India and the London, Paris, Berlin centres.

London-Paris-Pondicherry Revolutionary Links

The Tamil nationalist fearing arrest and imprisonment began to seek shelter in French Pondicherry. For instance, the official attacks on the Tamil paper *India* had driven the owners and editor Subramania Bharathi to shift their base of operations from Madras to Pondicherry in the second half of 1908. To avoid arrest, its proprietor, M.P. Tirumalachari, who came to be known as M.P.T. Acharyal fled to London, where he became part of an Indian revolutionary group based at India House.

The group included several Tamilians, including Varaganeri Venkatesa Subramania Iyer (V.V.S. Iyer) from Tiruchi and Tilahastanam Sesha Sundararajan (T.S.S. Rajan), a native of Thanjavur. V.V.S. Iyer was a lawyer with a brilliant academic background. He had arrived in London in October 1907 to study for his Bar-atLaw.[1] A few weeks later he came to know of the India House group and became a member, joining Veer Savarkar, Niranjan Pal (the son of B.C.

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Pal), Asutosh Mitra, Harnam Singh, Rafiq Mohammed Khan, Govind Amin, Gyan Chand Varma and Haidar Raza. T.S.S. Rajan, who had studied with V.S.S. Iyer at Tiruchi, was a medical doctor. He first travelled to Rangoon, where he practiced medicine for a while, and then proceeded to London, where he became a member of the India House Group.[2]

India House owed its existence to the munificence of Shyamji Krishna Varma an associate of Swami Dayananda Saraswati, the founder of the Arya Samaj. A London-trained barrister, Shyamji worked in the service of several Indian princely states before returning to England in 1897 and establishing himself there as a successful businessman. Shyamji, who made a fortune from his business activities, founded scholarships in the name of Herbert Spencer and Swami Dayananda Saraswati for 'Indian graduates to finish their education in England and to qualify themselves for an independent profession.

In January 1905, Shyamji started an organization called the India Home Rule Society, appointed himself its President and published the first issue of the *Indian Sociologist*, a penny monthly which became an organ of revolutionary propagation from overseas. In the same year, be opened India House at 65 Cromwell Avenue, Highgate, London, to provide accommodation for his scholarship holders.

In 1907, Shyamji's attempt to institute a Society of Political Missionaries in India (*Desh Bhakta Samaj*) ran into opposition; in July of that year, the Secretary of State was questioned in the House of Commons about the activities of one 'who endeavours to debauch the loyal subjects of His Majesty'.[3] Feeling his position insecure, Shyamji moved to Paris, where he continued his anti-colonial activity. Here, he came into contact with another Indian revolutionary, Madame Bikaji Cama.[4] Madame Cama had been actively associated with the Paris Indian Society, founded by S.R. Rana in 1905, and also with Shyamji's London-based Home Rule Society. India House revolutionaries such as Savarkar, V.V.S. Iyer and M.P.T. Acharya became closely associated with the Paris Indian Society.[5] Indian revolutionaries based in London and Paris sought to achieve the unity of the Indian people by breaking caste barriers and cultivating a high sense of patriotism and a readiness for sacrifice among the younger generation in India. They believed that the founding of secret societies, the collecting of arms and the provision of military training were essential to India's liberation struggle [6] Veer Savarkar, the leader of the Abinava Bharat, and Madame Cama, openly believed -in the efficacy of violence.

To translate their ideology into reality, the revolutionaries sought military training. In Paris, Indian revolutionaries received instruction in the art of war from Russian revolutionaries in exile.[7] M.P.T. Acharya was singled out for specialized military training by Berber tribesmen fighting for the liberation of Melilla, a Spanish enclave in northern Morocco.[8] Sent to Melilla for his training, Acharya began to contemplate a scheme of proceeding to Madras with a pistol and ammunition and assassinating some British officials before sacrificing his life. Fortunately, a telegram from V.V.S. Iyer put an end to this wild scheme. Iyer's telegram summoned Acharya to Paris, where he was told of an extradition warrant against him. From this point onwards, Acharya helped V.V.S. Iyer dispatch revo-

lutionary literature to Pondicherry on a regular basis.[9]

Revolutionary Literature from London and Paris

A large quantity of literature advocating revolution against British rule began emanating from India House, London, as well as from Paris. V.V.S. Iyer regularly contributed articles to the Tamil weekly *India* under the title 'London Letters' .[10] Iyer, who believed that India's political freedom could be achieved 'in the short period of ten years when the Indians, well provided with the latest arms and ammunitions, would rise in a body', argued that access to modem weapons was the main priority: in many ways, India remained in the same armed condition as it had been in 1857.[11] When V.D. Savarkar was arrested in London on July 1, 1909, on charges relating to the assassination of Colonel Curzon-Wylie, A.D.C. to the Secretary of State for India, [12] V.V.S. Iyer took on the task of publishing Savarkar's work, *The First War of Indian Independence*, originally written in Marathi and now translated into English. Savarkar's work eulogized the 1857 Revolt and anticipated a similar uprising in India within a short period. Working closely with M.P.T. Acharya, Iyer arranged to get it printed in Paris and to have it smuggled into Tamil Nadu via Pondicherry. Despite an official ban on the entry of Savarkar's work into Tamil Nadu, the book was acquired by a number of Tamil Nadu-based revolutionaries.

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3. Circular No. 7, dated 15 June, 1909, Memorandum on the Anti-British Agitation Among Natives of India in England with Appendix,' P.M.B No. 4/88, p. 8. TNA.
4. Born in Bombay in 1861, Madame Cama travelled to London for medical treatment in 1902. Here, she came into contact with Dadabhai Naoroji and became a committed opponent of British imperialism. In 1907, she attended the Socialist Congress at Stuttgart and unfurled the flag of Indian freedom to the applause of an enthusiastic audience. By 1908, she had established close contact with all the London-based revolutionaries, moving to Paris the following year. Madame Cama returned to India only in 1935, dying there a year later. See S.P. Sen ed., *Dictionary of National Biography*, Calcutta : Institute of Historical Studies,1972, pp. 240-44.
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12. Colonel Curzon-Wylie (subsequently knighted) had, among other assignments in India, served as the British Resident at Mewar and had been instrumental in turning Shyatnji Krishna Varma out of the service of that princely state.

INTERSTATE RIVALRY FOR WATER CONSERVATION AND UTILIZATION - A STRATEGY FOR POLITICAL EXPOLITATION

T.Sundararaj*

In an ecologically mutilated landscape, water becomes a scarce resource for irrigation, industry and domestics doubt, in the hoary past civilizations flourished on river basins. But Malthusian mode of swelling population, the failure of monsoons, the lack of scientific system of conseration and utlization coupled with politics and economic exploitation facilitated who neighbouring states such as Tamil Nadu and Karnataka on war path for water. Sharing of water like sharing of power has become an ethinic political emotional issue. From the ryots to celluloid hero's and heroines twisted the issue as to safeguard their interest and prominence. A problem that could be solved by negotitation and concilation between two governments is brought to gain political mileage.

The river Cauvery celebrated in literature, music and poetry and folklore. The remote sensing study has brought into the information that the river Cauvery has flown during the present place before 27,00,230 years.[1] In its course of 802 kilometers from Western Ghats to the Bay of Bengal, irrigates four basin States - Karnataka, Tamil Nadu, Kerala and Ponicherry.[2] The river flows for 48 per cent of the course in Karnataka and 44 per cent in Tamil Nadu. Karnataka accounts for 42 per cent of the drainage area, Tamil Nadu for 54 per cent and Kerala and Pondicherry for 4 per cent . The net irrigated area was about 42 per cent in Tamil Nadu 19 per cent in Karnataka and 19 per cent in Kerala. The irrigation commission in 1972 has identified 64 per cent of the drainage area in Karnataka were as drought prone and in Tamil Nadu 29 per cent.[3] In this background we have to analyse the rivalry.

The total yield in the basin was 740 TMC between 1934 - 1972. The shares in the utilization of water were Karnataka 23 per cent, Tamil Nadu 76 per cent and Kerala one per cent [4].Until 1960, Karnataka took any effort to expand their irrigation facilities. But after 1960, it seriously begin to enhance its area of cultivation. The irrigation potential of Tamil Nadu is less than half the size of Karnataka[5]. Hence Tamil Nadu depends more on the Cauvery system for meeting its irrigation needs. Any change in the system, will affect the farm incomes and employment.

The dispute is time immemorial. The pages of History will unfold the story to what extent water is used as a political weapon. In order to teach a lesson to Thanjavur and Madurai kingdoms, the kings of Mysore constructed a big dam across Cauvery with the idea of diverting all the waters of the river to their kingdom. Cauvery became dry. The rulers came to know the reasons and prepard for war[6]. Though a failure Chikkadeva Raja's scheme of irrigatin proved a brilliant anticipation of one of the most gigantic engineering feast of Modern times. His fertile brain proved the way for the construction of Krishnarajasagar Dam later.

Though Tamil Nadu got plenty of water from Cauvery in the past, it was also a source of danger. Serious floods were redorded in the Cauvery in 1650, 1896, 1906, 1911, 1920 and 1924. The Grand Anicut and other 30 anicut built over the centuries for the purpose to direct normal supplies into the Cauvery and let out flood water into the Coleroon. The availability of water made the families to utlize the water to the best than leting tbe water wate to go into the sea. Two things are clear from this analysis that Mysore Government for a long did not take

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interest in providing irrigation to its people. The inability of Karnataka became a boon to the lower reparian Tamil Nadu to use the water to the maximum extent. Once the people and the rulers of Karnataka conscious about their legitmate betterment asked out of water utilization entered into clash of interest. This consiousness emerged in the 19th century. It was in 1800 - 1810, and from 1831 - 1881 serious efforts were made to increase cultivation.[7] In 1866, a master plan was prepared by Col. R.J. Sankey for the improvement of irrigation against drought and families[8].

Meanwhile, apprehension began to develop in Tamil Nadu about the possible implication of the schemes of Karnataka, as a lower reparian. It culminated into a conference at Ooatcamunt in 1980 and an agreement in 1982. [9] For the first time, water utlilization and conservation were brought under an agreeement which Karnataka and Tamil Nadu had to follow. The interesting factor in this is the political aspect of the settlement.[10] Though Mysore was under the Maharaja, at that time, the English exercised a tremendous influence on policy making. Tamil Nadu was fully under the hegemony of the English. The profit motive of the English resulted into the settlement. For the English in Mysore wanted to maximize the land revenue under the guise of a settlemtn, irrespective of the wishes of the people. Hence Tamil Nadu lost its natural right of having the Cauvery water with out interruption.[11]

The subsequent developments in the extension of cultivation compelled both the states to enter into another agreement in 192 after a prolonged legal battle of 14 years.[12] The absence of mass populist politics in those days, made the government to come to such an agreement.[13] The agreement gave room for review based on experience without claiming to have settled all the issues for all time. The big push in irrigation development in Karnataka after 1972, naturally had its effects in the flow of water. Between 1951 to 1961, Tamil Nadu under the pretext of utilizing the acreage limit permitted under Cauveru Mettur project expand cultivation. The Tamil Nadu Government got help and clearance of central government and planning commission. It was possible under the political weight of K. Kamaraj whereas the Central Water Commission and Union Planning Commission did not clear the projects of the Karnataka. It led to the people and politicians of Karnataka to realize their ends through non-plan allocation.

In 1974, the 1924 agreement expired. Since then Karnataka had followed of and hoc releases based upon seasonal conditions.[14] In response to the pleas of Tamil Nadu, Karnataka released water in return for supply of electricity towards the end of irrigation seasons now and then. It caused loss in agriculture and political impass and tension. The meeting of the Chief Ministers and experts from both the States very often, could not solve the problem but aggravated the situtation. The issue, indeed after 1974, became political and the mass politics began to play its role which was used to cash the political image of the politicians of the both the States. In 1970, government of Tamil Nadu requested the Central Government to refer the dispute in a tribunal.[15] Hence Cauvery water disputes tribunal was consituted on June 2nd 1990 [16]. The tribunal directed Karnataka to give 205 TMC water in a month period from June to May. [17]

The reaction in Karnataka to the Tribunal order June 25, 1991 was extremely adverse and it passed a resolution in Legislative Assembly to reject the interm order.[18] The incident that happended after this were purely political in character on both sides. The violence erupted in Karnataka caused untold misery to the Tamil population in Karnataka.[19] The Tamil Nadu Government effort to publish the interm order in the

General Government's Gazette was delayed. As a result Vazhapadi K. Ramamurthy, resigned from the Union Cabinet and other two ministers from Tamil Nadu Thiru.P.Chidambaram and Thiru M. Arunachalam faced considerable political pressure.[20]

By the direction of the court, the interim order was notified in the Gazette which sparked off, one of the worst communal high handedness which resulted in the loss of the life and property worth of Rs.17 crores.[21] The Cheif Minister of Tamil Nadu, claimed the notification as an victory, whereas in Karnataka the ruling and opposition parties took it as an insult. Since 1991, Government of Tamil Nadu moved to the court and tribunal, to release the water without finding a solution to the problem.

The issues are essentially human, common and universal. But universal dimension of the problem is lost sight of in the particulatilitic paradigm of politics. [22] The impass, once at instituional level has gone to the populist politics. The death of a farmer who along with some others had thrown into the Kabini in an ultimate gesture of defence. The support being offered to this movement by urban groups such as the Karnataka Federation of Commerce and Industries, film industry and academic underline the regional colour being imparted to the struggle.[23] In Tamil Nadu in turn, Ms. Jayalalitha's without from the negotiating fora and her calls for the dismissal of the S.M. Krishnan's govenrment added fuel to fire and popular enthusiasm. Hence the government of Karnataka and Tamil Nadu used it as a tool for their political upkeeping in power.

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THE IMPERATIVES OF THE POLITICAL EMPOWERMENT OF INDIAN WOMEN

A. Thanikodi* & M. Sugirtha**

Gender issue has gained primacy in recent discourses on social analysis all over the world because of its spread and effect. Gender inequality is pervasive in various layers of the society. Women who constitute half of the population have been subjected to tyranny and oppression of a partiarchal order for centuries and in fact, most of them are suffering from the same fate even today.

After India's independence, the position of women in society has been expected to improve due to the constitutional provisions of equal rights.

Constitution and Gender Equality

Article 15(3) of the Indian Constitution enables the State to make positive discrimination in favour of women. Article 16 provides for equal opportunities for men and women. Article 39(a) provides that the State shall direct policies toward securing for both men and women the right to adequate means of livelihood. Article 51(a) (e) imposes a fundamental duty to renounce practices derogatory to the dignity of women[1].

In addition to this, one of the major efforts for political empowerment of women is the provision of 33% reservation for women in Panchayat Raj and elected bodies through the 73rd and 74th constitutional Amendment Bills in 1993. As a result, lakhs of women got entry into grass root democracy and began to participate in decision-making. Drastic and dramatic changes were expected from increasing women's representation. Gandhiji's dream of feminization of politics has been achieved in quantitative terms only at the local level yet to be achieved in qualitative terms.

At the global level, out of 191 countries world wide, only nine countries currently have a woman elected head of state or government and only 39 States have ever elected a women president or prime minister[2]. According to a UN report, women today comprise less than one-tenth of the world's cabinet ministers and one-fifth of all subministerial positions. The Inter-Parliamentary Union (IPU) estimates that worldwide there were about 5,400 women in parliaments in spring 2001, representing 13.8 percent of all members, up from 9 percent in 1987[3]. "If growth at this is maintained (0.36 percent per year), a simple linear projection predicts that women parliamentarians will not achieve parity with men until the beginning of the 22nd century[4]".

In India, it has taken 50 years and 13 Lok Sabhas for the percentage of women members in the House to move up painfully from a mere 4.4 percent in 1952 to 8.8 percent now. Table - I shows the number of women MPs elected and their percentage to the total number of seats in Lok Sabha in various elections. The number of women MPs has ranged between 19 in the sixth Lok Sabha and 44 in the eighth Lok Sabha which constitutes 3.4 percent and 8.1 percent respectively of the total number of seats in the House. The representation of woman in parliament which has never touched the figure of 50 in the Lok Sabha and 40 in the Rajya Sabha[5].

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Table - I

Lok Sabha

Year	Total number of seats	Number of women MPs	% of total
1952	499	22	4.4
1957	500	27	5.4
1962	503	34	6.7
1967	523	31	5.9
1971	521	22	4.2
1977	544	19	3.4
1980	544	28	5.1
1984	544	44	8.1
1989	517	27	5.29
1991	544	39	7.07
1996	543	39	7.4

Source : Secretariat of Lok Sabha

It is far from satisfactory, espeically when we compare it with other countries of the world : Sweden - 45.3 percent, Finland - 39 percent, Cuba - 36.0 percent, Germany - 32.2 percent, China - 21.8 percent and Pakistan - 21.6 percent[6].

As far as the State Legislatures are concerned, three states, viz., Manipur, Nagaland and Mizoram have no women representation. In other States, the percentage of women M.L. As has ranged from 4.1 to 10 percent in which by having 10 percent of women M.L.As, Goa occupied the first place and Kerala, by having 9.3 percent of women M.L.As, stands second[22]. The more updated database of the Inter-Parliamentary Union (IPU) - March, 2003 puts the world average of women in legislatures at 15.2 percent. India, by electing 48 women to the Lok Sabha in 1999 stands 88th in the comity of nations whereas Pakistan occupies the 32nd position by having 21.6 percent of women representation[7].

Table II shows that the number of women ministers have ranged from 2 to 7 during the last 55 years. The number of women ministers were as low as 2 in 1990 and 1996[8].

Table - II

Number of Women Ministers

	Women Ministers				Total Ministers			
Year	Cabinet	State	Deputy	Total	Cabinet	State	Deputy	Total
1985	1	3	-	4	15	25	-	40
1990	-	1	1	2	17	17	5	39
1995	1	4	1	6	12	37	3	52
1996	1	1	-	2				54
2002	2	5	-	7	32	45	-	77

Source : Secretaries of Lok Sabha and Rajya Sabha

It may also be noted that if we examine the political status of women on the basis of Chief Ministership, at present there only three States (Tamil Nadu, Bihar, Delhi) have women Chief Ministers.

Some scholars opines that in developing societies, women may find it difficult to break into electroal office because they are generally disadvantaged by poor childcare, low literarcy, inadequate health care and poverty. A country's level of socio-economic development is significantly related to its proportion of women parliamentarians[9].

There often is a keen competition for available elective and executive positions and success in this competition depends on a large variety of pulls and pressures. A women as woman stands little chance of success in this tug of war. She must mobilize other pulls and pressures if she wants to succeed[10].

Most women in top legislative positions either accommodate or depend on male

leaders for whatever influence they might exert. Lacking a strong powerbase of their own, it is often hard for them to build their own independent spheres of influence[11].

Women's Reservation Bill

The demand of separate reservation for women in legislatures was first raised by women's organisations such as Women's India Association (WIA), the All India Women's Conference (AIWC) and the National Council of Women in India in 1917.

Seventy years ago in 1931 itself during the second Round Table Conference, Gandhiji declared that "I would boycott that legislature which will not have a proper share of women members[12]".

The report of the commission on the status of women in India dealt with the reservation issue but opinions expressed were far from unanimous. The issue came up again in 1988. The National Perspective Plan (NPP) advocated 30 percent reservation for women[13].

The Women's Reservation Bill provided for 33 percent reservation for women in legislatures was first introduced by Deva Gowda led United Front Government in July 1996 followed by subsequent attempts of I.K.Gujral Government in 1997 and Vajpayee Government in July 1998, December 1998 and May 2003.

Eversince the first attempt, the Bill's fate has been jinxed with its opponents clamouring for quotas in the Bill for women belonging to the SC, ST, OBCs and minorities, which was seen as an insidious attempt to scuttle it. Thus, the two 'obstacles' in the way of a political consensus on the Bill are - one, the issue of a quota for the backward caste women within the overall quota for women; and two, the issue of rotation of reserved seats[14].

Though there are many leaders and parties who are against the Bill, equally there are parties and people who are vociferously supporting the Bill. Supporters of the Bill feel that women will make parliament sober and that men alone cannot decide the future of the country. As the Prime Minister, A.B. Vajpayee on May 8, 2003, assured that women's reservation Bill will 'take rebirth'[15]. More than correcting gender injustice, it will enhance the participatory character of Indian democracy significantly. Many women in the past occupying key positions of power has proved that they are fit for the job and sometimes did better than their male counterparts.[16]

The expectation that reservation for women in legislature will lead to better governance is based on the theory that women will look after women's welfare better than men will[17]. Women feel that they can't trust men to represent women's interest[18]. Since the women of this country form 50% of the population, half of the seats should be reserved for them deserves some thought. The women in our country are demanding only 33 percent reservation. This is not an unreasonable idea.

Though the 73rd and 74th amendments ensured one-third of total seats for women in all elected offices of the local bodies in urban and rural areas, the failure of the women's reservation. Bill has been a real dampner insofar as political empowerment of women is concerned.

Conclusion

Empowerment of women means to ignite mental, moral and physical power of women on social and spiritual level so that fullest potential of women can be utilised. The process of empowerment means not offering few reserval seats or grants in aid nor favour on compensate ground, but to prepare womanhood to face any challenges.

Unless we equip women with confidence and power the future of our nation remains weak. It is high time that women's status in politics is redefined. Unless women are brought into the mainstream of politics with enough representation in the decision - making bodis of our country, women's emancipation is not possible. A mere voting right to a women is not sufficient. Empowerment implies grant of power. Women should be given a chance to participate in the decision - making in all spheres of society - private, political, economic and culture.

As Gandhiji has rightly observed in 1947 itself, "India can proclaim that she can defened herself and make progress not through the atombomb but through non-violence alone" and that "women alone can take the lead in this, for God had endowed them with great power. If women resolve to bring glory to the nation, within a few months they can totally change the face of the country because of the spiritual background of the Indian women"[19].

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HIGHER EDUCATION POLICIES AND PROGRAMMES OF TAMIL NADU FROM 1967 - 1976

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The Education Policy of Government of Tamil Nadu generally based on the National Policy. But there was certain significant differences in the Policy of Govt. of Tamilnadu especially with regard to medium of instruction and position of English at national level. Education Department of Government of Tamilnadu had brought out its policy on education every year.

Education in Madras State was completely free upto S.S.L.C. stage (XI Std). Many Intelligent pupils had been denied college education because of financial difficulties. Taking this into account for the first time, the Tamil Nadu Government during 1967 - 68 had ordered that (a) no fees should be levied for the Pre- University Course from students whose parents or guardians annual income did not exceed Rs.1500 p.a. (b) No fee should be the annual from any student belonging to S.C., S.T., M.B.C., and other B.C., if the annual income of the parents or the guardians did not exceed Rs. 2000.[1] Considering popularity among the people and the press for this scheme, the next year the Govt. had abolished the collection of tuition fees for P.U.C. and thus made education free for all students irrespective of caste community and income limit upto P.U.C. level, Provided that the must be either a native of Tamil Nadu or domicile in this state.[2] This was considered to be revolutionary measure of the Govt. in Collegiate education.

Several eminent leaders of our country including Mahatma Gandhi had urged that regional languages should be medium of instruction not only to enable the student to understand the subject matter better but also to ensure that he does not function in isolation from the community. So the Government of Tamil Nadu had introduced Tamil as medium of instruction in P.U.C. As it was momentous and supported by the pupils, So the D.M.K. Government in Tamilnadu had introduced B.A. Courses in Tamil medium from 1968.[3] In order to encourage students who studied science subjects in Tamil medium in P.U.C., Tamil Medium B.Sc. degree courses in Mathematics, Physics, Chemistry, Botany and Zoology were introduced during 1969-70. [4] For the Uses of Students studying science and Mathematics in P.U.C. in Tamil medium, the Governemnt had taken initiative step to write Tamil medium books by selective expert authors and published by the Bureau of Tamil Publications, Madras at a cheaper price. To handle the classes effectively in Tamil medium, the teachers were given orientation course.[5] By this students able to understand the subject matter clearly and deeply and helped them to get through the courses without much difficulty.

Due to free education upto P.U.C. level and introduction of Tamil Medium, the rush to the P.U.C. and Degree courses in rural areas had fairly heavy. So the Government had instructed the Universities to admit five more students in each P.U.C. sections and also increase the strength in the Degree Courses temporarily when such requests were made by them. [6] This continuous increase of students strength in colleges had made the Government to open many new government and Aided Colleges. Thus the number of Government an Aided Colleges had increased from 105 in 1967 to 160 Colleges in 1971.[7]

With the increase of number of Colleges, there was great scarcity of qualified teachers to teach English language

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in the Colleges. So a scheme of awarding stipend of Rs.100 per month for a period of his study (21 months) to selected candidates. This scheme was implemented in 1970. Later they were appointed as assistant professors or any other suitable post in the Departments of Tamilnadu Educational sub-ordinate service.[8]

As a step towards improving the quality of instruction in Government Colleges, the Government decided in 1972 that one should possess atleast a Post - Graduate degree instead of Bachelor degree for the post of Tutors and Demonstrators. Research experience was insisted for teachers to handle degree and Post - Graduate classes. In 1972-73 certain number of Professors and Assistant Professors in Government colleges were deputed for this purpose. [9]

Further, to leberalise higher education among the educated employed, who did not continued higher studies due to their family condition. The Government of Tamil Nadu brought a policy to open evening classes during 1970-71 in many Government and Aided Colleges both in arts and science subjects.[10]

Dr. A.L. Mudaliar Committee had recommended for parallel medium to strengthen the interest of the students. So the Government opened English medium section in Government Colleges where Tamil medium was alone there. Further the Government had also instructed to aided colleges to provide Tamil medium where necessity arose. [11] This Policy of Tamil Nadu Government had helped the students to study the course according to their choice of medium of instruction.

The Government brought a new policy to provide best amenities and facilities in the colleges. By this sanction was accorded for the tiffen shed, cycle shed, canteen for various Government Colleges. It also approved for construction of Permanent building to few Government Colleges and gave grant -in - aid for building schemes to aided colleges in 1975 - 76. [12] This aminities had helped the students to study in less expanses. Even the poor students could get higher education with all facilities.

The Kothari Education Commission had suggested the system of Autonomous Colleges. This system had attracted Tamil Nadu Government and it became the new Higher Education Policy of the Tamil Nadu Government in 1976. By this certain old institutions like Loyola College, Madras, Madras Christian College, Tambaram, P.S.G. College of Technology, Coimbatore, and Vivekananda College, Madras had been awarded Autonomous status. By this system the autonomous colleges were given complete independence in framing the syllabus and Method of Examination and declaring results. [13] Section of Teachers had protested this system, fearing of malpractices and favourism and there by would lead to spoil and decay of stand of education. However, with the welcoming attitude of the student community and support of the Government this system was very extensively implemented.

The Government brought a new policy to change curriculum and teaching methods for the undergraduate education and the restructure education system. University of Madras had accepted this policy. The restructured education system was approved by the Madras University Senate in 1975 and early in 1976 it came into operation. Other Universities like Madurai Kamarj and Annamalai University had also introduced this restructured system later. By this, the Under - Graduate Curriculum was revised and semesterised and went into operation in 15 colleges of 115 Arts and Science Colleges in the first Phase. Later it extended to other Colleges. [17] This system divided the one year course portion into two and every 6 months Examination was held. This system had reduced the burden of studying huge portion in the end of the academic year.

Further it also made the student to concentrate on studies throughout the year. However at that time this system was failed due to students protest for frequent Examinations and administrative difficulties of the Universities in conduct of Examinations two times in a year.

Thus this paper has highlighted various schemes and programmes for improving Collegiate Education. The ruralising Collegiate Education Policy of the Government was very much welcomed and appreciated by the people. The Government had made free education upto P.U.C level irrespect of caste and income from 1969 students who studied their course in Tamil medium were able to understand the subject very clearly and many get through the course. The cash incentives also encouraged the poor to join in Degree courses in Tamil medium. Opening of many new Arts and Science Colleges and encouraged the private people to start Arts an Science Colleges on grant in-aid basis. Lebral Grants were also given for new buildings and for other amenities in newly opened colleges. These policies of the Government had made improve the education Standard of Tamilnadu and number of Graduate were also increased.

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HISTORY OF FISHER FOLK COMMUNITY AND THEIR POLITICAL ACTIVITIES (SPECIAL REFERENCE TO MADRAS - 1947-1996)

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Fishermen are classified under two heads the coastal fishermen known as Pattanvan were declared as backward in 1903 in Tamilnadu and the inland fisherman known as Sembadavars were declared as backward in 1913. In 1947 they were described as Parathava Rajakulam (Pattanavas and Sembadavars) Paravas and Sivians (Coimbatore) are classified as most backward. They along with Sivians in other districts, are found in the backward classes. In Kanyakumari district, *Mukuvas,* paravan christians are backward classes. [1] The reports of the Director of fisheries state that few of the fishing communities are not in any of the lists. It was pointed out that the lists related to castes did not include all those who are engaged in fishing activities in the fishermen community, the lists further state that some other professionalists like traders, causal labourers and farmers due to slump in their professions are resorted to fishing activities and they cannot be included in the fishing community. [2]

The *coastal fishermen carry* on their fishing activities throughout the year, except during inclement weather when the sea be-

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comes rough. The government took note of it and enacted regulations to check such activities.

To further widen the scope of the backward classes commission, the Government of Tamil Nadu for the second time, constituted a second Backward Classes Commission under the chairmanship of Thiru Ambashsankar in December, 1982 with the same objective in mind. Among other things, Thiru Ambashankar while submitting the report to the Government of Tamilnadu in 1985, had stated that all the coastal fishermen as backward and also the inland fisherman known as Sembadavars of *Parathavar Rajakulam,* Paravas, Sembadavar and Pattinavan as backward. So, all the fisher - folk both coastal and inland, were included in the backward classes list and this act was very much beneficial to them for getting concessions from the government. As per the 1985 census estimates, the population of fishing community was 3,89,695 and a majority of them lived in South Arcot, Changlepet, Thanjavur, Thirunelveli, Kanyakumari and Madras Districy. [3]

Population of Fisher - Folk

Tamil Nadu has a coastal fisher-folk population of 4,70,000 who from almost 1% precent of the state's total population. There were totally 442 fisheries villages in Tamilnadu. The average density of the population per one square kilometer is 546. Kanyakumari district has the highest and Ramanathapuram has the lowest population density, the population of fisher women is higher than the fishermen. There are only 914 men per 1000 women, the average size of family is 5 persons.

According to the census of 1991 Madras Population (Fisher-folk)

Fishermen	13,110
Fisherwomen	12, 706
Male children	10,361
Female children	10,055

They also work for the uplift of their own community in association with their sangams.

Fisher -Folk and Political activities

Among the three organs of the government namely the legislative has occupied the first and prominent place in the modern democratic system of government, the function of the legislative is to make laws for the welfare of the people. The progress of the society depends in the laws passed by the legislative, which has a responsible role to play in shaping the future of society.[4]

Kuppam and power of the headman

In habitations of fisher-folk are generally called Kuppams, the Kuppam is a Tamil Word, meaning an elevated place, the headman of the village officiates as the president of Panchayat local body.[5]

Panchayat

The fishing community has a separate village council is generally called as Panchayat which meets everyday. Each and every kuppam is normally under the control of two or three elders. All the village cases are handed by the headmen, the headman is called Paria Dhanakaran the wealthy men - such people in general take the role of headman for the all kuppams. [6]

The posts of headman are hereditary and patriarchal, the headman of the kuppams still maintain their family customs and traditions.[7] The bulk of the village fund is spent on buildup temples and celebrating temple functions and festivals, the caste panchayat is a strong body empowered to settle disputes among its members and monitor the observance of social norms.[8] All ceremonies are performed with his approval even in the case of marriage the headman approval is very much necessary and even on occasions like funeral and puberty they are to be performed under the full support

of the headman, the marriages are conducted with the approval of the headman.

In Tamil Nadu the first session of the Madras Legislative Council was convened on 11th April 1921. From that time onwards, the fisher-folk have played a significant role in the legislative council. Mr. Sangaravelai of the communist party of India and Mr.Lourdammal Simon of the congress party were prominent and popular political leaders of the fisher folk community. At present Mr.Jayakumar the Minister of fisheries 1991 - 1996 in Government of Tamil Nadu there are a few more leaders in such as Dr. T.Muthkanappan (social worker) and Muthukuna Sekaran (Tamil Scholar) in the fisher-folk community. These leaders have been silently working for the upliftment of the fisher-folk in Chennai and in various places of Tamil Nadu.

In Madras city a new leadership based on wealth combine with political backing and education had been emerging in recent years. In recent years the real power is wilded by the officers on the co-operative society backed by political parties.

Since many of the fishermen are illiterates they are not able to read the newspaper. But they are not ignorant of events that are taking place aroung them. Almost all fishermen are aware of the objectives of the main political parties in Tamil Nadu namely to congress, Dravida Munnerta Kezakam, the All India Anna Dravida Munnetra Kezakam (ADMK) Tamil Maila Congress, Janatha Dal and Bharathiya Janatha Party (BJP) many fishermen are sympathisers and active workers of the parties and spend considerable time in propagating the objectives of different political parties. Most of the men and women fisher-folk are staunch supporters of the regional parties such as DMK and ADMK parties.

Conclusion

The fisher-folk have started involving themselves themselves in Public and Political activities from the middle of the twentieth century yet their participation in them has not been very much significant when compared to that of other communities. This is due to their poor background and illiteracy, Tamil films like padogotti and Kadal Meengal and particularly Paratchi Thilavian Dr.M.N. Ramachandran, the former Chief Minister of Tamilnadu as a hero in the film. Padakotti strongly emphasised the need for improving this community and the press and media every now and then sitmulated them to work for their own progress. This is welcome awareness in them of this trend continues, the fisher-folk community will become a notable force by passage of time in the Tamil Society.

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BRIDGING THROUGH DIALOGUE, DIPLOMACY AND CO-OPERATION

-A STUDY OF INDO - U.S. RELATIONS WITH SPECIAL REFERENCE TO MADRAS (PRESIDENCY, STATE)

Prema Kasthuri *

Historical Setting

As early as the 18th century, the vast oceans that separate the Indian Subcontinent from the Americas also served as a link between the two countries. Voyagers from the United States took back not only tea, spices and textiles for the American market but also impressions of a rich and complex culture. In 1792 Benjamin Joy was sent to be the first American Consul at Calcutta charged by President George Washington to provide assistance to American merchants and sailors. Joy recognised the needs to appoint consuls to other Indian port cities where American ships called. On Nov. 24th 1794, he informed the Secretary of State Thomas Jefferson that he had appointed a Consular agent at Madras, William Abbott, secretary to the Nawab of Arcot. Abbott's knowledge, of South India and his great experience in trade served him well. In his wake, thousands of American businessmen, consular and diplomatic representatives have come to Madras and with other Americans - educators, scholars and men of science.

Some Americans argue that the first Indian to travel to the U.S in 1790 was a Madrasi. Elihu Yale, the founder of Yale University served as the Governor of Madras. The first trading vessel reached Indian shores in 1784. The most important business of America in South India was business and much of what the U.S. purchased in India was raw materials, for example hides and cottons from South India.

In 1908, with the arrival of 20th century, Americans were aware of Indian politics through the efforts of Indians living in U.S. Lala Laipat Rai established the India Home Rule league of America. On August 15th 1947, the Consulate in Madras became a Consulate General and Roy. E. Bower who had arrived in October 1942 became the first Consul General in Madras. In 1950 the Madras Indo - American Association was established. The Association celebrated its 45th anniversary in January 1995 by calling special attention to the sister city affiliation Madras - Denver Colorado (established in 1984).

Dimensions of Relationship

In the years since India's Independence, Americans have worked hard to build a partnership with India. Fascination with Indian culture lies deep in the American intellectual tradition. It is not just that Mark Twain visited Madras and watched the *dhobis* at work under Saidapet bridge. Both share a sense of social justice, passion for democracy and are people of faith.

From the very beginning the official Indo - U.S. relationship was predicated on commerce as consular services worldwide until recently, served the promotions and protection of their nations commerce. Over the past two centuries Madras had played a significant role in strengthening the multi- faceted relationship between India and the United States.

Establishment of Consular Agency

In 1838 American consular relations with India were re-established and regularised. A separate consular agency was established in May 1867 with the arrival of Joseph L. Thomson. Ever since then there has been an American Consular presence in Madras. The first Consular Agent reported directly to the department of State in Washington from May 24th 1867. It became a consulate staffed by professional consular

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officers in 1908. Since 1947 there has been a Consulate General. Numbering from 1867 - 10 Consular Agents, 13 Consuls and 19 Consul Generals till 2002. Consular premises were situated at first in a rented third floor of No.1 China BazaarRoad, which belonged to Parry & Co.. The building was replaced by Dare House, modern Headquarters of Parrys' and U.S. Consul in 1940 again rented space in the fourth story of the new building. The Madras Consular district included besides Madras Presidency and those areas under direct British Control, the whole of Southern India including the Princely States of Hyderabad, Mysore, Travancore, Cochin and feudatory states of Pudukottai, Banaganpally and Sandur. It also guarded American interests in French possessions (Karaikal, Pondicherry, Yanam and Mahe). i.e. roughly relating to the modern one, which serves as the South Indian states of Tamil Nadu, Andhra Pradesh, Karnataka, Kerala and the Union territories of Pondicherry. Located in Gemini circle (the award for designing the building was given to Burk, Lebreton and Lamantia of New Orleans, one of the best known architectural firms in U.S.) on Anna Salai in Madras, the Consulate General is currently headed by Consul General Richard Haynes and is the primary centre for all diplomatic contact between the U.S. Diplomatic Mission and South India.

The duties on an American Consul were varied but essentially centered on providing support and information for commercial uses. They attend to and defend the interests of American citizens.

The Consulate General in Madras (referred as U.S. Public Affairs office) also houses the American centre, the United States Information Service (USIS) and offers many programmes and services to the public of South India such as speaker programmes, visitor exchange electronic dialogues (DVCs)[6] and other outreach programmes.

In 1974, the governments of India and the U.S. established the Indo - U.S. Joint Commission on economic, commercial, scientific technological educational and cultural co-operation.

India and the U.S. have enjoyed a very broad exchange of scientific and technological knowledge. A network of research programmes link prestigious American Institutions like National Institutes of Health, the Smithsonian Institution and the National Aeronautics and Space Administration among others to literality thousands of scientific pursuits in Indian basic and applied research. Many of these activities take place there in Madras. E.g. In 1960s the oil company Amoco came to Madras to help set up Madras Refineries. It donated a swimming pool to the Mdras club. The Ford Company us another joint venture. Co-operative undertakings are numerous. U.S. funding supports work in India accelerating technological innovations for products and processes applicable to industry, agricultural and energy. U.S. helps India to develop sound environmental practices and deepen India capital markets. On health collaboration with Indian institutions to attack the scourge of AIDS is receiving priority interest. Indian and American co-operative research exist in the work of professors K.V.S. Rama Rao, Y.Y.G.S. Murthy and K.V. Reddy in the field of physics.

U.S. is today India' largest trader and investor. In 1906-'07, Madras imported American products worth 630,000. By 1908 it crossed one million . Goods imported by India included food and drink, metals, chemicals, drugs, and manufactured goods (firearms, clocks, watches). Exports to U.S. from Madras consisted of cotton textiles, manganese and leather worth $3.5 million in 1907. Today U.S. buys more than 45 billion dollars in merchandise from India. Trade surplus is in favour of India. In the 4 states of the south, there are a 100 joint ventures and over 200 non equity collaboration covering a wide range of sectors, automotive, software and computer peripherals, chemicals, machine parts and apparel to name a few.

India is one among the largest recipient of U.S. official trade and funding. U.S. firms engaged in business collaboration in India is more than 3000. Such U.S. giants as General Electric, IBM, General Motors, Dopant, Enron, Coco Cola, Pepsico, Motorola, Walt Disney and many other leading American Corporations have manufacturing, technology licensing and other cooperative ventures in India and many work in South India.

Tens of thousands of Indians under! U.S. government scholarship have visited or studied in America. Hundreds of American scholars, artists and writers have come to our Universities. 45 American Universities are banded together in a special consortium in India to pursue South Asian Studies. One of the principle mechanisms of intellectual! exchange is the Fulbright. Programme established in 1946. U.S. government funding programmes like USAID (United States Agency for International Development). U.S. National Science Institute's supportive role, Grants from Ford, Rockefeller Foundations have contributed to Indian academic excellence.

Exchange of cultural programmes, mutual visit programmes of artists, development of interest in Indian heritage through festivals and tourism efforts have bridged the peoples of both nations. For e.g. Visits of Uday Shankar, Ravi Shankar, Bala Saraswathi, Kamala Laxman, M.S. Subbulakshmi to United States and the Indo - U.S. collaboration in music.

Religion also played a role in the interaction between the United States and India. While the British founded churches...., St. Mary's consecrated in 1780 is the oldest Anglican Church east of Suez. Americans tended to be missionaries encouraging Indians to convert. Other Americans studied Indian Philosophy and religion, seeking truths they could incorporate in their own philosophy, for e.g., Col. Elcott.

U.S. can best serve India... (by being) committed to support of their quest for security and the dangers of neigbouring dictatorships and internal religious fragmentation ..... Overcoming Indian leaders suspicion and resentment of the U.S. dating back to the Nixon administration's secret tilt towards Pakistan in its 1971 War with India. "India could be the most geo - politically advantageousally to the U.S. in the long term" (Teresa Lynn Dillon).

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BRITISH GLIB ACQUIESCENCE OF TANJORE 1781 – 1785

A.R. Ramachandra Reddi*

Introduction

The present attempt is to brings to light the phase of pre-mediatization of Tanjore kingdom. Mediatizaiton relates to reduction of a prince / ruler / state from the position of an immediate vassal of the empire to that of a mediate vassal. Hence, in later tirues, it is used to describe the process of annexation (of a principality / sate) to another state, leaving to its former sovereign his titular dignity, and usually more or less of his rights of government. This premediatisation stage will also be explained as of glib acquiescence by the British East India Company Circar. As far as the Madras Presidency was concerned the period of this paper relates to the governorship of Lord Macartney during 1781- 1785. The contemporary ruler of Tanjore was Raja tulzafee who ascended in 1776 and died as ruler in 1787, leaving behind his adopted son, Sarfojee, to succeed him, but Amar Singh by swored-wife ascended the throne in 1787, only to be dethroned in 1798, paving way for Sarfojee the adopted son of tulzajee, who accepted to resign the Kingdom of Tanjore to the BEIC later in 1802. All these merely prove the dictum of history that *internal weakness forms a invitation to external aggression.*

Demand for Nagore Settlement

Tulzajee on 17 June 1778 by a sunnud granted Nagore and the surrounding territory to the BEIC. This was known as the Nagur Settlement. But it remained under Tulzajee. This paved the way for the BEIC's demand for these regions as explained below.

The Governor-in Council deliberated on the affairs of the Kingdom. Two important issues drew their attention. The first was about the necessity form obtaining from Tulzajee an agreement to assigning- his Kingdom to the BEIC. The second was that Dabir Pandit was to replace Bucennah, as minister. (Council Consultations dated 5 February 1782). Later tulzajee was demanded there things by the Directors in their letter dated 5 July 1782: (i) annual payment of the subsidy as settled by Lord Pigot, Governor of Madras; (ii) *peshkash* due to the Nawab; the and (iii) cession of Nagore along with the surronding *maganams* to the BEIC.

Macartney's Justification:

One 10 May 1783 Macartney wrote a detailed letter to Warrere Hastings expressing his reactions as to the Tanjore question in a very clear way. He also denied Hastings implied accustation of them that because Macartny had transmitted to England extracts of his letter relative to Tanjore with a view that might operate to his prejudice.

All the above was done by Macartney in order to strengthen his own case with the Directors. Before Macartney's letter reached London, Hastings partisans had lost control in the Court of Directors. The Governor-General had been censured for his proposals against the Tanjore Raja. Holding that it was Macartney that had been the cause of the censure, Hastings blamed him for his supposed betrayal and indignantly demanded an adequate and satisfactory explanation. This was a serious cause of misunderstanding between the two. (This was neatly explained by C.C. Davies in his Introduction to the Private Correspondence of Lord Macartney Governor of Madras, 1781-85 (1950, P. 133).

Further Dealings

On 15 June 1783 Macartney refused Tulzajee's request for establishing a mint at his capital. He also discountenanced the Raja's another proposal to raise some battal-

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ions of sepoys, without European officers for his own service. The Raja, however, continued to press the governor in vain for a settlement of his long-standing request regarding Arni and Hanumanthagudi. The Raja claimed the first from the Arcot Nawab and the second from Maravan Chief. He requested that both these places be restored to him.

In November 1783 an Assistant Resident was appointed to Tanjore Court. The Raja was asked repeatedly to bear his share of the Mysore war expanses. Sulivan, the Resident, was ordered among other things, to define ad enforce the limits between the Raja's authority and that of the Officer Commanding the English garrison in the Tanjore fort itself. Macartney's reply should have convinced Hastings of his innocence. But matters had gone too far for a reconciliation. Macpherson appeared to have been the villain of the piece. News reached India that Macartney's friends were striving to secure his appointment as Hastings successor. Bt Macpherson made no attempt to eradicate from Hastings mind the suspicion that Macartney was intriguing to supplant him (The irony was that Macartney had begged Hastings to do so).

On 14 March 1784 peremptory orders were issued to the Rajah. Soon after peace was concluded with France, the Raja was immediately to cede the four maganams around Karaikkal to the French, which he was loath to do. Macartney was emphatic in his letter to the Resident, Sulivan.

We are confident that the Rajah is too sensible of his dependence on our support to hesitate in making this sacrifice to the future peace and preservation of the country and of our common interests.

Sum up

Thus Tulzajee, raja of Tanjore, was treated with little courtesy ad justice. Tulzajee, had to lay himself completely at the mercy of the BEIC. His weak position enabled the British fraudulently setting aside his adopted son's claims for the throne after the death of Tulzajee. When Amar Singh also was not prepared to heed to the BEIC, they deposed him ad elevated Raja Sorfojee to the prepared to heed to the BEIC, they deposed him ad elevated Raja Sarfojee to the throne, who acceded to resign the Kingdom of Tanjore to the BEIC in 1802.

RAJAJI – A GREAT DISSENTER

Tamilchelvi Nagarajan*

Chakravarthy Rajagopalachariar or Rajaji has been amongst front rank politicians of the Gandhian Era. He was multi-faceded genius of sparking intellect, deep erudition, transparent honesty, intense humanism, bold conventions and a unceasing zest for living full life. In the Indian political horizon he making an intelligible mark as a statesman, administrator, conciliator and crisis manager. Rajaji's analysis, his anticipation, his administrative acumen and his courage to steer an unpopular course if he felt it was necessary marked him as a statesman and made an impact on national history at several crucial junctures. Throughout his career, Rajaji as a fighter and a leader of all – India recognition had maintained his individuality in all walks of life. He had a penetrating intellect and moral sense which added depth to the national affairs. He was often described as the great dissenter on Indian political scene.

During the second world war period (in 1942), Rajaji played a major part in preparing for the future of India and he was the first to give public expression to this feeling. In April 1942, he passed two resolutions in the Madras legislature. One propose the formation of a national government and

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the other recommended the acceptance of Jinnah's Pakistan as a basis of a settlement between the Congress and the Muslim League[1]. He though that only a national government could possibly save India from the Japanese invasion and suggested a solution which implied acceptance of the principle of country's partition as the price for Jinnah's support. As soon as resolution was rejected by the congress, Rajaji had to resign from the Congress.

Rajaji was a true and dedicated disciple of Gandhi and he did not hesitate to voice his dissent when he felt strongly about any particular matter. The failure of Cripp's proposals brought about an immediate and distinct change in the attitude of Gandhi. Gandhi began to propagate the idea of asking the British to "Quit India". "Quit India" was Gandhi said, a decision to "do or die". Rajaji had protested both publicly and privately against the "Quit India" demand, asserting that it would be a crime for the British to leave India t this juncture and that their withdrawal without simultaneously replacement by another Government "must involve the dissolution of the state and society itself" [2] This was plain common sense but in the policy which he advocated towards Jinnah and the Muslims he showed more than common sense; he showed far-sighted statesmanship.

All India Congress Committee met a Bombay on August 7, The "Quit India" resolution was accepted with some modification and it was passed on August 8, 1942. The "Quit India" resolution was warmly received by most of the nationalist. But Rajaji did not accept it and said that "the first need was Hindu – Muslim agreement as to a national government to take over power without that the propose campaign would only benefit the Japanese"[3] .

For the first time Rajaji did not join the Gandhi's movement. Rajaji had regretted with so much of insight" My words have fallen and deaf ears both on my colleges and on the British Government. Repression of the Congress, even if successful, does not solve the problem of the defense of India".[4]

Gandhi decided to start the Quit India Movement on August 9, 1942, but he other congress leaders were arrested on 9th morning before starting the Quit India Movement. Soon the people observed a complete herbal allover India. This led to violence in all places. Then Rajaji sough permission to visit Gandhi. The secretary of State had regretted that a "wise friend like Rajagopalachari to see them, tell them that the movement was collapsing, or had collapsed, and that they had better formally and unconditionally call it off" [5] The British wanted to use Rajaji, now and thought that the Indian public began to realize that Rajaji was right and to other congress leaders were wrong.

When all eminent congress leaders including Gandhi were in jail, the task of findings solution to the Hindu – Muslim problems was taken by Rajaji. As Diwakar attributed about Rajaji "a ruthlessly logical person ad instinct distilled hundred times" was one of the few Indian leaders who followed and independent course of thought and action[6].

Rajaji believed that the key to the solution of India's problem lay in adopting a sympathetic attitude towards the demands of the Muslim league. On this basis he drafted (C.R. formula), which was published later (July 10, 1944), after Gandhi was released form jail, Rajaji had achieved some personal success in getting Gandhi's approval of his formula[7]. His formula was a bold move and the first recognition of the idea of Pakistan

by Rajaji. His formula had received opposition from many quarters. Jinnah was not satisfied with the various clauses of the formula. He told about the Rajaji formula that, "a shadow, a husk, a maimed, mutilated and moth-eaten Pakisthan".[8]

The Hindu Mahajananasabha had reacted strongly against the Rajaji formula[9]. It provoked many sorts of opinion both in India and in England in the columns of **The Hindu, Statesman, Hindustan Times, Manchester Guardian, Dawn(Jinnah's Newspaper) and News Chronicle**.[10] The were statements and letters for and against the Rajaji formula and among vigorous opponents were V.S. Srinivasa Sastri and C.Ramaswamy Iyer, who said it would distrust the unity of the India. Even Dr. N.B. Khare, member of the Viceroy's Executive council condemned the proposals[11]. The moderate political leaders like N.N. Sarkar, P.S. Sivasamy, Sir. Homi Mehta and other found fault with Rajaji formula and commuted that:

The proposals to divide India into two or more sovereign states with no controlling Central organization... but fraught with dire consequences for the future and will imperill the very independence of the country... such portion will, instead of solving the problem of minorities, accentuate it and will not be interest of Muslims themselves[12].

The British authorities, however, gave a different interpretation to the Rajaji formula. Wavell felt that that the formula had hardly any chance of acceptance by Jinnah or the league without modification. He said that the "the formula is a "try –out" and probably Gandhi wanted to assess the strength of Hindu feelings against Pakistan and he would adopt a "a future policy" after seeing the reactions[13].

Later, Lord Mountbatten assumed the office of the Viceroy and the Governor – General of India on March 24, 1947. his immediate task was to restore peace among the two warring sections – the Congress and Muslim league. He accepted the idea of Pakistan not as it was prepared by Jinnah but as later modified by Rajaji formula.[14] Mountabatten plan was mearly another name for the C.R. formula. He announced his plan on June 3' 1947 and it provided for the establishment of two separate Dominions of India and Pakistan.

In the words of R.P.Masani "Only Rajaji remained unbending and uncompermision to the congress attitude... in a series of speeches he challenged the Congress policy and maintained that it would be a crime for Britain to leave India to chaos during the crisis created by the Japanese aggressin"[15].

Jawaharhal Nehru wrote in his Autobiography that "Rajaji is said to belong to the right in the Congress. His brilliant intellect, selfless character and penetrating power of analysis have been a tremendous asset to out cause."[16] Indeed, Nehru's assessment of Rajaji was not sensitive but accurate:

> Rajaji is a person of strong convictions and strong beliefs, who has adhered to them. Rajaji's faith in Mahatmaji was tremendous, but he never allowed his mind to slip away. Whatever happened, he came to his own conclusion. But if he did give into somebody, he did so consciously and deliberately, after arguing the matter. Therefore, Rajaji, whether he sometimes disagreed with us or very often agreed with us, brought an extraordinary keen and analytical mind to bear on every question that came before us... Likewise, we

honour Rajaji for his spirit of individuality, service and sacrifice. Rajaji represents fundamentally the highest type of the mind of India[17].

Perhaps Rajaji's dissenting philosophy can be equated to a spectrum which in its infinite gradations ranged from a pragmatic approach to an impirical approach to economic problems, and a liberal approach to an problems confronting Indian society. Indeed, Rajaji's role in modern Indian History as an architect of freedom struggle, as a far sighted statesman, as a wise administrator, as a great social reformer ad above all as a great dissenter was truly remarkable.

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THE DALIT POLICY IN ANCIENT TAMIL COUNTRY

Capt. S. Kaliaperumal*

Paraiya - Palla Rule in Tamil Country

The earliest occupations of ancient Tamil Nagas happened to be hunting and fishing. Agriculture developed later. The Cheras (hunters) they Pandiyas (fisherman) and the Cholas (cultivators) were the earliest Naga rulers. Pearl fishing, Conch cutting and domesticating cattle were the other occupations. A notable point is that hunting invariably formed and continued as a royal activity of the Tamil rulers for a long time. As there were no castes or caste - ridden rules during and before Sangam age, the occupations were inter changeable. There existed no separate ruling class.

The Cheras were Eiyinas and were also called *villavan, veduvan* - indicating their skill in the use of bows and arrows. *Valvil Ori* was the best example.

The Eiyinas of Chera country were mostly Hillmen called *malaiyans* or *malayamans. Seral, Elini, Athan* and *Vallavan* were the next immediate branches of Paraiya caste. Dr.K.K. Pillai identifies *Adiyaman NedumanAnji* as a paraiya ruler. [1] *Seralathan Ezhiniathan, Poguttezhini* were Pariaya rulers who ruled North Thiruvancore. T. Ponnambala pillai identifies '*Sethivalluvan Perunchaththan*' as a Paraiya ruler.[2] *NanjilPorunan* or *NanjiValluvan* (referred in Purananooru) is identified as belonging to paraiya priestly caste, by Dr.K.K.Pillai, *Pehan AyAntiran* and *NanjilKuravan* also belonged to paraiya caste. The last was followed by *KonganiKuravan* (a Paraiya) in Nanjil Nadu and was defeated by one Virakeralan. A portion of the Paraiyas took to intellectual pursuits and acted RajaGurus under kings, besides acting as temple priests. Thiruvalluvar appears to be the best example. King's names such as *Talumban, Periyan, Nanan, Poraiyan, Erumaiyuran, Irumporai* and *Karikal* suggest their lineage to original Naga - Paraiya settlers. *Anandanagan, Vasakinagan, Dakshinanagan, Karkotaganagan, Kulikanagan, Padmanagam, Mahal Padmanagan* and *Bananagan,* were the other Naga Chieftains of South India.

Bana - Nolamba - Pallava - Paraiya Relations

Ruling dynasties such as Nolambas, Banas, Mutharaiyars, Vaidumbas, Sambuvarayas, Kadavaratas and Telugu Cholas were descendants of Nagas.[3] Copper plates found at Kudimallam, Sengam, Mudiyanur and Udayandrum speak of extensive (Naga) Bana rule in South India. Titles of Bana rulers such as Mallan, Malladevan refer to their lineage to Pallavas of Kanchi. (Mallan - expert in duel warfare of sangam period).

Nolambas, Cholas and western Gangas bore the common title *"Nolamba Pallava Perumanadi"*. Inscriptions refer Nolambas as Pallarasan - Pall rulers.[4]

Mutharaiyar - Maravar - Paraiyar - Relations

M. Srinivasa Iyengar speaks of a common descent to modern Tamil castes such as *Maravan, Agambadiyan, Paraiyan, Kaikolan, Kammalan, Kurumban, Palli, Vanniyan, Kallan, Mutharaiyan* and *Ambalakkaran.* (Eiyanas). Pallan Anandan, Kunjaramallan were the common titles that the Mutharaiyars bore. Dr.S.K.Iyengar made it categorical that the Kalapras (Paraiya - Palla) were the later day muthariyars. [5]

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Chola - Bana - Paraiya Relations

Annual report of Epigraphy refers to Bana chief namely Arikulakesari, the son-in-law of Sundara Chola.[6] Like a male name Kunjaramallan, the women of royal house hold bore names such as Kunjara mail.

Vaidumba - Palla Relations

South Indian Inscription No. 445 of 1940 speaks of one *Kanthathirinethiran* and his brother *Palla Thaiyan,* Participating in the Sorimarthi war.[7] The name *Palla Thaiyan* makes it clean that the vaidumbas belonged to Pallan caste. Parantaka Chola's son Arinjayan (the father of Sundra Chola) married one Vaidumba Princes. Vaidumba ruler Thirilogamallan (Pallan) *Someswara* was a local chieftain under cholas. Vira Rajaendra Chola bore titles such *Agavamalla* and *Pallavamalla.* Kopperunchola, the last ruler of Chola dynasty assumed titles such as *'Kadavakulathilaga'* and *'Barathamalla'.* The common titles among these ruling dynastics suggest not only their close blood relationships but also their common descent. (Nagas)

Pandiya - Pariya Relations

The fishermen folk of South - Eastern portion of Tamilagam, appear to be the descendants of Naga. Mahabaratham, Vishnupuranam and Pagavatha puranam speak of possible marriage of Thadathagai (daughter of Malayathvaja pandiyan) with a Naga prince Arjuna, one of the five Pandavas,

Pandiya rulers assumed titles such as *Jatilan, Sadaiyan* and *Kudumi,* the other names for Lord Siva (a Naga). Naga Sivam is also known as Samba - Sivam, as he belongs to the *Samban caste,* a division of Paraiyas. Kochadaiyan, (Ramathiran) Paranthakal Nendunjadaiyan, Sadaiya Varman and Muthukudumi Peruvazhuthi were all Naga rulers. Siva and his son Muruga are beleived to have acted presidents of the Sangam academy. The literary reference about the presence of *MuranjiyurMudinagar, Illanage, NagaDevanar, VellakudyNaganar* and *KazharkiranEiyirriyar* in the sangam academy, organized by Pandiyas, suggest the Naga Pandiya relations. Siva's marriage with a Naga - fisher woman of Pandiya country, as seen in Thiru Vilayada Puranam is another example. *Kilavan, Maran, Vezhuthi* were the other names of Pandiyas. As they were cultivators, they were known as *Pandiya Vellalas* and *Kilavan* (owner of the land).

Pallava - Palla Relations

The Tamil Mallas of Sangam Age later become Pallas - then Pallavas. Gustavas operate explains the close relationships among the words such as *Pallava, Pahalava, Palhava, Pahanava* and *Palla.* To him, the Tamil Naga Pallas (mallas) were Pallavas. Tamil literature 'Pinkalathai' calls pallavas (with contempt) as *Kayavar, Pathagar* and *Neesar* - all indicate their low oritgin (caste). Pallava King ThondaimanElanthiraiyan was born out of a Chola (Killivalavan) Naga (Peelivalai) marriage.

Pallavas assumed titles such as *Malla, Mamalla* and *NandiVarma.* Mahendra Pallava called himself as *'Satruamall'.* Narasimha Varma I was the *Mamallan* (great Malla) in whose memory the port city Mamallapuram stands. Kanchi and Andra region were ruled over by Chuttu pallavas and Chutu nagas.

Chatakarnis

Andra Chatakarnis too bore Naga names and titles such as *Haritiputra Chatakarni, SkandanagaChatakarni, SkanthaNagaSathaVahanan* and *SivaskanthaNagarSri.* [8] They called themselves as belonging to Manavya gotra, like kadambas and Chalukyas, the descendants of ancient Nagas.

Hoysalas of Dwarasamudra

The Ballava rulers appear to be Pallavas. The word Palla had taken shape into Balla - Balllala Vira ballala, who opposed Aryan culture and patronized Buddhisn and Jainism, rejecting Vedas.

The Pallas and the Chalukyas of Kalyani, Venki

The Chalukya Parameswara I assumed the title *Agavamallan,* Vikramaditya VI assumed the title *Thiribuvana mallan.* They were followed by Jagadegamallan II and Jagadegamallan III. Venki ruler *Yuththa Malla* was also a Palla.

Gangas of Talakad and Kadambas of Vanavasi

Gangas of Talakad and Mannakadagam were Pallas of Naga Origin, RajaMalla I, RajaMalla II, RajaMalla III and RajaMalla IV were all Malla (Palla) Rajas, who patronized Jainism. One Samundaraya was they Army chief of the last ruler who caused the construction of the tallest Gometheswarar (Mahavirar) statue at Saravana belagola (Mysore) in 983 AD. The Samundarayan Purana was also composed in Canarese. Kadamba rulers were Nagas who worshipped Lord Karthikeya. Muruga was believed to have resided in Kadamba tree and its worshippers came to be known as Kadambas. Mayurasarman in this line, had varanasi as his capital. Like Chalukyas, Kadambas were Jains. Alterm plates and Halsi Inscritpions provide ample evidences. According to C.V. Narayana Iyer, Chutungas, Kadambas and Chalukyas belonged to the ancient Naga Stock.[9]

The details furnished so far make it clear that the remnants of Tamil Nagas such as *Paraiyas, Pallas* and their descendants in course, under different names, were the ruling dynasties, having kingdoms big and small, in South India for a long time. In the light of the above, the statement that all ruling dynasties of South India share a common descent. (the Nagas - is confirmed further.

Though belonging to ruling families, their continued opposition to Brahminical supremacy, brought them down socially and made them polluting castes. The degree of pollution varied inversely with the degree of adoption of the Brahmanical customs and manners. And the Paraiyas were Stubborn and the least inclined to adopt them.[10]

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TINNEVELLY : THE CAPITAL OF SOUTHERN POLIGARS

B. Maria John *

The Poligars of the far south were acting as party rulers of the region having Tirunelveli as capital during the 18th century and before. In the year 1781 witnessed an important change in the history of their rule when the British East India company signed a treaty with Nawab Mohammmed Ali of the Carnatic.

After this treaty the East India Company declared its supremacy in the Carnatic region utilising the weakness of the Nawabs. The treaty finally resulted in the cessation of Poligars rule in the Tinnevelly region where they had been resisting the influence of the British in the political affairs. However, the whole confrontation between the East India Company and the Poligars of the Tinnevellly region resulted in the poligar rebellion. The outbreak of Mysore war, assignment and assumption of revenues of the country and last the end of the Poligars as a Political factor.[1]

The treaty entitled East India Company to collect the whole revenues or Tinnevelly region. The Company appointed a committee consisting of six Englishmen among whom George proctor and Eyles Irwin were the most important persons. The committee named a ' committee of assigned revenue'. It was to settle rent with tenters and Peshcush with the Poligars.[2] But the money thus collected was lavishly spent by the British company. They used to demand money from the rulers. As a result the most suffers were the people subjected to heavy levies. Thus the foreign traders put a stronghold in the Tinnevelly region. [3]

Consequently the British formed the southern Poligar region. The region principally situated in between 77 ° 30' and 78 ° 55' of the East latitude and 8 ° 35' and 9 ° 55' of the North latitude.[4] The treaty of 1781 entitled George proctor to receive the assigned Revenue as he was the senior member of the "Committee of Assigned Revenue" as also member of Audits of Accounts in Madras. Thus he was first collector of Tinnevelly.[5] Lord Macartney appointed Edington and Colonel Nixon for his military assistance.

The committee rented the collection of revenue of the Tinnevelly region to the highest bidders. The assignment period for the bidders was 5 years. The British company tried to extract as much amount as possible from the renters. The renters, on the other hand forced the poligars who extracted the maximum from the people. Though there were certain shortcomings the opportunity for the Englishmen to learn the techniques of administration in the Tinnevelly region. [6]

The British company had the Nawabs in their finger tips. The Poligars could not understand the real position and who were the real master. This resulted in frequent quarrel among themselves as they started to rule independently. In this situation of internal conflict among the Poligars Colonel Fullerton became the commander of the southern army. [7] Irwin subdued the Poligars to some extent with the help of colonel Fullerton . However Poligars of Panchalamkurichi and Chokkampatti continued to be the most troublesome owes among the Poligars of the Tinnevelly region. [8]

In this circumstance Nawab Mohammed Ali appealed to Warren Hastings the Governor General of Bengal, to revoke the assignment. He explained his deflect financial position to Warren Hustings. On studying the situation Warren Hastings, who was not in good terms with Macartney, immediately ordered for the restoration of Tinnevelly to the Nawabs. Accordingly, Irwin handed over Tinnevelly to the Nawabs.[9] Subsequently, a separate collectorate created for the southern Poligars in 1790. This step marked a new dimension

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in the history of administration of the Tinnevelly region. Following this the British legally assumed the Tinnevelly region and placed their authority on a concrete base in the region where the southern Pallayams were Principally situated.[10] This incident was known as 'assumption'.

Benjamin Torin was appointed collector for the Southern poligar region by the Board of assumed Revenue. Thus Benjamain Torin was entrusted with the responsibility to manage the revenue from the thirty-three southern Pallayams and the revenue of the circar territory in Tinnevelly.[11]

The Madras Government considered the Southern Poligars pricking thorns for they did not pay tribute at proper time and they were plunders of circar revenue.

Inspite of the sincere attempt made by the British, they could not succeed in surprising the Poligars. It was due to the prevalence of duel control system in Tinnevelly. Since the treaty of 1792 recognized the sovereignty of the Nawabs at the same time keeping the authority of the British the Poligars had to obey two masters.[12]

Their duties to the Nawabs were (1) paying small amount of peshcush as a mark of their dependence, (2) attending on the durbar for customers' ceremonies, (3) rendering military service and (4) performing village watch. On the other hand they had to oblige to the collector for paying peshcush. Their duties to the Nawab entitled the Poligars to maintain their armed strength and their obligation to the collector entitled them to hold possession of their respective Pallayams. This helped the poligars to retain their influence in the region. Thus they managed to function without definite restrictions neither from the Nawabs nor from the collector. [13]

In the mean time the native officials of the Nawab namely Amuldar, Faujdars and other officers misled the southern poligars and made them believe that the Treaty of 1792 was only temporary. They advised the Poligars not to pay tribute but to defy the authority of the collector. They convinced the southern Poligars brought back under the circar administration. [14] Influenced by this conspiracy the Poligars started suspecting the collector. The collector's insistence on them to pay fixed Peshcush without delay increased their suspicion. The Collector also threatened the Poligars with capital punishment. [15] This kind of aggressive measures embarrassed the southern Poligars and later led to their insurrection.

Varaguna of Sivagiri, Virapandya Kattabomman of Panchalamkurichi and Marudu Pandiyan of Sivagangai played an important role in protesting the collector's authority. [16] They revolted and defied the British rule in the region during 1795-1799.[17] To resolve the political crisis the company appointed S.R. Lushington as new collector for the southern Poligars on 12th January 1799. On his call a strong military force under Major Bennerman was despatched by the Madras government. Bannerman in a swift and vigorous action arrested Virapandya Kattabomman who was the master mind behind the formation of the southern Poligar confederacy Kattabomman was hanged to death in a tamarind tree at the old Kayathar fort.[18] The death of Kattabomman brought an end to the revolt of poligars in Tinnevelly region.

Aftermath of this, the company took bold measures and consolidated its authority in the region. Major Bannerman notified the commands of the government to all poligars through a proclamation. The British East India Company confiscated the six rebellious palayams. The measure reduced the southern palayams to twenty seven. [19]

The Treaty of Carnatic in 1801 completely stopped the interference of the Nawab in the affairs of the southern Poligars. The government also multified the post of Amuldar in Tinnevelly at the end of the Nawab rule. This created the need for a revenue official to serve on behalf of the British East India Company. For this, the Madras

Government directed S.R. Lushington the collector of Ramanathapuram, to move to Tinnevelly. He took charge on 8 August 1801. [20]

Thus, the whole Tinnevelly region came under the rule of the company from 1801. In the beginning the duty of the collector was only to collect the tax. His designation was not as 'Collector'. Instead he designated as Receiver of 'Assigned Revenue'. But after 1801 Lushington acted as a full fledged collector of Tinnevelly. [21]

He had overall control over the police and the district jails. In addition to this, the collector was expected to interest himself in the well-being of the people in the fields like public works, forest, health and sanitation etc. [22]

The whole poligar rebellion necessitated the need to establish a separate collectroate exclusively for the Tinnevelly region. Thus, Edward Clive ordered for the bifurcation of the collectorate of Ramanathapuram and the new Tinnevelly collectorate was formed for the benefit of kist collection for the company. [23]

The Poligars who had craze for freedom stood in the way and resisted the British. It provoked the East India company that crushed the poligars and took away the rule from the Nawab. It was only for the administrative convenience that Tinnevelly converted into a separate collectorate in the southern region. This separately collectroable of Tinnevelly flourished under the British and became the capital of the southern Poligars.

In the initial periods the Tinnevelly collectorable was functioning at Ramalinga Vilas in the place of Ramanathapuram. After changing the collectorate to Tinnevelly, the collector's office located Kokkirakulam on the Palayamkottai side of the river Tambarabarani. Later it shifted to a building near the Nelliappar temple of Tinnevelly. Thereafter the collector's office reshifted many times. It was in 1831 the cutchery finally settled in Kokkiraikulam. From that year onwards the collectorate continued to function there. Still the collectorate is functioning in the same place in a building named the freedom fighter after Pulithevan as 'Pulithevan Maligai'.

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PASUMPON MUTHURAMALINGA THEVAR'S THOUGHTS AND SERVICES TO THE PEASENT COMMUNITY

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This paper attempts to trace the contributions made by Pasumpon Muthuramalinga Thevar, here in after referred to as Thevar, for the cause of improving the standard of life peasant community in India, particularly in Tamil Nadu during the hey days of India's Independence struggle and after Independence. Thevar was born in the small village of Pasumpon near Kamuthi, Ramanathapuram district to Ukkirapandia Thevar and Indrani on October 30, 1908.[1] His father obtained a vast area of about thirty two villages from the Rajah of Ramnad for their heroic deeds and military prowess.

Even, Thevar was born in local chieftain family, he minded only about the sufferings of the tillers. He played a significant role in the events during the second quarter of the 20th century. Though he was born of rich family and possessed a large quantum of land, he was particular in achieving an egalitarian society. As he was a member of an agricultural family, he was aware of the problems of rural masses. Thevar has felt that the peasants who till the lands and bring food to the people go without food. It is thus distress, which had touched Thevar deeply.

His famous observation was that the British imperialists and the Indian Zamindar were one in their temperament of exploiting the peasants. He went even to the extent of condemning the English people as 'The White Dacoits' for they supported the cause of the welfare of the Zamindhars and the killing of agriculture.[2]

Under the Ryotwari and Zamindhari system which existed in the Madras State, the condition of the cultivation was deplorable one. They were always at the mercy of the avaricious and ambitious money lenders as well as Zamindhars.

In 1937, the Government introduced the Bill for the abolition of Zamindhari system, applicable to all the areas governed by the Madras Estates Land Act 1908. At that time Muthuramalinga Thevar urged the Government not only to abolish the Zamindari system buy also the removal of all the intermediaries in land. Being an individual who had joined in socialism, he showed importance to economic equality and he was of the opinion that the Government should take over the entire private lands without offering any compensation.[3] Thus even from the time of his entry into politics he was in favour of the peasant and workers community.

For the abolition of Zamindari System in 1945, Muthuramalinga Thevar organized the Kissan Sangam. Its first Conference was held at Rajapalayam in the month of September 1947. N.G.Ranga, E.M.S. Nambuthribad, L.K. Gopalan, \P.Ramamoorthy, Jeevanandam and Srinivasan were participated. All the leaders belong to the Leftist party. [4] Due to his efforts along with others, the Madras Estates (Abolition and Conversion into Ryotwari) Act 1948, Madras Act XXVII of 1948 was passed. [5] Thus, Muthuramalinga Thevar ensured economic equality.

While the British exploited the Indian economy and wealth the Congress Party opposed it tooth and nail. But in 1952 after the lapse of five years of Independence, he started the Congress Government as a Government, which exploited farmers. He even criticized the Congress, which treated the 'Ox' as its symbol in the elections. Since it is an animal associated with agriculture, the Congress which uses the 'OX' as the

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symbol has not done anything to the farmers. As such the indirectly hinted at the fact that the Congress which has not though about farmers has no right to use that symbol.[6]

He also condemned the procurement policy of the Congress Government, which was in power in the Madras State. The heavy procurement undertaken after the harvest completely empired the village without rice.[7] He did not approve of the production of food crops, which in turn will affect the farmers. [8]

On 24th February 1954 while talking in the Madras Legislative Assembly as its member he criticized the policy of the government. While talking about the canons of taxation adopted by the Congress Government of Independent India, he informed that he is not worried about taxing the lands, which were fertile due to irrigation facilities. But at the sometime he without hesitation pointed out that the lands taken away from the Zamindars should be made ready to get irrigation from tanks, which are renovated. Only after doing the repair works of tanks, which was not done by Zamindars, the government should think of irrigation and agricultural taxes. The Ministers of the Government should give up their support to landlords and should concentrate even on the minor matters of the poor and economically affected farmers.[9]

He realized that the abolition of the Zamindari system alone would be a solution to solve the distresses and miseries of the farmers. Even in the Legislature, he expressed his viewpoints and fought for the right cause of the ryots.[10] He stressed that the Government in consultation with the farmers should fix the prices of the agricultural commodities. He informed that the government should issue agricultural implements, seeds and manures. The wages of the agricultural labourers also should be streamlined. By speeches in the Public and also in the Legislative bodies he exposed his views about the farmers. He was prepared to accept all things beneficial to the rural peasant community. Above all, he believed that the land should be the property of the farmers.

The Government should come forward to distribute agricultural implements, oxen, seeds etc., at cheaper subsidized rates through Co-operative Societies. Steps should be taken to make the farmers to invest their gains and profits as capital to the improvement of agriculture instead of buying immovable properties such as houses. Such efforts of Thevar began to bear fruits after 1955. A Report submitted to the All India Congress Committee met at Avadi on 21st January 1955 pointed out that the Congress should take stern measures towards land reforms by putting an end to the Zamindhari, Jagirdari and Talukdari Estates, which were the relics of the feudal order in a peaceful way with co-operative efforts.[11]

Thevar was capable of exposing the relationship between the farmers and the Government. He was able to compare the condition of the agriculturalists during the pre and Post Independent periods. With broad-mindedness, he was able to wipe out the distresses of the farmers by farsighted plans. Thus his thoughts on the peasant community prove that he was an economist who can set right the rural sector, comprising of majority of agriculturists. A separate place can be allotted to Muthuramalinga Thever's views on Rural Economics. Capitalists are anti-socialists in that they disregard the poor peasants. What Thevar meant by Rural Economics is the concern for life is after all a concern from the poor peasants. The only voice for the Rural Economics came from the humanists, spiritualists and the so-called economics are only desk work administrators without a capacity for an imaginative visualization of the rural life of the peasants. The textbook knowledge of economists is onething and the experiential

knowledge of Thevar is another thing. Thever's idea of Rural Economics is bound up with the welfare of the tiller of the land. What the peasant got was not what he deserved. Moreover he got nothing in the face of moneylenders and tax extractors. His interest in Rural Economics is nothing but the interest in the rural peasant whose life was in danger. His Rural Economics meant roughly his axion "making of life was making of the peasant".

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THE ROLE OF " PENNURIMAI IYAKKAM" OF THANJAVUR IN THE EMPOWERMENT OF WOMEN

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An attempt has been made in this paper to bring out the activities of the "Pennurimai Iyakkam" (Movement for Women's Rights) of Thanjavur, and organisation which works for the empowerment of women. The first part of the paper deals with the various sufferings to which women are subjected to and the second part of the paper deals with the programmes launched by the Pennurimai Iyakkam of Thanjavur to bring about a qualitative change in the life style of the women of Thanjavur region.

" To awaken the people it is the woman who must be awakened. Once she is one the move, the family moves, the village moves, the nation moves" said Jawaharlal Nehru.[1] Eventhough the women are given a place of importance and respect in India, their real condition is indeed pathetic. During the past few year, new dimensions have come to be added to the problems of women. Now the women in all walks of life were ready to stand on their own feet, they were forced to carry a double burden, that of the home and the workplace.[2] Despite the legal safeguards provided for women, violence against women continues unbate in our country. Violence against women manifests itself as rape, molestation, stripping, eve-teasing, kidnapping and abduction, domestic violence including wife battering, dowry harassment, dowry death, cruelty to women, driving them to commit suicide or other forms of murder the female and sati. [3] Although violence against women is a global problem, it is yet to be recognised as an issue of human rights abuse. [4]

The problems mentioned above are faced by the women of Tamilnadu too. Both government and non-governmental organisations have launched many programmes to ward off the evils confronting women. One such organisation is the "Pennurimai Iyakkam" (Movement of Women's Rights), a non-governmental organisation which by adopting various methods take the message of the empower-

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ment of women to the grass root level.

The "Pennurimai Iyakkam" which is an of the protect caused by the virginity test carried out in England, aims at a metamorphic change in the present status of the women.[5] The Thanjavur unit of the association aims at educating the women of Thanjavur region by all the possible means like organising meetings, holding seminars by conducting literary meets, cultural programmes etc. Thc movcment also publishes periodically leaflets, pamphlets etc. Which contain progressive views. Mahalir Sinthanai, [6] "Equality" and Marsim have contributed to this cause. In Tamilnadu, educated middle class women realised a need for a women's movement. Thus a movement was started in Madras. Branch offices were also opened in Thanjavur and Madurai. The movement wanted to make a study of the status of women in Tamilnadu and thus they went in groups to various villages and towns and interviewed and discussed the status of women amongst Tamil women.

Pennurimai Iyakkam aimed at a change in the present status of women. This movements' aim was to make women conscious of their rights. Pennurimai Iyakkam proposes to educate women about their rights, though all possible means - meetings, discussions, seminars, pamphlets, posters, magazines, literary programmes, cultural activities etc. [7] The movements' main aims were to organise women and the public for protecting the rights and ensuring that facilities are made available for working women, to fight for a better price control and adequate availability of essential commodities; to fight against harassment of women in the public places, as well as in prisons and police stations, to stamp out social evils that presently exist in society like dowry, caste religious exploitation of women and degrading of women in the mass media for a fundamental and radical change in our educational system to make it more accountable to the needs and aspirations of women, and to make it accessible to all richer or poor, male or female.[8]

The fundamental aim of the movement is to establish a peaceful, human and loving society, where all are accommodated. According to their needs and wishers, a society free of dowry evil, harassment by husband and others and rape of women, a society where women and men are on equal terms with each other.[9] Pennurimai Iyakkam will serve as a platform for women to forge a militant unity on a commonly agreed minimum programme. The slogan of Pennurimai Iyakkam is

"Women unit and Fight for Dignity, Freedom and Justice:.

The Pennurimai Iyakkam in Thanjavur district draws its members attention on the neglect of the education of women, coupled with child marriage on one hand and the customs of polygamy, seclusion and purda on the other hand. Pennurimai Iyakkam of Thanjavur is doing commendable work, for the upliftment of women. Regarding the evil of dowry the parents of girls should be encouraged to educate their daughters and help them to lead a life independence and dignity. The evils of his system must be highlighted.[10] The enormous burden of housework is a major hurdle in women's involvement in political organisation. Literary classes can be conducted and thus we can educate women, and also teach them, about women's rights. It is due to this darkness of lack of knowledge that has resulted in the stagnation or the progress of women in all fields. Education in the only way to raise women's status.[11] Every state government must provide work as a basic right to every needy woman. The right to work and to earn a livelihood sufficient for her and her children's basic needs must be taken for as the most fundamental right of every woman.

To curb the power of the rural elite is to demand effective land rights for women and to provide them with rights in other income generating property. Attaining effective land rights would also be an important source of strength for women from the poor peasant families. Their lack of independent right in family resources and income is a key aspect of their dependence and powerlessness and helps build the basis for keeping women economically subservient within the family. [12] Effective land rights are the only means for giving poor peasants women a firm foot hold to fight for their rights in rural society. Though screening documentary films projecting the difficulties of women, the movement can throw light on the oppression of women in society.

If these suggestions are incorporated with, the movement it will be possible to improve the performance of the Pennurimai Iyakkam in Thanjavur. It is also our duty, as women to fight oppression in all forms. We must identify and begin with those common underlying cultural sources of discrimination against women in which modern forms of media draw to reinforce the existing prejudices. The pervasive popular cultural ideal of womanhood has become a death trap for too many of us. It is woman as a selfless giver, someone who gives and gives inclusively, gratefully smilingly, whatever the demand, however unreasonable and however harmfull to herself, she not only gives love, affection and service but also, if need be, her health and ultimately her life at the alter of her duty to her husband, children and the rest of her family.[13]

As women, we have the capacity to encourage or hinder the human race, without ability to reproduce. The fate of the human race, is literally in the hands of women. Thus if women are to live peacefully and without oppression, it is our duty to promote the interests of women. She was now become liberated from many of the age old evils and complexities. [14] However, in the ultimate analysis, with all the concern that is reflected in the policy of government and the massive programmes undertaken by it for women welfare and development, the woman in independent India has a bright future. [15]

Notes & References

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S.R. LUSHINGTON AND THE TIRUNELVELI AFFAIRS, 1799 - 1803

L. Selvamuthu Kumarasami *

Lushington succeeded Collins Jackson as the Collector of Southern Poligar Peshcush on June 12, 1799 [1]. He assumed power during the crucial period of on going political affairs in Tirunelveli. At that time the region was passing through the political turmoil and internal dissensions due to the rebellious insurrections of the Poligars and their adherents. His period of Collectorship was noted for three important events, viz., the suppression of Tirunelveli Poligars, the formation of Tirunelvel Collectorate and the introduction of Permanent Revenue Settlement and the Zamindari system in Tirunelveli region.

The year 1799 was christerned as "memorable in the annals of Tirunelveli for a daring rebellion on the part of several Poligars". [2] As a Collector, Lusington felt it necessary to effect a complete reform in the condition and character of the Poligars. He considered Kattabomman and his brother Oomaithurai were responsible for all the disturbances in the volatile Tirunelveli region. On March 16, 1799 he wrote a letter to Kattabommon informing that "he had been honourably exculpated from the change of murdering Lieut. Clarke and restoring him to the full possession of his Pollam at the same time desiring him to attend at Ramnad and bring with him the areas of **kist"**. However the endeavour of Lustington to induce Kattabomman to submit to his authority and to appear before him in person without an armed force proved to be in vain. He referred the matter to the Madras Government.[3] At that time Kattabomman gained assistance from the principal Poligars of Nagalapuram, Kolarpatti and Yezhairampannai in Tirunelveli region and condemned the British as "low wretches"?[4]

Lushigton considered these steps of Kattabomman as a contempt to his authority and expressed his serious apprehensions. He found it easy to convince the Madras Government of that time form vindicating their authority in Tirunelveli and quelling the rebellious spirit which began to spread.[5] Ultimately, the British decided to take military operations against the rebels. In response to Collector's constant representation to Government Major Bennerman was entrusted with the chief of command of Tirunelveli expedition.

In the ultimatum, sent on September 1, 1799, Bannerman instructed Kattabomman to meet him within four days but it as vain. As he had no reply from Kattabomman. Bannerman with a well organised army arrived at Panjalamkurichi on September 5, 1799.[6] He ordered the attack on the fort. After a concentrated attack by the European artillery, the yielded and a dent was created. On September 6, 1799, Kattabomman accompanied by his brothers on military commanders cleverly escapted. [7]

On September 8, 1799, S.R. Lushington, the Collector wrote to Tondaiman the King of Pudukkottai to extent help in securing the person of Kattabomman and thePoligar of Nagalapuram. [8] Tondaiman replied Lushington on September 24, 1799 that "On every side in the mountains and on hills' he had placed people to find out the hinding place of the enemy and " by the blessings of god, the property of the Company and his own good fortunes"[9], Kattabomman with his dumb brother, two brothers - in - law and three other people altogether server persons were discovered in the jungles of Kalapore in the Sivagangai taluk.[10] Lushington informed Tondaiman that the "Company was highly gratified" for the services rendered by the latter." [11] As soos as Lushington received the message, he ordered Tondaiman to send

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Kattabomman to Madurai as a temporay measure. [12]

Lushington directed Bannerman to bring Kattabomman and others. Bannerman acted quickly by sending a contingent of trained soldiers to bring Kattabomman and six prisoners to Kayatar. They returned with prisoners on October 5, 1799. [13] "On the direction of Lushington on Bannerman summoned all the Poligars of Tirunelveli at Kayatar on October 16, 1799. A Court of enquiry was consitued which tried Kattabomman. It accused Kattabomman on the grounds of withholding the **kists** and refusing to meet Collector Lushington without his retinue. [14] At last, in the name of law and justice Kattabomman was sentenced to death. On the same day of enquiry Kattabomman was taken to the vicinity of a tamarind tree at Kayatar of the Tirunelveli - Madurai road and hanged to death. [15] This display was to warn every one of the remaining Poligars and was to instill fear an show that if any one defied and asserted his rights against the British their fate would be similar and ruthless.[16] After the execution of Kattabomman the rebel insurgents made their way to Sivagangai and joined in the rebellion of Mardhu brothers in 1800 - 1801. Hence, Lushington directed the force of Tirunelveli to Ramand. Most of the rebels fled to jungles and soon the Maravas of Kalakad under Rama Thevar joined them.[17] Then the rebels abandoned their resistance as hopeless. Due to his practical ability, Lushington hunted down the gangs of rebels before they could extend their sway and influence in that region. Thus with the strenuous efforts, Lushington restored protection and security in Tirunelveli region by suppressing the valiant bid made by the local rebels.

The Lushington sequestered six rebellious Pollams viz., Panjalamkurichi, Kadalguidi, Nagalapuram, Kolarpatti, Kulattur and Yehairampannai. They were sequestered, for the Poligars of these Pollams in an united manner raised the banner of revolt in the Tirunelveli region. He placed these Pollams under his immediate management. [18] He ordered for the destruction of their forts and disarmament by prohibiting them from possessing offensive weapons and armed forces. He granted penalties in case of their disobedience. He sent the head poligars of the sequestered Pallams to the Government as prisoners.[19] At the same time he had given rewards to the loyal Poligars for their service in the midst of the rebellious insurrections. For instance he presented the southern portion of Panjalamkurichi to the Poligar of Maniyatchi, a portion of the lands of the deposed Poligars of Kadalgudi and Kulattur to the Poligars of Melmandai and also a portion of a forfeited estates to the Poligars of Ettayapuram.[20]

When Lushington looked into the affairs of six Southern Pollams which had been sequestered for their role in the 'Poligar wars', he was distressed to find out not only a disorderly state of record keeping but the lack of any records what so ever relating to almost one-half of the lands of the state. According to Lushington, theses lands had been appropriated to "tendal service" and private cultivation of the Poligars. **Tendal** meant the head or commander of a body of men. The lands had it fact been granted as **jivitam** to local military chiefs by the Poligars, and Lushington noted that "after the Poligar had assigned the lands in be measured and assessed as fully entitled revenue producing tracts. Indeed, Lushington believed that this massive "alienation" had at least in part of the purpose of reducing the amount of tribute that could be exacted from the Poligars. It was a deceptive decentralization part of their Pollams into the hands of military dependents, the payment of tribute of the Poligars were much diminished. In Lushington's view the land, though alienated, was rightfully resumable, as it was simple compensation for services for which it was granted were not performed properly or if

the services were no longer required. The single term the British chose to characterize these lands, all of which they saw as fundamentally the same because they were removed from the state's revenue rolls. Then the British revenue policy was maximizing revenue and minimizing disruption.[22]

Lushington undertook a great degree if turbulence to administer these Pollams with great confidence and evenful superintendence of British interests. [23] He preserved tranquility in the assumed Pollams more effectually by allowing the peaceful inhabitants to pursue and extend their cultivation. He increased their happiness and peace in favour of the British.[24] For this purpose he employed a strong detachment with great vigour, energy and justice and such combination definitely helped him to bypass all the difficulties. These state of affairs consolidated the foundations of internal and peace in Tirunelveli region.[25]

Lushington's Correspondence Relative to Permanent Settlement in Southern Pollams from 1799 to 1803, his Report Regarding the Tirunelveli Poligars and Sequestered Pollams 1800, and his 1802 Report on Revenue Settlement provided clear picture about his temporary revenue settlements with the Poligars during his collectorship in Tirunelveli. He submitted all of his revenue settlements, and shared his experiences in the collection of revenue in Tirunelveli with Special Commission which was constituted in 1802 for fixing permanent land revenue in the Southern Pollams. The Special Commission made a careful valuation on each Pollam based on the estimate made by Lushington in his temporary revenue settlement and reports furnished by the previous Collectors of Poligars Peshcush. Indeed the notes of Lushington's settlement provided guidelines to the Special Commission for the ached purpose. [26] After the analytical study of the reports the Commission recommended and even authorised Lushington to implement the Permanent Revenue Settlement in Tirunelveli district. [27]

Since May 1803, the Permanent Revenue Settlement had been gradually implemented in the Southern Pollams which were principally situated in the region of Tirunelveli. [28] During the days of Lushington there are thirty one small Pollams in addition to the two larger Pollams of Ramnad and Sivagangai. Among them the first eleven were unaasumed Pollams and other fourteen were auumed Pollams which were given away. [29] Agreeing with the reports of the Lushington on the Pollams of Tirunelveli region, the Special Commission prepared a statement showing the value of those Pollams taking the average value of four different periods.[30] The permanent assessment of land revenue differed from fifty-four to fifty-seven percent in the case of big Pollams and forty to forty - nine percent in the case of small Pollams[31] To the first eleven assumed Pollams the assessment was made to the tune 52, 527 **star pagodas.** Among the next fourteen Pollams the permanent value of assessment of the first eleven Pollams was made to the tune of 14, 670 **star pagodas.** Among the remaining three Pollams the permanent assessment was fixed at 35, 83 **star pagodas** for Seithru, 2582 **star pagodas** for Saptur and considerable **star pagodas** for Kollamkodan. The sequestered Pollams were six in number. Among them the permanent assessment for Panjalamkurichi, Kulathur and Kadalgudi was fixed at 8,908 **star pagodas.** For the remaining three sequestered Pollams of Nagalapuram, Kovalrpatti and Ezhairampannai were assessed at 16,093 **star pagodas.** The permanent assessment for Sivagangai was fixed fifty percent more than the former peshcush exclusive of salt, customers etc. According by the annual peshcush was fixed at Rs.2,58,641 or 75,000 **pagodas** for Sivagangai. For the Ramnad the permanent assessment fixed at two-thirds of the average gross revenue derived from the six **fuslis** of 1205, 1207, 1209, 1210 and 1211

exclusive of salt and customs. Accordingly, a permanent annual peshcush of Rs.3,24,404 or 97,733 **star pagodas** was fixed for Ramnad.[32] Thus from Ramnad and Sivagangai, the system was extended to the Pollams in Tirunelveli district. Upon the approval of the recommendations of the Special Commission the Government of Madras issued **sunned-i-milkyat istimrar**[33]to twenty-five Poligars who subsequently became Zamindhars. [34]

Under the Polgari system, this valuable region contributed 1,68,304 **star pagodas.** But under the Zamindari system the permanent assessment of the lands, combined with the resumption of **kaval** fees contributed to 1,76,378 **star pagodas** per annum. Besides, the Zamindars were directed to improve agriculture and art of peace. Thus the initial success of this system was entirely due to tireless works of Lushington who consolidated the British authority in Tirunelveli district. [35] The implementation of this settlement resulted in the abolition of evil measure in the traditional administration. The new administrative and revenue measures assured a promising future to the British.

Thus, Lushington during his Collectorship suppressed the rebels, augmented the revenue and undertook measures of public utility. He had manifested in an intimate knowledge of the principle and operation of Permanent Revenue Settlement.[36] With great trust confidence, fidelity, prudence, justice and circumspection he administered the Tirunelveli affairs well. Due to his practical ability and experience in the field of administration he became the Governor of Madras Presidency in 1827 and remained in that capacity from January 17, 1827 to October 25, 1832.

Notes & References

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12. Lushington, S.R., letter to Vijaya Ragunatha Tondaiman, Translations - *Letters of Ancestors of Pooducttoah, E.I. Combany and Nobob of Carnatic,* Puducotta , 1874, letter No.59.
13. Kearns, J.F., *op.cit.,* pp.101-103. (The sixth other prisoners were Oomaithurai, three brothers in-law of Kattabomman namely Muthiah Naick, Kumarasamy Naick and Muthukumarasamy Naick, and Virana Maniagar and Gagly Annan, the principal confident and principal attendent of Kattabomman respectively).
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16. Bannerman, 17 October 1799, letter to Josiah Webbe, Revenue Consultations, Vol. 98.
17. Rajayyan, *K. South Indian Rebellion, 1800-1801,* Mysore, 1968, pp.260-261.
18. Kearns, J.F., *op.cit.,* p.119.
19. Lushington, S.R., *Report Regarding the Tinnevelly Poligars and Sequestered Pollams, 1799-1800,* p.10.
20. Pate, H.R., *op.cit.,* p.276.
21. Lushington, S.R., *Report Regarding the Tinnevelly Poligars and Sequestered Pollams, 1799-1800,* pp.1-10.
22. Nicholas, B.Dricks, *The Hollow Crown,* Bombay, 1987 pp. 325-326.

23. *Fifth Report on the Affairs of the East India Company, Madras Presidency,* Vol.11, Madras, p.546.
24. Caldwell, R., *op.cit.*, p. 190.
25. *Fifth Report on the Affairs of the East India Company,* Vol. 11, p.546.
26. Court of Directors, 24 August 1804, letter to William Bentinck in Councin, Revenue Despatches from England, Vol. 3-A, pp.279,280.
27. Proceedings of Special Commission, 6 October 1802 to 13 February 1803, Permanent Settlement Records, (P.S.R), Vol. 12, pp. 4731-4757.
28. *Fifth Report on the Affiars of the East India Company,* pp. 147-148.
29. The thirty one small Pollams and two big Pollams were:

    1. Ettaiyapuram, 2. Sivagiri, 3. Chokkampatti, 4. Uttumalai. 5. Peraiyur. 6. Talaivankottai. 7. Kadambur, 8. Pavalai, 9. Kollapatti, 10.Elumalai, 11.Alagapurai, 12. Naduvakurchi, 13. Maniyatchi, 14. Sorandai, 15. Sennelgudi, 16. Melmandai, 17. Attankarai, 18. Urkad, 19. Singampatti, 20. Mannarkottai, 21. Sandaiyur, 22. Avudaiyapuram, 23. Seithur, 24. Saptthur, 25. Kollamkondan, 26. Panjalamkurchi, 27.Kulathur, 28. Kadalgudi, 29. Ezhairampannai, 30. Kolvarpatti, 31.Nagalapuram, 32. Sivangangai, 33. Ramanad (The Special Commission, 5 April 1803, Report Schedule, *Ibid.*, p. 892).
30. Proceedings of the Special Commission, 13 July 1802 to 27 July 1802, P.S.R. Vol.4-A, pp. 51-52.
31. William Retire, president of the Speical Commission, 7 April 1803, letter to Edward Clive in Council, P.S.R. vol. 13, 5219 - 5229.
32. Selvamuthu Kumarasami, L., *The British Expansion and Internal Resistance in Tirunelveli,* 1755 - 1802, Ph.D Thesis, Tirunelveli, 1997, pp.377 - 380 and 382 - 383.
33. A Persain phrase of which English equivalent is 'Title deed of Permanent Ownership'
34. Pate, H.R. *op.cit.*, p.274.
35. Pharoah and Co., *A Gazetteer of Southern India,* Madras , 1855, pp. 434 - 435, Also *Fifth Report on the Affairs of East India Company,* pp. 148 - 150.
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GANDHIJI'S SPEECHES AND WRITINGS RELATING TO CHIDAMBARAM

K. Sankari*

No historical material is to be branded as less valuable or of possessing a less historical truth or impressions of historical truth. Hence it is duty of a historian or a researcher to decipher historical truth and to disentangle the strands of history by making of historical material without any neglect considering its size. Though Gandhiji's speeches and writings are so economical in words. They may be utilized for different historical purposes. They not only focus his personality and idealogies. But also reveal both national and local history of his period in an interesting manner. The attempt here is to study Gandhiji speeches and writings relating to Chidambaram and to focus how they are valuable for historical purposes.

It was decided that Gandhiji would undertake a tour of Madras Presidency to raise founds to Khadi work. Accordingly Gandhiji visited Chidambaram on 17th September 1921[1]. The Town Congress Committee, Chidambaram, accorded him a warm reception. Gandhiji accepting it delivered at a public meeting held at Lalji Chowk[2]. Hard pressed for time Gandhiji spoke a few words, he said.

> Removal of untouchability means love for, and service of the whole world and these merges, into Ahimsa. Removal of untouchability spells the breaking down of barriers between man and man and between various orders of Being. We find such barriers created everywhere in the world[3].

When Gandhiji tried to leave the place waving to the people an aged man fell prostrate before Gandhiji. Not allowing him to bend, Gandhiji said that it was not proper to prostrate oneself before another and that type of reverence should be reserved only for God[4].

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Gandhiji visited Chidambaram again in September 1927[5]. He had discussion with the local Congress leaders on the political trend of the day. Then when addressed a small crowd, he said.

> If we practice the non-violence, then it is bound to have some effect. It will give us the capacity to remove difference between the Hindus and Muslims[6].

It is said people who had a glimpse at Gandhiji and heared his speech and some inspiration to serve for the country[7].

To emphasize Harijan Welfare, Gandhiji had made a whirl wind tour in the districts of the Madras Presidency during January - February. 1934 Being requested by Swami Sahajananda to visit the Nandanar Mutt. Gandhiji accepted to visit the Mutt[8]. On 16.2.1934 by 3.45 p.m. Gandhiji arrived at Chidambaram by train. Swami Sahajananda hosted him a warm welcome[9]. On that day Gandhiji delivered two public meetings, one at Chidambaram town and another at the premises of Annamalai University. The first meeting was not a pre-planned one. Gandhiji at the insistence of Kunjithapadam a local Congress worker accepted to deliver a meeting. The congress worker adamantly squattred and rolled in front of the car, where in Gandhiji was travelling meat to force him to deliver the meeting[10]. In the meeting Gandhiji spoke.

> Alcohol is one of the most greatly felt evils of the British rule, an enemy of mankind and a curse of Civilization. The poor as everywhere are the greatest sufferers. They spend what little they earn in buying alcohol instead of buying necessaries. It is said that wretched poor man who has to starve his family and break the sacred trust of looking ofter his Children[11].

Towards the closure of the deliberation meeting Gandhiji explained his entangling experience by referring to the adamant behaviour of Kunjithapadam. He said,

> Here is to be said that the impediments created by the friends out of enthusiasm. I should tour as per the schedule which need time constraints. Distracting the scheduled is objectionable[12].

Then Gandhiji, proceeded towards Annamalai University to address the students. Prof. Somasundara Bharathi[13] hosted him a warm reception. While addressing the students, Gandhiji impressed by the discipline and complete observance of silence, he appreciated the students thus.

> ..... the students are to be praised for their exemplary and orderly behaviour[14].

Towards the closure of the meeting the students donoted gold ornaments such as rings, ear studs and chains toward the Harijan Fund[15]. Gandhiji visited Chidambaram at last in February 1946. Fortnightly Report of the Madras Presidency accounts that Gandhiji's visit raised the enthusiasms of the Congress people[16]. However there is no more narration about his deliverance.

Gandhiji refered to Chidambaram in his writings. In March 1923 the Chidambaram Municipality passed a resolution to non-cooperate with the British and to collapse its Municipal Bureaucracy in favour of the Congress[17]. Having learnt of that resolution. Gandhiji expressed his appreciation and admiration over the move of the Municipality. While expressing his appreciation he wrote :

> The very structure of the bureaucracy should be demolished to the ground so as to achieve democracy. We cannot enjoy liberty by merely waging war in or outside the Councils. Under these considerations, the action of the Councillors of the Chidambaram Municipality was just and appropriate[18].

Gandhiji had great respect for Swami Sahajananda whose service to downtrodden had been also appreciated then. Hence Sahajananda invited him to visit Nandanar Mutt[19]. Gandhiji accepted the invitation of Swami Sahajananda in his individual capacity[20]. He also wrote to T.S.S. Rajan that if I have to visit Chidambaram as a part of my scheduled tour of South India, no place other than Nandanar Mutt should be a place of my stay[21]. Thus, Gandhiji's visit to Chidambaram was confirmed. He visited Nandanar Mutt on 16.02.1934 and had a pertinent quiry with Sahajananda over the issues of the today. Then to make the moment memorable, he put his impression in the Visiter's Register thus,

> I was delightful to come back to this place after many years[22].

Gandhiji in his replay to a letter of a teacher of Annamalai University, opined over to attitude of the students of Annamalai University[23]. A portion of his letter written in 1939 is reproduced here below.

> If students have a real grievance against their teachers, they may have the rights to strike and even picket their school or college but only to the extent of politely warning the unwary from attending their classes. They could do so by speaking or by distributing leaflets. But they may not obstruct the passage or use any coercion against those who do not want to strike. And the students have struck against whom? Shri Srinivasa Sastri is one of India's best scholars. He had become renowned as a teacher before many of the students were born or were in their teens. Any university in the world will be proud to have him as Vice-chancellor as well for the greatness of his learning as for the nobility of his character. If the writer of the letter to Kakasaheb has given an accurate account of the happenings in the Annamalai University, Sastriar's handling of the situation seems to me to have been quite correct. In my opinion the strikers are harming themselves by their conduct. I belong to the old school which believed in reverence for teachers. I can understand not going to a school for whose teachers I have no regard. But I cannot understand disrespect towards or vilification of my teachers. Such conduct is ungentlemanly, and all ungentlemanliness is violence[24].

In sum, this study reveals that the speeches and writings of Gandhiji could be used as grey sources for constructing the history of the Indian National Movement. Being it is a microlevel local study it has to bring to limelight in a graphic manner the sentiments of the people of Chidambaram pertaining to Indian Independence.

Notes & References

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2. The Present site of Kanchithotti near western Gopura of Sri Nataraja Temple, Chidambaram was called in those days as Lalji Chowk. During the time of National Movement the local Congress leaders often held political meetings in this place. The place has been popular for such political importance. The leaders named to the place as Lalji Chowk in honour of the famous nationalist Lala Lajpat Roy.
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4. *The Hindu,* September 29, 1921.
5. Report of Government of Madras, Fortnightly Report, September 16, 1927.
6. *Swadeshamitran,* September 21, 1927.
7. *Ibid.,*
8. Rajan, T.S.S., *Tamil Nattil Gandhi,* Madras, Kalaimagal Kariyalayam, 1957, Pp.112-121.
9. *Ibid.,*
10. *Ibid.,*
11. *Kudinool,* February, 1934.
12. Rajan, T.S.S., *Tamil Nattil Gandhi,* Madras, Kalaimagal Kariyalayam, 1957, Pp.112-121.
13. He was a well renowed Tamil Scholar. He was professor in the Department of Tamil, Annamalai University from 1933 to 1938.

14. *Harijan,* February 23, 1934.
15. *Ibid.,*
16. *Dinamani,* February 5, 1946.
17. *Vinodavikatan,* March 30, 1923.
18. *Tamil Nadu,* March 30, 1923.
Swadeshamitran, March, 1923.
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KANNADHASAN'S ROLE IN POLITICS

W.M. Jai Prasad*

Kannadhasan, Originally known as Muthiah, was born on 24th November 1927 in a small village called Sirukoodalpatti of Devakottai, in Tamilnadu[1]. For Centuries to come the Tamil world would like to remeber him as, KAVIARASU - the King of Poets. Kannadhasaan was a legend of the sorts as far as his contribution to the Tamil Literature and Cinema is concerned. But many people did not know that he was an important person in Politics of those days as he was in the field of Cinema. His involvement in the various parties from time to time gave way to major changes in the political scenario of those days.

As Kavigar himself puts in his Autobiography "The period from 1943 to 1961 happended to be vital in his life" When he was an integral part of the Dravida Khazhagam which gave way to Dravida Munetra Khazhagam later on[2].

Kannadhasan was an ardent believer in the principles of Hinduism until 1945. It all changed on a fine evening in the "Gokale Hall" when he started hearing the great oratory of C.N. Annadurai. The kind of oration which came as a lovely cascade from the mouth of Anna, virtually memerized him and incited him to think on the other side of belief. He could have remained an Agnostic, but poor man, as he confessed later on, choose to become an atheist in the foot-path of Anna. Seventeen years of theological dependence got vanished in three hours of hearing an individual. In fact, this persuaded him towards the main-gate of the State Politics. Exactly during this period he was attracted by the powerful speeches of Kalignar Karunanidhi and Navalar Nedunchezhian. The affection, he showed towards Anna, could not be carried over to the Dravidar Khazhagam.

Having been a spectator of all Political happenings around him, he thought it would be better, if he joined the Politics and try to correct the erroneous elements[3].

Meanwhile he was adopted by a family in Karaikudi which had close relationship of those day's Politics. His foster-mother's brother S. Ganesan was the then President of the Swatantra Party.

Kannadhasan, who has been a great admirer of Karunanidhi after his Cine-hit Abimanyu had the occasion to meet him at a luncheon hosted by M.G.Chakrapani to felicitate MU. Karunanidhi for the Block-buster "Marudanattu Ilavarasi". All this happened at a time when Kannadhasan was beginning to have a career at the Modern Theatres in Salem[4].

Kannadhasan in DMK

It was on 17th September 1949 that the D.M.K. was born in ROBINSON PARK in Madras. Anna was declared elected as the founder-President of D.M.K. of which Kannadhasan was a founder member. All these incidents and may more related issues

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increased the bondage between Kalignar and Kannadhasan. He started accompanying Karunanidhi to various Political meetings. One such meeting was held in Pollachi. Though Kalaignar went in length to explain the importance of the Dravida Munetra Khazhagam, Kannadhasan could not admire the concept, as it was far from reality.

Kannadhasan intially had a great love for Periyar as explained in one of his poems on the principles for which Periyar stood all his life[5]. However Periyar marriage with Maniammai on 09.07.1949 changed the entire scene. Anna, E.V.K. Sampath and other did not like the unacceptable actions committed by Periyar. Kalignar wanted to win the confidence of Kannadhasan in this affair[6].

Slowly but steadily he started hating the party D.M.K. and his erstwhile best friends in the party. He felt that D.M.K. didn't follow the principles of a Liberation Movement. He started feeling the Mockery of Democracy which prevailed avenues for the fakes and the liars.[7]

When Kumaraswamy Raja was the Chief Minister of Tamil Nadu, his stringent action against the D.M.K. leaders has started working the other way. There were lot of prohibitory activities from the Government side which initiated a great upsurge in the D.M.K. Cadres. As the difference of opinion between M. Karunanidhi and Kannadhasan started going, the D.M.K. organized in first District conference in Madras. At this time exactly Kannadhasan got married (The second marriage) which M. Karunanidhi did oppose. Though it was a personal issue, Kalaignar did not like it. As if this is a big crime, he asked Kannadhasan not to attend the conference. He was so furiated that, immediately, he wrote to the President Annathurai that he resigns from the primary membership of the D.M.K[8].

Closely on the heels of this, Madras witnessed the general elections in 1952. Kannadhasan wanted to know that Annathurai and Naavalar thought of this resignation. But Anna did not take his resignation seriously and made him an agent for the Ranipet Constituency. Forgetting all his parts, he started working with much more Vigour for D.M.K, simply because of the confidence that Anna posed on him. At this stage D.M.K. has announced a three-phased Hindi agitation programme when Sir Rajaji was the Chief Minister.

The mainpart of the programme on 14th July 1953 at Dalmiapuram in Lalgudi under the leadership of Kalaignar, Kannadhasan and Karaikudi R.M. Subbaiah took a major part in the agitation, to compel the Union of India to change the name as Kallakudi[9]. Kannadhasan was severely beaten by the circle inspector and was later imprisoned in Lalgudi Sub-Jail[10]. To hs consolation Anbil Dharmalingam, helped him to some extent during his tenure in the Jail but no one came to rescue Kannadhasan[11].

At this Juncture, he started the most famous Journal of those days "Thendral" which was to bring out the Political affairs those days later enhanced to a national daily known as *"Thendral Thirai"*.

He used the Journals to bring out the political affairs. The issue dated 30th October 1954 took him to higher altitudes of fame[12]. However he praised Anna in many of his writing in overall. Kannadhasan exposed himself "as a great literary critic, Political exponent, Poet, Play-Writer during the period 1954- 56.

On the 21st of September 1957, an Anti-Hindi Conference was held at Thiruvannamalai under the chairmenship

of swami Arunagirinathar. This was attended by Kannadhasan E.V.K.S., Mu. Karunanidhi, Anbazhagam, K.A. Mathiazhagham and many others[13].

The year 1957 witnessed yet another major breakthrough in the History of Dravidian Movement. The second state conference of D.M.K. was held in Trichy. Meanwhile election to the Assembly came very nearer. Kannadhasan was planning to contest in Thousand Lights area but fate pushed him to join the fray in a lesser known village Thirugoshtiyur in Karaikudi. Kannadhasan lost the election.[14]

It was at this stage E.V.K. Sampath, Kalaignar and others wanted to drop the Dravida nadu slogan. But, E.V.K. Sampath wanted Kalaignar to lead the new front which was well thwarted by Anna. But E.V.K. Sampath wanted to have his own way. This rift came to light in the General Council meeting held at Vellore. The rival faction attacked each other. Kannadhasan however prepared to stay with E.V.K. Sampath[15] which resulted to start a new party of E.V.K. Sampath as Tamil - National Party in 1961.

The love shown by Kannadhasan towards Nehruji was largely responsible for his emotions which incited him to spend huge amount's of money in producing the mega-hit ratha thilagam a movie which centers around the hardships faced by the Indian Jawans during the Indo-China war[16].

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SIVANTHI ADITANAR - A JOURNALIST

J. Princely Issac Christudoss*

Ci. Pa. Aditanar had three children two sons, Ramachandra Aditan, Sivanthi Aditan and a daughter Saraswathy by name[1].

Sivanthi Aditanar was born on 24th September, 1936 during Aditanar's sojourn at Singapore[2]. From his young age, he was deeply attached to his father.

When his father returned to India, Sivanthi Aditan was admitted to the Theosophical school at Adayar. Later, he continued his studies at the Ramakrishna High School, T. Nagar[3]. Even in his school days, young Sivanthi Aditan evinced a great Interest in sports and games beside being a brilliant student. After schooling, he joined the Presidency College, Madras here he outshohe the rest in sports and games. Aditanar watched his son's progress with keen interest. He noticed in the young man keenness of perception and extraordinary managerial skills. He was happy he had named his son after his father, a genius of an earlier generation. Aditanar saw his son obtain his degree from the Madras University in 1958 at age 22[4].

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Aditanar's Successor

If Aditanar had any worry about who would run his paper after him, Sivanthi Athithan removed any anxiety in this regard. His organisational skill and managerial expertise together with his great interest in journalism made Aditanar see him as his heir. So, he groomed him for the job enthusiastically[5].

Aditanar put the young Sivanthi through his paces after graduation. He was made to learn composing, to pack newspapers, together news as a reporter and to be an apprentice sub-editor. After training his son, Aditanar asked him to run a magazine on his own. As a fond father, Aditan had great share in polishing the rough diamond, Sivanthi Aditan.

Unlike others who let their sons start a the managerial level, Aditanar asked his son Sivanthi to work alongside the lowest placed labourer and learn, by practical experience, what the newspaper industry was all about. From his own experience he knew that the only way to learn the finer points of running a paper was to work at all levels. Besides, Aditanar did not believe in distinctions between the employer and the employees. They should all function as one family. The tradition continues to this day[6].

It was at the Chennai Office of *'The Dhina Thanthi'* that Sivanthi Aditanar learnt composing and setting of types. As he roughed it out with the workers, he saw for himself how his father too shared duties with workers in every department. This inspired young Sivanthi to venture on his own and prove worthy of his father's trust.

Malai Murasu

In June 1959, Aditanar asked Sivanthi Aditan to be in charge of the newly started eveninger *Malai Murasu.* Sivanthi Aditanar responded by making *Malai Murasu,* the leading evening paper ever[7]. So popular the paper proved to be that several editions of *Malai Murasu* began to appear from several regional offices. Aditanar was pleased. He entrusted Sivanthi Aditanar with full responsibility in the running of the vast newspaper establishment[8]. Sivanthi Aditan proved worthy of his father's trust. So Aditanar could devote all his time and energy to politics from 1961[9].

Desirous of making a success of his placement in a position of great responsiblity. Sivanthi Aditanar undertook a tour of the West and the US and came home rich in experience and knowledge fo the latest nuances of Newspaper Management[10].

Growth of the Paper

When Sivanthi Aditan took charge from his father, there were only three editions, Madras, Madurai and Tiruchi. Sivanthi Aditanar increased the number to ten. Today 'The Thina Thanthi' has 10 regional offices each of them releasing its own edition every morning. Besides Madurai, Madras and Tiruchi, 'The Thina Thanthi' is also published from Coimbatore, Salem, Tirunelveli, Cuddalore, Pondicherry, Vellor and Bangalore[11].

Enthused by the success of 'Malai Murasu' in Tirunelveli, Sivanthi Aditanar launched the *'Malai Malar'*, Weekly *Rani* (1961), and monthly *Rani Muthu* (1968). Thus Sivanthi Aditanar made Tamil Journalism a people's movement and a strong arm of the Fourth Estate.

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LAWYERS AND INDIAN NATIONAL MOVEMENT

K.N. Shanmugam*

Gandhi's Non Co-operation Movement had two aspects viz., Constructive side and Destructive side. After the Chauri Chaura incident Gandhi gave a new direction to the Non-co-operation movement and appealed to him followers to undertaken constructive programme which included Temperance Campaign, Campaign against untouchability, and popularisation of Khadi[1]. During the Non-co-operation movement, the Congress leaders took the vow for Khaddar alone, which would exclude all machine made cloth and confine itself to the handspun Cotton alone. The promotion of khaddar was considered as a symbol of national pride and national regeneration. The fire less efforts of congressmen was instrumental in the success of the khaddar industry.

The 1927 Madras Congress session recommended, the Boycott and British goods and the subsequent Calcutta session advised the intensive propaganda for the Boycott and foreign cloth in general and British foods in particular[2]. Boycott and British cloth is a political weapon with economic reaction, and the duration is limited till the Swaraj is attained. Boycott of cloth and later the other British articles kept alive the political spirit of the Nationalists in towns and cities who were politically conscious and impatient.

Rajaji made a statements that, Boycott and Civil Disobedience has 2 fold objectives Boycott in directed against the ignorance and selfishness of the British public. Civil Disobedience is directed against the arrogance and political stupidity of the bureaucracy[3]. Further he requested the people not to purchases single yarn of foreign cloth.

Rajaji set up and Ashram near Tiruchengodu in South Western Salem in 1925. The devoted congress work spun yarn by hand organized schemes for collecting hands spun yarn from outlying rural areas and made arrangement for marketing. Rajaji organized khaddar work in Salem district gave employment by loyal congressman Rajaji's friends at the North financially helped him to run his Tiruchengodu Ashram. Gandhi's A.I.S.A. provided a grant of Rs. 60,000/- to this Ashram[4].

Rajaji was appointed as the Treasurer of the Madras Committee of the Tilak Swarajya Fund, which was formed on 6th March 1921. Kashturi Ranga Iyengar and subsequently S. Srinivasa Iyengar its Directors. By 1921 November they collected Rs.1,79,000/-[5] Much of the amount was channelled through Rajaji was spend for the National School Teachers and Lawyers who had left their profession, to become political work.

Former Advocate General of Madras Presidency, S. Srinivasa Iyengar was a firm believer in khadi yarn he agreed to compulsory spinning. He met Gandhi at kanpur in 1925 and gave him a cheque for Rs.10,000/ - for the Spinners Association.

S.C. Venkatappa Chettiar, Lawyer Municipal Chairman of Salem, passed series of resolutions in September 1921. Which welcomed Gandhi to Salem Town and urged Municipal Employers to Picket foreign cloth and liquor shops, and purchase khadi. But the Madras Government had vetoed all the resolutions[6].

The Lawyers, the intellectual group in the society, activity involved in the promotion of khaddar mainly because in the economic sphere, the lawyers supplemented the

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negative programme of Boycott of foreign goods with positive plan of reviving the charka and gave a fillip to the handloom industry.

N.S. Varadachari, Secretary of the Tamilnadu Branch of the A.I.S.A had published a printed material in English and distributed it through out the Madras presidency and engaged in sequence works. The Tinnevelly Police confiscated the books.

Madurai A. Vaidyanatha Iyer and others set up a hand weaving centre at Ilavankottai in June 1933[7]. The All India Village Industry Association (formed in 1934) and A.I.S.A. were entrusted with the task of propagating hand spinning of hand weaving and reviving village industries. During the civil Disobedience movement the congress asked all the congressmen who occupied responsible positions to wear khadi Congress also turned to its attention to the other village industries i.e. hand grinding Soap making, Tanning, Oil pressing. Without these essential village industries, village economy could not be complete. Thus congress directly helped to bring the economic revolution in India.

The Lawyers formed "Buy Indian League" the main objective was to encourage purchase of Indian goods. T.R. Venkatarama Sastri, former Advocate General presided over the inaugural meeting on 10th March 1932. The league chiefly engaged in promoting Indian products and establish market outlets. To promote khadi and village industries the congress conducted. All India exhibition from 15th January 1932 for 1 month and Congress House General Patters Road Royapettai[8]. During the Congress Golden Jubilee celebration, the TNCC opened. All India Khaddar and Swadeshi exhibition on 15th December 1935 to popularise khaddar and swadeshi goods.

The Boycott of British cloth by the congress during the Civil Disobedience Movement succeeded in reducing British Textiles, British exports to India stood at 181,239.000 in 1920 dwindled to 32,288,000/- in 1931. The khaddar sales in Tamilnadu.

1924 - 25 worth	Rs. 7,37,356/-
1925 - 26 worth	Rs. 8,77,628/-
1929 - 30 worth	Rs. 16,16,324[9]/-

Thus it is very clear from the fact that Legal elites significantly contributed for the Political Economic and Social well being of the people.

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SECULAR POLITICAL TRENDS IN TAMILNADU DURING THE NATIONAL MOVEMENT, 1885 - 1905

T. Selvanayaki* & L. Thilagavathi**

The secular political thoughts will redoubled voigour arose in Tamilnadu to meet the challenge of foreign domination. The very existence of British rule in India helped the growth of nationalism and national sentiment among the people in the 19th century. Only with the rise of nationalism and patriotism, India achieved her freedom. The leaders of this age called upon all the groups of people living in different parts of India to rise against the British for achieving freedom and stressed the advantage of unity especially Hindu, Muslim and Sikh unity. It was also during this period the Indian intelligentsia started numerous political associations to achieve unity and national outlook. In Tamilnadu various political parties played an important role in popularising new political ideas, a new social, economic and political objectives, new forces of struggle and resistance and by offering new types of political organistions. It created a turning point in idology, policy, organisation and leadership.

First session of the Congress :

The culmination of nationalist feeling, the sense of unity among the people and the deep resentment against the British administration led to the birth of Indian National Congress in 1885. The birth of Indian National Congress crystalised for the first time the new political forces in India, which till then had been localized and scattered. It creased the sense of common brotherhood based on common aims and grievances bringing together people from Calcutta to Madras and from Bombay to Lahore. This was first attempt to organize an association at the national level. The Madras Presidency had contributed much to the growth of the Indian National Congress from its inception. The first session of Indian National Congress met a Bombay under the presidentship of W.C. Banerjee[1]. The aims of the Congress then were netither the unification of the country nor the liberation from foreign rule. The important resolution passed in the year 1885 reads, "That this Congress earnestly recommends that the promised enquiry into the working of Indian administration here and in England, should be entrusted to a Royal Commission, the pledge of India being adequately represented thereon and evidence taken both in India and in England[2]".

The Congress remained a truly national organization though founded by A.O.Hume, noble-minded Parsis like Sir FreozshaaMehta and Dadabai Naoroji nurtured it and patriotic Muslims like Badruddin Tyabji and renowned Christians. Anandacharaju, Rangaiah Naidu, G.Subramania Iyer, S. Subramania Iyer and C. Vijayaraghavachariar were the leading members from the Madras Presidency who took part actively in all the proceedings of the Indian National Congress during its inception[3]. S. Subramania Iyer moved the first resolution of the Congress[4]. Rahmadulla Sayani participated in the session. Indian Christians enthusiastically supported the National Congress and attended its annual meetings[5]. Thus, the Congress proved its secular character without showing any distinction between the classes and the masses, between castes and communities.

Second session of the Congress :

47 delegates from Madras Presidency participated in the second annual session of the Congress held at Calcutta in 1886[6]. In the same year Madras provincial unit of the Indian National Congress was organized at Madras[7]. Meanwhile Madras Mahajana Sabha's annual meeting was held during 1886-1887 with 36 members includ-

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ing Khulam Thasthakeer Sahib, a merchant and lawyer from Salem[8]. Some members of this elite group like Humayun Jah Bahadur and Mohammed Abdullah Badsha supported the Congress as a national organization. The gatherings in the eyes of the Congress leaders had one great short - coming the failure to secure the support of the Muslims[9]. Anyhow, the contributions of Tamil delegates to the growth of Congress were so great that made the leaders to choose Madras as the venue of the third session of the Indian National Congress in 1887[10].

Third and Madras Session of the Congress

Badruddin Tyabji, a Muslim was elected as the president of the Madras session and his election gave impression to the people that the Congress was a secular Movement representing all Indians irrespective of their caste and religion[11]. Most of the leading South Indian Muslims gave active support to the session, some 67 Muslim delegates attended the session including the prominent Badsha family of Madras and the Marakayar Muslim leaders of Nagapatinam, who were actually the official Congress agens for Eastern Tanjore[12]. As per the official report, there were 35 Christians out of 667 registered delegates which 2.5 per cent of the total attendance. This was quite impressive because the Christian community in 1887 formed less than 0.78 per cent of the total population. Some of the prominent Christians at the 1887 session were R.S.N. Subramania, a Christian Barrister and Municipal Councillor from Madras, Kalicharan Banner, a prominent leader of the Bengali Christian community who was an eminent scholar and highly respected and influential Indian Christian in Congress circles[13].

Madras had the honour of putting the crown on this early attempt of the Hindu-Muslim entente by the Choice of Badruddin Tyabji to the honoured office of the President ship of the third Congress session, Madras was the first to erect the pavilion and three thousand spectators had gathered to attend the third meeting of the Congress. Lord Connemara, the governor of Madras, lent his support to the Reception Committee in making arrangements for the holding of the sessions in Madras[14]. The Reception Committee comprising of Hindus of all castes, Mohammandans, Christians and Eurasians was a thoroughly representative body. Three thousand copies of a Tamil Congress Catechism by M.Viraraghavachariar were distributed at the session[15]. In his Presidential address Badruddin Tyabji said that caste should not hinder anyone community from joining the Congress to obtain those great reforms and rights which were for the common benefit of the Indians and which had to be unanimously pressed upon Government to be granted to the Indians. There was also a general feeling that the Congress consisted of men who were loyal and devoted and at the same time they were able to judge the best and to demand for the rest[16]. His address focused on the main problems to be faced by the Congress, touched upon Hindu-Muslim Unity and stressed the need of loyalty to the Government. His address was in accordance with the moderate spirit of the Congress[17].

Fourth and other Important Sessions of the Congress

In 1888, the fourth session of the Indian National Congress was held at Allahabad. In this session not only the elite Hindus and Muslims but also merchants, traders, artisans and similar other classes of various communities enthusiastically participated[18]. At the fifth session of the Congress held in 1889, thirteen Muslims from participated in it. In the seventh session held in 1890, of 677 delegates 116 were Muslims[19]. The leaders, educated classes and people of different communities began to show utmost sympathy not only to the dynamic Congress stand, they admired and revered their lead-

ers. When A.O.Hume reached Madras in 1893, he was given warm reception by all sections of people irrespective of their religion and caste. In 1894, the Congress again met at Madras under the Presidentship of Alfred Webb, an Irish man. Sir William Wedderburn had praised Alfred Webb as a messenger of peace and goodwill. In the annual sessions held at Madras, the leaders from different religious were elected as Presidents. Further, it impressed upon the people that the Congress was a secular movement representing all Indians irrespective of their castes and religions.

Effects of Partition of Bengal

At this time Lord Curzon became the viceroy of India. He was very imperialistic in nature. He boasted that the British rule in India was a boon to them. But **Swadesmitran** the Tamil News paper vividly criticized his attitude in the following words, "The vain boast of Lord Curzon that there is no parallel to British rule in India is... Untrue and unacceptable. As a result of hundred years of British rule the Indians have lost all their masculine powers"[20]. In October 1905, the province of Bengal was divided into two provinces by Curzon for administrative convenience but the Indians were hostile to the partition plan and the thought that it would create permanent division between Hindu and Muslims. The division of Bengal and its repercussions brought surprisingly new trend in Indian politics. In the city of Madras, numerous protest meetings were held condemning the proposed partition[21].

Thus, the protest shown by the Indians proved the fact beneath the surface of diverstiy that there was strong unbreakable unit among the Indians. By this division, Lord Curzon unconsciously brought the different parts of Indians-Hindus, Muslims, Parses and other groups much closer together and that was an immense gain to the Indians. The anti-partition agitation in Madras gathered momentum among the Tamilians and it contributed to the birth of Swadeshi Movement, rise of extremism, split in the Congress in the later years and the formation of Muslim League. From the above mentioned fact it is clear that the Congress eventhough dominated by the moderates, they developed in the minds of the Indians the noble thoughts of secularism and unity. These seeds sown by them were responsible for the birth of strong integrated secualr India in 1947.

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DALITS AND ECONOMICS RIGHTS VIOLATION IN TAMILNADU

G. Ambrosia *

At the time of British conquest, the Indian social formation was primarily in feudal characer. Britishers modified the palayams into zamindhari as an autonmous one under which the dalits suffered a lot under the hands of the zamindars.

By the report of J.H.A. Tremenheere, the District Collector of Chingleput in 1891, the Government was able to know the condition of the dalits who were socially excluded, economically dependent and politically weak. The British administration. Wanted to promote the condition of the dalits in Tamilnadu, by assignment of land to them. Since the land was allotted to those who were considered fifth varna, panchamas, it was called Panchami land. The dalits were strictly forbidden neither to sell nor give it for lease within ten years from the allotment and itf they wanted to it after ten year of use, they could do so only to other dalits. Panchami lands should be Panchami lands and no one else could own them, possess them, or make claim over them by any means and all these conditions were entered in Government records under the "Conditional land for Depressed Classes" In 1920, the total assignment of such land was 1,80,000 acres in the whole of the Madras Presidency. As per the Labour Department, the extent of land assigned to the Depressd Classes increased to 2,37,000 acres by 1927-1928 and to 3,43,000 acres by 1930-33. The assigned lands were identified and distributed by the Revenue Board between 1920 and 1938.

Nearly after a decade the administration knew that the land assigned to the dalits were exploited by the landlords or by non-dalits. So in 1941 the Government laid down strict terms and conditions. That the lands cannot be sold, mortagaged, exchanged / leased or gifted away to non-dalits, if done otherwise, the transfers of land were to be treated as illegal. In practice, such transfers took place due to various factors harassment manipulation and the use of force by caste-class vested interests, poverty and illiteracy of dalits, etc.

In the 1950s, when there was a severe drought all over Tamilnadu many dalits moved to other parts of the State for survival. The caste Hindus using this opportuntiy grabbed the lands in exchange for food, few measures of rice, ragi, millet and for mere pittance for instance rupees 10 or so forced the details imprint their left tumb mark on black court stamp papers. In 1958 when the high castes of Karanai went to pay taxes for the lands that they appropriated from the Dalits, the Village Administrative Officer refused to accept the taxes, since such transfer of Panchami lands were illegal. Later in 1977, the Tamilnadu Government sanctioned pattas (owneship) for 650 acres of Panchami land to all the dalits; yet the pattas did not reach the dalits instead it went into the lands of th high castes with the help of officials.

The dalits of Karanai area from 1989 onwards, becoming politically active through conscientisation by dalit movements, sent memoranda to various revenue authorities to reclaim their panchami lands, only to realise that nothing was going to change unless some collective efforts were taken to achieve their goal.

The dalits of the village with the support of dalit organisations. Ambedkar Pasari, Bagat Singh Pasarai, Dalit Sena and International Ambedkar Centenay movement - founded an association called Karanai Panchami Nila Pathukappu Kuzhu (Karanai Panchami land Protection Group) and decided to repossess the lands. In this struggle two dalit youth died in the police firing on 5th

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October 1994. Now this *Panchami Nila Pathukappu Kuzhu,* continue to take efforts to reclaim the Panchami land. During these struggles the Dalits' Rights are violated by the landlords and the police.

However, the people who have actually benefited by the land reforms are the upper caste land lords. Dalits in most areas are landless labourers. The irony is that on paper dalits were given lands. But many of them could not cultivate these lands because they were not aware of the fact that they had land in their name, as a result many of them found that their lands were being cultivated by the upper caste landlords. In another situation, the dalits knew that they had land in their names but were scared to cultivate our of fear of upper caste retaliation. And also it has been noticed that in such cases the upper cates again have been cultivating them. Thus, it can be seen that majority of the dalit families are landless. They work in the fields of the upper cate landlords. In most cases these landless labourers became the victims of less wages and over work.

Violation of Right to Labour and just Wages

According to the Indian constitution, the state shall:

- ➢ Ensure equal pay for equal work for both men and women.
- ➢ Secure to all workers, agricultural, industrial or otherwise; work living wage, conditions of work ensuring a decent standard of life and full enjoyment of leisure andsocial cultural opportunities.
- ➢ Everyone has right to work, to free choice of employment, to just and favourable conditions of work, to protection against unemployment.

Forced labour or service withsout remuneration and other similar forms of forced labour are prohibited and violation of this right is punishable. No one shall be held in slavery or servitude. Eventhough the Indian constituion and Universal Declaration of Human Rights gurantees the labour and decent wages, these are violated to the dalits in Tamilnadu. By this lower wages or minimum wages, the dalits are not able to lead the family, which resulted in the demand of more wages, the demand of more wages lead to frequent clahses with upper caste land masters which can be considered as an extremen human right violation. In Tamilnaduu since 1967, the dalits raised their voices against lower wages, the Keelavenmani incident in 1967 and the Mancholai estate incident in 1999 are to be cited as examples.

KORAVAS AND CRIMINAL TRIBES ACT IN TAMILNADU

K. Amala *

The Korvar settled in different part of Tamilnadu are called by different name like the Koravas of Chittoor district and are known as Koarchas. The Koravas in Tiruchirappalli district are called Togaimalai Koravas, the Koravas in North Arcot district ar the Rudrapd Koravas, those in Salem district are the Melnadu Koravas, in Attur they are called the Attur Kilnad Koravas, Gandarvakottai Korvas in Tanjore, Vaduvarpatti Koravanrs in North Arcot, Uppu Koravas in Tirunelveli, Natham Koravas and Sakkaraitamadai Koravas in South Arcot district.

Criminality of the Koravas

The origin of criminality in the criminal tribes could be attributed to their economic conditions and also their social structure. This view was shared by the Ayyangar Committee when it stated that "the main cause of the origin of criminality in the criminal tribes was economic, while social and political changes in the country also played in important part'. In the absence of regular means of livelihood, these tribes resorted to various odd jobs and occupations, typical among these being hunting,

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collection and selling of forest produce and medicinal herbs, entertainment through exhibition of daces of bears and monkeys, etc. In some cases their women folk are also made to perform dances. Even such of those tribes as own some land or are settled in colonies, the income appeared meager, partly due to lack of irrigation facilities or poor quality of land and partly due to a certain apathy or disinclination settled occupations.

The Koravas of Salem district were mostly dacoits, robbers, house breakers and thieves. Since this Koravas were treated under several penal codes, they could not be reformed. The Police Superindent of this district came to know that these tribes of Koravas were trained in criminal career from their child hood itself. The main occupation of Koravas was *kaval* . These people were employed as Kavalkars by the rich landlords. The *kaval* fees given to him was enough to run their life and the whole village also appointed a Koravar as *kavalkaran.* Their monthly allowance was Rs.4/- for a village and were hardly sufficient to run their family. In some cases, they also worked as agricultural coolies wutg earnings of Rs.2 to Rs.5 a month. This also was not sufficient to support a family. So F.F. Hamilton, District Superintendent of Police recommended to District Magistrate of Salem to include the Koravars in Criminal Tribes Act under section III of 1911.

In case of Vaduvarpatti Koravas, their women visited the villages in day times and gathered details about the condition and on the basis of the information, the men acted during nights. The indulged in dacoity, robbery and burglary. By makinmg anger holes and man holes, they carried out their activities. They never used violence. Their children were engaged for pic pocketting. The stolen porperties such as boxes, clothes and jewels would be transferred to others immediately. The approached pawn sops for disposing the stolen goods.

`The Korava women had also involved in criminal career. Acting as spies, she was able to get the information about the position of treasure, bolts, etc. After information from the women, the Vaduvarpatti Korava men, went for house - breaking theft or dacoities, this tribe male did the criminal career in gangs. This kind of Koravas had a wooden handle some 2 feet long with a pointed iron 6 inches long with the instrument favoured by the Koravars a hole is made in the wall and enter through this hole. Their children too acted as a pick-pocketeers at shanties (markets) and festivals. By this criminality, the British government implemented Criminal Tribes Act upon this section.

Criminal Tribes Act

The Criminal Tribes Act was introduced in India in 1911 due to various factors. Firstly it was introduced because of the possibility of the outbreak of First World War. Secondly to maintain law and order which was disturbed by the progress of the Indian national agitation and its counter movement in South India known as the non-Brahmain movement. The Act as introduced in India had two objectives the first object was the prevention of crimes and the second was reclamation of the criminals. This Act notified the classes of criminals.

From time to time Criminals Tribes Act was amended in 1871, 1897, 1911, 1923, 1924 and 1941 and was implemented upon the Koravas. In the Act of 1911, part II, section 10 (a) the Korava movements were restricted. They could not leave the village or their residing place without the permission of the local Police. According to 10 (b) of the 1911 Act, the Koravas had to attend police station two times in a day-from 10 p.m to 11 p.m and 3.a.m. to 4 a.m. in the inconvenient time. This was continued through the period. The Criminal Tribes Act was repealed only after independence in 1947. Even though the Criminal Tribes Avt was repealed after independence they continued to be suspected in the eyes of police as criminals.

WOMEN IN INDIAN ADMINISTRATIVE SERVICES

S. Kamala Devi*

The entry of women in IAS is a post - Independence phenomenon. The Administrative services are now open to women and they can enter any career through competitive examination. The first competitive examination for the two All India services (IAS - and IPS) was held in 1948. But women's entry was restricted only to the IAS, they neglected women's entry in IPS. Though, the competitive examination for these services started in 1948, it was only in the year of 1951, when the first lady stepped in arena of IAS, before that it was the monopoly of male sex. Anna Rajam George (DOB 1927) of Kozhikode, Kerala qualified for the IAS in 1950. Her first posting was as a sub-divisional officer in Tamilnadu in 1951. But there was a discrimination against women in the recruitment rules. According to the Rule 5 (3) of the Indian Administrative service recruitment Rules 1954, " No married women shall be entitled as of a right to be appointed to the service subsequently marries the Central Government may if the maintenance of the efficiency of the service so required call upon her to resign".

Regarding this disqualification against women the voice was raised by some women member of parliament. And it is heartening to note that the restrictions have been removed by dilating the very provision from the IAS Recruitment Rule sin 1972, and married women are now joining in the services.

Distribution of IAS officers by method of Recruitment

There is no special reservation for women in the IAS services. Their entry is on merit alone. The total number of IAS officers stood at 4,284 as on 1st January 1985 . 331 of the total of 4,284. IAS officers are women. This proportion is substantially higher than their share of propositions among the corporate elite in which they constituted a negligible number. The percentage of women in the administrative service stood at 7.7 percent, with recruitment almost entirely through competitive examination.

Year of Selection	Total Number of women	Year of Selection	Total Number women Recruited
1951	1	1971	13
1952	1	1972	22
1953	3	1973	13
1954	1	1974	28
1955	2	1975	18
1956	2	1976	15
1957	1	1977	16
1958	3	1978	12
1959	-	1979	20
1960	4	1980	12
1961	1	1981	10
1962	3	1982	15
1963	4	1983	18
1964	6	1984	15
1965	8	1985	14
1966	12	1986	10
1967	13	1987	13
1968	10	1988	18
1969	14	1989	3
		Total	**393**

It is evident that though women since their first - entry into the IAS have been adding strength to their total number, it has been fluctuating from time to time. In 1959, not even a single woman was recruited to the IAS. The highest number of women selected to the IAS was in 1974, when 28 women

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qualified for the service of which constituted 19.71 percent of the total.

Distribution of Officers in the State by Sex

State	Female	Male	Total	Percent of Female
AndraPradesh	15	286	301	5.0
Assam/Meghalaya	5	166	171	2.9
Bihar	20	305	325	7.6
Gujarat	16	159	175	9.1
Haryana	21	147	168	12.5
Himachal Pradesh	18	85	103	17.5
Jammu & Kashmir	3	67	70	4.3
Karnataka	19	201	220	8.6
Kerala	8	135	143	5.6
Madya Pradesh	27	319	346	7.8
Maharashtra	19	290	309	6.1
Manipur	2	97	99	6.1
Nagaland	3	38	41	7.3
Orissa	8	184	192	4.2
Panjab	20	142	162	12.3
Rajasthan	20	203	223	9.0
Sikkim	3	32	35	8.6
Tamil Nadu	32	248	280	11.4
Uttar Pradesh	35	452	487	7.2
West Bengal	16	246	262	6.1
Union Territories	21	151	172	12.2
Total	**331**	**3953**	**4284**	**7.7**

The highest absolute number of female IAS officers were in U.P. (35), However, the greatest relative percentage of female IAS officers were allotatted to Himachal with 18 officers out of 103, (i.e) 17.5 percent. Other states showing relatively high percentage were Haryana (12.5 percent), Punjab (12.3 percent, and the union teretories (12.2) . The regional spread may not be a reflection of any design but it is a matter of some curisity that Himachal, Haryana and Punjab (forming a geographical bloc) had the highest female density of IAS officers.

DISCONTENT OF RYOTS AND REBELS : VIRUPAKSHI REBELLION, 1804

G. Rengaraju*

The ryots in Virupakshi area learnt about the proposed permanent assessment to be applied for Dindigul region. Contemplating the assessment immoderate, the ryots turned hostile aganist the British. However, the British administration argued that the settlement had been drawn, based upon Haider Ali is assessment although the latter and his son Tipu Sultan did not involve in the strict collection of revenue. It paved the path for the ryots to conceal the real area of cultivation either by falsifying the accounts or bribing the revenue servants. Yet the British emphasized upon strict collection according to the principles of the permanent settlement and so the peasants found it difficult to evade payments. The anticipation of the administrators that the waste lands would be made cultivable never materialized . Whenever any European happended to visit the villages, the ryots hastened to district his heed from the dred of being over - assessed under the existing revenue system. Such ryots in the

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Virupakshi region were not prepared to accept the proposed permanent settlement in the Dindigul region.

The awakened ryots in the Virupaskhi region visualized that they would encountar bitter difficulties under the proposed system. Accordingly their villages in and around and hills were leased out at a higher rent them that tin the adjoining regions.[8] Collector Viveash gave explanation to the Board to what extent Virupakshi was over assessed comprising with its adjoining areas. However the Board disapproved this suggestion. The Board of Revenue and the Government of Madras admitted that the rates of assessment had been fixed very high on recipt of the report of Hodgson, who was sent to study the defects in Hard is survey and settlement. Many collectors pointed out that the over - assessment would ruin and it would endanger the interest of the British.

Moreever, the inhabitants were also discontented withi the permanent settlement and British Judicial administration. Settlement this excited suspicion in the minds of the horror - stricken inhabitants who began to consider this settlement as directed against the established order. The local chieftains - the poligars and ***nattamkars*** exercised judicial powers in the past. By the Regulation of 1801 the British stripped the chieftains of their legal authority. The tradition bound people, therefore, found it impossible to make compromise with it. The changed position under the British rule hurt the feelings of the village heads. Thereupon a large number of village headmen rallied under the leadership Lakshmi Nayak with a view to condemn the revenue policy of the British in the tamil country. Thus rebellious tendency grew among the village headman who cultivated goodwill with the leaders.

By the permanent settlement and new changes the British threw a large section of the people out of insecurity in the villages. Many people had worked in the military and police establishments, adminsitered by the chieftains. Following the deprivation of the functions of traditional class of watchmen, the chieftains' military establishments were disbanded. This was aimed at strengthening the hands of the British authority. However no arrangement was made to provide any alternative means of occupation to those persons affected by the new changes. Further, on disbandment of the local police no endeavor was made instantly to from a paraller system to provide safety in the villages. The inhabitants could neither protect themselves nor could depend upon any defence machinery against theft and robbery which were quite common during those days. The British thus earned the displeasure of different sections of the population through its revenue and judicial policy.

The discontented people under the leadership of Lakshmi Nayak rose in rebellion. The rebels marched to Virupakshi and attaced the revenue establisments on June 6, 1804.

END OF ZAMINDARI SYSTEM LEGISLATIVE DEBATES AND MEASURES IN TAMILNADU

Udhaya Sankar, *

The word zamindar literally means a landholder, and in the eyes of Government he was no more than and officer or collector of revenue without any proprietary right over the lands under his charge.

Ten condition of Zamindari estate ryots, in comparison to ryotwari holders, evoked public criticism that they were harassed and deserved Governments indulgence to ameliorate their status and ensure them peaceful enjoyment of the land. Hence the Congress ministry headed by rajaji passed resolutions after the acceptance of both the house of Madras Legislature. In September 1937 a joint select committee was nominated. It functioned under select committee was nominated. It functioned under the chairmanship Prakasam, the then Minister for Revenue. The committee was to enquire and report on the conditions prevailing in Zamindari estates and other proprietary areas with suggestions for suitable legislation, if considered desirable in connection with particular reference to the matters.

The Prakasam Committee toured extensively and took evidences and submitted its report on November · 1938 enclosing a draft bill entitled. "The Madras Estates Land Revenue Bill 1938" for declaring and amending the law relating to holding of land in the presidency of Madras.

When the National Government was voted to power in the year 1946, the land holders feared imminent legislation to abolish intermediaries and with a view to grabbing to themselves as mush land as possible they started harassing the tenants and ryots and evicting them with a view to protect the ryots, the Madras Tenants and Ryots Protection Act, 1946 (Act XVII of 1946) was enacted which provide for the temporary protection against eviction of tenants.

The February 1947, the Madras Legislative Council passed a Resolution accepting on general principle, the abolition of Zamindari system and recommending to the government to bring forward a legislation for the purpose. Accordingly a bill was prepared and it was sent to a joint select committee. It was named the Zamindari Abolition Bill. After making four hundred amendments the bill was finally passed by the Madras legislature in November 1948 and came into force from April 2, 1949 . It was known as, Madras Act XXVI of 1948 (The Madras Estates (Abolition and of Conversion in to Ryotwari) Act 1948) which aimed at the gradul abolition of the Zamindari system by enabling the government to notify that with effect from a specified ate, the Madras permanent settlement Regulation, 1802 and all other enactments applicable to a Zamindari, an under tenurer or an ianm estate.

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கொங்கு நாட்டில் குடும்பர் ஆட்சி

முனைவர் குருசாமி சித்தர்*

முன்னுரை:-

குடுமி - குடுமிச்சி, குடும்பன் - குடும்பிச்சி என்ற சொற்கள் மிகப் பழங்காலத்திலிருந்து வழக்கில் இருந்து வருகின்றன. இச்சொற்கள் தலைவன், தலைவி, அரசன், அரசி என்ற பொருள்களைக் கொடுக்கின்றன. மேலும் இச்சொற்கள் மள்ளர் என்னும் தேவேந்திர குல வேளாளர்களின் சமுதாயப் பெயர்களாகவும் விளங்குகின்றன. குடும்பர்கள் வீழ்ச்சியடைந்த பிற்காலத்தில் தோன்றிய அகராதிகள் குடும்பன் என்பதற்குப் பள்ளர்களின் தலைவன் என்று பொருள் கூறுகின்றன. குடுமி-குடுமிச்சி, குடும்பன் - குடும்பிச்சி என்பது தமிழர்களின் தலைவன்-தலைவி, அரசன் - அரசி என்றே பொருள்படுகிறது.

.....இகன் மதிற்

குடுமிகொண்ட மண்ணுமங்கலமும் [1]

எனத் தொல்காப்பியம் எனும் தமிழ் இலக்கண நூல் கோட்டைக்கு உரிமையுடைய குடும்பனை (அரசனை-தலைவனை) வெற்றி கொண்டு கோட்டையைக் கைப்பற்றுவதை விவரிப்பது மண்ணுமங்கலம் என்னும் துறையாகும் என்கிறது.

புறநானூறு பல்யாகசாலை முதுகுடுமிப் பெருவழுதிப் பாண்டிய மள்ளரை **தகைமாண் குடுமி**[2] **விறன்மாண் குடுமி**[3], **குடுமிக் கோமான்**[4] எனக்கூறும். இங்கே முதுகுடுமி என்பது தொன்மையான மணிமுடி அணிந்த வேந்தர் பரம்பரையைச் சேர்ந்த குடும்பர் குலத்தினன் எனப் பொருள்படும்.

குடுமி என்பது ஆண்பாற்சொல். இதன் பெண்பாற் சொல் குடுமிச்சி என்பதாகும். இது கோயமுத்துர் சூலூரை அடுத்த செலக்கிரிச்சல் என்னும் ஊரில் உள்ள 13 ஆம் நூற்றாண்டுக் கல்வெட்டில் கண்டுள்ளது. அது "ஐங்கைக் குடுமிச்சிகளில் சோழன் உமையான அணுத்திரப் பல்லரைசி தந்மம்" [5] பற்றி கூறுகிறது.

தமிழ்நாடு அரசின் தொல்பொருள் ஆய்வுத்துறை வெளியீடான கல்வெட்டு இதழ்கள் 6-9 ஆகிய இதழ்களில் முன்னாள் தமிழ்நாடு அரசு தொல்பொருள் ஆய்வுத்துறைத் தலைவர் முனைவர் இரா. நாகசாமி பதிப்பித்த மல்லை சிவத்தெழுந்த பல்லவராயன் உலாவில் குடுமியான் மலையில் எழுந்தருளியுள்ள சிவன் மள்ளரை **மலைக்குடுமி,**[6] **இனக்குடுமி**[7]. **குடுமியார்**[8] எனக் குறிப்பிடப்பட்டுள்ளன. குடுமி என்பது இங்கு தலைவன், இறைவன், அரசன் என்னும் பொருளிலே பயன்படுத்தப்பட்டுள்ளது. மேலும் இனக் குடுமிநாதர் எனக்கூறி குடுமி என்பது ஒரு இனம் என்கிறது. மள்ளர், குடும்பன் என்னும் இனம் மாஞால மக்களுக்குத் தலைமை ஏற்ற இனம் எனக் குறிப்பிடுகிறது. குடுமியான் மலை, குடுமிநாதர் கோயில் என்பனவெல்லாம் குடும்பர்கள் தொடர்புடையன ஆகும. புதுக்கோட்டை மாவட்டத்தில் உள்ள குடுமியான் மலை மள்ளர், குடும்பர் குலத்தவரான கொடும்பாளூர் இருங்கோளர்கள் ஆண்ட நிலப் பகுதியில் உள்ளது.

கொங்குநாட்டில் குடும்பர் ஆட்சி

கொங்குச் சோழர்களும் கொங்குப் பாண்டியர்களும் குடும்பர், மள்ளர் என்னும் தேவேந்திர குல வேளாளர் என்பது காட்டப்பட்டது. இந்த அரசர்களுடைய அமைச்சர்களும் அதிகாரிகளும் மூவேந்த வேளாண்களும் அரையர்களும் பெரும்பாலும் குடும்பர் குலத்தினர் என்பது பெறப்படும். மதுரை மாவட்டத்தில் பள்ளர்கள் **அதிகாரி** என அழைக்கப்படுகின்றனர்.[9] அதிகாரி மல்லணர் என்ற ஒருவரும் கல்வெட்டில்[10] குறிப்பிடப்படுகிறார்.

குடும்பர் சுந்தன் அதிசய சோழனான குலோத்துங்க சோழ இருங்கோளர்

கொங்குச் சோழ மன்னன் வீரராஜேந்திர தேவர் (கி.பி. 1206 - 1252) ஆட்சி செய்த காலத்தில் கொங்கு நாட்டில் பொங்கலூர்கா நாட்டில் கீரனூர் பகுதியில் ஆட்சி செய்த சிற்றரசர் (அதிகாரி) மள்ளர், குடும்பர் எனும் தேவேந்திர குல வேளாளர் சமூகத்தைச் சேர்ந்த சுந்தன் அதிசய சோழனான குலேர்த்துங்க சோழ இருங்கோளர் ஆவர். இவருடைய மணவாட்டி பெயர் இளையாண்டி. இவர் கொண்டுள்ள பெண்டுகளில் ஒருவர் கருவூர் அந்நிலை ஆண்டார் அரவி கூத்தாண்டி ஆகும். இந்தக் குடும்பருக்கு **கொழுமங்டிகொண்ட சோழநல்லூர் உடையார்** என்ற பட்டமும் உள்ளது. கொழுமங் கொண்ட சோழநல்லூரும் (கீரனூர்) இவருடைய ஆட்சியின் கீழ் இருந்தது.

பொங்களூர்கால் நாடு என்பது பல்லடம், செலக்கிரிச்சல், கீரனூர், கொழுமம் முதலிய பல ஊர்களை உள்ளடக்கியது ஆகும். கீரனூர் மையமாக

* பதிப்பாசிரியர், மள்ளர் மலர், கோயம்புத்தூர்.

உள்ளது. குடும்பர்களாகிய கொங்குச் சோழர்கள் காலத்தில் புகழ்பெற்ற மேலச் சிதம்பரம் என்னும் கோயமுத்தூர் பேரூர் பட்டீசுர மள்ளர் கோயில் கட்டப்பட்டது. பட்டீசுர மள்ளர் கோயில் கட்டிய காலத்திலேயே மள்ளர், குடும்பர் எனும் தேவேந்திர குல வேளாளர்களுக்கும் கோயில் அருகிலேயே ஒரு மடமும் கட்டப்பட்டது. அந்தத் தேவேந்திரர் மடம் இன்றும் தேவேந்திர குல வேளாளர்களால் நிர்வகிக்கப்பட்டு வருகிறது. இன்றும் கோயில் விழாக்களில் தேவேந்திர குல வேளாளர் குல வேளாளர் பட்டக்காரர்களேமுன்னிலைப்படுத்தி முதல் மரியாதை அளிக்கப்படுகிறார்கள்.

கீரனூரில் உள்ள திருவாகீசுவரர் கோயில் தெற்குச் சுவரில் உள்ள கல்வெட்டு ஒன்று இந்தக் குடும்பர் திருவாகீசுவரர் கோயிலில் நாட்டியப் பயிற்சி நடைபெறுவதற்காக இருகலம் நெல் விதைப்பாடு உள்ள நஞ்சை நிலத்தை நட்டுவப் புறமாக விட்ட செய்தியைத் தெரிவிக்கிறது.

கல்வெட்டு வாசகம்: "....." வீரராஜேந்திர தேவர்க்கு யாண்டு பத்தாவது பொங்கலூர்க்கா நாட்டு கீரனூர் குடுமரில் **(குடும்பரில்) சுந்தன் அதிசய சோழனான குலோத்துங்க சோழ இருங்கோளனேன்** இந்நாயனார் திருவாகீஸ்வரமுடையாற்கு நாட்டுவப் புறத்துக்கு விட்ட நீர் நிலமாவதுக்கு நான்கெல்லையாவது என் நிலத்து குளத்தில் மேத்தலை ஏரிக்கு மேற்கும் கீழ்மேல் பழூர் வாக்காலுக்கு தெற்கும் ஆக நெல்விதை இருகலமும் நாட்டுவப்புறமாக இட்டுக் கொடுத்தேன் சுந்தன் அதிசய சோழனான குலோத்துங்க சோழ இருங்கோளனேன் சந்திராதித்தவற் இந்நிலம் இடன நமாரயத்துக்கு பன்மாஹெசுர ரச்சை"[11]

இக்கல்வெட்டு கி.பி. 1216 - ஆம் ஆண்டு சேர்ந்ததாகும். குடும்பர் என்பது குடுமர் என்று குறிக்கப்பட்டுள்ளது.

கொழுமங்கொண்ட சோழநல்லூர் உடையார் குடும்பரின் பெண்டான கருவூர் திரு ஆந்நிலை ஆண்டார் அரவிகூத்தாண்டியின் கொடை

கீரனூருக்கு கொழுமம் கொண்ட சோழ நல்லூர் என்ற பெயரும் உள்ளது. கொழுமங் கொண்ட சோழ நல்லூர் உடையார் குடும்பர் சுந்தன் அதிசய சோழனான குலோத்துங்க சோழ இருங்கோளரின் பெண்களில் கருவூர் திரு ஆந்நிலை ஆண்டார் அரவி கூத்தாண்டி கீரனூர் மகாதேவர் திருவாகீசுவர முடையார் கோயிலில் கூத்தாடுந் தேவர்க்கு அமுது படைப்பதற்காக நிலம் தானமாக வழங்கினார். இது வீரராஜேந்திர தேவரின் 7 ஆம் ஆட்சியாண்டு (கி.பி. 1213) வழங்கப்பட்டது எனக் கல்வெட்டு குறிப்பிடுகிறது.

கல்வெட்டு வாசகம்

ஸ்ரீ கோ இராகசேகர பன்மரான திரிபுவனச் சக்கரவர்த்தியின் ஸ்ரீ வீரராசேந்திர தேவர்க்கு யாண்டு ஏழாவது பெங்கலூர்கால் நாட்டுக் கீரனூரான கொழுமங்கொண்ட சோழநல்லூர் மகாதேவர் திருவாகீஸ்வர முடையார் கோயிலில் கூத்தாடுந் தேவற்கு திருநாயற்று கிழமைக்கு பிட்டமுது செய்தருளுகைக்கு குலோத்துங்க சோழ இருங்கோளர் பெண்டுகளில் கருவூர் திரு ஆந்நிலை ஆண்டார் அ ..... அரவி கூத்தாண்டியேன் இட்ட நிலம் கொங்கூர் குளத்துக் கீழைத்தூம்பில் மேலைக்களரில் பள்ளக்கவருக்கு தெற்கும் மன்றாடி சோழகோன் செய்க்கு வடக்கும் பூவநாடுடைமக்காவன் செய்க்கு கிழக்கும் உடையார் குலோத்துங்க சோழ இருங்கோளர் நிலத்துக்கு மேற்கு நிலம் அரை மாவும் கல்வெட்டிக் குடுத்தேன் கூத்தடியேன் சந்திராதித்தயவரை செல்ல இது பன்மாகேஸ்வராடஸ்ஷி[12]

குடும்பரின் மணவாட்டி இளையாண்டி கொடுத்த பொன் ஆபரணங்கள்

கொழுமங்கொண்ட சோழநல்லூர் உடையார் குடும்பர் சுந்தன் அதிசய சோழனான குலோத்துங்க சோழ இருங்கோளரின் மணவாட்டி இளையாண்டி திருவாகீஸ்வர முடையார் திருப்பள்ளியறை நாச்சியாருக்கு பொன்னபாரணங்கள் கொடுத்தது பற்றிய செய்தி கி.பி. 1217 ஆண்டுக் கல்வெட்டில் கொடுக்கப்பட்டுள்ளது.

கல்வெட்டு வாசகம்

ஸ்வத்ஸிஸ்ரீ திரிபுவனச் சக்ரவர்த்திகள் ஸ்ரீவீர ராஜேந்திர தேவற்கு யாண்டு பதினொன்றாவது பொங்கலூர்கா நாட்டு கீரனூரான கொழுமங்கொண்ட கோழநல்லூர் உடையார் சுந்தன் அதிசய சோழனான குலோத்துங்க சோழ இருங்கோளன் மணவாட்டி இளையாண்டியேன் உடையார் திருவாகீஸ்வரமுடையார் திருப்பள்ளியறை நாச்சியாற்குச் செய்வித்துக் குடுத்த பொற்பணி திருச்சிரி ஓரணை மச்சம் ஒரு காணம் நகரப்பொன் ஆணியோடடொத்த பொன்னுக்கு காணவாசி நல்ல பொன் இப்பணி இரண்டும் நித்தளித்தமாக நாச்சியார் "[13]

இச்செய்திகள் கொங்குச் சோழர்களான கோனாட்டு இருக்கோளர்கள் குடும்பர் குலத்தைச் சேர்ந்தவர்கள் என்பதை உறுதி செய்கின்றன.

தென் குடும்பரில் சிங்கன் சோழனான அணுத்திரப் பல்லவரையன்

கொங்கு மண்டலத்தில் மிகுபுகழ் வாய்ந்த பழம்பதிகளுள் கண்ணாடிப்புத்தூர் ஒன்றாகும். பண்டைய கொங்கில் கரைவழி நாட்டின் ஒரு பகுதியாகவும் இன்று கோயம்புத்தூர் மாவட்டம் உடுமலைப்பேட்டை வட்டத்தில் சிறப்புமிகு ஊராகவும் திகழ்கிறது. பல கொங்குச் சோழர்கள் கல்வெட்டுகள் அவ்வூரில் உள்ளன. அவ்வூருக்கு வீரபாண்டியச் சதுர்வேதிமங்கலம் என்ற பெயரும் இருந்துள்ளது.

கொங்குச் சோழ மன்னன் வீரசோழதேவர் காலத்தில் (கி.பி. 1183 - 1206) அப்பகுதியில் உயர் அதிகாரியாக இருந்து ஆட்சி செய்து வந்த தென் குடும்பரில் சிங்கன் சோழனான அணுத்திரப் பல்லரையன் கண்ணாடிப்புத்தூர் அனந்தீசுவரமுடையார் (கைலாசநாதர்) கோயில் அம்மன் திரிபுவன சுந்தர நாச்சியாருக்கு நாள்தோறும் இருநாழி அரிசி அமுது செய்தருளவதற்காக நிலம் கொடையாக அளித்தார்.

கண்ணாடிப்புத்தூரில் இதே பட்டப் பெயருடன் வீரராஜெந்திர அணுத்திரப் பல்லரையன் என்ற பெயரில் ஒருவர் குறிப்பிடப்படுகிறார். கல்வெட்டு மரபுப்படி இருவரும் சகோதர்களாக இருக்க வாய்ப்பு உண்டு. தென்குடும்பரில் என்ற சொல்லைத் தென்குடுபரில் என்று தவறாக அச்சிட்டுள்ளனர். (புலவர் செ.இராசு, கொங்கு ஆய்வுமையம்) இக்கல்வெட்டு கி.பி. 1200 ஆண்டைச் சேர்ந்ததாகும்.

கல்வெட்டு வாசகம்

"ஸவஸ்திஸ்ரீ வீரசோழ தேவற்கு யாண்டுபதிநேழாவது கரைவழி நாட்டு கண்ணாடிப் புத்தூர் உடையார் திருவனந்தீஸ்வரமுடையார் கோயிலின் திரிபுவநசுந்தர நாச்சியார் நித்த யிருநாழி அரிசி அமுது செய்தருளிச் சட்ட வழங்கி வருகைக்கு **தென் குடும்பரில் சிங்கன் சோழனான அணுத்திரப் பல்லவரையனேன்** விட்ட நிலமாவது வடகரை துஞ்சாப் பொயிலுக்கு கிழக்கும் சோழதேவியார் வாய்க்காலுக்கு மேற்கும் குறைக்கு தெற்கும் ஆ ..... காணிக்கும் வடக்கும் இந்நான்கெல்லைக்குட்பட்ட நிலம் விதை இருதூணிக் குறுணியும் சந்திராதித்தவற் செல்விதாக கல்வெட்டின் இத்தருமம் பந்மாஹேஸ்வர ரசைஷ்."[14]

குடும்பர் அணுத்திரப்பல்லவரையன் நிலக்கொடை

கோயமுத்தூர் மாவட்டம் உடுமலைப் பேட்டை சங்கிராமநல்லூரில் (கொழுமம்) சோழீசுவரர் கோயில் கர்ப்பகிரகத் தெற்குச் சுவரில் உள்ள கல்வெட்டு மள்ளர் கோனேரின்மை கொண்டான் வீரசோழதேவரின் ஜன்ம நட்சத்திரத்தில் சூரிய கிரகணம் ஏற்பட்டதற்குப் பரிகாரமாக கொழுமத்தில் சிவலிங்கம் பிரதிஷ்டை செய்து சிவாலயம் ஏற்படுத்தி பூசைகள் நடக்க கண்ணப்பட்டவனுக்கு குடும்பர் அணுத்திரப் பல்லவரையர் பற்றில் நிலமும் உரிமைகளும் கொடுத்து பற்றிக் கூறுகிறது. இக்கோயில் கட்டுவதற்கு முன் கோயில் கட்டப்படும் நிலத்தில் குடும்பர்கள் பொன்னேர் பூட்டி உழுவது முதலான காரியங்களும் செய்யப்பட்டன.[15] இதன் காலம் வீரசோழ தேவரின் ஆட்சிக்காலமான கி.பி. 1183-1206 ஆகும்.

மாறஞ் சோலை என்னும் அரைசன் அணுத்திரப் பல்லவரையன்

வீரபாண்டியனின் சிவகாசிச் செப்பேடுகள் பாண்டிய வேந்தர் வீரபாண்டியனின் 3 ஆம் ஆட்சியாண்டில் வெளியிடப்பட்டிருக்கிறது. கி.பி 11-ஆம் நூற்றாண்டைச் சேர்ந்தது. பீதாம்பரபட்டன் என்ற கவிஞனுக்கு நிலக்கொடை அளித்தது பற்றிக் கூறுகிறது. இவ்வீரபாண்டியன் இராசமல்லன் என்ற பெயரும் கொண்டுள்ளார். பாண்டியர் மல்லர் குலத்தினர் என்பதைக் காட்டுகிறது. இச்செப்பேடு அணுத்திரப் பல்ல(வ) கரைசெனும் பியரியன்ற மாறஞ்சோலை மால்களிற்றின் நாயகமினியற்ற என்று குறிப்பிடப்படுகிறது. மேலும் கிழக்குத் திசை அணுத்தரன் திசை என தேவேந்திரர் திசை எனப்படும். தேவேந்திரருக்கு அணுத்திரன் என்னும் பெயர் இருப்பது புலப்படுகிறது. தேவேந்திர குலத்தாரான குடும்பருக்கு அணுத்திரன் எனப் பட்டப் பெயர் கொடுத்திருப்பது சரியாக உள்ளது.

ஐங்கைக் குடுமிச்சிகளில் சோழன் உமையான அணுத்திரப் பல்லவரைசி

குடும்பர்களாகிய கீரனூர் அணுத்திரப் பல்லவரையர்களின் பரம்பரையில் வந்த குடுமிச்சி சோழன் உமையான அணுத்திரப் பல்லவரைசி கோயமுத்தூர் பல்லவரைசி கோயமுத்தூர் மாவட்டம் சூலூர் அருகில் செலக்கிரிச்சலில் உள்ள சிவன் கோயிலுக்குத் திருபணி செய்தது ஒரு கல்வெட்டில் குறிப்பிடப்பட்டுள்ளது. இந்தச் சிவன் கோயில் தற்போது சிதைந்த நிலையில் உள்ளது. விக்கிரம சோழ தேவரின் 7-ஆம் ஆட்சியாண்டில் கல்வெட்டப்பட்டுள்ளது. இந்தக் குடுமிச்சி பொங்கலூர்க்கால் நாட்டுக் கீரனூரைச் சேர்ந்தவர். அணுத்திரப் பல்லவரைசி என்ற பட்டப் பெயர் கொண்டவர். ஐங்கைக் குடுமிச்சிகளில் சோழன் உமையான அணுத்திரப் பல்லவரைசி என்ற பெயரிலிருந்து பல செய்திகள் நமக்குக்

கிடைக்கின்றன. இந்தக் குடுமிச்சிகளில் ஐந்து கிளைகள் இருந்துள்ளனர். இவர் அரசியாக உள்ளது போல மற்றவர்களும் பல சிற்றரசுகளில் அல்லது உயர் அரசு அதிகாரிகளின் மனைவியாக இருந்திருக்கக் கூடும். சோழன் என்பதிலிருந்து இவர் சோழர் மரபில் வந்த குடுமிச்சி என்பது புலனாகும் (ஒப்பிடுக : சோழன் மணக்கிள்ளி - ஒரு சேர வேந்தனின் மனைவி). உமை என்பது அவரின் இயற்பெயராகவும் அணுத்திரப் பல்லவரைசி என்பது பட்டப் பெயராகவும் உள்ளன.

இக்கல்வெட்டு விக்கிரம சோழன் IIகி.பி.1255 - 1263 காலத்தைச் சேர்ந்ததாகக் கருதப்படுகிறது. அவனது ஏழாம் ஆண்டு என்பது கி.பி. 1261 ஆகும். குடுமிச்சி என்பது குடுமி என்பதின் பெண்பாற் பெயராகும்.

கல்வெட்டு வாசகம்

"ஸ்வஸ்திஸ்ரீ விக்கிரம சோழ தேவற்கு யாண்டு ஏழாவது இக்கோயில் திருநிலை வாகனையும் பொங்கலூர்க்கால் நாட்டு கீரனூரில் இருக்கும் ஐங்கைக் குடுமிச் சிகளில் சோழன் உமையான அணுத்திரப் பல்லவரைசி தந்மம [16] ."

மேலே காட்டப்பட்டுள்ள சான்றுகளில் கி.பி.11-ஆம் நூற்றாண்டிலிருந்து கி.பி.14ஆம் நூற்றாண்டு வரை சுமார் 400-500 ஆண்டு காலம் மள்ளர், குடும்பர், குடுமி, குடுமிச்சி எனும் தேவேந்திர குல வேளாளர் அணுத்திரப் பல்லவரையர், அணுத்திரப் பல்லவரைசி மற்றும் கொங்குச் சோழர், கொங்குப் பாண்டியர் எனக் கொங்கு நாட்டில் ஆட்சி புரிந்தனர் என்பது தெரிகிறது.

வெண்மணியின் வீரதியாகம்

*து. பிச்சை

1962ம் ஆண்டு கம்யூனிஸ்ட்டு இரண்டாகப் பிரிந்தது 1. இந்திய கம்யூனிஸ்ட்டு கட்சி. 2. இந்திய கம்யூனிஸ்ட்டு மார்க்ஸிஸ்ட்டு இதில் மன்னார்குடி திருத்துறைப் பூண்டி பகுதிகளில் இந்திய கம்யூனிஸ்ட்டும், திருவாரூர் நாகை பகுதிகளில் மார்க்ஸிஸ்ட்டும் வளர்ந்திருந்தது. ஈதில் கீழவெண்மணி திருவாரூர் தாலுக்காவில் இருந்தது. (தற்பொழுது திருக்குவளை தாலுக்காவில் உள்ள்து) கீழ் வெண்மணி திருவாரூர் நாகை சாலையில் கீழ் வேலூரிலிருந்து தெற்கே 10 கி.மீ. தொலைவில் உள்ளது. இவ்வூர் மிகவும் பின் தங்கியப் பகுதி, இங்கே பல தரப்பு மக்கள் வாழ்ந்தாலும் தாழ்த்த பட்டவர்கள் குறிப்பாக பள்ளர்கள் அதிகமாக வசிக்கின்றார்கள். கீழ் வெண்மணியில் சட்சியில் அதிகம் இருந்தார்கள். இவர்களுக்கும் அங்குள்ள முதலாளிகளுக்கும் அடிக்கடி கூலிப்பிரச்சினை ஏற்படும்[1].

1967ம் ஆண்டு நவம்பர் மாதம் குறவை அறுவடை துவங்கியது. முதலாளிகள் இரிஞ்சூர்ள போபாலகிருஷ்ண நாயுடு தலைமையில் நெல் உற்பத்தியாளர் கங்கம் ஒன்று அமைத்தார்கள்[2]. இச்சங்கத்தின் நோக்கம் மார்க்ஸிஸ்ட்டு கட்சியை தடுப்பது. தொழிலாளர்களை ஒடுக்குவது. தொழிலளர்கள் 4 1/2 லிட்டர் நெல்லுடன் 1/2 லிட்டர் சேர்த்து அதாவது 1 கலத்திற்கு 1 1/4 மரக்கால் நெல் பேட்டார்கள். இதை முதலில் நெல் உற்பத்தியாளர்கள் மறுத்தார்கள். பிறகு மாவட்ட ஆட்சியர் முன்னிலையில் நடைபெற்ற பேச்சு வார்திதையில் ஏற்றுக் கொண்டார்கள்[3]. பிறகு 1968 ம் ஆண்டு டிசம்பா நெல் அறுவடை காலத்தில் மீண்டும் இப்பிரச்சினை துவங்கியது. நெல் உற்பத்தியாளர்களுக்கும் தொழிலாளர்களுக்கும் பகைமை ஏற்பட்டது[4] தொழிலாளர்கள் வறுமையில் வாடினார்கள். கோபாலகிருஷ்ண நாயுடு இவர்களுக்கு வேளை தர மறுத்து கிள்ளுக்குடி சிக்கல் போன்ற ஊர்களில் இருந்த தமக்குச் சொந்தமான நிலங்களை வெளியூர் ஆட்கள் முலம் அறுவடை செய்தார்[5]. இதை தடுக்கும் நோக்கில் 1968 டிசம்பர் 24 ல முத்துசாமி, முவீயன் என்பவர்கள் தலைமையில் கூட்டம் நடத்தி தங்களது எதிர்ப்புகளை தெரிவித்தார்கள். உடனடியாக கோபாலகிருஷ்ண நாயுடுவின் ஆட்கள் கடையில் இருந்த முத்துநாமியை தாக்கி அவரை கொலை செய்யும் நோக்கில் தூக்கிச் சென்று ராமானுஜ நாயுடு விட்டில் அடைத்தார்கள். கிராம மக்கள் அனைவரும் ஒன்றுசேர்ந்து ராமானுஜ நாயுடு வீடு முன்பு மறியல் செய்தார்கள். இதன் விளைவு முத்துசாமி விடுவிக்கப்பட்டார்[6].

25, டிசம்பர் 1968, இரவு 12 மணிக்கு கோபாலகிருஷ்ண நாயுடு காவலர்களின் உதவியோடு தமது ஆட்களை அனுப்பி கீழ வெண்மணியை தாக்கச் செய்தார். மார்கழி மாதம் நேரம், மின்சாரம் இல்லாத கிராமம், மக்கள் அயர்ந்து தூங்கும் வேளையில் நூற்றுக்கணக்கானவர்கள் தெருவிற்குள் நுழைந்து வீடுகளக்கு தீ வைத்தார்கள். இதில் தங்களது உயிர்களை காக்க ஒடியவர்களை துப்பாக்கியால் சுட்டும், அரிவாளால் வெட்டியும் தீயில் போட்டார்கள், சுமார் 25 வீடகள் எறிந்து சாம்பலானது. மக்கள்நெற்கதிர் வயல்களிலும் களங்களிலும் ஒடி பதுங்கினார்கள். எஞ்சியவர்கள் தெற்கு கடைசியாக உள்ள ராமையன் வீட்டில் புகந்து கதவை அடைத்துக் கொண்டார்கள். உடனே நாயுடுவின் ஆட்கள் அந்த வீட்டைச் சுற்றி பெள்றோல் ஊற்றி கொளத்தினார்கள்.

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பெற்றோர்கள் கண்முன் குழந்தைகளும், குழந்தைகள் கண்முன் பெற்றோர்களும் சுமார் 44, உயிர்கள் எறிந்து மடிந்தது. டிசம்பர் 25, கீழ் வெண்மணிக்க அருகில் சுமார் 10 கீ. மீ. கூதாலைவில் வேளாங்கண்ணியில் ஏசபிரான் பிறந்தநாள் கொண்டாடும் வேளையில் இந்தத் துயரச் செய்தி இந்தியாவையே அதிர வைத்தது .

இதில்

ஆண்கள்	–	7
பெண்கள்	–	17
குழந்தைகள்	–	20

9 மாதக் கர்ப்பினிப் பெண்கள் இருவர், வாசுகி, தங்கையன் 5, என்ற பால்மனம் மாறாத பச்சிளங்குழந்தைகள் பலியானார்கள். காயமடைந்தவர்கள்[8] இக்கோர நிகழ்ச்சிக்கு எல்லா அரசியல் தலைவர்களும் கண்டனம் தெரிவித்தார்கள். ஆளும் கட்சியான திராவிட முன்னேற்றக் கழகம் சாரபில் அமைச்சர்கள். மு.கருணாநிதி, S.J.சாதிக் பாட்ஷா P. சத்யவாணி முத்து, மாதவன் போன்றவர்கள் நேரில் பார்வையிட்டார்கள்[9].

இந்நிகழ்ச்சியை கீழ் வேலூர் காவல் நிலையத்தில் 26.12.68 ல் முவீயன் என்பவர், காலை 4 மணிக்கு புகார் கொடுத்தார்[10]. அதே காவல் நிலையத்தில் சரணடைந்தார். ஆவருக்கும், அவரது வீட்டிற்கும் போலி1 பாதுகாப்பு கொடுக்கப்பட்டது[11]. முனியன் கொடுத்த புகாரின் அடிப்படையில் பல்வேறு பிரிவிகளில் வழக்கு பதிவு செய்யப்பட்டது.

தொழிலாளர்கள் பிரச்சனை மீண்டும் தொடராதவாறு முதலமைச்சர் அறிஞர் அண்ணாத்துறை கணகதியாப் பிள்ளை என்பவர் தலைமையில் கமிஷன் ஒன்றை அமைத்தார்[12]. கணபதியாப்பிள்ளை தமது அறிக்கையில் ஒரு கடைநிலை ஊழியர் பெறும் ஊதியம் கூட விவசாயத் தொழிலாயர்களுக்கு வழங்கப்படா விட்டால்[13], அவன் எப்படி வாழ முடியும் எனக் குறிப்பிட்டார் . இந்த அறிக்கை தொழிலாளர்களுக்கு சாதகமாக அமைந்தாலும் அரசு அதை நடைமுறைப் படுத்தவில்லை.

முனியன் கொடுத்த புகாரின் பேரில் நாகப்பட்டினம் தனி நீதிமன்றத்தில் நீதிபதி குப்பன்னா தலைமையில் வழக்கு நடைபெற்று 1970 ம் ஆண்டு நவம்பர் மாதம் தீர்ப்பு வழங்கப்பட்டது. இதில் தேவூர் கோபால் உட்பட 8 பேர் மீது குற்றம் சமத்தப்பட்டு கோபாலுக்கு ஆயுல் தண்டனையும், ராமையன் என்பவருக்கு 5 ஆண்டு கடுங்காவல் தண்டனையும் மற்றவர்களுக்கு 2 ஆண்டு தண்டனைகளும் வழங்கப்பட்டது. கோபாலகிருஷ்ண நாயுடு தரப்பில் 7 பேர்களக்கு 10 ஆண்டு கடுங்காவல் தண்டனை விதிக்கப்பட்டது. ஆதில் கோபாலகிருஷ்ண நாயுடு மேல்முறையீடு செய்து விடுதலை செடய்யப்பட்டார்[14].

இந்நிகழ்ச்சி ஆண்டு தோறும் டிசம்பர் 25ந் தேதி CPI(M) கட்சியால் கொண்டாடப்படுகிறது. (இந்திய கம்யூனிஸ்ட்டு மார்க்ஸிட்டு) 1945 ல் நடைபெற்ற இரண்டாம் உலகப் போரில் ஆகஸ்ட்டு 6–9 தேதிகளில் நாகசாகி–ஷிரோஷிமா நகரில் ஏற்கட்ட மரணச் சத்தம், 1968 டிசம்பர் 25 ல் இந்தியாவில், தமிழ்நாட்டில் ஏற்பட்டது. அது வரலாற்றில் இடம் பெற வேண்டும். இது இல்லாது இன்று ஒரு சில அரசியல் கட்சிகளும் தமக்கு சொந்தம் என்றும், மேலு சிலர் தங்களது சாதிக்காரர்கள் என்றும் சொந்தம் கொண்டாடுகிறார்கள். உலக வரலாற்றில் இடம் பெற வேண்டிய நிகழ்ச்சி உள்ளூர் வரலாற்றில் (Regional History) கூட இடம் பெறாமல் சமூகச் சூழலால் தடுக்கப்பட்டு, வருவது சமூக விடதலைக்கு எதிரான செயலாகும். ஊண்மையில் உரிமைக்காக போராடி தங்களது உயிர்களை வீரதியாகம் செய்தார்கள் என்பது குறிப்பிடத்தக்கது.

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13. M, ஜீலை வேதைய்யன், EX. MLA கள்ளிக்கடி 30, ஜீலை 2003
14. Judgement Report, The High court of Judiciary at Madras 4, June 1973.

SOCIAL AND ECONOMIC HISTORY
ADDRESS OF THE SECTIONAL PRESIDENT

PAST TRENDS AND PATH FINDERS
A DISCUSSION ON SOCIO - ECONOMIC HISTORY OF TAMILAGAM

P.E. Mohan*

Mr. President, Fellow Delegates, Ladies and Gentlemen, It is a great pleasure and an amount of joy in my mind to accept the Sectional Presidentship of the Socio-Economic Section of the Tamil Nadu History Congress on its X session on many counts. I deem this as an opportunity as a kind act of recognition by the General Secretary, Professor Dr. P. Jagadeesan, General President Professor Dr. A. Subbian and the Executive of the Congress to nominate me to this sectional Presidency. I express my sincere gratitude to all of them. Next, I record my heartfelt gratitude to authorities of Annamalai University for permitting me to accept this Presidency. Above all, I discharge my duty as Sectional President of this session under my esteemed and venerable teacher, the General President of this session. This is really a rare occasion to me in my professional career. While I thank Professor N.K. Narayanan, my teacher and to recall all my esteemed teachers of Pachaiappa's college, Chennai and Professor Dr. K.R. Hanumanthan, one of the architects and founder of this Congress, Professor Dr. G. Thangavelu and Dr (Smt) Shalini Koppikar of Presidency College, Chennai, Chennai to all of them, I really owe this elevation and honour.

I

History is the study of human science, in narration it is a science of art. When we say human science or human history it never means relegation or neglect of non-human history but by the concept of Subaltern 'history from below', it denotes ever pervading, ever present, interaction of Homosapiens from its genesis atleast, with the nature, with the earth and the universe and beyond to an extent. When the father of modern historiography Leopold Von Ranke and the historians and the thinkers of nineteenth century of Europe went with the demand for a 'photographic presentation of a subject', it raised the dictum that 'Facts must speak for themselves' and that came into practice in historical writing. By the influence of above practice, and thought of west especially the English, scientific historical methods as really believed were followed in writing the history of India and regions of India. Similar stimulus finally generated a growth in the historiography of the Tamils. The English educated Tamils were inspired to write the history and their past for the sake of the English educated audience in order to make them realize the glory of Tamils as a role aimed at educational value. They were able to achieve this on account of editing and publishing of Sangam Tamil works a great task of retrieval from the brink of oblivion. This process started in 1850, when Malavai Mahalinga Aiyar, brought out the *Tolkappiam Eluttatikaram*. In 1868, C.W. Thamotheram pillai edited the Tolkappiam Collatikaram and the very next year Subbaray Chettiar edited the *Eluttaikaram* again. In 1885, C.W. Thamotheram Pillai edited the *Porulatikaram* and thus one of the basic sources for history of Sangam Age of the Tamils was revived. By the turn of the twentieth century more and more editions of Sangam works were brought out by U.Ve.Saminatha Aiyer, T.S. Arasakasamy Aiyangar, Ra.Raghava Aiyangar, etc. this process of retrieval of sources, made the Tamils to realize their past heritage.

Taking the cue from the work of Rev.Robert Caldwell published in 1856, Gustav Oppert, authored the work', *On the*

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Original Inhabitants of Bharthavarsha or India - The Dravidians', in 1888. It made an opening to know about the society of the Tamils, especially the downtrodden communities. In 1904, the work of V.Kanakasabhai', *The Tamils of Eighteen hundred years ago'*, made a fame of its own as the first work about the history of the Tamils in English. It was followed by the publication of articles in the edited volumes of *'The Tamilian Antiquary'* by Pandit D. Savariroyan since 1911 gave more light on the past heritage of the Tamils. It was later had a shape in the works of S. Krishnaswami Aiyangar, *'The Beginnings of South Indian history'*, (1918) and *'Some contributions of South Indian Culture'*, (1923) and still later continued by the work of P.T. Srinivasa Aiyangar, *'History of the Tamils from the earliest times to 600 A.D.'* (1929) He declared that the Tamils were the original inhabitants of this land.

All the above works have established a trend in writing social history of the Tamils. When battles and arguments were placed for fixing the dates (chronology) in Indian history and when political history and dynastic sequence were debated, and remained murkey. Historians worked for clarity. Only when it became clearer, social historical writing became more feasible. When the battle of chronology in the pen of historian was in vogue, it was not a hindrance for the writing of social history of the Tamils, the very nature of the Sangam sources throws much light about it. And the Age of the Sangam in spite of the precise chronology fixed in flexibility from 3rd century B.C. to 3rd century A.D. and political history never hampered the writings of social history. With regard to social history of India, Professor R.C. Majumdar wrote a work, *'Corporate life in ancient India'*,. The latter work is a study on Vatsyanana Kama sutra. All this clearly shows that long before the historians of north attempted to write social history of India the south led the way through the above mentioned scholars especially, P.T. Srinivasa Aiyangar's work, *'History of the Tamils'*. Till then also social history of India in a book form was not brought to the level of launching pad and similar may be of other regions of India which has to be verified by bibliographical index.

Geography and Chronology are the two eyes of all history; Social history of the Tamils also followed the same. It really enlarged their area and region of their life to highlight the contact of the Tamil society to other parts of India, and the known world of the Tamils. Though it is identified in the trend, more historical works have to appear on the scene about the society of the Tamils in other lands. This identification led to two important things. It showed when Tamil heritage and society was discussed, the peripheral connection with Indian sub-continent was not missed. Right from Oppert and linguist like T.P. Meenakshisundaram the peripheral connection was highlighted. It is also recorded in Tamil Thai Vazthu as 'Bharathakandam'. Here we should mention the work of T.R. Sesha Iyengar the *'Dravidian India'*, (1925). Another thing which emerged to guide the social historical writings, born out of methodology of unit selection which led to the historical writings on the History of Tamilagam in various kinds of history like political, social, administrative, economic and cultural histories of Tamilagam. This was successfully done by dynastic selection and period selection. After a debate on the origins of the Pallavas, the work of C. Meenakshi, appeared in 1938 and created a trend, to include the study of administration while studying the society and social life. In similar title there is a work, on *'Social and political life under Vijayanagar 1346 - 1646'*, by Salotore (1934) followed by T.V.Mahalingam's work, *'Administration and social life under Vijayanagar rule'*, (1940). Yet another title for modern period was authored by K. Rajayyan in 1966 on the title, *'Administration and society in the Carnatic 1701 - 1801'*.

Another trend on geographical limitation was initiated by Annamalai University historical school. At first it all began with the work of Dr. P.C. Alexander. His work, *'Dutch in Malabar'*, and *'Buddhism in Kerala'*. Later followed by P.K.S.Raja's work, *'Medievel Kerala'*, S.P. Ibrahim Kunju's work, *'Malabar under British rule'*, and M. Jacob's work, *'History of Christianity in Kerala'* and to the work of T.N. Vasudeva Rao, *'Buddhism in Tamil country'* shows one important methodological method concerned with geogrpahy, administrative unit, periodization and society indicates two developments. 1.Tracing the history of Kerala and [2]. Tracing the history of ancient, medieval and modern Tamilagam. On social plane the social presence of Vadugar and Anthanar is well recorded in the Sangam literature that was present very much in the Tamil society. Later this methodology enabled to restrict a topics as, *'Tamil country under Vijayanagar'*, by Professor A. Krishnaswamy (1969).

Though the above said works may appear as not specifically about Social history indeed they concentrated and throw light on society. This trend further made the researcher to complete their research works on the titles like social and economic conditions under the Cholas, Later Pandyas, etc., Though all the studies so for published and unpublished analyzed the society right from the Pre-historic times to Present day clearly pointed out and traced the history of the society with the song of Mangudi Kizhar about the four kudis. 1. Thudiyan, 2. Panan, 3. Paraiyan, and 4. Kadamban and their musical instruments. 1. Thudi, 2. Pan, 3. Parai, and 4. Kudamuzha. It shows the association of Tamil society with music. The work on Sangam society brought out by the Tamil Development Department Government of Tamilnadu on the title, *'Tamilnadu varalaru Sangakalam-vazhvueiyal'* in Tamil (1983) is a very authentic work on Sangam society. When nature of society in pre-historic times, Sangam Age, and later developments like Valankai and Iadankai are well attempted. One question remains for an answer that is with regard to 'Chathur varna system'. No doubt the influence of the Varna system is undeniable. Except the case of first Varna at what given time or period of time the Tamil Society was brought under the four Varna, water tight compartments. Similarly the process of Aryanisation of South India was attempted by Professor K.A.Nilakanta Sastri. His work, *'A history of South India'* explains the process of Aryanisation in a geographical area, the South India. The earlier work, *'Pre Aryan Tamil culture* (1924) by P.T. Srinivasa Aiyangar also remains as a path finder. But the influence of Aryanisation on the society and sections of society, which retained the Aryan influence and sections of the society of Non-Aryan society not clearly portrayed. This portrayal is possible only when a scale of measurement is made based on marriage and funeral customs, contact of Divija, caste associations name which claim and show Brahamana or Kshtriya or Vaishya varna. This is course a very difficult exercise but will be fruitful exercise.

However, this has promoted caste studies, taking cue from Edgar Thurston and K.Rangachari, *'Caste and Tribes of South India'*, (1909), A study on *'Piranmalai Kallars'*, was well attempted by Louis Dumont (1957) followed by *'Nadars of Tamilnadu'*, by Robert L. Hardgrave Jr. (1960) S. Kadhirvel, *'A history of the Maravas 1700-1802'*. (1977). *'The Brahmins of the Tamil country'*, by Professor N. Subramanian (1989) and work on Sowrashtras by M.S. Gopalakrishnan (1966) etc., But a study, unable to make its appearance is the study on Bharathavar i.e. Fishermen both inland and sea fishing fisehrmen. This study may bring new light about various aspects of Indian and society. Apart from this there are general studies on caste for example a recent work by Katti Padma Rao, *'Caste and alternative culture'*, (1995) suggests ways to eradicate caste system. When

Indian sociologists came with various concepts like Politicalization, Westernization, Modernization, Sanskritization etc., the sociologist and historian has yet to come forward to discuss about the application of this concept and its impact on society in the process of social change in the Tamil society. Only then the influence or weakening of caste system can be assessed.

Another aspect in studying the society is the stratification of the society. Andre Betellie, made such study in her work, *'Caste, class and power-changing stratification in Tanjore village in Tamilnadu'*, (1965) and her article, The social system of a Tamil village, in *'Culture and Society'*, (1975). After the implementation of Reservation policy, a new trend and change to an extent has occurred. For revamping reservation policy and to study the society, the sociologists and historians have to bring out a method of stratification.

Apart from this case studies, specific social customs, stigmas, the canker of the socicty like Untouchability was attempted especially the work of Professor Dr. K.R. Hanumnthan, *'Untouchability - A historical study upto 1500 AD'*, (1979) stands as an account of the dreaded evil of the society and it explains the sufferings of the downtrodden. It is a work sought for reference in field always. Professor S. Manickam's work, *'Slavery in the Tamil country : A historical overview'*,(1988) dealt with the institution of slavery. Professor G. Thangavelu's pioneering work, *'Depressed Classes in the composite state of Madras 1909-1947 (A Socio-Political study)'*, (1979) paved way for further studies on the downtrodden society. The edited work of Michael Mahar, covers a period from 1832 to 1932 about Untouchability, a much useful work (1972). It gives more light on Tamilnadu chapter also. This work contains a bibliography prepared by Eleanor Zelliot, more or less an exhaustive bibliography on the subject.

The caste histories of the Depressed Classes was first attempted by Gopala Chettiar, D. his work, *'Adi-Dravidar purvacharitam'*, (1920) was one of it. Such studies began to appear more from 1990's. The work of Mu.Achirvatham (1991) and Guruswami Siddhan (1993) on Devendra kula Pallars can be cited. All the above works were in Tamil. Another major group among the Depressed Classes namely the 'Arundhatiyars' was attempted by Marx in his work, *'Arundhatiyar vazhvum varalrum'*, (2001). All these studies right from Oppert points out the rights and duties and social exchanges and dependence with other sections of the society. The deprivation of equal rights in the transition of modern times and their elevation has to be attempted, a chapter on the process of elevation is narrated and analyzed. This was a born for me to do that in the work, *'Scheduled Castes - History of elevation in Taminadu 1990 - 1950'*, (1993), Professor K. Kuppuswamy's work, *'Co-operative movement for the Dalits in Madras (1904-1945)'*, is a work on their self effort and government co-operation for their economic betterment. The work ofDr.G.Aloysis, *'Religon as emancipatory identity - A Buddhist movement among Tamils under Colonialism'*, is work in right direction in showing the movement among Dalits. With regard to Tribal societies of Tamilandu, starting from S.R.Venkataraman's work, *'Two South Indian Tribes'*, (1955) followed by A. Aiyappan's work, *'Report on the Socio-Economic conditions of the Aboriginal Tribes of the Province of Madras'*, (1948) to the present work by Dr. (Smt) D. Janaki, *'Socio-Economic conditions of Tribal women in South India,'* throw light on the subject. This area has further scope for historical studies.

The works of Burton Stein, Noboru Karashima, and David Ludden, brought to light new information about the society based on inscirptions and records. The concept of Non-Brahmadeya applied by Burton Stein in his work, *'Peasant, State and society in early medieval South India'*,(1976) gave new

dimension. Though the word in literal connotation is not used in inscriptions about Muveda velan etc., by Karashima in his work, *'South Indian history and society : Studies from Inscriptions A.D. 850-1800'*, (1984) showed how the title was more prevalent in Cholamandalam region and less in the peripheral region. It acutally became an evidence for the growth of Chola imperialism. His work, *'Towards a New formation South Indian Society under Vijayanagar Rule'*, (1992) is a micro study on macro level about the Vijayanagar rule in South Indian society. His analysis of revenue terms and landholdings gives a new look to the period of study. Another Scholar who worked on the revenue terms was R.Tirumalai whose work is quoted in the later part of this Address. David Ludden, has analyzed the migration of Vellalas and Telugus in Thirunelveli region and their settlement in his work, *'Pesant history in South India'*, (1985) throw light on land and economic background like fertile and dry land. The dry land settlers later emerged as traders. All these works spanning different periods from the rule of Cholas to the English explain about the society and social change.

Most of the works of foreign scholars gives instant inspiration by seeing the method of documentation. They picked the thread from earlier research works and identified history for a new narration. Burton Stein and Karashima Noboru have taken a wider are and period for their study to study the society and social formation in South India. The mapping they have attempted throws light on society and more information for further interpretation and study. All the works of the foreign scholars in a way or other speak about the elite of the society. Whether the elite is political, administrative or social arrived out of statistical analysis on inscriptions and records. These elites find room in much wider concept of peasant from writings of Burton Stein to David Ludden and the idea of peasant continues. Among the Indian scholars Professor M.G.S. Narayanan in a paper read in the *'Indo-Soviet seminar on History of Peasants in struggle'* on 26-28 September, 1988 in Moscow on the title 'The role of peasants in the early history Tamilagam in South India' and continued by Venkata Raghotham, in a paper read by him at the seminar on *'Pre-Colonial State in South India'* held in New Delhi on March 28-30,1989 on the title, 'Vijayanagar Warrior Chieftains and Tamil Peasant Elites: Political Alliance and State formation in fifteenth Century Tamil country'. All these works spoke about Peasant but about the peasantry and peasant life they throw little light.

Another area explored and narrated was polity. K.P.Jayaswal wrote, *Hindu Polity* (Revised Edn. 1943). T.V. Mahalingam, authored *South Indian Polity* (1955) followed by N. Subramanian work, *Sangam Polity* (1966) and R. Rajalakshmi's work, *Medieval Tamil Polity*. All the above works dealt with socio-economic political institutions of the country and highlighted the concept of society and polity. After medieval polity, continued work for later period and with dynastic focus is yet to come.

Institutions especially religious in character did great service to society of the Tamils in the fields like language and literature, philosophy and music etc., For example the role of the Mutts has been well documented and narrated by scholars and historians like Dr. C.K. Sivaprakasam, of A.V.V.M. Sri Pushpam College, Poondi who has made the initiation on such lines. This institutions is traced in Christianity as Missionaries. Many works of such nature by professor V. Johnny, Graham Houghton, and others did justice. When attempts were made on the spread of Islam and Christianity the documentation was done well. The emergence of the followers of Islam and native Christian society, the relation and cooperation and amicable existence of the Tamil society with the background of Sufi sanits, Dargas and educationa, medical services of Christian missionaries to all and the needy and its impact needs further studies.

The Diary accounts of Anandarangam pillai, and other diaries throwing light on society, economic activities and politics are sued by the researchers for the concerned period giving scope for further research. The work of R. Alalasundaram, *The colonial world of Ananda Ranga Pillai, 1736-61*, explored the voluminous private diary of Ananda Ranga Pillai. It is a useful work on the diaries.

When Social reform process started with St.Ramalinga through his Sanmarga from the northern districts of present Tamilnadu to otherparts and Sri Vaikunda swamy cult in South Travancore produced an emergence of elite groups in the society. As a consequence of it and other consequences a sequence of movement starting from 1. Sanmarga, 2. Sri Vaikundaswami, 3. Depressed Classed, 4.Pure-Tamil, 5. Non-Brahmin or Dravidian, 6. Self-Repect, 7. Temple-Entry 8. Tamil Isai, 9. Anti-Hindi and above all with All India connotations 10. Freedom movement, and to 11. The Trade Union movement. These movements were in sway and spanned over Pre and Post Independenc period, they made impact on the society. Each movement in sequence mentioned above have been studied and analyzed by researchers and scholars of two different catagories. 1. Professionaly trained historians and 2. others. The others an account of their involvement and inspiration in their life authored their works for example the works of Ma.Po.Sivagnanam and Anaimuthu, can be cited as such. All have done justice to the subject.

With regard to 1. Sanmarga, the works of Ma.Po. Sivagnanam *'Vallalar Kanda Orumai padu'*, (1984) S. Vaidyalingam's work, *'Vallalar Vazhviyal'*, (1986) and the works in English by Dr. C. Paramarthaligam, (a) *'Social reform movement in the nineteeth century with special reference to St. Ramalinga'*, (1995) and (b) *'Religion and Social reform in Tamilnadu'*, (1997) made the way to understand the historical background of the movement.

2. More or less along with Vallalar in the far south Sri Vaikundaswamy's life and work was traced in an article published in the *'Journal of Kerala Studies'* authored by Dr.Sarvesvaran on the title, 'Sri Vaikunda Swamikal - A forgotten social reformer of Kerala', (1980) and R. Ponnu's works, (a) *'Vaikunda Swamigal valvum vazhikattalum'*, (1983) and (b) *'Thenkodiyil oru Samudaya Puratchi'*, (1987) throws more light on the reform in the down south.

3. The Depressed Classes movement and their fight for emancipation was attempted by many scholars, like Dr. G. Thangavelu, (1979) Dr.S. Manickam (1982), Dr. P.E. Mohan (1993) etc., Their works has been mentioned earlier in this discussion. The Former Governor of Mizoram His Excellency Dr. A. Padmanabhan's work, *'Dalits at the corss roads, their struggle past and present'*, (1996) traces the struggle from the colonial period to the present day. The edited work on the writings of Pandit. C. Iyotheethasar (b.1845-d.1914) by Dr.G. Aloysius, in two volumes, *'Iyotheethasar sinthanaigal'* (1998) is a mine house of information about histor, society, economy, religion and politics etc., This edited work is a reference work for research.

4. Pure - Tamil movement was highlighted more by Dr. Nambi Arooran, in his work, *'Tamil Renaissance and Dradivan nationalism 1905-1994'*, (1980). This work gave a new projection to Tamil renaissance.

5. The work of Hardgrave.Jr. *'The Dravidian movement'*, (1965) and the works of Irschick. Eugene.F.(a) *'Politics and social conflict in South India, The Non-Brahmin movement and Tamil separation'*. (1969) and (b) *'Tamil Revivalism in the 1930's'*, (1986) paved way for further research. The work of Dr.S.Saraswathi, *'Minorities in Madras State (Group interest in Madras politics)'* (1974) gave new dimension to the concept of minorities. The work of Dr.P.Rajaraman, *'The Justice party : A*

Historical perspective 1916-1937', (1988) refuted the contention of Wash Brook with regard to Freedom movement in the Madras Presidency and gave a full account about the Justice party.

6. The main architect of Self respect movement was highlighted by the edited work of Anaimuthu, *'Periyar E.Ve.Ra. Chinthanaigal'*, (1974) in three volumes is a mine house of information about Periyar. The biographical work of Dr.E.Sa. Visswanathn, *'The Political Career of E.V. Ramasami Naicker'*, (1983) is another important work giving us a biographical sketch with the political and social back-ground of the Presidency. Dr. Mangala Murugesan's work, *'The Self Respect movement in Tamilnadu 1920-1940'*, (y.nd.) gave a relook on the movement. Dr. B.S. Chandra Babu's work, *'Social Protest and its impact on Tamilnadu with reference to Self-Respect movement from 1920's-1940's* (1993) assessed the impact of the movement and Dr. Vanangamudi, projected Periyar as factor of modernatisation in his thesis. All the above works when studied gives a total picture of the movement.

7. The temple entry movement is traceable from the closing decades of the nineteenth century. In 1946 S.R. Venkataraman's work *'Temple Legislations, Reviewed'*, gave an account on the legislations. The work of Professor P. Arjunan, *'Temple Entry Movement in Tamilnadu 1924-1947'*, (1979) gives a modest account. There is a possibility for a work to highlight the entire course of the movement.

8. With reference to Tamil-Isai movement the work of M. Arunachalam, *'Musical traditions of Tamilnadu'*, edited by S. Cunjithapatham (1989) is a work which established the Muthal Muvar of the Tamil musical Trinity. The services of Dr.Raja Sir Annamalai Chettiar of Chettinad the Founder Pro-Chancellor Annamalai university and the continuous service of his noble philanthropic heirs to the cause of Tamil music is recorded in souvenirs brought out on different occasions. A work is much expected on this movement, tracing its origin to the present.

9. The work of S.Swaminathan, *'Anna speaks at Rajiya Sabha* (1962-66)', (1975), is an original account throws light on the back-ground of the Anti-Hindi movement. The work of T.Azaharasan, *'Hindi Ethirppu varalau'*, (1985) gives a picture of the movement.

10. With regard to Indian National movement, the work of Anil Seal. *'The emergence of Indian Nationalism'*, (1968) discusses the growth and factors which promoted the growth of nationalism in the three presidencies. A basic work to understand the origin of the movement and gives a methodology for the study. The 'works of C.J.Baker, *'The Politics of South India 1920-1937'*, (1976), DavidArnold, *'The Congress in Tamilnadu'*, (1977), D.A.Washbrook *'The emergence of Provincial Politics; The Madras Presidency'*, (1977) analyses with political aspect of the movement. The work of Saroja Sundararajan', *March to freedom in Madras Presidency'*, (1989) traces the movement from Home Rule to independence. The works of Dr. N. Rajendran (1994) and Dr. P.B. Gopalakrishnan (1997), focused attention on the Extremism in the freedom movement in Tamilnadu. My article entitled, 'The Beginning and end role of Tamilnadu in the Freedom struggle', published in the *'Jounral of Annamalai university part-A Humanities'* Vol. XLI 2003, Pp. 27-36., has brought out to light the lead role of the South particularly Tamilnadu in the freedom struggle.

11. With reference to Trade union movement, the work of His Excellency V.V.Giri former President of India has authored a work, *'Indiya Thozil thuraiil thoziyillalur Prachanaikal'*, (Tamil) (1972), and K.M. Sundaram's work *'Thozhirasanga Iyyakammum, Thoziyillalur chattankalum'*, (Tamil) (1986) throws light on the subject. The research works carried out on the

subject still remains unpublished. There is scope for research in this area.

The above enumeration on the above movements and the list of scholars and historians is not and exhaustive list. They did real justice to their work but on social plane it shows the emergence of elite groups found in cluques and clusters. These groups have a background and life style and followed equality and modern outlook. When A.R.Desai authored the work, *'Social background of the Indian Nationalism'* (1954), and similarly Bipan Chandra, *'The rise and growth of economic nationalism in India'* (Reprint 1977). They pave way for such works dealing with Tamilagam. No such work on Tamil society based on the background of above movements, seen the light either on social background or the economic background seen the day light. For each movement on the above social background or economic background separate work is needed. Frykenberg R.E. made an attempt in his work, *'Elite formation in nineteenth century South India : An interpretative analysis'*, (1965). Such work will show the ethical, moral, and intellectual leadership of the elite group and cluster in different regions of Tamilagam. These groups are traceable from Sanmarga movement to followers of Gandhi and Periyar. This type of elite followers and leadership in the society is seen more or less as historical remants of the society namely for the example 'Tamil Jains'. The impact of the reservation policy on the society for social progress and social justice in achieving equality is another area of research.

The position of women has been high lighted by A.S. Altekar in his work, 'The position of women in the Hindu civilization', (1938). Professor C. Balasubramanian authored the work, *'The status of women in the Sangam Age'*, (1976). Following this the position of women in the Tamil society through the Ages is an expected area for exploration in historical writing. However attempts were made to highlight the evil of Devadasi system and references on Sati in Tamil society and other social evils. Professor K. Sadasivam in his work, *'Devadsi system in medieval Tamilnadu'*, and another work on the subject was done by Dr. M.Sundararajan. His work, *'Prostitution in Madras - A study in historical perspective'*. (1993) explored the system with archival records. Both the works highlighted the evil. But always a coin will have two sides or more. The other side of the coin, was well documented and presented by Saskia C. Kersenboom, in her work, *'Nityasumangali Devadasi tradition in South India'* (1987). This work gives credit for the continuation of dance and mustic tradition associated with Devadasi system. It also describes the temple honors they received. Many studies on the progress of women education and the role of women in Freedom struggle, Tamilnadu chapter were carried out but they have to see the light of publication. One of the work by Professor Dr. P. Jagadeesan deals with, *'Marriage and social legislations in Tamilnadu'*, (1990). It speaks about marriage institution and the reform of 'Self Respect Marriages'. Another highlight was on the writings of dowry system, the evil is well known and the legal measures of the present century are well recorded. An article of mine published in the *'Journal of Anamalai University - Humanities Journal'* vol.97., 1997 'Anti-Dowry resolve in early medieval South India - A historical analysis', recorded and pointed out a geographical area where such feelings prevailed in that said period.

The above discussion which covered the trends and pathfinders in the social history of the Tamils also raises a serious thinking about the application of methodological trends with idological and historiographical frame work. For example the methodological trends like Colonial, Nationalist, Marxian and Theories of A.J.Toynbee and Subaltern etc., in the writing of history of the Tamils on the social plane whether applied or howfar applied has to be seen. No work has

completely or fully followed one trend as they claim to be. The theory and ideas of A.J.Toynbee was applied by Professor A.Krishnaswami in his work, *'Topics on South Indian history'*, (1975). He explained the concept of withdrawal and return, creative minority etc., in the social plane of Tamil historiogrphy. The British imperialistic interpretation and colonial historiography was less on the Tamil society and polity when compared with Indian scene. Nationalistic historiography had its day in most of the works reflecting the struggle of freedom movement in a given period. In the beginning Marxian historical method had attraction and replaced and continued along with subaltern historiogrpahy. There is a general trend to consider the Dalit historiography as the only thing in subaltern historiography. But however it really means anything that is oppressed 'the history from below' by a methodology of discussion at three different levels in explaining the subaltern. We have to make a long way in the application of these historical methodologies.

One of the essential aspects to be noted in historical writing is the language of that society. History of language and development of language and linguistic history of the region has to be narrated as an important input in the society. This should not be neglected as we cannot neglect the geogrpahy and chronology. Right from Professor Mylai Cenai Venkatasamy, the contribution of Buddhism to Tamil, Christianity to Tamil and Professor T.P.Meenakshisundarm who has narrated the use of words from foreign languages like Dutch, Portuguese, Persian etc, in Tamil the tradition continued. When continued research or language like Munda etc., may lead us to trace the Proto-Tamil and society which spoke that Proto Tamil. Professor Karthigesu Sivathamby has observed a very interesting idea for the writing of Social history in his work, *'Literary history of Tamil'*, (1986). He has made two important themes in his observation. They were [1]. "The historical development of the community as seen through literature", is important and essential. "Literary formation is integral to social formation". He has identified the struggle for the identity of the Tamils as cultural group and pointed out "the struggle period 1835-1929 as one establishing the cultural identity of the Tamil as Dravidians". He has explained the concept known as 'Social and economic formation and quotes the Maurice Godelier method which describes", step by step, what we should do to establish the social and economic formation of a society at a given time of its historical existence".

"The [This] attempt to identify the idologies expressed in the literary works and understanding it or the totality of social history". "To do [when] this [is done] in Tamilian context we need a history of Tamilnadu on these lines". When attempted, "a picture of the social totality of the various historical phases of Tamilnadu" is possible. By studying Burton Stein the Pallavas and Cholas form a one historical unit as a well organized large number of localities of peasant societies and culture. The significance of literature from seventh century to fourteenth century shows the crystallization of what we call Tamil cuture with Indian context. When such social-economic formation studied through literary history of the Tamils it will reflect the social history more and more accurately [2]. His above work also suggested the periodisation in writing History of Tamil literature. This perodisation may help us more for writing history and social history.

Another source in literature is the floklore and dramas. Folk-lore literature has to be used more for the study of village societies. When village society on a sample basis studied and narrated it will promote social harmony and understanding, when studied along with village temples. The very first study on the Indian village community was done by Baden-Powell in 1896. Later Henry White head, wrote his work, *the village Gods of South India'*, in 1921. John.F.Richardshas

sketched an article on two folk stories of seventeenth century of Andhra region on historical lines. In Tamil literature also seventeenth century has depicted many nattakams (Dramas) and folk stories they throw much light on social history. Nearly seventeen dramas are available in that century. One *Thillai Vidangan nondi nattakam ridicules* the judicial system in the eighteenth century. Some of the nattakams portrays the role of Dasi (Devadasi). A study on these dramas will show why and how the prestige and honor connected with the institution of Devadasi have declined to the level of prostitution. On inscriptional part also, the Nadukal identified by R. Nagaswamy throw more light. Based on it, the possibility of story writing and social history reconstruction has more potential, but the area of efforst to write still remains dark. The later will be ideal for a research topic.

Many studies on temples have been undertaken but they deal more about inscriptional, architectural, and sculptural aspects rather than on society, Due importance is needed on 'Temple administration and society', it has to be highlighted. Without the social support temples will not thrive. This social support opens the area of history of pilgrimage and society as practiced through the ages. Similarly when art historians have attempted all their work about the development of the art was highlighted. Renaissance in Europe is responsible for all change and development. Similarly the sculptural art and painting gives light on the social dimensions. T.G.Aravamuthan's work, *'South Indian portraits in stone and metal'*, (1930), deals with kings and queens is one such attempt. Similar scale for other sections of the society is needed to give a full picture of social history through sculptural art and painting as source material.

Society and mythology was another neglected area, temple legends and village temple legends are available in plenty. They reflect much information. However legends are not history, historian has to regard the influence and prevalence and pattern of the legends in a given geographical area in a time period. For example the story of Vyagrapada associated with Chidambaram temple connects his life with five temples. The story of divine food given by God to the devotee is repeated at different times in different religion in the region suggests the strong belief of the faith and reflects social moorings.

With reference to the historiography of society and culture, Professor, B.N. Luniya authoried the work, *'Evolution of Indian culture (From earliest times to the presentday")'*, (1951) and Dr. J. Thiyagarajan, authored the work, *'Social cultural history of India'*, in 2003. With regard to Tamil society and culture from 1973 onwards books on society and culture begun to appear. Professor N. Subramanian's works, 1. *'Society and cultural history of Tamilnadu (-1336)'*, (1973) and 2. *'Social and cultural history of Tamilnadu (1336-1984)'*, (1980) and (Revised 1991) can be cited in this direction. These works were followed by Dr. G. Sethuraman's work, *'Social and cultural history of Tamilnadu'*, (1987) and later by including art history in his other work', *Social cultural and art history of Tamilnadu'*, (1997) *'Modern Tamilnadu society and culture'*, (1994). Most of the cultural history works followed a Political and dynastic periodisation and did utmost justice to their work. Whereas the work of Professor A.L. Srivastava, *'Medieval Indian culture'*, (Second edition 1971) went on thematic topics. The basic question is evolving a methodology by defending the world culture. Culture in a broad sense includes social manners, customs, food habits, day to day life etc., A periodisation has to be evolved or fixed based on the changes in social manners, customs, food habits, day to day life ect., No doubt it is a difficult task to be accomplished.

With regard to society and education the work of Professor S. Gurumurthy, *'Education in South India (Ancient and medieval*

periods)', (1979) is an excellent work and stands as an authentic work for Tamilnadu. Many works on education covering the modern period is also available. This area still has more potential for research. Professor C.J. Nirmal initiated reserach work on *'Public health in the Madras Presidency'*. Later Dr.C.Thiruvengadam, worked on *'History of Public health in Tamilnadu 1919-1947'*. This area can also be selected for further reserach. With reference to society and crime, it was Dr. (Smt) Shalini Devi Koppikar's work; *'Crime and Punishment in the Madras Presidency'* was a seminal work which she has initiated in this field. These works pave way for new field in historical research. Society and housing is another issue. Housing gets priority in individual's life and family life. Every effort is taken by Government and private agencies. Monographs on the problems of housing have appeared. But historiographical effort to narrate the Pavement Dwellers who have their habitation for one generation after another in the pavement and their daily life, remain unattended, unwritten, unsung, and uncared by the historiographers. More or less similar is the case of Street children and other socially deprived marginal groups. When the discussion turns towards them one more essential and important aspect namely History of Social Life appears as an trodden path of few works on Social life in Sangam Age. After the work of P.T. Srinivasa Ayangar, *'Life in ancient India in the Age of mantras'*, (1922) on tracing the Social life for a selected period of Tamil society was undertaken and fulfiled by the work of R.Alalasundaram, *'Tamil social life 250 700A.D.'*. It successfully traced the social changes during the second stage of the ancient history of Tamilnadu. For other subsequent periods and covering entire period of historical period works has to come. This will show the changes in life style. For example the contact and rule of the English brought many changes in life style and day to day life very few works were attempted on this aspect.

The above discussion on Social history of Tamilnadu is largely based on works in English and very few in Tamil and mostly published and very few unpublished works. The discussion throws the light that we have to develop a matrix on the basis of geography, chronology, literature and other sources covering the entire gamut of social history, a desired dream, and aim of the fraternity for accmomplishment. When this dream is fulfilled the working out a social stratification on the society in transition to modern and contemporary times is possible.

II

The seed for writing economic history of India was laid by British imperialism. Dadabhai Naoroji, the grand old man of India (1825-1917) wrote, *'Poverty and un-British rule in India'*. Later Romesh Chandra Dutt, authored the work, *'The Economic history of India'* (1897). It dealt with economic history of the British rule. In 1892, B.H. Baden-Powell, wrote *'The Land system of British India'*, in three volumes. In 1893, S. Srinivasaraghava Iyengar, in his work, *'Memorandum of the progress of the Madras Presidency in the last fifty years of the British administration'*, gave more light on the economic history of the Madras Presidency. In 1925, S.K.Das authored the work, *'The Economic history of ancient of India'*. Economic history cannot be neglected. Our Tamil poet Thiruvallur sang , 'பொருள் இல்லாருக்கு இவ்வுலகமில்லை' i.e. 'No wealth means No worldliness'. The Economic history deals with various branches of economic activity of man and its resultant development and human comfort in life. It includes mainly about land, irrigation, agriculture, trade and commerce, urbanization industries - cottage and heavy, textiles, khadi, labor, famine, labor movement, welfare economics etc.,

The very first work on *'Land Tenures in the Madras Presidency'*, written mostly on the basis of case laws was authored by S. Sundararaja Iyengar in 1922. and it's next

edition appeared in 1933. Probably the very next work which covered the *'Economic conditions of Southern India (1000-1500 A.D.)'*, by A. Appadurai was published in 1936. This work gave a methodology for writing economic conditions. The work of A. Appadurai dealing with the economic condition of South India is the first hand work for the economic history of Tamilagam and still remains so. However his explanation on land ownership was refuted by Karashima Noboru. He has analysed inscriptions of a micor region and explained the changes in land ownership over a period of time especially in lower cauvery delta region. He has also pointed out that his theories has to be verified with other regions by inscriptional analysis. Later T.V. Mahalingam authored the work, *'Economic life in the Vijayanagar'*, in 1951. The work of A. Krishnaswami (Cited earlier in the Address) devotes two chapters to feudalism and feudal relatioship. This feudalism concept is Indian variation. R.N.Nandi's article, Feudalization of the state in medieval South India in the *'Social Science probings'*, 1-1(1984) explains the elements of it. Many scholars who worked on Vijayanagara considered and explained the concept of feudalism. With regard to the economic condition of the modern period, It was Dr. Sarada Raju's work *'Economic conditions in the Madras Presidency (1800-1850A.D)'*, published in 1941 stands as an explorer and pathfinder, and followed by V.V.Sayan's work, *'The Agrarian problems of the Madras Presidency'*, (1949).

The landed economy was the basic wealth of the temples. V.G. Ramakrishna Aiyer in 1946, wrote the work, *'The Economy of South Indian Temple'*, this work deals with Chidambaram temple. An article of W.George Spencer, Temple Money - Lending and Live stock redistribution in early Tanjore, *'The Indian Economic and Social History Review,'* Vol.5.1968, pp.277-93 gave a direction to the study of livestock. There is a possibility for more such work to come it is a fertile area for research since inscriptional sources are available.

The fame of the Pandyas is known for pearls. Foreign notices in Pre-Christian era and Christian era stand as a testimony for pearl fishing and harvesting in the ancient Tamil coast of the Pandyas. S. Arunachalam brought out a best account on it in his work, *'The history of Pearl fishery of the Tamil coast'*, (1952). This led to the study of seaports by Natana kasinathan. His endowment lecture to the fourth annual session of this congress dealt with *'Ancient seaports of Tamilnadu'*, (1997). Dr. P. Jaya Kumar's work in Tamil, *'Ports of Tamilnadu' (Medieval period)'*, (2001) is another best work on the subject.

Trade and mercantile trade, merchants and society, is another explored area. Articles in connection with trade in Sangam Age appeared. K.R.Venkatarama Ayyar, wrote an article on, Medieval trade craft, and merchant guilds in South India, *'Journal of Indian History XXV'*, 1947 giving scope for further research. Later K.R.Hall, wrote *'Trade and State craft in the Age of Cholas'*, (1980). Meera Abraham's work, *'Two Medieval Merchant guilds of South India'*, (1988). T. Ramaswamy, authored the work, *'Merchant class South India'*,(1997) speak about the merchant community. For the colonial period, S. Arasaratnam, authored his work on, *'Merchants Companies and Commerce on the Coromandel coast 1650-1740AD'*, and followed by S.Jayaseela Stephen, *'Portuguese in the Tamil coast'*, (1988). Similar titles are possible for other foreign powers like Dutch Danish, French, and English etc., following this pattern many more works has to come.

Dr. V. Dharma Kumar as the General editor of the *'Cambridge history of India'* has contributed richly about the economic aspects of South India and about the fiscal system. Her work, *'Colonialism, property and the state'*, examined the state, changes

in land distribution, taxation etc., Her work, *'Land and caste in South India'*, (1965) in two parts deals with Madras Presidency. She clearly explained her argument and proved that individual's caste and religion were completely irrelevant. Dr. A.Karuppiah's work, *'Land and caste in a South Indian village'*, (1998) is a macro study on Kottaipatty village. His conclusions throw more light on land ownership pattern. Another work on land tenure, which throw more light on the subject was that of the edited volume, *'Land tenure and peasant in South Asia'*, (1977) by R.E. Frykenberg.

With regard to land reforms the work of K.S.Sonachalam, *'Land reforms inTamilnadu evaluation of implementation'*, (1970) gave light on the subject. The present edited volume by M. Thangaraj, on the title, *'Land reforms in India volume no.IX : Tamilnadu - An unfinished Task'*, (2003) covers all aspects from Land Ceiling to panchama lands. This coverage throws more scope for further research. Another historian of economic history, was R.Tirumalai, he depended on inscriptions and records. His work, *'Land grants and Agrarian reactions in Chola and Pandya times'*, (1987) gives new information about the matters related to land. The revenue terms found in the inscriptions were analyzed both by the native and foreign scholars few examples were K.A.Nilakanta Sastri, and A. Appadorai among the native and Burton Stein and Karashima Noboru among the foreign. The work of P.Shanmugam *'Revenue system under the Cholas (850-1279)'* (1987) is a candid account on the subject.

R.Tirumalai's other works, *'Rajendra Vinnagar'*, (1981) and *'Studies in the History of Ancient townships of Pudukottai'*, (1982) have dealt with, urban growth. R. Champakalakshmi, in her work attempted to trace the urbanization process of two cities 1. Kanchipuram and 2. Thanjavur. Her work, *'Trade and ideology and urbanization in South India 300BC. to 1300 AD.'*, (1996) contains her six articles on the subject. Similar work of urbanization for other towns is expected area for research.

From the times of Thomas Munro, two features ryotwari and Zamindari revenue system prevailed in the Tamil country. The work of N.G. Ranga, *'Economic conditions of the Zamindari Ryots'*, (Report submitted by him) in 1933 highlighted the Ryots condition. Later K.G.Sivaswamy's work dealt with sub-tenancy in zamindari areas (1947) and still later K.S.S.Seshan, brought to light about zamindari system in Punganur in Andhra region. His work, *'British rule in rural economy (A case study of Punganur zamindari)'*, (1989) is an eye opener for such studies in Tamil speaking region. To select such topics the guide will be the edited work of K. Nagarajan who has carried out the work under a editorial committee headed by Commissioner for settlement Estates which has brought out a work on the title, *'History of Land Revenue settlement and abolition of intermediary tenures in Tamilnadu'*, (1976). This work has five parts. The first part deals with the origin of land revenue settlement and origin and existence of private property in land. The second part deals with land administration in Tamilnadu during the early British period and later period in detail. Third part deals with the legislative measures in the Post Independence era. Fourth part deals with agrarian reforms and land reforms etc, and the fifth part deals with agrarian reforms and land reforms etc, and the fifth part deals about the districts of Tamilnadu each district in a separate subdivision. Every economic historian of Tamilnadu dealing with land economy will have to go through this work to have full background account prepared at the instance of the Government of Tamilnadu.

R. Tirumalai's work, *'Current problems and methodologies in South Indian epigraphical and historical research (with select case studies)'*, (1997) contains Professor R. Sathianathier endowment lectures. These lectures throw light on the Problems

of economic and social organization, village communities etc., He made a pertinent plea for the preparation of a lexicon of sociological and economic terms. Such works will be very useful to researcher. In that direction indifferent way the work of Karashima Noboru Y. Subbarayalu, and P. Shanmugam, *'Vijayanagar rule in Tamil country as revealed through A statistical study of Revenue terms in inscriptions'*, (1989) is useful. Such a urge Professor T.P. Meenakshisundaran also had with regard to Tamil literature. He only initiated research in inscriptions on linguistic lines.

By utilizing inscriptional sources S.Y.Krishnaswamy, wrote an article, Major Irrigation systems of Ancient Tamilnadu, published in the *'Proceedings of the First International conference - seminar of Tamil studies'* vol.1.1968. Further continued by Kodumudi Shanmugam, his attempts throw further light on irrigation. R. Tirumalai, not only concentrated on land grant and urbanization but gave light on irrigation, land reclamation, currency system etc. The trend in the historical research on economic history has slowly picked up approximately with researchers from 1980's. Many of the Doctoral dissertations deals with, railways, irrigation, famine, industries etc., Dr. G. Venkataraman's work on Mettur dam throws light on regional development.The works of Nagaswami, on *'Tamil Coins'*, and Cillia. Ramachandran, on British currency system opens a chapter on the history of currency system. When such were the attempts to an extent on the economic history of Tamilagam under British rule. Similar pattern on the impact of World Wars was made. Rostislav Ulyanovsky, authored the work, *'Agrarian India between the World Wars'*, (1981) But other works on the subject has to see the day, in this connection Dr. S. Chinaiyan ans analyzed the economic measures of the government and other problems during the Second world war in his work, *'War efforts in the Presidency of Madras 1939-1945'*, (1983).

With regard to history of economic policy and thinking Professor Dr.K.V.Rangachari attempted one such on the title, *'Economic thinking in India (300-1000AD)'*, a highly well analyzed article, published in Sandhan vol. II No1, 2002. Similar title to Tamilam Nadu is needed. The work of N. Rajalakshmi on the title, *'Tamilnadu economy'*, (1987) deals with Post independence period. This work will be an eye opener for the beginners who may take a topic of research in economic history of modern Tamilnadu. Poverty is another economic aspect. C. Murukadas, brought out a work'. *Urban poor'*, (1999) and discussed about the Ricksaw pullars and drivers of the city of Chennai. In economic terms, national wealth denotes forests, minerals; population etc., the emerging branch of ecological history has more scope. The works of Ramachandra Guha has attempted more on Indian situation. The Tamils who loved nature, lived with nature and classified the land in four categories, have a rich potential for ecological history. It is very high time for researcher to tap the potential. Such taping will bring glory to the civilization of the Tamils.

III

The above narrative discussion about yesterday's trend and by gone yesterday shows not only the trend, it gives a light for topic selection to under go the process of the recovery of the subject. The process of the recovery of the subject will really enrich the socio-economic historiography chapter. For this recovery of the subject many tools are needed. When such tools are created the recovery of the subject will be quickened. Other sister disciplines of history are badly in need of Concise Encyclopedia on the subject. They are also in need of index work on subject index, biographical index, and bibliographical index etd.; such works will act as a ready reference to scholars and students. Such works have been attempted in the field of Tamil studies. These works can be taken up as a model and further developed to suit

the needs of the historical research. Another aspect which requires immediate attention is the documentation of research works. When it is maintained up to date it will be useful to select topics for research. As we entered in to the world of Internet, I trust the above mentioned encyclopedia; indices and documentation will be easy, if a dedicated agency or institution takes up the work. They can accomplish this only with the co-operation of scholars and researchers. Let us work for the best with 'Courage and Faith'.

IV

When Social and Economic history of Tamilagam and its past trends and path finders are identified and discusses, it gives enegry to others to follow the trend and to create new trends to cover all aspects for the photographic presentation. The scope in Socio-Economic history is more and it expands to new dimensions. The Skill and craft of historian faces the challenge from that dimensions. His response will find solution to Socio-economic problems. The historian has to go miles before to sleep and miles to go before to sleep for such a picturesque presentation a distant dream and desire. Dreams come true. Desire is not the root cause of misery to a student of history of life time and a historian of times. It is the happiness and bliss, he richly harvests after seeing his work in print media. Both the student of history (Reader) and the historian enjoys the happiness of the past through the work for the prosperity of the future.

VISION AND MISSION OF SRI SANKARA KANDASWAMI KANDAR

A.Vijaya *

Sri Kandaswami Kandar, the first son of Sri Sankara Kandaswami Kandar and Srimathi Veerayammai was born on 23.05.1880. He had a brother Sri. Muthuveera Kandar and a sister Srimathi Muthammai. His father was a rich farmer. He was broad minded and pious. Wealth didn't bring exclusiveness or elitism in his life. Born of such a family, Sri Sankara Kandaswami Kandar was able to imbibe great qualities of head and heart. It is believed that the ancestors of Sri Sankara Kandar came from Chidambaram in South Arcot District, many years ago.

Kandaswamy Kandar married Kuppayammal, daughter of Sri K.S. Kuruppa Kandar, who was his maternal uncle. It proved to be a blessing in disguise that they didn't have children of their own. Perhaps this own. Perhaps this enable Kandasami Kandar to think of many hundreds of children of the area as that of is own. His brother died on 26.01.1923, at the early age of 32. his sister Muthammal was married to Sri Parimals Kandar. They didn't have any issue. Alter in the life of Sri Parimala Kandar, this proved to be a continuation of great ambition of Kandaswami Kandar.

Sri Kandaswami Kandar passed away on 20.04.1925 at a comparatively young age of 45. within these 45 years he was able to win a lot of achievements which would have naturally taken much longer period for other people.

He purchased spacious place for the expansion of this school and started constructing a new building. It was humble beginning of his great educational endeavour. The phenomenal progress of this school in later years was because of the plan and dream of this visionary. During the time of Thiru Kandaswami Kandar students hostel was constructed at Salem for those students who wished to go to Salem for their College education.

He built a hostel in Madras for the Vanniar students who desired to study Medical Engineering and law courses in Madras. He bought a land of 50 acres in Namakkal for the purpose of constructing a students hostel and got the foundation stone for it

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laid by the Salem Collector Thiru. L. Durai, I.A.S. in 1918. the hostel was completed in 1922 at a cost of one lakh rupees. This was declared open by the Madras State Educational Minister Mr. A.P.Patro. So early in the 20th century an attempt of this kind was something rare. At a time when people were interest only in amassing personal fortunes and there by ensuring their own greatness and influence, Kandaswami Kandar was totally a different person who spent his wealth for his people. Usually in those days, philanthropist would only established temples and mutts. But Kandaswami Kandar though it best to found a temple of learning where many unfortunate brethren could receive "Education".

To have imagined that education would prove to be a great blessing to the poverty stricken people of his area, it was at once a prime mover the social transformation of all kinds of people to come under the umbrella of his educational experiment engineers, and doctors and use to speak of teachers and administrators from this erstwhile most backward community.

He left all his wealth for the good of others. Parimala Kandar spell out all the dreams of Kandaswami Kandar.

Our Kandaswamy Kandar's Trust Board was established in the year 1925 by the philanthropist Shri. S.Kandaswamy Kandar of Nanjai Edayar through his 'WILL" dated 5.4.1925. The main aim of the trust is to provide education to poor and downtrodden people. It is a charitable public trust. At present the Trust is running and performing the following educational institutions and charities.

1) Kandaswamy Kandar's College, Velur.
2) Kandaswamy Kandar's Evening College Velur.
3) Kandaswamy Kandar's Boys Higher Secondary School, Velur.
4) Kandaswamy Kandar's Girls Higher Secondary School, Velur.
5) Kandaswamy Kandar's Matriculation & Higher Secondary School, Velur,
6) Kandaswamy Kandar's Matriculation & Higher Secondary School, Namakkal.
7) Kandaswamy Kandar's Middle School, Nanjai edayar.
8) Kandaswamy Kandar's Elementary School, Velur.
9) Kandaswamy Kandar's Non-formal Education Project (300 centers) in Kabilarmalai, Mohanur and Erumaipatti Blocks.
10) Kandaswamy Kandar's Free Hostel for Students (Boys), Velur.
11) Kandaswamy Kandar's Free Hostel for Students (Girls), Velur.
12) Kandaswamy Kandar's Free Hostel for Students Selem.
13) Kandaswamy Kandar's Free Hostel for Students Chennai.
14) Kandaswamy Kandar's Reading Room, Nanjai Edayar.
15) Kandaswamy Kandar's Nursery School, Kabilarmalai.
16) Free Milk Supply to poor babies at Nanjai Edayar.
17) Maintenance of Temples at Velur, Namakkal and Nanjai Edayar.
18) Maintenance of Mutta at Chidambaram & Kabilarmalai.

Kandaswami Kandar had dreamt of sending boys out for higher education but Parimala Kandar went a step further and brought higher education to the doorsteps of this backward region. The first correspondent of the college and the present President Thiru. M.Rathinasabapathy, B.A.B.T and the first Principal of the College Prof. P. Shanmugha Sudarm, M.A.B.T (Dean of the Bharathiar University) have rendered great service to the college by introducing new courses constructing the building and consolidating the administration. An area of about 52 acres was bough of the college in 1964, the Madras University granted affiliation to the college in B.A and B.Sc. courses. An imposing building was

constructed at the cost of several lakhs of Rupees, and the college moved to its own building in 1967, Thiru. C.N. Annadura, the Chief Minister of Tamil Nadu in 1962 presided over the function and declaring opens the new building. When this college was started, Salem district had only one college at Salem city. After 1967 Government colleges and one private college have been started for men. Similarly in Trichy district on whose border this college is located, had four colleges at Tricky and one college outside the city. As such this college happens t be a pioneer. New, under graduate and post graduate courses are being started every year. As evening college also junctions to help serve the employed youths. Two hostels were constructed to give accommodation to the students. In short the college has "wind enough for every soil and space enough for every ship".

In today's educational world, job oriented courses are the order of the day. Keeping if in mind and with a view to providing modern courses of the new millennium to the students aspiring higher education a number of innovative courses of current interest are being introduced since 1991 under the versatile leadership of the present of our Trust Board Mr. M. Rathinasabapathi, B.A.B.T

Kandaswamy Kandar's built temples and donated large sums for the upkeep of the. For the Mariamman Temple, Nanjai Edayar, he donated large sums to perform certain poojas. He made arrangements to do poojas in the Thillai Makali Amman, the deity of the clean Natarajan temples in Chidamabaram. He was always willing to help the people in need. He also built a staff quarters in the school campus at Velur. He wanted teachers who are interested in the welfare and educational development of the children must e happy and live a consented life. He included in his charitable distribution, the people of all communities irrespective of caste and credd. (His idea was to remove superstition and ignorance of his – people through proper education, religious festivals, and charitable exercise) providing milk to the little urchins of Nanjai Edayar was a great step, which was very much a head of his time. Today we have Balwadis, but to have thoughts of such a century before was indeed a remarkable act of genius. Hs interests in the Welfare of children was remarkable. He used to distribute new clothes to the children on important occasions and festivals. He was a great lover of children. He was interested in helping the pregnant women and providing medical help for them. Towards this end, he founded a separate block at the Government Hospital at Velur. He was always ready to conduct marriages for poor people. He provided all the facilities such as free boarding and lodging to the poor students, which enabled them to continue their studies so that they can join public services.

The Trust Board ahs celebrated the Silver Jubilee (1949) on a large scale. Silver Jubilee Memorial arch and Sri. Muthu Veera Kandar Memorial Arch was erected. To mark the Goldern Jubilee (1974 statue of Kandaswami Kandar was erected in the campus of the college.

Sri. C. Rajagopalchariyar the first Indian Governor General writes thus "A rich man belonging to my door District gives away his vast wealth for the benefit of the poor people, where by he earned undying fame, in general the people of this district ad specially the people of Vanniyakual Shastriyas should be greatly inspired to unstinted remain grateful".

Thiru. C.N. Annadurai, Chief Minister of Tamil Nadu and a great intellectual of the Tamil people expressed thus. "It is really a matter of great wonder now that Kandaswami Kandar had this idea of starting this temple some 50 years ago. It's a matter of great approbation that 50 years ago Kandaswami Kandar decided to spend his

great wealth for education, to spend it for the opening the eyes of the people, by starting this educational institutions.

Sri. G. Ramaniyam, an advocate of Madras High Court (later he became a Judge High Court of Tamil Nadu 1973) said "I was one of the inmates of the Kandaswami Kandar's Hostel at Namakkal between the years of 1936 and 1939 and that is the period which is the most remamberkable in all my educational career". He has set on example of duration for the causes of education.

Conclusion

Long after the passing away of a great personality the impact of such a person is self. History abounds with such examples. So its will be fair and justifiable to include the later development of Kandaswami Knadar's Charities as a continuation of the dream of this noble soul.

More over the guidance for the full development of his vision were laid down clearly in his testament and will by which the delineated the directive principles that should be given the administration of his trust. He allowed his extensive wealth to be used purely for the purposes of religious revival and social development. His educational ventures, which he had clearly perceived in his mental vision, were later on translated into reality of by his successors. He knew by instinct that the spread of education would naturally help to lift his people from their poverty stricken condition to a better economic standard.

GANDHIAN TECHNIQUES ADOPTED FOR THE UPLIFTMENT OF SCHEDULED CASTES – A STUDY

P.S. Chandraprabhu*

The Indian Hindu society is well known for its caste system. On the basis of Manu shastras, the whole structure of the Hindu society has been broadly divided in to four major categories called Brahmans, Kshatriyas, Vaishyas and Sudrs.[1] While the people of the first three categories were able to enjoy the social privileges and the benefit, the fourth category was deprived of everything. These people were also treated as untouchable and they simply eked out their lives in an inexplicit social agony. The coming of Europeans and subsequently the English education created a new kind of social awakenings among the educated folk of the Hindu society. The emergency of socio-religious reformers in the 18th and 19th century caused for the introduction of many legislations to wipe out the age-long social evils such asthe practice of sati, child marriage, etc.[2] While these legislations had a little impact over the people at higher level, the socio-economic conditions of the Sudras, otherwise called untouchables and depressed classes were more or less remain unchanged.

The return of Gandhiji from South Africa to Indian in 1915[3] was the turning point in the course of the history of modern India. The socio-political and economic theories and ideas of Gandhiji had started to shaken the basic structure of the British Administration in India. He made nation – wide visits and became popular among the Indian leaders particularly of the congress. Within a short period Gandhiji became the center of the movement of Indian National Congress. As a man of such calibe, Gandhiji also became a crusader against the social evils like untouchability. He viewed that untouchabiiity was the main drawback to the national unity and social integrity. He started fighting against untouchability even form his school days. He further experienced hardships of racial discrimination while

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studying in English in England and later servicing in South Africa. So after his return, he established a Satyagraba Ashram at Sabarmathi, Gujarat[4] to provide the training to the Ashramites to work for the formation of a casteless and classless model society in India. Besides he wrote a number of articles and columns against untouchability and other social evils in his journal 'Young India'.[5]

Ambedkar's demand of separate electorate for the depressed classes,[6] Gandhiji's epic fast[7] and subsequently the Pune Pact,[8] all in 1932, had opened a new page in the social history of India. The Pune Pact was the outcome of the struggle over the Communal Award given by the British government. In the Pune Pact the leaders of the Caste-Hindus, in addition to the political adjustment, had agreed to work for the abolition of untouchability and for the upliftment of the Schedule Castes.[9] Gandhiji named the untouchables as 'Harijans' means sons of God[10]. The British administrators called them as Scheduled Cases as per the Government of Indian Act of 1935[11]. While the negotiation between the leaders of the Caste-Hindus and Scheduled Castes was going on just before signing the pact, Gandhiji who was in Yervada Jail with his epic fast against the communal award had mooted the idea to establish a society or an organization specially to work for the overall welfare of Scheduled Castes[12].

As a result, immediately after signing the Pune Pact, the leaders of the Caste – Hindus formed a social welfare organization called All India Harijan Sevak Sangh in Bombay in September, 1932[13]. The Sangh got the blessings of Gandhiji. Gandhiji wanted the Sangh to be work oriented. Morever, he believed that the democratic system should not be suitable to all the Institutions particularly the institutions which led anti-untouchability campaigns. The works for the removal of untouchability and other social evils needs hearts and souls rather than the sound and sympathy, he added, he added. So, he nominated his faithful stalwart G.D. Birla as the President of the Sangh. G.D. Birla was a millionaire and an eminent industrialist. The secretary of the Sangh. A.V. Thakkar Baba was inducted into the office in the same manner. Gandhiji also picked up other suitable personalities from the Caste-Hindus to lead the Sangh[14]. He said that the leaders and the members of the Sangh at all level should be from the sides of Caste-Hindus, and not form the side of the Scheduled Castes. He supported his view by saying that the Scheduled Caste were the creditors and the non-scheduled castes were debtors[15]. The time had come to the non-scheduled castes to work of the scheduled castes who already afforded their services form the time of immemorial, he said. With this ideological background, the Harijan sevak Sanghs at central as well as provincial level came into existence and started its functioning in every nook and corner of the country.

One of the salient features of the Sangh is that nobody should be easily accommodated in the Harijan Sevak Sangh as the Sevaks. Gandhiji had prescribed some basic qualifications for those who interested in the mission for the upliftment of Scheduled Castes[16]. It was emphasized that every Sevak should be fired with a passion of purifying Hinduism and must be ready to lay down his life in the attempt to eliminate the social evils like untouchability. Such a Sevaks should be ready to sacrifice his all family connections, social advantages and even the life itself in order to wipe out the blot (untouchability) on Hinduism. Further, the Harijan Sevaks should devote all their energies.

1. To promote the cleanliness and hygiene among the Scheduled Caste,
2. To introduce the improved method of carrying on what were known as unclean occupation like scavenging and tanning,

3. To give up of carrion and beef eating altogether,
4. To give up of intoxicating liquor,
5. To educate the parents to send their children to the schools and
6. To abolish untoucahbility among themselves.

These were the basic qualification for those who were willing to serve as the Harijan Sevaks. Even after learning all these terms and conditions, thousand of Caste-Hindus irrespective of their age, social status and economic background voluntarily came forward and enrolled themselves with the local Harijan Sevak Sanghs for doing the noble services for the causes of the Scheduled Castes.

As far as Tamil Nadu is concerned, T.S.S. Rajan, a wealthy Brahman from Trichy was nominated as the President of Tamil Nadu Harijan Sevak Sangh[17] by C.Rajagoplachariar, known as Rajaji who was the close associate of Gandhiji and pioneer in the field of Harijan services even before the formation of the Harijan Sevak Sangh. G.Ramachandran, student of Tagore, an expert in the field of cottage and village industries, was chosen as the secretary[18]. Like wise, a number of versatile and dynamic Gandhian stalwarts like A.Vaidyanatha Iyer and N.M.R. Subbarmana of Madurai, Sardar Vedarathnam Pillai of Vedaranyam, T.S. Avinshilingam of coimbatore, Bhasyam Iyengar of Madras and more and more took in –charge of the works for Scheduled Castes uplitment[19].

Both the leaders and the Sevaks of the Sanghs rendered their service son voluntary basis. No salary was given to them. Moreover, the Sevaks were periodically sent to Sabharamathi Ashram to get training in the fields of sanitation, scavenging, etc.[20] they were also equipped with sufficient knowledge to enable themselves to organize the works for the welfare of the Scheduled Castes. The Sevaks were also trained to improve the skills in teaching and welfare activates. Moreover, the knowledge in the field of village industries was also given to them to motivate the Schedule Castes to involve in non-agricultural or agri-based industries. Some specific qualifications were also prescribed for the Sevaks to attend the training progrmmes. The Sevaks who were willing to attend the training should be above 18 and below 35 years of old. A good knowledge in mother tongue, elementary mathematical and the basic knowledge in Hindi or English was necessary. The preference was given to the Sevaks who were already in Harijan services. These were the methods or the techniques adopted to mould the Sevaks to do their jobs in a meaningful and effective manner. That was the great expectation of Gandhiji who often said that there would be no Swaraj in India along with untouchability[21].

The qualified Sevaks concentrated their attention to carry out the programmes charted out by the Sangh. The Sevaks were instructed to attend the programmes of

1. imparting religious knowledge among the Scheduled Castes,
2. providing educations to the children of Scheduled Castes,
3. extending guidance for economic development
4. imparting the knowledge of sanitation and
5. persuading the Scheduled Castes to abstain from alcoholic drinks and carrion eating[22].

The Sevaks were associated and supported by the Congress leaders and the volunteers who voluntarily extended their whole-hearted co-operation and participations to implement the programmes all over the country particularly in village where the caste system and other social eviles were deep – rooted.

With the view of giving religious knowledge, the Bhajans and prayer meetings were organized by the Sevaks inn the Cheris of the towns as well as in the villages in order to motivate the Scheduled Castes to feel that they were the part and parcel of the Hindu Culture[23]. Gandhij also repeatedly appealed the people to open all the Hindu temples for Scheduled Castes. As a result, the Temple Entry Movement became a popular throughout India. All the Sanghs from the top to bottom were geared up to the question of temple entry. At the same time,Gandhji placed a condition that the temples should be thrown open for Scheduled Castes with the co-operation of the general public without violence in any form. So, the leaders of the Sangh with the co-operation of the general public involved in the temple – entry propaganda by the way of conducting public meetings, organizing conferences, involving door to door canvass, issuing pamphlets etc. after the investment of laborious works for years together, the Harijan temple-entry was achieved peacefully in the famous Madurai Meenakshi Temple on July 8, 1939 under the leadership of A.Vaidyanatha Iyer, President, Tamil Nadu Harijan Sevak Sangh[24]. Madurai was effectively followed by other major temples of South India. Gandhiji described Madurai Temple –entry as a miracle[25].

Another important programme in the agenda of **Harijan Sevak Sanghs** was the education to the children of the Scheduled Castes. The Sanghs, with the generous helps of the public as well as the regional governments had opened a thousands of schools and students hostels throughout India in the areas where the Harijans were thickly populated. At the time of independence Tamilnadu Harijan Sevak Sangh alone had more than 50 schools and 42 hostels under its control[26]. For the general socio –economic development, the Sanghs with the financial support of the provincial governments organized a thousand of cooperative societies for the benefits of the Scheduled Castes. Liberal loans were provided to tese people to purchases lands for cultivation, lands for house-sites, to construct houses, to purchase agri-implements etc[27]. in Tamil Nadu alone hundreds of such societies were functioning with success at the dawn of independence.

Gandhian techniques for the upliftment of the Scheduled Castes are totally different from the various methods followed by other social –religious welfare organizations which had already existed and involved in the same works even well before the coming of Gandhiji. Gandhiji evolved his strategies with the purview of the prevailing social – political and economic trends of the nation. Further, the leaders chosen b Gandhiji to lead the **Sanghs** were sincere and faithful to their duties and they sacrificed everything for the welfare of the Scheduled Castes. Their method of operations to implement the programmes were strictly based not eh truth and non-violence. Further, to meet out the expenditure of the **Sanghs**, Gandhiji conducted a nation-wide tour called "**Harjan Tour**" to mobilize the funds from the public[28]. This kind of extraordinary talents and techniques served as the secret behind these tangible success of the **Sanghs**. Te causes for the improvement in the condition of the Scheduled Castes today is the outcome of the selfless and dedicated service of the hundreds of leaders of the **Harijan Sevak Sanghs** under the able guidance of Gandhiji.

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THE EVOLUTION OF EDUCATION IN TAMIL IN TAMIL NADU, WITH SPECIAL REFERENCE TO 19TH CENTURY

C. Nadarajan *

The British administration marked as significant change in the educational system of Tamil Nadu.

By the beginning of the 19th century, there were three kinds of schools extended. Firstly, the schools established by private efforts of the citizens to impart traditional learning either through Sanskrit or through other Vernacular language. Secondly, there were the missionary schools established to teach English and Christianity to the India children. Finally, there were the Government schools intended to give secular education either through English or through Tamil[1].

According to the Charter Act of 1813 the company was directed to spend not less than one lakh rupees each year on education throughout India[2]. The directors of the company trough that this amount should be spent in encouraging oriental studies. The Act applied to the revival and improvement of literature and the encouragement of the learned natives.

In 1822 under the order of governor Thomas Munro, the government carried out an educational survey in Tamil Nadu. 1823, a committee was appointed to dispose of annual grants for the benefit of the various educational institutions[3]. According to the educational survey, in 1826, there were 12,498 educational institutions for a population of 12, 805, 941 in the Madras Presidency[4].

English as Medium of Instruction

When Lord Macaulay became the chairman of the Public Instruction Committee, in 1834, he wrote his famous minute in February 1835[5]. The committee decided that it would be better to educate a few hundreds at a high standard than millions, known as the Infiltration theory. The second choice before the committee was between oriental learning was limited to a few families among the Hindus as well as among the Muslims. Finally Macaulay came to the conclusion that English was the much easier language than the Sanskrit. This marked the beginning of western education. After that

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there was a rapid increase in the establishment of the government schools where English was the medium of instruction. According to the report of the government Gazatteer, in 1836, about 70 Thasildari schools were opened in various taluqa of Madras Presidency[6]. In the district schools English was the medium of instruction while in the taluq schools that was in Tamil. In the taluq and Zillah schools they introduced the subjects like English, Tamil, Mathematics, History, Science, Economics and Geography. Students who join in these schools were permitted to learn English only after they acquired proficiency in Tamil[7]. Though the new schools were opened by the Government, they extended their support to the traditional schools through a grant-in-aid scheme[8]. When the Tamil medium schools were started, they become popular before the English schools. In the taluq school at Virudhachalam, the students gave preference to Tamil like that at Mailaduthurai a promising start was made in Tamil medium[9] when the people started their learning in their native languages.

Girls education

Girls education got its momentumby the efforts of Christian missionaries. They were the first to start schools for girls. In madras, Rev Swayer opened a girls school on 17th October 1821[10]. In 1837 a girls boarding school started in Tinnevelly[11]. At the close of 1850 there were 41 boarding schools in the Madras Presidency and 1101 girls learned their vernacular languages. According to the report of 1859, there were 107 Mission schools and 6,983 girls got their education in the Madras Presidency[12].

The Introduction of Higher Education

When the University of Madras was established in 1857, the growth of higher education received considerable encouragement. The University gained some authority to conduct the examinations in the Madras Medical College Engineering College and Law College[13]. In later times the administration of the university was re-organised. The university received the right to spend money without seeking the approval of the Government and the Vice-Chancellor become the executive head of the univerisy[14].

When the government conducted a survey in 1871, there were only twelve colleges established in the Madras Presidency. But within ten years, their number had doubted[15]. The earliest college were, the Madras Medical College, Engineering College, Law College, Madras Christian College, the Pachiyappas College were all existed at Madras city. Except these, some other colleges also existed outside Madras City. They are St. Joseph's College at Tiruchirappalli, Government College at Kumbakonam, American College at Madurai, St. John's College at Palayamakottai and Scot Christian College at Nagercoil[16].

Though most of these college were organized under private sector, most of them accepted the educational rules of the Government and they become the government aided institutions[17]. According to the report of the Education Commission in 1882, there were 25 Arts college in the Madras Presidency. In this 2,816 students studied in fine arts, 1,042, in Bachelor and 28 in Master Degrees[18].

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THE RELATION BETWEEN THANTAI PERIYAR AND ARINGNAR ANNA

G.Gowthaman*

Thantai Periyar E.V. Ramasami (1879-73) was an action oriented thinker who deult with roots of the problems and had the courage to express his thoughts and pursue them relentlessly, however powerful was his opponent. Among the several reformists of Modern India EVR will be remembered for his effectiveness with is appearance in the field, Social reform came to acquire a new significance[1] Periyar fought for social justice which ensured equality of Status and equality of opportunity to all irrespective of their caste[2].

Aringnar Anna the unequalled thinker, rationalist, penman, politician, refer man, orator and torch-bearer of Dravidians. Annadurai is today the beacon light of the cores of Dravidians, shining as man of wide experience in political matters, honoured more for his acute intellect, boundless patience, remarkable social service and natural goodness of heart. His keen sense of honour, his testy ideals his courageous stand in times of danger his flashing wit, his notable contribution to the advancement of Dravidians are well known to our people[3] Anna as an author and actor, play writer and poet, satiris and statement, Anna combined in him Self excellence in ever field of literary activities[4].

The Justice party that had become the abode of the favoured few and the privileged classes of society, was converted into a Mass Movement by Anna under the leadership of Periyar and renamed Dravidan Kazhagam at the Salem Conference in the year 1944. during his career as a social reformer he had edited some Tamil dailies, Navayugam, Kudiyarasu and Viduthalai. He started a weekly journal called the Dravida Nadau to expound the principles ad philosophies of the Dravidian Movement. Dravida Nadu caught the imagination of the masses like wild – fire and became the most popular weekly of its time[5].

A fortnight later on 10 October 1945 the Dravidian freedom Force was officially inaugurated by Periyar on the occasion the members of Dravidan force were given black shirts as their compulsory uniforms, but Anna opposed it[6].

The first provincial Black shirt conference held at Madurai in May 1946. Periyar towards the end of his speech, he hinted that he was determined to give a Militant Character to the Black Shirt Movement and use it as a weapon to bring about radical changes in Society. Anna not like this speech by Periyar[7].

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Periyar's interference in the affairs of the Dravidian Student Association, which had been functioning efficiently as a district wing of the party not only were its activates expanded but also it membership was increased to about 15,000, establishing branches to most of the towns in the Tamil districts. Periyar who was greatly suspicious of Annadurai's political ambitions, though that the association was a power base for him and that he should bring it under his direct control. His effort in that direction only brought about a confrontation with the student leader which was resolved rather uneasily through the timely intervention of Annadurai[8].

This rift was worsened when Annadurai raised a sum of 25,000 Rupees on his own initiative to offer as a gift to the notable Tamil Poet Bharatidasan, the disciple of Bharati as he chose to call himself. Annadurai considered it as a duty to honour him not because he was a poet of standing but because he was then the one poet who echoed the Kazhagam political ad social doctrines and as a result of that suffered material loss and chillpenury. But to Periyar this was yet another of Annadurai's effort to build up his own image in the guise of honouring a Tamil poet. Consequently Periyar not only boycotted the function held to honour Bharati Dasan on 26th June 1946, but made some uncharitable remarks[9].

Periyar boycotted the Independence Day Celebration. He refused to honour the National Flag, just as he later refused to recognize the Indian Constitution seeing it only as a tool of Brahmin Tyranny. Annadurai, however saw National independence as the accomplishment of all India, not merely to Aryan North. Periyar refused to listen, just as he ignored Annadurai's repeated demands for a democratization of leadership within the party. In 1948, D.K. Conference, Annadurai led a walkout in protest against Periyar's political autocracy. Periyar utilized the conference to condemn the renegades but alarmed at the possibility of a split, he attempted a compromise by appointing Annadurai President of a Conference held later that same year. He refused, however to give into Annadurai's demands for a democratic party orgnization[10].

Periyar popularity suffered a disastrous blow in 1949, when at the age of 72, he married a 28 years old girls, who had been an active member of the party. In a statement giving the reasons for his marriage, he said that as he had no confidence in his lieutenants on the pretext that the marriage was contrary to the avowed social objectives of the Kazagam, which include the elimination of the practice of uneual marriage. Annadurai seceded from the party to form Dravida Munnetra Kazagham in 17 September 1949.[11] In 1956 Trichy conference the DMK decided to contest the forthcoming elections and issued a manifesto embodying a socialist image. [12]

The 89th birth day of Periyar was celebrated on 17.9.1967 at Trichy the town itself then presented a festive occasion. In the morning Chief Minister Mr. C.N. Annadurai went to the Periyar Maligai at Puthur, Trichy and garlanded Periyar joyously. Inn the chariot he seated Periyar and Chief Minister Mr. C.N. Annadurai both leaders met together after 18 years separation.[13] Mr. C.N. Annadurai complimented on Periyar by declaring that Periyar had achieved in 25 years what could be done in two centuries and he added that his work could be described as putting centuries into capsules. On 28.11.1967 the Hindu Marriage reform (Tamil Nadu Amendment) Act was passed. Periyar expressed him comments, saying that it was a boon for Dravidians who had not got it for centuries.[14]

Since 1935 to 1969 the Periyar and Anna relationship was politically differ but generally cordial. Both of them participating Anti Hindi agitation and opposed Rajaji's Kula Kalvi Thittam. With the help of the Periyar

Anna Started Dravidian Nadu News paper in 1942.[15] C.N. Annadurai the great Tamil son have emphasized the fact that EVR was a Social Scientist to the Core, the great man have implemented the ideals of EVR. Periyar made his last public speech on 19.12.1973. periyar breathed his last in the C.M. Hospital, Vellor. He left the rationalist world immensed in grief. In his life time he never sought any state honour. He never occupied any office in the Government, there was a talk whether his dead body could be buried with state honours.[16] 24.12.73 was declared a State Public holidays in memory of Periyar demise. Not only Anna but also his brother maintained cordial relationship with Periyar.

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CONTRIBUTIONS OF GUIDES TO OVERSEAS TRADE CONTACTS DURING THE PALLAVAS

P. Selvi

There were many merchant guilds existed during the time of Pallavas. Among them Nanadesis, Ainnurruvar, Tisaiayrattu Ainurruvar, Manigramatter and Nagarattar were very popular. They traded with the countries overseas. It is due to their contributions, Overseas trade became an important sources of the country's wealth.

Nanadesis

Nanadesis were divided on linguistic basis as may be seen from a statement by an official who led 4000 Kannada mummuri dandas[1]. In Tamil, Nandesis were known as Vira Valanjiar. They had members from many parts of India. They maintained their own police forces to defend their Caravans. They traded in elephants, horses, precious stones, ornaments, pepper etc to the foreign countries. They gifted a part of their wealth to the temples[2].

Manigramam

Manigramam was a self-regulating corporation of merchants[3]. A Tamil inscription at Takupa in Siam mentions a Vishnu Temple and a tank called Avaninaranam. This taluk was maintained by Manigratter[4]. Manigrammam was organized even in Malaya and in Srilanka. ManiPallavam near Jafna in Ceylon could have been named after a Pallava colony as Vaniga Pallavam[5]. They traded in camphor, cardamoms, mats etc to the foreign countries.

Ainurruvar

Ainurruvar styled themselves as 'the five hundred svamis of Ayyavolpura[6] in western Maharashtra. This guild got special

privileges from the state[7]. Guilds were formed to protect the life and property of the traders. These Ainurruvar protected the Vira Banaju Dharma i.e. They traded in sugarcane, pepper, pearls, crystals etc., to the countries overseas. Tisaiyilyaratu Ainurruvar:

They were five hundred companies of merchants from a thousand cities in all the four directions. They were the merchant companies of Kerala and had members from all parts of India. They had branches in Ceylon[8] and other countries. They exported sandalwood, cardamoms, camphor etc., they imported cloves, performs from Srilanka.

Nagarattar

Nagarattar were another merchant guild. Nattar or Nagarattar were merchant groups formed a Corporation for their security and traded with the foreign countries Nadu[9] was also referred to as a mercantile group. It seems that Cholinga nagarattar or Chetti was also one and the same. They were the hereditary traders and had Overseas trade contacts also. They exported mats, pepper, sugarcane, glass bottles etc. they imported iron. Alum, and silver from java.

The Pallava Kings exchanged envoys with Chinese emperors for the purpose of improving their trade. In the 6th century A.D. a royal prince of Kanchi went to China in the name of Bodhi dharma and spread the Yoga principles in China[10].

Raja Simha provided his elephantry and cavalry to the Chinese rulers against the Arabs, because the Arabs with help of Tibetans tried to overwhelm the Tamilian trade with China[11].

During the time of Raja Simha an envoy from China brought a purse bearing the emblem of fish[12] and honoured him by presenting valuable gifts. This denotes the supremacy of Pallavas over the Pandyas.

The trading community from the mainland exported elephants and gems to overseas countries specially to China[13] They imported fine silk and perfumes from China.

A temple was constructed for the benefit of Chinese merchant at the request of the Chinese ruler during the time of Nandhivarama II[14].

The Chinese markets were occupied by the articles of Tamil countries like camphor, betel nuts etc.

Burma

An inscription found at Mongoon in Burma is written in the script of the Pallavas[15]. The markets of Burma were occupied by the articles like pepper, sandalwood, camphor etc. a Vishnu temple at Burma bears the Pallava architectural features. So it goes, without saying, the Pallavas had contacts with Burma's

Malay

Trade with Malay was very popular. The Malays traded in iron, gold, silver to Tamil country and the merchants of Tamil country exported ivory pearls, sugarcane. Trade was followed by Colonization. The vigorous colonization movement during the time of the Pallavas resulted in the creation of a Pallava colony in Malay. During this time a large number of persons including Brahmins and Buddhists were settled in Malay Peninsula[16]

The Pallava sculptors accompanied the merchants show that, there was a merchant nexus between the trade and religion[17]. Some roofs of the temples resemble the typical rather roof of Mamallapuram. Moreover a Tamil inscription found at Krabi in Malay Penisula informs us about the constructions of a tank and was put under the protection of Mangramattar.[18]

Java

Mostly the inscriptions at Java in 8th century were written in Pallava script. An inscription of 760 A.D. found in central Java mentions a temple of Agastya and a stone image resembles the Pallava architectural features.[19]

Sumatra

The people at Simpising in Sumatra named themselves as Palavi (Pallavas)[20]. This indicates the Pallava contact with Sumatra. They imported elephants, horse precious stones and exported perfumes, cloves etc.

Srilanka

The Guilds exported cardomoms, mats, sandalwood, sugarcane, camphor etc. to Srilanka. In return, from there they imported cloves, perfumes, glass bottles etc. Manvarman, the Srilankan ruler took refuge in the court of Narasimhavarman I. In order to help him, Narasimhavarman I succeeded against the enemies and reinstalled Manvarman as the ruler of Srilanka. The Kasakudi plates compare the Pallava invasion to the famous expedition of SriRama against Ravana mentioned in the Ramayana[21] The Srilandkan markets were filled with the articles of Tamil Country.

Conclusion

It is very clear from the above study that, there were many merchant guilds existed during the time of the Pallavas. Though their main duty was trade, they operated for many purposes. These organized guilds helped even an ordinary business man to trade directly with foreign countries. Because of their contributions Pallava rulers improved their overseas trade contacts. The sculptors accompanied the merchants helped to spread the architecture and Hindusism. The trade guilds also helped the rulers even to establish overseas colonies. It is due to their contributions, Tamil culture was also widespread. Thus the trade guilds played a multidimensional role during rule of the Pallavas.

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LEGITIMIZING THE CARGO CULT ASPECT OF MARRIAGE

T.S. Rajeswari*

The most commonly misunderstood western term, 'dowry' in Indian social system has become a menace in modern India. People have lost any hope of uprooting this social evil. Dowry has been result of local customs rather than the Hindu or the Vedic traditions and so it has no religious sanction. It was only during British period, the tribal communities became the settled agriculturalists and their communally owned land was distributed to individdual families. The title was vested in the male head. Women became devalued and unwanted. Hypergamous marriage became practicable which produced important social transformation including emergence of a substantial rich peasant class and bonded laborers or poor land less labourers. It resulted to the withdrawal of woman from outdoor work especially in wealthy families. As a result, dowry in mar-

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riage transaction was used as a compensation for the acquisition of so-called non-productive woman. Western education, government employment, professional jobs had prestige but in short supply. So, educated men of all creeds and casts could demand dowries because parents of girls wanted their daughters to marry a person of salaried class in government service. Chatterjee describes how "this system percolated form the higher echelons of society down to the message spreading across the lower strata of society, cutting across the barriers of casts, class, languages and custom till it turned into a veritable social cancer which could not be remedied under the present socio-economic infra-structure which is feudal and patriarchal at the same time[1]."

But this modern monstrosity is being legitimized by linking it up with ancient and respected customs. Here, an attempt is made to analyse the widespread confusion and misconception regarding the present dowry system.

III

Many theories have been advanced to identify the origin as well as explain the religious or social purpose of the custom of dowry. But there is a widespread confusion and misconception that the present dowry system has its origin to the twin Hindu marriage rites, viz. kanyadan and Varadahshina. According to Hindu shastras the meritorious act of dan or ritual gift should be accompanied by a subsidiary cash gift dakshina[2]. The Dharmasastras laid down that eh act of Kanyadhan, where the bride is given as a gift to the groom, was not complete till the groom was given a daksina. On this analogy, the dakshina became the dowry. But varadaksina was given out of love and affection and feeling of honouring the groom though its quantum obviously varied in accordance with the financial position of the father of the bride. It was given voluntarily and no compulsion was exercised. But dowry is extorted, extracted from the parents of the bride. The Joint Committee of the Parliament (1951) and the supreme court themselves had made this confusion that varadakshina was dowry[3]. It was only the Brahmim law-givers that made an attempt to impose the Brahmanical ideology on Kanyadan on a country where most people, including poor Brahmins practiced bride-prise, Sulka. That extremely popular form of marriage was dubbed asura and condemned as unsuitable for Brahmins[4]. The law givers interpreted asura marriages as marriages involving the sale of brides where as in *Kanyadam* bride was given as a gift to the groom. This interpretation was *regarded* as only logical.

The Sulka is the money or property given by the groom to the bride's father or guardian in consideration of the latter agreeing to give his daughter in marriage. This custom of bride – price was universally followed in South India in the north it was practiced by the poorer sections of hypergemous castes. In vedictimes, the custom of bride price was known but not held in high esteem; the son-in-law in such castes was described as a disreputable son-in-law and that bride would not become a legal wife at all[5]. Although, the payment of bride price generally was very meager, the payment was 'symboli' of the transfer of right over the girl from her 'natal; to this affinal kin[6].

Among the well to-do land was given as stidhanam to the daughter on her marriage. It devolved on the female heirs, and passed form mother to daughter. This land was called manjalkani (Turmeric land). The more plausible explanation regarding the origin of this name seems to be this was meant to provide an independent income to the daughter which would be enough at least for personal expenses. (Buying manjal and Kumkum). So, stridhan are present which are voluntarily and willingly given. It cannot be equated with the dowry which is obtained under duress, coercion or pressure.

Contrary to the general notion that women had no property right in Hindu society until the enactment of the Hindu women's succession Act in 1956, we find that women's property, right have been accepted. Stridhan has all the characteristics of absolute ownership as property. this implies two features:

1. The stridhan, being her absolute property the female has full rights of its disposal or alienation. This means that she can sell, gift, mortgage, lease and exchange it.
2. She constituted an independent stock as decent. That means, on her death all types of the stridhan passed to her own heirs.

Dowry can not be equated with stridhan as it is compulsorily extracted and woman cannot claim her control over it. But stridhan provides her a sort of financial security in adverse. Circumstances.

Conclusion

Thus, the two aspects of Hindu marriage, gift to bride (Stridhan) and bridegroom (Dakshina) got entangled and later on came to be known under the nomenclature of dowry, the obtaining of which compulsion and force at times began to be used. Ultimately, marriages became a hard bargain for acquiring costly consumer durables. The giving of dowry is justified as a way of providing a woman with a share of the family property . but it is neither transfer of wealth nor a share in the father's property. the voluntary elements proportion. The attempt to equate the huge sum of cash, jewellery, clothing, furniture, and, gadgetry demanded by the groom or his kin, 'a cargo cult' aspect of marriage, to Varadakshina and Stridhan is an attempt to legitimize a modern monstrosity by linking it up with ancient and respected customs.

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ACTION PLANS FOR ECONOMIC DEVELOPMENT OF SCHEDULED CASTES IN PUDUKKOTTAI DISTRICT – THE ROLE OF TAHDCO

M. Kasthuri*

Tamil Nadu Adi Dravidar Housing and Developing Corporation (TAHDCO) is a public sector undertaking format 1974. This branch was started in Pudukkottai in 1986. In the beginning the TAHDCO was concentrating to promote housing facilities for the SC/ST. Recently it has changed its objectives and scope. It is involved to increase the income level of the SC and ST women below the poverty line by enhancing the productive capacity. The TAHDCO provides the financial Assistance to the women to start the Income Generating projects. TAHDCO also gives training programmes to the Adi Dravidar Women entrepreneurs. The Adi Dravidar Women Self Help Groups are given special encouragement by TAHDCO. In this paper an attempt is made to highlight, the role of TAHDCO in empowering the status of Adi Dravidar women in Pudukkottai District.

Formation of the Committee

The formation of this committee in districts. Consisting of the members. District Collector as Chairman, District Manager, Lead District Bank Manager, District Co-ordinators of Major banks, Project Officer. Two prominent NGOs to

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be nominated by the Collector for a period of one year. The monitoring committee (DMCTS) is primarily responsible for monitoring the implementation of all TAHDCO schemes in the district. The DMCTS can also commission independent evaluation studies of the schemes to ascertain the effectiveness of the schmes[1].

ii. Implementation

The Government of Tamil Nadu in G.O. (Ms) No. 80, dated 17.09.2002 have issued certain guidelines for the implementation of the District action plan. The major highlights of the guidelines for implementation of the district action plan.

The fund allotted to the districts is to be utilized for training programmes and most more than 70% is to be utilized as financial assistance to income generation projects. The financial assistance to self help groups and not more than 25% can be utilized for giving financial assistance to individuals, self help groups taken up for economic assistance. The SC members having already received revolving fund direct linkage credit under TAHDCO schemes considered eligible for economic assistance. Only women self help groups recognized by Tamil Nadu co-operation for development of women under Mahalir Thittam[2].

iii. Highlights

The distinctive features at the current years state action planning, formulation, implementation and monitoring and evaluating the schemes to be implemented in district. The district collectors, with the participation of all the stake holders.

The focus of the schemes has been shifted from benefiting only individuals to now largely women self help groups[3]. A new monitoring and evaluation mechanism called the District monitoring committee for TAHDCO schemes has been set up in all districts for effective implementation.

iv. Economic Development

The planning and preparation of action plan by requesting all the District Action Plans for the economic development". The subsidy fund due to be available for the current year, 2002-2003 allocated the districts. The scheduled castes into prepare District Action plans to the extent of the fund allotted. The 'economic development programmes for scheduled castes various District Officials bankers, AGMS of NABARD, RBI officials, NGO, academicians, experts, representatives of the public etc, participated and held extensive discussions.

The scheduled caste population of in the district, the list of selected, prioritized schemes to be implemented in the district[4]. The District Action plans have been categorized Agricultural Activities, Agricultural Allied Activities, mining and quarrying, manufacturing, construction Activities, Trade and Commerce, Transport, storage and communication, other services, Training a Activities for the purpose of monitoring. The schemes have been selected by District Administration for implementation.

The consolidated District Action plan. TAHDCOs development schemes aim to benefit 75, 945 scheduled castes beneficiaries during the current years, the project profiles of each scheme the training programmes being organized in district. The corporation is now implementing many schemes for the economic and social development.

TECHNICAL EDUCATION AND INDUSTRY IN COLONIAL TAMIL NADU 1900 – 1947

S.Swaminathan*

In the wake of the interest show by the British parliament there began a long series of inquires and reports by officials commissions and committee which brought to light all phases of the many sided industrial problems of India[1]. In December 1900, Sir E.Buck was placed in charge of enquiring into the position and progress of practical and technical education in each provice[2]. His report suggested that industrial schools and agricultural education in India needed improvement particularly because agriculture was considered as the most important industry. It was also stated that the development of exports would promote practical and technical education. Further it suggested the creation of separate departments both in the provinces and at the center for the promotion of technical education noting was done by the government to implement the suggestions.

Lord Curzon the then Governor – General of India, convened an Educational conference at simla in 1901. The conference considered questions relating to engineering Technical Education and industrial training in India[3]. The conference recommended drastic reforms in higher education with a view to make it more effective and practical[4]. They passed Many resolutions relating to technical education which were communicated to the local Governments. The resolutions indicated the real need for Governments initiative and enterprises in the promotion of technical education.

The Madras chamber of commerce and the upper India chamber of commerce held the view that it would be extremely difficult to replace European experts by Indians due to the fact that except cotton textile industries most of the industries were owned by Europeans. It was felt that it was one of the most serious obstacles to the growth of higher technical education in India[5].

Technical Education and industrial training became one of the subjects of debate during the national movement in India. After the birth of the Swadeshi Movement in 1905 the ideal of nationalism preached was a combination of political and economic idealism[6].

The First World War, 1914-1918 and its Effect on technical Education

If the development of industrial education was seriously hampered by the uncertainty that prevailedas to the authority which should control technical and industrial education from the time of Lord Morley up to the time of his successor Lord grewe in 1914, the outbreak and long duration of the Great war inevitably acted as a brake on further development. The industrial exerts who had been recruited either went on active service or directed their energies to war effort. But if the war had hampered the extension of technical and industrial education, the demand in India for industrial products of many kinds created by it not only gave an impetus to manufactures but also created a demand for a higher grade of industrial workers and underlined the need for technical education to meet that demand.

Policy in Madras

During the II World War there was no independent development as far as the technical education of the people in the Madras province was concerned. There was no popular Government. The British Governor and his advisers looked after the administration. Nevertheless there was the continuation of the policy laid down under the dyarchical rule. Further, there was cooperation and collaboration wit the Government of India's efforts.

Awakening of the Backward Classes

In the social sphere there was

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awareness about the practical value of technical education among the Backward classes, who formed the major chunk in the society. It was echoed in their demand for reservation of 50 per cent of seats in schools of Technology in the Fifth Madras Provincial Backward classes Conference held at Ootacumund in 1943. They also appealed to the Government to encourage industrial enterprises and to start industrial School suitable to the Backward Classes which had been following certain handicrafts as their profession. Their demand for reservation had the desired effect in a couple of years later when there was selection of candidates for the award of technical scholarships in this Province to go abroad. Thus the demand for technicians during the Second World War period had acted as a great catalyst in attracting the people towards technical education and industrial training.

In the Madras Presidency two higher technical institutions were created in 1945, the Alagappa Chettiar College of Technology, Guindy, and the Government College of Technology, Coimbtore. A Standing Advisory Board of Technical Education was created in 1947 to advise the Government on all matters of technical and technological education of University, Diploma and Artisan standards.

At the all India level a Scientific Man-Power Committee was appointed in 1947 to assess the quantum of technical personnel needed to execute the post-war reconstruction schemes and to suggest suitable measure to train them. Before the Committee started its work a Sub-Committee was appointed to prepare an interim report. On the basis of its recommendation the Government extended financial assistance to the existing institutions in order to expand their facilities for higher education, research and practical training.

Thus the immediate requirement of technical personal at the outbreak of the Second World War and the post-war reconstruction needs gave a momentum to the progress of technical education and industrial training. And the tempo continued even after the country's independence 1947.

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CONTRIBUTION OF KAMARAJ TO EDUCATION AND INDUSTRIES IN TAMIL NADU

M.Suresh *

To begin with, the Madras Government headed by Kamaraj proposed to open schools in all village with a population of 500 and above. In the year 1954-55 there were 13,703 villages and small towns each with a population of 500 and more schools by the end of the year. After five years the Government set up more schools. By the year 1961-62 another 12267 centers with a population of 500 and more were provided with one or more schools. In 1962-63 Kamaraj Ministry took steps to provide schools in village with a population of 300 and above. It is astonishing to note that the number of school-going children enrolled in the schools got almost double within a period of 8 years. In 1955-56 enrollment in Elementary Schools

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was about, 1,924,874 whereas the figure almost double 1962-63.

The Government of Madras adopted the scheme propose by the Government of India to promote Primary Education in rural areas by creating Single-Teacher schools. Under this scheme relief was provided to unemployed youth force in the rural areas. Kamaraj Ministryamde considerable progress in promoting primary education by creating more single teacher schools in school less cetntres.

To meet the demand for secondary education, consequent on the opening of more number of primary schools it became necessary to open secondary schools all over the state by the Madras Government headed by Kamaraj, a notable feature in this expansion of secondary education was that majority of the new schools were located in rural areas.

Another noteworthy achievement of Kamaraj Ministry was the reorganization of secondary education. The new scheme provided opportunity for a student to learn mother-tongue or a classical language and Hindi besides English. Diversified courses were also introduced in the secondary schools with the object of providing technical education at the secondary level. This made secondary education not merely academic but also technically oriented. Under this same Engineering. Textile Technology, Agriculture, Secretarial course, Home Science were included.

The Government of Madras also implemented the proposals made by the State Secondary Education Implementation Committee headed by Dr.A.Lakshmanaswamy Mudaliar, the then Vice-Chancellor of the University of Madras.[5] The new scheme provided for a new pattern for the secondary education, which came to consist of 11 years, of which 7 years were spent at the primary level followed by 4 years of higher secondary stage. This new pattern provided for subjected like Mathematics, General Science and Social Studies under compulsory subjects.

The Government of Madras realized the need to provide for more trained teachers to meet the demand in primary and secondary education. It came forward to open more number of training schools both for men and women. In 1953-54 there were 140 training schools of which 76 were for men and 64 for women with a total intake of 19,250 scholars of both sexes.

Though there was no marked rise in the number of Teacher Training Institutes by the years 1962-63 there was a steady rise in the intake of scholars showing a rise of nearly 4,000 in number. The expenditure also rose from 19 lakhs per year in 1954-55 to 38 laksh in 1962-63.

The Midday Meals Scheme launched in July 1956 unofficially on voluntary basis under the guidance of the then Director of public Instructions, which later became a good incentive for the promotion of education in the State, was another noteworthy change brought about by the Government of Madras under the leadership of Kamaraj. The school Midday Meal Scheme was approved of in November 1957 as a voluntary movement eligible for Government assistance and was also included in the State's Second Five Year Plan with a total provision of Rs.164,77 laksh. The scheme was also eligible for Central assistance up to 50 per cent of the cost. It created a congenial atmosphere in the rural for learning.

It became recognized as a successful incentive in registering regular attendance of pupils enrolled. It also helped to increases the enrolment in rural areas. Pupils of different communities sat together. Thus it helped that it would bring about a united, well-integrated society devoid of the consciousness of caste differences. Since the government of Madras came forward to open primary schools in all centers where the population exceeded 300 and above, it

became necessary to feed more children in the age group of 5-10 and above. One of the major factors in preventing rural parents in sending their little wards to schools was their inability to feed them regularly. Moreover they could earn a meager income by employing the children of the field. Therefore it became obvious that at least one meal provided in the schools. Kamaraj's thinking provided to be right when the enrolment showed a steady rise in the schools within two years of the implementation of the scheme. "there is no doubt that to Kamaraj midday meals are part of a philosophy of life and that being so, he and his colleagues have pursued the programme with a missionary zeal:

The benefit of the scheme were felt very early in the State. It helped to increase the number of school-going children in the rural areas, who did not enjoy the privilege of attending schools for want of one meal in the afternoon. It helped to prevent the wastage caused by the drop-outs from school. It also encouraged a new social outlook among the old and the young, a short or awareness in community development. Again it directly helped the State Government in making the universal free educational policy a success.

The supply of uniforms free of cost to schools children also formed a part of the policy of Kamaraj's Ministry to augment the process of learning in the State. In 1960 the Education Department provided necessary funds to supply free uniform to school children. The schools grew with the generous public support and the number of children receiving free uniform rose three-fold within five years. He scheme started with 3.6 laksh children in 1961 and increased to nearly 9.4 lakhs, in 1966.

The Ministry of Kamaraj was also keen on promoting the welfare of the teachers. For the first time I Asia, the government of Madras implemented the triple benefit schemes of pension, provided fund and insurance for teachers from 1-4-1955. In order to extent the benefit of free education to the wards of teachers half fee concession was also granted to the wards of school teachers working in secondary and primary schools. Another concession given to teacher was the education advance to meet the expenses of higher studies of their wards.

COW SLAUGHTER AND BEEF EATING ARYANS

P.J. Biju Joseph*

The Sanskrit name of cow is Gov, plural 'guava'. And this short radical we find running with modifications consequent on the character of each through our languages[1].

The practice of Beef eating in Indian is one of the common customes, which prevailed for long before period itself. For that we have the lot of evidences form our own Sanskrit literature and some of the sacred texts of Aryans[2].

There are clear evidences in the Rig Veda, the most sacred Hindu Scripture, that the cow used to be sacrificed by Aryans for religious purpose for instances HYMN CLXIX OF The Rig Veda say,

"May the wind blow upon our cows with healing may they eat herbage... like colored various hued or single-colored whose names through sacrifice are known to Agni, whom the Agnirases produced by Ferbvour-Vouschafe of these parjanya great protection. Those who have forward offered to the gods their bodies whose varied forms are well known to soma"[3].

In Rig Veda HYMN XLII BOOK VIII, 43:11 worshipped with offering shines thy flame. O Agni, from the sacred oil, with kisses on the ladle's month.

Let us serve Agni with our HYMN disposer, fed like ox and cow, which bears the soma on his back.

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Yea, tee, O Agni do we seek with a homage and with fuel, preset whose wisdom is most excellent[4].

It suggest that cattle were sacrificed and roasted in fire.

In Rig Veda, HYMN XVI,sketches " burn him not up, nor quite consume him Agni.; let not his body or his skin scattered mail thee with milk against the flames of Agni encompass thee about with fat and marrow.

So will the blad one, eager to attack thee with fierce glow fail to grid and consume thee.[10]

This Hymn mentioned that enveloping of the corpse with cow flesh before applying the fire on it.

In HYMN VII its written as O Agni shared by all men living bring us good luck for sacrifice from earth and heaven .

With us the thine intelligence, wonder-worker rescue us god with thy forreaching blessings.

These hymns brought forth for thee, O Agni, laud thee for bounteous gifts, with cattle and with horses, lord, when men from thee hath gained enjoyment by hymns O nobly-born, hath he obtained it[11].

Not only in Rig Veda, but also in some Brahmans like Sathpatha Brahmana, Taiterita Brahmana and Panchavishnu Brahmana the resemblance of cow slaughter and Beef eating is mentioned.

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THE STATUS OF WOMEN UNDER THE NAYAKS-WITH SPECIAL REFERENCE TO ROYAL WOMEN

K.Mari*

The wives of the Nayaks were highly respected and venerated. From the sculptures and the paintings of the Nayaks it is known that the Nayaks are represented with their wives. Tirumalai Nayak and Rahunatha Nayak are depicted with their Queens. There are the statues of Tirumalai and two of his wives in the Caruda Mnatapa of Sriranganatha temple, Srirangam, in the Maha Mantapa of Sri Andal temple, Srivilliputtur and Dudu Mantapa at Madurai.

Royal Ladies took part in all religious ceremonies and festivals. Rangajamma in her Manarudasa Villalam says that when Raghunatha was praying along with his wives Mannaru the family deity appeared before him in vision and blessed him with a birth of a son[1]. The wives of the Nayaks exercised a lot of influence upon them. The Nayaks acted in accordance with the advice of their wives. It is attested by Proenza's letter of 1659 which states that the greatest obstacle of Tirumalai Nayak's conversion to Christianity came fro his tow hundred wives[2].

There existed rivalry and envy among these royal women. According to Maduraittalavaralaru queen Meenakshi the first of the eight wives of Vijayaranga Chokkanatha crowned herself and ruled after his death. The other seven wives of Vijayaranga Chokkanatha neither wanted to live under the rule of their rival nor linked to violate the existing custom, committed sati[3].

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The women adorned themselves with ear rings of gold bracelets of gold and precious stones and armlets of coral beads. Flowers along with perfumes were used by them. Women viz the courtesans and wives of nobles wore garments of five yard length. According to Barbosa they wore white garments of very thin cotton or silk of bright colour.

All the Nayaks were not polygamists. Muthu Virappa Nayak was unique in personal character among the Nayaks. It is said that he was a strict monogamist and that he dispensed with the royal harem. Thus the royal harem disappeared in 1682[3].

The practice of polygamy received a setback due to the spread of Christianity. There was one Tiriya Devar, a member of the Ramnad royal family came under the influence of John De Britto. He embraced Christianity when he was cured of a terrible disease by John DeBritto. The new faith did not permit polygamy. So he resolved to divorce all except one. The ladies of Triya Devar's harem were taken aback and implored him not to desert them. But tiriya Devar would not listen to their pleading[4].

Dowri system and child marriage were in vogu. Kanyadan was the only form of marriage that was popular. Andhra Rajula Charitramu and also Tanjavuri vari charitram say that sevappa the first Nayak of Tanjore go it from the Vijayanagar Emperor as stridhana for his wife Muritimamaba the younger sister of Tirumalamba one of his consorts of Achyuta Raya[5].

Infanticide was not in vogue. At the time of Ranga Krishna Muthu Virappa Nayaks death his queen named Muttammal was in advanced stage of pregnancy. She wanted to burn herself with the dead body of her husband. Mangammal the mother – in – law of Muthammal warned her that if she did so it would be a dreadful crime of infanticide[6]

Sati was confined to royal women and Bramin widows. When Tirumalai Nayak dies his two hundred wives performed sati.

Divorce was permissible among certain communities. Ti is said that a man dismissed his wife by giving her some money and calling her his sister.

It is evident that education of women was not neglected. Vicos letter of 1926 allude to a female nophyte who astonished him by the extent of her knowledge and solidity of her judgment. She spoke sandkrit with elegance and facility[7]. Two great women poets of rare merit adorned the court of Raghunatha Nayak of Tanjore. They were Ramabhadramba and Madhuravani.

Professional dancing girls were very much respected. Kolattam and kummi were practiced by them. Some dancing girls who had received high education became worthy scholars. Proeneza's letter of 1659 narrates the story of sandai, a lady of high status who was still more famous for the range of her knowledge, the luster of her beauty, the charm of her voice and skill in dance and music. She handled her guitar with perfection[9]. The Devadas is were called the servants of God. According to Vico the Devadasis or the dancing girls attached to the temple of Madurai were unfortunate create rue dedicated to the shame of most beastly passions. It proves that the Devadasi system lost its Original sanctity and degenerated into a integral part of the prostitution.

It is obvious form the above description that the women of the Nayak period were held in high esteem and given due respect and that women were allowed to assume the reigns of government. Mangammal is regarded as the best example of the exemplary rulers of the Naya period. There were some stray incidents of violence and humiliation on women on account of political Vendatta and personal animosity. It can be concluded that the status of women was not at all maligned but held Venerable.

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PANDITA RAMABAI SARASWATI (1858-1922) AND SISTER SUBBALAKSHMI (1886-1967) : QUEST FOR SOCIAL SPACE AND INDIVIDUAL FREEDOM

Malathi Ramanathan*

Human spirit aspires to wider horizons to realize itself at the philosophical and, more so, at the pragmatic level. The latter half of the 19th century was marked by a rising consciousness among women in India. This resulted in the mushrooming of associations for and by women in different parts of the country. With slowly increasing access to education among the upper caste/ class women, it is not surprising that they took the lead in this quest by women for a free space in a patriarchal society. It was their personal experiences that triggered the beginning of many a reform, which they pursued with a single-minded devotion. This often amounted to building up the capabilities of women, similarly situated, to face any eventuality with a self-confidence and assurance, unknown before. What strikes a researcher is the similarity of the ideas and actions of these early leaders among women, who came from different parts of India. They were pioneers who created opportunities where none existed or expanded those that already did exist. Theirs was a first groping step in the ladder to empowerment of women, that began in earnest only much later in the post-independent era.

This paper deals with the attitudes, perceptions and work of two remarkable women, Pandita Ramabai Saraswati and Sister Subbalakshmi,[1] hailing from the erstwhile Bombay and Madras presidencies respectively. The social and ideological climate in the two presidencies was similar and yet dissimilar. This had an effect on their approach to solutions of the problems that they were dealing with. They were ahead of their times and yet bound by the times in which they lived. They challenged authority and yet felt circumscribed by it. The reform that they initiated affected only a miniscule of the population of women who lived in the presidencies. Yet the significance of their contribution cannot be belittled. Women belonging to different classes and castes in different regions of India suffered from disabilities peculiar to their social and economic circumstance in life. Thus each disability needed a source of relief that catered to its peculiarity. Herein lay the significance of their work that it was meant to deal with specific problems faced by women of the upper caste, at that point of time. It was also the source of criticism of their contribution being pointed only at one group of women. Again, the society was intolerant of uncharted paths that ran against prescribed norms. This was additionally compounded by the colonial context of Indian life. This paper tries to explain the dichotomies that arose out of their beliefs and work and its impact on the gender perceptions as evidenced 'in the two presidencies.

The source materials used are their personal writings, diaries and letters as well as biographies and other secondary materials. An attempt has been made to review their work in the mode of capacity building of

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women towards their own independent self-development (a la Martha Nussbaum) rather than an external thrust for reform by outside agencies, even if they are the women leaders themselves. There is a subtle difference between the two, since the women are transformed from being objects of reform to being subjects of their own reform, in their quest for social space and individual freedom. The spirit of liberation is not centered in or confined to that one leader but gets dispersed in each of the individual women who are 'involved in this process.

Early Impressions

The formative years of both Ramabai and Subbalakshmi reflected their independence of mind. Ramabai made it her duty to advocate the proper position of women in society since her father had been persecuted for teaching her mother and her the Sanskrit texts. Acknowledged as Pandita by the scholars, she realized, while reading the Dharma Shastras, that as a woman she 'had no place anywhere as far as religious consolation was concerned.[2] She became a widow with a small daughter after her marriage to Bipin-Bihari Das Medhavi, a Brahmo, in Calcutta. Her being welcomed to come to Maharashtra from Bengal, by men like M.G.Ranade, spoke volumes for the reformist temper there.

Being a child widow, Subbalaksluni was educated by her fattier to become the first Brahmin woman graduate in the Madras presidency. The two images that she carried with her were the cries of a child widow of four years of age, being teased by other children for not having a thali (the sign of marriage) and the sight of her aunt being tonsured by the barber. Her father's conviction saved her from the ignominy of tonsuring her hair as she came of age. When told by a relative that women could pronounce the sacred word 'Om' only as 'Um', she remarked that she 'could see no reason why women should be less than men in the eyes of God.[3] As a teacher in the Presidency Secondary and Training School, she came to be popularly called as 'Sister,[4] a name that remained with her for life.

Critical and Constructive Approach to Women's Status

Due to their personal experience and depth of understanding, both Pandita and Subbalakshmi chose a pragmatic path to improve the position of women belonging to the higher caste. Their objective was to enable them, particularly the widows, to become self-reliant. In Street Dharma Neety, written in 1882, Rarnabal emphasized the need for the education of women to build their self-confidence. On the miserable plight of widows, she wrote, 'God helps those who help themselves. Women have been given no opportunities to develop. Self help is the best help and women must not depend on others.[5] True education would kill superstition, the prime cause of many of their woes in society. In High Caste Hindu Woman, published in 1887, Ramabai criticized child marriage, the differences in age between the aged husbands and their child-wives and the circumscribed life -of the wife who, unlike her husband who had a choice, could never leave him however ill-suited he might be. She spoke vehemently against the custom of tonsuring the head of a widow in the Social Conference of 1889[6]. This was practiced particularly by the Brahmins and both Pandita and Sister targeted their work to improve the position of women of this group, since they themselves belonged to it and understood best its cultural mores and the disabilities that these women suffered from. Ramabai offered several constructive suggestions to improve matters. She touched the nerve center of the issue when she pointed out the lack of trained Indian women teachers, without whom girls from the conservative families would not be allowed to study in school. She felt that widows could be helped by having residential homes for high caste child widows and by training them to

become teachers, nurses and skilled workers. To make such a scheme viable, she wanted influential Hindu men and women to supervise it and also get the services of well-qualified American ladies. In 'the Peoples of the United States', published in 1889, she remarked on the progress achieved by women there due to their access to education, These could be copied in India, she felt, without India losing its own identity. When she traveled widely in the United States from 1886-88, she began to form an idea of setting up schools, along with industrial training cassettes for women. She lectured and propagated the concept of a child widow's home in India. The 'Ramabai Association' formed in Boston, pledged support to such a school, and donated generously.

Influenced by the nuns of the Presentation Convent for their selfless service, Subbalakshmi became aware that such a community of workers, yet unaware of their own existence, was readily available in the Indian society, especially among the women of the higher castes. Widows of all ages, unable to marry due to social pressure, dependent on relatives with no future to look forward to, could be educated, made to feel independent with a purpose in life and work as teachers, nurses and doctors. Economic self-reliance through education and employment was her answer to cure to their ills. Testifying before the Age of Consent Committee, she urged that there should be prohibition by law, of all mariages where the bride was below the age of sixteen. Later, as a nominated member of the Madras Legislative Council from 1952-56, she stressed on several aspects of education/welfare measures, like establishment of village schools, using the temple resources for running schools and promotion of literacy among adult women[7].

D.K.Karve had remarked that 'the best way to advance the cause of widows lay in educating them. Widows when educated would understand their own interests and if able to master sufficient courage would be ready for a practical step.[8] A living roof was the example of both Pandita and Ramabal and Sister Subbalakshmi, themselves part of a process of self-awakening among women. They were instrumental in speeding the widening of that process among innumerable women in their respective presidencies.

Creating Social Spaces for Self-growth

The institutions founded by Pandita Ramabai and Sister Subbalakshmi resulted from the natural course of their work that they were already doing or were planning to do. In 1882, Ramabai started the Arya Mahila Samaj in Pune and then in Bombay, as a ladies association to provide a common platform to assemble and exchange ideas. Then came the Sharada Sadan in 1889, a residential school for high caste women, especially for widows, in Bombay. Next year it shifted to Pune with its own premises. The first pupil, a child widow, Godubai alias Anandibai, was married to D.K.Karve (the founder of the Hindu Widows Home, the Anath Balikashram), with the full support of Pandita Ramabai for the remarriage. Ramabai's efforts broadened when she brought to Pune young widows from Brindavan, Mathura and several young women and girls from the famine stricken areas of Sohagpur, in Central Provinces. Thus began the Mukti Mission in 1897 at Kedgaon in Pune. In 1898 was started the Knipa Sadan, opposite the Mukti Mission for the 'fallen girls', those who had gone astray due to circumstances. Apart from the regular school, the Mukti Industrial School was set up to provide basic education and coaching in tailoring, lace making, spinning, caning, dyeing and printing. In 1902 the Boys Orphanage was started. The Mukti Mission fell into disrepute in the eyes of the people when some of the inmates became Christians, following the example of Ramabal. This was one of the reasons for establishing Anath Balikashram. by Karve[9].

The issue of religious conversion will be dealt with separately.

The institutions started by Subbalakshmi depicted a natural flowing pattern, a result of her attempts to solve each new situation or hurdle in the path of reform. The Widow's home (1910)[10] began in an unassuming way in Madras with two or three young widows including Subbalakshmi attending school from home under the supervision of her aunt (who had been a child widow once and was to be a pillar of strength for Subbalakshini in all her efforts). It ran for several years as the Brahmin Widows 'Home, with the government's grant. Sarada Ladies Union (1912)[11] one of the premier women's associations and Mylapore Ladies Club (1932) became a launching pad from which the several educational institutions founded by Subbalakshmi took off. Sarada Vidyalaya[12] (1927), the school that branched off into numerous branches, was the result of denial of admissions to unmarried/married girls (who wanted to pursue education) to reside in the widows' home. The new school had hostel facilities for girls coming from outside Madras Once the school was well organized and economically viable, it was handed over to the Ramalaishna Mission, to provide for its continued excellence., Sri Vidya Kalanilayarn[13] (1942) enabled married young women to appear privately for the matriculation examinations through tuition mostly conducted by Sister and her family members. Vidya Mandir[14] (1956) was started as a coeducation school. Kuppam School[15] near the Widows' Home 'in Madras (1920) and Sarada Cheri School[16] in Cuddalore (1933) were meant for the children of the backward classes and untouchables who lived near the Widows Home or school premises in Cuddalore where Subbalakshmi taught. The Lady Wellington College, Madras and the South Arcot Social Service Association, Cuddalore later took care of these two schools respectively.

Each one of these institutions founded by Pandita Rarnabai and Sister Subbalakshmi involved years of patience, perseverance, and organization. Their success is to be measured not merely in their excellence in functioning but also in the innumerable number of women who were trained in them and who in turn would train others in the future in their capacity as teachers, doctors, nurses and social workers.

Faith as an Individual Choice

Both Pandita Ramabai and Sister Subbalakshmi had a religious bent of mind, which became increasingly dominant with time. Curiously this led them on divergent paths in due course. Christian missionary activity left its imprint on the Indian society. Very few were impervious to its influence, either directly or indirectly. The difference between the two women was most evident in their response to Christianity and its missionary activity.

Her father had initiated Pandita Ramabai into the roots of Hinduism since her childhood. Her questioning mind had disputed the authority of the texts on several grounds, like the secondary status granted to women in religious practices. In marrying a Brahmo Samajist, she was probably making a dissenting statement. Her met the Sisters of the community of St.Mary the Virgin, an Anglican organization founded in Wantage, in England. Her acquaintance with Father Goren and his book, 'Is Christianity a God given religion?' (Poona, 1883) also influenced her thoughtful[17] She found in the philosophy of Christianity 'truths higher than in all our systems.[18] She knew that the news of her conversion to Christianity 'caused havoc and wrath on the part of (her) Indian brethren throughout the country' and her only explanation was that she 'was convinced of the truth of Christianity and (she) had accepted it.[19] Yet it was not an unconditional surrender of her questioning nature and so she found herself at times in a dichotomous

situation. When criticized for clinging to some of her caste prejudices like eating habits by Sister Geraldine, she replied spiritedly, 'I like to be called a Hindu, for I am one, and also keep all the customs of my forefathers as far as I can. How would you, an English woman like being called proud and prejudiced if you were to go and live among the Hindus for a time but did not think it necessary to alter your customs when they were not hurtful or necessary to your neighbourS?,[20] She also questioned the authority of Canon Butler and Sister Geraldine in claiming the Anglican Church as the sole authority of truth' when she wrote, 'if I tolerate with all the bodies of Christian people, can I not be truthful? Far be it for me to listen to such teaching. It is not humility but cowardice.'[21]

In contrast to Ramabai, Subbalasshmi's exposure to Christianity made her a stauncher Hindu. The liberal atmosphere at home enabled her to read the bible, given to her by Mother Patrick of the Presentation Convent where she studied. When introduced to a recently converted couple, Mr. And Mrs. Natesa Iyer, it was they who were reconverted to Hinduism after discussions with her and her family. Yet the religious faith of the mums and their selfless service left a deep imprint in her in deciding her future course of service to women's education and work among the widows. Not the religion but its social service is what impressed her in Christianity.

Both Rambai and Subbalakshmi wanted the sacred texts of their religion to be read and understood by all Hence Rambai translated the Bible into Marathi, published in 1924, two years after she passed away. Subbalakshmi published in 1928 the Bagwad Gits, with simple meanings of the Sanskrit verses as well as explanations of he eighteen chapters in Tamil.

Ramabai and Subbalakshmi represented the broadening of the reform scenario through greater participation by women. With time their work began to encompass a widening circle of women, younger girls and boys of different classes and castes. The educational institutions set up by subbalaksmi are a witness to this. They set the ball rolling and as it gathered in speed and in size, more and more women were being trained for leadership roles in various capacities. Thus emerges a picture of indistinct faces of women in the crowd, slowly assuming the leadership of their group, building the capabilities of many more in the process, setting the next stage for the fight for empowerment of women in the post independent era.

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BRAHMIN MIGRATION INTO TANJORE IN THE SIXTEENTH CENTURY

V. Ravichandran*

The migration of people from one part to another part formed an interesting features socio, economic, and cultural history. Likewise Brahmin migrated from Telugu, Kannada ardrhfwradii countries to Tanjore.

In this paper an attempt has been made to study factors which were instrumental in migration of people into Tanjore in the sixteenth century from different political and linguistic areas.

Tanjore witnessed the advent of migrants from Telugu, NlawAW and Kannada in the sixteenth century, due to this factors cultural changes were also occurred in Tanjore like Sangaranthi, Ramanavami, Mahanavami, Mahalakshmi Pooja and Bagavata Mela[1].

Mahanavami festivals introduced by Nayaks in Tanjore which latter took the forrn of Dasara during the period of the Marathas's.[2] It was held in honour of the goddess Durga, who killed the demons Bhardasura, Chanda and Munda.[3]

Migration is influenced not only by a single factor rather along the number of factors influenced it. Certainly at some place one factor may be highly motivating and at the other another factor may be more forceful. The factors which motivated migration may be called as push and pull factors.[4]

Vijayanagar conquest over Tamil countries motivated for Telugu and Kannada Brahmins migration into Tanjore. The Nayaks of Tanjore (1532-1675 A.D.) being conservative in outlook adopted the traditional social order. Tanjore witnessed an influx of Telugu and Kannada Brahmins as a sequel to the establishment of the Nayak Kingdom.[5]

Among the Telugu Brahmins some entered the government service and a few of them, the validity (or) ecclesiastical class had priestly profession.

When a new dynasty rule established over a old dynasty, naturally rulers migrated from their home land along with their administers, soldiers and craftsmen for their administrative purpose. It is a natural phenomena when nayak established their rule in Tanjore. They had migrated along with Telugu, Kannada Brahmins and some other craftsmen. Because their rulers needed a trustworthy people, language knowing people and the administrative system of their country.

Some Telugu and Kannada Brahmins migrated along with Telugu rulers because they were not given importance in Vijaya Nagar Court, but Nayak rulers offered them prominent place in their Administration in Tanjore. Many distinguished Brahmins acted as Ministered under the nayaks and was powerful and influential. Govinda Dikshita a Kannada Brahmin who was known as a paragon of wisdom and a highly diplomatic did yeoman service to Sevappa and Achutappa nayaks. He being a minister enjoyed a esteem position in the nayak court of Tanjore. Like Thimmarasu of Vijay Nagar Court. Next to him Thirumalai Nambi Tattachniyar a Telugu Brahmin was the religions preceptor to Achyutappa Noyak and had yielded greater influence.

Andhra Rajulu Charitna, a contemporary choronicile informs, that Vijaya Rahaga Nayak would eat breakfast daily after 12,000 Brahmins had been fed at sunrise. It is an indication of the importance that Nayaks extended to the Brahmins[6].

Ramanavami celebrated in Tanjore during Nayaks rule. The dances and plays performed in the Ramanavami festival is called Ramaleela.[7] Holly festival was introduced during the Nayak period.[8]

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Bagavata Mela an important dance drama migrated from Telugu region along with their people, because the downfall of the Vijanayagar empire. The people wanted to preserve the drama to maintain their own culture identity.

The Nayaks rule of Tanjore played an important role and give good patronage to art and culture. During the Rule of Achutappa Nayak Bagavatamela migrated from Telugu region. Important feature of the drama is women are not permitted to take part in the drama.[9]

Telugu being the mother tongue as well as an official language of the Nayaks of Tanjore gained greater importance.

After the downfall of the ViJayanagar empire Telugu Brahmin found Tanjore as a conducive place for their living and to infuze their cultural activities in this area.

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CONCERN FOR AND PERSPECTIVE OF DALIT CHRISTIANS

A.Rajendran*

Christian converts are largely from among the lower castes, especially the untouchables.[1] As far as the Christian Community is concerned, the dilemma becomes acute for two reasons. First of all, when the 'untouchables' became Christians, they were in search of higher social status[2]. Asking them to demand Scheduled Caste privileges involves the need once again to identify themselves with the very low status attached to their group of origin. Secondly, the fact that caste divisions are maintained within the Church puts many Christians in a dilemma.

What this shows is that one cannot speak of one Christian community in India. There are many groups with differing background, all of them conditioned by their local cultural environment and history. What is common to all groups is that they have not remained unchanged. They have integrated their past values and customs within what they consider is a Christian perspective.

Consequently, even though they have retained many aspects such as caste separation, many Christians do not consider them incompatible with the idea of equality just.as many westerners do not see any contradiction between class distinction and the Christian message. They consider caste separation part of Indian culture, since many rituals and social customs go together with one's caste[3].

While the 'untouchables' were seeking social mobility through association with other high prestige groups, the high and middle castes would not receive them as equals. As a result, caste division has continued in all Churches in some form or the other[4].

Discriminations in the Indian Church

Caste system was formed not on religious basis but on the basis of manual labour which the particular community was doing. Thus even after conversion, the Dalit Chris-

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tians followed the same cast ' avocations of their forefathers[5]. Further the Dalit Christians were not only despised by the caste Hindus but also by the caste Christians.

The Christians have successfully proved that caste Christians looked down on Dalit Christians and kept them aloof both in life and death. The Dalit Christians in some regions were kept outside the Churches in a separate wing. Even today Christians belonging to the untouchable castes are afforded separate cemeteries. Even the dead must accept caste, and untouchability.[6]

It is said that various forms of caste discrimination still persist within the church. The Dalit Christians are kept at the periphery of the Church life[7]. The following statement was made in the Catholic Bishops Conference of India in 1998: " he prevalence of castebased practices, not only in society but also in some parts of the church in India, is a matter of shame and disgrace to all Of US".[8] The Dalit Christians had to enter the church building through different entrances, kneel in different sections of the building and receive communion at separate railings.[9] Therefore it is stated that there is discrimination in the church in the name of caste.

The Role of the Church in the Amelioration of the Dalit Christians

Christian Dalits like the rest of the Dalit population were coming to a new awareness of their problems and potentialities. Among the reasons for this awakening were probably higher level of literacy and recent questioning of many traditional concepts. They legitimately claimed a better participation in the leadership within their Church. This challenged the Church to seriously examine her stand.

As a result the Church in India, particularly in recent years, had been actively involved in denouncing the caste system and discrimination against the Dalit Christians. No significant effort had been initiated by the Church as a whole or by Christian groups until 1978, when for the first time, a National Convention of Scheduled Caste origin was held at Bangalore jointly sponsored by the Catholic Bishops Conference of India and the National Christian Council of India, That was the first occasion the Church in India was called upon to launch a United front of action on behalf of the oppressed outcaste albeit first within the Church.[10]

Bishop A.M.Chinnappa, Chairman of the Catholic Bishops Conference of India. Commission for SC/ST/BC, proposed an action - plan on 20th May 1998, to eradicate discrimination in the Church. In view of providing equal rights in the Church, he recommended three measures: (i) to take effective steps to appoint dalit members in the administration of the Church and related organisations, according to the proportion of the Dalit population. (ii) to workout reservation policy for the Dalit Christians in the religious institutions and (iii) to make effort to recruit candidates of Dalit origin for priesthood and religious life in keeping with their numerical strength.[11]

Realising its responsibility to uplift the downtrodden, the Tamil Nadu Bishops Conference set up a separate commission to monitor the overall development of the Dalit Christians. In 1990 the Tamil Nadu Bishops Conference drew up a 10-point programme for the development of the Dalit Christians.

The decisions taken by the Church to improve the conditions of the Dalit Christians were not fully implemented owing to various reasons. Hence the Dalit Christians are still fighting for their rights within the Church.

The Struggle against the Central Government

The prolonged struggle of the Dalit Christians is against the Presidential Order 19 of 1950. A member of any of the Scheduled Castes enumerated in the order would

cease to be a member thereof the very movement he or she is converted to any religion different from Hinduism. On such conversion a member of the Scheduled Caste would lose all the benefits he or she was enjoying before. Religion alone has been thus made the material criterion of the membership of the Scheduled Caste. The struggle was further intensified when the Government of India amended the Presidential Order of 1950 to include the Sikh Dalits in 1956 and the Buddhist Dalits in 1990 in the list of Scheduled castes. Further, persons, who originally belonged to Hindu Scheduled Castes and were subsequently converted to Christianity, are on reconversion to Hinduism, again made eligible to all aids, etc. granted to Hindu Scheduled Castes. Hence many Christian converts were therefore compelled to return to Hinduism in order to become eligible for all concessions and privileges. Some even pretend to be Hindus for such purposes.[12]

Concessions Granted by the Government of Tamil Nadu

The Government of Tamil Nadu had been receiving representation from Christian Associations to extend all concessions granted to Scheduled Caste (Hindus) to Scheduled Caste converts to Christianity. The Government had examined the representations made by the Dalit Christians and the following report of the Tamil Nadu Backward Classes Commission in which it had stated that the Social divisions comparable to those existing in Hindu society are found among large sections of Christians.[13] Hence the Government of Tamil Nadu decided to extend the concessions granted to Scheduled Caste (Hinduism) to Scheduled Caste converts to Christianity. Accordingly in supersession of the orders issued in this regard, the Government directed that all concessions granted to Scheduled Castes (Hindus) by the State Government be extended to Scheduled Caste converts to Christianity also.

The existing reservation of 18% in the educational institutions and public service is only applicable to Scheduled Castes with reference to the orders of the Government of India. The Scheduled Caste converts, will not therefore, be eligible for this reservation. However, the State Government has decided to treat all the Scheduled Caste converts to Christianity as Backward Classes.[14] Moreover their request to be considered as Scheduled Castes had been recommended by the Government of Tamil Nadu to the Central Government.[15]

The steps taken by the Government of Tamil Nadu to grant various concessions to the Dalit Christians have greatly pleased the community.

Conclusion

The Dalit Christians' Movement, however, is limited to a small minority. The struggle for injustice to the Christians of Scheduled Caste origin may have to continue for a long time. Instead of losing their identity, the Dalit Christian migrants to the cities must preserve it and strengthen their community. The marginalised groups must therefore struggle to use and broaden the newly created possibilities in the Church. They should find a new leader who would bring all the Dalit Christians under one banner and lead them to the right direction. The Church should extend full support and co-operation to the movement of Dalit Christians for the success.

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MIGRATION- PATHWAY OF WOMEN EMPOWERMENT

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Literature on women in migration, traditionally, viewed them as victims in and of the process. Consequently the focus is on the diminution and devaluation of their roles. This simplistic stereotyping masks complex reality of not only suffering, surviving but also of succeeding. In a paradigm shift this paper argues that the intersection of migration and gender, in more ways than one, empowers women within and outside the realm of family.

The argument is presented, first by reviewing, briefly, the 'literature on the subject; second by examining, in the Indian context, the traditional gender attitudes and roles, and resultant power equations and third by tracking and accounting for the transformations in the gender roles in the transplanted milieu. The scope of the study is transnational and methodology is cross-cultural.

Feminization of Migration

Recently there has been a trend towards the feminization of migration. Statistics on international migration by gender that make it possible to identify the characteristics of migrants are scarce and hard to obtain. However, they can be evaluated with varying degrees of accuracy and consistency using census data and employment statistics.

For example, on the basis of various censuses conducted in 1990, the United Nations Population Division estimated the total number of women living outside their country of birth at 57 million, or 48% of all migrants. It appears that recently there has been a trend towards the feminization of migration. This is particularly obvious from changes in the proportion of women in total immigration flows between 1990 and 1999.

The trend towards feminization in fact affects all components of migration flows. In recent years women have formed an increasing proportion of employment-related migration and refugee flows, whereas earlier female migration to countries was largely via family reunion. But reunion still remains the chief vector of female immigration in most of the countries. Between 50 and 80 percent of the total constitute this category.

In Asia show the most significant volume of female migration related to employment. They are employed in increasing numbers, especially in the health sector and household services. Organised prostitution networks and illicit immigration rackets are at the root of a modern form of slavery, affecting women in particular.

Review of Literature

There are few studies, comparatively, on women migration. The focus of these studies is on the issues such as commodification of women's work; impact on their health status, their isolation, exploitation, abuse - sexual and otherwise.

Michele Ruth Gumbard in her work Transnationalism and Sri Lanka's Migrant Housemaids: the Kitchen Spoon's Handle By (Vistaar publications, New Delhi, 2002) brings into salience the commodification of women's work and highlights the trauma of women migrants abroad. Indian Women

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Migrant Domestic Workers edited by Bernard D Sami (The Migrant Forum and The National Domestic Workers Movement, Chennai) highlights the vulnerability of the women migrants in an alien milieu and their susceptibility to HIV/AIDS.

Trafficking in Women in Children: The US and International Response By Francis T. Miko and Grace (Jea-Hyun) Park (Congressional research service, Library of Congrss, 2003) addresses the causes of rise in trafficking, regional trends , international response and the current trafficking issues such as the impact of war on terrorism on trafficking, efficacy of sanctions

I Asish Bose in his article Migrant Women Workers: Victims of Cross-Border Sex "Terrorism" in Asia (EPW March 1, 2003) talks of migrant women who "become victims of unscrupulous recruiting agents, corrupt police and sex hungry employees.

The attention of international organizations such as International Organization for Migration (IOM) is also concentrating on the negative consequences of migratory process on women.

However, there are positive consequences for women which are highlighted.

Migration as a Source of Liberations

Indian family structure, role and behaviourial expectations have in more ways than one constrained and confined the women. the scope for egalitarian behaviour within the family was nearly non-existent, where father, husband took decisions for and on behalf of them. The atmosphere was indeed stifling.

Exposure to democratic culture, in urban centres, indeed, had a liberating influence on migrant women. This was possible because of supportive structures; economic opportunities and compulsions of urban life. This had a cascading impact in the gender role and behaviour within the family. The distinction between man's work and woman's work had been blurred. This is especially true in the case of intrnational migration.

In addition migration has enabled women to come out of, escape from uneasy and unwanted relationships due, principally, to the existence of gender neutral laws, and effective enforcement mechanisms. Moreover, lower social social expectations loosened the binding chains of norms.

Consequently, women came into their own and became their own self, They married when they wanted to, remained in marriage as long as they wanted to and exited out of it whenever they were compelled to unconcerned by familial and social expectations. Alternatively, they remained single when they desired.

Migration as a source of Empowerment

The possibility of engaging in non-domestic productive work outside family led to increased political power of decision making in matters related to family economics and also on sexuality. Rising income and falling poverty levels tend to reduce gender disparities, in education, health and nutrition. Higher productivity and new job opportunities often reduce gender inequalities. their ability to influence and contribute in myriad of ways significantly altered the gender relations within and outside the family.

Conclusion

Migration provides multiple choices of entry and exit routes hitherto unavailable. Women emerges as individuals in migratory process and they become their self. Transformed cultural milieu has been the principal factor in shaping their roles and behaviour. Embedded notions and practices of authority are eroded gradually but irreversibly leading to greater gender parity.

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ACCOMMODATION AND ITS ROLE IN TOURISM DEVELOPMENT IN TAMILNADU

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Accommodation and Transport are very essential for tourism development and considered as the two eyes of tourism. Hotel Industry plays a crucial role in developing tourism. Accommodation includes Star and Non-star Hotels, Lodges, Youth Hostels, Cottages, Guest Houses, Paying guest accommodation, Countries etc. Hotel Industry plays a pivotal role in tourism and has tremendous potentialities for earning foreign exchange, yielding tax revenue and providing employment[1]. These are the places where the tourists spend most of their money and time[2].

Types of Accommodation

There are various types of hotels catering to the increasing demands of tourists. The size, the façade architectural features and the facilities and amenities provided differ from one establishment to another. Tamil Nadu has many hotels and restaurants. As per the hotel and Restaurant Guide India 1990, thirty percent of the approved hotels in India and forty percent of the approved hotels in the southern region are found in Tamil Nadu. This is partly due to locational advantage as the major city in the Tamil Nadu. This natural advantage is also supplemented by the enthusiastic measures taken by the Government of Tamil Nadu to step up Tourism[3].

In order to provide suitable accommodation facilities for the tourists visiting, the Dept. of tourism has set up a chain of hotels through out the state to suit every pocket and taste despite the overall constraints in resources. These are professionally managed by the TTDC, apart form the private sector undertaking, which also provide considerable accommodation facilities to both the foreign and domestic tourists. Tamil Nadu has all the types of hotels and the supplementary accommodation. TTDC runs 34 hotels in Tamil nadu. They are functioning at Madura, Kodaikanal, Tiruchendur, Rameswarm, Kanniyakumari, Coimbatore, Ooty, Tirchy, Thanjavur, Chidambarm, Nagapattinam, Mamallapuram, etc.

International Hotels are the modern western style hotels in almost all metropolitan and other large cities as well as principal tourists centers. There are five such categories ranging from 5 star to 1 star depending upon the facilities and services provided[4]. Such hotels are found at big cities and towns in Tamil Nadu.

Another type of hotel called **Resort Hotels** cater to the needs of holiday maker. Rest, relaxation and entertainment are the key factors around which resorts are built. These hotels are located near the sea, moun-

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tain and other areas abounding in natural beauty in Tamil Nadu. A few of the resort hotels are seasonal establishment, which work to capacity during a high tourist season[5]. Hill countries resort at Kodaikanal has been awarded the Gold Crown status by Resorts Condominiums International (RCI). These resorts have 62 cottages and 16 rooms[6]. Health resort hotels are available in Courtallam and covelong (near Chennai).

The Commercial Hotels direct their appeal primarily to the individual traveler as compared to international or resort hotel where the focus is on the group travel. Most of commercial hotels receive the guests who are on business although some have permanent guests[7]. This type of hotels are available in all important places in Tamil Nadu

Residential Hotels can be described as apartment house completed with hotel service. These hotels which are located mostly in big cities where not meals are provided to the guests. Services and amenities provided in these hotels are comparable to those of an average well regulated home[8]. This type of the hotels are available in Madurai and Thirunelveli in plenty.

Motel was meant for local motorists and foreign tourists traveling by road. Primarily designed to serve the needs of motorists, motels almost exclusively meet the demand for transit accommodation[9]. These establishments cater especially for persons traveling by road[10]. In Tamil Nadu private groups and the TTDC have motels in the National and State High Ways.

The Youth Hotels are equipped to accommodate young men and women who travel on foot, by bicycle or other means of locomotion and who, at very little cost, are provided with place to sleep or to make their own meal[11]. The objective of youth hostel is not merely to provide accommodation and barding, but also to serve as centers which offer an opportunity to young people coming from different parts of the country youth hostels are available for the benefit off budget tourists[12]. This type of hotels are run by TTDC and are available at Kodaikanal, Kanniyakumari, Ooty, Yercaud, Mudumalai, Madras, Madurai, Rameswarm, etc.

Paying Guest Accommodation is another type of accommodation which is available at Chennai, Ooty, Thanjavur, Yercausd, Madurai, Kodaikanal, Kanniyakumari, etc.

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DOWRY – A CRIMINAL MENACE TRACED FROM PAST TO PRESENT

M. Jayamala* R. Lakshmi**

Dowry is a tradition among the Hindus that any gift given as a religious rite is followed by a token amount called **Dakshina**. In the Hindu society, marriage was regarded to be a scared tie and an indissoluble union that was to be continued even in the next world. In the Brahma form of marriage, "**Varadakshina**" was a recognized system. And in Asura form **"Kanya Sulka"** was prevalent since olden days. Without the bride price, marriage was not approved then. Since the girls is supposed to be gifted to the boy, it is to be followed by a small amount of money. This has grown into monstrous proportions of dowry. Even today dowry is known as **Varadakshina.**

Jayasi, Tulsidas and Surdas mention the prevalence of dowry system. Some foreign travelers also mentioned about it. Sita, Draupati, Subhadra and Ittara brought rich presents including Horses, Elephants, Cows, Jewellery, Chariots, Servants & Maids when they proceeded to their husband's home after marriage.

It was about the 13th or 14th century A.D. that the system had become a positive evil of great magnitude in Rajput families. It is only from the medieval times and more particularly since the later part of the 19th century the demand for dowry assumed scandalous proportions. In Muslim marriage and in Christian marriage where there is consent of both families and celebrated with documentations, though are in scared forms, still continue like a social contract. The custom of dowry thus originated from Hindu system in the form of a gift later changed its shape and entered into marriage system of all other religions of the century.

It was only in the middle of the 1970s women's movement and other human rights group exposed the perniciousness of the system in India, when it was realized that there was an increased number of 'accidental kitchen deaths' of young married women.

Initially women's group protested individual cases of dowry deaths. A natural campaign focused on humiliating and socially boycotting the families in these cases. The campaign also demanded that mysterious deaths be presumed to be murders until investigated and proved by the police. The demand for special cells of women police officers to head investigations of dowry murders led to an amendment of the outside Dowry Prohibition Act of 1961, which was later further amended so that all **streedhan** gifts (both movable and immovable) had to be registered in the wife's name at the time of the marriage.

Inspite of various stringent dowry related laws and amendments, the dowry offence is increasing every year. In the year 1998,6917 dowry death cases were reported all over India that shows the increasing trend of 8.6 per cent from the year 1990 in which only 4836 dowry death cases have been reported. Whereas in Tamilnadu alone, 196 and 199 dowry death cases have been reported in the years 1998 and 1999 respectively.

Inspite of the Dowry Prohibition Act and the various measures taken by the governmental and non-governmental agencies, the practice of giving and taking dowry, the torture and victimisaition of brides continues to be unabated.

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WOMEN: MOVING TOWARDS EQUALITY

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Women studies from the beginning was projected as a critical inquiry that would seek to expose the structures that upheld the subordination of women. To the credit of women studies, in the last few decades, is the opening up of the family as a major site of oppression and exploitation of women. Further women studies scholarship linked the family with the structure of unequal gender relations in the broader society. For example, violence within the family is replicated by violence against women as the target victims in any conflict situation. While such an approach by no means sought to 'destroy' the family, it sought to uncover the dynamics of family in order to work for greater equality and power relations within and outside the family. Women are workers, are political leaders, artists, media persons, social activities, and so on in a hundred other arenas just as a men are. Women must be guardians of the conservative values of a family built o unequal power relations between genders, at their own physical and psychological cost. (Neeradesai et.al., 2003).

Patriarchy:

In patriarchy, the women hold inferior position in the family, than her man. Man is considered as main breadwinner and women responsible for housekeeping. Women had more of housekeeping responsibilities. Becker points out that housekeeping would be more effort intensive and therefore spend more efforts on housekeeping.

The concept of gender itself is social and cultural, gender roles therefore, have been determined not by sexual characteristics but by culture, which has its roots in the patriarchy. Right from the childhood days all over the world women were fed on the idea that their place is at home and great authorities have made pronouncements to strengthen this conviction (MiraSeth, 2001).

With development of productive forces, gradually the women have been delinked from the production spheres because of her natural responsibility of child bearing. Women are then, forced to confine to the domestic sphere. Along with the nature function of child bearing, child rearing and domestic work have been made thrust on women as natural function. Unfortunately, these works are in visible and have use value. Further, they cannot be exchanged in the market. Consequently, women along with their work became inferior and hence she has been subordinated. The deep-rooted patriarchal culture penetrates in all the institutions and to all the sectors of the society. The gender inequalities reflect on all the aspects of life (Jyothi Rani and Girua Rani, 2000).

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THE RURAL UPLIFTMENT THROUGH WOMEN DEVELOPMENT PROGRAMES

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Women should be given opportunities to progress socially, and economically, in order to speed up overall growth and prosperity of the nation. We cannot ignore, anymore, about the need for their development since they form half of our population, and play important roles in the development of families and of the society. We worship the Ardhanarieswara who is half man and half-woman and yet we have failed to recognize the merits and the importance of women. This negligence made them to suffer in many ways.

Corporation for development of Women

The corporation for Development of women was set up on 9.12.1983 in Tamil Nadu with the main objectives of providing employment opportunities for women, and to take steps for improving the educational status of women.

National commission for women

The Government of India set up in January, 1991 the statutory body with a specific mandate to study and monitor all matters relating to the constitutional and legal safeguards provided for women, and to review the existing legislation to suggest amendments wherever necessary.

The IRDP was first introduced in selected blocks in 1978-79 and then the programme was introduced throughout India from 2 October 1980. it had provide assistance to the rural poor in the form of bank credit, with subsidy for productive employment opportunities through the successive plan periods. Subsequently, Traning of Rural Youth for Self Employment (TRYSEM), Development of women and children in Rural Area (DWCRA), Supply of Improved Tool kits to Rural Artisans (SITRA), and Ganga Kalyan Yolan (GKY) wee introduced as sub-programmes of IRDP to take care of the specific needs of the rural population.

The marginal impact of self – employment programmes led to the constitution of a committee by the planning commission in 1997 to review "Self – employment" and "Wage – employment" programmes.

The committee recommended the merger of all self-employment progrmmes for the rural poor and a shift from the individual beneficiary approach to a group-based approach. It emphasized the identification of activity cluster in specific areas and strong training and marketing linkages. The government accepted the committee's recommendation.

On 1 April 1999 the IRDP and allied programmes, including the Million Wells Scheme (MWS), were merged into a single programme known as Swarnajayanti Gram Swarozgar Yojan (SGSY)[1].

The SGSY programme is implemented by the NGOs, and among them KINGSLY is the one NGO that supports the Milch Animal programme in a village called kandikuppam in the Bargoor block of Dharmapuri district.

There are 20 members who are working under this progrmmes. The women, belonging to the self-help Group, come under the category, BELOW **PROPERTY LINE GROUP.**

These progrmmes helped the rural women to attain economic progress and by that, social progress. The ultimate result of this was the uplifitment of the village themselves.

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The Success Story of Kandikuppam – Milch Animal Programme

The DWCRA group was started at Kandikuppam on 13.06.1998, with 20 members; they came to know about the DWCRA programme from the members o the Arivoli Iyakkam. They were able to maintain a dairy because milk cows were already available with them. They received 6 day training under TRYSEM through the DRDA in Dharmapuri[2]. They learn about safe-maintenance of the milk cows, dairy, and about the method of selling milk to the government societies like the dairy farm[3]. They received daily wages by working from 6 to 8 A.M., and from 4 to 6 P.M. They were provided with an anganwadi and Health Care Centre because of the DWCRA programme[4]. They received loan of Rs. 3,00,000 through the SBI Branch of Elathagiri, on the recommendation of the DRDA in Dharmapuri. The subsidy was Rs. 1,25,000 under the IRDP. The loan was paid back by every member on a monthly installment of Rs. 600 through the President of the group. Every member contributed Rs. 50 towards the repayment of the loan. The group was able to save Rs. 31, 234.00 which was is quite a substantial sum[5].

They conducted group meetings, and discussed about accounts, and also about their domestic problems. Officers like Selvaraj (F.O.) and T. Santhanam (A.P.O) of the DRDP attended their meetings, and gave useful suggestions for improving their economic condition. A Veterinary doctor visited every month and checked the condition of the cows. They sold the milk to the Government dairy farm and received the amount every fortnight. Each member earned Rs. 1000 every month[6].

M. Chinnai and K. Jothi two women members have added that the people of their village were very poor and the conducted monthly meeting for their sake, and told them about the usefulness of Adult education. They earned to help their families, including providing education to their children, and health care to the members of their families. They were able to meet the domestic expenditure because of their earnings. They did social work in their village and worked co-operatively. They decided to continue the work as their permanent occupation. They were advised by the office staff of the B.D.O. to get loan with the help of the NGOs but they wished to receive land directly from the B.D.O. himself under the progrmmes[7].

The Government programmes help the rural women to attain economic progress and by that, social progress. The ultimate result of this was the upliftment of the village themselves.

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ROLE OF JESUIT MISSIONARIES IN PEARL FISHERIES

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The political condition in Tamilagam in the 16th century was favourable to the Jesuits. The Tamil Country under Vijayanagar enjoyed peace when three Nayakships were created[1]. It was in their period Christianity penetrated into Tamillagam and began its sway in the Fishery coast which refers to the area extending from the cape Comorin to Rameswaram.

The Fishery coast was the earliest field of action for the Jesuit Missionaries. Right from Francis Xavier down to Peter Martin they have spent their time her and their accounts provide a flood of information on the Fishery coast. The invasion of the Fishery coast by the army of the Nayak of Madurai, rising of the paraavas of the Fishery coast against their Muslim overloads and the subsequent protection given by the Portuguese to the paravas are very well described in their letters.

Role Played by Francis Xavier:

Francis Xavier was the first Jesuit in Tamilagam to establish a commanding influence with the indigenous rulers. He was considered the political and spiritual agent of he Portuguese on the fishery coast. Owning to this he was much sought after by the native rulers in winning the protection and support of the Portuguese[2]. When Ramaraya of Vijayanagar sent his force to the south and persecuted Christians, it was St. Francis Xavier who brought the situation under control[3]. The reverence which he enjoyed in Travancore fetched him the Kanyakumari coast for the Christian fold[4]. The impact of the position of Francis Xavier was such that there was practically little interference from the local rulers in the coastal regions throughout the 16th Century. St Xavier had anxiety over the welfare of the poor fisher-folk around 1595 A.D. and it was with much difficulty that he was able to mobilize relief materials for the hard pressed fishermen of the Fishery coast[5].

The people belonging to the coastal areas undertook fishing and pearl fishery. The Jesuit letters also throw a new light on the methods of pearl fisheries. Among the coastal areas, the fishery coast, was famous because of the pearls found in it. Fr. Peter Martin is of the opinion that the Fishery Coast was very famous all over the world for its pearl fishery in which thousands of people wee employed every season[6].

With regard to trade and commerce the coastal areas played a more dominant role than the interior areas. The Jesuit letters indicate the progress of European commerce on the coromandel coast and what little was required from foreign countries was brought by the Portuguese and the Dutch[7]. This is evident from the extract from Fr. Martin's letter.

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 Zanxus's shells (sangu).

It is said that a Portuguese agent came to tuticorin to purchase saltpeter in exchange for elephants. In spite of the import and export, Fr. Martin in one of his letters writes, the Madureans spend their lives with the utmost sobriety and frugality, they do not concern themselves with traffic, but are contented with the food and raiment which their native country supplies them with[8].

From the above statement it is clear that the people at large engaged only in internal trade. Export and import wee under the control of the foreigners. The lack of a fleet greatly restricted foreign trade and industries.

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The Parava caste finds a prominent place in the Jesuit letters. It is not just because all its members had embraced Christianity but also because of its peculiar organization and the special privileges which it enjoyed.

According to the Jesuits, the Parava caste has two sections. The first section included seven village viz, Vaiper, Vembar, Tuticorin, Punikayel, Virapandiapattinam, Alantalai and Manapad and the second section consisted of the remaining villages from ovari to cape comorin. The first groups has attracted special historical attention because of its pearl fishery.

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COMMUNAL RIOT AT SANKARALINGAPURAM

S. Gousalya*

The village Sankaralinga Puram is under the Panchayat union of Pudur, Vilthikulam taluk and Thoothukudi district. The village has a population of about 1250 families out of which about 1000 are from the Naiker community and 250 are the dalit mainly belonging to the Paraiya community[1]. Since the Naiker are majority in the village they dominated the whole village; most of the lands were owned by them; the dalit were kept under the control of the other caste. Only very few dalit owned lands, other are employed as daily wage earned as the tillers of the soil owned by others. Added to the Naikers, some Chettiyar and Thever community people are also there. 70% of the dalit were Catholic Christians and others were Hindus. Yet religions is no bar for their coexistence[2]. Near Sangaralingapuram, the village Challichettipalayam is situated which also contains about 50 Paraiya houses. Even with their daily earning (since many in the family go for earning) they live comfortably with T.V, fan, grinder, Mixy etc[3]. Yet there were people who work as bonded labourers because they are not able to repay the debt that their forefathers got from other communities. As far as education is concerned, most of the dalit were illiterate mainly due to poverty, inferiority complex and ignorance. Since the women in the family also go for work as coolies, the parents do not care to sent their children to school. There are two primary schools one is for the dalits and the other is for others. Even those who got degrees among the dalit, due to unemployment problem are pinned to their native land working as coolies[4].

Events leading to the riot:

Though there is a cry that caste system must be eradicated from the society and the domination of the upper caste should be challenged, when the question of practicality comes, the struggle for existence results. Particularly during election time, the so far dominating caste first could not tolerate the downtrodden coming up. This has been proved by many incidents in Tamilnad. So, in Sankaralingapuram because the seed for the riot was sown during the Panchayat election there. In the month of September 2002, the Panchayat election was announced and the political parties and communal organiza-

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tions were equipping themselves for the contest. So far at Sankarangapuram only the other caste people contested election and held high posts. It was for the first time the dalit people decided to contest. Much efforts were taken to prevent them. In the ensuring clash a political conference Murugan died. This led to a riot.

The death of Murugan created a grave situation. The dalit of Sangaralingapuram and Chellachettipalayam had to face the fury of both the Naickers of their village and police. The action force of the police rushed to the spot immediately in more number and attacked the dalit. Not able to withstand the attack, the group scattered to different corners. The police and other then indulged in complete destruction of the houses of dalit and their house-hold articles like T.V. Fan, grinder etc. taking advantage of the situation many entered the houses and looted the jewels and cash kept. Even the cattle were carried away[5]. The dalits with no place to live in vacated the village itself. Thus besides caste differences election issue, the death of the police constable Murugan formed the immediate cause for the riot.

Fact finding committee Report

After the publication of the police report, a fact finding committee consisting of some retired judges and leaders of women orgnaisations went to Sankaralingapuram, conducted an enquiry and the following recommendations were made[6].

1) **Action should be taken against the police officials who acted in an in human way against human rights during the riot. Hence the enquiry by a high court judge should be ordered by the government.**
2) About 179 persons, both men and women had been charged of crimes. Immediate enquiry should be done and the innocent were to be relieved of the cases. The even of 16th November 2001 was an accident for which the people cannot be held under arrest without enquiry for so many days.
3) Relief measures must be taken immediately.
4) The official both at police level and administrative level who were concerned with the inhuman treatment were to be transferred, them only a peaceful atmosphere could prevail for the unbiased enquiry.
5) A peace committee should be formed at the district level by the police and administrative staff and also members from many fields, so that the people of both sections could have confidence in them to come out openly with truth.
6) Many women of Sangaralingapuram had reported about the ill treatment imposed on them like torture, sexual harassment, illegal, imprisonment, peeling of dress etc. even pension to the pensioners was stopped by officials. So the committee recommended the State Women Cell headed by Dr. V. Vasanthi Devi to make a complete enquiry into the matter on women separately[7].

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SIGNIFICATION OF TALI IN TAMIL NADU

C.Lourdu Briget*

Tying Tali in marriage is the concluding ceremony of marriage. The eagerness of bride to receive tali is more than the eagerness of bridegroom to tie tali. Even though the tali was absent in the sangam society, it is having a place in the Tamil Culture.

The woman is anxious about having tali even when she is a girl by the words and deeds of elders. So women treat tali as a symbol of joyful life. The system of lying tali with a yellow yarn or with golden string has become a habit. Once a man ties tali to a women, she begins to realizes that she entrees in to a bond of married life. It is said that the women has to respect the husband without minding his character.

There is a Proverb:

"Kallanalum Kanavan Pullanalum purushan" it means that whatever the character of a husband, a women has to accept him sincerely as her husband once he becomes her man.

If the character of a husband is rough and tough, a woman wants separton or divorce form the husband but hesitate to remove the tali. Even though the husband separates her and lives with another woman, the wife never likes to remove the tali.

Marriage was a basic institution during the Sangam Age through various terms such as karpu and kalavu as pre martial relationship. After puberty a woman enters into life and love affairs start soon after that. Tali, the main. Companion, played an important role in marriage. Though the elders do not know the affairs, they arrange for the marriage of the couple late. The couple does not have the right of selecting a tali of its own choice for those skilled in the art of observation, the tali is the repository and we trun our attention towards tali.

It has become a common practice that a tali is a sacred symbol in marriage. But there is, no mention of this rituals in Sangam literatures at ll. There is reference to Aimpadai Tali and pulippal Tali worn by children perhaps to free from evil spirit etc. but nothing to do with the bride's tali tied by the bridegroom and in later days the tying of tali had become a common practice among the Hindus. Todu, Tali and silambu were important tournaments and the auspicious nature of a person is known form her jewels.

The widows were forced to remove all their jewels after the death of the husband kings widows were also not an exception. Chola, karokala's wives removed all their jewels after their death. Tali refers today as the amendment of woman and as symbol of marriage.

When a tali is tied around the neck of woman at marriage, the women becomes an auspicious woman. She becomes one by means of an ornament that itself is the symbol of that itself is the symbol of that auspiciousness, is yellow and that is the colour of Hindu tali in Tamilnadu. Tali threads are yellow; tali emblems are yellow gold, yellow turmeric paste is applied to the thread. At the time of the oath after which turmeric paste is smeared on the woman's body, making her as yellow s the root; and a turmeric root is an acceptable substitute for a gold tali emblem.

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CHILD LABOUR IN BEEDI INDUSTRIES PERNAMBUT – A CASE STUDY

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Child labour is not a new phenomenon. It has been their forever. Today, it has assumed the nature of a social problem. Under the impact of newly unleashed centrifugal forces, the migration of rural poor to the urban areas in search of jobs and livelihood came to stay and the children were no exceptions. This led to their exploitation. The protection and welfare of this tender populace became an issue of social significance. There arose a welfare consciousness on the problems of child labour. The I.L.O. and UNICEF came with various resolutions in defiance of child-care and labour welfare. Most countries, including India have embodied them in their national charters, policies, programmes and soon to weed out the antagonism between child labour and child development[1].

In Tamil Nadu, the incidence of child labour is very acute in certain districts, towns and regions. Sivakasi is the largest single concentration of child labour in the world, with a daily participation of more than 50,000 children in the age group of 5 – 14.

Tamil Nadu is one of the earliest centers in beedi making in India. There are about 380 trade mark owners in the state and about 200,000 domestic members are employed in Beedi industry[2]. Pernambut Town Panchayat was chosen as the study area. Six stets and six families each one from the street were selected at random and totally sixty beedi workers, including the working children were contacted with oral questions and dialogues.

The Pernambut Town Panchayat is situated on the western pat of Vellore district. It is about 180 kms, south west of state capital, chennai. The total population of pernambut is 42,000 among them 16081 are male and rest female. The total area of the town is 7.61 sq.kms. As in 1998, there were 4254 residential houses and 5287 households in Pernambut. The town had 7100 scheduled caste people and out of whom 3600 were female. The total number of literate was 11,488 and of whom were male and 3949 were female. 60% of the people were and still are the Muslims with polygamous family system, which incidentally implies growth in children's population every year. It was found during the study that around 9000 people were engaged in this industry and working children below the years of 14 were 914[3].

Employment of labour in beedi manufacturing can be classified into two types, viz. direct employment of workers by the employers themselves and indirect employment, and the latter is the order of the day in Pernambut. In second category there are two types of workers. In the first case the beedi manufacturer supplies the raw materials to the commission agents, who in turn supply them to workers. For every 1000 beedies the agents get a commission. In his anxiety to wider the margin of profit, the aent encourages the employment of children at meager wages instead of adult workers. The second type, the middlemen purchase the raw materials from the manufacturers and distribute the raw materials to the beedi workers. Generally in this system Rs.30 – 35 is paid for manufacturing 1000 beedis as against fixed wages of Rs. 45 per 1000. Although there is a provision to give protection to home workers in Beedi and Cigar Workers (condition of employment) Act. 1966[4] in actual practice, these workers do not get any protection because it is very dif-

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ficulty to establish the link between actual workers and manufacturers.

Of 60 respondents interviewed, 12 person in the age group of 15-25 years with an average work experience of 5 years. The rest had the assistance form the family members including children below the age of 14. the extent of child labour was also phenomenal even 5 years old children were employed in Beedi making and wages paid to them happened to be very low. The children employed as assistants, those who worked under the control of contractors were being paid low wages of Rs. 10 – 20. The child works as many as the adult workers. The children are wage earners and their employment happens to be sheer economic necessity for balancing the family budget. In 60 sample households there were 73 child workers of whom 42 were male and 31 female. These children were engaged in rolling, closing and covering the ends of the beedies. The age wise deployment of child workers form 60 households reveal that 13.69% were in the age group of 5 – 7 and 36.985 in the age group of 8-10. nearly 50% of the child workers were in the age group of 11-14.

The young beedi workers in Pernambut living in the ram shackled sheds and thatched huts with mud floor, which was littered with the remnants of the cut leaves and other items. They had to work for long hours in inhumance condition. Added to their woes, they had no job security at all. They could be hired or fired at any time. Again poverty was found to be compelling factor for them to work for long hours. It was really appealing to find that they used to work form the early morning to the late evening.

When questioned about the job satisfaction 48 of them replied that they are not satisfied. Only 9 persons were found to be somewhat satisfied with their job. Analysis of the data provided by the respondents that more than 4 / 5th of the beedi workers in Pernambut lives below the poverty line. There were 11 respondents without any property, while 6 had assets to the tune of 500 and 2000. only 3 respondents had some small savings. Besides it also revealed that the majority of children working in Beedi industries are affected by chronic bronchitis and tuberculosis. Many households used to borrow form the middlemen and financiers for the higher rate of interest. In fact 57 respondents were found indebted and the borrowed amount ranged between Rs. 500-2000. The findings of this study at Pernamburt in Vellore region are:

1. Though poverty is the chief cause of child labour, it is not only the sole cause.
2. The widespread illiteracy among the working children and their parents.
3. Child labour is the consequence of vested interests – by the employer, the commission agents and the alcoholic parents
4. Child labour is an evil since the young children are deprived of joy and advantages of childhood.
5. Child labour is the survival mechanism.
6. The prohibition of a child labour is a long term goal so concerted efforts should be made through various drastic measures to mitigate the evils of child labour.

The following measures are suggested in genera

I. Poverty alleviation
II. Generation of employment opportunities
III. Paying allowance to needy families
IV. Enforcement of free and compulsory education
V. Proper implementation of child labour laws
VI. Increase the roles of trade Unions, government Machinaries and NGO's
VII. Provisions for assured jobs who come out successful of their studies at 10th and 12 the standard form the special schools

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TAMIL NADU STATE COMMISSION FOR WOMEN – A STUDY

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The most significant effort taken by the Government of India in the direction of protecting and promoting the equal rights of women was the setting up of **"National commission for Women'** as statutory body in January 1992 under the **National Commission for Women Act, 1990**[1] to review the constitutional and Legal safeguards for women, to recommend remedial legislative measures, facilitate redressal of grievances and advise the Government on all policy matters affecting women. It was followed by various states like Maharashtra, Karnataks, Kerala etc. which set up the State Commission for women.

Having understood that the index of a nation's social development is the status of its women, **'Tamil Nadu State Commission for Women'** was constituted during the year 1993[2] for protecting the rights and safeguarding the Welfare of Women.

The SCW undertakes promotional and educational research for suggesting the ways of ensuring due representation of women in all spheres and inspect jails, remand homes, women institutions or other places of custody where women are kept as prisoners or otherwise[3].

When the commission was constituted in 1993, **Selvi M.S. Ramesh, a retired I.A.S. Officer** acted as the care taker[4] and was followed by a retired High Court Justice, **Justice R. Senguttuvelan** who was actually considered to be the first Chairperson of the Commission and he took his charge on 24th December 1993[5]. **Justice Padmini Jesudurai, a retired high Court Justice** who was appointed as the Chairperson in 1997[6] popularized the programmes of the commission such as Legal Literacy Training Program to the Women Lecturers and also the Cradle Baby Scheme of the Government.

The State Commission for women, co-coordinating with other NGO's and the women activists has undertaken the **schemes** such as the **Gender Sensitization Training Programmers** to the Police Officers in the Cadre of Inspectors and Sub – (Inspectors both men and women. Every year 90 police officers are trained.

The commission is conducting the **Legal Literacy Awareness Training Programe for Women Lecturers** who in turn act as the resources persons and train their students who carry the message to the rural women and educate them about their rights and also the legal provisions available to protect their rights and safeguard their welfare. Now, this program is extended to the Panchayat Levels and to the Panchayat Officers.

Having understood the serious consequences of the dowry problem, the commission in order to eradicate it, gives one day training to Revenue Divisional Officers and Sub-Collectors on the inquest on Dowry Death in co-ordination with the Police Department. All the District Social Welfare Officers are appointed as Dowry Prohibition Officers and 5 members Non-Official Committee has been appointed as **Dowry Prohibition Advisory Committee** in all the districts.[7]

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This committee meets once a month and helps the needy women to eradicate dowry. The commission has made recommendations to the Government to introduce changes into the Chapter IX of the Criminal Procedure Code, the Hindu Minority and Guardianship Act, recommends the compulsory registration of Hindu Marriages, enacting law to make eve-teasing as an offence and laws to curb domestic violence. Also to amend the existing laws relating to trafficking in women.

The State Commission organized a Public Hearing on Female Infanticide and Foeticide on the 10th of July 2002 in Chennai in which 45 NGOs from Tamil Nadu including those in Chennai participated[8]. The members of SCW were the jury members. This was aimed to put an end to female infanticide and feticide which are responsible for the decline in the girl child sex ratio. SCW tried to help the State Govt. formulating policies & legislative measures to eradicate these two horrendous human rights crimes.

About 40 cases under the categories of persons who had committed or been charged with having committed female infanticide, those who had undergone Prematurely Diagnostics Tests and have committed female Foeticide, who had given their female babies to the Tamil Nadu Cradle Baby Scheme. Out of these 40 cases, 30 fell under the category of female infanticide, among these 30 cases 15 were fro Usilampatti Taluk, Madura District, 5 feticide and 5 babies were given to the Cradle Baby Scheme[9]. Though feticide is, infect, more prevalent than infanticide in practice, evidence of foeticide is more difficult to obtain.

Though, generally mothers are blamed for female infanticde and foeticide, the SCW recommended that a milder punishment should be given to the mothers because violence against the new-born takes place against her conscious will. Ms. Pavalam, convener, Campaign Against Sex Selective Abortion, a forum which fight against female foeticide says that provisions of the Probation of Offenders Act, 1958 be invoked is far from satisfactory. She added that pregnant women should be monitored is far from satisfactory. She added that pregnant women should be monitored and village health nurse must be made accountable for an unnatural infant death[10].

In 2003 the Campaign Against Child Labour (CACL, Tamil nadu and the Social Action Movement (SAM), Kancheepuram organized a people's public leering at Arignar Anna Arangam, kancheepuram on 21st January 2003 against child labour in Silk Industry[11]. This has urged the government to forthwith implement the bonded Labour (Abolition) Act, and the Child Labour (Prohibiton and Regulation) Act. Dr. V.Vasanthi Devi a Jury Member noted that all the children told the Jury that they would love to go to school for education. To eradicate bonded Labour and to make primary educating a fundamental right, the govt. should seriously implement the 93rd Constitution Amendment Act.

The commission unanimously resolved the government to enhance the maximum awardable Maintenance form Rs 500 to Rs. 2000[12]. it also raises its voice for 33% reservation to women in Parliament and State Legislatures.

Although the SCW is committed to safeguard the welfare of women to protect and promote their rights, the efforts taken by it to retrieve the women's grievances could not yield 100% success due to its limited powers. Unlike the **National Commission for Women** which is a **Statutory Body** with judicial powers, the SCW has made only an **Advisory Body** to Government and they do not have any magisterial powers or have right to summon.

The commission feels that it should be made as full-time commission with the powers of enquiry under the Civil Procedure Code of 1908. If it is given, the

commission in its own can enquire into the cases and appraise the Govt, the real facts. With no such powers, the commission at present just forward the prtitions received to the concerned authorities like the District Collectors and Police Officers for appropriate action and advice them to speed up investigation However, it is not mandatory.

Mrs. Mythili Sivaraman, the Vice-President of All India Democratic Women's Association (AIDWA) Tamil Nadu urged the State Govt. to give more powers to the SCW[13], **Ms. U. Vasuki, the State General Secretary, AIDWA, Tamil Nadu** accepted the views of Mrs. Mythili Sivaraman and said that like the NCW, the SCW should also be made as the Statutory Body and confer on it powers vested with the Civil Courts. The commission is lagging behind the commission in Kerala which had been granted prosecution powers.

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THE ORIGIN OF SONGS IN TAMIL CINEMA-A HISTORICAL STUDY

P.Jayashree*

This paper is an attempt to study the origin of songs in Tamil Cinema. There are references in the sangam literature and other literary works in Tamil. The habit of listening to music has been rooted from time immemorial. For example, ballads ballads particularly the lullaby songs. The lullabies or Thalathu padalgal later transformed itself into written form.

The study further discusses about the initial stages of music used in musical plays, or therukkuthu, dramas and subsequently in Tamil Cinema, the strong influence of its traditional arts, music, dance and popular theatre on the Cinema movement in India in its early days, is probably responsible for its characteristic enthusiasm for inserting song and dance sequences in their films till today, consequently making these films some of the lengthiest to be found in the history of would cinema.

The people of South India, people of Tamil Nadu in particular, used to listen music from ancient times to the present 21st century. The Therukkuthu or musical pays later paved the way for further stage dramas. The stage dramas had their dialogues in prose form. The actors in the dramas produced cinema and they themselves acted in it. Thereafter, slowly drama artists moved into cinema and became great artists. Thus, today cinema has become a powerful entertainment media using various types of music in it. There are several reasons which brought songs and music in it. Cinema actors in the stage dramas were great scholors

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in Karnatic music and thus, sung themselves music in many dramas. So as songs used in stage dramas, which used in cinema. Another reason why songs used in cinema is that the cinema produced in 1930's had very brief dialogues and to relieve people from the same, they used songs in between of such dialogues. Some of the popular dramas are produced as cinema and which used the songs in dramas into cinema. The actors performed at the early stages in Tamil Cinema, were experts in Karnatic music and the composers or music directors were scholars in Karnatic music. They impressed and inspired the people from all including the rural areas, such as Thygaraja Bhagavathar, M.S.Subbulakshmi K.P.Sundarambal, T.A.Mathuram.

The cinema produce before independence became a media for propagating the use of handloom goods, against alcholhol, policy against the British rule, and also to create national oneness of free India, policies of the prominent leaders of freedom struggle emphasized through the cinema songs. The puranas, Ithihasas could take even may days and months to explain it, but a song could explain that within three or four minutes of time. The motion picture the Indian cinema experienced a new change in music. The year 1931 "Aalam Aara" the first music came into existence. This cinema had 12 songs, dialogues were in Hindi, this helped for national integration. The picture "Aalam Aara" came in Hindi, Telugu and Tamil Languages. In 1934, a Tamil picture called 'Srinivasa Kalyanam" or wedding of Srinivas produced which had about 50 songs it seems. This cinema proved as an example of successful of songs. The fact of musical success also proved by further cinemas which producer in Tamil language called "Haridas", "Siva Kavi" "Nandanaar (Pattinathaar' etc became very successful by using songs compose in it. There were few films came such as "Andha Naal" and Pasi" without songs. Besides cinema songs, the media helped the people to listen Karnatic music, light music, Bhakthi music and folk music and songs. We have ample evidence from grammatical and literary sources to witness the origin of music. Hence, ancient music based only on Karnatic used in cinema. Because of the impact of Western music, the film music in India especially Tamil music in cinema which went into drastic changes.

The analyzing factors is that, it is proved by literary and grammatical sources by many great scholars that, the people consumed music from ancient times. Apart from literature, the cinema which improved the habit of listening music by the people through its melodiavs songs. When the traditions of music is changed, the instruments also changed from its basic form. Today, Radio and audios helped more to develop Karnatic music. Hence, people liked to hear more Cinema music than Karnatic music.

BRAHMANAS OF THE VIJAYA NAGAR

G.Devaraj*

The Vijayanagar Empire was founded by the two sons of sangaman on the bank of the river Tungabhadra in Andhra Pradesh. In the Inscription left by Madhava1 Vidhyaranya, one of the Temples at Hampi reads that a new city was built by the Brahmin priest in Vijaya nagar as the "Saptami Vibhakti" is used in the sloka which unmistakably conveys the idea that a new one was built in Vijaya nagar[1]

Madhava Vidhyaranya the Brahmin priest called the revived city, Vidyanager after his own name and apparently must have been ruled without any king for about ten years.[2]

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Domings paes says that "Krishnadevaraya paid much honour to the Brahmans and held them in greate favour[3]. Two Brahmans one Timmapaiyan - who taught the vedic scripture Rik-Sakha and the other Saivadirayar Vasantarauaguru who taught Yaiuh- Sakha granted for their services[4].

Kaveripakkam Mahasabha consisted of the Bhatta (brahmanas) and Visisthas[5]. The members of the Sabhas were called Agarattu Mahajanas[6] Mahajanas sold a land for repairing the temple. All the civil cases were tried by them and the government too approved of their decisions.

Apart from these groups, the other set of brahmanas called Dikshitars also played a notable role in the empire[7]. Among them Appaiya Dikshita was a remarkable personality who was a native of Adaiyapulam, near Arni in Raya Vellore.

China Bommu Nayaka of Vellore was a disciple of this Appaiya Dishita[8]. Tohonur the services of Appaiya Dikshita he built a trample at Vellore. These Dikshitasreceived many lands from the temple authorities. Another copper plate of Bukkasays that he granted the village Attiyur as a tax-free gift to brahmanas[9]. Theselands were called Sarva manya lands and Eraiyili Deva dhana lands.[10] These tax-free manya lands and villages were called by different names such as Agaram, Brahmadeyam and Chaturvedimangalam[11]. There were also some Gurukkal who were referred to in the inscriptions. The were usually called Tiruppattu Odukinra Gurukkal.[12]

On certain occasion the brahmanas received Pavadai panam from the devotees, While they moved chanting slokas in a procession along with the deity decorated in a car or palanquin[13]. The brahmans enjoyed several privileges and they were not liable to be put to death whatever crime they committed. This fact is also evidenced in many foreign accounts[14] The brahamanas were highly talented, sharp minded people welversed in maintaining the accounts[15]. Komal sasanam of Harihara I refers that the blacksmiths were removed from the village service due to their inhability of administering the area and the bramanas were appointed[16].

Krishnadevaraya says, "Charity is for the protection of the Dviljas (brahmanas)[17]. He had exempted the Brahmins from punishments though they committed unpardonable crimes. The emperor appointed a large number of Brahmins in government offices. Nearly 2000 to 3000 brahmanas were lived in the palace[18]. The fact that a Brahmin in Tirkkadaiyur was involved in a war reveals that they too engaged in military affairs[19].

People generally paid 1/6the of their gross produce to the state. Whereas the Brahmanas paid the same tax at the rate of $1/12^{th}$ and temples at the rate of $1/30^{th}$ of the gross produce[20]. The regicides of Saluva Timma and his sons were not punished with death or executed, because they were brahmanas. According to the story of Nuniz, Krishnadevaraya did not put to death Saluva Timma for his alleged muder of Tirumala, son of Krishnadevaraya because he was a brahmin[21].

The brahmana enjoyed special privileges and was highly venerated, his services were utilized for the welfare of the state, his connsel was eagerly sought for and acted upon. The intellectual superiority of the brahmanas as a caste, says Sir Charles Eliot: was sufficiently real to ensure its acceptance, and in politics they had the good sense to rule, by serving, to be ministers, and not kings. In theory and to a considerable extent in practice, the brahmanas and their Gods, are not an impetium in imperion but an imperium super imperium. The brahmana's were given full liberty to perform the rituals, and cow slaughter was prohibited[22].

The Brahman has been able, thanks to the goodwill of the communities amidst which he cast his own lot, to carry his brahmanical life unimpaired and even encouraged by the communities on whom he exercised his influence in the direction of elevating them to a higher plane of life. The Brahman has on the whole discharged his responsibility as the teacher of the community by preserving the ancient learning of the Hindus; he has made an honest effort, according to his lights, at preparing the people to lead a good life here, and to a better life hereafter; and had through the ages maintained the ideal of uplifting, however short he may have fallen in actually achieving this ideal.

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IRRIGATION UNDER THE CHOLAS

M.Sekar*

The ancient irrigation system clearly mentioned in Silapathikaram" the great Tamil epic. It is said that a chola king Karikalan took steps to bring the cauvery water to his regime. So that he was the earliest king, realized the importance of irrigation.

Gangaikonda cholapuram inscription mentioned about the selection of a tank site and its construction. It enumerates the requisites for a good tank, some of this are;

i. The kind endowed with rightness, rich, happy and desirous of acquiring fame.
ii. A river conveying sweet water from a distance of about 38.4 kms.
iii. The two extremities of the hills to be devoid of fruit bearing land;
iv. A quarry containing straight and long stones
v. A group of men skilled in the art of tank construction.

Thus it is clear from the above-mentioned historical information that the chola kings evinced a keen interest in protecting and promoting the irrigation system of their state.

Kallanai

One of the important tank during the chola region was "Kallanai". It was built by Karikalan. It provides water to the central and northern district of Tamilnadu Kallanani was bounded by Thanjavur, Srirangum, Trichy and Lalkudi. This Anaicut was mainly utilized to the Kollidam region. Above the district were benefited by the kallanai and nearly 13,00,000 acres of lands were changed into cultivable lands. The total ayaeut areas of Kallanai was 15,00,000 acres of land.

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Putheri

It was situated at Tirukoilur taluk in Villupuram district. It was constructed by Adithya chola during the 10th century and benefited to the paranur village. It received water from the river Pennaiyar. It covers the area of 148.99 hectares or 368 acres of land[7].

Veeranam Tank

During the time of king Parantaka-I (907-953 AD) of the chola dynasty as big tank was constructed named as Veeranarayana eri. This was the first major irrigational work in their region. It lies near Kattumannar koil where the king parantaka-I constructed the temple for Lord Vishnu

Veeranam tank is situated nearer to the sea shore (ie) about 30km from Bay of Bengal. It has rains from the South west monsoon. This rainfall stations are situated in Veerman tank one is Sethiathope and another one is kattumannar koil. The average rainfall in these stations is the state average of 950 mm. But due to the vagaries of north east monsoon Veerananam tank has to depend on water from Mattur dam often

Kaliyan Eri tank was built by Parantak a-I during the 10th century A.D. It was located in the northern part of the Madurai taluk. It receives water from the ottakadai channal. It cover the village of ulavaneri, kalikappan and benefited 54.5 acres of ayacut lands

Vinnamangalam Eri and Cholavaruthi Eri was also built by Parantaka-I Former was situated at Ambour taluk of Velore district. More than 375 acres of land benefited by the Vinnamangalam Eri and the latter was situated at Choligar village of Vellure district. It benefited to the cholingar, Pandyanallur and cholingarmottur villages. It has 1260 meter length and four sluice. It received water from the river of pennaiyar. It covers the areas of 375.89 hectare of ayacut areas.

MEASURES UNDERTAKEN BY THE GOVERNMENT FOR THE DEVELOPMENT OF ELEMENTARY EDUCATION IN MADURAI DISTRICT DURING THE PRE-INDEPENDENCE PERIOD

N.Neela*

The introduction of western education created a western outlook in the existing indigenous system of education. The Company's Government brought out many changes in their educational system by passing the Woods Despatch of 1854. The Despatch recommended for the expansion of elementary education.

Measures of the Government:

For the expansion of elementary schools the Company transferred large powers of administration and control over elementary education to the local authorities and institutions such as local self-government. They were entrusted with the responsibility of making adequate provisions for the elementary education in their areas. After the formation of the local boards (1871) and the municipalities (1865), the Government showed much interest[1]. It passed the Towns Improvement Act No.III of May 1871[2] in the circle of Madurai and Dindigul[3] Under this Act municipal funds were provided to the towns to maintain the elementary schools, construct and repair school buildings and to give training to the teachers. The Government also passed Local Fund Act No.IV of 1871 by which it brought all the public schools under the control of local boards.[4] It provided funds for the rural areas through the house-tax to manage the elementary schools[5]. The Local Government levied this tax within an area delimited for educational proposes. The tax rate ranged

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from four annas to five rupees per annum. The Government designated the cost of certain classes of elementary schools as rate schools in municipal and rural areas[6]. This money greatly helped the local bodies to improve their elementary education. The great famine of 1870[7] however, persuaded the government to abolish the house-tax in 1873[8]. Since the restriction of the resources of the local bodies, they did not pay much attention for the improvement of elementary education[9]. Besides, the non-official members of the local fund boards never showed any interest in local affairs.[10] It led the Govcrnment to pass further effective acts to improve the elementary education.

Act V of 1878 or the Madras Municipalities Act, the Local Boards Act V of 1884 and the District Municipalities Act IV of 1884 superseded the above mentioned acts[11] and emphasized still more the duties to the new local bodies to develop elementary education. The Government undertook measures to educate the poor pupils through the Madras Municipalities Act. In raised their standard of living to a certain extent[12] The Local Boards Act constituted the district boards and the taluk boards.[13] The Government entrusted them the power and responsibility to construct and repair school buildings and inspect the schools[14] The District Municipal Act enjoined the municipalities. They worked to give vernacular instruction and maintain the schools with the help of revenues. They also contributed for the cost of schools. For the collection of money, they levied taxes on profession, land, houses, water, etc.[15]. Besides, the Government assigned a special grant to the private elementary schools from provincial funds. They used the revenues for the maintenance of the schools, public libraries, gymnasiums, etc. As a result of these measures, 1649 primary schools for boys came into existence in 1901 in this district[16]. In 1911 the Government opened new elementary schools for both boys and girls separately in villages with a population of more than 500 inhabitants. It sanctioned fifty laksh of rupees of liberal subsidies out of the imperial grant to district boards and municipalities to maintain and improve them[17]. It benefited mostly the village people especially the cultivating classes. They showed much interest to send their children to the nearest schools. Thus the elementary education attained a great expansion in the villages.

Changes under Dyarchy

Elementary education attained a greater advance in Madurai as well as in other districts under the dyarchihal form of Government. The Government of India Act of 1919 established a system of administration in the provinces.[18] The Government divided the Provincial subjects into two categories namely reserved and transferred subjects. The Executive Council of the Provincial Governors, who were not answerable to the legislature, dealt with the reserved subjects. The ministers managed the affairs of the transferred subjects[19]. Though education became a transferred subject, the ministers did not have full control of finance in the dyarchihal system[20]

Introduction of Compulsory Education:

To remedy this stagnation and wastage, in 1934 the Government amended the Madras Education Act of 1920. it prevented a child from the removal of the school within the period of his school-age.[21]

With a view to expand the elementary education throughout the district between 1945 and 1948, the government introduced the system of compulsory elementary education in new areas[22] It became compulsory for male candidates in the municipality of Dindigul and both for male and female candidates in the municipality of Madurai. In rural areas it was introduced in forty seven centers.[23] Apart from penalties imposed on the parents, the government offered certain positive inducements to secure larger enrolment in the new areas. It

supplied midday meals, books and slates free of cost to the poor children.[24] The funds allotted to the local boards according to the Act of 1920 were inadequate to provide free and compulsory education to the new areas. The government undertook measures to meet the further expenditure of these areas[25] As a result of the above measures, the Government achieved much success in the new areas. The strength of the pupils of fifth standard in Madurai District in 1950 rose from 42.9 percent in the case of boys and 27.9 percent in the case of girls.[26] This drive to secure efficiency and to eliminate wastage resulted in the reduction of number of inefficient elementary schools and increased the strength of the pupils, both boys and girls.

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THE STATUS OF WOMEN DURING THE PALLAVA PERIOD

P. Thamilselvi*

The pallava who ruled over the large territory extending from river Krishna to river Cauvery from the later half of the 6th to 9th century were a great race of rulers on the imperial lines. This age was noted for overall political, social, economic, religious and cultural developments. The real index of a development of any society is a status of women in that society. The status of women varied from class to class and it was fairly high in the upper strata of the Pallava society.

The princesses of the royal family generally received good education and well versed in fine arts. The royal women enjoyed to own property and gave valuable gifts to temples. the royal ladies[1] like Queens, Mothers, Daughters and Sisters of the Kings or Chieftains donated land and gold lavishly to the temples and also erecting the monuments for their favourite deities. Charudevi the queen of the heir-apparent Yuvamaharaj Vijayabuddhavarman, one of the earliest Pallava Queens made gift of four nivartanas of land to a Vishnu temple at Dulura[2].

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Rajasimhas favourite queen Rangapataka, an expert dancer was responsible for the construction of one of the smaller shines standing in a row on the eastern front of the smaller shrines standing in a row on the eastern front of the Kilasanatha temple at Kanchi[3]. Prithvimanikkam, one of the two queens of Nripathungavarman have constructed Bhuvanamanikka – Vishugiraham at Ukkal[4]. The other Queen of Nripathunga have performed hiranyagarpha and tulabara ceremonies at Tirukkodikaval and gifted 50 kalanjus of gold, collected by these ceremonies to the local temple[5].

Another record form Niyamam mentions that Adigal Kandan Marampavai, queen of Nandipottaraiyan of the Pallava race granted some money to the local temple for certain specified purposes.

An inscription of 871 AD from Tiruppalatturai (Tanjore) states that the expenditure for various charitable purposes in the local temple is to be met out of the interest of the paddy donated by a royal lady.

The Brahmans and brahmana ladies[6] occupied a top position among the ordinary people in donating lands and other gift to the temple. In many cases the brahana lady donated dowry lands own by them or purchase the land from the dowry amount and donated it[7]. The consecration of a temple for the image at Sailesvara by a brahmana lady with gift of 40 kadi of paddy for lamps and worship figure in some of the later Pallava inscriptions.[8] Other ladies also made land and other gifts to temple according to the will and capacity.

Women in the bottom of the society were engaged in the weaving, spinning, and selling flowers and in domestic duties[9] besides serving in temples.

The culture and civilizaitn of people depended upon the system of education imparted to their boys and girls. During the Pallava period education was mainly promoted by institution like Ghatika, Matha, Agrahara, Salai, Temple, Buddist and Jai Monasteries. Education that was not denied to the Sangam people was denied in the Pallava period due to the rigidity of caste system. Especially the sudras and untouchable were not permitted to have got access to education. Even the high caste non-brahmins were prevented from going for higher learning on par with Brahmins. Under these condition women education could not have encouraged. Only royal women received education as against the many educated distinguished women of he Sangam age.

The Pallava period is called the "Golden age of Tamil Hindusim". Nayanmars and Alvars including women saints like Karaikal Ammaiyar, Thilagavathi, Mangayarkarasi and Andyal had contributed a lot to for the growth of Saivism and Vishnavism in the Pallava and Pandya Country.

Due to the Bhakti movement innumerable temples were built. These temples were became the active center of religious and social life and played a multiple role of religious, social and cultural activities. In addition to many men, few women well verased in dace and music were engaged by the temple for performing dances during special services to the God and on procession days when principal deity was taken out in the streets. These temple dances were called Devaradiyal, Patiyilar, Adigalmar[10] and Kutti[11]. The earliest epigraphically evidence in Tamilnadu referring to the existence of the dancing girls in the temple comes from the Muktesvara temple at Kanchipuram[12]. The hymns of Nayanmars and Alvars also give clue about the existence of dancing girls in various temples.

These devararadiyars devoted their life for the service of the temple. They were generally unmarried and are referred to inscriptions as daughters of the deity (devanar magal). But there were also instances of dancing girls getting married and

leading a conjugal life[13]. Sundaramoorthy Nayanar is said to have married a temple dancing's girls generally occupied a respectable position in the society of the Pallava period. The Nayanmars and Alvars also praised the dancers in their hymns relating to different shrines in Tamilnadu. Because of their respectable place in the society many high class people dedicated their daughters and other relatives to the service of the God[14]. Many donations were made to the temple for the merit of the dancing girls[15]. Some of them were became very rich and made special endowments and gifts of cash and lands for the renovation of temples.

An inscription[16] at Tiruverumbur (875 A.D) refers to a gift of gold by a dancing girls of Tiruverangam temple to the Siva temple at Srikandha Chaurvedi Mangalam. Because of their special attainments the dancing girls were accommodated in special residences near the temple and they were fed at the expense of the temple funds.

The temple also maintained a number of both male and female singers musicians and reciters of scared texts. Female singers in the temple were known as Padiyilar[17] and Pendugal[18]. It is interesting to note that female singers were treated as superior to dancing girls[19]. The ladies were also treated at bar with men in matter of recruiting employees by the temple. The temple employees were paid both in kind and cash according to their qualification and the nature and status of the job they were holding.

There is not much epigraphically information during this period about the association of ladies with the administration of the temple. Mostly the ordinary ladies were not involved in the administration affairs of the temple. The royal and high class women, who used to endow the temple lavishly, might have had some hold in the administration.

The existence of slavery during the Pallava period is attested to in the bhakthi literature of the Nayanmars and alvars. The term adiyar, adigal and adimai are used in this literature denoted that existence of slavery to some extent. But the association of slaves with the temple is not proved by concrete evidences.

Marriage was a holy institution in Tamil society for time immemorial. Though it is a religious sacrament among the Hindus it has great social importance[20]. Though there was polygamy among the king, among the rich section, the majority of men were monogamous. Sathi was rare ad does not find mention in the Pallava inscriptions. Arranged marriages and early marriages were common. Some of the works of the Vaishnava saints such as Adal[21] and detail about the marriage festival of sundaramurti Nayaar and Thiruganasampandar in the Periyapuranaman of Sekilar furnish information about the wedding custom of Brahimins in the seventh and eight centuries in the Pallava kingdom and the adjoining Tamil regions. It was customary for the party of the bridegroom to request the bride for the approval of marriage. An auspicious day was fixed and wedding invitation were sent (mananal olai) to all relatives. The house of the bride was beautifully decorated and in the midst of music and chanting of Vedas the wedding commenced. The couple went round the sacrificial home altar and together offered parched rice in to the firs. Tying of Thali is not mentioned in Andals description of her marriage with Lord, but the term kappunan or mangalanan is generally understood to represent Thali. The practice tying the Thali to the bride might appear about the time of Rajaraja I.

Like kings and the rich people, the Brahimns of this period married more than one wife and did not confine themselves to the Brahimns community alone for the purposes of marriage. The Brahimans girls married Kshatriya, Vysia and Sudra men. This was called Pratiloma marriage. Like that the members of the non-brahimin communities married brahimin girls under Anuloma

marriage practice. The children born under these weddings were accepted by the society and certain profession were assigning to them.

For women normally the most important virtue was that of chastity. The high ideal of womanhood and feminine virtues during the Pallava period are reflected in some of the hymns of the Alvars such as those of Thirumangai Alvar, a contemporary of Nandhivarman Pallavamalla. The girls observed Pavainonbu for the prosperity of the family is praised in the songs of Andal.

To conclude, women were respected in the society, but only the royal and upper class women enjoyed rights and privileges. Even the nature of education imparted to them was different from that of men. Since no legal and social equality existed among the sexes, the status of the women was generally low when compared with men.

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EMPOWERING WOMEN THROUGH EDUCATION

D.Janaki*

The importance of girls and women's education is succinctly brought out by the saying. 'If a woman is educated the whole family is educated'.

The progress of women's education in Tamil Nadu form the pre-Independence period is surveyed, the problems faced in achieving the targets are analysed and the remedial measures to tackle the problems faced in achieving the targets are analysed and the remedial measures to tackle the problems are suggested in this case study. Special mention may be made of the Church Missionary Society, which opened at Tirunelveli the first Madras Boarding School in 1821. in 1840 wit the assistance of Rev. Isaac Wilson and his wife, the Scottish Church Society ventured to start six schools for Hindus in Madras with a total of 200 pupils.

The progress of women's education in Tamil Nadu from the pre-Independence period is surveyed, the problems faced in achieving the targets are analysed and the remedial measures to tackle the problems are suggested in this case study. Special mention may be made of the Church Missionary Society, which opened at Tirunelvli the first Madras Boarding School in 1821. In 1840 with the assistance of Rev. Isaac Wilson and his wife, the Scottish Church Society ventured to start six schools for Hindus in Madras with a total of 200 pupils.

In 1826, Sir Thomas Monroe, the then Governor of Madras constituted a Board

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to organize a system of public instruction in the State. It had authority to establish two principal schools in each collectorate and one inferior school in each taluk and also to enquire and report on the measure to be adopted for the general advancement of education. In 1845 the first girls' school under partial Indian management was opened in Madras. Various statement of girls enrolled in various states of India in 1851 reveals the fact that Madras State had been leading in girls' education as early as 1851. a real fillip to education was given only in 1855, when a Department of Public Instruction was instituted and Sir Alexandar Arbuthnot was appointed as the first Director of Public Instruction in Madras. The same year a set of grant – in – aid rules was published with the object of assisting the private enterprise in the field of education. The famous woods Despatch of 1854 stated as follows regarding women's education at the all – India level. The importance of female education in India cannot be overrated; and we have observed with pleasure the evidence, which is not affected of an increased desire on the part of many of the natives of India to give a good education to their daughters. It is observed that schools for females are included among these to which grant –in – aid may be given.

Girls' Institutions and Enrolment (1851)

	Bombay	Bengal	N.W. Provin ces	Punjab	Central India	Madras	Total
Day schools for girls	31	26	8	..	3	217	285
Pupils in day schools for girls	1186	690	213	..	62	6768	8919
Boarding schools for girls	8	27	9	..	1	39	86
Pupils in boarding schools for girls	139	797	173	35	20	1110	2274
Total no. of girls pupils	..	..	..	..	..	..	11193

This observation helped to pay more attention to girls' education at all-India level and in particular in the State of Madras. The Madras Elementary Education Act 1920 inaugurated a new era in the history of elementary education in the province. There was provision for the introduction of compulsion in suitable area with the previous sanction of the provincial Government. This event helped to improve education in general and girls education in particular.

A review of the educational position in 1928 by the Hartog Committee of the Simon Commission is still significant.

The Hartog Commission concluded its Report thus: 'The whole case for women's education rests on the claim that education is not the privilege of one sex but equally the right of both and that neither one sex nor the other can advance by itself without a strain on the social and national system and without injury to itself. The time has come to redress the balance and we believe that the difficulties in the way of women's education are beginning to lose their force and the opportunity has arrived for a great new advance. We are definitely of the opinion that in the interest of the advance of Indian Education as a whole, priority should now be given to the claim of girls' education in every scheme of expansion'.

Under the Government of India Act of 1935 provisional ministries had a free hand in matters of educational policy. In general the total enrolment of girls in all institutions increased during this period, though the number of institutions for girls did not correspondingly increase, mostly because of the slump in the economy of the country caused by the Second World War. The enrolment in primary schools in all India level increased form 2.5 million girls in 1937-38 to 3.48 millions in 1946-47. Madras had the largest number of girls under instruction, i.e. 1.33 million in 1946-47. This was due to a comprehensive scheme of com-

pulsory primary education adopted by the State. It is this context that basic education assumed a certain importance in certain areas of the State. The scheme of basic education, as conceived by Mahatma Gandhi was intended to make primary education reflect life to a greater degree and also to make it universal. The Madras Government adopted some special measures to expand primary education, such as (i) the opening of schools in those places which needed them, (ii) increased grant to local bodies, (iii) additional girls' schools wherever necessary and (iv) additional teachers in existing schools.

There were practically no professional institutions exclusively for women during 1937-38. the professions that attracted were teaching and nursing. Out of 39,670 women teachers in primary schools throughout India, 16000 belonged to Madras State. It is particularly interesting to note that the total number of trained teachers throughout India was only 23,000 of which 14,000 belonged to Madras State.

Whether education is viewed as an asset in raising earning capacity, as a gateway to knowledge and information, or as a spur to inculcate value of concern for social transformation and establishment of gender justice for women education is a primary necessity. Elementary education empowers women by providing information and confidence, while higher education emboldens them so that they are confident about entering any field or profession not previously open to women. However, access to education of women to make her a better partner for her husband, in the last century, education was for her empowerment, and today we are pleading for her right to education as a citizen.

GENESIS OF THE PUBLIC DISTRIBUTION SYSTEM IN TANJORE DISTRICT

N. Balasubramaniam*

Food is today our primary concern and a major pre-occupation. No statesman can ignore one, except it be at the peril of the other and perhaps at his own and the community's. Therefore, the attention of the researchers is focused on to find out the genesis of the public distribution system of foodgrains in our state. Tanjore district, which is always surplus district in the production of foodgrains had an experience of shortage of foodgrains six decades ago. The objective of this research paper is to examine the circumstances that led to the origin and introduction of public distribution of foodgrains in Tanjore district.

Tanjore is a coast district in the south of the Madras Presidency, lying between 9° 49' and 11°25' N and 78°52E with an area of 3,710 square miles. On the north, the river Coleroon separates it from Trichninopoly and South Arcot Districts; on the west it is bounded by the state of Pudukkottai and Trichinopoly District; and on the south by the District of Madura.[1]

Its seaboard is made up of two sections, one extending 72 miles from the mouth of the Coleroon and Point Calimere in the south, and the other bordering the Palk Strait for 68 miles from Point Calimere to Madura District in the south west. The small French settlement of Karikal is situated about the middle of the former of those sections.

The northern and eastern portions of Tanjore from the delta of the river Cauvery, which with its numerous branches intersects and irrigates more than half the district. This tract comprises the whole of the taluks of Kumbakonam, Mayavaram, Shiyali and Nannilam, and parts of Tanjore, Mannargudi, Thiruthuraipoondi and Nagapatnam.[2]

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It is the best irrigated and consequently the most densely populated and perhaps the richest, area in the Presidency. The southern portion of the district stands about 50 feet higher and is a dry tract of country comprising the whole of the Pattukkottai taluk, the southern portion of Tanjore, and the west of Mannargudi.

The principal places of importance in the district are Tanjore which had the population of 68,702[3] a municipality, with an income from local taxation of about Rs. 89, 086 and the junction of the Napatnam branch with the main line of South Indian Railway.

Nine out of the eleven taluks of Tanjore district had been having the benefit of Cauvery irrigation for centuries.[4] The inauguration of the Caurery Mettur Project and the development of areas under it in pursuance of the Grow More Food Campaign during war period had further extended the Cauvery irrigation in the district in the major portion of Pattukottai taluk to a small extent in Arantangi taluk. The high level upland tracts in Tanjore and Pattukottai taluks and a major portion of the Arantangi taluk were the only areas in the district where such irrigation was not possible.[5]

About 10 lakhs of acres were under paddy cultivation in the old delta and one of the greatest difficulties that confront the Tanjore mirasidar was to find a sufficiency of manure to enrich the soil.[6] The quantity of manure available in the district was totally inadequate for this huge extent.

Out of a total area of 2,399,328 acres an extent of 1,734,762 acres or 76 percent arable and out of this an extent of 1,529,031 acres or 88 percent was under occupation.[7] The area cultivated was 1,327,799 acres or 87 percent of the occupied area.[8]

The bulk of the area under cereals was occupied by the paddy crop, the extent being 1,229,172 acres while that under dry crops was 1,44,751 acres.[9] The taluk of Arantangi was mostly a non-deltaic area and hence the low area under Paddy cultivation in that taluk.

The food situation since 1941-1942 had been complicated by unusually adverse seasonal conditions, loss of imports and natural increase of population.[10] The rate of population had been 1.1 percent per annum, which meant and additional demand for about 75,000 tones of foodgrains, every year in Tanjore district.[11]

Foodgrain production had been seriously affected by failure of monsoons, cyclones, etc., resulting in a progressive tightening of the belt. The total production of foodgrains declined from 79,84,00 tons in 1940-41 to 58,75,000 tons in 1949-50.[12]

Due to the decline in the production of foodgrains, the procurement of foodgrains had fallen. To meet the demands for the foodgrains, there was no other way except to introduce rationing system. The first district which had introduced foodgrainsrationing was Malabar in July 1944[13]. Subsequently it was introduced in the deficit districts, namely Vishakapatnam, Tirunelveli, Ramanathapuram, Coimbotore, the Nilgiris and South Kanara.[14]

The years 1945 and 1946 experienced extremely adverse seasonal conditions. The south west monsoon was insufficient. A severe cyclone also destroyed the crops in the Madras Presidency. Hence by the middle of 1946, the entire population of the State – urban as well as rural – was put on ration of some form or other. Tanjore district was placed in the net of Rationing System on 17th February 1946.[15]

By way of implementing the Policy of the Government of India, the then Madras Government reduced by stages the scale of rations in all rationing areas – urban and rural – from 1 pound per adult per day to 12 ounces from March 1946; then the rice content was reduced to 10 ounces for 2nd June

and finally to 8 ounces from 4th August 1946.[16] Other foodgrains like wheat, millets, barley and cereals were also declared rationed articles.

Thus the Public Distribution System of foodgrains was introduced in Tanjore district in 1946. The rural as well as urban population in the district had the first experience to stand in the long queue to get the lowest quantity of foodgrains through the public distribution system.

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SI.No	Year	Available	Requirement	Surplus (+) Or Deficit (-)
	1938-1939	48,287	7,073	6610 +463
	1942-1943	50,444	6,747	6905 -158
	1947-1948	53,313	6,720	7298 -578
	1949-1950	54,290	6,425	7431 -1006

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THE PRIMITIVE TRIBALS OF ANAMALAI HILLS – A STUDY

P. Karthika*

Introduction

Kadars are the primitives of the hill tribes of Anamalai hills. Anamalai is a representative unit of the western ghats near Pollachi, Coimbatore District. It is the home of a wide variety flora and fauna. Based with these flora and fauna, about 5500 primitive tribal living here. There are five district tribal communication in this region. Among them kadars are the dominant tribal section in this region.

They are nomadic in nature and they sifting from place to place the jungle, but with the permission of the Forest Rangers. Now the people settled in Nedungunru, Ethakulzhi, Kavarkal in valparai range, Uduman parai, Palanginar, Kallarkudi in Mananbolly range, Erumai parai in islandy range.

Kadar colony is called a "Padi". Their huts are single roomed with stone or mud foundations and roofed with glass.

Population:

When comparision is made in various settlements, Nadungundru settlement has dense population of Kadars. There are 84 male and 91 female and 12 male children and 8 female children living here. The total population is 195 in the particular settlement. The following table shows the population details of the Kadars in Anamalai hills.

S. No	Name of the Settlement	Male	Female	Total population
1.	Kavarkal	30	25	55
2.	Nedungundru	84	91	175
3.	Erumaiparai	39	42	81
4.	Kallarkudi	20	30	50
5.	Udumanparai	40	40	80

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Language :

The language of the Kadar is Tamil mixed with Malayalam. For illustration L (Lg) tends to be pronounced as Y.Ex. Mala as Maya. Kuli as Kuyi (hole) Palam as Payam (fruit).

In all the above mentioned words, the vowels are in Tamil. The word 'Kuli', has been pronounced as kuli in Malaylam sound. All the Tamil words in Kada language are influenced by Malayalam.

Teeth Chipping:

A singular custom was that chipping all or some of the incisor teeth both upper and lower into the form of sharp pointed cone. The chipping is done at the age of 18 for the boys and girls. Thereston and Iyer described about it, as quite a painful operation and draw parallel with similar practices among the tribes of Malay Peninsula, Africa and Australia. Now this practice is not common among the Kadars.

When we compared to other tribal sections, the children populations very less among the Kadar community. The following schedule shows the numbers of family and the population various Kadar settlement.

Social Habits

The head of the settlement is called "Moopan". The post of Moopan is not hereditary. Any one of the elder is selected as "Moopan". He is the vital authority in conducting functions. Fixing the date for the functions, presiding over the function, acting as the chief in family rituals are some of his important duties. It is only a nominal post. He is the higher authority to settle the disputes among the families.

All important activities of every family is participated vigorously by Moopan.

Tribal council

Besides the Moopan there is a "Council of elders" as a Powerful organ in the settlement. Hearing the arguments and giving judgments on matters relating to marriage, disobedience, and immoral conduct etc., are some of the powers of the council. But this council is not in practice today.

Family organization

Kadan family is basically a bilateral one. Men and women are equal in all aspects especially in economic and customary. Eherfels (1952: 193) reported that "the majority of all marriages is monogamous is the sense that every person had only one partner". This is well known feature of a true food gathering society. He traces the Kadar idea of monogamy even to their only truly indigenous deities, malavay (Hillman) and Malakkuratti. The name indicate an ancestral couple and they are believed to have emerged form two caves in the Kadar territory. But in now-a-days, polygamy is common among them. Polyandry is also practiced by few Elders are also tenderly cared by the members of the family.

The Kadaras have many special features based on hygienic, healthy and scientific phenomena. This is a small attempt made to focus on Kadars of Anaimalai hills. Further Research is to be under taken and these would bring out many more details of the Kadars into lime light.

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CAUVERY DELTA IRRIGATION NETWORK AND ITS IMPACT

V.Subbulakshmi*

The Cauvery Delta is nearly triangular in shape about 125 km north – south along the sea which can be taken as the base and about 110km from Grand Anicut to sea form west to east. It is about 800 thousand hectares in extent.

The necessity for irrigation was realized much early and irrigation system in the Delta date back to days of early Chols.

The system of irrigation in the old cauvery delta itself came to be practiced in such a way as to utilize and contain high flows. The old channels in the delta had no head sluices. They were of the inundation type. The channels have even so designed as to take in very much more water than is necessary for the land to be irrigated under any one of them. The result is that when there is plenty of water in the river these channels take in these waters and distribute them among the various field under them. Thus instead of the river water being allowed to go to the sea they are distributed among the various fields under them. In the fields themselves, an ingenious system has been devised under which the drainage channel of the upper village is the irrigation source for the lower village. The result is that the waters conserved in the upper village are gradually passed on to the villages lower down. In times of flood, these channels, which take water from the river, distribute the risk of flood over the entire delta instead of allowing the waters to be concentrated in any particular spot, and when the river level goes down these very channels driven the waters gradually back into the river. This system involves a graduation in the period of cultivation from the head of the delta towards the tail – end.

During the period of British rule the old irrigation works were improved, restored, repaired and maintained to serve the areas already under cultivation. However the recurring periods of drought and the on slaught of floods made them think of going in for storage reservoirs and one such magnificent project was the Cauvery Metur Project with the Metur Dam and Grand Anicut Canal.

At present the Delta irrigation system is the one of the best irrigation systems in the state and ranks foremost in the area irrigated. Over 72 per cent of the gross cropped area is under irrigation from one source or the other. The position is all the more attractive when we consider the net area sown and net area irrigated. Over 6.4 per cent of the net area sown enjoys the benefit of irrigation.

An irrigation system confers a numbers of benefits, both direct and indirect on the delta area. By direct benefit we mean all increases in farm production as a result of provision of irrigation facility.

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IRRIGATION TECHNOLOGY OF THE CHOLAS – A STUDY

W.Shyamala*

Various efforts were taken by Cholas for irrigation development. Irrigation may be defined as the supply of water by artificial means for the cultivation of crops, and the works required to give effect to such supply are 'Irrigation works'. The function of irrigation is to supplement the supplies of water falling in the form of rain on the areas to be cultivated at the season and to the extent required for successful cultivation of crops.

One of the chief item of public expenditure was irrigation tanks and channels. The Chola kings spent a lot of money on public works. There was an extensive irrigation system. Dams were constructed to divert the river water into smaller channels. Artificial reservoirs, tanks, wells were used for irrigation purposes. By far the most important irrigation structure that was built in the second century AD by the king Karikal Chola is the Grand Anicut across river Cauvery 16km east of the Tiruchirappalli town. This anicutis really grand as it has been named later, in that it is perhaps the oldest hydraulic structure built on permeable foundation in the world which is still functioning at the head of the Cauvery delta.

The Grand Anicut is a marvelous piece of hydraulic structure built across a mighty river in its sandy bed when the science had not developed enough to build sea structures on permeable foundation and serving to this date excellently well with a few modifications made in the nature of improvements to the structure. Judged from the recorded data, floods to an extent of about 1,86,000 cusecs have been discharged through this anicut with minimum or no damage. It is possible that much higher floods could have flown over in the past. When there were no other structures in this river.

The anicut is 392 m long, 12.20 to 18.30 m in width and 4.57 to 5.49 m high. The main function of this anicut was to retain the supply in Cauvery and its branches and pass on the surplus into Coleroon through the Vellar river.

The great British Engineer, Baird Smith, wrote in his book named 'Irrigation in South India' (1853), "Anicut was one of the greatest hydrological and technological achievement of Chola's. So it called as Grand Anicut." It is not only grand but also great. Hence Grand Anicut is unique in its construction and is considered to be the most ancient and marvelous structure of the type in the world, still in service.

Agricultural development was taken place during Chola's period. Bullocks, cows and buffaloes used for work on the farm. Wooden ploughs, iron ploughs were used as a implements for ploughing lands. They used Eravai Petti, Thoni Eravai, Neer Thondi, Eitram were used for water supply to the field. The farmers used green manures, oil cakes, poultry dropping as a manures.

Agriculture was the largest sector of economic activity in the Chola kingdom. The kings paid special attention to agricultural development by providing adequate irrigation facilities. The Uttaramerur inscriptions of Parantaka Chola highlighted about Viranayam tank and an interesting inscription of Uttamacola found at Konerirajapuram details about canal system. As a part of extensive cultivation, the state paid special attention to the reclamation of forest and waste land. Because of these the income of the state was increased. Agricultural development was also taken place. These led to socio-economic development of the kingdom.

Hence it is amazing how the ancestors were able to design and execute various channels, canals, tanks for irrigation development.

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EDUCATION IN THANJAVUR IN THE PRE-BRITISH PERIOD

R.Kesavan*

Native system of education in Thanjavur in Pre-British Period is a subject of historical interest. An attempt is made here under to portray the history of Nayakas system of Education in Thanjavur. Wide variety of secondary sources are studied for the purpose.

Thanjavur formed for educational institutions was the seat of learning in Music, Medical and Literature from the earliest times of Cholas, Nayakas and Marathas of Thanjavur; Thanjore came under the control of Marathas in 1676 A..D. and it was annexed to the British India in 1855 A.D.

Tamil Language was the official language of the Cholas and Telugu was the official language of the Nayaks and Sanskrit, Hindustani are flourished. Thanjore came under the control of Marathas – Marathi was official language, people also learned Marathi language from the end of the 18th Century. English also assumed importance and entered in the scence.

There was an institution in Thanjore town namely Sarva Vidya Sala. This was also called Nava Vidya Sala. The Modi manuscripts provides the evidence. This was situated in Thanjavur fort.

Many students learned Vedas in the institution. Education was imparted in six languages. The Modi records of 1797 describe in detail the teacher and the subject.

Kavyas, natakas, lankaras, jothidam and sculpture were taught. There was a school at Mangala Vilasam in the South Main Street. The ruler Serfoji (1798-1833) established *chattrams*, and schools. The schools at Muthambai Chattram at Orathanadu, Raja Madam at Pattukottai were famous and continue to be famous. The Sreyas Chattram at Tanjore was founded by the Late Raja Sivaji in honour of his favourable diety, free boarding school where poor boys and girls. A remarkable building in the large kalyan Mahal Chattram situated on the liver bank and Tiruvadi contains a Sanskrit and English high schools and a Vedic school.

Tamil Scholars received encouragement by the hands of Maratha rulers Sahoji was the author of a Tamil play called Kavari Kalyana Natakam the fine Tamil. Operas published by the Saraswathi Mahal Library. Other four plays are *Visnu Saheraja Vilasam, Chandrika Vilasa Nataka, Booloka Devandra Vilasa, Kuravanji.*

Medical Learning

There existed quite a few medical treatments which go by the name Salabhandra Vaidya Muraigal.

Facing the Nayak Hall in Tanjore town is the place library is of quite unusal interest. This is famous Saraswathi Mahal.

During the nineteenth century, Thanjavur witnessed both the native and modern educational institutions. In the early 19th century native education flourished under the patronage of Marathas.

With the advent of the Christian Missionaries in the field of education Thanjavur also witnessed the origin and spread of Modern Education in the Western garb-Education institutions starting students of all caster and seats promote the growth of literature, science, history etc.

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OVERSEAS TRADE IN THANJAVUR COUNTRY (16TH – 18TH CENTURIES)

S. Chinnaiyan*

The long coast line washed by the Bay of Bengal on the east and the part that turned westwards form the point calimere and washed by the Palk straits contained eleven ports of Commercial Importance.[1] Among them the port at Thirumallairayanpattinam, Topputhurai, Muthupetti, Adhirampattinam, Masulipattinam, Chaluvanayakanpattinam were noticed for active foreign trades particularly with South East Asia, Far east, Ceylon etc.,[2] The Arabas, the Portuguese, the Dutch and the Danes were pre-dominated in Thanjavur trade until the dawn of 18th century.

The Portguese had a small settlement at Nagai in the Coromandal region, which was established in 1520 A.D. They first came to the place to procure rice for Ceylon. When they saw the fertility of the land (Thanjavur) decided to settle down. During the region of Sevappa, the first ruler of the Nayak in Thanjavur, they established their trading center and it became the commercial town. Sevappa Nayak in the beginning magnanimously allowed the Portuguese to built a fort at Nagapattinam. The Portuguese merchants settled at Nagapattinam were under the control of a Portuguese captain from Goa. [3]

Through Nagapattinam port, the Portuguese exported large amount of rice to Ceylon. From there timber, betal nuts and spices were imported.[4] This active and prosperous trade between the two was not continued for long period. With the emergence of Dutch in the Coromandal region, the attitude of the Portuguese has diminished. [5] Due to their religious policy[6] they earned the wrath of the Nayak ruler Vijayarahava. This has been utilized by the Dutch, and captured the town in 1658 and owned by right of conquest until the English seized it in 1781.[7]

The last ruler of the Tanjavur Nayak, Vijayarahava offered valuable trade concession to them. By a charter, he gave them the port, houses and the yards of Nagai along with ten villages on the condition of payment of annual tribute of 1200 pon. In 1662 the Charter was renewed, which enabled them to have a larger establishment at Nagapattinam.[8] In 1666, the Dutch got the port of Thirumallairayanpattinam from Vijayarahava. In 1689 the headquarter of Dutch Governor was shifted from publicat to Nagapattinam along with all other settlements in the coromandal region[9].

Through the port at Nagapattinam, large quantity of rice exported to Ceylon. A copper plate attested this fact, which express thousand kalam of paddy was exported to Jaffana by the native merchant. [10] Along with Nagore port the commodities like Tabacco and long blue cloth were imported.[11] Timber, betalnuts and spices form the strait settlements imported via the ports Nagapattinam, Muthupetti, Adirampattinam, Chaluvanayakanpatnam.[12] A modi record reveals that elephants from Jaffna exported to Tamilnadu through the port Nagapattinam.[13]

The Dutch East India Company purchased large amount of pepper from the Danish depot in Tranquebar and transported to Holland. [14]

Unlike the Portuguese the Dutch company maintained cordial relation with the native merchants,[15] which caused the Dutch to earn more profit. The proceedings of the Indian Records commission attested this fact, and express the prosperous spice trade. In 1663 – 64 the spice trade brought 520% It has been raised to 850% during 1689. [16] Consequently the Dutch increased the manufacture of textiles and exported to Asia, Africa, Europe and America.

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With the inception of Maratha rule in Thanjavur, the Dutch made an agreement with Ekoji, in 1676. By this agreement, the Dutch East India Company had been enjoying without any hindrance the privilege of paying half tools on all merchandise imported for sale and exported by their factories. [17] By this treaty the King also agreed to give ten Villages near Nagapattinam to the Durch East India company. For that the company shall pay annually 1200 pon. [18]

The port at Nagore, near Nagapattinam was an important center for exporting blue cloths, manufactured in an around Nagore region. At Nagore a blue cloth factory was established with the investments of 50,000 pagoas. [19]

The Dutch East India Company established number of depots at Palempang, Acheen, Swamatra and Pegu, [20] where the blue cloths stored. Thanjavur country also witnessed an important center for manufacturing metal vessels. Kumbakona, Nachiyar Koil Mannargudi and Thanjavur were noticed for manufacturing metal vessels. [21] To fulfill their needs, metls large scale imported form the European countries via the ports of Karakal and Tranquebar. [22]

A Maratha Inscription reveals about the port Chaluvanayakanpattinam. Large quantity of rice and paddy were stored at Chaluvanayakanpattinam and exported to Ceylon and Malysia. [23] Private ships were engaged to looked after rice trade on contract basis. A modi record also attested the fact of trade relations with Colabeno and Malacca. [24]

In 1620 a Danish East India Company established a factory at Tranquebar. It made an agreement with Ragunatha Nayak of Thanjavur. The terms of the agreement was drafted on golden leaf. The Danish company dealt mainly in spices and cotton piece goods and supplied arms and ammunition. [25] The merchants in Nagai and Tranquebar carried their trade with Moritious, Penang, Batavia and Ceylon [26] via this port.

The French East India Company established a settlement at Karaikal in the coromandal coast in 1737. The English did not establish their strong center in the beginning due to the ascendancy of the Danes. But it dominated in the coromandal trade form 18th century onwards.

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AN ANALYTICAL STUDY OF THE FEMINIST IDEOLOGUES AND THEIR APPROACHES TO WOMEN'S LIBERATION WITH SPECIAL REFERENCE TO TAMIL NADU**

T. Jayaraman,*

Women As An Oppressed Community: Dimensions of Cruelty on Women

The condition of women in India has remained a degraded one through the ages. With the coming of European missionaries at the beginning of the eighteenth century, there began a movement against the rigid caste system in South India. The activities of the Christian missionaries gave a new awakening among the indigenous people themselves who condemned the caste system and the social stigma attached to it. Inhuman treatment to women manifested in different forms in the past. Women slavery, child marriage, human sacrifice, dowry deaths, gang rape, denial of education, denial of equality, enforced widowhood, etc., are the multi dimensional sufferings of women. Such crimes and denial of every right to women had reached the high watermark during the 18th and 19th centuries.

The women were subjected to cruel practices such as sati, devadasi system and base - bosom.

P.J.Jagindar, a historian, describes the social maladies thus:

> "Caste rigidity divides the society into water fight compartments. Child marriage was the order of the day. The lot of widows was miserable, women's education was never thought of and when though of, was frowned upon. Even education in general was confined to a few among the upper strata of society. Intercaste marriages and even marriages between subcastes were unthinkable.[1]

A Suryakumari, a historian, indicates the emergence of social changes in the past two centuries:

> "The 19th and 20th centuries witnessed the emergence of a new social values in South India under the impact of diverse social economic and cultural influences. Even towards the end of the 18th century, the traditional social structure had begun to show signs of racking up"[2]

The important women leaders like Sarojini Naidu, Kamala Devi Chattopadhya, vijayalaxmi Pandit, Renu Chakravarti and others took an active part in the National Movement and they were also honoured with higher public offices after India became a Republic. The views of these and other nationalists never crossed the bounds of tradition and divinely ordained Hinduistic way of life. Gandhi wanted reforms for promoting women's freedom. But he wished those reforms to be within the Social Order. He said:

"I am firmly of opinion that India's salvation depends on the sacrifice and enlightenment of her women." "... there is no doubt at some point there is bifurcation. Whilst both (men and women) are fundamentally one, it is also equally true, that in the form there is a vital difference between the two. Hence the vocations of the Two must also be different... She is essentially mistress of the house. He is the bread winner. She is the keeper and distributor of the bread".[3] "I passionately desire the utmost freedom for our women. I detest child marriages. I shudder to see a child widow, and shiver with rage when a husband just widowed contracts with brutal indifference another marriage... women must have votes and equal legal status.[4]

Gandhi wanted equal legal status for men and women, but assigned traditional duties. Gandhi permitted widow remarriage. But he felt that he was personally against it. His

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concept of women's liberation was within the limits of tradition and Social System in vogue.

S. Sathyamurthy, a prominent Congress leader of Tamilnadu, made a considerable focus on the status of women. S. Sathyamurthy was a Brahimin and his loyalty to the Varna system and Sanskrit were well known. He visualized women either as 'mothers' or 'wives'. He insisted on "*Pathiviratha dharmam*", the devotion of a dutiful wife to her husband. His ideal wife was 'Sita of Ramayana', who was brave, chasteful and self-sacrificing. In his opinion, house was the world of a woman[5]. She may be given the tradition allowed education. His feminism sadly set within the frames of the traditional Social Order. The letters which S.Sathyamurthy wrote to his 16 year old daughter, Lakshmi, reveal his traditional ideology towards women's liberation.[6] He did not like the intervention of legal and democratic institutions in the space of the private life of Indian women. What he visualized as Swadeshi Indian culture was Brahmanical *Janadana* tradition. He viewed the judicial courts and legislature as institutions of Western Cultures and they should not interfere in the Indian Women's affairs.[7] The approach of Sathyamurthy was very backward and it could not even be called Liberal Feminism. When the bill to abolish Devadasi system in temples was introduced in 1929, Sathyamurthy strongly opposed the bill and it was passed much against his will.[8]

Thiru Vi. Kalayanasundranar, a Congress leader and Tamil intellectual, contributed much to the concept of Women's liberation. He built his concept of ideal woman, modeling on Kannagi for chastity, Manimekalai for wisdom and Andal for piety.[9] He wrote: "Women were also created by God as men were created. They, too, have hands and legs. Why should women having all limbs, expect others for their food?"[10]

Patience, tolerance, selflessness, love, chastity and beauty are depicted as the traits of feminity by Thiru. Vi. Ka. He views that modesty is the sole essence of woman, and woman as the embodiment of pleasure. "The organs of women are modesty, patience and sacrifice. These combine to make the body of pleasure which is the body of woman. As pleasure is abstract, it has been provided with a physical body with bone and skin by the God and tat structure is woman. She is not a mere woman but a goddess.[11] He views that the meaning of woman were in an honourable position in ancient India. He quotes the example of women mentioned in religious literature of the past and glorifies the periods of Vedas and Ithikasas.[12]

Subramania Bharathi, the celebrated Indian national poet of Tamil Nadu, has vehemently condemned the degraded status of women in India. He enumerated the important measures to be implemented for women's liberation. His suggested measures were.[13]

1) Girls should not be married before puberty.
2) She should not be compelled to marry a man whom she does not like.
3) She should be given the right to leave her husband.
4) She should be given a share in the property
5) When a girl wants to remain unmarried and lead a life earning her own bread, she should be permitted to do so.
6) The practice of compelling a woman not to speak wit any man other than her husband is the outcome of fear and jealousy and it should go.
7) Higher educational opportunities should be accessible to women also.
8) Laws should not be a hindrance on their holding of posts in government services.
9) They should be given a share in the political power to run the government.

Bharathi was a liberal feminist. He wanted to bring about changes in the condition of women and his verbal attacks were sharp and pungent. But he did not like to change the Hindu fabric of the society. He wanted the Indian women to improve their lot so as to attain complete liberation and reach the status of the wives of ancient sages.[14] The strategy he suggests agitate within the house and if she is beaten and laid on the road, she should lay there to die.[15]

He differed from Gandhi in one respect. Gandhi strongly suggested that the way to reduce the number of widows was to make a man bledge not to marry a girl after the death of his wife. Bharathi interprets that Gandhi stated like this because usually a widower would be an aged one and he might die soon after his second marriage, leaving his second wife a widow. But Bharathi says that widow remarriage should be encouraged and even if he is aged, he can marry a girl. Gandhi permits widow remarriage if the girl is below the age of 15 and says that he does not personally like to encourage the widow remarriage. He says that his family members would not think of such remarriages, even if several widows happen to be in his family.[16]

The Indian Nationalism had the inner current of Hindu religious fervour and so a greater regard for tradition. The Indian National Movement also had assigned a secondary role to women as most national leaders had a patriarchal social conscience. They compared the conduct of a family with the administration of a state and, thereby, made women understand their role. When Lakshmi Sankara Aiyar spoke in the Tamil Nadu Women Political Conference, he stated that women could play their role in the freedom struggle by being devoted wives and mothers.[17] Several such examples may be cited to show the nationalist leaders holding this kind of view.

We find striking similarities between Jyotirao Phule of Maharashtra and Thanthai Periyar E.V. Ramasamy. Periyar founded the **Self – Respect Movement** in 1925 and its sole aim was doing away with the social degradation thrust upon the *Shudras* and the *Panchamas*, the untouchables. He viewed that a woman is doubly oppressed. A woman of an untouchable caste has to face double oppression, one from the upper caste and the other from the male members of even her own caste. Thus she faces a configuration of caste and gender. Periyar made a detailed study of the oppression of women in the Hindu society. His work, *Pen Ean Adimaiyanal*? (Why did woman become slave?), published in 1942, is a collection and research may be easily subjected to insult and criticism on the grounds of tradition or Sastras or principles of religion, without even the least traces of wisdom based on reason and balanced objective.[18] He identified the Hindu religion as the sole cause of the social evils.

In his elaborate analysis of the causes of the women's slavery, the concept of chastity (*Karpu)* is analysed and criticized. He says that chastity is insisted only for women and unless a common rule is laid for both men and women in this matter, no equality could be achieved. Because, this concept of chastity has been the basis of slavery of women. He expresses his disagreement even with the celebrated Tamil poet Thiruvalluvar whom he had put in high esteem, on the concept of chastity has been defined by Hindu scriptures as devotion to one's husband (Pathiviratham) and so it has been understood as though it is required to women only. A man can marry several women, whereas, if a women marries a man, her freedom is lost. Such a condition prevails because of the existing laws and religion. Women also cooperate for the continuance of this inequality". He compares the conditions of the low caste people and that of the women. Just like the people belonging to low caste obey the upper caste, automatically without any compulsion, women also obey men instinctively, thinking that they are the property of men

and are to be under the control of men. He says, "A woman has to tolerate the brutalities of her husband, if she is to be considered chasteful. The laws and religion which uphold this condition should go away."[19] He wants 'self-imposed chastity' (*Suyetchai Karpu*) must replace 'enforced chastity' (*nirbandha* karpu).[20]

He viewed that marriages in India are nothing but enslavement of women and women are also deceived by making them believe that marriages are divine. As viewed by Periyar, marriage is a contract between a man and woman and it should be mutually respected. Both men and women should have the right for divorce. Periyar E.V.R. strongly supported widow remarriage.

Periyar says that the attempts of men for the liberation of women are mere pretensions. Men cannot work for Women's liberation and instead, the fetters put to women would get strengthened further. He asks whether cats can work for the liberation of rats. He views that the male chauvinism (*anmai*) should be given up.[21]

The views of Periyar on chastity and marriage may appear to be controversial. Interpreting his views, Oviya the secretary of Thamizhina Penkal Viduthalai Iyakkam (Movement for the liberation of Tamil women), says that all the works of Periyar should be together considered to understand him. She says :

"Can we cite anyone to have said the truth that the very base of women slavery had been only Manudharmam and Hindu religion, and atop of which is found the Brahmin? Without doing away with Hindu religion, Manudharmam and the Brahmins, women's liberation cannot be achieved."[22]

She explains that Periyar criticized the concept of *Karpu*. Because it was Purposely designed just for perpetuationg the varna-caste based society. The perpetuation of the varna-caste system meant the continuance of the dominance of the first varna, the Brahmins. All the social evils are directly and indirectly connected with the perpetuation of this social system. If girls had been allowed to intermarry, the cate system would have been shattered in course of time. For the purpose of avoiding intermarriages, the small girls of the high castes were married at the age of four or five. Then, when they grew to adulthood, they were indoctrinated with *'Pathiviradha dharamam'* or the concept of chastity. Whenever such intermixture of Varnas or castes took place because of intermarriages, the offsprings were accorded a degraded status and they became a separate caste. So Periyar wanted both men and women to be equally faithful in love and, at the same time, he wanted to give up the faith in the concept of *Karpu* which was designed to perpetuate the existing social system, in which women are no different from slaves.

The Appropriateness of the socialist Feminism in the Indian Context

As the analysis arrives at a conclusion, what any researcher might feel is that Periyar EVR's approach has not lost its relevance. For, the continuous legislative measures and government actions of both the British and the Government of India for over a period of 175 years have not changed the conditions much. He heinous act of inhumanity, Sati, believed to have been abolished in 1829, has been staged again in 1987 by burning Roop Kanwar,[23] pushing her into the funeral pyre of her husband, thereby India demonstrated to the world that the newly provided Republican constitution has altered only the pattern of government, leaving the Social Order remain the same. For making the gender equality a reality from being a mere verbal rhetoric, the social Order needs to undergo changes. The socialist ideology, which draws a parallel between the relationship of a wife with her husband in a family and a worker with his master in the society, ensures equality to all irrespective of gender and class, when it overthrows the still pervading patriarchal social set-up.

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10. *Ibid.*,
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13. Bharathi, *Maathar* (Women) (Tamil), Chennai : Inba Nilaiyam, 1967, pp.20-21.
14. *Ibid.*, p.25

Bharathi Writes: "If you show the initial steps tour women, they will attain complete freedom on their own effort and save the human race. Then only a way will open for our women to reach the higher place of the chaste wives of the ancient sages of our nation (*poorvika Rishi pathinis*)".

15. *Ibid.*, p.25.
16. *Ibid.*, p.78.
17. Swadesamitran, Chennai, 3 January 1936.
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CHILD LABOUR REHABILITATION PROGRAMME IN PUDUKKOTTAI DISTRICT

T. Pavunammal*

Pudukkotai was formerly one of the princely states of India, ruled by the maharajahs of Pudukkottai. Pudukkottai was incorporated with the Indian Union in 1948. it was remained as the administrative division of Tiruchirapalli till 1974. Though the main occupation is agriculture, the people are affected often by seasonal unemployment. The alternate source of employment has been, working in the quarries and gem cutting units. It is a bitter fact that children below 14 years are involved in large in these hazardous occupations such as quarries and gem cutting units. The district administration has planned to release and rehabilitate the child Labourers with financial support of the government of India. In 1995, the Child Labour Project Society was inaugurate in Pudukkotai with an intention to impart education to the child labourers, particularly who are working in stone quarries, gem cutting units and bricks manufacturing units.

In the year 1995, the Pudukkottai District Child Labour Project Society was formed under the Chairmanship of the District Collector.

During February 1996, the Child Labourers Project Society admitted 2000 Child Labourers in 40 special schools in Annavasal and Viralimalai unions with the help of 18 NGOs. During 2002-2003 the

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Project Society was conducting 35 special schools alone. The strength of the students also reduced to 1952. Of them male children were 626 whereas the female 1326. The schools are being functioned in between 9.30 am to 4.15 pm. All the weekdays except Sunday is working day and the schools should cover 300 working days in an academic year. Trade occupation working children with drawn form quarries and gem cutting units. Children involved at which stage 8-14 years.

The Child Labour Project Society, Pudukkottai with the help of the NGOs, has appointed so academic teachers and 20 vocational teachers.

The special children were provided with the facility of stipend of Rs. 100/- per month if they are having 50% of attendance in a month.

The Child Labour Project Society has provided 40 Tailoring machines to 40 special schools Tailoring teachers were appointed and the qualification for the tailoring teachers should be Diploma holder in **"Cutting and Embroidery"** small children were given training in Embroidery.

The main aim of the NCLP programme is to mainstream the Child Labourers in regular schools. The Child Labour Project Society admits new Child Labourers in first stage where the 1st standard and 2nd standard syllabus are taught through non-formal education. Then, they would be performed to second stage in whether 3rd and 4th standard syllabus was taught non-formal education. Then, they would be promoted to third stage in where formal 5th standard syllabus would be taught. After the completion of third stage, the children have the to pick up the 6th standard formal book. Thus, the special school children were mainstreamed to regular school.

Poverty is one of the important reasons for the occurrence of child labour. Many families depend on the income of their children. When the child labourers are eliminated from the work spot and admitted in full time schools, their family pose serious financial crisis. Hence, there is an immense need to compensate the economic loss due to child labourer turned to school. Starting from the inception of the project, the project society has given much importance and took the following steps to economically empower child labour families.

TEMPLE AS LAND OWNERS IN MEDIVAL TAMIL COUNTRY (6TH – 9TH C.A.D)

A. Soundram* A.Chandrajothi**

Temple is a material record marking definite stages in the spiritual evolution of man. The temple forms an important part of India's heritage. Form the inscriptions we perceive a wide range of activities of the temple. It was a big landlord, local bank, lending money to the needy persons and institutions, a big consumer of goods, a large employer, an educational center, a repository of fine arts and so on.

Temple Land:

As a result of various village and land grants made on various occasions by different categories of donars, the temple gradually become one of the largest land holders. Since the temple was the chief land owner it acquired a central place in the realm of agrarian economy. Through its land power, it also helped in the development of agricultural industry in the area. It also acted

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as an intermediary for transferring the cultivable rights received form the land owners, like king, chieftain, and other well-to-do, who generously endowed lands for the temple to the tenants, subtenants and tillers for cultivation and supply of the items specified in the grant. The temples also gave lands to the temple employees for their services. Thus the temples indirectly paved the way for the distribution of land form the land owing donors to the others.

The lands donated to the temple were referred to as Iraiyili (tax free land) Irai, the land tax to be paid to the Central Government. The village assemblies were responsible for the payment of land revenue.

Sometimes the temple fund was also utilized to meet out the payment of **iraidravyam** for the land donated by the individuals. The early Pallava charters referred to 18 kinds of tax exemption (**Pariharam**)# on the donated lands.

The temple was a great landlord in the sense that the distribution for cultivation amongst the tillers and the actual enjoyment of the produce vested with it. In big temple a separate committee was formed for looking after the properties. It was a striking force an armed **sanad** called **velaikkarars** was place at their disposal to help them in the discharge of their duties.[1]

The donors not only gifted lands to temple but made arrangement for their cultivation and irrigation. Many land donations were accompanied by the irrigation facilities provided by the donor himself.[2] In some cases the king and village administrative bodies also made necessary arrangement for irrigating the temple lands.[3]

Another greatest service rendered by the temple was in the field of reclamation of wastelands by bringing them under cultivation. Private individuals could easily do this an inscription from Sendalai records that an individual made a fallow land belonged to the temple at Niaymam cultivable and made it tax free and resorted it to the same temple for charitable purposes.[4]

The donors not only gifted lands to temple but also made necessary arrangement for its cultivation and irrigation. Many land donations were accompanied by the irrigation facilities provided by the donor himself.[5] In some cases the king as well as the village administrative bodies also made necessary arrangement for irrigating the temple lands.[6]

The accumulation of lands through grants and purchases by temples themselves had to be cultivated either by distribution it to other or through its agencies. We do not have much information about the distribution of donated lands by temple during the period. However later inscriptions throw light on the pattern of distribution of temple lands. Generally the donated lands were maintained in three main ways. Either the temple directly cultivated the lands with the help of its agents or it assigned lands to its employees in return for services or it let out the lands to tenants on lease. In many cases the land donated to the temple was entrusted to the village administrative bodies and in return they were asked to supply the items or money specified in the donation.[7]

In some cases the higher fixation of rental dues was reduced and some more lands were also added with the original leased land.[8]

In some cases the tenants had to pay wages and provide meals to the representatives of the temple who came to supervise the agricultural operation in the **devadana** lands. Only very few references about such burdens for the tenants of the temple are preserved in the Pallava and early Pandya records.[9]

Though we have many references to village donations to the **Brahmans** as

They are the tax on looms, the tax on shops, the rent of goldsmiths, the good cow, the good bull tax on toddy, tax on weights, tax on residence within the village, etc.

brahmadeya in the Pallava Pandya charters there are only a few instances of such grants made to temples during that period.

In the early Pallava period the orders of village orland gifts as **devadana** and **brahmadeya** were issued by the king himself to his officials with instructions to make a note of the gift and to grant the village or land all kinds of immunities making it an entirely tax-free village.[10]

A close examination of the records of the Pallavas and Pandyas indicates the although numerous privileges and immunities were allowed by the rulers to be enjoyed by the donees, complete proprietorship rights over the village were normally not given to them. Only the king's income form the village is diverted to the donee or religious institution.

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DISEASE IN THE DOMAIN OF CASTE: A SOCIO-ECONOMIC PERSPECTIVE OF PUBLIC HEALTH IN TAMIL NADU DURING THE 1920s

C. Thiruvenkadam*

Whether valorized or despised, one should admit the fact that 'caste' is 'omnipresent' in Indian history and society. Caste has been viewed in a myriad of ways by scholars, both Indian and foreign, from different disciplines. Although the institution of caste in India has its primeval origin, what it is today has been identified mostly as a 'colonial construct'. The renowned sociologist M.N. Srinivas has observed:

> "Caste in Pre-British India was not a totally rigid institution and that mobility was characteristic of some strategically placed groups before the establishment of Pax-Britannica".[1]

It was only during the colonial rule that caste associations had proliferated and caste had taken multiple forms and identities. Nicholas B.Dirks in his recent book, Caste of Mind: Colonialism and the Making of Modern India, has suggested that the caste as we know it today.

> "is not in fact some unchanged survival of ancient India, not some single system that reflects a core civilizational value, not a basic expression of Indian tradition. It is a modern phenonomenon – the product of an historical encounter between India and Western colonial rule – but it was not simply invented by the British."[2]

I

During 1921-22, Relapsing fever had spread in epidemic proportions in some parts of Tanjore and Trichniopoly districts causing heavy mortality – out of 10,000 attacks there were 6,000 deaths. In March 1922, the District Medical and Sanitary Officer had reported to the government about this outbreak. This disease, according to him, "has long been recognized to be closely associated with overcrowding, poverty and dirt", and it was confirmed that "the louse

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acts as the carrier of the infective agent". He had also asserted in his report that so far the Madras Presidency was immune to this infectious disease. Subsequently, a team of experts form public health department and a bacteriological unit from the King Institute of Preventive Medicine, Madras, visited the affected areas but, "before the investigation commenced, the height of the epidemic was already past". Yet, the team had conducted 'detailed' investigations regarding the epidemic outbreak of relapsing fever.[3]

With regard to the geographical distribution of the disease the report states that it was entirely confined to the rural population. The section of the report under the caption "Communal Distribution" is quite "interesting" not only for the researchers like us who peruse it after eight decades but also for those who compiled this report. The investigation team was at a surprise to find that "this new fever, either on account of its virulence and the high rate of mortality, or its strange course, was early distinguished by the villagers and given new names". The villagers used various "appellations" for the disease such as *Nadiatta Kachal* (the fever of the helpless or destitute), *Anandi Kachal* (the fever against which their is no remedy), *Janni Juram* (the fever that makes one delirious), *Visha Juram* (poison fever) and Particularly *"Para Kachal"* (the fever of the Adi Dravidas). The investigation report infers that the last name (Para kachal) "seems to be a recognition of the fact that the new disease (relapsing fever) was actually confined to that particular community, and the Pallans".[4]

The report has also recorded a story that was widespread in the affected villages to explain the whole thing as a divine visitation:

> "During the very sacred Mahamakam festival of March 1921 at Kumbakonam an ill-starred Paraiyan polluted with his touch the holy waters of the temple tank and on account of this wanton desecration the whole Paraiya race was subjected to the terrible wrath of the God of that temple, the new disease being looked upon as a direct manifestation of divine vengeance."[5]

The investigation team laments in its report that this belief in a supernatural cause made the people very diffident about volunteering information. Also the team found it difficult to elicit information from the village *munsif* as he would not pollute himself by entering the villages of the untouchables.

The report also cited the prevalent social segregation of the 'untouchables" as a vital importance to other castes during the epidemic. Diagrams depicting the differences between the 'Paraiya Village Street' and the 'caste Hindu street' had been prepared by the investigating team to demonstrate the fact that the epidemic fever was "strictly confined to the non-caste inhabitants while the caste Hindu houses even though in close proximity remained perfectly free from infection" and that "the 'parakachal', or fever of the Adi Dravidas was a thing unknown in the caste-Hindu or Kudiana quarters."[6] the observation of F.J. Richards, Secretary to Local Self Government Department, Government of Madras, in this regard was more explicit:

> "The almost complete immunity of the higher castes living in close proximity to infected hamlets is proof positive of the hygienic value of higher standard of living and general cleanliness."[7]

Concepts of purity and impurity as central to the caste system have been indicated in this statement. Of course, the separation and isolation apparently acted as an impenetrable barrier to infected lice.

II

Besides the elements of historical sociology narrated above, there is enough

scope to understand the political economy behind this single isolated episode of epidemic fever in the district of Tanjore during 1921-22.

A.J.H. Russell, the Director of Public Health under the Government of Madras, while writing a detailed report to the government regarding the outbreak of the relapsing fever in Tanjore district had pointed out the "apparent paradox" – that is, "relapsing fever, a disease usually present amidst conditions of poverty and dirt, was prevalent in fertile region."[8] He attributed the incidence as well as high mortality among the depressed castes to their condition of poverty. He noted form the clinical observation report that when the period of convalescence prolonged, those who had been attacked by the disease succumbed to death due to starvation. Russel had put the blame on the employees of labour – the landed proprietors, who were the "most affected by the decimation and prostration of their labourers", and condemned the "absolutely callous and indifferent" attitude of the 'mirasidars' the sufferings of their labourers.[9] Russell seemed to be rather too emotional in using harsh words against the land-holders. In the original draft, which was subsequently changed at the instance of the Secretary of the Local Self Government, F.J. Richards, he was more explicit in his expression: "the agricultural workers, the Parayans and the Pallans, have from time immemorial been crushed beneath the heel of the land-holder."[10]

Further, in his oral evidence before the Royal Commission on Agriculture in 1926, Russell cited the incidence of relapsing fever in Tanjore district and pointed out the plight of the agricultural of the agricultural labourers:

"The convalescence was so slow, these people were so weak and their resources were so minute that many of them dies of starvation because they were unable to work. What was the reason of that? The reason was that the landlord or the mirasidar took the whole of the grain and gave the cultivator only dole, and if the cultivator did not work for that dole he did not get it".[11]

The report of the Tanjore District Health Officer in 1923 was still more unambiguous:

> "The agricultural labourers working on a daily wage have no reserves at their disposal and as this disease incapacitates them from work several weeks, a large number of these are dying not of the disease itself but of starvation".[12]

It is significant to note the report had effected a change in the nomenclature of the disease mentioning it as "Famine Fever".[13] One of the chief relief measures advocated by this Health Officer was providing free rice to the destitute.

In September 1922, the Secretary of the Local Self Government, Richards, had proposed a combined effort to check the spread of the epidemic fever. He asked the Director of Public Health to induce the Roman Catholic authorities in the affected districts to undertake propaganda among their congregations. Further, he wrote to the Members of the Legislative Council representing Tanjore and Trichinopoly districts highlighting "the economic dangers to the landholders of Tanjore and Trichinopoly districts form the further extension of relapsing fever".[14] He had also directly spoken to M.C. Raja, Member of the Legislative Council representing the Adi-Dravidas. The latter had proposed a combined effort to eradicate the disease and wrote to the local Adi-Dravida Associations asking them to represent in the meeting would " induce the Mirasidars, padres and the leaders of the Adi-Dravidas to combine in their efforts to exterminate the disease".[15] He insisted the importance of inducting the poorer classes to shave their heads for which M.C. Raja alone responded that "the Adi-Dravidas should be definitely advised to dedicate their hair for

the village shrine or whichever shrine they deem fit".[16] Others were not enthusiastic about this proposal.

III

The final part of this narrative focuses on the prevalence of the Relapsing Fever in other parts of Tamil Nadu, its communal distribution and also the preventive efforts by the colonial public health authorities.

The Epidemiology of Relapsing fever in India compiled by the Department of Public Health indicates it origin in Punjab from where it had spread to some parts of Bombay Presidency and Mysore State in the latter half the nineteenth century. The health authorities in Madras did not foresee its outbreak in the province during the 1920s and believed that Madras province had some kind of immunity form Relapsing fever. When the information of the outbreak in certain parts of the Tanjore and Trichinopoly districts, it was surmised that the disease was introduced by horse dealers from the Punjab. Subsequently, Relapsing fever had spread to South Arcot, Coimbatore and Nilgiris district in the following years.

The reports about the disease are highly informative regarding its communal distribution along with its geographical distribution. They inform that this disease was confined to the depressed castes living in the rural areas. As happened in Tanjore and Trichinopoly districts, the Adi-Dravida people in South Arcot had been the chief victims to this disease. In Coimbatore District, it was reported that the disease was "confined in all the 12 infected villages to the Chukklar community", although there were reports of cases on other communities such as Gollas and Kammas living in the same district. In Madras city, the epidemic was "restricted to the Corporation scavengers living in the Conservancy bullock depots at Royapuram, Krisnampet and Choolai". In the Nilgiris, the disease had spread into the Badaga and Toda villages.[17] Thus, according to the reports of the Health Department, the disease, Relapsing fever, had fastened with the depressed communication in Tamil Nadu.

We have seen in the previous sections that the colonial authorities had been much worried about the economic loss due to the decimation of labour force in the villages of Tanjore district and also that the virulence of the disease had subsided due to the shrewd behaviour of the depressed castes in tonsuring their heads and eliminating the carrier of infection, the lice, but, in the Nilgiris, the story was different. The Badagas and Todas among whom the Relapsing fever was vigorous, were found unbendable but the Nilgiris being the hill station of the Europeans, the colonial authorities took enormous pains and spent huge money towards the preventive measures. The director of Public Health put pressure on the Nilgiris District Board, which gave Rs. 10,000 towards the cost of the propaganda work. The Ootacummund Municipality took measures to carry out mass disinfections of the population residing the infected localities. Disinfections stations were opened and as an inducement to crop their hair, a payment of six to eight annas each was made. Money doles were given to indigent persons during the period of convalescence. The preventive as well as curative measures against the Relapsing fever had been undertaken elaborately under the direct supervision of the Director of Public Health. The cost of the campaign became so huge that the government of Madras sanctioned special grants.[18] The importance of Nilgiris as the hill station of Europeans might have promoted the colonial authorities to pay special attention I eradicating the louse – bome disease among the tribal people.

The epidemic proportion of the Relapsing fever and its duration of stay as well as the havoc played among the population of Tamil Nadu seem to be comparatively less significant than the other devastating epi-

demics like cholera, small pox and plague. The consequences of the latter epidemic diseases had mostly been disastrous resulting in high mortality and morbidity but their ubiquitous nature gave no indication of any discrimination among their victims on the basis of caste or class. Perhaps, these epidemics knew nothing about either caste or the rules of purity and impurity or the exclusive practice of "don't touch". However, the Relapsing fever in Tamil Nadu in the 1920s had been authoritatively selective in who its victims should be its selection was chiefly based on caste and it was 'gracious enough' by not touching the 'touchable' but 'exclusively discourteous' by touching the 'untouchable'. Of course, during that time 'casteism' reigned supreme in the politics and society of Tamil Nadu and it is no wonder that this particular disease also treaded the same path.

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ABOLITION OF DEVADASI SYSTEM THE FIRST STEP TOWARDS LIBERATION OF WOMEN IN TAMIL NADU

Dr. Vargheese Jayaraj*

Devadasi System was one of the socio – religious institutions of Tamil Nadu. The term devadasi denotes dancing girls attached to the Hindu temples. The dancing girls were the handmaiden of gods. The word 'dasa' in Sanskrit means a slave. The feminine form of this word 'dasi' refers to slave girls. The Sanskrit culture gave rise to the Devadasi system[1]. The system of dedication of girls took shape during the Chola period only. In the poetry, of the famous Saiva sanit Manikkavasakar, for the first time, he described girls serving in the temple and indicated their task[2]. The system had been described in the Pancharatra Agamas of Hindu scripture which mentions the practice of Devadasi in the temple[3]. The rise of this institution, dating back about ninth and tenth centuries, during which much activities in the matter of building temple and elaborate service held by Cholas[4]. The intention of the founder of that institution was that girls ordained, required to lead an unmarried and pure life and devoted herself to the religion and temple services[5]. According to Edgar Thurston there were seven classes of Dasis mentioned in old Hindu works[6] Devadasis who were recruited to the Hindu temple, went through the ceremony called Pottukattu or Gajjepuja[7]. For enrolling a girl as a devadasi, certain conditions had to be fulfilled. The sanction of the temple author-

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ity was necessary. A girl normally aged six to eight years of age, and before puberty was allowed to dedicate to the temple service[8].

Devadasis were respected as auspicious women as they were dedicated to a divine husband, the God, who can never die. In consequence, she never lost her auspiciousness and was therefore called Nityasumangali, the ever auspicious female. They were said to be the sprouting of Sakti, bring luck, protect the King and the country.[9] They were respected in society and were an asset to the town where they lived. They were also treated as symbol of good luck and averter of ill-luck and were hired to accompany people going on important missions.[10] As the Dasis never became a widow, the beads in their talis were considered to bring good luck to women who wore. Some people sent the talis required for marriage to a Dasi, who prepared the sting for it and attached to it black beads form her own tali.[11]

The most important function of the devadasis in the Patron's house was to be present at their social cum ritual functions. They mostly recited passage of Sankaras for pregnant females, the name giving, ear piercing ceremonies for the children and the wedding ceremonies of the new couples. They were required to extend their valuable service to the houses of Brahmins and other high caste non-Brahmins. However they were prohibited to visit the houses of the Sudras. The devadasi of Vaishnava temple were called Kaliyuga Lakshmi and women dedicated to Siva temple were called Kaliyuga Parvati.[12] The women, consecrated to Vishnu, had the image of garuda tattoo on their breast as the distinctive mark. The Devadasis of Siva bore the sign of lingam tattooed on their thights. These women were known were known to be the mistress of the priests and other dignitaries. These devadasis were the only women who were allowed to learn and read, sing and dance. As regards their singing, it was almost confined to obscene verses describing some licentious episode in the history of their gods. They were generally the unfortunate victims of immortality. The priest conciliating the families, upon whom they ad brought dishonour, put the whole blame on Vishnu and Siva[13].

Down the centuries, there were hundreds of dancing girls attached to the temple at Kanchipuram, Madura and Tanjore.

The Britishers wanted to control the spread of venereal diseases among the devadasis and passed contagious Disease Act of 1868. According to the provision of the Act, the prostitutes should be free from venereal diseases and the infected prostitutes were confined in the Lock Hospitals till they got cured the diseases. The natives as well as the devadasis vehemently opposed the British and stated that they were doing divine work to temple and held the view that the British administration should not interfere with the Hindu religion.[14]

The disease affected the general population of the county in large number. According to Muthulakshmi Reddy in the first quarter of the twentieth century, fifty to seventy percent of the people suffered from various manifestations of the venereal diseases in the Madras Presidency. She lamented that the Devadasi System, the social evil which was responsible for the origin and propagation of the disease. As they were living trough infamous profession, they were the victims of tradition. They were made to believe that it was no sin to be devadasi[15]. In 1925, the total strength of the devadasi in the Madras Presidency was 2,00,000[16].

Abolition of the system

In the beginning of the twentieth century, intellectual awakening and Western Education kindled the conscience of the people. Public opinion gradually developed against the continuation of the system. The Christian Missionaries and social reformers

called for discontinuing the system. Lord Wenlock (1891 – 1896) the Governor of Madras was the first prominent official who refused to countenance of the nautch[17]. In 1905 the executive committee of the prince and princess of Wales unanimously decided not to arrange performance by nautch girls at the entertainment to be given to their Royal Highness at Madras[18].

The bad publicity which the Devadasi tradition received during the first half of the twentieth century led to the rapid impoverishment of the devadasis system. Most of the Devadasis believed that "some one has come to throw mud on us". The aggressive publicity affected their prosperity. Another proverb describes the dwindling prosperity of the Devadasis: "kobil corrukkuk kumattina tevatiyal Katie corrukkuk karanam potukiral. The devadasis formerly detested the rice of the temple now turned a somersault to get a poor helping rice. The loss of patronage forced them to exchange the cultural tradition for mercenary values.[19] Due to public pressure the Government enacted the Act XVIII of 1924 which amended section 372 and 373 of the Indian Penal Code.[20] It raised the age limit for the dedication of minor girls form 16 to 18. The amendment prohibited the question of selling and buying the minor girls for the purpose of prostitution.[21] However the amendment had failed to achieve the results. The sections were evaded by the temple authorities b allowing dedications after the girl attained eighteen years of age. However in the rural area even minor girls were dedicated because the temple authorities, the parents and devoted public felt that the dedication had the religious sanction.[22]

The educated section of the society took relentless steps to abolish the system. Public opinion sufficiently advanced not to tolerate the immoral traffic under the clock of religion. In September 12, 1927, V.Ramadass Pantalu, a social reformer moved a resolution in the Central Legislature for the abolition of the system. In this stage the intention was to control the system and to protect the minor girls.[23] Numerous women associations of the country urged the government to abolish the deduction and condemned their life. Consequently the Central Legislature passed a resolution. "This Council recommends to the Governor-General-in Council to introduce legislation at an early date to prohibit the practice of unmarried girls being dedicated to temples as devadasis"[24].

On 5 November 1927 in the Madras Presidency, Muthu Lakhsmi Reddy, a women crusader introduced a resolution in the Madras Legislature, to put an end to the practice of the young girl for immoral purpose in the name of dedication. [25] In 1929 the Justice Party Ministry under subbarayan – passed an Act to present the dedication of the davadasis to the temple. The Act V of 1929 put an end to the practice of dedication of young girls as devadasis for the service in Hindu temple. The land held by them for their service was freed. Inam lands of the devadais were enfranchised and imposed a quit rent payable to the temple[26]. As per Act, the devadasis need not render any service to the temple. It enfranchised service inam held by the devadasis and absolved them from all obligation to render service to temple. Public conscience had been effectively aroused against the continuance of this institution. A great awakening took place among the communities themselves and made efforts to eradicate the system[27].

The Act of 1929 partially prevented the system. The practice of dedication continued in different Zamindaries and permanently settled estates, as zamindars were the proprietor of the different zamins, they still

followed the dedication. When the Congress assumed power in the Madras Legislative Assembly a select committee prepared a report. But the ministry resigned the office on war issue. After independence the Government of Madras moved a bill to prohibit all form of dedication. The bill was passed by the Madras Legislative Assembly on 26 November 1947 and the Legislative Council on 5 December 1947. It declares the dedication of women as devadasis to be unlawful and void. It provides punishment for dedication of girls. Te maximum punishment imposed was an imprisonment extended to six months or fine which may extend Rs. 500 or both. The Madras Devadasi (Prevention of Dedication) Act 1947 was published in the Fort. St. George Gazette as Madras Act XXXI of 1947, It effectively put an end to the system. The abolition of the Devadasi System finally liberated women from the ancient traditon[28].

However the Act did not stipulate any rehabilitative measures. It contributed to misery in the life of the devadasis. When they were expelled form the temples, the poor women wandered like freed slaves in temple towns. A considerable numbers of them became beggars operating in front of the temples. many vacated the temples and migrated to urban areas to become clandestine prostitutes. Devadasis with money remarried their daughters to decent people and started a new life. Many educated their children in urban schools and settled them as normal citizens. Some devadasis opened schools that taught Bharathanatyam. The Brahmins now started to train their daughters in the art ad music and dance by engaging musicians and Nattuvans from among the devadasi community. Thus the art of dance and music passed from the hands of the illegal offspring of the Brahmins to those of their legal progency[29].

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THE CONSTABLE GOVERNOR OF TRANQUEBAR ESKILD ANDERSEN KONGSBAKKE (1655 – 1672)

P.Jothipackiam*

Transfer to Political

Christinan IV, the king of Denmark, had an ambitious dream of making Denmark a leading trading nation. His dream became a reality when a Danish trade settlement was established at Tranquebar in 1620 by the efforts of Over Giedde (Danis Admiral) and Roeland Crappe (Holland Captain)[1]. After obtaining permission form the Naya Ragunatha of Tanjore, they erected a fortress at the beach of Tranquebar and named it Danborg[2]. The commandant was pledged by oath to hold the fort and the town for the king even if the company did not sent at ships for a period of time or if the company was dissolved[3].

Usually one or two ships reached Tranquebar from Copenhagen upto 1625[4]. Due to lack of capital in Copenhagen the number of ships reaching Tranquebar dwindled ever since 1625. 'Christianshavn' the last ship left Copenhagen for Tranquebar on 11th November 1639. The next ship "Faero" bound for Tranquebar setsail on 20th October 1668[5]. Hence there was an undue long gap of nearly three decades (1639-1668) during which no communication could be established between Tranquebar and Copenhagen and the working relation between the two were temporarily cut off. The Danes were able to retain and even to improve the fortifications of Tranquebar and also its economy. They managed to do that due to four elements, country trade, protection, violence and politics.

Eskild Andersen came with the last ship in 1643 to Tranquebar and served as the constable at Dansborg since then. He was the chief gunner. In 1655 Paul Hansen died without having appointed his successor, which created a vacuum at the helm of affairs to serious snag in the administration. There was a leadership and administrative crisis in the company administration at Tranquebar Hence the situation in Tranquebar was serious.

As the communication could not be established with Copenhagen for consultation for solving the succession question (Crisis), the garrison (Soldiers) and the people of Tranquebar had to find a Governor themselves. They chose and elected the chief gunner Eskild Andersen at Dansborg a man of commoner stock from Holland (in present day Sweden) who had come along with Leyel in the last ship, as Governor of Tranquebar-going a long way down the social ladder of the period, but at the same time making a wise decision. It proved and turned out to be the right choice. However the choice of the baseborn and almost illiterate Kongsbskke, across all contemporary class barriers, was to prove a wise one. It was due to Eskild that the fort and the town were kept in Danish hands6. Shortly afterwards, he became the last surviving Dane in Tranquebar.

During the middle of the 17th Century the political situation southern India no longer favoured Tranquebar. The Nayak of Tanjore was besieging Tranquebar every year. In 1665, the Nayak of Tanjore sent an armed force towards Tranquebar because of the continued failure of the Danes to provide tribute. With the defense carefully orchestrated by Knogsbakke and supported by the local natives, the colony managed to withstand the siege. After a while, the siege was lifted, although no piece was made[7]. As a counter Eskild made an alliance with local prince, the Ramanayak, who sent soldiers for help, The skeleton Danish garrisons could

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count on active and effective support from the town's inhabitants and also from a local dignitary-Ramanayak[8]. In the following years, Tranquebar besieged several times but the fort continued to fold out[9].

The endemic was between Tanjore and her neighbours also came to involve Tranquebar. Hard pressed in his wars with Madura, Ginji and Bijapur, the Nayak of Tanjore tried the military means to squeeze money out of the Danes and inhabitants of the Danish settlement[10]. Tranqueber was besieged and blockaded by the Nayak again. This time the siege lasted for nine months. Eskild and his garrison and the town's people managed to keep his army away from the town. Eskild at last managed to negotiate a settlement with the Nayak. Once again the colony had survived. This long siege was the immediate background for the development of Tranquebar into a fortified town11. It was painfully evident to Kongsbakke, though that it could not continue doing so indefinitely. Thus in 1668, he sent an emissary to Copenhagen-Greet Van Hagen, a Dutch sergeant from the Dutch colony at Nagappattinam. Later that year the Danish government sent the frigate 'Faero' to India commanded by Captain Sivardt Adelaer and carrying a group of soldiers under Henrlk Eggers[12].

After withstanding a series of siege by the Nayak of Tanjore, in the mid 1660's the Danish Eskild with the view to protect it easily had built a stone wall around the town and strengthened the walls with four large massive gun towers, apparently constructed after Indian military tradition. He had strengthened Dansborg and constructed the impressive fortifications around the town of Tranquebar[13]. Also he had provided the fort and the fortifications with guns and even ordered fourteen brass guns from the famous foundries in Cambay north of Surat[14]. Thus he transformed the open town into a fortified town completely changed its structure and appearance.

In 1667 or a year later, Eskild Andersen had to pay the Nayak the sum of 8000 pagodas. In 1669 the frigate from Copenhagen had reached Tranquebar with relief force. Not only it had brought money for new fortifications but troops and military equipments too. At once a speedy modernization of defense began. Stone faced earthen ramparts the walls, the gun towers were gradually replaced by bastions and a moat was dug15. From the letter of Eskild in 1669, it is known that he had used more than 11,000 pagodas for improvements in Dansborg. Every year or every second year he had sent out ships to increase the capital of the fort and he had 19,000 pagodas in gold and silver. He had armed the ships with 14 guns, which he had cast at Camboja. This must indicate economic progress at the colony during the period.

In 1669 the Tanjore state was on the point of military collapse after more that ten years of war with Madura, Ginji and Bijapur. The Danes decided to exploit the situation. Their freshly arrived force was thrown into conflict and by military means the Nayak was compelled in 1670 to code a district of about 50 sq.k.meters to the Danes.[16]

Eskild had held Tranquebar for fourteen years and had waged successful was against the Nayak of Tanjore and the great Mughals. He was in excellent terms with other European powers in Asia and with Sultan of Bantum. He disposed of well-stocked magazines and a considerable amount of ready money. Inspite of the tempting offers from the Dutch he was unwilling to give up the fort without the express command of their king. As a reward he was appointed the King's Governor of Tranquebar for this lifetime. He had served in that capacity with distinction and became a prodigy[17].

The constable Governor rose to the occasion and did not belie the hope and expectations of the soldiers and the public who elected him. He carried on the administration in an exemplary way to the best of his ability and to the fullest satisfaction of the people. It should be known that he was in no way inferior in administrative caliber compared to any of his predecessors at Tranquebar. Nowhere in the Danish Colonial history one could find a parallel to this incident of a constable, a personnel in the lowest rung to the administration, all of a sudden put on a pedestal of the highest gubernational post and the constable Governor proving his mettle at the apex of the administrative set up. He had some cards to play and he played them remarkably well.

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பெண்கள் முன்னேற்றத்தில் அம்பேத்காரின் சிந்தனைகள்

B. Meharunnisha*

சுதந்திரத்திற்கு பாடுபட்ட பெண்கள் பலர் இருந்தும் அவர்களின் சிந்தனைகள் மற்றும் வாழ்க்கை வரலாறுகள் இன்னும் முழுமையாக வெளிக்கொண்டு வரப்படவில்லை. சுதந்திரமும் அடைந்த இந்தியாவில் பெண் உரிமைக்காக பலர் குரல் கொடுத்து இருந்தாலும் அதற்கு சொல் வடிவம் கொடுத்து சட்டரீதியான உரிமைகளை பெண்ணிற்கு அளிக்க வேண்டும் என்று பாடுபட்டவர்களில் டாக்டர் பீமாராவ் அம்பேத்காரும் ஒருவர்.

அகில இந்திய பெண்கள் மாநாடு (1926)

பெண் வாக்குரிமை குறித்து இரண்டு மகளிர் சங்கங்களின் சார்பாக பிரிட்டிஷ் பாராளுமன்ற குழு உறுப்பினர் திருமதி. ராஜ்குமாரி அம்ரித்தும், டாக்டர் அம்பேத்காரும் 1926ல் அகில இந்திய பெண்கள் மாநாட்டில் விவாதித்தனர்.

பெண்கல்வி பற்றி 1 ஆகஸ்ட், 1927 ல் மகத் மாநாட்டில் பொருளாதார அடிப்படையிலும் பெண் முன்னேற்றத்திற்கும் பெண் கல்வியின் முக்கியத்துவத்தைப் பற்றியும் அரசாங்கம் கல்விக்காக அதிகம் செலவிடப்பட வேண்டியதன் அவசியதைப் பற்றியும் ஒரு பொருளாதார நோக்கிலே முதன்முதலாக எடுத்துரைத்தவர் அம்பேத்கார் என்றால் அது மிகையாகாது.

பெண்களின் உரிமை போராட்டம் பற்றி அம்பேத்கார் பேசும் போது 20, ஜனவரி 1942 ல் நாக்பூரில் நடந்த மகளிர்க்கான மாநாட்டில் "உரிமைகளை போராடி பெற ஒற்றுமையும் மன உறுதியும் கொள்ள லேண்டும்; நாம் வெற்றி பெறும் வரையில் பின்வாங்கக் கூடாது; நம் பக்கம் நம்பிக்கை இருக்கும் வரையில் நாம் எப்படி தோல்வி அடைவோம்; மகிழ்ச்சியோடு போரிடுவோம்; வெற்றி பெறுவோம்". என்னுடைய புத்திமதி இதுதான், "கற்பி – ஒன்றுசேர் – போராடு".

3 ஆகஸ்ட் 1947 ல் சட்ட அமைச்சராக பதவியேற்ற டாக்டர் அம்பேத்கார் முதலில் இந்திய அரசியலமைப்புச் சட்டம் அம்பேத்காரின்

* Guest Lecturer in History, Thiru. VI.KA. Government. Arts College, Tiruvarur.

கைவண்ணத்தில் உருவானதாகும். நேருவின் அமைச்சரவையில் சட்டத்துறை அமைச்சராக இருந்த போது சட்டதிட்டங்களில் ஏராளமான சீர்திருத்தப் பணியில் ஒன்றுதான் இந்து சட்டத் தொகுப்பு ஆகும். அம்பேத்கார் தூண்டும் சக்தியாகவும் வழிகாட்டியாகவும் இருந்தார்.

இச்சட்டத்தில் இந்து சமூகத்தில் நாடெங்கும் பின்பற்றப்படும் வேறுபட்ட திருமண முறைகளை நீக்க வேண்டும் என்றும், இந்து என்று சொல்பவர் அனைவரும் ஒரே விதமான திருமண முறையைத்தான் பின்பற்றப்பட வேண்டும் என்றும் கூறினார். மேலும் இச்சட்டம் பெண்களுக்கு சொத்துரிமை, கல்வி உரிமை, வாரிசு உரிமை, விவாகரத்து உரிமை, விதவைகள் மறுமண உரிமை, தத்து எடுத்தல் உரிமை, ஜீவனாம்ச உரிமை ஆகிய உரிமைகளுக்கு இச்சட்டம் வழி வகுத்தது.

நாடு முழுமைக்கும் ஒரே விதமான சிவில் சட்டம் ஏற்படுத்தும் முயற்சியை அரசு இணைந்து செயல்படுத்த வேண்டும் என்று இந்திய அரசியலமைப்பு 44வது விதி கூறுகிறது.

பெண் விதவைப் பற்றிய சட்டங்கள் மறுக்கப்பட்ட போது அம்பேத்கார் தனது பதவியை 20 செப்டம்பர் 1951 ல் இராஜினாமா செய்தார். அம்பேத்கார் பதவி விலகிய பின் அவரது மசோதாவில் உள்ள சில சீர்திருத்தங்களுக்கு பாராளுமன்றத்தில் சட்டம் கொண்டு வந்து நிறைவேற்றினார்கள்.

பஞ்சிக்கொட்டி என்கிற பஞ்சின இஸ்லாமியர்கள் – ஓர் ஆய்வு

அ. அக்பர் உசேன்[1]

பஞ்சிக்கொட்டி (பஞ்சின) இன இஸ்லாமியர்களின் தனித்தன்மை

பஞ்சி கொட்டி என்ற அடைமொழியில் அழைக்கப்படும் பஞ்சின மக்கள் தமிழகத்தில் உள்ள இஸ்லாமியர்களில் சற்று வித்தியாசமானவர்கள். தமிழகத்தில் உள்ள இஸ்லாமியர்களைப் பொதுவாக இரு பெரும் பிரிவுகளாகவும் பிரிக்கலாம். அவை தமிழ்மொழியைத் தாய்மொழியாகக் கொண்ட இஸ்லாமியர்கள் எனவும், உருது மொழியைத் தாய்மொழியாகக் கொண்ட உருது இஸ்லாமியர்கள் எனவும் பிரிக்கப்படுகின்றன. இவ்விரு பிரிவு மக்களும் தமிழகத்தில் அனைத்துப் பகுதிகளிலும் பரவலாக உள்ளனர். ஆனால் பஞ்சு கொட்டி என அழைக்கப்படும் என அழைக்கப்படும் இம்மக்கள் தெலுங்குமொழியைத் தாய்மொழியாகக் கொண்டவர்கள். மேலும் தமிழகத்தில் திருச்சிராப்பள்ளி மாவட்டத்தில் உள்ள பெரம்பலூர் தாலுகா, முசிறி தாலுகா, லால்குடி தாலுகா, துறையூர் தாலுக்கா மற்றும் சேலம் மாவட்டத்தில் உள்ள ராசிபுரம் தாலுகா, ஆத்தூர் தாலுக்காக்களில் உள்ள கிராமங்களில் மட்டுமே வசித்து வருகின்றனர். அதிலும் குறிப்பாக பெரம்பலூர் தாலுக்காவைச் சுற்றியுள்ள கிராமங்களில் அதிகம் வாழ்கின்றனர்.

பெயர்க்காரணம்

பஞ்சி கொட்டி என்ற அடைமொழியில் இந்த இஸ்லாமியர்கள் அழைப்பதற்கு மூன்று காரணங்கள் சொல்லப்படுகின்றன.

1. இம்மக்கள் குடியேறிய பகுதி மிகவும் தண்ணீர் பஞ்சம் உள்ள வறட்சிப் பகுதியாகும். எனவே அங்கு பருத்தியே அதிக அளவில் சாகுபடி செய்யப்பட்டுள்ளது. அப்படிச் சாகுபடி செய்த பருத்திச் செடியில் இருந்து எடுத்த பருத்திப் பஞ்சையும், அதில் உள்ள கொட்டைகளையும் நீக்கி திருச்சிராப்பள்ளி பஞ்சு சந்தையில் விற்று வாழ்ந்து வந்த காரணத்தால் இவர்களுக்குப் பஞ்சிக் கொட்டி எனப் பெயர் வந்தது எனவும்.

2. ஆந்திர மாநிலத்தில் இருநது பஞ்சம் பிழைக்க திருச்சிராப்பள்ளி மாவட்டத்தின் வறட்சிப் பகுதியான பெரம்பலூர் பகுதியில் உள்ள கிராமங்களில் குடியேறி வாழ்ந்தனர். திருச்சிராப்பள்ளி தஞ்சை பகுதியில் சற்றுப் பொருளாதாரத்தில் மேம்பட்ட இஸ்லாமியர்கள் வீடுகளில் இம்மக்களில் சிலர் வேலை தேடிச் சென்றனர். அப்பொழுது இவர்களைப் பற்றி விசாரிக்கும் பொழுது இம்மக்கள் பஞ்சம் பிழைக்க வந்த கூட்டத்தினர் என்பதை அறிந்து அவ்வாறே இவர்களை பஞ்சம் பிழைக்க வந்த கூட்டத்தினர் என்று அழைத்து, அது காலப்போக்கில் மருவி, 'பஞ்சி கொட்டி' என மாறியதாகவும் கூறப்படுகிறது.

3. பெரம்பலூர் பகுதி கிராமங்களில் அதிக அளவில் விளைந்து இருந்த கற்றாழைச் செடிகளில் உள்ள கற்றாழையைப் பிடுங்கி, அந்தக் கற்றாழைப் பட்டையைக் கல்லினால் கொட்டி நாராக எடுத்து அந்த நாரைக் கொண்டு கயிறு திரித்து அந்தக் கயிற்றை வாரச் சந்தையில் விற்று எளிய வாழ்க்கை நடத்தினர். கற்றாழை செடியில் இருந்து நாரை கல்லினால் கொட்டி பஞ்சு போன்ற நாரை எடுத்த காரணத்தால் இம்மக்களுக்கு 'பஞ்சு கொட்டி' என்ற பெயர் வந்ததாகவும் கூறப்படுகிறது.

ஆனால் இம்மூன்று காரணங்களில் முதல் பெயர் காரணமே சரியாக இருக்கும் எனத் தெரிகிறது. ஏனெனில் பெரம்பலூர் தாலுகாவின் பஞ்சின மக்கள் அதிகமாக வாழும் விசுவக்குடி, முகம்மது பட்டணம், வடகரை ஆகிய கிராமங்களில்

[1] வரலற்றுத் துறை, தூய வளனார் கல்லூரி (தன்னாட்சி) திருச்சிராப்பள்ளி 2

உள்ள முதியோர்கள் வீட்டில் பருத்திப் பஞ்சையும், அதில் உள்ள கொட்டைகளையும் எளிதாக நீக்க சக்கரம் போன்ற அமைப்புள்ள குச்சியால் ஆன கருவிகள் இன்றும் உள்ளன. இதனை ஆதாரமாகக் கொண்டு பருத்தி விவசாய வேலை செய்ததால் இவர்களுக்கு பஞ்சி கொட்டி என்ற பெயர் வந்திருக்கலாம் என்று அறிய முடிகிறது. மேலும் பல வரலாற்று நூல்களை எழுதியுள்ள ஜமால் முகம்மது கல்லூரியின் சிறப்பு பேராசிரியரான ஸையித் இப்ராஹீம் இஸ்லாம் எப்படி பரவியது என்ற நூலில் பஞ்சி கொட்டிகளின் முக்கிய தொழில் பஞ்சை சுத்தம் செய்வதே என்றும், பாபா பக்ருத்தீன் என்னும் இறைநேசரால் இவர்கள் இஸ்லாமியர்கள் ஆனதாகவும் குறிப்பிடுகிறார்.

இம்மக்கள் யார்? எங்கிருந்து, எப்பொழுது வந்தார்கள்?

இம்மக்கள் யார்? எங்கிருந்து, எப்பொழுது, எதற்காக வந்தார்கள் என்பதை துல்லியமாக சொல்ல எந்த ஒரு வரலாறுபூர்மான சான்றுகள் இதுவரை கிடைக்கவில்லை. திருச்சிராப்பள்ளி மாவட்ட அச்சிதழ்ச் சுவடியில் (கெஜட்டியர்) கூட இவர்களைப் பற்றிய சிறு குறிப்பும் இல்லை. மற்ற தமிழக இஸ்லாமிய வரலாற்று நூல்களிலும் இம்மக்களைப் பற்றிய எந்த ஒரு செய்தியும் இல்லை.

ஆனால் இம்மக்கள் ஆந்திராவில் இருந்து மேற்கூறிய பகுதிகளுக்கு குடியேறிருக்க வேண்டும் என்பதில் சந்தேகமில்லை. ஏனெனில், இம்மக்கள் தெலுங்கு மொழியைத் தாய்மொழியாகக் கொண்டவர்கள். மேலும் இம்மக்களில் மிகவும் வயதான மூதாட்டிகள் ஆந்திர மாநில விவசாயப் பெண்கள் போன்றே இன்றும் உடை அணிகின்றனர். இம்மக்களும் தங்கள் மூதாதையர்களின் பூர்வீகம் ஆந்திர மாநிலம் என்றும் உறுதியாகக் கூறுகின்றனர்.

எப்பொழுது, எதற்காக வந்தார்கள் என்று ஆராயும் பொழுது, 18–ம் நூற்றாண்டில் ஆற்காடு நவாப்புகள் திருச்சிராப்பள்ளியை வெற்றி கொண்ட பின்னர், நவாபுகள் ஆற்காட்டிலிருந்து திருச்சிராப்பள்ளிக்கு வரும் பொழுது வடக்கு – தெற்காக தற்பொழுதுள்ள உளுந்தூர்பேட்டையில் இருந்து திருச்சிராப்பள்ளி வரையும், கிழக்கு – மேற்காக நாமக்கல்லில் இருந்து அரியலூர் வரையும் இஸ்லாமிய குடியேற்றம் எதுவும் இல்லாததைக் கண்டு ஆந்திராவில் உள்ள வறட்சியான பகுதியில் இருந்து ஏழை இஸ்லாமியர்களை இப்பகுதியில் குடியேற்றி இருக்கலாம் என்று செவிவழி செய்தி உள்ளது. இதற்குச் சான்று பகரும் விதமாக ஆற்காடு நவாப் தான் குடியேற்றிய மக்களுக்காக விசுவக்குடி, கொளக்குடி, தாத்தையங்கார்பேட்டை, ஈச்சம்பட்டி, முட்டாஞ்செட்டி, எரகுடி, தச்சங்குறிச்சி ஆகிய ஏழு கிராமங்களில் ஒரே மாதிரி அமைப்பை கொண்ட காரையால் ஆன சிறிய பள்ளிவாசல்களைக் கட்டி கொடுத்ததாக தெரிகிறது. இந்த ஏழு பள்ளிவாசல்களும் பழமையாகவும், சிறியதாகவும், இருந்ததால் தற்பொழுது அதனை மாற்றி பெரியதாக கட்டி வைத்துள்ளனர். மேற்கூறிய கிராமங்களில் ஒரே மாதிரியான பள்ளிவாசல்கள் இருந்ததாக இவ்வூர் நாட்டாண்மைக்காரர்களும், வயது முதிர்ந்த பெரியவர்களும் ஏற்றுக்கொள்கின்றனர். ஆனால் இதுபற்றி ஆற்காடு நவாப்புகளின் வரலாற்றில் எந்த்க் குறிப்பும் இல்லை. சூவறு எந்தவிதமான சான்றுகளும் கிடைக்கவில்லை.

பஞ்சின் இஸ்லாமியர்கள் வறட்சியான பெரம்பலூர், ஆத்தூர் தாருகாவில் இருந்து தஞ்சை மாவட்டத்தில் பொருளாதார முன்னேற்றம் அடைந்துள்ள இஸ்லாமியரகள் வாழும் ஊர்களான கூத்தாநல்லூர், அய்யம்பேட்டை, வழுதூர், ராஜகிரி, பாண்டாரவாடை, அத்திகடை போன்ற பகுதிகளக்கு சென்று அங்குள்ள இஸ்லாமியர்கள் வீட்டில் கூலி வேலைகளை பஞ்கின ஆண் பெண் இருவரும் செய்துள்ளனர். கி.பி.19ம் நூற்றாண்டின் இருதியிவேயே தஞ்சை மாவட்டத்தில் வாழும் சிலோன், சிங்கப்பூர், மலேசியா, பர்மா போன்ற தென்கிழக்கு ஆசிய நாடுகளுக்கு சென்று, அங்கு கடைகள் வைத்து வியாபாரம் செய்து வந்துள்ளனர். அப்படி கடைகள் வைத்து வியாபாரம் செய்து வந்த இஸ்லாமியர்களில் சிலர் பஞ்சின இஸ்லாமிய வாலிபர்களையு அழைத்துச் சென்றுள்ளனர்.

இவ்வாறு சிலோன், சிங்கப்பூர், பர்மா, மலேசியா சென்ற பஞ்சின வாலிபர்கள் மற்ற சமுதாய மக்கள் ஒற்றமையுடன் இருந்து பொருளாதாரத்தில் முன்னேற்றம் அடைவதைக் கண்டும் தங்கள் சமுதாய மக்கள்படும் துன்பத்தை கண்டும் மனம் வருந்தினர். இதன் விளைவாக 31.07.1936ம் ஆண்டு கொழும்பு பஞ்சின மக்கள் வாலிபர் சங்கம் முட்டாஞ்செட்டி ஜ.மீ. அப்துல் ரஹ்மான் அவர்கள் தலைமையில் தொடங்கினர். துணைத்தலைவராக பால்நாயக்கம்பட்டி அ. ஷேக் முகம்மது, காரியதரிசியாக குளக்குடி மு. முகம்மது அப்துல்லா, பொருளாராக கச்சங்கறிச்சி புதூர் கா. ஆப்துல் ரஷ்றமான, கணக்கு பரிசோதகர் நக்கசேலம்வுதூர் சி.முகம்கதுமுஸ்தபா, நிர்வாக உறுப்பினர்களாக 1. முட்டாஞ்செட்டி ஜ.மீ. அப்துல் த4ாக், 2, சையூர கா.மு. இப்ராகிம், 3. வலையப்பட்டி கா அ. அசன்முகம்மது, 4. குளக்குடி கா இ. ஆப்துல் ஜப்பார், 5. நக்கசேலம்புதூர் சி.கா. முகம்மது மதார், 6. தச்சங்குறிக்சிபுதூர் கா. குதர்பாஷா, 7. ஈச்சம்பட்டி ம. முகம்மது ஷரிபு, 8. சையூர் தி.கா மீராசாயபு, 9.ரங்கநாதபுரம் அ.முகம்மது சாரிபு, 10. கல்பாளையம் அப்துல் கரீம், 11. விசுவக்குடி தி.கா. அப்துல் மஜீது, 12. விசவகுடி பி.கே.ஏ.அப்துல் ஷறமீது, 13. தச்சஞ்குறிச்சி கா சையது மஸ்தபா ஆகியோர் விளங்கினார்கள்.

பழங்குடி மக்களின் பகுத்தறிவாளன் பண்டிதர் க.அயோத்திதாஸ்

இரா.வேலன்*

அயோத்திதாசரின் இளமைப் பருவம்

பண்டிதர் க. அயோத்திதாஸ் அவர்களின் 1845ம் ஆண்டு பிறந்தார் இவரின் தந்தையின் பெயர் திரு. கந்தசாமி இவரின் இளமைப் பருவம் சென்னையிலுள்ள தேனாம்பேட்டையிலும் பின்பு மக்கி மாநகரிலும் கழித்தார். வாலிபப்பருவ நீலகிரியிலும், வயோதிகப்பருவம் சென்னை இராயப் பேட்டையிலும் கழித்து. 5.5.1914 அன்று இயற்கை எய்தினார். இவர் இளமையில் தமிழ் மூதறிஞர் வி.அயோத்தி தாச கவிராஜ பண்டிதரிடம் கல்வி கற்று பேரரஞராகவும், சிறந்த சிந்தனையாளராகவும் தருக்க நெறி வல்லுநராகவும் விளங்கினார்.

சமுதாய விழிப்புணர்ச்சியில் அயோத்திதாஸ்

இவர் நீலகிரியில் அவருடைய வாலிபப் பருவ வாழ்க்கையில் தீண்டாமை எனும் தேசிய மகாபாவத்தை எதிர்த்துப் போராட மனைந்தார். பழங்குடி மக்கள் தூய மதமற்ற கழம்பெருங்கொள்கையை உடையவர்கள் என்பது பண்டிதர் அவர்களின் வாதமாகும் அனினும் அவர் ஈந்து வாகவே பலராலும் கருதப்ட்டார். முக்களை ஒன்று திரட்ட எண்ணிய பண்டிதர் இந்து மதக் பெள்கை கோட்பாடுகளே போன்று இருந்த ஆனாலும் அறிவு சார்ந்த மதமென்று எண்ணப்பட்ட அத்துவைதம் அனற மதத்தைத் கெரிந்தெடுத்தார். மக்கற் பீதியடையாமலும் வசதி படைத்த உயர்த்தப்பட்டோர் மக்களுக்கு தொல்லைதராமலுமிருக்க இது நடுநிலை கொள்கையாக இருந்தது. இவரின் காலத்தில் ஆதிதிராவிடர் இயக்க வரலாற்றில் மூன்று இமைப்புகள் முன்னோடிகளாக விளங்குகின்ளன.

1. 1882 இல் தோன்றிய ஆதிதிராவிடர் ஜன சபை
2. 1892 இல் நிறுவப்பெற்ற ஆதிதிராவிடர் ஜன சபை
3. 1928 இல் தோற்றுவிக்கப் பெற்ற அகில இந்நிய ஆதிதிராவிட மகாஜன சபை என்பன முப்பெறும் ஆதிதிராவிட இயக்க அமைப்புகளாகும்.

சர்வாதம் பாவம் எனும் ஆன்மநேய ஓரவைப் பாட்டுணர்வை தத்துவ அளவில் சற்றும் அத்துவைத்தைக் கொண்டு பழங்குடி மக்களை ஒன்று படுத்தவும், மதமாற்றத்தைத் தடுக்கவும் அக்காலத்தில் திட்டமிட்டார், அயோத்திதாசர். ஹிதற்காக 1870 இல் நீலகிரியில் அத்துவைதானந்த சபை என்னும் பெயரில் ஓர் அமைப்பையும் நிறுவினார்.

சமயக் கணக்கர்கள் வாதங்களைக் கண்டஞ்சாது. நின்வரும் அறைகூவலையும் விடுத்தார். வெறுப்படைவதைக் காட்டிலும், விவேகமாக சிந்திப்பது பயன் தரும். நிரபந்தய்களையும் திருமறைகளையும் விவிலியப் பேருரையையும் நபியின் வழிமுறையையும், பிரமண (பௌத்த சமண) நூல்களையும், தமிலக்கியங்களையும் பிறவற்றையும் படித்துள்ளேன். வாருங்கள் வாதிடுவோம் இத்தகைய வாதப்போர்களில் அயோத்திதாசர் பகத்தறிவு இயக்கத்திற்கரிய விதைகளைத்தூவினார்.

அயோத்திதாசரின் சாதனைகள்

1902 இல் தென்னிந்திய பௌத்த சாக்கிய கங்கம் என்னும் பெயரில் ஓர் இவ்மைப்பை இராயப்பேட்டையில் நிறுவினார். கௌதமபுத்தரின் பௌத்த மதநெறியைப் பரப்புவது ஒன்றே எஞ்சிய வாழ்க்கையின் ஒரே குறிக்கோளாகக் கொண்டு சங்கத்தின் செயலாளராகத் தொண்டாற்ற முற்பட்டார். இதன் காரணமாக இந்திய பௌத்த மதத்தின் முதல் மறுமலர்சியாளர் என்றும் புகழ் பெற்றவர்.

இந்தியாவில் முதன்முதலில் இந்து மதத்தை விட்டு வெளியேறி சுமார் 30 ஆயிரம் பேர்களுடன் புத்த மதத்தில் சேர்ந்தார். இந்து மதத்தின் தீண்டமை கொடுமைகளை எதிர்த்தார். 1882 இல் மக்கள் தொகை கணக்கெடுப்பு நகழ்ந்த பொழுது தாழ்த்தப்பட்ட பழங்குடி மக்களை பூர்வத்தமிழர் என்ற பெயரிலேயே குறிக்க வேண்டும் என்னும் கோரிக்கையை விடுத்தார். 1886–இல் பழங்குடி மக்கள் இந்துக்கள் அல்ல என்ற அறிக்கையை வெளியிட்டார். அயோத்திதாசர், இதன் தொடர்பாக தமிழறிஞர்களுடன் நிகழ்ந்த விவாதங்களில் அயோத்திதாசர் வெற்றி பெற்றார்.

பண்டிதர் மதத்தில் மற்றுமல்லாது மருத்துவ துறையிலும் அதிக நாட்டம் கொண்டுள்ளார். அயோத்திதாசருடன் தோழர் சிங்கார வேலரும், பேராசிரியர் லட்சுமி நர்சும் இணைந்து பௌத்த மதப்பிரச்சாரத்தில் தீவிர நாட்டம் செலுத்தினார்கள், மேலும் இந்த பௌத்த மதப்பிரச்சாரத்தை முதன்மையாக கொண்டுதான் ஒரு பைசா தமிழன் என்னும் வார இதழை திரு-தாஸ் அவர்கள் தொடங்கியுள்ளார். இந்த நாளிதழ் 19 ஜூன் 1907 ல் நான்கு பக்கங்களை கொண்டு தொடங்கப்பட்டது.

*தத்துவமையம், தமிழ்ப்பல்கலைக்கழகம், தஞ்சாவூர்.

1898 ல் சென்னை அடையாரிலட உள்ள ஒரு பஞ்சமர் பள்ளியை எடுத்து நடத்தும்படி திரு.தாஸிடம் ஆல்காட் தெரிவித்தார். தாஸரின் பரிந்துரையை ஏற்று அமெரிக்காவில் இருந்து பஸ்மேரிசாரா, இ பால்மெர் அம்மையாரை ஆல்காட் வரவழைத்து 12-12-1898 ல் வேளாத்தேனாம்பேட்டை, மைலாப்பூர், கோடம்பாக்கம் ஆகிய இடங்களில் பள்ளிகள் நடைபெற அன்னிபெசன்ட் அம்மையர், திரு. ஆல்காட் அவர்களுடன் இலங்கை சென்று வந்தார்.

1882 ல் திரு.தாஸ் தமிழ்நாட்டில் காங்கிரஸிற்கு முக்கிய முந்திய தேவி இயக்கமாக தோன்றிய மகாஜன சபையில் நீலதிரி திராவிட சபையின் பிரதிநிதியாக கலந்து கொண்டார். பின்பு 1884 டிசம்பரில் சென்னை அடையாற்றில் வடிய தியோசாபிகல் சொஸைட்டியாளர் ஆண்டு விழாவில் அனைத்திந்திய அரசியல் ஒன்றை தோற்றுவிப்பதற்காக முயற்சி நடைபெற்றது. இதில் தாஸ் அவர்கள் சில விமர்சனங்களை விடுத்தார்.

இதுவரை, மதத்துறையிலே ஆதிக்கம் வகித்தவர்கள் இனிமேல் அரசியல் செயல்பாடுகளில் முந்திக் கொள்ள முயற்சிக்கிறார்கள் என்று வறினார். சூமலும் இந்து மதத்தின் பெயராலும் சமூகத்தின் பெயராலும் ஒதுக்கப்பட்ட மக்களின் இதயக்குமுறல்கள் ஒலித்துக் கொண்டேயிருக்கும் என்றார்.

ஆதிதிராவிடர் வகுப்பை சார்ந்த திரு. ஆயோத்திதாசுவி எழுத்துக்களில் சமூக கொடுமைகளின் வோகளை கிள்ளி எறித்து தூளாக்கும் ஆவேசங்களை காண்கிறோம். வர்ணாச்சரம் ஏற்பாட்டையும் அவற்றை பாதுகாக்கம் சாத்திரங்களையும் சம்பிரதாயங்களையும் வழியுறத்திய உயர் சாதியினர்யளின் எழுத்துக்களிலும் பேச்சக்களிலும் தீப்பொறி பறக்கும், இவரது தீப் பொறிகள் அரசியல் பிரம்மணியதிற்கு மட்டும் எதிரானது அல்ல. பண்பாட்டு கலாக்கார சமூக ஆதிக்க கங்கதிகளக்கும் எதிரானவை ஆகும்.

வரலாற்றில் செங்கம்

கோ. ரங்கதரஜன்

செங்கம் என்னும் ஊர் திருவண்ணாமலை மாவட்டம், செங்கம் தாலுக்காவின் தலைநகராகத் திகழ்கிறது. தர்மபுரி, விழுப்புரம், திருவண்ணாமலை ஆகிய மாவட்டங்கள் இணையும் பகுதியில் திருவண்ணாமலைக்கு மேற்கே சுமார் 20 மைல் தொலைவில் செங்கம் அமைந்துள்ளது. 1989 ம் ஆண்டு செப்டம்பர் 30ம் நாள் வடார்க்கப்பட்டு திருவண்ணாமலையை தலைநகராகக் கொண்டு திருவண்ணாமலை மாவட்டம் உருவாக்கப்பட்டது. ஈம்மாவட்டதிதில் திருவண்ணமாலை, செங்கம், போளூர், ஆரணி, செய்யார் என ஆறு தாலுக்காக்கள் அடங்கியுள்ளன. இம்மாவட்டத்தில் காணப்டும் சவ்வாதுமலை செங்கம் மற்றும திருப்பத்தூரின் எல்லைக்கோடாக அமைந்துள்ளது. செங்கம் தாலுக்காவில் உள்ள செங்கம் ஒன்றியம் 598,83 ச.கி.மீ. பரப்பளவைக் கொண்டது. 1991 ம் ஆண்டு புள்ளி விவரப்படி இபபகுதியின் மொத்த மக்கள் தொகை 1,32,992 ஆகும். இதில் 67714 பேர் ஆண்களும், 65079 பேர் பெண்களும் ஆவாரகள். இப்பகுதி விவசாயத்தை அடிப்படைத் தொழிலாகக் கொண்டது.

செங்கம் பகுதியில் இந்து, கிறிஸ்துவர், முஸ்லீம், சீக்கியர் மற்றும் மலைவாழ் மக்கள் வாழ்கின்றனர். ஏனவே பல்வேறு கலாச்சாரங்களின் இருப்பிடமாக இப்பகுதி திகழ்கிறது. மேலும் வெவ்வேறு சமயத்தைப் பின்பற்றும் மக்கள் இங்கு வாழ்வதால் இப்பகுதி ஒரு சமய சார்பற்ற திருத்தலமாக விளங்குகிளது.

சங்ககாலம் தொட்டே செங்கம் என்னும் இவ்வூர் வரலாற்று சிறப்புடன் விளங்கி வந்துள்ளதை சான்றுகள் புலப்படுத்துகின்றன. முற்காலத்தில் இவ்வூர் செங்கண்மா என அழைக்கப்பட்டுள்ளது என்பதை கல்வெட்டுகள் மற்றும் இலக்கியங்கள் மூலம் அறியலாம்.

செங்கம் பகுதி சங்ககாலத்தில் சான்றோர் உடைத்து எனும் உயர் புகழ் கொண்ட தொண்டை நாட்டின் பெரும் பிரிவாகிய 24 கோட்டங்களுள் பல்குன்றக் கோட்டதிதில் இருந்த செங்கண்மா நாட்டின் தலைநகரமாகும்.

குன்றுகள் பலவற்றை தன்பால் கொண்டிருப்பதால் இக்கோட்டம் பல்குன்றக் கோட்டம் எனப் பெயர் பெற்றிருக்கலாம். மலைபடுகடாம் தனது பாடலில், எனப் பெயரிட்டு இப்பகுதியை அழைப்பர்.

பண்டையத் தமிழர்கள் இறந்துகட்ட வீரர்களக்கு ஈமக்கடன் ஈந்து கல்நட்டு வழிகடுவது மரபு. இவ்வாறு நடப்பட்ட கற்களை நாம் நடுகல் என அழைக்கிறோம்.

செங்கம் பகுதியில் உள்ள சே. கூடலூர், கோணாங்குட்டை ஆகிய ஊர்களில் காணப்படும்

எம். பில். ஆய்வாளார்இ வரலாற்றுத்துறை, அண்ணாமலைப் பல்கலைக்கழகம்

கல்நட்ட நபரின் பெயரும் பொறிக்கப்பட்டுள்ளது. ஏனவே கல்நடுபவர் பெயர் பொறிக்கும் முறையும் அக்காலத்தில் இருந்துள்ளது என்பதை அறியலாம்.

மாநிலங்கா வலன் ஆவான் மன்னயிரிக்காக்
குங்காலைத்
தானதனுக் கிடையூற தன்னால் தன் பரிசனத்தால்
ஊனமிகு பகைத்திறத்தால் கள்வரலல்
உயிரிதம்மால்

ஆனபயம் ஐந்தும் திர்த் தறங்காப்பான் அலல்னோ என சேக்கிழார் குறிப்பிடுகின்றார். இந்த ஐந்து அம்சங்களைபும் மன்னனே நேரில் வந்து தீர்பதில்லை. மன்னனின் ஆணைவழி இவைகள் தீர்க்கப்படுகின்றன. இருப்பினும் சில நேரங்களில் ஊருக்கோ ஊரின் பகுதிக்கோ மேற்கூறிய இடையூறகளில் ஏதேனும் ஒன்று வரும்போது ஊர்மக்களோ அல்லது மக்களுள் ஒருவனோ முன்னின்று தீர்த்து வைக்கலாம்.

இந்திய சமுதாயத்தில் இஸ்லாம் சமயத்தின் நிலை

G.Nagarathinam*

மதம் என்பது இறைவன், உலகம், மனிதன் ஆகிய மூன்று அடிப்படைத் தத்துவங்களிடையே உள்ள உறவாகும், இவ்வுலகத்தில் யாத்திரையாக வந்த மனிதன் களைப்படையும் போது, சமயம் அவனுக்கு ஆறுதல் கொடுக்கிறது. இந்த உலக வாழ்க்கையின் இரகசியத்தை மனிதனுக்கு மதம் விளக்கிச் சொல்கிறது. அழியாத பேரின்ப வீட்டுக்கு வழி காட்டுகிறது.

மதம் என்பது இந்த உலக வாழ்க்கையை வெறுத்து ஒதுக்குவதன்ற. அது வாழ்க்கையின் இறை ஆகும். அது என்றுமுள்ள சிரந்தர வாழ்வாகும், ஒழுக்கம், கட்டுப்பாடு, தியானம் ஆகியவற்றின் மூலம் மனிதன் இறைவனாகிறான் என்பதை மதம் கூறுகிறது.

பிறருக்கு நன்மை செய்வதற்கும், பிறரிடம் அன்பு காட்டுவதற்கும், இரக்கம் காட்டுவதற்கும், வாழ்க்கையின் எல்லா துறைகளிலும் தூய்மையோடு இருப்பதற்கும் உணர்தல் அனபவம் பெறுவதற்கும் மதம் அடிப்படையாக உள்ளது[1].

ஒரே அளவுள்ள சட்டை எல்லோருக்கும் பொருந்தாது. தனி மனிதர்களின் மன நிலைகளும், தொன்றுதொட்டு வரும், பழக்கங்களும் வெவ்வேறானவை. எனவேதான் உலகில் வெவ்வேறு மதங்கள் இருக்கின்றன. பசுக்கள் பலநிறம், ஆனாலட அவை கொடுக்கும் பால் ஒரே நிறமாகிய வெள்ளை, ரோஜா மலர்களில் பல வகைகள் இருக்கின்றன. அவைகளின் மணம் ஒன்றாகவே இருக்கினற்து அது போலவே மதம் என்பதும் ஒன்றுதான்

இறைவனில் வாழ்வதே மதம் என்பதாதும். அது இறைவனுடைய இயல்பைப் பற்றி வாதம்செய்வது மட்டுமின்றி, இறைவனை அறிவால் ஒத்துக் கொள்வதும் உண்மையில் மதமாகாது. மதம் என்பது வாதத்திற்கு அப்பாற்பட்டது. நமக்குள்ளேயும், வெளியேயும் காணப்படும் வாழ்க்கையே மதமாகும். இறைவனை உணர்வதும் அவனாகவே மாறி விடுவதும் தான் மதம்[2].

பக்குவப்பட்டவர்களக்கு மதம் என்பது நட்பு வளர்க்கம் சாதனம் அல்லாதவர்களுக்குத் தான் அது சண்டை வளர்க்கும் ஆயுதம் என்று மதக்தைப் பற்றி குடியரசு தலைவர் குடியரச தலைவர் அப்துல்கலாம் கூறியுள்ளார்[3].

வரலாற்றில் இஸ்லாம் இந்தியாவுக்காக இரு வேறு தோற்றங்களைக் காட்டியுள்ளது. முதலில் அது ஆதிக்கவாசிகள் அரசியலோடு கலந்ததொரு மதமாக தன்னை காட்டியது. குதுப்மினா இதற்கு சான்றாக விளங்குகிறது. வேறுமதத்தவரும் போரில்வென்றமைக்கு வெற்றி சின்னமாக அது எழுந்தது. இஸ்லாத்தை அடித்தளமாக கொள்ளாமல் நாட்டில் ஆட்சி நடைபெற முடியாது என்னும் கொள்கைகள் இன்று பாகிஸ்தான் போன்ற நாடுகளில் உயிர் பெற்று விளங்குகின்றது.

இந்திய முஸ்லீம் மக்களிடையே தோன்றிய பெருந்தலைவர் சர் சையது அகமது கான். அவருடைய அலியார் இயக்கம் ஆங்கிலேயருக்கு அச்சத்தை விளைவித்தது. அவ்வியக்கத்தினின்றும் எழுந்த சில வஹாபி இயக்கம் ஒன்றை ஆரம்பித்தனர், வஹாபி என்பதற்கு பொருள் தீஜீரவாதம் என்பதாகவும் பொருள் கொடுத்தனர். ஆனால் உண்மையில் வஹாபி என்பதற்கு நபி வழியில் இஸ்லாத்தை பரப்புவது என்று சையது பொருள் விளக்கம் கொடுத்தார், அடுத்தாற் போல மௌலானா அபுல்கலாம் ஆஸாத் இடம் பெறுகின்றார். தேசிய பண்புகளில் மூழ்கித் தாயகத்தை அடிமைத் தளையினின்றும் விடுவித்த

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இந்திய தலைவர்களின் வரிசையில் இவரும் ஒருவர். அவருடைய அரும்பணியை நாடு என்றும் மறவாது. அவரை சுதந்திர வீரராக மட்டுமல்லாமல் இந்து –முஸ்லீம் ஒற்றுமைக்காக போராடிய தலைவராகவும் மத்திய அரசாங்கத்தில் அமைச்சர் பதவியை எற்று திறம்படி பணியாற்றியவராகும்.

1906–ல் நவாப் சலிமுல்லா கான் என்பவரின் தலைமையில் முஸ்லீம் லீக் ஏற்படுத்தப்பட்டது. இந்து முஸ்லீம் ஒன்றுபட்டு அந்நிய ஆட்சியை எதிர்க்க ஏதுவாக இருந்தது. அடுத்து கிலாபத் இயக்கம், மொலானா சௌகத் அலி, முகம்மது அலி என்பவரால் ஆரம்பிக்கப்பட்டு நாடு முழுவதும் பிரயாணப்பட்டு விடுதலை வேண்டி முழங்குகின்றனர். லண்டனில் வட்டமேஜை மாநாடு நடத்திறது. முகமது அலி வட்ட மேஜை மாநாட்டில் கலந்து கர்ஜிக்கிறார். நான் இறந்தாலும் அடிமை நாட்டில் இறக்க மாட்டேன். சுதந்திர நாட்டிலேயே இறப்பேன் என்று இந்தியாவுக்கு உடனடி சுதந்திரம் வேண்டும் என்று கர்ஜித்தார்[4].

ஹக்கிம் அஜ்மல்கான், டாக்டர் அன்ஸாரி போன்று மருத்துவ கலை நிபுணர்கள் வாழ்நாள் முழுவதும் பாடுபட்டார்கள் நாட்டு விடுதலை வேண்டி எத்தனையோ முஸ்லீம் பெரியார்கள் வெஞ் சிறையில் வாடி வதங்கினார்கள். தூக்குமேடையில் தொடங்கினார்கள். பல்லப்பட்டி மௌலானா கலிலூர்ரஹ்மான் சுபாஷ்சந்திர போஸினட செயலாளராக பாடுபட்டார். பர்மாவிலும் மலேசியாவிலும் சுபாஷ் சந்திர போஸுடன் சேர்ந்து எவ்வளவோ கஷ்ட நஷ்டங்களை அனுபவித்தார்கள். அறிஞர்கரிம்கனி நேதாஜியின் அமைச்சராக இருந்தார். பெரும் கொடை வள்ளல் நவாப் அப்துல் ஹக்கீம் நாட்டு விடுதலைக்காக எவ்வளவு செல்வத்தை அழித்தார்.

காங்கிரஸ் கட்சியின் தலைவறாக இருந்த மொலானா அபுல் கலாம் ஆசாத் இந்திய சுதந்திரத்தின் வெற்றி என்று "India Wins Freedom" என்ற நூலில் இந்திய விடுதலை பற்றிய பல தகவல்களை சுட்டிக் காட்டுகிறார். பின்பு சுதந்திர இந்தியாவின் முதல் கல்வி அமைச்சர் ஆக நியமிக்கப்படுகிறார் சுதந்திர இந்தியாவின் சாதிக் அலி அவர்களும் செல்வி எம். பாத்திமா பீவி அவர்களும் மேன்மைமிகு ஆளநராகவும், ஜாஹிர் ஹீசைன், A.P.J. அப்துல் கலாம் ஆகியோர் இந்திய குடியரசு தலைவராகவும் பணியாற்றினார்கள்.

தற்போதுள்ள குடியரசு தலைவராக இருக்கும் அப்துல்கலாம் 20 ஆண்டுகளுக்கு மேலாக விஞ்ஞானியாக இருந்து நாட்டின் அறிவியல் வளர்ச்சிக்கு துணை புரிந்து, பின்னர் ரானுவ துறையின் ஆராய்ச்சி பணியில் ஈடுபட்டு, ராக்கெட் தொழில் நுட்பம், ஏவுகணை தொழில் நுட்பம் போன்றவற்றில் ஆய்வுகள் செய்து, அனுகுண்டு வெடித்து சோதனை நடத்தினார். ஹிவை அனைத்தும் இந்திய நாட்டிற்கே செய்த பணிகள், முஸ்லீம் என்ற தனிப்பட்ட இனத்திற்கு அலலர் என்பதை உணர வேண்டும்.[5]

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ART AND CULTURAL HISTORY
ADDRESS OF THE SECTIONAL PRESIDENT
FACETS OF JAINA ART IN TAMIL NADU

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Esteemed President, distinguished Scholars and Ladies and Gentlemen, I am deeply beholden to the Office-bearers and the members of the Executive Committee of the Tamilnadu History Congress for having given me the opportunity of presiding over the Art and Cultural History section of the tenth session of the Congress and to share my thoughts on Jaina art in Tamil Nadu with you.

Jainism had a long history over a period of two thousand years in the southern part of peninsular India. It played a dominant role in the cultural mileu of the Tamils and had left an indelible mark on their thought and life. The rich art heritage of the Digambara Jainas in Tamil Nadu is manifested in their rock-cut monuments and structural sanctuaries still under worship. They contain splendid iconic forms of the Tirthankaras and their attendant deities. These sculptural depictions throw a flood of light on the chequered history of Jaina religion, illustrate the excellent artistic achievements of the past and reflect the lofty ideals and subtle philosophy of the Tirthankaras. Moreover, the changes brought about in the sphere of religion, mode of worship, rituals etc., can also be understood from these specimens of art.

Although the architectural monuments of the Jainas form the subject of research for many scholars, the potentiality of their sculptural wealth has not been taken up for intensive study. Earlier published works of Jaina art in Tamil Nadu contain brief descriptions of only the outstanding specimens, although their instances are too many. Hence, a systematic survey and a multi-dimensional approach to the study of the Digambara sculptures in Tamil Nadu would be a desideratum.

Absence of Sculptures In Early Caves

The earliest extent religious monuments of Tamil Nadu are the natural caves which once served as abodes of Jaina mendicants. More than one hundred such abodes of the wind-clad ascetics have been brought to light sofar and they are found in Tirunelveli, Ramnad, Madurai, Pudukkottai, Trichy, Vilupuram, Vellore, Tiruvannamalai and Erode districts.

These caves were made suitable for habitation of monks by cutting stone beds inside them. Sometimes, on the over-hanging boulder of the caves, a drip-ledge was cut to prevent rainwater flowing into the cave shelters. Epigraphical records in brahmi characters of the 3rd century B.C to 4th century A.D., mentioning the names of resident monks or of the donors of stone beds, are incised on many of them. Curiously enough, these early resorts of the Jaina monks are devoid of any sculptural embellishment.

Jainism in its early phase was very simple and puritanic and monks of the Jaina order paid little importance to image worship[1]. Besides, the traditional aversion of the early Tamils towards the use of granite or any hard stone for making religious images also stood a stumbling block to the progress of sculptural art[2]. However, this trend did not continue for long and, in course of time, changes had been accepted in all religious systems, as a result of which iconism and

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ritualistic worship formed an integral part of the religious life of people. Various factors contributed to such changes in the sphere of religion in medieval times.

Bhakti Movement and its Impact

In the religious history of Tamil Nadu, the 7th century A.D marks the rapid growth of brahmanical religion on the one side and the decline of Bauddha and Jaina sects on the other. The bhakti movement spear-headed by the Nayanmars and Alvars coupled with the brahmanical temple-building activities of the Pallavas and early Pandyas gave a fillip to the growth of Saivism and Vaisnavism. In their attempts at popularizing brahmanical religion, the bhakti saints undertook extensive pilgrimage to almost all the temples, sang in praise of the principal deities with soul-stirring hymns, performed miracles, roused the religious feelings of the common man and admitted all sections of society into their fold. At the same time, they also condemned vehimently the customs and practices of the Jainas as well as Buddhists.

The Saiva and Vaishnava temples of the Pallavas and Pandyas become pivotal centers containing elegant sculptural forms of gods and goddesses. Ritualistic worship of these deities in temples formed an integral part of brahmanical religion. All these temple-oriented activities fulfilled the aspiration of the common man and attracted more people into the fold of brahmanism. Besides, the numerous land grants and other donations made to these temples provided economic strength and man-power. Thus, the concerted efforts of bhakti-saints and royal support to Brahmanism affected the growth of Jainism in the 7th century A.D. However, soon it recovered from adversities and came to possess a fresh lease of life by adjusting itself to the circumstances and accommodating some elements from brahmanism[3].

In this process of assimilation, Jainism admitted ritualistic and anthropomorphic worship of Tirthankaras and their attendant deities. Sometimes, prominence was given to the worship of yakshis like Ambika and Padmavati. The early Jaina caves which lost their glamour in the wake of bhakti movement began to throb with religious activities in the 8th – 9th centuries and came to possess excellent images of Tirthankaras and yakshis, to which regular ritualistic worship had been performed. Lay devotees began to make endowments in the form of land, gold, sheep etc., for the conduct of daily *pujas* to these icons and for the upkeep of the monastic establishments. The early abodes of Jaina mendicants, in course of time, thus, got metamorphosised into temples.

Simultaneously, building of temples in urban and semi-urban centers was on the increase in the Pallava and Pandya domains. Jaina cave temples at Anaimalai, Arittapatti, Aivarmalai, Uttamapalayam, Kuppalanattam, Kalugumalai, Chitaral etc., in the Pandya region and Anantamangalam, Atchipakkam, Tirumalai, Tondur, Tirunathanrkunru, Tirunarungondai, Cholapandipuram, Vallimalai, Valutalangunam etc., in Tondaimandalam were embellished with exquisite sculptures of Tirthankaras and at times with yakshis. Structural temples in places like Tirupparuttikunram, Perumandur, Karantai, Agalur and Kilsattamangalam are also best examples bearing testimony to this new development.

Rock-cut Sculptures

In Tondaimandalam, Jaina caves at Karuppankunru, Panchapandava-malai and Tirakkol attained importance in the 8th century A.D. At Karuppankunru, 24 Kms, north-east of Madurantakam, relief sculptures of Adinatha and Mahavira are carved on a boulder leading to the cave atop the hillock. A little away from these images, a beau-

tiful sculpture of Parsvanatha flanked by Dharanendra and Padmavati yakshi was commissioned within a shrine-model at the instance of Vasudeva siddhanta Bhattaraka in the 8th century A.D[4].

An excellent portrayal of Ambika yakshi and an image of Naganandi acharya are accommodated in the cave at Panchapandavamalai near Arcot town. The goddess is shown seated in *utkutikasana* with her left arm holding a lily flower and the right resting on the seat. Miniature figures of her sons and husband are also seen in the panel. Naganandi, a monk who probably popularized the worship of Ambika, stands in *kayotsarga* a little away from the yakshi. All these images were caused to be made by one Naranan of Pugalalaimangalam in 781 A.D[5].

Tirakkol near Vandavasi has a huge boulder containing beautifully carved images of Adinatha, Chandranatha, Parsvanatha and Mahavira on its four sides. Except Parsvanatha, others are shown seated in *dhyana* posture. Parsvanatha, occupying the western side, stands in *kayotsarga* pose, canopied by a five-hooded serpent above his head. Kamata kneels down in supplication on the right side, while Padmavati holds a long-handled umbrella above the head of Prasva, from the left side. All these bold reliefs exhibit the 9th century style of art.

Ananthamangalam, 14 kms north-west of Tindivanam, has two groups of sculptures carved on the façade of a cave and an adjacent boulder. The first group represents Ambika majestically standing along with a row of three Tirthankaras. The next group has Parsvadeva flanked by Padmavati and Kamata in anjali pose. The cave together with these sculptures was known as *Jinagiripalli*[6].

Chittamur, situated between Tindivanam and Ginjee, the headquaters of the Digambara sect, is noted for its Malainatha and Parsvanatha temples. The former temple grew around a huge boulder containing an oblong panel with excellent images of Bahubali, Parsvanatha, Adinatha, Mahavira and Ambika yakshi. Among them, the sculpture of Ambika is spectacular and unparalleled in the rock-art of Tamil Nadu. Like a creeper entwining a tree, she stands elegantly in *tribhanga* pose with her right leg firmly placed on the back of the crouching lion and the left, bent at the knee, rests on the areca tree behind. Her right arm possesses a lily flower whereas the left entwines the areca tree. Her smiling countenance, attenuated waist, globular shaped abdomen, suppleness of the limbs, etc., are illustrative of the immaculate workmanship of a divine artist. These sculptures were commissioned during the reign of Aditya Chola I (871 – 901 A.D)[7].

Tirunatharkunru, adjacent to Ginjee town, contains a huge boulder with an interesting series of twenty-four Tirthankaras, arranged in two rows and accommodated within an oblong framework. The Tirthankaras are sculpted alike in seated posture, surmounted by triple umbrellas, but without other accessory motifs. However, each image is flanked by a pair of flywhisks placed cross-wise, a feature not to be seen in other places.

On the northern slope of the Tirumalai hillock near Polur is a group of four excellent depictions of Ambika, Bahubali, Adinatha and Parsvanatha exhibiting the 10th century style. Among them, the icons of Ambika and Bahubali are superb. The Yakshi stands majestically by the side of an areca tree with her sons and a lady attendant carrying a vessel on either side. Above the children is the carving of her husband Somasarman wondering the charming figure of the golden yakshi.

Bahubali pursues severe austerities standing in a rigid position and attended by his two sisters on either side. His massive body, broad shoulders and stout legs portraying masculine vigour are in contrast to the feminine charm exhibited by the slender form, descending breasts, wavy abdomenal muscles and attenuated hip of his sisters.

The Pandya region has more number of Jaina caverns than the Pallava territory. Apart from the early cave shelters around Madurai, several new ones as at Chitaral, Eruvadi and Kalugumalai emerged as important centers of sculptural art. At Chitaral in Kanyakumari district, a cavern on its outer side contains two rows of figures, the upper consists of twelve miniature forms of Tirthankaras, while the lower one has four bold reliefs of Adinatha, Mahavira, Parsvanatha and Ambika interspersed by miniature Tirthankaras. These images were caused to be made at the instance of monks such as Ajjanandi, Uttanandi and Viranandi in the 9th century A.D[10]. The interior of the cave was modified into niches accommodating fine sculptures of Ambika, Mahavira and Parsvanatha.

Kalugumalai in Tuticorin district was the most prolific Jaina centre in the 9th and 10th centuries. The large space above the main cave was transformed into an array of more than one hundred and fifty images of Tirthankaras and attendant deities, varying in size and arranged in three tiers. The lower two rows are interspersed at intervals by big size images of Adinatha, Neminantha, Mahavira, Parsvanatha, Padmavati and Ambika, commissioned in separate niches. Among them, the figures of Parsva, Padmavati and Ambika deserve special mention.

Parsvanatha is magnificently shown in *kayotsarga* pose, flanked by kneeling Kamata and casually standing Padmavati yakshi. What is unique in this composition is that Dharanendra, instead of showing him in the form of a five-hooded serpent, is seen in therio-anthropomorphic form sheltering the head of Parsva and unusually holding two fly-whisks in his arms.

The sculpture of Padmavati is depicted in *sukhasana* pose with four arms, carrying a *pàsa*, *ankusa*, fruit and *pustaka*. Her tall crown is adorned with a five-hooded serpent canopy, arranged beautifully in a conical fashion. Ambika yakshi stands elegantly having a tall and slender body. She is accompanied by one of her sons, lady attendant and the lion mount. The presence of her husband in this composition is noteworthy in that his body is shown trembling at the very sight of the yakshi. The sculpture is carved in conformity with the tradition that when Ambika assumed the golden yakshi form, her husband could not withstand the glow of her body and consequently fell down unconsciously and breathed his last to be reborn as her lion vehicle.

The hill resorts at Anaimalai, Aivarmalai, Algarmalai, Arittapatti, Kilakuyilkudi, Muttuppatti etc., around Madurai pulsated with religious activities in the 9th century A.D. As a result, they began to wear a new look with exquisite sculptures of Tirthankaras and, at times, yakshis. Uttamapalayam cave also got metamorphosised into a veritable gallery of sculptures with recurrent versions of Parsvanatha and others.

Sculptures in Structural Temples

Structural temples, built in different parts of Tamil Nadu since medieval times, have either disappeared completely with the passage of time or the surviving ones have lost their original architectural style consequent to extensive repairs and renovations. However, historically important temples in places

like Tirupparuttikunram, Tirunarungondai, Tirumalai, Chittamur, Karantai, Perumandur, Ponnur, Pundi etc., have some sculptures belonging to the Pallava, Chola, Pandya and Vijayanagara schools of art. Some specimens, which escaped the wrath of human vandalism, are preserved in modern temples as at Venkunrm, Thiyagadurgam, Chettippatti and Puduppedu. Besides, the Government museums have also acquired quite a good number of stray images from various places. Select examples representing the different schools of art are described hereunder.

An archaic image of a Tirthankara (Mahavira) from Valuvur is now kept in the Jaina temple at Venkunram near Vandavasi. It is a low relief shown seated in *dhyana* posture, having a slender body, flexible arms, loosely arranged legs and discular *trichatra* above the head. Fly-whisk bearers and creeper designs are conspicuous by their absence in this 7th century specimen.

Two bas-reliefs, representing Mahavira and Ambika yakshi are now placed inside a modified cave temple at Thiyagadurgam in Vilupuram district. The Tirthankara is shown seated on a low pedestal with the arms loosely held a little above his folded legs. The head surmounted by an arch with flames, the triple umbrella resembling discs placed one over the other in diminishing tiers and the thinly carved *chamradaris* are beautifully accommodated within a conical slab.

Ambika yakshi stands in *tribhanga* pose, with her right arm holding a bunch of three mangoes (or flower buds) and the left placed on the head of her lady attendant. Miniatures of her two sons are shown at her shoulder level, while the lion vehicle and Somasarman are seen on the right side. An areca tree with a bunch of ripe fruits is carved behind the yakshi. These two relief sculptures exhibit the 8th century style of Pallava art.

Two early Pandya sculptures of the 9th century from Mossakudi are preserved in the Pudukkottai museum. The first specimen represents a Tirthankara seated in *dhyana* pose with his arms loosely held above the crossed legs. The triple umbrella resembles thick discs placed one over the other. Other decorative elements are omitted in this figure. The second one is an exquisite image of Parsvanatha with a well-proportioned body, smiling countenance, snail-curls of hair, and a halo-like converging serpent hood above the head.

Among the sculptural vestiges found in the dilapidated temple at Chettipatti near Pudukkottai, the images of Mahavira, Parsvanatha and chauri-bearers are noteworthy. Mahavira is seated in *ardhaparyankasana* without any decorative design on the background. The head of Parsvanatha is an excellent piece of plastic art illustrating the best traditions of the 10th century Chola style. The curvilinear contour of the serpent canopy, smiling countenance of Parsva, arrangement of the curly hair in small circles, half-closed contemplative eyes etc., add beauty and serenity to this fragmentary specimen. Figures of chauri-bearers, carved upto the middle part, which once adorned the niches of the temple, also belong to the same school of art.

The images of Parsvanatha and Bahubali found in the Karantai temple near Kanchipuram are illustrative of the 11th century Chola style. True to the appellation, "*Tirumerrisai Perumal*"[11] (west-facing deity), the figure of Parsvanatha with the usual iconographic features, occupies the western niche of the shrine. The idol of Bahubali, absorbed in deep meditation, stands motionlessly, unaccompanied by his sisters on either side. Interestingly, locks of hair are shown falling on his shoulders in this specimen and it is rather a rare feature in the sculptures of Tamil Nadu.

Twelfth and thirteen-century Jaina sculptures are found in the Ponnur, Pundi, Perumandur and Tirumalai temples. These images are generally sturdier than the earlier sculptures and contain more decorative elements on the *prabhavali* and on the accompanying *chamradaris*. The damaged figure of Ambika yakshi at Perumandur and the Tirthankara images housed in subsidiary shrines at Tirumalai are the best examples of this period.

Sculptural works of the Vijayanagara style are seen in a number of temples as at Chittamur, Pundi, Vilukkam, Vijayamangalam, Tirupparuttikunram, Tiruppanamur, Tirumalai etc. These specimens, no doubt, follow the usual iconic pattern, but lack the aesthetic beauty of the Pallava, Chola and Pandya sculptures. Rigid anatomical features, angular profile of the limbs, minute carvings on the background and elaborate ornamentation of the *trichatra* are commonly seen in them. As a result, the Vijayanaga and Nayak sculptures are bereft of the serene and sublime qualities of the earlier styles of art.

Problem of identification

In Jaina art, the Tirthankaras except Parsvanatha and Suprasvanatha are represented more or less identical, either seated in *ardhaparyankasana* or standing in *kayotsarga* pose. Distinctive personal attributes, as in the case of Hindu deities, have not been provided to the Tirthankaras. However, they attributed with a cognizance each in order to facilitate their identity. Moreover, each Tirthankara is attended by a pair of yaksha and yakshi, whose presence at the foot-level of the images also reveals the identity of the Tirthankaras. The practice of carving emblems or attendant deities along with the Tirthankaras is very common almost through out India. But in Tamil Nadu, such a practice had not been followed till about the 18th century A.D., in consequence of which the possibility of identifying earlier images is rather very difficult. Under such circumstances, literary evidence, epigraphical documents, local traditions, art-conventions etc., may provide some clue for identifying the Tirthankara images.

For instance, single representations of a Tirthankara carved on the overhanging boulders of the caves at Panchapandamalai, Valutalangunam and Arittapatti can be safely identified with Adinatha on the basis of epigraphical corroboration. The 8th century miniature sculpture of a seated Tirthankara at Panchapandavamalai near Arcot town is referred to as "*Tiruppaanmalaidevar*"[12] ie, lord of the milk-white mountain. In conformity with the puranic tradition of Adinatha attaining *nirvana* on the snow-clad Kailasa mountain, here, the image is elegantly styled as "*Tiruppaanmalaidevar*", and thereby its identity is made clear.

The fine portrayal of a Tirthankara adorning the cave at Valutalangunam, near Tiruvannamalai, was known as "*Marutupirasuraidevar*" [13]. Although this epigraphical name is incongruous, it appears to mean the Deva born to Marudevi, ie, Adinatha. Arittapatti near Madurai has an exquisite specimen, commissioned by the reputed monk Ajjanandi in the 9th century A.D. The clue for its identification lies in the name of the hillock, "*Tiruppinaiyanmalai*" [14], which means hillock of that Tirthankara who served as a saviour and protected human beings from disintegration when the *bhoga-bhumi* lost all its charm and wealth. Obviously, Adinatha is indirectly alluded to in this epithet "*Tiruppinaiyan*". Similar names, occurring in lithic records as well as literary compositions, may also help to resolve the identity of Tirthankaras and their attendant deities.

It was an art convention to depict the first and last Tirthankaras together, sym-

bolizing the *chaturvimsatimurtis*. Such specimens are found at Karuppankunru, Eruvadi, Melapparaipatti, Muttuppatti, Uttamapalayam, Vallimalai etc. In all these examples, the image of Mahavira is shown with a stouter and sturdier physique than that of Adinatha. Besides, his shoulders possess a horizontal contour, while that of Adinatha are sloping. Thus, Mahavira's sturdy physique and horizontal contour of the shoulders differentiate him from Adinatha. The bold conception of body and horizontality of shoulders are true reflections of Virasamy's (Mahavira's) great strength.

Some scholars have tried to identify certain images with that of Mahavira on the basis of the three front-facing lions carved on the pedestal, mistaking them for his emblem[15]. These lion figure are suggestive of the *simhasana* and not of the *lanchana* of Mahavira. Infact, these motifs occur on the pedestals of other Tirthankaras also, hence, the presence of lions is not a criterion to identify the sculptures of Mahavira.

Neminatha, the twenty second Tirthankara, is popularly known as *Sikhamaninatha* in Tamil Nadu. Here, the convention of carving his image between the sculptures of Adinatha and Mahavira has been adopted in places like Kalugumalai, Sittannavasal, Uttamapalayam, Kilavalavu, Chettipodavu, Kuppalanattam etc., where they are shown in a group of three Tirthankaras. At Uttamapalayam and Anaimalai, the niche containing his image is fashioned like the whorl of a conch (his emblem), which feature also adds credence to his identification. Sometimes, the presence of Ambika yakshi to his right side is also taken to be an indication of Neminatha's identity, as at Ananthamangalam[16]. But this cannot be strictly considered a rule for his identification.

Disposition of Tirthankara Images

Canonical texts on Hindu sculptures have laid down rules as to which side or direction images of deities should be installed in temples. These rules are strictly adhereded to in Saiva and Vaishnava temples even at present. But such a tradition has not been followed in Jaina temples. However, some rock-cut images of Adinatha are carved east facing, Mahavira south facing and Parsvanatha west facing. Such specimens are met with in places like Kalugumalai, Chettipodavu, Anaimalai, Tirakkol, Vallimalai, Tirunarungondai etc. Whether these sculptures were intensionally commissioned so or merely a coincidence cannot the precisely ascertained at present.

During the medieval times, however, there was a strong belief associating Parsvanatha with the western direction among the Digambaras of Tamil Nadu. As its sequel, many of his images came to be consecrated facing the western direction. Being a *Jina* occupying the western niche, Parsvanatha was popularly known as "*Tirumerrisaiyan*" or "*Tirumerrisai perumal*" [17]. Lithic records from Karantai and Jaia devotional compositions such as *Tirumerrisai Anthathi*, *Tirumerrisai padikam* and *Appandainathar Ula*[18] eulogise Parsvanatha as a Tirthankara facing the western direction. Although this tradition was in vogue in Tamil Nadu, most of the Parsvanatha temples face east and they even do not accommodate his image in the western niche of the shrine. Hence, it cannot be treated as a rule that Parsvanatha should be consecrated facing the western direction only.

Impact of Karnataka Art Idiom

Karnataka and Tamil Nadu had political, cultural, commercial and religious contacts from a very early period. Jainism served as a link between the two regions since the 3rd century B.C. down to modern

times. Most of the historians agree in common that Jainism spread to Tamil Nadu from Karnataka long before the advent of the Christian era[19]. An early brahmi inscription of the 2nd century B.C. from Sittannavasal records that one Kauti Iten monk of Eruminadu (Mysore area) took to asceticism at Sittannavasal[20]. Monks of the Mulasangha at Sravanabelgola successively travelled to distant parts of Karnataka as well as Tamil Nadu inorder to propagate the gospel of the *Jina*[21]. The cordial relations between the Jaina adherents of the two regions could be understood by a systematic study of literary works, epigraphical documents, manuscripts, paintings and sculptures in both the regions.

The impact of Karnataka art idiom on that of Tamil Nadu is illustrated at its best by the sculptures from places like Kalugumalai, Pechchipallam, Karantai, Pudukkottai and Vallimalai. Among the 9th century triple images of Adinatha, Neminatha and Mahavira from Kalugumalai, the first two images contain carvings of a dharmachakra and a flaming conch respectively on their pedestals. The presence of these lanchanas is believed to be mainly due to the impact of western Ganga art idiom in the Pandya country[22].

Tirumalai has a colossal image of Neminatha, popularly known as Sikhamaninatha, carved on a huge rock. The very idea of sculpting this imposing figure in the 12th century seems to have been inspired by the Bahubali colossus of Sravanabelgola[23].

The Western Ganga sculptures representing Adinatha and Mahvira at Vallimalai near Vellore are flanked by Sarvahna yaksha and Ambika yakshi. Similarly, the Adinatha bronze figures obtained from Pudukkottai are accompanied by Gomukha and Chakresvari. The presence of the attendant deities along with their respective Tirthankaras in these specimens of the 9th – 10th centuries apparently reveal the impact of Karnataka art idiom in Tamil Nadu[24]. The presence of Jatas on the shoulders of Adinatha in the Pudukkottai bronzes, and of the Bahubali images from Tirumalai and Karantai and a mango tree behind the sculptures of Ambika as at Vallimalai, Cholapandipuram and Sempattur is also due to such an extraneous impact. Kannada epigraphical records found in Dharmapuri, Vallimalai, Tirumalai, Pechchipallam etc., bear testimony to the successive Jaina contacts between Tamil Nadu and Karnataka during medieval and late medieval times[25].

Jaina Bronze Images

South Indian bronze images of gods and goddesses are exquisite specimens of a divine art, noted for their fine execution, charm and grace and they form a class by themselves. Tamil Nadu has a rich collection of more than five thousand Jaina metal images adorning the temples under worship and some on display in the State Museums. They represent the Tirthankaras, Yakshas, Yakshis, Vidhyadevis and some minor deities. Besides, certain symbols like Ashtamangalas, Mahameru, Sarvadobhadra, Srutaskanda, Panchaparameshtis, Navadevatas etc., are also included under this category. These bronze icons, no doubt, serve as mirrors of the successive growth of religious ideas and often bear testimony to the cultural level of their worshippers.

Although only a few research articles have been published on selected Jaina bronzes, no sincere effort has ever been made to systematically document and study the metal images available in Tamil Nadu. Such an earnest attempt is expected to come up in future. It will undoubtedly bring to light the enormous contribution of the Digambaras to the icono-plastic art of Tamil Nadu down the centuries. It may also help to identity Jaina images and recover them incase of theft. Scientific methods are now evolved to protect and preserve them to the posterity, and to find out the date of their casting.

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AN APPRAISAL ON THE CONSERVATION AND PRESERVATION OF PROTECTED ARCHAEOLOGICAL MONUMENTS IN TAMIL NADU

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A structure, which is not less than one hundred years old is called as a monument. In India it is being taken care of by various agencies such as private persons, state and central governments. If a monument or an archaeological site is rare of its kind and of national importance, such ancient structures or sites are declared as protected monument of national importance by Ancient Monumnets and Archaeological Sites Remains Act of 1958 and being looked after by the Archaeological Survey of India (ASI).

Based on the condition of conservation and preservation, the protected monuments in Tamil Nadu could be classified into four groups.

1) Monuments that are well protected - wherein conservation is carried out as per archaeological work code.

2) Protected monuments that are beyond the control of the conserving agencies.

3) Protected monuments that are neglected by the conserving agencies.

In the first group of protected monuments conservation is carried out regularly and periodically. These conservation works are conform to the archaeological work code prescribed by the ASI. On this score the Brahdeswarar temple at Thanjavur and Gangaikondacholapuram

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Brahdeswarar temple and the caves and temples at Mahabalipuram could be cited as examples. In all these, conserving agency namely the ASI is doing commendable work, by undertaking chemical cleaning, paper treatment and other methods for the removal of salt and other foreign elements found on the structures.

It is pertinent to mention here, while conserving the protected monument, the same raw material used in the edifice should be used without changing its colour, texture and architectural style. If these are not followed then, the historical importance of the monument is totally lost. In this context the recent conservation undertaken in the Kailasanatha temple at Kanchipuram could be cited as an example. This temple authored by Pallava Rajasimha is a sand stone structure. Sand stone being a sedimentary rock, that consists of fine grains of sand with high degree of porous, the sculptures found here are peeling off layer by layer. Thus the pallava architectural and iconographical features are gradually worning out. In such as protected monument, in the recent conservation the ASI, has fully encased the monuments with a layer of sand - mixture component. Thus the original Pallava architectural and iconographical features are totally masked and what we could see today at Kailasanatha temple is the architectural and iconographical feature authored by the artisans of 21st century and not the Pallava architecutre. Thus the main principle of maintaining the colour, old style and using the ancient raw materials is floated. Consequently, the national importance of one of the earliest structural temple complex in Tamilnadu is undermined by the ASI.

The second group of protected monuments in Tamilnadu is that are not under the control of conserving agencies. In this majority of the monuments are archaeological sites. Though, the State as well as Central governments declare these sites as protected monuments out academic interest, they never initiate follow up action in acquiring the possession of the site due to lackof interest on their part. In this context Arikamedu could be cited as the best example. It is a well-known archaeological site wherein vestiges pertaining to Indo - Roman trading contacts dated between Ist century B.C. and 1st century A.D. are available. Though the mound was declared as a protected site by the ASI, till today, not even a square feet of land is under its possession. In this connection it is pertinent to mention here, when our Department of Ancient History and Archaeology, University of Madras, had undertaken excavations at the site in 1990's in colloboration with Pennysilvania University, we were effectively prevented from entering the mound by the land lords, though we were holding a valid license issued by the Government of India to carryout excavations. Finally, on the orders from the Collector, the team gained entry into the mound and started the excavations. Such is the precarious condition at Arikamedu - a protected site.

In such like monuments once the site is declared as a protected site, digging below one feet and construction activity are totally prohibited. At same time the conserving agencies never initiate steps to acquire the possession of land, since they have to pay the compensation to the value of land, to the landowners. Thus all developmental activities come to a stand still in the protected land, which leads to frustration among the landowners. To register their protest, they prevent the conserving authorities and their agents from entering the protected site.

Another example could be the Palimedu at Kanchipuram. It is a well known archaeological mound having vestiges of

early historical period. In the absence of any proper care, now it is encroached by the hut - dwellers and now one could see a number of huts on the mound. Thus Palimedu could no more be considered as a protected site. Yet another case could be that of Amirthamangalam in Tiruvellore District. It is one a few existing urn burial sites, dating back to Iron age period. This area is at present in accessible and one could find social forests on a vast tract of land. Though, protected by the ASI, it did not acquire a piece of land. Since this tract of land is consisted of red soil, it is being quarried and smuggled for sales. In this illegal activity, hundreds of urns are being destroyed and thrown away. As per the Act of 1958 in a protected site digging below one foot is strictly prohibited. In spite of this, the illegal quarry is going on without any check, due to lack of interest and coordination between the conserving agencies, i.e. Central government, and the Police and the Revenue Departments i.e. State government. It is further complicated by the political influence enjoyed by the local *dadas*.

The third group of protected monuments could be categorized as neglected monuments. ASI as well as the State Department of Archaeology, declares the edifices and sites as protected monuments. But once the possession of the monuments. The protected burial site at Perumbair in Kanchipuram district could be cited as an example. It is a burial site known for dolmen cist burials. But in the last two years the burial monuments in the sites are systematically destroyed by the treasure hunters. At present there is not even a single burial in the site. Even in the nearby Sanur (in the same district), another burial site of Iron age period, every year burials are destroyed systematically due to vandalism. If it is not checked forthwith, we won't be leaving behind a single burial site for our next generation. This kind of vandalism could effectively be checked by posting round the clock security at the protected sites.

Chittannavasal cave paintings could also be cited as an example in this group. Though a protected monument carrying paintings of early Pandyas, at present, due to lack of proper conservation, the painting are gradually getting damaged and weathered. This is mainly due to the water leakage into the cave walls. Thus, due to the presence high moisture condition in the cave a void is created between the painting and the cave wall. In the absence of proper support cracks develop in the paintings and it start peeling off. Thus, Chittannavasal though a protected monument due to lack of an effective conservation technique, it could not be preserved properly. Under these circumstances, this protected monument in Pudukkottai District looks like a neglected monument.

Gudiyam in the Tiruvellore District is another example in this group. It is a well-known prehistoric cave dwellings. Though many people visit this protected site, there is no proper accessibility to the hilltop, where the caverns are situated. Since, the caverns are falling under the jurisdiction of the Forest Department, in the absence of proper coordination between the ASI and the Forest Department, no pathway is provided for the visitors. Thus, it is highly difficult for once to visit these caverns on the hilltop.

Except a few, many of the monuments protected for regional importance by the State Department of Archaeology are in bad state of conservation. Though excavations conducted by the State Department at Rajendra-cholomaligai in Gangaikondacholapuram, unfolded the presence of a huge structural complex dated to medieval period, it is not properly conserved in the post-excavation phase.

A NEW NOTE ON ALAGIA NAMBIRAYAR TEMPLE AT TIRUKKURUNGUDI

E. Manamaran*

Thirukkurungudi is a small village at the foothills of western ghats in South West corner of Tirunelveli district. It is one among the popular Vaishnava centre of South India and one of the famous 108 shrines of the Vaishnava cult. The viliage has its antiquity even during the Sangam Age. It is evident from the fact that the poet Kurungudi Marudan who composed poems in Kurunthogai and Agananooru lived in this village. In addition to that the devotional literature, Nalayira Divyaprabhanda refers Lord Alagia Nambi the principal diety of Tirukurungudi in 40 hymns. The Alwars namely Tirumalisai, Periyalwar, Nammalwar and Tirumangai Alwar paid their homage to the sacret shrine and praised the deity by their hymns. Besides the poets namely Ottakuttar and Pugazhenthi composed hymns in praise of the Principal deity Lord Alagia Nambi. The temple also received patronage from the Early Pandyas, the Cholas, Vijayanagar, Nayaks and the rulers of Travancore. A systematic study is yet to be made. Hence an attempt has been made to trace the origin and authorship of the temple. From the earliest lithic records of the temple, the temple might have been built during the reign of Varaguna – II, the Early Pandya ruler. The present structure clearly reveals the fact that the Early Pandya structure except a monolithic sikara was completely renovated during the time of the Cholas due to its dilapidated condition. The monolithic sikara of Early Pandya feature alone was left which is now placed on the subshrine of Lord Lakshmi Narayana. The temple is dedicated to Lord Alagia Nambi. At present the temple complex consists of shrines of the three postures of Lord Vishnu namely standing, sitting and recilining. Among the three shrines the central shrine or the sitting Nambi shrine depicts the Chola features. The other two shrines namely standing and reclining, have the features of the Vijayanagar and Nayaks. Hence we may derive a conclusion that during the early medieval period the temple had only one principal shrine which was dedicated to the Nintra a standing posture of Lord Vishnu. Among the three principal shrines of the temple the central shrine is the earliest structure perhaps constructed by the Later Cholas. The other shrines of the temple complex were added in due course of time.

LAJJAGAURI: AN UNUSUAL IMAGE IN THE BADAMI SITE MUSEUM

T.S. Thangamuthu**

The site museum at Badami, the erstwhile capital of the Western Calukyas, houses historical artefacts and is one of the richest in collections of Indian art. Mostly specimens of sculpture and architectural network, collected from the region in and around are kept in the museum. Most of these monuments belong to the early Calukyas while some are later. Of the collections pertaining to the early Caluyka period, one is a bizarre image which is called by the folk as Lajjagauri while art historians give different names for the Goddess. This image is in the likeness of a type found in a small temple at Taracuram, near Kumbhakonam. In Tamil tradition also the likeness of Lajjagauri was popular once upon a time. It is with a view to assess the Tamil and Kannada traditions that the present article is presented. By and large this type of image

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is not frequently come across in Tamilnadu while in the Deccan it is quite common and other typologies of the same image also developed in course of time.

The image under study is nude, recumbent and is laid up position. It is that of a woman because it is fitted with full breasts. The legs are widened, showing the genital organ very prominently in birth position. The legs are spread out but drawn up laterally and bent at knees, having soles upwards. The two hands hold padmas 'lotus flowers'. The head is missing and in its place a fully blossomed lotus flower is fitted.[1]

Though the description of the image is very short, its importance is in identifying the Goddess and pinpointing its symbolic undertone. Several scholars have written about the subject and have found its roots since very early times, getting back to the prehistoric times.

The popular name Lajjagauri has a mythological orientation. She is also called Renukadevi. Renukadevi was the wife of sage Jamadagni. She was endowed with the magical power to make a pot out of fresh mud and bring water to her house. One day she was unable to do it because she saw a flying divinity and lost her mind to him. This was visualized by the sage, Jamadagni and he ordered his son to cut her head. Parasurama did it but got a boon from his father that his dead beloved mother be resurrected. The sage granted the boon. The image under study is supposed to he the headless body of Renukadevi. The blood which gushes forth when it is cut, is presented in the form of a lotus. So she is called Renukadevi by the folk. Lajja means 'shameless' and so one who shows her genital organ is called the Goddess, Gauri, who is shameless[2]. So she is called Lajjagauri.

H.D. Sankalia has discussed the full historical setting and the significance of the image.[3] He has taken the commendable effort to trace the prehistoric rudiments of the concept and demonstrated it with reference to the oral traditions in Maharashtra. He is of the view that the image presents Lajja or Lajjagauri and called her the 'Shameless Woman'. He has in his brilliant study pointed out the parallels of the image from Egypt, Rome and Southeast Asia. Thus is part of common world heritage though the Indians associate her with the wife of Jamadagni.

The doyen among Indian art historians, Stella Kramrisch, took up the problem from the Vedic point of view[4] as is usually the case with most American scholars. They trace everything in Indian tradition in the Vedas and so their approach to problems Indian in Vedantic (Veda + anta 'end'), i.e., to end everything in the Vedas. Kramrisch examines the concept from Vedic sources. She identified the image with Aditi, the mother of the Sun God, Surya. She assigns a solar origin for the Goddess and calls her with reference to the posture of the legs, Aditi – uttanapad, Uttanapada is to have the legs in what Sankalia calls 'frog-like position'.

Another scholar, Raju Kalidos, took up the study from an entirely new angle and traced the names of the Goddess from a liturgical text, the Lalitasahasranama, part of Brahmanda Purana, which glorifies the Supreme Mother with 1000 names. Among these epithets of the Goddess, one is Yoninilaya (epithet no. 895)[5] because she holds the yoni prominently exhibited. She is supposed to be the Goddess of Yoni, who lives there (nilaya means 'stationed'). In other words, she lives in the yoni. Because, it is the Brahmayoni as the Mundokopanisad (3.1.3) would call her.[6] Since the head is replaced by a fully blossomed lotus, she is called padmavaktraka 'one who has a lotus head', perhaps indicative of her cosmic personality as sahasraksi 'the thousand-eyed'.

An important dimension of the above study is that the author has brought to light not less than eleven typological variables of the theme of which the basic type is the one discussed in this paper. In another type of the same image, the lotus head is replaced by an actual human one. Such an image has been reported from the Nandi-mandapa of Cave XXI in Ellora.[7] The study presents sculptural evidences from various parts of India for illustrations.

The image of the Goddess discussed in the present paper has her roots in various sources of thought; in mythology, historical archaeology, liturgical texts and oral history. It is difficult to find out a solution to its origin because different scholars have given different opinions about its symbolism and origin.[8]

In Tamilnadu as far as our knowledge goes, the only temple dedicated to her is found at Taracuram, near Kumbhakonam. Locally she is known as Cakrayi or Cakkarattaman; here cakra 'disc' may denote the shape of the icon which is in the shape of a disc. Otherwise, it denotes the yoni which she displays. The image of Taracuram is still under worship and married and childless people visit the temple. They apply butter to the yoni, receive a part of it as prasadam and eat it. It is believed that such women beget children. Here the butter (sukla 'while') is symbolic of the male seed. It fertilizes.

It should also be noted here that there is a living temple on the Ellora hill among the Ganesa – lena group.[9] An image of the type is carved on the hiss as a bas relief and she is called Jogesvari-mata in Hindi. Mata means mother and thus her motherly status is pointed out. Jogesvari is a corrupt form of Yogesvari which means the image is associated with yoga. It may be because of the peculiar posture of the image.

In any case, the image under study is associated with yoga, progeny and a motherly status. Such a belief is not confined to Karnataka or Maharashtra but extends upto Tamilnadu. The Taracuram temple being only one of its kind, it could be presumed that it is not autochthonous. It seems to have migrated to the Tamil country during the Cola period who had interaction with the Calukyas of Kalyani.

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1. Raju Kalidos, *Yoninilaya: Concept and Application in South Indian Art*, East and West Rome, 1990, Vol. XL: 1-4, pp. 115-43.
2. Such images are not uncommon in Hindi iconography. There is a Goddess, called Chinnamasta, who cuts her own head and is shown with blood gushing forth the cut neck. Vide David Kinsley, Hindu Goddesses...., Delhi 1998, Cover Plate and p.174.
3. H.D. Sankalia, *The Nude Goddess or 'Shameless Woman' in Western Asia, India and Southeast Asia*, Artibus Asiae, New York s1958, pp. 111-73.
4. Stella Kramrisch, *A n Image of Aditi-Uttanapad*, Artibus Asia, New York, 1956, Vol. XIX, pp. 259-70.
5. *Sri Lalitasahasranama*, edn., Mata Amritanandamayi Mission Trust, Kollam, 1996, p.108.
6. Raju Kalidos, *op.cit.*, p.125.

As Yoninilaya she resides in the first triangle of the sricakra which is the 'abode of all origins', the 'cause and source of all causes'. So the Mundakopanisad calls her Brahmayoni; the golden hued, the doer, the ruler, the Self and the Mother of Creation (Rukmavarnam Kataranisam purusam Brahmayonium). Yoni means 'generating cause', 'source', 'receptacle', 'fountain', and so on.

7. Raju Kalidos, *op. cit.*, pp. 130-131.
8. CF. Vasant Shinde, *The Earliest Temple of Lajjagauri? The Recent Evidence from Padri in Gujarat*, East and West, *Rome* 1994, Vol. XLIV:2-4, pp. 481-85. Shinde dates his image, discovered in archaeological excavation at Padri in Gujarat, in the 7th Century A.D. The image discussed in this paper is also around this date. so, his confention that what he discussed of a broken image could not be the earliest.
9. The image was observed by the author when he visited the Ellora caves along with his research supervisor Prof. Raju Kalidos in connection with his doctoral study during 1991.

CONTRIBUTIONS OF THE SIVAGANGAI RAJAHS TO THE MULTI-FACETED RELIGIOUS ART AND ARCHITECTURE OF TAMILNADU - A STUDY

M. Manickam* & S. Govindaraju **

Sivagangai dynasty was founded in the year 1730 A.D, during the period of Sasivarna Thevar. Sivagangai had since then grown into a powerful seat of royalty and during the last 220 years it has made significant contributions for the promotion of the political, economic and social life of the people of Sivagangai. The Sivagangai dynasty was a part of the Ramanathapuram Zamindari, which was ruled by number of great kings.

During the years under study it has developed into a prominent place, having acquired much importance as a town in various ways. At present it has been elevated as the district head quarters of the recently formed Sivagangai district.

The Rajahs of Sivagangai were very pious and during their period the "Saivism" was followed. The Siva temples situated in Kalaiyarkoil, Thiruppuvanam and perrichikoil village establish the fame of the Rajahs. Among the temples, the Perrichikoil is ancient one under the administration of Sivagangai Samasthanam one can find old inscriptions here.

The ancient name if this village were Mamarudur and Jayakonda Cholanallur. The Kshetrapala of eleventh century is still under worship in this temple. Some people say that the icon of Bhairava could have been made with poisonous herbs. Maluva Manickam of Punkunra nadu, Kandan Udaya Cittan Gankeyan and poet Korani Villupparayur have mention about the inscriptions of this place in their writings.[1] The Rajahs of Sivagangai renovated this temple and donated lands to this temple.

The Rajahs supported Vaishnava religion too. The Thirukoshtiyur arid Manamadurai temples are examples for this.

Thirukoshtiyur is a place near Thiruppathur which is considered to be the "Second Vaikundam" by the Vaishnavites. It was from the Thirukoshtiyur temple tower that Ramanuja the famous exponent of the Vaishnava Philosophy, preached the secrets of the "Maha Mantra" to the devotees irrespective of their castes.[2]

Tirukoshtiyur Sowmya Narayana Perumal temple is one of the important Vaishnava temple. The Gopuram of the temple is 85 feet high. The most important part of the temple is the Astanga Vimanam.[3] It is 96 feet high. The golden kalasam is 5 feet high. The special feature of the Vimanam is that its shadow never falls on the ground.

The trustees of the temple are from the family of Sivagangai Rajahs. The trustees and members of the royal family are responsible for the conduct of rituals and temple festivals.[4]

During the reign of Sivagangai Rajahs 108 temples have been constructed and of this 40 are Saiva temples. In order to worship "Goddess' Sakthi" they constructed many temples. The major temple built for the goddess are Bagampiriyal, Kollangudi, Nattarasankottai Kannudaiyanayaki Ammal, Pattamangalam Alagu Soundari Ammal etc.,[5]

The Rajas granted lands and other endowments for the maintenance of these temples.

Narayana Sathurvethi Mangalam includes more than 10 villages. The people

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is inhabiting this place are known for their talents and bravery and some of them were warriors of the Rajahs' army.[6]

The Rajahs of Sivagangai had created endowments in the form of villages for the benefit of pilgrims going to Rameswaram. Superintendents were appointed to look after these temples. Their work was to maintain temple cleaning, to keep a check on the temple jewels, vehicles and gifts granted to the temple and to supervise the daily poojas and festivals.

H .A. Watson was the collector of Sivagangai has mentioned about the commendable works of superintendents in his report.[7]

There was peace in the region and because of it people were able to attend to their duties without any disturbances. They moved from place to place chanting Tamil poems in praise of God.[8]

The Rajahs were secular minded. Though they devoted themselves for the cause of constructing temples and maintaining the existing ones, they were not intolerant to other religions. They lent-strong and solid support to other religions like Islam and Christianity. They assisted the construction of Walaja mosque by donating lands and money.[9]

There were Christians also in the service of the Rajahs of Sivagangai. The commander Peria Marudu granted a village to a Christian church.[10]

The Rajahs were extremely generous in granting lands to the Christian church to construct the Sweldish Mission Hospital at Thiruppathur. During the period of Sivagangai Rajahs, a number of churches were constructed, the one situated at Thalakkavur village attracts many devotees.

The Rajahs of Sivagangai built temples with bricks and granite stones. Thirukoshtiyur Sowmya Narayana Perumal temple is one among them. [11]

The massive palace of the Sivagangai Rajahs at Sivagangai is a monumental example of secular architectural splendour of the highest order. This is one of the oldest and biggest mansions. It was here that in 1798-1799 Chinna Marudu gave asylum to Vira Pandiya Kattabomman. The palace was built according to rules, containing apartments, courtyard, chamber etc.,

In the North West of the palace is the long established temple enshrining .Raja Rajeswari, the family deity of the Rajahs whose praise has been sung in immortal verses by Papanasam Sivan. The Kalasa of the tower of the temple is gold hence it is called Thangakalasam Tower. It was used as watch tower also.

The series of the palace contains a narrow passage which could admit only one at a time leading to a chamber for hiding in times of emergency[12] From the chamber even a single person can keep at bay an attacking force of large numbers. This is the last fighting place.

The ancient armoury house is situated adjacent to the Raja Rajeswari's temple. There is a black-marble slab mantapam where rulers of Sivagangai used to be coronated. The palace has an outerwall of 18 feet high. The Zamindari was leased in 23, May 1887 by Oodayana Thevar to messers. R.G.O. Ryan and stranack for the discharge of his debts. Those lesses had built well furnished bungalows for their residence at the out skirts of Sivagangai town. They handed over these buildings to the Zamindar for a consideration in 1918. The zamindars shifted to these buildings from the old palace. The old palaces have been let out for rent and government offices are situated in it.

In addition to constructional activities the Rajahs used many metals to make statues. The metals used were copper, gold, silver and bronze. The major part of the statues were made of copper.[13]

There are beautiful paintings in the palace.[14] In the house of Lords and rich people, there were wall paintings ranged from Gods to the smallest creatures of the earth.

The "temples under the administration of the Sivagangai Rajahs celebrated variety of festivals. People took part in these festivals with their kith and kin. The car festival in Thiruppathur attracted large crowds of people in the month of May. The festival was celebrated for ten days. The Chithirai festivals in the month of April in the temple of Manamadurai and Nattarasankottai was celebrated in a grand manner.[15]

During the festivals people performed many dramas called in the name of "Iravukuthu" (whole might). Some of the important plays were Harichandra, Satya van Savithiri, Pavalakodi and Valli Thirumanam etc. The performances lasted the whole night. In addition of their temple festival, time honoured amusements were enjoyed by the people in the rural areas.

To Rajahs of Sivagangai the Dasara festival was a grand afford. During this festival more importance was given to music, Dance, Dramas etc. Doraisinga Rajah and Shanmugha Rajah were great patrons of in arts and were more interested in music.

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A RARE SCULPTURE OF VAIKUNTHA VISHNU FROM KUMBAKKONAM

N. Seetha Lakshmi *

There are 150 Saivite and Vaishnavite temples are found around Kumbakkonam, hence named as "Kasi of South India" by Ethnologists.

Facing North, the Ramaswamy temple lies in the heart of this town. This temple built by Ragunatha Nayak (1600-1645 A.D) bears a clear evidence of patronage within a distinctly political ambeince.[1] The Ramaswamy temple is known for its pillar sculptures (Maha Mandapa) and Ramayana scenes (inner prakara). Nearly sixty four pillars are found in the Temple.

In the fifth pillar of this temple facing East, is found the sculpture of Vaikuntha Vishnu, flanked by Sridevi to his right and Bhudevi to his left. Here Vaikuntha Vishnu is found seated under the canopy of Adisesha, the Five Hooded Serpent. This form of Vishnu seems to have been the prototype of Vishnu images described as Adimurti in the Vaikhanasagama. According to this text, Vishnu should be seated upon the serpent Adi sesa, in Sukhasana. The image should have four hands. One of the right hands should be made to rest upon the seat and a left hand is stretched out upon the left knee. The upper hands should carry the sanka and cakra on the left and right respectively. The number of the hoods spread above may be either five or seven.

The sages Bhrgu and Markandeya should be figured as kneeling on the right and left of the figures respectively. Similarly, the figures of Brahma and siva are to be shown in worshipping attitude on the right and left sides of this image.[2] Visnu is in sukasana posture,[3] with his right leg folded and left leg hanging down and is rested on a lotus. He is wearing a kirita makuta, and the image is fully bedecked with ornaments. He also wears a garland made up of Tulay beads. The udhara bandha[4] comes over the stomach. The Bahula mal as, keyuras and wristlets adorn his shoulder and hands. Makara kuntala is hanging down from his ears. He is wearing kirita makuta. The upper right and left arms hold cakra and sanka respectively. The lower right arm rests on gada (mace). The lower arm seems to be holding a flower bud. Varaha purana quotes that, cakra in the hand of Visnu symbolises the cycle of time (kalacakra), whose whirling brings in its consolations as well as its revenges. Sanka the milk – white product of the milky brine is satvic destroyer of avidya, the form of which is darkness and dreadful silence.[5]

The Goddess images on both sides of Vaikuntha Visnu an well bedecked, with ornaments. The makara kuntalas hang from their ears. Bahula malas are also present over their shoulder Mekalais on hip portion are also seen. They enhance the beauty of the deities. The perfect frills in their dresses, the ornament and the weapons are testimonies of the perfect workmanship the sculptors of the Nayak period. Here this image does not goes by the Vaikhanasagama text. Siva is absent here, even though the text mentions the presence of siva in the image of Adimurti Another notable feature visible in the image is the two standing Goddess images. They are in the attitude of pouring water over visunu' s head. This feature highlights the significance of this Image. It seems to be the only image having such rare expositions.

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Normally in art, Lakshmi is surrounded by two elephant one on each side. The elephants bathe the goddess with the water pots which they keep in their trunks[6] Lakshmi, being the consort of Visnu, gets such a kind of anointing ceremony. The same idea might have been adopted here. Instead of elephant two deities are holding water pots over the head of Vaikund Visnu.

The rhythmic foldings and frills present in the dress of the Goddesses is an irrefutable testimony to date the figure to Nayak period. Along with this, many other stylistic features ascribe this image to Nayak period. The lengthy Kirita Makuta the sharp nose, the oval face, the weapons sanku and cakra with large flames also accentuate its style to Nayak period. In the pallava period, the sanku is mainly in prayoga form. The flames over the cakra are invisible. In the early chola period also the same kind of stylistic representation is present. In the later chola period flames in small size decorate the outersurface of cakra. In the subsquent Vijayanagar and Nayak periods, the cakra is facing flames. In the case of this image in Ramaswamy temple as cakra is depicted with large size flames, unlike the previous periods

In this form, Visnu is worshipped as the Lord of the supreme beautitude (Paramapadanathan).[7] The presence of the Goddesses images with water pots in this sculpture is a peculiar feature to vaishnavite Iconography, makes this image a rare one. Further Visnu in this type of Vaikuntha Murthi panel generally depicts varadapose or holds a gada. But here, He holds a bud and this in addition makes this a rare exposition.

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2. R. Champakalakshmi, *VaisnavaConography in the tamil Country,* New Delhi : Orient Longman Ltd., 1981, p.177.
3. Here the right leg extends down and the left one is drawn up and rests on the seat.
4. In the Pallava Period, the Udharabandha is mostly plain whereas in the later period, the udharabandha is decked with flower designs.
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THE CUSTOMS AND THE TRADITIONS OF THE POLIGARS OF ETTAYAPURAM

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The Poligars system was established in the Tamil country during the period of Viswanatha Nayaka (1559-63)[1] the first Nayak ruler of Madurai. The poligars were strictly the controllers of the military)' out-posts called "Palayams,[2]. The Palayams were established for the cause of promoting the politico-military interest of VijayaNagar imperiaiism in Tamil District[3]. Originally Seventy two Palayams were formed by the Nayaks[4] As years passed by the number increased. The Muslim administration also brought in a few more poligars[5]. With the decline of the Nayaks, the poligars asserted their Independence[6].

The present Ettayapuram town came into existence in January 1567 during the

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time of Kumara Ettappa Naicker the 20th descendant, and he built the Shiva Temple[7] here. The rulers of this area had a name in the annals of History due to their relationship with the Vijayanagar empire and later with the British.

Religious Festival

The Shiva and Vishnu temples were constructed and maintained by the Raja of Ettayapuram. It shows their religious charity and faith in God. Saka-Devi is the chief family goddesses worshiped by the Kambalathar of Ettayapuram zamin. This Goddess has no temple and form and no image but it is worshipped in an enclosure fenced in by branches of Elandai Tree (ZIZYHUS - Jujabai)[8]. Since the Ettayapuram zamin was interested in Education, the goddess of learning Saraswathi is given special attention. During the Navarathari goddess Saraswathi made of gold of a full human size bedecked with lots of jewels of gold and precious stones is placed in the pooja mandapam for three days. The public used to visit and they received blessings of goddess Saraswathi. The green stone of the Pathakam in the necklace attracts everyone and this tradition keeps up the zamindars even today. Apart from this the major festivals celebrated in Ettayapuram are car festivals in both temples and the Navarathiri. The Zamin of Ettayapuram allots funds to perform daily poojas in the Shiva and Vishnu temples and also for the festivals.

Marriage system of poligars

Unique and peculiar systems of marriage ceremonies attracted the attention of everyone in this area. In their marriages the Brahmin priests are not allowed to perform the rituals and ceremonies. They had a separate spiritually learned "Gurus"[9] of their caste known as 'Kodangi Nayakans'. The marriage proposals and arrangements are disclosed by the 'Kodangi Nayakans' in an auspicious day. As soon as the marriage arrangements were made, two tent booths were erected outside the village limits. The tent booths were decorated with the leaves and branches of AVERAI on PONGU tree, which is sacred to the kampalathar caste. The bridegroom and the bride were asked to sit on a gunny bag in their respective boothes, when the Kodangi Nayakan addresses the assembled relatives. The bridegroom had to give seven caloms of cambu (a kind of cereal) and one and quarter (one cal panam) panam as a price of the bride. This should be carried (in on procession) in great state under a white canopy and with strains of a peculiar kind of music called "Urumi" (a musical instrument) to the bridges' house[10].

On their half way of procession brides sider met them and received the price of the bride. After receiving the price, they should go to the brides house where the bettel-nut was given to all and they greeted the couple. Then Kodangi led the procession of the marriage party to the brides booth, where the priest would receive the wed-lock known as "Pottu" tied in a yellow thread also with a tiny circle of gold. The bridegroom's sisters entered into the brides booth and were given right to tie the "Pottu" around the bride's neck and the circlet on her forehead. After that the wedding ceremony came to an end. This marriage ceremony of the poligars of Ettayapuram is performed nearly for a week even now.

The Poligars relationship with the people of Ettayapuram

The poligars of Ettayapuram had a very cordial relationship with the people. Moreover the Zamindars of Ettayapuram

were addressed by the people with love and affection as Thatha Maharaja, Thanga Maharaja and Raja Maharaja. These facts show the popularity of the zamin among the governed. The women of the Zamin family strictly adopted the ghosha system. Even today the male strangers are permitted to have an interview only behind a curtain. But there is no restriction to the outside women folk. They can have a free access with the zamin women. Thus the people of Ettayapuram are showing respect and gratitude to the zamin and his family members as it was in the early days.

Rajah's Contribution to education

The Rajas contributed their services in many fields like agriculture, education, music, poet etc. He has started schools for promoting education in Ettayapuram. The Raja Maharaja himself had a great interest in the field of prose, poetry and drama and a lot of works were contributed for its promotion. The samastana poet founded the *Ezhasi Palli.* Mahakavi Bharathi was called upon by Raja Maharaja from Kasi and made him the court poet. A fine library was established by him, which was equipped with rare works in Tamil, English, Telugu and Sanskrit. Various news papers and magazines specially in English published in other parts of the country were received and read by him. The peaceful and prosperous period came to an end in December 1915 when Raja Maharaja died. We could conclude by saying that he was a benevolent ruler and interested in promoting the people's welfare. He patronised arts and literature. His palace is indeed a museum of art and his bengin actions are still remembered by the people of Ettayapuram with gratitude.

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THE ADVENT OF ISLAM IN SOUTH TRAVANCORE

N. Mohamed Husain *

The research paper entitled "The Advent of Islam in South Travancore" is an attempt to analyse and discuss the growth of Islam in the present Kanyakumari District. The arguments are supported through evidences gathered on the basis of personal visits and a study carried, out in the important Islamic centres of Kanyakumari District. The word 'Islam' is derived from 'aslama' meaning to resign oneself. The leading doctrine of Islam is the belief in one all powerful Allah, which Prophet Muhammad (peace be upon him) firmly established. The Holy Quran is accepted as a revelation from Allah to Prophet Muhammad (sal) and hence forms the basis of all Islamic teachings.[1]

The advent of Islam in this region has been a favourite topic of study of historians. While some historians and archaeologists opine that Islam came here during the ninth and tenth centuries A.D. certain others argue that Islam came here much earlier.[2]

According to Ibrahim Kunju, trade link existed between the Malabar coast and Arabia even before the establishment of the Roman Empire.[3] Ibnu Rustah, the Arab geographer argues that even before the birth of the Prophet Muhammad (sa) the Indian ships used to sail upto Al Madain which was on the shores of the river Tigris.[4] Another reason for the present argument is that Kerala being rich in spices it should have attracted Arab traders in large numbers. Thus when these traders learnt the message of their Prophet Muhammad (sal) they might have attempted to preach their religion in Kerala, the place of their trade.[5]

The first Muslim fleet reached the Indian waters near Tana,[6] during the period of caliph umar (Rali) in 636 AD. Another popular theory is that related to the Travancore King Cheraman Perumal who was converted to Islam during the lifetime of the Prophet Muhammad (sal). Nagam Aiya has mentioned the conversion of Cheraman Perumal to Islam in his work.[7] King Cheraman Perumal was the last of the Chera Kings who ruled over Kerala. When a group of Arabs led by Sheik Saharudeen landed at Kodungallur,[8] the people took them to the King. These Arabs gave the message of Islam to the King. Cheraman Perumal was attracted towards the new doctrine of Islam.[9] As these Arabs were actually bound for ceylon they proceeded with their journey and returned to the King only to take him to Arabia. The King embraced Islam in the presence of Prophet Muhammad (sal) and renamed himself Abdul Rahman Samiri.[10] On the way back Abdur Rahman Samiri passed away at Zufar on the Arabian coast. However the two ships proceeded without any break with the letter of introduction from the deceased King. One ship with Malik Ibnu Deenar landed at Kodungallur,[11] the other landed at Kayalpatnam.[12]

Kayalpatnam is an ancient historical city of India. It lies in the southeast of Indian peninsula on the shore of Bay of Bengal. It is a Muslim dominant town situated in Thoothukudi district. The Arabs settled in Kayalpatnam as early as 633 A.D.[13] The first settlers who were from Mecca and Medina landed here during the period of First Caliph Abubackar. When the first Arab settlers entered Kayal the Pandyan Kingdom was ruled by Kadungon. The first Arab settlers chose the pleasant Khosmarai area which was the heart of the Kayal as their home. In ancient times this place was called Kayal and not Kayalpatnam. They constructed the first mosque near the seashore and named it Kadal Karai Palli and the stone inscription found in it is a valuable source for the study. The

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second settlement of Arabs took place at Kayalpatnam in 842AD (Hijiri 227). During the rule of Al-wattiq (842AD) under the leadership of Muhammad Khalji (Rah) sailed in ships and reached the present Kayalpatnam which was then called Kayal.[14]

Malik Ibnu Deenar, the first renowned Muslim Missionary in Kerala made Kodungallur his spiritual centre and sent his son Malik Muhammad as its leader. When this group reached Thiruvithamcode two km away from Thuckalay he gave the adaan (call for the prayer) and offered the prayer. The prince of this state, the son of King. Cheraman Perumal, Kolega, who was hunting in this place, heard the call and rushed to the spot. He enquired apd they showed the letter from the King, his father. He immediately marked the bounds for the construction of a mosque in this place.[15]

It is believed that the name Thiruvithamcode is derived from "adaankodu" to which the prefix 'thiru' was added later. The town was called 'adaankodu' as the kodu (line, boundary) was drawn on hearing the adaan (call for the prayer). Malik Muhammad himself managed this mosque and he was the first to spread Islam in this region.[16] The point to, be noted is that even though the Kanyakumari district was a strong hold of the various religious sects Islam was accepted by the people with eagerness. The conversion of Cheraman Perumal must have accelerated the spread of Islam in this region.[17] Needless to say that these Arabs preached their religion and it spread to Thiruvithamcode which in ancient times was a centre of Muslim trade.[18] Islam spread to colachel, Thengaipatnam, Aloor and in all these places mosques were built. His father Malik Ibnu Deenar led the first congregation in these mosques. When Malik Muhammad (Rali) died and he was buried at Thiruvithamcode.[19] His anniversary is celebrated every year during the 22nd day of Rabiul Awwal (the third month of Islamic Calendar) and is attended by many people from Kanyakumari and other neighbouring districts.

Many others took up the mission of Malik Muhammad across the ages. One Sayyid Bavakasim from Baghdad came to Kottar in the beginning of the 8th century and he lies buried in Vembadi Mosque, Kottar.[20] Another spiritual scholar Gananiyar Sahib who preached Islamic philosophy is buried in Kottar.[21] Similarly Sheik Noorudeen who preached Islamic way of life in different places of Kanyakumari district lies buried in Thiruvithancode.[22]

The popular saint Thuckalay Peer Muhammad Appa, whose Tamil poems are recited by the common man even today also preached the oneness of God in Islam in this area. He is laid to nest at Thuckalay.[23] The popular Tamil poet, Aali Pulavar, propagated Islam through his teachings. Hazrath Sahul Hameed the sufi saint who is popular all over Tamil Nadu, came to this region to propagate the Islamic faith and he lies buried in Nagoor.[24] The poet Kunchu Moosa of Thengaipattinam and Sadavathani Sheik Thambi Pavalar too have dedicated their lives for the cause of Islam in their region. The missionary service of saints, the support of native rulers and eagerness and the encouragement of the people were behind the spread of Islam in their region.[25]

Although we have confined our study to a particular area, no movement can confine itself to such a man made or researcher made boundry. This observation is a commonism in history. However it is stated here only to emphasise the fact that all over the present state of Tamil Nadu so many events have taken place. And the influence of the happenings outside the present Kanyakumari district was felt very strongly in the district under our study. This statement underlines the fact that social events that make history have both a syncronic and dicronic continuity. The

dispute between the Jains and Saivites in the 8th and 9th centuries resulted in the common man turning towards Islam. During the 10th century the religious saint and reformer Nathar Shah who was laid to rest in Trichy worked actively to take Islam to the doors of the common man. During the beginning of the 11th century the rulers of the sultanate of Madurai and the Pandiya kings favoured the growth of Islam. During the 10th century Tahiudeen Abdur Rahman was sent as an ambassador by the Persian King Malikul Islam to Kayalpattinam. His visit strengthened the growth of Islam here. His grandson who also had a missionary zeal succeeded him as ambassador. Sultan Sayed Ibrahim Saheed Waliullah of Medina, Saudi Arabia, with his kith and kin reached Keelakarai with. the intention of serving the people during the end of the 12th century. He died here in 1207 and thereby extending his religious services to the 13th century too. However, from the 13th to the 16th century a number of Muslim Kings and their representatives ruled over various parts of Tamil Nadu. Malik Gafoor's visit to Madurai in the 14th century boosted the morale of the Muslims of this region. During the 15th century a great sufi saint and reformer Nagoor Sahul Hameed Badusha toured all over Tamil Nadu. He gathered a lot of followers here. The role of Aali Pulavar during the end of the 16th century, the role of Omar pulavar, Thakkalai Peer Mohammed Appa, Seethakkathi and Sheik Sadakuthullah Appa during the 17th century must be mentioned here. Gunangudi mastan Sahib, Sheikana Pulavar and Gnaniyar Appa too resued Islam through their scholarship and literary works in the 18th century. Since the 18th century the role of the Ulema, Arabi scholars, establishment of hundreds of Arabic colleges and schools and an increasing number of mosques have been responsible for the flourishing of Islam in all its aspects in this region.

The following are the important Muslim centres in this region. Thiruvithancode, Thakkalai, Peruvilai, Medalam, Thengampudur, Thittuvilai, Colochal, Thengaipattinam Churankudi, Inayam, Marthandam, Manalikarai, Kattathurai, Kulasegaram, Poonthurai, Kurunchalianvilai, Sowmiapuram, Manavalakuruchi, Vallavilai, Verkilambi, Mandarampudur, Meikamandabam, Kanyakumari, Kottaiadipudur, Kadayalumoodu and Kaliyakavilai. There are mosques and Maktabs -Arabic schools in all these places. They preserve and strengthen Islamic culture and values in these places. The notable feature is that Muslims Hindus and Christians live very peacefully through mutual understanding. Islam always preaches spiritual purity which is the hallmark of the people of this region.

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ALLAH PANDIGAI IN THANJAVUR

S. Poornachandran *

Hindu - Muslim unity is the most necessitated one at this time. Secularism is one of the most vital points in our day-to-day life. Even in our constitution, it was incorporated in the preamble by 42nd amendment in the year 1976. It is the high time to make an attempt on this line to expose Hindu - Muslim unity. Before independence, the religious confluence of Hindu - Muslim customs and formalities was made in Thanjavur. In the month of August 2003, in a remote village in Kashmir, a mosque was built at the cost of Hindus' donation. It is to be noted that, that village is a Hindus dominated village.

From Modi records, we come to know that Allah *pandigai* in Thanjavur has its genesis from the Marathas of Thanjavur. The ancestors of the Marathas of Thanjavur were once the subordinate of Bhamani Sultans. The Allah *Pandigai* may be the impact of Muslims on the Maratha Rajas. It is to be noted that Maratha Rajas were liberal donors to Muslim religious institutions and individuals. Normally, a Hindu *Yatriga,* who wanted to go to Kasi or Pandaripuram may get *nzatta kudhirai* from the Maratha Rajas, likewise one Abdullah of palace employee applied for *matta kudhirai* to go to Nagoor Dharga to offer prayer. The palace authority not only gave *matta klldhirai* to bear the belonging for pilgrimage but also granted special leave for the same.[1] The Bada Hussain Darga, which is situated in the North Rampart, Thanjavur got liberal donations from the Maratha Rajas. Till the time of Smt. Kamatchi Bai, it was in the hands of Marathas.[2] The eleventh minor of Nagoor Dharga was built by Raja Prathap Singh (17.2.1753 to 20.1.1755 A.D.).[3] For the construction of the minor, the toll tax collected Nagapatinam was diverted to Nagoor Dharga.[4] Raja Prathap Singh built a mosque for Meera Sahib in Thanjavur in 1783 A.D. and gave fifteen villages as donations.[5] Even now the *Jari Parivattam* for Nagoor Dharga is sent from Thanjavur Palace.[6] The devotees of *Erattai Masthan Pallivasal* are mostly Hindus.

Allah Koil

The name itself gives an idea of religious confluence of Hinduism and Islam. Allah Koil is a house like mosque. You may not see any idols in it, instead of idols, a box is placed at the centre of prayer hall, which contains the dismantled parts of Allah head. Every Thursday, a Muslim fakir, will come and do the *Pathiya Oothuthal.* The devotees placed garland or flowers on the box and offer their prayer. Outside the Allah Koil a flag is hoisted. In 1776 A.D. Tulaja Raja made thirty-four Allahs in gold and silver and distributed the same to all Allah Koils.[7] From this information, we may assume not less than thirty-four Allah koils were prevailed in and around Thanjavur region. Maharaja Thulajaji denoted two umbrellas made up of gold and silver to Allah koils. Even in the royal palace, that is in Abdharkana Allah was

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installed and the royal family offered prayer with ladoo and sung Hindustani songs. [8]

Allah Pandigai

Allah *Pandigai* is nothing but the Muharram of Muslims. Muharram is the commemoration day of prophet the Mohamed. The head of Allah was inserted on a spear and showed to the public by making a procession. To commemorate the death day the Muslims assembled in Mosque or in public places whipping themselves and paid their respect.

This theme is incorporated and the Hindus celebrated this *Pandigai* in their own way. Allah *Pandigai* is celebrated every year in the month of Muharram in all Allah koils. This festival is for ten days from the third day of new moon day in Muharram month. On the first day a flag is hoisted in front of the koil, declaring the starting of *Pandigai.* Every day a Muslim fakir will come and do the *Pathiya Oothuthal.* On the fifth day, the box which contained the dismantled Allah will be opened and the Muslim fakir and trustees of Allah koil will make the Allah as shown herewith crescent at the centre, thirisool like three sticks inserted above the crescent and the sides are decorated with flowers. The figure is Allah. This is called as *Pancha.*

On the ninth day Allah will start *Veedi Ula,* the Muslim fakir took the *pancha* and come around the streets and will go to Hindus and Muslims houses. Like other festivals Muslims and Hindus will come out and offer their prayer. For the process of Allah in 1834 A.D. Maratha Maharaja donated five small chariots made up of gold (1), silver (1), elephant tusk (2) and wood chariot. The Raja deputed menial staff from the palace for Allah *Pandigai.*

Maharajas of Thanjavur along with his family attended the procession offered his prayer and gave inams to Muslim fakirs.[9] On the tenth day evening, the Muslim fakir will walk on the fire *(Thee mithithal)* before the Allah koil bearing Allah on his hand. The next day the fakir took the Allah and will go to Muslim burial ground alongwith a team of a Hindus and Muslims, make the burial rites with Muslim formalities, dismantle Allah, packed it in the box and return back with the box and placed in the Allah koil. On thirteenth day the Muslim fakir alongwith Hindus perform the fortieth day ceremony and have a common dining in Allah koil.

We may see various type of Allah like Jambulima Allah, Othai Kai Allah, Kannadi Allah etc. Othai Kai Allah is very ferocious like Hindu Angalamman, it will run here and there having Allah on his belt.

Allah *Pandigai* is a testimony to the evolution of composite culture of Hindus and Muslim formalities like *Pathya Oothuthal* and *thee mithithal.* This paper is constructed with the help of Modi Records of Saraswathi Mahal Library and the personal interview made with the trustees of Allah koil situated in South Main Street, Thanjavur.

— Eswara Allah Therah nam

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A PANEL OF AGHORAMURTI IMAGES FROM THE "TER" OF THE KUMBHESVARA TEMPLE

K. Senthilnathan *

The Kumbhesvara temple at Kumbhakonam is an important temple, which possess five temple cars (Tamil *ter,* Sanskrit *ratha).* Big temple such as Tiruvarur and Maturai possesses five temple cars for the Pancamurtis. The pancamurtis are Siva, Devi, Ganapati, Murukan and Candikesvara. During the annual *ula* 'procession', the five cars are taken around the temple. The order of cars moving is Ganapati, Murukan, Siva with Devi, Devi and Candikesvara [1]. The cars of the Kumbhesvara temple are noted for their iconographical illustrations. These have not formed part of any in depth study. Recently a scholar of our department has done some commendable work in this direction [2]. The present paper examines a rare panel of the Aghoramurti images from the Svami (Siva) *ter* of the temple. This is the biggest car in the temple, which stands in front of the temple in the eastern direction.

Aghoramurti is a form of Siva in which the Lord appears with a terrific gesture. Literally, *ghora* is terrific. When the prefix 'a' is added in Sanskrit, it normally gives the negative meaning. That means it is not terrific but art historians have handled the term, Aghoramurti, to mean a terrific aspect of Siva [3]. The panel under study illustrates the following aspects of Siva and Devi : Mahisasuramardini, Gajasamharamurti, Kalasamharamurti, Aghoramurti and Tripurantakamurti. All these images have elements of novelty within their composition and hence the present paper.

Mahisasuramardini

The image represents Devi as chastiser of the demon, mahisasura, who was a buffalo. The story of the demon has been eloquently told in the *Devimahatmyam* [4]. The image appears in Indian art since the time of the Guptas in the early 5th century AD and found in place like Udayagiri (MP). In the present image, Devi is trying to cut the head of the buffalo-demon. She has one of her legs lifted and stamped on the hip of the demon. She holds his tuft tightly with one of the fore arms. Another rear hand lifts a sword up to cut the head of the demon. Mahisasura is theriomorphic. He has the head of a buffalo and human body. He holds the *khadga* (sword) and *khetaka* (shield) in his arms. Devi is *astabhuja* (eight armed) and holds different weapons, including the *cakra* (disc) and *sankha* (conch shell). Devi is fitted with a modem saree that is a common idiom in the art of South India since the Nayaka time. In earlier periods, Devi fails to wear the saree, which makes the image novel.

Gajasamharamurti

It is a form of Siva, illustrating the slaughter of the *gajasura* (elephant-demon) by Siva. It is a famous theme in Indian since the early medieval period. Classical images of the type have been reported from Elephanta and Ellora (Cave XXIX) [5]. In these cases, two themes are combined in one. In such cases, Siva lifts Andhakasura with his *trisula* (trident) while the *mastaka* (head) of the elephant is found in one comer of the relief. Siva is dealing with *gajasura* and Adhakasura (darkness personified) at the same time. Such illustrations fail to appear in the Tamil country. In present panel itself, Siva deals with both the demons separately. Siva is found within the viscera of the elephant, having his right leg planted' on the head of the elephant. He has dissected the elephant whose skin spread out like a *prabhamandala.* Two of the top hands, lift

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the skin up. Siva is dancing the *urdhvajanu* mode, lifting the left leg (cf. Dr R.K.K. Rajarajan' article in this volume). The tail of the elephant appears above. His four legs are shown in four corners. Siva is astabhuja and holds different weapons like *trisula* and *pasa* (noose). Devi stands to the left, having the baby Murukan on her hip. The presence of Devi is a novel idiom which fails to appear in early art, noted above.

Kalasamharam urti

He is also known as Kalari (see Dr Sita Narasimhan's article in this volume). It includes several novel elements. The young boy, Markandeya is running toward a Linga and hugs it. Yama, the God of Death and Time (and so called Kala), arrives on the spot, seated on his buffalo vehicle. He throws the *pasa* on the boy to take away his life. Yama's face is terrific and wears a crown, sparking with flames. Siva emerges from the Linga with his left leg partly hidden in the Phallus. He lifts the right leg in a posture to kick Yama. He holds a long *trisula* in the fore arms to chastise Yama. He holds the *tanka* and *mrga* in other arms. On the upper comer, two demonic creatures are present. These are likely to be the *dutas* (messengers) of Yama. The presence of Yam a's vehicle and the *dutas* are novel in this image. They are not usually brought into the picture.

Andhakari

Andhakari is not a popular theme in the art of Tamilnadu. In EIphanta and Ellora, he usually is merged with the rendition of *gajasura (supra).* In the present image, Siva stands in walking mode, wearing chapels. He holds a long trisula in his fore arms. The head of the *trisula* carries the demon, Andhaka. The Lord is terrific, a good example of Aghoramurtj. His *makuta* (crown) spark with flames. The Lord is eight-handed, holding different weapons like *khadga, khetaka* and *ghanta* (bell). The presence of Andhakari itself adds a novelty to the panel of sculptures in the *ter.*

Tripurantakamurti

It is a popular form in the art of Tamilnadu since the Pallava period of which the best specimen could be spotted in the Kailasanatha temple at Kancipuram. In the present image, the Murti is in alidhasana mode with his left leg placed on the pedestal of a chariot. He has the arrow mounted on a bow and aims at the tripuras, carved on one comer of the panel. The three demons are shown within three circles, supposed to be forts. The chariot is driven by Brahma and pulled by horses. The plinth of the chariot is fitted with several human faces. According to mythology, Bhudevi served as the chariot for Tripurantaka, Meru was the bow and Visnu-Agni the arrow. The presence of human faces on the chariot is a novel idiom. It might be symbolic of the Earth Goddess.

The present panel in the Kumbhesvara *fer* adds some new elements to our knowledge of Hindu iconography. Though the themes were popular since the Gupta period at the pan-Indian level, each region had an idea to contribute. Placing a set of five Aghoramurtis in a running panel, the present illustration proves to be a novel work.

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RARE IMAGE OF RAHU AND KETU

D. Ponniyinselvan *

The Atmanathasvami temple at Avsuaiyarkoyil is an important temple in Tamilnadu. Noted for its architectural value and iconographical setting in the various mandapas, the artistic facets of the temple has received lesser attention from art historians. The temple is connected with the great Tamil saint, Manikkavacakar, who lived in the 9th century AD. It is traditionally believed that he built the temple. There is no historical evidence to prove this myth. According to the *Tiruvilaiyatar Puranam,* he got money from the Pandya king to purchase horses for the royal stables. He reached Avutaiyar koyil and spent the money in building the temple. Later he was permitted by the Pandya king to spend his life in service of Siva. Manikkavacakar is the author of the 8th canon of the Saiva *Tirumurai* literature. His works are *Tiruvacakam* and *Tirukkovaiyar* [1]. Having been connected with the Avuaiyarkoyil, many of the images of the saint are found in stone and bronze in the temple. The temple is a pretty big complex and consists of several *mandapas.* The pillars in the *mandapas* are decorated with a wide variety of sculptures. The present paper deals with two rare images of Rahu and Ketu. It may be added here that the theme under investigation is much less popular with art historians. A scholar of the Free University of Berlin has done some work on the *Navagrahas* .

Mythology

According to mythology Rahu and Ketu were snakes of the demonic order. When the gods and demons churned the Ocean of Milk, the amrta (ambrosia) was obtained. It was to be shared among the *devas* and *asuras* as per norms of their contract. The gods hatched a plan to consume the demons and not give it to the demons, as they were already very powerful. They invited Visnu-Mohini to do the job. Mohini by her beauty cajoled the demons and offered the *amrta* only to the gods. Rahu and Ketu detected the trick of Mohini. In the guise of gods, they got a share of the amrta. Mohini, who noted the trick, plucked both their heads and interchanged it. Therefore, Rahu came to have a human body and snakehead. Ketu came to have a snake body and human head [3]. **Navagrahas images**: Images of the Navagrahas are installed in Hindu temples in the northeast comer. People attach greater importance to these images and worship them. It is mainly because of the fear that they may do harm if not properly adored. The movements in the cosmic installation is supposed to decide the fortunes of human beings. Of these Sani, Rahu and Ketu are very important. The two images of Rahu and Ketu are found carved on pillars in the a *mandapa* of the A vutaiyarkoyil temple. It is quite unusual to find them on pillars. Normally all nine appear in a group.

Rahu

Rahu in the illustration is with a human body. His head consists that of a snake which is one-lrooded. Raju Kalidos has reported another image of Rahu from the temple car at Tirumalpe[u whose head consists of five hoods [3]. Rahu in the present image appears with two hands. Both are suspended below but the fingers are arranged in *vyakhyanamdura* (teacher's attitude). He is nude and wears a *kovanam.*

Ketu

Ketu has the head of a human being and the body of a snake. The face is broad with a thick nose and prominent eyes. The ears are winnow-like. The snake part of the

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body is in five coils. In the Tirumalperu image, Ketu is fitted with horns [4]. As far as our knowledge goes, these two are the independent representations of Rahu and Ketu appearing on pillars. Normally constitute the family of the *grahas*. There may be specific reasons for the presentation of the images in isolated manner. May be they considered A vutaiyarkoyil as a *sthala* for Rahu and Ketu.

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ARTISTIC EXPOSITION OF THE PORCELAIN TILES IN VAILANKANNI CHURCH (NAGAPATTINAM)

E. Mary Stella *

The porcelain artistic works of the Chinese was known to the world since 6th century A.D. Excellent raw materials were available in plenty in Northern provinces of China, for their innovative creations such as plates, caps, beakers, bowls, vases, bottles, jars, boxes, candle sticks and tiles. Though Chinese put little emphasis on art, the artistic features exposes their preference in painting or picturesque art.[1] Here an attempt is made to expose the artistic features as well as the religious themes presented by the artists through the Chinese porcelain tiles which depicted the Biblical scenes.

The art and religion have been interlinked at every phase of history. Christianity has been influenced by Hellenistic tradition and Hellenistic art. This produced tremendous impact on culture and art. The impact on culture is predominantly devotional in character. In this, my objective is to explain how the Biblical scenes and every aspect of Christian history have been depicted at the main altar of Vailankanni church (Nagapattinam) in an artistic way, following the Hellenistic traditions. Further it throws some light on the fact that the craftsmen in their artistic pursuit freely adopted the Christian art. Thus the concoction of Hellenistic style and Chinese artistic traditions give an artistic elegance to the Christian art. The onset of trade and commerce between the European countries and the far eastern countries led the mixing up of diversified cultures. The exposition of three hundred Chinese porcelain tiles at the main altar of the Vailankanni Shrine is a best example for the above said fact. The Portuguese missionary documents and the church records confirmed the point. These blue and white Chinese porcelain tiles could be seen even today which proves the historical evidence.

'The manufacture of blue and white porcelain products came into effect in the 14th century. The Portuguese merchants utilized the porcelain products for their commercial commodities. There is much evidences both

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literary and artistic, of the importation of Chinese porcelain tiles. The French adventurer, Lavel refers to the use? *of* Chinese tiles at Goa, in the 17th century.[2] The Jewish synagogue at Cochin was decorated with Chinese porcelain tiles in the same period.[3] The East company brought huge quantities of blue and white porcelain to the European markets. The imported Chinese art objects profoundly influenced western arts and crafts. This created a blend of Hellenistic and Chinese art with religious items and artistic techniques.[4]

The Christian themes on the tiles exposed tremendous impact on religion and culture. It is viewed that the scenes found on the porcelain tiles convey the Christian message, amidst cultural variations. In this regard, it is also viewed that early Christian could express the religious events through the artistic forms, as said in the Holy Bible. The biblical incidents and their interpretations are systematically categorized as historical and allegorical.[5] The Biblical scenes visible through the porcelain tiles care under these categories. The first category (Historical) treats Bible story as literal facts.

For instance, the birth of Christ, the crucification of Christ are depicted as historical facts. The next category (allegorical) the stories of the Bible are given in picturesque illustrations, which differs from that of the real meaning of the Biblical words. Old testament scenes came under this category. Adam and Eve in the temptation scene is the best example. This scene conveys the truth that disobedience may cause trouble. The spiritual interpretation over the themes correct the life of the people. One of the scene on the tiles reveals the picture of Eve's disobedience. When Eve had not obeyed the advice of the Almighty, that resulted in the expulsion of both Adam and Eve out of the garden of Eden.[6] Some other scenes too presented on the porcelain tiles, such as the sacri,fices of Abraham, the Great Deluge and Noah's art and so on, gives spiritual inspiration to the observers.

Besides the Christian message through the Biblical scenes, the porcelain tiles expressed Christian art too. Christian art has a message to be expressed through symbolism. The symbolic language was formulated during the early Christian era.[7] It is believed that Christian art from the beginning was affected by an Eastern influence blended with ellenistic tradition, which flourished in the Roman empire. In Hellenistic tradition Greek art laid firm foundation. Art, to the Greeks was a representation of nature as well as an expression of beauty.[8] In Hellenistic style of art, we find naturalistic applications of art. To have a better understanding of this art let us take the picture of Jesus and Zacchaeus as an example where Jesus asking Zacchaeus to hurry down a tree has been portrayed.[9] The Hellenistic, style adopts some new techniques also which makes the painting or picture more spacious, luminous, flexible and graceful. The scenes are full of moving figures which are three dimensional. The figures have been given clarity & depth by shaded colours. The faces of the figures are intended to express feelings. In the background, the trees seem to have been affected by the wind.[10] Likewise all the three hundred and odd biblical scenes have been portrayed. The church historians raised some doubts about the various cultural reflections of the tiles. Fr. Achilles Meersman opines that these tiles reflect the Dutch culture exposing the seating scene with different type of cosmetics[11] (head dress and style). A French research scholar, Bridgith Sebastia also holds the same view that the appearance, of wind mill at the background of the porcelain tiles reflect the Dutch culture of the 16th and *the 17th* centuries.[12] But blue and white porcelain manufacturing took place in China in the 14th and 15th centuries. The cultural interaction might have been occurred

due to the trade of East India company in the 16th century.

To sum up, it is evident that.

1. The porcelain tiles which have been used to beautify the altar of Vailankanni church at Nagapattinam had been imported from China. The impact of the western culture can be seen in the said porcelain tiles, even though the tiles came from China.

2. Due to the western influence, the Hellenistic art is portrayed. The Chinese cultural impact through the art form (clouds, birds, animals on every tiles) express the eastern blend with the western art. So it is viewed that the sociological, spiritual and artistic elements including the aesthetic value are depicted through the traditional form. Thus we come to know of the exotic characteristic features of art in Chinese porcelain tiles even now illustrating Biblical scenes and other cultural arts of the time, comprising Helenistic, Chinese and even Dutch that lead to globalization of art.

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STATE AND RELIGIOUS INSTITUTIONS WITH A SPECIAL REFERENCE TO TEMPLES DURING THE NAYAKAS OF THANJAVUR (A.D. 1532- 1675)

R. Krishnamurthi *

The state's relation with the temples can be discussed in terms of patronage, supervision and control, protection and fisical regulations. The chief patron of the temples was the state. The temples owed their foundation, maintenance and development to the endowments of the state. Besides, the royal personages, high officials, rich individuals, professional guilds and communal groups also extended patronage to the institutions.

In continuation of vijayanagar tradition, the rulers of the period stood for the protection and development of the institutions of their respective sects. The period under study witnessed the emergence of certain temples. This was mainly due to the strong belief that the act of building temples was the primal duty among the seven great services of a king to his subjects[1]. Futhermore, the nayaka, rulers felt that, it was essential for the maintenance of kingship and political consolidation of the state as they were alien in the land of the Tamil, politically. The Nayaka rulers extended a great patronage to the Hindu religious institutions of different

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kinds. Sevappa Nayaka rebuilt thevaishna temples namely Mamanikoil and manikunram koil on the bank of River Venner in Thanjavur[2]. He provided a golden vimana to the temple at thiruvenkatam[3]. The contemporary inscription refers to that the Rajagopalaswamy temple in the north main street of Thanjavur was consecrated during his reign[4]. The Rajagopalasamy temple at Mannargudi that, many saivite temples in and around Thanjavur received their land endowments.

Achyutappa Nayaka was a great devotee of Vishnu. However, he considered the temples at srirangam and chidambaram as one and the same. His attitude towards the saiva sect was proved by his coins which bear the images of siva and vishnu[5]. His personal devotion to Lord Vishnu earned him the title 'Achyutappa Alwar'.

Reghunatha Nayaka followed the footsteps of his father Achyutappa. He built the Ramasamy temple at Kumbakonam where he arranged the coronation ceremony of the Vijayanagar emperor Ramarayan[6]. He erected sixteen small shrines around the sacred Mahamaham tank to mark his sixteen kind of danas[7]. In A.D.1609, he endowed 60 veli of land to the Bhakhtyachala perumal temple at Thirukkannamangai[8].

Vijiayaraghava's partronage to the Rajagopalasamy deity at Mannargudi was an inestimable one. He highly indulged in the worship of the above deity even without noticing the enemy's invasion on his terrirtory[9].

In the 16th century, the Nayaka state besides extending patronage to the religious institutions took considerable interest in the proper functioning and welfare of the institutions. Though the management of the day-to-day affairs of the institutions were looked after by the bodies meant for the purpose, the Government exercised control over these bodies and had overall supervision on their functioning.

The state's connection with the temples was also in relation to the protection of the latter. Protection was offered by the Government to the properties of the temples. The temples came to possess a lot of properties, movable and immovable and became immensely wealthy as a sequel to the liberal patronage by the rulers and ruled. The contemporary records are very much explicit in this regard, Which mention that person making gifts to religious institutions goes to swarga and who protects them attain the abode of Achyuta[10].

The patronage of state in the form of grant of lands, cash and proceeds of revenue enriched the finances of the religious institutions. However the Government did not exempt these institutions from its fiscal regulation. The institutions were liable to pay various taxes for the properties they possessed.

The above references clearly prove that there was a close relationship between the state and temples. It was necessarily felt that religion and its institutions were inevitable in the process of strengthening the political hold and for consolidating the power. Further, the divinity of kingship was recognised only after the consecration of king in the temple. In fact, the Nayakas had necessarily to consolidate their position in the land of aliens only through means suited to the ruled. Hence, they extended patronage and granted endowments of different kinds.

Despite the feudal character, the Nayakas were conscious of their royalty. They gradually equated themselves with the Gods. Mannargudi, the sacred centre of Vaishnavism, became Rajamannargudi. The name of the deity, therein, Rajagopalasamy was the outcome of Nayaka king's claim the equality with God. The Nayaka court literature exposes certain duality that existed in the king – God relationship [11]. In the above literature the king is depicted as the divine subject and his daily routine is divine.

In fact, in the Nayaka period, the political sphere has successfully absorbed the sacred arena temple deities. Though the temple and temple deities. Though the temple and the deity, therein were truly dependent upon the service, support and intervention of the king, the latter is the center has reassimilated the royal structure of the sacred structure [12].

The concept of kingship of the Nayaka of Thanjavur as reflected in the contemporary literatures was also necessitated by the social status of the Nayaka. Being non – kshatriya rulers they were consciously attempting to gain legitimization. As the Nayaka rulers belonged to a sudra community they had to legitimize their royalty. [13].

In the process, they equated themselves with God. Furthere, there was a proclamation of equality of sudra rulers with Brahmins as evidenced by the suffix Ayyan to the names of the Nayaka kings.[14]. Thus political legitimization, in fact, added in its agenda, the extension of patronage and support to religious institutions.

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A RARE IMAGE OF ABHISEKAPUJITA-AMIMURTI

Jeyapriya Rajarajan* & Raju Kalidos * *

The Ramasvami temple at Kumbhakooam is a nice example of Nayaka art and architecture. It was built by the Nayaka rulers of the Tañcâvûr ruling family. It has been suggested that the project was begun by Achutappa Nâyaka (AD 1580-1614) and completed by his son Raghunâtha Nâyaka (AD 1600-34). In all probability, the temple was consecrated when the coronation of Raghunâtha took place. It is also quite possible that the coronation ceremony, *abhiseka*, itself took place in the Râmasvâmi temple at Kumbhakooam[1]. In arriving at this generalization, an image of *Abhisekapûjita* – Âdimûrti found in the temple has been taken as a positive clue in the present investigation. Raghunâthan was anointed the crown prince in AD 1600. Therefore, it might be suggested that the *kumbhâbhiseka* of the temple took place in the same year. It might also be noted here that there is no inscriptional evidence to suggest the erection of the Râmasvâmi temple either by Achyutappa or Raghunâtha. The gesture is made possible by ligerary

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evidence forthcoming from *Sañgitasuta* and *Raghunâthabhyadayam*, both compositions of the contemporaneous Nâyaka period [2]

The Temple

The Râmasvâmi temple occupies the heart of the Kumbhakoòam city, which was a famous *sthala* in the Kâviri delta since very ancient times. The city, called Kuþantiai or Kuþamukku, and its temples have been extolled in the hymns of the Âlvârs and Nâyaòmâr [3]. It was a famous *Ksetra* for both the Œaivas and Vai°òavas since at least the 7th century AD. The Râmasvâmi temple was built after a millennium of the time of these early saints. To its northwest is found the famous Kumbheúvara temple, the legends of which connect it with the origin of the Kumbhakoòam city. To its northeast is found the Sârñgapânisvâmi temple. To the north is the Cakrâpaòisvâmi temple. To the east are the Abhimukeúvara temple and the famous *mahâmaham* tank. A network of roads interconnects all these temples and the tank.

The Râmasvâmi temple as the name suggests is dedicated to Srî Râma. It is famous for its sculptures (in stone, stucco, wood and painting) dealing with Râma and the Râmâyaòa events [4]. The layout of the temple is very simple as it is not a complicated form as are the macro temples at Maturai, Srîrañgam, Citaparam, Tiruvârur and so on [5]. It is in three *prakaras,* facing the north. The *rayagopura* stands on the northern wall of the temple. In the first *prakara* lays the *garbhagrha,* appended with an *ardhamandapa.* The *mukhamandapa* and *mahamandapa* are in the second *prakara.* Adjoining the *mahamandapa* in the *prakara* is the *alankara* or *ranga – mandapa* [6]. All these lay in the souty –north order. An intricately carved *ter* stands in front of the *rayagopura,* noted for its Ramayana sculptures, reported by Anna L. Dallapiccola (fn. 4.). On the walls of the inner *prakara* a continuous array of the Ramayana paintings of the Nayaka period, later renovated, are found. These are the rich legacies of the temple to world art. The main temple and the *gopura* are not impressive structures as one may find in Srirangam or Maturai. The inherent originality of the temple is in its stone sculptures of *rangamandapa.* The image of *Abhiksekapujita* – Adimurti is present in this *mandapa.*

The Image

The image of *Abhisekapujita*- Adimurti is one of the wonders of the temple. It may be noted here that the *rangamandapa* is fitted with 61 pillars. All these pillars are decorated with life size sculptural reliefs [7]. The images relate to forms of Vaisnava iconography (Adimurti, Sesasayi, Nrsimha, Cakkarattalvar) with special refernce to the heroes of the *Ramayana* (Sri Rama, Laksmana, Hanuman). Adinmurti is also known as Adinatha and Vaikunthamurti. Adinatha is also a Jain iconographic form. Besides, the portrait sculptures of Raghunatha appers.

Interestingly, the images of *Abhisekapujita*- Adimurti and Raghunatha Nayaka appear in the central section of the *mandapa* in juxtaposed pillars. By way of the iconographic programme, a link between the two is pointyed out.

Adimurti is a canonified form of Visnu. Its *pratimalaksana* is elaborated in works such as *Brahmiyacitrakarmasastra* (Chap. 11) and *Sritattvanidhi* (1.2.2). He is expected to be seated on the coils of a five-hooded snake, Adisesa. As an alternative, he may also be seated on the pericarp of a lotus. His sides seat Sridevi and Bhudevi. He is surrounded by the *Saptarsis,* Indra, Dasavataramurtis, Brahma, Siva and other [8]. Visnu holds the *cakra* and *sankha* in his back two hands. Sridevi holds the *matulinga* fruit in one of her hands. Bhudevi holds a *dhanyapatra* (Vessel of food grains) in her hands. These data are from the conons.

The image under study is seated on the coils of Adisesa who is fitted with five-hoods. The Lord is seated alone in *sukhasana* mode. His back two hands hold the *cakra* and *sankha.* The front right hand is in *abhayamudra* (protection offering posture). The front left hand holds an object, which may be either the *matulinga* or *dhanyapatra.* Even though the Devis are missing, their presence is naively suggested by the *srivasta* appears on his right chest. That means he is inseparable from Sri. From the above *laksanas,* it may be understood that the image is that of Adimurti.

How call the Lord Abhisekapujita? In Hindu iconography the devata who is offered an abhiseka is Gajalaksmi (e.g. the famous relief in the *Varahamandapa* at Mamallapuram). On either side of the seated Devi, two or more or more elephants appear with pots of water in their proboscis to offer an *abhiseka* to the Goddess. She is called Gajalaksmi (gaja 'elephant'), *Gajapujita* – Laksmi or *Abhiseka* –Laksmi [9]. In the Ramasvami temple image, two individuals who stand by his sides are offering the Lord Adimurti a *Puja.* They hold the full pitcher *(purnaghata or purnakumbha* [10]) in their hands and shower the water on the head of the Lord. There fore, the Lord may be called *Abhisekapujita* – Adimurti.

The juxtaposition of the images of Adimurti and Raghunatha nayaka would suggest the fact that both are placed on a par with each other. It iwas not uncomman to Indian rulers to treat them on a par with the God or Goddess if due wightage is given to the *devaraja* cult. Raghunatha being an ardent devotee of Vishnu. It is uncomman to come across any image of Adimurti in Tamil nadun who is being offered an *abhiseka.* Logically, it might suggust the fact thet it was to commemorate the coranation of Raghunatha nayaka. Logically and intuitively, it might be suggested that in all probability, the coronation of the king and ant *kumbhyabhiseks* of the temple took place on the same day around the year AD 1600. At times scholars resort to logic and intution when no proper historical source is available to rewrite history. It is also quite possible that the coronation of Raghunatha took place in the Ramasvami temple itself.

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TEMPLE AND SOCIETY

S.Venkatarajalu*

There is a saying that God created everything except temples. They originated as mankind started to live static life and formed societies. The temple is the nucleus and main center of society and its livelihood .They touch every facet of life. The political, social, economical and religious, besides the primary objective of spirtualism. This paper is an attempt to throw more light that temples are not meant for worship only. Instead it is a fulcrum of all societal activities. It architecture. It was a symbol of rudimentary experiment in the reign of welfare state. In brief they are still important institutions that makes man 's life meaningful and purposeful. Though this presentation is related to a particulartemple, The findings are relevant and applicable to all the temples. This portrayal throws light about the impact and the tremendous influence of temples upon our society. The salient features of this temples are its special relationship with Srilanka [Jaffna],and continuous and uninterrupted history from imperial Cholas to till date and its Managing Trustee from Jaffna.

Source of Study

The unique character of this study is its uninterrupted history form the date of its origin to till date. This is substantiated by 106 inscriptions and literary source with contemporary evidences. The period sketches from imperial Cholas, Pandyas, Vijayanagar, Nayaks and Marattas to till data.

The inscriptions give a lot of information on the political, social, economical and cultural life of the society in the Vedaranyam down the ages. Lot of endowment for spiritual services and public welfare have been made inclusive of Annandanam which has regained prominence now.

Political

Vedaranyam which was earlier knows as 'Thirumaraikadu' a Tamil version of the former (Veda = marai, Aranyam = kadu in Sanskrit). The place was a Perundevadana entirely belonged to the temple. Unlike in other cases there was no corporate body such as 'Sabha' or 'Ur' instead it was maintained by 'Stanattar' (Trustees) and 'Sri Karyam Seivar'. They were supervised by central Govt.

1. Some officials have patronized the temples on behalf of the rulers. One such person was Marayan under Rajaraj I.
2. Another inscription speaks about an official 'Gunamalaipadi' Udayam Ganaikondan Rajaraj Devar who deposited 150 Narkasu for 'Nantha Vilakku' (perpetual Lamp) 90 sheep for a lamp 45 for ½ lamp was the unit.

The practice of lighting vilakku is very popular in this temple (Vedaranyam Vilakku Azhagu is the saying even now). There is a parallel in Greek history which says that Alaxander consecrated a hanging lamp after the sack of Thebes to God Apollo (Greek Sun God) at Cyme (PLINY).

Social

In the medieval period the society was composed of different start of communities living in groups. The King, Royal household and nobility formed upper echelon- Next

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Brahmins (priestly class), in the middle bureaucrats, merchants, peasant – proprietors and artisans. The farm labourers and slaves formed 4th and 5th rungs.

Kingship was hereditary. Woman enjoyed freedom. Inscriptions speak of women in the upper class owned properties in their name. Monogamy was the normal practice.

Economy

Entirely based on agriculture. The village was primarily a settlement of peasant and village assembly was association of land lords. The Brahmins were economically affluent in the rural economy and commanded respect from every section. The peasant proprietors and farm labourers were other section's

Lands were measured in terms of Veli, Ma, Kani. Standard measurements were observed. The land gifts were clearly demarcated. Number of taxed Kadamai (1/6), antarayam, Kudimani, Nattu viniyogam, Nagara viniyogam, "Irai" – was the land tax. 'Vetti', 'Vedanni' reference to forced labour.

Monetary units

Narkasu, Andrada Narkasu, Ilakasu (Ceylon Kasu) – Ilakasu found. There was procedure for sale of land and slaves.

Foreign trade

For coastal trade and in internal Navigation 'Tonis' used

Cultural

Temple represent Tamil culture in all facets. Pujas and festivals echoed their cultural values. All the pujas and festivals bear their own reasons and responses. Lighting lamps formed basis of worship.

Jaffna

The proximity of vedaranyam in the Jaffna peninsula facilitate close cultural and commercial intercourses between the two people. The presence of Varanai Adheena as Managing Trustee confirms this. In Vedaranyam there is one street called 'Yalpana theru'. There recent developments had upset this age old link between the two areas.

Conclusion

The Temple inspite of so many trials and tribulations still exercises a great influence on the cultural and spiritual life of the societies. It stands as a living representative of the cultural and spiritual life of the societies. It stands as a living representative of the cultural heritage of the Tamils and symbolizes What is best in the fields of civilization. It is the duty for the present generation to preserve these great treasures for posterity.

A STUDY OF THE EVOLUTION OF NANDI IN THE SIVA TEMPLE OF SOUTH INDIA

P. Rajan* & S. Govindaraju**

Placing of Nandi image infront of the sanctum is an ancient habit in the case of Saiva temples. since Siva is considered as the Lord of beasts Nandi is regarded as the vehicle of Lord Siva. A typical temple of Tamil Nadu, belonging to the modern period (i.e. after 1600 A.D.) consist of *garbha griha, artha mandapa, maha mandapa, prakara and gopuras*. In addition we can witness so many sub structures in their respective position. The image of Nandhi placed infront of b*alipitha* is an interesting study in the history of South Indian temple art. In this paper an attempt is made to trace the evolution of Nandi image in front of *balipitha* and its growth in a detailed manner.

In the later day temples we find *balipitha* before the dhvajastambha and representation of the vehicle of the god to whom the shrine is dedicated before *balipitah*, all the there being placed on the axial line which commences form the *linga*. These are not seen in the miniature shrines represented in the bas-relief or in the stupa complex, nor do the shrines dedicated to Shanmukha and the temple to hariti form Nagarjunakonda of Andra Pradesh show any details similar to this. However, a singular evidence has come to our notice, which remarkably suggests that there were shrines with at least one of thee two elements occurring in the appropriate place. It is a lead coin of the Sathavahana dynasty. Its legends have unfortunately been obliterated due to weathering. But from the traces of a few letters off the legend on the reverse still left, the coins seems to belong to the time of Yajan Sri of the last quarter of the second century A.D[1]. A great majority of the coin's of this dynasty beautiful design of a cow and arrow. But it is the obverse design that is interesting and unique. It shows a three stepped pedestal on which is placed a figure resembling a human head. It carries a three pronged design. Interestingly the pattern of it is almost similar to the trident borne on the head by the Siva Pasupathi figure from Mohenjodaro. To the proper left of this head is a tall pillar. To the proper right is a square, with a small opening at it s bottom, suggesting an enclosure. With in the enclosure is depicted a tiny little but beautiful bull standing facing proper right. This bull is of the type which occurs in early sculptures from Amaravathi etc. as well as of the type met with in the seals of copper plate grants of Salankayanas. All these figures as well as their arrangement appear to us to suggest clearly that what is meant here is a shrine with the minimum number of members of its unit. The trident of the head and the bull on the let show that here the deity represented is siva. Though this theme occurs in a coin, it leaves no doubt about the fact that during, and earlier than the second century A.D., there existed siva shrines of this type. In fact references to siva shrines are met with in the Saptasati of Hala who is said to be a member of the Sathavahana dynasty and who ruled in the first century A.D.

What is of great interest for our study her is the bull, besides the pillar which apparently stands for a *dhvajastambha*. This shows that the practice of showing the image of the vehicle of the deity along with the dhvajastambha is an ancient one. As has been said above, in the later day temples this was standardized and all the three elements namely vehicle, the *balipitha* and

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the *stambha* are shown in a file. But form this coin we know that at the time to which it belonged not only there was no trace of a *balipitha* but there was no such standardization in the arrangement of the remaining two elements. Their arrangement, as seen in the coin, therefore show s the beginnings of the tradition which become standardized much later. The interesting thing about the Bull is that it stands facing away from the deity with in the enclosure. In the later day Siva temples the bull in variably faces the diety and is shown couchant on a pedestal.

Here it should be mentioned that though the beginning of these details go back to very early times their standardization seems to have been effected again only form the late Pallava or early chola period. for instance in the rock cut shrines belonging to Pallava Mahendravarman I's monuments also never provided with this pattern. That even during the time of Narasimha II this group did not get completely standardized is proved by the fact that in the Kailasanatha temple of Kanchi the nandi, though it faces the shrine, is far away from it. This tradition seems to have persisted for a long time because the case is similar with the nandis of the Brihadeswara temple at Tanjore and Gangaikondacholapura. In a number of temples of South India which, although their present structures are comparatively late, have a hoary tradition, the uncertain arrangement of the images of the vecles shows the persistence of ancient traditions although every one of such cases is explained way by an interesting story.

As instances, the Siva temple at *Tirumullaivayil* and that at *tirupugalur* may be cited. In the former place the *nandi*, though couchant on back side towards the *linga* in the shrine. Apparently this seems to be one of the few examples which perpetuates the tradition found in the Sathavahana coin as I said earlier. But at this place this phenomenon is explained by the story that the *nandi* was ordered by Siva to go tot the help of his devotee. Tondaiman the King of Kanchipuram and the posture of Nandi suggest his departure from his station.

At Tiruppungur the *nandi* faces the *linga* in the *shirne* all right, but it is not actually in line with it as it ought to be. Its non-alignment is also explained by a story. The parah saint of saivism called Nandannar, when he visited this place could not have darshan of the linga because the nandi was obstructing the view of the linga, so he implored the Lord to show him His form. Having been moved by the devotee's sincere yearning, Lord ordered the nandi to move little away from the line so as to enable Nandanar to have his darshan. What ever may be the truth in this story, the fact remains that some how even to this day the ancient tradition of not showing nandi in a standardized alignment is seen to continue here[3].

It may be mentioned here that although all along we have be dealing with saivite shrines, the conclusions arrived at in regard to their architectural features are applicable to the shrines of Vaishnavism and other sects.

Notes & References

1) P.R. Srinivasan, *Traditions of South Indian Temple Architecture*, p. 27.

2) Prof. Mirashi, J.N.S.I., Vol IV, p. 88.

3) P.R. Srinivasan, *Beginnings of the traditions of South Indian Temple Architecture*, Vol. VII Bulletin of the Government. Madras Museum, Madras: 1959, p.26.

THE INFLUENCE OF TAMIL CULTURE IN THAILAND

U. Arun Kumar*

The influence of Indian culture on the South Asian Countries is a well-established fact. Hence, these countries are also called by the name, "Greater India". Thailand was of much influenced by Indian culture. The majority of the people of Thailand, though the followers of the Theravada (Hinayana) Buddhism, still follow the customs and manners of the Hindus[1]. Thais are broad minded people and they workship even in Hindu temples. The studies made the scholars to reveal the influence of the cultures of the southern India was more than that of the northern India. The influence of the Tamil culture was greater than that of the any other culture. This was possible because of the ports that had existed once in places like Mamallapuram....., and Nagapattinam which had fecilitated sea voyage to the South Asian countries[2].

Social relations and Kinship organisation

Indian society functions on the basis of caste system but, caste system is absence in Thailand perhaps due to the influence of the anti-caste doctrine of the Buddhism[3]. The structure of the family in Thailand is simple and is consisted of husband, wife and children live in separate houses within, the same compound. Thais do not give much importance to a long time of ancestors or to descenders beyond the grand children[4].

The members of the household come together to celebrate festivals, and share the expenditure among themselves. Aged and disabled parents and illegtimate children of the kin-group are usually supported by them. The property is inherited by the youngest daughter of a family and in her absence by the sons. The Thai society is an agricultural society and yet the influence of the western countries guides the behaviour of the boys and girls. They freely move, ignoring the ethical rule that forbids them. Pre-marital relationship produces illegitimate children[5].

The status of the Thais is determined by age, sex, religious, merits, nature of the occupation and the economic status. All Buddhist must serve as a monk atleast for a short time. The Thais use specific terms to address others like husbands, wives and brothers. These terms help us in understanding the nature of kingship organisation. Thais lead a care-free life, and their motto is "Never mind" ***(mai pen rai)***[6]

They are courteous people and pay their respect to others like the Tamils, by bringing together the palms. They believe in astrology, before performing rituals and ceremonies. The traditional dress of Thais is similar to the Vetti (loin cloth) of the Tamils[7]. In the past, girls wore anklets ***(chilampu),*** which were removed before marriage. This custom was prevalent in ancient Tamil Nadu during the Sangam Age (B.C. 100 - 100 A.D).[8]

The games and pastimes of the Thais are similar to their of the Tamil Nadu. They even play ***Ammanai.*** The Thais offer things to others only by wrapping them in leaves and papers but not in hands. The staple food of the Thais is rice. They celebrate a festival called Thiruvempavai and Thiruppavai, and here is the evidence of the influence of the Tamil Culture on the lives of the Thais.

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அழுந்தியரும் வரகுணபாண்டியன் பள்ளிப்படையும்

செ. இராசு*

முத்தரையர்

கி.பி. எட்டு ஒன்பதாம் நூற்றாண்டுகளில் பல்லவர்களின் மேலாண்மையை ஏற்றுக்கொண்ட "முத்தரையர்" சோழ நாட்டுப்பகுதியில் ஆட்சிபுரிந்தனர். அவர்களை நாலடியார் "பெருமுத்தரையர்" என்று கூறும்.[1]

முத்தரையர் நியமம், செந்தலை, வல்லம், தஞ்சை போன்ற ஊர்களைத் தலைமையிடமாகக் கொண்டு அதிகாரம் செய்தனர். முத்தரையர் தலைவர்களில் பெரும்பிடுகு முத்தரையன் சுவரின் மாறன் என்பவன் ஒருவன். அவன் தன் பகைவர்களான பாண்டியர்களையும், சேகர்களையும் மணலூர், கொடும்பாளூர், காரை, காந்தனூர், கண்ணணூர், செம்பொன்மாரி, மறங்கூர், அண்ணல்வாயில், அமுந்தியூர் ஆகிய ஊர்களில் வென்றதாகப் புலவர்கள் பாடியுள்ளனர்.[2]

அழுந்தியூர்

அவ்வூர்களில் ஒன்றாகிய அழுந்தியூரில் பெரும்பிடுகு முத்தரையன் சுவரன் மாறன் ஆற்றிறு போர் பற்றிப் பாச்சில் வேள் நம்பன் என்பவர் பாடியுள்ளனர். அப்பாடல்

"வெங்கண் பொருகயல்சேர் வெல்கொடியோன்
வாள்மாறன் செங்கன் கரும்பகடு சென்றழக்க-
அங்குலந்தார் தேர் அழுந்தி மாவழுந்திச் செங்குருதி
மன்பரந்த ஊர் அழுந்தி யூர் என்னும் ஊர்"

என்பதாகும்.

இந்த அழுந்தியூர் திருச்சிக்குத் தெற்கே 17 கி.மீ. தொலைவில் உள்ளது. பிற்காலத்தில் இவ்வூர் "இரட்டபாடிகொண்ட சோழவளநாட்டு உறத்தூர்க் கூற்றத்துத் திருவழிந்தியூர்" என்றும், "வடகோனாட்டு அழுந்தியூர்" என்றும் கல்வெட்டுகளில் குறிக்கப்படுகிறது.

இவ்வூர் சோழ - பாண்டிநாட்டு எல்லையருகில் உள்ளது.

அழுந்தூர்

சோழ நாட்டிலிருந்து பாண்டிய நாடு நோக்கிச் செல்லும் வழியில் முத்தரையர் போரிட்ட ஊர்களில் இடையில் உள்ள இந்த அழுந்தியூரை அடையாளம் காட்ட முயன்ற மு. இராகவய்யங்கார், கே.வி. சுப்பிரமணிய ஐயர் போன்ற பெருமக்கள் அவ்வூர் மயிலாடுதுறை வட்டத்தில் உள்ள "தேரமுந்தூர்" என்று குறிப்பிட்டனர்.[4]

தேரழுந்தூர் பிற்காலத்தில் உய்யக்கொண்டார் வளநாட்டில் திருவழுந்தூர் நாட்டைச் சேர்ந்ததாகக் குறிப்பிடப்பட்டுள்ளது.[5]

தேரழுந்தூர் அல்லது திருவழுந்தூர் எனக் குறிக்கப்பெறும் இவ்வூர் கம்பர் வரலாற்றோடு தொடர்புடையது. சோழநாட்டின் உட்பகுதியில் உள்ளது.

"கம்பன் பிறந்தனர் காவேரி தாங்கும்ஊர்
கும்பழனி சாபம் குறைந்தஊர் - செம்பதுமத்
தாதகத்து நான்முகனும் தாதையும் தேடிக்காணா
ஓதகத்தார் வாழும் அழுந்தூர்.

"ஆவின் கோடைச்சகரம் ஆயிரத்து நூறொழித்துத்
தேவர் திருவழுந்தூர் நன்னாட்டு - மூவலூர்ச்
சீரார் குணாதித்தன் சேய்அமையப் பாடினான்
காரார்கா குத்தன் கதை"

என்பன அவ்வூரைக் குறிக்கும் தனிப்பாடல்களாகும்.[6]

அழுந்தூர் தஞ்சையின் வடகிழக்கே 60கி.மீ. தொலைவில் உள்ளது. ஆனால் முத்தரையர் போரிட்ட அழுந்தியூர் வேறு அழுந்தியூர் வேறு என்பது பெறப்படுகிறது. இரண்டுக்கும் இடையில் உள்ள தூரம் சுமார் 130 கி.மீ. ஆகும்.

ஆய்வில் கண்ட உண்மை

திருச்சி இராமசமாணிக்கனார் வரலாற்று ஆய்வுமைய இயக்குநர் டாக்டர். இரா. கலைக்கோவன் அவர்கள் 1985 ஆம் ஆண்டு இந்த அழுந்தியூரில் உள்ள தொன்மையான வரகுள ஈச்வரம் என்ற கோயிலையும், அங்குள்ள கல்வெட்டுக்களையும் ஆய்வு செய்து அவ்வூரின் வரலாற்றுப் பெருமையை வெளிப்படுத்தினார்.[7] அங்குள்ள கல்வெட்டுக்களைத் தஞ்சை தமிழ்ப் பல்கலைக்கழகக் கல்வெட்டியல் துறையினரும் படிஎடுத்து ஆய்வு செய்தனர்.

ஆனால் இந்த அழிந்தியூரை புதுக்கோட்டை மாவட்டத்து அழுந்தை என்று கே.ஜி. கிருஷ்ணன் அவர்களும், தஞ்சாவூர் மாவட்டத்து அடஞ்சியூர் என்று இராசசேகர தங்கமணி அவர்களும் கூறியுள்ளனர்.[8]

வரகுண ஈச்வரம்

அழுந்தியூரில் உள்ள கல்வெட்டு அவ்வூர்ச் சிவாலயத்தை 'வரகுண ஈச்சவரம்' என்றும் குறிக்கிறது. அழுந்தியூர் 'வரகுணப் பெருமாள் நல்லூர்' என்றும் குறிக்கப்பட்டுள்ளது.

*புலவர், பேராசிரியர் (ஓய்வு) தமிழ்ப்பல்கலைக்கழகம், தஞ்சாவூர்.

வரகுண ஈச்வரம், வரகுண ஈச்வரமுடைய மகாதேவர், வரகுணப் பெருமாள் நல்லூர், என்ற பெயர்கள் குறிக்கப்பெறுவதால் அவ்வூரும், சிவாலயமும் வரகுணனோடு தொடர்புடையது என்பதை அறியலாம். வரகுணன் என்பது பாண்டிய மன்னர் பெயர்.

வரகுணன் யார்?

வரகுணபாண்டியன் என்ற பெயரோடு முற்காலப் பாண்டிய மன்னர்கள் இருவர் இருந்துள்ளனர் கி.பி. 768முதல் 815 வரை ஆட்சிபுரிந்தவன் முதலாம் வரகுணன், கி.பி. 862 முதல் 880 வரை ஆட்சிபுரிந்தவன் இரண்டாம் வரகுணன்.[9]

முதல் வரகுண பாண்டியன் வைணவ சமயம் சார்ந்தவன், பரம வைஷ்ணவன் "என்று புகழப்பெற்றவன்.[10] அவன் கொங்கு நாட்டில் காஞ்சிவாய்ப் பேரூரில் திருமாலுக்குக் குன்றமன்னதோர் கோயிலை உருவாக்கியவன்.[11]

பாண்டி நாட்டின் விசய நாராயணச் சதுர்வேதி மங்கலத்தில் "வரகுண வின்னகரம்" எடுத்தவன்.[12]

அவன் பெயரில் அழிந்தியூர்க் கோயில் பெயர் பெற்றிருக்க முடியாது.

இரண்டாம் வரகுணன் மிகச் சிறந்த சிவபக்தன். அவனைச் சிவபெருமானை உள்ளத்தில் இருத்தியவன் என்று தளவாய்புரச் செப்பேடு கூறும்[13].

"கொற்றவன் எங்கோ வரகுணன்
பிள்ளைப்பிறை சடைக்கணிந்த
வினுகாபானி எம்பெருமானை
உள்ளத்தில் இனிதிருத்தி"

என்பது தளவாய்புரச் செப்போட்டுப் பகுதியாகும். பட்டினத்தார் இவனைப்

"பெரிய அன்பின் வரகுன தேவன்" என்று மிகச் சிறந்த சிவ பக்தனாகப் பாடுவார்.[14]

மாணிக்கவாசகர் திருச்சிற்றம்பலக் கோவையாரில் "வரகுணைத் தென்னை ஏற்று சிற்றம்பாத்தான்" என்று பாடுவார்.[15]

நம்பியாண்டார் நம்பிகள் "வரகுணன்தன் முடியே தருகழல் அம்பலத்தாடிதன் மெய்கழலே" என்று குறிப்பிடுவார்.[16] இவ்வரகுணன் திருச்செந்தூர் முருகப் பெருமானிடம் அன்பு பூண்டு கோடைபல வழங்கியுள்ளதாகக் கல்வெட்டுகள் கூறுகின்றன.[17]

இரு வரகுண பாண்டியன் கல்வெட்டுகளும் சோழ நாட்டுப்பகுதியில் கிடைத்தாலும் அழுந்தியூர்க் கோயில் பெயர் பாண்டியன் இரண்டாம் வரகுண பாண்டியனே (கி.பி. 862-880) என்பது தெளிவு. அவன் கல்வெட்டுக்கள் சோழநாட்டுப் பகுதியில் பல கிடைத்துள்ளன.

பள்ளிப்படையா

அழுந்தியூர் வரகுண ஈச்வரத்து வரகுண ஈச்வரமுடைய மகாதேவர் இரண்டாம் வரகுண பாண்டியனின் பள்ளிப்படைக் கோயிலாக இருக்கலாமோ என எண்ணத் தோண்றும் வகையில் சில கல்வெட்டுத் தொடர்கள் காணப்படுகின்றன.

'நாயனார் மன்னர்க்கு வடகோ நாட்டு ஊரவரோம் கல்லும் வெட்டிப் பிரமாணம் பண்ணிக் குடுத்தோம்'

'இரட்பாடிகொண்ட சோழவளநாட்டு

உருத்தூர்க் கூற்றத்துக் திருவழந்தியூராக இசைந்த ஊரோம் எங்களிவிசைந்த பரிசாவது இவ்வூர் வரகுண ஈஸ்வரமுடைய மகாதேவர்க்குத் திருமண்டபமும் எடுப்பித்து திருமேனியும் எழுந்தருளுவித்து'

என்ற தொடர்களால் அக்கோயில் வரகுணபாண்டியன் பள்ளிப்படையாக இருக்கலாம் என்று எண்ணத் தொன்றுகிறது.

கல்வெட்டுக்கள் இவனை வரகுண ஈச்வரன் என்றே புகழ்ந்து கூறுகிறது.[18]

பள்ளிப்படை நிருவாகம்

பிற்காலத்தில் பள்ளிப்படைக் கோயில்களை லகுளீச பாசுபதம் என்ற சைவப் பிரிவைச் சேர்ந்த மகாவிரதிகள் மேற்பார்வையிட்டு நிருவாகம் செய்தனர் என்று கல்வெட்டறிஞர் கும்பகோணம் என் சேதுராமன் அவர்கள் கூறியுள்ளார்கள்.[19] அதற்கோற்ப அழுந்தியூரில் 'விச்சியார் மடம்' என ஒன்று இருந்ததாக அவ்வூர்க் கல்வெட்டுகள் வாயிலாக அறிகின்றோம்.

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தமிழ் இலக்கியத்தில் தெருக்கூத்து ஒரு வரலாற்றுப் பார்வை

உ. சுப்பிரமணியன் *

முதன் முதலில் கூத்து என்ற சொல்லைப் பயன்படுத்தியவர் அகத்தியம் என்ற நூலை எழுதிய அகத்தியர் ஆவர். இவர் காலம் இந்நூல் முழுதும் அழிந்துவிட்டது. எனினும் பிற உரை ஆசிரியர்கள் கூற்றிலிருந்து சில செய்திகள் தெரிய வருகின்றன. சாத்தனார் எழுதிய கூத்து நூலின் பாயிரத்தில் அகத்தியர் பற்றிய செய்திகள் உள்ளது.

"கூத்துனும் கூத்தியும் இயற்றிய கூத்தைக்
கண்டான் அகத்தியன் கண்ணுதல் செப்ப
இயற்றினான் கூத்தின் இலக்கண வைப்பே"[1]

அகத்தியன் சீடர் சிகண்டி என்பவர் தேனிசை என்ற நூலும், பேரிசை, பெருநாரை பெரு குருகு, பெருங்கூத்து, சயந்தம் முதலிய பல இசை கூத்து நூல்கள் இருந்ததாக கூத்த நூல் மூலம் தெரிய வருகிறது.

தொன்மையான நூல் தொல்காப்பியம். இதன் காலம் குறைந்தது கி.மு.300 ஆகும். நாடகம் என்ற சொல் முதல் வழக்காக இவரது நூலில் காண்கிறோம்.

"நாடக வழக்கினும் உலகியற் வழக்கினும்
பாடல் சான்ற புலனெறி வழக்கம்"[2]

என நூற்பா காட்டுகிறது. தொல்காப்பியத்தில் கூத்துக்கள் பேசப்படுகின்றன. தொல்காப்பியர் வள்ளிகூத்து, அமலைக்கூத்து, ஆய்ச்சியர் குரவை, குன்றக் குரவை, முன்தேர்க் குரவை, பின்தேர்க் குரவை முதலிய கூத்துகளை கூறுகின்றார்.

வேலன் ஆட்டம் என்றும், வெறியயர்தல் என்றும் சொல்லப்படுகிறது. இதை ஆடும் ஆண் வேலன் என அழைக்கப்பட்டன. தலைவன் பிரிவால் உடல் வாடும் தலைவியைக் கண்ட, அவனது தாய் இது ஏதோ தெய்வக் குற்றத்தால் நேர்ந்தது என எண்ணி, அக்காரணத்தால் வெறி ஆட்டத்திற்கு ஏற்பாடு செய்வது சங்ககால வழக்கம். "வேலன் வெறியாட்டு நிகழ்ச்சியானது கூத்துமூலம் காட்டக்கூடிய ஒருவழிபாடு ஆகும்.[3]

பெண்கள் ஒரு குழுவாக பாடி ஆடிய ஆடலே துணங்கைக் கூத்து எனப்படுகிறது. அக்காலத்தில் கூத்துகளை ஆடுவதற்கு என்றே ஆடவரும் பெண்களும் இருந்தனர் என்பது குறுந்தொகை பாடல் ஒன்றால் தெரியவருகிறது.

பெண்களும், ஆண்களும் காமுற்று பெரிய மரத்தின் அடியிலே அமைந்துள்ள குரவை கூத்த ஆடுமிடத்தில் குரவை கூத்தாடுவர் என்கிறது கலித்தொகை.

"மாதர் மகளிரும் மைந்தரும் மைந்தஉற்று
தாதுஎரு மன்றத்து அயர்வர், தழுஉ"[4]

அன்புடைய காதலர் கைபுனைந்து ஆய்ச்சியர் இன்பமுடன் குரவை ஆடுவர். அக்குரவையில், "ஏறு தழுவியதால் ஏற்பட்ட புண்ணை முலைசூடு கொண்டு ஒற்றி இருக கட்டுவோம்" என்று ஒருத்தி பாடுகிறாள்.

திருக்குறளில் கூத்து பற்றிய செய்திகள் கையாளப்பட்டுள்ளன. வள்ளுவரின் கூத்துச் செய்தி

"கூத்தாட்டு அவைக்குழாத் தற்றே பெருஞ்செல்வம்
போக்கும் அதுவிளித் தற்று"[5]

கூத்துக்கள் இருந்தன என்ற பொதுவான கருத்தை வள்ளுவர் சுட்டுகிறார். கூத்தாடும் அரங்குகள் இருந்தன. அவற்றில் நடைபெறும் கூத்துக்களைக் காண மக்கள் திரள் திரளாக வசந்து கூடுவர். கூத்து முடிந்ததும் அவ்வாறே கலைந்துச் செல்வர் என்ற கருத்தைக் கூறுகிறார்.

* பகுதிநேர முனைவர் பட்ட ஆய்வு மாணவர் வரலாற்றுத் துறை, மாநிலக்கல்லூரி (தன்னாட்சி), சென்னை-600 005.

நாடகக் காப்பியம் எனப்படும் நூல் சிலப்பதிகாரமாகும். சிலப்பதிகாரத்தில் கூத்து பற்றியச் செய்திகள் வந்துள்ளன. மாதவியின் பதினொரு வகை ஆடல்கள் குறிக்கப்படுகின்றன. அவை நாடகத்தின் உறுப்பு என்பார் அடியார்க்கு நல்லார்.

"ஆடுங் கூத்தர்போல் ஆருயிர் ஒருவழி
கூடிய கோலத்து ஒருங்குநின் றியலாது."[6]

எனவரும் அடிகள் கூத்தர் என்றச் சொல்லையும் அவர் ஆடிய கூத்தைப் பற்றியும் சொல்லப்படுகின்றன.

பல்லவர் காலத்தில் சைவமும் வைணவமும் தழைத்தன. நாயன்மார்களில் சிறந்தவர்களான "சைவமயக் குரவர்கள்" என பாராட்டப்பெறும் திருஞானசம்பந்தர், திருநாவுக்கரசர், சுந்தரமூர்த்தி, மாணக்கவாசகர் ஆகிய நால்வரும் சிறப்பு மிக்கவர்கள். இவர்கள் இறைவனது விளையாடலைக் கூத்து எனக் குறிப்பதை காண முடியும்.

"பண்ணிய நடத்தோடு இசைபாடும் அடியார்கள்
நண்ணிய மனத்தின் வழிபாடுசெய் நள்ளாறே"[7]

"நாடகத்தால் உன்னடியார் போல்நடித்து
நான்நடுவே வீடகத்தே புகுந்திடுவான் மிகப்பெரிதும்
விழைகின்றேன்."[8]

என்று நடம், நாடகம் போன்ற சொற்களை பயன்படுத்தி பாடியுள்ளனர்.

ஆழ்வார்கள் பக்தி ரசம் சொட்டச் சொட்ட பாடல்களை புனைந்து பெருமாளை சேவித்துள்ளனர்.

"ஆடிப்பாடி அரங்காவோ என்றழைக்கும்."[9]

குலசேகர ஆழ்வார் இவ்வாறு பாடுகின்றார்.

"குடங்கள் எடுத்தேற விட்டுக் கூத்தாடவல்ல
எங்கோவே"[10]

என்று பெரியாழ்வார் கூத்தாட வல்ல இறைவா என இயம்புகின்றார்.

"நடந்தும் பறந்தும் குனிந்தும் நாடகம் செய்கின்
றனவே"[11]

என்று நம்மாழ்வார் நவில்கின்ற நயம் போற்றத்தக்கது.

சிற்றிலக்கிய குறவஞ்சி, நொண்டி நாடகம், குளுவ நாடகம்

"தமிழிலுள்ள பிரபந்தங்களின் வகைகளை உணர்த்தும் நூல்பாட்டியல் எனப்படும். இப்பாட்டியல்களில் உழுத்திப் பாட்டு (பள்ளு) குறத்திப் பாட்டு (குறவஞ்சி) என்ற இரண்டு தவிர வேறு நாடக நூல்கள் காணப்படவில்லை. இவ்விரண்டு நூல்களும் கோயில்களோடு தொடர்புடைமை, முக்கூடற்பள்ளு, குருகூப்பள்ளு, குற்றாலக் குறவஞ்சி முதலிய நூல்களால் நன்கு விளங்கும். இவைகள் 17-ம் நூற்றாண்டில் தோன்றின."[12]

17, 18-ம் நூற்றாண்டுகளில் தோன்றிய சிற்றிலக்கியங்களில் பள்ளும் (உழத்திப் பாட்டு), குறவஞ்சியும் (குறத்தி பாட்டு), நொண்டி, குளுவம் இவை நான்கும் கதை தழுவிய நாடக வகையை சார்ந்தவை.

கலம்பகத்தின் ஒரு அம்சமான குறம் என்பதிலிருந்து வளர்ச்சியடைந்ததே குறவஞ்சி எனலாம். பதினெட்டாம் நூற்றாண்டின் முற்பகுதியில் வாழந்த மேலகரம் திரிகூடராசப்ப கவிராயர் அவர்கள் இயற்றிய திருக்குற்றாலக் குறவஞ்சி, குறவஞ்சியில் சிறந்ததாக கருதப்படுகிறது.

இந்நாடகத்தின் தலைவி, தோழி, குறத்தி (சிங்கி), குறவன் (சிங்கன்), குளுவன் என்ற பாத்திரங்கள் வருகின்றன. பவனிவரும் திரிகூடராசப்பரைக் கண்டு தலைவி காதல் கொள்கிறாள். பிரிவு ஏக்கத்தில் வாடி இருக்கும் அவளுக்கு குறத்தி நல்ல குறி சொல்கிறார். குறி சொல்லி பல பரிசுகளை பெற்ற குறத்தி அவன் கணவன் - சிங்கனை தேடிச் செல்கிறாள். குளுவனோடு வேட்டைக்குச் சென்று திரும்பிய சிங்கன் சிங்கியை கண்டு அவள் மீது ஊடல் கொள்கிறான். நீண்ட விவாதத்திற்குப் பிறகு ஊடல் நீங்குகிறது. இறைவணக்கத்துடன் நாடகம் முடிகிறது. இந்த நாடகம் முழுவதும் இசைப்பாடல்களால் ஆனது. வசனம் எதுவுமில்லை. இது இசை, நாடக வகையில் அடங்கும்.

முடிவுரை

தமிழ் இலக்கியங்களில் தெருக்கூத்து தெளிவாகப் பேசப்பட்டுள்ளன. முதல் சங்க நூலான அகத்தியம் கூடத்தை பற்றிய செய்திகளை கூறுவதும், அகத்தியர் நேரடி சீடர் சிகண்டியும் அரவது காலத்தவரான சாத்தனாரும் கூத்தை பற்றி விளக்கம் தருகிறார்கள். கூத்து பொழுதுபோக்கு அம்சமாக இருந்தவரையில் செல்வாக்குப் பெற்று இருந்தது. பின்னர் ஆடல்களாக, பாடல்களாக மட்டுமே அறியப்பட்டிருக்கிறது.

பரிணாம வளர்ச்சியின்படி ஆடலும் பாடலும் இணைந்து கூத்தாக உயர்ந்திருக்கிறது. காலத்தாலும் மன்னர்களாலும்

வளர்க்கப்பட்டிருக்கின்றன. சில காலங்களில் வளர்ச்சியடையவில்லை ஆனால் அழிந்து விடவுமில்லை.

பிற்காலத்தில் ஒப்பனையின் பயனாக வளரத் தொடங்கியுள்ளன. விஞ்ஞானத்தின் வளர்ச்சிக்கு ஈடு கொடுக்க முடியாத தெருக்கூத்து தெருமுனையுடன் நின்று கொண்டது. மக்களின் வாசல் வரை, வீடு வரை ஏன் சமையலறை வரைக்கும் கூட விட்ட வானொலி மற்றும் தொலைக்காட்சித் தொடர்பை ஏற்படுத்திக் கொண்டதால் தெருக்கூத்து தெருவோடு நிற்க வேண்டியதாயிற்று. கால மாற்றத்தால் தெருக்கூத்தும் உயர்வுபெறவேண்டும். உயர்வு பெறும் என்பது திண்ணம்.

அடிக்குறிப்புகள்

1. சாத்தனார் அருளிச்செய்த கூத்த நூல், பதிப்பு வெளியீடு திருமதி ச.து.சு. யோகியார், பதிப்பாசிரியர் வீ. வேணுகோபால் பிள்ளை, தமிழ்நாட்டுச் சங்கீத நாடக சங்கம், மத்திய சங்கீத நாடக அகாடமி சென்னை, முதல் பதிப்பு செப்டம்பர் 1968,பக்கம்.1, பாயிரம் பாடல்1, வரி 4-6.
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7. சம்பந்தர் தேவாரம் பதி 169.
8. திருவாசகம் திருச்சி 11.
9. நாலாயிரம், 659.
10. நாலாயிரம், 188.
11. நாலாயிரம், 3131.
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குளத்துப்புதூர் - ஒரு தொல்பழங்கால மாந்தர் ஊரிருக்கை

திருமதி.ரா.கங்கா *
முனைவர் சி.மகேஸ்வரன்**

முன்னுரை

குளத்துப்புதூர் கிராமம், தாராபுரம் - ஒட்டன்சத்திரம் சாலையின் கிழக்கே 15 கி.மீ. தொலைவில் திண்டுக்கல் மாவட்டம், பழனி வட்டத்தின் கண் அமைந்துள்ளது. கொங்கு நாட்டின் 24 நாட்டுப் பிரிவுகளுள் ஒன்றான "பொன் குலுக்கி நாடு" எனப்படும் பொங்கலூர் நாட்டின் ஒரு பகுதியான "நடுவில் பருத்தியூர்" என்ற ஊரிருக்கையே இன்று "குளத்துப்புதூர்" என அறியப்படுகிறது. இது போன்றே, "நல்ல மங்கை ஆறு" என இலக்கியத்தில் சுட்டப்படும் ஆறு "நல்ல தங்காள் ஓடை" என அறியப்படுகிறது. 'நடுவில் பருத்தியூர்' என்ற ஊரிருக்கை ஏதோ ஒரு காரணத்தால் அழிந்துபட, அதே பகுதியில் நல்ல மங்கை ஆற்றினை (குளம்), ஒட்டி உருவான புது ஊரே (புதூர்) இன்றைய "குளத்துப்புதூர்" (குளம்+புதூர்).

அண்மையில் (ஆகஸ்டு 18, 2003) இவ்ஊரின்கண் மேற்கொள்ளப்பட்ட "முன்னோடிப் பரப்பாய்வும்" அதனைத் தொடர்ந்து மிக அண்மையில் (செப்டம்பர் 22, 2003) மேற்கொள்ளப்பட்ட இரண்டாம் கட்ட "விரிந்த பரப்பாய்வும்" குளத்துப்புதூரும் அதனைச் சுற்றியுள்ள பருத்தியூரும் ஓர் இடைக் கற்காலத் தொல்பழங்கால மாந்தர் ஊரிருக்கையாகத் திகழ்ந்திருந்தன என்பதை உறுதிப்படுத்தியுள்ளன. இடைக்கற்காலக் குறுங்கற் கருவிகளுடன் புதுக்கற்காலக் கருவிகளும் பெருங்கற்காலத் தொல்லியல் அரும் பொருள்களும் இப்பகுதியில் இருந்து மேற்பரப்புத் திரட்டுதல்கள் வாயிலாகக் கிடைத்துள்ளமையால் குளத்துப்புதூரும் அதனைச் சுற்றியுள்ள பருத்தியூரும் அறுபடாத பண்பாட்டுத் தொடர்ச்சியைக் கொண்ட ஒரு தொல் பழங்கால மாந்தர் ஊரிருக்கை என்பது பெறப்படுகிறது.

இத்தகைய தொல்லியல் சிறப்புமிக்க தொல்பழங்கால ஊரிருக்கையான குளத்துப் புதூரும் அதனைச் சுற்றியுள்ள பருத்தியூர் உள்ளிட்ட பகுதிகளையும் அங்கு காணக் கிடைத்திடும் தொல்லியல் அரும் பொருள் வளங்களையும் அறிமுகப்படுத்துதலே இக்கட்டுரையின் நோக்கம்.

* வரலாற்றுத்துறை தலைவர், வேளாளர் மகளிர் கல்லூரி, ஈரோடு - 638 009.
** காப்பாட்சியர், அரசு அருங்காட்சியகம், ஈரோடு - 638 001.

குளத்துப்புதூர் தொல்லியல் அரும்பொருள் வளங்கள் - ஓர் அறிமுகம்

குளத்துப்புதூர் கிராமத்தின் மேற்குப் புறப்பூதி மண்காட்டுப் பகுதியில் எங்கு பார்த்தாலும் பெருங்கற்கால இரும்புத் தொழிலகம் இருந்ததற்கான சான்றுகள் அங்கு பெருமளவில் கிடைத்திடும் இரும்புக் கழிவுகளிலிருந்து பெறப்படுகின்றன. இப்பகுதிகளில் மேலும் சற்றுக் கூர்ந்தாய்வு செய்யும் போது, "ஹேமடைட்" இரும்புக் கனிமத் துண்டுகளும், இரும்பு உருண்டைகளும், இரும்புக் கருவிகளும் கிடைக்கலாகின்றன. மேலும் இங்கு கருப்பு-சிகப்புப் பானையோடுகளும், செஞ்சாயம் பூசப்பட்ட பானையோடுகளும், கறுப்புப் பானையோடுகளும், வெளிர் சிகப்புப் பானையோடுகளும் பெருமளவில் கிடைக்கின்றன. இவற்றுடன், இரும்புத் தொழிலகத்துடன் தொடர்புடைய பிற இணைத் தொழிலகங்களான சங்குத் தொழிலகமும், குறைமதிப்புடைக் கற்கள் தொழிலகமும் இப்பகுதியில் இருந்ததற்கான சான்றுகளும் கிடைக்கலாகின்றன. எனவே "தொழிலகங்கள்", அவற்றின் அடுத்த நிலையான, "தொழிலகங்கள் கூட்டிணைவு" அதன் முகிழ்ப்பான, "பண்பாடு" எனத் தொடர் உறவு நிலைகள் இப்பகுதியில் அமைந்து இவ் ஊரிருக்கை ஒரு முகாமையான தொல்பழங்கால வாழிடமான வரலாற்று முற்பட்ட காலத்திலேயே திகழ்ந்துள்ளது என்பது உறுதிப்படுகிறது.

குளத்துப்புதூரை அடுத்துள்ள பருத்தியூர் பகுதியிலுள்ள "பாளிப் பாறையை"[1] ஒட்டிய பகுதிக்கு அருகிலுள்ள கருப்புசாமி கோவிலுக்கும் அதனை அடுத்துள்ள குளத்திற்கும் இடைப்பட்ட பகுதியில் வெண்கற்களாலான இடைக்கற்காலக் குறுங்கற்கருவிகள் பல்திறத்தன கிடைத்திடும் இடைக்கற்காலக் கருவித் தொழிலகம் ஒன்று இனங் கண்டறியப்பட்டுள்ளது[2]. ஒட்டியுள்ள நிலப்பரப்பில் எங்கு பார்த்தாலும் பெரிதும், சிறிதுமான அளவுகளில் எண்ணிறந்த பெருங்கற்கால ஈமத் தாழிகளும் காணலாகின்றன. தொல்பழங்காலத் தொல்லியல் அரும் பொருள்கள் அல்லாமல் கருப்புசாமிக் கோவிலில் தமிழ் எழுத்துப் பொறிப்புகளுடைய இரு துண்டுக் கல் வெட்டுகளும் அடுத்துள்ள பெரிய நாயகி அம்மன் கோவில் எனும் அம்மன் கோவிலிலுள்ள பாறையின் மீது இரு தமிழ்க் கல்வெட்டுகளும் மேற்குறிப்பிட்ட "பாளிப் பாறை" மீது மூன்று தமிழ்க் கல்வெட்டுகளும் குளத்துப்புதூரின் கடைக் கோடியில் இருந்து இரு துண்டுகள் தமிழ்க் கல்வெட்டுகளும் - என ஒரு தமிழ்க் கல்வெட்டுத் தொகுதியே இப்பகுதிகளில் இருந்து கண்டறியப்பட்டுள்ளன. இவை அனைத்துமே கொங்குச் சோழன் வீர ராஜேந்திரன் காலத்தை (கி.பி.12-ம் நூற்றாண்டு) சார்ந்த தமிழ்க் கல்வெட்டுகள் என்பது ஓர் ஆர்வமூட்டும் செய்தியாகும். மேற்படித் தமிழ்க் கல்வெட்டுகளில் இருந்து இப்பகுதிகளின் முந்தைய பெயர் "நடுவில் பருத்தியூர்" என்பதும் அம்மனது முந்தைய பெயர் "நாச்சியார் பிடாரி" என்பதும் இப்பகுதியில் ஒரு சிவன் கோவில் இருந்து இன்றில்லாமல் அழிந்து மறைந்து போய் விட்டமையும் பெறப்படுகின்றன.

குளத்துப்புதூர் தொல்பழங்கால மாந்தர் ஊரிருக்கையின் சிறப்புக் கூறுகள்:

1) கொங்கு நாட்டுப் பகுதியில் இடைக் கற்காலக் கற்கருவிகள் கிடைத்திடும்[3] இரண்டாம் ஊரிருக்கை குளத்துப்புதூர் பகுதியாகும்.

2) புதுக் கற்காலக் கருவிகளான அம்மி-குழவியும்[4] இன்னபிற அரவைக் கற்களும் இக்குளத்துப்புதூர் ஊரிருக்கையிலேயே கண்டெடுக்கப்பட்டுள்ளன.

3) பெருங்கற்காலத் தொல்லியல் அரும்பொருள்கள் கிடைத்திடும் இடமாக மட்டுமன்றி இரும்புக் கனிமத்திலிருந்து இரும்பை பிரித்தெடுத்துக் கருவிகள் செய்துள்ளமை கனிமப் பாறைத் துணுக்குகளைப் பொடித்திடும் திரிகை[5], இரும்பை உருக்கி வார்ப்படம் செய்திடும் சுடுமண் குழாய்கள், இரும்பு உருண்டைகள் மற்றும் இரும்புக் கழிவுகளால் உறுதிப்படுகிறது.

4) பெருகற்கால ஈமப் பாண்டங்களுடன் கறுப்புச் சுடுமண் பாண்டத்தாலான அணையா அகல் விளக்கும்[6] அதன் நடுவில் சிதைவு ஏதுமின்றிக் கிடைத்திட்ட முறுக்கப்பட்ட திரியும் குளத்துப்புதூர் ஊரிருக்கைப் பகுதிகளில் இருந்தே கிடைத்துள்ளன.

5) இரும்புத் தொழிலகத்தின் துணைத் தொழிலகங்களான சங்குத் தொழிலகமும் குறைமதிப்புக் கற்கள் தொழிலகமும் இவ் ஊரிருக்கையில் அமைந்துள்ளமை இங்கு கிடைத்திட்ட பல்வேறு சித்தரிக்கப்பட்ட சங்கு வளையல் துண்டுகள் உள்ளிட்டவற்றிலிருந்து உறுதிப்படுத்தப்படுகிறது.

6) "கார்னீலியன்" எனும் சூது பவளக் கற்களாலான வளையல் துண்டுகளும் "பெரில்" எனும் நீலப் பச்சைக் கற்களாலான வளையல் துண்டுகளும் தொல்லியல் உலகில் புதுமைகள்[7] - எனக் குளத்துப்புதூர் ஊரிருக்கையின் சிற்பக் கூறுகளைப் பட்டியலிட்டுக் கொண்டே செல்லலாம்.

முடிவுரை

கொங்கு மண்டலத்தின் 24 நாட்டுப் பிரிவுகளுள் ஒன்றான அண்டை நாட்டின் பகுதியான கீரனூரை அடுத்துள்ள "பருத்தியூர்", "வடபருத்தியூர்" எனும் ஊர்களுடன் (கல்வெட்டுகளில்) "ஒருவில்பருத்தியூர்" எனக் குறிப்பிடப்படும் இன்றைய "குளத்துப்புதூர்" உள்ளிட்ட ஊர்களை உள்ளடக்கிய பொங்கலூர் நாட்டைச் சார்ந்தது என்பது குறிப்பிடத்தக்கது. இவற்றுள் "குளத்துப்புதூர்" இன்று திண்டுக்கல் மாவட்டத்தின் பழனி வட்டத்திலும் "பருத்தியூர்" திண்டுக்கல் மாவட்டத்து ஒட்டன்சத்திரம் வட்டத்திலும் அடங்கியனவாக வருவாய்த் துறையினரால் கணக்கிடப்பட்டுள்ளன.

இதுவரை, கொங்கு நாட்டில் ஈரோடு மாவட்டம் சென்னிமலையை அடுத்துள்ள கொடுமணல் மட்டுமே பெருங்கற்காலத் தொல்லியல் சின்னங்கள் மற்றும் அரும் பொருள்களை உள்ளடக்கிய முகாமையானப் பகுதியாக அறியப்பட்டிருந்தது. தற்போது குளத்துப்புதூர் பகுதியில் சங்கு வளையல் துண்டுகளுடன் கிடைத்திடும் கார்னீலியன், பெரில் வளையல் துண்டுகள் இப்பகுதி கொடுமணலைக் காட்டிலும் முகாமையான ஓர் ஊரிருக்கை என்பதை உறுதிப் படுத்துகின்றன. மேலும் பெருங்கற்காலத்திற்கு முந்தைய இருகாலகட்டங்களான புதுக்கற்காலம் மற்றும் (அதற்கும் முந்தைய) இடைக் கற்காலம் இவ் ஊரிருக்கையில் நிலவி இருந்தமையால் இப்பகுதி கொடுமணலைக் காட்டிலும் தொன்மையானது, முகாமையானது, மற்றும் முதன்மையானது என்பது பெறப்படும்.

கொங்குச் சோழர்காலத் தமிழர் கல்வெட்டுகளும்[8] அதற்குப் பிந்தைய காலமான விஜய நகரத்தார் எனும் நாயக்கர் காலக் கற்சிற்பங்களும் இப்பகுதியில் இருந்து இனங் கண்டறியப்பட்டுள்ளமையால் இவ் ஊரிருக்கைப் பகுதி வரலாற்றுக்கு முற்பட்ட காலமான தொல் பழங்காலத்தில் மட்டுமல்லாமல் வரலாற்றுக் காலத்திலும் வளமான பகுதியாக அறுபடாத பண்பாட்டுத் தொடர்ச்சியைக் கொண்ட பகுதியாக - விளங்கியமை பெறப்படும்.

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நன்றி

குளத்துப்புதூர் எனும் அரிய தொல்பழங்கால மாந்தர் வாழிடத்தை எமக்கு அறிமுகப்படுத்திய வேளாளர் மகளிர் கல்லூரி வரலாற்றுத்துறைப் பேராசிரியர் திருமதி செ.சுசீலா அவர்களுக்கு எம் நெஞ்சார்ந்த நன்றி இங்கு படைக்கலாகிறது.

மெய்யத்துக் களவும் கொலையும்

அர அகிலா*

புதுக்கோட்டைத் திருப்புத்தூர்ச் சாலையில் புதுக்கோட்டையிலிருந்து சரியாக இருபது கிலோமீட்டர் தொலைவில் அமைந்துள்ளது திருமெய்யம். இங்குள்ள சத்திமூர்த்திப் பெருமாள் கோயிலில் விரிவான அளவில் ஆய்வு மேற்கொண்ட டாக்டர் மா. இராசமாணிக்கனார் வரலாற்றாய்வு மைய ஆய்வர்கள், இவ்வளாகத்திலிருந்து பன்னிரண்டு புதிய கல்வெட்டுகளைப் படியெடுத்துள்ளனர் (The Hindu, 17.08.2003) அவற்றுள் இரண்டு கல்வெட்டுகள் மெய்யத்தில் நடைபெற்ற இரண்டு குற்றங்களையும், அவை விசாரிக்கப்பட்ட முறையையும், அவற்றுக்குத் தரப்பட்ட தீர்வையும் விவரிக்கின்றன.

களவு

மெய்யும் சத்தியமூர்த்திப் பெருமாள் கோயில் கோபுர மேற்கு நிலையில் வெட்டப்பட்டுள்ள கல்வெட்டு முப்பத்தைந்து வரிகளில் அமைந்துள்ளது வந்து வாழ்வித்த மெய்யன் என்ற தொடக்க காழத்துடன் தொடங்கும் இக்கல்வெட்டில், மன்னர்களின் பெயர்களோ, மெய்க்கீர்த்திகளோ இடம்பெறவில்லை. சுபசிருது ஆண்டு தை மாதம் பதினாறாம் நாள் வெட்டப்பட்டிருக்கும் இக்கல்வெட்டின் எழுத்தமைதி கொண்டு இதைய பதினேழாம் நூற்றாண்டினதாகக் கொள்ளலாம் ஒன்றிரண்டு இடங்களில் எழுத்துகளை சிதைத்தும் படிக்கவியலாமலும் இருப்பினும், முழுமையான தரவினைப் பெறுமளவு கல்வெட்டு அமைந்துள்ளதெனக் கூறலாம்.

* மெஸ்டன் கல்வியில் கல்லூரி, இராயப்பேட்டை, சென்னை 600 014

விரதராஜபயங்கர வளநாட்டின் கொல்லுக்கணியைப் பெற்றவராகக் கோட்பூர்க் கொல்லர் அகத்தியன் பொன்சின்னானைக் கல்வெட்டு அறிமுகப்படுத்துகிறது. இவரது கொல்லுக்காணியைத் தச்சரும் தட்டாரும் அபூதமாய எடுத்து ஆண்டபடியினால், கொல்லர் நாட்டாரிடமும் போயிலாரிடமும் முறையிட, நாட்டாரும் தானத்தாரும் பிறரும் திருமெய்யம் சன்னதியில் கூடியிருந்து வழக்கை விசாரித்துக் கொல்லுக்காணி பொன்சின்னானுக்கே உரியதென்று தீர்ப்புக கூறி அதைக் கல்லிலும் வெட்மாறு செய்தனர் இத்தீர்ப்பு ஆவணத்தில் சாத்தப்பன் சேர்வைகாரர், நாட்க கணிக்கு பத்தயகிரிநாத பிரான, கொல்லர் சின்னான் ஆகியோர் கையெழுக்திட்டுள்ளனர். முற்றொரு கையெழுத்தாளரின் பெயர் சிதைந்திருப்பினும் அவர் பெயரிலும் சேர்வைகாரர் என்ற பின்னொடே காணப்படுகிறது கல்வெட்டின் இறுதி வாக்கியம், திருமெய்யம் துணை, என்று இறைக்காப்புக் காட்டி

கொலை

பெருமாள் கோயில் வளாகத்தில், மலைப்பாறையை ஒட்டி அமைந்துள்ள சேனைமுதலியார் திருமுனனின் முகமண்டப மேற்குச் சுவரின் வெளிப்புறம் உள்ள முப்பத்துமூன்று வரிக் கல்வெட்டு, இப்பகுதியில் நிகழ்ந்த கொலைக்குள்ளமொன்றை வெளிச்சத்திற்குக் கொணர்வகுடன் அது தொடர்பான தீர்வையும் தெரிவிக்கிறது. பதினெட்டாம் நூற்றாண்டு எழுத்தமைதியில் உள்ள இக்கல்வெட்டிலும் மன்னர்கள் பெயர்களோ, மெய்க்கீர்த்திகளோ இல்லை விகாரி ஆண்டு ஆடித் திங்கள் இருபத்தொன்பதாம் நாள் வெட்டப்பட்டுள்ள இக்கல்வெட்டுச் சுவர்ப்பகுதியில் தொடங்கி, தாங்குதள உறுப்புகளில் வளர்ந்து குமுதத்தில் முடிகிறது. ஒன்றிரண்டு இடங்களில் எழுத்துக்கள் சிதைந்திருந்தாலும் இக்கல்வெட்டும் முழுமையான தரவைப் பெறும் நிலையிலுள்ளமை குறிப்பிடத்தக்கது.

கானநாட்டுக் கடியார் வயலில் அந்தரிபட்டார்கள் தங்களுக்குள் ஏற்பட்ட விரோதம் காரணமாக ஈசாண்டான் என்பவரைக் கொன்றனர். இக்கொலை பற்றி அறிந்த மெய்யத்து இருக்கோயில் காணியும், கானநாட்டு நாட்டவரும் உடன் கூடி, வழக்கை, விசாரித்துக் குற்றவாளிகளான எருமைபட்டன் உள்ளிட்டார் நிலப்பகுதிகளான பாண்டிய வேளான் வடகூறு நிலம் ஒரு மாவும், எங்குமாய் நின்றான் நிலமான மனம்பெரியவர் வயக்கல் நிலம் முக்காலும் கொண்டு, அந்நிலத்துண்டுகளைக் கொலையுண்ட ஈசாண்டானின் மகன் மாக்கயானுக்கு உதிரப்பட்டியாகக் கல்வெட்டித் தந்து உரிமையாக்கியதுடன், மாக்கயான அந்நிலப்பகுதியளின் விளைச்சலில் இருந்து மாவுக்குக் கலம் நெல்லு கோயுலுக்குத் தரவேண்டும் என்றும் தீர்ப்பளித்தனர். இவ் ஆவணத்தை எழுதிக் கையெழுத்திட்வராக நாட்ககணக்குத் தென்னவதரையரின் பெயர் காணப்படுகிறது.

கொலைக்குத் கண்டனையாகச் செத்துக்களைப் பறிமுரல் கெயவதென்பது முதலாம் இராசராசர் காரத்திலிருந்தே வழக்கிலிருப்பதை உடையார்குடிக் கல்வெட்டால் அறியலாம். ஆங்ஙனம் றிமுதல் செய்த நிலப்பதுதிகளை இறந்தவர் வாரிசுக்கு உதிரப்பட்டியாக கல்வெட்டொன்றைப் புதுக்கோட்டை மாவட்டக் குடுமியான்மலக் கோயில் வளாகத்திலிருந்து டாக்டர் மா. இராசமாணிக்கனார் வரலற்றாய்வு மைய ஆய்வர்கள் கண்டறிந்தமையை (The Hindu, 25.03. 2002) இங்குக் குறபபடவேண்டும். இது தற்கொலைக்காகத் தரப்பட்ட உதிரப்பட்டிக் கொடையாகும். வைக்கோளர் வகுப்பைச் சேர்ந்த உடைய நாச்சியின் மகன் கூத்தன் என்வர், திருநலக்குன்றமுடைய நாயனாருக்குத் தேவதானமாகக் கலிகடிந்த பாண்டிய தேவன் தந்த முக்களத்து வயலின் திருவாசல் முகவணை ஏறத் தம் தலையை அரிந்துகொண்டு மாண்டார். அச்செயலைப் போற்றி அவருடைய உறவுமுறையாருக்கு உதிரப்பட்டியாக இரண்டு மாக செயதானமாகத் தரப்பட்டது. கோணுல் தானத்தாருக்கு அரசரால் அனுப்பப்படப்ட்ட ஒலையாகத் திகழும் இவ் ஆவணத்தில் குருகுலரயன் எனும் அரசு அலுவலர் கையெழுத்திட்டுள்ளார். கல்வெட்டில் மன்னர் பெயர் இல்லையெனினும் சோணாடு வழங்கியருளிய சுந்தர பாண்டியரின் கல்வெட்டோடு ஒத்துப்போகும் எழுத்தமைதி கொண்டு இமையும் அவர் காலத்ததாகக் கொள்ளமுடியும்

மெய்யத்துக் கோயில் வளாகத்தில் நெடுங்காலமாகவே அமைதியின்மை இருந்ததை சிவன் கோயில் உள்ள வைஷ்னவ மாகேசுவரக் கல்வெட்டுத் தெளிவுபடுத்துகிறது. பதினாறாம் நூற்றாண்டிற்குப் பிறகு இப்பகுதியில் நலையான ஆட்சியோ, முறையான அரசு நிர்வாகமோ இல்லாமற் போனமையால, குற்றங்கள் பெருகின எனக் கொள்ளுமாறு புதிதாகக் கிடைத்திருக்கும் கல்வெட்டுகள் அமைந்துள்ளன.

ADDRESS OF THE SECTIONAL PRESIDENT

CONSTRUCTING WOMEN'S HISTORY : A SEARCH FOR NEW METHOD

P. N. Premalatha*

Respected President, learned delegates, members of Tamil Nadu History Congress, the organizers of this Congress, and friends.

Let me take this opportunity to express my deep sense of gratitude to the Executive Committee and the members of the Tamil Nadu History Congress for giving me this opportunity to be the President of the Historiography Section of the 10th Annual Session of the Tamil Nadu History Congress at Thanjavur.

I would like to address on the topic, "Constructing Women's History : A Search for New Method".

History needs constant writing and rewriting in order to be history. In the case of women's history, it has a dual purpose - to restore women to history and history to women.

When women studies emerged as an academic discipline researches were conducted to find out the way women were portrayed in text books. In the case of history it was found that women were remarkable chiefly by their absence. More or less the same true of traditional historical writing. Like other subordinate groups in society, women were also silent voices in history. They were excluded literally, professionally, conceptually and methodologically until recent past.

Now the question is why women had been left out in history? No doubt it is the consequence of the traditional focus of history. Out traditional historiography has tended focus upon areas of human activities in which males were predominant. It is the history of monarchy, aristocracy, ruling etile, rise and fall of the dynasties, wars, politics, diplomacy, trade and commerce and in these by definition women trade and commerce and in these by definition women had no role to play. Throughout historical time women have been largely excluded from making war, wealth, laws, government, art and science. Historians considered exactly these activities constitutive of civilization, hence diplomatic history, constitutional history, political and economic history. Women figured chiefly as exceptions, what was generally portrayed is the unique power of some outstanding women or ideal stereotypes in terms of literary figures, which reinforce the sacrificing ***pativrata*** image of women. Not only political, but even social and economic historians have left out women. Working class has generally meant working men. Domestic life is treated as a static unchanging backcloth to the world of real historical activity. Women are seen as passive objects rather than subjects in history as acted upon rather than actors. For many of the historians, it was not they, but their objects of study which excluded women. History is something recorded by some person for his/her own purpose or some other purposes. Hence it is not tailored to the requirements of the

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researcher. History cannot answer those questions which are of no concern to the historian at the time of his/her research.

The other questions are what is women's history? Do we need women's history? Is it worth bothering about? The simple answer is that women who hold up half the sky have been loet out of history or marginalised. We need to know our past to understand our present and guide the future. To explain the subordinate position of women in society, the narrowly defined female role, the low esteem in which women hold themselves etc., we need to look backward to the origin and development of these evils to reverse it. Hence history has a special importance for radical feminist theory. In this context it is highly essential to restore women to history and explore the meanings of women's unique experiences.

The most exciting development in historical investigation over the last couple of decades has been the realization that women too have history. Its goals are to find the women missing from the page of our history books, to analyse and understand their experiences as lived, felt and understood, to intergrate that knowledge into the history of parituclar times, places and societies and to develop from that knowledge conceptual frameworks with which to understand the role and siginificance of gender in culture and society. Its subject is women's lives past or present historically recorded or known only by inference experienced in association with men of the dominant culture or with men who are also oppressed.

The trend well developing in our country is the history of women's movement, represented as a part of the history of social and political movements, and using its methodology. Such popular and well elaborated in the western women's history issues such as the history of sexuality, cultural representations of women, family history etc. are practically not presented in our women's history. Because of the undevelopment of these issues, it is difficult for us to manage the gender theory and methodology.

In the western countries women's history took many forms, of which two main approaches are very remarkable. One adds to out information about women's behaviour while relying on already established approaches and methodologies. The other attempts to re - examine history from women - centred point of view which involved asking new questions on new topics. The first approach is common in our country and we have to do more based on the second one. Here for the purpose of illustration, I will limit myself to outline one major theme - i.e the family history. Family history emerged in the 19th century in the western countries in the context of social disolcation caused by rapid industrialization and integration of working class families. Because of colonialism, as in other parts of the country in Tamilnadu also market relations transformed family needs. It worked on the following way. New needs for consumer goods and services were created and thecost of ones was raised. These needs could be met only by the addition of more wage earners. It propelled women into labour force. This social development it turn created new needs for women as workers, for education, training, closthing, readymade goods, transportation etc. In many cases the work spot and the family were in different places, which automatically broke the family structure. It resulted in the emergence of nuclear families and the women were expected to fulfill multiple roles.

C.S. Lakshmi's books titled, " The Face Behind the Mask; Women in Tamil Literature" throws some light on 'Family'. She

analysed the status of Women in Tamilnadu based on Tamil literature from a feminist perspective. It has five sections (i) Womenhood (2) Family (3) Sex, Chastity and Love (4) Regional and Political themes (5) other themes. It is evident from her study that the family as a system had been the theme around which majority of stories were centered. The status of the individuals in the family kept on changing for the changes that occurred in the society politically, socially and economically. They constantly mould and re-mould the relationships in the family be affecting its thinking attitudes and economic functioning. Women are the central element acting as food to perpetuate the family system. A woman's conflicts, battles and victories are viewed as springing from the family and as being resolved within the family system. Family is nuleus of the society and any structural changes in the family affects the entire society and vice versa. Historically family history has been hidden and it is a gold mine of historical information.

Now I come to the next stage. According to Chris Wee Don, a feminist, the first stage in the research in women's history in one of the deconstructing and dismantling, the second one of building and constructing. I would like to illustrate the problems involved in historical research and some kind of biases, gaps, distortions and misunderstandings one has to contend with. We have the controversy over the nature of economic development of the colonial era known popularly as the de-industrialisation. Several economic historians have presented data depicting the rapid decline of industries in India between the end of the 18th and 19th centuries. De-industrialisation really was de-industrialisation of women. Cotton spinning was a widespread occupation of women, not restricted by caste. In Tamil Nadu centers like Kanchipuram, Madurai and Tanjore produced and exported very superior quality of cotton textiles to foreign countries. There are references for that in Sangam classics like *Sliappanthikaram and Manimekalai* Spinning stood next to agriculture. Women during their leisure time did spinning. Like other parts of India, and other colonial countries, the weavers of Tamil Nadu also suffered due to foreign rule. The decline of craft production had led to deskilling for both men and women, but men have moved partly into modern sector and learnt modern technical skills. For women loss of their past skills has meant being pushed into unskIled manual labour, agricultural work, construction and domestic services. While historians talk of deindustrialisation, failed to take note of the female part of the labour force, usually dismissed as being engaged in domesticity. Every weaver was assessed by the women of his family who had spun yarn for him. Yet in our data only the weaver was treated as economically active. It is challege for scholars engaged in women's history to unearth important historical truths like this. Technology has an adverse effect on women by eliminating women's jobs in many cases. Detailed studies on the impact of colonialism and the resultant de-industrialisation and industrialization, migration, collapse of joint families and the emergence of nculear families, women's contributions to economy, family and polity have to be undertaken to find out the changing economic role of women and its impact on society.

At this stage the legitimate questions are, How do we examine women in the past? How to write the history from women's point of view? What are the sources for women's history? Do we need separate methodology for women's history? To this the answers are as follows. Our society and culture are multi - layered, multi-structured, multi-reli-

gious and multilingual owning to uneven development, incomplete deteribbalisation and constant influx of outsiders. Hence it is essential to adopt inter-disciplinary, multi-disciplinary and cross - disciplinary approaches. At the first level we have to exchange knowledge between the different branches of historical scholarhsip, secondly at the level of exchange with other scholarly subjects. One needs to know some thimg for the society, its economy, its polity, its value systems, its beliefs, and its culture before one can begin to infer anything from a given text of a period. Thirdly at that brought about by the theoretical questions put forward by feminism. This emphasis was based on the need for insight into the social mechanism that has contributed to the currect position of women. In order to achieve this insight, historians can draw comparisons between cultures. We can look at the differences between our own culture and other civilization and can also examine the historical relativity of our own society. In doing so we may cross the borders of our own sub-discipline and often the limits of the history itself.

According to Maitreyi Krishnaraj, there is a need for special methodology for women's history. There is no differences in the sequence of steps to that normally involved in any historical investigation, i.e. - locating problems, hypothesis framing, analysis of data etc. Intellecutal procedures are same. She said that the need for postulating a methodology for women's history has arisen because in the past, women's issues or problems were subsumed under the general problems of society and social behaviour if at all they were considered. The problem of methodology begins here that women are invisible in many ways conceptually speaking. The next order of difficulties begin when the discipline outlines are used with their give concepts, propositions and theories for they do not fit women's reality. What are women's problems, how do we identify them, how do we approach them are the kind of concern that led women's history scholars to discover gaps and distortions and to search for new ways of a doing research. The first departure begins with framing of problem; this is to be done through women's perspective. There are many events that affect women more profoundly than men or peculiar to women such as marriage, widowhood, divorce, seperation, problems of dowry, murders and dowry related harassment of women, police rape of women in custody, issues relating to health and reproduction, child rearing and issues of ecology and communalism that effect women's lives. We have to search for the rooots to reverse it. Here women's history becomes an action / application oriented research. Rajaram Mohan Roy's research on ***Sati*** is a familiar example for action - oriented research.

Women's history must to based on "bottom up approach". But there are very little information available as to what women did in they past. Hence the reconstruction of women's hsitory is made difficult but not impossible. We must reexamine the conventional sources more critically than we have done so far. This does not mean that we should replace one bias with another, i.e. androcentricity with gynocentricity. We have also to look for alternate data like autobiographies, letters, diaries, literary creations, eyewitness information, oral tradition and oral histories.

Of all the sources, oral history can best be treated as a basic tool in women's history, because the lives, activities and feelings of so many women have been overlooked unrecorded. Hence women themselves are the major source of information

about women. Who makes history? The simple answer is everyone. We are the walking source of history. Oral history records the living memories and feelings of all kinds of people who have extraordinary experiences. It sheds new and different light on events / people, which is a more ultimate view than other historical accounts. Then the oral historian has to formulate questions designed to uncover information that is not recorded and significant to unique. Uniquences must be emphasized. That is the natural place to start. Hence is not biography or life history of that person.

Coming to our topic, women's history depends on oral histories not only to document the past, but also to involve women in the creation of their own history. When used with care oral history opens new vistas to the historians and throws light on once obsure historical processes. When women speak for themselves about the activites and concern of their own lives they usually talk freely and fully revealing lives of purpose and significance. The subjects of oral history interviews fall into several categories. Aparna Basu has collected oral histories from women in the nationalist movement. Similarly the active participation of women in various mass movements, such as Telengana, Worli and Chipko movements were brought to light only through the use of oral histories.

There are many other topics accessible through oral history. Among them ignored activities like housework, private feellings, informal public activites and a sense of how women shaped their lives are important. House work is a gold mine of historical information. Historically housework has been " hidden in the househol? 7" and regarded as private and unimportant. Dorothy Smith, the Canadian sociologist has suggested that the major task of feminist scholars is to demonstrate how the every day world is experienced and discovered by women. A sociology for women would begin, Smith suggests with an understanding of what housewives do in home.

The history of reproduction and child rearing is still almost completely ignored. That history cannot be written from the traditional sources. Only through oral histories we can find out how women really raised children and the relationship betweem reproduction and production. Women's community activities are another important area to be explored. There is strong pattern of informal female activity. Because newspapers and other records report official rather than unofficial events, the historian who depends on them can genuinely oblivious to the activities of women. Oral history is an essential component of research on women's lives. What are learn from women's oral histories, above all are feelings,priorities and values. Oral history research is a only feasible way of obtaining information about contemporary women necessary to a balanced presentation of women's contribution. Why should we collect oral history of women? Because invisible to others they are invisible to themselves.

Women's oral history contributes to social history because it taps the experience of the less recongized, less schooled, less politically vocal, less public, more common lives of ordinary people. The information taped has to be transferred ti archival quality for permanent storage in the Achieves. It contributes to the data base future reasearchers will use. Ultimately oral history must be seen as a method rather an end in Women's Studies, a method of leaving a written record for an otherwise undocumented, under represented and misrepresented social history and as a means of giving our women an opportunity to evalute their own historical contribution.

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WRITINGS ON WOMEN OF MEDIEVAL TAMIL NADU-MYTH AND REALITY

S.Chandni Bi*

Introduction

With the dawn of Modern Age, the central theme of historical writings has been shifted from the diaspora of political to socio economic. Women as always play a fitting and dominating role in the social life, with the developing aspects of women's emancipation; she occupies a very prominent picture in the social studies. Women studies have bulged in volume and a mark has been reached in the role or women in Modern history. But the same mark is yet to be touched in medieval history. Especially in Tamil Nadu appreciable quantity of work has come out on women and their status in the society. The reality of women's position in the society has been fully not brought out in print. Hence an attempt has been made in this paper to show the relation between the myth and reality of writings on women of medieval ages.

Generally, three criteria are adopted to understand the status of Women. They are: 1.Education, 2.Profession, and 3.Property Right. Irrespective of 'Space' and 'Time' these three factors had served as a barometer to mark the status of women in

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the society by almost all historians of social history. Now let us see how for these three criteria had successfully served our purpose.

Education

This is a major concept used by all writers on 'Women' and pointing out the exceptions from rich or royal families, it is concluded that a section of the society had education and training in arts like music, dance, drawing and language and literature. Some times training and handling war implements and horse or elephant riding is also pointed out. Of course, this is true. But if we analyse what percentage of women society underwent such training, surely it will be insignificant.

Moreover, universal education is a new concept of 20-th cenman to decide and spend. So this share of women should be brought out in our writings.

Property Right

Did women have property right in mediaeval times? Well, it appears so, and one totally cannot refute it. There were certain sections of women who had property right. Generally, we the historians conclude that the women enjoyed property right from the donations made by them to the temples. A number of epigraphs speak about women donating in the form of money, gold, land, cattle, etc. A careful analysis shows that all donors came under five categories: (1) royal women (2) royal maid servants; (3) women attached to temples as "devadasis", etc; (4) Women connected to ruling class like chieftains, military heads, etc.; and (5) a very marginal number of common folk. All these five types of women could be broadly divided into two sections; (i) women donated in their own capacity; and (ii) women donated at the backing of male members. In this, number (1) and (4) belong to group (i), and the rest to group (ii).

With regard to royal family members, when they ordered for donations, mostly in their visits accompanied by their husbands, it should be assumed it came from the pocket of the male member. Even today, it is a common sight in Tamil Nadu, when the house-wives accompany their husbands to temples they do contribute towards charity, as a goodwill act, believed to protect all family members. In such incidents, the male members hardly refuse to depart with some amount of money as that also matters with the prestige of them. So, same would have been the case of the first broad group of ladies; with few exceptions, whom historians sight, like Kundavai, the elder sister of Raja Raja Chola I and Sembiar Madevi, the queen of Gandaraditya, who was alive even in the times of Raja Raja I. These two royal ladies are known for making extensive donations to temples of all religions. Their source of donation differs from the other section of royal women who accompanied their husbands. These two characters are widows. In the case of Sembian Madevi, she remained with the family of her husband, while Kundavai had returned to her mother's home as a widow. According to Hindu law, the widow could inherit a portion of her husband's property with certain conditions. Legally speaking, this could have been the source of these two ladies' donation, besides, perhaps, there was an allocation from the royal treasury for their self-maintenance.

All queens were not seen as donors, while Gandaradithya was an exception. Presence of Queens with King and donating seems to be a privilege of certain most

favoured or Principal Queens of the Kings. The same applies to the lady donors of category No. 4. Niether all chieftains nor Military heads or their counterparts donated. But these instances had been misunderstood and interpreted as the queens had major role in disbursement of economy.[1] Now concentrating on group I of Ladies who acted on their own capacities, in this group there are two main components viz., royal household maid-servants of various capacity and female servants attached to temples as devadasis. There is no doubt that these ladies had employment and earned for their livelihood and maintained even the dependents. Their personal names do not suggest their social status. But the titles on which called themselves gives an image as if they were much respected and more powerful than any other common folk or middle class people. These two sections of the ladies in the society operated out of the general family structure. Though a very few inscriptions refer to the marriage of devadasis[2], rest of them did not involve in marriage and lived without husband. But they were opened to the sex life. Mostly they were prostitutes with religious sanction. 'Vesya darsanam punya papa nasanam'[3] was the slogan of the higher class. The daughters of devadasis and royal maid servants were also seen as donors to the temple carrying only their mother's name and not fathers, while rest all sections of women ranging from Queens and Princess to ordinary shepherd, the ladies refer to their father's or husband's name. This suggests that these two sections of ladies did not have normal family life. Similarly, it is quiet astonishing to see only their daughters appearing as donors and no son of a devadasi could be spotted and a very rarely a son of a servant maid could be seen in this middle age of our History. They had received land grants directly in their individual capacities, although the number was mall and that too decreased and finally ceased to exist[4]. If at all there were Women who were independent of male suzerainty and had self-earning and property, it is only there two section, provided no attention paid to the morality of their life.

Some writers' even feel[5] these temple women had a compulsion that they had to pour their earnings in to the hands of the temple authorities and many acted in the shadow of male members, and they had no act of independence. Professionally they were placed under the headship of a priest or village headman. Devadasis were generally of many types like devoting themselves, being presented and sold as slaves. Irrespectively they were branded when they were introduced in the institution.

These different categories of Women donors shown as example of property right of Women might constitute a very meager percentage of the whole women community. Thus the three scales could fit to measure only a high profiled section of the Women community and fails to picturise the mass or majority women in the society.

A women can never be looked as a women in general, girls, wife and widow, these stages had to be seen differently. As a girl she was of no importance, wife and widow were neglected. These three stages could be considered as general levels of all Women. As a girl she received no significant attention. Obedience, patience, respect to elders, devotion to religion with ultimate aim of marriage life and respect husband as God. Nothing more than this was warranted from a girl child. In middle and lower classes she

was given apprenticeship in cooking, serving, home maintenance, child care, etc very practical to fit her life. Virtually she was not exposed to anything apart from this. She was nothing and never consulted in her marriage proposals. Widow hood was more torturous. Though Sati was not much known except stray references here and there. Widowhood was considered worst than sati is exemplified in history[6]. a lady committed sati to escape from the slaved life of widowhood. Widows presumed as bad women even in their own families.

The women though fall, as one community again could not be viewed as single, but, 1. women of ruling class, 2. Women of common folk and 3. Special women as self-earning like female servants of temple, Royal house maid servants, harlot etc.

Women of the Common folk

They belonged to the families of agro laborers, shepherded, washerwomen, potters, barbers, fisherwomen, smiths (viz., carpenter, blacksmith, stone-masons, goldsmith), weavers, construction workers, burial and graveyard maintenance, toddy-drawers, etc. All these women though helped for the income of the family, they never had any right on income or right to spend. One cannot think of education or property right in these sections. Most of them like the women of barbers, washermen, and toddy-drawers were considered as untouchables. One inscription of Rajendera I's times[7] specifies that the untouchables should not be used for tank desilting. The women of this section targeted as slaves and sexual workers with religious sanctions. They were victims of 'Sambandam' marriages (of Nair women of Kerela) Pottu kattudal practice (of Tamil Nadu, Karnataka and Andhra Pradesh) and the birth place of Mathammas of Tamil Nadu, Karnataka and Andhra Pradesh even in this 21st century. They are known in different names as Basavis, Mathamma, Thayamma, Parvathi, and Jogin in whole of South India.

Place of Women in Family

The Medieval age, which brought the devadasis system that was nothing but concubine with religious sanction, with large complex structured temples also spread the glorification of devadasis system, which spoiled the morale of the society[8]. Due to this system the women of high class (economically speaking) and low were much affected. They royal and noble lost their role as a life companion but pushed to a stage of slavery with good food and comfort. Since, Hindu system did not have way for divorce, the women of this community ditched to the corner of their life to consume their position as a matter of fate. They were expected to be chaste, obedient, and soft spoken, with immense tolerance and patience to withstand any tide of life. To live and die in the house of husband was considered as the goal of their life, to die in the hands of husband considered as sacred rather than to think of going back to mothers place and live in isolation. Marriage considered being only object of a female of all castes and creed. She has been tamed for this target and who could spend the full span of life at husband's place was considered as success of life. In the family her main duty was to deliver heirs to the man, especially she has to give birth to more sons and less daughter. She was cursed and believed her bad luck brought many daughters. She was supposed to be a very loving mother. But future settling was totally a business of father and mother had no voice

in it, irrespective of the gender of the child. The wife was looked as the executor of the orders of the husband at home. In totality she was expected to work as a slave without activating her mind but keeping her ears wide opened to the orders of the male and other elderly members of the family.

With the other section of the society the women had no better position, rather worse, as the ladies of the first category also became their masters and considered them as 'polluted ones'. These women were debarred from wearing sandals, using umbrellas, entering into temples; touching good water tanks, and had not the freedom to cloth their whole body[9]. They were exempted from wearing blouses. Their lives were left to be insignificant and unnoticed. They could not beat the drum or sound the conch to express their happiness or grief of life[10]. Temple entry was prohibited. Such was their social liberty exclaimed in books that women had no restraints in their social life[11].

War captivities

The worst hit of the war were the women. Women of all categories suffered from this. The Royal women when captured were taken as captives to the harem of other palace. K.A.Neelakanta Sastri says 'Velams' were the places where the war captives, women and children lived and from this Velams the personal securities of Kings were recruited[12] Many inscriptions describe how the women folk were raped, hair shaved and dragged by the victorious King and his army. The most vulnerable of it was that the savior of the society, the King, took pride in such activities[13]. The royal women took asylum in other palaces.

The Devadasi system was which I am not to deal in detail of their life, but I am to emphasize that these rotten seeds got deep rooted in the Medieval age and spoiled the morale of the society, over which one feels ashamed to see our cultural part. This system took different dimensions, in different states of the present India and offended the innocent and weak. But this is not brought in to the society of medieval ages. In no other part of the world or religion such a tragic and wholesale disrespect to the dignity of the women was even imaginable. The orgy of medieval period bears striking similarity to blue films the western world of the present day has perfected. This practice speaks of the intrinsic quality of our moral life and our attitude towards women and sex. Only a depraved mind can call it a 'Glorious tradition' in total disregard for the insult to the dignity of the womanhood.

But to the surprise none of the writings on society of Chola and Vijayanager period highlight it and condemn it. This cruelty to womanhood is not even expressed in a tone of sorry, rather viewed as property right, women never in seclusion, non existence of Purdah, she was better than her Greek cuisine, better than her Bengali counter part, not thrown in pyre etc., Separate research on devadasi system has been done but there is a failure to put it in social life and status of women appropriately. Some of the foreign writers has misinterpreted that Queens have created Brahmadeyas of their own capacities, and seen their donations as a type of economic disbursement. The cross cuisine marriages have been exclaimed as great role of Chola Princess[14]. The devadsi system spoiled the society thoroughly till the advent of Europeans in the Modern Age and rectified by many reform movements right 18th centaury. But till date we could achieve only partially. The out come of this system

took multi dimensions, like child marriage, female infanticide, prostitution, venereal diseases, ignorance, under developments, a fatherless society, etc. Since it crippled the society for few hundred years it becomes necessary to say about the institution and its impact on the society.

Conclusion

Ranging from the Empire to Village, the basic unit of administration, women had no place to voice. She was never consulted, considered on the legalities which bounded her. Though a section of women were tax-payers they could not interfere with the economy. In social life perhaps they had liberty to sing, dance, cook, eat, decorate themselves in various styles as per the restrictions of the society and religion. She had restrictions on which she couldn't even have dreamt to cross. It was only in religion the high-class women had some privileges to worship, celebrate and donate. Naturally the women did not feel like missing it. Where as, the lower caste women and slaves were restricted even in this. The slaves in total had nothing except to work and work. Apart from this little freedom, there was no respect and dignity to the women community as human beings. All sections of women were exploited in the name of religion. A moral-less men society emerged, who had access to pleasure without responsibility. Devadasi system created a society where men with no responsibility but with pleasure; women with families but without husband or marriages, and children with mother but no fathers lived. Thus a human life after pleasure and property ignoring responsibility and morality existed in medieval Tamil Nadu, which necessitates rewriting of social history of the Tamils, especially their women.

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SOCIAL DOCUMENTS-IT'S UTILITY TO HISTORICAL WRITING-WITH SPECIAL REFERENCE TO KONGU

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The initial interest of India-historians in regional history grew out of nationalist historical writing. It was motivated to some extend by a search for new source materials, a search which has resulted in an abundance of sources-archaeological, epigraphic, historical literature, religious literature, archival records and family papers-all of which have added to the body of information available on the history of many regions of the rule continent. It is however at the interpretational level that the interest in regional history assumes greater historiography potential, a potential with which we are perhaps as yet not altogether fully familiar.

In a vast country like that of India, regional historical studies have great significance in maintaining social harmony, feeling of oneness and national integration. The regional studies particularly in the field of culture, and economic system help us to understand the local variations and identities. It also help us to trace the inter relationship of localities with macro-situations.

Sources for the study of Kongu country

It is a well known fact that literature and archaeology constitute important sources for the study of Kongu history. Likewise, there are a number of social documents available in Kongu region, which depict the life of the unorganized subaltern people like cultivators, craftsman and so on. Nearly, eighty documents have been collected and edited by Pulavar Raju in the name of Social Documents. Of course, these documents wrought by too much of imagination and historical inaccuracies. Still, its value and utility on the social side is considerable and valuable. All these documents may be said to caste or communal charters and sale deeds. Most of these documents relate to one caste or other and speak on social privileges and rights and hence they are called as social documents. Certainly, the society portrayed by them was a mature caste society with all inequalities and social conflicts. Being the most dominant agricultural caste of the region, the Kongu Vellala has to its credit thirty-five charters. Most of the documents belonged to the period between 16th and 19th centuries. During this period, politically there was no central authority in the country.

The social documents which procured mainly to what is traditionally called the Kongu region comprising the Coimbatore, Periyar and Salem Districts and some adjoining parts. Nearly-fifty percent of these records are on copper plates and the rest are on palm leaves. Very few paper copies also available. Some of these documents were collected from a few families of traditional poets at Dharapuram, Tiruppur and Kodumanal. Several were obtained from temples and other religious institutions like mutts and some others from individuals. Some copper plate documents nearly eleven in number also available which belong to the Epigraphy wing of the Archaeological survey of India.

As indicated above, all these documents may be said to be caste or communal charters. Certainly, the society portrayed by them was a mature caste society with all inequalities and social conflicts. Being the most dominant agricultural caste of the region the Kongu Vellala has to its credit thirty-five charters. And in the case of the other documents also this group figures in some significant role. A remarkable feature of this caste is its organization into a number of exogamous clans denoted by the terms Kulam, Gothram

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and Kuttam indiscriminately), spread over some twenty-four nadus or micro-regions. The Pastoral activities of the caste members are more prominently mentioned. Transhumance on account of graying is referred to in more than one record. Equally note worthy is the references to formation of new settlements for the first time by several households involved in the pastoral activities. Generally setting in new places was by peaceful means, like contracting marriage alliances, etc. A recurring theme is that of the conferment, as dowry, of the Kani or proprietary rights in a new place on some individual who came forward to marry an albino girl. (Vellaipillai).

In some cases the Kani rights in the new settlement was purchased from some previous owner. It is note worthy that members of the Kongu, Chetti caste were prominent sellers. It seems in the beginning the rights sold were the right to collect and enjoy taxes as agents of the government.

Some information also available regarding political organization of the Kongu Vellala caste. At the top level there were the chiefs called the Palayakkarar, who were generally the local rulers paying allegiance to leaders called Pattakkarar (literally the title-holders). Then came the Nattar or Nattu-Koundar. At the lowest level were found the cultivators called Koundar or simply Kudiyanaper or Kudiyanavar. Inter-caste and inter-village disputes were usually resolved by an assembly of these people together.

As for as the religious matters are concerned the different clans had their own temples and spiritual leaders. Interestingly, these spiritual leaders are said to have been drawn from the Chola country or at least initiated by some important spiritual leader of that area.

The other castes that are mentioned in the present documents are the vettuvar, the sengundar, (weavers caste), the artisan castes (Potters, Carpenters, Masons), the Nadar, the Chakkili and the merchant castes. Each of these had their own peculiar socio-political organization, resembling to some extent that of the Vellala caste. They had their own temples and spiritual leaders. We also hear about the joint gatherings of all these castes along with the Vellala on occasions, of course reflecting implicitly the relative social ranking of each of them.

It speaks elaborately of the Right Hand and Left Hand castes, of the Vellalas, Mudaliars and the kaikolas. Reading ancient customs, and religious usages and ceremonies, including sacrifices, it gives a good deal of really useful information. It gives number of names of towns and villages as they existed in the kongu region at the time of its composition. In this way, Karur, Vanjimakudal, Mankarai, Avinashi, Nannavur, Perur, and Thirumurugapoondi are mentioned as the seven great towns of the region. The documents also useful in giving no the old names of places, which have now become important and bear changed names. Such are Kovai Pudur (Coimbatore) Thondamaputhur (Thondamputhur) Sevainagar (Sevur) and Suranur (Sulur). It also gives us the direct explanation for names of certain places in the kongu country-names like Singanallur and Syamalapuram (near somanur), which are attributed to the names of two Chola princesses, Singalambal and syamalambal.

Apart from certain documents, which dealt with kings and Palayakarars, there are a large number of documents related to common people. No doubt, these documents would give a new dimension for the historians to know the social history of Kongu region. There are a few documents relating to the dedication of girls to temples as life long Slaves (Devadasi) but enjoying some 'privileges and honors'. The records also refer to the social evil like sati and human sacrifices in the name of placating Gods. There is also exceptional information, some-

what modern in character, the one relating to an institution specifically meant for nursing the handicapped destitute children.

Conclusion

Thus the social documents constitute the source materials for the study of social life of kongu. There are problems of additions and omissions. They lack in accuracy. At the same time, we must not forget that social documents succeed in portraying the character of society. Considering the fund of information that lie untapped in social documents, it is the bounden duty of historian to take a serious not of it so as to produce the history less people of our country.

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GLIMPSES OF TEMPLE ADMINISTRATION IN TAMILNADU FROM EPIGRAPHICAL SOURCES

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Besides being an active center of religious life in the local area the temple wan an important social institution that filled a large place in the many sided activities of the township, political, social, economic and cultural. The temple was closely associated with the territorial and communal bodies in the administration of the local area. In fact an inscription of S.902, says; The priors of the establishment and the town shall jointly protect the foundation if princes to harm, if the town harm it, the priors of the establishment shall protect it. If the head of the establishment do harm the thirty shall protect it[1]. The increasing number of rites, rituals and festivals are the main cause for the emergence of an administrative system.

The article 'GLIMPSES OF TEMPLE ADMINISTRATION, IN TAMILNADU FROM EPIGRAPHICAL SOURCES' present an attempt to high light the administration of temple in Tamilnadu from early period to present day with the help of epigraphical sources.

Generally the temple was managed by an executive body, which was differently called in different periods. In the Pallava period a body called 'amrtaganattar' incharge of Thiruvorriyur temple which appears to have been a big one even at such an early period[2]. They were probably the same as the ganap Perumakkal.[3] Their relations with alumganattar who were the direct managing members of the village are not clear though there was some possible connection between them[4]. Another body was the mulaparusat Perummakkal who were indirect incharge of temples.

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The lands were donated to the Brahmin scholars to recite Vedas were called Brahmadeyam or chathurvedimangalam; Brahmadeyas were created around the temple which provided settlement to Brahmins and of other caste people. During the rein of Kadungon 590-620 A.D. the founder of Pandiya empire granted the village of Thirumangalam to twelve Brahmins by a copper plate. In Pandiyanadu the brahmadeya villages were set up in Arikesarinallur.[5] Narasingam[6] Thiruppattur[7] Vijayanarayanam[8] and in a host of their place.

The affairs of the temples were managed probably by the local assembly itself, if they were not varied and complicated. The Mahasabha consisted of the members of the Chatur Vedimangalam and this Mahasabha only was responsible for the administration of the village and temple. The immediate administrative control of the temples was exercised by the committee which was either appointed or selected by the Sabha.

Revenue yields allocated to the temples by the government had to be delivered to them by local Sabha.[9] They were even required at times to supply watchman, priests, accountants and treasures to temples.[10] They sold lands received deposits and made grants to temples. The Sabha was empowered to lend the temples money for utilizing the charitable purpose and redemption of village debts.

According to Madras Museum Plates of Uttamachola, the nagaraital was made responsible for the choice of the temple officials like Srikaryankadaikanbar, watchman and accountants.[11] In such in drum temple it is said to have functioned under the control of local maha sabha from the time of Parantaka I to the time of Rajaraja I.[12] Such a body appears to have existed at some other places like Thirumukkudal, Sengunur, Talaiccangaduu, Cidambaram also. The one at Talaiccangadu is said to have consisted of the Addaippumudalis, Kutta Perummakkal and those doing Velinayakam. In some places the committee was called Srikaryam Seyyum Perummakkal.[13] The inscriptions of Raja 1, the great show that in the great temple at Thanjavur were employed as many as 609 persons for doing different kinds of service in it.[14] They were all granted land for their maintenance.

During the regin of Kulothunga I (1086 A.D.). Sri Kallarpiran temple of Srivaikuntam functioned under the control of the local Maha sabha in the name of Mahasabha of Rajendra Chathurvedi Mangalam[15]. In later times the members of the managing committee of the temples were known as Sthanikas and the Unnaligai Sabhaiyar.[16] The priests themselves were in charge of the administration of the temples in some places. In such cases the priest managing Vaishnava temples were known as Siva Brahmanas. While the priest maraging Vaishnava temples were known as Vaikhanasas. In some cases the body in charge of temples appears to have divided itself in to a smaller group known as Aganaligasi Siva brahmanar[17] Patipatam Ulattar[18] Thirunmaligai Kanaperummakkal[19] and Thiru Unnaligai Sabha[20]. The managing committed of temple at Chidambaram was known as Srimahesvarar and it was divided in to smaller committee such as Mahesvara Kankani Seyvar, Srikaryam Seyvar, Koyilnayakam Seyvar, Samudayan Seyvar, Thirumaligai Kuruseyvar, while that of Mahasastan Peruvembudaiyar Kovil was known as the Padin matter.[21]

Single shrines appear to have been under the control of separate groups known as ganams each of which was named after the deity in the shrine, Sattaganam[22] Krishnganam,[23] Kalaiganam, Viraganam[24] and Marasivas[25]. The periaamalyar and the Sankarappadiyar were two other bodies associated with the temples. The latter was probably incharge of the lighting arrange-

ments, [26] The pan mahesvarasr and strivaishnavas were obviously congregations respectively of the Saivas and Vaishnavas.[27] But they were not regularly organized bodied having anything directly to do with the administration of the temple, though protection was invoked for the safeguarding of the gifts made to temples and recorded in inscriptions. They are at times said to have spread over the eighteen districts nadus and Visayas[28]. It was not unusual for particular individuals also being appointed to carry on administration of temples with complete control over the temples servants. With the power to expel or fine the disobedient among them[29] The temples were however subject to government supervision and any mistake committed by them was rectified.[30]

The power of the Sabhas was transferred to the British East India company in later days. Company gave the administrative power to the Sthalasthar. Administration of the temples were taken over by the government only in the twentieth century.

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CONTRIBUTION OF THE FEUDATARIES AND OFFICIALS OF THE CHOLAS TO THIRUVAIYARU TEMPLE-A STUDY

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Thiruvaiyaru one of the most and sacred pilgrim centres with district of Thanjavur, lies at a distance about ten Kilometers to north west of Thanjavir, on the left bank of the river Cauvery. Five branches of the holy river Cauvery flow close to the town situated in a fertile neighbour hood surrounded hood surrounded by luxurious crops.

The reputed shrine of Sri.Panchanadheeswarar in this place is considered to be the chief among the seven famous shrines called 'Sapthasthalams' viz. Thiruppalanam, Thiruchchotruthurai, Thiruvedikudi, Thirukandiyur Thiruppanturuthi, Thiunaithanam and Thiruvaiyaru.

This ancient and famous town is considered as holy as Kasi (Banaaras). This sacred place is known by a number of names viz. 'Ayyaru' 'Panchanadam' Boologa Kailasam and Kaverikkottam'. Saint Appar is said to have the sight of Kailasa due to God's Divine Grace at Thiruvariyaru. The

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Inscriptions of the temple particularly the feudal Lords of the paluvettaraiyar family help us to understand the gradual development of the shrines and the social and political life of the people.

Most of the epigraphs to this temple belong to the Paluvettaraiyars. Almost all the Inscriptions relate to endowments and gift made in the form of lands, ornaments, vessels, sheep and paddy. The income was utilized mainly for food offerings and lighting of 'Nanda Vilakku' Perpetual lamp.

An Inscription of Aditya I (871-907 A.D.), issued in the tenth regnal year (881 A.D.) refers a donation of six 'Ma' of land by an individual namely.

Irungandi Nela Narayanan in Pandy Nadu[1] from the income of the above land a five 'nail' of paddy was given to the temple everyday and a measure of one 'Kuruni' of paddy was given to feed a Brahmin. The boundaries of this land are well marked[2] Aditya I.

There are three Inscriptions made in the 19th regnal year of the same ruler which are found on the South Wall of the Mukhamandapa. The first Inscription informs the Maravanakkan and Maravan Kandan from Parivanda thurai of Arcottukutram donated land to the Andanur assembly for the maintenance of perpetual lamp in the temple.[3]

The Second Inscription refers to a gift of ten "Ma" of land by a Queen Alisikattadigal, the daughters of Kachipettu Kudivaicheri Ammakkanar for lighting a lamp in the temple [4] Kanchi is identified with modern Kanchipuram[5].

While demarcating the above donated land the record mentions the name of Paluvettaraiyar Nambi Maravanar, who was also one of the chiefs of Aditya I[6]. The earliest Inscription of Parataka I in the temple issued in his fourteenth regnal years states that a gift of 90 sheeps was made by Paluvettaraiyar Kandan Amudan maintaining a perpetual lamp in the temples.[7]

The Palluvettaraiyar chiefs have played a significant role in the early Chola period. They made a great mark in the political activities and military campaigns of their over lords. The Palluvettaraiyar Kandan Amudan was the greatest hero of the battle of Vellur in about 916. A.D. The Chola army led by him defeated thoroughly the Pandya King Rajasimha III. Who was assisted by the Ceuylonese.[8]

There is another interesting Inscription which belongs to the 29th regnal year of Raja Raja I found on the Eastern wall of the Mukhamandapa of the North Kailasa Shrine[9]. It mentions a gift of eight silver pots Vellikalasam-made by Vishnuvarthana Maharaja alias Vimaladitya (1011-1018 A.D.) of Vengi Nadu to this shrine.

This Eastern Chalukyan Prince was the viceroy of Vengi under the Cholas and was married to Kundavai, daughter of Raja Raja I. Rajadhiraja I (1018 – 1054 A.D) son of Rejendra I is represented by an inscription found on the north wall of the North Kailasa Shrines.[10] It states a gift of 300 Raja Rajan madai gold coin of Vengi Kingdom made by Pillayar Vishnuvarthana Devar, an Eastern Chalukya Prince. Later he became Kulothungo I. These gold coins were used to make 150 gold flowers. [11] For Olakamahadevieesvaram Udaiyar. This record also mentions a gift 99 Madai by the same donar and it was converted to ornaments to the Addavallan in the Shrines in 1039 .A.D.

Sadayan Maruthakkan of Alisikattulluppaiyar (896.A.D.) and Thanjavur Kaliyan of Thanjavur Kutram (897.A.D) denoted gold for maintaining perpetual lamp in the temple.[12] In the 31st regnal year of Parantaka I, Irumudisola Pallavariyan alias Namban Ayyardigal perhaps a royal officer, made a grant of five 'Veli' of land of a mutt

attached to the temple seen by Niyamudhana Swamigal to feed Siva Yogis.[13]

The land denotion to the Mutt indicates Thiruvaiyaru was also strong Saiva monostic center during the time.

His sixteenth regnal year Inscription records a gift of thirty Kalanju of gold by an officer Muvariyan alias Palinakkan. This fold was entrusted to the 'Ur' (Assembly) of Andanur and it bought ten 'Ma' of tax free land.[14] The Andanur may be identified with Modern Andanakurichi two kilometers north to Thiruvaiyaaru.

Sometimes when lands donated, to the temple donar arranged for the donation of waste land. Naturally it was brought under cultivation after reclamation. For an instance the donar Vira Narayana Pillavaryan alias Kotran Arul Molian donated land to the Thriruvaiyaru Mahadeva for the purpose of lamps. He arranged only waste land (Punsai Thidal).[15]

From the above mentioned pages we came to know that the Paluvettaraiyars were in close relation with the Cholas, because of their marriage alliances. We may further presume that only this matrimonial alliances, might have not only changed their war-like activities but also seemed to have mingle with the family of the Cholas and lost their identify as Paluvettaraiyars.

Notes and References

1. *S.I.I* Vol. No. 523
2. The Northern boundary lies on the land Paluvettaraiyar Kumaran Kandan, who was one of the chiefs of Aditya I.
3. *S.I.I.* Vol. V, No.534.
4. *Ibid.*, No.537
5. K.A.Nilakanta Sastri. *The cholas* p.649
6. S.R.Balasubramaniyam, *Early Chola Temples*, p.35.
7. *S.I.I.* Vol. V, No.551
8. M.S.Govindasamy, *The Role of Feudatories in Later Chola History*, p.32
9. *S.I.I.* Vol.V, No.514
10. *S.I.I.* Vol. No. 526.
11. *Each Gold flower contain 21/4 Kalaju of Gold*
12. *S.I.I.* Vol. V. No. 542 and 536.
13. *Ibid.*, No. 540
14. *S.I.I.* Vol. V. No. 548.
15. *S.I.I.* Vol.V. No. 533

A REVIEW OF KHARAVELA'S INSCRIPTION AND ITS IMPACT ON THE ANCIENT TAMIL HISTORY

K.V.Ramakrishna Rao

Introduction

Kharavela had been the 8greatest King of India definitely ruling many parts of Northern and as well as Southern India registering his victory over the Tamil Kings, as he had reportedly defeated the Confederacy of Dravidian Kingdoms that was threatening his territories existed for many hundreds years. Between However, at national level, he has been relegated to background and not much prominence is given. The British/Western scholars have perhaps neglected him for obvious reasons, and even the Indian counterparts followed the suit. However, recently excavated evidences from Orissa take its heritage to pre-Mauryan period. The pre-Mauryan history of India is very important as the historians have not explained the huge gap between the Indus Valley Civilization (2500-1950 BCE) and the Mauryan Period (300-150 BCE). Thus Kharavela comes in the context.

The Dates of Kharavela; Kharavela is dated differently from 400 BCE to 100 BCE set-

tling down to 1st century BCE. The different dates given for Kharavela by different scholars are tabulated as follows;

S. No.	Author	Date fixed	Source / reference
1.	B.C Rajendra Lal Mishra	4th cent. BCE	Antiquities of Orissa, Vol. II, P. 16Ff
2.	J.F. Fleet	3rd cent.BCE	JRAS (1910), pp.242ff., 824ff
3.	B.C. Bhagwan Lal Indraji	3rd cent.BCE	Epigraphia India, X, p.161, List. 1315
4.	B.C. Bhagwan Lal	2nd cent.BCE	Actes du sixieme Congress Interna-tional Orientalistes, Vol.III, pp. 152-177.
5.	H.C. Ray	1st cent.BCE	Early History of India, pp 187-194.
6.	D.C. Sarcar Chaudhuri	1st cent.BCE	Select Inscriptions (1942), p.206.

As thee have been many scholars1, who give these dates only few references have been given for illustrative purpose. As only historical period is dealt with, there should not have been any difficulty in fixing the date, but here problem comes in dating, as nothing could go beyond the Alexander's invasion, as has been decided and fixed by the British historians. It is surprising to note that initially, the British themselves placing him in 3rd century BC and then encouraging the Indians, when they tried to fix in the first cent BCE.

Kharavela's defeating of the confederacy of Tramira/Dravidian kings; Surprisingly, the kharavela's inscription records that he defeated a confederacy of Dravidian kings, which was threatening his territorial integrity. Interestingly, scholars have been mentioning that it was 103, 113, 130 or 300 years old, reading the expression-*'tersa vasa sata'/ 'trayondasha varsha sata' / 'tersa vasa sata'* and so on, but, recently, Scholars of Orissa read it as '1300 years' (13x100).

The reading of dates as given by the modern scholars is as follows;

K.A.Nilakanta Sastri;The famous Hathigumpha inscription of Kharavela (first half of the second century B.C) mentions a league of Tamil states that was 113 years old at the date of the inscription and had been for some time a source of danger to the Kalinga Kingdom'.

Epigraphic Indica; (L.11)..... And the market-town () Pithumda founded by the Ava King he ploughs down with a plough of asses; and (he) thoroughly breaks up the confederacy of the Tramira (Dramira) countries of one hundred and thirteen years, which has been a source of danger to (his) Country (Janapada).

The rendering of the inscription by different scholars are reads as follows;

N.K.Sagu ; He reads the inscription differently as follows;

Janapada bhavanam cha tersa vasa sata katam bhidati tramira deha samghatam (Pali Version)

Janapada bhavanam cha trayodhasha varsha sata krutam bhinatti dhramila desha sangatam (Sanskrit Version)

In translation; (In the eleventh year....) also (his majesty) shattered the territorial confederacy of the Tamil States having populous villages, that was existing since thirteen hundred years (English rendering).

K.P. Jayswal ; Jana-pada-bhavanam cha terasa-vasa-sata-ketu-Bhade-tit amra-deha-samghatam.

His Highness Ketu who (flourished) **thirteen centuries** before,.... Which has been established by the Former Kings in the city of Prithudaka-darbha and is pleasing to the country' (p.464)

Thogh, he differs with the King(S), the number of years is read as 'thirteen centuries before' Kharavela.

R.D.Banerji ; follow his translation.

R.Mukherji ; has dealt with the expression **'Tramira daha'** and its relation with **Kharavela PK**.

Thus the important point to be noted is that the territorial confederacy of the Tamil States..... was existing since thirteen hundred years. If the date of **Kharavela** is taken according to different authorities, the existence of the territorial confederacy of the Tamil states goes back to 400 + 1300=1700 BCE to 100+1300=1400 BCE. Therefore, the antiquity of the Tamil Kings can be historically goes back to 1700 to 1400 BCE. Hence the scholars should consider his important aspect and research further about the antiquity of the **Sangam** period and the Kings of the period in question.

The Implication of Kharavela Inscription on the Tamil Chronology; The above inscription gives the important historical facts;

1. Kharavela was ruling with the territoroies adjoining to the ancient Tamil Kings.
2. The Tamil Kings were having a Confederacy.
3. The Confederacy implies political alignment with the well defined state formation and rule.
4. That Confederacy was threatening the territories of Kharavela.
5. It had been existing 1300 years before him.
6. Therefore, the existence of the Confederacy of the Tamil Kingdoms had been since 1700 BCE or 1400 BCE depending upon the fixation of the date of Kharavela.
7. This takes the date of the ancient Tamil Kings to 1700-1400 BCE Period.
8. The Tamil historiographers, therefore should study this aspect and refix the date of Sangam literature before that period.

SOME RECENT HISTORICAL WRITINGS - A STUDY

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Attempting a study about the past had always been an exhilarating experience. In every age and in every society intellectuals had taken efforts to analyse historical sources, and brought out historical writings of different aspects of various regions. Consequently, the domain of knowledge flowered with Political and Administrative History, Military History, Socio - Economic History, Religious and Cultural History, People's History, Environmental History, Human Rights History and History of man's different activities. For such writings, different methods, ideologies and patterns were followed by men of diligence and acumen. In the modern period, the growth of science and technology further led to the development of different techniques in the art of writing histories. In fact, the situation stimulated the spirit of inquiry in the men who had been craving to quest for more and more of knowledge. This had directed them to give focus on variety of historical aspects in different ways with different methodologies. It is to be noted that every way has proved to worth a pursuit. Also, it must be remembered that the ultimate objective of these intellectual exercises is to arrive at the historical truth and to present to the posterity scientific and critical history of the past so as to trend into the future world with wisdom and determination.

A cursory glance on the historical writings in recent years will show that some of them suffer from subjectivity. The aim of any historical writing is to present a history with objectivity. This principle is to some extent lost sight of. Particularly, in some biographical studies, personalities are eulogized or ridiculed. The religion, caste, political affiliation, personal relations, hearsay information, social and economic status, behavioral patterns and culture of the personalities play a vital role in such eulogies and derisions. As a result, some events are glorified and few are brushed aside as unimportant and insignificant. Similarly, personalities are deified or derided.[1]

In ancient times rulers and patrons were eulogised in "Prasasthies". In mediaeval times the Sultans and Mughal rulers were praised by court chroniclers and historians and few of them were attacked with derisive remarks by the native historians. In modern times, glowing tributes were paid by nationalist historians with much emphasis to leading personalities and national events.[2] Hence, these are not impartial histories. These information must approached with caution as they are not dispassionate accounts. History should not be connected and distorted version and the present advocates of history express that one can easily avoid glorifications and distortions even in films and documentaries.[3]

Another approach that is followed in subaltern histories is that focus is given to very insignificant activities of the people and social groups. Some of these activities are quite common and could be seen in any part of the country in any particular event or function. They need not be dwelt upon at great length as they are followed in certain theses and dissertations by the candidates of

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the institutions of higher learning for their research degrees. For instances, there is a rapid increase in the number of dissertations on minor incidents like "One day strike by the students of some insignificant institutions" "Four hour sit - strike by some small factory employees", "Hartal against a bus driver by Bus passengers of a particular route", "Demonstrations against a Fair Price shop by the consumers of a particular street" etc., Certain incidents are common occurrences in the normal course of daily life. They need not be viewed as serious happenings since they do not cause any impact on any field of in course of time. But any significant activity of the people the cause grant applies in society should be the focal point of a historical writing.

Another development in recent times with some deviations from objectives historical writing had been the Government sponsored histories. Even the British authorities who encouraged such histories during the colonial era seemed to have been infected with the spirit of objectivity and presented true information. Whatever occurred during their times were portrayed in their writings without any distortion and manipulation. This is quite manifest in the Select Document Series on Neill Statue Satyagraha in which the brutal activities and atrocities of General Neill - the Military Commander of Madras had been graphically described. Even in the governmental records such as freedom struggle files and Fortnightly Reports, facts about the rebellious activities of the Indian masses and the repressive measures of the imperialists and been vividly narrated without any reservation. But in the latter part of the twentieth century few works on history dwell upon the brighter aspects of the society, nation and government.[4] This is against the ethics of historical writing and history should always focus the brighter and darker aspects of men and matters. Historical writings with bias will never stand the test of time.

Also, in recent historical writings suggestions and recommendations are offered in the conclusion or in the end of the historical narration. This is not an appreciable trend. For example, the works such has the History of Public works Departments of the Madras Corporation and History of Customer Service Centres of National Banks in Madras, after dealing with the activities of the institutions for the specified period begin to offer suggestions by giving solutions and explaining measures for their future development. It is to be remembered that History narrates only about the men and their activities and institutions of the past. It is an unending dialogue between present and past. It is not futurology but a vital branch of knowledge from which lessons can be inferred. This should be borne in mind by every student and practising historian.

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2. V.A. Sundaram, *Nationalism in Burma*, Ganesh & Co., Madras, 1922, p.
3. Satish K. Bajaj, *Recent trends in Historiography,* Anmol Publication Pvt. Ltd., New Delhi, 1998, P.73.
4. M.V. Ramana Rao, *op.cit*, Passion.

மானூர் பள்ளர் கண்மானர் செப்பேடு

வெ. வேதாசலம்*

மானூர் பிற்காலப் பாண்டியர் காலத்திலிருந்து அண்மைகாலம் வரை வரலாற்றில் சிறப்புடன் விளங்கிய ஊராகும். விருதுநகர் மாவட்டத்தில் திருச்சுழியல் வட்டத்தில் நரிக்குடிக்கு அருகே இது அமைந்துள்ளது. இவ்வூர்ப்குதியில் பிற்காலப் பாண்டியர் காலத்தில் தோற்றுவிக்கப்பெற்ற சிவன்கோவில் ஒன்றும் பெருமாள் கோவில் ஒன்றும் இருந்திருக்கின்றன. இவற்றில் சிவன்கோவில் அனாகுல ஈசுவரம்' என்றும் பெருமாள் கோவில் 'விக்கிரமபாண்டிய விண்ணகரம்' என்றும் பெயர் பெற்று விளங்கியிருக்கின்றன. இவை இரண்டும் தற்போது அழிந்து போய்விட்டன. அக்கோயில் கட்டடப் பகுதியிலிருந்து கல்வெட்டு பொறிக்கப்பெற்ற கற்கள் மானூர் சுப்பிரமணிய சுவாமி கோயிலிலும் நரிக்குடிக்கு அருகிலுள்ள சிவன்கோயிலிலும் காணப்படுகின்றன. இவற்றில் இவ்வூரின் பெயர் 'மானையூர்' என்று குறிப்பிடப்படுகிறது. மேலும் இவ்வூர் காஞ்யிருக்கை என்றழைக்கப்பட்ட பாண்டிநாட்டின் உள்நாட்டுப் பிரிவில் இருந்ததாகக் குறிப்பிடப்படுகிறது. காஞ்யிருக்கை என்ற நாட்டுப்பிரிவு இவ்வூரைச் சூழ்ந்த பகுதியாகும். இந்நாட்டு ஊர்களில் ஒன்றாக விளங்கிய மானையுரே தற்போது மானூர் என்று வழங்கி வரப்படுகின்றது. இப்பெயர் வழக்கு நாயக்கர் காலத்திலிருந்து தோன்றியிருக்க வேண்டும்.

மானூரிலிருக்கும் சுப்பிரமணியசுவாமி கோயில் கருவறை, அர்த்தமண்டபம், மகாமண்டபம், ஆகியவற்றுடன் விளங்கும் சிறிய கோயிலாகும். இம்முருகன் கோயில் குருக்களிடத்திலேயே அக்கோயிலுக்குரிய செப்பேடு ஒன்று உள்ளது. கனமாக செப்புத்தகட்டில் அதன் இருபுறமும் நூறுவரிகளில் தமிழில் இச்செப்பேடு உள்ளது. சில இடங்களில் மட்டும் கிரந்த எழுத்துக்களும் விரவி இது எழுதப்பெற்றுள்ளது.

காலம்

இச்செப்பேட்டின் காலம் கி.பி. 1759–ஆம் ஆண்டாகும். இதற்கு நேரான சக ஆண்டு 1681–ஆம் கல்வியாண்டு 4860–உம் இதில் குறிப்பிடப்படுகின்றன. இவ்வாண்டில் பிரம்மாதி வருடத்தில் ஆவணித் திங்கள் ஒன்பதாம் நாள் பூர்வபட்சத்தில் திரியோதசியும் சோமவாரமும் பூசநட்சத்திரமும் பெற்ற சுபயோக சுபகரணமுங்கூடிய சுபதினத்தில் இச்செப்பேடு எழுதப் பெற்றுள்ளது.

இச்செப்பேட்டை எழுதியவர் சிவகங்கை வீசுவகோத்திரத்தினைச் சார்ந்த திருக்காணைலிங்க வாத்தியார் குமாரன் ஆண்டபெருமாள் வாத்தியார் ஆவார். செப்பேடு வாசகத்திற்குச் சாட்சியெழுத்தாக விளங்கியவர் திருப்புல்லாணியைச் சார்ந்த முத்துப் பண்டாரத்தின் மகன் இருளப்பன் ஆவார். இச்செப்பேடு ஒப்பந்தத்திறகுச் சாட்சியாக விளங்கியவர்கள் அரசப்பன் ஆசாரி, ஆசனமுத்து முத்துக்குமார ஆசாரி, ஈறுவளத்து ஆசாரி ஆகியோர் ஆவார்கள்.

செப்பேட்டுச் செய்தி

இச்செப்பேடு மானூர் சுப்பிரமணியசுவாமி கோயில் பூசைக்குக் கட்டளையாக அளிக்கப்பட்ட தர்மசாதனப் பட்டயமாகும். மானூரிலிருக்கும் பள்ளர் சமூகத்தினைச் சார்ந்தோரும் ஆசாரிமார் (கண்மாளர்) சமூகத்தினைச் சார்ந்தோரும் அன்னியப்பள்ளுக்குடிகளும் (வேற்றூர்களில் இருப்போர்) சேர்ந்து ஆண்டொன்றுக்கு குடிக்கு ஒருபணம் மானூர் சுப்பிரமணிய சுவாமி கோயில் அபிசேகம், நைவேத்தியம், திருவிளக்கு, சோடச உபச்சாரம், முதலிய பூசைச் செலவினங்களுக்காக அளிக்க வேண்டும் என்று முடிவெடுத்துப் பணம் அளித்திருப்பதையே இச்செப்பேடு தெரிவிக்கின்றது.

பள்ளர், ஆசாரி என்ற இருசமூகத்தினர் கூடிச் செய்த முடிவாக இது விளங்குகிறது. மறவர் நாட்டிலுள்ள நரிக்குடி, திருப்புவனம், மானாமதுரை, சிவகங்கை, இளையாங்குடி, திருப்பத்தூர், முதலிய பகுதிகளைச் சார்ந்த பள்ளர் சமூகத்தினரும், ஆசாரிமார் சமூகத்தினரும் சேர்ந்து இம்முடிவினை எடுத்திருக்கின்றனர். இம்முடிவினை இவர்கள் அனைவரும் சிவகங்கையிலிருந்து அக்கசாலை வினாயகர் கோயில் சன்னதியில் கூட்டம் நடத்திப் பேசி முடிவெடுத்துப் பட்டயமாக எழுதியிருக்கின்றனர். இம்முடிவு இருசமூகத்தினரைச் சார்ந்த சமூக முடிவாக இருப்பது குறிப்பிடத்தக்கது. இதனால் இப்பட்டயத்தில் இப்பகுதியிலிருந்து ஆசாரிமார், பள்ளர், சமூகத்தினரைப் பற்றிய பல சமூக வரலாற்றுச் செய்திகளை அறிய முடிகின்றது.

இச்செப்பேட்டில் விசுவகோத்திரத்தில் தோன்றிய சிவகங்கை அஞ்சுசாதி எழுபத்து நான்கு கணத்து கண்மாளர் கோத்திர வழிமுறையும் அவர்களது தெய்வமான ஆதிவிசுவபிரம்மாவின் வரலாற்றுப் பெருமையும் விரிவாகக் கூறப்பட்டுள்ளன.

* சிறப்புநிலை கல்வெட்டாய்வாளர், தமிழ்நாடு அரசு தொல்பொருள் ஆய்வுத்துறை, மதுரை.

செப்பேட்டின் முதற்பகுதியில் ஆதியில் உலகில் விசுவபிரம்மா அரூபவுருமாய் தோன்றியது, பஞ்சபூதங்கள் தோன்றியது, அதில் விசுவரிம்மாவுருவெடுத்து கிரியெட்டுடன் என்திசைக் காவலரையும் எட்டு நாகங்களையும் படைத்து, பிரம்மா, விஷ்ணு, ருத்திரன், ஆகியோரின் தோற்றம், பிரம்மா விஷ்ணுவின் உந்திக்கமலத்திலிருந்து உதித்த வரலாறு, உலகில் ஆண், பெண், ஆகியேரைப் பிரம்மா படைத்தது, மகாமேருமலையை விசுவபிரம்மா வடதிசையில் தோற்றுவித்தது, இதனால் வடபுறம் தாழ்ந்த உலகினைச் சமப்படுத்த அகத்திய முனிவரை விசுவபிரம்மா தென்திசைக்கு அனுப்பியது. ஆதி விசுவபிரம்மாவின் ஆற்றல் பல்வேறு செயல்கள் ஆகியவை விரிவாகக் கூறப்பட்டுள்ளன. இரண்டாம் பகுதியில் இத்தகு சிறப்பு வாய்ந்த ஆதிவிசுவபிரம்மாவின் கோத்திரத்திலுதித்த பலதிசைகளைச் சார்ந்த ஆசாரிமார் குறிப்பிடப்படுகின்றனர். பின்னர் இவர்களோடு சேர்ந்து முடிவெடுத்த பள்ளர் சமூகத்தினைச் சார்ந்த பள்ளர் சமூகப்பிரிவுகளும், சிவகங்கை அக்கசாலைப் பிள்ளையார் கோயிலில் கூடிய பல்வேறு ஊர்ச் சார்ந்த பள்ளர் சமூகத்தினரின் பெயர்களும் கூட்டம் நடந்த ஆண்டும் திங்களும் நாளும் குறிப்பிடப்படுகின்றன. மூன்றாவது, பகுதியில் இத்தர்மத்தினைப் போற்றியர் அடையும் பலனும் பட்டயத்தை எழுதியவர் பெயரும் கையெழுத்தும் சாட்சியும் காணப்படுகின்றன. பட்டயத்தின் மூன்புறம் தொடக்கத்தில் முருகனுக்குரிய வேல், மயில் ஆகியவற்றின் உருவங்கள் பொறிக்கப்பட்டுள்ளன.

இச்செப்பேட்டில் உலகின் தோற்றம் பற்றிய புராணம் விரிவாகக் கூறப்பட்டிருக்கின்றது. இப்புராணம் செப்பேட்டில் குறிப்பிடப்பெறும் கண்மாளர் சமூகத்தினைச் சார்ந்தோரின் கோத்திரப் பெருமையைத் தெரிவிக்கும் அடிப்படையிலேயே எடுத்துச் சொல்லப்பட்டிருக்கின்றது. உலகில் முதலில் தோன்றிய ஆதிவிசுவபிரம்மாவின் கோத்திரத்தில் தோன்றியவர்களே ஆசாரியார் சமூகத்தினைச் சார்ந்தவர்கள் ஆவார்கள் என்பது இப்புராணத்தின் முடிவில் கூறப்படுகின்றது. அவர்களது வழிமுறையானது தெய்வத்தன்மை பொருந்தியது என்பதைப் பெருமையுடன் இப்புராணம் எடுத்துக் கூறுகின்றது.

பள்ளர் சமூகத்தினர்

சிவகங்கை அக்கசாலைப் பிள்ளையார் கோவில் சன்னதியில் கூடிய கூட்டத்தில் கலந்து கொண்ட ஆசாரிமார் சமூகத்தின் பெயர்கள் எதுவும் செப்பேட்டில் குறிப்பிடப்படவில்லை. ஆனால் செப்பேட்டை எழுதிய ஆசாரியாரின் பெயரும் அதற்குச் சாட்சியாக விளங்கியவர்களின் பெயர்களும் மட்டும் செப்பேட்டின் இறுதிவரிகளில் குறிப்பிடப்படுகின்றன. பள்ளர் சமூகத்தினரைப் பொறுத்தவரையில் இக்கூட்டத்தில் மறவர்நாட்டின் பல திசைகளிலிருந்தும் வந்து கலந்து கொண்டவர்களின் பெயர்களும் அவர்களது உட்சமூகப்பிரிவுகளும் செப்பேட்டில் விரிவாகக் குறிப்பிடப்பட்டுள்ளன.

முப்பத்து நான்கு ஊர்களைச் சார்ந்த முப்பத்தைந்து குடும்பங்கள் அக்கசாலைப் பிள்ளையார் கோயில் கூட்டத்தில் கலந்து கொண்டுள்ளார்கள். இவர்கள் வாழும் ஊர்கள் சிவகங்கையை மையமாகக் கொண்டு நான்கு வட்டகைகளாகப் பிரிக்கப்பட்டுள்ளன. இவற்றில் பெரும்பாலானவை சிவகங்கையைச் சூழ்ந்த சின்னமறவர்நாட்டு ஊர்களாகும். இவற்றில் கிழக்கு வட்டகையைச் சார்ந்த பள்ளர் சமூகத்தினரின் பிற வட்டகைகளைக் காட்டிலும் இருமடங்கு எண்ணிக்கையில் கூடுதலாகக் கலந்து கொண்டுள்ளனர்.

பள்ளர் சமூக துறவி கட்டிய கோயில்

சிவங்கை அக்கசாலையைச் சார்ந்த பள்ளர்களும் அவற்றில் பணிபுரிந்த ஆசாரிமார்களும் தெய்வவழிபாட்டை அடித்தளமாகக் கொண்டு தொழில் செய்யும் இடம் ஒன்று என்ற அடிப்படையில் ஒன்று சேர்ந்து கூட்டம் நடத்தி தர்மசாதனப் பட்டயம் எழுதியிருக்கின்றனர். இக்கூட்டத்தில் பள்ளர் சமூகத்தினர் பெரும்பங்கு வகித்திருப்பதற்குக் காரணமும் இருக்கின்றது. மானூர் சுப்பிரமணிய சுவாமி கோயிலைக் கட்டியவர் மானூரிலிருந்து பள்ளர் சமூகத்தில் தோன்றிய ஒருவராவார். இவர் சைவநெறியை மேற்கொண்டு துறவறம் பூண்ட துறவியாவார். முருகனிடம் பக்திபூண்டு ஒழுகியவர். இவரது பெயர் வேலாயுதசுவாமி என்பதாகும். செப்பேட்டில் இச்செய்தி "மானூரிலிருக்கும் மள்ளரில் சுப்பிரமணியசுவாமி
வரப்பிறசாதியான வேலாயுதசுவாமியாரவர்கள்
உண்டு
பண்ணுவிச்ச சுப்பிரமணியசுவாமி கோயிலுக்குத் தர்மசாதன பட்டயம்"

என்று தெளிவாகக் குறிப்பிடப்பட்டுள்ளது. எனவே பள்ளர் சமூகத்தினர் இவ்வொப்பந்தத்தில் மிகுந்த ஈடுபாடு கொண்டு விளங்கியிருக்கின்றனர். தீண்டாமையும், சாதிப்பிரிவுகளும் மலிந்திருந்த, இப்பட்டயம் வெளியிடப்பெற்ற காலத்தில் பள்ளர் சமூகத்தினர் ஒருவர் சைவநெறிமேற்கொண்டு துறவறமும் பூண்டு முருகனுக்குக் கோயில் கட்டியிருப்பது ஒரு புதுமையான செய்தியாகும்.

அடிக்குறிப்புகள்

1. இக்கல்வெட்டுகள் கள ஆய்வின்போது கட்டுரையாளரால் கண்டறியப்பட்டுப் படிக்கப்பட்டன. இவை கி.பி. பதிமுன்றாம் நூற்றாண்டைச் சார்ந்தவையாகும்.
2. இச்செப்பேடு கட்டுரையாளாரால் கண்ட்றியப்பட்டு நேரில் படிக்கப்பெற்றது. ஹிது இதுவரை வெளியிடப்பெறவில்லை.
3. கொற்கையில் உள்ள சிவன்கோளில் அக்கசாலை ஈஸ்வரம் என்று அங்குள்ள கல்வெட்டுகளில் குறிப்பிடப்படுகின்றன.

கல்வெட்டுக்களில் திருப்பாதிரிப்புலியூர் பாடலேசுவரர் ஆலயம் – ஓர் வரலாற்று ஆய்வு

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போர்க் காலங்களில் வீரமரணம் எய்தும் வீரரர்களுக்குப் பண்டைக் காலத்தில் நடுகல் நடும் வழக்கம் இருந்தது. அவ்வாறு எழுப்பப்படும் நடுகல்லில் வீரமரணம் எய்திய அவ்வீரனின் சிறப்புகள் அக்கல்லில் வெட்டப்பட்டன. இவ்வாறு தோன்றிய இவ்வழக்கம் பிறகு கோயில்களில் தொடரப்பட்டன என்பர். அரசர்கள், வணிகர்கள், அரசு அலுவலர்கள், பொதுமக்கள், கோயிலில் பணிபுரியும் பணியாளர்கள் போன்றவர்கள் கோயிலில் ஏற்படுத்திய விளக்கீடு போன்ற அறக் கொடைகளெல்லாம் அக்கல்வெட்டில் இடம்பெற்றன. கொடையாளர் செய்த மன்னர்களின் வீரம், கொடை ஆட்சி புரிந்த ஆண்டு முதலியவற்றை விளக்கும் வரலாற்று நிகழ்ச்சிகளும் பிற்காலச் சோழர்களின் மெய்கீர்த்தியல் இடம்பெற்றன.

தமிழ் நாட்டில் பல கோயில்களில் உள்ள கல்வெட்டுகள் பெரும்பாலும் அரச குலமக்களும், பொதுமக்களும் கோயிலுக்கு ஏற்படுத்திய விளக்கீடுகளைக் குறித்துச் சொல்லும். கோயில்களுக்கு விளக்கீடு காரணமாக ஆடுகளும், மாடுகளும், பொன்னும் கொடுத்த செய்தியையே கூறுகின்றன. அதுபோலவே திருப்பாதிரிப்புலியூர் பாடலேசுவரர் கோயிலில் உள்ள கல்வெட்டுகளும் பெரும்பாலும் இச்செய்தியையே கூறுகின்றனவெனலாம். இக்கோயிற் சுவர்களில் இருபத்தொரு கல்வெட்டுகள் படியெடுக்கப்பட்டுள்ளன. இக்கோயில் புதுப்பித்த காலங்களில் அவற்றுள் சில இடம் மாறியும், சில முற்றிலும் சிதைந்துவிட்டன. இக்கோயிலில் பலவகை விளக்குகள் எரிப்பதற்கு ஆடுகள், பசுக்கம், நிலங்கள், காசுகள், தென்னந்தோப்புகள் முதலியவற்றை ஊரவையாரிடம் அல்லது ஆட்சியாளரிடம், அல்லது கோயில் குருக்களான சிவப்பிராமணரிடம் ஒப்பிவித்த செய்தி வெட்டப்பட்டுள்ளது. கடவுளின் திருவுருவத்தை எழுந்தருளச் செய்து அவற்றின் பூசை விழாக்களுக்காக நிலத்தைக் கொடுத்த செய்தியும் வெட்டப்பட்டுள்ளன. இக்கல்வெட்டுகளில் அவை வெட்டப்பட்ட காலத்தில் ஆட்சிபுரிந்த அரசர் பெயர்களும், அவர்தம் வீரச் செயல்களும் அக்கல்வெட்டுகள் எழக் காரணமான அறங்கள் பற்றிய விளக்கங்களும் பொறிக்கப்பட்டுள்ளன.

இக்கோயிலின் கருவறையின் தெற்குபுறச் சுவரில் பதின்மூன்று கல்வெட்டுகளும், கருவறையின் மேற்குபுறச் சுவரில் ஆறு கல்வெட்டுகளும், முன் மண்டபத்தின் தெற்குப்புறச் சுவரில் ஒன்றும், முதற்சுற்றாலையின் தாழ்வாரப் பகுதியில் ஒன்றுமாக மொத்தம் இருபத்தொரு கல்வெட்டுகள் வெட்டப்பட்டிருந்தன என எண்.739–Vol VII கல்வெட்டுச் செய்தி குறிப்பு கூறுகிறது.

அண்மையில் நடந்த குடமுழுக்காட்டுத் திருப்பணியில் இக்கல்வெட்டுக்களில் பெரும்பான்மை சிதறுண்டும், இடம்மாறியும் காணப்படுகின்றன. இராசகோபுரத்தின் இரு பக்கச் சுவர்களிலும் அவைகள் இப்பொழுது இடம் பெற்றுள்ளன. ஆய்வாளருக்குக் கல்வெட்டுத்துறை வெளியிட்டிருக்கும் குறிப்பேடும், மா. இராசமாணிக்கனார் கட்டுரையும் துணைபுரிகின்றன. இக்கல்வெட்டுகளில் காணப்பெறும் பல்வேறு செய்திகளையும் பல தலைப்புகளில் பிரித்துக் காணலாம்.

இக்கோயிலில் உள்ள பாடலேசுவரனுக்கு விளக்கெரிப்பதற்காகத் தானமாகக் கொடுக்கப்பட்ட ஆடுகளும், பசுக்களும், எருமைகளும் பற்றிய செய்திகள் விளக்கமாக வெட்டப்பட்டிருக்கின்றன. கோயிலில் எரிக்கப்படும் விளக்குகளும் பலவகைப் பெயர்களைப் பெற்றிருக்கின்றன. காலை மாலை நேரங்களில் மட்டும் எரிக்கப்பட்ட விளக்குகள் சந்தி விளக்கு எனப்பட்டன. எப்பொழுதுமே அணையாமல் எரிக்கப்பட்ட விளக்குகள் நந்தா விளக்கு எனப்பட்டன. இரவு நேரங்களில் குறிப்பிட்ட நேரம் வரையில் எரிக்கப்பட்ட விளக்குகளும் இருத்திருக்கின்றன. இவ்விளக்குகள் எரிக்கப்படும் கால அளவையொட்டி முழு விளக்கு, அரை விளக்கு, கால் விளக்கு, அரைக்கால் விளக்கு எனப் பெயர்

* விரிவுரையாளர் வரலாற்றுத்துறை, தொலைதூரக்கல்வி இயக்ககம், அண்ணாமலைப் பல்கலைக்கழகம்.
** பேராசிரியர், வரலாற்றுத்துறை, தொலைதூரக்கல்வி இயக்ககம், அண்ணாமலைப் பல்கலைக்கழகம்.

பெற்றன. அந்தந்த அளவுக்கேற்பக் கொடுக்கப்பட்ட கொடைகளின் அளவுகளும் வேறுபட்டிருக்கின்றன. "கோயிலுக்குச் செய்த அறங்களில் விளக்கெறிக்கும் அறமே மிகச் சிறந்தது என்பதும் நம் முன்னோர் கருத்து. நம் நலனுக்காகவும், நம் வீட்டவர் நலனுக்காவும், அரசன் நலனுக்காவும் செய்த குற்றத்திற்குத் தண்டனையாகவும், மக்கள் கோவில்களில் விளக்கெரித்து வந்தனர்" என்பர்.

இங்ஙனம் விளக்கம் செய்பவர் ஆடுகள், பசுக்கள், எருமைகள், பணம் இவற்றுள் ஒன்றைக் கோயிலாரிடம் கொடுப்பது வழக்கமாக இருந்திருக்கிறது. அவர்கள் இவற்றைத் தொடர்ந்து செய்வதற்கு இவைகள் பேருதவியாக இருந்திருக்கின்றன. முழுவிளக்கு எரிப்பதற்குத் தொண்ணூற்றாறு ஆடுகளாவது, நாற்பத்தெட்டுப் பசுக்களாவது, பதினாறு எருமைகளாவது வழங்கப்பெற்றன. அரை விளக்கு, கால் விளக்கு, அரைக்கால் விளக்கு என்பதற்கேற்ப வழங்கப்படும் ஆடு, பசு, எருமைகளின் எண்ணிக்கையும் மாறியிருக்கின்றன. இவ்வாறு வழங்கப்படும் ஆடுகள், சாவா, மூவா ஆடு எனப் பெயர் பெற்றிருக்கின்றன. அவைகள் தங்களுடைய இனங்களைப் பெருக்கிக் கொண்டிருப்பதால் இத்தகைய பெயரைப் பெற்றிருக்கின்றன. அதுபோலவே வழங்கப்பட்ட காசுகளும் அன்றாடு நற்காசு' – எனப் பெயர் பெற்றிருக்கின்றன. அக்கொடை வழங்கப்பட்ட காலத்துப் பழக்கத்தில் இருந்த காசு என்ற பொருளில் வழங்கப்பட்டிருக்கிறது.

' பொன்னையும், ஆடுகளையும், பசுக்களையும், எருமைகளையும் திருநந்தா விளக்குகளுக்குக் கொடுப்பார்கள். அவ்வாறு கொடுக்குங்கால், நந்தா விளக்கு ஒன்றுக்கு நாள்தோறும் உழக்கு நெய் எரிப்பதற்கு ஆடாயின் தொண்ணூற்றாரும், பசுவாயின் நாற்பத்தெட்டும், எருமையாயின் பதினாருமாக அவைகளின் எண்ணிக்கை இருக்கும்.

முதலாம் இராசராசன் காலத்தில் வேசாலிபாடித் தென்கரைச் சிறுபாலையூரைச் சேர்ந்த மாறாபரணன் அறை நந்தாவிளக்கு எரிக்க நாற்பத்தெட்டு ஆடுகளை வழங்கினான். இரண்டாம் இராசேந்திரன் ஆட்சியில் வாகூர் நாட்டுக் களையர் நாகமாணிக்க இளவரையன் நந்தா விளக்கு இரண்டு எரிக்கப்பணம் உதவினான். விக்கிரம சோழன் ஆட்சியில் இருந்த உள்ளூர் வெள்ளாளன் வேசாலிப்பாடி மூவேந்த வேளான் என்பவன் கோயில் சிவப்பிராமணரிடம் ஒரு நந்தா விளக்கு எரிக்க பதினெட்டு காசுகள் வழங்கினான். முதற்குலோத்துங்கன் ஆட்சியாண்டில் கிளிநல்லூர்க்கிழவன் ஒரு நந்தா விளக்கு எரிக்க அன்றாடு நற்காசு இருபது வழங்கினான். நெற்குப்பை உடையான் புத்தன்கேசன் என்பவன் ஒரு சந்தி விளக்கு எரிக்கப் பொருளுதவினான். சோழநாட்டு திருவீழிமங்கலத்துப் பஞ்சவன் பிரம்மாதிதாசன் என்பவன் ஒரு நந்தா விளக்கு எரிக்கத் தொண்ணூற்றாடு ஆடுகளை வழங்கினான். வீரராசேந்திரன் ஆட்சியில் மும்முடிச்சோழப் பெரியவன் ஒரு நந்தாவிளக்கு எரிக்கப் பொருள் வழங்கினான். இக்கோயிலுக்காக நிலக்கொடை செய்த செய்திகளும் விளக்கமாகக் கல்வெட்டில் வெட்டப்பட்டிருக்கின்றன. முதற்பராந்தகன் ஆட்சியில் பாதிரிப்புலியூர் தாமோதரன் ஒற்றியூரன் என்பவன் கோயிலுக்கு ஒரு தோட்டம் வழங்கியது. " பராந்தகன் ஆட்சியில் பரகாயன் நீலன் குமரன் சோமாசியார் என்பவர் எழுநூறு கமுகும். தெங்கு முன்னூறும் கொண்ட தென்கஞ்சேரி நிலத்தை ஐவர் பிராமணர்க்கு வழங்கினான் என்பதையும் வீரவிருப்பண்ண உடையார் ஆட்சியில் வழுதலம்படுச்சாவடி என்னும் ஊரில் மடப்புறமாக நிலம் விடப்பட்டது என்பதும் நிலக்கொடைக்கான ஆதாரக் கல்வெட்டுகளாகும்.

"விக்கிரமபாண்டியன் காலத்தில் காளிங்கராயர் என்பவர் இக்கோயிலில் சுப்பிரமணியப்பிள்ளையாரை எழுந்தருளவித்து அவர் பூசைக்காக இரண்டு மா நிலம் வாங்கிக் கோயிலுக்கு விட்டான் என்பதையும்". வீரராசேந்திரன் ஆட்சியில் இராசேந்திர சோழ வளநாட்டுக் கடமங்கலத்துப்பட்டினவன் என்பவன் நாளும் இரு நாழி அரிசி கொண்டு படையல் செய்ய என்பது கலம் நெல் முதலாக வழங்கிருப்பதையும்".

"முதற்குலோத்துங்கன் ஆட்சியில் பரமசமயக்கோளரி மாமுனி என்பவருக்குக் கன்னிவனப் புராணம் செய்தமைக்கு இரண்டு 'மா' நிலம் இறையிலியாகத் தரப்பட்டது என்பதும், அதே அரசன் ஆட்சியில் கன்னிவன புராணம். பூம்புலியூர் நாடகம் – ஆகியவற்றைச் செய்த புலவருக்குப் பாலையூரில் நிலம் வழங்கப்பட்டது என்ற செய்தியும் காணப்படுகிறது".

"முதற் பராந்தகன் ஆட்சியில் பெருமாக்களூர் நாராயணன் சேத்தன் என்பவன் ஒரு படையலுக்கு வேண்டும் முதலைத் திருவுங்குழிகைக் கனப்பெருமக்களிடம் வழங்கின செய்தியும், இரண்டாம் இராசேந்திரன் ஆட்சியில் உள்ளூர்ச் சபையினர் சேனாபதி இராசேந்திர சோழ வேசானிப் பேரயரையன் என்பவனுக்கு நிலத்தை விற்ற செய்தியும்" கல்வெட்டில் காணலாம்.

இவ்வூர் இறைவனின் பெயரை இலக்கியத்தின் வாயிலாகவும், செவிவழிச்

செய்தியாகவும் அறிவது போலக் கல்வெட்டு வழியாகவும் அறியலாம். திருக்கடைஞாழல் ஆழ்வார். திருக்கடைஞாழல் பெருமான் அடிகள், திருக்கடை ஞாழல் உடைய மகாதேவர். தோன்றாத்துணை ஆளுடையார், தோன்றாத்துணை ஆண்டார், திருப்பாதிரிப்புலியூர் ஆண்டார் என்று பலப்பெயர்களால் சுட்டப்படுகின்றார்.

திருப்பாதிரிப்புலியூர்ப் பாடலேசுவரர் கோயிலின் பொதுக் கோயில் ஆட்சியைத் 'திருநட்டக்கனப் பெருமக்கள்' என்ற குழுவினரும் கருவறைத் தொடர்பான செயல்களைக் கவனித்தவர் 'திரு உண்ணாழிகைக் கனப்பெருமக்கள்' – என்பதையும் அறியலாம்.

" திருப்பாதிரிப்புலியூர் முதற்பராந்தகன் காலத்தில் தேவதான ஊராக இருந்திருக்கிறது. பின்னர் இரண்டாம் இராசேந்திரன் காலத்தில் 'பாரநிருப கேசரி சதுர்வேதி மங்கலம்' – என்னும் பெயர் கொண்ட பிரம்தேய ஊராக மாற்றப்பட்டதென்பர். அதனால் அச்சதுர்வேதி மங்கலத்துச் சபையார் ஊராட்சியையும், கோவிலாட்சியையும் கவனித்திருக்கிறார். தனிப்பட்டவர்கள் விளக்கெரிக்கக் கொடுத்த பணத்தை அல்லது ஆட்களை மேலே கூறப்பெற்ற கனப்பெருமக்கள் ஏற்றுக்கொண்டனர். சில அறங்களைச் செய்வதாகக் கோயில் குருக்களும் ஏற்றுக் கொண்டிருக்கின்றனர். இவ்வூர் முதல் இராசேந்திர சோழவளநாட்டுப் பவித்திரமாணிக்க வளநாட்டைச் சோந்திருந்தது. பின்னர் வளநாட்டுப் பெயரும், நாட்டுப் பெயரும் மாற்றப்பட்டு, இராசராச வளநாட்டுப் பட்டான் பாக்கை நாட்டுத் திருப்பாதிரிப்புலியூர் எனப்பெயர் பெற்றிருக்கிறது.

சாதாரண மக்களைப் போன்றே அரசு அலுவலர்களும் இக்கோயில் திருப்பணியில் பங்கேற்றிருந்த செய்தி இக்கோயில் கல்வெட்டால் அறியலாம். இராசலிங்கபேரரையன் மகன் மானாபரனன் அரை நந்தா விளக்கு வைத்த செய்தியும் காணப்படுகிறது" "வேசாலிப்பாடி மூவேந்த வேளாண் ஒரு அரசியல் உயர் அலுவலன், அவன் ஒரு நந்தா விளக்கு வைத்தான் என்றும்" சேனாதிபதி இராசேந்திர சோழ வேசாலிப் பேரரையன் ஊரவையாரிடமிருந்து நிலம் வாங்கிக் கோயிலுக்கு வைத்தான் என்றும் காணப்படுகிறது.

"மும்முடிச்சோழப் பெரியவன் ஒரு நந்தா விளக்க வைத்தான். விக்கிரமபாண்டியன் காளிங்கரயாயன் ஓர் உயாந்த அலுவலனாக இருந்தவன். இக்கோயிலின் உள் சுற்றில் முருகப்பெருமானின் உருவத்தை அமைத்து வழிபாட்டை ஏற்படுத்திய செய்தி கல்வெட்டில் தெரிய வருகிறது.

"உலகளந்த சோழ மூவேந்த வேளாண் ஒரு நந்தாவிளக்கு வைத்த செய்தியும் கூறப்படுகிறது. நாட்டு நிலங்களை அளந்து ஒழுங்கு படுத்தியதனால் 'உலகளந்தான்' எனப்பட்டான் என்பர்' சேனாபதி இராசேந்திர சோழவேசாலிப் பேரரையன், ஊரவையாரிடமிருந்து நிலம் வாங்கிக் கோயிலுக்கு அளித்த செய்தியும் வெட்டப்பட்டிருக்கிறது.

" அரையன், இனவரையன், பேரரையன், மும்முடிச்சோழன் என்பன சோழர்கால அரசாங்க அலுவலர் பெற்ற பட்டங்கள் ஆகும். மூவேந்த வேளான். பிரம்மாதிராசன் என்பன உயர் அலுவலரைக் குறிப்பன. உயர் அலுவலர் தம் அரசனது பெயரைத் தம் பெயருடன் சேர்த்து வைத்துக் கொள்ளதல் அக்கால மரபாக இருந்திருக்கிறது எனலாம்" இவ்வூர் நாட்டுப்பிரிவில் எவ்வெவ்வாறு பெயர் பெற்றது என்பதைக் கல்வெட்டின் வழியாக அறியலாம்.

வேசாரிப்பாடித் தென்கரை சிறுபாலையூர், வடகரைத் தேவதானம், பாதிரிப்புலியூர் ஆன பரநிருப பராக்கிரம சதுர்வேதி மங்கலம், வடகரை இராசேந்திர சோழ வளநாட்டுப் பிரம்மதேயத் திருப்பாதிரிப்புலியூர், இராசேந்திர சோழவளநாட்டுத் திருப்பாதிரிப்புலியூர் – என்றெல்லாம் கல்வெட்டில் குறிக்கப்பட்டிருக்கின்றன. தேவதானமாக இருந்த ஊர் பின்பு பிரம்ம தேயமாக மாற்றப்பட்ட செய்தியும் காணக்கிடைக்கின்றது. மன்னர்களின் மாற்றத்திற்கேற்ப நாட்டுப்பிரிவுகளின் பெயர்களும் மாறியிருக்கின்ற செய்தி இக்கல்வெட்டால் அறியலாம்.

இக்கல்வெட்டுகளில் சில ஊர்களின் பெயர்கள் காணப்படுகின்றன. சோழகுலவல்லி நல்லூர், நெற்குப்பை, பாலையூர் போன்றவைகளாகும். சோழவேந்தர்கள் ஊர்கள், ஏரிகள், ஆறுகள், தெருக்கள் முதலியவற்றிற்குத் தம்முடைய இயற்பெயர்களையும், விருதுப்பெயர்களையும் இடுவது வழக்கம் என்பது இக்கல்வெட்டால் அறிய முடிகிறது.

"சோழகுலவல்லிநல்லூரில் முடிகொண்ட சோழன் பெருந்தேரு, திருபுவன மாதேவிப்பெருந்தெரு என்பன இருந்தனவென்று கல்வெட்டுகள் தெரிவிக்கின்றன" கி.பி. ஆறாம் நூற்றாண்டிலிருந்து பதினைந்தாம் நூற்றாண்டு முடிய பத்து நூறு ஆண்டுகாலங்களில் வெளியிடப்பட்ட இக்கோயில் கல்வெட்டிலிருந்து அக்காலத்தில் வாழ்ந்த மக்களின் பல்வேறு பெயர்களையும் அறியலாம்.

சில மறையோர்களுக்கு திருவகத்திக் காலகாலன், சங்கரன் திருக்காளத்தி உடையான், அனந்தன்பள்ளி கொண்டான், திருக்கடைஞாழல்,

தெட்சிணாமூர்த்தி, கயலூர் நாரவர்க் கடியான், பங்குசபட்டன், சிங்கன், சீராளபட்டன், எழுநூற்றவன் காலகால பட்டன், நாராயணன், சேந்தன், நம்பிரான், நம்பி, சேந்தன் மாறன், பொன்னாழிதத்த பட்டன், கிருஷ்ணன், மாஅரிகேசன், ஆனந்தநாராயணன், காலகாலன், ஆளும்பிரான், காலகாலன் உமாசகிதன், திருச்சிற்றம்பலமுடையான், திருக்கடைஞாழலுடையான் போன்ற பெயர்கள் வழங்கப்பட்டிருக்கின்றன.

இராசசிங்கம், பாரனாமரணன் நாகமாணிக்கம், நாராயணன் சேந்தன், ஆமூர் உடையான், கய்தூரச்சோறுடையான், சாத்தன பிரத்தாலி, அம்மையப்பன், குரவிராமேசுவரமுடையான், புத்தன் கேசன், அறப்பொருள் செல்வி பாரதாயன் நக்கன், பெரியன், குடிப்பள்ளிப்பெருமான்காலிங்கராயன் போன்ற பெரியார்கள் மன்னர்களுக்கும் உயர் அரசு அலுவலர்களுக்கும் குடிமக்களுக்கும் வழங்கப்பட்ட செய்திகளையும் கல்வெட்டால் அறியலாம்.

திருப்பாதிரிப்புலியூர் இராசேந்திர சோழ வளநாட்டுப் பவித்திரமாணிக்க வளநாட்டைச் சேர்ந்திருந்தது. பின்னர் வளநாட்டுப் பெயரும் நாட்டுப் பெயரும் மாற்றப்பட்டு இராசராச வளநாட்டுப்பட்டரன் பாக்கை நாட்டுத் திருப்பதிரிப்புலியூர் எனப் பெயர் பெற்றிருந்தது.

அக்காலத்தில் பிடாகை, சிற்றூர், பேரூர், தனியூர் எனப் பலவாறு ஊர்கள் பெயர் பெற்றன. பிடாகை–குக்கிராமம், சிற்றூர் கிராமம் பேரூர் – சிற்றூரினும் பெரியது. தனியூர்–பெரியநகரம், திரிபுவன மாதேவிச் சதுர்வேதி மங்கலம் அக்காலத்தில் தனியூர் என்னும் தகுதியாய் இருந்திருக்கிறது.

நடுநாட்டை விக்கிரம பாண்டியன் என்பவன் பாண்டியப்பேரரசின் சார்பில் ஆண்டபொழுது இக்கோயிலின் உள்சுற்றில் முருகன் திருவுருவத்தை எழுந்தருளச் செய்து சண்டேசுரப்பெருவிலை என்று அப்போது சொல்லப்பட்ட ஏலமுறையில் இரண்டு 'மா' நிலைத்தை எடுத்து வழங்கியிருக்கிறான். அந்த நிலம் ஊர் பிராமணர்க்கு உரியது என்று அவர்கள் வழக்குத் தொடுக்கவும், சோழகுலவல்லினநல்லூல் அம்பலத்து ஊர் அவையாரும் அரசு உயர் அலுவலர்களும் கூடி ஆராய்ந்தனர். வழக்குமன்றத்தில் வினாக்கள் கேட்கப்பட்டு வழக்குத் தொடுத்த அந்தணர்களும் நிலம் தம்முடையதே என்பதற்கு கோப்பெருஞ்சிங்கன் நாளில் இருந்த உரிமையைக் காட்டி விக்கிரமபாண்டியல் எழுதித்தந்த திருமுகத்தையும் காட்டினர். இறுதியில் நிலம் அந்தணர்க்கே உரியது என முடிவு கூறப்பட்டிருக்கிறது. இச்செய்தியைக் கல்லில் எழுதிய ஐவர் பெயர்களுள், மூவல் பெயர்கள் அழிந்துபட்டன. ஏனைய இருவர் பெயர்களும் திரிபுவனமாதேவிச் சதுர்வேதிமங்கலத்துச் சார்ந்த மங்கலத்துக் குலசேகரப்பிரம்மரயான், திட்டச்சேரி சுந்தரபாண்டிய பிரம்மராயன் என்று வெட்டப்பட்டிருக்கின்றன" இச்செய்தி வேள்விக்குடி செப்பேட்டை நமக்கு நினைவு ஊட்டுகிறது என்றால் மிகையாகாது.

"முதற் குலோத்துங்கன் ஆட்சியில் பரமசமயகோனரி மாமுனி என்பவருக்குக் கன்னிவனப் புராணம் செய்தமைக்கு இரண்டு மாநிலம் இறையிலியாகத் தரப்பட்டதும்". அதே அரசன் ஆட்சியில் கன்னிவனப்புராணம், பூம்புலியூர் நாடகம் ஆகியவற்றைச் செய்த புலவருக்குப் பாலையூரில் நிலம் வழங்கப்பட்ட செய்தியும் வெட்டப்பட்டிருக்கின்றன".

'எழுநூறு கமுகும், தென்கஞ்சேரி முன்நூறும்' என்னும் கல்வெட்டுத்தொடர் பாக்கு மரங்கள் எழுநூற்றையும், தென்னை மரங்கள் முன்நூற்றையும் உணர்த்துகிறது. தென்னைமரங்கள் முந்நூறு சேர்ந்த இடம் இக்காலத்தில் தென்னந்தோட்டம் என்று வழங்கப்படுகிறது. பண்டைக் காலத்தில் அது தென்கஞ்சேரி என வழங்கப்படுகிறது (சேரி–என்பது சேர்ந்துள்ள இடம்). சடங்கன் என்ற பெயர் – வேதத்தின் ஆறு அங்கங்களைக் கற்ற மறையன் சடங்கன் என்றழைக்கப்படுகிறான். சோமான் இதுவும் சோமயாஜி என்பதன் மரூஉ, தேவர் பொருட்டுச் சோமரசம் அளிக்கும் வேள்விவகை சோமரயாகம் எனப்பட்டது. அதனைச் செய்தவன் சோமயாஜி எனப்பட்டான் என்பவர்.

நிலங்களைக் கோயிலுக்கு வழங்கும் போது இந்த இடத்தில் உள்ள நிலம் என்பதைக் குறிப்பிடுவதற்கு அதன் நான்கு புரங்களிலும் உள்ள இன்னாருடைய நிலத்துக்குக் கிழக்கு, மேற்கு, தெற்கு, வடக்கு என்ற முறையில் இப்பொழுது குறிப்பிடுவது போலவே அக்காலத்திலும் குறிப்பிடும் செய்தி கல்வெட்டினால் அறியக்கிடைக்கிறது. தாமோதரன் ஒன்றியூரான் திருக்கடைஞாழல் பெருமாளுக்குத் திருநட்டக்கணப் பெருமக்களிடம் சமூகத்தோட்டம் கொடுத்தபோது 'கிழக்கெல்லை பெருவீதியின் மேற்கும், தென்பாற்கொல்லை மொகிலியன் கணபதி கடம்பனும் தம்பியும் இவர்கள் நிலத்தின் வடக்கும் என்ற முறையில் கல்வெட்டில் வெட்டப்பட்டிருக்கிறது' இதுபோன்று இக்கல்வெட்டுகள் மூலம் ஆலயம் மற்றும் இவ்வூரின் வரலாற்றை முழுமையாக உணரமுடிகிறது என்றால் மிகையாகாது.

அடிக்குறிப்புகள்

1. *A.R.E.*, No. 763, 764 of 1902.
2. மா. இராசமாணிக்கனார், *'திருப்பாதிரிப்புலியூர் கல்வெட்டுகள்'. திருக்கோயில் திங்களிதழ், கார்திகை*, 1965, பக். 136 – 140.
3. வை. கந்தராச வாண்டையார், 'திருக்கடவூர்க் கல்வெட்டுகள்,' *தமிழ்ப்பொழில்* திங்களிதழ், தஞ்சைக் கரந்தைத் தமிழ்ச்சங்கத்தின் வெளியீடு, 194 – 48, பக். 60.
4. *A.R.E.*, No.118 of 1902, *S.I.I.*, Vol. VII, No.742.
5. *Ibid.*, No.135 of 1902, *S.I.I.*, Vol. VII, No.759.
6. *Ibid.*, No.134 of 1902, *S.I.I.*, Vol. VII, No.757.
7. *Ibid.*,, No.128 of 1902, *S.I.I.*, Vol. VII, No.752.
8. *Ibid.*, No.120 of 1902, *S.I.I.*, Vol. VII, No.744.
9. *Ibid.*, No.115 of 1902, *S.I.I.*, Vol. VII, No.739.
10. *Ibid.*, No.122 of 1902, *S.I.I.*, Vol. VII, No.746.
11. *Ibid.*, No.135 of 1902, *S.I.I.*, Vol. VII, No.759.
12. மா. இராசமாணிக்கனார், 'திருப்பாதிரிப்புலியூர் கல்வெட்டுகள்'. *திருக்கோயில் திங்களிதழ், கார்திகை*, 1965, பக். 137.
13. மேலது, பா.137.
14. *A.R.E.*, No.126 of 1902, *S.I.I.* Vol. VII, No.750.
15. *Ibid.*, No.135 of 1902, *S.I.I.* Vol. VII, No.759.
16. *Ibid.*, No.128 of 1902, *S.I.I.* Vol. VII, No.752.
17. *Ibid.*, No.129 of 1902, *S.I.I.* Vol. VII, No.753.
18 Ibid., No.116 of 1902, *S.I.I.* Vol. VII, No.740.

பள்ளிச் சிறுவர்களுக்கான அறநெறிக்கல்வி ஆத்திச்சூடி – ஓர் ஆய்வு

சு . சௌந்தரராசன் (சௌந்தர்)

முன் னுரை

உலகில் மனிதர்களாகப் பிறந்தவர்கள் யாவரும் நல்ல ஒழுக்கமுடையவர்களாக, சான்றோர்களாக, பிறர்க்குதவுபவர்களாக திகழ வேண்டும்; மற்றவர்களை மகிழ்விக்க வேண்டும், அதன்மூலம் தாங்களும் மகிழ்ச்சியடைய வேண்டும். இத்தகைய நல்ல சிந்தனைகளைத் தருவது கல்வியாகும். அந்தக் கல்வியை இளமையிலே கற்றல் என்பது கல்மேல் எழுத்துப்போல் என்றும் நிலைத்திருக்கும். அவ்வாறு கல்வி கற்கும்போது அறநெறிகளையறிந்து அதன்படி நடக்க வேண்டுமென்பதை திருவள்ளுவர், 'கசடறக் கற்க – கற்றபின் நிற்க அதற்குத் தக' என்று கூறியுள்ளார்.

இன்றைக்கு இரண்டாயிரம் ஆண்டுகளுக்கு முன்னர் தமிழர்கள் வாழ்ந்த சிறப்பான வாழ்க்கை முறையினைத் தெள்ளத் தெளிய எடுத்தியம்புவதே சங்க இலக்கியம்.

'எந்தையும் தாயும் மகிழ்ந்து குலாவி இருந்ததையும், முந்தையர் ஆயிரம் ஆண்டுகள் வாழ்ந்து முடிந்ததையும், அவர் சிந்தையில் ஆயிரம் எண்ணங்கள் வளர்ந்து சிறந்ததையும் உரைக்கிறது சங்க இலக்கியம்' என்று பாரதியார் கூறி மகிழ்கிறார்.

எட்டுத்தொகை, பட்டுப்பாட்டு ஆகியவற்றையே சங்க இலக்கியம் என்பர். காதல், வீரம், கொடை மற்றும் இயற்கை இன்பத்தில் ஈடுபட்டிருந்த புலவர்கள் அடுத்த தலைமுறைகளில் நீதிகளைப் பாடும் நிலைக்கு வந்தனர். அந்தக் காலத்தை சங்கம் மருவிய காலம் அல்லது நீதிநூல் காலம் என்பர். அப்போது நாட்டில் மூவேந்தர் ஆட்சி மறைந்து களப்பிரர் புகுந்து மக்களின் அமைதியைக் கெடுத்தனர் எனக் கூறுவர்.

கி.பி. 100 முதல் கி.பி. 500 வரையில் தோன்றிய இலக்கியங்கள் பெரிதும் அறநெறிகளைச் சுட்டுவதாக அமைந்தன. சமுதாயத்தில் எப்படி, எப்படி வாழ வேண்டும்; என்ன, என்ன நீதிகளைப் பின்பற்ற வேண்டும் என்று புலவர் பெருமக்கள் பல நூல்களை இயற்றினர்.

சங்க இலக்கிய நூல்கள் சிலவற்றையும், சங்கம் மருவிய காலத்தில் தோன்றிய சில நூல்களையும் பதினெண் மேல் கணக்கு நூல்கள், பதினெண் கீழ் கணக்கு நூல்கள் என பிரிப்பது மரபு.

நீதிநூல்கள் தோன்றிய காலத்தில் பக்தி நெறி நூல்களும் தோன்றின. அற நெறிகளைப் புகட்டும் நூல்களிலும் பக்தி நெறிகள் இடம் பெற்றன. 'எல்லாம் வல்ல கடவுள், நற்செயல்களுக்கு நல்ல பலன்களை ஏற்படுத்திய தீய செயல்களுக்குத் தண்டனைகள் வழங்கவும் செய்கிறார்' என்னும் கொள்கையில் மக்கள் ஆழ்ந்த நம்பிக்கை கொண்டனர்.

* பேராசிரியார், பாரத்சுவரர் காலனி, கோடம்பாக்கம், சென்னை.

அறநெறிப் புகட்டும் நூல்களும், பக்தி நெறிப் பரப்பும் நூல்களும், மனித குலம் வாழ்வதற்கு வேண்டிய வழிமுறைகளையும் ஒழுங்கு முறைகளையும் கூறுகின்றன.

'சங்கத் தமிழ் மூன்றுந் தா' – எனக் கேட்ட அவ்வையார் சிறுவர்கள் படித்துப் பயன்பெற வேண்டும்; நல் வழியில் நடந்து சிறந்த குடிமக்களாகத் திகழ வேண்டும் என்ற சீரிய நோக்கத்துடன் ஆத்திசூடியை இயற்றியுள்ளார்.

ஆத்திசூடி

பற்பல பொன் மொழிகளை தருபவைகளாக, நீதிகளை கூறுபவைகளாக, இலக்கிய மரபுடன் அமைந்தவைகளாக ஆத்திசூடியை அவ்வைபிராட்டியார் படைத்துள்ளார். அவை யாவும் இரண்டு அல்லது மூன்று சொற்றொடர்களாலேயே எழுதப்பட்டவை. ஆத்திசூடியை 'நூற்பா' என்று கூறலாம் என ந.மு. வேங்கடசாமி நாடார் கூறியுள்ளார். புலவர் சு. மாணிக்கம் இக்கருத்தினையே கொண்டுள்ளார்.

நூற்றி ஒன்பது அரிய கருத்துக்களைக் கூறும் ஆத்திசூடி அகர வரிசையில் அமைக்கப்பட்டுள்ளன. ஆத்திசூடி சங்ககாலத்தில் இயற்றப்பட்ட போதிலும் அவையாவும் இன்றைய சூழ்நிலைக்கும் ஏற்புடைத்தாக அமைந்துள்ளன. சிறுவர்களுக்கு சிறந்த அறிவுரைகளைக் கூறுவதாக உள்ளன.

' ஆத்தி சூடி அமர்ந்த தேவனை
ஏத்தி, ஏத்தித் தொழுவோம் யாமே'

என்று அவ்வையார் கடவுள் வாழ்த்தில் முதலில் தொடங்கப்பட்ட, 'ஆத்திசூடி' வார்த்தையே இந்நூலுக்குப் பெயராக அமைந்துள்ளது.

கல்வி, நன்றி, நட்பு, உடல்நலம், விளையாட்டு கடமைகள், செய்ய வேண்டுவன; செய்யத்தகாதன மற்றும் நேரிடையான அறிவுரைகள், செயல்கள் ஆகிய தலைப்புகளில் (நூற்று ஒன்பது) ஆத்தி சூடியை அறிந்து கொள்ளலாம்.

விளையாட்டு

சிறுவர்கள் அனைவரும் பெரிதும் விரும்புவது விளையாட்டு. அவர்கள் ஆழமான குளம், கிணறு, ஏரி, ஆறு, மடு முதலிய நீர்நிலைகளில் நீந்தியும், குதித்தும் விளையாடுவர். ஆனால் அப்படி நீர் நிலைகளில் விளையாடுவது ஆபத்தை விளைவிக்கும் என்பதனால், 'நீர் விளையாடேல்' என்று அவ்வையார் கூறினார்.

பாம்பைக் கண்டால் அதை துரத்துவது (இந்த காலத்தில் நாயைக் கண்டால்), கல்லால் அடிப்பது போன்ற விளையாட்டுகளில் ஈடுபடும் சிறார்களுக்கு, 'அரவமாட்டேல்' என்று கடிந்துரைக்கிறார்.

மற்றும் கோதாட்டொழி (குற்றமுள்ள விளையாட்டுகளை ஒழி) என்றும், சூது விரும்பேல் (சூதாட்டம் கூடாது) என்றும், பாம்பொடு பழகேல் என்றும் அறிவுறுத்துகிறார்.

நட்பு

இணக்கமறிந்திணங்கு, கீழ்மையகற்று, கூடிப்பிரியேல், சேரிடமறிந்து சேர், பையலோடிணங்கேல் (அறிவிலே உன்னை விட குறைவான) போன்ற ஆத்திசூடி நட்பைப்போற்றி கூறுகிறது.

கல்வி

ஒருவனுக்கு கல்வி மிகமிக அவசியம். அவ்வையார் கல்வியைப்பற்றி கூறுகிறார்: இளமையில் கல், எண்ணெழுத்திகழேல், ஒதுவதொழியேல், சான்றோரினத்திரு, நூல்பல கல், மேன்மக்கள் சொற்கேள், வித்தை விரும்பு.

உடல்நலம்

இளைஞர்கள் தங்களது உடம்பை நன்கு கவனித்து கொள்ள வேண்டும் என்பதற்காக அவ்வையார் ஆத்திசூடியில் சொல்வன:– சனி நீராடு, இலவபஞ்சு துயில், அனந்தலாடேல் (தூக்கம் அதிகமாக கூடாது), நோய்க்கிடங்கொடேல், மீதூண் விரும்பேல் போன்ற கருத்துக்களை சிறார்களுக்கு அவ்வையார் வழங்கியுள்ளார்.

செய்யத்தகாதன

எதை, எதை செய்யக்கூடாது என்பதை நேரிடையாகவே அவ்வையார் கூறுகிறார். அவை வருமாறு : கண்டொன்று சொல்லேல், இடம்பட

வீடிடேல், வஞ்சகம் பேசேல், கடிவதுமற, அழகலாதன செயேல், கெடுப்பது ஒழி, கைவினை கரவேல், கொள்ளை விரும்பேல், கௌவையகற்று (பிறரை கேவலமாக பேசாதே), சித்திரம் பேசேல் (பொய்யானவைகளை), சுளிக்கச் சொல்லேல், சையெனத் திரியேல் (அறிஞர்கள் உன்னை கேவலமாக பேச இடம் கொடாதே) தொண்மை மறவேல், நுன்மை நுகரேல் (சிற்றுண்டி), பழிப்பன பகரேல்.

செய்ய வேண்டியவைகள்

தானமது விரும்பு, அறஞ்செய விரும்பு, ஆறுவது சினம், இயல்வது கரவேல், ஈவது விலக்கேல், உடையத விளம்பேல், திருமாலுக்கடிமை செய், தீவினையகற்று, நன்மை கடைபிடி, நாடொப்பன செய், நெற்பயிர் விளை, நேர்பட ஒழுகு, புகழ்ந்தாரைப் போற்றி வாழ், பூமி திருந்தியுண், பெரியார் துணை கொள், உத்தமானாயிரு போன்ற அரிய கருத்துக்களை ஏற்று சிறுவர்கள் செயல்பட வேண்டும் என அவ்வையார் அறிவுறுத்துகிறார்.

Koîiu

அவ்வையார் ஆத்திசூடியில் கூறியுள்ள நூற்று ஒன்பது கருத்துக்களும் அருமையானவை, அனைவரும் பின்பற்றவேண்டியவை, அவை ஒவ்வொன்றும் ஒரு முத்து! அல்ல அல்ல நன்முத்து எனலாம்!

அந்த முத்துக்களை பள்ளியில் படிக்கும் மாணவர்களுக்குக் கற்றுத்தரவேண்டும்.

தமிழ்ப்பாட நூல் கழகம் வெளியிட்டுள்ள முதல் வகுப்பிற்கான பாடநூலில் பத்து ஆத்திசூடியையும், இரண்டாம் வகுப்பு பாட நூலில் பத்து ஆத்திசூடியையும் வெளியிட்டுள்ளனர். எஞ்சிய எண்பத்தொன்பது ஆத்திசூடி இடம்பெறவேயில்லை.

அறநெறிகளும் நம் கடமையும்

இன்றைய மாணவ சமுதாயத்திற்கு வேண்டிய இன்றிமையாத அறநெறிகள் அனைத்தையும் கூறும் ஆத்திசூடியை மாணவர்களுக்கு கற்றுத்தரவேண்டுவது நம் தலையாய கடமையாகும்.

ஆத்திசூடியில் காணும் அறநெறிகளை மாணவர்களுக்குக் கற்றுத் தந்து, அவர்களை அந்நெறிகளில் ஒழுக வேண்டும் என்று அறிவுறுத்துவோமானால் அச்சிறார்கள் வருங்காலத்தில் சிறந்த குடிமக்களாகத் திகழ்வார்கள் என்பது திண்ணம்! மேலும் அவர்கள் தங்கள் வீட்டிற்கும் நாட்டிற்கும் பயனுடையவர்களாக விளங்குவார்கள்.

பள்ளிக்கூடத்தில் மாணவர்கள் படிப்பது ஆறு மணி நேரமே! அதிலும் வாரத்தில் அரை மணி நேரம் தான் அறநெறிக்கல்வி படிக்கிறார்கள். எஞ்சிய நேரத்தில் பெற்றோர்களிடமும், நண்பர்களிடமும், சமுதாயத்திடமும் தங்கள் பொழுதை கழிக்கிறார்கள். அந்த நேரங்களில் ஆத்திசூடியை அவர்களுக்கு நாம் கற்றுத்தர வேண்டும் – அது நம் கடமையுங்கூட!

தமிழக மூவேந்தர் கோட்பாட்டின் தொன்மை துலக்கும் ஹாதிகும்பா கல்வெட்டு

M. Kandaswamy*

- ஹாதிகும்பா–குகை கல்வெட்டு ஸ்டிர்லிங் (Striling) என்பவரால் தற்போதைய ஒரிஸ்ஸாவின் புவனேசுவர் அருகில் 1825–ல் காணப்பட்டது.
- இக்கல்வெட்டை கி.மு. 2–ம் நூற்றாண்டுத்துவக்கத்தில் எழுதப்பட்டதாக முடிவு காண்கிறார்கள்.
- கலிங்கத்தின் சமணமதம் சார்ந்த அரசன் காரவேலனால் அவனது பல்திசைப் பயணங்களுக்குப்பின் பதிவு செய்யப்பட்டது.
- இக்கல்வெட்டு பிரகிருதமென்றும், கனோனிக்கல் பாலிமொழிக்குமாக ஒத்து இருக்கிறதென்றும் காணப்பட்டுள்ளது.
- இக்கல்வெட்டைப் பதிவு செய்து, குறிப்புகளுடன் பொருள் கொண்டு விளக்கமாக எழுதியவர்கள் இருவர்:

1. கே.பி. ஜெயஸ்வால், எம்.ஏ.பாரிஸ்டர், பாட்னா
2. பேரா. ஆர்.டி. பானர்ஜி, எம்.ஏ, பனாரஸ் இந்து பல்கலைக்கழகம்

- இக்கல்வெட்டு 17 வரிகளை உடையது. 11வது, 13வது வரிகளில் சங்க காலத் தமிழகத்தைப்பற்றிய செய்திகள் உள்ளன.
- இந்நாள்வரை தமிழகத்தொன்மை வரலாற்றில் ஆர்வங்கொண்டு எந்த பல்கலைக்கழகமோ, கல்லூரியோ, மறுஆய்வு செய்து முழுமையாக, சரியான விபரங்களக்கு முயன்றதாகத் தெரியவில்லை.
- ஏற்கெனவே மேற்கூறிய இரு ஆய்வாளர்களின் முடிவை அவர்கள் தெரிவித்தவாறே திரும்பவும்திரும்பவும் எழுதி, சரியான வரலாற்றுச் செய்தியை வெளிக் கொணராமலேயே அறிவிக்கப்படுகிறது.

அவர்தம் முடிவான 11வது வரியின் ஆங்கில ஆக்கம்:

Translation - Line 11

(L-11) .....
And the market-town(?) pithumda founded by the Ava King he ploughs down with a plough of asses; and (he) thoroughly breaks up the confederacy of the T(r) amira (Dramira) countries of one hundred and thirteen years, which has been a source of danger to (his) country (Janapada). And in the twelfth year he terrifies the kings of the Utarapatha with ..... thousands of My interpretations : எனது பொருள் விளக்கங்கள்:

மிகத்தொன்மையான காலத்தில் தமிழகத்தை ஆளுவதற்கென்று, மூன்று கூறாக மூன்று முடியுடைய வேந்தர்கள் (சேர, சோழ, பாண்டியர்) நியமிக்கப்பெற்று, அவர்களுக்கு உட்பட்ட பன்னிரு சிற்றரசுகளுடனும் ஒரு கட்டுப்பாடு ஒப்பந்தம் ஏற்பட்டுள்ளது. (மூவேந்தர் கோட்பாடு). அதன்படி அவர்களுக்கிடையில் யாதேனும் ஒரு ஏதுவினால் போரிட நேர்ந்து ஒரு மன்னன் விரமரணம் அடையினும் தோற்றவன் நாட்டை வென்றவன் தன் நாட்டுடன் இணைத்துக் கொள்வதில்லை. 'மூவேந்தர் ஆட்சி' என்பது நிலையானதாக தொல்காப்பியகாலம் முதல் சிலப்பதிகார காலம் வரை, கடைச்சங்க காலம் முழுமையும் தெரிவிக்கப்படுகிறது. அதே கட்டுப்பாட்டின்படி தமிழகத்துக்கு வடக்கிருந்து மொத்தமாக வரும் ஆபத்தை அனைவரும் ஒன்று சேர்ந்து எதிர் கொள்வர். அசோகப்பேரரசன் கூட தனது பேரரசில் தமிழக நாடுகளை இணைத்துக் கொள்ள முடியவில்லை.

இந்தக்கூட்டிணைவுக்கட்டுப்பாடு 113 ஆண்டுகளில் இருந்ததாகத் தெரிவிக்கப்பட்டுள்ளது. (காரவேலனின் ஆட்சியை கி.மு. 176 முதல் கி.மு. 163 வரை என அறிஞர்கள் கணித்துள்ளனர்) இந்த மொழிபெயர்ப்புக்கான அடிக்குறிப்பின்படி தெரிவிப்பதாவது.

காரவேலன் தமிழகத்திலிருந்தபோது, இக்கூட்டிணைவு 1300 ஆண்டுகளிருந்த விபரத்தைத்தான் தெரிந்து கொண்டு அவனது ஹாதிகும்பா கல்வெட்டில் பதிந்திருக்கிறான். பந்நாடுகளையும் போரிட்டு இணைத்து பேரரசு என்று

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ஏகபோகமாய் உள்ள நாடுகளையே வரலாற்றில் கண்ட இவ்விரு ஆசிரியர்களும்; மக்களுக்காகச் சிறுசிறுநாடுகளாகச் சீருடன் பேணப்பெறும் தமிழகத்தின் இக்கூட்டிணைவின் கட்டுப்பாட்டினை 1300 ஆண்டுகள் இருந்திருக்க முடியுமா என்று வியப்பும் ஐயமும் கொண்டு, முயன்று 113 என்று ஒருவாறு மாற்றிமுடிவு கண்டு எழுதிப்படைத்துவிட்டனர்.

அந்துவன்சேரல் இவ்வாணிபமையத்தை கொங்கு நாட்டில் உருவாக்கி அதனை அவன் வசமே வைத்துக் கொள்வதால் கூட்டிணைவு ஒப்பந்தம் (மூவேந்தர் கோட்பாடு) முழுமையாக உடைக்கப்படுவதாகக் காரவேலன் தெரிவிக்கிறான்.

தமிழ் மன்னர்கள் ஒற்றுமையுடனும், கட்டுப்பாட்டுடனும் தொடர்ந்து இருப்பார்களேயாயின் அது தனது நாட்டுக்கு எவ்வகையானும் ஆபத்தாகவே முடியுமென்று காரவேலன் ஐயங்கொள்கிறான். அப்பகுதி, வேளிர்கள், சேர புத்ரர்களுக்கு நாடு கவர்ந்து ஆள அறிவுறுத்திச்செல்கிறான். நிறைவாகவும் இதன் விளைவாகவும், கொங்கு நாடு முழுமையும், இளஞ்சேரல் இரும்பொறை சோழ மன்னன் கோப்பெருஞ்சோழனை வென்று கைப்பற்றிக் கொள்கிறான்.

இந்த கி.மு.2–ம் நூற்றாண்டுத் தொடக்கம் வரை, 1300 ஆண்டுகளாகக் கட்டிக்காத்த தமிழர்களின் கூட்டிணைவு இடையில் ஒரே ஒருமுறை மட்டும் பாண்டியனால் ஊறுவிளைவிப்பதுபோல் கலித்தொகை : முல்லைக்கலி 4: 1–4ல் தெரிவிக்கப்படுகிறது. பாண்டிய நாட்டின் பகுதிகள் மற்றுமோர் கடற்கோளால் அழிந்தபோது, சேர, சோழ நாட்டின் பகுதிகளை அழிந்த பகுதிகளுக்கு ஈடாக விரிவாக்கிக் கொண்டான் – என்று சோழமன்னன் நல்லுருத்திரன் தெரிவிக்கிறார்.

சேரபுத்ரர்கள்

எனினும் இக்கூட்டிணைவு சேரபுத்ரர்களால் பெரிதும் பாதிப்புக்கு உட்பட்டு அவர்தம் கொங்குநாட்டு ஆட்சி கி.பி. முதல் நூற்றாண்டு வரை நீடித்தது. சரியான வாரிசாகாத இச்சேரர்களை, அசோகனின் கல்வெட்டுகளிலும் (கி.மு.3–ம் நூற்றாண்டு) பெரிபுருஸ் வாணிக வழிநடைக்குறிப்பிலும் (கி.பி. 45) (Periplus of the Erethrean Sea) சேர புத்ரர்களென்றே தெரிவிக்கப்படுகிறது. சிலப்பதிகாரத்தில்தான் சேரமன்னனையும், கொங்குகோமானையும் பழைய நிலையில் திரும்பியவாறு சிறப்புச் சொற்களால் எடுத்துரைக்கப்படுகிறது.

மேலும் நாம் உணர்வது

1. கலிங்கத்து காரவேலனின் ஆட்சிக்காலம் கி.மு.176 லிருந்து கி.மு. 163 வரை. கல்வெட்டின் வாசகத்தின்படி 11–ஆம் ஆட்சி ஆண்டில் காரவேலன் தமிழகத்தில் இருந்திருக்கிறான். அதினிலிருந்து (கி.மு. 165). 1300 ஆண்டுகட்டு முன்னர் மூவேந்தர் கோட்பாடு உருவாகியிருக்கிறது. இக்கணக்கின் வழி கி.மு.1465 ஐக் கூட்டிணைவு ஒப்பந்த ஆண்டாகக் கொள்ளலாம்.

2. மூவேந்தல்களின் சின்னங்கள் அவர்களது ஆட்சிப்பரப்பின் வரைபடங்களிலிருந்து உருவகித்து, சங்க காலச் செப்பு நாணயங்கள் மூலம் முடிவு காணப்பட்டது. ஓர் ஐந்து ஆண்டுகட்குள், மூன்று கூறாகப் பிரித்த நாடுகளுக்கு, நாணயங்கள் வாயிலாக சின்னங்கள் முடிவானதாகப் பாவித்து, அச்செப்புநாணயங்களை முதன் முதலில் புழக்கப்படுத்திய காலத்தை கி.மு.1460 என்று முடிவு கொள்ளலாம். இந்தியத்துணைக்கண்டத்தில் இதுவே மிகப்பழைமையான நாணயவெளியீடாகும்.

3. மூவேந்தர்கள் கோட்பாட்டை – வேந்தல்கள், வேளிர்கள் மத்தியில் ஓர் கட்டு,பபாட்டுடன் தொடர்ந்து நிலைத்திருப்பதற்கான ஏற்பாடே – தொல்காப்பிய இலக்கணநூலில் புறப்பொருள் திணைகளை வகுத்து புகுத்தப்பட்டதாக உணர்கிறேன். புறப்பொருள் இணைப்புக்காக, அகப்பொருளும் இணைக்கப்பெற்று, அகம்–புறம் என்ற இலக்கிய முறைபாடு தொடர்ந்து இயங்கி வந்துள்ளது. தொல்காப்பியத்தின் காலத்தையும் கி.மு. 1460 என்றே கொள்ளலாம்.

4. இறையனாரின் களவியலுக்கு உரையாசிரியர், கடைச்சங்ககாலம் 1850 ஆண்டுகள் பரவியது என்று 13 நூற்றாண்டுகட்கு முன்னரே எழுதி வைத்துள்ளார். இதனையும் சாலப்பொருத்தமானதாகக் கொண்டு – கடைச்சங்கம் கி.மு. 1650–ல் தொடங்கப் பெற்று கி.பி. 200–ல் முடிவுற்றதாக உறுதியாக ஏற்கலாம்.

5. தனியனாகத் தமிழ் மொழியையும் பேணித் தமிழகத்தையும் காத்து வந்தவன் பண்டையப்பாண்டிய மாமன்னனே. தனது குலத்துதித்த இளவல்களைச் சேரனாகவும், சோழனாகவும், சேர்த்து மூவேந்தர்களை ஓர் கூட்டிணைவு ஒப்பந்தம் மூலம் கி.மு.1465 வாக்கில் உருவாக்கியிருக்கிறான்.