

# TAMIL NADU HISTORY CONGRESS



## *PROCEEDINGS OF THE FIFTEENTH SESSION*

*19<sup>th</sup> - 21<sup>st</sup> September, 2008*



PERIYAR  
MANIAMMAI  
UNIVERSITY

Under Sec. 3 of UGC Act, 1956

Accredited by **NAAC**



PERIYAR MANIAMMAI UNIVERSITY

**THANJAVUR 2008**



# TAMIL NADU HISTORY CONGRESS



## *PROCEEDINGS OF THE FIFTEENTH SESSION*

*19<sup>th</sup> - 21<sup>st</sup> September, 2008*



PERIYAR  
MANIAMMAI  
UNIVERSITY

Under Sec. 3 of UGC Act, 1956

Accredited by **NAAC**



PERIYAR MANIAMMAI UNIVERSITY

**THANJAVUR 2008**



# **TAMIL NADU HISTORY CONGRESS**

## ***PROCEEDINGS OF THE FIFTEENTH SESSION***

19<sup>th</sup> -21<sup>st</sup> September, 2008

*Chief Editor*

**C.K. SIVAPRAKASAM**

Former Reader and Head

Department of History

A.V.V.M. Sri Pushpam College (Autonomous),  
Poondi, Thanjavur- 613 503.

**PERIYAR MANIAMMAI UNIVERSITY  
VALLAM, THANJAVUR**

**2008**



©Tamil Nadu History Congress  
First Published in October 2009

Published by  
**Dr.N.Rajendran**  
General Secretary  
Tamil Nadu History Congress

***Editorial Board***

***Chief Editor***

**C.K. Sivaprakasam**

***Members***

P.B. Gopalakrishnan  
C. Thiruvankadam  
G. Sethuraman  
G.J. Sudhakar

The Publication of the Proceedings was financially supported by the **Indian Council of Historical Research, New Delhi** and the responsibility for the facts stated, opinions expressed and conclusions reached is entirely that of the author /authors of the articles and the Indian Council of the Historical Research accepts no responsibility for them.

**Printed at:**  
**The Printing House,**  
No.6 Race Course Road,  
Trichy- 23.  
Ph: 2420121

## Editorial

*The Fifteenth Annual Session of the Tamil Nadu History Congress was held at Periyar Maniammai University, Vallam, Thanjavur. The warm reception accorded to the delegates by the host institution made the session a memorable one. The Fifteenth session witnessed once again the active participation of the young and seasoned scholars. More than 180 papers have been presented in four different sections. As usual the Socio-Economic History section had preponderance over other sections in the presentation of research papers. In order to encourage youngsters as many papers as possible have been included in this proceedings. Some of the papers have been included in the form of summary. This Volume also contains articles by the senior scholars who presided as General President, Sectional Presidents. As far as possible a uniform style sheet format is followed in accordance with the standard academic journals.*

*In discharging my duties as the Chief Editor I have been fortunate to be associated with a team of Editorial Committee members: Dr. P.B. Gopalakrishanan, Dr. C. Thiruvankadam, Dr. G. Sethuraman and Dr. G. J. Sudhakar, I would like to record my sincere thanks to them for their cooperation and assistance. Some of the junior scholars who assisted me in editing the present volume deserve special mention. They are Dr. N. Sethuraman, Assistant Professor, Department of History, Periyar Arts College, Cuddalore, Mrs. J. Durgalakshmi, Mr. P. Velayutharaja, Guest Lecturers and Mr. K. Marimuthu, Research Scholar, Department of History, Bharathidasan University, Tiruchirappalli.*

*I would like to acknowledge, once again, the immense confidence the TNHC has in choosing me as the Editor of the Annual Proceedings. I consider it a great honour and privilege to edit and present the Fifteenth Annual Proceedings of the Tamil Nadu History Congress.*

**C.K. Sivaprakasam**

### **OFFICE BEARERS 2008-2009**

|                           |   |                                                               |
|---------------------------|---|---------------------------------------------------------------|
| <b>General Secretary</b>  | : | Dr. N. Rajendran                                              |
| <b>General President</b>  | : | Dr. G. Thangavelu                                             |
| <b>Vice-Presidents</b>    | : | Dr. G. Venkataraman<br>Dr. G. J. Sudhakar<br>Dr. P. Kandasamy |
| <b>Joint- Secretaries</b> | : | Dr. C. Balakrishnan<br>Dr. S. Babu<br>Dr. A. Venugopal        |
| <b>Treasurer</b>          | : | Dr. S.S. Sundaram                                             |
| <b>Editor</b>             | : | Dr. C.K. Sivaprakasam                                         |

### **ADVISORY COMMITTEE**

Dr. P. Jagadeesan

Prof. N.K. Narayanan

Dr. A. Chandrasekaran

### **EXECUTIVE COMMITTEE MEMBERS**

|                        |                    |                   |
|------------------------|--------------------|-------------------|
| Dr. J. Albaris         | Mr. N. Natarajan   | Dr. R. Sadhasivan |
| Dr. N. Dhanalakshmi    | Mr. N. Onnamaranan | Dr. A. Thanappan  |
| Dr. D. Kothandaraman   | Dr. S. Palanichamy | Dr. L. Yuvaraj    |
| Dr. S. Kuppusamy       | Dr. M.C. Raja      | Dr. K. Veeramani  |
| Dr. T. Lakshmanamurthy | Dr. E. Ravi        |                   |
| Dr. S. Murugavel       | Dr. P. Sabapathy   |                   |

### **SECTIONAL PRESIDENTS**

|                                      |   |                         |
|--------------------------------------|---|-------------------------|
| Political and Administrative History | : | Dr. Syed Shahabudeen    |
| Social and Economic History          | : | Dr. S. Geetha Kannammal |
| Art and Cultural History             | : | Dr. V. Maria John       |
| Historiography                       | : | Dr. M.S. Ahluwalia      |

### **ENDOWMENT LECTURE**

Dr. K. Mohan Ram

### **LOCAL SECRETARY**

Dr. N. Murugaiyan



## CONTENTS

|                                              |   |
|----------------------------------------------|---|
| GENERAL SECRETARY'S REPORT                   | 1 |
| PROF. G .THANGAVELU : TRIBUTE TO A HISTORIAN | 3 |
| GENERAL PRESIDENT'S ADDRESS                  | 4 |
| ENDOWMENT LECTURE                            | 8 |

## SECTION I

### POLITICAL AND ADMINISTRATIVE HISTORY

#### 1. ADDRESS OF THE SECTIONAL PRESIDENT

|                                                                         |    |
|-------------------------------------------------------------------------|----|
| SYED SHAHABUDDEEN                                                       | 14 |
| Early Muslim Settlements in Vellore District – A Historical Perspective |    |

|                       |    |
|-----------------------|----|
| 2. P. SHANMUGAM       | 23 |
| A Re-look on Kalabhra |    |

|                                                                                                               |    |
|---------------------------------------------------------------------------------------------------------------|----|
| 3. S. CHINNAPPAN                                                                                              | 25 |
| Did Parantaka Viranarayana Pandya Fight Against Cheraman Perumal,<br>The Chera Ruler In Viliñjam in 893 A.D.? |    |

|                                                       |    |
|-------------------------------------------------------|----|
| 4. K. MOHANASUNDARAM                                  | 27 |
| The Sri Lankan Ethnic Conflict and Indian Stand Point |    |

|                                                 |    |
|-------------------------------------------------|----|
| 5. S. KUPPUSAMY                                 | 30 |
| Unsung Women in the National Movement – A Study |    |

|                                         |    |
|-----------------------------------------|----|
| 6. N. ONNAMARANNAN                      | 33 |
| E.V. Ramasamy – A Leader Par Excellence |    |

|     |                                                                                                                               |    |
|-----|-------------------------------------------------------------------------------------------------------------------------------|----|
| 7.  | <b>K. KATHIRESAN</b><br>Sivagiri Zamindari                                                                                    | 35 |
| 8.  | <b>A.R. RAMACHANDRA REDDY</b><br>Impact of Famine on Thanjavur District, 1876-1878                                            | 38 |
| 9.  | <b>T. JAYARAMAN</b><br><i>Oru Paisa Tamilar</i> : Understanding the Socio-Political Climate of the<br>Early Twentieth Century | 42 |
| 10. | <b>R. VELMURUGAN</b><br>Keezhoor Referendum – A Study                                                                         | 47 |
| 11. | <b>G. DEVARAJ</b><br>Raya's Provincial Administrative Divisions in Vellore District                                           | 49 |
| 12. | <b>D. ABUL FAZAL</b><br>Khilafat Movement, Gandhi and the Congress                                                            | 50 |
| 13. | <b>R. BALAJI &amp; A. BHARADHI</b><br>Salt Sathyagraha in Madras City                                                         | 55 |
| 14. | <b>N. SETHURAMAN</b><br>India and the United States of America in the Nuclear Arena:<br>From Apartheid to Agreement           | 57 |
| 15. | <b>M. THAMARAI MANALAN &amp; K. APPADURAI</b><br>Role of Kamaraj in the Freedom Struggle of India                             | 63 |
| 16. | <b>A. SEENIVASAN</b><br>C. Subramaniam as a Mandarin                                                                          | 65 |
| 17. | <b>J. SRINIVASAN</b><br>The Rise of Santhome, a Portuguese Settlement in the 16 <sup>th</sup> Century: A Study                | 67 |
| 18. | <b>K. SANKARI &amp; C. BHASKARAN</b><br>The Madras Mutiny of 1682                                                             | 70 |

|     |                                                                                                                    |    |
|-----|--------------------------------------------------------------------------------------------------------------------|----|
| 19. | <b>P. SELVAMANI</b><br>Historical Development of Local Government in India                                         | 71 |
| 20. | <b>A. THENNARASU, P. GOVINDA REDDY &amp; A. CHANDRASEKARAN</b><br>War Strategy of the English in the Carnatic Wars | 74 |
| 21. | <b>R. KUPPAN</b><br>Thiru. Vi. Ka. – An Advocate of Women Rights                                                   | 79 |
| 22. | <b>M.C. RAJA</b><br>Karunanidhi and his Humanism                                                                   | 80 |
| 23. | <b>K.L.N. MURTHY</b><br>Policy Trends in Irrigation, during Commissioner's Rule In Mysore (1831-1881)              | 82 |
| 24. | <b>K. NAGESWARAN</b><br>1950 Arrival of Dalai Lama and Tibetan Refugees                                            | 83 |
| 25. | <b>K. KUMARAN &amp; P. UTHAMAN</b><br>Capital Punishment through the Ages in India – A Brief Historical Note       | 84 |
| 26. | <b>A.F. LILLY</b><br>Thillaiyadi Valliyammal (1898 - 1914)                                                         | 85 |
| 27. | <b>எஸ். நேரு</b><br>விடுதலைப் போராட்டத்தில் சத்தியவான் சத்தியமூர்த்தி (1885-1943)                                  | 86 |
| 28. | <b>கு. அருண் குமார்</b><br>தமிழ் மறவன் மருதநாயகம் கவுண்டர் (கி.பி. 1725-1764)- ஒரு வரலாற்றுப் பார்வை               | 90 |
| 29. | <b>பு. வேம்பரசி</b><br>இரண்டாம் சரபோஜி மன்னரின் பயணங்கள் - ஓர் ஆய்வு                                               | 92 |
| 30. | <b>A. அழகேஷ்</b><br>தோள் சீலை கல்கம்                                                                               | 95 |

|                                                  |    |
|--------------------------------------------------|----|
| 31. K. ஜெயசித்ரா                                 | 97 |
| பாவலரேறு பெருஞ்சித்திரனாரும், தனித்தமிழியக்கமும் |    |
| 32. சா. இமயவரம்பன்                               | 99 |
| ஓவியப்புலவர் நாமக்கல் இராமலிங்கம் பிள்ளை         |    |

## SECTION II

### SOCIAL AND ECONOMIC HISTORY

|                                                                                                                              |     |
|------------------------------------------------------------------------------------------------------------------------------|-----|
| 33. ADDRESS OF THE SECTIONAL PRESIDENT                                                                                       |     |
| S. GEETHA KANNAMMAL                                                                                                          | 101 |
| Administration and Financing of Irrigation Works in India<br>– Historical Perspectives                                       |     |
| 34. C. BALAKRISHNAN                                                                                                          | 108 |
| State Affirmative Action and Social Transformation in Tamil Nadu                                                             |     |
| 35. G. CHANDHRIKA                                                                                                            | 110 |
| Whatever Happened to the Devadasi? Muvalur Ramamirtham Ammal<br>and Social Reform in Colonial Tamil Society                  |     |
| 36. K. LAKSHMI                                                                                                               | 117 |
| Idayars under the Cholas – A Study                                                                                           |     |
| 37. P. SELVI                                                                                                                 | 120 |
| <i>Manigramam</i> of Medieval Tamil Country – A Study                                                                        |     |
| 38. P. JOTHIPACKIAM                                                                                                          | 123 |
| Caste Disputes in Danish Tranquebar during 1787-89 and 1822-23                                                               |     |
| 39. USHA RAGHOTHAM                                                                                                           | 126 |
| Forgotten Women in History: The Case of Thillayadi Valliammai and<br>Her Valiant Role in the Indian Movement in South Africa |     |



|                                                                                                |            |
|------------------------------------------------------------------------------------------------|------------|
| <b>40. N. NEELA</b>                                                                            | <b>128</b> |
| Dr. T.A. Soundaram and Eradication of Untouchability                                           |            |
| <b>41. G. EZHIL ADIRAI</b>                                                                     | <b>132</b> |
| Domestic Violence against Women - Issues in the Socio-Psychological Perspectives               |            |
| <b>42. R. RUSSELRAJ</b>                                                                        | <b>136</b> |
| Pearl Fishing on the Coromandel Coast                                                          |            |
| <b>43. S. MURUGAVEL</b>                                                                        | <b>139</b> |
| Glimpses of Pearl Fishing in Tamil Nadu                                                        |            |
| <b>44. C. VEERAMUTHU</b>                                                                       | <b>142</b> |
| The Emergence of Shipping Companies in Tuticorin Port: A Historical Survey                     |            |
| <b>45. J. RAJAMOHAMAD</b>                                                                      | <b>145</b> |
| Self Respect Movement and Muslims of Tamil Nadu, 1930-1947                                     |            |
| <b>46. K. V. RAMAKRISHNA RAO</b>                                                               | <b>150</b> |
| The Impact of Communism on Dravidian Movement (1940-50)                                        |            |
| <b>47. N. RAJENDIRAN</b>                                                                       | <b>154</b> |
| K. Veeramani as a Living Periyar                                                               |            |
| <b>48. W.M. JAI PRASAD &amp; T. GNANAVEL</b>                                                   | <b>157</b> |
| Justice Mr. W.S. Krishnaswami Naidu – A Study on His Social Contributions to the Tamil Society |            |
| <b>49. N. UMA MAHESHWARI</b>                                                                   | <b>160</b> |
| Educational Ideas and Institutions in Tamil Nadu: A Historical Perspective                     |            |
| <b>50. A. KUMARASWAMY</b>                                                                      | <b>163</b> |
| Socio-Economic Developments in the Life Style of the Adivasis of Gudalur Since 1950            |            |

|                                                                                          |            |
|------------------------------------------------------------------------------------------|------------|
| <b>51. V. PALANICHAMY</b>                                                                | <b>167</b> |
| The Porto Novo Steel and Iron Company – A Study                                          |            |
| <b>52. K. MARIMUTHU</b>                                                                  | <b>170</b> |
| Inception of Madras Port                                                                 |            |
| <b>53. T. ASOKAN</b>                                                                     | <b>172</b> |
| Role of Abdul Kalam in SLV Programme                                                     |            |
| <b>54. NISHA JOSEPH</b>                                                                  | <b>175</b> |
| Historical Study of Conversion in Kerala: With Special Reference to<br>Mala Araya Tribes |            |
| <b>55. K.M. ROHITHA DASANAYAKA</b>                                                       | <b>178</b> |
| Cinnamon: A Historical Survey                                                            |            |
| <b>56. S. YASODHA MANI</b>                                                               | <b>179</b> |
| Dr. Muthulakshmi Reddi – A Study                                                         |            |
| <b>57. J. ALBARIS</b>                                                                    | <b>180</b> |
| Nagarathar through the Ages                                                              |            |
| <b>58. M. NALA</b>                                                                       | <b>182</b> |
| Educational Status of Women in Tamil Nadu                                                |            |
| <b>59. ALPHONS GEORGE</b>                                                                | <b>183</b> |
| The Role of NGO's for the Abolition of Child Labour in Tiruchirappalli                   |            |
| <b>60. R. STHANISLAS</b>                                                                 | <b>184</b> |
| Women's Empowerment in Tiruvannamalai District – A Historical Perspective                |            |
| <b>61. V. CHITRA</b>                                                                     | <b>185</b> |
| Economic Empowerment of Rural Women through Self Help Groups                             |            |
| <b>62. M. VIJI</b>                                                                       | <b>187</b> |
| A Study of Hindu Malayalis in the Yelagiri Hills                                         |            |

|                                                                                 |     |
|---------------------------------------------------------------------------------|-----|
| 63. இரா. விஜி                                                                   | 188 |
| தமிழக அரசின் பெண்கள் நல மேம்பாட்டுத் திட்டங்களும்<br>செயல்பாடுகளும் - ஓர் ஆய்வு |     |
| 64. கோ. கௌதமன்                                                                  | 193 |
| தந்தை பெரியார், இனமானக் காவலர் கி. வீரமணி உறவு - ஓர் வரலாற்று ஆய்வு             |     |
| 65. R. சாந்தகுமாரி                                                              | 194 |
| தஞ்சை மாவட்டத்து மிராசுதார் பண்ணையாள் பரஸ்பர உறவுநிலை, 1935-45                  |     |
| 66. ஆ. விஜயா                                                                    | 196 |
| பெரியார் - தொலைநோக்கு சிந்தனையாளர்                                              |     |
| 67. மே.ச. நவனீ தகிருஷ்ணன்                                                       | 197 |
| வரலாற்றுப் பார்வையில் இரா. தேசிகம் பிள்ளை                                       |     |
| 68. ஏ. முனுசாமி                                                                 | 198 |
| சமுதாய விழிப்புணர்ச்சியில் இராமலிங்க அடிகளார்                                   |     |
| 69. கோ. இராமகிருஷ்ணன்                                                           | 200 |
| பாரதியாரின் சமுதாய சீர்திருத்த சிந்தனைகள் - ஓர் ஆய்வு                           |     |
| 70. K. வெங்கடேசன்                                                               | 202 |
| தமிழ்நாடு சட்டமன்ற வரலாற்றில் பெண்களின் நுழைவு (1920-1991)-ஒரு பார்வை           |     |

### SECTION III

#### ART AND CULTURAL HISTORY

#### 71. ADDRESS OF THE SECTIONAL PRESIDENT

**B. MARIA JOHN**

**205**

The Contribution of Tamil Nadu Art and Culture

|                                                                                                                   |            |
|-------------------------------------------------------------------------------------------------------------------|------------|
| <b>72. A. EKAMBARANATHAN</b>                                                                                      | <b>210</b> |
| Recent Jaina Epigraphical Discoveries and Some Local Traditions                                                   |            |
| <b>73. V.P. YATHEES KUMAR</b>                                                                                     | <b>212</b> |
| Iron Age culture in Bhavani River Valley                                                                          |            |
| <b>74. S.B. DARSANA</b>                                                                                           | <b>215</b> |
| Landscape History of Tondainadu from Early Historic to Early Medieval Period: Archaeological and Textual Analyses |            |
| <b>75. K. VENI DEVI</b>                                                                                           | <b>218</b> |
| Native Religion in the Post-Sangam Period                                                                         |            |
| <b>76. J. SOUNDARARAJAN</b>                                                                                       | <b>222</b> |
| Garuda in Temples of Tancavur                                                                                     |            |
| <b>77. T. LAKSHMANA MOORTHY &amp; KUDAVAYIL M. BALASUBRAMANIAN</b>                                                | <b>223</b> |
| Eastern Influence on Art and Architecture in Chola Country                                                        |            |
| <b>78. B. SAGADEVAN &amp; G. POONKODI</b>                                                                         | <b>226</b> |
| Inscriptions Found At Darasuram Temple – A Study                                                                  |            |
| <b>79. S. ANURADHA</b>                                                                                            | <b>229</b> |
| Sri Sattanatha Cult in Sirkali                                                                                    |            |
| <b>80. A. KRISHNAMOORTHY</b>                                                                                      | <b>231</b> |
| The Vellore Fort: A Symbol of Distinctive Military Architecture – A Study                                         |            |
| <b>81. K. VIJAYA</b>                                                                                              | <b>233</b> |
| Portuguese Architecture in Chennai                                                                                |            |
| <b>82. T. SUNDARA RAJ</b>                                                                                         | <b>237</b> |
| British Search for Identity in Architecture in the Madras Presidency (1858-1920)                                  |            |
| <b>83. P.S. CHANDRAPRABHU</b>                                                                                     | <b>240</b> |
| Popular Thoughts on Temple-Entry of the Depressed Classes in Madras Presidency                                    |            |

|                                                                                                  |            |
|--------------------------------------------------------------------------------------------------|------------|
| <b>84. R. ABBAS</b>                                                                              | <b>243</b> |
| Mamallapuram: A Cultural Tourist Destination                                                     |            |
| <b>85. R. SADHASIVAM &amp; R. JAYARAMAN</b>                                                      | <b>246</b> |
| Poompuhar as a Tourist Spot                                                                      |            |
| <b>86. N. NITHIYA PARITHI</b>                                                                    | <b>248</b> |
| Vivekananda Rock Memorial – A Study                                                              |            |
| <b>87. R. ANTHONY RAJ</b>                                                                        | <b>251</b> |
| Roman Pottery of Vasavasamudram                                                                  |            |
| <b>88. V. THIRUNANGAI</b>                                                                        | <b>252</b> |
| Jyestha - Is She an Inauspicious Goddess?                                                        |            |
| <b>89. P. VENKATESAN</b>                                                                         | <b>254</b> |
| Jainism in Tiruvarur Region – A Historical Study                                                 |            |
| <b>90. R. BOOPATHI</b>                                                                           | <b>255</b> |
| Annie Besant and Theosophical Society – A Study                                                  |            |
| <b>91. K. JAYAPRASAD</b>                                                                         | <b>256</b> |
| Prospects of Exploring Heritage Tourism in Tamil Nadu with Special Focus on World Heritage Sites |            |
| <b>92. T. MILTON</b>                                                                             | <b>257</b> |
| Cultural Tourism in Madurai                                                                      |            |
| <b>93. R. MUTHUKUMARAN &amp; B. KANDASAMY</b>                                                    | <b>259</b> |
| Tangible Cultural Heritage of Kadars of Anaimalai Hills                                          |            |
| <b>94. வீ. செல்வகுமார்</b>                                                                       | <b>260</b> |
| தமிழர் பண்பாட்டின் தோற்றம்: சில ஆய்வுச் சிக்கல்கள்                                               |            |
| <b>95. இரா. சிவானந்தம்</b>                                                                       | <b>264</b> |
| திருக்குறுக்கைக் கல்வெட்டுக்கள் - ஓர் ஆய்வு                                                      |            |

|                                                                 |     |
|-----------------------------------------------------------------|-----|
| 96. ம. உமாராணி                                                  | 268 |
| துக்காச்சி விக்கிரம சோழிஸ்வரம் கோயில் சரபர் படிமம் - ஓர் பார்வை |     |
| 97. வி. லதா                                                     | 270 |
| சப்தமாதர்கள் - ஓர் பார்வை                                       |     |
| 98. சி. மாணிக்கராஜ்                                             | 273 |
| தெப்பத் திருவிழாக்கள்                                           |     |
| 99. த. கலா ஸ்ரீதர்                                              | 275 |
| தஞ்சாவூர் மாவட்ட ஓலை ஆவணங்கள்                                   |     |
| 100. செ. சேவியர்                                                | 278 |
| நாட்டுப்புறத் தெய்வங்களில் புராணத் தாக்கம்                      |     |
| 101. க. மேனகா                                                   | 280 |
| திருப்புறம்பியத்தின் கலாச்சார வரலாற்று முக்கியத்துவம்           |     |
| 102. மு. கலா                                                    | 282 |
| திருவிடை மருதூர் மகலிங்கநாதர் கோயில் கல்வெட்டுக்கள் - ஓர் ஆய்வு |     |
| 103. எம். முத்து                                                | 283 |
| திருக்கோட்டியூர் சௌமிய நாராயணப்பெருமாள் திருக்கோயில்            |     |
| 104. பி. பெருந்தேவி                                             | 284 |
| இலால்குடி சப்தரிஷீஸ்வரர் ஆலய அரிய சிற்பங்கள்                    |     |
| 105. எம். மதியழகன்                                              | 285 |
| திட்டக்குடி வட்ட சோழர்கால ஆலயங்களின் நிர்வாகம் - ஓர் ஆய்வு      |     |
| 106. ரா. முத்து & சீ. சிவக்குமார்                               | 287 |
| அய்யாவாடி ஸ்ரீ பிரத்தியங்கிரா தேவி ஆலயமும் நிகும்பலா யாகமும்    |     |

## **SECTION IV**

### **HISTORIOGRAPHY**

#### **107. ADDRESS OF THE SECTIONAL PRESIDENT**

**M.S. AHLUWALIA** 289

Regional Historiography and Foundations of Academic Research -  
A Case Study of Tamil Nadu

**108. P. RAMANATHAN** 293

Some Historiographical Issues in the History of the Tamils and Tamil Nadu

**109. K. PANDIYAN** 297

The Nineteenth Century Tamil History: Need for a Holistic  
Perspective in Historiography

**110. L. SELVAMUTHU KUMARASAMI** 303

Bernard S. Cohn – A Historian among the Anthropologists

**111. A.K. KALIMUTHU** 307

Studies on Pre-Colonial Agrarian Economy of Tamil Nadu -  
An Historical Overview

**112. J. JEYAKUMARI GNANADEEPAM** 311

Begum Hazrat Mahal Role in 1857-1858 War

**113. S. NANDAKUMAR & N.A.T. LEO FERNANDO** 314

Evolution and Growth of Radio in India: A Historical Perspective

**114. P. AYYAR** 318

Industrial Growth in the Madras Presidency during the First Global War

**115. M. LAKSHMANA MOORTHY** 320

Economic Policy of the Early Colonial Period in the Madras Presidency  
(1801-1850)



|                                                                                 |            |
|---------------------------------------------------------------------------------|------------|
| <b>116. S. PALANICHAMY</b>                                                      | <b>323</b> |
| Genesis and Development of the Lutheran Mission in the Madurai District         |            |
| <b>117. S. JAYASANKAR</b>                                                       | <b>326</b> |
| Pamban: Deepening of the Channel and the Breakthrough in Navigation             |            |
| <b>118. S. RAVICHANDRAN</b>                                                     | <b>330</b> |
| Establishment of Verenigde Oost - Indische Compagnie (VOC) in Tamil Nadu        |            |
| <b>119. K. VEERAMANI</b>                                                        | <b>334</b> |
| A Synoptic View of the Status of Siddha Medicine in Tamil Nadu through the Ages |            |
| <b>120. M. PALANISAMY</b>                                                       | <b>336</b> |
| History of Tamil Nadu State Archives and Historical Research                    |            |
| <b>121. J. PRINCELY ISAAC CHRISTUDOSS</b>                                       | <b>338</b> |
| <i>Thina Thanthi</i> and Cinema                                                 |            |
| <b>122. N. RANGANATHAN</b>                                                      | <b>339</b> |
| Historical Importance of a Colonial Cemetery in Salem                           |            |
| <b>123. மா. கந்தசாமி</b>                                                        | <b>241</b> |
| பழந்தமிழர் கருத்துக்கள் அனைத்தும் இயற்கை ஏரண முடிவுகளே                          |            |
| <b>124. M. பவானி</b>                                                            | <b>342</b> |
| கல்வெட்டுக்களில் காலக்குறிப்புகள்                                               |            |
| <b>125. அ. வள்ளிநாயகம்</b>                                                      | <b>345</b> |
| தமிழகத்தில் அறிவியல் பரப்புரை வரலாறு                                            |            |

## GENERAL SECRETARY'S REPORT

### TAMIL NADU HISTORY CONGRESS 2008

**Prof. N. Rajendran\***

Esteemed Chancellor of Periyar Maniammai University, revered as "Aasiriar" Thiru K. Veeramani, Hon'ble Minister for Higher Education Dr. K. Ponmudi, Respected Vice-Chancellors Dr. N. Ramachandran of Periyar Maniammai University, Dr. M. Ponnavaiko of Bharathidasan University, Dr. S. Muthukumarn, Former Vice-Chancellor of Bharathidasan University and Former Member-Secretary TANSCH, Doyen among historians Prof. N. Subramanian, the historian to be honoured, General President of the Fifteenth Session Prof. G. Thangavel, Prof. K. Mohan Ram, who will be delivering the prestigious T.N.H.C. Endowment Lecture, Dr. N. Murugaian, the Local Secretary for this session, the Sectional Presidents, Dr. Major Syed Shahabuddin, Dr. Mrs. Geetha Kannammal, Dr. B. Maria John, Dr. M.S. Ahluwalia, the Advisory Committee Members of TNHC, the Office bearers and Executive Members of TNHC, 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.

The T.N.H.C. has completed one and half decades since its first session at Madras University hosted by the Department of Indian History, under the able stewardship of Professor P. Jagadeesan who was then Local Secretary. The TNHC is holding its annual sessions at different universities and colleges across Tamil Nadu. The Unique feature of this 15th session is that the TNHC is being hosted for the third time in Thanjavur the capital of the imperial Cholas. This great city had been the stronghold of the Imperial Cholas, the Nayakas, the Marathas and 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 a significant role in the Dravidian Movement.

Thus, this historic 15th Session of the Tamil Nadu History Congress is held in this Great institution which is named after the social engineer and reformer Tanthai Periyar and his life partner Tmt. Maniammai.

TNHC is indebted to the esteemed Chancellor of Periyar Maniammai University who made spontaneous declaration at the inauguration of the 14th session at the University of Madras for hosting this session here at Periyar Maniammai University, Vallam.

The 14th Session of the TNHC was hosted by the Department of Indian History, University of Madras, Chennai during 14<sup>th</sup> – 16<sup>th</sup> December, 2007. The 14<sup>th</sup> Annual Session of the Tamil Nadu History Congress was inaugurated by the Hon'ble Member of Parliament Dr. E.M. Sudarsana Natchiappan. The Esteemed Chancellor of Periyar Maniammai University, Aasiriar Ayya Thiru. K. Veeramani delivered the Special Address. Dr. A. Ramasamy, Vice-Chairman, Tamil Nadu State Council for Higher Education released the XIII TNHC Annual Proceedings Volume. Dr. D. Viswanathan then Vice-Chancellor, Anna University, Chennai released the Souvenir and offered his felicitations. Dr. Dr. S. Ramachandran, Vice-Chancellor of University of Madras presided over the function. Dr. C. Venkatesan presented the General President's address.

The Sectional Presidents Dr. T.G. Nagarajan, Dr. Patricia Gabriel, Dr. S. Govindraj, and Dr. T. Jayaraman delivered their addresses for Political and Administrative History, Socio-Economic History, History of Art and Culture and Historiography respectively.

The prestigious Tamil Nadu Endowment Lecture was delivered by Dr. V. Balambal, former Professor, Department of Indian History, University of Madras.

The Executive Committee meeting was held on the evening of 14<sup>th</sup> December 2007 and this was

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

followed by the General Body meeting on 16<sup>th</sup> afternoon.

The General Body meeting was followed by the Valedictory function. Dr. O. Anantaramaiyah of Tumkur University, Karnataka delivered the Valedictory Address.

It was a well attended Conference in which more than 350 delegates participated and more than 150 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 grant for conducting and publishing the proceedings.

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.

Before, I conclude, as General Secretary of the TNHC I would like to place it on record the untiring efforts of Dr. G. Venkataraman the Local Secretary of the 14<sup>th</sup> Session of the T.N.H.C., his dedicated team of faculty and volunteers for making 14<sup>th</sup> session a success.

## PROF. G. THANGAVELU : TRIBUTE TO A HISTORIAN

N.Rajendran\*

I had the privilege of knowing late Professor G. Thangavelu well over two and half decades now. As a scholar in the department of Indian History, University of Madras I had the first acquaintance with Prof. G. Thangavelu. Much earlier he was known to my father Prof. N.K. Narayanan. He used to be soft spoken but firm in his commitment. He helped many deserving poor students in their education and job. During recent times I had the privilege to be associated with him in the Tamil valarchi klagam [Tamil Development council] in the history writing project. Last year he was chosen as the President of the Tamil Nadu History Congress. Last time I met him at Periyar Maniammai University, Vallam during the 15<sup>th</sup> session of the Tamil Nadu History Congress.

Prof.G.Thangavelu, the past President of the Tamil Nadu History Congress, considered Dr.B.R.Ambedkar his beloved father and guide, and Periyar EVR, his teacher. He had a chequered career spanning about five decades. As a scholar, philanthropist and a lover of the downtrodden, he was all along kind and genial towards every one.

Having been born to a humble and poor parents Thiru.Gopala Narayanan and Thirumathi.Lakshmi Ammal on 16<sup>th</sup> October 1929 in a village called Puthur of Thiruvannamalai district of Tamil Nadu, Prof.G.Thangavelu had to struggle hard to study in the midst of Indian feudal legacies coupled with caste discrimination and British exploitation.

Prof.Thangavelu, while working for his livelihood at the Madras Sorting Office did B.A. and M.A (History) at Pachiappa's College, Chennai . There was a breakthrough in his life and career in 1965 when he was selected for the post of Assistant Professor in History, Directorate of Collegiate Education, Government of Tamil Nadu.

In 1971, Prof.Thangavelu was offered the post of Editor by the Government of Tamil Nadu to write the "Authentic History of Tamil Nadu". He entirely dedicated himself to the task and efficiently coordinated with other scholars and had successfully

brought out two volumes on the said topic during six years of his memorable association with the Tamil Development council.

True to his ideological association with Dr.B.R.Ambedkar, under the guidance of Prof.A.M.Rajasekaraiah, Head, Dr.Ambedkar Political Science Chair, Dharwad University, Karnataka, did Ph.D on "Depressed Classes in the Composite State of Madras : A Socio-Political Study".

Prof.Thangavelu left the Tamil Development Council in 1979 and joined the Presidency College, Chennai and was there as Professor and Head till the end of the year 1986. After opting out for voluntary retirement he joined the School of Historical Studies, Madurai Kamaraj University in January 1987 and served as coordinator of the School till June 1990. On the eve of his retirement, Kalaignar M.Karunanidhi, the then Chief Minister of Tamil Nadu, released a Festschrift volume entitled *Social Justice in Tamil Nadu* (1990) edited by Prof.B.S.Chandrababu and others and also *History of the Sambuvarayars* (in Tamil) authored by Prof.G.Thangavelu and Dr.L.Thiagarajan.

Prof.Thangavelu's works on *Indian History* (3 Vols.) and *Tamil Nadu History, History of Art and Culture* have been widely used by UG and PG students.

Tamil language had been dear to his heart. He was a prolific writer in Tamil.

As a scholar and a great humanitarian, Prof.Thangavelu was soft-spoken, amiable, quick-witted and accommodative in temperament.

Sudden demise of Prof.G.Thangavelu is a great loss not only to the Tamil Nadu History Congress but also to the marginalized section of the society in Tamil Nadu.

---

General Secretary, TNHC, 2009. I am greatly indebted to Prof. B.S.Chandrababu, Professor Emeritus, Department of History, Madurai Kamaraj University, for this article.

\*N.Rajendran, General Secretary, Tamil Nadu History Congress.

## GENERAL PRESIDENT'S ADDRESS

கோ. தங்கவேலு\*

உலகத்திலுள்ள மொழிகள் ஏறத்தாழ 6,800 ஆகும். இவற்றுள் பல இலட்சக்கணக்கான ஆண்டுகளாய் பலகோடி மக்களால் பேசப்படுவனவாயுள்ளன. இவற்றுள் பல நெடுங்காலமாக நீடித்தும் வருகின்றன. அவற்றுள் முதன்மையானதும் இன்றளவும் கன்னித்தன்மைக்குன்றாத செம்மொழியாகவும் உள்ளது தான் நமது தமிழ் மொழியாகும்.

உலக மொழிகள் பலவும், அவை வழங்கப்பெறும் நாடுகளின் பெயராலேயே அழைக்கப் பெறுகின்றன. எடுத்துக்காட்டாக ஃபிரான்சிலே பேசப்பெறும் மொழி ஃபிரெஞ்சு மொழியென்றே அழைக்கப்பெறுகிறது. நம்நாட்டின் ஒருபகுதியில் பேசப்பெறும் மொழியான பஞ்சாபிமொழி அதுபேசப்பெறும் பஞ்சாபு மாநிலத்தின் பெயரால் அறியப்படுவதைக் காணலாம்.

இவ்வாறு, நாட்டின் வழி மொழிகளும் வாரும் நாட்டின் பெயரால் வழங்கப்படுகின்றன. ஆனால், தமிழகத்தில் மட்டுமே 'தமிழ்' பெயர் மொழியின் அடிப்படையில் அது வழங்கும் 'தமிழகம்' அல்லது 'தமிழ்நாடு' என்று மொழியின் காரணமாக அம்மொழியைத் தாய்மொழியாகக் கொண்ட தமிழ்நாட்டிற்குப் பெயர் ஏற்பட்டுள்ளது. அதன் மக்களும் 'தமிழர்கள்' என்றே அழைக்கப்பெறுகின்றனர். இஃது தமிழ்மொழிக்கே உரிய பெருமையாகும்.

தமிழ் என்ற சொல்லுக்கான பொருள்கள் பலவாகும்

'தமிழ்' என்றால் 'இனிமை' என்று பொருள்படும். ஆனால் இதனை ஆய்ந்து நோக்கும்போது வேறுபல இனிய பொருள்களும் இதற்குண்டு. இனிமையும் நேர்மையும் என்றும் கூட தமிழுக்குப் பொருள் உண்டு.

ஆரிய அரசன் பிரகதத்தன் என்பவனுக்குத் தமிழின் மேன்மையை உணர்த்துவதற்காக 'கபிலர்' என்ற புலவர் எழுதியது. 'குறிஞ்சிப்பாட்டு' யென்ற நூலாகும். தமிழ் என்றால் 'அகப்பொருள்' என்ற பொருள் உணர்த்தப் பெறுகிறது.

அடுத்து, தமிழ் என்றால் வீரம் என்பதும் பொருளாகும். சேரன் செங்குட்டுவன் ஆரிய மன்னர்கள் தமிழ்வேந்தர்களை இகழ்ந்து பேசியதாகக் கேள்விப்பட்டு அவர்களை ஒடுக்க வடநாட்டின் மீது படையெடுத்துச் சென்று, அவர்களை வென்று, கனக, விசயர் என்ற அந்த, இரு ஆரிய அரசர்களின் தலைமீது, தான் பத்தினித் தெய்வம் கண்ணகிக்குச் சிலை செய்ய இம்மயலையிலிருந்து எடுத்தக் கல்லைச் சுமக்கச் செய்து

அவர்களுக்குப் பொன்விலங்கு மாட்டி தன் கோ நகருக்கு கொண்டு வந்தான். இங்கே அவனுடைய வீரத்தை இளங்கோவடிகள் தென்தமிழ் என்றே அழைக்கிறார்.

"வடதிசை மருங்கின் மன்னவதெல்லாம்  
தென்தமிழ் ஆற்றல் கண்டு தும்யாமன்"

(சிலம்பு 26 : 185)

என்பது இளங்கோவடிகளின் வாக்காகும்.

'தமிழ்' என்பதற்கு 'கடவுள் தன்மை' அல்லது 'இறைமை' யென்றொரு பொருளுமுண்டு. இதனைத் 'திருமந்திரம்' என்ற நூலிலே காணலாம்.

"என்னை நன்றாய் இறைவன் படைத்தனன்  
தன்னை நன்றாய் தமிழ் செய்யுமாறே"

யென்ற திருமந்திர அடிகளால் இதனை அறிகிறோம்.

தமிழர்களின் சமையம், சைவம் ஆகும். 'தமிழ்' என்றால் சைவ சமையம் என்றே திருஞானசம்பந்தர் கூறுகிறார்.

தமிழ் என்பதற்குப் படைவீரர் அல்லது 'மறவர்' என்ற பொருளுமுண்டு.

பாண்டிய நெடுஞ்செழியன் தலையாலங்கானம் என்னும் போர்க்களத்தில் தனது தமிழ் மறவர்களைக் கொண்டு பகைவர்களைப் போரில் வென்றான். இதனால் இவனுக்குத் 'தலையாலங்கானத்துச்செறு வென்ற நெடுஞ்செழியன்' என்ற விருதுபெயரும் ஏற்பட்டது. இவனைப் பாராட்டிப் பாடிய புலவர் பெருமான் சிவனைத் 'தமிழ்த் தலைமயங்கிய தலையாலங்கானத்து' என்றே குறிப்பிடுகிறார். இங்கே தமிழ்யென்ற சொல் 'படைமறவர்' என்ற பொருளையே தருகிறது.

'தமிழ்' என்ற சொல் தமிழ் வேந்தர்களையே குறித்து நிற்கிறது. வடநாட்டு ஆரிய அரசர்களான கனக, விசயர் தமிழ் நாட்டு வேந்தர்களை இகழ்ந்தார்கள் என்ற செய்தியை இளங்கோவடிகள் குறிப்பிடும்போது, தமிழ்நாட்டு வேந்தர்களைத் தமிழ் என்றே குறிப்பிடுகிறார்.

'தமிழ்' என்ற சொல் பெரும்பாலும், தமிழ்மொழியையும், தமிழ் நூல்களையுமே குறிக்கும். 'தமிழ்நாடு' என்பதையும் இச்சொல் குறித்திடும்.

இவ்வாறு 'தமிழ்' என்ற சொல் தமிழ் மொழியையும், தமிழ்நாட்டையும், தமிழர் அரசியலையும், தமிழ் ஆட்சியாளரையும், தமிழர் சமயத்தையும், தமிழர் அகவாழ்வையும் குறித்து நிற்பதால்

\* Former Professor & Head, School of Historical Studies, Madurai Kamaraj University, Madurai. (This Presidential Address is Published Posthumously)

உலகில் எந்த மொழிக்கும் இல்லாத சிறப்புத் தமிழ்மொழிக்கு உண்டு. இதனால் தான் தமிழ் நிலத்தில் வாழ்ந்தவர்கள் தமிழ்மொழிக்கே முதன்மை இடம் அளித்து தங்கள் நாட்டையும் 'தமிழ்' என்றே அழைத்தனர். இதிலிருந்து 'தமிழகம்' அல்லது 'தமிழ்நாடு' எந்த அளவு உயர்வானது என்பதையும், தமிழ்நாட்டு வரலாறு உலக வரலாற்றில் எத்தகைய முகாமையுடைய தென்பதையும் உய்த்துணரலாம். இதனால் எந்த அளவு தமிழர் தமிழ்மொழியை, தமிழ்நாட்டை உச்சிமேல் வைத்து மெச்சுகிறார்கள் என்பதையும் தெற்றெனத் தெளியலாம்.

**இந்திய வரலாற்றில் பொற்காலம்**

உலகமக்கள் அனைவருக்கும் நீதி! வழங்கும் குறளோவியம் கண்ட சங்கத் தமிழ்நாடு, நெஞ்சுக்கு நீதி வழங்கிய சங்கத்தமிழ் நாடு பொன்னாடாகுமா? அல்லது சாதிகேற்ற நீதி வழங்கிய, நெற்றியில் பிறந்தவனுக்கு மற்றவர் அடிமையெனக் கூறும் குப்தருடைய நாடு பொன்னாடாகுமா? அல்லது அவர்கள் ஆண்ட காலம் பொற்காலமாகுமா? நாடகத்தமிழும், நயங்களுமிக்க நெஞ்சை அள்ளும் சிலப்பதிகாரம் படைத்த நாட்டிற்கு, சாகுந்தலம் படைத்த நாடு பொன்னாடு ஆகுமா?

மேலைநாடுகளில் ஏற்பட்ட மறுமலர்ச்சி காலத்தில் தாய்மொழிகள் வளர்ந்ததாக வரலாறு கூறுகிறது. ஆனால், குப்தர் காலத்தில் ஏற்பட்ட சமற்கிருத மொழியின் மறுமலர்ச்சியானது மற்ற மொழிகளையும், சமையங்களையும் குழித்தோண்டி புதைத்து விட்டதே!

இந்துச் சமைய மறுமலர்ச்சி என்பதும் இத்தகைய முடிவையே ஏற்படுத்தியுள்ளது. ஒரு மதம் அல்லது சமையம் எப்படி இருக்க வேண்டுமென்பதற்கு உலக மேதை உத்தமன் டாக்டர். பி.ஆர். அம்பேத்கர் கூறும் விளக்கமாவது:-

1. மதம் என்பது நீதி அல்லது சமூக நீதிக்காக இருக்க வேண்டும்.
2. சரியான காரணத்துக்காக அல்லது அறிவியல் அடிப்படையில் மதம் அமைய வேண்டும்.
3. சுதந்திரம், சமத்துவம், சகோதரத்துவம் ஆகிய அடிப்படைத் தத்துவத்தின் மேல் மதம் கட்டப்பட வேண்டும்.
4. ஒரு மதம் அம்மதத்தைப் பின்பற்றும் மக்களின் நன்மைக்காகவே இருக்க வேண்டும், அப்படி இல்லாமல் அம்மதத்தைப்பின்பற்றும், மக்களின் துன்பங்களும், துயரங்களுக்கும் எழ்மைக்கு மாசு இருக்கக் கூடாது.
5. ஒவ்வொரு மனிதனுடைய ஆத்துமாவின் சாந்திக்கும் (மோட்சத்திற்கும்) மதம் காரணமாக அமைய வேண்டும்.

6. மனிதாபிமானத்தின் அடிப்படையின்மேல் மனிதருக்குள்ளேயே சகோதரத்துவம் நிலைக்க மதம் உறுதுணையாக இருக்க வேண்டும்.

7. இந்துக்கள் தங்களின் முன்னேற்றத்திற்காகவும், சுயநலத்திற்காகவுமே ஆண்டவனை வணங்குகிறார்களே ஒழிய மற்றவருக்காக மதவழிபாட்டை நடத்துவதில்லை.

8. 'தருமம்' என்பதே சமையமாக இருக்க வேண்டும். அப்பொழுது தான் அதில் வழிபாடுகள், பலதரிசனங்கள் இருக்காது. குறிப்பாக சாங்கியங்களும், சடங்குகளும் இருக்காது. இந்துமதத்தில் ஒருவர் செய்யும் சடங்குகளின் எண்ணிக்கையைப் பொறுத்து தான் அவருடைய சாதியின் உயர்வு மதிப்பிடப்படுகிறது. மிக உயர்ந்த சாதி இந்து குறைந்தது 40 சடங்குகளைச் செய்ய வேண்டும்!

'தருமம்' மதமாகிவிட்டால் அதற்குச் சடங்குகள் இருக்காது. உயர்வு, தாழ்வு என்ற பேதமும் சாதிகளுக்குள் இருக்காது', என்பதே டாக்டர் அம்பேத்காரின் கருத்தாகும்.

'பௌத்தம்' ஒரு மதமில்லை. எந்தக் கடவுளையும் மையமாக வைத்து அதில் தொழுகையோ அல்லது வழிபாடோ செய்வதில்லை. தருமமே பௌத்தம் கூறும் சமையம். இஃது ஒரு வாழும் நல்வழிமார்க்கமாகும் என்பதே அம்பேத்காரின் கருத்து ஆகும். இதன் பிரதிபலிப்பே சமயசார்பின்மையாகும் (Secularism). இதையே நமது குடியாட்சித் தத்துவமாகக் கொண்டார். இதனால், அரசு எந்த குறிப்பிட்ட மதத்தையோ, கடவுளையோ மக்களுக்குப் போதிக்கவோ, திணிக்கவோ அல்லது ஆதரிக்கவோ அல்லது வெறுக்கவோ கூடாதென அரசியல் சட்டத்தை ஆக்கினார்.

ஆனால், சமைய வெறியே குப்தரின் பொற்காலக் கொள்கையாக இருந்தது. இதனைப் 'பொற்காலம்' என்போமா?

இந்திய வரலாற்றில் ஒவ்வொரு ஆறு நூற்றாண்டிற்குப் பின்னும் ஒரு சமைய மறுமலர்ச்சி ஏற்படுவது இயற்கையாகவுள்ளது. இதனைக் கி.மு. 6-ஆம் நூற்றாண்டிலும், கிறித்துப்பிறப்பான பூஜ்ஜியம் நூற்றாண்டிலும், கி.பி. 6-ஆம் நூற்றாண்டிலும், கி.பி. 12-ம் நூற்றாண்டிலும் பார்க்கிறோம். இவற்றில் பக்தி இயக்கங்கள் தோன்றுவதையும் பார்க்கிறோம்.

இந்த சுழற்சியில் தான் குப்தர்களுடைய காலத்திலும் பக்தி இயக்கம் தோன்றியது. இதுவே, இந்துச் சமைய மறுமலர்ச்சித் தோன்ற காரணமாய் நின்றது.

பக்தி இயக்கம் தோன்றி, சமைய மறுமலர்ச்சித் தோன்றினால் கோயில்களின் எண்ணிக்கை அதிகரிக்கும்,

பக்தி இலக்கியங்களின் எண்ணிக்கையும், அதிகரிக்கும். ஆனால், சாதிகள் மறையாது, தீண்டாமை குறையாது மாறாக இவற்றின் எண்ணிக்கையும், கொடுமையும் அதிகரிக்கும். காரணம் சமைய மறுமலர்ச்சி இயக்கத்தினர் சாதி, தீண்டாமை ஒழிப்பைப் பற்றி பேசவே இல்லை. மாறாக கர்மவிதியை வலியுறுத்தினார்கள். கர்மவிதியினால் தான் சாதிகள் தோன்றுவதாகக் கூறினார்கள். "சங்கரர், மத்துவர், இராமானுஜ ஆச்சாரியார் ஆகிய முப்பெரு மதாச்சாரியர்களும் சாதி ஒழிப்பைப் பற்றியோ, தீண்டாமை ஒழிப்பைப் பற்றியோ பேசவில்லை என்பது குறிப்பிடத்தக்கதாம்." இதனால் கோயில்களின் எண்ணிக்கையும், வழிபாட்டு முறைகளும் அதிகரித்தன என்று பேராசிரியர், முனைவர் என். சுப்பிரமணியம் கூறுவது ஏற்படையதாகும். (Dr. N. Subramanian, *History of Tamil Nadu, Vol. I*) இந்நிலையில் பொற்காலமென்று மேற்கூறிய பக்தி இயக்கங்கள் தோன்றிய காலங்களைக் கூறலாமா?

வரலாற்று நடுநிலை

வரலாறு எழுதும்போது விருப்பம், வெறுப்பும் இல்லாத நடுநிலைமையோடு எழுதவேண்டும். அத்தகைய அத்தகைய ஆதாரச் சான்றுகளையே அடிப்படையாகக் கொண்டு எழுதவேண்டும். எடுத்துக்காட்டாக தமிழ்நாட்டு வரலாற்றை எழுதும் ஒரு வரலாற்று ஆசிரியர் சான்றுகளாயுள்ள தமிழ் இலக்கியச் சான்றுகளைத் தானே உணர்ந்து எழுதுபவராயிருக்க வேண்டும். மொழி பெயர்ப்பைப் படித்து எழுதக் கூடாது. அவற்றில் உண்மையின் சாரம் இருக்காது. இதைப் போலவே, அடிப்படைச் சான்றிலுள்ள உண்மைப் பொருளை அறியாது பிறர் கூறும் பொருளை வைத்தும் எழுதினால் மூடப்பழக்க வழக்கங்களை ஒப்புக்கொண்டு அப்படியே எழுதியதாகிவிடும். இவற்றைத் தவிர்க்க வேண்டுமானால் வரலாற்று ஆசிரியருக்குச் சிந்திக்கும் பகுத்தறிவு வேண்டும். இன்றேல் வரலாறு நடுநிலைமைத் தவறியாகிவிடும்.

எடுத்துக்காட்டு

இன்று இந்திய வரலாற்றிலேயே பெரும் புயலைக் கிளப்பி விட்டிருக்கும் 'இராமர்பாலம்' வரலாற்று உண்மையல்ல. ஆனால், வரலாற்று ஆசிரியர்கள் மரபுவழிக் கூற்றை வைத்துக் கொண்டு, வரலாறு, பூகோளம், கடல் ஆய்வு இயல், வானவியல் முதலியனவற்றை ஆராயாது, இவற்றைப் பின்தள்ளி 'இராமர் கட்டிய பாலமே' என்று எழுதினால் இந்த வரலாற்றுக்கு அப்பாற்பட்ட பத்தாம் பசலித்தனமான அல்லது மூடத்தனமான செய்தியாகிவிடும்.

பொதுவாக, ஆரியக்கூற்று, ஆரியச் செயலைச் செய்யக்கூடியவன் பிரம்மாவின் முகத்தல் தோன்றியவனாகவே இருக்க முடியும் என்ற முடிவில் தாழ்க்குவத்தில் தோன்றிய மகானை, சிந்தனையாளனை,

அறிஞனைக் கூட அப்படியே ஒப்புக் கொள்ளாமல் அவன் போன ஜென்மத்தில் பிராமணனாக இருந்தவன் என்று எழுதிவிடும்.

எடுத்துக்காட்டாக அகிம்சையின் பிறப்பிடமாய் வந்த புத்தபிரானுடைய சாதகக் கதை. ஒரு வயதான கிழப்புவி, கண்ணும் தெரியாது, வேட்டையாடி வயிறு வளர்க்கவும் முடியாமல் பசியோடு பல மாதங்களிலிருந்தது. வழியில் போகும் ஆட்களின் அரவம் கேட்டு தன் பசிக்கொடுமையைக் கூறி வந்தது.

அந்த வழியே வந்த ஒரு பிராமணன் இதன் பசிக்கொடுமையக் கேட்டு, அந்த புலிக்குத்தானே அதன் வாயில் புகுந்து இரையானான். இவன் தியாகத்தைக் கண்டு ஆனந்தமடைந்த ஆண்டவன் அந்த பிராமணனுக்கு அருள் பாலித்தார். 'அடுத்த ஜென்மத்தில் அவனே புத்தனாகப் பிறந்து உலக உயிர்களின் துயரங்களைப் போக்க வழிக்காண்பாய்' என்றும் அருள் புரிந்தார். அந்த பிராமணன் தான் அடுத்த ஜென்மத்தில் புத்தனாக அவதாரம் எடுத்தானென்பது சாதகக்கதை.

இன்று, நமது முதல்வர், முத்தமிழ் வித்தகர் கலைஞர் அவர்கள் உச்சிமேல் வைத்து மெச்சும் 'ஐயன் திருவள்ளுவர் பிறப்பியல் கதையும் இதுதான். அவர் பஞ்சாங்கத்தில் வல்லவனான தொல்காப்பியன் மரபில் தோன்றியவன் என்று கூறி இருக்கலாம். அல்லது தொல்காப்பியனுடைய மறுஜென்மம் என்று கூட கூறி இருக்கலாம். இதற்கும் ஒருபடி மேலாக ஆதி என்ற பறைச்சிக்கும், பகவன் என்ற அந்தணனுக்கும் பிறந்தவன் தான் வள்ளுவன் என்ற கதையை அல்லவா நிலைநாட்டியுள்ளார்."

உலக பொதுமறையை ஒதிய ஒருவனைக் கீழ்ச்சாதியில் பிறக்கவிடாத பிரம்மாவின் முகத்திலே பிறந்தவரின் கையில் எழுதுத்தானியும் தலையுமிருந்ததே இதற்குக் காரணம்.

உலகமேதை உத்தமன் சட்டத்தின் எல்லை கண்ட மிட்டாதார் விடுதலைப் பெற்ற இந்தியாவின் முதல் சட்ட அமைச்சர் அண்ணல் அம்பேத்கார் எப்படியோ இத்தகைய கட்டுக்கதையிலிருந்து தப்பிவிட்டார். ஆயினும், அவரை 'நவீனகால மனு' என்றழைப்பதோடு நின்றுவிட்டார்கள்.

கடைசியாக, தமிழ்நாட்டு வரலாற்றுக்கு ஒரு மாபெரும் குறை அல்லது கறை இருப்பதாக உலக அறிஞர்கள் கருதுகிறார்கள்! சின்னஞ்சிறு நாடுகள் கூட குடியேற்ற நாடுகளைப் பெற்றிருக்கும்போது வீரத்தின் விளைக்களமாய்த் திகழ்ந்த தமிழ்நாட்டிற்கு ஏன் அத்தகைய குடியேற்ற நாடு அல்லது 'காலணி இல்லை?' என்பது தான் அந்த அறிஞர்கள் கூறும் குறைபாடுகளும்.

'தமிழனுடைய வாழ்வின் கருப்பொருளே வீரமும் காதலும் ஆகும். கல்தோன்றி மண் தோன்றா காலத்தே வானோடு முன்தோன்றி மூத்தக்குடி தமிழ்க்குடி'

திக்கெட்டும் சென்று வெற்றிக்கொடி நாட்டிய தமிழ்க்குடி வெற்றிப்பெற நாடொன்றை என் குடியேற்ற நாடாகக் கொள்ளவில்லை? பரணிபாடும் புறநானூறு பொய்யுரையா? இலக்கியங்களும் கல்வெட்டுகளும் கூறும் அரசர்களின் மெய்க்கீர்த்திகள் பெறும் புகழ் உரைகள் தானா?

இல்லை! இல்லை! அவையாவும் மெய்யுரையான் தமிழ்க் கவிஞன்!

‘தமிழன் என்றுமே பிறர் மண்ணைக் கவரவும் அதனைக்கட்டி ஆளவும் எண்ணியதில்லை, ஆயின், பிற அரசர்களைவென்று வெற்றிக்கொடி நாட்டியது ஏன்? அவர்கள் செய்த ‘போர்கள் போருக்காகவே ஒழிய வென்று மண் கொள்பதற்காக அல்ல’.

இத்தகைய, போர் மறவன் வரலாற்றைத் தொடங்கி வைத்தவனே சங்க காலத்தவன், தமிழன்,

கரிகால் பெருவளத்தான் தான்:  
‘..... வங்கத் கோசலரைவென்று  
வடநாட்டார் அடிபணியவன்போர் செய்து  
வாகையுடன் புலிக்கொடியை இமயமேற்றி  
அடற்கரிய தமிழ் வீரப்படையால்  
பொன்னி அணைக்கட்ட  
மன்னர் பணி கொண்ட மன்னன்  
கரிகால் கடர்மணி பூம்புகார் ஆண்ட சோழன்...’

கரிகாலன் தங்கு தடையின்றி, பூம்புகாரிலிருந்து புறப்பட்டு பணிபுரந்த இமயம்வரை அத்துணை நாடுகளையும் வென்று தனது புலிக்கொடியை அந்த இமயத்தின் உச்சியிலே நாட்டி வெற்றிக்கொடிக்கட்டி மீண்டான். அவனைப்பின் தொடர்ந்து சேரர்களும், பாண்டியர்களும் கூட வடநாடு மட்டுமல்ல, கடல் கடந்து தூரக் கிழக்கு நாடுகளையும் வென்றனர்.

தடகளப் போட்டியிலே தங்கப்பதக்கம் வென்று திரும்புவதைப் போல் யானை, குதிரைகளோடு சென்று கடல் கடந்து வெற்றிப்பெற்று, தங்கத்தேர், முத்துத்தேர், பல்லக்குகளைப் பரிசாகப் பெற்றுத் திரும்பினர். ஆனால் அவர்கள் அன்னியநாட்டின் ஒருபிடி மண்ணுக்கும் ஆசைப்படவில்லை!

இவ்வளவு ஏன்? இதோ அண்டையிலுள்ள ஈழநாடு நடைமுறையிலே பாண்டிய நாட்டின் ஒரு மாநிலமாகவே இருந்தது. அதையாவது தமிழர் நிறுத்திக் கொண்டார்களோ? அதைத்தனது காலனி ஆதிக்கத்தின் கீழ் கொண்டு வந்தார்களா? அப்படி இருந்திருந்தால் அதனை ஆள ஆளுநர்களாக அல்லவா தமிழர்கள் அங்கு சென்றிருப்பர்! ஆனால் வாழ வழியின்றி வயிற்றுக் கஞ்சிக்கல்லவோ, தமிழர்கள் தோட்டக் கூலிகளாய் சென்றனர். அங்கு காடு கொன்று நாடாக்கி, செழுமைக்

கண்ட தமிழர்கள் எத்தனைக் கொடுமைகள் பட்டனர்? கங்கை கொண்ட தமிழன், கடாரம் வென்ற தமிழன், அயல் நாட்டுத் தேயிலைத் தோட்டக் கூலியாய், இரப்பர் தோட்டக் கூலியாய், இரப்பர் தோட்டத் தொழிலாளியாய் அல்லவா சென்றான்? மடகால்கர், நோட்டால், பிளாங்கு, சிங்கப்பூர்டென ஆட்டு மந்தைகள் போல கங்கானிகளால் நடத்திச் செல்லப்பட்டத் தமிழனின் சிலை கண்டு கண்ணீர் சிந்திய மங்கிய பேரறிஞர் அண்ணா! பஞ்சசீலர் பாடிய பாரதநாட்டிற்கு ஆணிவேராய்த்திகழ்ந்த தமிழகம் அந்த சீலத்தின் பலனைக் குண்டடிப்பட்டல்லவா அனுபவிக்கிறது!

பாண்டியரின் ஒரு மாநிலமாகவே திகழ்ந்த அன்றைய, ஈழநாட்டை அன்று குடியேற்ற நாடாகத் தமிழர் கொண்டிருந்தால் இன்று அங்கு அம்பாசிட்டுகளாக ஆளுநர்களாக அல்லவோ போயிருப்பார்கள்? இரப்பர் தோட்டக் கூலிகளாக காடு வெட்டிகளாகவோ போயிருப்பார்கள்? இன்று, உலகிலேயே வாழ்வுரிமையற்று எதிரிகளாய் சாகும் இனம் தமிழினம் தானே?

சிந்தியுங்கள் தமிழர்களே! அண்ணாவின் ஏக்கத்தை ஒருமுறைப் பார்த்து ஏ! தாழ்ந்த தமிழகமே! தலைநிமிரக் கூடாதாயென ஏங்குங்கள்! இந்த குறையை எப்படி தமிழ்நாட்டு வரலாற்றில் போக்கப்போகிறீர்கள்!

வேற்றுநாட்டில் காலணி அமைப்பதைப் பற்றியே கவலைப்படாத தமிழர்கள் ஒவ்வொரு ஊரிலும் நம் நாட்டிலேயே காலணி அமைத்துக் கொண்டனர். ஆம். ஒவ்வொரு ஊரிலுமுள்ள ஆதி - திராவிடர் சேரிகளை ‘ஆதி-திராவிடர் காலணி’ யென மாற்றிவிட்டனர். ஆதி - திராவிடர்கள் வந்தேறிகளா! அல்லது ஊராரின் அடிமைகளா? மண்ணின் மைந்தர்களாகிய இவர்களை குடியேறி காலணி மக்களென்பதா? பல்வேறு சாதிகளையும், இனத்தவரையும் கொண்ட ஊர்மக்களை ஊரார் என்று கூறுவதா? இது வரலாற்றுப்படி சரியான முறையாகாது. தேசப்பிதா ‘அரிஜன காலணி’ என்றார். அதையே தமிழக அரசு ஆதி திராவிடர் காலணி என்றழைக்கிறது. ‘காலணி’ என்பதற்குப் பொருள் என்ன? இதை அரசு தக்கபடி மாற்றி அமைக்க வேண்டும். வேற்று நாட்டார் ‘குடியமர்ந்த இடம் காலணி’ என்றால் ஆதி - திராவிடர்கள் வேற்று நாட்டார்களா? இல்லை, இது அவர்களை இழிவுபடுத்தவே ஏற்பட்ட பெயராகும்! மாண்புறு மக்களாட்சியில் உயர்வு தாழ்வு கூடாதல்லவா?

‘சூரியன் மறையாத நாடு’ யென மார் தட்டிப் பேசி வந்த பிரட்டானிய காலணியே மறைந்துகூட்டப் பின்னும் காலணி ஆதிக்கம் ஆதி - திராவிடர்கள் மேல் எதற்கு?

இதனை நீக்கி, தமிழக வரலாற்றில் பட்ட மாக நீக்கப்பட வேண்டாமா?



# TAMIL NADU HISTORY CONGRESS ENDOWMENT LECTURE

## 1857 எழுச்சியின் பேரோசை

கா. மோகன்ராம்

கடந்த 2007ம் ஆண்டு சிப்பாய் கலகத்தின் 150வது ஆண்டு. வட இந்திய வரலாற்று அறிஞர்களும் இந்திய அரசும் அந்நிகழ்வை இந்தியாவில் முதல் சுதந்திரப் போர் என்று போற்றி விமரிசையாக கொண்டாடினர். இதற்குக் காரணம் கடந்த ஐம்பது ஆண்டுகளில் பிரிட்டிஷ் ஆவணங்கள் மேல் ஒரு மீள் பார்வை பதித்ததுதான். இதற்கு மாறாக தமிழகத்தில் பேராசிரியர் என். ராசையனும் வேறு சிலரும் தென்னிந்தியாவில் 1801 முதல் 1806 வரை அதாவது, விருப்பாச்சி கலகத்திலிருந்து, வேலூர் கலகம் வரை நடந்த பிரிட்டிஷ் ஆட்சிக்கு எதிராக நடந்த மிகப்பெரிய தென்னிந்திய எழுச்சி தான் இந்தியாவின் முதல் சுதந்திரப்போர் என்ற வாதத்தை மீட்டுவாக்கம் செய்து கருத்தரங்குகளிலும் பத்திரிக்கைகளிலும் விவாதித்தனர். நீதிமன்றம் மூலமாக தமக்கு சாதகமாக ஒரு தீர்வு கிடைக்கும் என்றும் நம்பினர். ஒப்புநோக்கு முன் 1857ல் நடந்த எழுச்சியைப் பற்றி ஒரு சிறிய அலசலை மேற்கொள்ளுவோம்.

மே 11, 1857. ஒரே இரவில் நாற்பது மைல்களைக் கடந்து இரத்தம் தோய்ந்த சீருடையுடன் சில நூறு சிப்பாய்கள் இதிகாசத் தலைநகரான டெல்லியைக் கைப்பற்றியதும், எண்ணி இருபதே நாட்களில் இந்துஸ்தான படைத்தளங்களில் படர்படரென கலகங்கள் வெடித்ததும், அடுத்த ஓரிரு வாரங்களில் பொதுமக்கள் கிளர்ந்தெழுந்து புரட்சிக்கு உரமூட்டியதும் எவரும் எதிர்பாராத இந்திய வரலாற்றின் திருப்பங்கள். பத்தொன்பதாம் நூற்றாண்டில் உலக வரலாற்றிலேயே ஐரோப்பிய ஏகாதிபத்தியத்திற்கு கெதிரான இந்தியாவில் தோன்றிய மிகப் பிரமாண்டமான எழுச்சி அது. அதன் விரிவும் வீச்சும் அசத்தலானவை. மின் தந்திகள் பறந்தன. வெள்ளையரின் அவசர செய்திகளைச் சுமந்து கலவர காலங்களிலும் தபால் சாரட்டுகள் குறித்த நேரத்தில் பயணப்பட்டன. இத்தகவல்கள் எல்லாம் ஓரிரு வாரங்களில் மெல்ல மெல்லக் கசிந்ததும் இங்கிலாந்து உறைந்தது!

ஏன்? எவர்? எதற்கு? கேள்விகள் அணி வகுத்து நிற்க, கிழக்கிந்திய நிறுவன அரசு செய்வதறியாமல் கையைப் பிசைந்தது. அகப்பட்ட சிப்பாய்களிடம், “நீ யார்? உன் குத்தரதாரி யார்? உன் இலக்கு என்ன? உன் சதி வலையின் விரிவு என்ன? சொல்! சொல்!” என்று அவன் சட்டையைப் பிடித்து உலுக்கி அரசு வினவியது. சிப்பாய் மௌனமாய் நின்றான். அது வைரக்கியத்தினால் அல்ல, உண்மையில் நடப்பவை

முழுவதும் அவனுக்குத் தெரியாது. அவன் யார் எய்த அம்பு என்பது அவனுக்கே தெரியாது. அவனைக் கேட்டுப் பயனில்லை. வெள்ளையர் தரப்பிலிருந்தே தகவல்கள் வெளிவரத் தொடங்கின.

ஒவ்வொரு படை முகாமிலும் நள்ளிரவில் மெழுகுவர்த்தியின் வெளிச்சத்தில் ஒவ்வொரு இராணுவ அதிகாரியும் தன் கண் முன்னே நடக்கும் நிகழ்ச்சிகளைத் தன் குடும்பத்தாருக்கு விவரித்து எழுதிக் கொண்டிருந்தான். ஒவ்வொரு தளபதியும் தன் மேலிடத்திற்கு அவசர அறிக்கைகளை அனுப்பிக் கொண்டிருந்தான். கான்பூரிலும் இலக்னோவிலும் முற்றுகைக்குள்ளான வெள்ளையர்கள் ஒவ்வொரு இரவிலும் நாட்குறிப்பு எழுதிக் கொண்டிருந்தனர். தப்பிய வெள்ளையர்கள் தன் அனுபவத்தைத் தொகுத்துக் கொண்டிருந்தார்கள். ஜயார்ஜ் வேகண்டிபர் நடத்திய டெல்லி கெஜட் ஆங்கில சார்பாக நிகழ்ச்சிகளைத் தொகுத்தது. ராபர்ட் டைட்டர் என்ற இராணுவ அதிகாரியும் அவர் மனைவி ஹாரியட் டைட்டரும் இந்துஸ்தானி மொழி நன்கறிந்தவர்கள்; டெல்லியின் வீழ்ச்சியிலும் மீட்சியிலும் பங்கு பெற்றவர்கள். இருவருமே எழுச்சியைப் புகைப்படம் எடுத்ததில் முன்னோடிகள்.

இந்தியத் தரப்பிலும் நல்ல சான்றுகள் மெல்ல மெல்லக் கிடைத்தன. பிரசித்தி பெற்ற உருதுக்கவி காலிப் டெல்லியின் அலங்கோலத்தை அவலச் சுவையில் கவிதை வடித்தார். டெல்லியின் நிறுவன் நிலையராக இருந்த சர் தாமஸ் மெட்கால்ஃப் காலத்திலிருந்தே தலைமை எழுத்தராகப் பணி புரிந்த முன்ஷி மோகன்லால் தலைமறைவில் இரகசியமாக செய்திகள் சேகரித்தான். இரண்டு பிராமணர்களையும் இரண்டு ஜாத்களையும் நகருக்குள் அனுப்பி. போராளிகளின் திட்டங்களைப் பற்றி துப்புத் துலக்கி தன் எஜமானரான வில்லியம் ஹாட்சன் என்ற ஆங்கிலேய முதன்மை ஒற்றனுக்குச் செய்திகள் பரிமாறினான். மியூனுதீன் கான் பின்னர் சையத் முபாரக்ஷா டெல்லியின் பஹர்கஞ்ச் காவல் நிலையத்தின் தானாதார்கள் எழுச்சியில் முற்றுகைக்குள்ளான டெல்லியைப் பற்றி உருது மொழியில் எழுதினர். டெல்லி வீழ்ச்சிக்குப் பின் ஹைதராபாத்திற்கு தப்பிச் சென்ற சர்வார் உல் முல்க் என்ற சீமான் தன் சுயசரிதையில் டெல்லி முற்றுகையை அழகாக விவரித்துள்ளார். இதைத் தவிர ஷியா மௌஸ்வி முகமது பார்க்கர் வாரத்தவறாமல் பிரசுரித்த டெல்லி உருது அக்பார் முற்றுகையை விளக்கித் தொடர் கட்டுரைகள் வெளியிட்டது.

\* Former Professor of History, Collegiate Service, Tamil Nadu Government.

டெல்லி தவிர பிற பகுதிகளிலும் இந்தியத் தரப்பில் சான்றுகள் பல கிடைத்தன. பெரேய்லியின் குதிரைப் படை அணியின் எழுத்தராக பணிபுரிந்த துர்காதால் பண்டோபாத்தியாயா என்ற வங்காளி தான் நெருங்கிப் பழகிய பல சிப்பாய்த் தலைவர்களைப் பற்றி ஏராளமான செய்திகளைச் சொல்லியிருக்கிறான். ஜான்லியின் எழுச்சியைப் பற்றி கோட்சே என்ற மராத்திய பிராமணன் இருபத்தியாறு ஆண்டுகளுக்குப் பின்னர் தன் நினைவுகளைப் பதிவு செய்தான். அச்சுச் சட்டமும் அரசு நெருக்கடியும் இந்தியத் தரப்பு சான்றுகள் பெருகாமல் தடுத்து விட்டன என்று அபுல்கலாம் ஆசாத் கருதுவது பொருத்தமானதே. கான்பூர் முற்றுகையிலும் படுகொலைகளிலும் சிப்பாய்களின் பங்கு பற்றியும் நானா சாஹேப்பின் பங்கு பற்றியும் உண்மைக்கு மாறான பல கோணங்களைப் பிற்காலத்தில் அரசின் சன்மானத்தை எதிர்பார்த்தே நானக் சந்த் என்ற பணியா தன் நாட்குறிப்பில் காட்டினான்.

வரலாற்றுச் சான்றுகளிலேயே மக்கள் மனப்பாங்கைத் துல்லியமாகப் பிரதிபலிக்கும் நாட்டுப்புற இலக்கியங்கள் எழுச்சியின் சமகாலத்தில் முழுமையாகத் தொகுக்கப்படவில்லை. வங்காளத்திலிருந்து பஞ்சாப் வரை இரவு நேரங்களில் நிகழ்த்தப்பட்ட கத்புலி (பொம்மலாட்டம்) யும் காவல் நிலையங்களுக்கு அருகிலேயே பாடப்பட்ட பன்வாடா (கதைப்பாடல்), லாவணி (கழிவிரக்க இசை) மற்றும் அல்ஹா உதால் (குருதியைச் சூடேற்றும் கதைப்பாடல்) பரங்கியர் மேலிருந்த வெறுப்பை மக்களிடையே பரப்பின என்று கான்பூர் பற்றி எழுதிய டிரெவிலியன் கூறுகிறார். மீரத், அலிகார், அயோத்தி, பீஹார், ஜான்லி போன்ற பகுதிகளின் கிராமியப் பாடல்கள் சமகாலத்தில் பதிவு செய்யப்படவில்லை. பிற்காலத்தில் இந்தியன் சிவில் சர்வீஸைச் சார்ந்த வில்லியம் குருக் கிராமங்களில் அலைந்து திரிந்து கலகத்தின் பாடல்கள் (Song of the Mutiny) என்று இந்தியன் ஆன்ட்டிகுயரி என்ற பருவ இதழில் பதிவு செய்தார். ஜான்லி ராணியைப் பற்றி மகால்வேதா பட்டாச்சாரியா வங்காளியில் பதிவு செய்தார். குன்வர்சிங், அமானிசிங் வாரிககளிடமிருந்து P.C. ஜோஷி பல பாடல்களைத் திரட்டினார். தேசிய இயக்கத்தின் பிற்காலத்தைவிட எழுச்சியை ஒட்டிய கிராமப் பாடல்களே எண்ணிக்கையில் அதிகம் என்று ஜோஷி குறிப்பிடுகிறார்.

எழுச்சியின் விரிவும் வீச்சுமே காரணங்களை ஒருமுகப்படுத்துவதற்குத் தடையாயின. எழுச்சி தொடங்கியதும் ஏராளமான பிரசுரங்கள் அனாமதேயமாக வெளிவந்தன. இராணுவ அதிகாரிகள் வங்காள இராணுவத்தின் ஒழுங்கின்மையையும், வெள்ளை இளம் அதிகாரிகளின் திமிர் கொண்ட நடத்தையையும், மையமாக்கப்பட்ட அதிகாரத்தையும் சாடினார்கள். தீவிர பிராடல்சண்ட் பிரிவான

எவான்ஜிலிகள் சமயம் நடுவிய நிறுவன அரசுக்கு கடவுள் அளித்த தண்டனை என்றனர். அளவுக்கதிக வணிக லாபத்தில் வெள்ளையர் செயல்பட்டதுதான் காரணம் என்றார் சிலர். அத்தீ சீர்திருத்த விரும்பிகளான அதிகாரிகளே இதற்குப் பொறுப்பு என்றனர் வேறு சிலர். மொத்தத்தில் அதிர்ச்சியிலும் ஆத்திரத்திலும் நடப்பவற்றைப் புரிந்து கொள்ள அவகாசம் எடுத்துக் கொள்ளாமல் அவசர அவசரமாகக் காரணங்களை அள்ளி வீசினர். அதன் கர்த்தாக்களைச் சுட்டிக் காட்டினர். இந்தியர்களைப் பழி வாங்க வேண்டும் என்ற வெறியில் வெளிவந்த ஆங்கிலேயத் தரப்பு நூல்கள் அனைத்துமே உண்மையை மறைத்தன. மிகப் பெரிய பொறுப்புக்களிலிருந்த அறிஞர்களும், அதிகாரிகளும் நிதானம் தவறினர் என்பதே நிதர்சனம். தரவுகள் வரலாற்றுப் பரிமாணத்தை அடைந்த பொழுது இப் பொய்மைகள் வெளிவந்தன.

எழுச்சியின் போது இந்த வரிசையில் முதலில் வெளிவந்து பெரும் பரபரப்பை ஏற்படுத்திய சிவப்புப் பிரசுரம் (Red Pamphlet 1857 - 58) என்ற கையேடு முன்னாள் தலைமைத் தளபதியான சர் சார்லஸ் நேப்பியருக்கு அர்ப்பணிக்கப்பட்டது. இந்த அனாமதேய நூலின் ஆசிரியர் கர்னல் G.B. மேலசன். இந்தியாவில் 35 ஆண்டுகளாக வாழ்ந்தவர். எழுச்சியின் காரணத்தை ஆராய்ந்த இவர் நிறுவன அரசின் அடிமடியிலேயே கைவைத்தார். பதவி விலகிய தலைமை ஆளுநர் டல்ஹௌசியையும் பதவியிலிருக்கும் கானிங் பிரபுவையும் அவர்களின் ஆதரவாளர்களையும் ஒரு பிடிபிடித்தார். சில வருடங்களுக்குப் பின்னர் மீண்டும் எழுச்சியைப் பற்றி ஆராய்ந்தார். நூலும் எழுதினார்.

எழுச்சியின் போது வெளிவந்த மற்ற நூல்களைப் பற்றி சில குறிப்புகள், சார்லஸ் பால்லின் *History of the Indian Mutiny 1858 - 59* அரிய புகைப்படங்களைக் கொண்டிருந்தது. மறைதிரு கேவ் பிரெளனின் *Letters Written during the Siege of Delhi* (1858) பல அரிய அதி முக்கியமான கடிதப் போக்குவரத்தைக் குறிப்பிடுகிறது. மறைதிரு அலெக்ஸாண்டர் டீப் முதலில் கடிதங்களாக எழுதியவை, பின்னர் *The Indian Rebellion : Its Causes and Results* (1859) என்ற தலைப்பில் வந்த நூல் இந்தியத் தரப்பு நியாயங்களையும் கொண்டிருந்தது.

சமகால நூல்களில் மேலும் சில தலைப்புகள் நம் கவனத்தை ஈர்க்கின்றன. அயோத்தியில் வருவாய்த் துறை அதிகாரியாக இருந்த மார்ட்டின் குபின்ஸ் எழுதிய *Account of the Mutinies in Oude* என்ற நூல் 1858ல் மட்டும் மூன்று முறை மறுபிரசுரம் செய்யப்பட்டது. நிறுவன அரசு அயோத்தியை இணைத்துக் கொண்டது சரியென்று வாதாடினாலும் அவர் காலடியில் தான் நிலத்தீர்வை அமுலாக்கப்பட்டு எழுச்சிக்கு முக்கிய காரணமாகியது என்பதைக் குறிப்பிடத் தவறினார். சமகாலத்தைச் சார்ந்த அதி முதன்மையான நூல் *My Diary in India* (1860).

தி லண்டன் டைம்ஸ் பத்திரிகையின் நிருபராக இந்தியா வந்த வில்லியம் ஹோவர்டு ரஸ்ஸல் விசாரணைக் கைதியான பகதூர்ஷாவை செங்கோட்டையில் சந்தித்தார். எழுச்சி நடக்கும் பொழுதே பல ஊர்களுக்கும் பயணித்து நிலைமையை இலண்டனுக்குத் தெரிவித்துக் கொண்டிருந்தார். பழிவாங்கும் உணர்வில் வெள்ளைத் தளபதிகள் அத்துமீறிய கண்ணியமற்ற காட்டுமிராண்டித் தனமாக கயமை வழிகளில் ஈடுபட்டனர் என்பதை ஒளிவு மறைவின்றிப் பதிவு செய்தார்.

இருபது ஆண்டுகளுக்குப் பின் வெளிவந்த *A History of the Sepoy War in India 1857 - 58, (1877)* என்ற நூல்தான் எழுச்சியின் பைபிள். சர் ஜான் கே என்ற ICS அதிகாரியால் முதலிரண்டு பாகமும் G.B. மேலசன்னால் மூன்றாவது பாகமும் எழுதப்பட்டது. ஆறு தொகுதிகளாக சுமார் 2500 பக்கங்களில் ஏராளமான வரைபடங்களோடு வெளிவந்த எழுச்சியைப் பற்றிய முழு வரலாறாகும். ஜான் கே எவ்வளவுதான் பாரபட்சமின்றி எழுதினாலும் மதராஸ் இராணுவத் தளபதி கர்னல் ஜேம்ஸ் நீலின் கங்கை நிதிக் கொடூரத்தை அவர் நியாயப்படுத்துவது ஏற்புடையதன்று. இந்நூல் பிரசுரமான காலத்தில் எழுச்சியின் நாயகர்கள் பலர் உயிரோடிருந்தனர். அவர்களின் அளப்பரிய சாகசத்தையும் தியாகத்தையும் வருங்கால சந்ததியினருக்குப் பதிவு செய்ய வேண்டுமென்ற அவரது அபிவாஷை இந்நூலில் நிறைவு பெறுகிறது. இருப்பினும் கைநழுவின இந்திய உபகண்டத்தை மீட்டெடுப்பதில் சுதேசி சிப்பாய்களின் பெரும் பங்களிப்பு உண்டு என்பதை அவர் கண்டு கொள்ளவில்லை என்பது ஒரு நெருடல்.

ஜான் கே மற்றும் மேலசன் அறிவுசார் வாரிசாக வந்தவர்தான் T. ரைஸ் ஹோம்ஸ். அவருடைய *A History of the Indian Mutiny and of the Disturbances which Accompanied it among the Civil Population (1898)* மக்கள் கிளர்ச்சிக்கான தரவுகளைத் தொகுக்கிறார். இருப்பினும் பாரபட்சத்தை அவர் தவிர்க்க இயலவில்லை. மறு ஆண்டில் வெளிவந்த சர் ஜயார்ஜ் டிரெவிலியன் எழுதியது. கான்பூர் காப்பிடத்தில் முடக்கப்பட்ட தளபதி வீலரின் தலைமையிலான வெள்ளை வீரர்களையும் பெண்டு பிள்ளைகளையும் நானா சாஹேப்பும் தாந்தியா தோப்பும் சரியான விபூகம் அமைத்துத் திணறடித்தனர். சுமார் இருபது நாட்கள் நீடித்த இத் தாக்குதலை வெள்ளையர் அஞ்சா நெஞ்சுடன் எதிர்கொண்டனர். எழுச்சியின் மிகக் கொடூரமான நிகழ்வுகள் கான்பூரில் தான் நடந்தன. அந்தக் கோர நாடகத்தைப் பதிவு செய்ய டிரெவிலியன் சரியான நபர்தான். கான்பூர் கோரத்தை டிரெவிலியன் அவலச் சுவையில் அழகான ஆங்கிலத்தில் வருணித்தார். ஆனால் வரலாற்று நெறிமுறைகளைத் தவறவிட்டார். ஜான் கே போன்றவர்கள் ஒதுக்கித் தள்ளிய நானக்சந்த் என்ற பணியாளின் கள்ள

நாட்குறிப்பை அவர் ஏற்றுக் கொண்டது விந்தையே. பத்தொன்பதாம் நூற்றாண்டின் இறுதியில் வெளிவந்த G.S. பார்ஸ்டின் *History of the Indian Mutiny* நான்கு தொகுதிகளைக் கொண்டது. ஏராளமான ஆவணங்களுடன் வெளிவந்தது. எழுச்சி தொடங்கி நூறு ஆண்டுகளில் சுயசரிதை நீங்கலாக சுமார் 300 நூல்கள் வெளிவந்ததாக சுரேந்திரநாத் சென் கூறுகிறார். இதில் வகைக்கு ஒன்றாய் ஒரு சில ஆங்கிலத் தரப்பு நூல்களைப் பற்றிய சிறு குறிப்புகளை மட்டுமே வரைந்துள்ளோம். இந்தியத் தரப்பின் போதிய அளவு நூல்கள் வரவில்லை. அது ஏன்?

எழுச்சியின் தலைவர்கள் மறைந்தனர். துணைபோன முஸ்லிம்கள் பலர் அந்தமான் தீவில் சிறை வைக்கப்பட்டனர். ஒற்றர்கள் பலர் தலைமறைவாயினர். எழுச்சியின் போது குறுகிய காலத்திற்கு அச்ச சுதந்திரம் பறிக்கப்பட்டது. லிட்டன் காலத்தில் மீண்டும் புகுத்தப்பட்ட அச்சச் சட்டம் சுதேச மொழிப் பிரசுரங்களை மட்டுமே குறிவைத்தது. இந்திய அச்சச் சட்டம் ஒன்று 1910ல் அமுலுக்கு வந்தது. ஆனால் அது முன்னெச்சரிக்கைக்கான தடுப்பு ஏற்பாடு. பின்னர் மக்களை அரசுக்கெதிராகத் தூண்டும் குற்றங்களை எப்படித் தடுப்பது? 1860களில் உருவாக்கப்பட்ட குற்றவியல் ஒழுங்குமுறை (Indian Penal Code) அதற்கான ஷரத்துகளைக் கொண்டிருந்தது. எழுத்திலோ, பேச்சிலோ ராஜத்துரோகம் இருந்தால் வழக்குத் தொடர்ந்து கடுங்காவல் தண்டனை வழங்குவதற்கு இரண்டு ஷரத்துகள் இருந்தன.

திலகரின் கேசரி (1898), ஜி. சுப்பிரமணிய அய்யரின் சுதேசமித்திரன், பாரதியின் இந்தியா (1908) போன்ற பத்திரிகைகளின் ஆசிரியர்கள், உரிமையாளர்கள் மீது இந்த ஷரத்துகளே பிரயோகிக்கப்பட்டன. எனவே அரசுக்கெதிரான பிரசுரங்கள் வரவே இல்லை. அது மட்டுமல்ல அரசியல் அல்லாத சமய, இலக்கிய சர்ச்சைகள் கூட அனாமதேயமாக வெளிவந்தன. இந்தப் பின்னணியில் எழுச்சி பற்றிய இந்தியப் பிரசுரங்களை விமர்சிப்போம்.

இந்திய சாட்சியங்களில் அதி முதன்மையானது சர் சையது அஹமத் கான் எழுதிய *The Causes of the Indian Revolt (1873)* என்ற ஆங்கில மொழிபெயர்ப்பு நூல். ரோஹில்கண்ட் பிஜ்னோர் மாவட்டத்தில் தாசித்தாராகப் பணியாற்றிய அவர் சிப்பாய்களிடம் பேசி வெள்ளையர் பாதுகாப்பாக வெளியேற உதவி செய்தார். அவர் தன் கருத்துகளைப் பாரபட்சமின்றிப் பதிவு செய்தார். இராணுவ அணிகளில் ஹிந்துக்களுடன் முஸ்லிம் சிப்பாய்கள் கலக்கப்படாமல் இருந்திருந்தால் முஸ்லிம்கள் தப்படி எடுத்து வைத்திருக்க மாட்டார்கள் என்று நம்புகிறார்.

பிற்கால இந்து - முஸ்லிம் அரசியலில் சர் சையத் அஹமத் கான் பெரும் பங்கு வகித்தார். இவரைத் தவிர

சமகால இந்தியர் இருவர் உண்டு. டெல்லி நீதிபதியான சர். தியோ.பலிஷ் மெட்கால்ஃபின் பணியாட்களான முயுனுதீன் ஹசன், ஜீவன் லால் ஆகியோரின் சாட்சியங்கள் *Two Native Narratives of the Mutiny in Delhi* ல் வெளிவந்து சான்றுகளை நிறைவு செய்தது. சிப்பாய்களின் ஆதங்கத்தை வெளிப்படுத்திய நூல்தான் நீண்டகாலம் இராணுவத்தில் பணிபுரிந்த சீதாராம் பாண்டேயின் ஆங்கில மொழிபெயர்ப்பான *From Sepoy to Subedar, being the life and adventure of Subedar Sita Ram, A Native Officer of the Bengal Army.* (1873)

வரலாற்றில் ஒரு நிகழ்வை விட அந்நிகழ்வைப் பற்றிய எழுத்து அதிக வீரியமானது என்பதற்கு எடுத்துக்காட்டு V.D. சாவர்கார் எழுதிய இந்தியாவின் முதல் சுதந்திரப்போர். மிதவாதிகளுக்கும் தீவிரவாதிகளுக்கும் காங்கிரசில் ஏற்பட்ட புகைச்சலில் நௌரோஜியின் 'ஸ்வராஜ்' என்ற சொல்லுக்கு விளக்கம் தேடும் காலகட்டத்தில், தேவைப்பட்டால் வன்முறையில் உடனடி விடுதலை என்பதற்கு இந்த மராத்திய பிராமணன் இலண்டனில் செயல் வடிவம் கொடுத்தார். பெருங்கிளர்ச்சியின் ஐம்பதாவது ஆண்டில் (1907) அவருடைய நூல்தான் - அது இந்தியாவின் முதல் சுதந்திரப் போர் என்று அடையாளம் காட்டி தீவிரவாதிகளின் வேதமாக மாறியது. எழுச்சிக்குப் பின்னர் ஒரு திட்டமிட்ட நீண்டகால சூழ்ச்சியிருந்தது; அதை மக்களிடம் கொண்டு செல்ல சப்பாத்திகளும் செந்தாமரைத் தண்டுகளும் இரகசியமாக விநியோகிக்கப்பட்டன என்று ஆங்கில வரலாற்றாசிரியர்களான ஜான் கே, மேலேசன் போன்றோரின் கருதுகோள்களை எதிர் வாசிப்பு செய்தார். பராக்கூடம் மங்கள் பாண்டேயின் துள்ளலும் தியாகமும் எழுச்சியின் உண்மையான தொடக்கம் என்று முதன் முதலாக எழுச்சியை இரண்டு மாதங்களுக்குப் பின்னர் தள்ளினார். ஹிந்துக்களின் சுயராஜ்யப் போர் என்பதற்கு அழுத்தம் கொடுத்தார். பிரிட்டிஷ் அரசால் தடை செய்யப்பட்ட இந்நூல் இரகசியச் சுற்றில் வாசிக்கப்பட்டது.

1957ல் பெருங்கிளர்ச்சியின் நூற்றாண்டு விழா அரை மனதுடன் தான் சுதந்திர இந்தியாவில் கொண்டாடப்பட்டது. பிரதமர் நேரு போன்றோர் இதை ஒரு நிலமானிய மீட்சிக்கான எழுச்சி என்றே கணித்தனர். வெளியுறவுக் கொள்கையில் நல்லிணக்கத்தைக் குறிக்கோளாகக் கொண்ட அரசு எழுச்சியின் கொடூரத்தை மீண்டும் அசைபோட விரும்பவில்லை. அதிக பட்சத்தில் இது கலகமா சுதந்திரப் போரா என்றபதை அறிவதில் அரசு ஆர்வம் காட்டியது. அதன் பயனாக R.C. மஜும்தார் என்ற வரலாற்றாசிரியரை உண்மையக் கண்டறிய அது பணித்தது. அவர் இலண்டன் வரை சென்று ஆராய்ந்ததில் ஜான்லி ராணி, நானா சாஹேப் போன்றவர்கள் தேசப்பற்றால் உந்தப்படவில்லை; சுயநலத்தால் தான் கலகத்தில் பங்கு கொண்டார்கள் என்று

அறிக்கை சமர்ப்பித்தார். அரசுக்கும் அவருக்கும் கருத்து வேறுபாடு வளர்ந்ததால் தன் பணியிலிருந்து விலகி கலகமும் எழுச்சியும் என்ற தலைப்பில் நூல் எழுதினார். திருப்தி அடையாத அரசு கல்கத்தா பல்கலைக் கழக பேராசிரியரான சுரேந்திரநாத் சென் என்பவரை இப்பணியில் அமர்த்தியது. அவர் கலகம், எழுச்சி, புரட்சி என்ற பதங்களை விட்டு வெறும் 1857 என்ற தலைப்பில் தன் முடிவுகளைக் கூறினார். மக்களாட்சி தத்துவம் ஒங்கி நின்ற அக்காலத்தில் மன்னராட்சி மனப்பான்மையைப் போற்றுவது முரண்பாடு.

ஆனால் அப்பொழுது உலக அளவில் பொதுவுடமை சித்தாந்தம் ஏறுமுகத்தில் இருந்ததால் இந்தியப் பொதுவுடமை வாதிகள் இந்த நிலைப்பாட்டை ஏற்கவில்லை. ஹிரேன் முகர்ஜி போன்ற இடதுசாரி சிந்தனையாளர்கள் இந்தக் கிளர்ச்சியின் மக்கள் பங்களிப்பை முதன்மையாக நிறுத்தினர். ஆனால் அவர்களுக்குக் கைக்கெட்டும் தூரத்தில் சான்றுகள் முழுவதும் கிடைக்கவில்லை. அவர்கள் நம்பியதெல்லாம் இங்கிலாந்தில் வாழ்ந்த ஒரு ஜெர்மானிய தத்துவவாதியைத்தான். பொதுவுடமை பிரகடனத்திற்குப் பின் தன் வாழ்நாள் எல்லாம் வர்க்கப் போராட்டத்திற்கு கருத்து வடிவை உருவாக்கிக் கொண்டிருந்த கார்ல் மார்க்ஸும் அவரின் தோழர் ஏங்கல்ஸும் தலைசிறந்த சமூக விஞ்ஞானிகள். 1853 முதல் இருவரும் இணைந்தே இந்தியாவில் ஒரு வணிக நிறுவனத்தின் செயல்பாடுகளை உற்று நோக்கினர். அமெரிக்காவில் பிரசித்தி பெற்ற நியூயார்க் டெய்லி டிரிப்யூன், இலண்டன் பால்மால் கெஜட் ஆகிய பத்திரிகைகள் இவர்களின் கட்டுரைகளைத் தாங்கி வந்தன. சில ஆண்டுகளுக்கு முன்பே மார்க்ஸ் சிப்பாய்ப்படை இந்திய மீட்சியின் முக்கியக்கூறு என்று கணித்தார். கிளர்ச்சியின்போது வெள்ளைத் துருப்புகள் தீவனங்களும் வாகனங்களும் பெற முடியவில்லை என்பது குடியானவர்களின் ஒத்துழைப்பு இல்லை என்பதையும், போராளிகளுக்கு அவர்களின் ஆதரவு உண்டு என்பதையும் சுட்டுகிறது என்று எழுச்சியின் தொடக்கத்திலேயே குறிப்பிட்டார். பிரெஞ்சுப் புரட்சியில் மன்னராட்சிக்கு முதலடி கொடுத்தது பிரபுக்கள்தாம். குடியானவர்கள் அல்ல. அதுபோல் இந்திய எழுச்சியும் ஒடுக்கப்பட்ட குடியானவர்களிடமிருந்து தொடங்க முடியாது. ஆங்கிலேயரால் பயிற்சி அளிக்கப்பட்டு ஊட்டம் கொடுக்கப்பட்ட சிப்பாய்கள்தான் அதை சாதிப்பார்கள் என்று கருதினார். பிரிட்டிஷாருக்கு எதிரான 15 கோடி மக்களின் அதிருப்தி ஒரு நாள் வெடிக்கும் என்று ஏங்கல்ஸ் கருதினார். சிப்பாய்களின் கொடூரம் என்பது மிகைப்படுத்தப்பட்டது. வெள்ளையரின் கொடூரம் நிரூபிக்கப்பட்டது. இது இராணுவம் சம்பந்தப்பட்டது மட்டுமல்ல; மக்கள் சம்பந்தப்பட்டது. விளைவு எப்படியிருந்தாலும் இது மக்களின் எழுச்சி என்பதில் அய்யமில்லை. இந்தியாவிலும் இங்கிலாந்திலும் உள்ள

கட்டுப்பாடற்ற வணிக வர்க்கத்தினரின் நன்மைக்காக நடத்தப்படும் சூழ்ச்சி. இதனால் சாதாரண இங்கிலாந்து குடிமக்களுக்கு எந்த நன்மையும் இல்லை. கிழக்கிந்திய வணிக நிறுவனத்தின் இந்தியச் செயல்பாடுகளைத் தோலுரித்துக் காட்டிய மார்க்ஸும் ஏங்கல்ஸும் தொடர் கொடுமைக்குள்ளாகும் இந்தியரின் நிலை கண்டு இரங்கினர்.

இந்த இரட்டையரின் தத்துவார்த்த தார்மீக ஆதரவுதான் இந்தியப் பொதுவுடமைவாதிகளை ஈர்த்தது. P.C. ஜோஷி பதிப்பித்த *Rebellion 1857 - A Symposium* (1957) வெளிவந்து (தமிழில் : திலகவதி 1989) இது மக்கள் புரட்சி இந்தியாவின் முதல் விடுதலைப்போர் என்று எழுச்சி பற்றிய இடதுசாரி கண்ணோட்டத்தைத் தொடங்கி வைத்தது. இந்த நூலின் தொடக்கக் கட்டுரை தாய்மிஷ் கால்டன் என்பவரால் மிக விரிவான ஆய்வின் அடிப்படையில் உருவானது. 'எழுச்சியும் முஸ்லீம்களும்', 'எழுச்சியும் இலக்கியமும்' என்ற பலதரப்பட்ட கட்டுரைகளில் ஜோஷியின் 'எழுச்சியும் கிராமியப் பாடல்களும்' ஒரு புதிய பரிணாமத்தைச் சுட்டிக் காட்டியது.

பொதுவாக அரசியலைத் தாண்டி வேறு பல காரணிகள் சமூக இயக்கத்தில் உள்ளன என்ற அழுத்தம் இருபதாம் நூற்றாண்டில் உலகளவில் வேர் பிடித்தன. மார்க்சியமும் அதை உள்ளடக்கிய பாரிஸ் சார்போன் பல்கலைக்கழக தி அனல்ஸ் (The Annals) என்ற வரலாற்று மையமும் இதில் பெரும் பங்கு பெற்றன. சுதந்திர இந்தியாவில் புதிதாக டெல்லியில் தொடங்கப்பட்ட ஜவஹர்லால் நேரு பல்கலைக் கழகமும், அலிகார் பல்கலைக்கழகமும் இந்த வரலாற்று வரைவியல் போக்கில் ஈர்க்கப்பட்டது வியப்பில்லை. இத்துறையைச் சார்ந்தவர்களைத் தவிர இந்தியாவிலும் வெளிநாட்டிலும் வேறு பல அறிஞர்கள் மக்கள் சார்ந்த இயக்கங்களை ஆராய்ந்தனர். அவற்றில் 1857 பெருங்கிளர்ச்சியும் மறுவாசிப்புக்குள்ளானது. பல நூல்களின் மேற்கோள் பட்டியலை ஒரு பார்வை பார்த்தாலே இந்தப் போக்கைப் புரிந்து கொள்ள முடியும்.

கால வரிசைப்படி இந்த வெளியீடுகளை அடுக்குவோம்.

1. Eric Stokes, *The Peasant and the Raj : Studies in Agrarian Society and Peasant Rebellion in Colonial India* (1978)
2. Ranajit Guha, *Elementary Aspects of Peasant Insurgency in Colonial India* (1983)
3. Rudrangshu Mukerjee - *Avadh in Revolt 1857-58 : A Study of Popular Resistance* (1984)
4. K.N. Panikar, "The First Major Challenge : The Revolt of 1857" in *India's Struggle for Independence* (1988)

5. Tapti Roy, *The Politics of a Popular Rising : Bundle Khand in 1857* (1994)

6. Seema Alavi - *The Sepoy and the Company : Traditions and Transitions in Northern India 1770-1820* (1995)

வரலாற்றுத் தளம் மக்களை நோக்கி நகர்த்தப்படுகிறது என்பது மேற்கண்ட வெளியீடுகளிலிருந்து தெரிகிறது. அதில் குடியானவர்களின் பிரச்சனையை இரஃபான் ஹபீப் அழுத்தமாகக் கூறுகிறார். மற்ற பிரதேச நிலவரிக் கொள்கையைவிட உத்தரப்பிரதேசத்தில் நிலவிய, இணைக்கப்பட்ட அயோத்தியில் அமுலாக்கப்படவிருந்த மஹல்வாரி முறை சிப்பாய்களின் எழுச்சிக்கும் குடியானவர்களின் எழுச்சிக்கும் முதன்மையான காரணம் என்று அவர் அழுத்தம் திருத்தமாகக் கூறுகிறார். கைவினைஞர்கள், நெசவாளிகள், சிறு கடைக்காரர்கள் புரட்சியில் பங்கு பெற்றதை அவர் குறிப்பிடத் தவறவில்லை. ஆக அடித்தட்டு வர்க்கம் காலனிய ஆதிக்கத்திற்கு எதிராக எழுச்சி கொண்டதை அடிக்கோடிடுகிறார். சமய மாற்றம் என்ற சிப்பாய்களின் அச்சம் முன்னிலைப்படுத்தப்பட்டாலும் ஆழ்மனதில் புதைந்திருந்த ஆங்கில வெறுப்பு எழுச்சியின் அடிதாதமாய் ஒலித்தது என்பதை பல நவீன வரலாற்றாசிரியர்கள் ஒப்புக் கொள்கின்றனர். இன்றைய நவகாலனியத்தில் பெருங்கிளர்ச்சியின் பொருளாதாரக் கூறுகளை நினைவு கூர்தல் அவசியம் என்று அவர்கள் அறைகூவல் விடுக்கின்றனர். வரலாறு என்பது நிகழ்வு மட்டுமல்ல; சமூக இயக்கத்தின் விதிகளைத் தரம் பிரித்துக் காட்டும் பட்டறிவு என்பதில் ஐயமில்லை.

இந்த மறுவாசிப்புச் சூழலில் அண்மையில் வெளிவந்துள்ள வில்லியம் டால்ரிம்பிலின் *The Last Mughal, The Fall of a Dynasty, Delhi 1857* (2006) கடைசி மொகலாய மன்னன் பகதூர் ஷாவின இறுதி நாட்களையும் டெல்லி வீழ்ச்சியைப் பற்றியும் விரிவாக ஆராய்ந்து அற்புதமாக வருணிக்கிறது. எழுச்சியின் சமயக் காரணிகளை அழுத்தமாகப் பதிவு செய்கிறார். ஒட்டுமொத்தப் பெருங்கிளர்ச்சிக்கு அது மட்டும் போதாது. இது சமயப் போர் என்ற டால்ரிம்பிலின் வாதத்தை அண்மையில் நடந்த இந்திய வரலாற்றுக் கழகத்தின் தலைமையுரை கண்டனம் செய்திருக்கிறது.

இந்தியாவெங்கும் பல மொழிகளில் பல நூல்கள் பெருங்கிளர்ச்சியைப் பற்றி வெளிவந்துள்ளன. இருப்பினும் தமிழ்நாட்டில் இதைப் பற்றிய பிரசுரங்கள் உண்டா? அப்படியென்றால் தென்னக எழுச்சிகளுடன் பொருத்திப் பார்க்கின்ற போக்கு எழுந்ததா என்பது தமிழ் வாசகர்கள் முன் நிற்கும் கேள்விகள்.

V.D. சாவர்காரின் 'இந்தியாவின் முதல் விடுதலைப் போர்' என்ற நூல் இரகசியச் சுற்றில் வாசிக்கப்பட்டது என்று பார்த்தோம். அது தமிழ் அச்ச

உலகில் உடனடியாகப் பிரதிபலிக்கவில்லை. 1910-ல் அமுலுக்கு வந்த இந்திய அச்சச் சட்டம் அத்தகைய முயற்சிகளுக்குத் தடையாய் இருந்திருக்கலாம். அச்சட்டம் 1922ல் விலக்கப்பட்டதும் இராஜத் துரோக வழக்குகளில் சம்பந்தப்பட்டவர்களின் வாழ்க்கைக் குறிப்புகள் பத்திரிகைகளில் வெளிவந்தன. அவ்வகையில் தான் சுதந்திரன் பத்திரிகையில் பாரதி பற்றிய தொடர் கட்டுரை வ.ரா. வால் முதன் முதலில் வடிக்கப்பட்டது. சாவர்காரின் நூலை இந்திய மொழிகளில் பதிப்பிக்கும் போக்கும் தொடர்ந்தது. எழுச்சியின் 75-ஆம் ஆண்டில் அந்நூல் மதுரை தேசியவாதிகளால் எரிமலை என்ற பெயரில் மொழியாக்கம் பெற்றது. சென்னை ஸ்பென்சர்ஸ் ரவுண்டானாவில் கம்பீரமாக நின்ற, எழுச்சியைத் தன் கொடுகரத்தால் அடக்கிய கர்னல் ஜேம்ஸ் நீலின் சிலை தேசியவாதிகளுக்கு அவமானமாகவும் இருந்தது. அச்சிலையைத் தகர்ப்பதற்கு எடுக்கப்பட்ட முயற்சிகள் காந்திஜியின் தலையீட்டால் தேக்கமடைந்தது. 1937ல் ராஜகோபாலாச்சாரி பிரதமரானதும் அச்சிலை சென்னை அருங்காட்சியகத்துக்கு அப்பறப்படுத்தப்பட்டது. எழுச்சி பற்றிய ஒரு நூல் தமிழாக்கம் செய்யப்பட்டு தேசிய உணர்வைத் தூண்டிவிட்டது என்பது எழுத்தின் வீரியத்தைக் காட்டுகின்றது.

முதன்மை ஆதாரங்களான அரசு ஆவணங்களை வைத்து தென்னாட்டில் எழுச்சியின் தாக்கத்தை சரியாகப் பதிவு செய்தவர் பாரதிதாசன் பல்கலைக்கழக வரலாற்றுத் துறைத் தலைவர் முனைவர் என். ராஜேந்திரன் மட்டுமே. *Upsurge in South, Frontline June 2007* என்ற தலைப்பில் இவ்விதழில் படை வரிசைகளின் சலசலப்பையும் அரசு நடவடிக்கைகளையும் அழுத்தமாகத் தொகுத்திருக்கிறார்.

நூற்று ஐம்பது ஆண்டுகளுக்குப் பின்னரும் 1857 பற்றிய முழு வரலாற்றைத் தமிழகம் அறியவில்லை என்பது ஒரு குறைதான். சமுதாய இயக்கத்தைப் பற்றி பிரெஞ்சுப் புரட்சியில் பாடம் கேட்கும் நாம், ஒரு யுகாந்திரம் புரட்டிப் போடப்பட்டதை ரஷ்யப் புரட்சியில் காணும் நாம், நர்மதைக்கு மேற்கே தோன்றிய சமய எழுச்சிகளையும், சாம்ராஜ்ய சரிவுகளையும் படிக்கும் நாம், நமது முப்பாட்டன் காலத்தில் நடந்த ஒரு மாபெரும் எழுச்சியைப் பற்றியும் அது ஏன் தென்னகத்தில் வெடிக்கவில்லை என்ற ஆதங்கத்திலும் தான் இந்த நூலுக்கான மீள் முயற்சி எடுக்கப்பட்டது. நவகாலனியத்தின் நச்சுக்கரங்கள் நீண்டிருக்கும் இக்காலகட்டத்தில் இங்கிலாந்தின் காலனியாதிக்கம் சந்தித்த, விரிவிலும் வீச்சிலும் மிகப்பெரிய எழுச்சி பற்றி வளர்ந்து வரும் சிந்தனையாளர் வட்டமும் மாணவர்களும் அறிவது அவசியம். விரியும் காட்சிகளைக் காணுங்கள். உரையாடலாம்.

## POLITICAL AND ADMINISTRATIVE HISTORY ADDRESS OF THE SECTIONAL PRESIDENT

### EARLY MUSLIM SETTLEMENTS IN VELLORE DISTRICT - A HISTORICAL PERSPECTIVE

Syed Shahabuddeen\*

Mr. President, Fellow-delegates, Ladies and Gentlemen.

First of all, I would like to thank profusely the Executive Committee and all the office-bearers of the Tamil Nadu History Congress for nominating me as the President of the Political History Section of its XV annual session. I feel deeply honoured by this nomination. As I am fully cognisant of my limitation, I venture to deliver my address with much humility. I take this assignment given to me as an encouragement shown to a researcher of regional history.

I have chosen to address you on the Muslims of Vellore District who have established a separate identity and played a unique role in the political developments of Tamil Nadu. In my opinion, an insight on the early settlements of Muslims in the region in its historical perspective would provide us clues to understand better about the community in the present scenario.

Muslim settlement of South India had begun long before the invasion of the Muslim armies under the Delhi Sultans and the Moghuls. Rowlandson in the preface to *Tuhfat al Mujahidin* says that the Muslim Arabs settled first on the Malabar Coast about the end of the seventh century A.D.<sup>1</sup> Francis Day mentions that some Arabs settled on the Western Coast in the seventh century A.D.<sup>2</sup> He considered them to be the Hashimites, who migrated to this part of the globe when they were persecuted by Hajjaj bin Yusuf.<sup>3</sup> Sturrock confirms that the Persian and Arab merchants settled in large numbers at different ports on the Western Coast of India and married Indian women, as early as the seventh century A.D.<sup>4</sup> These settlements covered large and significant areas in Malabar. These Muslim traders of Arabia were warmly received and encouraged at the South Indian port-towns. Their interaction

with local non-Muslims paved the way for conversion of the indigenous population and multiplication of Muslims.<sup>5</sup>

The first recorded evidence of Muslims settlement belongs to the eighth century. In the "Mayyat Kattu", the graveyard of Kollam, there are many ancient tombs, some of which bear inscriptions about Arab settlers. In the course of time, the Muslim influence spread. The next century saw the Muslims well-established on the Malabar Coast. They were welcomed as traders and facilities were provided to them to settle and acquire lands and openly practice their religion. They began their missionary work soon after settling down, for Islam is essentially a missionary religion. They were held in high esteem by the indigenous population.<sup>6</sup> By the ninth century, their presence ranged over the whole of the western coast of India.

South India was greatly agitated by the conflict of religions between Hinduism, on one hand, and Jainism and Buddhism on the other, for domination during the ninth century. Politically too, it was a period of unsettled conditions and turmoil.<sup>7</sup> The power of the Cheras was on the decline and new dynasties were struggling to emerge on the scene. Naturally the minds of the people were perturbed and they were ready to accept new ideas from whatever quarter they came. Islam appeared upon the scene with a simple formula of faith, well defined and easily comprehensible dogmas and rites, and democratic theories of social organisation.<sup>8</sup> The prevailing condition had proved conducive to the rapid spread of Islam all over the region.

The Muslims got a firm foothold on the west coast only in the ninth century, when Cheraman Perumal, the last king of Malabar was converted to Islam by a party of Arab pilgrims,

\* Principal and Head of the Department, P.G. and Research Department of History, Islamiah College, Vaniyambadi-635 752.

who visited Cranganore or Kodungalur, Perumal's capital, on their way to the foot-print shrine at Adam's Peak in Ceylon.<sup>9</sup> After his conversion, he assumed the name Abdur Rahman Samiri. He left Malabar for Arabia and landed at Shahr, where he died four years later. According to traditional accounts, he sent home some Islamic scholars from Shahr. Most notable among them were Malik ibn Dinar, Habib ibn Malik, Sharif ibn Malik and Malik ibn Habib. When they arrived at Malabar with their families, they were received with great fervour by the local chieftains and were given land and building sites for mosques. The authenticity of this popular traditional account is questionable on the ground that it is not corroborated by any contemporary record. Yet it is an established fact that the chieftains of Malabar, particularly the Zamorins of Calicut and the Kolatiri Rajas of Charikal, extended to the Arabs their protection and patronage because of their commercial activities and the consequent prosperity of the country, as well as for their expertise as sailors. Consequently, Muslims acquired a greater role in the society.<sup>10</sup> Similarly, the principal settlement on the east coast was Kayalpattanam in Trinelveli district of Tamil Nadu on the banks of river Tamaraparani, where Caldwell collected a large quantity of broken pieces of pottery and a number of Arab coins bearing dates from the seventh century to the thirteenth century.<sup>11</sup>

The early settlement of Muslims in the eighth century has, by the end of the tenth century, grown to a large number by spreading its roots to many important commercial towns on both the western and eastern coasts. This set in motion the process of migration of the Muslims to the interior parts of South India. Because of their commercial acumen, they were held in high esteem by the native South Indian people.

Among the early Muslim settlers, there were many Islamic scholars. They catered to the spiritual needs of the Muslims. Besides, they were instrumental in propagating their faith. The period was marked by turmoil due to diverse religious influences like Jainism and Hinduism. By nature, the South Indians are lovers of spirituality. As such, to them, the appeal of a democratic religion was irresistible. So they embraced Islam. Especially, to the downtrodden who were looked

down upon. Islam proved a boon. There exists no record of any repression or persecution of those who became converts.<sup>12</sup> This large-heartedness of the common man paved the way for all converts to practice the new faith fearlessly. As their numbers grew, so grew the influence of spiritual leaders of the Muslim community, who were good scholars of Islam, well-steeped in *Sufism*.

There were many mercenaries among the migrant Muslim warriors who were ready to serve any lord. To hold their heads high, they performed many remarkable feats on and off the battle-fields. Such extraordinary soldiers were able to get employed as warriors under local chieftains, and rose to high positions. A good example in this respect is the Muslim commander-in-chief of the Hindu king of Gingee, who laid down his life fighting against the soldiers of the Muslim invader, though he was a bridegroom married barely a day earlier.<sup>13</sup> With the passage of time, Muslims came to occupy coveted position like those of commanders, ambassadors and the like.

Before the exodus of a large number of Muslims to this part of Tamil Nadu after the fall of Bijapur and Golkonda kingdoms, there lived many Muslims who comprised three classes - the people from the Arabian peninsula and the Middle East who migrated due to several causes, the native converts subdivided as *Ravuttars* and *Labbais*.<sup>14</sup> *Ravuttars* were originally a class of cavaliers or horse-soldiers. They supplied horses to the armies. They settled in large numbers around Vaniyambadi and in Gadambur and Melvisharam - all situated on the banks of the river Palar. Ample water supply and grassy land were available for them in this region. Moreover, they had ready market for horses to the armies of Carnatic Nawabs, Hyder Ali and local polygars, and their own horsemanship was of much use to the chieftains living around to train soldiers.

Another important Muslim community of mixed races living in this region is the *Labbai* community. Its origin is still enmeshed in controversies. They are believed to be the descendants of Arab merchants who came to this region in large numbers and married the local women. After providing enough for their wives and offspring, they left the land to return to their motherland once for all. Some of their children



took to the profession of their fathers and flourished as businessmen. Most of the women married to Muslims belonged to the families of boatmen, fishermen and sailors, and a majority of their children followed the profession of their maternal lineage. But they professed the religion of their fathers, as their mothers too were married to their fathers only after their conversion to Islam. Many among them, enamoured of the profession of trade, migrated to this part and became traders and farmers.<sup>15</sup>

The *Labbais* and *Ravuttars* of this region have a unique custom of having a family name for their children. These names are prefixed to their original Muslim names. Such prefixed family names either show their ancestors' place of origin or their profession. As such, there are *kudraikar*, *milagakar*, *maligaigar* and *churtukar* families, as well as, Malayalam, Srirangapatnam, Madurai and Tanjore. The first list indicates the profession of their forefathers, and the second the place from where their ancestors migrated. Though each family has grown to hundreds of members, each child of the family whether male or female has such family name attached to its original name. Moreover, even after the marriage, the daughter maintains her identity with her paternal family by the same process. The presence of many such family names among the Muslims living in the Vellore district substantiates the fact that they were once migrants from far south or from the south or from the western coast.

Yet another cause of large settlement of Muslims in this district is the fall of Bijapur and Golconda kingdoms in 1686 and 1687 respectively. Fearing persecution at the hands of Zulfiqar Khan, the commander of the southern army of Aurangzeb, many Muslims migrated to this part of the country.<sup>16</sup> The migrants had a common language, namely Urdu and a common culture, and they were ethnically a class apart. Many among them were, descendants of the soldiers of the vanquished armies. The fall of those two sultanates paved the way for further invasion of the south. Further, when many chieftains of the south were thrown out by the Mughal army, they were replaced by king's deputies, who were required to rule this part of the country on behalf of the Delhi Emperor. Consequently, many

garrisons were established which resulted in founding many pockets of Muslim settlements. Along with the commanders and soldiers, there came *qazis* (Islamic Judges), *muftis* (experts in Islamic Jurisprudence), scholars, teachers, poets, court-jesters, chroniclers, and the like.<sup>17</sup> Having once migrated to North Arcot, they did not go back even after the fall of the Carnatic into the hands of the English. The Muslims who came from Bijapur and Golconda, later came to be called as *Dakhni* Muslims, the word *Dakhni* meaning South, as opposed to the Muslims living in North India.

At times, tragic visitations of epidemics like plague and cholera, and drought drove Muslims from other places to this part. The notorious plague of 1688 which broke out in the Mughal army<sup>18</sup> stationed near Bijapur as well as drought conditions in the Kaveri Basin due to continual failures of the monsoon made thousands flee to this region. The last calamity that befell the Muslims who migrated was the fall of Tipu Sultan.<sup>19</sup> The migration this time was precipitous as they feared persecution at the hands of the Hindu King who was restored to the throne in Mysore by the Britishers.

Kenneth Mc Pherson says that as a result of the repeated incursions by Muslim rulers from North and Central India and the rule of the Nizam of Hyderabad and the Nawabs of Carnatic, there was a steady stream of Muslim migration from North India. The descendants of the Urdu-Muslims form the present day Muslim population of Mysore and Andhra states but many of them settled in the northern part of Tamil Nadu (Vellore) as soldiers and administrators. They formed an exotic ruling class which maintained its minority character and consciousness, and a sense of community identity, apart from the local society.<sup>20</sup>

From the eighteenth century onwards, a further element was added to the Islamic society of Vellore. Muslims of Nawayet (Nawayit) community, which is said to have emanated from a place Nait, near Basra in Iraq, settled down at Vellore, Arcot, Minambur and Visharam. There had been great traditionalists from this community like Abdul Aziz Naiti, as mentioned by Qazi Abu Sayeed Muhammad Samaani (1114 - 1116 A.H.) in his book *Kitabul Ansab*. They came down to the Konkan coast in Deccan from Basra during the fourteenth

century on account of theological and ideological differences with the ruling dynasty.<sup>21</sup> They claimed themselves to be the descendants of Bani Hashim. Many of them were *Sunnis* and some of them were *Shias*. As they came to South India by boats, Shaik Mujaduddin Firozabadi (1329-1414) has interpreted the word 'Nait' as sailors. But actually, they were not sailors by profession. They were, on the other hand, great writers, poets and administrators.<sup>22</sup> Their settlement in North Arcot was encouraged by Nawab Gulam Ali Khan, who belonged to this Nawayet family and was the Qiladar of Vellore from 1704 to 1716.

This Nawayet Muslim community was divided into clans like Choudhary, Shakir, Sayeed, Kokan, Muhajir, Chida, Mehkari. Ghais etc.<sup>23</sup> They lived in the southern states of India particularly in Bijapur, Golkonda and Hyderabad. After the conquest of Bijapur and Golkonda by the forces of Emperor Aurangzeb in 1687-87, these Nawayet Muslims like their Dakkan Muslim neighbours spread out in search of suitable trades. With the establishment of the rule of the Nawab of Carnatic, the political hegemony passed onto the Nawayet family (1710-1742) especially under Nawab Sadatullah Khan. The Muslims of Nawayet community came and settled down at Vellore, Meenambur, Melvisharam, Arcot and Nathamagar.<sup>24</sup>

Besides these migrations and settlements of Muslim families from the coastal regions and from the Deccan, the spread of Islam in Vellore region is also attributed to the role of Sufi saints, who had arrived in South India as early as the thirteenth century, and established their *Khanqahs* in various places and carried on their missionary work.<sup>25</sup> These missionaries are venerated as holy saints and their tombs exist even to the present day. The seminaries of these *Sufi* saints, popularly known as *Khanqahs* were open to all irrespective of caste and creed. These were the places where the holy saints established their contact with different classes of people. The primary objective in having such contacts was to teach them the ways of God which are in no way different from the ways of humanity. They always kept in view the oft-quoted Quranic Verse: "Let there be no compulsion in religion".<sup>26</sup> Though they never said or did anything to bring pressure for the conversion of Hindus to Islam, the people who

came in contact with these holy saints were so much impressed with their simple living and teaching that they willingly embraced Islam. Islamic conversions in South India were the result of peaceful propaganda of the *Sufis*, whose life was a living example of high spirituality and deep humanity.<sup>27</sup>

The most notable among them are the Shaik Nathar Vali (969-1039) of Trichinopoly, Syed Ibrahim Shaheed (b.1162) of Ervadi, Shaik Baba Fakruddin (d.1292), and Shaik Shahul Hameed Abdul Khadir Meeran of Nagore. These saints enjoined on their selected disciples to go over to different corners of South India to propagate the true message of Islam among the followers of the faith and to diffuse the knowledge of *Sufism* among Muslims as well as non-Muslims, thereby strengthening the *Sufi* movement based on *Thowheed*.

Nathar Vali founded the holy order of *Fakeers* and admitted selected disciples who were known for piety, justice, dedication and devotion. Some of his selfless and dedicated disciples were favoured with *Khilafat* who became his surrogates.

The famous *Khalifa* of Nathar Vali, sent on missionary work to North Arcot was Hazarath Syed Rahmathullah Shah Quadri. He came with a band of 500 *Fakeers*. He was a native of Istanbul.<sup>28</sup> (Constantinople), and got admitted in the holy order of *Fakeers* of Nathar Vali, as he was impressed by the latter's non-attachment to worldly things and for his zeal to propagate Islam. He came over to Tirupattur in Vellore district, stayed on the nearby hills with his followers and continued his work of disseminating the message of Prophet Muhammad (sal) during the middle of eleventh century. The non-Muslims of the locality were very much impressed with his remarkable powers of healing and also his *Karamaths* (miracles), which converted many to Islam. The *Sufi* saint later came to be known popularly as *Pahad Khan Vali*, "the holy saint of the hillock". He passed away in the year 1077 at Tirupattur<sup>29</sup> in Vellore district. The spread of Islam in this area is attributed to this holy saint.

Tipu Baba of Arcot is another great saint who is adored by a section of the Muslims of Vellore. He lived during the middle of the

eighteenth century and contributed to the spread of Islam in Vellore. A considerable section of the Muslims of the region believed in his miracles. Hence, they had great respect for him. It is recorded that Hyder Ali visited Arcot to seek the blessings of the holy saint, when he had no issue.<sup>30</sup> When a son was born to him, he was named Tipu after the saint's name. This *Valiullah* was responsible for the conversion of the Hindus to Islam in this region.

During the seventeenth century, Ala Hazarath Moulana Syed Shah Abdul Latheef Quadri Bijapuri, a lineal descendant of Prophet Muhammad (Sal.) migrated from Bijapur to Vellore on a sacred mission of rendering services to Islam through teachings.<sup>31</sup> His son Moulana Rukhnuddin Muhammad Syed Abdul Hasan Qadri Qurbi (1118-1182 A.H.) built a *Khanqah* and a mosque in 1179 A.H.<sup>32</sup> The place is known as *Hazarath Makan*, which lies to the north of the historical fort of Vellore. After his usual meditations and daily spiritual exercises, he used to conduct regular classes and impart the knowledge of the divine. Hazarath Qurbi Sahib and his descendants, the holy saints of *Khanqah-e-Hazarath Makan* have been rendering yeoman service to the cause of spreading the message of Islam, not only in Vellore and North Arcot, but in South India as a whole. They have been propagating spiritual knowledge and admitting disciples in the *Quadri* order founded by Shaik Abdul Khader Jeelani of Baghdad.<sup>33</sup> As a result of their ceaseless efforts, Vellore became the centre of *Tasawuff* or *Sufism*. Moulana Syed Shah Abdul Latheef Qadri Zouqi, Moulana Abul Hasan Mahvi and Hazarath Qutbe Vellore are some among the brilliant galaxy of savants belonging to this family who contributed to the spread of Islam with a special emphasis on *Tasawuff* in Vellore.<sup>34</sup>

It is worthy of note that Arcot, Vellore and other important towns of Vellore district had developed into Muslim centres, when the Nawabs of Carnatic chose Arcot as their capital in 1716. Burhan ibn Hasan, while narrating the story of the foundation of the city of Arcot in his *Tuzuk-i-Walajahi*, a Persian source on the history of the Nawabs of Carnatic, states that Zulfiqar Khan chose

the bank of a river and the skirt of a forest as the camping ground for the army of Islam and for raising the standards of the victorious forces. Twelve long years of continuous habitation replaced the tents by thatched houses, which in course of time, changed into tiled ones. When it became the capital, it gradually developed into a big town and became very famous, on the lips of one and all.<sup>35</sup>

Settlement of hundreds of Muslim families took place in North Arcot, when Nawab Sadathullah Khan conquered Gingee in 1713. Hundreds of Muslim administrators, savants, mystics, authors, poets and preachers came down at Vellore, Arcot, Gadhabur, Pernambut, Sathgarh, Ambur, Vaniyambadi, Tirupattur, Wandiwash and other places.<sup>36</sup> The Nawabs of Carnatic granted *Jageers* to many of their loyal Muslim soldiers and administrators. This ultimately led to the emergence of many Muslim villages in Vellore such as Mohammedpur, Bayanapalli, Naddi Banda, Kankingira and so on, near the eastern and northern side of the district.

Among the group of people who contributed to the spread of Islam and who created a political consciousness were the *Fakeers*. A *Fakeer* is a poor man and a religious mendicant with an integrity of character par excellence. *Fakeers* were deeply religious and were men of great learning. As ascetics, the *Fakeers* were held in high esteem by the masses. This love and esteem was the safeguard for these *Fakeers* against any violence or interference from all quarters including the ruling classes and governments. But they were cleverly made use of by the local political powers for their own ends. They would appeal to the religious sentiments of the people easily. So their services were utilised for political gains.<sup>37</sup>

During the eighteenth and early nineteenth centuries, these *Fakeers* were employed by the local Hindu and Muslim rulers to maintain the morale of the army and the people against the British in South India. They served in the armies of *Holkar*, *Scindia* and also under the princes of Tipu Sultan. Thousands of *Fakeers*

emissaries were despatched from Mysore and Bangalore to Vellore, where they propagated the Islamic faith through religious sermons and performed mourning ceremonies in honour of those who fell martyrs in the wars against the British.<sup>38</sup> *Kanduri*, *Urs*, *Ramzan* and *Moharrum* were all the festivals, when the *Fakeers* appeared before the public, sang religious songs, explaining the glory of Islam and Prophet Muhammad (Sal.) and indirectly instigated them against the British. As a result, their role in the Vellore Mutiny of 1806 was notable.<sup>39</sup>

The Muslim population of Vellore increased considerably yet on another count, that is, immediately after the fall of Tipu Sultan in 1799.<sup>40</sup> His family was transferred to Vellore and kept at the Vellore fort, which was considered to be a safe place. His family consisted of twelve sons and eight daughters. The six elder sons and four daughters were married. Their families with their relatives, followers and associates formed an assemblage of several hundred persons and they were put up within the precincts of the fort of Vellore. There were five *mahals* inside the palace in which they were housed. The names of the *mahals* are Gumsur, Kandi, Tipu, Patcha Begum and Palkonda.<sup>41</sup> As a reasonable revenue was placed at the disposal of the princes by the partition treaty of Mysore for the maintenance of their families, they were able to purchase the services of a host of retainers. Most of the servants lived outside the fort of Vellore, and they numbered 1812. The strength of the servants with their families who lived inside the fort was 1378.<sup>42</sup>

It is to be observed here that the princes were followed by a horde of Muslims. They too settled at Vellore. S.S. Furnell in his account says that as many as three thousand people from Mysore settled in Vellore and its vicinity subsequent to its becoming the abode of the princes.<sup>43</sup> Consequently, the Muslim population of North Arcot in general, and Vellore in particular increased. This pattern of immigration went unchecked by the British Officials.

But after the South Indian Rebellion, also called the Vellore Mutiny, in 1806, many repressive measures were taken by the Britishers to suppress the uprising. The family members of Tipu Sultan were evacuated to Calcutta.<sup>44</sup> All their servants

were turned out. Seeking livelihood, they moved to other places and settled down permanently. Thus many Muslim families moved to Ambur, Tirupattur and Melvisharam, where Muslims were already settled. In towns like Pallikonda, they established new localities which lie to the south of the then existing settlement of Hindus.<sup>45</sup> Earlier in their heyday, the Nawabs of Arcot had granted many *jageers* to Muslims for their services. Those *jageerdars* lived in or near the capital town, Arcot, and their landed property was looked after by farmers. After the fall of Arcot into the hands of the British, such *jageerdars* went to the villages where they had their *jageers* and lived among their farmhands. Those *jageerdars* welcomed their Muslim brethren who fled Vellore after the Mutiny.<sup>46</sup> This process was responsible for establishing Muslim pockets in most of the villages of Vellore district.

A garrison of native soldiers was stationed at Vellore under the command of the English. After the Rebellion of 1806, it was disbanded. Because the uprising was suspected to be the handiwork of Muslims, all the Muslim soldiers were dismissed,<sup>47</sup> who had to seek some job to support their families. Trained to no profession and in conversant in any trade, they dispersed themselves in the district towns of North Arcot in search of employment. They were hoping against hope that the tide would turn in their favour. But all such day-dreams were shattered with the happenings of 1857.

Among Muslims, there did not exist any trade or professional divide till then. Most of the rural Muslims took to farming with the avocation of animal husbandry. Commerce attracted many of the urban Muslims. But none seems to have taken to professions like goldsmithy or blacksmithy or carpentry. There were marked economic differences among the Muslims of the region. *Zamindars* and *Jageerdars* were materially sound. Merchants among them did not fare badly. Others were leading a hand to mouth existence. The learned among them, whose number was not very large, maintained their venerable status, which they had enjoyed even before the advent of the English as rulers of this region.

By the beginning of the twentieth century, well-spread all over the district, there

were many towns where Muslims formed the majority like Vaniyambadi, Ambur, Pernambut and Melvisharam. In other towns of the district like Vellore, Tirupattur, Arcot, Ami, Kalavai, Wandavasi, Gudiyattam, Arakonam, Chengam, Ranipet and Walajah, they live in large numbers. Besides these, we came across hardly a town or a village in Vellore where Muslims are not settled. The Muslims living in rural areas took to either farming or some craft, whereas the urbanised population among them took to commerce and its concomitant trades. Tanning and Leather Industry are their favourite areas of economic activity, in which they have established international reputation.

For the first time, a tannery for half-tanning skin and hide was established in 1898 at Madras by an Englishman, Thomas Parry.<sup>48</sup> Because of the taboo attached to killing of animals and eating of meat among the Hindus under the Brahmanical influence, the non-Muslims had an innate aversion towards any trade connected with skin and hide. *Chucklers*, a down-trodden class among the Hindus, whose chief profession was making sandals and leather accessories for farming, also served as removers of carcasses of animals. Generally they would skin the dead animal and tan the skin or hide in a crude way. Thus tanning was not a new avocation to them. So when Parry started his tannery, he engaged the members of the *chucklers* community as workers.<sup>49</sup> Muslims were appointed as the staff for supervision. Previously Muslims had some connection with *chucklers* as financiers. They would provide the ingredients for training and also help in marketing the tanned hide and skin. So in the new capacity as workers under Muslim supervisors, they worked well. Parry had another job exclusively assigned to Muslims - the purchase of raw skin and hide from the local market. Later they were appointed for assortment of the raw material imported from other parts of the country. Though these appointments were inconsequential, they proved epoch-making as far as the Muslim community was concerned.

Parry diversified his business and started a sugar mill and confectionary.<sup>50</sup> He found that he was not getting as much returns from tanning skin and hides as he expected. So the tannery was

closed down. The workers were thrown out of their jobs, but the Muslim employees persisted with tanning. To pool monetary resources, they invited many co-religionists to join the venture. The First World War was responsible for boosting the indigenous tanning industry. Encouraged by good returns earned by the beginners, many Muslims jumped into the fray, one after another. Within two decades, scores of tanneries were established in the district. Nature had been kind to them in providing a dry climate with less humidity on most days of the year. Water was available in abundance from the wells dug on the banks of the river Palar. The ingredients for tanning were available locally as the *chucklers* had already evolved a process of tanning using the locally available material. In course of time the Muslim community totally dominated this industry. Economically it made them rich.

This attracted Muslims living in other parts of the State, too. They established tanneries after an apprenticeship in a tannery in the Vellore district. All their endeavours, in most cases, came to nought due to variation in climate, the different chemical components in water obtained in their places, and short supply of labour. So they had to migrate to this district. This kind of migration still continues to take place.

During the Second World War, when a Japanese attack on Madras loomed large on the horizon, many Muslim families of Madras migrated to the Vellore district.<sup>51</sup> Though many families returned home after the termination of the war, several took permanent abode. Incidentally, there was zero percent migration of Muslims of Vellore to Pakistan after the partition.<sup>52</sup>

The other cause of migration of Muslims to this district is a good network of educational institutions. In the beginning, it was the learned scholars who migrated with their families to serve in the numerous institutions established by the local Muslims. Later, it was the love for education, which attracted many a family to settle down in the district. There are two postgraduate colleges with research facilities and a degree college in the district, besides three colleges of Islamic Studies and Research. Further, there exist standard educational institutions, both religious and secular, for girls. Some of the Muslim families of

the neighbouring districts migrated to the towns of Vellore with a view to providing education to their children in these institutions. Hence, there has always been some factor or the other to attract Muslim families to this district.

Cumulatively, the present picture of the Muslims of Vellore that emerges is that of a community with a separate identity, politically vibrant, socially and culturally active, with its priorities rightly fixed, endeavouring to go higher on the rungs of the social standing in relation to

other communities. The community has produced eminent personalities who played a notable role in politics. To cite a few, N.M. Anwar Sahib, the great parliamentarian, M.A. Latheef, the legislator, O.M. Obaidullah, the freedom fighter and so many. This has been made possible by the intellectual environment created by the educational upliftment which had fallen to their share due to the untiring services rendered by its members, belonging to the generations past and present, for the cause of education.

Thank you.

### Notes & References

1. Zayn al Malabari, *Tuhfat al Mujahidin*, Rowlandson (trns.), London: 1833, Preface, p.2.
2. Francis Day, *The Land of Perumals*, quoted by Tara Chand, *Influence of Islam on Indian Culture*, Allahabad: 1936, p.32.
3. Tara Chand, *op.cit.*
4. Qadir Hussain Khan, "South Indian Musalman's" *Madras Christian College Magazine*, (1912-13), Vol. XXX, p.239.
5. Mohammad Koya, *Mapillas of Malabar*, Calicut: 1983, p. 1.
6. Tara Chand, *op.cit.*, p.33.
7. A.K. Rifayce, *Tamizagathil Islamiyar Varalaru* (Tamil), Tenkasi: 1988, p.63.
8. Tara Chand, *op.cit.*, p.34.
9. Zayn al Malabari, *op.cit.*, pp.49-50.
10. Qadir Hussain Khan, *op.cit.*, p.241.
11. Tara Chand, *op.cit.*, p.40.
12. A.K. Rifayce, *op.cit.*, p.79.
13. Inscription on the tomb of Mahmud Khan, Commander-in-chief of Raja Desingh, found at the foot hills of Gingee Fort.
14. *Report of the census of the Madras Presidency, 1871*, Calcutta: 1875, Vol.I, p.171.
15. *Ibid.*
16. Jalal Irfan (ed.), *Vaniyambadi aur us ki navah ilm-o-adab ki khidmat* (Urdu), Literary Supplement, No.3, Vaniyambadi: Islamiah College, 1989, p. 12.
17. Muhammad Yousuf Kokan, *Arabic and Persian in Carnatic*, Madras: Darul Hafeeziya, 1974, p.6.
18. J.N. Sarkar, *History of Aurangzeb, Vol. V*, New Delhi: Orient Longmans, 1972, pp.330-31.
19. Md. Tajuddin, *Studies in the History of Vaniyambadi*, (unpublished M.Phil., thesis) Chennai: Madras University, 1985, p.8.
20. Mc Pherson, "The Social Background and Policies of Tamil Nadu 1901 - 1937" in *The Indian Economic and Social History Review*, Vol. VI, No.4, December 1969, p.383.
21. Basheer Ahmed Sayeed, *My Life - A Struggle*, Madras: The Academy of Islamic Research, 1983, p.3.
22. *Ibid.*
23. *Ibid.*, p.4.
24. *Ibid.*
25. Haroon Khan Sherwani, *History of Medieval Deccan, Vol. II*. Hyderabad: The Government of Andhra Pradesh, 1974.
26. *Al-Quran*, Surah 11, Verse 256.
27. Abdul Jabbar Khan Malkapuri, *Tazkira-e-auliya-e-dakan*, (Urdu), New Delhi: Taj Company Ltd., pp.394-98.
28. Inscription on the tomb of Hazarath Syed Rahmathullah Shah Quadri (Pahad Khan Vali) at Tirupattur in Vellore District.
29. *Ibid.*
30. *Madras Guide Book*, 1961, p.270 and also in S. Devaki, *History of North Arcot District*, (unpublished Ph.D. thesis), Chennai: University of Madras, p.34.
31. *Qutbe Vellore Mujjaddide Jjunub-e-Hind* (Urdu), Vellore: 1987, p.3,

32. *Al Latheef* (Urdu Magazine), Special Number, 1984, Vellore: Madrasa-e-Latheefiya, p. 108.
33. Abdur Rahim, *Khankliah-e-makan-e-Hazarath Qutube Vellore* (Urdu), Vellore: Darulh Tasneef, 1987, pp.38-39.
34. *Al Latheef*, *op.cit.*, p. 115.
35. Burhan ibn Hassan, *Tuzuk-i-Walajahi, Part I*, Mohammad Husayn Nainar (trans.), Madras: University of Madras, 1934, p.59.
36. *Tamil Nadu Muslim Educational Conference, 1973 – Souvenir*, Madras: Tamil Nadu Muslim Education Standing Committee, 1973. p.49.
37. Rifayee, *op.cit.*, pp.214-217.
38. Chinnian, *The Vellore Mutiny 1806*, Madras: Capricorn Printing House, 1982, pp.15-16.
39. Rifayee, *op.cit.*, pp.214-215.
40. H.H. Wilson, *The History of British India from 1805 to 1835*, Vol. I, London: 1844, p.835.
41. Chinnian, *op.cit.*, p. 37.
42. Secred Sundries (1806), Vol. III, p.1457.
43. S.S. Furnell, *The Mutiny of Vellore*, (PNK), p. 16.
44. *Ibid.*
45. Interview with Shaik Ahmed Hussain, an Octogenarian of Pallikonda.
46. Chinnaiyan, *loc.cit.*
47. S.S. Furnell, *op.cit.*, p.27.
48. Hodgson, *Thomas Parry*, Madras: Parry and Company. 1936, p.35.
49. *Ibid.*
50. *Ibid.*
51. Census of India Report 1951: Madras and Coorg, Vol. III, Part-I, Madras: Government Press, 1953, p.29.
52. *Ibid.*, p.31.

## A RE-LOOK ON KALABHRA

P. Shanmugam\*

It is generally believed that Kalabhra(s) invaded the Tamil country, and defeated the three Tamil dynasties sometime at the close of the Sangam period. They occupied the whole of the Tamil country and supposed to have ruled for about two centuries or more. Their occupation resulted in the suppression and destruction of the Tamil culture and the introduction of alien cultural elements among the Tamil population. The period of occupation was also considered by historians as 'dark age', since very scanty or negligible evidence is available to know the events that happened during this phase of history.

However, the 'Kalabhra phase' has been studied by several scholars and historians, and interpreted the phase as 'Kalabhra interregnum'. Those scholars, who did considerable work on this phase, have suggested various interesting theories. The Kalabhras were assigned to various dynastic groups of their choice, some within the Tamil country like the Muttaraiyars and others outside the Tamil country, especially with the Karnataka chiefdoms. The date of the occupation and length of their rule were also not settled even after a long period of research. The occupation of the Kalabhras has been measured as extending less than 50 years to about three centuries by scholars. According to some scholars, they were Buddhists and others believe that they were Jains. Some of the numismatists are inclined to assign a few coins as the issues of Kalabhras either with their name or with their motifs.

The present author briefly states here that, a large amount of historical material has accumulated to explain 'Kalabhra(s)', and the process of 'Kalabhra interregnum' during a century of historical research. The name 'Kalabhra' was first noticed in the Velvikudi plates of Pandya king Nedunjadaian, by V. Venkayya, and he published a short account of the contents of the plates in 1908.<sup>1</sup> In that report itself he had stressed the importance of the Kalabhra problem and identified the period of occupation as 'Kalabhra interregnum'. He has suggested that though the history of Kalabhra(s) is 'obscure', "they are mentioned frequently among the tribes overcome by Chalukya and Pallava kings". He has tentatively

located the Kalabhras in the Kanarese country. Later K.G. Sankaran (1920) and Krishnasastri (1923) published the text and discussed the importance of the Kalabhra(s) and their occupation of the Tamil country. After the publication of the Velvikudi plates, a host of scholars, T.N. Subrahmanyam (1921), M. Raghava Aiyangar (1930), Krishnaswami Aiyangar (1935), and K.R. Venkata Raman (1955), discussed the 'Kalabhra interregnum' elaborately in their works. In the recent decades the interest in the study of 'Kalabhra interregnum' has not abated, but generated greater involvement in the production of works by authorities. R. Pannerselvam (1973), B.G.L. Swamy (1976), Mayilai Seeni Venkatasamy (1976), Natana Kasinathan (1976), and M. Arunachaiam (1979) have studied in detail, the several problems involving the role of Kalabhras in the history of the Tamil region. Though, a lot of significant work has been done, as indicated above, they have generated more confusion rather than solving the problem. As B.G.L. Swamy<sup>2</sup> has critically voiced, the Kalabhra problem has involved "in a series of misconceptions, prejudices and narrow outlook". He further says that the conclusions reached by the authors "appears premature, idiosyncratic and unsound".

The earliest reference about Kalabhra(s), as mentioned above, is from the Velvikudi plates of Jatila Parantaka Nedunjadaian.<sup>3</sup> The copper plate could be dated to A.D. 770. The purpose of issuing a copper plate was to record the regrant of the village Velvikudi, to a Brahmana named Narcingan (Suvarancingan, in the later part of the plates). The name Kalabhra appears in the plates in two places. In the first instance, one 'Kalabran' is mentioned as a king of the Kali lineage, who removed many kings, and took a large tract of country. (II.39-40: *nidu bukti tuttapiirmalavariya adhirajarai akala nikki akalitattaik kalabhran nennung kali araican kaikkontatami irakkiyapin*). In the later part of the copper plates mention is made to Kalabhra. Here the successor of the original grant, while presenting his case to the Pandya king, mentioned that the original grant was taken by Kalabhra. (II. 111-112: *kelviyir rarap pattathamit tulakkamillak katarranaiyay*

\* Director, Institute of Traditional Cultures of South and Southeast Asia, University of Madras, Chennai -600 005.



*kalabraralirakkap pattatu*). In both the places, the name Kalabhra appears in Sanskrit in Grantha characters.

The confusion about the Kalabhra(s) and 'Kalabhra interregnum' was created mostly by misconceptions of various materials, both literary and epigraphical. I would like to point out a few misconceptions in this paper. The first misconception was that the Kalabhra(s) were earlier called variously as Kalavara, Kalvar, Kalappalar (கலப்பலர்) and Kalappalar (கலப்பலர்). Most of the scholars believed that these Tamil words were later rendered into Sanskrit 'Kalabhra'. Due to this misconception, the Sangam chieftain, Pulli of Vengadam and Muttaraiyar of the Senthalai, a feudatory dynasty of the 8-9<sup>th</sup> centuries A.D., were conceived as the successors of Kalabhra(s).

The second misconception was that names like Achyuta, Kurruvan and Kalimurkan were identified as names always adopted by kings of Kalabhra(s). This misconception has led to the identification of all Achyutas and Kurruvans appearing in inscriptions and literature to kings of Kalabhra(s). Kalimurkan, a Kongu Chola king was also identified with the Kalabhras(s).

If we closely look at the evidence available for our study of Kalabhras, it is clear that the references are very scanty. There is no reference to Kalabhra(s) or their occupation of the Tamil country in any of the Sangam and post Sangam works. The reference to the conquest of Kalappalar by one of the ancestors of the Pandya dynasty, as known from the Dalavaypuram copper plates of Parantaka Viranarayana (905), has been unquestionably accepted as a defeat of Kalabhra(s). Though there is no reference to Kalabhra, the Chendan Kurran of the inscription of Pulankurichchi, has been accepted as a Kalabhra king. These theories have not helped us in the identification of the Kalabhra(s).

The discussion on the Kalabhra(s) was mostly based on the evidence provided by

inscriptions later than the Velvikudi. There is no reference which could be ante dated to the Velvikudi, (i.e. pre 770 A.D.) The identification of the Kalabhra(s) with the chieftains of Karnataka, Western Gangas, and to the region of the Karnataka country around Sravanabelagola are based on later inscriptions. Again the identification of Kalavara nadu, or Kalabappa nad (in Karnataka) with the Kalabhras is also based on misconception. That they belong to Jains or Buddhists is also not based on any sound evidence. Infact no evidence can be quoted in support of the above supposition. Therefore, we have to believe that all the theories are to be summarily rejected because of their non compliance.

If one follows closely the Velvikudi plates, it becomes abundantly clear that the Kalabhra conquest of the Pandya country took place after the Sangam king Palyagasalai Mudukudumi Peruvaludi and the rule of Kadungon. We can only surmise the period of their occupation and no direct evidence is available to support a long rule. So this period has been termed by Venkayya as 'Kalabhra interregnum', which received wide acceptance. Most of the scholars have unquestionably accepted that "Kalabhra" is a dynastic name. If we closely read the passage in the Velvikudi plates, it appears that Kalabhra has been applied to a king. In the first instance the word Kalabhran has been rendered in the singular, and who was a king of Kali. The word Kali could be rendered as a wicked king or a dynasty. Those scholars who accept an interregnum also accept that Kali was a dynastic name and tried to identify with some names of persons with 'kali' prefix.

In conclusion it is observed that the problems stated above are still to be discussed among the academic historians, with the available evidence. However, we must be cautious in outlook and approach to understand the various misconceptions which has produced an adverse effect on the general history of Tamil Nadu. Once we understand the misconceptions and come out of the muddle, we may see some clues to resolve the issue.

#### Notes & References

1. Annual Report on Epigraphy, 1908, pp.50-54.
2. B.G.L. Swamy, "Kalabhra Interregnum - A Retrospect and Prospect", in the *Bulletin of Institute of Traditional Cultures*, Madras: University of Madras, 1976, p.81.
3. H. Krishna Sastri, *Epigraphia Indica*, vol.17, pp.291-309.

## DID PARANTAKA VIRANARAYANA PANDYA FIGHT AGAINST CHERAMAN PERUMAL, THE CHERA RULER IN VILINJAM IN 893 A.D.?

S. Chinnappan\*

The port of Viliñjam is situated in Neyyarrangarai taluk, which is under the division of Trivandrum of Kerala State. This was the first settlement of the English in Travancore area and is one among the ancient trading centres. Many battles have been fought from very ancient times. The Pandyas fought here in the 8<sup>th</sup> and the 9<sup>th</sup> centuries. The Cholas fought here between tenth century and twelfth century A.D. This became the battle field for the Portuguese, the Dutch and the East India Company. It also served as their trading centre. The Dalavaypuram copper plates say that Parantaka Viranarayana defeated one Chera king and Captured Viliñjam. This paper attempts at finding out the Chera ruler who was defeated by Parantaka Viranarayana at Viliñjam.

The following Epigraphical sources have been utilized for the purpose of the study: K.G. Krishnan's, *Inscriptions of the Early Pandyas*, Robert Sewel's *Historical Inscriptions of Southern India* and Gopinatha Rao's *Travancore Archaeological Series*; Sivaramangalam Plates of Jatilavarman Parantaka Nedunjadaiyan (Varaguna I), Dalavaypuram Plates of Parantaka Viranarayana and Larger Sinnamanur plates of Rajasimha II; literary work *Pandikkovai* also has been utilized for the study.

Nadukal which belongs to the 27<sup>th</sup> regnal year i.e., 893 A.D mentions about Cheraman Perumal and battle of Viliñjam.<sup>1</sup> The battle took place in Viliñjam, which is a historical city and which is also a port of the Cheras. Sundaramurthi was the contemporary of Chera ruler Cheraman Perumal and he was his friend.<sup>2</sup> Cheraman Perumal was one among the sixty three Nayanmars. He ruled the Chera country during the 9<sup>th</sup> Century A.D. He was the last ruler of the Chera dynasty. He was known as Cheraman Perumal and Perumakkodai.<sup>3</sup>

According to Pandyan copper plates Parantaka Viranarayana, the younger son of Śrīmāra Srivallabha<sup>4</sup> crowned himself in 866 A.D.<sup>5</sup> The Dalavaypuram copper plates were donated in his 45<sup>th</sup> regnal year i.e., 911 A.D.<sup>6</sup> His son Rajasimha ascended the throne in the same year.<sup>7</sup>

Viranarayana ruling jointly with his brother Varaguna II effectively fought many battles and was a ruthless conqueror. He had to conquer Viliñam, the western Kongu, Pennagadam and other places.<sup>8</sup> The battle of Viliñjam took place in his 27<sup>th</sup> regnal year i.e., 893 between Parantaka Viranarayana and Cheraman Perumal in the Chera port of Viliñjam.<sup>9</sup> The Dalavaypuram copper plates mention about the defeat of the Chera thus: "gave leave for the Villavas (Cheras) to rule the heavens (after their defeat) at Viliñjam."<sup>10</sup>

The Viliñjam port played an important role in the ancient history of Travancore. *Pandikkovai*<sup>11</sup> praises the city.

The following causes were responsible for the battle:

Firstly Viliñjam was the battle-field for the Pandyas during the 8<sup>th</sup> and 9<sup>th</sup> centuries A.D. According to K.A. Nilakanta Sastri "Jatila Parantaka Nedunjadaiyan (Varaguna I) appears to have extended his conquests considerably to the north and it would appear that much of the fighting was undertaken against the same old foes as had opposed his father in his northern wars before the seventeenth year of his reign."<sup>12</sup> There is some reason to believe, however, that the victory of Nedunjadaiyan was at many points more complete than that of his father and that his campaigns had, speaking relatively, somewhat more permanent results. He fought at Vellur, Vinnam and Seliyakudi against foes about whose identity nothing is known".<sup>13</sup>

Madras Museum plates of the 17<sup>th</sup> year of the Pandya king, Jatila Parantaka enumerates that he fought battles at Vinnam, Seliyakudi and Vellur. He warred with the "Adiyan" (Adigaman) Chief of Tanjore and the Kings of the Pallava and Kerala families. He defeated the Adiyan of Tanjore at Ayirur, Pugaliyur and at Ayiraveli on the North bank of the Kaveri. He went to the Kongu country, captured its ruler, subdued the country and advanced as far as Perur in Coimbatore District. He fought the King of Venad (Travancore) and destroyed the Chera strong hold Viliñjam.<sup>14</sup>

\* Principal & Head, Department of History, St. Joseph's College of Arts & Science, Manjakuppam, Cuddalore.

Trivandrum Museum plates of the twenty-seventh year of the Pandya king Jatila Parataka mentions that he had destroyed the Chera or Kerala town of Viliñjam before his seventeenth year. This record shows that, some time, during the next ten years, he had to abandon Viliñjam and retire to Karaikkottai. He was followed thither by the Chera army, and suffered a reverse.<sup>15</sup>

Larger Sinnamanur plates of Rajasimha II describe the capture of Viliñjam by Srimara Sriallabha thus: "Varagunamaharaja's son was Parachakrakolahala, who bore the burden of the earth, who wore (a victorious garland of) never fading Vaigai (flowers) at Kunnur, (surrounded by) gardens of delightful fragrance, at Singalam (Simhala) and at Viliñjam."<sup>16</sup>

Dalavaipuram plates also refer to his victory thus: "Srivallabha like the red-eyed Vishnu born of king Chadaiyan Sri Parantakan, of the sounding anklets, the lord of the citizens of Kudal (Madurai) who marched with the elephants so that the Kadava took flight at Karuvur - Srivallabha who was the refuge of ladies with bamboo-like (soft) shoulders, who was the resting place for both knowledge and gold (wealth), won the battle at Kunnur; captured Ham (Simhala) surrounded by high sounding sea; gave leave for the Villavas (Cheras) to rule the heavens (after their defeat) at Viliñjam."<sup>17</sup>

The Larger Sinnamanur grant mentions the victories of Srimara Pandya; saying that he defeated Maya Pandya, gained victories at Viliñjam (a Chera town) and at Kunnur in Ceylon.<sup>18</sup>

Secondly, Viliñjam was a prosperous city during the 8<sup>th</sup> and 9<sup>th</sup> centuries. It becomes clear from the Sivaramangalam plates.<sup>19</sup>

Dalavaypuram copper plates also speak about the prosperity in the same vein: "Sri Parantaka - Maharajan who defeated the king born earlier to himself (i.e. his elder brother) in the battlefield at Chennilandai (teeming with) lotus ponds; excelled the deceitful enemy kings roaring and rising against him at kunrai with grooves of bunches of flowers, kuda (western) - Kongu, Pokkarani, South Mayal, the prosperous Venkai and Parantakam: erected sluices for rivers and several temples; captured Viliñjam in the south full of wide fields with slush."<sup>20</sup>

Thirdly, the aim of the Chera army was to destroy the Karaikkottai Palace. The Karaikkottai, which is mentioned in the Nadukal is situated in Viliñjam.<sup>21</sup> Viliñjam is a sea-port. It is on the seashore. Hence the king's palace is named as Kadarrkarraikkottai or Karaikkotai.<sup>22</sup> The Chera army came to destroy the Karaikkottai which belongs to the Pandyan king. This becomes clear from the hero stone. Viliñjam was under the control of the Pandyas during the battle. This is gleaned from the hero stone.<sup>23</sup>

### Course of the War

Ranakirti was one among the Chera soldiers, who went to destroy the fort. He was killed by Perumurti of the Pandyan army. This hero-stone<sup>24</sup> was erected in memory of Ranakirti. He was also known by the name Iranatunga Mauni. He was devoted to Cherama Perumal. He was a soldier and a worker in the palace.<sup>25</sup> Perumurti had the title Perundhinai, which is granted only to important people in the kingdom. He is mentioned as "Kozhuvor Kurratti Perumurti Namperundhinai".

The hero stone speaks about the killing of Iranatungamauni by Perumurti thus:

The Chera army came to destroy the Karaikkottai. This becomes clear from the hero stone. This Karaikkottai which is mentioned in the Nadukal is situated in Viliñjam.

From what has been discussed so far, it becomes clear that Pandya Parantaka Viranarayana, Cheraman Perumal and Sundaramurthi Nayanar who lived in the 9<sup>th</sup> century were contemporaries; Sundaramurthi Nayanar was the friend of Cheraman Perumal is a touch stone to the fact that Parantaka Viranarayana and Cheraman Perumal were contemporaries; Viliñjam was a prosperous port and the Karaikkottai fort was under the control of the Pandyas; the Chera Soldier Iranatungamauni who belong to the Cheraman Perumal's army was killed by Perumurti an important army officer of the Pandyas. Hence, it may be concluded that Parantaka Viranarayana Pandya fought against Cheraman Perumal, the Chera ruler at Viliñjam in 893 A.D.

## Notes & References

1. K.A. Nilakanta Sastri, *A History of South India*, Madras: Oxford University Press, 1975, p.425.
2. K.M. Venkatarammaya, *Kalvettil Tevara Muvar*, Chennai: Sekhar Padipagam, 2005, p.56.
3. C.M. Ganapathy, *Varalaru Avanangal*, Chennai: Thirukkural Padipagam, 2002, p.46.
4. *South Indian Inscriptions, Vol. V*, p.608
5. N. Sethuraman, *Pandiyar Varalaru*, Kumbakonam: Chandra Printers, 1989, p.11.
6. *Ibid.*, p.12.
7. *Ibid.*, p.14.
8. R. Nagaswamy, *Tamil Coins - A Study*, Chennai: Tamil Nadu State Department of Archaeology, 1981, p.97.
9. C.M. Ganapathy, *op.cit.*, p.143.
10. Dalavaypuram Copper Plates, Tamil Portion Line 106 in S.S. Ramar Ilango (ed.), *Pandiyar Cheppedugal Pattu*, Chennai: International Institute of Tamil Studies, 1999, p.104.
11. R. Nagaswamy, "Pandya Arikesari and Pandikkovai", in K.A. Nilakanta Sastri *Felicitation Volume*, Madras: 1971, pp.108-111.
12. K.A. Nilakanta Sastri, *The Pandyan Kingdom*, London: Luzaca Co, 1929, p.61
13. *Ibid.*, p.62.
14. Robert Sewel, *Historical Inscriptions of Southern India*, New Delhi: Asian Educational Services, 1983, p.32.
15. Sivaramangalam Plates of Jatilavarman Parantaka Nedunjadayan, Lines 23-30.
16. Larger Sinnamanur Plates of Rajasimha 11, Tamil Portion Line 112, in K.G. Krishnan, *Inscriptions of the Early Pandyas*, New Delhi: Indian Council of Historical Research, 2002, p.102.
17. Dalavaypuram Copper Plates, Tamil Portion, lines 104-106
18. S. Robert Sewel, *op.cit.*, p.34.
19. Sivaraamangalam Copper Plates of Jatilavarman (Varaguna I) Tamil Portion, Lines 36-39.
20. Dalavaypuram Copper Plates of Parantaka Viranarayana, Tamil Portion Lines 16-121.
21. C.M. Ganapathy, *op.cit.*, p.156.
22. *Ibid.*, p.155.
23. *Ibid.*, p.157.
24. This hero stone was inscribed on the stone pillar, which stands in front of the Napier Museum, Trivandrum; now it is kept in the Padmanabapuram palace.
25. C.M. Ganapathy, *op.cit.*, p.144.

## THE SRI LANKAN ETHNIC CONFLICT AND INDIAN STAND POINT

**K. Mohanasundaram\***

The present work attempts to analyse the Sri Lankan Ethnic conflict and the stand point of India in this issue, India and Sri Lanka, the two South Asian neighbours maintain close relationship from the time immemorial.<sup>1</sup> The Sinhalese and the Tamils, the majority and principal minority communities of the island were migrants from India. While the Tamils maintained regular contact with Tamil Nadu, their place of origin, the Sinhalese lost their contact with their place of origin in North India due to the distance

and other practical difficulties. Due to the size, geographical proximity and the experience of earlier invasions, India was regarded as a 'big brother'. The fear of India was always there in the inner psyche of the Sinhala population.

### **Ethnic Conflict and India**

Sri Lanka got independence in February 1948 from the British following the independence of India. The understanding between the Tamils and

\* Reader in History, Islamiah College, Vaniyambadi .

Sinhalese over the parity of status for Sinhalese and Tamil languages got evaporated in the years following independence.<sup>2</sup> Competitive political climate and the use of language issues in electoral politics divided the communities further. The Sinhala only policy of S.W.R.D. Bandaranaike created rift and the Tamils bitterly experienced the first major ethnic violence against them in 1958. When the issue was raised in the Parliament by the opposition DMK party, Nehru strongly expressed his reservation over an internal issue of another country.<sup>3</sup> Till his demise, Nehru was unwilling to interfere in the Sri Lankan Tamils issue. He was only concerned with the citizenship question of the Indian Tamil labourers. But ethnic political parties like the DMK in Tamil Nadu strongly supported the cause of the Sri Lankan Tamils and found fault with the policies of the ruling Congress party.<sup>4</sup>

In the 1970s various developments made the Sri Lankan Tamils to feel that they were marginalized by the dominant Sinhala majority. The standardization scheme discriminated the Sri Lankan Tamil youth in the field of education, the 1972 constitution changed the name of Ceylon in to Sri Lanka and the Buddhist religion got prominence in the constitution itself. The Sinhala colonization of predominantly Tamil areas aggravated the issue further.<sup>5</sup> The Tamils decided to work for the creation of separate Tamil state Eelam and the TULF was created for the purpose in 1974. Due to failure of all democratic attempts to get the due share of Tamils in the process of governance, Tamil militancy emerged as an alternative in Tamil polity.<sup>6</sup> The violence let loose against the Tamils in 1977, 1981 only accelerated the process of alienation. The programme of 1983 and the active government support to the unruly Sinhala masses hardened the Tamil youth. Due to the intensity of violence, Tamil Nadu extended all possible help to the Tamils in Sri Lanka. The Tamils who fled the violence were given refuge in Tamil Nadu. The people of Tamil Nadu and the political parties in the state exerted strong pressure on the Government of India to protect the interest of the Tamils in Sri Lanka.<sup>7</sup> The changed situation warranted a strong response from the Government of India. Subsequently India sent strong signals to halt the violence and urged Sri Lanka to address the genuine demands of Sri Lankan Tamils.<sup>8</sup> During this phase in 1983-84, one can visualize the shift of Indian Government's stand point on ethnic issue. Contrary

to Nehru's nonintervention policy on the affairs of neighbours, Indira Gandhi pursued an active intervention policy on behalf of the Tamils. Sri Lanka feared an Indian invasion and sought help from various countries including the U.S.<sup>9</sup> But India successfully staked its claim in the ethnic issues that have its impact on India.

Rajeev Gandhi who succeeded his mother as the Premier of India in 1984 tried to settle the ethnic issue. In the Thimpu talks India played a mediatory role between the Tamil groups and the Sri Lankan Government. But two rounds of talks failed to achieve anything. In July 1987 the Indian Government signed the Indo-Sri Lanka agreement. The office of Tamil Nadu Chief Minister MGR was used to silence the opposition of LTTE to this agreement. It addressed some of the security concerns of India and assured some concessions to the Tamil people. The merger of North and East was one of major demands of the Tamil militant group LTTE. It was implemented temporarily. The Indian Peace Keeping Force was given the duty to monitor ceasefire violations between the Sri Lankan Government and the militant groups. But in course of time the IPKF was forced to fight the LTTE and suffered considerable losses. Premadasa who became the next Premier joined hands with the LTTE and ousted the IPKF from Sri Lankan Soil. The correspondence between India and Sri Lanka indicated how the issue strained the bilateral relations.<sup>10</sup> After the withdrawal of the IPKF, India had distanced itself from playing a third party role.<sup>11</sup>

Later Rajeev Gandhi was assassinated by a suicide squad of the LTTE. The gruesome murder sent shock waves and the sympathy of Tamil Nadu for the militant groups dried up. It was an important turning point and the political parties in Tamil Nadu which openly supported the militant groups of Tamils in Sri Lanka started disassociating from such groups. Sensing the changed mood in Tamil Nadu, the Government of India followed 'hands off' policy in the Sri Lankan affairs. At the same time it carefully observed the peace process initiated by Norway. A ceasefire agreement was / signed between the LTTE and the Sri Lankan Government in 2002. Ranil Wickremesinghe, the Premier of Sri Lanka took efforts to initiate this peace process.<sup>12</sup> After several complaints of violations by both the parties the Sri Lankan Government abrogated the Ceasefire Agreement in 2008. The Sri Lankan President

Mahinda Rajapaksa wanted to militarily settle the Tamil ethnic issue. Due to the 'Karuna factor' the LTTE suffered defeat in the East. The Sri Lankan army with active support from the Air force is making considerable progress in to the strongholds of LTTE in the North. Rajapaksa announced that if the army captures Prabhakaran alive, he would be handed over to India.<sup>13</sup> He was the prime accused in the Rajeev Gandhi assassination case. But only time will tell us that a guerilla organisation can be wiped out totally as long it enjoys the backing of the people.

The successive Sri Lankan Governments maintain a cordial relationship with India in the recent past, the bitterness in bilateral relations in the 1980s and 90s - due to India's support to the Tamils militants - changed over the years after India's shift in its approach. The Indian Government is providing training to the Sri Lankan soldiers and weapons and radars were provided to Sri Lanka to fight against the Tamil militants. The Indian navy is patrolling the Palk Bay to prevent any supply of arms to the LTTE. India is sharing sensitive intelligence on the militants with the Government of Sri Lanka. President Rajapaksa is happy about the assistance he receives from India. Recently Indian engineers were wounded in the attack by LTTE on Sri Lankan security establishments.<sup>14</sup> All these factors indicate the active assistance provided by the Indian Government to fight the militants. When there was no pressure from Tamil Nadu, the Indian Government can pursue a course of action that suits its good neighbour policy. Except some smaller political parties there was no active support base for the Tamil militant groups at present.

Indian stand point on the Sri Lankan ethnic issue shows varying degree of changes. During the Premiership of Nehru, he refused to entertain any idea by the opposition to support the Tamil aspirations in Sri Lanka. He regards their problem as an internal issue. He voiced his genuine feelings on the legal status of the Indian Tamil labourers in the

plantations. But the succeeding years witnessed the worsening of the relations between the Tamils and their Sinhalese counterparts due to number of socio-economic and political factors rising. The failure of successive Sri Lankan governments to address the legitimate aspirations of the Tamil community and the insensitivity of the civil society representing the majority community widened the chasm between the two ethnic groups. Considering the legitimacy of their demand the Tamils in India had supported the group cutting across the national boundaries. It influenced the policy making process in India. To suit the changing needs of time, the Indian Government put pressure on Sri Lanka. It was resented and the trend naturally affected bilateral relations.

The assassination of Rajeev Gandhi and the major change of attitude in Tamil Nadu towards Tamil militancy need mention. It provided the policy makers in New Delhi with the needed space to pursue their policy objectives. India banned LTTE and hunted its supporters. In Tamil Nadu those who speak in support of the organisation were put behind the bars. India followed a 'hands off' policy regarding the internal affairs of Sri Lanka. It was properly utilized by the Sri Lankan leaders who appraised the Indian Government on all important developments. India's sensitivity to the security of the region plays an important role in all its dealings with Sri Lanka. In order to provide boost to bilateral cooperation and regional cooperation, India is adjusting with the needs of the Sri Lankan Government. The training given to the Sri Lankan soldiers and officers in Indian defense establishments, arms and radars to monitor and check the movement of militant groups, sharing of intelligence details, sending technical personnel to handle sensitive equipments in the war theatres indicates how the Indian Government is supporting Sri Lanka in its war against the LTTE. With the active backing of the neighbour India, Sri Lanka is concentrating on the elimination of Tamil militancy. Whether India will voice its desire for the proper settlement Tamils aspiration is yet to be seen.

#### Notes & References

1. K. Mohanasundaram, *Dynamics of Tamilnadu Politics in Sri Lankan Ethnicity*, New Delhi: Northern Book Centre, 1993, p.7.
2. M.S. Kulandaswamy, *Sri Lankan Crisis: Anatomy of Ethnicity, Peace and Security*, Delhi: Authors Press, 2000, pp.22-25.
3. *Lok Sabha Debates*, Vol.18, (14 August, 1958), Cols. 800-01.
4. Annadurai, *Parliamentary Debates, Rajya Sabha*, Vol.50, 1964, Cols.4895-02.

5. *Keesings Contemporary Archives* XI (6-13 July, 1957), p.15643.
6. Sumantra Bose, *States, Nations, Sovereignty: Sri Lanka, India and the Tamil Elam Movement*, New Delhi: Sage Publications, 1994, pp.77-78.
7. *The Hindu*, 29 July, 1983.
8. *Times of India*, 3 August 1983; and B.K. Nester, "The Jayewardene Mission -India's Special Position", *The Economic Times*, 27 August, 1985, p.5.
9. *Ibid.*
10. For details of the original text of the letters corresponded between the Prime Minister Rajeev Gandhi and the President of Sri Lanka, see Appendix VI, S.D. Muni, *Pangs of Proximity: India and Sri Lanka's Ethnic Crisis*, New Delhi: Sage Publications, 1993, pp.218-234.
11. V.R. Raghavan, "Role of Third Parties in Resolving Terrorism-generating Conflicts", in S.D. Muni, (ed.), *Responding to Terrorism in South Asia*, New Delhi: Manohar Publishers, 2006, p.379.
12. Ranil Wickremesinghe, "Peace Process in Sri Lanka", *South Asian Survey*, 13:1, (2006), pp.5-15.
13. *The Hindu*, 17 September 2008.
14. *Ibid.*

## UNSUNG WOMEN IN THE NATIONAL MOVEMENT – A STUDY

S. Kuppusamy\*

### Introduction

Woman in India plays different roles in her life. Firstly she is a daughter and sister and in that capacity she serves her father and brothers. Secondly, she acts as wife, which is perhaps the most important of her roles. In this capacity she serves her husband and in laws. In due course she becomes a mother and brings up her children. A woman normally covers three generation in one life of hers such as she is the creator and protector of a family. She gives birth to a generation and develops it and thus forms the society. Therefore the society is the product of women. But inspite of the importance attached to women, she is the least respected in India over thousands years. She had been in shackles and chains. Women continued to live under the dominance of men.

However some times the women emerged as national level heroines in many movements in India. For instance, the heroic resistance offered by Jansi Rani Lakshmi Bai, against the British government during the first Indian mutiny in 1857, served as an eye opener to many educated women<sup>1</sup> of India in the beginning on the 20<sup>th</sup> century. Women liberation movement contributed much for the awakening of Indian women. The impact of women's awakening had brought several women members to participate in the national movement and even public life.

### Some Indian Women in South Africa

Indian women entered into Gandhiji's Satyagraha. They took training and when they came back to India they took the ranks among the freedom fighters. A batch of eleven women were in Satyagraha against the court verdict declaring the marriages involving Indian women as illegal. Mrs. Tambi Naidu, Mrs. N. Pillay, Mrs. K.M. Pillay, Mrs. A. Perumal Naidu and many others were bold enough to enter Transvaal without permits. Kasthuriba Gandhiji also joined the struggle. Consequently Mrs. Kashituba Gandhi, Mrs. J.K. Doctor, Mrs. Kashi Changan Lai Gandhi and Mrs. S. Magan Lai Gandhi were arrested and imprisoned for three months. These incidents stirred many women and they came to the public arena subsequently.<sup>2</sup>

### Disobedience Movement and Women

Gandhiji's emergence in the Indian Political Scene in 1919 opened the doors of freedom struggle more widely to women. In the year following World War first country wide attempts were made to overthrow the foreign rule. Boycott of government on essential things and launching satyagraha were organised.<sup>3</sup> With the organisation of All India Women's Conference more and more women came out to take part in politics. The ultimate political aim

\* Lecturer, Department of Indian History, University of Madras, Chennai – 600 005.

of All India Women's Conference was self-government.

Moreover the committee expressed its view to exclude women's franchise as the practical circumstances in India did not warrant franchise for women. This was fought by the Congress. Mrs. Besant and Mrs. Sarojini Naidu gave their evidence before the joint Parliament committee in England. Similarly, All India Women Conference also sent Mrs. Hirabai Tata and Mrs. Kithibal Tata to express strongly the feelings of Indian women. Madras legislature was the first province to remove this disqualification of sex with regard to franchise on 1 April, 1921.

As a result of Rowlatt Bills Gandhi resorted to Satyagraha. Women took out processions propagated the use of Khaddi and even courted jail. Though the number of women arrested was very small yet a beginning was made.

As Bengal had been the vanguard of freedom movement and women of the province also not lagging behind. They organized Mahila Karma Samaj or the ladies organization of the Bengal provincial Congress committee to carry on propaganda and constructive work amongst women of Bengal. Namely, Smt. Basanthi Devi and Urmila Devi wife and sister of Desabandhu Das were the leaders of the women's movement in Bengal. Women were arrested while selling khaddar.

In Punjab, first ladies meeting was held on 6<sup>th</sup> of December 1922 in which Kasthuriba Gandhi, Radha Devi were the leaders.

#### **Parvathi Devi**

Parvathi Devi was an ardent congress worker. She was arrested at Meerat for her inflaming speeches and she was taken to Agra jail. She was convicted and sentenced to two years of imprisonment which was the highest sentence awarded to a lady up to that period.<sup>4</sup>

#### **Bai Amman**

Bai Amman belonged to an aristocratic Muslim family. She addressed meetings all over India. Besides, she was invited to All India conference to join the deputation for women's franchise. She refused to go to England with a petition. In a meeting at Punjab she said that people would leave ornaments, prosperity etc., to their children but she

asked women to leave Swaraj to their children. At Bombay she addressed a meeting which was attended by 6000 people. She collected six thousand rupees for Khilafat committee and at Bihar she was presented with a purse with twenty thousand rupees.

#### **Women Legislators**

Women exercised their right to vote in the election of 1926. In Madras 22% of women voted, 12% in Bombay and In Punjab 9.6% and 4.5% in UP. The first women candidate for the election was Kamala Deve Chattopadhyaya. She lost in a narrow margin. Among the Indian states Travancore was the first to give representation to ladies.

#### **Bardoli Satyagraha and Women (1882)**

A no tax campaign was launched in Bardoli under the leadership of Sardar Patel. The Government of Bombay, contrary to the advice of joint parliament committee and Bombay Legislative Council enhanced the rate of rural tax by 20%.

In consequence, the people refused to pay taxes. The government resorted to lathi charge imprisonment etc. Especially the women of Bardoli keenly took part in the movement. And they were led by Smt. Mithuban Patel and Smt. Bhakton Desai Maniben Patel from Bombay. It was here for the first time not only literate women but also illiterate women took part in the Satyagraha.

#### **Salt Satyagraha and Women**

In the beginning Gandhiji was not to allow women in salt satyagraha. But the women of the land demanded equal participation. Later Gandhiji himself permitted them to take part in all activities. As part of civil disobedience Muthulakshmi Ammal resigned her seat in the legislature and her office as Deputy President of the Council. Mrs. Hansa Metha and Kamalabai Lakshmanan Rao resigned their offices as Honorary Magistrates. Miss Dickson the first women member of the central legislative council not only resigned her seat but also refused the Kaiser-i-Hind Medal.

#### **Kamaladevi Chatopadhyaya**

Kamaladevi Chatopadhyaya was born in Mangalore in 1903. She was a child widow and continued her studies at Queen Mary's college, Madras. She set an example for inter-caste, inter-provincial and widow remarriage by marrying



Harindranath Chatopadhaya, brother of Mrs. Sarojini Naidu.

She joined politics in 1922 and became a member of Indian National Congress. She was the first woman to contest election for the legislative assembly of Madras in 1926. Moreover, she was associated with many women's organisations and attended the International Congress of Women's League for Peace and Freedom at Prague in 1929. She presided over the youth conference at Ahmedabad in 1929.

During civil disobedience movement, she addressed a meeting prepared salt and picketed foreign cloth and liquor shops. She was arrested. She asked the magistrate to resign his job and join satyagraha Army for this she was convicted for 6 months with a fine of Rs.150 and 3 months more under salt act. She was released in 1930. She organized many branches of Hindustani Seva Dai. She was in-charge of women's organisation of H.S.O.

Beside this, she was Vice-Chairman of Bombay youth league. She presided over students conference in October 1931 at Lahore. Once again she was arrested in 1932 and sentenced to one year's imprisonment. She joined Congress Socialist Party in 1934 and presided over its All India conference at Meerut in 1935.

Apart from Kamaladevi, there were other women of Bombay who vigorously took part in the freedom struggle. To mention a few like, Jaishri, Hansamehta Perin captain, Sofia Somjee, Lillavati, Munshi Patel and Khurshed Beny the grand daughter of Dadabai Narroji. They worked in various ways. They asked the Shopkeepers to stop dealing with foreign goods. They were treated as C class prisoner and kept with criminals.

#### **Lado Rani**

Lado Rani was leading revolutionary. She was married to Late Pandit Hadli Prashad Zutshi, a leading lawyer of Lahore. She was appointed as the eighth director of the war council. This courageous lady, her daughters and other women took part in Satyagraha activities with a uniform of red trouser green shirts and white kadhi cap.

#### **Smt. Meenambal, 1902 – 1992**

Shrimati Meenambal was born on 26 December 1902 at Rangoon in Burma. Her father Shri

Pillai Vasudeo Vovindraju, a native of Vellore in Madras was engaged in business in Burma. For some time she was a member of the Madras Corporation (nominated) as well as Legislative Council of Madras from 1925 to 1926. She was married to a renowned Dalit leader N. Shivaraj. She was to first among the Scheduled Caste women to receive the honour of being a member of Madras Corporation. She was elected by the University senate to represent Madras University in the corporation.

Moreover Smt. Meenambal Shivaraj presided over the SCF women's conference held at Madras, and Bombay on 6<sup>th</sup> May 1945. Dr. Babasaheb Ambedkar, Shri N. Shivaraj and others addressed the conference. Smt. Meenambal exhorted the women audience to actively take part in social uplift of the community. She advised them to struggle to liberate themselves from untouchability, casteism and oppression.

#### **Women in Indian National Army**

In March 1943, the Women's section of the Indian independence league was inaugurated Mrs. M.K. Chidambaram was elected chairman and Mrs. Saraswathy was Secretary of the Women section of Indian independence league Singapore. Dr. Lakshmi Swaminathan was appointed Secretary at the headquarters. These leaders toured through out Malaya, Thailand and Burma to open branches and to enlist volunteers. On 9<sup>th</sup> March, 1943 Subhas Chandrabose addressed a meeting of women volunteers. He felt that women must be ready to share the burden of struggle he started a women's regiment which was popularly known as Rani Jhansi regiment.

Lakshmi Swaminathan was important Indian women in INA. She was the commander of the Rani Jhansi regiment. She was designated as Lt. Colonel Lakshmi Bai was arrested when INA collapsed and sent to Rangoon jail. There was lot of Public agitation demanding her release. The government had to yield. She was released on the condition that she should not deliver public speeches. She defied the orders. She spoke on the anniversary day of the Azad hind family on 21<sup>st</sup> October 1945. She was then deported to Kalawar jail next year she was released.

Thus women of India took a tremendous role in the freedom struggle and public activities.

## Notes & References

1. Bipan Chandra, *Essays on Contemporary India*, New Delhi: 1999, pp.69-79.
2. Partha Chatterjee, (ed.), *Wages of Freedom (Fifty Years of the Indian National Status)*, Delhi: 1998, p.90.
3. A.R. Desai, *Social Background of Indian Nationalism*, Bombay: 1959, pp.225-30.
4. Bipan Chandra, (et.al.), *India's Struggle for Independences 1857-1947*, New Delhi: 1988.
5. Bipan Chandra, *Essays in Indian Nationalism*, New Delhi: 1993.
6. Committee on the status of women in India Towards Equality, New Delhi, 1924, p.125.
7. M. Chaudhuri, *Indian Women's Movement*, New Delhi: 1993, pp.110-115.
8. Karuna Chanana, (ed.), *Socialisation, Education and Women: Explorations in Gender Identity*, New Delhi: 1988, p.220.
9. Radha Kumar, *The History of Doing: An Illustrated Account of Movements for Women's Rights and Feminism in India, 1800-1990*, New Delhi: pp.11-40.
10. Kumkum Sanghari and Sudesh Vaid, (eds.), *Recasting Women*, Delhi: 1989, p.99.

## E.V. RAMASAMY - A LEADER PAR EXCELLENCE

### N. Onnamarannan\*

The first half of the twentieth century is unique in one way. It produced the best crop of statesmen, loaders of high moral calibre, outstanding scientists, great economists and sociologists.

Tamil Nadu witnessed four great leaders in that period, viz. the best among the politicians, C. Rajagopalachari, beloved leaders of the masses, K. Kamaraj and C.N. Annadurai and the matchless revolutionary, E.V. Ramasamy popularly known as EVR. The contribution of all the four has made life comfortable for the people of Tamil Nadu. Of these four EVR had to toil the hardest to achieve his aim.

EVR, who firmly believed in universal enjoyment of human rights determined to bring about socio-cultural revolution.

After being in active politics, EVR was totally got convinced that political power has proved beneficial to Brahmins alone and had helped to tighten their control and dominance over the non-Brahmins. The later though contributed the bulk of resources and undertook the risks were deprived of the fruits of their contributions.<sup>1</sup>

With his sharp intellect it did not take much time for him to find the root-cause of the deplorable condition of the masses. For him the arbitrary

division of society into *Brahmins, Kshatriyas, Vaishyas, Shudras* and *Panchamas* was a device to make the lower communities feel dwarfed. People believed in the doctrine of superiority and inferiority attached to birth. The sufferers themselves were not ready to fight against this injustice. They would rather lend a hand to perpetuate this division than demolish the walls of compartmentalization.

The Brahmins who believed that they were the intermediaries between God and men insisted that knowledge and learning was their domain. Non-Brahmins could not venture into their domain. The higher castes were so monstrously cruel towards the lower classes that they did not even touch them. Ironically it was untouchables who took care to keep themselves at a distance so as not to come into contact with the higher castes, even by accident. The non-Brahmin innocently but sincerely believed that he was born inferior, and did not assert his equality.

EVR had planned to carry on the task of socio-cultural emancipation of the disadvantaged and the downtrodden sections of the society, and the result was the starling of the Self-Respect Movement in 1925.<sup>2</sup>

\*Reader in History, C. Abdul Hakeem College, Melvisharam, Vellore District.

If one looks at the social picture of Tamil Nadu in the third decade of the previous century, and considers the socio-cultural ideas of EVR in their background, one is filled with wonder as to how EVR was successful in propagating this message and make the multitudes to his ardent followers. EVR had to convince the people on many counts, particularly undue respect to Brahmins, superstitions and rituals.

When EVR started his mission of teaching the right to the people and weaning them away from the wrongs, the masses were bewildered. The Self-Respect Movement which he had started faced great deal of opposition from many quarters. The orthodox and the higher classes felt that it was naked atheism that he was preaching, and it was a dangerous and harmful message to the youth. Political pundits felt the political parties were taking care of and looking after the interests of the non-Brahmins and a movement like Self-Respect Movement was redundant. Some even felt that the movement would obstruct the national movement. "EVR was not worried about the reaction of the government to the philosophy of self-respect he propagated" writes an evaluator and adds he expressed no disappointment at the lack of enthusiasm from career minded politicians and administrators. He laid his hopes on the younger elements coming forward to work under his leadership. As the movement was not aiming at obtaining any material benefits but removing certain existing systems and symbols, the degree of success and failure was not of immediate concern.<sup>3</sup>

The technique which EVR adopted to spread his message was unique in character. His teachings were meant for to weaken the hold of irrational traditional way of life; His language was natural and forceful. He would not hesitate to use the most pungent language; He wanted people to remain unperturbed by the opposition. He told that most of the opposition is born because of self-interest; He was very flexible in holding opinion, though he remained constant; He advocated total reform, and not in piecemeal. Limited reforms are bound to fail in long run; He believed that fundamental changes were required to put the Tamil society on the right track; He believed that dharma is not an unalterable truth but a changing process. He said what was dharma at one time might come to

be considered a folly in course of time and according to the growth of man's intelligence. Real dharma is doing the right and useful thing at the right time.

In short EVR wanted to bring about a social revolution in Tamil Nadu. Human equality with stress on social and economic equality formed the central theme of his movement. He was determined to fight inequalities which had become a trade mark of the society as a result of religion and belief in caste system. He delivered lectures and exhorted people to take to new ways of social life. His mission met with success, though it was not a total one.

The most commendable thing he did was eschew all political connections. The political leaders sought his blessings and support. He never knocked at their door, once he had severed all connection with politics. That made him a darling of the masses. In EVR they saw a man who was engaged in their upliftment expecting nothing in return. Secondly he made the youth his target. At some point of time or other all non-Brahmin youth of his time would have been made to feel small in social life. Every youth had a grudge against higher classes. EVR's message of erasing the division between high and low classes and between the rich and the poor hit the bull's eye. He was talking what the youth dare not talk but wished subconsciously. When he gave a call to 'Brahmin Domination Eradication Day' (each year, a day before Deepavali) the response was overwhelming. When he gave a call for erasing the word 'Brahmin' from the name boards of the vegetarian hotels all and sundry were very happy to take part in the agitation.

More frequent and stronger were the 'anti-Rama' agitations against the hero of Ramayana. He had thoroughly studied the epic and his criticism was justified about the heroic qualities of Rama, and the villainous attributes of Ravana. In his speeches and agitations he would be very novel in his presentation. The procession of the pictures of Rama at Salem in 1971 is a glaring example. EVR would engage himself personally and participate in demonstrations and processions unlike other leaders who would stand at sonic strategic point enroute and wave to the volunteers.

When all the leaders were talking about politics, he talked about only social problems, which endeared him to the public. The Self-Respect

Movement always put social action before political. The other topic which made him popular was his attack on the practice of hereditary occupation sustained by caste system. He advocated communal representation in jobs to dismantle the occupational structure of castes, and people liked it.

'Liberation of women' was EVR's pet theme. He wanted the Tamil society to be built on the two equal pillars of men and women. He spent as much breath for raising the status of women as he did on abolition of untouchability and caste inequality.

Then, by tenacity of purpose, sincere hard work and burning desire to make the society vibrant and socially functional with equal opportunities to all, EVR was successful in casting the Tamil society in a new mould. He had been in public life continuously for more than half a century, not for personal gain or for securing power and position but to serve the common man who had been cowed down to become akin to subspecies. He found innocent people being exploited and taught them how to get rid of the exploitation, and play the exploiters in their own coin.

The bitter pills that he gave had been consumed, and it had borne fruit. The Tamil society

got rid of the chronic disease of untouchability. The community names have been dropped and forgotten for good. No more do we hear 'Iyerwal', 'Pillaiwal', 'Mudaliar' or the like. Everyone is called by the loveable name given by one's parents. Ritualistic weddings have yielded place to reformation-marriages in many cases. His message of equality has spread far and wide. The lowest communities have gained an upperhand particularly in governing. The rise of Bahujan Samaj Party as the governing force is just what EVR had meant when he advocated the transfer of real power into the hands of those who are the real creators of most of the resources. Moreover, lower communities have forced the higher communities to seek their help and support. Literally, the tables have been turned.

More than anything it was the magnetism of EVR's personality that did wonders. Youth and middle aged, men and women thronged to him to listen to his speeches - sweet and bitter - and learn from his ways and meaning of gaining self respect.

The devotion with which he dedicated his life for spreading rationalist thinking and the lasting achievements he earned in infusing a new spirit in the society in which he worked elevated him as one of the builders of modern society.<sup>4</sup>

#### Notes & References

1. *Kudi Arasu* (Tamil periodical), 1 May, 1932.
2. *Vidutalai*, Periyar 90<sup>th</sup> Birth Anniversary Special Number, 1969, p. 87.
3. S. Saraswathi, *Towards Self-Respect Periyar EVR on a New World*, (Madras: Institute of South Indian Studies, 1994), pp.9-10.
4. *Ibid.*, p.202.

## SIVAGIRI ZAMINDARI

K. Kathiresan\*

The Sivagiri zamindari was one of the longest in the Tinnevely district. It is an emerging town situated on the foot of the Western Ghats of Tirunelveli District in Tamil Nadu.<sup>1</sup> It is located nineteen kilometers north of Puliangudi, thirty seven kilometers west of Sankarankovil.<sup>2</sup> From 1733, it was the headquarters of Sivagiri palayam.<sup>3</sup> The total area of this town is about 2241.18 hectares.<sup>4</sup> Sivagiri is

surrounded in the north by Virudhunagar District, south by Vasudevanallur, east by Tenmalai and west by the Western Ghats.<sup>5</sup> The estate covers an area of 129 square miles and contains 102 villages.<sup>6</sup>

The headquarters of the zamindari is a union with a population of 12, 257. It has a sub-registrar, a hospital and a local fund elementary school. The zamindar makes an annual contribution.<sup>7</sup>

\*B.T. Assistant in History, V.O.C. Boys Government Higher Secondary School, Kovilpatti, Tuticorin District-628 501.

Sivagiri was originally known by the name Siragiri. Lord Muruga defeated the Asuras who created a lot of troubles. On his way to Thirupparankundm, Agathiar, a saint halted and bent his head before Lord Muruga at a small hill. So the name Siragiri.<sup>8</sup> [Sira-Head, Giri-Hill].

The zamindarinee of Sivagiri traces the foundation of her family's greatness to the favour of "a Pandya king of Madura".<sup>9</sup>

Sivagiri was one of the predominant palayams among the 72 palayams of Madura country. Sivagiri poligars did not like the British intervention in their palayams. In the year 1783 Veerammal Nachiyar, the poligar of Sivagiri became a rebel against British imperialism and Nawab's administration. She had good alliance with the Dutch, Hyder Ali of Mysore and Kattabomman of Panjalamkurichi and other neighbouring rulers. A great confrontation took place between Sivagiri and the Nawabs of Carnatic, at Comby, two miles away from Sivagiri. After the abolition of the poligari system, Sivagiri palayam became zamin in 1802. Subsequent to the introduction of zamindari system, Sivagiri had good relations with the British.<sup>10</sup>

Tenmalai was the headquarters before the early poligars transferred their headquarters to Sivagiri.<sup>11</sup> Tenmalai was twenty miles westward from Sivagiri. It was apparently called Araiur or Sundara Pandya Chaturvedi Mangalam in the province of "Arinadu".<sup>12</sup> It might have taken place from 1733 - 1734.<sup>13</sup> Towards the middle of the 17<sup>th</sup> century Varagunarama Pandya Vanniyan, the poligar of Tenmalai created Sivagiri as a village.<sup>14</sup> From the 18<sup>th</sup> century onwards, Sivagiri was very popular. At first they supported Puli Devan and Vecra Pandiya Kattabomman of Panchalamkurichi. Later on they compromised with the British.<sup>15</sup>

The Tinnevely poligars were originally independent chieftains whose possessions were confirmed to the hills and mountains occasionally levying contributions on the Low Countries but possessing no part of them. This kind of poligar system was introduced by pirathabaruthiran of Warrangal. There were thirty three palayams in Tinnevely district. In the year 1803, Sivagiri poligar received Istimrar sanad.<sup>16</sup>

Varaguna Rama Vanniyanar was the last Poligar [1792-1799] and he became the first zamindar

[1799-1819] of Sivagiri. Before his reign the Pandya chieftain Dasthika Sundara Pandya proceeded to the south and established himself at the capital seat of Sundankulam.<sup>17</sup> From Sundankulam, his first headquarters, the poligar transferred himself in time to Tenmalai which is located on the south bed of the Senbagavalli River.<sup>18</sup>

The temple of Balasubramaniya Swamy Kovil at Sivagiri was built by Sri Sangili Veerapandiya Chinnathambiyar. The present zamindar of Sivagiri, V.S.V. Sevugapandiyan Alias Vigneswar Chinnathambiyar Raja is only a minor.<sup>19</sup> Under the guardianship of the present Rani Balakumari Nachiyar poojas are conducted at Balasubramaniyaswamy Kovil. Near Alangulam, in Valayapatti, Shiva temple was erected by the Sivagiri Zamindars and still they give poojas. About 600 acres of land have been donated for the chathrams in Vachachakkarapatti near Thulukkappatti and Tenmalai. The zamindars of Sivagiri gave importance to Hinduism.

On 18 December, 1828 and 21 September, 1829 the collector Durai recommended the disposal of the estate by public sale.<sup>20</sup> The Sivagiri zaminadarini Rani Veerammal Nachiyar died on 14, December 1835.<sup>21</sup>

The natural strength of Sivagiri was tested on at least three occasions within historical times. In 1767, it was attacked by Colonel Campbell. In 1783 Colonel Fullarton after a desperate encounter defeated the poligar's united forces of 8000 men.<sup>22</sup> Again in 1792 the place was attacked and captured by Colonel Maxwell. Colonel Fullarton described his assault on the place "as desperate as any contest in that species of Indian warfare", in some detail.<sup>23</sup>

From 1827 to 1835, the Sivagiri estate had been under Sirkar management. Within six years the Zamindar had paid the current kists regularly. In spite of the storm which occurred in 1827, the zamindar paid punctually and regularly.<sup>24</sup>

With reference to the proceedings of the board on 26 November, 1840, the acting collector, W.C. Ogilvie had forwarded the Istimrar sanad to the zamindar of Sivagiri.<sup>25</sup>

The young Zamindar Varagoona Rama Pandiya Chinna Tombeyar was 23 years old on February 1844. As there was no legal and as he had

fair abilities, he claimed the possession of the estate. At that time there was not good relationship between the father and son. Later on the son resigned voluntarily in favour of his father and was satisfied with a liberal allowance from the father.<sup>26</sup>

The Sivagiri zamindar got income from forests, fisheries, top rent, sale of trees and quarrying stones. Sivagiri paid income tax. Sivagiri zamindar sent an application to the board of Revenue on 13 January 1931. As the income was from agriculture, the zamindar refused to pay the income tax on income from the forest.<sup>27</sup>

Half of the lands in the zamindari paid rent in kind, and the rest in money - rent. Varam system was in force from the time of the permanent settlement upto *fasli* 1327.<sup>28</sup>

The zamindars of Sivagiri belonged to the Vanniyan caste. It is a sect of Maravas who call themselves Vannikutti Maravas.

The Sivagiri zamindar was one of the most respectable poligars in the Zillah. Within six years he brought the estate to an admirable state of order, notwithstanding the uncommon disadvantages. In 1840, the collector of Tinnevely, E.P. Thompson stated in his letter to the board that he had never

heard a single complaint against the manager or the young zamindar. The collector himself noticed that all the people were very fond of him and revealed that the zamindar treated them with greatest consideration and kindness. He had constantly visited the estate.<sup>29</sup>

The introduction of the zamindari Abolition Act, section 45 of the Court of Wards Act I of 1902 was in force in Sivagiri. The debts were repaid. The Sivagiri estate was taken over by the government on 3<sup>rd</sup> January 1951.<sup>30</sup>

The estates in addition to the private properties of the wards of Sivagiri estates were under the superintendence of the Court of Wards at the beginning of the year under review. The creditors of Sivagiri estates preferred their claims to the estates tribunal under the Estates Abolition Act and no payment was made towards repayment of debts by the court of wards.<sup>31</sup> The surplus funds of solvent estates were as usual invested in government securities including post office, national savings and ten year treasury saving deposits and also in the four percent Madras loan of 1964. The Sivagiri Zamindari had good relations with the British. Still now Sivagiri Zamindar is respected by the local people and called him as Raja.

### Notes & References

1. *Sivagiri Town Panchayat Centenary Report*, 21 October 1988, p.1.
2. Somalay, *Tirunelveli Mavattam*, [Tamil], Madras: 1937, pp.187-191.
3. H.R. Pate, *Madras District Gazetteers, Tinnevely*, Madras: Government of Madras, 1917, p.416.
4. A.P. Muthusami, *Census of India, Tirunelveli District, Census Hand book, Part IIIB*, 1981, p. 102.
5. Annual Administration Report Sivagiri Taluk Office, 1987-88.
6. Report of the Estates Land Act Committee, Part II, 1938, Madras, p 180
7. *Ibid*.
8. Sattamuthan, *Sivagiri Sri Balasubramaniaswamy Koil, sthalapuranam* [Tamil] Tenkasi: 1964, p.1.
9. R. Nagasamy, *Palayappattukalin Vamsavali*, [Tamil], Part I, pp.44-45.
10. Interview with the present Rani of Sivagiri, Rani Balakumari Nachiyar on 25<sup>th</sup> September 2000.
11. S. Guruguthasa Pillai. *Tirunelveli Seemai Charithiram*. [Tamil]. Madras: Sathu Achukoodam, 1931.
12. Arinadu - Pandi Mandalam was divided into Nadus. Among the twenty two nadus, Arinadu was one. Sankarankovil Taluk was early Arinadu.
13. S. Krishnasamy Aiyangar, *South India and Muhammdan Invaders*, Madras: Oxford University Press, 1921. pp.297-298.
14. Somalay, *op.cit.*, p.189.
15. *Sivagiri Town Panchayat Centenary Report*, 21 October 1988, p.7.
16. H.R. Pate, *op.cit.*, p.416.
17. Sattamuthan, *op.cit.*, pp.1-20.
18. History of Tenmalai, Palm leaves 1731 [Available in the Zamin House] Sivagiri.

19. Interview with the present Rani of Sivagiri, Rani Balakumari Nachiyar on 22<sup>nd</sup> September 2000.
20. Letter from Ponter to Board of Revenue, Tinnevely District Collectorate Records, Vol.4714, 5 January, 1835, pp.1-15.
21. Genealogical table prepared under court order 287 of 1916.
22. W. Fullarton, *A View of the English Interests in India 1785*, Madras: 1867, p.416.
23. H.R. Pate, *op.cit.*, p.416.
24. The Collector of Tinnevely, E.P. Thompson's letter to the secretary to the board of Revenue, No. 139, Fort St. George, dated 17 October, 1840,
25. The acting Collector W.C Ogliwe's letter to the secretary to the board of Revenue, No.77, Fort St. George, dated 15 July 1841.
26. The collector of Tinnevely E.B. Thomas's letter to Lovell E.C.C., Acting secretary to the board of Revenue, No.32, Fort. St. George, dated 8 February 1844.
27. K.R. Venkata Rama Iyer's letter to income tax officer on behalf of Sivagiri zamindar, 10 November 1930.
28. Report of the Estates Land Act Committee, Part II, 1938, p.182.
29. Selections from old records, papers relating to zamindaries, mittas etc. Tinnevely district, 1938.
30. Madras in 1949, Outline of the Administration Part I, Madras, 1950, p.25.
31. Madras in 1952, Outline of the Administration, Part I, Madras 1954, p. 19.

## IMPACT OF FAMINE ON THANJAVUR DISTRICT, 1876-1878

A.R. Ramachandra Reddy\*

The most catastrophic famine in the second half of the 19<sup>th</sup> century was that of the 'Dhatu' famine of 1876-1878. The official literature on this famine was, the first ever bulkiest one, created with 'interest' by the Imperial Government. Their focus, then and thereafter a few researchers, was essentially on the districts like Bellary, Kadapa, Kurnool, Salem, Madura and Tirunelveli within the Madras Presidency. This paper deals with the hitherto unknown, unexamined and unwritten aspect, as described below.

The two districts which represent the two great granaries of South India – Tanjore and Godavary – were never considered by the then Imperial Government as of famine prone, at all. The same attitude continues even-to-day. But the reality relating to the horrible impact, of the famine of 1876-1878 as the British records subtly reveal, was not anything real of the above two attitudes. Thus the present projection, on the chosen theme, is being worked out, for the first time, based on original sources from archival repositories.

His Grace, the Governor of Madras, observed that "A war, to be successful, must be fought ..., a famine must be encountered in like manner".<sup>1</sup> Unfortunately the Collectors of Tanjore and their administrative entourage did not care for such directions but went on their routine way of normal administration.

### Unfavourable Season

The season was on the whole very unfavourable. The rain-fall during *Fasli* 1286 (A.D. 1876-1877) was generally scanty and unseasonable. The wet cultivation under tanks and the dry cultivation in the *Kadarambam*, the upland parts of the district (more especially in the Tanjavur and Pattukotai taluks) had greatly suffered in consequence. The *Kattuguttagai* villages in the Tritrapundi (Tirutturaipoondi) and Nagapattinam taluks which were situated at the south-eastern extremity of the district and were dependent entirely on the following rains, had also similarly suffered. On the whole, the general outturn of the district, both dry and wet, was much below the average.<sup>2</sup>

\* Formerly Head, Department of History, Sri Venkateswara University, Tirupati – 517 502.

## Fallen Cultivation

At the provincial level, the total extent of Ryotwar cultivation was 1,31,76,636 acres. The cultivation on unirrigated acreage (1,04,96,740 acres) during famine conditions, was to be very highly precarious. This illustrated a fall off in the area of cultivation to the extent of 20 per cent as compared with that of 1875-76. Of the twenty one districts in the presidency, Tanjore was at s.no.12 with the percentage of decrease at 3.8.<sup>3</sup>

The actual total area of (Tanjore district) and assessment on Government land cultivated during the year was 8,97,054 acres.<sup>4</sup>

The official reason stated for the above decrease in acreage "This decrease is attributable to the scanty freshes and the deficiency of the rain in the district".<sup>5</sup>

The prices of both dry and wet grains were considerably higher in Tanjore, as in other affected

districts, than in the preceding year i.e., 1875-1876. The official explanations for this were as follows:

This is owing mainly to the distress (official version for famine) in other districts which drew away grain. The deficient harvest in this district has also tended to increase the prices.... some *grain riots* were apprehended at Combacomum and Pattucottai, and *special precautions* were taken by the Magistracy and the police to prevent any such disturbances.<sup>6</sup>

The situation was similar in Tanjore district also.<sup>7</sup>

The chief sources of Revenue of the district depicted the impact of the famine on the following seven items of revenue for both the years of famine.

Collection of Chief Sources of Revenue in Tanjavur District 1876-1877 <sup>8</sup>

| Category     | Fasli 1285<br>(1875-1876)<br>Rs. | Fasli 1286<br>(1876-1877)<br>Rs. | Increase<br>Rs. | Decrease<br>Rs. |
|--------------|----------------------------------|----------------------------------|-----------------|-----------------|
| Land Revenue | 41,17,164                        | 40,30,808                        | —               | 86,356          |
| Excise       | 4,75,062                         | 4,45,008                         | —               | 30,054          |
| income tax   | 8                                | —                                | —               | 8               |
| Sea customs  | 5,44,884                         | 4,12,185                         | —               | 1,32,699        |
| Land customs | 1,97,834                         | 1,31,446                         | —               | 66,388          |
| Salt         | 14,03,865                        | 13,00,513                        | —               | 1,03,352        |
| Stamps       | 5,58,205                         | 5,40,933                         | —               | 17,272          |
| Total        | 72,97,022                        | 68,60,893                        | —               | 4,36,129        |

## Grant of Remission

In consequence of the *exceptional character of the season*, numerous applications for remission of assessment, both on dry and wet lands, poured in. It was necessary to the British administration to grant inevitable remissions. The amount of remissions thus granted under the different heads — *Shavi, Teerva, Cummee* and *Fussal Cummee*. Remissions were also made on for dry and *manawary* (rain fed) *nunja* lands amounted to Rs.1,49,898.<sup>9</sup>

All heads of Revenue during 1876-1877 incurred a decrease. Compared to the preceding year

it was a decrease of Rs.7,51,296.<sup>10</sup> This never happened in the history of the district till then.

## Coercive Process

In their anxiety to realize revenue, inspite of the prevalent famine conditions, coercive processes were resorted to by the British officers. The official observation was thus: The fact is that in the southern and south eastern parts of the district which had suffered to a great extent from the unfavourable character of the season".

The amount that was realized during the year of 1876-1877 was to a tune of Rs.2,24,158/- from 6,477 persons. This was much more than the year



1875-76.<sup>11</sup> This could be understood as the spirit of imperial rule.

### Collector's Regressive Attitude

The Reports of H.S. Thomas, the Collector of Thanjavur, bear testimony not accept the reality of the existing famine conditions. A few extracts revealed his intention and temperament towards the famine conditions.<sup>12</sup> "The number of private *chuttrums* over which I have no manner of control and the managers of which revolt against European ideas of discrimination in alms giving is so great that the distance from *chuttrum* to *chuttrum* is not a march, sufficiently long, to be deterrantly inconvenient. Besides the disease, pauperism, and crime thus spread, another result is that all the charitable institutions of this district are being over taxed, and if, a remedy be not speedily applied, must be bankrupt,..... This populous district has already enough of disease and crime..... The district was an *el dorado* of beggars".

He also poured venom against most of the native administrators working under him in higher echelons as in the case of Sureamoorthy Pillai, Deputy Collector at Pattucottai as a "plausible, deceitful shirk".

He observed that K. Kallianaramier Iyah, Sub-Magistrate of Arantangi, "...has well earned the distinction of being the worst. He is thoroughly evil and very cleverly disobedient. I have long resolved to reduce him to a taluk Sheristadar on the first vacancy, ..."

He further observed: "I have grounds for thinking Krishnaswami Naidu (Sub-Magistrate at Kodavasal) should follow him in degradation to a less mischievous position".

Before concluding a moving example not available in any of the documents printed as part of famine literature but was quoted by William Digby who wrote *The Famine Campaign in South India*. The following is a carefully authenticated story to illustrate the ravages of disease induced by want in 1878.

"Three women (sisters) had married three brothers and they and their families all lived in one large house, Hindu and patriarchal fashion. The whole household, on 1 January 1878, numbered forty-eight persons. Their crops failed, their money

was gone, their credit was nil. They tried to live on seeds, leaves, and company, and, as a consequence, cholera attacked them, and thirty died from this disease. Fifteen others expired from what a relative called 'cold fever', and in April only three persons remained. A sister of the three women heard of their distress, and in March started on a journey of one hundred miles, alone, with money and medicine, to succour her relatives, but the news had reached her too late. On her return she reported that in the same village in which her sisters lived twelve whole families had died and their houses were empty.<sup>13</sup>

### Circumlocution in Governance

The impact of the famine also was more for the following reason; circumlocution is more powerful in Madras, perhaps, than in any part of India. Boards are multiplied and routine was very complicated. No action could be taken of a prompt or direct nature which will not offend some one.

The routine of business in Madras was very cumbersome, how much more so than in other parts of India might be grasped from the following incident.

"The Proceedings of the Madras Government 23 July, 1877, No.2,6340 show that a petty squabble between the Collector and the District Engineer arose out of the former storing rice in an unfinished katcherry, and resulted in three printed pages of foolscap being referred first to the Board of Revenue, and then to the Governor in Council for orders, and at the end of three weeks the squabble had reached the stage of the district engineer being called upon to furnish a reply and explanation. In other parts of India, where divisional commissioners exist, the matter would have been settled in five minutes without troubling either the Board of Revenue or the Government. This kind of procedure manifestly greatly hindered and rendered very cumbersome the work of famine relief, in matters where the greatest urgency was required as much as in questions where delay was of comparatively very little consequence".<sup>14</sup>

### Human Mortality

The first year of the famine was observed by the imperial administration as "cannot be reckoned healthy". Efforts to check the progress of cholera failed. During the first year it took a toll of 9,753, a substantial number. The other diseases also were virulent as follows:<sup>15</sup> Number of persons died of Small

Pox was 1647; 4743 died of fever, 38082 of other diseases.

During the second year, 1877-1878 the total death toll was 77,184.<sup>16</sup>

Thus the two year toll of human mortality was recorded at 1,31,409.

#### Cattle Mortality

The health of the cattle was equally bad from insufficiency of pasture owing to the failure of the north-east monsoon they were affected by the foot and mouth disease. Cattle suffered much from disease and were reduced in strength. Many of them succumbed to general weakness induced by want of food. In Tanjore the mortality was to a tune of 80,670.<sup>17</sup>

#### Sum Up

The study affirms all that has been stated in the introduction and illustrates in detail impact of famine which the local officers of the district were unwilling to accept. Unfortunately this led to playing down the facts relating to famine. To that extent there was no bulk of source material relating to famine as in the case of any other affected district. But the study conclusively proves the impact of the famine in all its vagaries of unfavourable season, fallen cultivation, soaring prices, decrease in revenue, grant of remission, reduced revenue collection, official resort to coercive processes, collector's regressive attitude, circumlocution in governance, human mortality and finally cattle mortality. These were all on the negative side of a famine which affected the district of Tanjore during 1876-1878.

#### Notes & References

1. William Digby, *The Famine Campaign in Southern India, 1876-1878, Vol. I*, London: Longman's, Green, and Co., 1878, p. 224.
2. "Annual Report on the Settlement of the District of Tanjore for Fasli 1286", *Reports on the Settlement of Land Revenue of Provinces under the Madras Presidency for Fasli 1286 (1876-1877 A.D)*, Madras: Government Press, 1879, p.3.
3. Proceedings of the Board of Revenue, (hereafter as B.P.), dated 22 November, 1877, p.12358. See also Letter No. 1782 from F.R.H. Sharp, Acting Collector of Tanjore, to H.E. Stokes, Secretary to the Board of Revenue, dated 18 May, 1877, Chapter IV, p.12437.
4. B.P. No. 1782, dated 22 November, 1877, p.12438.
5. *Ibid.*
6. n.2, p.4.
7. Abstracted from the Statement - grain per rupees in several districts of the Madras Presidency for the official year 1876-77 compared with 1875-76. B.P., dated 22 November, 1877, p.12370-13.
8. Abstracted from Statement C showing the Collection of Chief Sources of Revenue in the Districts of the Madras Presidency for 1876-77 compared with 1875-76, B.P., dated 22 November, 1877, p. 12370-15.
9. "Annual Report on the Settlement of the District of Tanjore for Fasli 1286", *Reports on the Settlement of Land Revenue of Provinces under the Madras Presidency for Fasli 1286 (1876-1877 A.D)*, paras 22-27.
10. *Ibid.*, para 45, p. 13.
11. *Ibid.*
12. Letter from H.S. Thomas, Collector of Tanjore, to H.E. Stokes, Secretary to the Board of Revenue, No.2234, dated 2 July, 1877.
13. n.l, pp.243-4.
14. *Ibid.*, pp.203-4.
15. Abstracted from the Statement Showing the Deaths of Tanjore District, B.P., dated 12 November, 1878, p.9734.
16. *Ibid.*, See also B.P. No. 1490, dated 12 November, 1878, p.9884.
17. B.P., dated 12 November, 1878, p.9701.

## ORU PAISA TAMILAN: UNDERSTANDING THE SOCIO-POLITICAL CLIMATE OF THE EARLY TWENTIETH CENTURY

T. Jayaraman\*

*Oru Paisa Tamilan* was the weekly published during the period from 1907 to 1914, by Iyothethasa Pandithar (1845 - 1914), a Chennai based Siddha medical practitioner and a great Tamil Scholar, well versed in Pali, Sanskrit and English. He was the founder editor of the weekly, *Oru Paisa Tamilan*, which came to be known as *Tamilan*. The *Tamilan* volumes are important source material for the socio-political study of the early 20<sup>th</sup> century.

*Oru Paisa Tamilan* is unique as a source material, because it echoed the voice of the Oppressed Communities on the contemporary socio-political issues. It has recorded the response and reaction of the oppressed section of the society to the Indian National Movement and the Swadeshi Movement for a period of seven years, from 1907 to 1914.

### A Profile of the Editor

Iyothethasa Pandithar (1845-1914), born at Ayiramvilakku, Chennai, shifted to Nilgris and then to Tehnampet, Chennai. He was a great scholar in Tamil and he had learnt several literary and religious works. He founded the *Dravida Sahha* in 1891 and strove hard to get rid of the social stigma attached with the *Sudras* and the *Panchamas*. He launched his weekly *Oru Paisa Tamilan* in 1907 and then changed the name into *Tamilan*. In 1909, he founded the *Sathipethamarra Dravidar Mahajana Sahha*, an organization for the Depressed class. He categorised the people of India into *Brahmana Mathastarkal* (People following the Brahminical religion) and *Boudha Mathastarkal* (People following Buddhism). He was a devout Buddhist and he considered that Buddhism would relieve the downtrodden people from the sufferings of casteism. Iyothethasar says that in the Madras presidency, 60 lakh people were treated as untouchables.<sup>1</sup> He called them 'Non-caste Dravidians' and the Original inhabitants of South India.<sup>2</sup> He founded the *Sakkaiya Boudha Sangam* at Royapettah, Chennai and continuously published his write-ups on Buddhism with the title '*Adhi Veda Vilakkam*'.

He called India '*Indirar Desam*' and the Aryans '*Melechas*'. He also called the Brahmins '*Vesha Brahmanar*', which means those who pretend to be Brahmins.<sup>3</sup> He condemned the social evils, reacted to the political developments and tried to voice the views of the down-trodden people. He used the term '*Tamilar*' to identify the Tamil speaking people, to get rid of the *Sudra* and *Panchama* status.

### Publication of the Compiled Volumes

The write-ups of Iyothethasa Pandithar, published during the 7 years period from 1907 to 1914, were not available to the researches, for they were not preserved in any library. These *Tamilan* weekly issues had been safely kept by Anbu Ponnoviyani of Chennai, whose grandfather had been an ardent follower of Iyothethasa Pandithar. A Himalayan task it was that the issues were collected and the regular features, articles and write-up were sorted out date-wise and subject-wise.

The editor of the volumes Gnana. Aloysius collected the issues and published the first two volumes in September 1999. It was sponsored by Ford Foundation, the USA and published by Folklore Resources and Research Centre, St. Xavier's College, Palayamkottai.

The Third Volume was brought out in December 2003. The editor, for facilitating the studies, has classified the write-ups under the heads, Politics and Society in the first volume and Religion and Literature in the second volume.

All the issues of the *Tamilan* brought out during the seven years period were collected. In the Editors Preface, it is stated that some of the issues were found damaged and much care was taken to avoid all the possible mistakes. Wherever the original pages are found damaged and the words are obliterated, the editor has taken care to mention 'not clear' parenthetically. The editor of the volumes says that "these volumes could be regarded as the original writings of Iyothethasar without any hesitation."<sup>4</sup> The compilation amount to 90 per cent of his writings in *Tamilan*. The articles are mostly in their complete form.<sup>5</sup>

\* Reader and Head, Department of History, A.V.C. College (Autonomous), Mayiladuthurai-609 305.

For the convenience of the readers, the write-ups have been classified. In the first volume, there are 325 write-ups under the title 'Politics' and 51 articles under 'Society', making a total of 376 and they run to 721 pages. The second volume comprises of 109 write-ups under the title Religion and 55 write-ups under 'Ilakkiyam' making a total of 164 and they run to 779 pages. The third volume, published in December 2003, has 135 write-ups touching various aspects and it runs to 107 pages. Annexures are given at the end of the volume III. The Index found in the Volume III, comprises of four parts viz., the Adages used, Index of names in English, Index of names in Tamil and a Glossary.

The three volumes are a good collection of the write ups on various issues of socio-political importance, reflecting the social and political conditions during the early twentieth century. The question is whether these volumes can be used as source materials for the study of socio-political issues of the early nineteenth century. These volumes are fresh arrivals preserving the thoughts of an intellectual, hailing from an oppressed community. When the original issues of the weekly *Tamilan* are not available for the use of the researchers, there is no other go but to use the published volumes. It is very evident that the editor has taken much care in the compilation, verification and, in toto, bringing out these volumes. The very purpose of the publications is to facilitate further research. It is appreciable that efforts have been taken to eliminate all possible errors.

#### **Importance as a Source Material**

The editor of *Tamilan*, Iyothethasa Pandithar was a person who had considerable importance as a leader of the oppressed people and an intellectual well-versed in Pali, Sankrit, Tamil and English.

It was an age when there were not many to echo the voice of the oppressed communities. The age in which he was writing witnessed an important phase of Indian National Movement, which had ushered into an Era of Extremism. Arya Samajists were acting in full-swing. The Swadeshi movement was spearheaded and the advocates of *Sanatana dharma* were very active.

The newspapers like *The Hindu Swadesamitiran*, *Kesari*, *Common Weal*, etc., were

carrying the nationalist's views to the people. The Non-Brahmin Movement had not sprung into existence and their official organs had not been launched. For the period 1907-1914, not many newspapers reflect the views and reaction of the critics to the extreme Indian Nationalists. Iyothethasa Pandithar had been strongly critical of the Indian National Movement, Swadeshi Movement and Hinduvites. Besides, he has recorded his response to all the government measures and the political moves of the Indian National Congress, with an advocacy to the interest of the Down-trodden people. So, *Tamilan* is the significant source for the period.

As far as the write-ups are concerned, they comprise the view-point of a leader of down-trodden community. But at the same time, it need not be taken to reflect the spirit of his community as a whole. Because, he had difference of opinion with his own brother-in-law, Rettamalai Seenivasan, another notable leader of the downtrodden people. His analysis of various issues, his condemnation to caste cruelties and his positive response to the government measures require a researcher to accept his writings as a reliable source material.

#### **As a Record of Social Disabilities**

*Oru Paisa Tamilan* has recorded the political developments and social conflicts during the early twentieth century. The attitude of the Indian National Congress is condemned by Iyothethasar. He cites an instance to show that the Congress was a body of caste-fanatics and it did not care for the down-trodden.

Iyothethasar writes that the Indian National Congress emerged stating that, without any caste discrimination or religious disparity, it would work for redressing the grievances of all castes by appealing to the Government. Considering that their intention was good, a meeting of the well-to-do men of the oppressed community was held in Nilgris in 1891 and a petition was drawn up to be presented to the Indian National Congress.

In the petition, the following requests were placed:<sup>6</sup>

"It was requested that 'the well educated people of a community could not be disrespect fully called *Pariah* and so a legislation must be made to stop this practice'.

It was also requested 'to start schools for the down-trodden and appoint teachers of the same community and grant half-fee concession to the students. A few of those who get well educated shall be employee in the Government offices'.

'Provision must be made to nominate a person of the low caste, on the basis of his education and good character, though he is not paying a huge amount as tax, as a member in the Municipal Council and village Assemblies in all districts.

This community may be permitted to take portable water from the public tanks and wells.

In the offices and courts where Hindus are the officers, the prohibition on the members of this community to enter may be removed and they may be permitted to sit inside the office; and the petitions may be looked into and resolved without delay.

In the villages where the down-trodden are numerically more, one or two of this caste may be appointed in the Village Officers' office and when ever the Collector visits the village, he may enquire and render justice in person".

One shall understand the difficulties of the lower castes from this petition submitted to the Indian National Congress. M. Veeraghavachariyar, the Congress leader, had replied that the petition would be placed before the Congress, Iyatheethasar records that even after 17 years; the Indian National Congress did not resort to any action.

#### Exposing the casteism of Social Organisations

He also states that the *Madras Mahajana Sabha* was also not much different from the Congress. They were also led by caste-fanaticism. In 1892, Iyatheethasar came from Nilgris and attended the meeting of the *Mahajana Sabha*. When he appealed to *Mahajana Sabha* he was told that the English administrators were already speaking of those things, and so there was no need for the sabha to speak about those things. The *Mahajana Sabha* said that it was a body only for reforms within the society. Iyatheethasar asked that the downtrodden were degraded only by them and so it was upto them to rectify. He, again, requested them to allow the down-trodden to enter the Siva and Vishnu temples as the down-trodden were also Saivites or Vaishnavites. At this, Sivarama Sastri of Tanjore got wild and shouted that they have given the down-

trodden the deities like Madurai Veerasamy, Katteri Samy and Karuhppanna Samy and Siva and Vishnu were not the gods of their stock. Iyatheethasar agreed and demanded for opening schools for the down-trodden and free education upto fourth standard in the schools. He also required them to make recommendations to the Government urging for the grant of wasteland to the landless low caste people.<sup>7</sup>

#### Tamilan on the Indian National Congress, Arya Samaj and Swadeshi Movement

Iyatheethasar exposed the inner-self of the Indian Nationalists. He stated that those who wanted *Swadeshi* should at first make inner reforms of doing away with religious and caste-based discrimination and then stake their claim for *Swadeshi*.<sup>8</sup>

Iyatheethasar had identified the Nationalists who led the *Swadeshi* Movement, as caste fanatics. The Arya Samajists, were the upholders of *Varnasharma dharma* and caste disparities. He exposed the inner core of the Indian National Movement and Indian National Congress.<sup>9</sup>

He viewed that the caste fanatics assembled in the name of *Swadeshi* and non-caste Dravidians (untouchables) kept away from them. Understanding this, inspired by the idea that the inclusion of the depressed class into the *Swadeshi* Movement would strengthen it, they have come forward with an invitation. Excepting for fulfilling their objective, one cannot even dream of their coming forward to really further the improvement of the Depressed class.<sup>10</sup> He further says that *Arya Samaj* is only a self-centered one and it is a wonder to see a mercy, which has so long been absent, come for the depressed class.<sup>11</sup>

He identified that the propellers of the *Swadeshi* Movement had the caste pride, religious pride, intellectual pride and the pride of wealth.<sup>12</sup>

Iyatheethasar strongly opposed the Swarajya Movement. He considered the Tamils or the Dravidians the 'original *Swadeshis*' or original inhabitants of India.<sup>13</sup> The concept of Aryans and Aryan migration had been spoken about by the social leaders even before the genesis of Non-Brahmin Movement and Self-Respect Movement, and it reflected in his writings, too.

He said: "the Dravidians of this nation are controlled by aliens who disrupted the unity and so

there are no evidences to consider these aliens as *Swadeshis*. These Aryans, who settled on the banks of the Indus are only new settlers and they cannot be considered as *Swadeshis*".<sup>14</sup>

When the Indian National Movement was progressing, he raised the question, 'who were the people entitled to self-government and who were the people about to run the government in future, whether the ancient inhabitants or the new migrants'. He argued that the self-government should not be granted and left under the Brahmins or Aryans. Because, they would care only for the welfare of their castemen.<sup>15</sup> He felt a link, among the *Swadeshis*, Arya Samajists and the Indian National Congress. Instead of speaking for all the castes, they place demands to the Government only for the benefit of the orthodoxy (Brahmins) and they do not speak anything about the sufferings of the six crore (untouchables) people. But these caste fanatics claim the name 'Indian National Congress'.<sup>16</sup>

The Christian missionaries had been serving the oppressed community right from the early nineteenth century. They were found to be working still at large at the beginning of the twentieth century. Iyothethasar Pandithar prefers to call the Christian missionaries 'the Indian National group'.<sup>17</sup>

#### Predicted Linguistic Nationalism

Iyothethasar predicted that India would face with linguistic problem and as a solution to this problem, he suggested the rule of the British to continue. It is evident from the writings of Iyothethasar that linguistic nationalism was also in the making. In the 1920's linguistic fervour manifested in the form of demand for separate linguistic provinces.<sup>18</sup> Pandithar himself had the Tamil spirit. When he defines *Swadeshi*, he calls those who were born as Tamils and who continue as Tamils without adopting the caste discrimination, an alien one, as the real *Swadeshi* people of this land.<sup>19</sup>

The Socio-political climate, conducive for the sprout of the Dravidian movement also gets manifested in his writings. The Brahmin domination and caste discrimination which the Non-Brahmin leaders objected to later (1916), are found condemned in his writings even before the genesis of Non-Brahmin Movement (1916) and the self respect Movement (1925).

The Dravidian movement considered the 'Tamils, Telugus, Cannarese and Malayalis as

peoples of one racial stock and their languages as of one family, Iyothethasar considered the Malayalam as a dialect of Tamil. He said that Tamil language is no different from Dravidam. Because the Sinhalis and Telugus call Tamil only as Dravidam.<sup>20</sup>

#### Social Conflicts recorded by *Tamilan*

Iyothethasar has recorded the social conflict between the upper caste Brahmins and the down-trodden people. He wanted the *Swadesis* to give up caste discriminations at first.<sup>21</sup> He preferred the rule of the British, who cared more for the depressed class, to the rule of the Brahmins.<sup>22</sup> Iyothethasar warned the oppressed community not to believe the *Swadesis* who would keep the *tholukkatalai*, a wooden torture mechanism, ready for them and give them only a begging bowl and a stick.<sup>23</sup>

It may be understood that *Samabandhi bojana* was also slowly adopted during this period. He says those who devised the system of untouchability are dining together with the poor children in schools.<sup>24</sup>

Some strange practices revealing the age-long caste conflict between the lower castes and the Brahmins are also presented in the *Tamilan* issues.<sup>25</sup>

#### Subjective Elements

Iyothethasar finds everything good in English rule. He calls India 'Indiradesam' and the term 'Indirar' refers to Buddhists. These are unacceptable interpretations he also says that the two languages, Tamil and Sanskrit originated in Buddha. He also calls *Thirukkural* as *Thirukkural*. Thus he gives his own explanations and interpretations to the literary terms. There are no misrepresentations of facts in his writings, but one could find misinterpretation for literary terms and texts.

The English colonial rule had set new social forces in operation. The English education and reformatory measures introduced by the British had engineered an upward mobility of the oppressed communities and it resulted in social conflicts with the Upper castes. When the age-long social order got assaulted by the British administrative and reform measures, the Upper Castes turned antagonistic to the alien rule and it contributed to the Indian National Movement. This attitude of the upper castes drove the down-trodden to support

the British government and admire the humanitarianism in their measures. Such an advocacy is found in the writings of Iyotheethasar.

*Tamilan*, the weekly, has recorded the response of the weaker section of the Tamil society

to the political moves of the high caste and the privileged. It has also recorded the rise of the subaltern consciousness aspiring for equality, and its challenges to the mighty in the intellectual arena.

### Notes & References

1. Ve. Anaimuthu, *Periyariyal -I*, Chennai: University of Madras, 2001, p.47.
2. *Ibid.*
3. Ka. Iyotheethasa Pandithar *Sinthaanigal-I*, Chennai: Dalit Sahitya Academy, 1999, pp.51-84.
4. Gnana. Aloysius (ed.), *Iyotheethasar Sinthaanigal-I* Palayamkottai: Folklore Resources and Research Centre, St. Xavier's College, 1999, p. xlix.
5. *Ibid.*
6. *Tamilan*, 14 October 1908.
7. *Tamilan*, 21 October 1908.
8. Arunan, *Tamilakattil Samuka Seertiruttam*, Vaikai Veliyeettakam, 2004, p.118.
9. Gnana. Aloysius (ed.), *op.cit.*, p. 164.
10. *Tamilan*, 10 August 1910; Gnana. Aloysius, *op.cit.*, p.272.
11. Gnana. Aloysius, *op.cit.*, p.273. ".....ஆரிய சமাজமென எப்போது தோன்றியதோ அஃதை காரிய சமাজமென்றே கூறல் வேண்டும்..... டிப்பிரஸ் கிளாசின் மீது இது வரையிலுமில்லா பரிதாபம் இப்போது எங்கிருந்து தோன்றியது".
12. *Ibid.*, Introduction.
13. *Tamilan*, 30 October, 1912; Gnana. Aloysius, *op.cit.*, p.432.
14. *Ibid.*
15. *Tamilan*, 28 September, 1910. "அவர்கள் (ஆரியர்கள்) இத்தேசத்திற்கு அன்னியப்பட்டவர்கள். ஆதலின் அவர்கள் தங்கள் சுய சாதியோர் விருத்தியையும் தங்கள் விருத்தியையும் கருதுவார்களன்றி இத்தேசத்தோராம் திராவிடர்களின் விருத்தியைக் கருதுவதே கிடையாது".
16. *Tamilan*, 14 September, 1910; Gnana. Aloysius, *op.cit.*, p.279.
17. *Ibid.*, p.281. "இத்தகைய பாரபட்சமுற்றக் கூட்டத்தோரை நாஷனல் கங்கிரஸ் கூட்டத்தோரென்பதிலும், மிஷ்நெரிக் கூட்டத்தோரை நாஷனல் கூட்டத்தோரென்பது நலமாகும்".
18. K. Nambi Arooran, *Tamil Renaissance and Dravidian Nationalism 1905-1944*, Madurai: Koodal Publishers, 1980, p.235.
19. *Tamilan*, 30 October, 1912; Gnana. Aloysius, *op.cit.*, p.432.
20. Gnana. Aloysius (ed.), *Iyotheethasar Sinthanaigal-II*, Palayamkottai: Folklore Resources and Research Centre, St. Xavier's College, 1999, p. 549.
21. *Tamilan*, 2 November, 1910.
22. *Ibid.*, 25 December, 1912.
23. *Ibid.*, 20 May, 1908.
24. *Ibid.*, 16 September 1908.
25. *Ibid.*, 10 March 1909; *Iyotheethasar Sinthanaigal-I*, p. 139. "1853 வருஷம் ... கந்தசாமி என்பவர் தனது துரையை நோக்கி ஐயா, எங்கள் குலத்தோருக்கும் இவர்கள் குலத்தோருக்கும் ஏதோ பூர்வ விரோதம் இருக்கின்றது. அதனால் எங்களை இவர்கள் (பிராமணர்கள்) இழிவு கூறி துரத்துவது வழக்கம். எங்கள் குலத்தோர் வசஞ்செய்யும் வீதிக்குள் இவர்கள் வந்துவிடுவார்களானால் இவர்களை இழிவுகூறி உங்கள் பாதம் பட்டவிடம் பாழாகிவிடுமே என்று சொல்லிக்கொண்டு இவர்களைத் துரத்தி வந்த வழியிலுஞ் சென்ற வழியிலுஞ் சாணத்தைக் கரத்து தெளித்து இவர்கள் ஓடிய வழியில் சாணச் சட்டியை உடைத்து வருகின்றார்கள். இத்தகைய செயல் பெரும்பாலும் எங்கள் கிராமங்களுக்குள் வழங்கி வந்த போதிலும் பூர்வ விரோதமும் அதன் கரணங்களும் எங்களுக்கு சரிவர விளங்கவில்லை."

## KEEZHOOR REFERENDUM – A STUDY

R. Velmurugan\*

The fate of the French Colonial Rule in India was decided at Keezhoor Village. It is part of the Villianur Commune, Puducherry Region. It is fourteen kilometer away from South West of Puducherry and five kilometer from Villianur. It was an important place in the History of Freedom Movement in French India. The final agreement for the merger of French Colonies with Indian Union was to be decided by the people not the Indian Government or the French Government. So it was decided by the people through referendum. It took place at Keezhoor. Both the representative of Assembly members and Municipal councilors of Puducherry, Karaikal, Mahe and Yanam assembled here and cast their vote in favour of the Indian Union.

The local movement for merger with India was a populist uprising an intuitive struggle against repressive colonialism. The Indian national leaders were advised to do nothing adverse to the French. They had been protecting Indian patriots who were refugees here. After Independence the Indian Government would not recognize the rights of France on her establishment. And to avoid a military confrontation with France.<sup>1</sup> Mahatma Gandhi and Jawaharlal Nehru advised the National leaders of Puducherry to fight against the French through non-violence. It was the ultimate outcome of the conflict at Keezhoor Referendum.

V. Subbaiah, the communist leader of Puducherry fought against the French. He favoured the merger with Indian Union. At the time of India's Independence the political life in Puducherry was dominated by the French India socialist party headed by Edouard Goubert. He was against the merger. V. Subbaiah was a Pro-Indian whereas Goubert a Pro-French. In March 1954 Edouard Goubert suddenly reversed his position. He took a Pro-merger and Pro-Indian position that became a serious threat to French authority. V. Subbaiah welcomed it. Then Communist, Socialist and merger Congress parties, decided to sink all past differences. They worked to achieve the common objective of merger with India. The French Government took repressive measure against them. Then V. Subbaiah, Edouard Goubert, Muthupillai, Muthukumarappa Reddiar and other leaders left from Puducherry. They started merger campaign in the border areas of India and the French Territory.<sup>2</sup>

On March 27, 1954 Goubert and Puducherry Mayer Muthupillai led a pro-merger campaign through sixteen villages of Nettappakkam Commune. Four days later Nettappakkam was liberated from French Government. It had a provisional Government run by a Goubert, Muthupillai and Muthukumarappa Reddiar, V. Subbaiah the French India communist party leader organized a demonstration in Cattericouppam and Thirubuvane commune nearly thirty two villages were declared liberated under his leadership.<sup>3</sup> Similarly Dayal in Yanam and Purushothaman in Mahe were also declared a merger with Indian Union.

There was a system of permits to control and limit travel into India from French Territory and to stop postal system, problem of currency.<sup>4</sup> A severe economic blockade by Indian Government was compelled to spend huge amount of money to maintain the normality of life.<sup>5</sup>

Another important international problem was faced by the French. On 7 May 1954, when in Dien-Bien-Phu the French Army was defeated by the Liberation Army of Vietnam, the French Government fell. A new French Government headed by Mendes-France took up deliberately and boldly a policy of decolonization. Further the French Government needed the help of Jawaharlal Nehru, then the Prime Minister of India for negotiations with Vietnam.<sup>6</sup> They accepted in principle in July 1954. The transfer of cession being discussed and signed thereafter the agreement of de facto transfer was finalized on 11<sup>th</sup> October.

Keezhoor a small village was chosen as the centre for election. It was located on the boundary between the French and Independent India. Keezhoor is in Puducherry's the most distant rural commune. It was selected as the site on the October 18, 1954 for merger referendum. The Referendum has been decided by the elected member of representative and the municipal councilors of Puducherry, Karaikal Mahe and Yanam. The Indian and the French military groups assembled in their territorial limits respectively. So as to prevent mishaps during the election.

The Indian Government had every chance of winning in the election and there was no scope for

\* Lecturer in History, Villianur College for Women, Villianur, Puducherry - 110.



the French to win by illegal means that was the reason the Indian Government accepted to conduct the election at Keezhoor. The electoral activities were supervised by Thiru. Kaval Singh on behalf of the Indian Government and by Mr. Pierrelandy on behalf of the French Government. Moreover Thiru. Balasubramanian, Chairperson of the Representative of Assembly as Chief Electoral officer.<sup>7</sup>

The total number of members qualified to cast their votes was 192 out of which 14 Assembly members had already died. The remaining 178 came to Keezhoor to cast their votes. Out of the 178 voters 170 voted in favour of the merger with India with a sense of patriotism. 8 voters casted their votes in favour of the French Government as they were French Citizens.<sup>8</sup> The result was announced at 1.30 p.m. and it was favourable to the merger of Puducherry with India. On the day the people of Puducherry celebrated their victory. The election took place in a kind and peaceful manner. Based on the decision of the majority, the French Government transferred its powers of ruling Puducherry to the Indian Government.

The Indo-French agreement was signed by the Prime Ministers of both Countries on 21<sup>st</sup> October 1954. Pandit Jawaharlal Nehru and the French

Ambassador for India Ostrorog signed the merger agreement in Delhi. This was the victory of the majestic skills of the Indian Government. The people who were expelled from the country and dismissed from their respective posts returned to Puducherry. Among them Goubert, Muthu Kumarappa Reddiar, Muthupillai, Communist Leader V.Subbaiah, Annusamy, Ilamanso, came from Kottakuppam to Puducherry on 31<sup>st</sup> October. Consequently, the French representative Pierrelandy and Indian representative Kewal Singh signed in the merger agreement on November 1954.<sup>9</sup> From then onwards French Indian colonies merged with India. That day at 9 o'clock in the morning, the Independence Day celebration started with the proclamation of the cannons.

The French Flag was removed and the Indian tricoloured flag was hoisted by Thiru. R.K. Nehru the then External Affairs Secretary. The liberated colonies - Puducherry, Karaikal, Mahe and Yanam came under the direct control of the Indian Government on November 1954. The activities that took place in Nettapakkam and Tirubuvane resulted in the gradual depletion of the French powers and the Keezhoor elections laid the foundation for today's free Puducherry.

### Notes & References

1. Ajit K. Nogy, *Decolonization of French India*, Pondicherry: French Institute of Pondicherry, 1997, p.229.
2. *Ibid.*, p.230.
3. N. Ilayaperumal, *French Arasangam Puduval Pradesathai Indiya Arasidam Athigaram Maatram Kodutha Varalaru*, (Tamil), Annamalaiyar: K.P.T. Industries, 1990, p.5.
4. P. Padmanaban, *French-India Viduthalaiporil Ithazhal* (Tamil), Puducherry: Thol Ilamurugu Pathipagam, p.135.
5. A. Ramasamy, *History of Pondicherry*, New Delhi: Sterling Publishers Private Limited, 1987, p.167.
6. *Practical Politics*, A. Documentary Study of the French India Socialist Party, p.4.
7. *Revue Historique de Pondicherry*, Vol.XXI, Pondicherry: Historical Society of Pondicherry, 2004, p.20.
8. K.S. Mathew, *French in India and Indian Nationalism 1700-1963 A.D. Vol.2*, Delhi: B.R. Publishing Corporation, 1999, p.576.
9. William F.S. Miles, *Imperial Burdens*, London: Lynne Rienner Publisher, p.79.

## RAYA'S PROVINCIAL ADMINISTRATIVE DIVISIONS IN VELLORE DISTRICT

G. Devaraj\*

The Vijayanagar rulers paid greater attention to the centralized administrative arrangement of the vast empire. To provide efficient and effective administration the empire was divided into a number of Rajyams. Padaividu Rajyam was one among the five Rajyams of the Tamil country.

In the Vijayanagar period the Mandalams as provincial units lost their importance and political divisions came to be called Rajyam. In size and extent to Rajyams were smaller than the Mandalams. But the term Mandalam was continued to be used in the inscriptions of Vijayanagar along with the term Rajyam. The Rajyam which were larger in size were perhaps called Maharajyam. Padaividu Rajyam was one of the Maharajyams in the Vijayanagar empire.<sup>1</sup>

The inscription of Kunrattur in Padaividu Rajyam helps us to understand the Administrative divisions of the province. It is as follows:

“JayanKondacholamandalathu, Padaivuttu  
Rajyathu,

Amur Kottathu, Mugandur natil  
Tirukkalukurarapparru

Perum bakkathusirmaiyil Kunrathuril”.<sup>2</sup>

The above inscription reveals that Kirumathur, the village, was in Penimbakkam Sirmai where Sirmai was bigger division. This Sirmai was included in the bigger division, “Parru” and Parru was in Nadu and Nadu was part of Kottam and Kottam was in Rajyam and Rajyam was in Mandalam.

These were the administrative divisions in that period as per the above inscription. Hence the Rajyam was subdivided into Kottams and Nadus and further divided into Parrus and Sirmai. The Sirmai was again divided into Urs or Villages.

The Padaividu Rajyam epigraphs refer to as many as nine Kottams, namely Amurkottam,<sup>3</sup> Dhamal Kottam, Kalathur Kottam, Kaliyur Kottam, Kunravarthana Kottam,<sup>4</sup> Paduvur Kottam, Palkunra Kottam, Senkimra Kottam, and Venkunra Kottam.<sup>5</sup> The Kottam was further divided into Valanadus.

Among the above mentioned Kottams only two refer to the term Valanadu as its sub-division.

A. Krishnaswami in his work *The Tamil country under Vijayanagar* also states that in Tondaimandalam the intermediary division of Valanadu was absent and the Kottam was divided into nadus.<sup>6</sup>

The Kottams consisted of several Nadus. The exact numbers of Nadus in every Kottam differ from one Kottam to another. The names of the different Nadus are known from different epigraphs.

The Nadu was again divided into parrus which means a rural area or a portion of a particular Nadu which consist of few villages. The inscription refers to the terms Ayiraveliparru and Irandayiraveliparru. These indicate that usually a parru consisted of thousand veli of land. Only few parrus was further divided into Sirmai, and the Sirmai was divided into Urs or Villages.

Apart from the above classification other terms also mentioned in the inscriptions, Aimbadin Melagarams, or unit of fifty villages every such unit had a chief village, below this the Agarams of Chaturvedhimangalam are referred to which constituted smaller administrative units. They were the Brahmadeya villages. To each of these units were attached a few villages which were called Pidagai.<sup>7</sup>

Besides there were few separate towns which were called Taniyur. The position of the Taniyur can be ascertained from the inscriptions as a political unit. It had a local treasury and a considerable population. There are references to six Taniyurs in the Padaividu Rajyam, viz; Tirupparkadal, Tirukkalukunram, Tiruchirappakkam, Tiruvannamalai, Madhurantakam and Kaveripakkam.<sup>8</sup>

The Taniyurs had a vital role to play in the administration of the province. This Taniyurs were administered under the direct control of tanattar or trustees of the temple which consisted of four or five members. The tanattar had the power to offer land grants to officials<sup>9</sup> who were assigned with

\* P.G. Teacher, Government Girls Higher Secondary School, Annaicut- 632 101, Vellore District.

administrative responsibilities in their respective areas. In return, these officials also efficiently performed their duties.

In this way, the local functionaries carried on their administrative duties in their local divisions with greater responsibility.

### Notes & References

1. ARE., 32a of 1958
2. *SII.*, Vol. XXVI, No.270, pp.171-172.
3. *SII.*, Vol. XXVI.No.59,p.37.
4. V. Rangacharya, *A Topographical List of the Inscriptions of the Madras Presidency, North Arcot District*, No. 147.
5. *Ibid.*, No.735.
6. A. Krishnaswami, *Tamil Country under Vijayanagar* (Tamil), p.163.
7. *SII.*, Vol. XVII, No.263, pp.104-105.
8. *SII.*, Vol. XXVI, No.751, pp.329-330; *SII.*, Vol. XXVI, No.59, p.37; *SII.*, Vol. VII, No.470, pp.291-292; ARE., 554A of 1901; *SII.*, Vol.XVII, No.753, pp.358-359.
9. *SII.*, Vol.VIII, No.113, p.57.

## KHILAFAT MOVEMENT, GANDHI AND THE CONGRESS

### D. Abul Fazal\*

The Indian nationalist historiography is defective as far it does not give due importance to the Khilafat Movement. The Khilafat Movement was an epoch making event as it helped for and ensured the rise of Gandhi as an all-India leader, transformed the Indian National Congress in to a mass movement and, consequently, helped for the independence of India. These impacts of the Khilafat Movement are not at all highlighted in the Indian nationalist historiography. Hence, this paper.

#### Khilafat Movement

The glory and prestige of the Khalifat lasted to the second half of the 19<sup>th</sup> Century, when it was the turn of the Christian European Powers to wreck vengeance on Turkey under the garb of ideological concepts of Nationalism, Democracy and Self-Determination. They aided and abetted - many the times occupied - the North African and the Near Eastern territories against the Khalifat. This narrowed down the extent of the Khalifat to a considerable extent. The Muslim reaction to this was a Young Turk Movement in Turkey, Pan-Islamism around the Islamic World and the Khilafat Movement in India.

#### Khilafat Movement Becoming Aggressive

Muslim opposition to the British rule in India was virulent and consistent from the very beginning.

Of course, the growth of Aligarh School of thought and the Muslim League brought about collaboration with the British. However, with the rise of Muslim middle class in the second decade of the 20<sup>th</sup> Century with its leaders - Abul Kalam Azad, the Ali Brothers - Muhammed Ali and Shaukath Ali - antagonism with the British and collaboration with the Congress became preferable to the Muslims. This, along with the Muslim grievances over the repartition of Bengal in 1911 and the then international context brought about a rapprochement between the Congress and the Muslim League in the form of Lucknow Pact and aggravated the anti-British feelings of the Muslims that attaining Dominion Self-Government became the aim of the Muslim League and it formed Sub-Committees to work for 'Home Rule' in the Presidencies<sup>1</sup> and spoke about not cooperating with the Government and about renouncing their titles and honorary posts.<sup>2</sup>

The complete surrender of Turkey in November 1918 and the statements of the British statesmen that Turkey should suffer for her 'rash acts' further aggravated the anti-British feelings of the Muslims that the All-India Khilafat Committee was formed in September 1919 and it came to be called Central Khilafat Committee in November 1919.<sup>3</sup> The All-India Khilafat Committee organized the First Khilafat Day on 17 October 1919. Its successful

\* Lecturer in History, Islamiah College, Vaniyambadi.

observance in India, exhibited the Muslim solidarity against the ill-treatment of Turkey. Lloyed George's attitude and the imposition of Treaty of Sevres made Indian Muslims to indulge in the anti-British activities in a very aggressive way that "the Khilafat Movement became a steadily increasing danger to the peace of the country".<sup>4</sup> Understanding the Muslim antagonism to the British, as early as January 1918, Tilak and his men thought that they might reap a rich harvest of mass agitation if they cooperated with the Pan-Islamists.<sup>5</sup> While they did not act, Gandhi, "fully realising the value for his own purposes of the excitement caused by the Khilafat Question... lost no opportunity to stimulate it" <sup>6</sup> and to make use of it.

### Leadership crisis in the Congress and Gandhi

The second half of the second decade of the 20<sup>th</sup> Century witnessed the leadership crisis in the Indian National Congress. It was then a Gujarati born Gandhi, who had returned to India from South Africa in January 1915, Mrs. Annie Besant, an Irish born Theosophist, who had made Madras her headquarters and C.R. Das, the extremist Bengali, were in the contest for all-India leadership that was silent beneath the surface unity of the Congress politics.<sup>7</sup> Of them, Gandhi, using and helping the Muslim cause, the Khilafat grievance, rose fast and won with Muslim support.

After the conclusion of the Satyagraha struggles in South Africa, Gandhi arrived in India in January 1915. His Satyagrahas in South Africa had won him respect and a popular reputation for saintliness, but they did not give him an entree to the highest Congress circles in India.<sup>8</sup> To many Indian leaders he had looked to be "queer and quixotic ... rather an eccentric specimen of an England - returned - educated - Indian, ... a religious and social reformer, whose energies were likely to be drained off in harmless channels of non-political activity."<sup>9</sup>

In fact no faction of the Congress was willing to take Gandhi in. The Moderates in the Indian National Congress could not accommodate Gandhi. For the Satyagraha looked to be as revolutionary as constitutional. Therefore the Moderates became very strong opponents of Gandhi.<sup>10</sup> The Extremists were, as their name suggests, less conciliatory than the Moderates towards the British rule in India. They wanted to expel the British, by terrorism and violence

if feasible; by passive resistance, especially the boycott of British goods if they could not. Gandhi with his ideas of non-violence and "let us not embarrass the Government during the war"<sup>11</sup>, appeared to them to be remote and odd. Also, Gandhi with his abhorrence for violence could not go with them. Apart from the two factions in the Congress, the well established leaders of the Congress like Annie Besant, C. R. Das and G. S. Khaparde, too, widely criticised Gandhi and his schemes, for they feared that Gandhi's rise would erode away their established authority in Indian politics.

So these established leaders opposed all the proposals of Gandhi. Gandhi saw in Annie Besant's internment in 1917 an opportunity for an all-India Satyagraha to force the Government to release her. But Srinivasa Sastri advised the Madras Pradesh Congress Committee not to adopt Gandhi's suggestion until all the constitutional means of winning her release had been exhausted.<sup>12</sup> Such occurrences were not uncommon. For example when Montague-Chelmsford Report was published (July 1918), Gandhi felt quite contended with the proposals which, he thought, had "given to India as much as she could chew."<sup>13</sup> But the Nationalists on the other hand, found the reforms proposals unsatisfactory and unacceptable unless materially altered. Mrs. Besant declared that the reforms were "ungenerous of England to offer and unworthy of India to accept". Tilak characterised it as a sunless dawn. These made Gandhi to understand that beneath the surface unity of the Congress there was silent struggle among its leaders for all-India leadership.<sup>14</sup> These things would have made Gandhi to feel that his rise in Indian politics was being jealoused and cornered. If Gandhi wanted to capture the leadership of the Congress, he needed a national cause; and at the beginning of 1919 he found one: the Rowlatt Bills. Here again obstacles were raised by Besant and others to prevent Gandhi from launching a nation-wide struggle. For when Gandhi announced, on 24 February 1919, that he would lead a passive resistance (Satyagraha) if the Bills were passed, the Moderates publicly affirmed their apprehension as to the consequences of such a step.<sup>15</sup> Annie Besant warned him in most solemn manner that any such movement as he had contemplated would result in the release of forces whose potentialities for evil were quite incalculable.<sup>16</sup> G. S. Khaparde, as a Maratha speaking follower of Tilak, looked askance

at Gandhi's assertion of leadership and declared that he did not believe in Satyagraha.<sup>17</sup> D.E. Watcha, T.B. Sapru, Sastri and S.N. Bannerjee also ridiculed Gandhi's idea. It was all because of a clash for leadership.

#### **Khilafat Issue Resolved the Leadership Crisis**

While both the factions of the Congress and the established leaders opposed all the proposals of Gandhi, Mohammed Ali aggrieved over the Khilafat issue, declared that "Gandhi alone can be our man" and subscribed for Rowlett Bill Satyagraha from behind the bars of Chhindwara. Not only Mohammed Ali, the Muslim elite threw their lot behind Gandhi. Umar Shobani was Gandhi's chief prop in Bombay.<sup>18</sup> Ansari was the chief lieutenant of Gandhi at Delhi. He was epicenter of Rowlatt Act Satyagraha there. He was the first president of the Satyagraha Sabha and the first to take the Satyagraha vow.<sup>19</sup> Ajmal Khan, whose word became law in Delhi<sup>20</sup> and Abdul Bari who was the religious preceptor of Ansari and the Pir of the Ali brothers took active part in the Satyagraha. Also Imam Hasan, whose personal influence in Patna made the satyagraha celebrations successful there<sup>21</sup> and Fazl-ul-Haq of Bengal also threw their lot behind Gandhi. Dr. Saifuddin Kitchlew, whose arrest along with Dr. Satyapal brought about the tragic Jallianwala Bagh massacre organised Satyagraha at Punjab. Rowlatt Satyagraha was intensive in places which were predominantly Muslim centres like Dacca, Calcutta, Patna, Muzaffarpur, Chapra, Mougyr, Gaya etc. Large scale Muslim participation in the Satyagraha was because of their grievance over the indeterminate future of the Khilafat. Khilafat was an emotional issue. So Muslim artisans, merchants, mill-workers and weavers took part in the hartals braving the onslaughts of the authorities - lathi charges, bullets, imprisonment, loss of property etc. and brought the life to a standstill throughout India, conforming popular approval to Gandhi's leadership. This resolved the leadership crisis issue in the Congress.

#### **Khilafat Issue and Confirmation of Gandhi's Leadership**

The large scale participation of the Muslims in the satyagraha, however, brought about violence at Delhi, Ahmedabad and at Jallianwala Bagh. Violence is Condemnable. Still these violence caused excitement among the masses and brought

more and more of them to the movement, making the movement mass based. Gandhi was aware of it. So on knowing about Delhi violence of 30 March Gandhi observed "if any Delhi people had indulged in violence this was inconsistent with the Satyagraha pledge". At the same time he shot of telegrams to leading politicians expressing the hope that this 'tragedy' would steel the hearts of Satyagrahis and convert the waverers to the cause".<sup>22</sup> However, Gandhi called upon the suspension of that Satyagraha on 18 April 1919.

Though the violence that erupted in different parts of the country, during the Satyagraha, had made Gandhi to confess that the people were not qualified for Satyagraha and that he had made "Himalayan Miscalculation", he would have been looking for - as the later events proved - a cause to launch another struggle to consolidate his leadership. His Rowlatt Satyagraha was over but the grief of the Muslims over the indeterminate future of the Khilafat was not over as they continued to take measures which would safeguard the religious and temporal authority of the caliph and his guardianship over the holy places of Islam. They had already founded a Khilafat Committee at Bombay and had intensified their activities against the British. Gandhi, whose rise in the Congress was very much jealous and cornered, "fully realised the value for his own purposes of the excitement caused by the Khilafat question. He lost no opportunity to stimulate it". He involved himself in the movement, addressed a Khilafat meeting on 18 September at Bombay and exerted pressure on the press and on the local leaders to make the observance of the Khilafat Day (17 October 1919) a success. The Delhi Khilafat Committee, convened an All-India Khilafat Conference. The conference held at Delhi under the auspices of the Central Khilafat Committee. Gandhi presided over the conference on 24 November. The Conference passed a resolution to refuse to co-operate with the Government unless the Khilafat and holy places were treated in accordance with Muslim wishes.<sup>23</sup>

Impressed by Gandhi's involvement in the Movement, "the Muslims became stronger supporters of Gandhi than were his fellow Hindus".<sup>24</sup> The Ali brothers and Abul Kalam Azad, recently discharged from internment, immediately joined the Congress, and the national movement began to take

a new shape and develop a new orientation.<sup>25</sup> Gandhi, fully realised the value of the excitement caused by the Khilafat question. He gave a shape to the Movement and a resolution was passed in the Khilafat Conference at Allahabad, in June 1920, to launch Non-Cooperation Movement to redress the Muslim grievances over the Khilafat. This proposal of Gandhi was also ridiculed. While the established politicians of India and the erstwhile Hindu colleagues of Gandhi were sceptical about Non-Cooperation, rejecting the Non-Cooperation. The Liberals formed an anti-Non-Cooperation Committee and Surendranath Banerjee began to hawk against Non-Cooperation. Annie Besant accused Gandhi of being unrealistic and dangerous and condemned Non-Cooperation as revolutionary.<sup>26</sup> Kasturi Ranga Iyengar and S. Satyamurthi also opposed boycott of councils.

While Gandhi's Hindu friends were sceptical about Non-Cooperation, the non-cooperation movement was launched for the Khilafat Cause.<sup>27</sup> Hartal was successfully observed throughout the country on that day, 1 August 1920, and continued with much intensity, confirming acceptance of Gandhi's leadership by the people. But it was to be proved in the Congress session.

Congress had postponed a decision on the Non-Cooperation movement to a special session of the Congress that was to be summoned in September 1920. Remember the movement had already been started on 1 August 1920 with the approval of the All-India Khilafat Committee and it was going on very intensively with popular support. Congress' approval to it would further confirm Gandhi's leadership and add strength to the movement. Here also the Muslims defended the scheme of Gandhi and helped Gandhi to have the required majority for his scheme and to consolidate his leadership, while his political opponents in the Congress frantically tried their best to defeat the scheme of Gandhi. In the session, Gandhi's resolution was "seconded by Dr. Saifuddin Kitchlew and supported by Ali Brothers and almost by the entire Muslim bloc";<sup>28</sup> whereas his opponents in the Congress for leadership. Annie Besant, C.R. Das. Lala Lajpat Rai (the President of the special session) Madan Mohan Malaviya opposed the resolution. Even Congress circles close to Gandhi could not accept his programme.<sup>29</sup> Still the resolution was passed by 1886 to 884 votes,

thanks to Muslims and the Khilafat Issue. For the Muslims not only seconded and defended the resolution but also voted for the resolution in large number. For example, though Kasturi Ranga Iyengar and Satyamurthi, respectively the President and Secretary of the Madras Pradesh Congress Committee, were opposed to the resolution, 161 of the delegates from Madras voted in favour of the resolution; of them 125 were Muslims.<sup>30</sup>

Muslims helped Gandhi, once again, to consolidate his all-India leadership in the annual session of the Congress at Nagpur in December 1920. While leaders like Kasturi Ranga Iyengar, after the Calcutta session of the Congress, regarded the boycott of educational institutions, courts and Legislative councils respectively as "positively suicidal, impracticable and inadvisable", the Muslims stood absolutely committed to the cause of Gandhi. Therefore they turned up in large number to the Nagpur Congress that the session itself looked to be almost a Muslim session.<sup>31</sup> Probably the presence of large number of Muslims should have disheartened C.R. Das, who had brought a contingent of about 250 delegates from East Bengal and Assam spending Rs.36,000/- from his pocket to undo what was done in Calcutta. The same factor should have disheartened the other opponents of Gandhi in the Congress that the resolution passed at Calcutta was ratified with very few dissentient voices of Mrs. Besant, Pandit Madan Mohan Malaviya and Bipin Chandra Pal, confirming the undisputed leadership of Gandhi in the Congress. Thus the Muslims and the Khilafat Movement helped Gandhi to rise as an all-India leader of first rate order and to consolidate that position.

### **Khilafat Movement and the Congress**

The Indian National Congress was founded in 1885. To begin with it was 'a body of leaders, intellectuals, reformers and others'. Its annual meetings were very much an English-knowing upper class affair where morning coats and well pressed trousers were greatly in evidence.<sup>32</sup> Essentially it was a social gathering to pass some feeble resolutions over the Indian grievances which attracted little attention.<sup>33</sup> The Congress did not turn out to be a popular body to the close of the second decade of the 20<sup>th</sup> Century. The close of that decade and the beginning of the next decade witnessed Congress turning to be mass based. The cause of

this transformation was the Muslim grievance over the Khilafat issue and the emergence of Gandhi as a political leader making use of the Muslim grievance. The mingling of the Khilafat Movement and the Non-Cooperation Movement helped Gandhi and the Congress. For the Khilafat leadership secured the alliance of local Mullahs and Pirs, who would spread Khilafat propaganda at village level with the weight of their religious authority. The priests are the most important influence in India. The Mullahs and the Pirs became ardent adherents of Gandhi and they spread the movement in small towns and villages,

among the peasant Muslims who were susceptible to religious exhortation, through local mosques and reduced political issues to the level of the tea shop and the market place and the mosques. This new departure was the complete antithesis of the limited politics of the Congress of the earlier days. It presumed the participation in politics of far greater numbers from a much wider social, religious and geographical range than before. Thus the Khilafat movement converted the Congress into a mass organisation.

### Notes & References

1. Bamford, *The Histories of the Non-Cooperation and Khilafat Movement* (Confidential), Government of India, 1925, p.125.
2. *Ibid.*, p. 130. An aspect of the later Non-Cooperation Movement.
3. *Ibid.*, p. 136.
4. Bamford. *op.cit.*, p.149.
5. Judith M. Brown, *Gandhi's Rise to Power: Indian Politics, 1915-1922*, Cambridge: 1972, p.198.
6. Bamford, *op.cit.*, p.150.
7. B.N. Pandey, *The Break-up of British India*, New Delhi: Macmillan, 1969, p.96.
8. David Arnold, *The Congress in Tamil Nadu: Nationalist Politics in South India 1919-1937*, New Delhi: p.20.
9. B.R. Nanda, *Mahatma Gandhi: A Biography*, Oxford: 1958, pp.129-131.
10. David Arnold, *op.cit.*, p.22
11. B.R. Nanda, *op.cit.*, p.150.
12. David Arnold, *op.cit.*, p.23
13. B.N. Pandey, *op.cit.*, p. 103
14. *Ibid.*, p.96.
15. B. Pattabi Sitaramayya, *History of the Indian National Congress, Vol.1*, New Delhi: 1969, p.61.
16. *Ibid.*
17. Judith M. Brown, *op.cit.*, p.169.
18. *Ibid.*
19. Mushirul Hasan, *Builders of Modern India: M.A. Ansari*, New Delhi: Government of India, 1995, p.54.
20. M.K. Gandhi, *op.cit.*, p.383.
21. Judith M. Brown, *op.cit.* p.173.
22. *Ibid.*, p.171,
23. *Ibid.*, p.257.
24. Bamford, *op.cit.*, p.162.
25. Jawaharlal Nehru, *An Autobiography*, Oxford: 1981, p.47.
26. Judith M. Brown, *op.cit.* p.257.
27. A. Dastagir, *Muslims, Gandhi and the Mass Orientation of the Congress*, Indian History Congress.
28. R.C. Majumdar, *op.cit.*, p.330.
29. Saroja Sundararajan, *March to Freedom in Madras Presidency, 1916-1947*, Madras: 1989, p.237.
30. David Arnold, *op.cit.*, p.43.
31. Khaliquzzaman, Quoted in B.N. Pandey, *op.cit.*, p.113.
32. Jawaharlal Nehru, *op.cit.*, p.27.
33. *Ibid.*

## SALT SATHYAGRAHA IN MADRAS CITY

R. Balaji \* & A. Bharadhi\*\*

The word Sathyagraha had romantic origin in the life of Gandhi. Gandhi experimented it against the racist Pretoria regime in South Africa. The nucleus of Sathyagraha principles was in the mind of Gandhi even before it became a political weapon. Gandhi believed that one could achieve his goal only through sacrifice. Even while he was a child he was attracted by a Gujarathi poem which says that doing good to an offender was real greatness.<sup>1</sup> Gandhi's idea of sathyagraha was further strengthened by Jesus Christ's "Serman on the Mount". The philosophies of Tolstoy, Ruskin and Thorou further broadened his idea of sathyagraha.<sup>2</sup>

### Salt Sathyagraha in Madras City

In Madras, the headquarters of the Presidency, enthusiasm in salt sathyagraha was lacking due to certain historical factors which were active during the preceding decade. The justice party had become an important political force in the 1920's. The Justice party had created the Brahmin, Non-Brahmin controversy. The propaganda of the Justice party had reduced the popularity of the Indian National Congress. The announcement of Civil Disobedience Movement had not evoked much enthusiasm in Madras.<sup>3</sup>

Moreover the swarajists also did not evince much interest in civil Disobedience Movement. Unfortunately the Swarajists were fighting against the Justicites. They failed to educate the people on Nationalism. They exhibited interest in fighting elections and not in carrying on the decision of the Congress party to launch salt sathyagraha. The former Swarajists were anticipating elections to the council towards the close of 1929 or early 1930.<sup>4</sup>

They were campaigning against the justice and Independent parties. The congress leaders of Madras, therefore, resented the decision to launch civil disobedience movement. The Chief Secretary reported to the Madras Government that "many local congressmen continued to find it difficult to reconcile a personal unwillingness to boycott the legislatures with loyalty to the congress mandate to do so".

The decision of the Congress President Rajaji to have the Headquarters of the congress party

at Tiruchi instead of Madras also contributed to the lack of enthusiasm in civil disobedience in the capital. He himself changed the venue, because he did not expect substantial response in Madras. Hence there was a political vacuum in Madras. Pressure of sathyagraha came only from local party activists and students.<sup>5</sup>

In Madras the salt sathyagraha organized under the leadership of T. Prakasam, T. Nageshwara and others.<sup>6</sup>

T. Prakasam did not heed to the order of Rajaji which prohibited salt sathyagraha March in other places before he completed the Vedaranyam March. On the same 13<sup>th</sup> April, 1930 on which Rajaji started from Tiruchirappalli, T. Prakasam also started his sathyagraha in Madras. He and Nageswara Rao went in procession along with 46 volunteers from Swarajya office to the Marina beach to manufacture salt. The sathyagrahis manufactured salt by boiling sea water. The salt thus produced was sold to the public. Buying the salt from the sathyagrahis was an offence, but many including an English man by name Duncan bought the salt. The police did not arrest any body.<sup>7</sup>

T. Prakasam tried to manufacture salt at his residence in the afternoon of the same day. At about 2.30 P.M. his house was raided by the police who seized both the salt and the utensils, Prakasam was arrested under section 55 of the Madras salt Act and was produced before a special Magistrate, who surprisingly released him. On the same evening a procession was conducted and a public meeting was held at the high Court beach which was attended by about 6000 people according to government estimate.<sup>8</sup>

To protest against the arrest of Jawaharlal Nehru, Prakasam organized a hartal on 15<sup>th</sup> April, 1930. A public meeting was convened, which was attended by about 10,000 people. Both Prakasam and Nageswara Rao were arrested on the same day.<sup>9</sup> The two leaders were prosecuted under section IPC 145 and sentenced to a heavy fine of Rs.500/= each. Since they refused to pay the fine, their Motor Cars were attached and auctioned on the following day.<sup>10</sup>

\*Lecturer, Department of History, Annamalai University.

\*\*M.A. History and Heritage Management, Department of History, Annamalai University.



Nageswara Rao, Gadde Rangaya Naidu and P.S. Bashyam Chetty were prosecuted on 21<sup>st</sup> April, 1930 for the breach of Salt Law. To protest against the arrest of Nageswara Rao, a hartal was organised on the following day. The day witnessed clashes between the police and the people. The commissioner of police promulgated the prohibitory orders under section 41 of the city police Act.<sup>11</sup>

The next day, 23<sup>rd</sup> April, 1930 witnessed great activities in the city of Madras. The Sathyagrahis were trying to take out a procession towards the High Court beach under the leadership of Dr. Natarajan and Durgabai. But horse mounted police charged the volunteers. At the same time Prakasam was addressing a large gathering of nearly 50,000 people at the high court beach. The number of participants in the public meeting showed the popularity of salt beginning and gained momentum due to the leadership provided by T. Prakasam and Nageswara Rao. The courage shown by T. Prakasam on 23<sup>rd</sup> April, 1930 earned him the title Andhra Kesari. Prakasam was arrested and convicted under section 74 of the Salt Act and sections 117 and 143 of IPC. He was sentenced to one year simple imprisonment.<sup>12</sup>

An all party meeting was convened to condemn the police atrocities on the people in the public meeting addressed by T. Prakasam. But the police behaviour on the evening of the All Party Meeting proved even worse.<sup>13</sup> They resorted to shooting in which two people lost their lives.<sup>14</sup>

The Police atrocities and the arrest of Andhra Kesari T. Prakasam did not deter the sathyagrahis. The movement went on. Prakasam appointed Dr. Natarajan as the Dictator who was succeeded by Durgabai and E. Krishna Iyer in line. Natarajan and Durgabai were arrested and sentenced to one year imprisonment each. E. Krishna Iyer was the Dictator, police raided and closed the Ashram, Udayavanam on 16<sup>th</sup> June, 1930. The Dictator E. Krishna Iyer and all other sathyagrahis who were present were arrested and sentenced to one year imprisonment. The sealing of the Udayavanam Ashram marked the end of the salt sathyagraha in the city of Madras.<sup>15</sup>

Both the Government of India and the provincial Government at first ignored the Movement and they expected that it would fizzle out. The government authorities even ridiculed Gandhiji's idea

of breaking the Salt law. Therefore they in the beginning followed the policy of counter propaganda and organised loyalist's meetings.<sup>16</sup>

But as Gandhi Marched to Dandi temperature began to shoot high in the country. The whole of India rose against the British Raj. Tamil Nadu joined the National Movement with great vigour in this crucial hour. The Government soon felt that the movement was growing and so resorted to various repressive measures. It promulgated the press ordinance. The Presidency government gave a free hand to deal with the situation. The local officials in their enthusiasm to suppress the movement resorted to brutal suppressive measures. Their first weapon of arresting the leaders did not dampen the spirit of Volunteers.<sup>17</sup> The Government resorted to Mass arrest of volunteers, and destruction of the Ashrams or Camps at various places. The government used intimidatory tactics also. But these repressive measures failed to cow down the sathyagrahis who were willing to sacrifice their all for the cause of Nationalism on the call of Gandhi.<sup>18</sup>

Even while the first R.T.C. was going on, the Salt Sathyagraha did not come to an end. The congress did not participate in the R.T.C. (first). The British Government itself felt the absence of the congress representatives. It came forward for compromise and the result was the Gandhi Irwin pact. Due to the pact congress accepted to participate in the R.T.C. and Gandhi was chosen as the sole representative of the Indian National Congress for the Second R.T.C.

It is clear that the movement did not result in gaining Swaraj or even Dominion status for India. In spite of the Magnitude of the Movement Nationalists had to come to terms with the British Government. But Indian Nationalism was kindled and it became clear that Indian Independence was only a matter of time. At the National level Gandhi became the Unquestionable leader of India. At the provincial level in the Tamil Nadu Rajaji came to the forefront. The Swarajists were relegated to the background. The justice party began to loose its hold in course of time. Another leader who emerged from this movement was Kamaraj who got two years of imprisonment for breaking Salt Law at Virudhunagar. These two leaders- Rajaji and Kamaraj were destined to play an important role in the politics of Tamil Nadu.

## Notes & References

1. Collected works of Mahatma Gandhi, Vol.8, Madras: Gandhi Nool Veliyetu Kazagam, 1961, p.23.
2. Ibid., p.24.
3. Thiru. Vi. Ka., Thiru-Vi-Ka Vazkai Kurippugal, Madras; Saiva Siddantha Noorpathippu Kazagam, 1928, p.266.
4. C.J. Baker, The Politics of South India, New Delhi: Vikas Publishing House, 1976, p.18.
5. Ibid., p.12.
6. Civil Disobedience Movement, Madras: Madras Government, 1930-1931, p.136.
7. Ibid., p.137.
8. Chuhhihgham to the Chief Secretary (Confidential) 30<sup>th</sup> April, 1930, Under Secretaries Safe No.683 (H), April, 1930.
9. Ibid.
10. Fortnightly Report dated to the first half of 1930 April (T.N.A.)
11. Ibid., II half of 1930.
12. The Hindu, 16 April, 1930.
13. Fortnightly Report, First half of April, 1930 (T.N.A.)
14. Ibid., II half of 1930.
15. The Hindu, 28 April, 1930.
16. G. Venkatesan, History of Freedom Struggle, Rajapalayam: V.C. Publication, 2004, p.314.
17. Ibid, p.315.
18. Collected works of Mahatma Gandhi, op.cit., p.26.

## INDIA AND THE UNITED STATES OF AMERICA IN THE NUCLEAR ARENA: FROM APARTHEID TO AGREEMENT

**N. Sethuraman\***

India and U.S., the “Estranged Democracies”, as described by Dennis Kux, are becoming more and more engaging in many vistas. Though they are not allies, they are nearing each other and transforming their partnership more formidable in many areas of cooperation. India once “fighting against Nuclear Apartheid”<sup>1</sup> as illustrated by Jaswant Singh, is now being “integrated into the Global Nuclear Regime”<sup>2</sup> by U.S., as elucidated by Ashley J. Tellis. Like the emergence of relationship, even the U.S. perception about India is also transforming.<sup>3</sup>

Unlike his predecessors, President George W. Bush has demonstrated a strong desire to transform relations with India, guided by his administration’s understanding of the geopolitical challenges likely to confront the United States in the twenty-first century.<sup>4</sup> With the nuclear pact of July 2005 signed between India and the United States, the “Estranged Democracies” became more engaged. But implementation of the pact was impossible with the

American Law as well the global non-proliferation regime built around the Nuclear Non-Proliferation Treaty of 1968. To facilitate U.S. nuclear co-operation with India required changing the rules of the global nuclear order. Bush was willing to embark on that venture. It is rare in the history of international relations that co-operation between two countries meant changing the established global norms.<sup>5</sup>

In the past, Indo-US relations were overshadowed by Cold War politics. Presidents Kennedy and Lyndon Johnson were in favour of maintaining good relations with India. Recently declassified papers show that Kennedy was more greatly interested in India than Pakistan. The Sino-Indian dispute in 1962 brought about enhanced bilateral cooperation between the two countries. But the 1965 Indo-Pak War undid everything; Washington lost interest in the region. Though President Carter showed some interest, the Afghan war witnessed U.S. political support tilting again towards Islamabad. Reagan literally wrote off India. Later, in the mid-1980s

\* Guest Faculty, Department of History, Bharathidasan University, Tiruchirappalli – 620 024.

the U.S. strategy was to wean India away from the Soviet Union. Dramatic turn occurred in the 1990s—the Cold War was terminated with the disintegration of the Soviet Union and US-Pak relations nosedived, because of the latter's clandestine nuclear programme.<sup>6</sup>

Preparing to take up his duties as the new American ambassador in India quarter century ago, William Saxbe met with the U.S. secretary of state for final instructions. Henry Kissinger's directive, Saxbe would later recall, was simple and to the point: 'The less I hear from you and the less I hear about India, the happier I will be.'<sup>7</sup>

Though there is the burden of history, presently Indo-US relations are improving leading to several official visits. India is viewed as the largest democracy and emerging economic power, despite its numerous domestic problems. It is also seen as a reliable and potential partner in Asia if US relations sour with China. The Bush regime has "rediscovered" India. The Indian Americans' role is significant in boosting India's image in the U.S. from a 'land of the poor' to the 'country of brains'.

Before July 2005 – when the Bush-Man Mohan Joint Statement for Indo-U.S. Nuclear Deal issued – India has been under constant pressure, mostly from nuclear-weapon states, particularly from the United States of America to sign the Nuclear Non-Proliferation Treaty (NPT). The pressure which has been intensified after India exploded a nuclear device in Pokhran, in Rajasthan, in 1974 and once again in 1998 after the Pokhran II.

India's nuclear energy program (to use Prime Minister Jawaharlal Nehru's phrase for it), conceived in 1947 principally with great power motives (international political leverage, strategic independence), reached the weapons threshold in 1965–66 when the indigenous plutonium reprocessing plant became operational.<sup>8</sup> The core concept of "minimum credible deterrence" combined with the "No First Use" principle enunciated in the doctrine is seen by Indians as reflecting qualities such as reasonableness, maturity, moderation, and involving an economical use of resources the Indian government has always associated with its foreign policy and which it believes distinguishes India as a "responsible" nuclear weapon state.<sup>9</sup> Moreover, India's 1999 Draft Nuclear Doctrine proposed setting

up "effective intelligence and early warning capabilities," that would use "space based and other assets" to provide "early warning, communications, damage/detonation assessment".<sup>10</sup>

Despite, the nonproliferation dialogue was moving forward by early 1999. Nonetheless, India and Pakistan did not sign the CTBT by the end of its first year because discussion was suspended after the collapse of India's BJP government in April and the subsequent announcement of fresh elections, as well as India-Pakistan military clashes in Kashmir. While the dialogue's forward momentum, and Washington's important role in stabilizing India-Pakistan hostilities in mid-1999, sets the stage for further progress on the CTBT and export control issues, India's August announcement of a nuclear doctrine draft and the military coup in Pakistan and the U.S. Senate's rejection of the CTBT in October complicated rapid further progress on the dialogue.<sup>11</sup>

For its part, Washington continued to urge New Delhi to sign the Treaty on the Non-Proliferation of Nuclear Weapons and, after the successful test launch of the Indian Agni intermediate-range ballistic missile in May 1989, called on New Delhi to refrain from developing a ballistic missile capability by adhering to the restrictions of the Missile Technology Control Regime. India rejected these appeals on the grounds that it had a right to develop such technology and that the Treaty on the Non-Proliferation of Nuclear Weapons and the United States-sponsored Missile Technology Control Regime discriminated against non-nuclear states.<sup>12</sup>

In 1995 the NPT came up for its twenty-five-year review. The United States, one of the principal proponents of the NPT regime, sought an "unconditional and indefinite extension" of the treaty. India, which had chosen to stay outside the NPT regime, decided not to participate in the proceedings in New York during April-May 1995 and did not even seek observer status.<sup>13</sup> American diplomacy ensured the achievement of the U.S. goal.<sup>14</sup> After the treaty was extended, only India, Pakistan, and Israel remained outside its scope.

However, India's rejection of the non-proliferation treaty called into question India's nuclear intentions. The nuclear countries felt that if India intended a peaceful nuclear program, it would have accepted the non-proliferation treaty. The treaty will

not be accepted in its present form because it is seen as a political tool used by the nuclear weapons power to segregate the world into nuclear have and the have-nots. Not surprisingly, India up till date has rejected the non-proliferation treaty of 1968. This has also soured the relations between India and the United States. The nuclear powers have not given a satisfactory security guarantee to the have-nots.

In a speech made at the United Nations in January 1992 prime minister P.V. Narasimha Rao set forth India's well known position on the nuclear issue, and declared that India would not sign the NPT.<sup>15</sup>

Having found an escape route at a critical movement, Narasimha Rao launched India on a two-track policy – engage the Americans in a nuclear dialogue and prepare for conducting nuclear tests. The first was a visual track and the second invisible. Narasimha Rao gave orders to the atomic energy establishment in Bombay to get ready for another round of nuclear tests, but the scientists wanted time – at least two years.<sup>16</sup> At the same time the pressure from the United States was persistent. Immediately after a bilateral dialogue was started with the Americans, key western nations and Japan demanded and get similar bilateral nuclear negotiations with New Delhi. The western powers begun to consult each other on the nuclear situation in the subcontinent and occasionally delivered collective demarches on New Delhi's nuclear and missile programmes. Meanwhile, India modified its position at the disarmament negotiations in Geneva to support talks on drafting a Comprehensive Test Ban Treaty (CTBT), and a Fissile Material Cut-Off Treaty (FMCT).<sup>17</sup>

By December 1995, India was ready for Pokhran-II. Narasimha Rao had achieved the impossible. He had managed to fob off the various international pressures on India to close its nuclear option. The growing scenario of India's economy was an attractive feature that created the basis for a different relationship with the world. In addition, Narasimha Rao was ready to conduct nuclear tests and hence put India on a different strategic pedestal. But the United States began to notice the Indian preparations for nuclear tests in the Pokhran desert by the end of 1995. The U.S. ambassador to India Frank Wisner firmly remained the Indian government of the consequences of India's tests – wide-ranging American economic sanctions. The implicit threat

worked. India had been coaxed into not going ahead with the tests – which were due to in less than seventy-two hours. Because the upper most in the Narasimha Rao's mind was the question of economic costs.

While Narasimha Rao's government came close to testing nuclear weapons the successive two United Front governments from 1996 to 1998 looked at the option but they backed off with the understanding that the political and economic costs of testing would be inordinately high. The exercise of India's nuclear option was built on whipping up extraordinary popular opposition to the Comprehensive Test Ban Treaty (CTBT) in 1995 and 1996.<sup>18</sup>

On the line of argument was that India's objections to the CTBT, voiced so vigorously in 1996, remained valid. These include the discriminatory character of the CTBT, the unsatisfactory definition of the scope of the treaty and the absence of a linkage with the total elimination of nuclear weapons.

India's foreign policy redirection in the 1990s went through a phase of pronounced change in the final decade of the twentieth century during the 6 years (19 March 1998 – 22 May 2004) that the National Democratic Alliance (NDA) coalition government was in power under Vajpayee. His administration initiated fundamental alterations to the country's foreign policy.<sup>19</sup> It was the period, for the first time, India and the United States sought to substantially reorient their ties in a sensitive area such as defence cooperation.<sup>20</sup>

On 11 May India conducted three underground nuclear explosions including a thermo nuclear device followed by another two explosions on 13 May 1998 (Pokhran II). When India tested its nuclear devices on May 11th 1998, it faced the immediate American reaction. Three days after the tests; the American Senate issued a statement demanding India's denuclearization.<sup>21</sup> Further, the U.S. imposed economic sanctions against India.<sup>22</sup>

Subsequently, the U.S. delegation led by the Deputy Secretary of State Strobe Talbott and the Indian delegation led by the Indian Prime Minister's special envoy, Jaswant Singh held eight rounds of talks June 1998 and February 1999, and then resumed talks in November following Indian elections. These became the longest extended strategic dialogue

between senior American and Indian officials, and they broadened out from questions of proliferation and nuclear policy to larger issues such as the shape of the international system, terrorism, and developing strategic cooperation between the two states.<sup>23</sup>

However, Indo-U.S. relations received a tremendous boost when then-President Bill Clinton visited India for five days in March 2000 – the first visit by an American president in 22 years.<sup>24</sup> And following the visit of President Clinton, the two sides quickly implemented all the elements of the Dialogue Architecture.<sup>25</sup>

When George W. Bush took office in January 2001, he soon revealed his interest in continuing, and indeed intensifying, the rapprochement, and the Indians eagerly reciprocated. The momentum toward better relations fostered by Clinton has been maintained by his successor.<sup>26</sup>

In October 2001, Bush waived sanctions placed on India following the 1998 tests. By November 2002, India and the United States agreed to set up the High Technology Cooperation Group (H.T.C.G.), a body to facilitate the transfer of sophisticated civilian and military technology and to discuss space and nuclear cooperation.<sup>27</sup>

Subsequently in January 2004 at their next meeting, Prime Minister Atal Bihari Vajpayee and President George W. Bush announced the Next Steps in Strategic Partnership (NSSP). Committing their countries to a strategic partnership, the two leaders agreed, “to expand cooperation in three specific areas: civilian nuclear activities, civilian space programmes, and high technology trade,” in addition to expanding their dialogue on missile defence.<sup>28</sup>

In 18 July 2005, US President George W. Bush and Indian Prime Minister Manmohan Singh agreed in principle in their Joint Statement to greatly expand strategic cooperative efforts. The agreement would, for the first time in history, actively encourage and facilitate nuclear cooperation between the United States and a country – India – that is not a signatory to the Non-Proliferation Treaty (NPT) and had not yet accepted the accompanying international obligations, such as rigorous safeguards over its civilian nuclear activities. US law has prohibited nuclear cooperation with states not meeting these standards since the creation of the treaty and the modern nonproliferation regime.<sup>29</sup> Noting the

“significance of civilian nuclear energy for meeting growing global energy demands in a cleaner and more efficient manner”, President Bush said he would “work to achieve full civil nuclear energy cooperation with India” and would “also seek agreement from Congress to adjust U.S. laws and policies”.<sup>30</sup> Both the leaders also pledged to “transform their mutual relationship and to establish a global partnership”.<sup>31</sup>

India agreed to separate its civil and military nuclear facilities and place civil facilities under International Atomic Energy Agency (IAEA) safeguards and, in exchange, the United States agreed to work toward full civil nuclear cooperation with India.

On its side of the deal, the Bush administration has promised to help India become a partner with the United States in the realm of nuclear energy. For this purpose, the U.S. administration negotiated a formal nuclear cooperation agreement (technically referred to as a “123 agreement”) with India, which would provide a legal framework for nuclear commerce.

On 1 March, 2006, Bush visited India for the first time. On 3 March, 2006, Bush and Singh issued a joint statement on their growing strategic partnership, emphasising their agreement on civil nuclear cooperation.<sup>32</sup> Subsequently, on 26 July, 2006, the US House of Representatives passes the ‘Henry J. Hyde United States-India Peaceful Atomic Energy Cooperation Act of 2006’, which stipulates that Washington will cooperate with New Delhi on nuclear issues and exempt it from signing the Nonproliferation Treaty. And on 16 November, 2006, the US Senate passes the ‘United States-India Peaceful Atomic Energy Cooperation and US Additional Protocol Implementation Act’ to “exempt from certain requirements of the Atomic Energy Act of 1954 United States exports of nuclear materials, equipment, and technology to India”.<sup>33</sup>

On 3 August, 2007, the text of the ‘Agreement for Cooperation between the Government of the United States of America and the Government of India concerning peaceful uses of nuclear energy’ (123 Agreement) was released by both governments.

On 1 August, 2008, the International Atomic Energy Agency approved the safeguards agreement with India, after which the United States approached the Nuclear Suppliers Group (NSG) to grant a waiver

to India to commence civilian nuclear trade. The 45-nation NSG granted the waiver to India on September 6, 2008 allowing it to access civilian nuclear technology and fuel from other countries. However, India can commence nuclear trade with the United States only after the deal is passed by the US Congress and is likely to be the main focus of its last session which starts on 18 September, 2008.

In this scenario, to understand the importance of the Indo-U.S. Nuclear Deal, it is imperative to unveil the nuclear energy needs of India. It is estimated that India has about 80,000 tonnes of uranium ore within its borders.<sup>34</sup> Not accounting for enrichment losses, this amount corresponds to 16,500 tonnes of 3.5 percent enriched uranium.<sup>35</sup>

India has a great need for nuclear reactor fuel. One way it is combating its supply shortfall is by developing a thorium-based reactor system. While currently still in development stages, this holds lots of promise for India. Unlike its paltry uranium supplies, India holds about 25 percent of the world's thorium reserves.<sup>36</sup>

Moreover, currently, India wants to have a fleet of five nuclear submarines.<sup>37</sup> Thus, India has enough enrichment capacity to make one full nuclear uranium-based weapon each year, but it does not

have anywhere close to enough capacity to directly fuel its own reactors.

Hence, the Indo-U.S. Deal on civilian nuclear cooperation represented the most decisive step on the part of the United States in demonstrating its readiness to treat India differently - from a nuclear untouchable to a partner. In working bilaterally with a *de facto* nuclear power such as India, the Bush administration has won praise for outlining principles for responsible nuclear behavior beyond the moribund principles of the Non-Proliferation Treaty (NPT), which excluded India from the nuclear clubhouse because it failed to conduct a nuclear test before the treaty came into force.<sup>38</sup>

The NSG approval ends 34 years of isolation enforced upon India following the 1974 Pokhran nuclear tests. India was given approval by the NSG in spite of not having signed the Nuclear Non-Proliferation Treaty (NPT) and the Comprehensive Test Ban Treaty (CTBT), which is unprecedented and a landmark step in the implementation of the Indo-US civil nuclear deal.

Hence, the Indo-U.S. Nuclear Deal ended the India's fight against "nuclear apartheid" and brings India and America for an agreement in the nuclear arena which can have a major impact on the emerging world order in this century.

### Notes & References

1. Jaswant Singh, "Against Nuclear Apartheid". *Foreign Affairs*. September/October 1998.
2. Ashley J. Tellis, *India as a New Global Power: An Action Agenda for the United States*, Washington D.C.: Carnegie Endowment for International Peace, 2005, p.27.
3. U.S. National Intelligence Council, *Mapping the Global Future: Report of the National Intelligence Council's 2020 Project*, Pittsburgh: Government Printing Office, 2004, p.13.
4. Ashley J. Tellis, *Op.cit.*, p.48.
5. C. Raja Mohan, *Impossible Allies: Nuclear India, United States and the Global Order*, New Delhi: India Research Press, 2006, p.6.
6. Dennis Kux, "Indo-US Relations: Past, Present and Future" (Transcript), Institute for Peace and Conflict Studies, Article no. 722, 10 April 2002, available at [www.ipcs.org](http://www.ipcs.org).
7. William B. Saxbe with Peter D. Franklin, *I've Seen the Elephant: An Autobiography*, Kent: Kent State University Press, 2000, p.209.
8. Bharat Karnad, *Nuclear Weapons and Indian Security: The Realist Foundations of Strategy*, New Delhi: Macmillan India Ltd., 2005, p.160.
9. Pervaiz Iqbal Cheema and Imtiaz H. Bokhari, (eds.), *Arms Race and Nuclear Developments in South Asia*, Islamabad: Islamabad Policy Research Institute, 2004, p. 70.
10. Embassy of India, Washington D.C., "Draft Report of National Security Advisory Board on Indian Nuclear Doctrine", available at [www.indianembassy.org](http://www.indianembassy.org)
11. Dinshaw Mistry, "Diplomacy, Sanctions, and the U.S. Nonproliferation Dialogue with India and Pakistan", *Asian Survey*, Vol.39, No.5, (September - October, 1999), p.754.

12. U.S. Library of Congress, "United States Relations with India", available at <http://countrystudies.us/india/134.htm>
13. Sumit Ganguly, "India's Pathway to Pokhran II: The Prospects and Sources of New Delhi's Nuclear Weapons Program", *International Security*, Vol.23, No.4, (Spring, 1999), p.167.
14. Lewis A. Dunn, "High Noon for the NPT", *Arms Control Today*, Vol.25, No.6, (July/August, 1995), p.3.
15. B.K. Shrivastava, "Indo-American Relations: Search for a New Equation," *International Studies*, Vol.30, No.2, (1993), p.220.
16. C. Raja Mohan, *Crossing the Rubicon: The Shaping of India's New Foreign Policy*, New Delhi: Penguin Books, 2005, p.5.
17. *Ibid.*
18. *Ibid.*, p.7.
19. Joe D. Hagan, Philip P. Everts, Haruhiro Fukui and John D. Stempel, "Foreign policy by coalition: deadlock, compromise and anarchy", *International Studies Review*, Vol 3, No 2, (Summer, 2001), p.169.
20. Josy Joseph, "Who could have imagined such cooperation a decade ago?", 11 March 2004, available at [www.rediff.com](http://www.rediff.com)
21. Jaswant Singh, "Against Nuclear Apartheid", *Foreign Affairs*, September/October, 1998.
22. Bhabani Mishra, "India-US Relations: A Paradigm Shift", *Strategic Analysis*, Vol. 29, No. 1, Jan-Mar 2005
23. Mario E. Carranza, "At the Crossroads: US Non-proliferation Policy Toward South Asia after the Indian and Pakistani Tests", *Contemporary Security Policy*, Vol.23, No.1, (April, 2002), p.110.
24. Rajan Harshe, (ed.), *Engaging with the World: Critical Reflections on India's Foreign Policy*, (New Delhi: Orient Longman, 2005), p.132.
25. Government of India, Ministry of External affairs, "Annual Report, 2000-2001", p.72.
26. Dennis Kux, "India's Fine Balance", *Foreign Affairs*, May / June, 2002, p.94.
27. Lora Saalman, "'The Implications of the U.S.-India Strategic Partnership", *The Power and Interest News Report*, 05 August, 2005.
28. Robert O. Blake, Jr., "U.S. Foreign Policy Challenges", Address given at the Observer Research Foundation, New Delhi, 23 January, 2004, (Transcript), available at [www.newdelhi.usembassy.gov](http://www.newdelhi.usembassy.gov)
29. Lonnie Buchanan and Margo Schneider, "The US-India Nuclear Cooperation Agreement: Issues for the Nuclear Suppliers Group", *Policy Dialogue Brief*, (24 April, 2006), p.1.
30. Sharon Squassoni, *U. S. Nuclear Cooperation with India: Issues for Congress*, Congressional Research Service Report for Congress, (29 July, 2005).
31. Baldev Raj Nayar, "India Rising, But Uphill Road Ahead", *Asian Survey*, Vol. XLVI, No.1, (January/February, 2006), p.96.
32. *The Economic Times*, 6 September, 2008.
33. *Ibid.*
34. Uranium Information Centre, "Nuclear Power in India and Pakistan", February 2006, available at [www.uic.com.au](http://www.uic.com.au)
35. Scott Woods, "Analysis of the US-India Nuclear Deal", *Defense & Security Analysis*, Vol. 22, No. 3, (September, 2006), p.326.
36. *Ibid.*
37. Mark Gorwitz, "The Indian Strategic Nuclear Submarine Project - An Open Literature Analysis", December, 1996, available at [www.globalsecurity.org](http://www.globalsecurity.org)
38. Parag Khanna and C. Raja Mohan, "Getting India Right", available at [www.policyreview.org](http://www.policyreview.org)

# ROLE OF KAMARAJ IN THE FREEDOM STRUGGLE OF INDIA

M. Thamarai Manalan\* & K. Appadurai\*\*

Kamaraj was born on 15<sup>th</sup> July 1903 in Virudhunagar in the district of Ramanathapuram of Tamil Nadu. He left school at the age of eleven. Next year his maternal uncle Karupiah drafted him as an assistant in his cloth shop in Virudhunagar. He started gaining an interest in public events. In the process his attention was drawn towards the Congress agitation for self government and there after he took keen interest in the nationalist activities.

The massacre of thousands of people at Jalian Walabagh in Amritsar was turning point in Kamaraj's life. It made him realize at the age of 16, how urgent the attainment of national freedom. He joined the congress party as volunteer.<sup>1</sup> Since then his main preoccupation was organizing congress meetings in the home town. At time of affluent people of Virudhunagar including his own caste men were pro-British and so were against his national activities.<sup>2</sup> He was branded as traitor and was forced to leave Virudhunagar and continued his nationalistic activities at place called Thirumangalam among other community members.

When E.V. Ramasamy Naicker accepted the offer of the leading the struggle at Vaikam near Trivandrum started his agitation with a strong contingent of supporters in which Kamaraj enrolled him self as a volunteer. After Vaikam Satyagraha Kamaraj become more and more vigorous in the National Movement. The authoritative regime of the British added fuel to the already burning nationalist spirit in him. Kamaraj devoted himself fully to the cause of national struggle.<sup>3</sup> The opportunity of becoming a regional level volunteer from being a local level volunteer came to Kamaraj in 1925 in the form of flag Satyagraha at Nagpur.<sup>4</sup>

With the arrest of frontline leaders of the struggle like Somaiyajulu and Swaminathan Mudaliar of Cudiyattam in the issue of removal of Neil statue Kamaraj was chosen to lead to struggle in September 1927. For this purpose Kamaraj met Mahatma Gandhi at the residence of S. Srinivasa Ayyangar in Madras and secured his permission. But the struggle was given up in view of proposed country wide boycott of the Simon Commission.<sup>5</sup>

However the same year 1927, Kamaraj took part in the deliberations of the annual Congress

session held at Madras under the Presidentship of M.A. Ansari.

George Joseph and Kamaraj were able to Mobilise thousands of volunteers near Thirumalai Nayakkar Mahal and carry out the demonstration against Simon's visit in 1929 Kamaraji's organizing ability became quite evident in this demonstration.

While Rajaji and other leaders were arrested for Salt Satyagraha in April 1930, Kamaraj was enlisted volunteers for the movement and got arrested. The charges made against Kamaraj were (1) that he was responsible for exhorting an audience of 300 people to enlist themselves as volunteers and (2) he incited them to proceed of Vedānyam in thousands to prepare salt is violation of the section 74 of the salt act.<sup>6</sup> Kamaraj during trial did not refute the charges and consequently he was sentenced on June 9, 1930 for two years vigorous imprisonment, and was first sent to central prison, Tiruchirappalli and later shifted to Bellary Alipuram Jail. He refused to come out on parole even to see his ailing grandmother.<sup>7</sup>

Kamaraj was released on March 12, 1931 before he could serve his full term imprisonment,<sup>8</sup> as a sequel to the Gandhi-Irwin Pact.

When the Civil Disobedience Movement was revived, in Virudhunagar under the inspiring leadership of Kamaraj there were picketings and processions. In spite of the inhuman atrocities of the British the volunteers carried on the processions and demonstrations almost daily in Virudhunagar. Realising that Kamaraj was the main force behind the volunteers, the police arrested him on January 10, 1932.<sup>9</sup>

His contacts with the revolutionaries like Jaidev Kapur and Kamalnath Tiwari in the prison at Vellore made the British implicate Kamaraj in a number of alleged conspiracy cases. In the years 1933-34 Kamaraj was accused in inter provincial conspiracy cases. It was known as "Madras conspiracy case; Kamaraj was accused that he and his friend Arunachalam conspired together to assassinate the Bengal Governor. Sir John Anderson, known for his repressive policies against freedom fighters, when he came to Ooty for summer. The police field charge sheeted against Kamaraj for supplying two pistols

\*Lecturer, Department of History, Annamalai University.

\*\*Lecturer, Department of History, Annamalai University.



to Arunachalam, however the police failed to prove the involvement of Kamaraj and the British Government again implicated Kamaraj in another conspiracy case known as 'Virudhunagar Srivilliputhur police station Bomb explosion case'. It was reported that Bombs thrown on the night of September 21, 1933 at the post office and police station buildings at Virudhunagar resulting in an explosion.<sup>10</sup> No body was injured in this case K.S. Muthusamy, Kamaraj, Mariappan and Thiru Narayanaswamy Naidu were arrested on November 9, 1933. When the case came for trial the local Sub-Inspector Ananda Krishnan refused to give evidence. The police superintendent of Sivakasi, Parthasarathi and Thothathari Ayyangar of Madras CID took special efforts to prove the role of Kamaraj in the conspiracy by coercing Venkatachalam to become approver in the case.<sup>11</sup>

During the course of trial of the conspiracy case the police frequently harassed Kamaraj, his friends and relatives. The failure of the British government to prove charges in the conspiracy cases relieved Kamaraj from the clutches of law, otherwise it would have been difficult for him to continue his work for the cause of the Congress. Though he was acquitted, Kamaraj had to spend a considerable amount of money by selling much of the ancestral property to conduct the case. He was able to retain only his house at Virudhunagar.<sup>12</sup>

When Gandhi decided in favour of individual satyagraha, in the Madras presidency the authorities severely dealt with congress men undertaking Satyagraha. T.S.S. Rajan, Sathyamoorthy and Rajaji were arrested. Kamaraj, president of Tamil Nadu congress committee (TNCC) left for Wardha, to secure approval for the list of satyagrahis from Mahatma Gandhi. But while still

on his way at Guntur, police arrested him and seized the list of Satyagrahis from him on December 20, 1940.<sup>13</sup>

Kamaraj was arrested in December 1940. It was mentioned that he was detained under defense of India rules and kept along with other sathyagrahis and Indian leaders in Vellore Jail. Later the police charge sheeted him that he had made antiwar speeches and prevented the people from contributing to the war. The Governor of Madras, Arthur Hope made an extensive tour in Tamil Nadu to collect the war fund. But Kamaraj also made a whirl tour in the places proposed to be visited by the Governor for collection of the War Fund and successfully prevented the people from making contribution to the war fund.<sup>14</sup> It was cited as a major reason for his detention under the defence under the defense of India rules. It was for the third time that Kamaraj experienced the horrors of jail life. Kamaraj was released from Vellore Jail on November 3 1941. While he was still in Jail with a view to honour him the Virudhunagar council unanimously elected him as the chairman.<sup>15</sup>

Mahatma Gandhi congratulated Kamaraj (AICC) when the Quit India resolution was passed by an overwhelming majority and exerted the people to plunge into the struggle with the determination either to "Do or die".<sup>16</sup> Kamaraj followed this principle totally.

There is no doubt that he was a man of masses. Because as an ordinary worker he had close contact with the people. He participated in almost all the freedom movement from 1920 to 1924. He spent nearly 3000 days in various Jails of Tamil Nadu. He was a true follower of Mahatma Gandhi.

#### Notes & References

1. D.A. Wash Brook, *The Emergence of Provincial Politics of the Madras Presidency*, New Delhi: 199, 92.
2. P. Kandasamy, *The Political Career of K. Kamaraj*, New Delhi: 2001, p.26.
3. *Ibid.*, p.29.
4. Muruga Dhanuskodi, *Kamaraj Oru Charithiram*, Madras: 1976, p.36.
5. P. Kandasamy, *op.cit.*, p.30.
6. *Ibid.*, p.32.
7. Vishnu Bagwan, *Constitutional History of India and National Movement*, New Delhi: 1972, p.187.
8. P. Kandasamy, *op.cit.*, p.32.
9. B.N. Bande, *A Centenary History of Indian National Congress, Vol.II*, New Delhi: 1985, pp.247-248.
10. *Ibid.*, p.250.
11. P. Kandasamy, *op.cit.*, p.36.
12. Muruga Dhanuskodi, *op.cit.*, p.49.
13. B.N. Bande. *op.cit.*, Vol.I, p.407.
14. P. Kandasamy, *op.cit.*, p.41.
15. *Chavi* (Tamil weekly), 27 September, 1987.
16. P. Kandasamy, *op.cit.*, p.41

## C. SUBRAMANIAM AS A MANDARIN

A. Seenivasan\*

### Introduction

An able administrator and freedom fighter C. Subramaniam, popularly known as 'CS' became an inalienable part of public life. He served the country and his party with devotion and made outstanding contributions to Indian progress and welfare both in the state and Central Governments. C. Subramaniam held all the major offices of the Central Government as well as the State with great honesty, ability and resolution. During his tenureship as an administrator he won the hearts of teeming millions of the country and noble leaders. C. Subramaniam's career sparked with the freedom struggle. He picketed toddy shops, involved himself in salt satyagraha and Quit India movements. He also formed various associations and organizations to spread nationalistic feeling and ideas among his fellowmen.

### As An Administrator

C. Subramaniam's career from the administrative point of view is interesting. He left a memorable impression on all the departments he handled.<sup>1</sup> The well known eminent politician and an able administrator. C. Subramaniam was born in Senkutti palayam, a small village, near Pollachi in Coimbatore district on 30<sup>th</sup> June 1910.

After his education at Presidency college and Law College, Madras C. Subramaniam became an advocate in Coimbatore.<sup>2</sup> But most of the time he was involved in the Indian National Congress, Harijan welfare and Khadi movement. C. Subramaniam was twice imprisoned for participating in National movements during the Second World War i.e. in 1941. C. Subramaniam also took an active part in textile labour movements, student's organization and youth movements.

In the year 1952, C. Subramaniam won from the Coimbatore constituency. At that time Rajaji, the leader of the Congress party in Tamil Nadu, appointed C. Subramaniam as a minister in his cabinet in 1952. During his tenure as a minister for over a decade C. Subramaniam had the opportunity of holding many portfolios viz. food and agriculture,

education, finance, law, elections, information and publicity. C. Subramaniam was appointed as minister in Kamaraj cabinet in 1954.<sup>3</sup>

When C. Subramaniam took over as the Minister of Finance, Tamil Nadu was famine-stricken in parts of Salem, North and South Arcot and Chengalput, Tanjore and Tiruchirappalli were cyclone-hit areas. Poverty, hunger and starvation were sinking the people severely. A lot of relief measures had to be taken up at once. Power shortage stood in the way of employment generation. Handloom industry suffered a set back.

The Government introduced a "Subsidy cum-loan-scheme", in the affected areas. Weavers were provided with employment through the agency of Co-operative organization, the dealt with the food tactfully by balancing the distribution of food grains from the supply areas to the deficit areas. Low scale famine relief workers were undertaken, such as formation of new roads, spreading and consolidation of materials on roads, silt clearance in tanks etc.<sup>4</sup>

Water supply to rural areas was undertaken by the construction of over-head tanks along the areas of Cauvery, Vaigai and Tambraparani etc.<sup>5</sup> the Amaravathi and Vaigai schemes, the Periyar and Kundah Hydro-electric schemes were executed in the five year plans. More emphasis was laid on the improvement of irrigation with an outlay of Rs.50 crores.<sup>6</sup> In order to encourage co-operation from the public C. Subramaniam started the National Savings Scheme through post offices.<sup>7</sup> The invested amount was used to eradicate some basic problems such as hunger, ignorance, squalor and diseases. An improvement was seen, in health programme too.

During 1958-59, industrial units for assembling motor cars, tractors, manufacturing cycles, refractors, pig Iron, steel tubes, rubber tyres, etc sprang up. During the third five year plan period the entire industrial future of the state turned on the Neyveli Lignite project. An iron and steel plant was started with Salem iron. There was an expansion of eight new sugar factories, from 1956-61, 3840 miles of roads were laid 135 major and minor bridges were

\* Lecturer in History (SS), A.V.C.College (Autonomous), Mayiladuthurai-609 305.

built on highways. The Government took the initiative of establishing 3 potters centers at Choolaimedu, Karukurichi and Thanikottagam.<sup>8</sup> In the year 1959, Khadi Campaign was launched to attain the maximum food production and achieving self-sufficiency by utilizing the available resource.<sup>9</sup> C. Subramaniam inaugurated an Agricultural College and Post-graduate Training Centre in Coimbatore to spread agricultural education. The adoption of Japanese methods of intensive cultivation brought about tangible results making Madras getting the distinction of being the state with the high-test yield per acre in India.

Even after education has been made free, there was no enrollment of children and C. Subramaniam pursued this aspect vigorously. He got the inspiration for the world famous mid-day meal scheme. The scheme for the supply of mild and other food items under the CARE (Committee for American Remittance Everywhere) programme was extended to the villages with Government subsidy and local contributions.<sup>10</sup> In 1962 that education upto S.S.L.C. stages was made free to all.<sup>11</sup>

Multipurpose schools came into being, and special grants were improved, with provision for Provident-fund-cum-pension and Insurance, besides family pension.<sup>12</sup> C. Subramaniam did not ignore the higher education in the state. During his Ministership, the numbers of Government Arts Colleges were increased, while two training college of physical education and 10 teacher's training colleges and 30 teacher's training schools were also opened.<sup>13</sup>

Among the leaders of South India, C. Subramaniam's name holds a unique place in Indian Politics and in-the parliament during the post-Independence period. He was appointed as the Minister for Steel and Heavy Industry on 6<sup>th</sup> April 1962 in Pandit Jawaharlal Nehru's cabinet.

During 1971-77 he handled the department of planning, science and technology, industrial development, finance and defence efficiently.

In the five year plans, priority was given to basic and heavy industries. This had resulted in a good yield in steel production in 1962-63.<sup>14</sup> With the assistance of U.K., U.S.S.R., Japan and West Germany, India had made a modest progress.

C. Subramaniam was asked to handle agricultural portfolio by Lal Bahadur Sastri, the Prime Minister. After deep contemplation he took up this assignment as a challenge and surprised his colleagues.<sup>15</sup> Surprisingly he created a Green Revolution throughout the country. All the scientific institutions were brought under the control of Indian Council of Agricultural Research. In Tamil Nadu, there was the Aduthurai Research Station at Tanjore which was the basis for introducing new varieties. The National Seed Corporation was set up to take up seed multiplication.

Processed seeds were properly stored and finally distributed to the farmers. Soil survey programme was formulated and implemented on a large scale. The farmer had the benefit of being informed of the latest technological developments through radio, T.V., Cinema, Press and so on. C. Subramaniam lost his seat in the general elections in 1967. However, the programme was continued by Mr. Jagjivan Ram. In 1970 C. Subramaniam was appointed as the Chairman of the National Agricultural Commission. As Planning Minister in 1971, C. Subramaniam brought drastic improvement in the environmental conditions through a crash programme of house building.<sup>16</sup> Housing boards were established and improvement trusts were created.

The community development project was intended to develop a sense of community spirit among the villagers and fastened the agricultural development of the country. In Tamil Nadu, the Firka movement was amalgamated with community development in 1965. This created a great awakening in villages.<sup>17</sup>

In 1980 at the age of 70 C. Subramaniam retired from politics. Then he associated himself with the Bharathia Vidya Bhavan Educational Institution. When V.P. Singh became the Prime Minister of India C. Subramaniam was appointed as Governor of the Maharashtra state.

C. Subramaniam wrote his biography under the title Head of Destiny. In 1992 he was selected for Nehru's Centenary Award. In 1993 he resigned his governorship. The great educationist V.C. Kulanthaisamy said C. Subramaniam was "second Rajaji". C. Subramaniam was honoured with Doctoral awards by four universities in India namely,

Madurai Kamaraj University, University of Madras, Annamalai University and Manipal University. Anuvratha Award, Uganta Peace Award, Porlack Award, Y.B. Chavan Award were few other awards that adorned his personality.

C. Subramaniam got India's higher civilian award, Bharat Ratna Award also. C. Subramaniam died but he is remembered as the 'Hero of Green Revolution'.

#### Notes & References

1. Bhavan's Journal, Vol.31, No.19, 1 May, 1985, p.10.
2. Indian Express, 25 March, 1989, p.11.
3. The Week, 16 April, 1989, p.10.
4. Port St. George Gazette, dated 9 February, 1954, p.75.
5. M.L.A. Debates, 1955, February-March, Vol.XXII, Madras, p.60.
6. Madras Information, 20 February, 1954, p.12.
7. Ibid., p. 13.
8. M.L.A. Debates, 635 Vol.XXII, 1954.
9. Madras Information, 14 November, 1950, Chapter IX, p.154.
10. G.O. No. Madras Information 3(H.E. and L.A.) Department, dated 2 January, 1958.
11. G.O. No. 1373, Education, 7 June, 1961.
12. Madras Information, September, 1962, p.89.
13. N.D. Sundaravadevelu, A Jewel Among Leaders, November 1975; p.122.
14. C. Subramaniam, India of My Dreams, 1972, p.68.
15. Balasubramaniam (Serpi), Bharat Ratna C. Subramaniam, Chennai: Manivasakar Publication, 1999, p.78.
16. C. Subramaniam, The New Strategy in Indian Agriculture, p.30.
17. CC.MS.No.640, Public Department, dated 28 February, 1955.

## THE RISE OF SANTHOME, A PORTUGUESE SETTLEMENT IN THE 16<sup>th</sup> CENTURY: A STUDY

J. Srinivasan\*

From time immemorial, there existed trade relations between India and the West. The rich Indian productions much as spices, pepper, cotton, pearl and rice had been sought often by the western world which aroused the energies of Europeans to a spirit of enterprise and discovery. The 15<sup>th</sup> and 16<sup>th</sup> century saw a vast revolution in commercial enterprise. For nearly a century from 1500 A.D. to 1600 A.D. the Portuguese enjoyed the monopoly of the coastal trade and they established rich and extensive settlements on East-West coast of the India peninsula.

In 1503 the king Manuel of Portugal licensed to participate in the Portuguese trade with India. But the real foundation of the Portuguese settlement in India was made by Alfonso de Albuquerque. He was the first to come to India in 1503 as the commander of a squadron and the record of his naval activities being satisfactory, he was

appointed Governor of Portuguese affairs in India in 1509, with the capture of Goa in 1510 and the establishment of a new acquisition as the headquarters of Portuguese settlement in India. The first signals of western imperial aims were hoisted and before long, they established themselves at Goa, Daman, Salsette, Surat, Bassein, Malabar Coast and Hugh, Nagapatnam Santhome in Eastern coast. If Goa was to become the Lisbon of the East, Santhome, its fort built in 1522 became the pride of their settlement on the Coromandel coast.<sup>1</sup> In that year Santhome was developed by the Portuguese as a trade settlement, and they constructed a church over the tomb of St. Thomas and slowly developed it into an important commercial port city in the 16<sup>th</sup> century.

#### Early History of Santhome

Santhome stands within the existing metropolitan limits of Chennai, and the medieval

\* Ph.D. Research Scholar, Department of Indian History, University of Madras, Chennai-600 005.

Portuguese settlement of Santhome in the East Coast of India is located near Mylapore. The adjacent native town of Mylapore is generally considered to be the Malli-arpha of Ptolemy records and the original designation of the Portuguese settlement was Santhome de Meliapor. The fame of Santhome rests largely on the traditional association of the locality with the Apostle St. Thomas, who is said to have suffered martyrdom at St. Thomas mount, a hill with in eight miles of Madras and to have been buried at Santhome, where his tomb is there.<sup>2</sup>

The town was graced by St. Thomas during the later part of the first century. Tradition has it that Thomas larded on the Malabar coast in connanore in 52 A.D. and then traveled south and up again along the coromandel reaching old Mylapore. It is believed that he preached on the beach, now part of Santhome, and in a spot the St. Thomas Mount, living in a cave in little mount and when killed in 72 A.D. he was on the shores. Early evidences points to the existence of a monastery with a church in 390 A.D.<sup>3</sup>

A colony of Christians, followers of St. Thomas existing in South India from about the 5<sup>th</sup> century, whether the founder of Santhome church was the Apostle himself or Thomas the Manichaeon, who dated from 3<sup>rd</sup> century or whether the Christians named themselves after Thomas the Armenian, who revised the church in the 18<sup>th</sup> century.

Gasper Correa,<sup>4</sup> in company with Perohopos de Sampauro and a party of fifteen started from Pulicat to visit the chapel of Santhome in 1521. They executed repairs and made some additions to the chapel. On the whole, Correias history tends to show that a monastic settlement was formed at Santhome about 1522, that a port town gradually grew up around the church and that down to 1550 the place possessed little importance. In the following years the port town of Santhome had increased and the second half of the 16<sup>th</sup> century enjoyed considerable trade activities in the Coromandal coast.<sup>5</sup> Its rise was rapid and its port was bustling with native boats carrying Cargoes. Because of commercial prosperity and its importance as a port of all, Henry Davison Love calls the period between 1564 to 1582 as the Golden Age of Santhome. Thus it grew in importance as a religious centre and as a commercial port.<sup>6</sup>

## Portuguese Trade Activities in Santhome

The formation of settlement of Portuguese in Santhome on the Coromandel coast drew the Portuguese into the intercontinental trade between South India and South East Asian it was convenient for their existing trade with to South East Asia Countries. In this port the main commodities of trade were textiles, rice, pepper, spices and pearls, Portuguese imported commodities with specious stones, gold, silver, China silk etc.

In 1511, the Portuguese conquered Malacca and there after encouraged Coromandel merchants to trade there.<sup>7</sup> The direct trade between Santhome and Malacca increased, as did partnership ventures between the native merchants and the Portuguese. Gradually, Santhome of Mylapore replaced Pulicat in importance. The fall of Vijayanagar Empire in the battle of Talikota was only a secondary cause of the decline of Pulicat, the Portuguese reason being that the Portuguese has started trading with Malacca directly from Santhome.<sup>8</sup>

The established custom for the Coromandel merchants trading with Malacca was to pay the freight in advance and make their return voyage on the same ship in which they had sailed out. Since such facilities were made available at Santhome, they preferred to settle down at Santhome and trade directly with Malacca from there, abandoning Pulicat.

There recorded fourteen sailings from Santhome to Malacca for export textile goods which was made by Portuguese in the years 1547 to 1598.<sup>9</sup> In 1550 Malacca trade relations with Santhome came under strain on account of many spiteful actions of the Portuguese captain of Malacca.

The Portuguese officials trading pattern underwent a major change in the 1570 and a system of farming out Santhome Malacca voyages was introduced. The number of voyages generally allowed was restricted to two with the consideration that if the first voyage entailed a loss the second voyage could help to recover the loss. Other developments in the port, such as clash between the contractors and the purchasers possibly led to the decline of Santhome-Malacca trade and the last decade of 16<sup>th</sup> century made the diversion of trade to and from Masulipatnam with Malacca began to affect the Portuguese trade of Santhome de Mylapore, as

noted by the Portuguese captain of Santhome in his letter to the viceroy at Goa.<sup>10</sup>

Santhome also engaged entrepot trade, which fed goods to other ports of East coast. It was emerged as intermediary and inter-transshipment centers in the East-west commercial axis of enterpot trade. In 1580 Santhome to Masulipatnam trade picked up to a condition of prosperity.<sup>11</sup> After a settlement made by Portuguese in Hugh, Santhome to Bengal commercial activity started regularly.

Captain Francisco Corra de Brito in his time encouraged lucrative commerce from Santhome with Bantam and Moluccas. Several merchant of Santhome began to carry cotton textile to exchange for spices and drugs in 1589-92. Santhome also engaged trade relations with Pegus. Santhome-Pegu trade started with the help of native merchants of coromandel coast. The Italian traveller Caesarde Federici confirms the existence of regular trade from Santhome to Pegu. On their return the merchants of Santhome brought many rubies since precious stones were cheaply available at Pegu.

The second half of the sixteenth century noted that Santhome merchant trading with cosmic trade were not interested in rubies instead they demanded silver and gold. The change in the

commodities of exchange may be attributed to the destruction of the city of Vijayanagar in 1565 and the decline of its jewel trade in South India.<sup>12</sup> From 1543 to 1587 recorded 19 ships sailed from Santhome to Pegu.

The Arakan invasion of Pegu in 1591 prompted the king of Portugal to prohibit the Portuguese of Santhome with Pegu from conducting their highly lucrative trade with Pegu. The private Portuguese traders of Santhome however, carried on clandestine trade in precious stones with Pegu. Santhome conducted trade with Tenasserim territory which was much closer than going to Macao via Malacca. The trade preference for Tenasserim was on account of its proximity and the abundant availability, there of Chinese merchandise such as porcelain, silk, damask and brocade which were brought there from China through the lands of Cambodia and Laos.<sup>13</sup> The voyages to Tenasserim brought good revenue to the Portuguese in Santhome.

Thus the seaborne trade from Santhome, flourished only after the Portuguese settled down in the port town and their trading activities opened the gateway to the Dutch and the English in the expansion of commerce in Santhome.

#### Notes & References

1. S. Muthaiah, *Madras, the Gracious City*, Madras: East West books Pvt. Ltd., 1999, p.4.
2. Hendry Davison Love, *Vestiges of Old Madras, 1640-1800, Vol.I*, New Delhi: Asian Educational Services, 1913, p.286.
3. Kalpana and Frank Schiffer, *Madras Agricultural Heritage*, Madras: Indian National Trust for Art and Agriculture, 2003, p.271.
4. Gaspar Correa, who was in India from 1512 to 1561 and whose history remained unpublished for four centuries, is unfortunately silent on the subject. He relates a good deal about the relics of St. Thomas and very little about Santhome. In his four large volumes covered the period 1497-1550.
5. Hendry Davison Love, *op.cit.*, p.287; *Avana Amudham*, July-September, 1988, Tamil Nadu Archives, Chennai, p.4.
6. S. Muthaiah, *Madras Rediscovered*, Madras: East West books Pvt. Ltd., 1981, p178.
7. Sinnapah Arasaratnam, *Maritime India in the Seventeenth Century*, Delhi: Oxford University Press, 1994, p.119.
8. Sanjay Subrahmanyam, *Improvise Empire, Portuguese Trade and Settlement in the Bay of Bengal, 1500-1700*, Delhi: 1990, p.40.
9. S. Jayaseela Stephen, *The Coromandel Coast and Its Hinterland, Economy Society and Political System 1500-1600*, Delhi: Manohar Publication, 1997, p.143.
10. *Ibid.*, pp.146-148.
11. Sinnapah Arasaratnam, *op.cit.*, p.49.
12. S. Jayaseela Stephen, "Diamond Mining Industry, Vijayanagara State Policy and the Regional Economy of late medieval South India, A.D.1509-1642", *Quarterly Journal of the Mythic Society*, LXXXVI, No.2, 1995, pp.81-112.
13. S. Jayaseela Stephen, *The Coromandel Coast and Its Hinterland, op.cit.*, p.154.

# THE MADRAS MUTINY OF 1682

K. Sankari \* & C. Bhaskaran\*\*

On the eve of the Great-Britain's colonising of India, the people had a firm idea that India has extended from one end of the country to another. The people with a common culture instilled and reinforced by inherited tendency of opposing whatever the evil, including the misrule of British East India Company, and liberal consciousness in the early stage and modern means of communication, western education, and Political experiences etc in the subsequent stages, started to organise resistances against the enslaver. Though the early resistances were sporadic they initiated both the process of formation of one united India and every one of them against the enslaver. These open revolts or unrest laid foundation for future anti-colonial resistances all over India including Tamil Nadu.

In Tamil Nadu, the people different shades ruling classes, soldiers, suppressed masses and the like started to revolt against the East India Company Government, Madras. Their emergence was due to their experiencing of misrule and their tendency of opposing the exits of company.

This paper attempts to trace the circumstances which led to the rise of a band of native people of Madras against the East India Company Government Madras in 1682 and their mentality of negation. This paper also focuses the mental agony and the rage of the natives of Madras in the later years of 17<sup>th</sup> century.

## Circumstances that led to the Mutiny of 1682 A.D.

### (a) Company plans to extract physical labour of the Madarasis

In May - July, 1682, the sea encroached the Black Town and the Fort St. George, Madras as a result of great inundation of the sea.<sup>1</sup> Hence, the Governor of Madras, Mr. Marter, ordered forthwith that drum beat to call all the coolies, carpenters, smiths, peons, and all other workmen and sufficient materials be provided that they may work day and night to endeavour to put a stop to the fury of the sea.<sup>2</sup> He also felt that without a speedy course to be taken the town would run an apparent hazard of being swallowed up and that there by the very fortification of the town should be preserved.<sup>3</sup>

### (b) Court of Directors of Madras

The Court of Directors remarked "We take notice of the great inundation that endangered our Town and Fort, and we would have Your (Governor's) endeavor to prevent such a deep and strong foundation with chunam, to prevent damage by any such accident here after. And in all other respects we would have you to strengthen and fortify one Fast and Town by degrees, that may be terrible against the assault of say Indian Prince and the Dutch power of India, if we should happened to ... any difference with them hereafter. That the inhabitants may pay the full change of all repairs and fortification, who do live easier under our Government than any Government in Asia ..... Their saying they pay customs is a frivolous objection and relates only to their security at sea under our passes and under the guns of our fort in past, but the strong fortifying of the town etc. and the raising new works is a security to their lives, houses, wives and children and all there belongs to them".<sup>4</sup>

### (c) Governor Mr. Madras succeeds in Raising the Tax

In 1682, Josiah Child was Chairman of the Court of Directors.<sup>5</sup> The Court of Directors under Josiah, was anxious to raise a quit rent from all the house holders in Madras native and European. They hoped by so doing defray the yearly charge for repairs fortification. Following the directions of the court of Directors, Governor of Madras, Mr. Madras, succeeded in raising such a tax, not for repairs or fortifications but also promoting the sanitation of Black Town.<sup>6</sup>

### The Madras Mutineers and their Mutiny

The painters who resided at Black Town resented over the suppressive and exploitative measures of the Company. They in a group left Company's jurisdiction and went away to St. Thome. They threatened to murder all the native servants of the Company, who refused to join them. They also stopped all provisions and goods coming to the Town.<sup>7</sup>

\* Reader, Department of History, Annamalai University, Annamalai-nagar-608 002.

\*\* Ph.D. Research Scholar, Department of History, Annamalai University, Annamalai-nagar-608 002.

### Company's Measures to Quell the Mutiny

The Company government deputed a hundred black hostages to prevent the mutineers not to seek the support of other communities such as washer men, smiths and carpenters. The Company also took the wives and children of the mutineers of the Black Town and kept in a pagoda and proclaimed by beat of drum that unless the mutineers delivered themselves within ten days, all their homes and chattels within the jurisdiction of the company would be confiscated.<sup>8</sup> The Company authorities, after eight days arrested the ring leaders at St. Thome and key were imprisoned on the same evening, all the rest came into the Town and made their submission.<sup>9</sup>

### Aftermath of the Madras Mutiny

The Mutineers and the public became helpless before the authoritative company government. The public afterwards became docile. On the other side the Court of Directors continued to insist to tax the people to meet out the expenses of fortify the Black Town. On 20, September, 1682,

the Directors wrote to the Government of Madras, as follow.<sup>10</sup>

"Our Meaning as to the revenue of the Town is that one way or another .... The manner of raising which revenue we shall leave to your discretion as may be most agreeable to the most humour of that people".<sup>11</sup> Meanwhile the inhabitants of the town petitioned to the Governor in Council, that the Government of Mr. Madras imposed a tax upon arrack and upon paddy, and causing them to pay for cleaning the streets, also increased the customs of goods imported and exported and also the rents of fields of paddy and ordered that the customs should be received of tobacco which came from other places.<sup>12</sup> This petition was signed by several castes including painters, chulians, tailors, coolies, washers, barbers, parishs, comities, oil makes, fruiterers, shepherds, pot makers, muck was, gold smiths, and weaves.<sup>13</sup> Though the company authority quelled the attempt of the mutineers, the muting of 1682 had been a brazil to the society including their of 1806 and 1857.

### Notes & References

1. J. Talboys Wheeler, *Early Records of British India A History of the English Settlements in India*, Madras: Asian Educational Services, 1994, pp.78-83.
2. Madras Consultations, Vol.XI, 1682.
3. J. Talboys Wheeler, *op.cit.*, p.8
4. Proceeding of Court of Directors, dated 31 May, 1682.
5. J. Talboys Wheeler, *op.cit.*, p.82.
6. *Ibid.*, p.78.
7. *Ibid.*
8. J. Talboys Wheeler, *op.cit.*, p.759
9. *Ibid.*
10. Proceeding of Court of Directors, dated 20 October, 1682.
11. Proceeding of Court of Directors, dated 31 May, 1652.
12. Madras Consultation, Vol. XI, 1682.
13. *Ibid.*

## HISTORICAL DEVELOPMENT OF LOCAL GOVERNMENT IN INDIA

### P. Selvamani\*

India has seen various phases of theory and practice of local self-government. In India the British introduced a kind of local government, but it was Gandhi who understood the true spirit of Panchayat Raj and Democratic Decentralisation.<sup>1</sup> Although the constitution-makers did not give due importance to Panchayati Raj Institutions (PRIs) in

the Constitution, they had soon to be established, mainly with a view to gaining people's support for development activities. But one finds a negation of this initiative for several years. From 1977 onwards another phase can be discerned with its focus on politicisation and grass roots level democratic process. This political dimension, has brought forth

\* Lecturer (S.S.), History Wing, DDE, Annamalai University.



a new meaning and content to the evolution of federal principle at the local government level in India. This has made the role of political parties crucial in the life of people both in the villages and towns.

Village communities, which were characteristic of agrarian economics, have existed from the earliest times. In India they were known as Panchayat – a council of five persons in a village. These Panchayats were centres of social life and economic activity, the pivot of administration as well as the fulcrum of social solidarity. Sir Charles Metcalfe, a British Governor in India of the 19th century, had rightly called it “the little republic”.<sup>2</sup>

It cannot be argued that these village Panchayats were the ideal centres of democratic functioning, human dignity and social life. Invariably the caste-ridden feudal structure had the overriding influence on the local communities.

Dr. Ambedkar believed that these “village republics” have been the ruination of India. Ambedkar’s scepticism was shared in a different way by Jayaprakash Narayan when he said: “The old village communities have survived in nothing else than their physical existence. They are no longer living communities acting jointly for the solution of individual or communal problems and for the development of their moral and material life”.<sup>3</sup>

However, the urge to manage one’s own affairs (autonomy) is basic to societal and individual freedom and maturity. A local community is characterised by autonomy of decisions and actions. The sociological fact that a nation is a community of communities legitimises a citizen’s right to participate in the governance of a local community, or *germeinschaft*. Gandhi understood this fundamental truth more than anyone else within the Indian ethos.

Therefore, the national movement had recognised Grama Swaraj as the main pillar of future Indian polity. Gandhi’s exposition of Grama Swaraj in 1942 has become a classic definition of his vision.<sup>4</sup>

The Government of the village will be conducted by the Panchayat of five persons annually elected by the adult villagers, male and female, possessing minimum prescribed qualifications. These will have all the authority and jurisdiction required. Since there will be no system of punishment in the accepted sense, the Panchayat

will be the legislative, judiciary and the executive combined to operate for its year of office. Any village can become such a republic today without much interference even from the present government whose sole effective connection with the villages is the execution of the revenue.

‘The individual is the architect of his own Government’. It is a historical fact that local self-government in India, in the sense of a representative institution accountable to the electorate, was the creation of British rule.<sup>5</sup>

The Government resolution of May 18, 1882 during Lord Ripon’s viceregal tenure providing for local boards consisting of large majority of elected non-official members and presided over by a non-official Chairman was considered the Magna Carta of local democracy in India. By 1925 eight provinces in British India (Madras, Bombay, Bengal, Bihar, Central Provinces and Berar, U.P., Punjab and Assam) had passed acts for the establishment of village Panchayats.

By 1948, 20 native states had village panchayat acts. These statutory panchayats covered only a limited number of villages and had generally a limited number of functions. Therefore, they were neither agents of development nor nurseries for political leadership.

### **Community Development and Panchayat Raj**

The thinking that village panchayats should be included in the Constitution finally prevailed, albeit in a modest measure only. It was provided merely in the directive principles (Article 40C) saying that the State should take steps to organise village panchayats. This left little obligation to implement Panchayat Raj in independent India. There was no legislation to implement it until 1959. Finally it came about when the managers of the Indian state found that it was impossible to implement developmental activities without this instrument of people’s participation.<sup>6</sup>

The early fifties saw the launching of the Community Development Programmes. The First Five Year Plan underscored the significance of village organisation at the local level for economic development. It also forewarned that panchayats as they existed at the time of independence would seriously hamper the targets of development.

Unless the Panchayats at the village level were reorganised to enable them to assume 'agency functions' of the higher authorities "it will be difficult to make a marked impression on rural life, for only a village organisation representing the community as a whole can provide the necessary leadership".<sup>7</sup> It may be noted here that the emphasis of the document was on Panchayats assuming responsibility and initiative for developing the resources of the villages, which was essentially an economic function.

With the inauguration of the Community Development (CD) programme in October 1952, the blocks became units of development administration. But soon those at the helm of affairs realised that without an agency at the village level, real progress in rural development could not come about.

Thus, a team for the Study of Community Projects and National Extension Services headed by Balwantra G. Mehta was appointed in January 1957. The team was expected to review the "economy and efficiency" of Community Development Projects and National Extension Services and assess "the extent to which the movement has succeeded in utilising local initiative and creating institutions to ensure continuity in the process of improving economic and social conditions in rural areas".<sup>8</sup> In 1952 the concept of decentralisation through the CD projects was that powers for executing programmes of economic development and social welfare should be delegated to officials in the development blocks. The Block Development Officer was the leader. Although such a programme of co-operation of local people was envisaged, it was not forthcoming because there was no power or responsibility given to the people.

The operative part of the committee's report was to set up Panchayat Raj institutions. The National Development Council affirmed the basic principles of democratic decentralisation and left it to the states to work out the structures suitable to each state. Both these gave an urgency to implement PRIs throughout the country. By 1959, all the states had passed Panchayat Acts. When on October 2, 1959, Jawaharlal Nehru inaugurated the Panchayat Raj at Nagaur in Rajasthan, he characterised it as "the most revolutionary and historical step in the context of new India".<sup>9</sup> By the mid-1960s, panchayats had reached all parts of the country.

A report of the Ministry of Community Development said in 1964-65 that younger and better

leadership was emerging through the PRIs and there was a fairly high degree of satisfaction among the people with the working of the PRIs. The establishment of the PRIs gave a boost to the emergence of local leadership by creating new seats of power to be filled by the competitive mechanism of democratic elections. By the mid-sixties, there were over 2,17,300 village panchayats in the country covering over 96 percent of about 5.79 lakh inhabited villages and 92 per cent of the rural population.

But the Panchayat Raj was on a course of decline in the second half of the 1960s. PRIs became only a living caricature of local government. Several causes contributed to the decline of PRIs. First and foremost, there was a deliberate plan by the bureaucracy, local vested interests and their elected representatives in the state legislatures and in the Parliament to cripple and eventually to discard Panchayat Raj, the ascendancy of which they feared.

In 1966-67 the Ministry of Community Development was reduced to the status of a department and brought under the Ministry of Food and Agriculture. In 1971, the emphasis on "community development" was replaced by stress on "rural development". This marked the end of both the Community and Panchayat "as agents of change and agencies of development".<sup>10</sup>

Political leadership, planners and bureaucracy in the 1950's and 1960's considered the PRIs or local self government institutions mainly as agencies of development. They did not perceive them as 'little republics' or Grama Swaraj.

With the appointment of the Committee on Panchayat Raj Institutions chaired by Asoka Mehta in December 1977 began a new chapter in local Government. The Asoka Mehta Report was a step forward vis-à-vis the Balwantra Report because it could learn from the pitfalls and experiences of the 'first generation' PRIs. The impact and influence of Balwantra Report was nationwide, but the new thrust generated by the Asoka Mehta Committee, which recommended developing political power to the grassroots was limited.

The qualitative difference of PRIs in this phase was (a) supremacy of elected bodies, attempted in varying degrees in the states, and (b) local self-government perceived as the best political instrument for devolution of power.

In 1993, however, Panchayat Raj became a constitutional institution. The Seventy-third Amendment Act inserted Part IX providing several

directions on the constitution of elected panchayats at village and other levels.

### Notes & References

1. Democratic decentralization is a political ideal and local self-government is its institutional form. Iqbal Narain, "The idea of Democratic Decentralisation", *Indian Journal of Political Science*, Vol. XI, No.2, April-June, 1960, p.191.
2. A.C. Kapar, *Select constitution*, New Delhi: S, Chand of Company Ltd., 1999, p.118.
3. Sriman Narayan, "The Panchayat System of India", in B.N. Verma (ed.), *Contemporary India*, 1964, pp.201-202.
4. S.R. Maheshwari, *Indian Administration*, New Delhi: 1979, p.507
5. *Ibid.*, p. 516. The Asoka Nehta Mehta Report was not appreciated by the Congress (I) government: In 1989 Prime Minister Rajiv Gandhi tried to streamline Panchayati Raj. For this purpose the 64<sup>th</sup> Constitution Amendment Bill was moved. It was passed by the Lok Sabha but the Rajya Sabha rejected it.
6. Iqbal Narain, "Introduction" in P.C. Mathur and Iqbal Narain (ed.s), *Panchayati Raj, Planning and Democracy*, p.26.
7. S.C. Jain, *Community Development and Panchayati Raj in India*, New Delhi: Sterling Publication, 1998, p.600.
8. Mats Kihlberg, *The Panchayati Raj of India; Debate in a Developing Country*, p. 97.
9. G.S. Bhargava, *Panchayati Raj System and Political Parties*, p.373.
10. D.D. Basu, *Introduction to the constitution of India*, New Delhi: Waidhwa & Co., 2000, p.86.

## WAR STRATEGY OF THE ENGLISH IN THE CARNATIC WARS

A. Thennarasu\*, P. Govinda Reddy\*\* and A. Chandrasekaran\*\*\*

English annexation of Indian territories during the eighteenth century was a significant chapter in the military history of South India. It is only the English diplomacy and tactical warfare that paved the way for the English success and foundation of the British rule in India. This paper attempts to present a study on the unique diplomacy and war strategy adopted by the English in overpowering the French East India Company's forces and the native powers in the Carnatic region for their supremacy in India.

The Decline of the Mughals and the gradual integration of the Marathas opened the floodgates to foreign powers to entertain hopes of possessing territories in India for their economic power. India remained an open house in which the European East India Trading Companies wanted to establish their mastery. These situations led to serious rivalry among the European companies. The English and the French East India Companies began to clash with each other for supremacy in India. The political

developments in south India also aggravated their mutual rivalries which were manifested in the three Carnatic Wars.

The Carnatic wars were the significant wars in India which were mainly responsible for the establishment of English rule in India. In 1744, the Carnatic itself was in great chaos since the local rulers were unable to assert their authority. This situation facilitated the desire of the European trading companies to expand their territorial ambitions. It was under these circumstances came the news of the Austrian War of Succession which burst in India into First Carnatic War.

### The First Carnatic War

It must also be noted here that in the seventeenth century the English settlements grew in number and importance in South India and their commerce in Madras region steadily developed. It is this situation as well as the weakness of the local

\* Reader, Department of Defence and Strategic Studies, University of Madras, Chennai – 600 005.

\*\* Professor, Department of Anthropology, University of Madras, Chennai – 600 005.

\*\*\* Professor Emeritus, Department of Indian History, University of Madras, Chennai – 600 005.

rulers and the large resources of this country encouraged the English and French East India Companies to struggle for mastery over this land. For this purpose, they began to involve into the politics of the Carnatic chiefs.

The English and the French became involved in the war. In the first Carnatic War the English wanted to be defensive since they believed that offensive action would be too costly (Talbot Charles Imlay, 2004). They were unlucky and their fleet also did not render them good service. When La Bourdonnais arrived before Madras in 1746 they surrendered the town. However, the English were able to hold Fort St. David (Cuddalore) against the French attacks. In 1748, Madras was restored by the French at the arrival of Queen's forces under Major Stringer Lawrence at the request of the officials of the English East India Company at Madras and on the conclusion of peace between England and France in Europe and the First Carnatic War came to a close. The war demonstrated the superiority of European technology and discipline over larger native armies.

When European-style forces first came up against country troops led by Carnatic Nawab's Commanders, a major *tactical* asymmetry became apparent: the Europeans used fire as their primary means of war while the Indian armies, with cavalry at their core, relied on shock weapons, mainly swords and lances, with blunderbusses and, occasionally, bows and arrows for ineffectual auxiliary fire. Europeans had a doubt for some time that their approach to war was more effective than that of the East. The first tangible proof came in 1746 when a French force of twelve hundred European and auxiliary Indian infantry with a few light cannons routed outside Madras a country army (largely of cavalry), allegedly of twelve thousand led by Arcot Nawab's Commanders.

Despite their naval weakness, the French had performed better in the first Carnatic War. La Bourdonnais knew that he was superior to the English in number of men, but greatly inferior in weight of cannon. He therefore determined to gain, if possible, the wind and to board. However, situations in the French camp did not allow the design of La Bourdonnais to get materialized. Dupleix had learnt his lessons well from the first Carnatic War and so he was convinced that, in any quarrel between the Indian princes, his disciplined army would be very useful.

This was how the French were able to gain upper hand over the English in the early military operations in the Carnatic.

It should be remembered that in such a struggle the "weaker" side (the French and the native Indians) will try to acquire the superior methodology and weapons of the "stronger." But the latter will also have to adapt its military system to suit the new context in which it was fighting. Events proved that the British would win eventually because they retained their military superiority while the French and the native Indian princes were heavily disabled by political problems (Bryant, 2004).

### **The Second Carnatic War**

The French Governor Dupleix was the first to form the ambitious project of making his nation supreme in India. He supported the cause of Muzaffar Jang and Chanda Sahib and defeated their rivals Nasir Jang and Anwaruddin both of whom were killed in 1750. Dupleix received as his award an accession of territory and recognition as Governor of India, south of the Krishna River.

The English espoused the cause of Muhammad Ali, the son of Anwaruddin for the Governorship of the Carnatic. As a result, there arose a struggle which brought Robert Clive into prominence on account of his capture of Arcot and its defence in 1751. The war continued till 1754. But no one achieved any great success. But the Deccan affairs took a different turn. By his diplomacy, Bussy dominated over the Deccan and the French position was quite strong in the Carnatic. But in 1754 Dupleix was recalled because of his aggressive political designs and his successors could not retain the influence which Dupleix and Bussy had acquired.

The Second Carnatic War (1751-54) was an unofficial war fought between the English East India Company and the French Compagnie de Indes at a time when there was peace between the two powers in Europe. Its roots lay in Dupleix's skillful exploitation of the confused politics of the region to enhance French power through a series of native alliances. The daring hero of the English East India Company's Robert Clive, who defeated the French-backed claimant to the throne of the Carnatic, ended the second phase of Anglo-French struggle in India as Dupleix was recalled to France in 1754.

## **The Third Carnatic War**

In 1756 the Seven Years War broke out in Europe and the two rival companies took up arms against each other. In India the main operations began in 1758. By this time the situation had become very favourable to the English. Their fleets were stronger on the sea and could prevent the French from receiving assistance in men and materials from Europe. Further, the victories of Clive in Bengal after the Battle of Plassey enabled the English to support their forces in Carnatic with funds. The inferiority of the French in naval power and their lack of funds in India were great handicaps.

### **Battle of Wandiwash**

The French offensives in the Carnatic, the French Naval debacle and dominance of Deccan were important incidents of the Third Carnatic War. To crown all these incidents, the final blow to the French was their utter defeat in the Battle of Wandiwash. The decisive battle of the Third Carnatic War was fought at Wandiwash on 22, January 1760. General Eyre Coote's English army totally routed the French army under Lally. In the next three months all the minor French possessions in the Carnatic had been effectively reduced by Coote's efforts. The French were left with no possessions and the English laid siege to Pondicherry.

After more than six months of siege, the French capital of Pondicherry unconditionally surrendered on 16 January, 1761. The city was completely destroyed by the victors and its fortifications were reduced to mere rubble. A contemporary account states that "in a few months not a roof was left standing in this once fair and flourishing city". Shortly thereafter Jinje and Mahe, the two French settlements on the Malabar Coast also surrendered to the English leaving the French without even a toehold in India.

It should be remembered that the French sent Lally to command their settlements and the forces. He was a daring and brave officer, but hasty and violent. He was unable to secure coordination in the efforts of the French navy and the civil and military officers. All his attempts to capture Madras failed. He recalled Bussy from Hyderabad and consequently the French influence in the Deccan disappeared. The English troops sent from Bengal captured Masulipatnam and their fleet defeated the French on

the sea. In 1760 Eyre Coote, the English commander inflicted a severe defeat on Lally taking Bussy a prisoner. The English thus triumphed over the rivals in southern India.

In fact the Third Carnatic War followed just two years later, in 1756, when the Seven Year's War broke out in Europe. This time the war passed beyond the limits of South India into the rich province of Bengal, where the English captured the French possession of Chandernagore (now Chandannagar) in 1757. The most decisive battles were fought in the south, where the military balance tilted in favour of the English when the French capital Pondicherry fell in 1761. The war ended in 1763 with the Peace of Paris, and thus ended the French pursuit of empire in India (Arnold P. Kaminsky, 2006).

By 1800, the British were able to stand on the threshold of hegemony in the subcontinent. The British secured a "bridgehead" in eastern India (Bengal and the Carnatic) between 1750 and 1765, not only because military asymmetry favoured them, but also because the political culture and condition of India helped them. The decay of the existing hegemonic power of the time, the Mughal Empire, offered the opportunity to a number of ambitious power seekers and amongst them the merchant officials of English East India Company, seized a degree of autonomy to expand their territories of operations.

### **An analysis**

It is Interesting to note here the situations prevailed during the middle of the eighteenth century. The native rulers of India of this period were overawed by the military potentials and skills of the Europeans, particularly the English. The readiness of Indian princes to strike Faustian bargains with Robert Clive and Warren Hastings, the leading Company's servants in the East between 1750 and 1785, arose from their desire to utilise the Company's military expertise in their internal rivalries. The "friendly" association of the Indian allies and the help of their cavalry forces gave the English access to land revenues to finance political expansion and provided opportunities to recruit indigenous mercenary soldiers to expand their armies. Without this, it is believed that it is unlikely that the Company would have succeeded in the pursuit of its aberrant expansionary course from a standing start at its

coastal settlements, despite the substantial advantages it could exploit from superior European military methods.

In dealing with the Indian princes, the English had to decide who were their "friends" and what military methodology and technology to share with them to make their armies more useful to the Company. Preventing their Indian enemies from benefiting in the same way was fairly hopeless as the French were usually eager to help them, while private European arms traders were happy to satisfy their desire for Western military technology and many itinerant European mercenary soldiers on the subcontinent claimed to be able to show the Indians how to use it effectively. The Company's main hope of keeping ahead was that conservative vested interests in India would resist making the wholesale social and political change which might be necessary to "modernise" their armies and military practices successfully. At the same time, Company officers recognized that they would also have to adapt the European military model to suit the Indian context if they were to be successful.

The Company eventually created small armies at each of its presidency settlements, capable of sending field forces into the interior in aid of its Indian allies. They were structured and disciplined along European lines, not surprisingly since they were initially created and commanded by junior half-pay English Army officers. Later, the Company began to commission its own young "gentlemen" to train on the job in India. The learning curve for them was steep, but perhaps the Company cadets were generally more flexible in adapting Western methods to Indian conditions than professionals with European military experience would have been. Initially, the Company rated only Europeans as front-line soldiers, but its failure to persuade more than a few hundred to come to the East each year, forced it to take its Indian mercenary troops (sepoys) more seriously if the Company was to be a significant power broker there. Sepoys had three advantages: they were on the spot, cheap, and acclimatized. But the question was whether they could be conditioned to the much more exacting discipline levels necessary to make them interchangeable with European troops in the line and whether under alien European command they could be relied on to be fully committed in fighting fellow Indians.

As in contemporary eighteenth-century European armies, infantry formed the core of the Company's forces, but the importance of artillery rose steadily in the military's estimation as they got the measure of their Indian opponents, and it came to be seen as the crucial arm that kept the British ahead in South Asia. The Directors in London for some time rebuffed pleas by their servants in India to create any but token units of Company-raised cavalry, because infantry could be hired at half the cost and, they believed, were perfectly adequate to perform the strategic tasks the Company had set itself by the later 1760s: to keep the French corralled in their trading bases on the coast and to defend their Indian allies against invasion and internal unrest. Cavalry, the directors felt, were primarily of use only in offensive operations, and by 1767, prompted by Clive, they had decided to limit the expansion of their political power to a line around Bengal and Bihar in the northeast and the Carnatic in the southeast. Clive further believed that the Company should concentrate on infantry because it had a marked superiority over the Indians in this arm, but could only hope to equal the fighting quality of the "country" cavalry, and certainly not their quantity except at crippling cost. However, field commanders in the Carnatic, enjoined by civilians to protect revenue-bearing territory in wartime, said this was impossible without more effective cavalry than they usually had.

Only cavalry could counter cavalry in dispersed operations, and cavalry constituted the primary arm of the Indian or "country" armies who increasingly became the Company's main adversaries, once the French had been rendered relatively harmless in India following their decisive defeat in 1761 when their main base at Pondicherry was captured. This was the main *structural* asymmetry between the British and the Indians (John Pemble, 1976). Infantry in mid-eighteenth-century India just made up the numbers; they were ill equipped and ill-formed, with low morale (Irvine, 1903). In the traditional Mughal-style armies in the successor states of Bengal, Awadh, Hyderabad, and the Carnatic in northern and eastern India, the elite cavalry were heavy, armoured units wielding scimitars, lances, and maces, intended to act as a mass shock arm to deliver the hopefully decisive blow in battle. Mughal-style armies never beat the English; perhaps because by tradition they were too ready to accept pitched battle wherein lay

the greatest English advantage. Mughal armies also valued artillery, but theirs was unwieldy, inefficiently served, and poorly integrated with the cavalry (Fullerton, 1783 and Gommans, 1999).

Eighteenth-century English army was characterized by greater internal uniformity of relatively high quality. It had also reached a higher stage of evolution. This was perhaps due to the European experience of war in post-Machiavellian times having been more intense and competitive. Many modern historians have concluded that the changes in Europe at this time relating to preparing for and conducting war amounted to a "military revolution," including among other things, acceptance of the dominance of firepower on the battlefield, the more scientific design of fortresses, and the introduction of greater structural uniformity and discipline in armies. Officers also manifested an enhanced professionalism, increasingly recognizing each other across Europe as full-time members of a common fraternity.

Measured in terms of the mobilization and effectual exploitation of power and resources for war, the English military model as employed by the Company was generally superior to its Indian equivalents.

The English commanders began to adapt European army models, weapons, and practices to the Indian military environment that they found in their first incursions into the Carnatic after 1750. They soon discovered that their large infantry and artillery forces, despite their superior firepower, might win battles when they could be contrived, but could not win wars quickly and decisively, as desired by the Company, without more effective cavalry to exploit battlefield success.

So the English infantry and artillery were given lots of practice at quick firing and firing over long ranges to exploit sudden encounter battles. The English Company's armies usually fought in a traditional double line to maximize their fire both for offence and defence, with the second line about-facing if attacked in the rear by cavalry and with the ends of the lines bending in to join each other to form a defensive oblong if necessary.

In terms of structure, the English East India Company's armies reflected European practice. The army at each presidency had infantry at its core, with

the Europeans concentrated in one regiment of two or more battalions and the sepoys at first only in companies, which suited their most common use in the early days. The consolidation of the Indian companies into battalions in 1759 marked the Company's recognition of the sepoys as suitable front line troops.

There was general agreement among Company men, earlier to a European consensus, that due to the special circumstances of the British position in India, artillery was the critical arm in their army. It provided a crucial enhancement to infantry firepower against greater numbers on the battlefield, and a necessary additional force to the forts which were a feature of the Indian countryside.

As the English Company's army's experience of field operations and its battle reputation in India grew, it adopted a basic psychological maxim about the conduct of war. This was always to force the pace and to seek battle with the "country" armies and never to reject it. This conviction was born of the reasonable belief, based on its military record, that superior discipline, control, and weapons would usually prevail on the battlefield against greater numbers in hand-to-hand combat, where English Company's firepower could be maximized. It was hoped that a decisive defeat of a prince early would demoralize him that he would quickly sue for peace.

The English fostered the aspects like the dominance of firepower on the battlefield, the more scientific design of fortresses, and the introduction of greater structural uniformity and discipline in armies. Officers also manifested an enhanced professionalism. They were professionally committed to acquiring knowledge and expertise in the accepted canons of military practice, beyond personal combat skills into expertise in tactics, logistics, and strategy.

The English had also adopted a strategy of attrition, striking first against one opponent and then against another, with the aim of preventing the enemies, with their massively superior resources, from uniting and delivering the decisive blow.

## Conclusion

Thus, the Carnatic Wars were a test to the growing English power in India. Before the war, the Nawab of Carnatic was the overlord and the English and the French on the Coromandel Coast were his

liegemen. But after the wars, the English became masters of the Carnatic. The magic spell of Oriental military power was completely shattered. The pre-eminence of the English methods of military discipline and infantry over the cavalry of the native rulers had been clearly demonstrated. Further, the sea power of the English also paid great dividends to their political ascendancy in India. Their matchless strategy had

always paid rich dividends to them. With the help of naval superiority, the English easily cut off the French sources of supply outside the Carnatic and the French could import neither men nor ammunition. On the other hand the English could feed from Bengal as well as supply it from home and by moving their men in ships they could make one man do the work of two.

#### Notes & References

1. Arnold P. Kaminsky. *Funk & Wagnalls New Encyclopedia*. USA: World Almanac Education Group. A WRC Media Company, 2006.
2. G.J. Bryant. "Asymmetric Warfare: The British Experience in Eighteenth-Century India". *The Journal of Military History*. Vol. 68, 2004, pp.431-469.
3. G.W. Forrest. "The Siege of Madras in 1746 and the Action of la Bourdonnais", *Transactions of the Royal Historical Society*, London, Third Series, Vol. 2, 1908, pp.189-234.
4. C.W. Fullerton. "Report of the Southern Campaign against Tipu Sultan" Vol. 84, pp. 255-441, Home Miscellaneous, Govt. of Madras Presidency.
5. J. Gommans, "Warhorse and Gunpowder in India, c1000-1850," in J. Black, (ed.), *European Warfare, 1453-1815*, Basingstoke: Macmillan, 1999, p.116.
6. W. Irvine. *The Army of the Indian Moghuls: Its Organization and Administration*. London: Luzac, 1903, pp.161-62;
7. John Pemble. "Resources and Techniques in the Second Maratha War". *The Historical Journal*. Vol.19, Issue No.2, 1976, pp.375-404.
8. A. Rangarajan. "Malik Ambar: Military guru of the Marathas". *The Hindu*. 12 October, 2008.
9. Talbot Charles Imlay. "A reassessment of Anglo-French Strategy during the Phony War, 1939-1940". *English Historical Review*. CXIX, 2004, p.481.

### THIRU. VI. KA. – AN ADVOCATOR OF WOMEN RIGHTS

#### R. Kuppan\*

Thiru. Vi. Ka. was interested to promote the cause of women and particularly he involved in the activities to liberate them from the tradition bound society. He insisted the role to be played by women in political and public life in the promotion of nationhood.

#### Praise for Women

Thiru. Vi. Ka. has created a distinctive niche for himself in the society by restoring the image of womanhood. While women are exploited by men, Thiru. Vi. Ka. was the one who extolled them, seeing the women as the very embodiment of the divine, the sakthi or the power as two sides of the same coin. As far as Tamil Nadu is concerned Subramanya Bharathi and Thiru. Vi. Ka. stand apart towering high in this respect.

Thiru. Vi. Ka. was very conversant with body of the Tamil literature. He was in the company of those poets who praised woman as well as maintained friendship with hermits who despised woman.

Thiru. Vi. Ka. wrote in his book *Pennin Perumai* that "I was given birth by a woman, born with a woman and also lived with a woman. The nature which helps me everyday is also appear to be a woman to me. The God's worship energises me to be a woman in temperament. The language I speak provides me the pleasure of a woman. The entire surrounding and environment that facilitate well being to my body and mind seem to be woman".

Thiru. Vi. Ka. lost his wife but he never remarried in fond memory of his wife, till the last breath of his life. He continued to remember his wife,

\* Lecturer in History, D.R.B.C.C.C. Hindu College, Pattabiram, Chennai – 600 072.



Kamalambigai. The love he had for his wife mellowed to extent it to the gender. In fact, he praised his wife for this kind of transformation as she helped him in this way.

Thiru. Vi. Ka. rendered his service to politics, religion, literature and labourers. During course of such events, he pleasantly persuaded and guided many women. So the women considered Thiru. Vi Ka as their 'father', 'teacher' with immense love and affection. Thiru. Vi. Ka. says, "women were at liberty when India was free from foreign rule".

He viewed on school for women development. He advocated that schools must also be modified to suit the purpose of training the women in many disciplines.

During the time of Thiru Vi. Ka., suppression of woman and enslaving them was predominant trend. So he focussed on basic rights and liberties necessary for the women. He listed out the ill treatment of women and wanted to them to be eliminated.

Child marriage has been vehemently condemned by Thiru Vi. Ka and he also listed out the merits of the young widows in his book *Pennin Perumai*.

It should be his earnest interest that women should become entrepreneurs. Women should not be lazy in nature. The word of women is a brisk one and their interest would provoke the entire male world.

Thiru. Vi. Ka. set the trends for the liberation of women in Tamil Nadu as other social reformers elsewhere in India.

He wrote many thought provoking articles in the dailies to dispel the ignorance of the women. He provoked them rise up. He worked hard for widow marriage and inter-caste marriage. He strived for casteless society.

He attributed the suppression of women to the suppression of India and lack of Independence. "unless women are given their freedom, there can be no good in the nation. The welfare of the nation and the welfare of the women are the two sides of the same coin". These views have been voiced in the introduction of his book, *Pennin Perumai*, and *Vazhkaithunai*. He has emphasized that women should be given preference in everything.

When "Sarada Act" was opposed by many, he mobilized support from the public to implement the Act.

## KARUNANIDHI AND HIS HUMANISM

M.C. Raja\*

Humanism is a democratic and ethical life stance which affirms that human beings have the right and responsibility to give meaning and shape to their own lives. It stands for the building of a more humane society through ethics based on human and other natural values in a spirit of reason and free inquiry through human capabilities. It is not theistic, and it does not accept supernatural views of reality. Humanism, having its ultimate faith in humankind, believes that human beings possess the power or potentiality of solving their own problems, through reliance primarily upon reason and scientific method applied with forethought and vision.

It is clear from the above definitions and opinions on the theme of Humanism, that what ever was conceived, visualized, dreamt and implemented

by Karunanidhi right from his participation in public life, the ideals referred to above are being fulfilled with a missionary zeal and enthusiasm.

Following in the footsteps of his political mentor and imbibing the ideals of Annadurai, Kalaighnar M. Karunanidhi, perhaps more successfully than his guru also used the medium of cinema and the Tamil language to put forward his progressive views and ideas. His film *Parashakti* (1952) questioned the archaic beliefs and outmoded traditions.

The great services rendered by Kalaighnar M. Karunanidhi, on assuming Chief Ministership of Tamil Nadu for four times, in developing the economy of the State and ushering in a prosperous Tamil Nadu, are numerous. Whenever situations turned

\* Reader in History, DDE, Annamalai University, Annamalainagar-608 002.

threatening the sovereignty and defence of India, the DMK, has been contributing to the cause of the unity and integrity of the country and for the stability of rule at the Centre. With the passage of time and a shift in the national political scenario towards coalition governments, the DMK adopted a more rational and national outlook. It championed the cause of the Tamil language and culture, and used its national clout to make the Government of India declare Tamil as a classical language.

Mu. Ka.'s progressive humanism is explicit in many of the recent plans and schemes. The PDS (Public Distribution System,) in the State does not take income as a criterion; it covers "all the needy people". Policy Note 2005-2006 of the Cooperation, Food and Consumer Protection Department said that under the "Universal Public Distribution System" in operation in Tamil Nadu, rice has been sold to needy people "at a price much lower than the BPL [Below Poverty Line] prices fixed by the Government of India under the Targeted Public Distribution System". "Food security is thus ensured to all sections of the people," the note contended.

Successive governments in Tamil Nadu, despite their political differences, have stalled World Bank-driven efforts of the Union government to put in place an economic criterion for eligibility to receive subsidised food grains and restrict its supply to people classified under 'below poverty line'. (In Tamil Nadu, 35.03 per cent of the 61.77 million people are estimated to be in the BPL category.)

The Dravida Munnetra Kazhagam's first electoral victory, in 1967, was attributed mainly to its promise to supply rice at one rupee a measure (1.6 kg).

The DMK's promise of 20 kg of quality rice to all card-holders at Rs.2 a kg apparently turned the tide in its favour. On assuming charge as Chief Minister in the current session, the first order M. Karunanidhi signed was to keep this promise.

The populist schemes like distribution of TV sets to the Ration Card Holders and Two Acres of land from the Government surplus lands as well as from the illegal encroachments, sanctioned to the landless agricultural labourers. Gas stoves and supply of free gas cylinders and free power to TV sets etc may seem to be propagandistic and impracticable. However these are gradually reaching

every Home with a Ration Card irrespective of political affiliations and even irrespective of the economic status of the beneficiaries in particular in rural areas.

In addition to the promise that the DMK Government will continue the free electricity scheme, the scheme was expanded to those who got electricity connection by paying special fees on a priority basis. In order to provide incentive to agriculture, a National Institute of Bio-Technology was established.

A total of approximately 55 lakhs acres of wasteland is being distributed to poor agricultural families at the rate of 2 acres per family. Ways and means of converting dry lands and waste lands into proper agricultural lands by making use of new technologies like Micro Watershed Management are now under experimental stage.

Quality Rice at Rs.1 per Kilo to make women feel happy at heart, Free colour TV to every family for women's recreation and general knowledge, Restoration of Financial Assistance for marriage (Increased to Rs. 15,000/-) Rs.45 per day as training allowance again to the members of Self-Help Groups, Maternity assistance to pregnant women at Rs.1000 per month for 6 months. Free gas stove to all poor women, effort to reduce Educational fee, nutritious meal to students, egg will be given twice a week, Monthly financial assistance upto Rs.300 to the unemployed youth, Employment opportunity to three lakh youth in the vacant posts in Government departments are points towards the humanistics stance.

The efforts to make reality the promises, such as Self-Help Groups to the unemployed youth, Free computer Training to the youth in rural areas, Waiver of all cooperative loans of the farmers, Free electricity to Weavers in addition to farmers, Assignment of 2 acres of land to the landless poor families, Waiver of cooperative loans in the event of death of farmers!, Selection of Teachers on the basis of registration seniority in the Employment Exchange, Financial assistance to the families of the deceased Government employees and road workers and employment to their legal heirs. Third Police Commission to redress the grievances of Police force and refurbish them. Separate Welfare Boards to the unorganized labour; Immediate provision of housing

to all the fishermen and others affected by Tsunami; Opportunity to all the trained persons from all castes to act as Archakas in the temples, Reservation Act

for Muslims and Christian, have clearly portray the democratic and humanistic attitude and administration of Kalaignar Karunanidhi.

## **POLICY TRENDS IN IRRIGATION, DURING COMMISSIONER'S RULE IN MYSORE (1831-1881)**

**K.L.N. Murthy\***

Mysore more than any other state, was a child of 'imperialism' her new borders were drawn by colonial over-lords, her rules had been purposively chosen to provide a submissive government and the subsidiary treaty of Srirangapatna was nothing but a set of humiliating dictates. Thus the state of Mysore had been brought under direct rule on flimsy grounds, and the process of westernisation continued unabated. It marks the beginning of a distinct phase in the history of Modern Mysore.

This process, brought about a radical change in the administration of the province, but the social structure, agrarian economy and village set up remained stable. The British learnt from the revolt that in Mysore the authority could be best established only through her hold on military and revenue establishments.

During the commissioner's rule first priority was given to police and judiciary, second priority to forest, land survey, revenue and Accounts. Road, public buildings and irrigation received least attention. While clear-cut policies were framed and adopted for some of the departments, it was not so, in case of irrigation. Irrigation did not get its due attention even as a Famine preventive measure and as a long time strategy. Only with the sole intention of getting revenue collections systematically, they took care of irrigation and roads.

In 1834, the Public Works Department was established. While reviewing the work of the department, it was observed that though a few tanks had been repaired, still a lot more was left unattended and the reason given for this lapse was that the cultivators were not available and the lack of market for their produce. Hence the department concentrated only on the development of roads.

The British did not give much importance to irrigation in Mysore state. The entire exercise in carrying out irrigation works in Mysore can be seen as a grand strategy of British administration subordinating the interest of Mysore state.

During the initial stages of commissioners' rule in Mysore the policy followed by them was revenue oriented. Irrigation drew their attention only as a means to enhance the source of revenue rather than as famine preventive measure. No serious efforts were made by the British authorities to formulate a comprehensive plan for development of irrigation, though the authorities felt the need and evolved departmental machinery for irrigation in Mysore; it could not make any radical changes in the system. Major Sankey objectively reported the status of Tanks in Mysore, advocating the series systems of Tanks, but the proposal was not materialised.

British authorities very prudently tried to know the returns from the investment made on irrigation works. But they did not think about this aspect, when it came to railways. Both the Tanks and Railways are the centers of 'power' In case of Tanks, the power lies with the people, where as in case of railways it is with the rulers. Hence, railways received much more emphasis than Tanks during the commissioners rule in Mysore.

During the span of 50 years, three distinct trends can be traced in the colonial irrigation policy in Mysore, (a) From 1831-1856, no drastic change in their policy but continued to maintain status quo, with an eye on revenue collections, (b) from 1856-1878, evolved departmental structure and serial system, of Tank restoration and (c) 1878-1881, policy attention shifted from irrigation to Railways.

\* Department of History, Tumkur University, Tumkur-2, Karnataka.

## 1950 ARRIVAL OF DALAILAMA AND TIBETAN REFUGEES

K. Nageswaran\*

As a result of the Chinese take over of Tibet, Dalai Lama along with his 13, 000 followers crossed over to India and they were granted asylum in India with the unabated influx of Dalai Lama's followers due to the Chinese persecution, this number swelled to about 50,000 in subsequent months. India was on friendly terms with China at that time, but it had no choice but to grant asylum, and it was a perfectly valid act according to International Law as grant of asylum to refugees is not an unfriendly act. As required under that law, it was made clear to Dalai Lama and his followers that they were not to engage in any political activities while in India.

The responsibility for receiving refugees was initially assigned to the Ministry of External Affairs. As most of the refugees arrived via Bhutan and Sikkim, two transit camps were established at Misamari (Assam) and Buxa (West Bengal). When the refugees arrived they were temporarily accommodated in these camps and provided with ration, clothing and cooking utensils, besides some medical assistance. After preliminary screening procedure, which was aimed at excluding infiltrators and non-Tibetans, Tibetans were registered as refugees and were given registered certificates initially valid for three-months. Initially the Indian Government considered Tibetans refugee problem as a temporary one and hoped that they could be repatriated only in 1962 after the Sino-Indian War. Then, on the request of the Dalai Lama, India undertook some long-term rehabilitation programmes. Tibetan refugee community in India has been rehabilitated mainly in three sectors, namely, and land based agriculture sectors, agro-industry-based sector; and handicraft-based settlement in the states of Jammu and Kashmir, Himachal Pradesh, Uttar Pradesh, Sikkim, West Bengal, Orissa, Madhya Pradesh, Karnataka and Arunachal Pradesh. The headquarters of the Central Tibetan Administration (CTA) and the residence of Dalai Lama is made in Dharamsala, Himachal Pradesh.

The Tibetan National Working Committee is the highest policy-making body of the Tibetan Administration-in-exile. In matters of great importance

with any of the offices of Tibet, in New York, Geneva, Japan, New Delhi and Nepal, the representative of the office concerned is summoned to attend the meeting of the National Working Committee, the Committee may also call for an Annual General Meeting on matters of the almost importance. The National Working Committee has the final say in matters concerning financial matters. "The annual budget of every office under the Tibetan administration is scrutinized, rejected or approved accordingly by the national Working committee.

The Council for Home Affairs in Dharamsala, Himachal Pradesh, is another major department of the Tibetan Administration. The Home Affairs deals with the rehabilitation schemes of the Tibetan refugees in exile. All the settlement officers, the welfare officers and the managers of the handicraft centres are directly responsible to the Home Affairs office and through them keep close contact with all the Tibetan establishments. With constant effort the Home Affairs office and the Ministry of Rehabilitation of the Government of India and other voluntary agencies have already settled 60,000 Tibetans in India. By working in close collaboration with the Ministry of Rehabilitation of the Government of India, the Home Affairs draws up future plans for resettlement of more Tibetan refugees in India.

The Council for Tibetan Education (CTE) is responsible for the education of the Tibetan refugee children in exile. It aims to provide them with the best possible educational facilities and to this end, and Council works in close collaboration with the Central Tibetan Schools Administration (CTSA) New Delhi. Central Tibetan Schools Administration is an autonomous body set up by the Indian Government for the over-all management of the Central Tibetan Schools. There are currently four residential schools and 46 day schools, with a total strength of 2670 and 10309 students respectively.

The Bureau of His Holiness the Dalai Lama, headed by Mr. Tashi Wangdu in his capacity as the acting representative of His Holiness, is the overall in-charge of the Dalai Lama's representative offices abroad. Its prime function is to act as a liaison mainly

\* M.Phil. Research Scholar, Loyola College, Chennai.

between the Government of India and His Holiness the Dalai Lama and between the countries sympathetic to the Tibetan Issue and the Dharamsala administration. There are a large number of Tibetans settled throughout India, the main concentration of Tibetans settlements being in South India. Also, there are a number of Tibetan residential schools in the hill stations in North India and day schools wherever there are Tibetan communities. Both these projects

are largely financed by the Government of India. In order to obtain the financial help from the Indian government for both the education of the Tibetan children and the Tibetan settlements the Bureau of His Holiness the Dalai Lama acts as a permanent liaison with the Indian Government, helped by representatives of both the Council of Tibetan Education and the Home Affairs Department.

## CAPITAL PUNISHMENT THROUGH THE AGES IN INDIA - A BRIEF HISTORICAL NOTE

K. Kumaran\* & P. Uthaman\*\*

Death penalty has been a mode of punishment since time immemorial. The infliction of death sentence for heinous crimes like murder has been in vogue since ancient times.

Crime as well as the mode of punishment correlates to the culture and form of civilization from which they emerge. With the march of civilization, the modes of death punishment have witnessed significant humanized changes.

All through the history of India, the society has been reacting against the crimes by inflicting punishment against the wrong doers. The highest punishment in India is death penalty or death sentence. In India the punishment has great social significance since Vedic period as it was thought that punishment washed away the guilt of misdeed and he/she was freed from the wrong doing. The legal luminary Manu advocated that punishment was suggested by the sages in order to undo unrighteousness and to preserve righteousness unhampered. It was believed that safety of the society is the prime object that by destroying a single offender, the act of execution, was productive of religious merit.

Even during period of Mauryas (325 - 236 BC) the death sentence was in vogue. Kautilya refers to capital punishment being awarded for various offences. Hanging was the penalty for various crimes ranging from murder to offences as spreading false rumour, committing house - breaking, theft and causing hurt to royal elephants, horses or carriages, any person who aimed at overthrowing the kingdom,

who forces an entrance into king's harem, who instigates wild tribes or enemies against the king, or who creates disaffection in forts borders or in the army where burnt alive during the days of Mauryas.

During the age of Guptas (300 - 600 BC) death penalty was prevailing but not more. According to Fahien, punishments were very lenient. The *Mudraraksha* of Visakhadatta describes the method of execution adopted in Gupta period. The condemned person was taken in a procession to the place of execution called *Vadhyasthana*. The most brutal form of capital punishment in the Gupta period was the infliction of death by elephants.

The Mughal judicial administration is known for its strict imposition of punishments. Jahangir executed death penalty on Guru Arjun, the preceptor of the Sikh religion. Aurangzeb, the last of the five great Mughal rulers, is known to have executed death penalty on Teg Bahadur Singh, the ninth preceptor of the Sikh religions.

The British Judicial administration was fully centralized and strict. The Europeans and Englishmen refused to be tried by Indian Judges. The number of assault cases in which the Europeans were aggressors was very large and as they were tried by European Judges. They were left off without any punishment. The punishment was severe only on Indian subjects. The Bombay Regulation XIV of 1827 (Clause - 1) deals with murder as follows:

"Any person who shall purposely, and without justifiable or extenuating cause deprive a

\* Lecturer, Department of History, Annamalai University.

\*\* Ph.D. Scholar, Department of History, Annamalai University.

human being of life or who shall commit or assist in any unlawful act, the perpetration of which is accompanied with the death of human beings, shall be liable to the punishment of murder, provided always that death take place within six months after the act was committed. Clause 4 of the same Act says that the punishment of murder shall be death, transportation, imprisonment for life, or solitary imprisonment with flogging”.

British Government had inflicted death penalty on a number of Indians. Baba Saheb, who entered into secret alliance with Nana Saheb declared war against British on May 27 1858 was captured by Captain Malcom and tried and executed at Belgaum on June 12, 1858. Mangal Pandey was arrested for leading a secret revolutionary mutiny and carried to scaffold on 8<sup>th</sup> June 1858 and executed. Kattabommu was known as Veerapandiya Kattabomman and others fought against the English forces. But on charges of treason for their freedom fighting, they were hanged. Then Chinna Maruthu and Periya Maruthu, the rulers of Sivagangai fought against the British. In 1801 Maruthu brothers were caught and capital punishment was given in Thirupathur. In 1801

October 27, they were hanged by the British. Another case of death penalty in Tamil Nadu during the period of the British, was the hanging of Maruthanayagam when turned against the British. In 1764 October, 15 he was hanged at Debathar Market in Madurai .

Free India retains the death penalty through Article 21 of the Indian Constitution which allows the state to deprive any person of the right to life provided that it is done by a procedure established by law. Now in India, death penalty is being given to the people who are most dreadful and dangers to Indian democracy. Capital punishment is being awarded as per the Indian Penal Code Sections 31.A, 121, 131, 194 302, 303, 305. 307. 396. The Terrorist and Disruptive Activities (prevention) Act 1987 (TADA) also supplies to death sentence 1. In India the total number of persons sentenced to death for the period 1953 - 63 was 2753. The number raised to 6672 in 1961 - 70. Of the total, only 787 of these were refused commutation. The total number of persons sentenced to death for the period 1971 - 93 only 56 were available. The total number of persons sentenced to death for the period 1994 - 04 was 292, only 13 executed.

## THILLAIYADI VALLIYAMMAL (1898 - 1914)

A.F. Lilly\*

Gandhi became known to our political leaders only after he came to India. Whereas Thillaiyadi Valliammai earned the privilege of being known to Gandhi even while she was in South Africa.

Valliammai participated with Annal Gandhidigal South Africa movement in South Africa and fought for human rights. Valliammai was the personification of bravery and the symbol of sacrifice. Because of her bravery, and achievements and attitude she was called 'Joan of arc' of France.

Even though the historically famous Thillaiyadi Valliammai is a Tamil woman, she was born in Johannesburg in South Africa in 1898.

The village Thillaiyadi is situated next to Senbanarkovil in Tanjavur. The ancestors of Valliammai migrated to South Africa.

Some Tamilians worked as Kankani for English people and coaxed large numbers of Tamils in immigrate to South Africa. Valliammai's parents Munusamy to carry on their livelihood also went to South Africa.

Even while she was a child Valliammai resented the slavery treatment meted out to Tamils by English people. She hated the way Indians were treated and ordered about. This developed a tendency to antagonize the English people when she was adolescent.

A judgment against Indians in South Africa, on 14<sup>th</sup> March 1913 was declared. The judgment was to the effect that any marriage not followed by Christian methods or not registered under Marriage Registration, will be declared as null and void. The judgment awarded by Cierle judge of Cape Town resulted in Indian married

\* Lecturer (SG), Department of History, SSC, Salem-16.

women losing the status of married life. There was apprehension that the children might lose their inheritance. The biased judgment affected very much the migrated Indians. The white administration refused to heed to the request of Indians, in spite of their prayers and protests.

Indians in South Africa decided to boycott and to fight against the judgment for their rights and self-respect. The migrated Indians in South Africa fully co-operated with Mahatma Gandhi in his struggle and protest against the judgment.

In this circumstance even while in school Valliammai decided to join the movement of Mahatma Gandhi to fight against white administration for justice. Eventually she joined the movement. She participated in the women's moment of freedom struggle and made it known to the public the worst misdeeds of the Whites administration. In spite of her young age the whites began noticing her activities and fiery speeches.

The women's procession started to move towards Nettle Nagar. Valliammai also joined in this procession with her mother. The procession approached New Castle. They met and requested the workers in the coal mines, and asked them to strike work. When the procession was about to cross the border of Transvaal the women were arrested in the place called 'Walls Rung' including the child Valliammai.

The white police known for their aggression and slavery mentality badly ill-treated the imprisoned women. Valliammai suffered all insult in her three months imprisonment.

Eventually, she became very sick. Therefore, the whites were constrained to release her on 14th February 1914.

Valliammai was in a very bad condition of health and was fighting for her life. On hearing this, Mahatma Gandhi visited in her house. He lauded her very much and showered praises for her devotion and sacrifice and admired her mental strength. Only 16-year-old, Valliammai died on 22 February 1914. Mahatma Gandhi and all his followers were very much bereaved on her demise.

Mahatma Gandhi recorded in his memoirs about Valliammai and her eagerness to embrace prison just before her passage. The 16-year-old adolescent, obtained her permanent place in the heart of Mahatma Gandhi. The South Africa protest was germane for the commencement of the Independence struggle of India. The monument built in memory of Valliammai to glorify her life was declared open by Mahatma Gandhi on 15<sup>th</sup> July 1914.

Thirupur Kumaran was famous for his devotion and his effort to save National Flag. Valliammai was famous for giving the National Flag when the white ridiculed Indians, they neither had Flag nor National Anthem. Valliammai tore a piece of her saree and declared that this was her National Flag. It was said that the three colours of the torn saree eventually became tri-colours of the National Flag denoting spring, purity and sacrifice.

A monument for Valliammai has been raised in Thillaiyadi. The brave and sacrifice life of Valliammai will be an education for the people to sacrifice for the sake of our country.

## விடுதலைப் பேராட்டத்தில் சத்தியவான் சத்தியமூர்த்தி (1885-1943)

எஸ். நேரு\*

முன்னுரை

கேட்டார் பிணிக்கும் தகைய வாய்க் கேளாரும்  
வேட்ட மொழிவதாம் சொல்

இந்திய தேசபக்தர்களின் வரிசையில் தமிழகத்தின்  
தனி பெருந்தலைவரான சத்தியமூர்த்திக்கு தனிப்பெரும்  
இடம் உண்டு. அவர் சட்டசபையில் நிகரற்ற முறையில்

வாதம் புரிந்தார். உண்மையான தேசபக்தரான இவரது  
புகழ் நாடு முழுவதும் பரவியிருந்தது. இவர் சிறந்த  
அரசியல் மேதையும் ஆற்றல்மிகு அறிஞராகவும்  
விளங்கினார். மேலும் இவர் ஒரு பன்மொழி  
அறிஞர். இந்திய தேசிய இயக்கங்களில் ஈடுபட்டு இந்திய  
சுதந்திரத்திற்காக பெரும்பாடு பட்டு தமது வாழ்நாள்

\* ஆய்வியல் நிறைஞர் பட்ட ஆய்வாளர், இந்திய வரலாற்றுத்துறை, சென்னைப் பல்கலைக்கழகம், சென்னை-600 005.

முழுவதையும் நாட்டிற்காகவே அர்ப்பணித்துக் கொண்ட பெருமையுடையவர் சத்தியவான் சத்தியமூர்த்தி ஆவார்.

சத்தியமூர்த்தி அவர்கள் 1910 ஆம் ஆண்டு மதுராந்தகத்தில் நடந்த கூட்டுறவு மாநாட்டில் முதன் முதலாக பேசினார்.<sup>1</sup> தமிழக அரசியலில் சத்தியமூர்த்தி அவர்கள், ஸ்ரீனிவாச ஐயங்காரின் சீடராகவும் அவரது கருத்துக்களைப் பிரதிபலிக்கும் இளைஞராகவும் அதேசமயம் அவரிடம் ஜூனியராகவும் வக்கில் தொழிலில் ஈடுபட்டார்.

**விடுதலைக் கோரிக்கை**

சட்டப் படிப்பில் தேர்ச்சி பெற்ற இவர் வழக்கறிஞர் தொழிலில் ஈடுபட்டார். அப்போது காங்கிரஸ் பேரியக்கத்தில் உறுப்பினராகி தீவிர அரசியலிலும் ஈடுபட்டார். ஆனால், அவர் தமது வழக்கறிஞர் தொழிலை விட நாட்டுத் தொண்டே இந்திய விடுதலைக்கு வித்திடும் என எண்ணினார். ஆங்கில அரசாங்கத்தினர் கொண்டு வந்த சமூக மசோதாக்களையும், சட்டங்களையும் ஒரு சில மக்கள் விரோதத் திட்டங்களையும் பொது மேடைகளிலும் மக்கள் கூடுமிடங்களிலும் தயக்கமோ, அச்சமோ சிறிதும் இல்லாமல் விமர்சித்தார்.<sup>2</sup>

சத்தியமூர்த்தி அவர்கள் 1916 ஆம் ஆண்டுக்குப் பின்னர் தமது நேரம் முழுவதையும் காங்கிரஸ் பேரியக்கத்தின் தொண்டிலேயே செலவழிக்கத் தொடங்கினார். அப்போது அன்னிபெசன்ட் அம்மையார் அவர்கள் ஹோம்ரூல் என்னும் தன்னாட்சி இயக்கத்தை தொடங்கினார்.<sup>3</sup> சத்தியமூர்த்தி அவர்கள் இந்த இயக்கத்திலும் தனது முழுக்கவனத்தையும் செலுத்தினார். நாடு பூரண சுதந்திரம் அடைய வேண்டும் என்பதிலேயே அக்கறையும் ஆர்வமும் கொண்டவராய் இருந்தார்.

காஞ்சிபுரத்தில் 1913 ஆம் ஆண்டில் காங்கிரஸ் பேரியக்கத்தின் தமிழ் மாநில மாநாடு நடைபெற்றது. அந்த மாநாட்டில் அம்மையார் சரோஜினி நாயுடு அவர்கள் தலைமை தாங்கினார். இம்மாநாட்டில் அன்னிபெசன்ட் அம்மையார், சத்தியமூர்த்தி, ராஜாஜி ஆகியோர் கலந்து கொண்டார்.<sup>4</sup> அன்னிபெசன்ட் அவர்கள் அந்த மாநாட்டில் உலகப் பெரும் போரில் கலந்து கொண்டே பிரிட்டிஷ் அரசாங்கத்திற்கு இந்தியர்கள் எவ்வித நிபந்தனையும் இல்லாமல் உதவி புரிய வேண்டும் என்ற தீர்மானத்தைக் கொண்டு வந்தார். சத்தியமூர்த்தி அவர்கள் இக்கால கட்டத்தில் இந்தியாவிற்கு தன்னாட்சி கொடுத்தாலன்றி நாம் பிரிட்டிஷ் அரசாங்கத்திற்கு உதவி புரியக்கூடாது என்ற முடிவுக்கு தீர்மானத்தைத் திருத்தம் செய்யக் கூறினார். தமது திருத்தத்தைப் பற்றி ஒரு அரிய சொற்பொழிவாற்றினார். அன்னிபெசன்ட் அம்மையார் தீர்மானம் தோல்வியுற்றது.<sup>5</sup>

**இங்கிலாந்து பயணம்**

சத்தியமூர்த்தி அவர்கள் 1914 இல் இங்கிலாந்து சென்று அங்கு சில காலம் தங்கி இருந்தபொழுது

பிரிட்டிஷ் பாராளுமன்றம் எவ்வாறு அமைக்கப்படுகின்றது, அதனுடைய நடவடிக்கைகள் எவ்வாறு சிறப்புற்றிருக்கின்றது, பிரிட்டிஷ் பாராளுமன்ற முறைப்படி எவ்வாறு, ஜனநாயக ஆட்சியைப் பிரிட்டன் நிறுவி யுள்ளது என்பதைப் பற்றியெல்லாம் ஆழ்ந்து பரிசீலனை செய்தார்.<sup>6</sup> 1919 இல் சென்னை மாநில காங்கிரஸ் பிரிவின் துதுக்குழு இலண்டனில் இணை ஆய்வுக்குழுவைச் சந்திக்க செல்லும்பொழுது அதன் செயலராக சத்தியமூர்த்தி அவர்கள் சென்றிருந்தார் என்பது குறிப்பிடத்தக்கது.<sup>7</sup>

**சத்தியமூர்த்தி அவர்களின் தீர்மானம்**

நாகபுரியில் 1920 இல் காங்கிரஸ் பேரியக்க மாநாடு கூடியது. இக்கூட்டம் சத்தியாகிரக முறையை ஒத்துழையாமை இயக்கம் எனும் பெயரில் ஒரு தீர்மானமாகவே நிறைவேற்றி ஏற்றுக்கொண்டது. ஸ்ரீநிவாச ஐயங்கார் அவர்களின் சீடர் என்பதால் சத்தியமூர்த்தி அவர்கள் காந்தியடிகளின் சட்டமன்ற புறக்கணிப்புக்கு ஆதரவு கொடுக்கவில்லை. உதாரணமாக கல்கத்தாவில் நடந்த காங்கிரஸ் மாநாட்டில் ஸ்ரீநிவாச ஐயங்கார் அவர்கள் மற்றும் ரங்கசாமி ஐயங்கார் இணைந்து சட்டசபை புறக்கணிப்பு செய்ததற்கு எதிராக சத்தியமூர்த்தி அவர்கள் வாக்களித்தார். இந்திகழ்வுக்கு தமிழகத்தில் பலத்த எதிர்ப்பு ஏற்பட்டதால் செப்டம்பர் 1920 இல் சென்னை மாநில காங்கிரஸ் கமிட்டி செயலர் பதவியை சத்தியமூர்த்தி அவர்கள் இராஜினாமா செய்தார்.<sup>8</sup>

ஒத்துழையாமை இயக்கத்தை காந்தியடிகள் அவர்கள் செளரி செளரா நிகழ்ச்சிக்குப்பின் நிறுத்தியதை எதிர்த்து சி.ஆர்.தாலும், மோதிலால் நேருவும் காங்கிரஸிலிருந்து வெளியேறி சுயராஜ்ய கட்சியை ஆரம்பித்த போது அதன் சென்னை மாநிலப் பொறுப்புக்களை ஸ்ரீநிவாச ஐயங்காரும் சத்தியமூர்த்தியும் ஏற்றனர். அக்கட்சியின் கொள்கை கிராம சபை முதல் தலைமை ஆளுநர் ஆட்சிக்குழு வரை இந்தியர்களுக்கு பிரதிநிதித்துவம் பெற வேண்டும் என்பது தான். எனவே தான் அக்கட்சியை ஸ்ரீநிவாச ஐயங்கார் அவர்களும் மற்றும் சத்தியமூர்த்தி அவர்களும் ஆதரித்தனர். இவர்களது கொள்கைக்குக் கிடைத்த வெற்றிதான், 1923 ஆம் ஆண்டு செப்டம்பர், டில்லியில் நடைபெற்ற காங்கிரஸ் மாநாடு ஆகும். இம்மாநாட்டில் மேலும் விருப்பமுடையோர் காங்கிரஸில் இருந்து கொண்டே மேற்படி பிரதிநிதித்துவம் பெறும் வகையில் தேர்தலில் போட்டியிடலாம் எனும் தீர்மானத்தை நிறைவேற்றியது குறிப்பிடத்தக்கதொன்றாகும்.<sup>9</sup>

1926 இல் தமிழகத்தில் நடைபெற்ற பொதுத் தேர்தலின் போது தேசிய காங்கிரஸின் ஆதரவோடு சுயராஜ்ய கட்சி சார்புடைய சத்தியமூர்த்தி அவர்களும், ஸ்ரீநிவாச ஐயங்கார் அவர்களும் நீதிக்கட்சிக்கு எதிராக கடும்பிரச்சாரம் செய்து நீதிக்கட்சியின் சகாப்தத்தை தமிழக மண்ணிலிருந்து அகற்றி அபரிமிதமான சாதனை புரிந்தனர்.



சித்தரஞ்சன் தாஸ் தமிழ்நாடு முழுவதும் சுற்றுப் பயணம் செய்த போது சத்தியமூர்த்தி அவர்களும் அவருடன் சென்று அக்கட்சிக்கு மக்களின் ஆதரவைக் கோரினார். ஆனால் சத்தியமூர்த்தி அவர்கள் சட்டசபையில் தீர்மானங்களைப் புரத்துவதில் தனிக் கவனம் செலுத்தினார். காங்கிரஸ் பொதுக்கூட்டத்தில் பிரிட்டிஷ் பொருள்களை புறக்கணிக்க வேண்டும் என்று சத்தியமூர்த்தி அவர்கள் முன்வைத்தார்.<sup>10</sup>

காந்திய கொள்கைகள் அனைத்திலும் சத்தியமூர்த்தி அவர்களுக்கு நம்பிக்கை இல்லாவிட்டாலும் அனைத்துக் காங்கிரஸ் தீர்மானங்களையும் ஆதரித்தார். 1922 இல் நடைபெற்ற காங்கிரஸ் பேரியக்க மாநாட்டில் சட்டசபை பிரவேசப் பிரச்சனை மிகத்தீவிரமாக கிளம்பியது. சட்டசபையில் பெருவாரியாக காங்கிரஸ் வாதிகள் புருந்து பிரிட்டிஷ் ஏகாதிபத்தியத்திற்கு தங்கள் எதிர்ப்பைக் காட்டவேண்டும் என்ற கருத்தை வெளியிட்டார். சித்தரஞ்சன் தாஸ் அதற்கு தமது முழு ஆதரவை அளித்தார்.

சைமன் குழு எதிர்ப்பு

1927 இல் நடைபெற்ற பொதுத் தேர்தலில் சென்னையில் காங்கிரசின் வெற்றிக்கு அவர் மிகவும் பாடுபட்டார். இதனைக் கண்டு நடவடிக்கை எடுக்க விரும்பிய பிரிட்டிஷ் அரசாங்கம் அடக்கு முறையைக் கையாண்டது. காங்கிரஸ் தொண்டர்கள் மிகக்கடுமையாக தாக்கப்பட்டனர். தேசியவாதிகள் தங்கள் எதிர்ப்பை பல வழிகளில் தெரிவித்தார்கள். சைமன் குழுவிற்கு எதிராக தீவிர எதிர்ப்பை உண்டாக்கியவர்களில் சத்தியமூர்த்தி அவர்களின் பேச்சும், நடவடிக்கையும் முக்கியத்துவம் வாய்ந்ததாக இருந்தது. உணர்ச்சிப்பிழம்பால் அவர் பேசிய பேச்சுக்கள் மக்களின் உணர்ச்சிகளைத் தூண்டிவிட சைமன் குழுவிற்குண்டான எதிர்ப்பு வெற்றிகரமாக செய்து முடிக்கப்பட்டது.<sup>11</sup>

சிறைவாசம்

1930 ஆம் ஆண்டு காந்தியடிகள் அவர்கள் சட்டமறுப்பு இயக்கத்தைத் தொடங்கினார்.<sup>12</sup> சென்னையில் நடந்த போராட்டத்தின் போது சத்தியமூர்த்தி அவர்கள் ஒரு சில தவிர்க்க முடியாத காரணங்களால் முதலில் அந்த சட்ட மறுப்பு இயக்கத்தில் கலந்து கொள்ளாமல் இருந்தார். இராஜாஜி அவர்கள் தலைமையில் வேதாரண்யத்தில் உப்பு அறப்போர் நடைபெற்றது. அவர் நூறு காங்கிரஸ் தொண்டர்களைச் சேர்த்துக் கொண்டு 1930 ஆம் ஆண்டு ஏப்ரல் 13ம் நாள் திருச்சியிலிருந்து தன் பயணத்தைத் தொடங்கினார். இராஜாஜி, சத்தியமூர்த்தி, சந்தனம், காமராஜ், மடப்பாறை வெங்கடராமய்யர், இளையாழ்வார், ஜி.ராமச்சந்திரன், சர்தார் வேதரத்தினம் பிள்ளை, என். ஏ. சிவராமன், மதுரை வைத்தியநாதன் ஆகியோர் தண்டிக்கப்பட்டு சிறை தண்டனை பெற்றனர்.<sup>13</sup> பின்னர் இராஜாஜி அவர்களின்

ஆலோசனைப்படி சத்தியமூர்த்தி அவர்கள், அவ்விடத்தில் கலந்து கொண்டு சிறை சென்றார்.

சமஸ்தான மக்கள் மாநாடு

பிரிட்டிஷ் அரசின் நட்புடைய நாடுகளாக விளங்கிய சுதேசி சமஸ்தானங்கள் என் அழைக்கப்பட்ட அம்மாநில மக்களின் உரிமைக்காக சத்தியமூர்த்தி அவர்கள் ஆரம்பத்திலிருந்தே பாடுபட்டார். சமஸ்தானங்களின் நிர்வாகத்தில் மக்களுக்கு ஜனநாயக அடிப்படையில் பங்கு கிடைக்க வேண்டுமென்று அவர் விரும்பினார். அவர்களின் கோரிக்கைகளை கேட்டறிந்து அவற்றை கூர்மைப்படுத்தினார். இதன் எதிரொலியாக 1920 இல் புதுக்கோட்டை சமஸ்தான மக்களின் இரண்டாவது மாநாட்டிற்குத் தலைவராக சத்தியமூர்த்தி அவர்கள் தேர்ந்தெடுக்கப்பட்டார்.<sup>14</sup>

அந்த மாநாட்டுக்கு தலைமை தாங்கி தமது உரையில் "கிளர்ச்சி இல்லாமலும் தீவிர முயற்சி இல்லாமலும் பிரிட்டிஷ் இந்தியாவிற்கு எவ்வாறு சுயராஜ்யம் கிடைத்ததோ அவ்வாறே சுதேச சமஸ்தானங்கள் தங்களுக்கு சுயராஜ்யத்தன்மையும் ஆட்சியும் கிடைக்கப் பாடுபடவேண்டும்" என சிறப்புமிக்க, உணர்ச்சி மிக்க உரை ஒன்றை நிகழ்த்தினார். மேலும் அவர் சுயராஜ்யம் மட்டும் தான் நாட்டு மக்களின் துன்பங்களுக்கு மா மருந்து அந்த சுயராஜ்யம் ஒரே நாளில், ஒரே இரவில் அல்லது ஒரே பொழுதில் கிடைத்துவிடாது. சுயராஜ்யத்திற்கான உத்வேகத்துடனும், உரத்துடனும், நேசத்துடனும், பாசத்துடனும் மக்கள் நடக்குமாறு பயிற்சி செய்வித்து இடையே உள்ள முட்டுக்கட்டைகளையெல்லாம் விலக்கி சுகவாழ்வுக்கான தருணங்களை அவர்களுக்குத் தேடிக்கொடுக்க வேண்டும்" என்று முழங்கினார்.<sup>15</sup>

சென்னை மாகாணத்தில் 1933-34 இல் நடந்த மாவட்ட போர்டு மற்றும் நகரசபை தேர்தல்களில் காங்கிரஸ் வேட்பாளர்களை வெற்றி பெறச் செய்த பெருமை சத்தியமூர்த்தி அவர்களையே சாரும். சத்தியமூர்த்தி அவர்கள் சென்னை நகரத்திலிருந்து மத்திய சட்டசபை அங்கத்தினராகத் தேர்ந்தெடுக்கப்பட்டு பின் அங்கு தனது வாத்திறமையால் ஆங்கில அரசாங்கத்தைத் திணறடித்தார். சட்டசபையில் காங்கிரஸ் கட்சிக்குத் துணைத் தலைவராகத் இருந்து பணிபுரிந்தார்.<sup>16</sup> சத்தியமூர்த்தி அவர்களின் பேச்சுக்கள் பொருள் நிறைந்தவையாகவும், மன்றச் சடங்குகளில் எந்த வகையிலும் மாறுபடாமலும், அதே சமயம் அரசாங்கத்தின் தவறுகளை வெளிப்படுத்துவதாகவும் அமைந்திருந்தது.

தமிழக காங்கிரஸ் தலைவர்

சத்தியமூர்த்தி அவர்கள் தமிழக காங்கிரஸ் இயக்கத்திற்கும் அதன் செயல்பாடுகளுக்கும் கொள்கைக்கு ஒன்றாக நடைமுறை நடவடிக்கைகளில் நாட்டங் கொண்ட நல்ல உழைப்பாளியாகத் திகழ்ந்தார்.

1930 ஆம் ஆண்டு இராஜாஜி அவர்கள் காங்கிரஸில் இருந்து ஓய்வு எடுத்துக் கொண்டார். அவரது விருப்பப்படி சத்தியமூர்த்தி தமிழ்நாடு காங்கிரஸ் கட்சியின் தலைவரானார். 1935 ஆம் ஆண்டு புதிய அரசியல் சட்டத்தின் கீழ் நடைபெற்ற பொதுத் தேர்தலில் பொரும வெற்றியை காங்கிரசுக்கு ஈட்டித் தந்த பெருமை சத்தியமூர்த்தி அவர்களையே சாரும். காங்கிரஸ் தலைவராக சத்தியமூர்த்தி அவர்கள் ஆற்றிய பணி வரலாற்றில் பொன்னெழுத்துக்களால் பொறிக்கப்பட வேண்டியவையாகும்.<sup>17</sup>

சத்தியமூர்த்தி அவர்கள் மதுவிலக்குச் சட்டத்தில் ஆழ்ந்த நம்பிக்கை கொண்டிருந்தார். மதுவால் ஏழை எளிய மக்களின் வாழ்வு சீரழிகிறது என்பதை நன்குணர்ந்து மதுவை ஒழிப்பதற்காக அரும்பாடு பட்டார் சத்தியமூர்த்தி சாகர்

சென்னை மாநகராட்சியில் தொடர்ந்து பல ஆண்டுகளாக காங்கிரஸ் வெற்றி பெறுவதற்கு காரணமாக இருந்தவர் சத்தியமூர்த்தி அவர்கள் ஆவார். அவரும் அந்த மாநகராட்சி தேர்தலில் வெற்றி பெற்று மேயர் பதவியை ஓர் ஆண்டு வகித்தார். மேயர் பதவியிலிருந்த காலத்தில் அப்பதவியை அவர் மிகவும் திறமையாக நிர்வகித்து வந்தார். பூண்டி நீர்தேக்கத் திட்டத்தை உருவாக்கினார். இத்திட்டம் சென்னை நகர மக்களுக்கு குடிநீர் பிரச்சனையைத் தீர்த்தது. அதற்கு பொருத்தமாகவே அந்நீர்தேக்கத்திற்கு 'சத்தியமூர்த்தி சாகர்' என பின்னர் பெயர் சூட்டப்பட்டது குறிப்பிடத்தக்கதொன்றாகும்.<sup>18</sup>

முடிவுரை

காங்கிரஸ் மந்திரிசபை 1939 ஆம் ஆண்டு கலைக்கப்பட்டது. அடுத்த ஆண்டே தனிநபர்

சத்தியாகிரகம் தொடங்கப்பட்டது. சத்தியமூர்த்தி அவர்கள் அந்த சத்தியாகிரகப் போரில் கலந்து கொண்டு சிறை சென்றார். டில்லியில் 1942 ஆம் ஆண்டு கிரிப்ஸ் திட்டம் பற்றி விவாதிக்கப்பட்டது. 1942-ம் ஆண்டு ஆகஸ்ட் 8 ஆம் நாள் பம்பாயில் நடந்த அகில இந்திய காங்கிரஸ் மாநாட்டில் வெள்ளையனே வெளியேறு தீர்மானம் கொண்டு வரப்பட்டது. இதன் விளைவாக ஆகஸ்ட் 9, 1942 ஆம் ஆண்டு காங்கிரஸ் போரியக்கம் சட்ட விரோதமானதென ஆங்கிலேயே அரசினால் அறிவிக்கப்பட்டது.

அந்நிலையில் ஆங்கில அரசாங்கம் காந்தியடிகளையும், காங்கிரஸ் தொண்டர்களையும் முக்கியமான காங்கிரஸ் பிரமுகர்களையும் வேறு தலைவர்களையும் பல மாநிலங்களிலும் சிறை செய்தது. அப்போது சத்தியமூர்த்தி அவர்கள் உடல்நலம் குன்றிய நிலையில் ஆங்கிலேயே அரசின் அடக்கு முறையால் கைது செய்யப்பட்டு சிறையில் பல துன்பங்களை அனுபவித்தார். அவரது உடல்நிலை மிகவும் மோசமானதால் அடுத்த ஆண்டிலேயே விடுதலை தரப்பட்டு சென்னை மருத்துவமனையில் சிகிச்சைக்கு அனுப்பப்பட்டார். எனினும் அது பலனின்றி போயிற்று. 1943 ஆம் ஆண்டு மார்ச் 28 ஆம் நாள் சத்தியவான் சத்தியமூர்த்தி அவர்கள் தனது 58 ஆவது வயதில் இவ்வுலகைவிட்டு மறைந்தார். இவ்வாறு ஆர்ப்பாட்ட மிக்க அரசியலில் சத்தியத்தையும், வாழ்வில் நேர்மையையும், தொண்டர்கள் மத்தியில் நியாயத்தையும், தலைவர்கள் மத்தியில் தன்மான்னத்தையும், பேச்சில் சொல்லாற்றலையும் பெற்றிருந்த சத்தியமூர்த்தி அவர்கள் கடைப்பிடித்த ஒழுக்கச் சித்தாந்தங்கள் இன்னும் மக்களாலும் அரசியல் தலைவர்களாலும் போற்றப்படுவதில் ஆச்சரியம் ஏதுமில்லை!

#### அடிக்குறிப்புகள்

1. பெ. தாமோதரன், *தற்கால இந்தியாவை உருவாக்கியத் தலைவர்கள்*, கோயமுத்தூர், 2005, ப. 49.
2. *மேலது*, ப. 49.
3. A. Devanesan, *History of Tamil Nadu*, Marthandam : Renu Publication, 1997, p.247.
4. R.K. Parthasarathy, Sathyamurthy, *Government of India*, New Delhi : 1979, pp.88-90.
5. Devanesan, *op.cit.*, p.248.
6. R.K. Parthasarathy, *op.cit.*, p.85
7. *Ibid.*, p.92.
8. பெ. தாமோதரன், *முன்னர் குறிப்பிட்ட நூல்*, ப. 51.
9. *மேலது*, ப. 52
10. *The Mail* 17<sup>th</sup> September, 1923.
11. M. Valarmathi, *The Contributions of the Tamils to India Culture*, Vol. III, *The Socio-Cultural Aspects*, Madras : International Institute of Tamil Studies, 1994, pp.324-325.
12. *The Hindu*, 14 March, 1930.
13. A.Devanesan, *op.cit.*, p.237.
14. R.K. Parthasarathy, *op.cit.*, p.101.
15. *Ibid.*, pp. 101-103.
16. *Ibid.*, p.104.
17. *The Hindu*, 19 November, 1935.
18. *Ibid.*, pp.142-143.

## தமிழ் மறவன் மருதநாயகம் கவுண்டர் (கி.பி1725-1764)ஓர் வரலாற்றுப் பார்வை

கு. அருங்குமார்\*

முன்னுரை

கி.பி 1600 இந்தியாவிற்கு வியாபாரம் செய்ய வந்த ஆங்கிலேயர்களின் ஏகாதிபத்தியத்தை எதிர்த்துக் கிளர்ச்சி செய்து கி.பி 1764 இல் தூக்குமேடையேறிய முதல் தமிழ் மறவன் மருதநாயகத்திற்கு வரலாற்றில் கான்சாகிப், முகமது யூசுப்கான், கும்மந்தன், கானன், யூசுப்கான் கான்சாகிப் என்றப் பெயர்களும் உண்டு.

மருதநாயகத்தின் பூர்வீகம்

சேலத்தில் வெள்ளாளக் கவுண்டர் வகுப்பைச் சார்ந்த ஊர்காத்த கவுண்டர் என்பவர் இராமநாதபுரம் மன்னன் கிழவன் சேதுபதி (1630-1710) என்பவரின் கட்டுப்பாட்டில் பனையூர் கிராமத்தில் காவல் பணிசெய்து வந்தார். ஊர்காத்தக் கவுண்டரின் ஐந்தாவது மகன் ரெங்கசாமிப்பிள்ளை என்பவருக்கு கி.பி.1725 இல் குரப்பிள்ளை, மருதநாயகம்பிள்ளை என இரண்டு மைந்தர்கள் பிறந்தனர். இந்த மருதநாயகம் பிள்ளையே ஆங்கில ஆதிக்கத்தை எதிர்த்து போரிட்டு வீரமரணமடைந்து, தமிழக வரலாற்றில் இடம்பிடித்தார்.<sup>1</sup>

பிரெஞ்சு இராணுவத்தில் மருதநாயகம்

பனையூரில் ஒருநாள் பிரெஞ்சு இராணுவ அதிகாரி மருதநாயகத்தின் திறமையை பாராட்டிய அவனை தன்னுடன் பாண்டிச்சேரிக்கு அழைத்துச் சென்றதாக பனையூர் கதைப்பாடல்கள் தெரிவிக்கிறது.<sup>2</sup>

முகமது யூசுப்கானாக மாறிய மருதநாயகம் கவுண்டர்

பாண்டிச்சேரிக்குச் சென்ற மருதநாயகம் இஸ்லாமிய சமயத்திற்கு மதம்மாறி தனது பெயரை முகமது யூசுப்கான் என்று பெயர்மாற்றம் செய்து கொண்டார்.<sup>3</sup> ஜாக்குஸ் லா (chevalier jacques law) என்பவரிடம் மூன்றரையாண்டுகள் சாதாரண படைவீரனாக பணியாற்றினார் பிறகு தஞ்சாவூர் சென்று, தஞ்சை மன்னனிடம் சிலநாட்கள் சிப்பாயாகவும் பின்னர் ஆற்காட் நவாப் முகமது அலியிடமும் பணிபுரிந்தார்.

ஐரோப்பிய இராணுவத்தில் யூசுப்கான்

ஆற்காடு நவாப்பிடம் பணியாற்றிய யூசுப்கான்மீது புருண்டன் (Brunton) என்ற ஐரோப்பியர் கருணையோடு ஆதரித்து கல்வி போதித்து, பலமொழிகளையும் கற்றுக் கொடுத்தார். யூசுப்கான்

மாஷா என்ற போர்ச்சுகீசியப் பெண்ணை ஆற்காட்டில் திருமணம் செய்துகொண்டார்.<sup>4</sup> பிறகு நெல்லூரில் முகமது கமால் என்பவரிடம் வைத்தியர் பணிக்குச் சென்றபோது, அவரிடமிருந்த போர்ப்படையில் சிப்பாயாகவும் பணியாற்றினார். முகமது கமால் போர்படை ஆங்கிலேயர்களுக்கு உதவிசெய்ய அனுப்பி வைக்கப்பட்டது.

கர்நாடக அரியணையில் வாரிகரிமைச் சண்டை

1751 செப்டம்பரில், இராபர்ட்கிளைவ் தலைமையில் சந்தாசாகிப்பின் தலைநகர் ஆற்காட்டை ஆங்கிலப்படை முற்றுகையிட்டது.<sup>5</sup>

ஆங்கிலேயரின் கர்நாடக வெற்றிக்கு யூசுப்கான் திறமையே அடிப்படைக் காரணமாக அமைந்ததன் காரணமாக ஆற்காடு நவாப் முகமது அலியின் படையில் வரி வசூலிப்பவராக பணியில் சேர்ந்தார். பின்னர் சிப்பாய், நாயக், அவில்தார் போன்ற பல்வேறு பதவிகளில் பணிபுரிந்தார். லாரென்சின் பலத்த சிபாரிசின் காரணமாக கான்சாகிப் ஆற்காடு நவாப்பின் சிப்பாய் படைகளுக்குத் தளபதியாக நியமிக்கப்பட்டு, கமாண்டர் கான்சாகிப் (commander khan sahib) என்ற பட்டமும் வழங்கப்பட்டது.<sup>6</sup>

கான்சாகிப்பின் மணப்பாறை வெற்றி

கி.பி. 1755 -ஆம் ஆண்டு ஆங்கிலத் தளபதி கர்னல் ஹெரால்டும், ஆற்காடு நவாப்பும் படைவீரர்களுடன் மதுரை சமஸ்தான வரிப்பணத்தை வசூல் செய்ய மணப்பாறையில் முகாமிட்டனர்.<sup>7</sup> கான்சாகிப் 500 படைவீரர்களுடன் சென்று லெட்சுமி நாயக்கரை வெற்றிகொண்டு கப்பத் தொகையை வசூல் செய்து கொடுத்தார்.

நீதியை நிலைநாட்டிய கான்சாகிப்

கர்னல் ஹெரால்டும், மாபூஸ்கானும் 1755 மார்ச் 5ஆம் தேதி மதுரைக்கு வந்தார்கள். இவர்களுடைய படைகள் வரும் வழியில் பொதுமக்கள் சொத்தை குறையாடிது. இக்கொடுமைகளை கான்சாகிப் சென்னைத் தலைமையிடம் முறையிட்டு தமிழ் மக்களுக்கு நீதி கேட்டதன் எதிரொலியாக ஆங்கிலநீதித்துறை ஹெரால்டின் மீது நடவடிக்கையெடுத்து பதவிநீக்கம் செய்தது.<sup>8</sup>

\* முனைவர் பட்ட ஆய்வாளர், தெற்கு மற்றும் தென்கிழக்கு ஆசியா ஆய்வு மையம், சென்னைப் பல்கலைக்கழகம், சென்னை-600 005.

முதல் பத்திரிகை வெளிவருமாறு

கான்சாகிப்பின் வீரமரணம்

1764 ஆம் ஆண்டு அக்டோபர் மாதம் 15 ஆம் தேதி (15-10-1764) திங்கள்கிழமை மாலை ஐந்து மணிக்கு மதுரையை அடுத்த சுபேதார் சந்தை என்னுமிடத்திலுள்ள மாமரத்துக் கிளையில் தூக்கிலிட்டார்.<sup>12</sup> பின்பு நவாப்பின் உத்தரவுப்படி கான்சாகிப்பின் உடல் புல துண்டுகளாக வெட்டப்பட்டு, தலையை திருச்சிக்கும், கைகால்களை தஞ்சாவூர், பாளையங்கோட்டை மற்றும் திருவாங்கூர் போன்ற

ஊர்களுக்கு அனுப்பப்பட்டு, அந்தந்த ஊர்களின் நுழைவாயிலில் ஆங்கில அரசை எதிர்க்க நினைப்பவர்களுக்கு ஒரு எச்சரிக்கைக்காக பொதுமக்கள் பார்வைக்கு வைக்கப்பட்டது. கான்சாகிப்பின் உடல் மட்டும் மதுரையில் சம்மட்டிபுரம் என்னும் இடத்தில் அடக்கம் செய்யப்பட்டது. பின்பு 1808 ஆம் ஆண்டு ஷேக் இமாம் என்னும் முஸ்லீம் பெரியவர் அவ்விடத்தில் மகுதி கட்டி, அதற்கு கான்சாகிப் பள்ளிவாசல் என்று பெயரிட்டார்.<sup>13</sup>

#### அடிக்குறிப்புகள்

1. ந.சஞ்சீவி, கும்மந்தன் கான்சாகிப், சென்னை : பாரிநிலையம், 1960, ப.18.
2. மேலது, ப.80.
3. மேலது, ப.88.
4. நா.வானமாமலை (பதி.), கான்சாகிப் கதைப்பாடல், சென்னை : என்.சி.பி.எச். பிரைவேட் லிமிடெட், 1961, ப.33.
5. அ.கணபதி, தமிழக வரலாற்றில் கான்சாகிப், மதுரை : மல்லிகைப் பதிப்பகம், 1980, ப.60.
6. நா.வானமாமலை, கான்சாகிப் சண்டை, மதுரை : மதுரைக் காமராசர் பல்கலைக்கழகம், 1972, ப.170.
7. கே.குழந்தைவேலன், பாளையப்பட்டுக்களின் வரலாறு, சென்னை : தமிழ்நாடு தொல்பொருள் ஆய்வுத் துறை, 1981, ப.69.
8. குருஹதாஸப் பிள்ளை, திருநெல்வேலிச்சீமைச்சரித்திரம், சென்னை : எட்டையபுரம் சமஸ்தானம் வெளியீடு, 1931, ப.55.
9. எஸ்.எம்.கமால், விடுதலைப்போரில் சேதுபதி மன்னர், சென்னை : என்.சி.பி.எச். 1987, ப.18.
10. நா.வானமாமலை, (பதி.) கான்சாகிப் சண்டை, மதுரை : மதுரைக் காமராசர் பல்கலைக்கழகம், 1972, ப.348.
11. ந.சஞ்சீவி, கும்மந்தன் கான்சாகிப், சென்னை : பாரிநிலையம், வெளியீடு, 1960, ப.100.
12. நா.வானமாமலை, (பதி.) கான்சாகிப் சண்டை, மதுரை : மதுரைக் காமராசர் பல்கலைக்கழகம், 1972, ப.332.
13. கே.குழந்தைவேலன், பாளையப்பட்டுக்களின் வரலாறு, சென்னை : தமிழ்நாடு தொல்பொருள் ஆய்வுத் துறை, 1981, ப.76.

## இரண்டாம் சரபோஜி மன்னரின் பயணங்கள் - ஒரு ஆய்வு

### பு. வேம்பரசி \*

புனிதப் பயணம் என்பது உலக மக்களிடையே தொன்றுதொட்டு நிலவிவரும் பழக்கமாகும். இந்தியா போன்ற பரந்து விரிந்த நாடுகளில், அரசியல் ரீதியான ஒருமைப்பாடு ஏற்படுவதற்கோ, அது நிலைபெறுவதற்கோ சந்தர்ப்பம் குறைவாக இருந்த காலத்திலேயே இந்தியாவில் கலாச்சார ஒருமைப்பாடு இருந்தது. இந்தியமக்கள் தொன்றுதொட்டு இன்றுவரை கடைப்பிடித்துவரும் தீர்த்த யாத்திரை, தலயாத்திரை போன்றவை தேசிய ஒருமைப்பாட்டை உருவாக்குவதற்கும், உறுதிப் படுத்துவதற்கும் முன்னோர்கள் செய்த ஏற்பாடாகும்.

இரண்டாம் சரபோஜி மேற்கண்ட காசி - இராமேஸ்வர பயணம் அரசியல், சமய, மருத்துவ, கலை, இலக்கியம் போன்ற சில துறைகளோடு தொடர்புடையது.

இம்மன்னரின் காசி பயணம் பற்றி அறிவதற்கு மோடி ஆவணக் குறிப்புகளும், இலக்கியச் சான்றும், கல்வெட்டு சான்றுகளும் உதவுகின்றன.

நவீனப் போக்குவரத்து வசதியில்லாத அக்காலத்தே 3000 பேர் அடங்கிய மாபெரும் குழுவுடன்<sup>1</sup> ஏறக்குறைய இரண்டாண்டுகள் காசிப் பயணத்திற்கு நன்கு திட்டமிட்டு, கல்கத்தா கவர்னர் ஜெனரல் மற்றும் சென்னை ஆளுநர் ஆகியோரின் முன் அனுமதி பெற்று, செல்லுமிடங்களிலெல்லாம் உரிய மாரியாதையுடன், தங்குமிடம், உணவு கால்நடைகளுக்குத் தீவனம், செலவுத்தொகை போன்றவற்றிற்கு ஏற்பாடு செய்யக்கூறி, பல்வேறு தலங்களை மனநிறைவுடன் தரிசித்து, ஏராளமான சுவடி நூல்களைத் திரட்டி, அரிய பொருள்களைச் சேகரித்து, பல கலைஞர்களை

\* முதுநிலை விநியோகியாளர், வரலாறுத்துறை, குந்தவை நாச்சியார் அரசினர் மகளிர் கலைக்கல்லூரி, தஞ்சாவூர்-7.

அழைத்துவந்து ஆதரித்துப் பல தொழில்களையும், கைத்தொழில்களையும் தஞ்சையில் ஊக்குவித்து வளர்ச்சியடையச் செய்து, தம் பயணத்தை நல்ல பயனுள்ள பயணமாக்கினார்.

மன்னர் தம் வடஇந்தியப் பயணத்தை அக்டோபர் 1820-இல் தொடங்கி, திருவையாறு, விருத்தாச்சலம், திருத்தணி வழியாக கிருஷ்ணா நதிக்கரையில் உள்ள மங்களகிரியை அடைந்து, அங்கு எழுந்தருளியிருக்கும் பானக நரசிம்ம பொருமானை வணங்கி, அக்கோயில் மரபுப்படி, பெருமானை பூஜை செய்வதற்கு தஞ்சை அரண்மனையிலிருந்து பெரிய வலம்புரிச் சங்கை எடுத்து, தங்கக் தகட்டினால் முடியிட்டு, பஞ்சரத்தினத்தின் கொத்தைக் கட்டி, தம் பெயரைப் பொறித்து அனுப்பச் செய்து இறைவனுக்கு வழங்கியுள்ளார்.<sup>2</sup> ஒரிசாவிலுள்ள பூரி ஜெகன்னாதரை மகர சங்கராந்தியன்று வழிபட்டு தஞ்சை அரசின் சார்பில் அறக்கட்டளை ஒன்றை நிறுவினார். அதன்படி நாள்தோறும் பன்னிரெண்டு மண்பானைகள்திறை சாதமும், பரும்பும், காய்கறிகளும் செய்து சவாமிக்கு நிவேதனம் செய்து அந்நிவேதனத்தை குருடர்கள், முடவர்கள் உள்ளிட்ட இயலாதவர்களுக்கு வழங்கவும் அதற்காக நாள் ஒன்றுக்கு ரூ.2 வீதம் ஆண்டிற்கு ரூ.720ஐ அக்கோயில் அதிகாரியிடம் வழங்கியதோடு ஒவ்வொரு ஆண்டும் இத்தர்மம் நடைபெறுவதற்கு ரூ.720 அனுப்ப வேண்டும் என்று உத்தரவிட்டுள்ளார்.<sup>3</sup>

25-07-1821 அன்று கல்கத்தா சென்று கவர்னர் ஜெனரல் ஹெஸ்டிங்ஸ் பிரபுவை சந்தித்து நலம் விசாரித்தபின், தன் ஒரே மகன் இரண்டாம் சிவாஜி தமக்குப்பின் தஞ்சை அரசராக அரியணை ஏற்கவேண்டும். ஆங்கில அரசு அவரை மன்னராக அங்கீகரிக்க வேண்டும் என்ற கோரிக்கையை வைக்க, கவர்னர் ஜெனரல் அவர்கைமேல் தம் கை வைத்து உறுதியளித்தார்.<sup>4</sup> பின் இரண்டாம் சிவாஜியை தஞ்சை மன்னராக அங்கீகரித்து, சென்னை கவர்னருக்கு இசைவானையும் அனுப்பி, அவ்வாணை தஞ்சை ரெசிடெண்ட் ஜான்.ஃபைப் வழியாக சிவாஜிக்கு வந்து சேர்ந்தது.<sup>5</sup>

கல்கத்தாவின் முக்கிய இடங்களை கண்டுகளித்து, 04-05-1821 இல் கயை வந்தடைந்தார். கயையில் 50 நாட்கள் தங்கி, முன்னோர்களுக்கு பல்வேறு சிரத்தங்களைச் செய்து, பின் காசி சென்றடைந்து, காசித் தம்பிரான் மடத்தில் தங்கினார். கங்கைக்கரையில் புனித நீராடி, காசித் தம்பிரான் மடத்தில் தங்கினார். கங்கைக்கரையில் புனித நீராடி, காசி வில்லாநாதர், அன்னபூரணி, விசாலாட்சி உட்பட ஏராளமான தெய்வங்களை வணங்கி, கங்கைக்கரையில் 64 படித்துறைகளின் அழகினையும் கண்டுகளித்து, புனித நீராடி, புகழ்பெற்ற மணிகாணிகா படித்துறையிலும் நீராடி

புதிய படித்துறை ஒன்றைக் கட்டினார்.<sup>6</sup> 16-07-1821 முதல் 23-10-1821 வரை 105 நாட்கள் காசியில் தங்கி, பின் பிரயாகை வந்தடைந்து, திரிவேணி சங்கமத்தில் புனித நீராடி, காவடிகளை நிரப்பிக்கொண்டு, நாக்பூர், ஹைதராபாத் வழியாக திருப்பதி வந்தடைந்தார்.

தன் தாயார் விருப்பப்படி (சரபோஜியின் காசிப்பயணம் நல்லபடியாக வேண்டும்) திருப்பதி வேங்கடேசப் பெருமானுக்கு 149 வைரம், 50 மாணிக்கம் பொறிக்கப்பட்ட வைர நாமத்தை வழங்கி,<sup>7</sup> இறைவனை வணங்கி, பின் காளாஸ்தி வந்தடைந்து காளாஸ்தீஸ்வரரையும் வணங்கிவிட்டு, பின் காஞ்சி ஏகாம்பரரையும் தரிசித்து, மன்னர் தாம் செய்த முன்னேற்பாட்டின்படி தஞ்சை ரெசிடெண்ட் வில்லியம் பிளாக்பர்ன், இரண்டாம் சிவாஜி ஆகியோரால் சிதம்பரத்தில் மன்னருக்கு சிறப்பான வரவேற்பு அளிக்கப்பட்டது.<sup>8</sup> பின்னர் சீர்காழி, வைத்தீஸ்வரன் கோயில், மாயவரம் வழியாக திருவையாறு வந்து, 24-04-1822இல் தஞ்சையை வந்தடைந்து, உடன் காசிப்பயண மரபுப்படி இராமேஸ்வரம் பயணம் புறப்பட்டு, இராமேஸ்வரம் சென்றடைந்து, 9-5-1822 மற்றும் 10-5-1822 ஆகிய இரு நாட்கள் அங்கு தங்கி, தாம் காசியிலிருந்து கொண்டு வந்த கங்கை நீரால் இராமநாத சவாமிக்கு அபிஷேகம் செய்து, தம் எடைக்கு எடை வெள்ளியினால் துலாபாரம் செய்தும்,<sup>9</sup> தாராளமாக தானதர்மங்களைச் செய்தும் தம் பயணத்தை முடித்துக் கொண்டு, 21-5-1822 அன்று தஞ்சை வந்தடைந்தார்.

மன்னரின் காசிப் பயணத்தில் தஞ்சையில் பலதுறைகளும் பயன் அடைந்தன. மன்னர் தம் வடஇந்தியப் பயணத்தின்போது கொண்டுவந்த ரோஜா, குலால், குலேகைரா, மகுரா, மேவா, சிம்சுபா, பிலக, பொடானி, க்யால்கார்ட், தேண்ட்ஸ், பாகற்காய், சுரைக்காய் முதலிய பலதரப்பட்ட தாவரங்களின் விதைகள், பூக்கள், அரிய தாவரங்களை தஞ்சையில் தமக்குச் சொந்தமான ஏராளமான தோட்டங்களிலும், தஞ்சை ரெசிடெண்ட் தோட்டங்களிலும் பயிர் செய்ததால் தஞ்சையில் தோட்டக்கலை (Horticulture) வளர்ச்சி பெற்றது.

மன்னர் கல்கத்தாவிலிருந்து பட்டுபூச்சிகள், பட்டுப்புழுக்கள் மற்றும் அதற்கான உணவு (மல்பரி) உற்பத்தி செய்யும்முறை பற்றி விளக்கமான கடிதங்கள் போன்றவற்றை தஞ்சைக்கு அனுப்பி, பட்டுப்பூச்சித் தொழிலைத் (Sericulture) தொடங்கி வளர்ச்சியடைந்ததை அறியமுடிகிறது.<sup>10</sup>

கல்கத்தாவிலிருந்து கப்பல்மூலம் அனுப்பப்பட்ட அரியவகை விலங்குகள், பறவைகள் தஞ்சையில் சிவகங்கைப் பூங்காவில் வளர்க்கப்பட்டதால், அன்றே அரிய உயிரினங்களைக் கொண்ட சிறந்த

[illegible]

பிரயாகை) என்ற பெயரில் காசிப் பயணத்தை வர்ணனை செய்து இலாவணி இயற்றச் செய்தார் மன்னர்.

கல்கத்தாவில் கவர்னர் ஜெனரலை சந்தித்தபோது, அங்கிருந்த ஆங்கிலப் பிரதிநிதி ஒருவர், தாம் திருக்குறளின் ஆங்கில மொழிபெயர்ப்பு நூலைப் படித்து இன்புற்றதாகவும், அந்நூலின் மூலமொழியான தமிழில் திருக்குறள் நூலை தமிழ்நாட்டிலிருந்து வந்த இரண்டாம் சரபோஜியிடம் கேட்க, அதுவரை தாம் ஆளும் மண்ணில் வழங்கும் மொழியின் மகத்துவத்தை அறியாத தம் தவறை உணர்ந்து, தஞ்சை திரும்பியபின், தமிழ்மொழி மீதும், தமிழ் இலக்கியத்தின்மீதும் கருத்துச் செலுத்தி ஏராளமான தமிழ் நூல்களை வாங்கி சரஸ்வதி மஹால் நூலகத்தில் சேகரித்தார். இங்ஙனம் தமிழ் இலக்கிய வளர்ச்சிக்கும் மன்னரின் சமயப்பயணம் துணை நின்றது.

இரண்டாம் சரபோஜியின் காசி, இராமேஸ்வர பயணம் அவருக்கு தம் சமயத்தின் மீது இருந்த ஆழ்ந்த நாட்டத்தை புலப்படுத்தினாலும் அனைத்து

சமயங்களையும் ஆதரித்து சமய சமரசம் கண்டவர் என்பதனைக் குறிக்கிறது. தஞ்சை அரண்மனையில் இந்து பண்டிகைகளோடு இஸ்லாமிய மற்றும் கிருஸ்துவ பண்டிகைகளை கொண்டாடியும், அவர்களுக்கு தாராளமாக அன்பளிப்புகள் வழங்கியும், கிருஸ்துவ பள்ளிகளுக்கு நிதி உதவி வழங்கியும், நில கொடைகள் மற்றும் உலுப்பைகள் வழங்கியும் கிருஸ்துவர்களை மரியாதையுடன் நடத்தியும், இஸ்லாமிய தலமான நாகூர் தர்காவுக்கு தங்கப்பூ வழங்கியும், அங்கு ஆண்டுதோறும் நடைபெறும் தந்தூரி விழாவிற்கு பெனாராஸ் பட்டில் தங்க வேலைபாடுடைய சால்வை வழங்கியும், முத்துபேட்டையில் உள்ள ஜாம்புவானோடை ஷெக்கு தாவீது ஒலியுல்லா தர்காவிற்கு சென்று வழிபாடு செய்தும், தர்காவை சுற்றிலும் உள்ள 6-வேலி நிலத்தையும் கொடையாக வழங்கியும், சமய பொறையுடைமைக்கும், மதநல்லிணக்கத்திற்கும் சிறந்த முன்உதாரணமாக திகழ்ந்தார் இரண்டாம் சரபோஜி மன்னர்.

#### அடிக்குறிப்புகள்

1. த.ப.மோ.த.5-112
2. த.ப.மோ.த.5-111,115,116.
3. த.ப.மோ.ஆ. 5-181.
4. த.ப.மோ.ஆ. 5-135.
5. Buddle No. 90, sheet No. 117/2.
6. Thulajendra Rajah P.Bhonsle, "Rajah Serfoji II," p.p.84-85.
7. மூட்டை எண்.912 சரசுவதிமகால் பகுதி VI
8. ப.சுப்பிரமணியன், (ப.ஆ.) தஞ்சை மராட்டிய மன்னர் மோடி ஆவணத் தமிழாக்கமும் குறிப்புரையும் தொகுதி 1, ப.513-514
9. ப.சுப்பிரமணியன், ப.ஆ.மு.காநூல்.ப.243.
10. த.ப.மோ.த.5-79 முதல் 82 முடிய.
11. த.ப.மோ.த.5-177.
12. ப.சுப்பிரமணியன், ப.ஆ.மு.காநூல்.ப.506.
13. செ.இராக(ப.ஆ.) தஞ்சை மராட்டியர்கல்வெட்டுகள், ப.12
14. கே.எம் வேங்கடராமையா, தஞ்சை மராட்டிய மன்னர் காலஅரசியலும், சமுதாயமும், ப. 329.
15. Jaya Appasamy, "Thanjavur Paintings of the Maratha Period," p.54.
16. ம. சா.அறிவுடைநம்பி, தஞ்சை மராட்டிய மன்னர்கள் வளர்த்த நுண்கலைகள், ப.114-115.

## தோள் சீலை கலகம்

### A. அழகேஷ்\*

#### முன்னுரை

திருவாங்கூரில் 19ம் நூற்றாண்டில் சமுதாயத்தில் பல சமூக தீமைகள் காணப்பட்டது. அவற்றில் ஒன்றுதான் தாழ்த்தப்பட்ட சாதியினருக்கு விதிக்கப்பட்ட கட்டுப்பாடுகளில் மிக முக்கியமான ஒன்று உடை அணிவதில் விதிக்கப்பட்டிருந்த கட்டுப்பாடாகும். இடுப்புக்கு மேலே எந்த உடையும் அணியக் கூடாது என்ற கட்டுப்பாடு விதிக்கப்பட்டிருந்தது. நாகரீகமாக உடை அணியும் உரிமை கொடுக்கப்படவில்லை. உயர்

சாதியினை சேர்ந்த பெண்கள் சால்வை போன்ற ஒரு ஆடையை தோள்மீது அணிந்து மார்பை மறைக்க அனுமதிக்கப்பட்டிருந்தனர். அந்த மேலாடை தாழ்த்தப்பட்ட மக்களை அடையாளம் காட்டும் ஒரு சின்னமாக விளங்கியது. இத்தகைய மேலாடையை கிறிஸ்தவ சமயத்திற்கு மாறிய நாடார் சமுதாய பெண்களும் அணியத் தொடங்கினார்கள். இதை நாயர், நம்பூதிரிகள் போன்ற உயர் சாதியினரால் பொறுத்துக் கொள்ள முடியவில்லை. இதனால் நாயர்கள் வன்முறையில் இறங்கினர்.

\* முதுநிலை இரண்டாமாண்டு வலையூறு, வ.உ.சிதம்பரம் கல்லூரி, தூத்துக்குடி.



1812ம் ஆண்டுச் சட்டம்

நாயர் இனத்தவரால் கிறிஸ்தவ பெண்கள் துன்புறுத்தப்பட்டனர். மேலாடை அணிந்து வீதியில் நடமாடிய கிறிஸ்தவ பெண்கள் நாயர் இனத்தவரால் கொடுமை செய்யப்பட்டனர். இதை கேள்வியுற்ற ஆங்கில பிரதிநிதி கர்னல் மன்றோ கிறிஸ்தவ சமயத்திற்கு மாறிய பெண்கள் மேலாடை அணிவதில் யாதொரு தடையும் வராமல் பார்த்துக் கொள்ளுமாறு 1812ம் ஆண்டு ஆணை பிறப்பித்தார்.<sup>1</sup>

மீட் அம்மையாரும், மால்ட் அம்மையாரும்

மீட் அம்மையார் மற்றும் மால்ட் அம்மையார் இருவரும் இங்கிலாந்து நாட்டைச் சார்ந்தவர்கள். இவர்கள் திருவாங்கூர்க்கு திருப்பணி செய்ய வந்த பின் இவர்கள் வாழ்வில் ஓர் திருப்பம் ஏற்பட்டது. இந்த இருவரும் இங்கு காணப்பட்ட கிறிஸ்தவ நாடார் பெண்களுக்கு குப்பாயம் (Loose Jacket) என்று அழைக்கப்பட்ட ஒரு வகையான தளர்வான சட்டையை தைத்துக் கொடுத்தனர். ஆனால் சில கிறிஸ்தவ பெண்கள், உயர் சாதி நாயர் பெண்கள் அணிவதை போன்று தங்கள் தோளின் மீது ஓர் மேலாடையும் அணிந்து கொண்டனர். இதனால் நாயர்கள் வெகுண்டெழுந்தனர். பெரிய கலகம் ஆரம்பமானது. இது திருவாங்கூர் வரலாற்றில் நாடார் கலகம் என்றும், மேலாடை போராட்டம் என்றும் தோள் சீலை கலகம் எனவும் அழைக்கப்படுகிறது.

கலகம் ஆரம்பம்

1822ம் ஆண்டு மார்ச் மாதம் கொத்தனார்விளை என்ற கிராமத்தில் ஒரு சிறிய கலவரமாக ஆரம்பித்தது. ஏறக்குறைய 37 ஆண்டுகள் வரை தொடர்ந்து நடைபெற்றது. இப்போராட்டத்தினை 3 கால கட்டங்களாக பிரிக்கலாம். முதற்கட்டம் : 1822-1823; இரண்டாம் கட்டம் : 1827-1829; மூன்றாம் கட்டம் : 1858-1859.

1822 மே மாதம் கல்குளம், இரணியல் ஆகிய தாலுகாக்களில் இக்கலவரம் மூண்டது<sup>2</sup>. மேலாடை அணிந்து இறை வழிபாட்டிற்காக சென்ற நாடார் பெண்கள் நாயர் இன பெண்களால் தாக்கப்பட்டனர். இதை முடிவுகூட்ட எண்ணிய மீட் அம்மையார் ஆங்கில பிரதிநிதியான கர்னல் நிவால் என்பவருக்கு மனு ஒன்றை பரிசீலனை செய்ய அனுப்பினர். பத்மநாபபுரம் நீதிமன்றத்தில் வழக்கும் தொடரப்பட்டது. பின் நீதிமன்றம் 1823ம் ஆண்டு மே மாதம் கிறிஸ்தவ பெண்கள் மேலாடை அணிந்து கொள்ளலாம் என தீர்ப்பு வழங்கியது. மிஷினெரிகளை விரட்ட உயர் சாதியினர் முடிவு செய்தனர்.<sup>3</sup> (1827-1829) ஆண்டுகளுக்கான காலக் கட்டத்தில் இப்போராட்டம் உச்சக் கட்டத்தை

அடைந்தது. இதை பற்றி விசாரிக்க ஆங்கில பிரதிநிதி திவான் வெங்கட்ரால் அவர்களை கேட்டுக்கொண்டார். திவான் விசாரணை நடத்தி, 1829 பிப்ரவரி மாதம் ஓர் ஆணை வெளியிட்டார். அதன்படி கிறிஸ்தவ நாடார் இன பெண்கள் குப்பாயம் அணிய மட்டுமே அனுமதிக்கப்பட்டனர். மேலாடை அணிய அனுமதி இல்லை. இந்து மத நாடார் பெண்கட்கு குப்பாய உரிமையும் வழங்கப்படவில்லை. இதனால் கலவரம் சிறிது அடங்கியது. ஆனால் இது கிறிஸ்தவ பெண்கள் மத்தியில் அதிருப்தியை ஏற்படுத்தியது. அப்போது முத்து குட்டி சுவாமிகள் என்ற இந்து புரட்சியாளரால் தன்னம்பிக்கை பெற்ற இந்து நாடார் பெண்களும் மேலாடை அணிய தொடங்கினர். இதை நாயர் இனத்தவர் தடுக்க முயன்றனர். வன்முறை வெடித்தது. மூன்றாம் கட்ட (1858-1859) போராட்டமும் ஆரம்பமானது.

மூன்றாம் கட்ட கலவரம் 1858 டிசம்பரில் உச்சக்கட்டத்தை எட்டியது. கலவரம் நெய்யாற்றின்கரையில் தொடங்கி பாறசாலை, நெய்யூர், கல்குளம் ஆகிய இடங்களில் பரவியது.

1858 டிசம்பர் 30 கோட்டாரில் கலவரம் மூண்டது. இதில் கிறிஸ்தவ நாடார்களுடன், இந்து நாடார் இன மக்களும் சேர்ந்து கொண்டனர்.

கலவரத்தை அடக்க மிஷினெரி பொறுப்பாளர்களான காக்கல் ஐயர், ரசல் ஐயர், லூயிஸ் ஐயர், ஒயிட் ஹவுஸ் ஐயர், பேலிஸ் ஐயர் ஆகியோர் நாடார் இன மக்கள் துன்பங்கள் என்ற தலைப்பில் ஆங்கில பிரதிநிதிக்கு பல கடிதங்களை அனுப்பினர். சென்னை ஆளுநரான டிரூவில்லியன் திருவாங்கூர் பிரதிநிதியான கல்லனுக்கு 1859ம் ஆண்டு மே 6ம் நாள் எழுதிய கடிதத்தில், திருவாங்கூரில் உடை அணிவதிலுள்ள அனைத்து கட்டுப்பாட்டையும் நீக்க மகாராஜாவை வற்புறுத்த கோரினார்.

இதனால் மகாராஜா ஆங்கில அரசின் வற்புறுத்தலின் பேரில் 1859ம் ஆண்டு ஜூலை 26ம் நாள் அதிகார பூர்வமான அறிக்கை ஒன்றை வெளியிட்டார். அதன்படி நாடார் இன பெண்களும் குப்பாயம், மேலான அணிய எந்த தடையும் இல்லை என அந்த அறிக்கை தெரிவித்தது. பின் 1865ம் ஆண்டு இந்து, கிறிஸ்தவ நாடார் என எல்லா இன மக்களும் குப்பாயம் அணிய உரிமை கொடுக்கப்பட்டது. ஆனால் நாயர் இன பெண்கள் போன்று சால்வை அணியும் உரிமை மறுக்கப்பட்டது. மிஷினெரிகளின் துணையுடன் நடத்தப்பட்ட இப்போராட்டம் தாழ்த்தப்பட்ட சமுதாயத்தினருக்கு நீண்ட காலமாக மறுக்கப்பட்ட பல உரிமைகளை போராடி பெற்றுக் கொள்வதற்கு தோள் சீலை கலகம் வழிகாட்டியாய் அமைந்தது.

## பாவலரேறு பெருஞ்சித்திரனாரும், தனித்தமிழியக்கமும்

K. ஜெயசித்ரா \*

தனித்தமிழ் இயக்கத்திற்காகத் தமது எண்ணம், சொல், செயல்களால் அரும்பாடுபட்டவர் கெஞ்சுவதில்லை பிறர்பால் அவர்செய் கேட்டினுக்கும் அஞ்சுவதில்லை என்று வாழ்ந்து காட்டியவர் பாவலரேறு பெருஞ்சித்திரனார். தமது கொள்கைப்பாதையில் இறுதி மூச்சு வரையில் இடையறாது நடைபோட்டவர்.

தமிழில் தருக்க நூலைத்தர முடியுமென்று காட்டிய அயோத்திதாசப்பண்டிதர், தமிழுக்கென்று உரிய மொழி அமைப்பையும், முதன்மையையும் சுட்டிக்காட்டிய கால்டுவெல், தமிழின் தனி மாண்பைக்காட்டிய ஈழத்து சிவானந்த அடிகள், மறைமலையடிகள், கா. நமச்சிவாயர் மொழி ஞாயிறு தேவநேயப்பாவாணர் போன்ற அருந்தமிழ் சான்றோர் வரிசையில் தனித்தமிழை இயக்கமாக ஆக்கியவர் பாவலரேறு பெருஞ்சித்திரனார்.

10.3.1933- இல் சேலத்தில் இரா. துரைசாமி ஐயா-குஞ்சம்மாள் அம்மையார் அவர்களின் இரண்டாவது மகனாகவும் முதலாவது மகனாகவும் பிறந்தார். தமது 6-ஆம் அகவையில் பள்ளிக்கல்வியை கற்கத்தொடிகினார். தொடங்கிய காலம் முதலே கல்வி கேள்வியில் சிறந்து விளங்கினார். பாவலரேறு ஐயா அவர்கள் தனது 9-ம் அகவையிலேயே குழந்தை- எனும் கையெழுத்து இதழைத்தாமே இதழாசியராக இருந்து நடத்தினார்.

1945-46-ல் வகுப்பிலேயே பதிமூன்று பதினான்காம் அகவையிலேயே பூக்காரி எனும் பாவியம் எழுதினார். அப்பாவியமே பின்னாளில் கொய்யாக்கனி எனும் பெயரில் வெளியானது இதுவே பாவலரேறுவின் முதல் பாவியமாகும். இக்காலக்கட்டத்திலேயே பொதுவுடைமைக் கருத்துகளிலும் பெரியாரியச் சிந்தனையிலும் அதிக ஈடுபாடு கொண்டதோடு சிவப்புச்சட்டையும் கருப்புச்சட்டையும் அணியத் தொடங்கினார்.

கல்லூரிப்படிப்பின் போது மொழி ஞாயிறு பாவாணர் அவர்களின் அறிமுகம் கிடைத்தது. பின் மாணவனாக சேர்ந்து கல்வி கற்றார். இக்காலக்கட்டத்தில் தான் மல்லிகை எனும் பாவியம் இயற்றப்பட்டது.

தனித்தமிழ் இயக்கத்தின் தோற்றம்

19-ம் நூற்றாண்டின் இறுதியிலும் 20-ம் நூற்றாண்டின் தொடக்கத்திலும் தோன்றியதுதான் தனித்தமிழ் இயக்கம் இது தமிழ் மறுமலர்ச்சி இயக்கமாக மாறியது. இதனை தமிழ் மறுமலர்ச்சி இயக்கமாக

மாற்றியவர் 4-வது தமிழ் சங்கத்தை 1901-ல் நடத்திய சமீன்தார் பாண்டித்துரைத்தேவர் பழலாநத்தம் (1867-1911) அவர்களேயாவார். இவர்தான் தனித்தமிழ் இயக்கத்தின் முன்னோடி இவரால் செந்தமிழ் என்னும் மாத இதழும் (1903)-லிருந்து வெளியிடப்பட்டது.

செந்தமிழ் இதழ்மூலமாக தமிழ்மொழியின் பெருமையினை மதுரையில் பாறைசாற்றினார். இவரே இவ்வியக்கத்தின் முன்னோடி. தனித்தமிழ் இயக்கத்தினைத் தோற்றுவித்தப் பெருமை மறைமலையடிகளைச் சேரும். சுவாமி வேதாச்சலம் (1976-1950) என்ற தனதுப்பெயரை மறைமலையடிகள் எனத் தூயத்தமிழில் மாற்றிக்கொண்டார். தமிழை வேற்று மொழியான சமஸ்கிருத கலப்பின்றி பேசவும் எழுதவும் முடியும் என்பதை நிரூபித்துக் காட்டினார். தனித்தமிழ் இயக்கமானது 1916-ல் முதன் முதலில் அவரது இல்லத்தில் மறைமலையடிகளின் மகளான நீலாம்பிகையாலுமே இவ்வியக்கம் தோற்றுவிக்கப்பட்டது. இதன்மூலம் வேதாச்சலம் என்றப்பெயரை மறைமலையடிகள் என்றும் சமரச சுத்த சன்மாரக் சங்கம் என்பது பொதுநிலைக்கழகம் என்றும் ஞானசாகரம் என்று வெளிவந்த இதழானது அறிவுக்கடல் என்றுத் தூய்மைத்தமிழில் மாற்றப்பட்டன.

இவ்வியக்கத்தின் முதல் கட்டமாக தமிழ் தூய மொழியாக பிற மொழிக்கலப்பின்றி பயன்படுத்த வேண்டும் என்ற கருத்தாக்கத்தை வலியுறுத்தியது. இதனைத் தொடர்ந்து சூரியநாராயண சாஸ்திரி (1870-1903) பிராமணப் பேராசிரியர் சென்னை கிருத்துவக்கல்லூரி தனது பெயரை தூயத்தமிழில் பரிதிமாற்கலைஞர் என மாற்றிக்கொண்டார். இதனைத்தொடர்ந்து 1915ல் ஞானபானு இதழின் ஆசிரியரான சுப்பிரமணியம் சிவா (இவர் சுதந்திரப்போராட்ட தியாகியும் ஆவார்). தனது பங்களிப்பாக தூயத்தமிழின் வளர்ச்சிக்காக பல்வேறு விதமான போட்டிகளை தனது இதழான ஞானபானுவில் நடத்தினார். இதில் கட்டுரைப்போட்டி ஒன்றும் அறிவிக்கப்பட்டது. கட்டுரைகள் தூயத்தமிழில் 8 பக்கங்களுக்குமிகாமல் வேற்று மொழிக்கலப்பின்றி சமஸ்கிருதக்கலப்பின்றி எழுதிவெற்றிபெறுபவருக்கு ரூ.5-பரிசு வழங்கப்படும் என அறிவித்தார்.

தனித்தமிழ் இயக்கத்தின் பரிமாணம்: -

மொழி என்பது ஓர் இனத்தின் முகம். ஒரு தேசிய இனத்தின் அடையாளம். தனித்தமிழ் இயக்கம் மொழித்

\* கௌரவ விரிவுரையாளர், வரலாற்றுத்துறை, D.G.G கலைக்கல்லூரி, மயிலாடுதுறை.

தூய்மை கோரித் தொடங்கியது. பரிதிமாற் கலைஞரால் முன்னுரை எழுதப்பட்டு, மறைமலை அடிகளார் வழி உருப்பெற்று தேவநேயப் பாவாணர் வழி வலுப்பெற்றது.

இக்கட்டமைப்பின் தனித்தமிழ் இயக்கமானது தேவநேயப்பாவாணரால் (1902-1988) தமிழகத்தில் தடப்படுத்தப்பட்டது. இவரது காலத்தில்தான் தமிழ்தேசியம் என்றக் கருத்தாக்கம் உருவாகத் தொடங்கியது. அதே நேரத்தில் உலக தமிழ்க்கழகம் (World Tamil Organization) என்னும் பொதுக்கழகமானது பாவாணராலேயே தோற்றுவிக்கப்பட்டது. இதுவே பிற்காலத்தில் பாவலரேறுவால் உலகதமிழின் முன்னேற்ற கழகமாக உருமாற்றம் பெற்றது. இக்கழகத்தின் முக்கிய நோக்கமாக தமிழர் விடுதலை அமைந்திருந்தது. இக்கழகத்தால் பிற்காலத்தில் தமிழர் உரிமை இயக்கமாக உருவாகியது.

பாவாணருக்குப் பின்னர், உதிரிகளாகவும், இயக்கமாகவும் தனித்தமிழ் உணர்வாளர்கள் செயல்பட்டனர். தமிழ் மொழி மற்றும் தமிழின் மீட்சி நோக்கி பெரியதாகவும், சிறியதாகவும் 34 நூல்களை எழுதிய பாவலரேறு பெருஞ்சித்திரனாரின் காலகட்டத்தில் தனித்தமிழ் இயக்கம் தன்னை அரசியல் படுத்திக் கொண்டது. அதன் கைக் கருவியாகத் தென்மொழி விளங்கியது. பாவாணரின் தலைமையில் நிறுவப்பட்ட உலகத் தமிழ்க் கழகம், உலகத்தமிழர் முன்னேற்றக் கழகம் என்ற வடிவெடுத்தது. 1983-முதல் தனது தளத்தை ஈழவிடுதலை ஆதரவு மற்றும் தனித்தமிழ்நாடு என்றும் விரிவாக்கம் செய்தது. 1995-இல் பாவலரேறு பெருஞ்சித்திரனாரின் மறைவும், அரசியல் சூழல்களும் இயக்கத்தை தளர்ச்சியுறச் செய்தன.

1.8.1959-தென்மொழி ஏடு பாவலரேறுவை பொறுப்பாசிரியராகவும் புலவர் முதுகண்ணன், புலவர் ஆ.அழகன் பாவலர் மா.இலெனின் ஆகியோரை உறுப்பாசிரியர்களாகவும் திரு. செகநாதன் அவர்களை வெளியீட்டாளராகவும் கொண்டு மாத ஈரிதழாக இயல்-1, இசை-1 ஆக வெளிவந்தது. தம் ஆசிரியரும் மொழிநூல் மூதறிஞருமாகிய பாவாணர் அவர்களின் அறிவு முயற்சிக்குத் துணை செய்யும் முதல் நோக்கத்திலேயே தென்மொழி உருவாக்கப்பட்டது. அதற்கு "தென்மொழி" என பெயரிட்டவர் பாவாணர் ஆவார். அதனைத் தொடர்ந்து தென்மொழி-மாத ஈரிதழாக 16 இதழ்கள் வெளிவந்தன, அதன் பிறகு இவ்விதழ் இடையில் சிறிது காலம் நின்று போய் மீண்டும் பிப்ரவரி 1963 முதல் மீண்டும் வெளிவரத்தொடங்கியது. இதிலிருந்து தனித்தமிழியக்கத்திற்காக-தன் முழுப்பங்களிப்பை ஆற்றியது தென்மொழி ஏடு.

பாவலரேறு அவர்கள் திராவிடர் என்னும் சொல்லை ஏற்றுக்கொள்வதிலேயே மாறுபட்ட கருத்தைக் கொண்டிருந்தார். 1965-ம் ஆண்டு தமிழகம் முழுவதும் கொந்தளித்துப்பொங்கிய இந்தி எதிர்ப்புப்போரில்

பாவலரேறு அவர்களுடைய எழுதுகோல் எரிமலையாய் விளங்கிற்று அவருக்கே உரிய சங்கத்தமிழில் இந்தி எதிர்ப்புப்போர் பற்றிய எண்ணற்ற பாடல்களை எழுதிக்குவித்தார்.

மிசாவிலிருந்து தடா வரை அத்தனை அடக்குமுறைகளும் அவரை ஒடுக்க முடியவில்லை; அவரின் உறுதியைக்குலைக்க முடியவில்லை.

மதுரையில் தமிழக விடுதலை மாநாடு ஏற்பாடு செய்து அதைத்தொடங்கி வைக்கத் தந்தை பெரியாரவர்களை அவர் அழைத்தமையும் மாநாடு தொடங்கும் முன்பே பாவலரேறு அவர்கள் சிறைசென்றதும் அவரின் துணைவை பறைசாற்றுகின்றது.

திராவிட முன்னேற்ற கழகம் நல்ல தமிழைப்பயன்படுத்தினாலும், அது தனித்தமிழைப் பயன்படுத்தவில்லை இதனால் முனைப்புமிரு தமிழ்த்தேசிய உணர்வாளர்கள் தங்களுக்குரிய பாசறையாகத் தென்மொழியைத் தேர்ந்தெடுத்தனர்.

1965-ல் வரலாறு காணாத இந்தி எதிர்ப்பு மொழிப்போர் நடந்தது. அம்மொழிப்போரில் பாவலரேறு பெருஞ்சித்திரனார் அவர்களின் பங்கும் தென்மொழியின் பங்கும் குறிப்பிடத்தக்கவை.

1995-ஜனவரியில் தஞ்சையில் நடந்த எட்டாம் உலகத்தமிழ் மாநாட்டின் போது தமிழைப் பயிற்று மொழி, ஆட்சி மொழியாகக்கோரி பாவலரேறு தலைமையில் பட்டினிபோர் நடத்தி திருச்சி சிறையில் சிறைவாசம் அடைந்தார். மும்மொழிக்கொள்கை, இருமொழிக்கொள்கை ஆகியவற்றினைத் துளியளவும் ஏற்றிடாமல் ஒரு மொழிக்கொள்கைக்காகவே உறுதியாகப் போராடியவர் பாவலரேறு. எட்டாம் உலகத் தமிழ் மாநாட்டின் போது ஏனைய தமிழ் இனவுணர்வாளர்களோடு சேர்ந்து அவர் பட்டினிப் போராட்டம் நடத்த முற்பட்டுச்சிறை சென்றது இக்கொள்கைக்காகவே.

இருபதாம் நூற்றாண்டில் மறைமலைஅடிகளின் காலத்தில் சிறிய தொடக்கமாக ஆரம்பமான தனித்தமிழ் இயக்கமானது பாவாணர்காலத்தில் மொழியியல் இயக்கமாக மாறி இரண்டாவது கட்டத்தை அடைந்தது. ஆனால் பெருஞ்சித்திரனாரால் தான் தனித்தமிழ் இயக்கமானது மொழி, சமுதாய, அரசியல் இயக்கமாக மாறியது. இவ்வியக்கத்தின் வித்தாக இருந்தது தென் மொழி மற்றும் தமிழர் தேசிய ஒருங்கிணைப்பும் மற்றும் தமிழக அரசியல் கட்சிகளாகும். எனவே பெருஞ்சித்திரனார் தமிழ்தேசியத்தின் தந்தை என்று அழைக்கப்படுகிறார். பாவாணர் காலத்தில் மொழி இயக்கமாக இருந்த தனித்தமிழ் இயக்கம் பெருஞ்சித்திரனார் காலத்தில் தான் சமுதாய அரசியல் இயக்கமாக பரிணமித்தது.

## ஓவியப் புலவர் நாமக்கல் இராமலிங்கம் பிள்ளை

சா. இமயவரம்பன்\*

தாய்நாட்டுப் பற்று மிகுந்த நாமக்கல் கவிஞர் இராமலிங்கம் பிள்ளை இந்திய நாட்டின் விடுதலைக்காகப் பாடுபட்டு வந்த காந்தியடிகளைத் தன்னுடைய தலைவராக ஏற்றுக் கொண்டவர். தேசியம், தேசிய விடுதலை, தேசத் தலைவர் என்ற மூன்று பொருள்களிலேயே அவருடைய கவிதைகளும், கட்டுரைகளும் அமைந்திருந்தன. அந்த வகையில் கவிஞர் இராமலிங்கம் பிள்ளை ஒரு தேசியக் கவிஞராக விளங்கினார்.

**ஓவியத்தில் நட்டம்**

இராமலிங்கம் பிள்ளை அவர்களுக்கு சிறுவயதிலிருந்தே ஓவியம் வரைவதில் மிகுந்த ஆர்வம் இருந்தது. பள்ளி தலைமையாசிரியரான எலியட் தமது உருவத்தைக் கேலிச் சித்திரமாக வரைந்து கொண்டிருந்த இராமலிங்கத்தை முறையாகப் பாராட்டி நல்லதொரு ஓவியத் தூரிகையைப் பரிசாக அளித்தார். 1910 ஆம் ஆண்டு சென்னையில் நடந்த சித்திரக் கண்காட்சியில் பங்கு பெற்று வெள்ளிப் பதக்கம் பெற்றார். 1912 ஆம் ஆண்டு ஐந்தாம் ஜார்ஜ் மன்னருக்கு மகுடாபிஷேகம் செய்ய டெல்லியில் ஓர் தர்பார் நடைபெற்றது. அந்தக் கண்காட்சியில் கவிஞர் வரைந்த ஓவியம் இடம் பெற்றது. 1914 ஆம் ஆண்டு திருச்சியில் ஒரு மாநாட்டில் கவிஞர் வரைந்த ஐந்தாம் ஜார்ஜின் உருவப் படத்திற்காகத் தங்கப் பதக்கம் கிடைத்தது. அப்போழுது அந்த மாநாட்டில் கலந்து கொண்ட அன்னிபெசன்ட் அம்மையாரைச் சந்திக்க வாய்ப்பு கிடைத்தது. இவரின் சிறந்த ஓவியங்கள் மூலம் சராசரியாக ஒரு படத்திற்கு 1000 ரூபாய் வரை குறைவில்லாமல் கிடைத்தது.

ஒரு முறை மகாகவி பாரதியார் அவர்கள் "பலே பாண்டியா! பிள்ளை! நீர் ஒரு புலவர் ஐயமில்லை! பிள்ளைவாள் நீர் நம்மை ஓவியத்தில் தீட்டும்; நாம் உம்மைக் காவியத்தில் தீட்டுவோம்..." என்று பாடி இராமலிங்கம் அவர்களின் ஓவியத் திறமையைப் போற்றியுள்ளார். இப்படி மேலும் பல தலைவர்கள் பலராலும் அவர் பாராட்டுப் பெற்றார்.

**கவிஞரின் படைப்புகள்**

நாமக்கல் கவிஞர் தன்னுடைய கருத்துகளையும், கற்பனைகளையும் கவிதைகளாக வடித்து எடுத்தார். "இந்திய விடுதலையில் கவிஞர் கொண்டிருந்த தீராத தாகமே ஓவியரான இராமலிங்கம் பிள்ளையை கவிதைக்கு இழுத்தது. பெரும்பாலும் இவருடைய கவிதைகளில் 'ஒன்றே குலம் ஒருவனே தேவன்' என்ற சமூகக் கருத்து

மிளிர்வதைக் காணலாம். இவருடைய மலைக்கள்ளன் என்ற கதையானது இலக்கிய சிறப்பை பெற்றது. அந்தக் கதைதான் தமிழ்த் திரையுலகில் பெரும் புகழ் பெற்று விளங்கிய முன்னாள் முதல்வர் எம்.ஜி.ஆர் அவர்கள் கதாநாயகனாக நடித்த படமாகும். இவரின் "கத்தியின்றி இரத்தமின்றி யுத்தமொன்று வருகுது" என்ற பாடல் மிகவும் புகழ்பெற்ற ஒன்றாகும். நமக்கல் கவிஞர் அவர்கள் பல கவிதைத் தொகுப்புகள், சிறு காப்பியங்கள், புதினங்கள், நாடகங்கள், கட்டுரைகள், மொழிப்பெயர்ப்புகள், இலக்கியத்திறனாய்வுகள், சுயசரிதம், விளக்க உரை இசை நூல்கள் எனப் பலவற்றை எழுதியுள்ளார்.

**அரசியல் வாழ்வு**

மாபெரும் மேதை, சிந்தனையாளர், பல மொழிகள் கற்றவர் மற்றும் தீவிர அரசியலில் ஈடுபட்ட ஓர் புரட்சியாளரான அரவிந்தகோஷி அவர்கள் இவர்தான் கவிஞர் மனதில் சுதந்திரக் கனலை அதிகமாக மூட்டுவித்தவர்.

**அரசியல் தொண்டு**

நாமக்கல் கவிஞர் கருரில் முதன் முதலில் காங்கிரஸ் இயக்கத்தில் சேர்ந்தார். 1921 ஆம் ஆண்டு முதல் சுமார் 15 ஆண்டுகள் சிறந்த அரசியல் தொண்டாற்றி, காந்தியின் வழியைப் பின்பற்றி தன் கடைமைகளைச் செய்து வந்தார். 1927 ஆம் ஆண்டு சென்னையில் நடந்த 42 ஆவது அகில இந்திய காங்கிரஸ் மாநாட்டில் கலந்து கொண்ட கவிஞர் சுந்தரமூர்த்தியின் உற்ற நண்பராக விளங்கினார்.

நாமக்கல் கவிஞர் தமது எல்லா இலக்கியப் படைப்புகளிலும் காந்தியத்தைப் பரப்புவதையே தலையாய கடமையாகக் கொண்டிருந்தார்.

தென்னாட்டில் மூதறிஞர் இராஜாஜி தலைமையில் திருச்சியிலிருந்து வேதாரண்யம் என்ற இடத்திற்கு தொண்டர்கள் அணிவகுத்துச் சென்று உப்பு சத்தியாகிரகத்தில் ஈடுபட்டனர். அப்போது தொண்டர்கள் தங்களை உற்சாகப் படுத்திக் கொள்ள

"கத்தியின்றி ரத்தமின்றி யுத்த மொன்று வருகுது சத்தியத்தின் நித்தியத்தை நம்பும் யாரும் சேருவீர்" என்றப் பாடலை பாடிக்கொண்டே சென்றனர். இப்பாடலைக் கேட்ட இராஜாஜி அவர்கள் கூறியது: "நெருக்கடியான இக்காலக் கட்டத்தில் நம்மையெல்லாம்

\* ஆய்வியல் திறைஞர் ஆய்வு மாணவர் இந்திய வரலாற்றுத்துறை, சென்னைப் பல்கலைக்கழகம், சென்னை-600 005.

தமிழக அரசு தலைநகராக மாற்றியமைத்திருக்கிறது. இதுவே தமிழகத்தின் வளம். இதுவே தமிழகத்தின் பெருமை. இதுவே தமிழகத்தின் கௌரவம். இதுவே தமிழகத்தின் மகிழ்ச்சி. இதுவே தமிழகத்தின் மனம். இதுவே தமிழகத்தின் மனம்.

[illegible]

## SOCIAL AND ECONOMIC HISTORY ADDRESS OF THE SECTIONAL PRESIDENT

### ADMINISTRATION AND FINANCING OF IRRIGATION WORKS IN INDIA - HISTORICAL PERSPECTIVES

S. Geetha Kannammal\*

Esteemed President, Distinguished Delegates,  
Ladies and Gentlemen:

At the outset I 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 the 'Socio - Economic History' section of the Fifteenth Annual Session organized under the auspices of the Periyar Maniammai University, Vallam, Thanjavur. I deem it as a great honour and a rare privilege bestowed on me.

I feel obliged for this honour and recognition of my humble contribution in the field of historical research.

The editors of the *Cambridge Economic History of India, Vol.I* have rightly pointed out that "Area -wise the northern part of the sub continent is more intensively researched than the southern". This is mainly due to, I believe; want of adequate research efforts on our part than paucity of source material for such studies. The Tamil Nadu History Congress, I am sure will provide a platform and give an impetus to the young scholars of India in general and Tamil Nadu in particular to devote themselves to this neglected aspect of Historical Research

Prof. G.M. Trevelyan defines social History as "the history of a people with politics left out". Social History however does not mean everything that happens in society, but it is an attempt at understanding the life of men in the past, in its setting of societies and institutions. The economic historian also conducts an enquiry into the past to understand certain economic problems, situations, institutions of the people of a region in a given period. It is presumed that the economic historian has some basic knowledge of economics for full understanding of economic life of the people under review. Economic change is the first great theme of the economic historian. Economic changes are comparatively faster

and more visible than the social changes. The studies in economic history should be closely connected with the economic policies of the Government which influence the economic life of the society. This is particularly true of the economic history of the colonial period of the Indian History. Economic History includes the study of state of agriculture, irrigation, industry, commerce and transport along with the problems of currency, credit and taxation.

I propose to speak on the Administration and Financing of Irrigation works in India - Historical Perspectives.

The prosperity of a country largely depends upon the Public Works carried out by the Government. Public Works cannot be carried out by individuals as they involve huge expenditure and systematic management. It is the responsibility of the Government to look after the welfare of the governed by executing beneficial Public Works. Intensive exploitation and utilization of river waters is essential for the development of agriculture and industry in a country like India where rainfall is low and undependable. Dams are essential to impound surface water run-off for meeting the requirement of irrigation, agricultural production, generation of hydel-power for industrial and domestic use, and food control.

India has primarily been an agricultural country from the dawn of civilization. The prosperity of an agricultural country depends to a large extent on the facilities provided for irrigation, and the importance of securing an adequate water supply was recognised in South India from very early times.<sup>1</sup> Agriculture is the main occupation of the people of India with nearly 75 per cent of the Gross National Product is accounted for by agricultural production. The economic uplift of the country depends largely on a sound and stable agricultural base.

\* Reader and Head, Department of History, S.D.N.B. Vaishnav College for Women, Chennai-600 044.

Agriculture in India is at present largely dependent on rainfall, as hardly 25 percent of the cropped area is having assured and adequate supply of irrigation water. Most of the annual rainfall comes from the North-East monsoon which lasts only for three to four months (September to December) in a year. The occurrence and distribution of rainfall are not only uneven but also erratic, marked by prolonged rainless days. The rainfall very often fails in relation to time and need of agriculture during a year, resulting in crippling of the agricultural production.<sup>2</sup>

Large areas of Southern States, even though having fertile lands, are unable to sustain agriculture on account of failure of rain and consequent drought. In order to ameliorate these conditions arising from droughts, it is essential to consider measures for providing assured supply of water for meeting the minimum needs of domestic and agricultural requirements.<sup>3</sup>

In South India, the Hindu Kings evinced keen interest in affording irrigational works for the increase of agricultural produce. The Pallavas and the Cholas distinguished themselves by building irrigation-works which converted many dry areas into green fields. Besides, wealthy people also contributed by excavating canals or tanks as an expression of their philanthropy.<sup>4</sup> The story of irrigation in Tamil Nadu takes us as far back as the period of Silappadikaram, the great Tamil epic. It is said that a Chola King, named Kanthaman, seeing his country suffer from drought took steps to bring the Cauvery water to his country. He was probably one of the earliest to have realised the importance of irrigating the lands with the river water.<sup>5</sup> It was also claimed that the Chola Kings understood the meaning of the proverb: Raise the ridges, the fields improve; cultivate the fields, King's prosper. This Tamil saying is suitable for all times.<sup>6</sup>

Agriculture without irrigation is beyond imagination. Therefore right from the early times there have been schemes and methods to harness the waters of the river in Tamil Nadu. It is also claimed that the earliest among them was the crowning achievement of Karikala Chola (c.A.D.50-95). It is stated that he was the first king to harness Cauvery waters purposefully for better use in his Kingdom. It is also claimed that he constructed the Grand Anicut across the Cauvery, which was subsequently

strengthened by a later Chola King named Vira Rajendra.<sup>7</sup>

### Maintenance of Irrigation Works

The maintenance and repairs of irrigation works are as important as their construction. The tanks, channels, sluices and dams which were not built of brick, stone and mortar, required great care to maintain them in good condition. There was danger of openings getting choked and consequential damage to the work itself. Frequent removal of silt also was most essential. These works had to be repaired after excessive rainfall which damaged the embankments. Maintenance of such beneficial works to society was considered a meritorious act.

The author of the Law Book, Manu, imposes capital punishment on persons who destroy a dam or a tank. He further prescribes, "Those who do not give assistance according to their ability when a dyke is being repaired shall be banished with their goods and cattle".

One of the duties of a City Superintendent, according to Kautilya's *Arthashastra*, was to make a daily inspection of reservoirs. Brahaspati, a law giver and a writer on polity states, "The construction and repair of dams is a pious work and its burden should fall on the shoulders of the rich men of the land".

The *Visnupurana* enjoins merit to a person who effects repairs to wells, gardens, and dams. The *Padmapurana* in a similar vein has devoted a special chapter on the conservation of tanks. Wanton damage done to irrigation works was considered a heinous offence, comparable to the destruction of a child in embryo and man-slaughter, and the destroyer was to be punished with the tying of a stone round the neck and being plunged into water making it impossible for the criminal to float up. Thus we have ample evidence to show that the Hindu rulers and other agencies provided funds and made gifts in cash and kind for the maintenance of tanks and other similar irrigation works.<sup>8</sup>

Local Administrative Bodies like the Village Assembly are often mentioned as making provision for the maintenance of irrigational works. Managements of local temples also looked after their maintenance. Besides the local bodies, public spirited private individuals took much interest in the maintenance of irrigation works. The custom of

Kudimaramath was in existence in South India. According to the Madras Manual of Administration this term means "Provision of Labour for Petty repairs to Irrigation Works."<sup>9</sup>

After the Cholas, irrigation in these areas was badly neglected on account of war and unsettled political changes. This sad state of affairs continued until the British rule. After taking over the administration of the Madras Presidency, the East India Company became concerned about the dwindling returns in the land revenue and attempted to take a few corrective steps to re-establish the satisfactory irrigation conditions in order to improve the company's cash resource base.<sup>10</sup>

### **The Maramath Department**

The Maramath Department was practically in charge of the great majority of public works of all kinds and a very important department of the Government in the early British period. The English Collectors assumed the charge of works of irrigation along with that of collection of revenue. As the maintenance of the works in good condition was essential to the security of revenue, large sums were spent on that account. Engineers were appointed afterwards under the title of Superintendents of Tank Repairs to aid the Collectors.<sup>11</sup> In the year 1819 the territories of the East India Company in the Madras Presidency were divided into three divisions each under the charge of a Civil Engineer with a suitable establishment and the whole was placed under the control of an English Officer at the Presidency level called the Inspector General of Civil Estimates.<sup>12</sup> In 1825 the Inspector General of Civil Estimates came under the control of the Board of Revenue but had the power to record his views for the information of the Government if they differed from those of the Board. In 1836 the post of Inspector General of Civil Estimates was re-designated as Public Works Chief Engineer. In the same year the whole Presidency was rearranged into 8 Maramath divisions each under a Civil Engineer working under the Public Works Chief Engineer.<sup>13</sup>

In 1850, the importance of the systematic management and execution of Public Works throughout the Madras Presidency attracted the attention of the Court of Directors in England and under their orders, a Public Works Commission was appointed in the following year. The Commission gave in 1852 a full account of the existing system of

Public Works administration and reviewed at length the working of the Maramath department of the Board of Revenue, the Trunk Road Department and the Engineering Department of the Military Board. They pointed out the neglected state of Public Works in the country, except in a few favoured districts, dwelt on the inadequate annual grants allotted for public works and on the inadequate establishments appointed to look after them and brought to the notice the benefits derived from the systematic and judicious expenditure of public money in the promotion of the Public Works.

The Commission also established the fact that the Board of Revenue was no longer able to deal with the business of the Maramath Department, owing to the great and progressive increase in the works of the departments and largely increased proportions of its establishment. They brought to light many abuses in the execution of works and commented on the inefficiency of the executive establishment employed. Instead of having three separate establishments for the management of different classes of Public Works, the Commission recommended the establishment of one department for the management of all Public Works, Civil or Military. Based on the recommendations and on the advice of the Home Government of India, the Madras Public Works Department was first formed in 1858. This establishment supervised the Public Works of the whole Presidency, which was divided into 87 Executive ranges.<sup>14</sup>

Added to the unsatisfactory irrigation conditions, droughts and famines were a recurring phenomenon with continued food deficit in the Madras Presidency. So the East India Company had to import rice, wheat and other food grains and pulses from outside Tamil Nadu.

During the ten years between 1833-1834 and 1843-1844 the total value of paddy and rice imported into Madras Presidency from Arakan (Burma) was Rs.1,08,14,248 of which Rs.62,43,540 was the share of the six Ports to the north of Madras, and Rs.4570,708 that of Madras.<sup>15</sup> In the sixty years from 1857-1858 to 1917-1918, the last year of World War I, imports of rice from Burma had been steadily rising. The inter-war period of twenty years from 1918-1919 to 1937-1938 further confirmed this trend, so much so, on the eve of World War II the State emerged as a chronically deficit region in food grains in general



and rice in particulars.<sup>16</sup> This resulted in taking up the task of rapidly improving the irrigation in the Madras Presidency.

Besides the food deficit, famines often caused irreparable damage to the economy of the Madras Presidency. There was famine in 1860-1851 and a drought in 1865. They were followed by another famine in 1866. The cumulative effects of these phenomena were realised by the Government only during the great famine of 1877-1878. It led to the setting up of a series of Famine Commissions. The first Famine Commission of 1878 suggested certain measures on the basis of which the famine codes were promulgated from 1883 onwards. It emphasised the need for direct State initiative in the development of irrigation particularly in the vulnerable areas. The good agricultural prospects of the years from 1880 to 1896 slowed down the acceleration of irrigation development. But the two great famines of 1897-1898 and 1899-1900 left the Government with no alternative but to initiate positive measures against drought and famine over large areas.<sup>17</sup>

#### **The Indian Irrigation Commission**

The beginning of the twentieth century was marked by an important event in the history of irrigation in India, namely the appointment of the Indian Irrigation Commission under the Chairmanship of Colin-Scott Moncrieff in the year 1901. The Commission toured throughout the country and in 1903, presented a report which, in addition to recommending definite lines of policy regarding the selection, financing and maintenance of irrigation works, dealt in detail with practically every scheme under the consideration at that time. As a direct result of the Commission's recommendations, a large number of new projects were undertaken. One of the functions of the Indian Irrigation Commission was to report on the desirability of the extension of irrigation as a means of protection against famine.<sup>18</sup> For bringing more land under cultivation, the Government of India came forward to sponsor and fund several irrigation projects. The Madras Engineers at the same time investigated the available irrigation facilities of the Madras Presidency and proposed a number of projects. The Cauvery-Mettur Project was one of them.

#### **Montague-Chelmsford Reforms**

Before the introduction of the Montague Chelmsford Reforms in 1921 irrigation works were virtually under the control of the Central Government. No major irrigation works could be undertaken without the sanction of the Secretary of State for India who was naturally advised by the Governor General on the necessity of such projects. After 1921, the Provincial Governments were authorized to raise loans for financing irrigation projects themselves on their own credit. The rate of interest charged against a project was the actual rate of interest at which the specific loan was raised, which varied from 3 per cent to as much as 6 per cent. Actually, however, a figure of about 4 per cent came to be generally accepted as the minimum annual yield from an irrigation project for it be considered as "productive". It may, however, be mentioned that although the provincial Governments were authorized to raise loans on their own credit after 1921, no irrigation projects costing more than Rs.50 lakh could be undertaken without the administrative approval of the Secretary of State for India upto 1 April 1937, when Provincial Autonomy was introduced in India.<sup>19</sup>

#### **Government of India Act of 1935**

The Government of India Act (1935) made a radical change in the administration of irrigation projects. The position of Central Government's role in the field of irrigation materially changed in 1937 when the Government of India Act 1935, came into force in the provinces. Irrigation became transferred subject falling within the sole legislative competence of the Provinces. No longer was the Central Government directly concerned with the development of irrigation except when a province or a princely state raised a dispute over the development of a project in another province or state and dispute could not be settled by mutual negotiations leading to agreement. In other words, the Central Government's legal competence in respect of irrigation and water came to be confined to interstate disputes.

#### **Inter-State Water Dispute and the Principle of Equitable Apportionment**

Under the Act a province or a princely state, whose interests were prejudicially affected in the water supplies from a natural source due to the

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

### **Central Board of Irrigation and Power**

Even prior to 1935, there was not much co-ordination between the various provinces in matters relating to irrigation and in the research work carried out at different irrigation research centres. Therefore in 1927, the Government of India, in consultation with the provincial Governments, set up the Central Board of Irrigation as a co-ordinating body. The Board consisted of the Consulting Engineer to the Government of India and the Chief Engineers (Irrigation) of the various provinces. In the same year, the British Government sent to India a Royal Commission on Agriculture which toured the country for about six months and submitted a report early in 1928. As a result of one of their recommendations a Central Bureau of information for irrigation was formed for the collection and dissemination of technical information from all sources, both Indian and foreign, so as to be of value to irrigation engineers in the country and it was attached to the Central Board of Irrigation.

In 1945, mainly on the advice of the Central Board of Irrigation, the Government of India constituted the Central Waterways, Irrigation and Navigation Commission in order to make the fullest and most economical use of waterways in the country. Later in 1949, the membership of the Central Board of Irrigation was enlarged to include Chief Engineers of Electricity also, from the States and the Centre and its name was changed to Central Board

of Irrigation and Power. On similar grounds, the Central waterways, Irrigation and Navigation Commission was reorganised as Central Water and Power Commission. With the setting-up of the above mentioned bodies and of the planning Commission in March 1950 the all India perspective of irrigation works was largely restored.<sup>20</sup>

### **Post Independence Period**

Irrigation continues to be a State subject under the Constitution of India which came into force in 1950. For the settlement of Inter-State water disputes, the Draft Constitution of India initially contained identical provisions as the 1935 Act. But subsequently Dr. Ambedkar moved an amendment proposing the necessity for a permanent body to deal with the disputes because it was expected that there would be an increase in the number of inter-state water disputes consequent on full exploitation of inter - state rivers for increasing the irrigation and power potential in independent India. Accordingly Article 262 was adopted. It empowers the Parliament to provide for the adjudication of any dispute or complaint with respect to the use, distribution or control of waters of any inter -state river or river valley and to bar the jurisdiction of the Supreme Court or any other court in respect of such disputes. In pursuance of this provision, the Parliament has enacted the Inter - State Water Disputes Act, 1956. The Act provides for the constitution of a tribunal by the Central Government for the settlement of inter - state water dispute when a request is received from the State Government and when the Central Government is of opinion that the dispute cannot be settled by negotiations. Originally the Act provided for one man tribunal from among judges of the Supreme Court or a High Court, sitting or retired, nominated in this behalf by the Chief Justice of India. Subsequently the Act has been amended to increase the membership of the tribunal to three sitting judges of the Supreme Court or High Court.

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

To enable the Centre to discharge its responsibility under the entry, Parliament has enacted

the River Boards Act 1956, which authorizes the Central Government in consultation with the State Governments to constitute River Boards for regulation and development of inter-state rivers. The primary function of the River Boards is to advise the State Governments on integrated development of inter-state river basins. In addition, the Boards, if empowered by the Central Government after consultation with the State Governments, can prepare schemes for developing inter-state river basins, allocate among the States costs of execution of such schemes and watch the progress of the implementation of such schemes. Whereas the objective of the Inter-State Water Disputes Act is to provide a machinery for settlement of disputes, the purpose of the River Board Act is to establish Boards for regulation and development of inter-state river basins which would minimize friction among the States.<sup>21</sup> Thus whereas the former provides a cure when a dispute has occurred, the latter is preventive in character.

#### **Classification of Irrigation Projects**

In Indian Planning for purposes of giving loans the irrigation projects are classified as major, medium and minor projects. Upto 1978, all projects costing over Rs.5 crore were regarded as major projects, those involving an expenditure between 25 lakh and Rs.5 croer as medium projects and projects with an expenditure of less than Rs.25 lakh as minor works. Since 1978, instead of the cost basis, the area for which a project would provide irrigation has been adopted as the basis, the area for which a project would provide irrigation has been adapted as the basis for classification of irrigation projects. According to this new criterion, projects providing irrigation to 10,000 hectares of land and above are regarded as major projects, those projects irrigating an area from 2000 hectares up to 10,000 hectares as medium projects, and projects irrigating less than 2000 hectares of land as minor irrigation works. The Union Ministry of Irrigation and Power with the technical help of Central Water and Power Commission examines and advises the Planning Commission on all major and medium projects that are formulated by the State Governments; the minor projects are examined by the Ministry of Food and Agriculture and Ministry of Community Development and Co-operation.<sup>22</sup>

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

Since the beginning of the First Five year Plan, a total of Rs.54,104 crore has been incurred on the medium and major irrigation projects till the end of the year 1996-97.<sup>23</sup> The pattern of financing of the irrigation projects makes it very clear that the states are more or less totally dependent on the Centre for the financing of the irrigation projects. Theoretically though the Constitution has assigned irrigation to the States yet it is the Centre which plays in practice a dominant role through its financial power.

#### **Inter-State Conflict and Co-Operation in Water Resources Development**

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

1. Problems relating to sharing of waters of an inter-state river or stream by the different states;
2. Problems relating to apportionment of construction costs and benefits of a project developed jointly by more than one state;
3. Questions of compensation to be given to a state which has been prejudicially affected by the implementation of a project by another state;
4. Disputes relating to interpretation of agreements, and
5. Complaints regarding excess withdrawals by a State.<sup>24</sup>

Most of the disputes in India relate to the question of sharing of waters of a river by the different riparian states. Some of them have been settled through the agreement between the States involved, but some still remain to be settled though a few of them have been pending over a number of years. The various agreements made between the states for river development indicate a clear desire amongst the states to co-operate in and develop the

river valley schemes for the economic benefit of the nation as a whole. The states have resolved their differences with regard to the sharing of waters of interstate rivers and other connected matters in an amicable manner through agreements. In arriving at these agreements the Centre has played a leading role by arranging conferences and meetings between the states concerned and often mediating between the contending states.

### Notes & References

1. K.A. Nilakanta Sastri, *The Colas*, Madras: University of Madras, 1984, p.583.
2. "Water for Human Needs" *Proceedings of the Second World Congress on Water Resources, Vol.IV*, New Delhi: 1975, p.185.
3. *Ibid.*
4. B.V. Narayanaswamy and P.S. Narasimhan, *Economics of India's Agriculture, Part II*, Madras: 1956, p.25.
5. *Irrigation in Madras State*, Madras: Government of Madras, 1955, p.1.
6. K. Nagarajan, *Cauvery from Source to Sea*, New Delhi: 1975, p.19.
7. *Ibid.*, p.59; T.M. Srinivasan, *Irrigation and Water Supply: South India. 200 B.C. -1600 A.D.*, Madras: New Era Publications, 1991, pp.14-16.
8. A. Appadorai, *Economic Conditions in Southern India, 1000-1500 A.D., Vol. I*, pp.213-214; T.M. Srinivasan, *op.cit.*, pp.103-104.
9. Central Board of Irrigation and Power, *Irrigation in India through Ages*, New Delhi: 1954, p.24.
10. C. Ramachandran. *East India Company and South Indian Economy*. Madras: 1980.
11. First Report of the Commissioners appointed to enquire into the Report upon the system of Superintending and Executive Public Works in Madras Presidency, Submitted in Council of Fort St. George on 23<sup>rd</sup> December, 1852, Madras: 1856, p.105.
12. C.D. Maclean, *Manual of the Administration of the Madras Presidency. Vol. I(A)*, Madras: 1885, p.365.
13. A. Moharokrishnan, "Let Us Know Ourselves", *Poriayar*, February, 1980, p.5.
14. C.D. Maclean, *loc.cit.*
15. B. Natarajan, *Food and Agriculture in Madras State*, Madras: 1953, p.226.
16. *Ibid.*, pp.5&7.
17. Hari Shankar Srivastava, *The History of Indian Famines, 1858-1918*, Agra: 1963, p.127; B.M. Bhatia, *Famines in India, 1860-1945*, Bombay: 1963, p.73; B. Natarajan, *op.cit.*, pp.1-2; *Report of the Irrigation Commission, Vol. I*, New Delhi: 1972, pp.5-62.
18. Central Board of Irrigation and Power, *Development of Irrigation in India*, Publication No.76, New Delhi.
19. G. Venkataraman, Presidential Address, "Evolution of Irrigation policy and development of irrigation in India 1800 – 1950" Socio-Economic History, Sixth Annual Session, Tamil Nadu History Congress, Vaniyambadi, 1999.
20. K. L. Bhatia, *Irrigation Development in India*, Government Press, New Delhi: 1965, pp.44-45, 52-67.
21. G. Venkataraman, "Centre State Relations and Water resources development in India, 1868 – 1990", *Proceedings of the International Seminar on Water Resources Development and Management in India through the ages*, Platinum Jubilee, Department of Indian History, University of Madras, 26<sup>th</sup>-28<sup>th</sup> March, 2003, p.14
22. *Ibid.*, p.16.
23. A.Vaidyanathan. *Water Resources Management, Institutions and Irrigation Development in India*. Calcutta: Oxford University Press, 1999.
24. G. Venkataraman, "Centre State Relations and Water resources development in India 1858 – 1990", *op.cit.*, p.19.

## STATE AFFIRMATIVE ACTION AND SOCIAL TRANSFORMATION IN TAMIL NADU

C. Balakrishnan\*

Social transformation depends more on State actions than on the other factors in the case of India. It is hardly possible to point out in India those other factors like industrial, economic or ideological revolutions which brought radical social transformation in the other parts of the world. State affirmative action in varied ways has played an important role in bringing evolutionary social changes in this country. Tamil Nadu has become the pioneer in State affirmative action through the Reservation policy in the last 80 years. People still have hope that the reservation policy put to implementation properly since 1927,<sup>1</sup> though the famous Communal G.O.s were issued by the Justice Party Government in 1921 and 1922,<sup>2</sup> in the erstwhile Madras Presidency would play a major role in social transformation and ensuring social justice. The fair distribution of Governmental position began in 1927 was not followed with positive mind during the Congress Ministry of Rajaji in 1937 and Prakasam's Government in 1946 later. Hence Omandur Ramasamy's Government passed another G.O in November 1947 which fixed the quota of reservation for the Non-Brahmins, Brahmins, Anglo-Indians or Christians, Muhammedans and the Depressed Classes. After the enactment of the Indian Constitution, the Reservation practice in the Madras State faced a constitutional challenge. The Madras Government's Reservation G.O. was struck down in 1951 by the Madras High court in the Chambakam Durairajan case on the ground that it violated the equality of opportunity guaranteed in the Fundamental Rights part of the Constitution. Periyar E.V.R.'s agitation for Social Justice led to the first Constitutional Amendment Act in that year. In fact this Act initiated more systematic affirmative action by the State for the social transformation of the socially and educationally backward people not only in Tamil Nadu but also in India (In Tamil Nadu 16% Reservation for SC/ST and 25% Reservation for OBCs was introduced subsequent to the Constitutional amendment. The total Reservation at that time was 41%). In 1971 the D.M.K. Government increased the Reservation for the Backward Classes to 31%, for the SC/ST to 18% after A.N. Sattanathan Commission's report and the total reservation stood at 49%. In 1980

M.G.R.'s Government made 50% reservation for the BC and the total stood at 68%. In 1989 D.M.K. added 1% for ST. In 1994 through the Tamil Nadu Reservation Act of 1994 the A.I.A.D.M.K. Government made 69% reservation in the State a regular feature and it has been included in the 9<sup>th</sup> Schedule of the Constitution.

Today Reservation Policy is followed in several States in the country with Tamil Nadu, the pioneer, Andhra Pradesh, Karnataka, Kerala, Madhya Pradesh, Maharashtra, Rajasthan and Uttar Pradesh etc. Almost all states except Tamil Nadu (69%, Under 9<sup>th</sup> schedule) and Rajasthan (68% quota including 14% for forward castes, post gujjar violence 2008) have not exceeded 50% limit. Tamil Nadu exceeded the limit in 1980. Andhra Pradesh tried to exceed limit in 2005 which was again stalled by high court. (The Supreme court in Indira Sawhney & Ors V. Union of India. AIR 1993 SC 477: 1992 Supp (3) SCC 217 upheld Implementation of separate reservation for other backward classes in central government jobs not exceeding 50%. It ordered to exclude Creamy layer of other backward classes from enjoying reservation facilities). All states except Tamil Nadu implemented it. This reservation policy acted as a strong catalyst, more than anything else, in the country in attracting the Backward Classes towards education and employment. Tamil Nadu's officially recorded literacy rate is now 73.45% which is well above the national average of 64.5%. Female literacy rate in the State is 64.55% which is again well above the national average of 54.16%. We have in every village graduates and professional degree holders which was unimaginable in the 1950s. Reservation of 30 % in employment for women in Tamil Nadu is another outstanding affirmative action done by the D.M.K. Government.

### Reservation in Central Government

Reservation for the Other Backward Classes in Central Government jobs and educational Institutions was debated from the appointment of Kaka Kalelkar Commission in 1953. Its report of 1955 was kept in cold storage until the appointment of the Mandal Commission in 1979. The Mandal Commission

\* Professor of History, Institute of Distance Education, University of Madras, Chennai-600 005.

Report of 1980 was taken up for implementation in 1989 by V.P. Singh's Government. The vested people raised a nation wide hue and cry against Reservation for the Other Backward Classes in the Central Government jobs and educational institutions and politicized the issue. It did not settle till the Supreme Court held on 16 November 1992 in the Indra Sawhney (I) or Mandal Case that Reservation should not exceed 50 per cent limit. The hurdle created by the elite in the Indian society was overcome after a long struggle. In 2005 another sensational case, called the Inamdar Case, appeared. The Supreme Court struck down the existing Reservation by State Governments in private unaided medical and engineering institutions on the ground that such institutions have a fundamental right to occupation guaranteed by Article 19 (1) (g) of the Constitution and the State did not have powers to impose such reservation on them.<sup>3</sup> It was a new challenge for the State affirmative action in India. It had to be met with by the Central Legislation. The centre also became proactive of the affirmative action under the UPA Government.

#### **The 93<sup>rd</sup> Amendment Act and thereafter**

The Government of India enacted the 93<sup>rd</sup> Amendment Act in December 2005 by which Article 15 (5) was inserted in the Constitution to overcome the Supreme Court judgement in the Inamdar case. It also passed the Central Educational (Reservation in Admission) Act, 2006 (Act 5 of 2007) which provides for reservation in admissions to the Scheduled Castes, Scheduled Tribes and Other Backward Classes in certain Central Institutions established, maintained and aided by the Centre. Section 5 of Act 2007 provides for an increase in seat in the open category seats to compensate those lost to reservation.<sup>4</sup> Again there was a legal battle on the issue. The drama continued till the Supreme Court delivered a landmark judgement on 10 April 2008. The apex court upheld the legislation providing quota for Other Backward Classes in Centrally funded educational institutions including the Indian Institutes of Technology, Indian Institutes of Managements etc. In spite of such judgements cases are still filed in Mumbai, Delhi and Kolkata High Courts on some flimsy grounds by those not interested in the advancement of the socially and educationally disadvantaged sections of society. Nonetheless the Union Cabinet approved on 26 June 2008 a proposal to clear the backlog of vacancies

kept unfilled under the Other Backward Classes category.<sup>5</sup> Over 28,000 reserved posts will be filled soon. Is it not a boon for the Backward Classes people to make them socially well placed with a position in the Central Government? Will it not lead to social transformation in the country?

#### **Simple Fact of Reservation Benefit in Tamil Nadu**

Fulfilling a long-standing demand of the minority communities, the Muslims and Christians in Tamil Nadu, Chief Minister M. Karunanidhi announced on 13 September, 2007 that the Muslims and Christians belonging to backward communities would get 3.5 per cent reservation each in educational institutions and government employment.<sup>6</sup> An ordinance to give effect to this reservation proposal was promulgated on 15 September 2007, the 99th birthday of former Chief Minister C.N. Annadurai.<sup>7</sup> The Muslims and Christians are given the reservation as a "sub-quota within the 30 per cent already reserved for the Backward Classes. This decision was taken keeping in mind the fact that provision of separate reservation would be struck down by the court. Muslims and Christians are already in the Backward Classes list and so far they were competing with the other communities for reservation in educational institutions and employment opportunities. Now, both communities have specific reservation. The Government's decision followed the recommendation of the Commission headed by Justice M.S. Janarthanam which went into the possibilities of providing separate reservation for Muslims and Christians.

The benefit of this reservation within a year has quantified figure. As it is a recent one on which comparative statistical information could be obtained, the Government records speak that in 2005 only 610 Muslim students joined engineering colleges. At the same time in 2008 the number has gone upto 2565 and as for the Christians it increased from 861 in 2005 to 2757 in 2008.<sup>8</sup> Is this not indicative of the fact that the State affirmative action in Tamil Nadu is heading towards social transformation? We can conclude that if one year working of the affirmative action is good enough to gauge the result that its 80 years working would have definitely resulted in a silent social transformation of several thousands of socially and educationally backward sections of the society. The Dravidian movement in this part of India is responsible for such affirmative action and social

transformation. This affirmative action has to be introduced in the Private sector either through Governmental action or voluntarily. Then only there

would be inclusive growth in India which is now the slogan in the country.

### Notes & References

1. Only in 1927, the Independent Ministry headed by P. Subbarayan facilitated the implementation of the Communal G.O., as it was known. The G.O. provided for reservation of 44 per cent of all posts to non-Brahmin Hindus, 16 per cent each to Brahmins, Mohammedans and Christians and Anglo-Indians, and 8 per cent to Scheduled Castes.
2. See the articles by C. Balakrishnan on "Background History of Social Justice Movement in Tamil Nadu" in the XXVII Session *Proceeding Volume of the South Indian History Congress*, 2007, pp.147-155 and G. Balamurugan on "Eda Odhukkeettu Kolgai" in *Proceedings of the Thirteenth Session of the Tamil Nadu History Congress*, Chennai, 2006, pp.52-54.
3. See for a critical assessment of the Reservation Policy P. Radhakrishnan's article on "OBC Reservation and Tamil Nadu" in *South Asian Journal*, 13 July-September, 2006.
4. See Kalpana Kannbiran's article "Road Map for Reservation in Higher Education" in *The Hindu*, 18 April, 2008.
5. *The Hindu*, 27 June, 2008.
6. *The New Indian Express*, 14 September, 2007.
7. See TN. Government Gazette Notification dated 16 September, 2007.
8. *The Hindu*, 13 September, 2008 and 15 September, 2008.

## WHATEVER HAPPENED TO THE DEVADASI? MUVALUR RAMAMIRTHAM AMMAL AND SOCIAL REFORM IN COLONIAL TAMIL SOCIETY

G. Chandhrika \*

The trajectory of social reform in colonial India has shown that women's issues were intensely ideological, a site of battle between contentious traditions or a discursive space for colonialist and nationalist ideologues. In short, they were always surrounded by debates in which state and society vied with each other to produce the moral justification for and against ideological issues concerning women. Women's historians have already problematized women's issues of the nineteenth century and one of the subaltern historians, Partha Chatterjee, focusing on Bengal, contends that women's issues disappeared from the agenda of public debate by the end of the nineteenth century.<sup>1</sup> However, the women's movement in the Tamil country with its avowed cause of devadasi reform clearly indicates that women's issues did not disappear from the agenda of social reform and public debate in colonial India. In Tamil Nadu during the 1920s and 1930s, women were actively involved in the social reform movement effectively articulating

what they required for themselves. The present work engages with Muvalur Ramamirthammal, a reformer from the marginalized devadasi community and her battle in the 1930s for emancipation of devadasi women from prostitution and the men of the devadasi community from debauchery, through an analysis of the notions of sexuality, conjugality and womanhood, the paper seeks to bring out the ideological underpinnings of social reform in Tamil Nadu in the first half of the twentieth century.

### Lost World of the Devadasi

The term "devadasi" literally means "god's servant". Known as "tevaradiyal" in the Tamil speaking areas of south India, in the common parlance of the language she was called "thevadiyal" a derogatory term implying a prostitute. The earliest recorded evidence of the existence of *tevaradiyal* occurs in the eleventh century inscription of Rajaraja Chola who donated lands and houses to the dancers who performed services to the Brahadiswara temple.<sup>2</sup>

\* Reader, Department of History, Pondicherry University, Pondicherry.

Evidence from temple inscriptions belonging to the later Vijayanagar period suggests the emergence of an elaborate system of economic patronage and support to devadasis by courts and temples. As Vijayanagara became the bulwark of Hindu dharma, it assumed leadership in the cultural space as well. The empire's patronage of art, continued by the Telugu Nayakas in southern Tamil Nadu led to the formulation of a distinct Karnatik tradition in the field of music and dance.<sup>3</sup> Located at the centre of this artistic efflorescence, the devadasis as temple dancers who performed the *sadir*, the prototype of Bharatanatyam, gained importance and achieved a respected status in society for their excellence in music and dance. After the decline of Vijayanagara, Tanjore under the Maratha kings became the centre of music and dance culture in the eighteenth century. The patronage of the Maratha rulers of Tanjore to the temples and to the devadasis was crucial to the evolution of a performing art tradition in south India.<sup>4</sup> In the nineteenth century with the decline of the royal patronage of the Tanjore court the devadasis faced a reversal of their fortune. Some of them turned to smaller courts like Ettayapuram, Pudukottai or Trivandrum for patronage and support, while many were forced to migrate to the colonial capital of Madras seeking the individual patronage of wealthy merchants and landed elites. As Kersenboom describes: "...with the loss of the royal patron an entire universe was lost and never recaptured. The aristocratic values of art, devotion and learning and their deeply cultured support by the court that continued an age-old tradition were exchanged for mercenary values, search for patronage of individuals and aggressive publicity".<sup>5</sup>

The devadasis perceived themselves as following a *murai* or organized way of life. Custom demanded the initiation, training and induction of the devadasi into the system through a number of rituals performed at various points of time. *Dandiyam*, *pottukattu*, *cadangu* and *santhi* were some of these ceremonies. The young devadasi even before she attained puberty was married off to god in a ceremony popularly called *pottukattu* in which a *thali* or *pottu* was tied around her neck through the mediation of the temple priest. Once she attained puberty, after the symbolic consummation rites called *santhi* she came to be called *nithyasumangali* or one who is free from widowhood as god's wife. Thereafter she chose her patron who accepted her

as his sexual partner without having to marry her. Usually the patrons were from land owning non Brahmin elites or from Brahmin elite who administered the temple lands. Neither could the devadasi claim the status of a wife nor could the children born out of this sexual contract claim the right to live with the father or inherit his property.<sup>6</sup>

In the nineteenth century the term devadasi came to be equated with prostitutes. Their identity was derived from their talents in the performance of music and dancing. The devadasis did not belong to a single caste but were drawn from diverse groups like the Melakkarakar, Nayanakkarakar, Nattuvanar and the Sengunthar. In the early twentieth century these caste groups assumed the name *isai vellalar* which meant the cultivators of music. The devadasi undertook rigorous training in music and dance from a very early age under the tutelage of a guru. Moreover as god's wife and *nithyasumangali* the devadasi enjoyed a ritual status in the ceremonies of the temple and also in the household ceremonies of her patron. On her death flowers, sandal paste, etc. were sent from the temple for the dead body and the funeral procession started after the bier carrying her dead body was kept before the temple for a while.<sup>7</sup> However this high ritual status did not entail a corresponding social status as she was considered tainted both within and outside her community. Nevertheless the devadasi enjoyed considerable economic status and power within her household. Devadasis were given lands by their patrons. But they held the land *inam* which meant that the land belonged to the temple but the income from the land could be enjoyed by the devadasis. Moreover the *inam* was hereditary provided the devadasi dedicated a female heir even as a minor to the temple as the next devadasi. Unlike in the case of wedded Hindu women the Hindu law allowed the devadasis to adopt a girl child for this purpose. Though this right to adopt and the right to inherit the landed income, the devadasis vis-à-vis the men of their community acquired an economic status through temple patronage. But this economic status was a double bind as not only was the devadasi trapped in the system but was forced to perpetuate it by dedicating a minor girl child.<sup>8</sup>

### Sexuality, Conjugal and Public Morality

Devadasis and nattuvanars continued to migrate to the Madras city from the provinces



throughout the nineteenth century in search of avenues for performing their arts and economic patronage. Many of them settled among the well to do in the prosperous quarters of the city. Until the later part of the nineteenth century, the devadasis and nattuvanars continued to enjoy the patronage of the provincial courts and temples, especially in the Kaveri delta. But in the beginning of the twentieth century they lost their livelihood and the *sadir* was nearly extinct. The demise of the *sadir* as an art form and the loss of status of the devadasi was not merely due to the decline of patronage but more due to the public condemnation of the sexual morality of the devadasi and the marginalization of *sadir* as a vulgar form of art in the middle class discourses on respectability. The process of disenfranchisement of the devadasi was completed through the criminalization of the devadasis and their dance by the colonial state. Central to the disenfranchisement were the puritan-colonial ideology of female sexuality and the nationalist reform ideology of the proper place of women in the nation.<sup>9</sup>

The Europeans in the nineteenth century included devadasi dance in the category of "nautch"—an anglicized version "*nach*" the Hindi term for dance.<sup>10</sup> Nautch was viewed as a sexually suggestive entertainment and the dancing girls were taken for prostitutes. That the dancing girls were attached to temples in South India was all the more reason for the colonial ideologues to decry them as symbols of the moral depravity of Indian society and Hindu religion. The rise of the urban middle class coupled with the social reform movement that stressed the virtues of domesticity and female chastity struck at the root of the devadasi system. Under the sway of nineteenth century Victorian moralistic attitudes, upper caste / middle class social reformers and nationalists began to be embarrassed about the explicit sexuality and eroticism in Hindu culture. The social reformers of the nineteenth century deplored the erotic aspects of *sadir* and viewed the devadasi as a shame on Indian society for engendering a sexual relationship outside the patriarchal norms of conjugality and middle class sexual morality. The devadasi did not fit into their scheme of constructing the *patni*, or morally pure wife as the embodiment of Indian womanhood. The social purity movement begun in 1880 in Madras by Raghupati Venkataratnam Naidu was influenced by the Purity Crusade in Britain and America.<sup>11</sup> It was the precursor

of the anti nautch movement begun in south India in 1892 as a mobilization against the dedication of women and girls as devadasis for temple service. Anti-nautch activists attempted to eradicate the devadasi system by abolishing the hereditary offices to the temple and court service and by eliminating the performance of *sadir*. Even though the activists did not secure legislation against dedication until 1947, they succeeded by the early decades of the twentieth century to stigmatize and push *sadir* to the margins of social life.<sup>12</sup> The Madras high court denied the devadasis status as artists on the ground that their singing and dancing were merely "vestigial" whereas their real income was from prostitution.<sup>13</sup> The colonial state as well as the society sought to valorize marriage, construct a Hindu community organized around marriage, and sanitize the Hindu cultural practice.

#### Muthulakshmi Reddy and Muvalur Ramamirthammal

The movement for the abolition of the devadasi system came to a head under the leadership of Muthulakshmi Reddy (1886-1968), a medical doctor, legislator and a member of the women's India Association. In November 1927, she put before the Madras Legislature a bill for the abolition of the custom of devadasis serving the temples. This bill was passed as the Madras Hindu Religious Endowments Act V in 1929. Even as the bill was being debated, she realized that it liberated only the *inam*-holding devadasis from the stipulation of temple service whereas it did not cover those who no longer served temples but were practicing prostitution. Therefore she introduced another bill, popularly known as the Devadasi Abolition Bill which sought to abolish the *pottukattu* which lured girls to prostitution. The Bill to Prevent the Dedication of Women to Hindu Temples in the Presidency of Madras was opposed by the orthodox Brahmins and conservative congressmen like S. Satyamurthy, it received the lukewarm support of the Justicites and the active support of Periyar and the Self Respectors. The Self Respectors viewed the devadasi system as an institution of the upper caste Brahminical patriarchal order of society and a form of sexual slavery in which non Brahmin women were condemned to prostitution. Their vehement opposition to the devadasi system can be understood in the context of the original shame attributed to the *dasi* as the shudra woman in Brahminical scripture.<sup>14</sup>

On the whole the devadasis resisted their marginalization and represented their protest against their characterization as prostitutes and contested the legislative measures taking away their income and hereditary rights. But some others were drawn into the reform movement and were politically articulate, arguing in favour of reform from the Self Respect platform. Muvalur Ramamirthammal (1883-1962), a Self Respect activist, located within the devadasi community fictionalized the lost world of the devadasis and their degeneration into sexual slavery in her novel, *Dasigal Mosavalai Alladu Mathi Petra Mainar* (1936).<sup>15</sup> Ramamirthammal was born in 1883 in the village of Muvalur in Tanjore district in the *isai vellala* caste, associated with the devadasi system. About herself she writes:

"I was born in a traditional non-devadasi family ... My uncle and aunt persuaded my father to force me into prostitution through the devadasi custom. They also advised him not to marry me away, since I would fetch a handsome income through the profession - given my talents in music and dance ... So my parents forced me into this custom. It was during this time that I contemplated deeply about this custom as evil and read those religious texts which advocated it. I felt that men have forced some women into this degrading profession in order to pursue their indiscreet pleasures and for selfish causes... I have been struggling for the past seven or eight years to abolish this custom. I have also organized a conference to reform our women and break the devadasi system. I barged uninvited into houses where marriages were held to advocate simple weddings and to expose the evils of the devadasi system. I have compelled women to keep their promise of discouraging fellow women from becoming devadasis".<sup>16</sup>

Ramamirthammal rebelled against the system and married Suyambu Pillai, a music teacher and thus challenged the tradition which opposed the devadasi's sexual relation with the men of their community. Attracted by Mahatma Gandhi, Ramamirthammal began her political career in the Congress, participating in the non cooperation movement in the Tanjore district.<sup>17</sup> She was instrumental in the formation of local associations of devadasis and came to be known for her abolitionist stand supporting Muthulakshmi Reddy with whom she was in correspondence.<sup>18</sup> She

campaigns among the devadasis not only for the abolition of the system but also motivated them to break the vicious custom and settle for a household life through marriage with someone of their choice. She organized abolition associations, induced inter-caste marriages and preached devadasi abolition in different districts.<sup>19</sup> Her reform activities irked some men who threatened to smash her head if she continued to preach-against the devadasi system.<sup>20</sup> Perhaps it is her absolute involvement in the cause of devadasi abolition that made her quit the Congress to join Periyar's Self Respect movement. Her analysis of the devadasi system and its root cause was located within Periyar's critique of Brahminical Hindu culture, thus striking a different note from Muthulakshmi Reddy whose proposed legislative measure was a moral intervention in the restoration of the *dasi* to the virtuous Hindu womanhood.

### *Dasigal Mosavalai*

Ramamirthammal's novel, *Dasigal Mosavaalai* is primarily a piece of Self Respect literature articulating the ideology of the Self Respect movement. It voices the travails of the devadasis as a community in the context of the dwindling aristocratic patronage and the changed social mores of the modernized elite. Instead of stereotyping the devadasi as a degraded prostitute Ramamirthammal makes space for a multiplicity of devadasi voices: the old and the young, the traditional and the reformed, the superficial and the sincere, the superstitious and the wise, the wicked and the good. She follows the conventions of fiction with a strong narrative element, a complex plot thick with intrigue and unexpected twists and a number of characters, women and men who argue for and against reform. As the story unravels itself, the zamindari and its central position in the debate on devadasi reform as well as the complicity of the Brahminical cultural ethos are brought out clearly by the author whose political convictions are expressed in unambiguous terms in lengthy Self Respect discourses. A mixture of autobiography and propaganda, the novel portrays the lived lives of the devadasis and voices their ultimate realization that the system was exploiting them.

The novel captures the life of the devadasi in its moment of transition from one historical time to another. Kantha and Ganavathy, two devadasis from Kamalapuram, under the influence of their

mother, Boga Chintamani, an old guard, endeavour to lure wealthy zamindars in to their web of deceit. Somasekaran, heir to Dharmapuri Zamin falls under their spell and leaves his wife on the very day of their marriage to live with the *dasis*. Gnanasundari, the daughter of the zamindar of Somapuri and the wife of Somasekaran realizes that unless the social evil of the devadasi system is abolished many a family would be ruined. An educated and intelligent lady, she sees herself in the enlightened role of a reformer who must not only make the errant husband wise but also bring about a change in the attitudes of the orthodox elders of the Dharmapuri Zamin. In her effort she is supported by Gunabushni, a reformed *dasi* who marries a person of her choice and leads a decent family life. Gnanasundari is also helped by Natarajan alias Tiruchi Mainar, who was once a playboy but was saved from falling into the snare set up by Ganavathy and Kantha due to the intervention of Gunabushani. He goes to Kamalapuram in the guise of *Mama*, an appellation for the male who works as the agent of the *dasi*. With his help finally Gnanasundari succeeds in making Somasekaran see reason. Gnanasundari's plan is unraveled and the *dasis'* web of deceit is exposed as all the important characters in the novel meet in Tiruchi the city chosen for a Social Reform Conference.

### Womanhood Pressed into the Rescue of Manhood

Gnanasundari, the protagonist of Ramamirthammal's *Dasigalin Mosavalai*, is portrayed as an example of the new enlightened woman. She is introduced by the novelist in the following manner: "... Gnanasundari, was brought up with great affection and care and learnt English and Tamil from a tutor at an early age. She could read, write and speak English and Tamil fluently and soon she grew of age. She shone in beauty, grace and intelligence fascinating the eyes of the beholder with her great qualities and virtues. Soon her studies came to an end but she continued to read for the development of her mind. She learnt about the affairs of the country, contemporary social reforms and the conditions in other countries through listening to discussions. Gnanasundari was thus a mature young woman with firm views on social reform, a shining beacon in her samasthanam."<sup>21</sup>

An upper caste non Brahmin girl, well read in English and Tamil (not Sanskrit which was upheld

by nationalists and Brahmins) Ganasundari is endowed with a rationalism and social consciousness typical of a Self Respector. She believes that "ideas grasped by women come into practice very soon" and accepts the offer of marriage to Somasekaran because his mother makes an appeal to her that her consent is essential for the progress of the Dharmapuri zamin.<sup>22</sup> On the day of the marriage she is happy at the thought of the marriage as "an opportunity to good work." Here is the new womanhood which prioritizes social reform to personal happiness. Even as Somasekaran lives with the *dasis* in their residence in Kamalapuram Gnanasundari neither blames the husband nor despairs but makes her father-in-law realize the futility of the Brahminical *dharmashastras* and the need for rationalistic reforms to free people from blind customs.<sup>23</sup> Instead of wallowing in self pity and blindly accepting the status of a discarded wife as her fate, she makes up her mind to solve the problem by using her reason. First she stops Somasekaran's access to money and wealth through a notification in the newspapers that the Dharmapuri zamin will not be responsible for the credits extended to him. Then she herself sets out in the guise of a rich man and approaches Kantha and Ganavathy who throw away Somasekaran in favour of greener pastures. Her exploits in other guises continue till the end of the novel. But in Gnanasundari one can find the ideal womanhood delinked from domesticity but fighting a heroic battle to preserve the domestic space not necessarily for its own preservation but primarily as the valid space for rescuing manhood and society in extension from moral retrogression.

Taking as a starting point the emergence of the novel "as the dominant fictional prose narrative, fit for the consumption of the newly educated literati" in Bengal in the second half of the nineteenth century, Jasodhara Bagchi analyses the construction of womanhood in Bengali nationalist fiction, especially in Bankimchandra Chattopadhyay's *Anandmath*.<sup>24</sup> She discusses at length the characterization of women in *Anandmath* and concludes that "in creating Shanti", the heroine of the novel, "Bankim delinks wifehood from the enclosed space of domesticity." Shanti dons a male sanyasi's robes and fights the British along with her husband. The heroic struggle for the motherland gives an outlet to Shanti's unusual energy.<sup>25</sup> According to Uma Chakravarty, Bankim's heroines

answered the needs of the nation in crisis which required a new kind of woman. "A ravaged nation required heroic action from both men and women; if anything it was women who could actually release such potential for action. It was therefore incumbent upon them to energise men who might easily fall into temptation otherwise".<sup>26</sup> Even though Ramamirthammal had been attracted to nationalist politics and had taken part in Gandhian non-cooperation movement in the 1920s, her novel is completely devoid of any reference to the nation and women's place in the nation. To express it in the postmodernist language she was wary of the nation slate and the class which represented it and which she equated with the upper caste Brahmin. But the nationalist notion of the heroic woman in the rescue of manhood and the pursuit of progress finds expression in her creation of Gnanasundari.

### Of Men, Women and Morals

The entire debate on Devadasi reform took place in the public sphere over its moral implications for the society. Notions of purity, chastity and sublime sexuality and ideals of monogamous marriage, loyalty in conjugal relationships and social respectability which informed the debate are reflected in the novel along with Periyar's ideas of an egalitarian society. The men of the devadasi community did not have an independent income and depended on the women of the household for their daily sustenance. Ramamirthammal portrays the ills of such an economically dependent existence through the life of Karunakaran, the son of Boga Chintamani. He is at the beck and call of the mother who forces him to marry Senavathy, a girl from the *dasi* community in order to provide the household with a slave to take care of all the work. Thrown out of the house by Boga Chintamani soon he finds himself, his wife and infant daughter on the streets. Since he was neither educated nor trained for any gainful employment he deserts his wife and daughter. Unable to feed the child, Senavathy sells her for ten rupees and a sari to a *dasi* in the hope that the child will have at least food and shelter. The girl child, named Vivekavathy comes of age and learns of the betrayal by the parents. But she is courageous and wise enough to escape the dishonourable way of life by eloping with her music teacher and marrying him on her own accord. The character of Vivekavathy is modeled on the author herself who in her real life

had married her music teacher. Karunakaran exemplifies the debauchery of the men of the community, a standing evidence of servitude and loss of self. Through him the novelist appeals to those men to develop self respect, individuality and economic status.

The novel ends with the description of the Social Reform Conference being held in Tiruchi. In the conference Gunabusani, the reformed *dasi*, addresses the *dasi* women thus:

"What do you want now - disgrace or praise? If you want praise then cast off this prostitution today. If you want disgrace, then go and build a few huts in every town. What do you expect to achieve through seeking disgrace? What else have you suffered but disease and pain? ... Aren't other women living with a single man leading a happy life? If you give up evil intentions and greed and choose one man then you can live in comfort and earn great praise. The world is changing rapidly. Your tricks will not pay off anymore. Do not be deceived. Join the world of the future today".<sup>27</sup>

Ramamirthammal, while allowing the many voices of *dasīs* to be heard through the novel, views the whole system with disfavour as it makes them mercenary, avaricious and immoral. They seduce rich but vulnerable young men and exploit them. By reducing the *dasīs* from artistic performers to professional prostitutes who trade in sex, the author makes a moral judgment on them. She advises them to give up their promiscuous way of life and settle in monogamous relationships. Privileging marriage and wifehood over *dasi*hood she disapproves of love and sexual desire outside the patriarchal norms. While Periyar viewed devadasi system as an anachronism sustained by Brahminical hegemony, and the devadasi as a perpetrator of "structured debauchery", he valorized neither marriage nor motherhood as ideals for women.<sup>28</sup> To quote his words (J)ust as how Brahminism condemns a very large portion of the working population to shudrahood so it had condemned women to the servitude of marriage ... To the extent that a woman lives up to the norms of a chaste and ideal wife to that extent she accepts and revels in her slavery.<sup>29</sup> Throughout the novel Ramamirthammal's dream of an egalitarian society and the contradictory, lived realities of gender run parallel to each other.

When women were claiming space in the public sphere in the twentieth century they legitimized their claim through their civic identity as "chaste wives, loving mothers and useful citizens."<sup>30</sup> It is in this sphere that the devadasis, who had earlier enjoyed a cultural status as artists and public performers, suffered a loss of status through criminalization by the colonial state and marginalization by the members of the dominant middle class, representatives of the nation in the making. Ramamirthammal's novel clearly shows that in an age of transition when monogamous marriage,

respectable sexuality and motherhood were emerging as the qualifying norms of citizenship in the new nation she accepted those norms and showed the gateway for the women of the devadasi community to follow her path of rational reform to negotiate marginalization and achieve active political citizenship. Ramamirthammal expresses her hope through the words of Gunabusani who remarks at the end of the conference: "The resolutions and proceedings of the Social Reform Conference will awaken not only South India but all of India - that is my desire".<sup>31</sup>

### Notes & References

1. Kumkuni Sangari and Sudesh Vaid, (ed.), *Recasting Women: Essays in Colonial History*, New Delhi: Kali for Women, 1989; Partha Chatterjee, "The Nationalist Resolution of the Women's Question" in *Recasting Women*;
2. Vijaya Ramasamy, "Aspects of Women and Work in Early South India", *Indian Economic and Social History Review*, Vol.24, No.1, 1989, p.95.
3. Saskia C. Kersenboom, *Nithyasumangali: Devadasi Tradition in South India*, New Delhi: Motilal Banarasidas, 1987, pp.32-38.
4. Lakshmi Subramanian, "Embracing the Canonical: Identity, Tradition and Modernity in Karnatic Music" in Indira Viswanathan Peterson and Davesh Soneji, (ed.), *Performing Pasts: Reinventing the Arts in Modern South India*, New Delhi: Oxford University Press, 2008, p.46.
5. Saskia C. Kersenboom, *op.cit.*, p.48.
6. S. Anandhi, "Representing Devadasis: 'Dasigal Mosavalai' as a Radical Text" in Alice Thorner and Maithreyi Krishnaraj, (ed.), *Ideals. Images and Real Lives: Women in Literature and History*, Mumbai: Orient Longman, 2000, p. 235.
7. Amrit Srinivasan. "Reform and Revival: The Devadasi and Her Dance", *Economic and Political Weekly*. Vol.20, No.44 of 1985, pp.1869-1876.
8. S. Anandhi, *op.cit.*, p.236.
9. Indira Viswanathan Peterson and Davesh Soneji, "Introduction" in Indira Viswanathan Peterson and Davesh Soneji, (ed.), *op.cit.*, pp.17-19.
10. The word nautch has entered the Oxford Dictionary of the English language meaning the performance by professional dancing girls in India.
11. Amenda Weidnian, *Singing the Classical. Voicing the Modern: The Post Colonial Politics of Music in South India*, Durham: Duke University Press, 2006, p.117.
12. Janet O'Shea, *At Home in the World: Bhārata Nāṭyam on the Global Stage*, Middletown: Wesleyan University Press, 2007, pp.30-31.
13. See Kunal M. Parker, "A Corporation of Superior Prostitutes' Anglo Indian Legal Conceptions of Temple Dancing Girls, 1800-1914", *Modern Asian Studies*, Vol. 32, No. 3 of 1998, pp.559-633.
14. V. Geetha and S. V. Rajadurai, *Towards a Non-Brahmin Millennium: From Iyothee Thass to Periyar*, Calcutta: Samya, 1998, p.376.
15. Translated by Kalpana Kannabiran and Vasanth Kannabiran as the *Web of Deceit: Devadasi Reform in Colonial India*, New Delhi: Kali for Women, 2003.
16. *Kudi Arasu*, 13 December, 1925, cf. S. Anandhi, *op.cit.*, pp.241-242.
17. *Kumudam*, 28 February, 2007.
18. Her letters to Muthulakshmi Reddy are found in the collection, Muthulakshmi Reddy Papers, Subject file No.11 in the Nehru Memorial Museum and Library,
19. Thiru. Vi. Ka., *Vazhkkai Kurippukal, Part, 2*, Chennai: Vasanth Pathipakam, 2006, pp.232-235.
20. *Kudi Arasu*, 13 December, 1925.
21. *Web of Deceit*, p. 93.
22. *Ibid.*, pp.95-96.
23. *Ibid.*, pp.117-119.
24. Jasodhara Bagechi, "Positivism and Nationalism: Womanhood and Crisis in Nationalist Fiction -

- Bankimchandra's *Ananthamath*" in Alice Thorner and Maithreyi Krishnaraj (ed.), *op.cit.*, p. 176.
25. Jasodhara Bagechi, *op.cit.*, p.188.
26. Uma Chakravarti, "Whatever Happened to the Vedic Dasi: Orientalism, Nationalism and a Script for the Past" in Kurnkum Sangari and Sudesh Vaid, (ed.), *op.cit.*, p.53.
27. *Web of Deceit*, p.203.
28. S.V. Rajadurai, "Periyar on Caste, Gender and Patriarchy", available at [www.evrperiyar-bdu.org](http://www.evrperiyar-bdu.org), p.16.
29. *Viduthalai*, 28 June, 1973, cf. S.V. Rajadurai, *op.cit.*, p.23.
30. See Muthulakshmi Reddy, "A Paper against Dedication of Girls to Temples" Muthulakshmi Reddy Papers, Subject File No.11, Part III, pp.533-539.
31. *Web of Deceit*, p.211.

## IDAYARS UNDER THE CHOLAS – A STUDY

K. Lakshmi\*

From the early times, the idaiyars were very dominant and numerous caste in the Tamil society. They were tolerably respectable. They lived in idaicheri. The mullai region was inhabited by the people who specialized in dairy farming and sheep rearing. Main literary sources of Sangam age frequently mentioned about Idaiyars and their related terms. *Pullinathu Ayar*<sup>1</sup>, *Adu Idai Idaimagan*<sup>2</sup>, *Kulalvai Vaittha Kovalar*<sup>3</sup>, *Van kai Idaiyan*<sup>4</sup>, *Antar*<sup>5</sup>, *Thuluvar*<sup>6</sup>, etc. give us information about the different names of Idaiyars and their works. *Silapathikaram* (15:117,121,130) refers to *Idaikkula Ayar*, *Ayar Muthu Mahan* and *Kathombi Kovalan*.<sup>7</sup> Their residential area was known as *Ayarbadi*, *Ayabadi* and *Ayar kulam*.<sup>8</sup>

### Shepherds during the Cholas

The Chola inscriptions refer to *Padaithalaiyan*<sup>9</sup>, *Manradi*<sup>10</sup>, *Yadhava*<sup>11</sup>, *Sri Gopalar*<sup>12</sup>, *Kon*<sup>13</sup>, *Idaiyar*<sup>14</sup>, *Vettikudigal*<sup>15</sup> as the names made of Idaiyars. They also mention their contribution to the society and the endowments to the temple. *Silapathikaram* and *Periyapuram* frequently talks about the Idaiyars and their residential areas and their activities.

The word '*Idai*' means middle and *Idaiyan* means those who lived in the middle region lying between lands of Kurinchi and Marudam. The word '*Ko*' means cow and *Kovalar* means those who tended the cows.<sup>16</sup> Nambi Aroran opined that Idaiyar came from '*Idai*' means middle, the Shepherd being a kind of intermediate link between the farmers and merchants. They represented the pastoral regions

in the land and cattle were their wealth. They lived in separate quarters called *Sirurar*, *Ayarpadi* and *Ayakkudi*.<sup>17</sup> Their houses were known as *Padappai*, *Kudi*, and *Kurambai*.<sup>18</sup> There were two groups in the shepherds one was attached with the temple service and other group was regular service or non-temple service. These people lived in their respective hamlets attached to brahmadeyas. The men of the community took out their cattle to green pastures for grazing. The women folk of the community prepared milk products like curd, butter and ghee. They took them to the adjoining places of habitation for sale.

They supplied milk and milk products like butter, ghee and curd to householders. There were rich and influential Ayar who supplied milk and curd to the royal family members, the high caste people and the palace. So they influenced the society as well and were given privileges. Kovalan and Kannagi arrived at house of a cowherd called "*Madari*".<sup>19</sup> The cowherders worshiped Thirumal who as Lord Krishna.

### Society and Idaiyars

Shepherds were held in high esteem in the society. Anaya Nayanar and Thirumula Nayanar belonged to the Idaiyars of the pastoral community. All members of the community were united and co-ordinated for the common wheel of the society. The typical panchayat (village council) system existed among the Idaiyars, and the only distinguishing feature was the existence of a headman, called *Kithari* or *Kilari*.<sup>20</sup> His business was to look after the sheep

\* Lecturer in History, Sri Meenakshi Government Arts College, Madurai-625 002.

of the village, and to arrange for penning them in the fields. In some places the headman was called Ambalakkaran. In bygone days, those who were convicted of adultery were tied to a post, and beaten. The affluent section of the manradi community could afford to donate gifts which were received by the other manradis who fulfilled their obligations. According to Abbe Dubaios, the Idaiyars were divided into eight principal divisions, each of which was divided into eighteen branches.<sup>21</sup> The women folk of the shepherd community were equally philanthropic minded. No taboo was attached to them. The Idaiyars to some extent imitated Brahmin manners and customs. During marriages they were the sacred thread and light the holy fire. They burn the dead and their widow's are not permitted to remarry in most of the subdivisions.<sup>22</sup>

Tanjore inscriptions mentions that they were granted certain privileges by Chola monarchs.<sup>23</sup> The Idaiyars were authorised to blow double conch, beat drums on while going out and plaster their houses with lime plaster. They had the right to wear the pattu and to construct the houses with two storeys and with double doors.

### Contributions to the Temple

One of the important human agencies was closely associated with the temple endowments was Idaiyars. They figure in many inscriptions whenever endowments of sheep were made to the temples. They received sheep from the donors and measured out ghee to the temples for burning lamps.<sup>24</sup> They played a vital role in the temple organisation and its allied activities. Many inscriptions of Parantaka I from Vedaranyam reveal that these idaiyars received sheep from the donors and they measured out oil to the temples for burning lamps. They also organised a compact group among them which refers to them as *ivvur devar idaichchanrar*<sup>25</sup>, *Thirumaraikkattuththevar*<sup>26</sup>, and *Idaichanrar*<sup>27</sup>, perhaps each and every village had their own shepherds. They were known as *Nattumanradi*<sup>28</sup> and *Perumanradi*.<sup>29</sup> Another inscription mentions that the manradi who graze sheep were *adu meykkum manradigal*.<sup>30</sup> This shows that the profession of manradi was to rear sheep. An inscription of Rajendra - I from Tiruvakkarai, dated 1019 AD, refers to a gift of sheep by an individual to bum a lamp in the local temple. One Idaiyan mukkan, a manradi received the sheep and agreed to supervise

the endowment. The Chola inscriptions of Cheranmadevi<sup>31</sup>, Tiruvalivaram<sup>32</sup> and Marnarkoil<sup>33</sup> refer to gifts of sheep and cows by the Idaiyars. The donors handed over livestock directly to donees who were referred to as *Vettikudi Idaiyan*<sup>34</sup> and *Ittevar Vettikudi Idaiyan*<sup>35</sup> women folk of the shepherd community mentioned as *Vettikudi idaichchi*.<sup>36</sup> Vettikkudi people received sheeps either directly or through temples on condition that they should supply the required ghee daily to the temples as agreed upon. The order to maintain the gift for ever the received of the sheep gave two kinds of sureties namely personal and of additional or joint nature.

In 922 AD, the residents of Elukarai Tiruvayappadi-nadu contributed a voluntary fee for the conduct of the worship of Vennaikkutta - Nayanar in the Pallikondalvar temple. It shows Thiruvayappadi as the name indicates *Tiru-ayar-padi* was people as ayars i.e. cowherds.<sup>37</sup> In order to conduct worship and rituals for their deity, they levied some taxes among themselves, and contributed the same for worship on auspicious occasions. Perhaps the deity had been got installed by the cowherds in the Pallikkondalvar temple at Erode. The shepherds themselves made gifts and meticulously fulfilled their obligations. Inscriptions also reveal the corporate nature of their organisation so much so that the shepherds stood as security of the fulfillment of the obligations by their descendants too. One particular inscription registers a gift of sheep by a shepherd who made himself responsible for the daily supply of oil without entrusting the sheep to others. In another instance a shepherd by name Sattan Tanakkan got an image, Umabhattacharaki, consecrated in the temple at Tiruverumbur.<sup>38</sup> They levied some taxes among themselves, and contributed the same for worship on auspicious occasions.

These shepherds conduct the morning service at the Siva temple at Tiruvarangulam in Pudukkottai Region. They celebrate a Mandagappadi on a day of the grand annual festival there.

### Community Organisation

The Idaiyars were highly organised during the Chola times. They had an excellent local and regional organisation. The manradis have organised

a committee among themselves, which was known as *manradivariyam*<sup>39</sup> and a group *kalanai*. They generally were in the charge of the cattle donated to the temple for maintenance of lamps understated conditions. The proliferation of gifts of cattle warranted the existence of several groups of shepherds or the latter organised into different categories.

## Taxation

Idaipattam or Idaivari was frequently mentioned in the Cholas inscriptions, and it was imposed on cattle keepers. Idaiputchi, Idaitturai, Attirai-pattam and Attukkiral<sup>40</sup> were the different types of taxes imposed on cattle or sheeps.

## Notes & References

1. *Kalithogai*, 110:1.
2. *Narrinai*, 266 : 3.
3. *Ahananuru*, 355: 3-5.
4. *Narrinai*, 169: 6-7.
5. *Kurunthogai*, 117: 3.
6. *Malaipadukadam*, 117: 3.
7. *Thiruppavai*, 44: 3-5.
8. SII, Vol. V, No.451.
9. *Ibid.*, Vol. XIX, No.110.
10. *Ibid.*, Vol. VIII, No.488.
11. *Ibid.*, Vol. XXIV, No.136.
12. *Ibid.*, Vol. VII, No.84.
13. *Ibid.*, Vol. II, No.94.
14. *Ibid.*, Vol. XIV, No.132.
15. K.R. Hanumanthan, *Untouchability, A Historical study upto 1500 AD*, Madurai: Koodal Publishers, 1979, p.124.
16. *Ibid.*, p.126.
17. *Purananuru*, 191, 257, 148.
18. *Perumbanarrupadai*, 148-154.
19. N. Subramanian, *Sangam polity*, Madurai: Ennes Publication, 1980, p.295.
20. Edger Thurston, *Castes and Tribes of Southern India*, Vol. II, p.360.
21. J.H. Nelson, *The Madurai Country Manual*, Chennai: Asian Educational Service, 1984, p.6.
22. Edger Thurston, *op.cit.*, p.361.
23. SII, Vol. V, No.283.
24. S. Swaminathan, *The Early Cholas: History, Art and Culture*, Delhi: Sharada Publishing House, 1998, p.120.
25. SII, Vol. XVII, No.482.
26. *Ibid.*, No.485.
27. *Ibid.*, No.476.
28. *Ibid.*, Vol. VI, No.26.
29. *Ibid.*, Vol. VIII, No.122.
30. ARE, 1974. No.178.
31. SII, Vol. XVII, No.197.
32. ARE No.713 and 632 of 1916.
33. *Ibid.* No.329 of 1916.
34. *Ibid.* No.392 of 1916.
35. *Ibid.* No.182, 184 and 198.
36. *Ibid.* No.189.
37. *Ibid.* No.209.
38. S. Swaminathan, *op.cit.*, p.120.
39. ARE, 1920, No.597.
40. SII, Vol. IV, 157, 351, 324.



# MANIGRAMAM OF MEDIEVAL TAMIL COUNTRY - A STUDY

P. Selvi\*

## Introduction

In medieval Tamil country the corporate trading communities were called Guilds. The term "guild" has been used to denote the association of merchants. This guild concept is based upon the well recognised association of the right division with agriculture and related activities including trade and some processing of agricultural commodities as well as artisan-trader activities.<sup>1</sup> Kautilya uses the word "*Sreni*" in the sense of a guild of workers. Encyclopedia Britannica gives the meaning payment or offerings.<sup>2</sup> In Medieval Tamil Country the guilds were formed on the basis of caste and occupation. These guilds created a sense of collectiveness and co-operation. They acted as trustees of both the rulers and the ruled. They received endowments of money or land from the rulers. The functions of the merchants' guild were not confined to economic matters alone. They also played a prominent role in matters concerning social, religious, administrative and judicial affairs of the territory.

## Early References and Overseas Interest of the *Manigramam*

*Manigramam* was a merchant guild in the medieval Tamil country. One of the earliest records of this guild appeared in the port of Quilon on the Kerala coast. This region has got inscriptions of *Manigramam* in the Sthanuu Ravi copper plates.<sup>3</sup> There were many theories regarding the nature of the *Manigramam* association. According to one theory *Manigramam* could have been a group of Christians following the heresy of the School of Manes. Sthanu Ravi Plates suggested them as Christians. Another theory was that the *Manigramam* consisted of Christians who were reconverted to Hinduism by Manikkavasakar.

The inscripational record of this merchant group by name is of great value. It became the evidence of commerce between West Asia and the west coast of India in the ninth century. It also mentions the trading stations and commodities of trade, which were referred to in Arab sailing guides and topographies. In these trading activities the *manigramam* played a vital role.

There was a fragmentary ninth century Tamil inscription found in Takupa, Thailand which gives the impression that *Manigramam* involved in overseas trade in ninth century. According to K.A.N. Sastri it belonged to reign of Pallava king Nandhivaran III (826-850).<sup>4</sup> It referred to a tank protected by the *Manigramam* and to a group of armed warriors probably militia associated in medieval times with the protection of trade. The sculptures in Takupa also resemble the Pallava style of architecture. Both the sculptures and the inscription point to the existence of a Hindu colony at Takupa. The Tamil traders who came to Takupa in Pallava times included some armed soldiers since the inscription speaks of protection extended to a tank.<sup>5</sup> The colony might have been founded by *manigramam* guild. At the mouth of Takupa River ceramic and glass deposits and beads were found. Some of them would have come from West Asia and the rest from China and possibly some from India. These findings indicate that the *manigramam* traders were active in Takupa.

## *Manigramam* under the Cholas and Pandyas

Many inscriptions of *Manigramam* were found at various places of Tamil Country speak the glory of the guild. Some places in South East Asia, Srilanka also bear the inscriptions of this guild. In the coastal area of South East Asia was located the state of Tambralinga which was probably denote Madamahalingam of the Tanjore inscription of Rajendra Chola I.<sup>6</sup>

The *manigramam* inscriptions were found at Ramantali in former Malabar district, Courtralam in Tirunelveli district, Srinivasanallur in Tiruchirappalli district, Tiruvellarai in Tiruchirappalli district.<sup>7</sup> Of these the Ramantali and Courtralam inscriptions belonged to the early tenth century. The others are of later period. These inscriptions attest to the religious endowment activities of the *manigramam* guilds.

At Talakkad in the Mukundapuram taluk a long inscription was found in which the *manigramam* is mentioned.<sup>8</sup> The inscription consists of two sections, which would have been inscribed at different times. The first portion of the inscription

\* Lecturer (S.S.), Department of History, Sri Meenakshi Government Arts College for Women (Autonomous), Madurai.

could have belonged to the ninth or early tenth century on paleographic grounds but the content suggest an eleventh century date. Section one of the inscription describes the founding of a market. The *urar* or responsible citizens of the village defined the boundary of the market area.<sup>9</sup>

The inscription also suggest the area in which the merchants were permitted to put up shops. The *urar* also been the members of the assembly of the village levied tax in kind on the stalls but gave the merchants a free hand in running the market. The second half of the inscription was inscribed in the first half of the eleventh century, which portion mentions the two members of the *manigramam* who were given the right to set up shops in the market and were exempted from certain specific taxes. The taxes that were paid by all merchants included *ulgu*, the tax on goods coming in by sea. It was also stated in the inscription that local people were free to buy in the market.<sup>10</sup> This inscription also attests to the existence of overseas trade contacts of the *manigramam* guild.

The *Manigramam* merchants enjoyed a special position as compared to the other merchants. Goods from outside came into the locality and there was a local demand for these goods. On the other hand the movement of trade is indicated as well as the opening up of village communities to itinerant traders. There was buying capacity and a market in rural areas for goods other than those produced locally including overseas wares.

The *manigramam* merchants had regional base of operation which is clearly stated in the Chola inscriptions. *Manigramam* of *Uraiyur*,<sup>11</sup> *manigramam* of Kodumbalur<sup>12</sup> were frequently mentioned in the Chola inscriptions. The Syrian Christian tradition about the *Manigramam* is that they were a group who had originally come from Chola Country *manigramam* of Valikantapuram.<sup>13</sup> Thus they had regional base in Tamil Country and had overseas contacts.

Another eleventh century inscription in Sukhavanewara temple, Salem described a donation made to a temple by a merchant who belonged to *manigramam* of Kodumbalur.<sup>14</sup> Kodumbalur is located in the Pudukottai tracts about equidistant between Madurai and Tanjore the Pandya and Chola capitals. Another inscription is found at Piranmalai on the borders of the present Pudukottai district was issued

by the *Ayyavole* guild and the *Citrameli* association which also refers to the *manigramam* of Kodumbalur.<sup>15</sup> This inscription shows that the merchants of *manigramam* of Kodumbalur as one of the many groups which met u discuss the taxes to be levied on the goods passing through this area. This inscription listed out the commodities of overseas trade.

Another inscription found in Tiruchirappalli also referred the *manigramam* of Kodumbalur region.<sup>16</sup> The frequent mentioning of this region in the inscriptions attested the commercial importance of the region. Irukkuvels of this region were the important feudatories of the Cholas and they supported the rulers in wars and battles. Since the Chola rulers encouraged the itinerant traders, they also encouraged the traders who passed through this region. Moreover the location of this region also helped the traders to easily reach their destination point like Tondi and other ports in Pandimandalam. It is located in the equidistant between the capitals of Pandya and Chola. Thus the incoming foreign trade considerably had brought great prosperity to this region.

A eleventh century inscription in Natham in Dindigul region also attests to the activities of the guild.<sup>17</sup> A twelfth century inscription refers to Vaisyapalan a trader enjoyed certain concessions in the hands of *urar* of Menaveli in Urtturkurram.<sup>18</sup> The name Vaisyapalan indicates that the vaisyas continued their identity as traders. A 13<sup>th</sup> century inscription attested the activities of *manigramattar* in Kovilpatti region.<sup>19</sup> Another inscription is found at Tanjore district which describes a donation to a temple near Kumbakonam.<sup>20</sup> Another inscription in Copper plates at Kottayam Church is datable to thirteenth century<sup>21</sup> lists out the rights given to a *manigramam* merchant. From the port of Craganore the merchants traded cardamom, pepper, betel nuts and ginger to Arab countries. According to this record *manigramam* had the right of levying tax on goods, which were arrived at the port. It had monopoly right on many commodities including musk, salt and sugar. Thus *Manigramam* guild was associated with the distribution of commodities of internal and overseas trade.

Sarkarpriyapalayam inscription also refers to this *manigramam* guild which refers to the joint action of the guilds and the tax collected by the guild.<sup>22</sup> Valikandapuram was a centre of the commercial

activities of the *manigramattar*.<sup>23</sup> Another inscription at Tittadanapuram in Ramnad district also mentioned about this guild. In this inscription the members had collaboration with *Kaikolas*, *Valanjiyar* and *Anjuvannam*. The merchants of *manigramam* purchased the cotton fabric form *Kaikolas* and exported the same to the foreign countries. Since this place is very near to the port Tondi, the *manigramam* members might have involved in overseas trade from this port.

A trader namely Kodumbalur *manigramattuadalvalla chockan*<sup>24</sup> is referred to in a thirteenth century inscription found at Melmangalam in Theni district. A fourteenth century inscription attested the commercial activity of the *manigramam* in Kovilpatti region.<sup>25</sup> This inscription also enumerates all the commodities of overseas trade, which passed through this little town. Thus Kodumbalur was obviously a major centre of *manigramam* and overseas trade upto fourteenth

century. Thus *manigramam* guild engaged in overseas trade from the 6<sup>th</sup> century to the fourteenth century.

### Conclusion

It was because of the activities of the merchant guilds, there was a marked increase in commercial activities from the sixth century to the fourteenth century. They established their sway even in foreign countries which resulted in the increase of the overseas trade in Tamil Country. The guilds enjoyed their powers in Tamil Country and exercised their commercial supremacy in many trade and market centres in Tamil country. They were involved in multidimensional works like charity, social welfare, judicial, temple endowment etc. They contributed much for the development of economy in the medieval period Tamil Country. The commercial activities of the guild were also continued during the time of the Vijayanagar period also.

### Notes & References

1. Burton Stein, *Peasant State and Society in Medieval South India*, Delhi: 1980, p.177.
2. *Encyclopedia Britannica*, Vol. X, Chicago: William Bedon publishers, 1972, pp.104-105.
3. Meera Abraham, *Two Medieval Merchant Guilds of South India*, New Delhi: 1988, p.20.
4. K.A.N. Sastri, "Takupa and its Tamil Inscription", *JMBRAS*, 22 (1949), pp.25-30.
5. *Ibid.*
6. K.A.N. Sastri, *The Colas*, p.217.
7. A.R.E. 474 of 1926, A.R.E. 439 of 1917, A.R.E. 597 of 1904, A.R.E. 519 of 1905.
8. A.R.E. 358 of 1927.
9. *Idem.*
10. *Idem.*
11. A.R.E. 519 of 1905.
12. A.R.E. 288 of 1964-65.
13. A.R.E. 247 of 1943-44.
14. S.I.I., Vol. No. IV, 147.
15. S.I.I., Vol. No. VIII, 442.
16. A.R.E. 288 of 1964-65.
17. S. Rajagopal and V. Vedachalam, "Natham Kalvettugal", *Avanam*, 4, 1993, pp.35-37.
18. A.R.E. 283 of 1964-65.
19. A.R.E. 286 of 1964-65.
20. A.R.E. 46 of 1930-31.
21. S.I.I., Vol. No. V, 41.
22. *Idem.*
23. S.I.I., Vol. No. VI, 20.
24. S. Santhalingam, "Melmangalam Kalvettugal", *Avanam*, 9, 1998, p.64.
25. A.R.E. 598 of 1926 B.

# CASTE DISPUTES IN DANISH TRANQUEBAR DURING 1787-89 AND 1822-23

P. Jothipackiam \*

## Introduction

Tranquebar was under the Danish colonial administration from 1620 to 1845 excepting the years under British occupation. Their existence, maintenance and retention of the settlement had never been an easy affair. Due to lack of capital in Copenhagen the number of ships reaching Tranquebar dwindled ever since 1625. Further no ship was sent to Tranquebar from 1639 to 1668 and as a result of which the company's affairs paralysed in Tranquebar. To add fuel to the fire the Danes had to tackle the Caste disputes that emerged in the colony during 1787 - 89 and 1822-23 also. The caste disputes in Tranquebar were not competitions between groups of relatively equal strength instead the dispute occurred when castes of inferior rank challenged the dominant position of the leading right hand castes.

This paper attempts to trace the background of the disputes, the attitude, response and reaction of the colonial authorities towards the issue.

## Two Phases of Caste Disputes

### Phase I (1787-1789)

Disputes had arisen between the 'right' and 'left' hand caste divisions in early colonial South India. The bifurcation of castes into the right and left hand divisions had been an important feature of South Indian Society since the Chola period (AD 900-1200). This pattern of caste divisions had disappeared by the late nineteenth century. This process has been described as "a long term mystery of South Indian History".<sup>1</sup>

Severe caste disputes occurred in the Danish settlement of Tranquebar. To start with, it was not a dispute (during 1787-89) between right and left hand castes in the strict sense of the term. It was rather a contest within the right hand division between the low ranking community of 'Saluppan Chettis' and the dominant castes of the settlement.

Later it got transformed into larger upper caste and Valangai mobilization against Idangai

emergence. During the colonial period the importance of Saluppan rose as they became hawkers of European cloth and other goods. The ascent of the Saluppan was presumably at the root of the conflict in Tranquebar. Claiming to be Balijas, the Saluppan were probably associated with the right hand division.<sup>2</sup> The dispute in Tranquebar in 1787-89 revealed how the weak colonial authorities performed a delicate and precarious balancing act between leniency towards the Indian inhabitants on the one hand and occasional manifestations of authority on the other.

The Danish government at Tranquebar faced an extensive desertion in August 1787 from the settlement. The deserters remained outside the borders of the Danish territory. They complained that Subramania had abused the patronage of Thomas Walter, second in council, to collect unfair duties and to avoid paying his debt. Further they complained on Saluppan of disturbing the social and ritual order among the Hindus by holding positions to which they were not entitled and also refused to conduct certain ceremonies at the temple.<sup>3</sup> During September Panchalar also joined since they expected the deserters of the right hand division to concede more ceremonial rights to them.<sup>4</sup>

To settle the dispute the Danish government acted as a mediator and set up commissions in 1787 and 1788 to examine the complaints.

The unsettled dispute about the Panchalar's ceremonial rights reappeared. Franz Von as a mediator went to Nagapattinam (British settlement) to enquire into the ceremonial rights and returned with a proposal of allotting a number of streets to the Panchalar for the conduct of ceremonies. However, the proposal was rejected. Hence the Panchalar leaders were arrested and punished in public in August 1789.

Peter Anker arrived at Tranquebar in May 1788 as the new Governor. He was fully convinced that Subramania Chetti hoped to incite the inhabitants to a new desertion and hence he was formally charged of directing assaults and lootings in Tranquebar. As

\* Reader in History, T.B.M.L. College, Porayar.

a result the government relinquished its stance of neutrality and became the direct opponent of Subramania.<sup>5</sup>

Subramania Chetty as the dubash of Thomas Walter rose to prominence during the 1780s. His influence reached its zenith in 1787. In July 1787 when the government farmed out a range of different revenues worth 14,375 pagodas, Subramania Chetti was involved in farms worth more than 9,000 pagodas.<sup>6</sup> Shortly after this demonstration of power and influence, the first desertion occurred.

The dispute in 1787 - 89 in Tranquebar has been interpreted as originating from the conduct of leading European members of the administration. As per this interpretation Subramania Chetti and Walter led a conspiracy, the purpose of which was to enrich its members through control over revenues and taxes. This was done behind the back of Governor Abbestee and no action was taken until Peter Anker took over the Governorship.<sup>7</sup>

The caste dispute in Tranquebar in 1787 - 89 consisted of two independent but interlinked conflicts. One conflict concerned the conduct and position of Subramania Chetti and another concerned the ceremonial rights of the Panchalar. The first conflict was a rivalry within the local indigenous elite for influence over the Europeans in the colonial administration. But for two reasons there was no connection between the trade in textiles and the caste dispute of 1787-89. First by 1787 there was no significant involvement in the textile trade by local indigenous entrepreneurs. Second, the local ruler in Tranquebar now held a purely administrative body. Instead the contenting parties were fighting for the control over the collection of different kinds of revenues in the settlement. The dispute was a result of the transformation of the local indigenous elite from one based on trade to one based on revenue farming. The established indigenous elites in Tranquebar were not prepared to watch passively Subramania Chetti's rise to prominence during late 1780s. The dispute between them was obviously about access to vital economic resources. Thus the desertion in August 1787 was a manifestation of the power they could employ within local society in order to exclude him from the position of dominance in the settlement. But in the petitions they complained that they had violated the social and ritual order in the

settlement. Thus the 'ritual' and 'economic' matters were implicated here. Later the government acted more aggressively and sent a number of sepoys against the deserters to prevent them from blocking the settlement.<sup>8</sup>

The Danes were weak and they possessed no coercive means with which they could secure the obedience of their indigenous subjects.

Under pressure from repeated desertions, the Danes tried to maintain their position of authority in the settlement through a balance between compliance with the Indian inhabitants and occasional demonstrations of authority.<sup>9</sup> This balancing act resembled the way in which the British had exercised authority in Madras eighty years earlier. Thus the Danes attempted to keep intervention to a minimum.

### Caste Dispute Phase II (1822 - 23)

Another clash between the Danish colonial authorities and the Indian inhabitants occurred in 1822 between right hand and left hand castes. The dispute followed a pattern that was remarkably different from Madras a decade earlier. Instead, in many respects it resembled the disputes of the 18<sup>th</sup> century in that indigenous inhabitants were still in a position to exert considerable pressure on their colonial masters. On Jan 27 and 28, 1822 a number of inhabitants deserted Tranquebar and settled at "Naraina Naik's choultry" on British territory just outside the border. The disagreements between them started in 1818 when the Paraiyans attacked a wedding pandal, raised by the Senaittalavans a local mercantile community who were associated with the left hand division. The issue remained unresolved until December 1821 when a Commission granted Senaittalavans a number of ceremonial rights. The Commission bestowed upon Appu and Tirumudy Chetti the unlimited right to travel by palanqueen for which (in Jan 1822) the Paraiyans and others opposed. They attempted to gather *maganadu tesattar* for which the government refused permission and hence the desertion.<sup>10</sup>

The deserters consisted of right hand castes and were headed by vellalas and Tamilized Balijas known as Kavarais. They attracted a number of poligars (recently dismissed from the service of police in the settlement) and Paraiyans from the surrounding areas.

The deserters on 29<sup>th</sup> January invaded Danish territory and plundered and burnt down houses of Senaittalavans but the Danish soldiers stemmed the tide. The deserters wrote a letter to the Government containing their terms for return. Their main demands were: (1) withdrawal of ceremonial rights granted to the Senaittalavans (2) the three persons banished from the settlement should be allowed to return and (3) the old talaivan (or spokesman) for *manganadu tesattar* should be replaced with Vellala headman Kumarasamy Pillai.

The Government consented to some of these demands but the deserters did not return. Instead they added a new demand that the Senaittalavans should not be allowed to serve the members of the council as peons.<sup>11</sup>

The Danish authorities considered the desertion as a serious challenge to their authority and power. More sepoys were recruited and military were posted to all parts of the settlements. The assembly of *maganadu tesattar* reflected a sort of rebellion against the government. It was further intensified when the deserters sought the support of the sepoys of the right hand division.

The rise in power and influence by Appu and Tirumudi Chetti was the reason behind the dispute. The brothers claimed that the desertion was due to the jealousy of the right hand castes of the wealth gained by the Senaittalavans. When the brothers attempted to transform their influential position into ceremonial rights that the dispute broke out. Once again economic and ritual matters were intertwined. Again it was the ritual dimension of rivalry that ignited violent action.

The dispute was an encounter between a colonial power unwilling to intervene in internal indigenous disputes and an indigenous society expecting the local authority to act as a little king.<sup>12</sup>

In 1818 the Danish government was confronted for the first time with the disagreements concerning the ceremonial rights of the Senaittalavans, it opted for a policy of non-intervention and delegated the decision to the heads of the castes. Thus the *maganattu tesatar* was allowed to gather at Ohlugamangalam under Tendatziapillai and Sami Chetti. When the issue reappeared after three years the Senaittalavans asked the government to entrust the decision of a

Commission consisting of Tendatzia Pillai, Kumarasamy Pillai and Sami Pillai and the government accepted the proposal.<sup>13</sup> The policy of non-intervention worked out.

In early 1822 the situation was completely different. The policy of non - intervention gave way to a balancing act between a firm attitude on the one hand and a measured degree of leniency on the other. When the deserters submitted a list of demands the balancing act began. The government consented to some and refused to comply with others, that seemed to violate the formal authority of the Danes.

The demand of abolishing the office of policidar and to prohibit the Senaittalavans from serving as peons were a clear challenge to the integrity of the Danish administration. It was informed to the deserters that not only the members of the Council but even the humblest inhabitant of the settlement should have the freedom of choosing their servants whom they like. The government's aim was not only to maintain the authority vested in the council but also to heighten the esteem of this authority "within the settlement and not outside its border."<sup>14</sup>

In 1787 the Danes had been forced to accept the establishment of a Commission as the second best solution to end the conflict. This time the government was more willing to establish a commission and investigate the dispute because of a slight shift in the focus of the commission's work. In 1787 it was intended to deal with the ceremonial rights of the Indian inhabitants and in 1822 it was an attempt to identify the ringleaders behind the desertion and to punish them and to make them compensate the government and their victims.

Schonheyder and Bluhme (new Governor and his envoy) arrived with orders to conduct an investigation into the management of the Danish possessions in India. They in August 1823 submitted a report in which Kofoed's intervention in 'ceremonial rights of the indigenous inhabitants was blamed. Hence Kofoed was dismissed with a pension. Lorentz, the Secretary to government though not blamed, was pensioned off and sent back to Denmark. Thus the disputes lead to the replacement of a number of important civil servants.

The deserters persuaded the Government to allow the deserters to come with music to Town as

in former days but the government stated that the deserter should return "in silence as peaceful and obedient subjects.....without making noise with Tom Tom or in any other way". Here was a feature of conflict in which the Danes unequivocally could declare themselves as "victorious". After the dispute of 1822-23 the Danes explicitly accepted that they had to make judgements in ceremonial disputes between the Indians. In this respect the efforts of the Indians had been successful.

The Lutheran Mission which had baptized many Dalits could intervene and bring the desertion to a close. The graded degradation of the lower castes would set one low caste against the other and effect unholy alliances. That was the lesson from the second episode. In both the desertions they were the causalities.

### Notes & References

1. Pamela G. Price, "Acting in Public versus Forming a Public: Conflict Processing and Political Mobilisation in the Nineteenth Century South India, *South Asia*, Vol. XIV, No.1, 1991, p.97.
2. Edger Thurston, *The Caste and Tribes in Southern India*, Vol.II, pp.447-450.
3. Niles Brimnes, *Constructing the Colonial Encounter*, London: Curzon Press, p.104.
4. *Ibid.*
5. Aage Rasch, *Danish East India 1777-1845, Culmination and Decline*, Copenhagen: Fremad, 1967, p.132.
6. Niels Brimnes, *op.cit.*, p.10.
7. Aage Rasch, *op.cit.*, p.131.
8. Niels Brimnes, *op.cit.*, p.122.
9. *Ibid.*, p.115.
10. *Ibid.*, p.189.
11. *Ibid.*, p.190.
12. *Ibid.*, p.200.
13. *Ibid.*
14. *Ibid.*, p.216.

## FORGOTTEN WOMEN IN HISTORY: THE CASE OF THILLAYADI VALLIAMMAI AND HER VALIANT ROLE IN THE INDIAN MOVEMENT IN SOUTH AFRICA

**Usha Raghotham\***

Historians in recent years have shifted their attention from recording grand public events that form the narratives of nationhood to the recovery of suppressed subaltern voices. In the study of the 19<sup>th</sup> and 20<sup>th</sup> century South India, caste movements, social reform movements, the Tamil identity movements, pure Tamil movement and the Self-respect movement have engaged the attention of historians. Yet, women and their role in these movements have not been adequately documented. The exemplary valour exhibited by them in some of the movements is often forgotten and does not find proper place in the annals of history. In this paper, therefore, an attempt is made to analyse the contribution of Thillayadi Valliammai

to the struggle launched by M.K. Gandhi for the emancipation of Indians in South Africa during the late 19<sup>th</sup> and early 20<sup>th</sup> centuries.

Biographical information about Valliammai is extremely scanty. The parents of Valliammai belonged to the weaving community and hailed from the Thillayadi Village near Mayiladuthurai. Though her father was from Puducherry, he settled in Thillayadi Village after his marriage with Mangalam, alias Janaki. He seems to have been a successful weaver.

The economic fortunes of Munusamy, the father of Valliammai was undermined due to the large

\* Reader in History, A.G. Government Arts College, Thindivanam.

scale import of machine-made clothes from England. Munusamy and his wife decided to seek their fortune in South Africa.

An important component of the emerging colonial economy was the export of manpower from Madras presidency to South Africa under the "kankani" system. Indentured labours from Madras Presidency were induced to migrate to South Africa to work in the sugarcane plantations. The colonial impoverishment induced them to work in plantations in distant Africa thereby adding to the profitability of the British Empire.

Indentured service has been described as a new kind of slavery by Hughetinker. Historians of the Indian diaspora have now begun reconstructing the terrible conditions in which Indian coolies were made to work. The literature from Fiji and West Indies engaged very creatively with Indian diasporic experience. However there is little work on South Africa. As per the terms and conditions of the indenture, Munusamy was promised three acres of land after serving as an indentured labourer for five years. Valliammai was born in 1898 after her parents settled in a farm in Johannesburg near South Africa.

The society into which Valliammai was born in South Africa was a settler colonial racial society. A white plantation aristocracy ruled over a black population using their tools of racial domination in order to suppress the Negro population. The Indians who were brought as indentured labour faced severe legal disabilities. The indentured workforce was confined to the plantations and one needed a pass to move out of the plantation. It was treated with extreme severity and Indian cane workers were treated as personal slaves and were frequently beaten. They were not given any voting right. They were to pay a tax of 3 pounds for living in the country. They were made to live in small settlements, equal to the cheris of the Tamil country, where sanitary conditions were poor and a healthy living atmosphere absent. The children did not have adequate facilities for schooling and health care was awfully inadequate.

The family of Thillayadi Valliammai participated in the various struggles conducted by Gandhi. In 1906, he first convened a conference of the local Indians and mobilized them to fight against the Black Act which had imposed a personal tax of three pounds to live in the country. The other

disabilities to which the Indians were subjected to were also attacked by Gandhi through his Satyagraha movements. Along with her mother, Valliammai, even at the tender age of eight or nine, was attracted towards the novel form of struggle launched by Gandhi and she enthusiastically participated in the movement. With the result of the series of agitations, in 1912, General Smutts held talks with Gandhi wherein the Government agreed to withdraw the Black Act within a year. The end to the oppressive tax was thus in sight.

However, things came to a head again in 1913. In that year as per a judgement delivered by Searle, the marriages which were not solemnized as per the South African Christian Conventions and registered with the authorities were declared legally invalid. This meant that all the marriages which had taken place till then had become null and void. This also meant that the wives of the Indians were no more their legal wives and their children were no more their legal off springs and as such would lose their right of inheritance. In other words, wives became concubines of their own husbands and children became illegal entities. This led to the properties of the Indians being confiscated by the Government on their death, considering them as heirless.

Indians were greatly incensed at the turn of events. The developments had a deep impact on the young mind of Valliammai and she shuddered to think of becoming fatherless and motherless all on a sudden with the result of the new law.

Gandhi organised a serious struggle against this pernicious judgement which had questioned the very chastity of the Indian women. Hence, for the first time Gandhi decided to involve the womenfolk in his action programmes. Till then, women attended only the meetings and participation in agitations was limited to menfolk only.

On 29<sup>th</sup> October 1913, the long march of Satyagraha started from Johannesburg to Newcastle. Kasturba Gandhi participated in this march. Valliammai and her mother closely followed Kasturba in the march that went through important towns of Charlestown, Lady Smith, Marisburg, Turban etc. Valliammai was very young and active. She served as a tireless volunteer for the Satyagrahis. Her devotion to the cause of the nation and determination to fight was appreciated by Gandhi.



At New castle, the mine workers, mostly Tamils, also joined the struggle and the Satyagraha grew in strength when it crossed Natal and tried to enter Transvaal against the earlier law which had prohibited the entry of Indians into the town. On 22 December, 1913, the women participants including Valliammai were arrested and sentenced to three months rigorous imprisonment in the Marisburg jail.

While in the prison, Valliammai was stationed along with hardened criminals who had committed gruesome murders, robberies etc. She was made to perform hard labour as the other adult prisoners. She was given food which was not fit for human consumption. There was utterly poor sanitation in the place which resulted in Valliammai falling ill. No medical attention was provided and her condition worsened as days passed. Some of her co-prisoners advised her to pay the penalty and seek release. But Valliammai endured all her sufferings with a brave heart for the sake of the Indians. As her condition became critical, she was released a few days ahead of the schedule, on 11 February, 1914.

Valliammai, who was bubbling with youth and strong health at the time of entering the jail, had become weak and worn-out at the time of her release. She had to be literally carried by others when she came out of jail. Back home, Valliammai was sick and bedridden.

Gandhi visited Valliammai's house. He was very much moved when he saw the pathetic condition of the girl who was briskly moving from here and there during the Satyagraha only two months earlier. He gently touched her shoulder and asked her if she regretted her participation in the struggle, for which she replied that she would gladly get arrested again if there were a chance. Gandhi narrates this incident in his book on "Satyagraha in South Africa". He further says that he asked her what she would do if she had to die; she replied that who would not want to die for the sake of one's motherland.

As she bravely told Gandhi, she laid her life within a fortnight after that meeting on 22 December, 1914, at the young age of 16, for the sake of her motherland.

#### Notes & References

1. Ragani. *Thillayadi Valliammai*. (Tamil). Chennai: 1974.
2. V. Muthukrishnan. *Viduthalai Velvi*. (Tamil). 1980.
3. M.K. Gandhi. *South African Satyagraha*. 1932.
4. *Varalatra Nayaki Thillayadi Valliammai* (Tamil). Thanjavur: Information and Public Relations Department, 1975.
5. A. Ramasamy. *Tamilnattil Gandhi*, (Tamil). 1997.

## Dr. T. A. SOUNDARAM AND ERADICATION OF UNTOUCHABILITY

N. Neela\*

The social service nature of Dr. T.S. Soundaram towards the Harijans is a point of interest to one and all. This paper deals with the enthusiasm of Dr. T.S. Soundaram in eradicating the social evil, 'untouchability' through the Temple Entry movement in Madurai. Upliftment of Harijans became her life's mission. She worked hard for the welfare of the community.<sup>1</sup>

The Indian Hindu Society is well known for caste system. On the basis of Manu Sastras, the whole structure of the Hindu society has been broadly divided into four major categories called Brahmanas, Kshatriyas, Vaishyas and Sudras.<sup>2</sup> While

the people of the first three categories were able to enjoy the social privileges and the benefits, the fourth category was deprived of everything. These people were also treated as untouchables and they simply eked out their lives in an inexplicit social agony. The coming of the Europeans and subsequently the English education created a new kind of social awakening among the educated folk of the Hindu society. The emergence of social religious reformers in the 18<sup>th</sup> and 19<sup>th</sup> centuries caused for the introduction of many legislations to wipe out the age-long social evils such as the practice of sati, child-marriage etc.<sup>3</sup> While these legislations had little impact over the people at higher level. The socio-

\* Lecturer (S.G.), Department of History, Sri Meenakshi Government College for Women, Madurai-625 002.

economic conditions of the Sudras otherwise called untouchables and depressed classes were more or less remained unchanged.<sup>4</sup>

The depressed classes or the untouchables were economically weak and also were denied of certain social and religious rights.<sup>5</sup> They were not allowed to take water from common wells. Gandhiji held that the practice of untouchability was a blot on Hinduism and asked the people to remove it from the Hindu society.<sup>6</sup> However, no appreciable progress was made in this regard until the establishment of the 'All India Anti-untouchability League' in 1932 in Delhi. Its name was changed into 'Servants of Untouchable Society'.<sup>7</sup> The Tamil Servants of Untouchable Society was formed on 20<sup>th</sup> November 1932. Dr. T.S. Soundaram became one of the members of that organization.

Ambedkar's demand of separate electorate for the depressed classes<sup>8</sup>, Gandhiji's epic fast<sup>9</sup> and consequently the Poona Pact<sup>10</sup> all in 1932 had opened a new page in the social history of India. Gandhiji felt that untouchability can only be removed when the majority of the Hindu's realized that it was a crime against God and Man. He founded the Harijan Sevak Sangh in 1932.<sup>11</sup>

As far as Tamil Nadu is concerned, T.S.S. Rajan, a wealthy Brahmin from Tiruchirappalli was nominated as the President of Tamil Nadu Harijan Sevak Sangh.<sup>12</sup> He served for 3 years and formed its branches in all the districts. A. Vaithianatha Iyer, a veteran Harijan Sevak became its President in 1935.<sup>13</sup> Likewise a number of versatile and Gandhian stalwarts like Dr. T.S. Soundaram, N.N.M.R. Subbaraman of Madurai, Sardar Vedarathnam Pillai of Vedaranyam, T.S. Avinashilingam of Coimbatore, Bashyam Iyengar of Madras and many more took in-charge of the works for scheduled caste upliftment.<sup>14</sup>

Dr. Soundaram did yeoman service for the removal of untouchability. She became the member of the Hindu Women's Association which was founded in Madurai and her mother Lakshmi Ammal was its President.<sup>15</sup> The association did extremely useful work for the upliftment of the Harijans. On the encouragement of Lakshmi Ammal, Dr. T.S. Soundaram worked vigorously. She thought that compared with men. Women could work immensely in eradicating this evil.

She did a lot to ameliorate the living condition of the Harijans and addressed number of crowded gatherings on Madurai and laid the anti-untouchability campaign.<sup>16</sup> Dr. T.S. Soundaram with other women volunteers like S. Thaymmal, R.Lakshmikantham, V. Akilandeswari, N.M.R.S. Parvathavarthini, N. Lakshmibarathi, Dr. Pitchaimuthu Ammal and Meenakshi Ammal visited the slums to render their services to the Harijans and their children.<sup>17</sup> They cleared the surroundings of the slums, brought soaps and oil and gave bath to the slum children.<sup>18</sup> They started a day-and-night school for giving education to the Harijan children and gave bannians and towels and shirts at free of cost. Messrs. Chari & Ram Co. offered scholarships to the Harijan students. The volunteers made anti-alcoholic propaganda by conducting public meetings. They provided neat dresses to the poor Harijans and were brought around the four Chithirai Streets for bhajans. They arranged for them inter-communal-dinings (samabandhi bojanam).<sup>19</sup> A team led by Lakshmana Perumal Pillai and his wife made village-to-village visits along with T.S. Soundaram and other selfless devoted women workers and made effective propaganda for sanitation and hygiene in the Harijan colonies of Madurai region.<sup>20</sup> Dr. T.S. Soundaram and other women workers went to each and every house in Madurai and preached about the demerits of untouchability.<sup>21</sup>

Dr. T.S. Soundaram did a pioneering and remarkable work with A. Vaithianatha Iyer in the Temple-Entry proposal. In 1932, an opinion poll was conducted among the high caste Hindus in Madurai, Kumbakonam, Kanchipuram and Srirangam. In all these four places, the people were for Harijans entry into the temple. In Madurai about 5732 caste Hindus were approached and among them 4746 persons expressed their stance in favour of Temple Entry.<sup>22</sup> It revealed that nearly 80% of the caste Hindus were there for Harijans' Temple Entry. In Madurai Meenakshi Amman Temple, election was conducted in the Board of Trust in 1939. All the six seats of the Board were won by the supporters of the Temple-Entry.<sup>23</sup> Thus in Madurai, which had hitherto been considered as a strong hold of orthodoxy, the campaign in favour of the Temple Entry became very strong under the inspiration of Dr. T.S. Soundaram.

The Tamil Nadu Harijan Sevak Sangh workers including Dr. T.S. Soundaram under the leadership of A. Vaithianatha Iyer planned to launch a vigorous campaign for Temple Entry in Tamil Nadu. They held public meetings in many places.<sup>24</sup> The Sangh decided to hold a provincial conference towards achieving their goal. Accordingly this conference was held in the Madurai on 13<sup>th</sup> July 1939 at the Victory Edward Hall. Mrs. Rameshwari Nehru, Vice-President of the All India Harijan Sevak Sangh presided over the conference.<sup>25</sup> The Conference passed many important resolutions. A Temple Entry propaganda committee was constituted in Madurai under the leadership of A. Vaithianatha Iyer and Dr. T.S. Soundaram undertook laudable efforts to win the public support.<sup>26</sup>

The movement of Temple Entry was gaining ground in Madurai since 1932 and by 1939 the whole atmosphere was quite conducive to carry out this reform. Shriman Narayan, Mahatma Gandhi, the atomic man<sup>27</sup> and Dr. T.S. Soundaram along with fellow workers publicized the arguments in the form of leaflets and slips everyday. In every vehicle had the following matter: "Harijans are Hindus and please give them Temple Entry".<sup>28</sup> Public meetings became very common and not a day passed without at least 2 or 3 meetings in each and every corner of Madurai town.<sup>29</sup> Dr. T. S. Soundaram and others like N. Halasyam, Thiagaraja Sivam, L. Krishnaswamy Bharali, Krishna Kanthu, P.K. Ramachari and Managala Pattabi Ramaiah delivered stirring speeches among the women folk. She carried out house-to-house propaganda and met the leading people of all the communities.<sup>30</sup> She also approached the Executive Officers, Archahas, Sanathanists and other servants of the temples and explained to them the need for Temple-Entry. The wonderful event of Temple Entry by non-caste Hindus in Madurai at last happened on 8<sup>th</sup> July 1939. On that day at 8.45 a.m. a batch of non caste Hindus, numbering six made their first entry into the famous Meenakshi Temple under the leadership of A. Vaithianatha Iyer with Dr. T.S. Soundaram and her fellow workers.<sup>31</sup> The six members were P. Kakkan, Member, Madurai District Board, Swami Muruganantham, Alambatti, Madurai District, Muthu, Harijan Sevalaya worker, Madurai, V.S. Chinnaya, Mathichiyam, Madurai, V.R. Poovalingam, Virattipathu, Madurai and S.S. Shanmugam Nadar, Municipal Councilor, Virudhunagar. R.S. Naidu, the Executive Officer, A. Chidambaram Mudaliyar,

Member, Devasthanana Committee, Perishkar, the Superintendent, who was supervising the worship work in the temple and other servants of the temple were present at the entrance and received the Temple Entry team. Nobody raised any objection or protest when they entered the temple.<sup>32</sup> A number of people witnessed this wonderful event. The news of this event spread at once like forest-fire.<sup>33</sup> The hearts of millions of Hindus must have excited with joy on reading the news of the peaceful realization of non-caste Hindus' Temple Entry into the great Meenakshi Temple, Madurai.<sup>34</sup> This Temple Entry was a great landmark in the campaign against untouchability. It was a remarkable reform in the Hindu religion as it brought about equality among the worshipers of the God. A great change had come over the land without violence and bloodshed. Dr. T.S. Soundaram executed the program remarkably peacefully.<sup>35</sup> The Temple-Entry in Madurai may be called as 'bloodless revolution'. By leading the Temple-Entry movement, she gave a historical victory to Madurai in the annals of the Hindu religion.<sup>36</sup> Gandhiji described this event as a miracle.<sup>37</sup>

The entry into the Meenakshi Temple paved the way for the opening up of the other major temples to non-caste Hindus. Dr. T.S. Soundaram took efforts with A.V. Iyer in opening the other temples. The Kallazhagar Temple was opened on the same day, viz., 8<sup>th</sup> July 1939. Koodalazhagar Temple was opened for it on the next day. Following that, Srivilliputhur Sri Andal Temple, Tanjore Bragatheeswar Temple<sup>38</sup>, Thenur Sri Sundaravalli Amman Temple (in 1949), Thiruvudagam Sri Idaganathar Temple (in 1950) and Cholvandan Sri Janakai Mariamman Temple<sup>39</sup> were also opened, the Madurai Municipal Council passed a resolution rejoicing over the peaceful and successful entry of the non-caste Hindus into the temples and congratulated Dr. T.S. Soundaram for her efforts to accomplish it.<sup>40</sup>

Dr. T.S. Soundaram was responsible indirectly for passing of the Untouchability Act by participating in the remarkable Madurai Temple Entry. The Temple Entry Authorization Act of 1947 was felt and improved and an all-round comprehensive Act.<sup>41</sup> On the implementation of the Act of 1947, 148 temples including that of Thirupathi Venkateshwara Temple were opened.<sup>42</sup> There was much opposition from the Sanathanists and there appeared phenomenal improvement in the social position of the untouchables.<sup>43</sup>

In 1948, Chief Minister, O.P. Ramasamy Reddiar drafted a Bill to rectify certain anomalies of the Act of 1947 known as the Madras Temple Entry Authorization (Amendment) Bill.<sup>44</sup> The Bill was published on 8<sup>th</sup> February 1949.<sup>45</sup> It pointed out a lacuna in the Madras Act of 1947 that the Right of Religious Worship in certain temples were confined by a section of caste Hindu community and the untouchables had no right to worship in those temples. Therefore, some of the quotes holding this loopholes, justified the refusal of entry of the untouchables in sectional temples.<sup>46</sup> By seeking this remedy, the Bill sanctioned the entry of the untouchables in all the Hindu, temples including those which were constructed for the benefits of particular section of Hindu community. Secondly, the Bill declared all the offences punishable in this section cognizable.<sup>47</sup> K. Madahava Menon introduced this Bill on 18<sup>th</sup> April 1949 in the Madras Legislative Assembly. Immediately, J. Shanmugam Pillai, the Harijan Speaker of the Assembly placed it for the consideration of the Assembly.<sup>48</sup> After the passing of this Bill in the Assembly. K. Madahava Menon introduced the same Bill in the Madras Legislative Council for its consideration and constructive suggestion on 20<sup>th</sup> April 1949 and after deliberations, it was passed on the same day. The Governor General gave his consent to the bill on 17<sup>th</sup> June, 1949.<sup>49</sup> It became Law known as "The Madras Temple-Entry Authorization (Amendment) Act, 1949 and was numbered at Madras Act XIII of 1949 and published in Fort St. George Gazette on 28<sup>th</sup> June 1949.<sup>50</sup>

When the Constitution of Republic of India was commenced in 1950, it attached great importance

to the eradication of untouchability.<sup>51</sup> The exclusion of untouchables from public facilities and Hindu temples was declared as statutory offence throughout India, including Tamil Nadu. Under the Articles 17 and 35 of the Constitution, untouchability was abolished and its practice in any form was forbidden.<sup>52</sup> Their protection from social injustice and all forms of exploitation was laid down as one of the directive principles of state policy.<sup>53</sup> The Untouchability (Offences) Act of 1959 tried to plug the loopholes in the violation of Constitutional Principles. The protection of Civil Rights by the Act of 1955 was indeed a charter of liberties for the untouchables. It prescribed stringent punishments for all the offences connected with untouchabilities which were made cognizable and non-compoundable. The penalty was considerably enhanced and both fine and imprisonment were simultaneously awarded.<sup>54</sup>

Since temples formed the centres of Hindu cultural identity, the depressed and backward sections considered the Temple Entry as the most important aspect of social justice. They realized that the end of social taboos that had surrounded the temples would set them absolutely from most of the social restrictions like untouchability. In this endeavour, the inspiration from neighbouring developments helped them greatly to attain this task. No wonder Dr. T.S. Soundaram with A.V. Iyer and others met anti-movement through Sanatanists and placed them in Legislature for legal battle and at last, they were successful in passing of the Protection of Civil Rights Act.

#### Notes & References

1. *The Hindu*, 24 February, 1995.
2. S. Saraswathi, *Minorities in Madras State: Group Interest in Modern Politics*, Delhi: 1974, p.9.
3. G. Venkatesan, *History of Freedom Struggle in India*, Madurai: 1933, p.57.
4. B.R. Ambedkar, *The Untouchables*, Jalandhar: 1977, p.47.
5. B.R. Ambedkar, *Castes in India, Their Mechanism, Genesis and Development*, Jalandhar: 1977, pp.4-5.
6. *The Collected Works of Mahatma Gandhi*, Vol.XIX, New Delhi: 1988, p.332.
7. B.R. Ambedkar, *What Congress and Gandhi have done to the Untouchables?*, Jalandhar: 1977. p.126.
8. *The Collected Works of Mahatma Gandhi*, Vol.XIII, New Delhi: 1988, pp.463-465.
9. Pyarelal, *The Epic Past*, Ahmadabad: 1932. p.920.
10. *The Collected Works of Mahatma Gandhi*, Vol.I, op.cit., p.465.
11. Annual Report of 1933-34, Tamil Nadu Harijan Sevak Sangh, Tiruchirappalli, p.1.
12. P.S. Chandrababhu, *Harijana Thanthai*, (Tamil), Madurai: 1991, p.62.
13. A. Ramasamy, *Tamil Natil Gandhi*, (Tamil), Madras: 1969, p.617.
14. Annual Report of 1932-33, Tamil Nadu Harijan Sevak Sangh, Tiruchirappalli, pp.2-3.

15. P.S. Chandrababhu, *Aram Valartha Amma* (Tamil), Gandhigram: 1988. p.120.
16. Annual Report of the Servants of Untouchable Society, 1932-33, Tiruchirappalli, 1933, p.1.
17. Bharathi Pithan, *Indiya Nattin Erimalai Thyagigal*, (Tamil), Madras: 1986, pp.41-51.
18. *Harijan*, 8<sup>th</sup> July, 1933.
19. A.K. Navaneetha Krishnan, *Muthalamaichar Kamaraj*, (Tamil), Tirunelveli: 1957, pp.48-56.
20. Ka. Dhiraviam, *Desiyam Valartha Tamil*, (Tamil), Madras: 1974, pp.61-69.
21. P.S. Chandrababhu, *Aram Valartha Amma*, *op.cit.*, p.121.
22. Annual Report of the Tamil Nadu Harijan Sevak Sangh, 1932-33, Tiruchirappalli, 1933, p.3.
23. *The Hindu*, 13 January, 1933.
24. Annual Report of the Tamil Nadu Harijan Sevak Sangh, 1938-39, Tiruchirappalli, 1939, p.28.
25. *Harijan*, Vol.II, 16 September, 1939, p.275.
26. *The Indian Review*, Vol.40, Madras: 1939, p.774.
27. Sriman Narayan, *Mahatma Gandhi: The Atomic Man*, Bombay: 1971, pp.203-205.
28. *The Hindu*, 6 July, 1939.
29. *The Mail*, 29 June, 1939.
30. Annual Report of the Tamil Nadu Harijan Sevak Sangh, 1938-39, Tiruchirappalli, 1939, p.29.
31. Original Suit, No.48/1939, Sub-Court, Madurai and All India Reporter, Madras, 1945, p.211.
32. *The Hindu*, 9 July, 1939.
33. *The Times of India*, 10 July 1939.
34. *Harijan*, Vol.VII, 15 July, 1939, p.203.
35. Fortnightly Report, 20 July, 1939.
36. Ela. Sen. Gandhi, *A Biographical Study*, Calcutta: 1945. p.103.
37. *The Collected Works of Mahatma Gandhi, Vol.I, LXXIX*. New Delhi: 1988, p.246.
38. P.S. Chandrababhu, *Harijana Thanthai*, *op.cit.*, pp.57-59.
39. Subramania Pillai, *Temple Entry Movement in Tamil Nadu*, Madurai: 2002, p.334.
40. *The Hindu*, 13 July, 1939; Madurai Municipal Council Resolution No.9. Madurai, 10 July, 1939.
41. Madras Acts, 1939-48, p.2467.
42. Fortnightly Report, June, 1947.
43. Fortnightly Report, 28 June, 1947, p.43.
44. G.O.No.186, Law Department, 6 December, 1948.
45. G.O.No.243, Law Department, 24 December, 1949.
46. G.O.No.114, Law Department, 24 June, 1949.
47. Fort St. George Gazette, Part-4, 8 February, 1949, pp.423-425.
48. G.O.No.243, Law Department, 24 December, 1949.
49. G.O.No.114, Law Department, 24 June, 1949.
50. The Madras Code, Vol.IV, Madras, 1953, p.2469.
51. Ramaswamy, *Madras District Gazetteers*, Salem: p.603.
52. Usharani Bansal, *Social Welfare Activities of the Government of India, 1947-57*, Varanasi: 1980, pp.195-202.
53. Ramasamy, *op.cit.*, pp.603-604.
54. Report of the Commission for Scheduled Castes and Scheduled Tribes, 1957-58, Delhi: 1958, pp.12-21.

## DOMESTIC VIOLENCE AGAINST WOMEN - ISSUES IN THE SOCIO-PSYCHOLOGICAL PERSPECTIVES

**G. Ezhil Adirai\***

### Introduction

Gender Discrimination or inequality from the childhood is a universal problem which requires a great concern for its elimination. Women constituting half of the world population are suffering from various types of harassments at the global level and it has

become one of the serious issues of the world at large.

As per the report (1994) of the crime Record Bureau of the Central Home Ministry.<sup>1</sup> Crimes against women increased to a great extent in the year 1993-94. It is said that crimes against women increased

\* Reader and Head, Department of History, A.D.M. College for Women, Nagapattinam.

two fold in the last 10 years. The type of the status assigned to women in any society reflects its cultural richness. According to swami Vivenkanda, a country or a nation which did not respect women have never become great nor will ever in future. Pandit Jawaharlal Nehru points out that the status of the women indicates the character of the country.

Women in India generally dominate the informal sector of the economy while in the formal economic sector; they are mostly disproportionately represented in low-wage positions. Besides, their contribution to the Gross Domestic product (GDP) is also not properly acknowledged quantitatively and qualitatively. Economic statistics and analysis of labour and capital grossly neglect women's work as procedures. Although women form a major part of the wage-labour force, much of their work, however is unpaid.<sup>2</sup> Further the domestic violence with which they are confronted hampers the life of the womenfolks to a greater extent and finally will do result in the degradation altogether.

In this article the various aspects of domestic violence have been dealt with by collecting data from the Women Police station of Nagapattinam Sub Division. As far as possible a number of aggrieved women in this regard, have been identified and interviewed at their proximity with a view to elicit direct information. The police personnel and the case files were consulted duly: The narrative accounts of the victims and the accused served as the primary sources for this article. For this purpose a questionnaire was prepared and the sampling survey method was followed in collecting the data. 100 questionnaires were distributed to the victims of domestic violence in different areas (25 for each region) where the domestic violence was reported to be in large number.

The main objective of the present study is to focus on the various manifestations of the domestic violence and their nature in the area of Nagapattinam Sub Division for the period from 2007-08. The villages like Thirumarugal, Kilayur, Sellur, Vilundhamaavadi and Nagapattinam etc., are taken up as the main areas for investigation. Data regarding various types of domestic violence perpetrated against women were investigated and remedial measures are suggested to eliminate the domestic violence to the possible extent.

According to the Domestic Violence Act, 2005 of India, it is construed that anything which does harm to the physical and mental make up of the women in the vicinity or in other places by her husband or others in any manner may be termed as domestic violence for the present purpose. It is remarked that the Domestic violence Act refers to the various kinds of domestic violence inflicted upon women.<sup>3</sup>

#### **Policies and Programmes at the international level**

Article 1 of the Universal Declaration of Human Rights (UDHR) adopted by the U.N. in 1948, states that; "All human beings are born free and equal in dignity and rights". In Article 2 it states that "everyone is entitled to all the rights and freedoms set forth in this Declaration without distinction of any kind such as race, colour, sex and languages".<sup>4</sup>

Equal rights of men and women are explicitly mentioned in the preamble to the charter of the United Nations. In 1992 United committee on Elimination of discrimination against women also aimed to protect the human rights to women.<sup>5</sup> In 1995, in the Fourth world conference on Women in Beijing it was stated that violence against women violates and impair or nullifies the enjoyment by women of their human rights and fundamental freedom.

#### **Legal Measures at National Level**

Some of the Articles of the Indian Constitution like Articles 304B, 306, 313, 498A, 376K, 494, 14, 15, 16, 39 and 42 provide protection to women against domestic violence.<sup>6</sup> On the basis of these provisions government of India has enacted 32 Acts, concerned with women. They are i) The equal Remuneration Act, 1976, ii) The Hindu Adoption and Maintenance Act, 1956, iv) The Maternity Benefit Act, 1961, v) The Prevention of Immoral Traffic Act, 1986, vi) The Hindu Marriage Act, vii) The Special Marriage Act 1954, viii) The Dowry Prohibition Act 1961, ix) Child Marriage (Restraint) Act, 1933, x) The Minimum Wages Act, 1948, xi) The Hindu Succession Act, 1960. The Seventh Five year plan explicitly mentions the policies dealing with women. National Commission on women was concerned with about the matters relating to deprivation of women's rights an non-implementation of laws to provide protection to women<sup>7</sup> Protection of women from Domestic violence Act 2005.<sup>8</sup> The scheduled castes and the scheduled Tribes (Prevention Atrocities) Act, 1978,

also ensure protection of the people of scheduled casts and tribes from any maltreatment of different forms.<sup>9</sup>

### **Problems and Perspectives**

On analysing the data collected in the study area the following facts come to light. Seventy five percent of the victims belong to the age group between 13-45. The questionnaire was issued to a hundred married and affected women in order to obtain information on the following lines, a) whether living under poor condition, b) whether economically independent c) whether wife battering, liquor, ill treatment by in-laws, were prevalent. From the responses it was found that the Dalit Women constitute the major portion were subjected to various kinds of afflictions. For the present study domestic violence against women are broadly classified into Physical, Psychological, Sexual abuse and Dowry related violence.

### **Physical Violence**

#### **a. Wife Battering**

Wife battering is the most common of abuses which is also one of the main assaults caused to women of low caste families in the slum areas by addicts of alcohol. It ranges from beating, kicking, slapping, accusing, finding faults in domestic work, and verbal abuse, etc. All the seventy five percent of the alcohol consumers are in the habit of battering their wives. When the victims approach the women police station they mostly compromise and advise to adjust themselves to the cause of the welfare of the family. The fact remains that after reporting the matter to the police, the woman concerned knows that she has to go back to the same house with an unkind husband. In fact the problem may be settled rather by making compromise between the affected parties i.e., the husband and wife to some extent. But it also leads to adverse effects in some other dimensions. For an instance, the husband may get infuriated more at the very act of his counterpart for having taken up the matter with the women police station. The result would lead to more domestic violence than before. A number of cases speak in this regard as far as the information at the area collected through field work, is concerned.

#### **b. Economic Abuses**

For the wives depending upon the husband for economic support the physical as well as mental

torture was considerably more. They were deprived of the basic sources, and their earning has been wasted on alcohol consumption and on other illegal manners. The whole family is driven to the extent of facing humiliation. Wives are not permitted to involve in any wage earning household activities or petty business.

### **Psychological**

The psychological violence involves violence to the victims caused by acts, threats of acts, or coercive tactics; humiliation, controlling what she can and cannot do; withholding information from and to her, deliberately doing something to make feel diminished or embarrassed; isolating her from friends and family; and denying access to money or her basic resources.

#### **a. Alcoholic Atrocities**

It seems that the above harassments occur in 75% of the families as the males in those families are alcohol, addicts.

#### **b. Suspicion upon Wive's Fidelity**

The fidelity of their wives are suspected. Women are not allowed to any public places and were mostly kept under house arrest. The atrocities inflicted upon women takes place in their homes in large number. 50% of the men belong to the above category in the study area.

#### **c. Isolation**

Wives were kept in isolation preventing them meeting their parents, brothers, sisters, other relatives and friends. This resulted in the high rates of anxiety and depression and they have to live in constant fear.

### **Dowry Related Violence**

Section 3 of the Dowry prohibition Act, 1961 lays down that if any person gives or takes or abets or takes dowry, he shall be punishable with imprisonment for a term which shall not be less than, 6 months, but which may extend to ten thousand rupees or the amount of the value of such dowry, which ever is more provided that the court may for adequate and special reasons record in the judgment, impose sentences of imprisonment for a term of not less than 6 months. Not many cases are brought to the notice of the women police station on dowry deaths. It comes to light that women were either

murdered by hanging or burnt by using inflammable sources. Around 50 % of the women face the other dowry related problems irrespective of caste.

### **Sexual Violence**

The study reveals that nearly half of the total women victims faced sexual violence. The thought of sexual fidelity of the women seems to be constantly nagging in the minds of many men. Women have faced the problem of unnatural sex habits of men which will discriminate to a large extent. The present study shows that a considerable percentage of men do take advantage of their wife's departure to parental homes either for delivery or for relaxation, or due to certain domestic life. The men used to bring their counterparts on such occasions to the house itself so as to have corporal enjoyment.

An important aspect emerging now-a-days is the utilization of young ladies for sexual gratification on the false promise of marrying. The concerned male would desert the women afterwards. In many cases the affected female gets conceived. Consequently she approaches the person responsible for the act but the attempts become futile as the latter rejects her plea. As a result she tries to have recourse to legal remedy through the women police station. Instances are numerous as can be seen in the available data.

### **Causes for the Domestic Violence**

A close look at the analysed data reveals certain facts and figures which are listed as follows: The patriarchal set up and the male chauvinism stand as the foremost causes for the domestic violence against women. The Literacy rate among the female is lower than that of male, i.e. 39 % among female in total, vis-à-vis 64 % among male; only 18 % of women in ST category and about 24% of women in SC category are observed to have access to education in 1991.<sup>10</sup> But it is observed that from out of 75% of the Dalit women victims, 60% of the illiterates and 15 % have the minimum educational qualification. The economic dependence of women, social taboos and stigmas attached with separation are some common factors that force women to bear with domestic violence. Women as a weaker section in both mental and physical status are vulnerable to domestic violence.

### **The Role of Women Police station in the Nagapattinam Sub Division**

The Women Police station was established in 2004 with a view to tackling the problems concerning women. About 300 to 400 cases are received per year in the station out of which FIR was filed for about 25%. The services rendered by the personnel of the women police station are noteworthy. Most of the conflicts and domestic violence are solved by peaceful measures since they have considerable concern over the welfare of the affected women. Hence no serious punishments are contemplated against the male culprits because it would adversely affect the routine affairs connected with the family. At the same time serious punishments were also given to the accused through proper legal procedures. The Women police station at the present area provides a platform for the women victims to voice their grievances without many inhibitions. At times they used to resort to force in order to specify the culprit concerned to realize his wrong doing so that he would duly marry the woman who was victimized by him. If he indulges in disclaiming his hand in this matter, he would be referred to undergo a D.N.A test free of cost through proper measures taken by the police station; so as to arrive at the truth. If he was found guilty, steps would be taken by the police to see that the persons involved with get properly married.

Certain monitory considerations for the victims are also dealt with by them. Instances are not wanting; fines are imposed upon the persons lodging complaints. Fines on compensation are collected from the involved persons so as to be given to the affected women. In addition, recoupment jewels or money given as dowry will be made from the individual concerned with a view to returning the same to the victim. It also arranges for the subsistence allowance (Jeevanamsam) to the affected through legal means.

### **Remedial Measures**

By analyzing the problems confronted by the women in the area under investigation the following remedial measures are suggested. Voluntary organizations should involve themselves in combating the violence against women; women organization may create an awareness among women to struggle against oppression and fight the persons who exploit, humiliate, and torture the women folk;



Educational institutions in their N.S.S. Schemes might include the programmes for educating the women about their health problems and their rights; Empowerment of women in the walks of life will do its might to eliminate domestic violence; Government should strictly adopt or enforce prohibition policy at all costs; Counseling camps against the evil consequences of domestic violence should be organised; Awareness programmes on multifarious benign features of education should be organized at

the grass root levels; Instruction as to the importance of our cultural values and heritage should be given at all the possible levels, to both men women of the afflicted group; Undue and uncourte remarks and scenes taking place in the media against the cultural values should be discouraged with a view to preventing the younger generation from falling prey to the negative impacts; Special care should be taken to the upliftment of Dalit women by educating them about their legal and human rights.

### Notes & References

1. C.N. Shankar Rao, *Sociology of Indian Society*, 2008, p.175.
2. Neeta Tapan, *Need for Women Empowerment*, 2000, p.51.
3. Manjit Singh and P.P. Singh, (ed.), *Violence Impact and Intervention*, 2008, pp.163-164.
4. Mohini Chatterjee, *Feminism and Women's Human Rights*, Vol. II, 2004, p.88.
5. Ashine Roy, *Violence against Women*, 2003, pp.213-216.
6. R. Pratima Chaudhary, *Battered Women*, 2001, pp.48-49.
7. Ashine Roy, *op.cit.*, pp.233-245.
8. Manjit Singh and P.P. Singh, (ed.), *op.cit.*, p.147.
9. T.E. Naval, *Legally Combating Atrocities on Scheduled Castes and Scheduled Tribes*, 2004, p.73.
10. Bedabati-Mohanty, *Violence against Women: An Analysis of Contemporary Realities*, 2005, p.11.

## PEARL FISHING ON THE COROMANDEL COAST

R. Russelraj\*

The east coast of peninsular India was called as the Coromandel Coast by the European writers and the European trading companies have adopted it in their official documents. The Portuguese were the first to apply the term "Charamandel" to the coast of the present day Tamil and Telugu countries. Barbosa wrote it as "Choromanded" as against the original printing of the terms Charamandel, and it stayed during further periods. Yule and Burnel and other modern historians adhere and accept the etymology of this term from Choramandalam, the country of the Cholas.<sup>1</sup>

Coromandel had no well defined limits and often was held to extend as far as the Krishna River or even to the coast of Orissa. Barbosa defines the limit from Point Calimere to the Krishna delta.<sup>2</sup> Some modern writers follow this. Nachinarkkiniyar in his commentary on *Tholkappiam*, a classical Tamil work, mentions the limit of the east coast as Verkadu

(Pulicat). Arasaratnam bifurcates the area north of Pennar as Northern Coromandel and south up to Point Calimere as Southern Coromandel. A modern research scholar bounds the Southern Coromandel from Cape Comorin to Madras. Arasaratnam names the coastal territories from Point Calimere to Tuticorin as the Madura Coast. Beyond Karaikkal, and Adirampattanam participated in the fisheries conducted in the respective regions of course in lesser number. Thus the Portuguese were enjoying mastery over this maritime industry (till they were ousted by the Dutch) to the detriment of the Muslim traders and pearl fishers.<sup>3</sup>

The Dutch took over the pearl fishery from the Portuguese in 1658. During the first fishery conducted by the Dutch in 1663, the headman of Muslim community at Kayalpattanam allowed the accustomed number of boats free of tax as under the Portuguese.<sup>4</sup> But with regard to the taxes on

\* P.G. Department of History, Government Arts College, Melur.

unexempted boats, the Dutch levied more taxes from the Muslim than the Paravas. The Muslim boat owners also had to give one day's collection of pearl oysters to the Dutch, the particular day being left to the choice of the Dutch authorities. Prominent operators in pearl fishing in Kilakkarai during the period include Adam Labbai, Chinna Marakkayar and Periathambi Marakkayar. Periathambi Marakkayar owned the largest fleet with twenty one fishing boats. Hussain Marakkayar dominated in the Thanjavur coast and he was the owner of six boats and an employer of thirty-nine divers. During the 1691 fishery the Dutch allowed the headman of the Muslim community of Kayalpattanam nine free stones. Earlier under the Portuguese, the Nayakas of Madurai allowed ten free stones from the privileged stones granted to him. But the Dutch themselves directly allowed nine free stones to the Muslim Mudaliar. However this was very low when compared to the free stones allowed to the Parava Pattamkattis. Arunachalam says, "By stone a diver is meant", but the Thirunelveli District Gazetteer mentions "By stone, one diving for each diver as consisting one stone". But the former seems to be correct, in our view.<sup>5</sup>

From the year 1746 the Dutch abolished all types of free stones. By this time the Nawab of Arcot became the political masters in the Carnatic. The Dutch had confrontation with the Nawab in sharing the profits of pearl fishery. This made the Dutch suspend pearl fishery from 1749 to 1784, resulting in hardship to many of the Muslim divers also since they were thrown out of employment. The Muslim pearl merchants too had to resort to other trades.<sup>6</sup>

The English took over the Thirunelveli coast in 1782 and began the pearl fishing operations. The entire coast of the Carnatic came under them in 1796 and all the Dutch possessions were taken over in 1825. The pearl fishery suffered from 1796 to 1825, since the English were interested in the consolidation of their power. When the English took over the Thirunelveli coast in 1801, the privileged stones in pearl fishery were abolished except in the case of the Pattamkattis, the Parava jathithalaivan. Only he was favoured by the government.<sup>7</sup> However in the fisheries conducted in the Ramanathapuram coast maniam boats were given to the Muslim merchants (Marakkayars) of Kilakkarai as a special privileges.<sup>8</sup>

The English ran the pearl fishery in the Coromandel Coast at irregular intervals. For instance after the fishery of 1830 there was no fishery for thirty years till 1860. After 1862 fishery was conducted only in 1889. No fishery was conducted between 1889-1900. By 1900 the Coromandel pearl fishery deteriorated completely.<sup>9</sup> But some of the Muslim divers took up pearl and chank fishing on their own in the Ramanathapuram coast during the last quarter of nineteenth century. Marakkayar pearl merchants advanced money to them liberally on condition that it should be settled in the ensuing fishing season. This shows that the English were not very serious about pearl and chank fishery.<sup>10</sup>

The Marathi Modi records in Thanjavur Saraswathi Mahal Library give some details about pearl fishing activities in the Thanjavur coast. The Maratha rulers received considerable income from pearl fishery.<sup>11</sup> Pearl and pearl oysters were exported to Malacca in the ships of the Marakkayars from the Nagore port. Pearls and chank divers were permitted to participate in the fisheries conducted in Ceylon coast. The pearl fishery was conducted in Nagapattanam, Tranquebar, Tirumullaivasal but it was meager when compared with those in the Ramanathapuram and Thirunelveli coasts. The Muslim divers (Labbias, Sonakars) dominated pearl fishing activities in the Thanjavur coast.<sup>12</sup>

The pearl fishery on the Ceylon coast also passed to the British by the beginning of the nineteenth century. The power of the Nawab of the Carnatic vanished and the British became masters of the whole of South India.<sup>13</sup> With the putting down of the Poligars of Tirunelveli district led by the Poligar of Panjalankurichi in 1801 A.D., the British Power on the Tirunelveli coast was secure. As such the privileged stones and other privileges were more or less abolished. This system of remuneration was continued to be observed on the Indian coast and that too, only in the case of the 'Jatitalavan' of the Paravas.<sup>14</sup> He was a person of some importance, resided at Tuticorin and had much influence over the people of his caste. He was looked to by the Government to furnish divers for the pearl and the chank fisheries. On the Ceylon this privilege of free stones was finally abolished in 1863 A.D. 'Jatitalavan' at Tuticorin still continued to help the British in inspecting the pearl banks and collecting the divers required for the fishery. His duties consisted in

accompanying the Inspector of the Pearl Banks on his periodical visits to the banks which inspection itself was formerly conducted by the headman, in furnishing guards to the banks to be fished, in supplying the Government with the information of any accidental finds of oysters by the fishermen and in acting as an intermediary between the Government and his caste with a view, by the exercise of his influence, to ensure the attendance at the fishery of an adequate supply of bats and divers.<sup>15</sup>

In the nineteenth century, there were thirteen pearl fisheries and yearly chank fisheries conducted on the Tirunelveli coast. The total proceeds that the Madras Government got from the pearl fisheries of the nineteenth century, was 16 lakhs of rupees.<sup>16</sup>

There were frequent intermissions on the Tuticorin coasts after the fishery of 1830, there was no fishery for thirty years till 1860. Again after the fishery of 1862, there was an intermission for twenty-seven years, the next fishery being held in 1889. There was no fishery between 1890 and 1900. After 1889, the pearl fishery of Tuticorin deteriorated very much. The fishery held in 1889 gave the Madras Government a revenue of nearly one and half lakhs of rupees whereas the fisheries of 1890 and 1900 gave respectively Rs.9,000 and Rs.11,000. We may note it for information that the fisheries held in 1908 and 1914 gave only Rs.7282 and Rs.2497 respectively.<sup>17</sup>

### Notes & References

1. S. Arunachalam. *The History of the Pearl Fishery of the Tamil Coast*. London: Annamalai University Press, 1952.
2. V. Ball and W. Crooke. *Travels in India by Jean Baptiste Tavernier*. London: Oxford University Press, 1925.
3. T. Bowrey. *A Geographical Account of Bay of Bengal - 1669 to 1579*. Nendeld: Kraus Reprint Limited, 1967.
4. B.R. Caldwell. *A History of Tinnevely*. New Delhi: Asian Educational Services, 1982.
5. W. Crooke. *John Fryer's East India and Persia, Vol.II*. Nendeld: Kraus Reprint Limited, 1967.
6. W. Foster. (ed.). *Early Travels in India*. New Delhi: S. Chand & Co., 1968.
7. R. Hakluyt. *The English Voyages, Vol.III*. New York: Everyman's Library, 1960.
8. J. Hornell. "The Indian Pearl Fishery of Gulf of Mannar and Palk Bay". *Madras Fisheries Bureau Bulletin*. Vol. XVI, 1922.
9. B.S. Ingle and A.H. Parulekar, "Resource Potential and Status of Pearl Oyster Fishery in India", *Journal of Marine Archaeology*, Vol.3, 1992, pp.32-36.
10. C.J. Lyall, "The Pearl-Diver of Al-A'sha", *The Journal of the Royal Asiatic Society of Great Britain and Ireland*, 1912, pp.499-502.
11. M.M.M. Mahroof, "Pearls in Srilankan History", *South Asian Studies*, Vol.8, 1992, pp.109-114.
12. J.W. McCrindle. *The commerce and Navigation of the Erythraean Sea*. New Delhi: Todays and Tomorrows Printers, 1984.
13. P. Natarajan, (et al), "Ornamental Shell Industry of Ramanathapuram Coast", *CMFRI Bulletin*, No.42, 1991, pp.106-110.
14. C.W. Nicholas and S. Parनाविताना. *A Concise History of Ceylon: From the Earliest Times to the Arrival of the Portuguese in 1505*. Colombo: Ceylon University Press, 1961.
15. F.D. Ommanney. *The Fishes*. Hong Kong: Time Life Books, 1977.
16. B. Pragasaam and D.S. Dev, "Studies on the Pearl Oyster Population in Pearl Oyster Grounds off Tuticorin in the Gulf of Mannar", *CMFRI Bulletin*, No.42, 1991, pp.79-83.
17. I. Rajendran, and F. Chandrasekaran, "History of the Indian Pearl Banks of the Gulf of Mannar", *Journal of Marine Biological Association of India*, Vol.18 (3), 1976, pp.549-576.

## GLIMPSES OF PEARL FISHING IN TAMIL NADU

S. Murugavel\*

In Tamil Nadu the history of Pearl goes back to the Sangam period.

Many of the Tamil poems of Sangam Age pointed out to the existence of Pearl Fishery, Pearl trade in the city of Korkai. Mainly the Paravas were engaged in Pearl Fishing. The Tamil Paravas were fisherman on the sea coast. The *Arthasastra* enumerates those pearls from various places, which included Sri Lanka and Pandya region of Gulf of Mannar.<sup>1</sup> It also emphasizes those Oyster shells, conch shells and other miscellaneous things that are the wombs of Pearls. It records various kinds of Pearl necklaces to be entered in Government treasury giving clear description to each type.<sup>2</sup> The work also gives direction to the user of kings boats for fishing at conch shells Pearls to pay the requisite amount of hire.<sup>3</sup>

The Pearl and Chank and the people who dived for fishing them are mentioned in Sangam literature. The *Madurai Kanchi*<sup>4</sup> mentions the village Korkai, then situated in the Tamiraparani River mouth where the people who fished the Pearls and Chanks, and who cut the change bangles were living.<sup>5</sup> The *Chiru Panarruppadai* while referring to Pandya King Nedunchezhan, mentions Korkai as the residence of the Parathavas dived for Pearls and Chank, the people who dived for them and the place where they lived. Other Sangam literature like *Narrinai*, *Kalithogai*, *Purananuru* and *Pattinappalai* all mention about the Pearl and Chank ornaments. *Kalithogai*<sup>6</sup> mentions that the Pearl is got from the deep sea and the *Agananuru*<sup>7</sup> talks of the fishing community namely Parathavar who charmed the sharks and dived for right<sup>8</sup> whorled Chank. The post Sangam literature *Silapathikaram* mentions Valumpuri Chank which yielded a beautiful Pearl.

The author of Periplus in 60 A.D. mentions the existence of Pearl fisheries in the regions of Gulf of Mannar near Korkai, Uraiyur and Muziri.<sup>9</sup>

When the Pandyan Kingdom was powerful, the Paravas had grants of certain rights from the monarchy paying tribute from the produce of the fisheries and immunity from taxation in return.

### Pearl Fishing in the Early Period

South India, particularly ancient Tamilaham, had attracted foreign merchants and travellers with its pearls, teak, peacock feathers, ivory spices and incenses. When the Greek, Egyptian, Chinese and the Roman merchants and travellers visited Korkai, the ancient seat of the pearl fishery, they found the industry fully developed and carried on in a scientific way. The anonymous author of the Periplus says that the pearl fishery at Korkai was worked by the condemned criminals for the Pandyas. In fact no other source, even the Tamil works, however, does not lead support to this view. Perhaps by the time of the arrival of the mariner condemned criminals would have been employed in the fishery as a kind of punishment. The Korkai pearls were incomparable in their value. Earlier in the 3<sup>rd</sup> century B.C. Megasthenes, noticed the pearl fishery in Ceylon. Which he calls palaiogonoi (means old generation) and says that Ceylon was more productive of gold and pearl than India.

Many of the Tamil poems of the Sangam Age point to the existence of the pearl fishery and pearl-trade in the city of Korkai. We understand from them that the Paravas or Paratavar were engaged in pearl fishing. When Pandyan Nedunchezhan of the Sangam Age was ruling over the Pandyan kingdom, he subdued the war like Paravas and extended his authority over the pearl fishing.

In the beginning of the first century A.D. the Cholas began to develop their own pearl fisheries in the Palk Bay. They had already conquered Ceylon and the great Karikala conquered the Pandyas too. When the Pandyas had regained their former position under Pandyan Nedunchezhan, the Cholas had already established their pearl fisheries in the Palk Bay. Hence the monopoly in the pearl trade was no more to exist with the Pandyas. Yet the largest quantity of pearl was continued to be exported to the Mediterranean countries from the Pandyan ports.

### Pearl Fishery Coast in the Medieval Period

The First Pandyan Empire was founded by Kadungon lasted for more than three centuries. The

\* Reader and Head, Department of History, Government Arts College, Melur, Madurai-625 106.

rulers of this empire had monopoly in the pearl trade.<sup>10</sup> Arikesari Maravarman (A.D.670-700 A.D.) was one of the greatest rulers of the first Pandyan Empire, who ruined the Paravas of the Korkai coast for not having submitted to him.

Since the pearl and Chank fisheries of the Gulf of Mannar were very lucrative, The Chola kings also made rival claims and at times seized control over them.<sup>11</sup>

There are much inscriptional evidence of donation of the pearl ornaments to the temples by the imperial Cholas.<sup>12</sup> Rajendra Chola (1012-1044) the son and successor of Raja Raja, who made a triumphal march through the Pandya and Kerala countries, appointed one of his sons as viceroy with the title Chola-Pandya since Madurai being the head quarters of a new viceroyalty. The new viceroy took possession of the bright spotless pearls, which were the seeds of the spotless fame of the Pandya kings.<sup>13</sup>

Thus the Chola Empire of South India was in constant communication with the island of archipelago and with China during their period.<sup>14</sup> Imperial Chola rulers had developed cordial relations with the Arabs who had settled on the Fishery Coast. The Arab traders and navigators helped them to carry out trade in textiles between South India and west Asia and the Indonesian Archipelago. The Cholas utilized fully the maritime skill of the Arabs. The local merchants and Arabs usually controlled trade through guilds.<sup>15</sup> The inscriptional evidences refer to the pearl fishing places were won by Kulotunga I in 1120 A.D.

The Cheras concentrated on maritime activity in the eastern seas also. The Malabar fleet continued its existence till the advent of the Portuguese. The Pandyas were more active in around Sri Lanka. The Gulf of Mannar was exploited by them for pearl fisheries. During the Chera-Pandya era pearls and pepper dominated the overseas trade.

The Tamil Muslims were experts not only in pearl fishing but also in selling them. The Marakkayars of Kayalpattanam and Kilakkarai earned more in pearl fishing after the Cholas and the Pandyas. Their trading centres in Madurai, Rameshwaram and Kilakkarai were known as *Muthuchawadi* or *Muthupettai* where they sold pearls.<sup>16</sup>

## Fishery Coast in 1500

The Fishery Coast at the arrival of the Portuguese in the first decade of the sixteenth century was important socially, economically, politically and culturally. The two flourishing communities namely the Paravas and the Muslims were vying with one another, creating a conducive environment for the arrival of the Portuguese. The Parava-Muslim rivalry had reached its climax.

### Parava - Muslim Conflict

Muslims held a major share of the maritime trade of the far south and were moving to exploit the rich pearl beds of the Gulf of Mannar, which had previously been worked by the Paravas. After the first Muslim invasion of South India in the fourteenth century, clusters of Muslim settlers and seafarers appeared all along the southern coast where they monopolised all the trade of the two coasts, and became uncontested masters of the sea. The Paravas who had always considered the Muslims as intruders and usurpers now rose in arms against them.

According to Roche there are several factors, which caused the Parava - Muslim struggle with the indigenous fishing know - how as well as the Superior Arab navigational expertise the Kayalars did.<sup>17</sup> The Kayalar - Parava contest was in fact more broad based and incorporated into a struggle for carrying on the trade along the Coromandel Coast and across the Palk Strait to Sri Lanka.

The problem for the Paravas was associated with the rise of Muslim mercantile and other seafaring groups along the Coromandel Coast. India Muslim mercantile groups which dominated sea lanes from the Arabian Sea to the strait of Malacca on the Tirunelveli coast, the Kayalar - Parava converts to Islam and other Muslim groups like Navayats and Marakkayars were rapidly undermining the economic base of Paravas by intruding into their pearling and other maritime activities. The position of local Muslim group was further strengthened by their links with Gujarati Muslim merchants and sea farers, which gave them access to a wide range of commodities eagerly sought by land based powers such as the Hindu rulers of Madurai and Venad.

The local rulers also took the side of the Muslims since they had already become powerful economically. Muslim association with all the Muslim merchant groups made them the real owners of the

fishery coast. The Parava Muslim conflict had reached its climax at the arrival of the Portuguese.

#### **Pearl Fishing under the Portuguese, the Dutch and the British**

The Portuguese arrived at Kozhikodu in 1498 and within a decade they set their foot on the fishery coast. On the east coast they were motivated by another motto 'Pearl and Christians'. The opportunity came in handy and the Fishery Coast came into the fold of the first European power the Portuguese. They located the important seaports and the pearl fisheries in the same coast. These areas were under the influence of the Muslim merchants with whom the Portuguese made several agreements until the Portuguese established their hold firmly they made use of the Muslim local sailors. After the mass conversion in 1536 the Portuguese found in the Parava community excelling in maritime skill and labour. With the help of the same community the Portuguese accomplished their maritime activities at least for about a hundred years.<sup>18</sup>

The Nayaks who were the rulers of the region had an agreement with the Portuguese to allow the Muslim community to dive freely in the Kayal region with limited number of divers. In return, the traders of Portuguese articles were allowed to move inland by the Nayaks. Though the Portuguese had absolute monopoly over the pearl fishery between 1524 and 1658, to have a smooth trade, they had allowed certain privileges of employing some free boats and stones in by their own village leaders, the *Pattangattis* and this is evident from the writings of the missionaries especially Francis Xavier. Francis Xavier wrote to Francis Mansilhas about the political conditions of the Fishery Coast in his letter dated 14 August, 1544.<sup>19</sup>

Under the Portuguese patronage, together with the entire Fishery Coast, the Parava community enjoyed official protection both for its corporate economy and social organization. The Dutch, though appeared hostile in the beginning on religious grounds,<sup>20</sup> later turned out to be friendly respecting the expertise of the Parava community in its pearl and chank fishery.

The British, as shrewd businessmen, though befriended the Parava community in the beginning in so far as it served their purpose of pearl fishing and maritime trade, later, threw overboard the very base - the corporate economy - of the

community by assuming these works as government jobs opened to any community and not confined only to Parava community in the Fishery Coast. Their initial support of the community could be sensed in the agreement extended to Dom Gabriel Gomez Vaz Victoria Adepenar (1779-1808), the Parava Jati talaivan, who had decamped with his followers to the outlying *ur* of Manapad when Thoothukudi first fell into British hands in 1782.<sup>21</sup>

Pearl divers from the Parava community became one of the segments of the workers while their leader became only a government appointed superintendent of pearl fisheries. The letter of George Powney, Collector, Tinnevely, dated 9 December 1795 to Senhor Senhor Dom Gabriel De Cruz Vaz Paldana, Jati talaivan of Thoothukudi, indicates this shift.<sup>22</sup>

Later on, even this appointment of community leader to supervise pearl fishery was withdrawn and the whole operation was leased out to the highest bidder.<sup>23</sup> The conversion of the caste based monopoly of pearl fishing into a government operation and its effects on the authority and corporate economy of the *jati* had far reaching effects on subsequent structural changes.

As the Parava community gradually lost its monopoly in pearl fishery, the very operation became not so lucrative as the pearl oyster has started receding from the Fishery Coast.<sup>24</sup> The economic world in which the Paravas lived changed greatly in the nineteenth century but the seafaring and mercantile tradition of the Parava enabled them in good stead and they found a niche in the maritime economy of modern India when the Vallam developed into the larger deep-sea sailing thoni that continues to flourish at ports such as Thoothukudi.

The richer members of the Parava community were traders, brokers, contractors and boat owners. Their usual method of trade was to migrate to Ceylon, where they set up as importers of goods from the Indian mainland and as general dealers in all kinds of grocery and haberdashery.<sup>25</sup> The poorer classes followed the traditional occupations of the caste: fishing and sailing, diving for chanks and pearls and cutting coral stone from the bed of the sea.<sup>26</sup> The fishing equipments were indigenous and country made. But later the economy of the Parava community came to be supported by cotton trade.

## Notes & References

1. R. Samasostry, *Kautilya's Arthasastra*, Mysore: 1967, p.77.
2. *Ibid.*, pp.77-75.
3. *Ibid.*
4. *Madurai Kanchi*, 133:138.
5. *Chirupanarrupadai*, 56:58.
6. *Agananaru*, 350:10:11.
7. *Kalithogai*, 131:22.
8. *Silappathikaram*, 27.
9. J.W. McCrindle, *The Commerce and Navigation of the Erythraean Sea*, New Delhi: 1984, pp.102, 140, 178.
10. K. A. Nilakanta Sastri, *Foreign Notices of South India from Megasthenes to Mallan*, Madras: 1938, pp.57-58.
11. K. Rajjain, *History of Tamil Nadu*, Madurai: 1995, p.74.
12. S.I.I., Vol.II, pp.395-397.
13. K.A. Nilakanta Sastri, *Colas*, Madras: 1975, p.201.
14. K. A. Nilakanta Sastri, *Foreign Notices of South India from Megasthenes to Mallan*, op.cit., pp.216-220.
15. S.I.I., Vol.III, p.145.
16. Patrick A. Roche, *Fisherman of the Coromandel*, New Delhi: 1984, p.95.
17. *Ibid.*, p.98.
18. *Ibid.*, p.58.
19. Letter to Francisco Mansilhas from Francis Xavier, Manapad, 3 August, 1544.
20. Achilles Meersman, *The Franciscans in Tamil Nadu*, pp.101 -102.
21. An Agreement given by Captain Willow, Commander of His Majesty's forces at Tuticorin, 22 July, 1782, DCA.
22. Letter to Senhor Senhor Dom Gabriel De Cruz Vaz Paldano, Jatti Thalaivan of Tuticorin from George Powney, Collector of Tinnevely, 9 December, 1795, DCA.
23. James Hornell, *Sacred Chank of India*, Madras: 1961, p.47.
24. The last pearl fishery of Tuticorin closed in 1930 and though over twenty years have elapsed since, there has not been as yet any sign of a commercial spat fall, D.W. Devanesen, *Results obtained at die Pearl Oyster farm, Krusadi Island, Gulf of Mannar and their application to problem relating to the Pearl Fisheries in the Gulf of Mannar, Part.I*, Madras: Government Press, 1951, p.24.
25. V.Govindan, "Fishery Statistics and Information, West and East Coasts", *Madras Fisheries Bureau Bulletin*, No.9, p.139.
26. H.R. Pate, *Tirunelveli District Gazetteer, Vol.I*, Madras: 1911, p.122.

## THE EMERGENCE OF SHIPPING COMPANIES IN TUTICORIN PORT : A HISTORICAL SURVEY

**C. Veeramuthu\***

The primary reason for the emergence of shipping companies in Tuticorin is the development of port there. The development of the Tuticorin port led to the development of shipping companies. This paper focuses the development of Tuticorin port and emergence of shipping companies in Historical perspective.

### Historical Background of Tuticorin Port

Tuticorin is located in the extreme south in the peninsular of India. It was called as "pearl city" during the Pandya's times by travellers from Western Europe and Africa because of its pearl fishery and livelihoods of its inhabitants.

\* Reader, Department of History, V.O. Chidambaram College, Tuticorin-8.

The first historical reference made by Ptolemy, the Greek Geographer and Astronomer in 123 A.D.<sup>1</sup> Tuticorin formed a part of the Pandian Kingdom from 7<sup>th</sup> to the 9<sup>th</sup> century A.D. and passed into the hands of the Cholas from 9<sup>th</sup> to 12<sup>th</sup> century A.D. Then it passed into the administration of Madurai Nayaks.<sup>2</sup>

Tuticorin came under the Portuguese rule in 1532 A.D.<sup>3</sup> Then it was taken by Dutch in 1658 from the Portuguese.<sup>4</sup> The British defeated the Dutch from Tuticorin and established their administration in 1825 A.D.<sup>5</sup> Then, Tuticorin remained as the British possession till 1947.

The establishment of British rule in Tuticorin witnessed planned development of Tuticorin Harbour. The development of harbour led to great commercial eminences. Its rich hinterland supplying various commodities and raw materials and the advantages derived from the natural harbour let the British East India company to plan for its development. The light house was built in 1842 marked the beginning of the harbour history.<sup>6</sup>

During the British regime, some efforts were taken to the development of Tuticorin port. In 1876 a railway line was laid to connect Tuticorin port with its hinterland to develop the export Trade of cotton. A wooden jetty was constructed in the port in 1886 and another iron pier was constructed in 1895, due to increase in traffic, a cement pier in 1912 and coal pier in 1924 were constructed to provide more facilities for cargo and passenger traffic. Warf facilities were also developed in the port by constructing a wooden wharf in 1926 and a steel wharf in 1931.<sup>7</sup>

Due to spurt in the Traffic in the port, the Government appointed various committees to investigate the development to be made in the port. M/s John Wolf & Co, U.K., Sir Robert Briston and Palmar committee prepared plans to locate a deep sea port at Tuticorin so as to provide sufficient wharf draft facilities to all sizes of ships.<sup>8</sup> Due to financial paucity, all these plans were dropped after spending nearly Rs.30 lakhs.<sup>9</sup>

The post-independence era witnessed planned Economic development in all spheres and then the Government of India sanctioned the construction of Modern Harbour in Tuticorin to cope up with the expanding requirements of Marine Trade.

In 1954, B.N. Chatterjee submitted a new plan to construct a 20 feet draft port at a cost of Rs.4.50 crores. Again under the Chairmanship of Ramasamy Mudaliar, also prepared a plan for the development of Tuticorin port at a cost of 1.62 crores in 1955. The Intermediate Port Development Committee recommended a 30 feet draft deep sea port at Tuticorin in 1958. The Tuticorin Harbour Development Council formed by the local merchants and important citizens of Tuticorin took various steps to implement the deep sea port project at Tuticorin. Finally the project was included in the third five year plan. The work was started in 1963 and completed in 1974. The overall cost of the project was Rs.73 crores.<sup>10</sup>

The New deep sea port was declared as Major Port on 11<sup>th</sup> July 1974. It is the 10<sup>th</sup> Major Port in India. The Old port and New port were integrated on 1<sup>st</sup> April 1979 and brought under Major Port Trust Act of 1963. The Old Port is now called as Zone "B" (or) Extension Port and the New Port as Zone "A". The Port Trust Administrative is located in the New Port Area.<sup>11</sup>

#### Shipping Companies in Tuticorin Port

Tuticorin is a fast growing port in India. The container handling operation in Tuticorin port commenced in 1979-80 with a modest beginning of 121 containers. During the year the growth of container traffic was phenomenal, over a period of 20 years, the total container traffic per annum has crossed 1,74,135 TUE'S with Conventional method of handling. There are 43 shipping companies functioning in Tuticorin port either directly (or) through their authorized agents.<sup>12</sup>

Among the forty three shipping companies, seven companies are the largest international companies working in Tuticorin Port.<sup>13</sup>

The APL container transportation company is world wide transportation of containerized cargo to and from more than 100 world Market. It is an American based company working in the Tuticorin port. M,PL company has been working in the transportation for 135 years. It is global transportation and logistics engaged in shipping business in Tuticorin.<sup>14</sup>

P&O Nelloyed container Line, one of the World leading shipping Company functioning in



Tuticorin port. In 1837, the Peninsular Steam Navigation Company was started for sea mail service between England and Spain. In 1842, its services extended to India for passenger services. By the beginning of 20<sup>th</sup> century it had developed its passenger and cargo services. Now, P&O Nedlloyd Company is one of the largest shipping companies working in Tuticorin port.<sup>15</sup>

Maersk Sealand is one the largest shipping lines in the world working in Tuticorin port. It serving customer all over the globe more than 250 container vessels and 800,000 containers ensure a reliable and comprehensive world wide coverage. Maersk Sealand is a trading name of A.P. Moller group. Its organization spans six continents with more than 300 offices in more than 100 countries around the world. It was started in 1904, in the Danish town of Svedberg. On 1928, it started its container services. In 1956 ocean borne containerization was introduced.<sup>16</sup>

Ever Green Marine was established by Dr. Yang-fa-Chang of Taiwan in 1968. It started a full container services for the routes linking the Far East with the US West coast. EMC ranks among the world leading international shipping lines. With more than 240 service locations, EMC covers more than 80 countries with its shipping Network. Evergreen provides a full container services linking the east coast of the US with the East West of South America and Panama with the west coast of South America. Besides the main route regular feeder services in the Caribbean and the Indian sub continent. They travel to India, the Middle East and the Red Sea, as well as sailing on the north south route linking Asia with Australia.<sup>17</sup>

Norasia Line is one the largest and oldest shipping companies in Latin America and part of the world top 20 shipping Lines, operating over 90 vessels and handling over 1.4 million containers a year. They have extensive experience of providing international container shipping services in the trades between Europe, the Mediterranean, the Middle East, Southeast Asia and the Far East Asia.<sup>18</sup>

Zim Line an Israel Navigation company was established in 1945 by "Harris Dixon". In the beginning it was a passenger shipping company. In 1953, Zim started its container service. Zim offers transportation services along most of the major

international trading routes to customers through out the world.<sup>19</sup>

Yang Ming Marine Transport Corporation was established in 1972 with its headquarter in Keelung, Taiwan. Yang Ming Line is one of the worlds leading experienced container Transportation Company working in Tuticorin port. Yang Ming aims at Punctual, Speedy, Reliable and Economical services always.<sup>20</sup>

### Exports and Imports

Tuticorin port became a prominent port in the world of Trade and Commerce due to the functioning of worldwide largest shipping companies. Their progress of exports and imports were calculated in Twenty foot Equivalent units of container services. The shipping companies in Tuticorin shows better performance in export than import. The reason behind this phenomenon is that the textile Industries in Tirupur, Coimbatore and Dindugul etc are exporting huge amount of textile products via Tuticorin port but their import is much lower. Apart from this above mentioned, the more industrial activities in the hinterland by various port based industries like Spic, the biggest fertilized complex in the south east Asia. The Tuticorin power station, the largest power producing plant in Tamil Nadu, Dharangadara chemicals, Tuticorin Alkali Chemical and the fertilizer limited etc. for these industries the cement factories and the salt industries in and around, Tuticorin the port started serving as an entry into international market. When these industries were developing in the Port. From 1994 to 2003 the Tuticorin port witnessed continuous growth rate of Exports and Imports. The progress of exports in Tuticorin port in 1994 was 7,207 TEU's and in 2003 it was increased to 2,08,257 TEU's. The progress of Import in Tuticorin port in 1994 was 24039 TEU's and in 2003 it was increased to 55710 TEU's. Among the shipping companies, Maersk shipping Lines stands in First Rank in the exporting and importing business. The P&O Nedlloyd Company is in the second position. APL is third in Rank in exports and imports in Tuticorin port.<sup>21</sup>

### Conclusion

Tuticorin gradually became a very prominent port in international Trade and Commerce because of emergence of International shipping companies. In 1876, Tuticorin port was considered

as minor port. But its exports and import gradually increased due to its rich hinterlands. The British government identified its vast exports and imports and planned the development of harbour. The old Tuticorin port developed adequate infrastructure. The Government of India took steady effort, constructed new deep sea artificial port. In 1979, Tuticorin port was declared as 10<sup>th</sup> Major port in India because of its capacity of export and import

business. The development of Tuticorin port was mainly due to the emergence of shipping companies. There are 43 shipping companies working in the Tuticorin port. Among the 43 companies, seven companies are largest international companies. Among the seven companies, Maersk Shipping Company stands number one in Exports and Imports in Tuticorin port.

#### Notes & References

1. James Homel, *The Pearl Fisheries of the Gulf of Mannar and Palk Bay*, Madras: Government Press, p.6.
2. S. Arunachalam, *The Pearl Fishery of the Tamilcoast*, Annamalaiagar: Annamalai University, 1952, pp.15-16.
3. S. Venatius, *Ediyin Rahasiyam*, Tuticorin: Pudiya Bhoomi Padhipakam, 1986, pp.4-5.
4. R. Caldwell, *A History of Tinnevely*, Delhi: A.E.S., 1982, p.83.
5. H.R. Pate, *Tinnevely Gazetteers*, Madras: Government Press, 1917, p.445.
6. *Ibid.*, p.446.
7. G.T. Boag, *The Madras Presidency (1881-1931)*, Madras: Madras Government Press, 1933, p.67.
8. John Wolfe Berry, Lyster & Partners, *Madras presidency: A Report on Tuticorin Port*, Madras: Government Press, p.2.
9. Home Department (Marine), G.O. No.318, October, 1912, TNA.
10. Tuticorin Port Trust - Golden Jubilee (1924-1974) Souvenir, *Tuticorin*, 1974, p.24.
11. *Ibid.*, pp.26-32.
12. Department of Shipping, *Ministry of Shipping, Road Transport and Highways*, New Delhi: Government of India, 2004, p.83.
13. *Ibid.*, p.84.
14. Annual Report of American President Line, Tuticorin, 2004, pp.6-12.
15. Annual Report of P&O Nelloyd, Tuticorin, 2004, pp.5-9.
16. Annual Report of Maersk Sealand, Tuticorin, 2004, pp.6-12.
17. Annual Report of Ever Green Marine, Tuticorin, 2004, pp.9-16.
18. Annual Report of Norasia Line, Tuticorin, 2004, pp.10-14.
19. Annual Report of Zimling, Tuticorin, 2004, pp.13-18.
20. Annual Report of Yang Ming Line, Tuticorin, 2004, pp.11-16.
21. Shipping Directory of Tuticorin, Tuticorin, 2004, p.35, 48.

### SELF RESPECT MOVEMENT AND MUSLIMS OF TAMIL NADU, 1930-1947

**J. Rajamohamad\***

The relationship that developed between the Dravidian Self Respect Movement and the Muslims of the Tamil region in the former Madras Presidency constitute an interesting study. The atheist movement cultivated ties with the theist

Muslims: This in an extraordinary phenomena and had its own impact and the socio-political front of the Tamil Muslims and their role in the Indian freedom struggle. This paper discusses on various aspects on the subject during the period 1930-1947.

\* Assistant Director of Museum of Tamil Nadu (Retd.).

E.V. Ramasamy Naikar was a member of the Indian National Congress Party till 1925. Dissatisfied with the policies of the party he left it and founded the Self Respect Movement. From its inception the Self Respect Movement was, anti - Brahmin, anti-God, and anti-Caste in its ideology and committed itself to social reforms. Later it also included campaign against the Congress Party. The propaganda of the Self Respect Movement caught the attention of a sizable Hindus. Some Tamil Muslims were also drawn towards it. The very foundation Islam is belief in one God as the creator of the universe and the Muslims are essentially theists. As such the Self Respect Movement and the Islamic Society were in opposite poles. It is surprising how they were attracted towards each other. It is due to the social and political compulsion of the period.

The Muslims were a minority in the Madras Presidency. The Islamic society in general is one and indivisible. But the politics of the Muslims was conditioned on linguistic basis in the Madras Presidency in the first half of the 20<sup>th</sup> century. The Tamil speaking Muslims were in majority and the Urdu speaking population was lesser. But the Urdu speaking Muslims mainly based at Madras played a dominant role in the Muslim politics of Madras Presidency till 1930. However there was no separate Muslim politics in the Presidency and the provincial Muslims had to depend on the North Indian Muslim leadership. The majority Tamil speaking Muslims could not contact the North Indian Muslim leaders directly due to the language barrier and they had to depend on the Urdu speaking Muslims.<sup>1</sup>

The failure of the Khilafat and non-cooperation movements was a period of disenchantment to the Muslims of India in general. They were not happy over the activities of the Congress Party. They were split at the National and provincial levels between the Congress Party and the Muslim League and various Muslim organizations. The Justice Party returned to power in 1930. The Muslims who were affiliated to it in 1920s were dissatisfied over its policies. They accused the Justice Government reserving all the newly opened jobs, provided by communal reforms, to high caste Hindus only and the Muslim popular support came to low to the party.<sup>2</sup>

It is a fact that the rule of the Justice Party and propaganda of the Self Respect Movement brought an awareness among the non - Brahmins of the Presidency. The Tamil Muslims were also exposed to it. The Self Respect Movement along with reformatory propaganda projected the grievances of the depressed and backward classes. No doubt that the Muslims were also backward in many respects. The Self Respect Movement championed their cause also and highlighted their grievances. Thus the Movement was catching the attention of the Muslims.<sup>3</sup> It developed in to a strong relationship in the long run, which had a lasting impact.

E.V. Ramasamy Naikar the leader of the Self Respect Movement was invited to the meetings organized by the Muslims, such as Prophet Mohammad's birth day celebrations. Naikar utilized these platforms to air his religious and political views taking care not to offend the religious feelings of the Muslims. At a meeting of the Prophet's birthday at Sathyamanagalam on 8 August 1930, Naikar held Islam religion in high esteem and declared "The philosophy of Islam suits most probably all people of the world. It should be said that Islam is a reformed religion".<sup>4</sup> Naikar supported the scheme of separate electorate to the Muslims and wanted protection the Muslim minority community.<sup>5</sup> He said that the Muslims were more progressive than Hindus who were steeped in superstitions. The Self Respect Movement through its press organs, encouraged the untouchables to take refuge in Islam. Such utterances of a Hindu leader of Naikar's stature struck a sympathetic chord in Tamil Muslims.<sup>6</sup>

Naikar admired the concept of brotherhood in Islam. In the meeting of the Prophet's birth day celebration at Coimbatore, Naikar said "Islam is a superior religion. It should take whole Indian people in to it. Muslims should destroy all obstacles to achieve it..... This would be the greatest tribute that Muslims could pay to Prophet Mohamed on his birthday".<sup>7</sup> Such daring pronouncements of a non-Muslim at Muslim meetings were certainly unique not only in the history of Indian Muslims but also in the world Muslims History.

The Self Respect Movement has not failed to criticize the un-Islamic customs and practices in the Islamic Society, right from the Muslim platforms. Naikar condemned the worship of the tombs of saints, (dargah), the Santhanakoodu festival in

memory of such saints, pulling charriots (Ther) as in Hindu festivals and extravagant celebrations in Allasamy Pandigai (Muharum). He also ridiculed the pilgrimage of the Muslims to places like Nagore, Muthupet etc.<sup>8</sup>

The Self Respect Movement attacked the Ulamas and Alims, the Islamic religious teachers. It called them as Muslim prohibits or Muslim Brahmins, whose dominance was still alive while that of the Hindu prohibits has been destroyed. It expressed the opinion that the Hindu non - Brahmins have awakened while the Muslim non - Brahmins were bound by the Islamic Brahmins and such evils were due to the lack education.<sup>9</sup>

While the Self - Respect Movement was preaching the Muslims to give up the unIslamic practices, Muslims themselves were fighting such social evils by founding associations and also through their press. Writers with reformatory thoughts like B. Dawood Sha of Nachiarkovil, Gulam Rasool of Tiruchirappalli took up such issues through their magazines. They also supported the Self Respect Movement.

The Muslims were tolerant enough to listen to the criticisms directed against their way of life by the Self Respect Movement. It also induced in them rationalist approach in their religious affairs. It was a step to shape and define the trends of the Tamil Muslims behavior in various fields in the years to come. Because of the activities of the Self Respect Movement in favour of Islam and Muslims, the Tamil Muslims developed a good will towards its leader E.V. Ramasamy and considered him as a well wisher of their community.<sup>10</sup>

Naikar looked upon the Tamil Muslims for support to achieve his plans against the Congress Party. In a communally surcharged atmosphere of the time, the Tamil Muslims also found a valuable ally in Naikar to safeguard their political interest and showed an inclination to move away from the Congress Party. Naikar also found a good source in the Madras Provincial Muslim League to oppose the Congress Party. He invited the Muslim League leaders to the Self Respect meeting and conferences. He also participated in the Muslim League meetings. P. Kalifullah, Muslim leader and Leaguer from Tiruchirappalli, a strong sympathizer of the Self Respect Movement presided over the North Arcot

district second conference. Kalifullah called up on the Muslims to work unitedly with Self Respect Movement, at the same time he cautioned the Movement to eschew atheist propaganda in its conferences.<sup>11</sup> Replying to the ever first request of a Muslim Leader, on the atheist attitude of the movement, Naikar assured the Muslims that atheism was not part of the official programme of the Self Respect Movement. He also insisted the Muslims to snap all ties with the Congress Party.<sup>12</sup> It is very interesting to note that Naikar was thus willing to dilute his strident anti - God propaganda for the sake of close relationship with Muslims League and the Muslims which was absolutely essential for his movement at the juncture as a political strategy.<sup>13</sup>

At a meeting of the Muslim League at Erode, Naikar spoke about the importance the Muslims League. He said that, "the Muslims league was formed not only for the benefit of the Muslims alone but also to the betterment of all the backward communities. But the Congress party was started against the Muslims. Muslims are considered as touchables because of Muslim League. Jinnah is the great leader of Indian Muslims. Muslims should strengthen the League by enrolling more members".<sup>14</sup> Naikar addressed many such meetings seeking the support the Muslim League to a joint struggle against the Congress Party.

The Nationalist Muslims strongly criticized the Muslims and the Muslim League for supporting the Self Respect Movement. Moulana Sahib of Madurai, a staunch Congress Muslims leader, resented the relationship of the Muslims with Self Respect Movement which mocked all the religions.<sup>15</sup> However the intervention of the Self Respect Movement and its leader E.V. Ramasamy Naikar in Muslim politics of the Presidency, made the Muslim Leaguers and the Muslims, other than the nationalists, to keep away from the influence of the Congress Party. These events turned the attention of the common Muslims from sympathizing or participating in the National Movements headed by the Congress Party.

The Self Respect Movement sowed the seeds of Dravidian and distinct Tamil consciousness among the Tamil speaking Muslims. The Tamil Muslims also realized their Dravidian factor to defend their future political and cultural activities because they were historically part of it, ethnically,

linguistically and culturally. These factors came to light in the anti - Hindi controversy. Rajagopalachari, the Prime Minister of the Madras Presidency introduced Hindi as a compulsory subject in the schools, in 1937. The Self Respect Movement mobilized all the Dravidian forces against introduction of Hindi. The Tamil speaking Muslims and majority of the Muslims Leaguers joined hands with Naikar. The anti - Hindi agitation was active in the districts of Salem, Thirunelveli, Thanjavur, Ramanathapuram, Tiruchirappalli etc., where a large number of Muslims joined with Self Respectors.<sup>16</sup> Rajagopalachari was not willing to scrap the project. However the resignation of Congress ministries in 1939 brought an end to this unpopular move. It is because of the Self Respect Movement; the Tamil speaking Muslims rose against Hindi and showed an assertiveness linguistically.

The language issue brought a cleavage among the Muslim of the Presidency. Further the non Tamil speaking Muslims did not participate in the anti - Hindi agitation. There were many incidents for and against. Sir Usman the senior Muslim member left the Justice Party in protest against its anti - Hindi stand. Veteran Congress man, B. Dawood Sha, left Congress party over language issue and joined in the Muslim League and so on. It is to be pointed out that the linguistic assertiveness of the Tamil speaking Muslims came as a jolt to the Urdu Muslim political leadership. However the language controversy did not precipitate adversely and did not affect the unity of the Muslims as a whole. But the process had contributed to strengthen the ties between the Tamil Muslims and the Self Respect Movement increasing isolation of the Muslims from the Congress Party and Tamil Muslims identify in provincial politics.

E.V. Ramasamy Naikar became the President of the Justice Party in 1938.<sup>17</sup> The Justice Party demanded a separate state, Dravidanadu.<sup>18</sup> Naikar counted the support of the Muslims. The Dravidanadu concept was not considered with enthusiasm by prominent Muslim leaders. The same Tamil speaking Muslims who supported the anti-Hindi agitation spearheaded by Naikar were reluctant to support his Dravidanadu demand. It never occurred to the Tamil Muslims to start a Dravidian Muslim Movement in order to affirm their identity at regional level. Instead they projected to be part and parcel of the Indian Muslims.

Naikar was a not discouraged over these developments. He continued to support the cause of the Muslims and participated in the Muslim League meetings and requested their cooperation for attaining Dravidanadu. He called up on the Leaguers to join with Justice Party in beating the Congress to death.<sup>19</sup>

The Congress ministries in the provinces resigned in 1939.<sup>20</sup> Mohamad Ali Jinna, the President of All India Muslim League called up the Muslims to observe 22 December as "Deliverance Day", to mark the end of Congress governments. Naikar demonstrated his solidarity with the League and Muslims.<sup>21</sup> Some 470 meetings were held in the Presidency jointly by the Justice Party and the Muslim League.<sup>22</sup>

The All India Muslim League in 1941 demanded a separate State for Muslims, the Pakistan. The South Indian Muslims extended their support for the creation of Pakistan. E.V. Ramasamy Naikar also supported the demand of the League for Pakistan. "Pakistan Day", was celebrated by the Muslim League on 19 April 1940 throughout India. Naikar and other leaders of the Justice Party participated in the celebrations.<sup>23</sup>

Naikar met Jinnah at Bombay in January 1940. R.K. Shanmugam Chettiar had arranged this meeting.<sup>24</sup> Both the leaders had discussed the compulsory introduction of Hindi and the Justification of anti - Hindi agitation and as well as formation of a joint front against Congress Party.<sup>25</sup> Naikar would have wanted the support of Jinnah for his Dravidanadu demand. However neither Jinnah nor Naikar give any statement on the issue. When the compulsory study of Hindi was abolished<sup>26</sup>, Jinnah congratulated E.V. Ramasamy Naikar.<sup>27</sup> Naikar was supporting the Muslim League continuously.

Jinnah came to Madras in April 1941 to preside over the Madras session of the Muslim League. During his speech in the conference, in which Naikar and other Justice Party leaders participated, Jinnah refereed to the Dravidasthan issue. He said that "I give my tallest support to the Non-Brahmins. I shall do all I can to help Dravidasthan."<sup>28</sup> Such a declaration before a crowd of about 75,000 people mostly Muslims might have taken as a signal to the participation of the Muslims

in the agitations for Dravidasthan. But the response from the common Muslims was not encouraging. Naikar also met Jinnah privately on 18 April 1941 and conferred with him for about two hours.<sup>29</sup> Naikar persisted in supporting the Pakistan scheme perhaps in the hope that Jinnah would make the demand of Dravidanadu a national issue. But Jinnah was submerged in his quest for Pakistan.<sup>30</sup>

Naikar wrote to Jinnah on 9 April 1944 reminding his assurance in the Muslim League conference at Madras in 1941 and to extend his help to attain Dravidasthan.<sup>31</sup> Jinnah replied on 17 August 1944 and in his letter he told "If the people of your province really desire Dravidasthan then it is for them to assert themselves.....wherever and whenever I have a say in the matter you will find me supporting.....".<sup>32</sup> Thus Jinnah distanced himself from being implicated in Dravidasthan demand. Consequently Naikar's attempt to involve the South Indian Muslims in favour of Dravidasthan was blocked. However Naikar did not turn against Jinnah or Muslims. He continued to support Pakistan scheme. He participated in the Muslim League meetings and Prophet's birthday celebrations. His campaign in favour of conversion of the untouchables to Islam also persisted.<sup>33</sup> In fact during 1944-45 there were mass conversions and Naikar encouraged such conversions.<sup>34</sup> The Name of the Justice Party was changed to Driavida Kazhgham on 27 August 1944.<sup>35</sup>

India attained freedom on 15 August 1947. Mohamad Ismail the President of the Madras Presidency Muslim League appealed to all the

Muslims to observe the Independence Day, as free citizens of India.<sup>36</sup> E.V. Ramasamy Naikar the President of the Diravida Kazhagam asked the Dravidians (including the Muslims) to dissociate themselves from Independence Day celebrations and observe the day as "Day of sorrow" (*Thukkanal*). Naikar expected the support of the Muslims. But Mohamad Ismail decided not to join hands with Dravida Kazhagam. The Muslims kept aloof from the agitation of the Dravida Kazhagam and participated gaily in the Independence Day celebrations.<sup>37</sup> From then onwards the provincial Muslim League virtually parted company with the Dravida Kazhagam (Self Respect Movement). The long sojourn between the non -Brahmin Dravidian Movement and the Tamil Muslims almost came to an end.

The non - Brahmin Dravidian Movement and the related political activities changed the course of Muslim politics in the Presidency. The Muslim masses were driven to indecision and confusion. Many became simply mute spectators. Muslims were prevented from going close to the Congress Party which was managing the Indian freedom movement.

E.V. Ramasamy Naikar and his Self-Respect Movement have rendered a commendable service to cause of Muslims in the Tamil region of the Madras Presidency (Tamil Nadu). The Self Respect Movement encouraged conversions to Islam, it took efforts to eradicate un-Islamic practices in the Islamic Society, supported Pakistan scheme, and above all created political and cultural awareness among the Tamil Muslims. The subject deserves further study.

#### Notes & References

1. K. Mopherson, "The Social Background and Politics of Tamil Nadu, 1901-1937", *ESHR*, Vol IV-4, December, 1969, pp.381-402.
2. MLCP, XV, 27 November, 1925.
3. J.B.P. More, *The Political Evolution: Muslims of Tamil Nadu, Madras 1930-1947*, Chennai: 1997, pp.110-111.
4. *Kudiarasu*, 24 and 30 August, 1930.
5. *Ibid.*, 21 June, 1931.
6. *Ibid.*, 19 April, 31 May, 20 October 1931.
7. *Ibid.*, 23 August, 1931.
8. *Ibid.*, 3 March, 1929, 19 June, 1931 & August, 1931.
9. *Ibid.*, 3 March, 1929.
10. J.B.P. More, *op.cit.*, pp.114-115.
11. *Madras Mail*, 30 November, 1937.
12. *Ibid.*
13. J.B.P. More, *op.cit.*, pp.151-152.
14. *Kudiarasu*, 24 October, 1937.

15. J.B.P. More, *op.cit.*, p.118.
16. Fortnightly Report (FNR), Madras Presidency, January-June, 1938, Tamil Nadu Archives.
17. FNR, Second Half of December, 1938.
18. *Ibid.*, First Half of June, 1940.
19. *Viduthalai*, 9 August, 1939.
20. FNR, First Half of December, 1939.
21. *Sunday Observer*, 17 December, 1939.
22. J.B.P. More, *op.cit.*, p.165.
23. FNR, Second Half of April, 1940.
24. Letter to Jinnah 29 December, 1939. R.K. Shanmugam Chettiar Papers, Nehru Memorial Museum and Library, New Delhi.
25. *Kudiarasu*, 21 and 28 January, 1940.
26. FNR, Second Half of February, 1940.
27. *Kudiarasu* 3 March, 1940.
28. *Indian Express*, 15 April, 1941.
29. *Sunday Observer*, 20 April, 1941.
30. J.B.P. More, *op.cit.*, p.178.
31. Letter dated 9 April, 1944, published in *The Mail*, 23 September, 1944.
32. *Ibid.*
33. *Viduthalai*, 26 June, 1943.
34. *Kudiarasu*, 4 August, 1945.
35. *Kudiarasu*, 2 September, 1944.
36. FNR, First Half of August, 1947.
37. *Ibid.*, First Half of September, 1947.

## THE IMPACT OF COMMUNISM ON DRAVIDIAN MOVEMENT (1940-50)

K. V. Ramakrishna Rao\*

The impact of Communism on the Dravidian movement during the period 1940-50 is considered for study in this paper.

### The meeting of Jinnah, Ambedkar and Periyar (January, 1940)

The meeting of Jinnah, Periyar and Ambedkar<sup>1</sup> in January 1940 in Bombay has been significant, though complete details of the meeting were not known. The three leaders of different ideologies came together, obviously for a single agenda as they were against Congress. Though all reportedly expressed their views for separate State, there have been distinguishable features in their respective approaches not only with each other but also with others, particularly, the Congress opponents. That idea of self-determination has been ingrained in their thinking is proven in their writings. Even Ambedkar<sup>2</sup> has recorded that "the Muslims cannot be deprived of the benefit of the principle of self-determination". While dealing with the question of 'Pakistan' Annadurai<sup>3</sup> elaborated the concept of Dravidasthan on the same lines.

### EVR Meetings with M. N. Roy (1941 and 1944)

Incidentally next year in February 1941 the founder-leader of Radical Democratic Party M.N. Roy – Manabendra Nath Roy (1887-1954) – came to Madras and stayed as Periyar's guest. He had been in Madras even in July 1931 also and at that time received by radical congressmen.<sup>4</sup> He sought Periyar's cooperation to form a grand All India alliance against the Congress Party. Both of them supported the war efforts of Great Britain as they considered British Imperialism a lesser evil than the Fascism of Mussolini, Nazism of Hitler and the Militarism of Tojo. In the last week of December 1944 and in the first week of January, 1945 Periyar undertook a tour of North India. On 27<sup>th</sup> December 1944, he spoke in a conference of the Radical Democratic Party in Calcutta (1944). M.N. Roy introduced him to those assembled as his atheist preceptor. EVR announced his concurrence<sup>5</sup> and that of his movement with the aims and objects of the RDP. As he had fascination for Russia, it is evident that EVR was very much attracted towards the huge gathering of the conference.

\* Independent Researcher, Superintendent of Central Excise, General Secretary - Bharatiya Itihasa Sankalana Samiti, Director - Institute for the Study of Ancient Indian Arts and Sciences.

### **The Break and Spread of "Nationalist Communists"- March 1940**

Initially some Communists participated in the independence struggle and, as members of the Congress Socialist Party became a formidable presence on the socialist wing of the Indian National Congress. However, they were expelled from the Congress Socialist Party in March 1940 after allegations that the communists had disrupted party activities and were intent on co-opting party organizations. The communists who were expelled had gained control over the entire Congress Socialist Party units in what were to become the southern states of Kerala, Tamil Nadu, and Andhra Pradesh. Communists remained members of the Indian National Congress although their support of the British war effort after the German invasion of the Soviet Union and their nationalist policy supporting the right of religious minorities to secede from India were diametrically opposed to Congress policies. As a result, the communists became isolated within the Congress and they started joining other parties. Thus there were communists who supported Muslim League also.<sup>6</sup> The differences in interpretations of the war's implications and attitudes to be adapted to Britain's war effort resulted in the Left-radical wing, consisting of M.N. Roy, V.B. Karnik and others, leaving Congress. Increasing anti-British activities had actually made the anti-Congress forces to adapt and adopt wait-and-see policy.

### **The Leaders Afraid of Using Communist Bogey and Ideology**

The Communist Party was declared illegal soon after its formation in the 1920s and had to work in conditions of illegality for over two decades (upto 1940s). The British rulers were determined to stamp out communism in India. They conducted a series of conspiracy cases against the young leadership of the communist movement — Peshawar (1922) Kanpur (1924) and Meerut (1929). Even EVR was arrested, jailed and fined for writing and printing communist literature. Though the ban was lifted in 1942 during 1948-49, the government banned the communist parties and thus the Rastriya Seva Dal and the Black Shirt Army of DK were banned.<sup>7</sup> However they were functioning secretly under different banners.

### **The World War II and the Indian Communists (1939-1945)**

The simultaneous labour and Trade Union movements started by the Congress and anti-Congress

ideologists exploiting the communist ideology during the period have been glaring. The Dravidian leaders had to take back seat in the political activities. The moment World War started. Their expression had been just recorded in their journals like *Kudi Arasu*, *Janasakti* etc. The 1945 witnessed with the persecution of INA prisoners of War starting with November and continued up to February 1946 in spite of the Congress opposition to it this also sent fear signals among the Communist and communist oriented groups.

Ambedkar was nominated as member of the National Defence Council in 1941 itself.<sup>8</sup> He joined as Member of Viceroy's Council on the 20<sup>th</sup> July, 1942 to look after the portfolio of labour. Thus, Ambedkar had been part of the British Government holding labour portfolio and this had been consistent, when he became Law Minister after independence in 1947. M.A. Jinnah was totally committed to his Pakistan agenda and became the President of Pakistan in 1947 EVR could only declare August 15<sup>th</sup> 1947 as the 'day of mourning', of course did not care for August 14<sup>th</sup> 1947. EVR's activities were restricted to Tamil Nadu. As the Justice Party leaders had been influential with the British, here they were in the forefront. Whenever the British wanted to deal with Indians, they approached only Gandhi, Jinnah, Ambedkar as the representatives of their respective groups. Thus in spite his communist ideological interpretation of Dravidians, Dravidian race, Dravidasthan etc. he could not dominate the entire South.

EVR could not cope up with the political developments taking place at all India level. His anti-north, anti-Hindi, anti-Hindu stance had perhaps isolated him, as Ambedkar and Jinnah were on limelight, whereas EVR had to restrict himself among the Tamil knowing people. Thus, at one stage, he even criticized Hindu Mahasabha and Communists as right and left wings of Congress party<sup>9</sup>, inviting wrath of the communists.<sup>10</sup>

### **Quit India Movement - August 1942**

As the communists proposed to support the war efforts, the ban on the Communist party was lifted, and as a *quid pro quo* the CPI agreed to oppose the Quit India movement. But the communists in general were condemned for their treachery and became branded as enemies of freedom. The Communists opposed Quit India movement, but the Dravidian ideologists were in confusion as to whether oppose or support it. C.P. Adhithanar started a party Tamizh Arasu



to establish a separate and exclusive state for the Tamils but it was abandoned immediately as it would affect the prospects of Congress Kamaraj in particular and moreover it would be directly against the Quit India movement.<sup>11</sup> C.N. Annadurai ironically dubbed it a huge hoax and claimed that the Tamil Nadu would rather start a Quit Aryans propaganda for achieving Dravidanad.<sup>12</sup>

The British Government appointed the members of British Cabinet mission led by Sir Stafford Cripps and it visited India to find solutions for political demands. It had discussions with the representatives of Congress and Muslim League till April 1940. The Justice Party delegation led by Periyar argued through a letter<sup>13</sup> for a separate electorate for the non-Brahmins on a scale that would automatically make their representatives majority in the Province. This demand was turned down by Gripps. Periyar criticized Quit India Movement announced by Gandhi in August 1942 as an invitation to the Japanese Fascists to land in Indian soil.

#### **Federation of Socialist Republics States of India**

The Communist idea of states coming together to form nation with the right of self-determination and also with the right to secede was slowly propagated by the separatist groups. In fact, Jinnah himself was arguing his case with Gandhi, Nehru, Netaji on the similar lines and is abundantly clear in his letters addressed to Gandhi and others.<sup>14</sup> The Justice party leaders were demanding for a "Dravidanad" in 1943 and 1944. P. Balasubramanian, editor of the *Sunday Observer*, in a statement at Trichinopoly in May 1944 said "the granting of Dravidasthan would in no way disintegrate India and that a Federation of Socialist Republics of States for India would be preferable to Dominion Status". The Justice Party though unwittingly supporting the Muslim League and speaking the Communist language. Jinnah differed totally, as he knew the nuances and was firm in his Pakistan. But Periyar was definitely continued to support Jinnah though Jinnah had been categorical about his stand even at Madras in 1941. EVR tried to get support from Jinnah, but he decided prudently not to openly support. Even the local ML leaders - Mohammed Ismail, his relative Kamal Mohammed, S.M. Pasha etc. took such stand, which invited the displeasure of EVR.<sup>15</sup> Even Ambedkar exposes the Jinnah's stand specifically without mincing the words.<sup>16</sup> The letters exchanged between Jinnah and Periyar

exposed the rift which were released at a time when EVR was expelled from the Justice Party in view of his forming the Dravidar Kazhagam whose objectives were at variance with the aims and objects of the Justice Party.<sup>17</sup>

#### **Red Shirts and Black Shirts**

Evidently inspired by the Communists, in 1945, a volunteer corps of black shirts was organised by EVR. That the coincidence of the 'black dress' of the Dravidian movement's followers was contemporaneous with the 'Black Shirts' of Adolf Hitler has been noted and pointed out.<sup>18</sup> Historically inspired by Giuseppe Garibaldi's Red-shirts the Fascists Black-shirts were organized by Benito Mussolini as the military tool of his political movement. EVR though gave some explanation for the 'Black shirt movement', he did not say specifically about it. But asserted that "the idea is entirely mine and is not borrowed from any foreign party or organisation". The Congress government of Madras Province banned the black-shirt corps in March 1948 (as they were taking action against Communists). Thus it is evident that here, the concepts of ideologists have been mixed-up and changed with political necessity. As pointed out during 1948-49 the government banned the communist parties and thus, such communist affiliated groups like the Rastriya Seva Dal and the Black Shirt Army of DK were also banned.<sup>19</sup> However, they were functioning secretly under different banners.

#### **The splits of "Dravidar movement"**

In May 1945, EVR was expelled from the Justice Party and P.T. Rajan was elected as its leader. It is however interpreted as the change of JP to DK on 27 August, 1944 at Salem by EVR.<sup>20</sup> In 1946 Periyar submitted a petition to the Governor of Madras requesting the British to continue in Madras even if they had to leave India. C.N. Annadurai at that time neither left him nor opposed his petition.<sup>21</sup> In 1949 Annadurai and others left DK and floated a new party DMK. These two incidences show how the demand for 'Dravidanadu' was there with the ideologists; they could not achieve because of the differences like "Pakistan" and in spite of the linguistic racial and other interpretations were made.

Periyar opposed the formation of constituent Assembly in July 1946 to draft the Indian Constitution. Though, it met on 9 December, 1946 the ML refused to attend the deliberations. Of course DK had no role to

play. EVR thus reportedly expressed his unhappiness about Ambedkar joining the Constituent assembly in a mass meeting of Adi Dravidar held in 1946. The Independence Day 15<sup>th</sup> August, 1947 was declared by him as "a day of mourning". He engaged with the communists in polemics on the nature of Indian Independence along with S. Gurusamy. The adoption of the Republican Constitution of India in 1950 was also viewed by him in a similar vein. All these go to show that he developed some sort of opposition towards Ambedkar.

### Conclusion

During the material period, the Dravidian movement was though influenced by the communist principles, because of the inconsistencies noted in the adaption and adoption of them by the JP-DK followers.<sup>22</sup> and EVR in particular there has been a mosaic picture observed. Definitely in the starting of the discussion of 'the three leaders the formation of three nations - Pakistan Dravidasthan and Dalitasthan

had been there on the lines of interpretation of the factors of language race religion etc. with the principle of the right to self-determination.<sup>23</sup> But only Jinnah could succeed as the other two could not identify with any religion but in fact they opposed Hindu religion. Though, Ambedkar could reconcile and join the government before and after Independence. EVR could not do so, as he confronted all. Even in religious factor he tried to negotiate by converting to Buddhism. But EVR could not do so. Shankarananda Sastri, his devoted follower has given an alternative to the followers or "believers". But the atheist EVR could not provide any alternative to his followers or believers. The demand for "Dravidasthan" was thus reduced to Tamil speaking "Tamil Nadu". The material period thus marked with the demand of separate states based on the concept of state, nation, dominion, race, language etc. but ended with the split of JP to DK to DMK. Of course politicians have not provided any right to secede with the right to self-determination as Lenin provided.

### Notes & References

1. K.V. Ramakrishna Rao, "The Historic Meeting of Ambedkar, Jinnah and Periyar", a paper presented during the Madurai Session of the South Indian History Congress, held from 18<sup>th</sup> - 20<sup>th</sup> January, 2001, and published in the proceedings volume, 2002, pp.128-136.
2. B.R. Ambedkar, "Pakistan or Partition of India" in *Dr. Babasaheb Ambedkar Writings and Speeches, Vol.8*, Bombay: 1990, p.10.
3. C.N. Annadurai. *Ariya Mayai*. Pari Nilayam.
4. Rangaswamy Parthasarathy, *a Hundred Years of The Hindu or the Epic Story of Indian Nationalism*, Madras: Kasthuri & Sons Limited, 1978, pp.477-478.
5. O.P. Rathan, *Encyclopedia of Political Parties*, New Delhi: Anmol Publications Pvt. Ltd., 2002, p.877.
6. Fortnightly Reports, First and Half of August, 1944 (Madras Presidency).
7. N.A. Natesan, *Sivantha Sinthanai Jiva*, (The Reddish Thinking: Jiva), Tiruchengode: 2007, p.60.
8. Vide Government Communiqué dated 21<sup>st</sup> July, 1941.
9. S.V. Rajadurai quoting from *Kudi Arasu*, available at [www.evrperiyar-bdu.org](http://www.evrperiyar-bdu.org)
10. P. Ramamurthy, *Ariya Mayaiya? Dravida Mayaiya? Vidhuthalai Porum Dravida Iyakkamum (Was it Aryan Myth or Dravidian Myth? The Freedom struggle and the Dravidian Movement)*. Madras: Pazhaniappa Brothers, 1983.
11. Guna, *Tamizhina Mitchi*, (The Liberation of Tamil Race), Bangalore: Tamizhaga Ayvaran, p.65.
12. *The Mail*, 3 July, 1942.
13. *The Transfer of Power, Vol.I*, Document No.446, p.555.
14. Dulab Singh. (ed.). *Unity Talks*. Lahore: Hero Publications, 1945.
15. J.B.P. More, *The Political Evolution of Muslims in Tamil Nadu and Madras, 1930-1947*, Hyderabad: Orient Longman, 1997, p.210.
16. B.R. Ambedkar, *loc.cit.*
17. Rangaswamy Parthasarathy, *op.cit.*, p.599.
18. N. Sathiyamoorthy. *Changing Mores of the Dravidian Movement*.
19. N. A. Natesan, *op.cit.*, p.60.
20. However, a proposal to change name was already carried on through a resolution passed on 16 January, 1944. See *Kudi Arasu* dated 29 January, 1944.
21. Guna, *op.cit.*, pp.56-57.
22. Arunan. *Dravida Iyakkam - Oru Marxiya Ayvu* (Dravidian Movement - A Marxian Study), Madurai: 1981.

23. As pointed out above and noted in their writings, each leader tried to exploit the situation with the idea of Communal Representation, separating voting rights etc. as a starting point for the demand of separate or independent state.

24. He has prepared a book for the Ambedkarites and Neo-Buddhists on the lines of Arya Samaj prescribing "Samskaras" to be followed from birth to death. The DK and Periyarist failed in this aspect, as they continued to oppose religion, particularly Hindu religion.

## K. VEERAMANI AS A LIVING PERIYAR

### N. Rajendiran\*

The paper attempts to highlight the today's Periyar and multi-personality of K. Veeramani, the leader of Dravida Kazhagam after the founder E.V. Ramaswamy Periyar and his wife Maniammai. As a living Periyar, the contribution of the K. Veeramani was much to the Tamil society on the whole. K. Veeramani was born on 2<sup>nd</sup> December 1933 at a port-town; Cuddalore in the State of Tamil Nadu.<sup>1</sup> He was the son of Krishnasamy, a tailor from a lower middle family. He lost his mother when he was only nine months old. Hence, the credit of having brought up Veeramani goes to his step-mother Pattammal. C.S. Krishnasamy brought up his children for the sake of Dravidar Kazhagam. Veeramani was the third and last child in his family. He was astute and sharp even at the young age. Veeramani engaged himself with Dravidamani, a teacher for tuitions. Later, Veeramani joined a Muslim school at Cuddalore where Mr. Dravidamani was the Headmaster.

Veeramani's Guru, apart from the lessons to the students, cited references from *Dravida Nadu* and *Kudi Arasu*, the journals of Periyar's Movement. It was his Guru who changed his name from Sarangapani to Veeramani, the name of God to Veeramani, "brave man" or 'hero'.<sup>2</sup> His name was registered in the Muslim school where he joined for his sixth standard. Then, he joined a Christian Management School called the S.P.G High School, Cuddalore at present known as St. David High School. He completed his S.S.L.C in the same school and he stood first in Cuddalore High School. K. Veeramani learnt the ideals of Periyar from his Guru Dravidamani.

K. Veeramani on the occasion of unveiling the portrait of his Guru A. Dravidamani affirmed that his revered Guru moulded and made him for the Dravidian Movement.<sup>3</sup> Veeramani was made to memorize the articles written by his Guru and was

fomented to speak on the stages. It was at this juncture in 1944 he was made to deliver the inaugural address at Salem conference.<sup>4</sup>

After the completion of his intermediate, though Veeramani had a high aspiration to pursue his studies, he lost hope due to lack of financial assistance. It was at this time considering his previous distinctions the Annamalai University had offered him admission for B.A. (Hons) Course in Economics. After great hesitation his great interest in education made him appeal to Thanthai Periyar who was always reasonably generous, had encouraged Veeramani by sending the fees by Telegram Money Order.<sup>5</sup> Besides, the other members of the party, and the great actor M.R. Radha have helped Veeramani to pursue his higher education.<sup>6</sup>

### Public Life

One thing that remained constant with Veeramani was his strict adherence to the policies and principles of Thanthai Periyar. Without any detriment to his educational career, he now and then participated not only in the activities of the Kazhagam but also in its agitations. In 1956, for having taken part in putting the effigy of Lord Rama into bonfire, Veeramani was imprisoned. He was then a post-graduate from Annamalai University.<sup>7</sup>

He took up his Bachelor of Law in the Law College of Madras University in 1960. He practised as a Lawyer in Cuddalore till 1962. In the early sixties earned away by rationalistic ideals and philosophies of Periyar E.V.R. Veeramani joined the Dravidar Kazhagam as full time worker. Periyar chose to treat Veeramani as his trusted lieutenant to the Dravidar Kazhagam. Later, Periyar made him an assignee for his policies and the editor of the party journal *Viduthalai*. He continued to be the Executive Editor of *Viduthalai* since 1962. After Periyar, E.V.R.

\* Lecturer (S.G.), Department of History, Presidency College, Chennai - 600 005.

Maniammai, three months before her death made a will stating that K. Veeramani would be made the permanent General Secretary after her.<sup>8</sup>

Accordingly, at the death of Maniammai, the Central Executive of the Dravidar Kazhagam elected K. Veeramani, a trusted confidant of E.V.R., as the President of the Dravidar Kazhagam which he declined to occupy out of reverence to Periyar E.V.R. but he accepted to lead the Kazhagam as its General Secretary.<sup>9</sup> The leadership of Veeramani has been widely acknowledged and he was accepted as the true successor of Thanthai Periyar. He has a perfect command over English and Tamil languages. His concern for etiquette and public decorum wins the appreciation and admiration of even his worst political opponents. The Dravidar Kazhagam is a comprehensive movement in a concerted manner for the betterment of the community as a whole without communal exploitation. He is continuing the propagation of Periyar's ideals with his dynamic propensities to serve the humanity.

From 1978, after the death of E.V.R. Maniammai, Veeramani became the editor of *Viduthalai*. He is also the Executive Editor for *Unmai* (Truth) a Tamil fortnightly. In addition, he is now shouldering many responsibilities as office-bearer of several auxiliary organisations of the Kazhagam.<sup>10</sup> He has become the life-President of Periyar Maniammai's Educational and Charitable Society and the Secretary of the Periyar Self-Respect Propaganda Institution at Madras to lead the movement where Periyar has left. He is also the patron of the Rationalist Forum, Madras. He is the Director of Periyar Rationalist library and Research Centre at Madras and Chairman of the Governing Council for the Periyar's Centenary Girl's Polytechnic, at Tanjore. He is also connected with a number of other educational institutions under the fold of the Periyar Self-Respect Propaganda Institution. He found his own clarion, *The Modern Rationalist* an English monthly with the blessings of Periyar to blowout the principles he adored.<sup>11</sup>

### **Social Reformer**

K. Veeramani wants to establish an ideal society based on justice and equality. He is endeavouring to bring about social reform by removing exploitation in the name of religion. He is trying to remove caste distinctions among the people and give opportunities to every section of the

society to advance socially, culturally and educationally. His other programmes in the field of social reforms are the emancipation of women by granting them equal status with men, propagation of self-respect movement and self-respect marriages.

K. Veeramani agitated in 1978 that the Government of India should bring forth an amendment in the constitutional laws to eradicate caste. He demands that all castes without distinctions should be permitted as priests of temples. He is demanding it not to remedy the problem of employment or rather to attain Moksha. His main objective is to abolish the casteism which is a cancer in our society. He induces the youth to join the agitation. He wants them to use their education in a useful and reasonable way for they would be appreciated by the future generation.<sup>12</sup> He says that there could not be reformation without eradicating caste. If the backbone of Varnashrama is not broken, there could be no development in our country whatever great our scientific achievements are. He opines that states in a society is determined on the basis of caste, then the educational opportunities and privileges are denied not by economic cause but by caste distinctions.<sup>13</sup>

In 1163, K. Veeramani gave a speech on the domination of the Brahmins in the realms of affairs. He says that the Tamils should fight against this ill-fate and achieve equality. His attitude towards Brahmanism is based on a positive love of humanism.<sup>14</sup> Untouchability is only the results of caste system. If caste system whither away, it would automatically see the end of untouchability. K. Veeramani is of the opinion that the article 25 and 26 of the constitution should be amended because they are the bases which include the vested interests of caste system. He says that secularism is the most essential feature for India's life. The Dravidar Kazhagam under K. Veeramani demands for these reforms. It is the duty of a socialist government to hasten and amend the constitution to put an end to the caste system. If the government does not save its face out, Swaraj would be a meaningless muddle.<sup>15</sup>

K. Veeramani condemns Gandhi for while he spoke about the upliftment of the untouchables, he also gave the name Harijans to the untouchability. Hence, he could not liberate them from the social degradation. It is not possible to prevent malaria

without destroying the mosquitoes. But, many so called social reformers miss wood for the trees.

Veeramani says that the Constitution of India which is nothing but a modern edition of Manudharma advocates only the abolition of untouchability and not caste. The rationalist movement under Veeramani is working hard for the annihilation of caste and it has also paid some good dividends. He insists that the need of the hour is not social reformers but social revolutionaries who never hesitate to cut the venomous trees of tradition. Their roots should be cut off instead of merely cutting the branches. Though the caste system in our country merely created by men; it was explained that God has created the caste system and invented some make to believe stories for that.<sup>16</sup> Discrimination based on caste is a curse which makes the depressed and the downtrodden oppressed. Caste consciousness and the Bhakthi Cult are the worst impediments of our progress. They kill our initiations and scientific thinking. Gandhi brought the untouchables closer to the society. The lot of the untouchables is still disregarded. The ideal of creating a secular and democratic society is almost unattainable without completely eradicating casteism.

The Dravidar Kazhagam under Veeramani has passed a resolution appealing to all the political parties to unanimously elect an 'untouchable' as the President of India.<sup>17</sup> Economic betterment will not cure this social disease. Hindu Gods, Hindu scriptures, Hindu customs provide the foundation for this inhuman caste system. In our country, the educational system was also based on caste. Education was meant for the high castes while the low castes were denied of it. When Political trends came in, there was a demand for the illiterates to be educated. That is the reason why the majorities of seats are being offered to the backward classes and scheduled castes who were illiterates for the past 5000 years.

For the question that the Communal G.O. reservation also insists more on caste divisions and whether there is difference between Gandhism and Periyarism in this context, Veeramani replied; "Gandhism is entirely different from Periyarism. Gandhi strongly believed in caste and Varnashrama dharma and caste is the root of untouchability. If the former is abolished, the latter would vanish automatically. In order to eradicate caste, the government should discontinue establishing schools

and colleges separately for women and co-education should be encouraged. This would sometimes lead to love marriages and thereby eradicate caste. Though there would be some problem of immorality, it would be rectified after the transitional period.<sup>18</sup>

In 1980 by the Government, even roads named after prominent leaders indicating castes were removed in an effort to remove casteism from society. He has suggested to eradicate caste, four-tier reservations for Backward Class, Scheduled Class, Open Competition, and Inter caste. This would abolish the caste branches in society.

In 1969-1970 there was a demand for free entry into the Sanctum Sanctorum of the temples by all castes. Today, a backward or scheduled caste man can become a supreme court Judge but he is not allowed to become a priest of a temple. The Brahmins protested through the press that the Sanctum Sanctorum was so only a place that no one should be allowed to break away its holiness by entering in freely.<sup>19</sup> The proposed agitation was promptly responded by the D.M.K Government which enacted a law to facilitate the persons who were trained in chanting mantras, are qualified to become the archakas. Mentioning about the Brahmin domination in temples, Veeramani says that if all castes would be given the opportunity to become the priests there would be equality and the domination of Brahmins would be curtailed. He says this could be achieved only when our people should have a mass awakening. The people should change their way of life instead of disguising in the name of piety. To be moral he does not need piety but the path of righteousness.<sup>20</sup> In August, 1983 K. Veeramani made a tour to European countries for propagating the ideals of Dravida Kazhagam. The National Secular Society in London made an arrangement for a lecture and discussion with Veeramani. He spoke about the caste and Varnashrama dharma which has poisoned the Indian society.<sup>21</sup>

### Emancipation of Women

The Dravidar Kazhagam has also championed the cause of woman's rights. He is still striving for it. K. Veeramani says that the Hindu Society oppresses women and treats them as inferior and pushes them to the background with neither rights nor voice. He is working for the complete emancipation of women. Like caste, the servile condition is one of the worst evils of our society. He

wants the government to provide educational opportunities and make them independent economically. Their status of a servant maid should disappear. The so-called chastity is only unilateral and not bilateral. He is not ready to spare half of the humanity as merely chattels' child bearing machines and cooking ovens. K. Veeramani says that every man should be against this cruel and unjust order of this society.

To overcome the problem of slavery of women due to the old customs, beliefs and traditions, the women should be given higher education. Rights of women in true sense is that men should accept that women can possess the qualities and feelings like courage, anger, power of control etc, like him. Women should have the courage to throw old notions and ideas. If a woman should feel free as a

bird, she should relinquish the passion for ornaments. As long as women are for it, men will exploit the weakness of women.

He says that Periyar has found a great world of freedom for women. Their future is assured if they follow the ideals of Periyar. They should improve financially and educationally to stand on their own feet. This would save them.<sup>22</sup>

So far as the contributions of K. Veeramani are concerned, as a living Periyar he has made an attempt to reveal the various aspects as a speaker, writer, rationalist, critic, social reformer and educationalist. In fact, he is the role-model leader because he follows the real definition of leadership like. A leader is one who makes the way, shows the way and goes the ways. Above, all, he is the humanist having the humanistic approach.

### Notes & References

1. Dravidar Kazhagam. *Profile of Dr. K. Veeramani*. Chennai: Dravidar Kazhagam, 2005.
2. M.D. Gopalakrishnan, *Periyar: Father of Tamil Race*, Chennai: 1991, pp.97-98.
3. S. Kunasundari, Interview with K. Veeramani, Chennai, 26 September, 1986.
4. *Ibid.*
5. *Ibid.*
6. *Ibid.*
7. Palani. Arangasamy and L.J. Subramanian, *Thamizhar Thalaivar K. Veeramani-Living Legend of Social Justice*, Chennai: Periyar Educational Institutions, 2002, p.10.
8. *Unmai*, 1 April, 1977 and 15 April, 1977, p.8.
9. *Ibid.*, 15 January, 1978, p.12.
10. *Pamphlet of K. Veeramani*, Periyar Thidal, Chennai.
11. *The Modern Rationalist*, 1 April, 1974, p.3.
12. *Viduthalai*, 3 October, 1978.
13. *Viduthalai*, 17 February, 1978.
14. *Viduthalai*, 19 August, 1983.
15. *The Modern Rationalist*, April 1974.
16. *The Modern Rationalist*, November 1973.
17. *The Modern Rationalist*, March 1982.
18. Interview with K. Veeramani, 18 January, 2008.
19. *The Hindu*, 28 June, 1970.
20. Interview with K. Veeramani, 18 January, 2008.
21. Vetri Vendan and Ponnuswamy, *Tamizhar Thalabathi's 50<sup>th</sup> Golden Jubilee Celebration Magazine*, Madras, 2 December, 1983, p.18.
22. *Viduthalai*, 7 March, 1978.

## JUSTICE Mr. W.S. KRISHNASWAMI NAIDU - A STUDY ON HIS SOCIAL CONTRIBUTIONS TO THE TAMIL SOCIETY

W.M. Jai Prasad\* & T. Gnanavel\*\*

Justice W.S. Krishnaswami Naidu as a leading luminary is well known to the nation, but what is not so well known is that he was also a public spirited personality who devoted some of his precious time to the welfare of the society, particularly

to the downtrodden people, especially in Madras. Though he was a judge of Madras High Court, where his prime concern was on the legal aspects, he had evinced keen interest in contributing his might to the cause of the society which he rightly inherited

\* Lecturer in History, L.N. Government College, Ponneri.

\*\* Lecturer in History, Pachaiyappa's College, Chennai.

from his ancestors W.S. Swamy Nayak, W.S. Venkatramanjulu and W.S. Jaganatha Babu who made immense contributions to the society in those days. He also got inherited the social spirit from the predecessors like Sri P. Theagaraya Chetty, an intimate family friend of W.S. Krishnaswamy Naidu.<sup>1</sup>

#### **W.S. Krishnaswami Naidu in Pachaiyappa's Charities**

W. S. Krishnaswami Naidu had a long stint with the Pachaiyappa's charities. He studied in Pachaiyappa's School and joined B.A. Degree in Pachaiyappa's College, Madras in the year 1916. He took active part in Pachaiyappa's College old Boys Association. He became a member of the Trust Board in 1940 elected by the graduates of the college<sup>2</sup>, and subsequently got elevated as President of the Pachaiyappa's Trust Board in 1942-43. He was personally involved in several social activities under the auspicious of the Pachaiyappa's Trust. He introduced many reforms, improved the condition of service of the staff and also effected improvement in the Pachaiyappa's Hostel. He was unanimously re-elected as a Trustee in 1945 and continued to be in the Board until his elevation as a prestigious member of the Madras High Court Bench.<sup>3</sup>

The deep emotional attachment he had with his alma mater was made public through the commemoration day address given by him in the year 1941.<sup>4</sup> His endeavour, during his tenure as a trustee was to make the college the most eminent seat of learning and culture in the South India. In this context, he was successful in convincing his fellow trustees to provide national education to achieve this goal. As a result of his untiring efforts emphasis was laid on instruction in vernacular languages, to be very precise, Sanskrit and developing areas like Indian Philosophy etc.<sup>5</sup>

He was very firm in the belief that the role played by the students of this college, towards its development, plays a major role. So was instrumental in increasing the member of Trustees to be elected through the graduate constituency. W.S. Krishnaswamy Naidu will ever be remembered for his services as President of the Pachaiyappa's Old Students Association. The registered graduates of Pachaiyappa's Colleges owes deep debt of gratitude to him for his untiring efforts in having the scheme amended by obtaining the sanction of the Madras

High Court to have more representation to their constituency in the Pachaiyappa's Trust Board.<sup>6</sup>

Sensing that the college campus will play a vital role in the development of the institution, he enumerated sincere efforts, which finally brought the college from traditional premises in the George Town to the sprawling campus now situated in the heart of the city. This worked wonders not only in improving the external beauty but also increased the functional efficiency of the people in the institution.<sup>7</sup> W.S. Krishnaswamy Naidu was responsible for the growth of various other institutions like Chintadripet High School, Boston Matriculation School, for which he was advisory committee member.<sup>8</sup>

#### **W.S. Krishnaswami Naidu and His Social Services in the Tamil Society**

Being a social activist and philanthropist, he had a great passion towards the economic development of the poor and the down-trodden. He took keen interest in the affairs of the co-operative banks of those days and in fact was a committee member of the West Madras Purasawalkam Co-operative Bank. During his tenure, he helped the poor and needy to utilise this strength of improve their lifestyle. He was elected as a member of the Board of Trustee of the bank, a post which he held, until he became a Judge in the Madras High Court. As a mark of approval of his efforts, he was made the President of the Silver Jubilee Celebration of the Bank, on 04 March, 1950.<sup>9</sup>

His love for the society was immeasurable. He had great faith in the belief that Sanskrit could bring about an uplift in the general outlook of the society. To achieve this end, he went to the extent of donating his ancestral property situated in the village Singadiwakkam, in the Kancheepuram District, for the construction of a Sanskrit Patasala.<sup>10</sup> W.S. Krishnaswami Naidu wrote a book called *Old Madras*.<sup>11</sup>

W.S. Krishnaswami Naidu also rendered very valuable services in Padmavelama Educational Trust for which W.S. Venkatramanjulu was the first President; Mr. Naidu gave huge funds for the poor students of the community to continue their higher studies and to join professional courses like Medicine and Engineering. He was also responsible for constructing a hostel for poor students coming

from villages with all amenities at Marshall's Road, Egmore.<sup>12</sup>

He inherited the social appetite from his illustrious grand father W.S. Venkatramanujulu, who was one of the founder-member of the Madras Cosmopolitan Club. As Vice-President of the Club during the years 1954-57, W.S. Krishnaswami Naidu had an occasion to move with the much fancied celebrities and VIPs of those days, which enabled him to extend the horizon of social activists to the maximum extend possible.<sup>13</sup>

### Slum Improvement Societies

During his college days he was in touch with the members of Justice Party for which Mr. Jagannatha Babu was responsible person. He was very much inspired by his relatives namely A. Ramanujulu and A. Prakasa Rao who were prominent social workers in the then Madras State. Seeing the sufferings of the depressed class people living in Nariangadu Cheri facing Coovam, he formed an association namely south Indian Social Service League and chosen T. Varadarajulu as its President. A reading room, good roads in that area and adequate water supply were all arranged through the Association and the chery was converted to decent colony with tiled houses. As an office bearer of the Association two great leaders from Maharastra State were invited to address the gatherings in the year 1934. One was Dr. B.R.Ambedkar, the Architect of the Present Constitution of India and the other one was Sri B.V. Jadhav who was then Minister of Bombay.<sup>14</sup>

### The Madras Society for the Protection of Children

Naidu's love for the children of the depressed environment was in great attitudes. He was inspired by the great services rendered in this area by eminent personalities like Dr. Varadappa Naidu and P.T. Chengalvaraya Naicker. Dr. Varadappa Naidu's home traditionally known as "The Madras

Society for the Protection of Children" was a champion for the causes of young and under privileged children of those days. Justice W.S.Krishnaswami Naidu became its President in the year 1952. He made all efforts to move the Government to increase the subsidy to the children. During this period he constructed a stadium for the children of the home and constructed a new block to accommodate more children, which was duly named after him. A library with good collection of books was created by him to increase the knowledge of children. He devoted his fame and familiarity, in the task of rescuing children from poverty and destitution and bringing them up in such institutions which in turn preserved the youth of the country and moulded the life its future children.<sup>15</sup>

He also showed significant interest in the well-being and protection of the animals and birds. He became the President of the Madras Society for Prevention of Cruelty to Animals in the year 1956. In the year 1962, to focus on the cruelty to animals and birds and to create a general awareness among the public In this regard, he organized an All India Conference at Rajaji Hall on 20 January, 1962. By his continuous efforts several forms of cruelty to animals was reduced in the Madras State.<sup>16</sup>

W.S. Krishnaswami Naidu hailing from the very prominent and a respectable family occupied prominent pages in the History of Madras by rendering yeomen services for the cause of the society. His love and loyalty for the nation have been well brought out by his huge contribution to the Indian Jawan's Welfare Fund in the year 1962 during Chinese invasion.<sup>17</sup> He was not simply a humanist who had shown his interest only in human welfare but he was also a kind-hearted and a compassionate person as attested by his Presidentship, "The Madras Society for the Prevention of Cruelty to Animals".<sup>18</sup> Thus W.S. Krishnaswami Naidu proved to be a worthy grandson of a note worthy grand father.

### Notes & References

1. Personal Interview with Mr. W.S. Rama Rao (son of Mr. W.S. Jaganatha Babu).
2. *Pachaiyappa's College Centenary Commemoration Book*, Madras
3. *Swamy Naick and His Family*, p.36.
4. *Ibid.*
5. *Ibid.*
6. W.S. Krishnaswamy Naidu, *My Memories*, Madras: 1977, p.379.



7. *Ibid.*, p.229.
8. *Ibid.*, p.394.
9. *Ibid.*, pp.326-327.
10. *op.cit.*, p.36.
11. W.S. Krishnaswamy Naidu, *op.cit.*, p.579.
12. *Ibid.*, p.385.
13. Personal Interview with W.S. Venugopal (son of W.S. Krishnaswamy Naidu)
14. W.S. Krishnaswamy Naidu, *op.cit.*, pp.307-308.
15. *Ibid.*, pp.308-309.
16. *Ibid.*, pp.317-318.
17. *Ibid.*, p.349.
18. *Ibid.*, p.316.

## EDUCATIONAL IDEAS AND INSTITUTIONS IN TAMIL NADU: A HISTORICAL PERSPECTIVE

N. Uma Maheshwari\*

The people of Tamil Nadu know education right from early times onwards. Literature is the only source to know about the ancient educational system. The rulers of Tamil Nadu even from the Sangam Age patronised education. For instance, the Chera king Imayavaramban Neduncheraladan made a gift of wider area of Umbarkadu consisting of 500 villages as a *Bhahmadeya* and assigned a part of the reverences of his dominion for 38 years to a Brahmin named Kumattur Kannanar for composing a poem of 240 lines.<sup>1</sup> The Pandyan King Aryappadai Katantha Neduncheliyan advises his people to take education either by giving fees or rendering service to the teacher.<sup>2</sup>

Individual teacher conducted the traditional *pial* schools called *pallis* invariably. The *pial* was the *timnai* or the platform like the *verandah* of the house. In certain cases, sheds were set up near the teacher's house. Some pupils lived in public rest house like *mantrams*, which also served as schools.<sup>3</sup> During the ancient times, higher classes like Brahmins, Kings and members of the royal family, traders and vellalas generally received education. Some members of the artisan classes like goldsmiths and carpenters also took to learning. Many of the *marudam* and a lesser number in the *mullai* region sent their children to the *pial* schools. It cities like Madurai and Kaveripumpattinam there existed several schools.<sup>4</sup> Thus the ancient Tamils with a proper sense of education spread to all without any bias of religion, caste and creed.

In the *pial* schools, a basic grounding in language and literature as well as arithmetic was

provided. Alphabet was known as *Nedunkankku*. Oral teaching played an important part in these days.<sup>5</sup> The two broad division of knowledge in the entire literature are *En* and *Eluthu*. *En* includes all science and *Eluthu* includes all arts.<sup>6</sup> Writing was done on dried and seasoned palmyra leaves with the aid of a pointed iron stylus (*Eluthani*). These leaves were called as *Suvad*. Making them to write on sand, which is spread on floor, provided the initial training for youngster in the art of writing. The language was no doubt Tamil.<sup>7</sup>

The teacher was usually known as *kanakkayar*. Also there are other terms used to refer different types of teachers, such as *palasiriyar*, *Asiriyar*, *Asan* and *Kulapathi* refers to the teacher of the royal household.<sup>8</sup> *Puram* states that it is the duty of the father to educate his son that will become virtuous.<sup>9</sup> The same idea also is given in *Kural*.<sup>10</sup> Education was considered as life long process. Valluvar advocates perpetual acquisition of knowledge. He says that just as water springs more and more in the well as water is drawn out, knowledge develops more only when it is used and spread to other people.<sup>11</sup> Learning is the only imperishable wealth.<sup>12</sup>

The Brahmins, the Buddhists and the Jains who came from the north influenced the uniqueness of Tamil culture. The broad and acceptive mind of the Tamils echoed in the saying *Āṇḍō \*ṢĀ Āṇḍō Ṣ, Çf÷*.<sup>13</sup> During the period of the Kalabras Vajranadhi established *Dravida Sangha* at Madurai for the development of Tamil and Jain texts.

\* Lecturer, Sri Sarada College for Women (Autonomous), Salem-636 016.

During the age of the Pallavas, Hindu, Buddhist and Jain educational institutions flourished. Kanchipuram served as a seat of learning. Scholars from all over India came to Kanchi for higher education. Among the educational centres, the *Ghatika* of Kanchipuram was prominent. Education in *Ghatika* was sacred and religious oriented.<sup>15</sup>

During the 58<sup>th</sup> regnal year of Nandivarman II, a village called Dayamughamangalam (near Kumbakonam) was granted to 308 Brahmin scholars who had mastered the *Vedas* and *Smritis*.<sup>16</sup> The Pallavas gave royal patronage to Sanskrit learning. But Tamil learning did not die out. The devotional lyric poems of the Nayanraars and Alvars in simple language brought education and religion to the common man. The *Brahmadeya* centres of learning, which received royal support for their extensive education service, were *Simhavishnu Chaturvedimangalam*, *Mahendramangalam*, *Aparajitha Chaturveditnangalom*, *Parameswara chaturvedimangalam* etc.<sup>17</sup> It is of great interest to know that with the exception of *Pallankoil* and *Hosakottai* land grants all other Pallava grants were gifts to the Vedic Brahmin institutions.<sup>18</sup>

The Pandyas also made extensive land grants to the Brahmins considering their educational merits. Jatilavarman granted the *brahmadeya* of *Sivaramangalam* in 782 A.D to a learned Brahman, Sujjata Bhatta.<sup>19</sup> Similarly Pandyan Viranarayanan (800-900 A.D) granted the village of *Tisaicchudarmangalam* to a Brahman scholar named Paratakan.<sup>20</sup> Virapandya's (946-966 A.D) *Sasanamangalam* grant was made over in his second year to a poet called Vasudeva Pithambara Bhattan.<sup>21</sup>

During the period of second Pandyan Empire, Jatavarman Sundara Pandya (1257.A.D) granted the new village of *Vikrama Pandya Chaturvedimangalam* to 108 brahmans who were well versed in the *Vedas* and *Sastras*.<sup>22</sup>

In the time of imperial Cholas, education was considered a sacred profession and entrusted to the upper castes. It has close connection with the temples and *mathas* (religious house) whose control was vested with the Brahmins and the rulers. Rajendra I, in his 8<sup>th</sup> regnal year, (1020 A.D) created the *brahmadeya* of *Tribuvana Mahadevi*

*Chaturvedimangalam* consisting of 51 villages and gifted them to 1083 learned Brahmins. Virachola, son of Kulothunga I granted the village of *Virachola Chaturvedimangalam* in 1091 A.D to 544 Brahmins who were experts in various subjects.<sup>23</sup> An inscription of the reign of Virarajendra gives a detail about the food and residence of the pupils of a smaller institution of the reign of Virarajendra.<sup>24</sup> The Thiruvorriyur School established during the days of Kulothunga III, was famous for teaching Panini's grammar and worship God Vayakaranandana Perumal.<sup>25</sup> A very rare instance of the existence of a Medical school at Thiruvaduturai is found mentioned in records.<sup>26</sup>

From the above sources, it can be understood that the educational institutions imparted education to mould the character and personality of the students. *Brahmadeya* played a vital role in preserving the educational traditions. However one section of people had enjoyed the light of knowledge all through the years. While the other sections were denied in these opportunities. As the Muslims captured the rule, they made development in the growth of new language, Urdu.<sup>27</sup> Education to Muslim girls was more or less neglected. *Mukhtabs* and *Madrasas* were institutions of higher education during the period of the Muslims.

Vijayanagar rulers were very liberal and allowed Jesuit Missionaries to establish schools where vernaculars were taught by Christian missionaries. Father Piementa established a school at St. Thome where Telugu and Tamil were taught. Palm leaves were used for writing. The printing was first introduced in the Tamil country in 1577 when a book in Christian doctrines was printed.<sup>28</sup>

The Nayaka who assumed the power of the Vijayanagar Kingdom also followed the same pattern in the educational systems. Robert de Nobili's letter of 22<sup>nd</sup> November, 1610 throws some light on the educational organization of the Nayaks. The Nayaka followed the ancient Hindu system of combining religious and scientific studies, and restricting them to the Brahmins. The Nayaks made grants to *mathas* and temples where education was imparted free.<sup>29</sup>

With the advent of the Europeans (1600 A.D), western influence marked a remarkable change

in the field of education. With the introduction of British system of education, the traditional educational system began to diminish. At the beginning of the 16<sup>th</sup> century, the Christian Missionaries entered India and started religious conversions. They also established educational institutions. Later, they are the fore-runners and founding fathers of modern education in India. The Christian Institutions are important and integral part of our present educational system.<sup>30</sup>

The Christian Missionaries were the first to bring western education into India. In 1717 they started two schools, one for Portuguese in the English Town and another for Malabars (Tamils) in the Black Town. Thus education in Tamil Nadu grew gradually. When compared with other parts of India the educational activities of the Missionaries were greater in South India. The Mission Schools admitted students from all sections of society. Caste and creed was no bar. They taught western knowledge for eastern enlightenment.<sup>31</sup>

The English East India Company introduced many policies for the development of western education. Knowledge of English language became a means of livelihood to natives at the centres of Government, and a demand arose for English instruction in the Presidency towns. As the old court language, Persian, fell into disuse, the demand for education in the vernaculars, which had superseded the foreign tongue made it more widely felt. Meanwhile a new influence in favour of popular education was being brought to bear upon the Indian Government by Missionary and Philanthropic bodies in India.<sup>32</sup> At a very early date Christian missionaries assumed an honourable and important position in the history of Indian education.<sup>33</sup>

Warren Hastings established the "Calcutta Madarasa" in 1781 A.D., which was the first western educational institution in India. In 1784 A.D., Sir William Jones laid the foundation for the Asiatic Society of Bengal in Calcutta. Lord Wellesley started Fort William College in 1800 A.D., at Calcutta.<sup>34</sup> Thomas Munroe wanted the Government aided schools for the rapid spread of western education. The Charter Act of 1813 made provisions to open its

gates to the Christian Missionaries to set up schools in India. By this act, a sum of the lakh was allotted to Indian education and literary growth.<sup>35</sup> In 1834, when Lord Macaulay became the president of the council of Education, he denounced classical Indian literature. Lord William Bentinck the Governor General of India supported Macaulay.<sup>36</sup>

Sir Charles Wood had taken further step in the spreading of English education which resulted was the Wood's Dispatch in 1854. This dispatch laid the strong foundation for first 3 Universities of Calcutta, Bombay and Madras in 1857, under the model of the London University. Apart from the schools and colleges, there were also Teacher Training Centres opened in various places to produce native teachers.<sup>37</sup> The Wood's Despatch of 1854 made a remarkable change in the field of education in Madras presidency, which is familiarly known as Magna Carta of English Education. Lord Ripon appointed Hunter Commission in 1882, which made suggestion and recommendations for the development of Indians in the field of education.<sup>38</sup> Apart from these there were also other acts and commissions, which recommended for the western type of education. They were, the Indian Universities (1917), the Hartog Commission (1929), Wardha Scheme of Basic Education (1937), Sergeant Plan of Education (1944), Radhakrishnan Commission (1948-49), University Grant Commission (1949), Kothari Commission (1953).<sup>39</sup>

Recently, the Ministry of Human Resource Development, Department of Education share with the states the responsibility for educational planning. The Central Advisory Board of Education (CABE), set up during the pre-Independence period in 1935, continues to play a lead role in the evaluation and monitoring of educational policies and programmes, the most notable of which are the National Policy on Education (NPE), 1986, Programme of Action (POA), 1981 and a revised NPE and POA (1992).<sup>40</sup> Thus the Christian Missionaries played a vital role in promoting education by establishing schools in Tamil Nadu. After independence, the Union Government has a clear responsibility regarding the quality and character of education.

## Notes & References

1. Panthitupathu, Pathigam, 11<sup>th</sup> Ten.
2. *Purananuru*, 183.
3. K.K. Pillai, *A Social History of the Tamils*, Vol.I, Madras: University of Madras, 1975, p.397.
4. *Ibid.*, pp.397-398.
5. *Ibid.*, p.398.
6. S.V. Subramanian and V.R. Madhavan, (eds.). *Heritage of the Tamils Education and Vocation*, Madras : International Institute of Tamil Studies, p.60.
7. K.K. Pillai, *op.cit.*, p.399.
8. S.V. Subramanian and V.R. Madhavan, *op.cit.*, p.62.
9. *Purananuru*, 312.
10. *Thirukkural*, 67.
11. *Ibid.*, 396.
12. *Thirukkural* -398, Naladair- 132.
13. *Purananuru*, 192.
14. *Ibid.*
15. C. Minakshi, *Administration and Social life under the Pallavas*, Madras : University of Madras, 1977, p.223.
16. South Indian Inscription, Vol. II, p.26.
17. C. Minakshi, *op.cit.*, p.233.
18. *Ibid.*
19. Ten Pandyan Copper Plates, p.66.
20. *Ibid.*
21. *Ibid.*
22. *Epigraphia Indica*, Vol. XXII, p.5.
23. *Ibid.*, Vol.V, No.10, p.96.
24. K.A.N. Sastri, *A History of South India*, Madras: Oxford University Press, 1984, p.323.
25. Annual Reports on Epigraphy, 202 of 1912.
26. *Ibid.*, 152 of 1925.
27. R. Kalidos, *History and Culture of the Tamils*, Dindigul : Vijaya Publications, 1976, p. 286.
28. P.N. Chopra and others, *History of South India*, Vol.II, New Delhi: Chand and Company Ltd, 1979, p. 206.
29. R. Sathiyanaatha Aiyar, *History of the Nayaks of Madurai*, Madras: Asian Educational Services, 1991, p.257.
30. A.R. Desai, *Social Background of India Nationalism*, Bombay: Popular Prakashan Publishers, 1987, p.139.
31. W. Francis, *Madras Gazetteer*, Vol.2, New Delhi: Cosma Publications, 2001, p.518.
32. Secretary of State of India in. Council, *The Imperial Gazetteer of India*, Vol.IV, New Delhi: Today and Tomorrow's Publishers, 1985, p.409.
33. *Ibid.*
34. A.L. Srivatsava, *A History of Modern India*, Agra: Shivalal Agarwala and Company, 1969, p.199.
35. *Ibid.*
36. Secretary of State for India in Council, *op.cit.*, p.409.
37. A.L. Srivatsava, *A simple History of Modern India*, Delhi: SBD publishers and Distributors, 1998, p.123.
38. S. Chaurasia, *History of Modern India*, Delhi: Forward Book Depot, Educational Publishers, 1991, p.77.
39. B. Veeriah, *Educational in Emerging India*, Mumbai: Himalaya Publishing House, 2000, p.251.
40. R.P. Varma, *Encyclopedia of General Knowledge and General Awareness*, Delhi: Asian Books Private Ltd., 2003, p.268.

## SOCIO-ECONOMIC DEVELOPMENTS IN THE LIFE STYLE OF THE ADIVASIS OF GUDALUR SINCE 1950

A. Kumaraswamy\*

Gudalur is a small hill town situated in the Nilgiris district of Tamil Nadu.<sup>1</sup> It is the head quarter of Gudalur Taluk. Approximately 450 families of adivasis are living here. They belong to different

adivasi communities like Paniyar, Kurumbar, Nayakkar and Irular.<sup>2</sup> They are living in and around the dense forests. The main regions of their settlements are Erunad, Nelliyalam, Nelakolta, Devala, Sree Madurai,

\* Reader in History, V.O.C. College, Tuticorin.

Mudumalai, Masinakudy and Valley. These places are situated in and around Gudalur.

Adivasis lived in Nilgiris district from the ancient time onwards. They are aboriginal people. The problem of Adivasis originated from the beginning of the British rule.<sup>3</sup> Following the end of the British rule in India, Ooty became the head quarter of the Nilgiris district and became a great tourist spot. The arrival of tourist during summer season gave problem to the tribal people. The economic condition of the tribal people was not co-ordinated to cope up with the developed and civilized people.<sup>4</sup>

In the Gudalur Revenue Division there is said to be 450 families of Tribals comprising of five main sects namely 1. Panya, 2. Betta Kurumbas, 3. Mullu Kurumbas, 4. Kattu Naikans and 5. Irulas are living in the corridors of hillocks, in the midst of Forests and the areas which has not frequented by the general public.<sup>5</sup> These people were found to be with so many good values and virtues preached by the doctrines of high repute among us. They are not greedy or crazy to amaze wealth but found to get satisfied with their daily requirement and not in the habit of saving for tomorrow. These Tribals were found to be spread in the boarder of the Tamil Nadu, Kerala and Kamataka states. Generally, they are keeping their tie with their kins living in the neighbouring State boarders by maintaining betrothal relations. Tribal population is nature loving peoples and conducting a eco friendly life with limited resources available around them.<sup>6</sup>

While going to the early ages they reportedly were the people living as crowds under the leadership of an elite to guide them and were depending on the natural fruits, honey and roots for their daily consumption. Some of them engaged themselves in the agrarian works along with others people.<sup>7</sup> Mostly the tribal population were shy of mingling with others, communicating with others. They are the people who were not in the habit of saving for tomorrow and maintaining utensils for domestic use. However they were conscious to keep their weapons like knife, spears made of iron with wooden handles. They used to use wooden sticks more liberally as it would be much helpful in walking between thorny bushes and occasionally helpful to safeguard from poisonous reptiles. Even these sticks at times were adored as precious materials depending

on the person who had used it.<sup>8</sup> These primitive peoples were living as gangs under the roof of big trees that could give them shelter from sun and rain. Generally these people select their abode near a water source and that naturally have big trees and hard substances like stones around it. The tribal community is God fearing and they consider the abnormal things are the embodiments of god. Everywhere, next to their settlement they select a tree and treat that as their temple of worship.<sup>9</sup> Their internal problems were generally solved through the elder's panchayats held in the proximity of their place of worship so also give it sanctity as it was genuinely for the purpose of justice and those who were connected has to treat it as that of divine delivered in the presence of God.<sup>10</sup> The Tribal settlements were found to be inside the forests or at the least at the periphery of the forest. They were very much accustomed to the wild animals and naturally have understandings of the behavioural habits of them.<sup>11</sup>

The general trend among the tribal population is to spend their day time in pursuit of their basic needs and nothing more. They always prefer harmless roots which their predecessors had followed. They have the idea of the natural phenomena that drives the wild life and the time, place and root the wild beings accustomed to take. Depending on such resources, the tribal peoples engage themselves in their daily movement to perform their social functions.<sup>12</sup> It could be seen that some of the Tribals were conversant in traditional herbal medicinal plants and practicing their practice of the small medicines to the local people.<sup>13</sup> A few among them even practicing the habit of selling skeleton parts of wild animals, like the tooth of elephant, deer horn parts, bear nails, tiger nails, to the general peoples and eking their daily needs. Some sects of the Tribals are practicing black magic and were commanding a circle of respect and reverence. In the running of their daily routine women are also shouldering equal responsibility with their male partners. A majority of tribal population are agricultural labourers.<sup>14</sup> The agricultural involvement has made a number of tribal families to go dependent on the farms and their landlords. That developed a bondage style of relationship between the farm owners and the Tribals. Eventually the Government had to intervene and release the Tribals from their bondage.<sup>15</sup>

Thereafter it became the share of the Government to announce many welfare measures to the Tribal population living hutments at their place of habitual settlement were built under the active care and supervision of the government departments. Basic amenities like footpaths, provision of drinking water facilities, electrification of the hutments and introduced media galore like radio and Televisions to provide a window of external knowledge were done by the Government. Some non-governmental agencies had also entered the fray with privately arranged funds. Schools both residential and non residential types were built and run by the Government<sup>16</sup> and non - Governmental organisations. Community centres and child health care centres were constructed and health care visits were organised to promote the Tribals living standard.<sup>17</sup>

Poverty alleviation measures were also undertaken by the Government in a massive scale with the aim of making the tribal population liberated from the clutches of the influential societies around them. Land assignments, house site pattas were distributed to the Tribes. Economic assistance in the shape of milking cows, agricultural implements were given by the Government Departments.<sup>18</sup>

In the recent days the Tribals were given to take part in the political exercise for their promotion through the reserve slots to their community. It was reported that the Tribals had taken out a procession around the year 1964 demanding road, electricity and ration cards. Now a days one can strongly say that each and every political processions and demonstrations in demand of civic amenities held in Gudalur had witnessed the Tribal Chairman of Town Panchyats and Counsellors. Non Governmental Organisations had also conducting Educational and health care units for the Tribals.<sup>19</sup> The Tribals are found to have organised in various levels like Community, Village, Taluk and District levels. My acquaintance had revealed that they had even organised village level health care teams and moving to formulate a Cooperative Society among themselves to finance and purchase the farm products.<sup>20</sup> The Secretary of the Tribal Association laments that, even though the Tribals are collecting the rich honey and farm products, they were robbed of their skills out of their economical weakness and wanted the Government to support them in their new venture.<sup>21</sup>

The Government had formatted an agricultural model farm in Erumad revenue village of Pandalur taluk. It is still running under the supervision of the District Adi Dravidar Welfare Officer, Udhagamandalam.<sup>22</sup> A Non Governmental Organisation is also running a farm locally called Dr. Narasiman Farm at Kayunni area of Pandalur Taluk. All these efforts were aimed at the economic freedom of the Tribals. One such society formed at Masinagudi of Udhagamandalam Taluk with infrastructural abundance held not survived to the expectation of the Government. However the Government of Tamil Nadu is incessantly implementing innumerable development programmes with a strong conviction of getting the tribal population attain their economic freedom. Tea Estates in Gudalur and Pandalur areas are also in a way or other supports the Tribals by providing area of their settlement and their communal purposes.<sup>23</sup>

Tribals are generally preferred places of hard approach for their living. That had caused their seclusion from the common pool of general public. The incoming of the Europeans in our home lands and their quest to build places of their domination and influence, with an opt of adventurism travelled deep into the still inaccessible areas with their conveyance facilities and had accounted the existence of the Tribes.<sup>24</sup>

The 2001 census figures point out that there are 6,51,321 Scheduled Tribe population in the Tamil Nadu. It indicates that there is one Tribe for every 100 of the general public. But it is different in Gudalur. As indicated earlier, Gudalur is situated in the tri junction of the states of Tamil Nadu, Kerala and Karnataka and Tribals population have selected the segments of the Western Ghats for their living. Their population in this area is estimated at 35000. This figure is fluctuating because of the migration and movement of Tribal population between the adjoining states. In Gudalur and Pandalur Taluks it is estimated that there are 169 tribal settlements other than those settled in the Tea Estates. Their settlements are in the forests and the poor accessibility had-made every effort of the Government departments to arrive at an accurate census figures or the implementation of welfare projects, such as provision of the basic amenities and the supply of essential articles to the tribal families. Every step taken by the Government is reaching to a certain limit and not renders the

necessary satisfaction to the implementing authorities. It is only because majority of the supply channel ends with the proximity of leaders of the gangs or any one who had the habit of hanging in Government offices.

Forest protection Acts and the Forest preservation activities of the Government had given the Tribes to look towards the neighboring population for sustenance. Further many Tribal families got employment in the Forest Department and put on the trail of their improvement. Sniffing the situation, thousands of non-governmental organizations had taken their birth and wrestled in the queue to render their support in the upliftment of the tribal population from their position of seclusion. They have arranged their own resources and constructed medical centers for providing medical support and sanitation to the tribal colonies. They have formed colonies, educational institutions and agricultural farms with the Government support to support the Tribals development. The Nongovernmental Agencies work

had evoked response and kindled some degree of awakening among the tribal population that the Government accounts had stood for proof of their effectiveness.

Much of Government funds in millions had flown on the direction of improving the life standards of the Tribals. A reasonable limit of improvement is visible. Sociologists and Anthropologists have already put forth in their studies that the social changes will be taking place in a slow speed only and their calculation had seen another one more proof for their statement. The Tribal youths, boys and girls are seen roaming the streets in their shy to mingle in the common function in their modern dresses. More than 5% of the Tribal population is found to be in possession of modern cell phones and responding to calls, thanks to the constructions of communication towers in the rural and remote tribal areas also. Development and improvements are brightly visible in the near future.

#### Notes & References

1. A. Kumaraswamy, *History of Tamil Nadu*, Nagercoil: 2004, p.14.
2. T. Balakrishnan, *Tribals of Nilgiris*, Ooty: 2004, p.81.
3. *Ibid.*
4. A. Kumaraswamy, *Tourism*, Nagercoil: 2005, p.11.
5. Gudalur Revenue Division Report, 2005.
6. *Ibid.*
7. Forest Department Report, Gudalur, 2004.
8. Tribal Study N.G.O.'s Report, 2005.
9. *Ibid.*
10. Personal interview with Tribal leader Muniasamy, Gudalur on 27 October, 2007.
11. *The Hindu*, 24 October, 2003.
12. NDTV Discourses, on 27 June, 2006.
13. [www.tribal.nic.in](http://www.tribal.nic.in)
14. Nilgiris District Annual Report, 2003.
15. *Ibid.*
16. *The Hindu*, 24 October, 2006.
17. Personal interview with Mr. T. Balakrishnan, Gudalur, on 27 November, 2007.
18. Tamil Nadu Agricultural Department Report, 2005.
19. Personal Interview with Tribal chairman, dated 24.10.2006.
20. *Ibid.*
21. *Ibid.*
22. Report from the District Adi Dravidar Welfare Office, Ooty, 2002.
23. Personal interview with Mr. Manikantan, Rajalee Estate Owner, Gudalur, on 27 November, 2007.
24. *The Hindu*, 26 May, 2006.

# THE PORTO NOVO STEEL AND IRON COMPANY - A STUDY

V. Palanichamy\*

On the Coromandel Coast is an old Seaport town was called Porto Novo by the Portuguese who controlled the region from early 16<sup>th</sup> century to early 18<sup>th</sup> century. Presently the town called as Parangipettai, which means "the place of foreigners" in Tamil. This town was also called as "Mahmood Banthar" during the period of Mughal Empire. It is situated in 11°31' North Latitude and 79°51' East Longitude, on the north bank of mouth of river Vellar in the Bay of Bengal at a distance of 30 k.m. southward from Cuddalore in South Arcot District.<sup>1</sup> Portuguese were the first European settlers of this place from whom it passed into the possession of the Dutch and finally handed it over to the English in 1824. According to Census of 1871,<sup>2</sup> it had a population of 7,182 persons. Porto Novo was an important trade centre during colonial era. The town flourished as an industrial centre during the British rule, Iron made here was exported to England.

The high quality iron was manufactured in a number of different types of furnaces and under different economic conditions and relations. The methods ranged from a low cost, capital minimizing technique used in the hill areas by tribal peoples who combined iron smelting with other occupations to a far more sophisticated and capital intensive method that drew upon professional iron workers of high skill and knowledge.

The skill and technical acumen of South Indian iron workers was in evidence in an iron works that was established in the late 1820s in South Indian town of Porto Novo. South Indians, most likely drawn from advanced iron and steel centers in Mysore and Salem, learned to operate British machinery and to smelt according to British methods in short order. This iron works in Porto Novo produced very high quality stuff, which was exported to Britain where it was used widely. The success of Indian workers suggests that there was repertoire of techniques in smelting that advanced iron workers around the world possessed.<sup>3</sup>

## Iron Smelting in Porto Novo

The most successful introduction of European technology was in South India. It began

in 1825 when the Madras Council received a proposal from a Josiah Marshall Heath to construct an iron smelting works in the presidency along European principles.<sup>4</sup> Soon after receiving exclusive rights. Heath set up his iron works in the town of Porto Novo, on the coast of the Tamil Country, about 200 miles south of Madras. Iron ore was brought from the interior, in the vicinity of Salem, and was carried down by small boat through Kaveri River, which held sufficient water for this purpose six months of the year. The ore was of very high quality and its supply, according to Heath, was "inexhaustible." He then proceeded to construct two large new furnaces, which were larger than those customarily used in South India. They yield of each was estimated to be twenty tons of pig iron per week. In addition. Heath built two cupola or blast furnaces and two reverberatory furnaces. The machinery of the works consisted of a four horsepower steam engine, a blower, which was driven by bullocks and a rolling mill. Utilizing wood and charcoal fuel, Heath designed a smelting works to produce wrought iron using the puddling and rolling method.<sup>5</sup>

A Company inspection of the facility in late December 1837 reported that the works consisted of four smelting furnaces with two steam engines of twelve and sixteen horsepower and blowing apparatus attached to each engine, these were five puddling furnaces and eight refineries for converting the pig iron to wrought along with blowing apparatus. Most of the machinery for a rolling mill was on the spot, including a thirty-five horsepower steam engine, and a building had been erected to house it, but the rolling mill had not yet been put into operation. In addition there were several smaller furnaces, godowns for storage of charcoal, and blacksmith shops. The value of the buildings and machinery, etc. was estimated to be over 260,000 rupees.<sup>6</sup> From the mid-1830s, the works exported substantial quantities of iron to Britain. The South Indian iron received rare reviews from several iron experts, who declared that the quality of the Porto Novo stuff to be equal to that of Sweden. In 1839, it was reported that Porto Novo iron was being used in the Royal Arsenal of Woolwich in place of Swedish

\* Ph.D. SRF Scholar, Department of History, Pondicherry University, Pondicherry -605 014.



iron. Porto Novo iron was also used in the construction of the Britannia Tubular Bridge over the Menai Strait.<sup>7</sup> Along with its high quality; the Porto Novo iron was extraordinarily cheap. Including the cost of transport the wrought iron sold for 20 pounds/ton in Britain. This price compared very favourably with that for Swedish iron, the best grades of which sold for 40 pounds/ton. Even the best British-made charcoal sheet iron was priced at 35 pounds/ton.

In establishing his manufacturing enterprise, Heath had great success with Indian workers. Heath brought two expert workmen from Britain to set up and operate the works. After only a year Heath wrote, "When we commenced the manufacture of malleable iron we had no hope that we should be able to dispense with European labourers in several branches of the business; during the year which has since elapsed, the natives have made such progress in all departments of the manufacture that we think it probable that when the current engagements with any new men from England." The Indians, therefore, were quick learners and adept at puddling iron.

It is quite possible that the workers were recruited from iron smelting area in Salem, Coimbatore and Mysore, which lay about two hundred miles from Porto Novo and where there were hundreds if not thousands of furnaces. In these places, as seen above, there was also an extensive and long-standing steel manufacture. Therefore, the region possessed a sizable highly skilled iron working population. It would also appear that Indian workers were skilled at maintaining and repairing the imported machinery. This is not all that surprising given the number of early nineteenth century accounts of Indian workers repairing British instruments and machines as well as adapting them for local manufacturing processes.<sup>8</sup>

The technical problems connected to large-scale iron smelting appear to have been the least of the difficulties that the Porto Novo iron works faced. Throughout the 1830s, Heath complained that the enterprise was undercapitalized because the demands of both fixed and working capital were very high in the establishment and operation of the works. A substantial manufacturing centre had been built from scratch with a huge investment of funds in machinery. The machinery had then to be transported

to India, a six-month voyage, and set to work, which took many months. There was a long stretch of time, therefore, before the investment began to reap a return. Much working capital was also sunk into the final wrought iron, which did not yield a return until it had been transported to Britain and sold successfully. In the early years of the enterprise, markets for the Indian iron had to be established, which further lengthened the time before realization of the investment.

Heath was able to raise some capital from Europeans living in Madras and he also worked tirelessly to obtain additional capital in Britain. His financial saviour, however, came in the form of the East India Company, which extended substantial loans to him, eventually even canceling interest payments. For the Company to make substantial loans to a private manufacturing enterprise was extraordinary. And it was some unusual circumstance that led to Company support for the iron works.

In the mid-1820s, south India began to descend into a great depression that was not to lift till the late 1840s. From the early 1830s Company officials began to worry about the bleak commercial situation in piece goods, raw cotton and indigo exports in Madras. As a consequence, there was a steady export of spices to Europe to pay for imports from Britain. If an export trade in iron could be sold anywhere in the world, Madras would have a lucrative commodity that could be given in exchange for foods from abroad.

Indian iron was especially attractive to Company officials because it did not compete with a British manufacture. If exported to Britain, it would displace imported Swedish iron, not any British-made good. In the 1830s, British manufacturers continued to rely upon Swedish imports for the high quality iron that was raised in 1814 by the naturalist Benjamin Heyne, who wrote: "A quantity sufficient to substitute that which is derived from Sweden might be allowed to be introduced from India without detriment to any but the foreign manufacture of the article and the merchant engaged in Swedish trade".<sup>9</sup>

This condition - that the South Indian iron was not to compete with British iron works - meant that markets for it were limited. And these were for the most part located outside the subcontinent, largely in Europe, which greatly increased the

working capital requirements for the venture. The Porto Novo iron works found it difficult to sell their goods locally because by the 1830s, substantial quantities of British pig iron were imported into subcontinent. British iron, although of lower quality, sold for about half the price of Porto Novo iron and it was adequate for many local uses

The Porto Novo iron product was of good quality and some of it was exported to England for use in the construction of the Menai and Britannia bridges. But his venture proved to be a failure. Among the reasons were poor management, inadequacy of capital, technical inexperience and the use of charcoal as fuel. The Porto Novo iron works operated within these constraints for a few decades, the Government despairing of ever realizing its loans, stopped the works in 1860-61.<sup>10</sup> The Porto Novo Steel and Iron Company was taken over by merchants, and the efforts continued until they were finally given up in 1874, when the company went into liquidation. Before Heath started on his venture,

he was advised by a European merchant in Calcutta to consider whether the works would not be more suitably erected in the district of Burdwan in Bengal, which abounded in the supply of coal, but Heath rejected this idea. One wonders whether the fate of the iron and steel industry in India might not have been different if he had taken this advice; however the consequences might have been similarly unfortunate.<sup>11</sup> Its story brings to the fore several of the major elements that shaped the development of Indian technology and industry in the nineteenth century. Indian workers were skilled and quickly became technically highly competent. Therefore, at least in the early nineteenth century, the technical capacities of Indians do not appear to have checked the absorption and diffusion of new technologies and techniques. Of far greater importance in this regard were the policies of the colonial state. As a consequence of others, the market for Indian industrial products was circumscribed because Indian manufactures, being subordinate to British firms, received little or no protection.

#### Notes & References

1. Garstin, *Manual of South Arcot District*, Madras: Government Press, 1878, p.431; A. Arasarathnam, *Maritime India in the Seventeenth Century*, Delhi: Oxford University Press, 1994, pp.28-29.
2. Census of Population in 1871 in the Madras Presidency, Madras Government Press, Madras.
3. Prasanan Parthasarathi, "Iron Smelting the Indian Subcontinent C. 1800", paper presented in the IXV International Economic History Congress, Helsinki 2006, Session 38, pp.1-2.
4. Letter to England (Public), 17<sup>th</sup> September, 1833; The Correspondence of the Board of Control, Oriental and Indian Office, British Library, London, quoted in Prasanan Parthasarathi, *op.cit.*, p.13; Radhe Shyam Rungta, "The Rise of Business Corporations in India, 1851-1900", *South Asian Studies*, 2007, Appendix, p.276; A. Sarada Raju, *Economic Conditions in the Madras Presidency-1800-1850*, Madras: Executive Service, 1941, p.156.
5. Prasanan Parthasarathi, *op.cit.*, p.14.
6. J.H. Garstin, *Manual of South Arcot District*, Madras: Government Press, p.446.
7. Bhardwaj, "Development of Iron and Steel", p.230; see, Prasannan Parthasarathi, *loc.cit.*
8. Jennifer Tann and John Aitken. "The Diffusion of the Stationary Steam Engine from Britain to India 1790-1830". *Indian Economic and Social History Review*. 29, (1992).
9. Benjamin Heyne, "On the Establishment of Copper and Iron Works in India," 1814, Home Miscellaneous Series, H/258, Oriental and Indian Office Collections, British Library, London.
10. A. Sarada Raju, *op.cit.*, p.158.
11. Radhe Shyam Rungta, "The Rise of Business Corporations in India 1851-1900", *South Asian Studies*, 2007, Appendix, p.276.

## INCEPTION OF MADRAS PORT

K. Marimuthu\*

Madras City, founded in the mid-seventeenth century, was the earliest colonial port city established by the British in India. Like the other port cities of Asia which were the creation of European powers, Madras functioned primarily as a base for overseas trade.<sup>1</sup> However, by the middle of the century, Madras City, with its own hinterland, functioned as the capital for the whole of South India.<sup>2</sup>

However, Madras was established as a base for the export of ready-made cloth to a European market, and its initial settlement patterns were controlled by the British.<sup>3</sup> By 1688, Madras town had grown to such an extent that it was incorporated by Royal Charter of the East India Company. At this time three distinct areas of the town were recognizable: The Inner Fort, containing the Factory House; the Outer Fort, and the European Quarter or White Town; and Black Town to the north of the Fort, marked by temples, a mosque and bazaars.<sup>4</sup>

It is quit imperative that the city of Madras was built on her trade. It was a trading settlement that Francis Day founded in 1639. On the site of the little fishing village; the East India Company had no interest whatever in anything else. When in the nineteenth century her trade declined, her importance sank to nothing. As efforts were made to improve her shipping accommodation, her trade began to return.<sup>5</sup> The more the harbour grew, the more trade and prosperity returned, and for this reason the history of the Port is a vital part of the history of Madras and also the Presidency for more than three hundred and sixty years.

The success of Madraspatnam as a trading settlement soon made it the chief port of the English in India. On September 24, 1641, it became the chief factory of the English on the East Coast. Commercial success came despite the settlement not being a port.<sup>6</sup> Whenever a ship arrived at Madraspatnam, it caused great excitement, everybody thronging the beach to watch the ship lying at anchor in Madras Roads, a mile or more from the Fort; and in front of it was

nothing but an angry surf and a narrow strip of beach that could be reached only by local rowboats called *masula-s*. The journey to shore and back was fraught with danger.<sup>7</sup>

The first offices of this 'harbour' and its godowns were in Fort St. George, but by the end of the 18<sup>th</sup> Century, trade had outgrown the Fort. The Governor, the second Lord Clive, in 1798 moved the Sea Customer out of the Fort, first of all to temporary huts on the beach, and then to the Paddy Godown on the northeast beach that had once been a French prison. The Custom House is even today on this site.<sup>8</sup>

It was the Madras Chamber of Commerce (now the Madras Chamber of Commerce and Industry), born 170 years ago (1836) on September 29, that first pressed for a harbour for Madras, though Warren Hastings did moot the thought in 1770. The earliest proposal the Chamber backed was by a French engineer in 1845, but nothing came of its endorsement. In a resolution dated 31st July 1868, the Chamber requested the Government to take up actively the proposals for the construction of a harbour.<sup>9</sup>

However, in 1861, a pier was built, but storms in June 1868 and May 1872 made it inoperative.<sup>10</sup>

On the 16<sup>th</sup> December 1861, the construction of the pier was completed and was thrown open to traffic. In a few years this pier also was found to be inadequate for the increasing amount of cargo to be handled which rose to 3,04,000 tons valued at Rs.3 crores by 1868.<sup>11</sup> On the 6<sup>th</sup> June 1868, during a storm, the French barge Saint Bernard of 359 tons fouled the central part of the pier, after heavy surf. The Piles began to give way and the surf which became very violent drove her completely through the Pier making a gap of 200-250 feet on the north side of which she sunk. The opening on the South side extended from the 48<sup>th</sup> to the 73<sup>rd</sup> Pile.<sup>12</sup> This serious accident made the Government concurred on the need for a safe anchorage and appointed a committee to study the whole issue.<sup>13</sup>

\* Ph.D. Research Scholar, Department of History, Bharathidasan University, Tiruchirappalli-620 024.

Meanwhile, the Chamber succeeded in persuading the British Government and the Indian Government to share the cost of the Hydrographic Office set up in 1871 to survey the coasts and update the charts - a work of permanent utility to the ship-owners, underwriters and navigators. More significantly, this was a harbinger of things to come, namely, the two governments contributing together, as suggested by the Chamber, to make a port a reality.<sup>14</sup>

The committee's report was circulated among experts and in 1872 the problem was referred to William Parkes (then busy with the construction of Karachi Harbour). Parkes was a civil engineer with earlier experience in harbour construction in London. He, however, pointed out that a closed harbour could be constructed at much less cost than recommended by the committee and was a better proposition. The plan for the closed harbour suggested by Parkes was the one later adopted, though it was constantly criticised on many counts. He suggested two breakwaters equidistant from the existing iron screw-pile pier, each starting from the coast and running parallel into the sea for 3600 feet into 7 fathoms of water. These west-east breakwaters should be 3,000 feet apart, Parkes recommended, and each would have an arm at its extremity turning to face the other. These arms would terminate centrally in pier heads 450 feet apart and about 5 feet above high water, forming the entrance to the protected anchorage. This, as it turned out, was the nucleus for the present harbour.<sup>15</sup>

Shipping interests in Calcutta and London, however, thought Madras not only an unsafe anchorage but also costly and, as a consequence, recommended its abandonment. However, in March 1875, Secretary of State Salisbury sanctioned the harbour, acting on the advice of the Madras Governor, Lord Hobart. The original estimate, for a little over Rs. 5 million, was approved, the expenditure to be provided from Imperial funds and from money raised on loan. The accepted design consisted of a closed harbour, providing accommodation for 13 large ships to swing at their moorings, in addition to space for several smaller craft. The two breakwaters were to be constructed by juxtaposing packed concrete

blocks, each about 27 tons in weight, on a rubble mass 4 to 20 feet in depth. The work began in the financial year 1875-76 and by the end of the year an expenditure of Rs. 341,703 had been incurred.<sup>16</sup>

On December 15, 1875, a memorial stone marking the commencement of the work was installed on the east side of Beach Road, opposite the Old High Court (Bentinck's Building, now site of the Madras Collectorate) by the Prince of Wales, later King Edward VII, on the occasion of his visit to the Presidency of Madras.<sup>17</sup>

In January 1876, the base of the North Pier was commenced and in December the first concrete block was laid.<sup>18</sup>

In March 1877, work on the South Pier commenced, with stones brought from Pallavaram on the South Indian Railway which had opened by then and which was extended to the Beach by the Harbour Works Authorities. The elbow of the North Pier was ready in October 1879 and that of the South Pier by June 1880.<sup>19</sup>

Owing to the problems caused by sand accumulation, the work was considerably delayed in 1877-78. In May 1877, the work was also severely affected by a cyclonic storm, but suffered no damage of any consequence. In November and December 1878, the work was again considerably interrupted by bad weather and in January and March 1879 by the breaking down of the Titan cranes and the delay in the receipt of stores from England.

There was considerable progress once these problems were solved and by the end of 1879-80, the North Pier had advanced to a length of 2745 feet, of which the last 445 feet were built on a curve of 568 feet radius. The South Pier was carried to a total length of 2146 feet during the year 1880-81.<sup>20</sup>

By October 1881, both the North and the South Piers had been completed to their full length, with a 550-foot entrance on the east; 7836 lineal feet of breakwater had been constructed, 13,309 concrete blocks set in position. This completion in 1881 is considered the beginning of the modern harbour of Madras that has grown into the Port of Chennai.

## Notes & References

1. Susan J. Lewandowski, "Urban Growth and Municipal Development in the Colonial City of Madras, 1860-1900", *The Journal of Asian Studies*, Vol.34, No.2, February, 1975, p.342.
2. Rhoads Murphey, "Urbanization in Asia", in Gerald Breese (ed.), *The City in Newly Developing Countries*, London: Prentice Hall, 1972, p.58.
3. C. S. Srinivasachari, *History of the City of Madras*, Madras: P. Varadachary and Company, 1939, p.17.
4. G. G. Armstrong, "Port of Madras for Three Hundred Years", in Madras Tercentenary Celebration Committee (ed.), *The Madras Tercentenary Commemoration Volume*, Madras: Asian Educational Service, 1939, p.216.
5. Muthiah, and K.R.A. Narasiah, *Overcoming Challenge: The 125-year saga of Chennai Port, the harbour that men made*, Chennai: Chennai Port Trust, 2007, p.16.
6. Susan J. Lewandowski, "Changing Form and Function in the Ceremonial and the Colonial Fort City in India: An Historical Analysis of Madurai and Madras", *Modern Asian Studies*, 1971, pp.183-212
7. F.E. Penny, *On The Coromandel Coast*, London: John Murray, Albemarle Street, W.1908, p.11.
8. Letter from Madras Chamber of Commerce, to the Secretary to Government of Madras in Marine Department, on the necessity of providing some protection for ships ling at Madras, dated 31 July, 1868, Records of the Government of India, Public Works Department, No. CC VI, Public Works Department Serial No. 5, Papers connected with the Construction of the Madras Harbour, Calcuta: 1885, TNSA, p.1.
9. G. G. Armstrong, *op.cit.*, p.213.
10. *Ibid.*, p.211.
11. *The Port of Madras: Past, Present and Future*, Madras: Madras Port Trust, 1967, p.1.
12. R. Tirumalai, *The Voice of Enterprise: 150 Years of the Madras Chamber of Commerce & Industry*, New Delhi: Macmillan, 1986, p.46.
13. *Hand book of the Port of Madras*, Madras: Madras Port Trust, 1939, p.10.
14. *Ibid.*
15. *The Port of Madras: Past, Present and Future*, Madras: Madras Port Trust, 1967, p.2.
16. R. Tirumalai, *op.cit.*, p.47.
17. Playne Wright, Somerset Playne, J. W. Bond, and Arnold Wright, *Southern India: Its History, People, Commerce, and Industrial Resources*, New Delhi: Asian Educational Services, 2004, p.494.
18. *The Railway Magazine*, IPC Business Press, 1993, p.64.
19. *The Port of Madras: Past, Present and Future*, Madras: Madras Port Trust, 1967, p.3.
20. C. D. Maclean, *Manual of the Administration of the Madras Presidency*, New Delhi: Asian Educational Service, 1987, p.15.

## ROLE OF ABDUL KALAM IN SLV PROGRAMME

T. Asokan\*

The emergence of History of Science and Technology has paved way for new avenues of thought. In fact it has added new dimensions in social sciences research. The contribution of it has been acknowledged by historians.

Space research is one of the recently popular fields of study which displays wide scope for research. Unlike other fields of sciences its usage is direct and immediate to the public and the

government. It is worthy to note that it not only safeguards the country but also speeds up the process of communication.

The tremendous growth of the space research needs to be recorded. Some of the great journalists have already started the progress. Books namely *Reach for the Stars* by Gopal Raj and *The Economics of India's Space Programme: An Explanatory Analysis* by U. Sankar supplies

\* Lecturer, Department of History, Bharathidasan University, Tiruchirappalli-620 024.

information about it. The History of Space Research further demands proper documentation. This documentation involves success stories which consists the history of the major contributors of it inclusive of Vikram Sarabhai, Satish Dawan, Abdul Kalam. In this context one should have a basic idea about a historical view of space programme.

Indian space programme was institutionalised in 1962 with the setting up of Indian National Committee for Space Research (INCOSPAR). It has taken important strides in meeting its objectives with the "establishment of Thumba Equatorial Rocket Launching Station in 1963, followed by the formation of Indian Space Research Organization in 1969 and the formal setting up of space commission and establishment of Department of Space in 1972". The Indian space programme "reached a high point when Indian space scientists successfully test fired a 401 tonne Geosynchronous Satellite Launch Vehicle (GSLV) on 18 April, 2001". The massive-ever rocket blasted off from the Indian soil from Sriharikota Launch Centre. And the successive successes boost the country to venture into a mission to the moon. The Indian space programme has plans to launch an unmanned spacecraft to the moon.

The aim of the SLV 3 was to inject the 40 kg Rohini Satellite into the 400 Kilo Meter elliptical orbit to complete the desired aim took more than ten years. This programme was evolved step by step under the able guidance of Kalam.

The primary objectives of the SLV project were design, development and operation of a standard SLV system, SLV-3, capable of reliably and expeditiously fulfilling the specified mission of launching of 40 kg satellite into a 400 kilometer circular orbit around the Earth.<sup>1</sup> In the meantime, the sudden demise of Sarabhai shocked entire Indian space community, and the Indian space scientists started to worry about a successful replacement. The Government of India sharply responded and appointed Satish Dhawan as the chairman of ISRO and secretary of DOS. Like Sarabhai, Dhawan wholeheartedly dedicated his service to Indian Space Programme in general and SLV project in particular.

SLV programme came to shape in the expected line. In June 1974 Centaur rocket was used

to test some of the critical systems of SLV. The test was a complete success. Until then the Indian space programme had not gone beyond sounding rockets, and even knowledgeable people were not ready to see and acknowledge its efforts as anything more serious than fiddling around with meteorological instruments. In the meantime the late Prime Minister Indira Gandhi announced in Parliament on 24 July 1974: "The development and fabrication of relevant technologies, subsystems and hardware (to take India's first Satellite Launch Vehicle) are progressing satisfactorily. A number of industries are engaged in the fabrication of components. The first orbital flight by India is scheduled to take place in 1978".<sup>2</sup>

After five years most of the work of constructing an SLV was successfully completed. Although Prime Minister Indira Gandhi expected the launching of SLV in 1978, a major mid-term review in December 1976 revealed that the launch would be possible only in 1979.<sup>3</sup> Considering that SLV-3 was ISRO's very first launch vehicle, its development seems to have gone remarkably smoothly, despite some unexpected result in tire static-test in 1979.

The first SLV-3 lifted off from Sriharikota at 7.58 am on 10 August 1979.<sup>4</sup> The first stage performed perfectly and separated without a hitch. But during the operation of the second stage, the launch vehicle began to deviate from the planned trajectory. According to Kalam "suddenly, the spell was broken. The second stage went out of control. The flight was terminated after 317 seconds and the vehicle's remains, including my favorite fourth stage with the payload splashed in to the sea, 560 kilometres off Sriharikota".<sup>5</sup>

A post-flight review was conducted on 11 August 1979. A detailed technical appraisal of the failure was completed. Later, the post-flight analysis committee headed by S.K. Athithan pinpointed the reasons for the malfunction of the vehicle.

In the meantime Kalam expressed his willingness to resign the post of project director taking the moral responsibility of the failure, but then Satish Dawn, Chairman of the ISRO rejected the offer and declared "Kalam is in the Orbit".

Little less than a year after the first failure, another SLV-3, designated SLV-3 (E)-02, stood on

the launch pad. On 18 July 1980, at 08.03 am hrs to be precise, India's first satellite launch Vehicle, SLV-3, lifted off from Sriharikota Rocket Range (SHAR).<sup>6</sup> This time there were no problems of any sort. Kalam commented about this launch: "At 600 seconds after take-off, I saw the computer displaying data about stage IV giving the required velocity to the Rohini satellite (carried as payload) to enter its orbit".<sup>7</sup>

This venture made India to become one among the six nations having the capacity of injecting the Satellite for her own soil.

A group of Indian scientists including Kalam went to U.S.A during the end of the year 1962 to learn the sounding rocket technology. It was then the Scout Programme was actively functioned. Some critics compared the SLV programme with the Scout Launch Vehicle Program of U.S.A. Scout stands for Solid Controlled Orbital Utility Test system. Like SLV, Scout is a four-stage solid fuel satellite system capable of launching a 385-pound satellite into a 500-mile orbit. It has managed by NASA's Langley Research Center in Hampton, Virginia as one of the U.S.A.'s most successful and reliable launch vehicles since 1959. There was the criticism is that Kalam may learnt the technological aspects of Scout and applied the same to India's SLV programme and Agni missile. But Kalam his autobiography *Wings of Fire* denied this denigration and clearly emphasis that the SLV programme is the indigenous one.

Though the Scout programme was analogous to India's SLV programme, it is not correct to pronounce that the SLV and Agni missile are the replica of Scout. The SLV programme was initiated during the time of Sarabhai, the then Chairman of ISRO and the architect of the Indian space programme. But it took ten years to make the SLV programme a success. Also noteworthy is the fact

that the very first attempt of SLV in 1979 was a failure and only the second attempt of 1980 was a successful one.<sup>8</sup>

At this point, one can understood that if the SLV programme was a replica of Scout there is no necessary to take ten years to make it a success. Hence, it is not erroneous to gallantly pronounce that the SLV is the indigenous programme of India.

India took more than ten years to achieve his Herculean task, with Abdul Kalam as the Director of DPS4 (Design Project Stage 4). In this context Abdul Kalam's role as the director of the programme and his skills in achieving the desired result are highly commendable. He was appointed not only as the director of the SLV Programme but also of DPS4.

SLV consists of 4 stages with solid fuel. Each stage was headed by different engineers namely Gowarikar for Stage-1 (DPS-1), Muthunayagam for Stage 2 (DPS-2) and Kurup for Stage-3 (DPS-3). Kalam Role in the forth stage of SLV Programme as well as the entire SLV programme are praiseworthy, because he has successfully done it with minimum available resources and engineers (Kalam described in his autobiography *Wings of Fire* he expatiated 275 engineers and scientists for the SLV Programme but only received 50 engineers).

It is remarkable to note that this achievement has fetched laurels to India. It also brought into light the skill and leadership qualities of Kalam. In fact Kalam, as an able leader, has learned lessons for his failure and marched ahead with great enthusiasm and optimism. This optimism has supplied energy not only to his team to win, but also to the scientists at large. Kalam has laid a great foundation stone that too in his own motherland which has been serving as a source inspiration for the future endowers in the field Space Research.

### Notes & References

1. *India's First Satellite Launch Vehicle, SLV-3: The Story of its Development*, Brochure published by VSSC, 1980.
2. A.P.J. Abdul Kalam and Arun Tiwari, *Wings of Fire: An Autobiography*, Hyderabad: University Press India Ltd., 2001, p.82.
3. N. Gopal Raj, *Reach for the Stars, The Evolution of India's Rocket Programme*, New Delhi: Viking, 2000, p.68.
4. Mohan Sundara Rajan, *Space Today*, New Delhi: National Book Trust, 2000, p.44.

5. A.P.J. Abdul Kalam, *op.cit.*, p.93.
6. K.P. Prakasam, "Space Horizon" in Robert S. Phillips, (ed.), *Funk & Wagnalls New Encyclopedia*, New Delhi: Sterling, 1981, p.46.
7. A.P.J. Abdul Kalam, *op.cit.*, p.99.
8. T. Asokan, "Satellite Launch Vehicle (SLV): The First Indigenous Launching Vehicle of India -A Historical Perspective", *Indian Historical Studies*, Vol.4, October, 2007, p.41.

## HISTORICAL STUDY OF CONVERSION IN KERALA : WITH SPECIAL REFERENCE TO MALA ARAYA TRIBES

Nisha Joseph\*

### Introduction

There is a strong historiographical tradition that treats Christianity as an offshoot of colonialism. It considers missionary activity as one aiming at the expansion of European political and social interest. Virtually English East India Company, which had ruled India, hardly allowed Christian missionaries to enter India, and before the 19<sup>th</sup> century missionaries were allowed to operate only on the fringes of the company's territory. In 1787, Charles Grant put forth a proposal citing the necessity of company support for missionaries. Without having a proper response to this proposal, the missionaries had to seek protection under the Dutch.

A change of policy occurred only after Macaulay who extended a resolution asking the government, at least to permit Christian missionaries in India. And after the arrival of Lord William Bentick as Governor General of India in 1828, the government policy definitely changed in favour of the Christian missionaries.

### Origin of Conversion in South Travancore

In 1795, London Missionary society was established. It was one of the major missionary organizations worked in Southern Travancore. The London Missionary Society focused on the gospel of God. Three years after the formal establishment of LMS in 1795, the first LMS man in India Nathanael Forsyth landed in Southern Travancore. He was a German Lutheran.<sup>1</sup> In the beginning there was some obstacles emerged in the missionary activities in Travancore. But the formal establishment of missionary work in Southern Travancore started with the consent of Major Macaulay and followed by the next Resident Colonel Munro. The latter persuaded

Attingal Rani to grant land to the Missionary activities.<sup>2</sup> This would show the gradual involvement of British officials on Missionary affairs. In the mean time, a group of missionaries arrived from England and one of them was Charles Mead, for South Travancore, and it was in 1816. Following this in 1838 Mead fetched a few fellow workers.<sup>3</sup> Thus in 1827 Abbs – a missionary – was appointed for Trivandrum. Finally in 1838 Trivandrum was opened to the Missionaries.

### Upper Caste Reaction towards this Conversion

In spite of these missionary activities, the orthodox Travancore Hindu administration hardly provided a democratic treatment to the low caste people. And the upper caste administrative bureaucracy believed that they were entrusted to sustain the hierarchical society.<sup>4</sup> But the missionary organizations showed a deep concern for the under privileged poor.<sup>5</sup> Naturally it became a confrontation between the native government and the foreign missionaries. The conventional and repressive measures of the then government of Travancore gave an opportunity to the missionaries. The lower caste people say of Pallar, Parayh and Pulaya were constituted 11.2 percent of total population in 1875.<sup>6</sup> And tribes like Kuravas, for about 56000 were also under severe slavery. In such a situation the Missionaries were forced to keep contact with the low caste people. For, the native government opposed the Missionary activities in the land and the upper caste also neglected the Gospel of Christ. Anti-slavery movement was the earliest motivation of the missionaries for the amelioration of the pathetic conditions of low caste slaves in Travancore.<sup>7</sup> Though C.M.S and L.M.S missionary organizations were not in good terms to each other,

\* Ph.D. Research Scholar, Department of Indian History, University of Madras, Chennai -600 005.



but the issue of slavery stuck both these factions.<sup>8</sup> The protest against slavery and malpractices of the then government naturally resulted in the confrontation between missionaries and upper caste. Upper caste Hindus who enjoyed a better living hardly required neither the missionaries nor their teachings. The latter even physically affiliated low caste people.<sup>9</sup>

In the 1840's the LMS and CMS started a campaign for the liberation of all slaves. In 1847 they presented a joint memorandum to the then King of Travancore, demanding the abolition of slavery.<sup>10</sup> The government and upper castes argued against this abolition. Though, consequent on the frequent interference of missionaries in the administration through memorandum and petition, the Travancore Government proclaimed the abolition of slavery in 24 June 1855.<sup>11</sup> That again boosted the relation between missionaries and low caste people and subsequently led to the conversion.

### **Two Phases in the Missionary Activities**

The social uplift activities of missionaries constitute the 1<sup>st</sup> phase of conversion. Not only the anti-slavery and Shanar Agitations,<sup>12</sup> several subsequent interventions of missionaries in the social field attracted many low castes to the Christianity. Gladstone observes<sup>13</sup> that people find a new social leadership and spiritual revival in these Missionary activities. Thus a group of suppressed Nadars decided to join the mission and considered Christian Missionaries as their social protectors. In return the missionaries also considered these people deserving their protection and concern.

The second phase was marked by the educational opportunities and charitable activities that missionaries extended to the people. The latter included the establishment of schools and hospitals. Education has always been one of the main fields of missionary activity. Congregations were established in close association with the schools. And education was opened to all children. In the curriculum Bible reading was also included. There was a great emphasis on female education and on an average, a quarter of the children attending mission schools were girls. Still more, the relevant fact is that these children chiefly came from poor and untouchables communities to whom the intellectual development was denied till then. The missionary activities revealed the folly of that untouchables were

incapable of studying this upper caste notion. Missionaries considered spread of education as one of the most important aspect of social change. Matteer observes that, where there were no schools, spiritual progress had been but small, 'intelligence is the basis of our work'.<sup>14</sup>

In the letters and reports to their higher authorities, the missionaries wrote that many people requested for schools and teachers. The lower castes were fleeing their past and risking a new and liberated future away from centuries of caste oppression. But this flight from the past also gave them an option to enter into a new and transformed frame work.<sup>15</sup>

### **The Conversion of Mala Arayans to Christianity**

The conversion movements of Mala Arayans can be placed in the second phase of the Missionary activities. Though Goa's Arch bishop De Menezes tried in the 16<sup>th</sup> century to sent a few Missionaries to the Mala Arayans to work among them, they did not accepted the missionaries, inspite of the formers best efforts.

However during the nineteenth century, Mala Arayans themselves initiated to meet the Missionary. But before approaching him, they were aware of his activities from a person named Kupper Kurian, and traders from the plains. It is also observed that during his Mission journeys, once Baker, one of the CMS missionaries met some of these Mala Arayans.

Thus their interactions with Baker and the information about his work attracted them to Christianity. It is more apt to say that they had some special aim in mind when they went to meet the Missionary. Baker himself observed that "Many thought with me, that the Hill men were seeking for a protector, and not Christianity."<sup>16</sup> Baker rejected the idea of going to the hills as a protector to the Mala Arayans. It was in that circumstances, one of their open discussions the Mala Araya representatives told him that they had visited him five times and they would like to know whether he would send them a teacher.

The hill Arayans specified perfectly before the Missionary that they need education and if they attain education, nobody will exploit them. It is their ignorance that made them vulnerable to the exploitation of others.

Though hill men approached missionaries primarily for education the frequent contact with missionaries prompted them to raise question on them on their religious faith. Finally Baker agreed to visit the hill and start work among them. On a particular day fixed by Baker, the Hill Aryans got together at a place where they used to gather for settling disputes, for sports and games and other special occasion.

### The Movements against the Conversion of Mala Arayans

However, the movement among the Hill Arayans was not without opposition. The first opposition was from the fellow Missionaries of Henry Baker. They opposed the work on the ground that Baker was creating a group of dependent Christians in unhealthy and inaccessible Mountains.<sup>17</sup> But Baker did not give up his venture. The next opposition was from the people who were used to exploit the Arayans. "Many of the inferior government officials, and some Mohammedan and Romanist Merchants who had been in the habit of practicing extortion", tried to prevent the progress of Christianity among them fearing that "If they learned to become Christians, the people of their

gains would be gone. The neighbouring Syrian Christians also advised them not to join in the CMS Mission, for them "It is all for personal advantage" of the Missionary. But Mala Arayans did not give up their intention.

The conversion among Mala Arayans was very strong from 1848-1878 because during these period Baker was along with them in all progressive activities.

However the aim of education according to missionaries was something more, that are the following; First the Westernizing<sup>18</sup> or civilizing mission that missionaries aimed at in their work among the people in the colonies.<sup>19</sup> Secondly, through education enable them to attain very respectable place in society. This had tremendous effect on the Mala Araya community.<sup>20</sup> And finally, their aim was to create a group of people who can have the same urge to them to convert other people to Christianity.

Thus with the spread of education, a tremendous change took place in the perspectives of Mala Arayans and advanced dynamically than from other tribes of Kerala.

### Notes & References

1. Dick Kooiman, *Conversion and Social Equality in India, The LMS in South Travancore in the 19<sup>th</sup> century*, Delhi: Manohar Publication, 1989, p.35.
2. *Ibid.*, p.53.
3. *Ibid.*, p.56.
4. Robin Jeffry, *Decline of Nayar Dominance in Kerala*, Kottayam: DC Books, 2003, p.62.
5. Dick Kooiman, *op.cit.*, p.32.
6. Samuel Matter, *The Native Life in Travancore*, London: W.H. Allan, 1883, p.298.
7. It seems contradictory that why these missionaries did not hampered trade in England confronting administration, yet they have done it here in Travancore.
8. Robin Jeffry, *op.cit.*, p.69.
9. Samuel Matter, *op.cit.*, p.300.
10. Dick Kooiman, *op.cit.*, p.78.
11. Missionaries exerted pressure upon British Residents and Madras Government to pass law on abolition of slave trade in Travancore.
12. The upper cloth movement by the Shanars of South Travancore.
13. Gladstone, *Keralathile Protestant Christhumathavum Bahujanaprasthanagalum*, Kottarakara: CD Sidhy Publications, 2004, pp.60-61.
14. Matteer, in Annual Report, Trivandrum District, 1884, p.22, quoted in Kooiman, *op.cit.*, p.88.
15. Sathianathan Clerk, *Dalits and Christianity*, New Delhi: Oxford University Press, 1998, p.32.
16. *Ibid.*
17. *Ibid.*, p.15.
18. Sachidanandan, *Social in Village India*, New Delhi: Concept Publishing Co, 1988, p.2.
19. The theory formed by the colonizers viz; the civilizing Mission by Ruddiad Kipling.
20. Max Warren, *Social History and Christian Mission*, quoted in Jose Peter, *Kalahikkunna Charithram*, 2003, p.85.

## CINNAMON: A HISTORICAL SURVEY

K.M. Rohitha Dasanayaka\*

Cinnamon, kurundu, davoul kurundoo (Sinhala), karruwa, lavanga pattai (Tamil), sanalinga (Telugu), lavanga patte (Malayalam) dala-chini (Kannada), darasita, gudatvak (Sanskrit), dar-chini (Persian), darsini, qirfa-t, sailaniyah (Arabic), qaumi, sin-a-mun (Urdu) yuh or juh-kwei (Chinese), kanil (Dutch), cinnamomum (Latin), canella (French), is an aromatic bark, reddish or yellowish brown bark of topical trees of the genus *cinnamomum* or *cinnamomum zeylanicum*. Cinnamon has long been valued as a spice which was used by the ancient Egyptians in embalming mummies (mummification), witchery and the manufacture of perfumes and malabathrum oil. Chinese also use cinnabar in preserving the body of the dead.

According to Warmington much malabathrum oil was produced in Egypt from raw stuff imported from India, malabathrum (*Cinnamomum tamala* Sanskrit - tamalapatra) being the leaves of cinnamon. The quantity of cinnamon and pepper which passes through Alexandria must have been enormous, as it consisted of supplies for almost the whole of the Roman Empire, including perhaps large consignments of cinnamon for manufacture into unguents and perfumes in Syrian towns. Egypt also produced it in still greater quantity. In Breasted's translations of Egyptian texts, notably in his version of the Harris papyrus, cassia wood, and cinnamon wood are frequently mentioned. While it is possible that these translations may, in fact, be correct, they cannot be regarded as altogether certain, and are therefore of doubtful value as evidence for the use of these products by the Egyptians.

Cinnamon also was reported to cure various ailments during the Middle Ages, including coughs and indigestion. Beyond its importance as a status symbol and curative, cinnamon was used by those who could afford it for the enjoyable flavor it added to food and drink. Cinnamon is mentioned as one of the ingredients of the sacred anointing oil of the Hebrew priests. The Egyptian inscriptions of Queen Hatshepsut's expedition, in the 15<sup>th</sup> century B.C., mention cinnamon wood as one of the "marvels of the country of Punt" which were brought back to

Egypt. Cinnamon is mentioned in several books of the Bible, for instance as an ingredient in Moses anointing oils and as a token of friendship between lovers or friends and in Exodus (30:23) where Moses is commanded to use both sweet cinnamon and cassia, and in proverbs 7:17-18, where the Lovers bed is perfumed with myrrh, aloe and cinnamon. It is also alluded Herodotus and other classical writers.

According to an inscription the royal linen, besides precious stones and cinnamon which were among yearly tributes of Punt to Pharaoh Rameses III (12<sup>th</sup> century B.C), might have been obtained from India where along they were available in those, days. Hornell believes that cinnamon was brought from Sri Lanka during that period. In ancient Rome, mourners burnt cinnamon in funeral pyres in order to cover the scent of burning flesh. Emperor Nero consumed a years worth of the spice in the pyre for his wife Poppaea in 65 A.D.

In his Law Digest Justinian gives a long list of imported merchandise in connection with his regulation on customs duties. Among the items there were pearls, cinnamon, long pepper, white pepper, ginger, malabathrum, cardamom, cinnamon-wood and ivory. Chief among these imports were possibly the cinnamon, pepper and silk.

There seems to be a difference of opinion among scholars regarding the original habitat of cinnamon and cassia. Both cinnamon and cassia are the dried bark of Asia evergreen that belong to the laurel family. Sri Lanka is the major source of cinnamon (true cinnamon - *Cinnamomum Zeylanicum*) and Portuguese who settled there did so to exploit the rich resource of cinnamon. But there is remotest allusion to cinnamon as an indigenous production, or even as an article of commerce in Sri Lanka.

In the 15<sup>th</sup> Century account of the journey of Hieronimo di Santo Stefano a Genovese says that after a navigation of twenty-six days we arrived at a large island call Ceylon which grow the Cinnamon trees; which resemble the laurel even in the leaf. From these it is quite clear, that during the rule of king Buvanekabhahu's time Sri Lankan Cinnamon, was popular and a commodity of high demand in the

\* Ph.D. Research Scholar, Department of Indian History, University of Madras, Chennai- 600 005.

international trade and commerce between East and West. So the consumption of cinnamon already had a long history in Sri Lanka and by the time that the

Portuguese arrived at Sri Lanka it became one of the main spices in the early years of the sixteenth century.

## **Dr. MUTHULAKSHMI REDDI – A STUDY**

**S. Yasodha Mani\***

Among the builders of modern India Dr. Muthulakshmi Reddi has an honourable place. She is known to all who have the welfare of the country at heart and understand something of the silent revolution through which India has been brought for several decades now. Mrs. Reddi is in the full sense of the word a pioneer. She has a life devoted to the service of others. All along her main sphere work had been in helping women and children.

Dr. Muthulakshmi was born in 1886 in Pudukkottai district. She acquired her education mostly by private study tutored by her own father. She received her M.B.C.M degree in 1912. After her successful medical career, she became a member of the women Indian Association and added power and prestige to its efforts to deal with various social evils like child marriage, Devadasi system and the same time helped in the vigorous propaganda for the emancipation of women. She became the First woman member of Madras Legislature (1926-30) and she made use of this opportunity and two acts were passed for the abolition of Devadasi system and child marriage. She represented India at the Paris Congress of the women's International Alliance as a delegate from India. Again in 1933 she visited America and attended the International women's conference in Chicago. In 1930, she was elected as the president of the All India Women's Conference.

She also actively participated in various movements such as the Non-co-operation and Swadeshi movements, including boycott of foreign goods and revival of khadi and other constructive programmes. Mrs. Reddi resigned her membership of the Legislative Council in 1930 as a protest against the arrest of Gandhiji and devoted herself to the work sponsored by the Indian National Congress including the propagation of khadi.

During 1928-29 Rao Sahib Haribilas Sarda introduced a bill for the abolition of child marriage in

the Legislative Assembly of the Government of India. He averred that the marriage age for boys should be 18 and for girls 14.

The Sarda bill paved the way for great controversy and opposition from the orthodox sections of the Hindu society. Finding ~~opposition~~ to this progressive move Sarda appealed to all the women's Associations to extend their whole hearted support for the passage of the bill. Seized of the situation various women's associations arranged many meetings all over the country in which speakers extended their support to the bill. They also placed before the audience the merits of the bill. In line with other progressive thinkers Muthulakshmi Reddi moved a resolution in the Madras Legislative Council for raising the age of consent which was unanimously accepted by the council.

Reddi who delivered a speech in Madras Legislative Council after passing of the bill stated "In no part of the civilized world does this custom obtain. We with such meaningless practices in the name of religion suffer under so many disabilities. We are poverty stricken. We are disease stricken and we are not a free nation either. So, if we want to grow into a strong and self respecting nation, if we want to reach our full physical and mental height, the system of child marriage must go because science and experienced observation tell us that a girl becomes a woman only after the age of 16 and boy attains manhood only after 21 years". Reddi's resolution was seconded by Dewan Bahadur Kesava Pillai ex-Deputy President of the council. The motion was put to the house declared and carried.

The women's Indian Association welcomed the bill. In fact, Muthulakshmi drew up a memorandum on behalf of all the women's associations in the Madras Presidency. It was sent to the Governor - General and to the members of the Legislative Assembly at Delhi.

\* Lecture in History, Government Arts College (Autonomous), Karur.

Reddi pointed out in the memorandum "we see the sufferings caused by the injustice of binding two young children in a bond which even death does not break. What rights have the elders to deprive the boys and girls of their freedom and happy days of care-free childhood? Why ruin their health? Why not give opportunities to educate them? Why burden their young shoulders with responsibilities of a family life of bearing children when they themselves are in need of being cared for by their parents? What shastras or religion (so-called) tell us that we must continue inflicting suffering on the children in India? We are all agreed that public opinion has to be better for those of the orthodox Hindus who do not wish for legislation and yet regard child marriage as an evil in India to use their energies in creating public opinion? Then it would not matter what laws are passed.

However Muthulakshmi was able to overcome all the opposition successfully. Finally this bill was adopted unanimously by Madras Legislative Council on 31 August 1929. It was indeed a personal triumph for Reddi. She fought with determination against this age old custom. In her crusade against this social evil she had to face many odds and cross many hurdles which she did successfully. This speaks volumes about her calibre and will power.

On 4<sup>th</sup> November 1927 Reddi put forward the motion in the Madras Legislative Council that

the system of dedicating girls and young women to Hindu temples for immoral purpose should be stopped by legislation at an early date. Then, the Legislative Council of Madras passed the Madras Act of 1929. This Act provided that the system of dedicating girls and young women to Hindu temples for immoral purpose should be stopped.

The establishment of Avvai Home in Madras in 1930 by Mrs. Reddi was a signal event not only in the annals of suppression of Devadasi system but also in the sphere of rehabilitating them. The process of rehabilitation gave them a ray of hope and confidence Reddi should be given due share of compliments for her untiring efforts in putting a permanent end to their social malady.

Dr. Muthulakshmi Reddi became the leader of the Women's Indian Association who was never afraid of social life. She served as the President of the Women's Indian Association, with Saraladevi as her secretary together they fought for social Justice. Her speeches, writings and organisation of the movement, continued the growth of Avvai Home and social Justice. Her meteoric rise and the growing popularity was very much helpful to women and children. Among the women of modern India. Dr. Muthulakshmi Reddi has a honourable place. She never made a career or public work acquiring name and fame through publicity. She was awarded Padma Bhushan in 1956 in recognition of her services.

## NAGARATHAR THROUGH THE AGES

**J. Albaris\***

Nagarathar have been called in various names such as Nattukottai Nagarathar, Rathina Dhana Makuda Vaisyar, Boopala Dhana Vaisyar, Prathana Vaisyar, Upaya Kula Boopala Vaisyar, Chandra Gangakula Vaisyar, Sivagothira Vaisyar, Ilayathankudi Nagar Vaisyar and Nattukottai Chettiar.

It is stated that according to Poonkontai Velangudi Inscription, the Nagarathar settled at Santhiapuri in Naganadu of Sampu Islands. But there are no reliable evidence to prove this. However, they migrated and settled at Kancheepuram. Afterwards, because of the ill-treatment given by the royal family they had their settlements at

Kaveripoompattinam upto A.D. 706. Their strength was about 18000. Again they were oppressed during Poovanthi Chola reign. So, it is understood that the Chola country was their early settlement, but on their own interest, they migrated from Kancheepuram because they have preferred to settle in the southern part of Tamil Country.

During Karikala Peruvalathan, a Chola prince loved and married a Naga princess, to whom Tondaiman Ilanthirayan was born. So that the region is called Tondaniadu. Even though, Uraiyur was the capital of the Cholas at that time. Kancheepuram served as the second capital. The northern part of Chola Kingdom was given to

\* Reader in History, Alagappa Government Arts College, Karaikudi-630 003.

his son, so he wanted to develop the port city, Koveripoompattinam by means of sea-borne trade. Thus the Dhana Vanigar of Kancheepuram were brought to Kaveripoompattinam. As they come from a city or nagaram they were called as Nagarathar. Nagarathar are religious-minded. They are staunch Saivites. They preferred to have their settlements around the temple and its vicinities and led temple oriented life.

The Chola kings gave the Nagarathar asylum and kept them in an esteemed position. During the coronation ceremony of Chola kings, the Nagarathar had the privilege of crowning the King. But, on one occasion, Poovanthi Chola abducted a five year old Vanigarkula girl, Muthu Meenal while she was playing in the streets. Nagarathar raised their voice of protest to Poovanthi Chola's activities. They organized themselves and asked the King to send back the girl. With the condition, the King sent the girl with the Nagarathar. If the girl would be killed, they would have to give seven heads and 8000 gold in retaliation.

This incident established the solidarity, unity and courage of the Nagarathar. The King had a secret plan to punish them and thus sent them back.

The relation between the Nagarathar and the Poovanthi Chola was always bitter. The King was waiting for an opportunity to damage their name and fame. Nagarathar were planning to escape from the clutches of the Chola rulers. During this critical stage, Pandya King, Sundara Pandyan went to Chola kingdom and invited the Vanigars with the consent of the Chola King. It is predicted that such Vanigars are the Nagarathar. There are literary evidences in support of this view. But the Vanigars of Pandya kingdom were equally wealth with the Vanigars of Chola kingdom. So here is a contradiction regarding the intension of inviting the Vanigars from Chola kingdom.

The settlement of Nagarathar is called, Chettinadii. Nagarathar women were not allowed to go beyond the following borders, i.e. in the east sea, in the north Vellaru, in the west Piranmalai and in south Vaigai River. The Nagarathar may go out of this boundary with their spouses only for pilgrimage. Fr. Caldwell also endorses this view. It is a strong tradition that the Nagarathar women shall not go beyond Vellaru. If went beyond Vellaru river, it was considered as a wrong omen.

The Pandya King Sundara Pandyan invited the Nagarathar and brought them to Onkarakudi (Karaikudi) and provided Ariyurnagar, Piranmalai Temple, Sundarapattamman Temple, Ilayathangudi and the temple. The priests of the Nagarathar were provided with free land and gifts and were esteemly placed. Their strength at the time in Pandya County was 500. So called as Ainoottavar, but seven divisions were among them. After their advent in the Pandya Country, Aravaliyar, one among the seven divisions settled at Ariyoor Nankuvalaiyur at Sundarapattanam and Eluvalaiyur at Ilayathankudi.

There was no unity among the Nagarathar at Onkarakudi alias Karaikudi, and so they demanded for separate temples for them. Thus they were provided Mathur and Vairavasamy temples in 712 AD. Eraniyur, Pillaiyarpatti, Nemom and Iluppakudi temples in the year 714 AD and Soorankudi Velankudi temples in the year 718 AD. Ilayathankudi temple was exclusively given for the Nagarathar, who were early settled at Ilayathankudi. Based on the seven temples, seven divisions emerged among the Nagarathar and then elevated to nine, including Eraniyoor and Pillayarpatti temples. There are 23 inner divisions among the nine divisions. Again they were put to hardship in the Pandya kingdom also. Thus the Nagarathar got angry over the Pandyas also.

The Nagarathar were not prepared to go further outside the Pnadya Kingdom and felt that their life centering around the king was the primary cause for all these sufferings. Another important reason for these sufferings was their dependency of wealth. They realized that their life shall be centered around God. If so, they need not be afraid of others. There shall not be the problem of sufferings and sub-ordination. Life shall be happy and prospectus.

In due course the settlements of the Nagarathar were extended. In the fourteenth century, they totally were settled in 96 villages, so called as Thonnottarur Nagarathar. Their present zone is called Chettinadu with 96 villages. During the 19<sup>th</sup> and 20<sup>th</sup> centuries for the purpose of trade, they migrated to other parts and countries. Their 96 settlements were reduced in to 76. Of the 76 present villages, 56 villages are found in Sivagangai District and 20 villages in Pudukottai District.

## EDUCATIONAL STATUS OF WOMEN IN TAMIL NADU

M. Nala\*

In ancient Tamil Country, many Tamil poets lived and worked for the promotion of education. The Sangam literature refers that the women excelled in various arts like music, drama, dance etc. Women poets like Avvaiyar, Kakkaipandiniyar, Mudathamakkaniyar lived during the Sangam period.

Before independence many institutions were founded by Christian Missionaries with their dedicated service to the cause of education especially for women. But majority of Indian Women were denied educational opportunities, rich and gifted few were able to get good education and held high government offices. After independence the leaders took many efforts to improve the status of women through education. Special attention was given to women's education, in the five year plans. At first National Council for women's education was set to advice the government. State councils were also established in different states, with the result there has been a rapid growth in the circle of educated women.

In Tamil Nadu during Independence and in ten years after independence education and employment opportunities were restricted to avocations like teaching, nursing, telephone operators, medicine in the field of women's health and child care, clerical, secretarial work in the offices as the then scheme of education was of general nature that suit services in subordinate capacities in the offices and organizations while the supervisory duties still remained in the hands of the male counterpart.

In the next ten years efforts were taken by Tamil Nadu Government to open new women's colleges with diverse faculties especially in mofussil areas which paved way to women entering to other fields of advanced science and technology and also in research.

The social workers like Ambujammal, Durgabai Deshmuk and Sarojini Varadhappan realised that the lack of education and economic dependence are the route of all sufferings of women, hence started planning for establishing educational institutions for girls, thereby helping them to stand on their own legs to achieve economic independence.

Some of such important institutions are Women's Christian College, Madras, S.I.E.T. Women's College, Madras, Mother Teresa University at Kodaikanal and Sri Sarada Institution for women in Salem, Vellalor women college at Erode. The University Grant Commission offered 50% grant in the case of men's college and 75% in the case of women's college to meet the extra expenses for this purpose. The introduction of the National Policy of Education 1986, the education for women's equality came to be accepted, 50% women contribution in enrollment in higher education. The NCTE was established under the NCTE Act, 1993, Teacher education is offered at certificate, diploma, degree and post graduation levels.

Equality of education opportunity is a very comprehensive notion. Its component concepts of 'equality' 'opportunity' and 'education' should touch with every aspect of women's lives-social, political, economic. The universities today have to take on the role of social agents, striving to-bring within its fold, millions of women who continue to wallow in ignorance and illiteracy. Universities can no longer remain as academic ivory towers, of knowledge alone but transform their role to become dynamic, active participant in equalizing opportunity, enabling the backward or under privileged classes and individuals focus education, as a lever for the improvement of women's lives.

Now women compete with men in every walk of life. There are women teachers, professions, principals, Doctors, Lawyers, M.L.A's, M.P's, Ministers etc, Even the Prime Minister of India and Chief Minister of States also were existed. Tamil Nadu has performed reasonably well in terms of literacy growth during the decade 1991-2001. The state's literacy rate increased from 62.66% in 1991 to 73.47% in 2001. Tamil Nadu has 19 Universities, 250 engineering colleges and 1150 arts college, 2550 schools. Among these 446 Art and science colleges and one university for women.

The following is the drop-out rate of education among women in Tamil Nadu: 51.7% in 1983, 21.1% in 2001 and 27.5% in 2004-05.

\* Lecturer in History, Sri Sarada College, Salem-16.

Tamil Nadu Women's Forum has taken up various campaigns lobbying and advocacy work on the issues of fundamentalism and communalism. Also the forum put forward actions against GMO, TNCs, MNCs, WTO, and Globalization. The TNWF demanded the government to bring 33% reservation for women.

There has been tremendous progress in the field of information technology, media, science, etc. But unfortunately there has not been matching in the area of education of the girl child, or the rural adult women. Female literacy and education has a direct impact upon the overall development of a nation, and its population growth. The UNESCO studies show that the female literacy in the developed countries is 96 per cent, in developing countries 55 per cent whereas in the least developed countries it is 27.9 per cent. Education plays a major part in the development of a nation. Countries with high level of basic India wants to be one of the developed nations it must concentrate on education and especially on female education. The root cause of all problems

facing women is related to education. If all women get educated, then all the problems like female infanticide, dowry, female suicide, domestic battering, malnutrition of women, child marriage and other related atrocities would get vanished from our country. Education provides an essential qualification to fulfill certain economic, political and cultural functions, and improves women's Socio-economic Status. At every age and level, education enhances the intellectual, Social and emotional development of women, and enables them to meet their basic needs of daily life. It brings reduction in inequalities in the society.

Article 45 of the Indian constitution says "The state shall endeavour to provide, within a period of ten years the commencement of the constitution, for free and compulsory education for all children until they complete the age of fourteen years".

The Government alone has not the sole responsibility; parents too play a major role. Parents should always give encouragement for female education even if they are illiterate.

## **THE ROLE OF NGO'S FOR THE ABOLITION OF CHILD LABOUR IN TIRUCHIRAPPALLI**

**Alphons George\***

Around the world there are number of organizations separate from the governments that serve the people on a national and international scale known variously as 'private voluntary organizations' 'civil society organization' and 'citizen association'. They are increasingly called as non-governmental organizations (NGOs). It represents an alternative institutional approach to encourage rural developments in developing countries which may provide comparative advantages over government institutions at the grass roots.

Today, NGOs address every conceivable issue and they operate in virtually every part of the globe. In recent years they have successfully promoted new environmental agreements, greatly strengthened women's right, and won important arms control and disarmament measures. NGO's have also improved the right and well being of children, the disabled, the poor and indigenous people.

In Tiruchirappalli children are employed in a wide variety of trades and are involved in various illicit, trading practices. Children are working as apprentices in various trades and are employed in hotels, textile shops, agricultural works, domestic works, beedi making etc. children working as part time or full time labourers. In Tamil Nadu 32% of the total number of child workers come under the non-agricultural category. They are working at beedi works in Tiruchirappalli and Vellore.

In Tiruchirappalli there are many NGOs. They are providing services for the protection and the welfare of child labourers. The important NGOs in Tiruchirappalli are SONTAM, CHEERS, SOCSEED and ASA. These NGOs are very active in controlling the quantum of child labour and reduce its harmful reactions and repercussions.

Education of children is a meaningful and effective policy also important in solving the child

\* M.Phil. Research Scholar, St. Joseph's College, Tiruchirappalli.



labour problem. So the NGO's started many special schools in Tiruchirappalli. These schools promote healthy culture, enable the developmental abilities, individual judgements and a sense of moral and social responsibility on a basis of equal opportunity, and also enables the child to become a useful member of the society.

Every year about 50 students are transferred to mainstream educational institutions. The facilities such as noon meals, uniforms, note books etc, are provided at free costs. Monthly stipend of Rs.100 is paid to each student.

Vocational training was also given to these schools in various fields such as, soft toy making, handicrafts, wire bag making, greeting card making etc. The students are also trained for embroidery, and tailoring.

NGOs also conducted many awareness camps. A few awareness programmes and rallies were

arranged and special speakers were also invited to raise awareness among the general public, parents and the child labourers themselves. Many programmes on child labour abuse are organized during awareness camps, such as skits, debates, street plays, cultural programmes, processions, exhibitions etc.

A documentary film on child issues in Tiruchirappalli district was prepared on u-matic video shooting with a duration of 20 minutes. The directors of Doordharshan, Raj TV, Sun TV and Vijay TV have been addressed to telecast the documentary film in between their schedule to bring about awareness among the general public

NGO's are very instrumental in eradication of child labour in Tiruchirappalli. Hopefully in the near future we could expect most of the children to be involved in educating themselves and enjoying their childhood rather than struggling for their existence.

## **WOMEN'S EMPOWERMENT IN TIRUVANNAMALAI DISTRICT - A HISTORICAL PERSPECTIVE**

**R. Sthanislas\***

Tiruvannamalai District is bounded on Vellore District, on the South by Villupuram District on the East by Kanchipuram District and on the west by Dharmapuri District. Geographical area of the district is 6191 square kilo meters and the inland area lies between 12.00° North latitude and 78.38° to 79.45° East longitude. One sixth of the area of this district is covered by reserve forest and hills, which is part and parcel of Eastern Ghats under Jawadhu Hills. The important hills in this district are Tiruvannamalai (266 ft MSL) and Jawadhu Hills (2500 ft, MSL).

The famous God Arunachaleswara Temple is located in Tiruvannamalai town. Therefore Tiruvannamalai Town is an important pilgrim centre, attracting huge number of people to pray Lord Arunachaleswara (One of the Pachaboortha Stalam) and the Holy Hills. Apart from this, Sathanoor Dam and Jawadhu Hills are two other important tourist attractions in this district.

At present, the Central and the State governments are working for the upliftment of Indian

women, particularly rural women. In order to help them play a greater role in national development, various efforts are made by governments. Support services like nutrition, health, up gradation of skills, income generating assets, and opportunity for employment are being provided through various government programmes and agencies. These programmes seek to support whom who are heads of families or, whose families are living below the poverty line in rural areas. Swamjayanti Gram Swarozgon Yojana (SGSY) Programme is one such worthy initiative.

Another new development that enhances the rights of women is the growth of women's self help group in Tamil Nadu. Roughly for the past fifteen years this concept is developing as a major force in rural and Semi-urban areas. Hitherto Women who denied the chances of employment and income generating capacity at the rural level are able to change their destiny due to the Self-Help Group. Especially in the past three years there was a

\* Lecturer in History, Government Arts College, Tiruvannamalai.

phenomenal increase in the Self Help Groups which covers lakhs of women. It organises women into income generating constructive work. Even an illiterate woman can become a member and raise her social status through organised work. Employment generation use of local resources, savings, loan facilities and market avenues stabilizes these groups. The support extended by the Central and the State Governments and leading institutions like Banks provide a strong support base for these groups due to their emergence as a solid single group, the Self Help Group can also play a decisive role in vote bank politics. Political parties are vying with each other to support these groups and to receive their political patronage in return. These developments provide new avenues and hope to millions of unlettered women who suffered in silence earlier. The Self Help Groups also take the issues related to rights violations involving women. Collective bargaining is possible in this arrangement.

#### **The Success Story of Andapattu - Vermi Compost Manure**

The SGSY programme of SHG group was started at Andapattu on 05 January, 2000, with 18 members. Thiruvannamalai District has 18 blocks; Thiruvannamalai Panchayat union is one of them. In this block, there are 750 SHG's and the total group of SHG's in the district is 21,250. A Group named Mother Theresa Mather Sangam, started Vermi Compost activities. They received 15 days training with the help of DRDA in Thiruvannamalai. They learnt about Safe-maintenance of the Vermi Compost Product. And the method of selling vermin compost to the individual cultivators and local markets. They work 5 hours every day and each member earns Rs.1,500/- each month and the price of Vermi Compost of 1 kg Rs.3 to 5.

M. Chinnai and D. Jothi two women members have said that the people of their village were very poor and conducted monthly meeting for their sake, and told them about the usefulness of adult education. They save nearly Rs.60,000/- and receive revolving fund of Rs.25,000/-. This expenditure is for new activities learning and selling transactions on the recommendation of the DRDA in Thiruvannamalai District. They received Rs. 3,75,000/- as economic assistance for Vermi Compost activities. It was given by the State Bank of India, Thiruvannamalai Branch and the subsidy of the amount was nearly 50 per cent. The loan is paid back by every member on a monthly installment of Rs. 550/- through the member of the SHG.

They conduct weekly meetings on Sundays and discuss accounts, and also domestic problems of SHG members and problems of the village. They have awareness with the help of SGSY programme, because officers like DRDA Social Welfare and BDO's attended the meeting and gave useful suggestions for improving our Economic and Social Conditions and Political awareness. And also they are fighting against many social evils of the village like, child labour, offering bride money, poverty, and diseases. They are able to meet the domestic expenditures because of the income. In this connection they decided to continue the work as on a permanent basis. They expect further improvement with the help of Government, selling of Vermi Compost Center co sale of marketing.

This women Self Help Group movement is a success story which protected the dignity and self esteem of lakhs of rural women in Thiruvannamalai. It created awareness and stimulated self dependency through employment generations scheme at the local level.

## **ECONOMIC EMPOWERMENT OF RURAL WOMEN THROUGH SELF HELP GROUPS**

**V. Chitra\***

India is a land of villages. Women constitute half of total population in our country.

Empowerment of women is a necessary basic condition for socio-economic development of our society. For the development and empowerment

of women, innovative programmes in the areas of welfare and support services, awareness generation and training cum- employment - cum - income generation were undertaken by the ministry of rural development. The objectives of all these efforts are

\* Lecturer, Department of History, Madras Christian College, Chennai.

to ensure that women are empowered of both economically and socially. The ministry of rural development has special components for women in its programmes. Generation of income and wealth through rapid economic growth is one of the key components for achieving this aim. Successive plans have recognized the integral link between rapid economic growth and the quality of life of the mass of the people.

Empowerment is multifaceted, multi-dimensional and multi layered concept. Women's empowerment is a process in which women gain greater share of control over resources-material, human and intellectual like knowledge, information, ideas and financial resources like money and access to money and control over decision making in the home, community, society and nation.

The following are the constituents of economic empowerment:

Financial interventions (increased access to credit); Enterprise development (Increase access to skills/management training); Marketing strategies (Increased access to markets).

It is the starting point in the upliftment of women. In order to bring about an economic change in the lives of women it is essential to provide them with the financial access as well as access to other backward and forward linkages (Poverty and sustainable development).

It has been recognized that the main obstacle to empowerment has been the low level of educational attainments as well as poverty among women. Taking into account this fact, government of Tamil Nadu have framed various policies, designed specific Intervention and implemented many programmes to eradicate poverty and to provide education to vulnerable section of the society. The SGSY is implemented with emphasis on social mobilization and formation of SHGs. Under the programme emphasis is also laid on training, capacity building and provision of rural Infrastructure. Self help groups have been instrumental in empowerment by enabling women to work together in collective agency.

Swarnajayanthi Gram Swarozgar Yojana (SGSY) will emphasis on group approach. The main objective of this programmed is to organize the poor

into self help groups (SHG) for their capacity building. The numbers of members of SHGs generally range between 10 to 20 and each group selects among its member a leader called animator. For the purpose of management of its own activities, the leader of a group conducts meeting weekly. The SGSY is implemented with emphasis on social mobilization and formation of SHGs.

In the state as Tamil Nadu Corporation for development of women was established in 1983 which aims at the socio-economic empowerment of women. As a prelude the corporation is implementing the Mahalir thittam among poor rural women to promote saving habits and nurture entrepreneurial skills and aptitudes, promote exposure to banking transactions and to free from the clutches of local money lenders. This scheme is being implemented in partnership with Non-Governmental organization (NGOs) and Banks. Under the scheme, SHGs are formed and monitored through NGOs affiliated with the Tamil Nadu corporations for development of women. They have taken up the responsibility of providing credit to women's groups.

SHG is silent revolution in Tamil Nadu through TNCDW. The seed for the revolution was sown in November 1989 in two blocks in Dharmapuri District with the external funding from international fund for agricultural development (IFAD) as pilot basis. After the success of pilot projects in the state it was extending to Salem and South Arcot district and this was followed by Madurai and Ramnad districts in 1995-96. The state government wanted to continue with the programme at any cost. With that Tamil Nadu has become the only state. In India to launch the state-wide programme fully funded by state government without any assistance from the other funding agencies.

Self help groups have become agents of empowerment promoting agencies in rural India. They have gained the momentum as a movement and they can make sustainable development a reality in rural areas. There should not be any discrimination among the members based on caste religion or political affiliations.

SHGs are gaining popularity in rural areas. These SHGs are considered a new lease of life for women. In villages for their social and economic empowerment. Empowerment among rural women

through self-help groups can be significant step and a milestone in the history of rural development in our country. It has become a modern economical weapon for the poor women to fight against poverty and economic depression. These groups have become a ladder for the poor women to go up not only economically but also socially. It generates employment opportunities and creates a conducive social and economic infrastructure by empowering women and confirms the economically best and optimum utilization of resources. SHGs that really showed result in both empowerment and development.

The SHG members seemed to maintain their tenor- they worked, they earned, they spent, and they saved. But, they are not stereo types, there is a sufficient to get an insight into their variations in activity and activity oriented performance. In order to identity. Forming and nurturing small, homogeneous and participatory self-help groups (SHG) of the poor has today emerged as a potent tool for human development. This process enables the poor, especially the women from the poor households, to collectively identify and analyses the problems they face in the perspective of their social and economic environment. It helps them to pool their meager resources, human and financial, and prioritize their use for solving their own problems.

The empowerment of women through the self help group would lead to benefits not only to the individual women and women groups but also for the famines and community as a whole through collective action for development. As a factor of capacity and skill building it encourages a diversified entrepreneurial and business talent of the women and helps them in dealing with the banks and the markets more effectively and efficiently. These groups have common perception or need and impulse towards collective action. Empowering women is not just for meeting their economic needs but also through more holistic social development. Today there are two lakh self help group women focused on economic activities like savings, collective marketing, promotional of individual enterprise and in the process of moving into the main stream of the society. A social movement has begun wherein the rural women started saving money by forming themselves into small groups and come together to decide all issues which affect their lives. SHG may be rated as the most successful anti-poverty programme and contribution to women's empowerment. Thus women empowered by economic independence can contribute to society and at the same time improve their standard of living. This can be aimed at reforms in societal life and finally towards bringing about revolutionary change in every sphere of life and in basic values.

## A STUDY OF HINDU MALAYALIS IN THE YELAGIRI HILLS

M. Viji\*

The tribal area of Vellore and Yelagiri are generally associated with scattered population, in accessible and hilly tracts. They are dependent on the forest produce and some in cases on small farmings, which is independent on only monsoon crops. These Hindu Malayalis are still in little remote area leading an uncivilized life and remained the most backward of all the scheduled tribes of Vellore districts.

The Life style of the Malayalis is completely different from that of the Hindu communities living in plains. They perform the life cycle ceremonies with the help of their women by well-established cultural patterns and do not depend on outside intervention

to keep it going. They celebrate childbirth, naming ceremony, ear boring ceremony, attainment of puberty, marriage and death ceremonies.

Hindu Malayalis are very peaceful people. This statement of situation resulted in slow change of social, cultural and economic life of Hindu Malayalis. The major economic resource for the Malayali community is dependence on land and forests. It is mainly a land owning community. The Hindu Malayalis have no language of their own. Around 90% speak Tamil. The rest of the population speaks Telugu. The Hindu Malayalis who came from Kancheepuram spoke Tamil. But they spoke Chennai Tamil.

\* Lecturer (S.S), Department of History, Holy Cross College, Tiruchirappalli - 620 002.

In Yelagiri area Hindu Malayalis worship Idols. The Malayalis worship Shri Ram, his consort and hold Ramayana in high esteem and also offer prayer to Hanuman. Hindu Malayalis have great faith in Kajakodan, which is a protector God of the village.

They also believe in Nagaraja which is a Serpent God by worshipping, the snake will not bite is the belief. They have faith in Patrakali, Mariamman, Bagavathiamman and Forest Angel, which are the other Goddesses. Malayalis are very superstitious by nature. They are afraid of the spirit such as Ghost, Ratthakattari and Mohini and other evil spirits. They worship their Ancestors.

They are true worshippers of God Muruga. The Malayalis do not perform regular prayer. It is done only when they are in trouble or sick. Some Hindu Malayalis have their own place of worship, constructed their own house. They build soil alter in a corner of the house and plaster it with a mixture of mud and soil and they apply white colour, with a figure of "Trishul".

Relations based on economic grounds between the Malayalis and non-tribal people are that of employer and employee. They are employed as agricultural labourers. After independence due to development efforts in the Malayali tract, the social contact of the Malayalis with non-tribal people has been continuously increasing. We can see the government employees in this tribal area with the purpose of implementing tribal welfare schemes.

These employees have discussions and try to make the tribal people to be aware of the various developmental schemes and their rights as the citizens of free and democratic India.

The tribals have a fascinating way of life. Their forest dwellings, hill slopes cultivation and the hunting memories of wild animals create a sense of awe and attract the stranger to look into this unexplored land of once nomadic human groups their soul, searching simple music and dance an unassuming ornamentations of the body with beads decoration of frontal lobe by tribal women with forest flowers create a feeling of astonishment.

The present group of tribals surveyed seem to have found themselves in a mire of uncertainty, shifting boundaries between outside forces in the form of politics, markets and internal compulsions in the form of behavioral norms, demonstrations of solidarity, admitted currents of change reflected in demographic growth adoption of partial education, magnetization of tradition, Economic activities.

An important point that one could make out from this study that the possible link between culture and development is more than a decade that would be going in stress on the cultural development. These issues related to development in terms of capacity building, human resources development streamlining administration and economic relaxation have put cultural identity at the center of development.

## தமிழக அரசின் பெண்கள் நல மேம்பாட்டு திட்டங்களும் செயல்பாடுகளும்-ஓர் ஆய்வு

இரா.விஜி\*

சுதந்திர இந்தியாவில் குறிப்பாக அனைத்துலக மகளிர் ஆண்டான 1975க்குப் பிறகு பெண்களின் நிலையில் சிறந்ததொரு மாற்றம் ஏற்பட்டிருக்கிறது<sup>1</sup>. 'ஆணுக்குப் பெண் சரிநிகர் சமானம்' என்பதற்கு ஏற்ப ஆண்கள் மட்டுமே பணியாற்றி வரும் நிலைமாறி பல்வேறு துறையிலும் பெண்கள் தங்களது திறமையை வெளிப்படுத்தி சாதனைகள் பல புரிந்து வருகிறார்கள். இருப்பினும் பெண்களுக்கு எதிராக ஆணாதிக்கக் கொடுமைகள் காலங்காலமாக நிகழ்ந்து வருகிற சூழலில் இந்த நவீன விஞ்ஞான யுகத்தில் அது புதுப்புது வடிவங்களில் தொடரத்தான் செய்கிறது.

பெண்கள் தங்களுக்கு எதிராக பல்வேறு சூழலில் ஏற்படும் இடற்பாடுகளிலிருந்து பாதுகாத்துக் கொள்ள இந்திய அரசு பல சட்ட பாதுகாப்பினை வழங்கியுள்ளது. குறிப்பாக தமிழக அரசும் பல்வேறு வகையான நல மேம்பாட்டு திட்டங்களை அறிவித்து பெண்களின் சமூக மற்றும் பொருளாதாரத் தேவைகளை மேம்படுத்த முயற்சிகளை மேற்கொண்டு வருகிறது.

ஆங்கிலேயர் வருகை, அறிவியல் முன்னேற்றம், சமூக சீர்திருத்தவாதிகளின் முயற்சி, பெண்கள் நல இயக்கங்கள் மற்றும் சுதந்திர இந்தியாவின் அரசியல்

\* விவிபுரையாளர், வரலாற்றுத்துறை, அ.வ.அ.கல்லூரி, மன்னம்பந்தல்.

அமைப்பு சட்டங்கள் போன்றவற்றின் மூலமாக பெண்கள் விழிப்புணர்வும், கல்வியில் முன்னேற்றமும், பொருளாதார தேவையின் அவசியத்தையும் உணரத் தொடங்கினர். இவை அனைத்திற்கும் மேலாக பெண்கள் கடமை, பொறுமை உணர்வுடன் செயல்படுகிறார்கள். பணி விரைவாக முடியும் என்று கருதும் நிலை சமூகத்தில் வளரத் தொடங்கியது.

தமிழகத்தில் வேலைக்கு போகும் பெண்களின் சதவீதத்தை நோக்கும் போது 1981-ல் 26.5% என்று இருந்தநிலை மாறி 1991-ல் 43.3% என உயர்ந்துள்ளது. நாட்டின் தேசிய வருமானமானது கிட்டத்தட்ட 16% பெண்களால் உயர்ந்துள்ளது என்று புள்ளியியல் ஆய்வுகள் வெளிப்படுத்துகின்றன<sup>2</sup>. இருப்பினும் வாய்ப்புகள் மறுக்கப்பட்டு சமூகத்திலும், பொருளாதாரத்திலும் இன்றும் கூட நிலையான இடத்தினை பெறவில்லை. இதனால் பெண்கள் பல்வேறு வகையான பிரச்சனைகளை எதிர்கொள்ள வேண்டிய சூழல் நிலவி வருகிறது. இச்சூழல்களிலிருந்து தங்களை தற்காத்துக் கொள்வதற்கான தற்காப்பு கவசமே பொருளாதார பின்புலம் என்பதை பெண்கள் உணர்தல் அவசியமாகும்.

சுதந்திர இந்தியாவில் இந்திய அரசியல் அமைப்பு முகப்புகளில், ஆண், பெண் என்ற ஏற்றத்தாழ்வுகளற்ற சமுதாயம் அமைய வேண்டும் என்ற நோக்கில் சமூகத் தகுதி மற்றும் வாய்ப்புகளில் சமத்துவத்தையும் எல்லா குடிமக்களுக்கும் ஜாதி, மத, பேதமின்றி பாலின வேறுபாடின்றி பெற்றுத் தர வேண்டும்(15(1) என்று கூறப்பட்டுள்ளது<sup>3</sup>.

பெண்கள் நல மேம்பாட்டு திட்ட அமைப்பின் தோற்றமும், நோக்கமும்

பெண்களுக்கு சட்ட சமத்துவம், சட்டப் பாதுகாப்பு கொடுத்தல் மட்டுமே போதாது அவர்களின் சமூக பொருளாதார நலனும் காப்பாற்றப்பட வேண்டும் என்ற நோக்கத்தோடு பல்வேறு பெண்கள் நல நடவடிக்கைகள் நடைமுறைப்படுத்தப்பட்டன<sup>4</sup>. 1953-ல் மத்திய சமூக நலவாரியம் அமைக்கப்பட்டது. இதனைத் தொடர்ந்து தமிழகத்தில் 1954-ல் மாநில சமூக நல வாரியம் மற்றும் 1955-ல் மகளிர் நல இயக்குநரகம் தொடங்கப்பட்டு, தனித்துறையாகச் செயல்படத் துவங்கியது. பின்னர் 1972-ம் ஆண்டு முதல் சமூக நலத் துறை என்னும் பெயருடன் செயல்பட்டு வருகிறது.

மகளிர் நலம் மட்டுமல்லாமல் அனைத்துவிதமான உடல் ஊனமுற்றோர் குழந்தை வளர்ச்சி, மற்றும் நல வாழ்வு, அனாதைகள் மற்றும் இம்மாநிலத்தில் உதவி தேவைப்படும் அனைவரின் நலனையும் மேம்படுத்த முயற்சி செய்து வருகிறது. மேலும் இத்துறை பெண்கள்

மேம்பாட்டுக்கு முன்னுரிமை அளித்து வருகிறது என்பது குறிப்பிடத்தக்க ஒன்றாகும்.

பெண்கள் நல மேம்பாட்டு திட்டங்களும், செயல்பாடுகளும்

ஒரு நாட்டின் ஒட்டுமொத்த வளர்ச்சி என்பது பெண்களின் வளர்ச்சியினை அடிப்படையாகக் கொண்டிருக்கிறது. சமுதாய மறுமலர்ச்சியில் பெண்ணினம் உயர்ந்தால்தான் தீர்க்கமான பாதையில் நடைபோடமுடியும் என்ற நிலை ஏற்பட்டிருக்கிறது.

2001-ஆம் ஆண்டு கணக்கெடுப்புப்படி<sup>5</sup> இந்தியாவின் மொத்த மக்கள் தொகை 102, 70,15,247 இதில் பெண்கள் 49,57,38,169. தமிழகத்தின் மொத்த மக்கள் தொகை 6,21,10,834 இதில் பெண்கள் 3,08,42,185.

இந்தியாவில் எழுத்தறிவு பெற்றவர்களில் மொத்தம் 65.85% இதில் பெண்கள் 54.16% தமிழகத்தில் கல்வி அறிவு பெற்றவர்கள் மொத்தம் 73.47% இதில் பெண்கள் 64.55%<sup>6</sup>. மக்கள் தொகையிலும், கல்வியிலும் ஆணுக்கு இணையாக விளங்கும் பெண்களுக்கு சமூகத்தில் சரியான அந்தஸ்து கொடுக்கப்படவில்லை. சமூகத்தில் மிகவும் கவனம் செலுத்தப்பட வேண்டியவர்களில் பெண்கள் முதலிடத்தில் இருப்பதால், குறிப்பாக ஏழ்மை நிலையில் உள்ளவர்கள் அனாதை, விதவைகள் இவர்களுக்கு உதவுவதற்கென்றே அரசு பல நலதிட்டங்களை அறிவித்து செயல்படுத்தி வருகிறது.

திருமண உதவி திட்டங்கள்

ஏழ்மை நிலையிலுள்ள பெற்றோர்/பாதுகாவலர் தங்களது பெண்களுக்கு திருமணம்/மறுமணம் செய்து வைப்பதில் உள்ள பிரச்சனைகளை நீக்கி அவர்களுக்கு உதவி செய்யும் பொருட்டு தமிழக அரசால் ஐந்து வகையான திருமண நிதியுதவித் திட்டங்கள் செயல்படுத்தி வருகின்றன. இத்திட்டங்களால் ஏராளமான இளம் பெண்கள் மற்றும் பெற்றோர்களும் பயனடைகின்றனர்.

டாக்டர் தர்மாம்பாள் அம்மையார் நினைவு விதவை மறுமணத் திட்டம்

இத்திட்டம் 1975-ஆம் ஆண்டு தொடங்கப்பட்டது<sup>7</sup>. இத்திட்டத்தின் கீழ் குறைந்த பட்சம் மணமக்களின் வயது 20லிருந்து 35க்குள் இருக்கவேண்டும் மணமக்களின் வயது 40க்குள் இருக்கவேண்டும். இத்திட்டத்தின் கீழ் நிதியுதவியாக ரூ.15,000/- வழங்கப்படுகிறது. (ரூபாய் 10,000-க்கு தேசிய சேமிப்பு பத்திரமாகவும் ரூ.5,000/-க்கு கேப்பு வரைவோலை/ காசோலை). இத்திட்டத்தின் கீழ் பயனடைய வருமான வரம்பு இல்லை.;

2001-2002ம் ஆண்டுக்கான வரவு செலவு திட்டமதிப்பீட்டில் இத்திட்டத்திற்கென ரூ.19.40 லட்சம்

ஒதுக்கப்பட்டது. இதனால் 194 பேர் பயனடைந்தனர்<sup>8</sup>. 2004-2005-ல் ஒதுக்கப்பட்ட தொகை 11.40 இலட்சம்<sup>9</sup> பயனடைந்தவர்கள் 114 பேர். 2007-2008ம் ஆண்டு ஒதுக்கப்பட்ட தொகை 20.35 இலட்சம் பயனடைந்தவர்கள் 173 பேர்<sup>10</sup>.

ஈ.வெ.ரா. மணியம்மையார் நினைவு ஏழை விதவை மகள் திருமண உதவித் திட்டம்

வறுமைக் கோட்டிற்கு கீழ் வாழும் விதவைத் தாய்மார்கள், தங்களது பெண்களைத் திருமணம் செய்து கொடுப்பதற்குப் போதுமான பொருளாதார வசதியின்றி இன்னலறுகின்றனர். இவர்களின் துயர்தீர்க்க இத்திட்டம் 1981 ம் ஆண்டு அறிமுகப்படுத்தப்பட்டது<sup>11</sup>. இத்திட்டதிகள் மூலம், திருமணத்திற்கென ரூ.15,000 அளிக்கப்படுகிறது ஆண்டு வருமானம் ரூ.12,000-வரை உள்ள விதவைத்தாயின் 18 முதல் 30 வயதுக்குட்பட்ட பெண்ணின் திருமணச் செலவினத்திற்கு நிதியுதவி வழங்கப்படுகிறது.

2001-2002ம் ஆண்டுக்கான வரவு செலவு திட்டமதிப்பீட்டில் இத்திட்டத்திற்கென ரூ.73.63 இலட்சம் ஒதுக்கப்பட்டது இதன் மூலம் பயனடைந்தவர்கள் 1049 பேர். 2004-2005ம் ஆண்டு 269.43 இலட்சம் ஒதுக்கப்பட்டது. இத்திட்டத்தின் வழியாக பயனடைந்தவர்கள் 2697 பேர். 2007-2008ம் ஆண்டு 261.50 இலட்சம் நிதி ஒதுக்கீடு செய்யப்பட்டது. இத்திட்டத்தின் வழியாக 2361<sup>12</sup> நபர்கள் பயனடைந்தனர். அன்னை தெரசா நினைவு ஆதரவற்ற பெண்கள் திருமண நிதி உதவி திட்டம்

தாய் மற்றும் தந்தையை இழந்த ஆதரவற்ற பெண்களுக்குத் திருமணம் செய்வதற்காக அன்னை தெரசா நினைவாக திருமண நிதியுதவித் திட்டம் 1985-86 ஆம் ஆண்டு தொடங்கப்பட்டது. இத்திட்டத்தின் மூலம் ரூ.15,000 நிதி உதவி வழங்கப்படுகிறது. இத்திட்டத்தின் கீழ் பயன் பெறுவோர் அல்லது அப்பெண்ணின் பாதுகாவுவரின் ஆண்டு வருமானம் ரூ.12,000 க்கு மிகாமல் இருக்க வேண்டும் பெண்ணிற்கு 18 வயது முடிவுற்றதாகவும் 30 வயதுக்கு மேற்படாமலும் இருக்க வேண்டும்<sup>13</sup>.

2001-2002ம் ஆண்டுக்கான வரவு செலவு திட்ட மதிப்பீட்டில் இத்திட்டத்திற்கென 7.00 இலட்சம் ஒதுக்கப்பட்டது. இதன் மூலம் 100 பெண்கள் பயனடைந்தனர். 2004-2005ம் ஆண்டு 10.10 இலட்சம் ஒதுக்கீடு செய்யப்பட்டது. 101 பெண்கள் பயனடைந்தனர். 2007-2008ம் ஆண்டு 33.95 இலட்சம் ஒதுக்கீடு செய்யப்பட்டது. 274 பெண்கள் பயனடைந்தனர்.

மூவலூர் இராமாயிர்தம் அம்மையார் நினைவு திருமண நிதி உதவி திட்டம்

பெண்ணின் கல்வி நிலையை உயர்த்துவதை நோக்காகக் கொண்டு, எட்டாம் வகுப்பு மற்றும் அதற்கு மேல்படித்த, 18 வயதிற்கு மேற்பட்ட பெண்களின் திருமணத்திற்கென அவர்களின் பெற்றோருக்கு உதவ இத்திட்டம் 3.6.89 முதல் தொடங்கப்பட்டது. பின்னர் திருமண நிதியுதவி பெறுவதற்கான கல்வித் தகுதி பத்தாம் வகுப்பாகவும், அத்துடன் நிதியுதவி ரூ.10,000 ஆகவும் உயர்த்தப்பட்டது. 1.4.2002 முதல் நிறுத்தி வைக்கப்பட்ட இத்திட்டம் 3.6.2006 ஆம் தேதி முதல் மீண்டும் நடைமுறைப்படுத்தப் பட்டதோடு திருமண நிதியுதவியும் ரூ.10,000லிருந்து ரூ.15,000 ஆக உயர்த்தி வழங்கப்பட்டது<sup>14</sup>. 2008-2009 ஆம் நிதியாண்டு முதல் இத்திட்டத்தின் கீழ் வழங்கப்படும் நிதியுதவி ரூ.20,000 ஆக உயர்த்தப்பட்டுள்ளது.

2006-2007ம் ஆண்டுக்கான வரவு செலவு திட்ட மதிப்பீட்டில் ரூ.899.85 இலட்சம் ஒதுக்கப்பட்டது. இத்திட்டத்தின் மூலம் இந்த ஆண்டு பயனடைந்த பெண்கள் 45999பேர். 2007-2008ம் ஆண்டு 12499.45 இலட்சம் ஒதுக்கப்பட்டது. இதன் மூலம் 83333 பெண்கள் பயனடைந்தனர்.

அஞ்சகம் அம்மையார் நினைவு கலப்புத் திருமண உதவித் திட்டம்

சமுதாயத்தில் காணப்படும் சாதி வேறுபாடுகளை ஒழிக்கும் பொருட்டும் வரதட்சணைக் கொடுமையை ஒழிக்கும் பொருட்டும் தாழ்த்தப்பட்ட இனத்தைச் சேர்ந்த ஒருவர் திருமணம் செய்து கொண்டாலும், முற்படுத்தப்பட்ட ஒருவர், பிற்படுத்தப்பட்ட அல்லது மிகவும் பிற்படுத்தப்பட்ட இனத்தைச் சேர்ந்த ஒருவரைத் திருமணம் செய்து கொண்டாலும் அவர்களுக்கு இத்திட்டத்தின் கீழ் நிதியுதவி வழங்கி ஊக்கப்படுத்தப் படுகிறார்கள். இத்திட்டத்தின் கீழ் பயனடைய வருமான வரம்பு ஏதுமில்லை. புதிதாகக் கலப்பு திருமணம் செய்து கொண்ட தம்பதியரில் ஒருவர் ஆதிதிராவிடர் அல்லது பழங்குடியினத்தவராகவும் மற்றொருவர் வேறு இனத்தை சார்ந்தவராகவும் இருக்கும் பட்சத்தில் ரூ.20,000 நிதியுதவி வழங்கப்படுகிறது. முற்பட்ட இனத்தைச் சேர்ந்த ஒருவர், பிற்பட்ட அல்லது மிகவும் பிற்பட்ட இனத்தை சார்ந்தவரை திருமணம் செய்து கொண்டால் ரூ.15,000 நிதியுதவி வழங்கப்படுகிறது.

2001-2002ம் ஆண்டிற்கான வரவு செலவு திட்ட மதிப்பீட்டில் இத்திட்டத்திற்கென 449.50 இலட்சம் ஒதுக்கீடு செய்யப்பட்டது<sup>15</sup>. இத்திட்டத்தின் மூலம் 2361 தம்பதியினர் பயனடைந்தனர். 2004-2005 ஆம் ஆண்டு 249.40 இலட்சம் ஒதுக்கப்பட்டது. 1271 தம்பதியினர்

இத்திட்டத்தின் வாயிலாக பயனடைந்தனர். மேலும் 2007-2008 ம் ஆண்டு 449.60 இலட்சம் ஒதுக்கப்பட்டது. இத்திட்டத்தின் வழியாக 2265 தம்பதியினர் பயனடைந்தனர்.

சத்தியவாணி முத்து அம்மையார் நினைவு இலவச தையல் இயந்திரம் வழங்கும் திட்டம்

வறுமைக் கோட்டிற்குக் கீழ் உள்ள விதவைகள், கணவனால் கைவிடப்பட்டோர், ஆதரவற்ற பெண்கள் மற்றும் ஊனமுற்ற பெண்கள் ஆகியோர்களின் சுயவேலை வாழ்க்கைத் தரத்தினை உயர்த்திட வேண்டும் என்ற உயர்ந்த நோக்குடன் இத்திட்டம் 1979-80 ஆம் ஆண்டு தொடங்கப்பட்டது. 20 முதல் 40 வயதிற்குட்பட்ட தையற்சொழில் தெரிந்தோர் இத்திட்டத்தின் கீழ் பயன்பெறத் தகுதியுடையவராவர்<sup>16</sup>.

2001-2ம் ஆண்டுக்கான வரவு செலவு திட்ட மதிப்பீட்டில் இத்திட்டத்திற்கென 64.99 இலட்சம் ஒதுக்கீடு செய்யப்பட்டு இதன்மூலம் 4011 பெண்கள் பயனடைந்துள்ளனர். மேலும் 2004-2005 ஆம் ஆண்டு 112.45 இலட்சம் ஒதுக்கப்பட்டது. இத்திட்டத்தின் வழியாக 5500 பெண்கள் பயனடைந்தனர். 2007-2008 ஆம் ஆண்டு 126.46 இலட்சம் ஒதுக்கப்பட்டு இதனால் 5500 பெண்கள் பயனடைந்தனர்.

ஏழை விதவைத் தாய்மார்களின் குழந்தைகளுக்கு இலவச பாடப்புத்தகங்கள் மற்றும் குறிப்பேடுகள் வழங்குதல் (மேனிலைப் பள்ளி வரை)

இத்திட்டம் 1978-79 ஆம் ஆண்டு தொடங்கப்பட்டது. ஏழை விதவைத் தாய்மார்களின் பள்ளி செல்லும் குழந்தைகளுக்கு பாடப்புத்தகங்கள் மற்றும் குறிப்பேடுகள் கீழ்க்கண்டவாறு வழங்கப்படுகின்றன<sup>17</sup>. இந்தச் சலுகை பெற விதவைத் தாயின் ஆண்டு வருமானம் ரூ.12,000க்குக் குறைவாக இருக்க வேண்டும் ஆண்டொன்றுக்கு மாணவ/மாணவியர் இருவருக்கு வழங்கப்படும் புத்தகம் மற்றும் குறிப்பேடுகளின் மதிப்பு 1 மற்றும் 2ம் வகுப்பு வரை ரூ.50, 3 முதல் 5 ஆம் வகுப்பு வரை ரூ.125, 6 முதல் 8 ஆம் வகுப்பு வரை ரூ.175, 9 மற்றும் 10ஆம் வகுப்பு வரை ரூ.300, மேனிலை முதலாமாண்டு மற்றும் இரண்டாமாண்டு வகுப்புகளுக்கு ரூ.600 வழங்கப்பட்டு வருகிறது<sup>18</sup>.

2001-2002ஆம் ஆண்டுக்கான வரவு செலவு திட்ட மதிப்பீட்டில் 2.31 இலட்சம் ஒதுக்கீடு செய்யப்பட்டதன் மூலம் 4625 நபர்கள் பயனடைந்தார்கள் 2004-2005 ஆம் ஆண்டில் 7.90 இலட்சம் ஒதுக்கப்பட்டது இதன் மூலம் 10000 பேர் பயனடைந்தனர். 2007-2008 ஆம் ஆண்டு 11.56 இலட்சம் ஒதுக்கீடு செய்யப்பட்டதன் மூலம் 10000 ஏழை விதவைகளின் குழந்தைகள் பயனடைந்தனர்<sup>19</sup>.

சிவகாமி அம்மையார் நினைவு பெண் குழந்தை பாதுகாப்புத் திட்டம்

குடும்பக் கட்டுப்பாடு மற்றும் பெண் சிசுவதை ஒழிப்பு, ஆகியவற்றிற்கு ஊக்கமளிப்பதுடன் ஆண் குழந்தைகளை மட்டுமே விரும்பிப் பெற்றுக் கொள்ளும் போக்கைக் கட்டுப்படுத்துவது ஆகியவை இத்திட்டத்தின் நோக்கமாகும். பெண் குழந்தைகளும் இச்சமுதாயத்தில் ஆண் குழந்தைகளுக்கு இணையாக கல்வி கற்க வாய்ப்பு ஏற்படுத்தப்படுவதை இத்திட்டம் உறுதி செய்கிறது. 2001-2002 ஆம் ஆண்டு இத்திட்டம் தொடங்கப்பட்டது<sup>20</sup>.

இத்திட்டத்தின்படி பெற்றோருக்கு ஒன்று அல்லது இரண்டு பெண் குழந்தைகள் இருக்க வேண்டும். ஆண் வாரிசு இருக்கக் கூடாது. பெற்றோரில் ஒருவர் 35 வயதுக்குள் குடும்பக் கட்டுப்பாடு அறுவை சிகிச்சை செய்து கொண்டவராக இருக்க வேண்டும். 01.04.2005 முதல் ஒரு பெண் குழந்தை திட்டத்தின் படி மூன்று வயதிற்குள்ளும் இரு பெண் குழந்தைகள் இருத்தல் வேண்டும். பெற்றோரின் ஆண்டு வருமானம் ரூ.12000க்குள்ளும் இருத்தல் வேண்டும்.

ஒரு பெண் குழந்தையாக இருந்தால் ரூ.22,200/ம் இரண்டு பெண் குழந்தைகள் இருந்தால் ஒவ்வொருவருக்கும் ரூ.15,200 வீதம் வைப்பீடு செய்யப்படுகிறது. வைப்பீடு செய்யப்பட்ட நாளிலிருந்து ஐந்தாம் ஆண்டு முதல் அப்பெண் குழந்தைகள் கல்வி பயில ஒவ்வொருவருக்கும் மாதம் ஒன்றுக்கு ரூ.150 வழங்கப்படுகிறது. 20 ஆண்டுகளுக்குப் பிறகு வட்டியுடன் கூடிய முதிர்வுத் தொகை முழுமையாக ஒவ்வொருவருக்கும் வழங்கப்படும். இது அக்குழந்தைகள் மேற்கல்வி, திருமண செலவை ஈடுசெய்ய பெரும் வகையில் உதவிசெய்கிறது<sup>21</sup>.

2001-2002ம் ஆண்டுக்கான வரவு செலவு திட்ட மதிப்பீட்டில் இத்திட்டத்திற்கென சுமார் 178.48 இலட்சம் ஒதுக்கப்பட்டது. இத்திட்டத்தின் மூலம் 1171 பெண் குழந்தைகள் பயனடைந்தனர். 2004-2005ம் ஆண்டு 4500.00 இலட்சம் ஒதுக்கப்பட்டு 29512 பெண் குழந்தைகள் பயனடைந்தனர். மேலும் 2007-2008ம் ஆண்டு 7499.83 இலட்சம் ஒதுக்கீடு செய்யப்பட்டு 49265 பெண் குழந்தைகள் இத்திட்டத்தின் மூலம் பயனடைந்தனர் என்பது குறிப்பிடத்தக்க ஒன்றாகும்.

தொட்டில் குழந்தை திட்டம்

தொட்டில் குழந்தை திட்டம் முதன் முதலில் சேலம் மாவட்டத்தில் பெண் சிசுக் கொலையினை அறவே ஒழிக்கும் நோக்கோடு 1992 ம் ஆண்டு ஏற்படுத்தப்பட்டது<sup>22</sup>. பின்னர் இக்கொடுஞ்செயல் அதிகமாக நடக்கின்ற மாவட்டங்களில் விரிவு



படுத்தப்பட்டது. இத்திட்டத்தின்படி பெற்றோர்களால் கைவிடப்பட்ட குழந்தையாகவோ அல்லது ஒப்படைக்கப்பட்ட குழந்தையாகவோ இருந்தால், அக்குழந்தைகள் உரிமம் பெற்ற தத்து நிறுவனங்கள் மூலம், மறுவாழ்வு அளிக்கப்படுகிறது.

2001-2002 ஆம் நிதியாண்டில் நான்கு வரவேற்பு மையங்களுக்கு ரூ.4092 இலட்சம் நிதி ஒதுக்கீடு செய்யப்பட்டுள்ளது. 2004-2005 ஆம் ஆண்டு ஐந்து வரவேற்பு மையங்களுக்கு ரூ.2.10 இலட்சமும் 2007-2008 ஆம் ஆண்டு 1.04 இலட்சமும் ஐந்து வரவேற்பு மையங்களுக்கு அளிக்கப்பட்டது. குறிப்பாக 1992 முதல் 2008 வரை 3,044 குழந்தைகள் இத்திட்டத்தின் மூலம் காப்பாற்றப்பட்டனர்<sup>23</sup>.

சமூக ரீதியாகவும், பொருளாதார ரீதியாகவும் நலிவுற்ற மகளிருக்கு வேலைவாய்ப்பு வழங்கும் நோக்குடன் தொழிற் கூட்டுறவு சங்கங்கள் மூலம் 1978-79 ஆண்டிலிருந்து வேலைவாய்ப்பு அளித்து வருகிறது. மேலும் பணிபுரியும் மகளிர்களுக்கு விடுதிகள் (1969), கர்ப்பிணி மகளிர், பாலூட்டும் தாய்மார்கள் மற்றும் முதியோர்களுக்கு சத்துணவுத் திட்டம் போன்ற பல்வேறு நல திட்டங்களை அறிவித்து பெண்ணினத்தை மேம்படுத்த தமிழக அரசு முயற்சிகள் எடுத்து வருகிறது<sup>24</sup> என்பது பெருமைக்குரிய விஷயமாகும்.

திட்டசெயல்பாட்டின் இடர்பாடுகள்

அரசு கொண்டு வரும் நலதிட்டங்கள் பற்றிய விழிப்புணர்வு பெண்களிடம், குறிப்பாக கிராமப்புற

பெண்களிடம் குறைவு. நலதிட்டத்திற்கு ஒதுக்கப்படும் நிதி முழுவதும் அத்திட்டத்திற்காக செயல்படுவதில் சில இடர்பாடுகள் உள்ளன. மேலும் இதன் மூலம் வருகின்ற பலனை முழுவதும் உரியவர்களை சென்றடைவதில்லை. இத்துறையில் ஆள்பற்றாக்குறைவு காரணமாக காலதாமதம், பயனாளிகள் பயனை பெற காலதாமதம் ஏற்படுகிறது. நல திட்டங்களின் பயனை அடைவதற்கு வரையறுக்கப்பட்ட தகுதிகள் கூடுதலாக இருப்பதால் பெரும்பாலான பெண்கள் பயனடைய தடையேற்படுகின்றன. ஒரு அரசால் அறிமுகப்படுத்தப்பட்ட திட்டம், மற்றொரு அரசு பதவியேற்கும் போது அதனை தொடர்ந்து செயல்படுத்துவது இல்லை.

அரசு கொண்டு வரும் நல திட்டங்கள் பற்றிய விவரங்களை அனைத்து தரப்பட்ட மக்களையும் சென்றடைய வழிவகை செய்தல் வேண்டும். மேலும் நலத்திட்டங்கள் பற்றிய விழிப்புணர்வை வானொலி, தொலைக்காட்சி, திரைப்படங்கள், பத்திரிக்கைகள் மற்றும் தன்னார்வ தொண்டு நிறுவனங்கள் மூலமாக ஏற்படுத்த வேண்டும்.

மக்களால், மக்கள் நலனுக்காக ஏற்படுத்தப்பட்ட ஒரு அமைப்பே, அரசு என்பதை கவனத்தில் கொண்டும், குறிப்பாக ஒரு நாட்டின் வளர்ச்சி என்பது பெண்களின் முன்னேற்றத்தில்தான் அடங்கி உள்ளது என்பதை கருத்தில் கொண்டும், அரசு செயல்பட வேண்டும் என்பதை வலியுறுத்துவதே இந்த ஆய்வறிக்கையின் நோக்கமாகும்.

#### அடிக்குறிப்புகள்

1. Chetana Kalbagh (ed), *Women and Development Policies and Plan, Strategies for Women's*, New Delhi: 1991, p.5.
2. இந்திய அரசியல் அமைப்பு, தமிழ்நாடு சட்ட ஆட்சி முறை ஆணையம், சென்னை : 1998, ப.10.
3. மேலது, ப.11.
4. Tamil Nadu Legislative Assembly Debates, Vol: XXIV, Government of Tamil Nadu, Chennai, 1986, p.153.
5. மனோரா இயர்புக், 2001, ப.272.
6. மேலது, ப.184.
7. Policy Note 2008-2009, Social Welfare and Nutritious meal Programme Department, Government of Tamil Nadu, Chennai 2008, p.6.
8. Performance Budget 2001-2002, Social Welfare Department, Government of Tamil Nadu, Chennai 2001, p.10.
9. மேலது, 2007-2008, ப.4.
10. மேலது.
11. Tamil Nadu State Administration Report 1981-1982, Government of Tamil Nadu, Chennai, 1981, p.163.
12. Performance Budget 2007-2008, முன்னர் சுட்டப்பட்டது, ப.4.
13. Tamil Nadu Legislative Assembly Debates 1997, Government of Tamil Nadu, Chennai, 1997, p.160.
14. Policy Note 2008-2009, முன்னர் சுட்டப்பட்டது, ப.5.
15. Performance Budget 2001-2002, முன்னர் சுட்டப்பட்டது, ப.7.
16. தமிழரசு, 1985, ப.54
17. Tamil Nadu State Administration Report 1978, Government of Tamil Nadu, Chennai 1978, p.121.
18. செயல்முறைத் திட்டம் 2008-2009, சமூக நலம் மற்றும் சத்துணவு திட்டத்துறை, தமிழ்நாடு அரசு சென்னை 2008, ப.10.

19. மேலது.

20. கொள்கை விளக்கக் குறிப்பு 2007-2008, சமூக நலம் மற்றும் சத்துணவு திட்டத்துறை, தமிழ்நாடு அரசு சென்னை, 2007, ப.18.

21. மேலது, ப.19.

22. Tamil Arasu, 1993, p.6

23. Policy Note 2008-2009, முன்னர் சுட்டப்பட்டது, ப. 25.

24. தமிழரசு, 1985, முன்னர் சுட்டப்பட்டது, ப.54.

## தந்தை பெரியார், இனமானக் காவலர் கி.வீரமணி உறவு ஓர் வரலாற்று ஆய்வு

கோ.கௌதமன்\*

தந்தை பெரியார் மிகப் பெரிய சமூக விஞ்ஞானி, பெரியார் வாழ்ந்த காலத்தில் அவரது உரைகளையும், பிறரது கேள்விகளுக்காக அவர் அளிக்கின்ற பதில்களையும், பேரறிஞர்களுடன் அவர் பல்வேறு பிரச்சனைகள் குறித்து விவாதம் செய்யும் பாங்கு மிக சிறப்பானது. மித மிஞ்சிய அறிவுத் திறமையாலும், வாதத்திறமையாலும், மிகப்பெரிய அறிவாளிகளையும், படிப்பாளிகளையும் வியப்பிலும் திகைப்பிலும் ஆழ்த்திக் கொண்டிருந்தவர் தந்தை பெரியார்.

தலைவர்களுக்கெல்லாம் தலைவரான தந்தை பெரியார் அவர்களது தொண்டு பற்றி பேரறிஞர் அண்ணா அவர்கள் அவர் ஒரு தனிமனிதரல்ல, ஒரு சகாப்தம், ஒரு காலகட்டம், ஒரு திருப்பம் என்று மூன்று சொற்களால் முழுமையான ஓர் ஒவியம் வரைந்து காட்டினார். அறிவு ஆசான் தலைவர் தந்தை பெரியார் அவர்களைத் தம் நான்கு வரிகளில் புரட்சிக் கவிஞர் பாரதிதாசன் அவர்கள் அருண்மயாகப் படம் பிடித்துக் காட்டினார். அவை தொண்டு செய்து பழுத்தபழம், தூயதாடி மார்பில் விழும், மனக்குகையில் சிறுத்த எழும், அவர் மண்டைச் சுரப்பை உலகு தொழும் என்றார். யுனெஸ்கோ பெரியாருக்கு விருது அளித்தபோது இவர், தென்கிழக்கு ஆசியாவின் சாக்ரடஸ், சீர்திருத்த இயக்கத்தின் தந்தை, அறியாமை, மூடநம்பிக்கை, அர்த்தமற்ற சமுதாய பழக்கவழக்கங்களை இவர் எதிர்த்தவர் என்று பாராட்டியது. கி.வீரமணி கூறுகிறார்: என்னுடைய பிள்ளைப் பருவம், பள்ளிப் பருவம் முதல் என் அறிவு ஆசான் அவர்தான், அவர் மட்டும்தான் காரணம் எதையும் உன் அறிவு கொண்டு சிந்தித்துப் பார் எவர் சொன்னாலும் பரவாயில்லை என்ற கருத்துச் சுதந்திரத்தை வழங்கியவர் பெரியார் மட்டும் தான்." 1944 ஆம் ஆண்டு ஜூலை மாதம் 20 ஆம் தேதி கடலூர் முதுநகர் திருப்பாதிரிப் புலியூரில் நடைபெற்ற தென்னார்க்காடு மாவட்ட திராவிடர் கழக மாநாட்டிற்கு வருகை தந்த பெரியார் அவர்களை வீரமணி அவர்களுக்கு சந்திக்க வாய்ப்பு ஏற்பட்டது. அந்த நாள் அவருடைய வாழ்நாளில் பொன்னான நாள் ஆகும். வீரமணி

அவர்களை திராவிட இயக்கத்தில் ஈடுபடவைத்தவர் அவர் பள்ளி ஆசிரியர் ஆர். திராவிட மணி அவர்கள் ஆவார். 1945 ஆண்டு ராயபுரம் கல்மண்டபம் பகுதியில் தந்தை பெரியார் அறிஞர் அண்ணா மற்றும் நம் இயக்கத் தலைவர்கள் அழைத்து நடத்திய கழக மாநாட்டில் பேசிய வீரமணிக்கு தந்தை பெரியார் கையால் ஒரு தங்கமெடல் கொடுத்து பாராட்டினார்.

கி.வீரமணி 11 வயதிலேயே சுயமரியாதை திருமண விழாவில் பேசுவார். 14.5.1945 பகுத்தறிவு கழக கூட்டத்திற்கு வீரமணி கடலூரில் நடத்தினார். தென்மண்டல திராவிட மாணவர் மாநாட்டில் வீரமணி போர்க்களம் நோக்கி என்ற தலைப்பில் பேசினார். இச்செய்தி 12.5.1945 குடியரசில் செய்தி வந்துள்ளது. 1945 ல் கோர்ட்டில் தந்தை பெரியார் அவர்களால் நேரடி பார்வையில் திராவிட மாணவர் கோடை விடுமுறை, பயிற்சி முகாமில் வீரமணி கலந்துக் கொண்டு பயிற்சி பெற்றார். பிறகு சேலம் கூட்டத்திற்கு வீரமணி பெரியாரால் அனுப்பப்பட்டார். ஒரு முறை பொள்ளாச்சி கூட்டத்திற்கு வீரமணி சென்றார். அங்கு சரியாக ஏற்பாடு செய்யாத செய்தி தந்தை பெரியாருக்கு தெரிவிக்கப்பட்டது. உடனே ரூ.35 அனுப்பி வைத்தார். அவரது (பெரியாரின்) மனித நேயம் மக்களிடையே தெரிந்தது. ஒரு முறை நாமக்கல் அருகில் உள்ள பொட்டி ரொட்டிப்பட்டி என்ற ஊரில் கூட்டத்திற்கு பெரியார் புறப்பட்டார். நாங்கள் வணக்கம் கூறி வழியனுப்ப சுற்றி நின்றிருந்தோம். திடீரென்று பெரியார் வீரமணியைப் பார்த்து நீ கூட்டத்திற்கு வருகிறாயா என்றார். சரி என்றும் கூடவே சென்றேன். அக்கூட்டத்தில் பத்து நிமிடம் நான் பேசினேன். மக்களிடம் நல்ல வரவேற்பு இருந்தது. பெரியார் பாராட்டினார். வீரமணி அண்ணாமலை பல்கலைக் கழகத்தில் படித்துக் கொண்டு இருந்த போது பெரியாரை அழைத்து சென்று பேச வைத்தார். 1949 ல் திமுக உருவானபொழுது, வீரமணி தொடர்ந்து பெரியாரிடமே நீடித்து தொண்டாற்றினார். 7.12.1958 ஆம் ஆண்டு பெரியார் தலைமையில் திருச்சியில்

\* இணைப்பேராசிரியர் வரலாறு. அகில இந்திய குடிமை பணி ஐ.எ.எஸ், ஐ.பி.எஸ், ஐ.எப்.எஸ், பயிற்சி மையம் தமிழக அரசு, சென்னை-40.

கி.வீரமணிக்கும் மோகனாவுக்கும் திருமணம் நடைபெற்றது. வீரமணி வழக்கறிஞரான பின்பு கடலூரில் பணிபுரிந்துக் கொண்டு திராவிட கழக கூட்டங்களுக்கு சென்று பேசினார். 10.08.1962 பெரியார் வீரமணியை சென்னை வந்து விடுதலை நாளிதழின் ஆசிரியர் பொறுப்பை ஏற்று நடத்து என்றார். இச்செய்தியை பெரியார் 'வரவேற்கிறேன்' என்ற தலைப்பில் விடுதலையில் எழுதினார். பிறகு வீரமணி சென்னை வந்து பொறுப்பேற்றுக் கொண்டார் 1962 முதல் 1973 பெரியார் இறக்கும் வரை வீரமணியின் எழுத்தை பெரியார் பாராட்டிக் கொண்டே இருந்தார். பெரியாரின் கொள்கையும் சொத்துக்களும் வீரமணி அவர்களிடம் பாதுகாப்பாக இருந்து சமூக பணிக்கு பயன்படுகிறது. இனமான காவலர் வீரமணி அவர்கள் தந்தை பெரியாருடன் ஏற்பட்ட உறவு வரலாற்று முக்கியத்துவம் வாய்ந்தது. இயற்கையாகவே உருவானது தந்தை பெரியாரின் கொள்கைகளை மனப்பூர்வமாக ஏற்றுக் கொண்டு சுயநலம் இல்லாமல் பாடுபட்டதால் தந்தை பெரியார் மற்றும் மணியம்மை அவர்களிடம் நன்மதிப்பு பெற்று ஒட்டுமொத்த பெரியார் சொத்து டிரஸ்ட்டுக்கும் தலைமைப் பொறுப்பு ஏற்று சிறப்பாக செயல்பட்டுக் கொண்டு இருக்கிறார்.

பெரியாரின் கொள்கைகளை பரப்புவதற்காக இணையதளம், பெரியார் எழுத்து, பேச்சுகள் ஆங்கில மொழிப்பெயர்ப்பு, பெரியாரின் கல்வி நிறுவனங்கள், கனடா, அமெரிக்கா, ஐரோப்பியா நாடுகளில் ஒப்பந்தம் ஆகியவை மேற்கொள்ளப்பட்டுள்ளன. 30 ஆண்டுகளாக தி.மாடர்ன் ரேசனலிஸ்ட் என்ற ஆங்கில மாத் ஏடு, உலகம் முழுவதும் அனுப்பப்படுகிறது. அமெரிக்காவில் சிகாகோ நகரில் பெரியார் பன்னாட்டு மய்யம் அமைக்கப்பட்டு சிறப்பாக பயன்படுகிறது. தந்தை பெரியார் சிக்கனமாக இருந்து சிறு சிறு அரும்பாடுபட்டு சேர்த்து வைத்த சொத்துக்கள் தமிழக மக்களுக்கு பயன்படும் நோக்கத்துடன் அவற்றை சீராக பராமரிக்கும் முகத்தான வீரமணியை தேர்ந்தெடுத்தார் என்பது இன்றைக்கு இனமான காவலர் வீரமணி அவர்களின் செயல்பாடு நமக்கு விளக்குகிறது.

திராவிட இயக்கத்தின் திருநாணசம்பந்தர் வீரமணி என்று பேரறிஞர் அண்ணா போற்றியதும், பெரியார் பெரும் பணி அதன் மறுபெயர் வீரமணி என்று புரட்சி கவிஞர் பாரதிதாசன் போற்றியதும் குறிப்பிடத்தக்கவையாம்.

## தஞ்சை மாவட்டத்து மிராசுதாரர் பண்ணையாள் பரஸ்பர உறவுநிலை-1935-45

ஆர்.சாந்தகுமாரி\*

தமிழகத்தைச் சேர சோழப் பாண்டியர்கள் ஆண்டபோது "சோழ நாடு சோறுடைத்து"-என்ற அடைமொழி காவிரி பாய்ந்து நெல் விளையும் வளமுடைய பூமி என்பதை எடுத்துக் காட்டுகிறது.

மற்ற மாவட்டங்களை விட தஞ்சை மாவட்டத்தில் தான் நெல் விளையும் நிலங்களின் பரப்பளவு அதிகம் ஆக இந்திய நாட்டின் முதுகெலும்பாம் விவசாயத்தில் மேம்பாட்டை தஞ்சை மாவட்டத்தில் காண முடிந்தது. நிலச் சுவான்தாரரீட்டான மிராசுதாரர்களும் விவசாயத் தொழிலாளர்களான பண்ணையாட்களுக்குமிடையே காணப்பட்ட பரஸ்பர உறவு அதன் தாக்கம் என்ன? மற்றும் பண்ணையாட்களுக்கு மறுக்கப்பட்ட உரிமைகள், வழங்கப்பட்ட சலுகைகள் இவற்றை ஆராய்ந்தறிவது தான் இக்கட்டுரையின் நோக்கம்.

தாழ்த்தப்பட்ட சாதியினராகிய பள்ளர், பறையர்கள்தாம் தஞ்சை மாவட்டத்து விவசாயத் தொழிலாளர்கள். பிராமணர்களும் பிராமணர் அல்லாத

இதர சாதியினரும் நிலச் சுவான் தாரர்கள் மிராசுதாரர்கள். இக்கட்டுரையில் பள்ளர், பறையர்கள் விவசாயத் தொழிலாளர்கள் என்று பொதுவாகக் குறிப்பிடப்பட்டுள்ளது.

விவசாயத் தொழிலாளர்களுக்கு- மறுக்கப்பட்ட உரிமைகள்:

விவசாயத் தொழிலாளர்கள் சமுதாயத்தில் புறக்கணிக்கப்பட்டனர், ஒதுக்கப்பட்டனர். குடியிருப்பதற்கென ஊருக்குப் புறத்தே தனியிடம் ஒதுக்கப்பட்டது. அவர்கள் மற்ற சாதியினரோடு சேர்ந்து வாழும் உரிமை மறுக்கப்பட்டது. சமூக அந்தஸ்து கொடுக்கப்படவில்லை. தீண்டாமை வெட்ட வெளிச்சமாக பின்பற்றப்பட்டது.

நில உடமை என்பது சட்ட ரீதியாக மறுக்கப்படா-விட்டாலும், நடைமுறையில் தாழ்த்தப்பட்டவர்கள் நிலம் வாங்க பல்வேறு தடைகள் ஏற்படுத்தப்பட்டன. இவர்கள் நிலச் சொந்தக்காரர்கள் ஆகிவிட்டால் தங்கள் விவசாயத்

\* விநியோகியாளர், வரலாற்றுத்துறை, ஏ.வி.சி மகாலட்சுமி கல்லூரி, தூத்துக்குடி.

தொழில் பாதிக்கும் என்ற மிராசுதாரர்களின் அச்சமே தடைக்கு முக்கியக் காரணம் அத்தோடு அவர்கள் சம அந்தஸ்து பெறுவதையும் விரும்பவில்லை.

இருப்பினும் பண்ணையாட்கள், மிராசுதாரர்களை தங்களுடைய "பாதுகாவலர்களாகக்" கருதினர். ஐயா என்றும் ஆண்டை என்றும் அவர்களை அழைத்தனர். அவர்களுக்கு விசுவாசமாக நடந்து கொண்டனர். மிராசுதாரர்களும் தங்களிடம் வேலை செய்யும் பண்ணையாட்கள் மீது அக்கறை செலுத்தினர் அவர்களுக்கு நெருக்கடியான காலங்களில் அனுசரணையோடு நடந்தனர். இரு வகுப்பாருக்குமிடையே பகை உணர்வு இல்லை. மாறாக ஒட்டுறவு இருந்தது. ஒருவருக்கொருவர் உறுதுணையாய் இருந்தனர். மிராசுதாரர்களின் பொருளாதார மேம்பாடும், விவசாய மேம்பாடும் பண்ணையாட்கள் கையில் இருந்தது. பண்ணையாட்கள் "சமூக பொருளாதாரப் பாதுகாப்பு, மிராசுதாரர்கள் கையில் இருந்தது. விவசாயத் தொழிலாளர்களுக்கு சச்சரவு ஏற்பட்டு அவர்களுக்குள் ஒரு தீர்வு காண முடியாத நிலையில் மிராசுதாரர்களை அணுகுவர். இரு தரப்பினரும் விசாரிக்கப்பட்டு மிராசுதாரர்களால் தீர்வு காணப்படும்.

தஞ்சை மாவட்டத்தில் விவசாயக் கூலிகள் மிகவும் கொடுமைபடுத்தப்படுவார்கள் என்பது ஒரு செய்தியாகப் பரவி உள்ளது. "சாணிப்பால்" கொடுப்பது என்பது சர்வசாதாரணமான தண்டனை என்ற கருத்து உண்டு. கட்டுரையாளராகிய நான் தஞ்சை மாவட்டத்து கிராமத்தில் விவசாயக் குடும்பத்தை சேர்ந்தவன். வயதான பண்ணையாட்களையும், மிராசுதாரர்களையும் விசாரித்து உண்மையறிய முயன்ற போது கிடைத்த தகவல்கள் தாழ்த்தப்பட்ட சாதியினராகிய விவசாயத் தொழிலாளர்கள் திருட்டு போன்ற குற்றங்களை செய்யும் போது அவர்களை அழைத்து வந்து அவர்களுடைய நாட்டாமை மற்றும் முக்கிய ஆட்கள் முன்பு விசாரணை நடத்தி அபராதம் விதிப்பர். அதிக பட்சமாக பெரும் திருட்டு வழக்குகளுக்கு பிரம்படி கொடுப்பார்கள்.

"சாணிப்பால்"- கொடுப்பதென்பது எப்போதாவது யாராவது- கொடுக்கும் தண்டனை. அது வழக்கமன்று. தனிப்பட்ட மிராசு தாரரைப் பொருத்தது. லட்சத்தில் ஆயிரத்தில் ஒருவராக இருப்பர் என்ற தகவல் பெறப்பட்டேன்.

கம்யூனிஸ்ட் கட்சியின் தாக்கம்

1940-களில் கம்யூனிஸ்ட் கட்சி தஞ்சை மாவட்டத்தில் வேருன்றியது. கூலி உயர்வு, சம உரிமை, சம அந்தஸ்து குறித்துப் போராட்டம் நடத்தினர், விவசாயத் தொழிலாளர்கள் கட்சியின் கொள்கைப் பரப்பாளர்கள். கிராமங்கள் தோறும் சென்று விவசாயத் தொழிலாளர்களிடம் போராடும் மனப்பான்மையை வளர்த்தார்கள். பல்வேறு கால கட்டங்களில் பல்வேறு போராட்டங்களும் வேலை நிறுத்தங்களும் நடந்தன.

1943லிருந்து 1946 வரை விவசாய சங்கங்களுக்கும் மிராசுதாரர்களுக்குமிடையே ஏற்பட்ட பூசலில் அரசாங்கம் தலையிட்டு சமாதானம் செய்யும்படி இருந்தது. 1946-ல் கூலி உயர்வு கேட்டு தாழ்த்தப்பட்ட சாதியை சேர்ந்த விவசாயத் தொழிலாளர்கள் போராடிய போது, அரசாங்கம் அதனை தீர்த்து வைக்க மாவட்ட செஷன்ஸ் நீதிபதியை நியமித்தது. நீதிபதி கோர்ட் விசாரணையின் போது தாழ்த்தப்பட்ட சாதியினருக்கும், மிராசுதாரர்களுக்கும் சம இருக்கை அளித்தது. தொழிலாளர்களின் சம உரிமை போராட்டத்துக்கு கிடைத்த வெற்றியாகக் கொள்ளப்பட்டது.

காலப்போக்கில் தாழ்த்தப்பட்ட சாதியினர் அரசாங்க சலுகைகளையும் சமூக உரிமைகளையும் பெற்றனர். "பண்ணையாள் பாதுகாப்புச் சட்டம்" இயற்றப்பட்டது. இது பண்ணையாட்களின் வேலைப்பாதுகாப்புக்கு உத்தரவாதம் அளித்தது.

முதன் முதலில் தஞ்சை மாவட்டத்தில் தான் நிலங்கள் மிராசுதாரர்களிடமிருந்து பெறப்பட்டு அவைத் தாழ்த்தப்பட்ட சாதியினராகிய விவசாயத் தொழிலாளர்களுக்கு வழங்கப்பட்டது. விவசாயத் தொழிலாளர்களின் மாறுபட்ட வாழ்க்கை முறையில் பல சமூக, பொருளாதார மாற்றங்கள் ஏற்பட்டன.

இந்த மாற்றங்கள் பழைய மிராசுதாரர்-பண்ணையாள் உறவின் பிணைப்பை உடைத்தெறிந்தது. இரு தரப்பினர்களுக்குமிடையே அடிக்கடி பூசல்கள் எழுந்தன. உரிமைகளைப் பெற்ற விவசாயத் தொழிலாளர்களுக்கு இதுவரை மிராசுதாரர்கள் வழங்கிய சலுகைகள் கொஞ்சம் கொஞ்சமாக மறுக்கப்பட்டன. இரு தரப்பினர்களுக்குமிடையே நிலவிய பரஸ்பர அவநம்பிக்கை காரணமாக விவசாய உற்பத்தி பாதிக்கப்பட்டது.

கிராமத்தின் முக்கிய விவசாயப் பணிகளையும் விவசாயம் அல்லாத பணிகளையும் இவர்கள் தாம் செய்தனர்.

## பெரியார்- தொலை நோக்கு சிந்தனையாளர்

ஆ.விஜயா\*

இருபதாம் நூற்றாண்டினை "பெரியார் நூற்றாண்டு" எனவும், அவர் வாழ்ந்த காலத்தை (1879-1973) "பெரியார் யுகம்" எனவும் அழைக்கும் அளவுக்கு, எடுத்துக் காட்டாக வாழ்ந்து காட்டியவர் 1879 செப்டம்பர் 17-ம் நாள் வேங்கடப்பநாயக்கருக்கும், சின்னத்தாயம்மாளுக்கும், மகனாக, ஈரோட்டில் பிறந்தார். தம் வாழ்நாள் முழுவதும் தமிழ் மக்களின் அறிவு வளர்ச்சிக்கும் மேம்பாட்டிற்கும் பாடுபட்டவர். தமது சொத்துக்களை அறப்பணிகளுக்காக, கல்விப் பணிகளுக்காக, சமுதாயத்திற்காக அளித்த மனிதநேயப் பண்பாளர். சமூக சீர்திருத்த விடிவெள்ளியாகத் திகழ்ந்தவர்.

தந்தை பெரியார், பெண்கல்வி, பெண்கள் முன்னேற்றம், பெண் விடுதலை பற்றி சிந்தித்துச் சீரிய கருத்துக்களை எடுத்துரைத்து, அறிவுரை வழங்கியவர். பெண்களுக்கு இழைக்கப்படும் அநீதியை எதிர்த்துக் குரல் கொடுத்தவர். தனது தொலைநோக்கு பார்வையால், இன்றைய சமுதாயத்தின், மகளிர் உயர்நிலையினை, அன்றே கணித்துச் சொன்னவர். பெண்கள் முன்னேற்றத்தின் அவசியத்தை உணர்ந்து அதற்கான வழிமுறைகளை ஆராய்ந்து கூறிய சமூக விஞ்ஞானி தந்தை பெரியார்.

**பெரியாரின் அறிவியல் சிந்தனைகள்**

"இயற்கையிலேயே இந்தக்காலம் புரட்சிகரமான மாறுதல் காலமாகும்" எவ்வளவு விஞ்ஞான அதிசய, அற்புதங்கள் நிகழ்ந்துள்ளன, நிகழ்ந்து கொண்டிருக்கின்றன. என்பதை எண்ணிப்பார்க்க வேண்டும்.

"உலக ஜீவராசிக்குள்ளே மனிதனே அதிக அறிவு பெற்றவன்". "சீர்ததால் செய்யப்பட வேண்டிய எல்லாக் காரியங்களும் அநேகமாக இயந்திரங்களாலேயே செய்யும்படியாக ஏற்பட்டுவிடும்".

போக்குவரவு எங்கும் ஆகாய விமானமும், அதிலே சாதனமுமாகவே இருக்கும். கம்பியில்லாத தந்திசாதனம் ஒவ்வொருவர் சட்டைப் பையிலும் இருக்கும். ரேடியோ ஒவ்வொருவர் தொப்பியிலும் அமைக்கப்பட்டிருக்கும். உருவத்தைத் தந்தியில் அனுப்பும் படியான சாதனம் எங்கும் மலிந்து, ஆளுக்காள் உருவம் காட்டிப்பேசிக் கொள்ளத்தக்க சவுகரியம் ஏற்படும். மேற்கண்ட சாதனங்களால் ஓர் இடத்தில் இருந்து கொண்டே பல இடங்களில் உள்ள மக்களுக்குக் கல்வி கற்றுக்கொடுக்கச் சாத்தியமாய்விடும். உணவுகளுக்குப்

பயன்படும்படியாக உணவு, சத்துப்பொருள்களாகச் சுருக்கப்பட்டு ஒரு வாரத்திற்கு ஒரு சிறு குப்பியில் அடங்கக்கூடிய உணவு ஏற்பட்டுவிடும். மனிதனுடைய "ஆயுள்நூறு" வருஷமென்பது இரட்டிப்பு ஆனாலும் ஆகலாம். இன்னும் மேலே போனாலும் போகலாம். பிள்ளைப் பேறுக்கு ஆண், பெண் சேர்க்கை என்பது கூட நீக்கப் படலாம். அவர்களது வீரியத்தை இன்னெவ்வன் மூலம் பெண்கள் கருப்பைகளுக்குள் செலுத்தி நல்ல குழந்தைகளைப் பிறக்கச் செய்யப்படும். "மக்கள் பிறப்பு கட்டுப்படுத்தப் பட்டு ஓர் அளவுக்குள் கொண்டு வந்து விடக்கூடும். விஞ்ஞானம் வாழ்க்கையில் இன்பம் அனுபவிக்கப் பயன்படும்படியான அதிசயப் பொருள்களும், கண்டுபிடிப்புகளும் தனிப்பட்டவர்களின் இலாபத்துக்காக என்று முடங்கிக் கிடக்காமல் சகல மக்களும் சவுகரியம் தரும் பொதுச் சாதனங்களாக அமையும்".

மேற்கூறிய எதிர்கால விஞ்ஞான முன்னேற்றத்தை முன் கூட்டியே கணித்துக் கூறிய அறிவியலாளராகத் திகழ்ந்தார்.

"கி.பி. 2000-த்தில் மனிதன் நமது நாட்டைப் பொறுத்தவரை 100 ஆண்டு வாழ்வான். மேல்நாட்டுக்காரன் 150 ஆண்டுகள் சராசரி வாழப்போகின்றான். இது எல்லாம் எப்படி ஆகின்றது ஆகப்போகின்றது என்றால், மனிதனுடைய அறிவு வளர்ச்சி காரணமாகத்தான் ஆகும்".

"விவசாயம் முதல் சமையல் செய்வது வரையிலும் இயந்திர தொழில் நாடாக ஆக்கப்பட்டால்தான் நாட்டின் நிலைமையும் உயரும். மக்களின் மிருக உழைப்பு மாறி, மூளை உழைப்புள்ள நாடாக ஆகும் என்பதோடு, அறிவும் வளர்ச்சியடைய முடியும்" என்று புரட்சிகர சிந்தனைகளைச் சுமார் 60 ஆண்டுகளுக்கு முன்பே எடுத்துரைத்தவர் தந்தை பெரியார். தகவல் தொழில் நுட்பத்துறையின் பயன்கள் சாதாரண மக்களுக்கும் கொண்டு சேர்க்க வேண்டும். தாழ்த்தப்பட்டவர்களின் முன்னேற்றத்திற்காகவும், கல்வி அனைவருக்கும் பரவலாக்க வேண்டும் என்று போராடியவர் தந்தை பெரியார்.

"எல்லாத் தொண்டையும் விட கல்வித்தொண்ட்தான் மிகமிகச் சிறந்த தொண்டாகும்"

"பள்ளிக்கூடங்களில் பகுத்தறிவைப் பாடமாக வைக்க வேண்டும் ஆசிரியர்களும், மாணவர்களுக்குப் பகுத்தறிவைப் பற்றி சொல்லிக் கொடுக்க வேண்டும். ஏன்?

\* விவிவுரையாளர்-வரலாற்றுத்துறை, கந்தசாயிக்கவுண்டர் கல்லூர், வேலூர்-நாமக்கல் மாவட்டம், (பெரியார் பல்கலைக்கழகம்); தமிழ்நாடு.

எதற்கு? எதனால்? என்று சிந்தித்தும் பார்த்து எதையும் செய்ய முற்படுங்கள் என்று கேட்டுக்கொள்கிறேன்''.

தகவல் தொழில்நுட்பத்தில் ஒரு புரட்சியே ஏற்பட்டுள்ளது. தற்காலத்தில் தொலைக்காட்சி மக்கள் வாழ்க்கையில் மிக முக்கிய பங்கு வகிக்கிறது. செய்தி தொடர்பு கருவியாகவும், அறிவூட்டியாகவும் பயன்படுகிறது. சாதாரண மக்களுக்கும், இன்று, இதன் பயன்கள் கொண்டு சேர்க்கப்பட்டுள்ளது. பெரியார் கணித்துச் சொன்னதைப் போலவே, நடமாடும் தொலைபேசி (Mobile Cellular Phone) அனைவரின் சட்டைப்பையிலும் உள்ளது. தகவல் பரிமாற்றம் செய்து கொள்ள பயன்படுகிறது. F.M ரேடியோவும் உள்ளது. கேமராவும் உள்ளது. "இண்டர்நெட் தொலைபேசி, மல்டி மீடியா, செயற்கைகோள், தகவல் தொடர்பு, விசாட் தகவல் தொடர்பு, நடமாடும் தொலைபேசி, வீடியோ தொலைபேசி, வீடியோ காண்ஃபெரன்ஸிங், பேஜிங், இ-மெயில், இண்டர்நெட்" என்று இக்காலத்தில் தகவல் தொழில்நுட்பம் வெகுவேகமான முன்னேற்றம் அடைந்துள்ளது.

தற்காலத்தில் செயற்கைமுறை கருவூட்டல், சோதனைக்குழாய் குழந்தை, பலபடியாக்கம் (Cloning) போன்ற அறிவியல் அறிதங்கள் நடைபெறுகின்றன.

விவசாயத்துறையில் நிலத்தை உழுவதற்கும், வீரிய விதைகளை விதைப்பதற்கும், அறுவடை செய்து, தானியங்களை சேகரிக்க இயந்திரங்கள் பயன்பாட்டில் உள்ளன. இந்தியா பசுமைப்புரட்சி, வெண்மைப்புரட்சி, நீலப்புரட்சி, நவீன விண்வெளி ஆய்வு போன்ற பல சாதனைகளைக் கண்டுள்ளது. விண்வெளி, துருவ ஆராய்ச்சிக்கு செல்வோர் "உணவு குப்பிகளை (Food Capsule) எடுத்துச் செல்கின்றனர்''.

கல்லூரிகளிலும் பல்கலைக்கழகங்களிலும், பெரியாரின் சிந்தனைகள் இன்று பட்டம் படிப்பவர்களுக்கும் பாடங்களாகியுள்ளன. பல்வேறு பன்னாட்டுப் பல்கலைக் கழகங்களிலும், பெரியாரின் வாழ்வும், லட்சியங்களும், சாதனைகளும் ஆய்வுக்கும் பட்டத்திற்கும் உரியவைகளாகி வளர்ந்துள்ளன.

பெரியாரின் தொலைநோக்கு எவ்வளவு மனிதகுல வளர்ச்சியின்பால், முன்னேற்றத்தின் மீது அக்கறை கொண்டது என்பதை நம்மால் அறிந்துகொள்ள முடிகின்றது.

பெரியார் சொன்னார் அன்று! அவரது தொலைநோக்கு சிந்தனைகள் நிகழ்ந்து கொண்டிருக்கின்றது, இன்று!

## வரலாற்றுப் பார்வையில் இரா.தேசிகம்பிள்ளை

மே.ச. நவனீதகிருஷ்ணன்\*

புதுவையில் 1898-ஆம் ஆண்டு மார்ச்சுத் திங்கள் அவதரித்த திரு.இரா.தேசிகம்பிள்ளையவர்கள் மூன்றாண்டுகள் தமிழைச் செம்மையாகக் கற்றுக் தேர்ந்து புதுவை பிரெஞ்சுக் கல்லூரியில் பி.ஏ. பட்டம் பெற்றார். பிறகு சட்டக்கல்லூரியில் பி.எல். பட்டம் பயின்றதுடன் 1921-ஆம் ஆண்டு மொழி பகர்ப்பாளர் தேர்வில் வெற்றியும் பெற்று புதுவை நீதிமன்றத்தில் மொழி பகர்ப்பாளராகப் பணியாற்றத் தொடங்கினார். பொதுநலத்தொண்டு, பணிச்சிறப்புடன் உண்மை, உழைப்பு, நேர்மை ஆகியவற்றைத் தன்னுடன் இணைத்துக் கொண்டு மொழி பெயர்ப்புத் துறையில் தன்னை முழுமையாக ஈடுபடுத்திக்கொண்டார் திரு.இரா.தேசிகம்பிள்ளையவர்கள்.

1922-ஆம் ஆண்டு கல்வி பணிக்காகச் சிறு அமைப்பொன்றை நிறுவினார். இது நாளடைவில் 23 உறுப்பினர்களைக் கொண்டு அரசின் அனுமதி பெற்று 1926-ல் பெரிய கல்வி கழகமாக மாறியது. 18 ஆம் நூற்றாண்டுத் தமிழ்மொழியின் நடையினைத் தெள்ளிதின் உணர்ந்த இரா.தேசிகம்பிள்ளையவர்கள் ஆனந்தரங்கம் பிள்ளையின் நாட்குறிப்பு நூலை ஆறு பகுப்புகளாகப்

பகுத்து ஆங்கிலத்திலும் வெளிவர பேருதவி புரிந்தார். மேலும் 1944-ஆம் ஆண்டு ஆனந்தரங்கம் பிள்ளையின் வாழ்க்கை வரலாற்றை எழுதி முடித்தார்.

அடுத்து 1940-ல் நீதிவரமன் என்ற நாடகநூலை எழுதினார். இந்நூல் பிரெஞ்சு நாடகாசிரியரான திரு.ரொத்துரு என்பார் எழுதியிருந்த "லென்லெஸ்லால்" என்னும் நாடக நூலின் மொழியாக்கமே ஆகும்.

இதன் விளைவாகக் கல்விக்கழக கட்டுரை நூல் வெளியிடப்பட்டது. ஆன்றி பெர்னார்டின் புனித பியாரி (Henry Bernardin Saint Pierre) என்பவர் பல நாடுகளுக்கும் சென்று தன் அனுபவத்தை "இந்தியக் குடிசை" என்னும் நூலை கி.பி. 1790-ல் வெளியிட்டார். இந்நூலைத் தமிழில் மொழிபெயர்த்து 1968-ல் வெளியிட்டார். மேலும் பிரெஞ்சு நூலாசிரியர்கள் பெர்னார்டின் டி புனித பியாரி, ரோட்டிரவ், சேவியர் டி மெய்ஸ் திரே ஆகியோரின் நூல்களையும் தமிழில் மொழி பெயர்த்துள்ளார். மொழி பெயர்ப்பில் பெரிதும் நாட்டம் செலுத்திய இரா.தேசிகம்பிள்ளையவர்கள் 1952-ல் கோதை சொன்ன சங்கத்தமிழ் மாலை முப்பதையும் (திருப்பாவை) பிரெஞ்சு

\* விவிபுரையாளர், வரலாற்றுத்துறை, உலகநாத நாராயணசாமி, அரசு கல்லூரி, பொன்னேரி.

மொழி பாடலாகவே மொழி பெயர்த்து பிரான்சுக்கு அனுப்பினார். இதனால் பிரெஞ்சு உள்ளங்களைக் கவர்ந்தார். 1959-ல் கம்பரின் "சரசுவதி அந்தாதி", குமரகுருபரரின் "சகல கலா வல்லி மலை" என்ற நூல்களையும் சுப்பிரமணிய பாரதி, தேசிக விநாயகம் பிள்ளை போன்றோரின் சில பாடல்களையும் பிரெஞ்சு மொழியில் ஆக்கினார்.

1960, 1964, 1966- ஆம் ஆண்டுகளில் திருவிளையாடற் புராணம், காஞ்சிப்புராணம், கந்தபுராணம் ஆகிய நூல்களையும் பிரெஞ்சு மொழியில் ஆக்கினார். 1967-ல் தமிழ் எழுத்தாளர் சங்கம் இவருக்கு "மொழியாக்கச் செல்வர்" என்னும் சிறப்புப் பட்டத்தை அளித்துப் பெருமைப்படுத்தியது.

இவரது இடைவிடா முயற்சியால் புதுவையில் திருநெறிமன்றம், புதுவை வைணவச் சங்கமும் நிறுவப்பட்டது. மேலும் வைணவத் தலைவர்களான திருவேங்கடசாமி நாயுடு, திரு. சி.வி. திருவேங்கடம்பிள்ளை, திரு.சி.பி.இராமசாமி ஐயர், பாவலர் போற்றும் தமிழறிஞர் மே.வீ. வேணுகோபாலப்பிள்ளை போன்ற பெருமக்களைக் கொண்டு வைணவச் சொற்பொழிவுகளை நடத்தி புதுவை மக்களை பெரும் வியப்பிலாழ்த்தி தமிழ் மொழிக்கும்

பெருமை சேர்த்தார். 1963-ல் சென்னையில் நடந்த 38-வது வைணவ மாநாட்டிற்குத் தலைமை தாங்கினார்.

"மாறன் என்னும் நம்மாழ்வார்; "வேதாந்த தேசிகர் வரலாறு" என்னும் நூல்களை இயற்றியும், "கோகுல சதகம்" என்னும் பழைய நூலை பதிப்பித்தும், புதுவையில் யதுகுல சங்கமொன்றை நிறுவியும், "ஆயர் ஏறு" எனும் இனப்பத்திரிகையை நடத்தியும் மொழி பெயர்ப்புக்கும், தமிழ் மொழிக்கும் பெருந்தொண்டாற்றியவர் திரு. இரா.தேசிகம் பிள்ளையவர்கள். பிரெஞ்சு மொழிபெயர்ப்புக்காக புதுச்சேரி கல்விக்கூடத்தின் இயக்குநரான (Director of The French Institute of Pondicherry) டா.ஜே. பிலியோஸா (Dr. J. Filloziat) முன்னுரை அளித்துள்ளார். இதன் பயனாக பிரெஞ்சு அரசு இவருக்கு செவாலியர் (Chevalier- De-I, Order Del Etoile Arjunan) எதலோர்தர் தான் மூவான் (Chevalior De-I Order I Etotle Noire De Benin) ஷெவாலியே தெலோர்தர்தெபனென்" என்னும் பட்டங்களைத் தந்து கௌரவித்தது.

அவரது இலக்கியப் பணிக்காக பிரெஞ்சு தேசத்துக்கல்விமந்திரி ("Officer D, Academic") கல்விக்கழக மேலதிகாரி ஒப்பினியே தக்கா தெமி என்னும் சிறப்பு விருதையும் கொடுத்துள்ளது.

## சமுதாய விழிப்புணர்ச்சியில் இராமலிங்க அடிகளார்

### ஏ.முனுசாமி\*

வள்ளலார் தமிழகத்தில் சமூக விழிப்புணர்ச்சிக்கும், மறுமலர்ச்சிக்கும் வித்துன்றிய மூலவர். அவர் தமிழர்களை முன்னேற்றப் பாதையில் செலுத்தும் குறிக்கோளுடன் சமயங்களில் சமரசம், சமுதாயத்தில் சமனியம், சாதிய ஒழிப்பு, இன அமைப்பில் ஒற்றுமை அறிவு பெரும் கல்வி, மொழிப்புலத்தில் தமிழ் வளமை, வாழ்க்கை நெறியில் வள்ளுவம் போன்றவற்றை அடையாளம் காட்டி தமிழ்மொழி மற்றும் சமுதாய மறுமலர்ச்சிக்குப் பாடுபட்ட முப்பெரும் அறிஞர் அருட்பிரகாச இராமலிங்க வள்ளலார். இவரின் சீரிய சமூக விழிப்புணர்ச்சிக் கருத்துகள் பற்றி அறிந்து கொள்ள எடுத்த முயற்சி இவ்வாய்வுக்கட்டுரையாகும்.

**சுத்த சன்மார்க்க சங்கம்**

சிதம்பரம் அடுத்துள்ளது வடலூர் என்ற ஊர். இது உத்தர ஞானசிதம்பரம் என்றும் அழைக்கப்படும். இங்குதான் 1866-ல் வள்ளலாரின் சுத்த சன்மார்க்க சங்கம் தோற்றுவிக்கப்பட்டது. மேலும் 1871ல் சத்திய ஞான சபையும் இங்குத்தான் தோன்றியது. ஞான சபை எட்டுக் கோணத் தாமரை வடிவில் முதலில் அமைக்கப்பெற்றது.

வழிபாடு முறை என்பது மனநெகிழ்ச்சியோடு ஆண்டவனுடைய புகழை அமைதியாக அன்போடு பாடுவதுதான் சன்மார்க்கத்தின் முக்கிய வட்சியமாக ஏற்படுத்தப்பட்டது. ஆண்டவரை வாயார வாழ்த்துவது தவிர அபிஷேகம், புட்ப அலங்காரம் மற்றும் வீதி உலாவுதல் போன்ற ஆடம்பரம் கூடாது. ஆதலால், கடவுளுக்குச் செலவு செய்ய வேண்டுமென்ற எண்ணமிருந்தால் அப்பணத்தை ஏழைகளின் வயிற்றுப் பசியை போக்கப் பயன்படுத்துங்கள் என்று வள்ளலார் கூறினார்.

ஒரே தெய்வக் கோட்பாடு கொள்கையே சமரச சுத்த சன்மார்க்கம் ஆகும். "சன்மார்க்கத்தின் முடிவு சாகாத கல்வியைத் தெரிவிப்பதேயன்றி வேறில்லை" சாகிறவன் சன்மார்க்க நிலையை பெற்றவனல்லன். அதன்படி மரணமில்லாப் பெருவாழ்வில் வாழ்ந்திடலாம் கண்டிப் புனைந்துரையேன் பொய்புகலேன் சத்தியம் சொல்கிறேன் என்றார்.

அடிகளாரின் சமரச சன்மார்க்கத்தாருக்குச் சாதியும் சமயமும் இல்லை. இது சமுதாயத்திற்கு பெரும் தடைக்

\* முனைவர் பட்ட ஆய்வாளர், இந்திய வரலாற்றுத்துறை, சென்னைப்பல்கலைக்கழகம், சேப்பாக்கம், சென்னை.

கல்லாக இருந்தது. ஆண்டவனிடத்திலிருந்தும் ஒதுக்கியது. இதன்படி வள்ளலார் நால் வருணப் பாகுபாட்டினைச் சாதி வேற்றுமையினைக் கட்டோடு வெறுத்து கண்டித்தும் பேசிப் பிரச்சாரம் செய்தார். இதனால் வள்ளலாரை பல உயர் குலத்தவர்கள் வெறுத்தனர். பல மடாதிபதிகள் இவரைத் தூற்றினார்கள். ஆனால் அடிகளால் இதற்கு நால் வருண ஆசிரம முறை இந்தச் சாதிப் பிள்ளை விளையாட்டுக்களே மேல் வருணம் தோல் வருணம் கண்டவர் எவருமில்லை விழித்துப்பார் என்று எடுத்துரைத்தார்.

வள்ளலார் இன்னமதம் இன்ன இனம் - இன்ன சாதி என்று குறிப்பிடாமல் எதிலும் ஒரு சமரசம் கண்டார். எவரையும் புண்படுத்துவதற்கில்லை. "சாதியும் மதமும், சமயமும் பொய் என ஆதியில் உணர்த்தினார் இறைவன்" என்றார். மக்களைச் சாதியொழிப்புப் போருக்கு எழச் செய்தார். உலக வாழ்வு சமாதான நோக்குடன் இருக்க வேண்டும் என்றும் அதுவும் சாதிச் சண்டை இருக்க கூடாது என்றும் அடித்துக் கூறினார். இதற்காக இறைவனைக் கோயில், குளம் என்று தேடாமல் தன்னிடத்திலேயே காணலாம் என்று கூறினார்.

**பெண் உரிமை போற்றிய வள்ளலார்**

ஆணுக்குள் பெண்ணும் பெண்ணுக்குள் ஆணும் என்பது உண்மை. சன்மார்க்க நிலைக்கு பெண்கள் எல்லாவற்றிற்கும் தகுந்தவர்கள் ஆவார்கள் என்பதை எடுத்துச் சொன்னவர் வள்ளலார். இது ஒரு யுக புரட்சி ஆகும். பெண்களுக்கு யோகம் முதலிய சாதனங்கள் கற்பிக்கவேண்டியது அவசியம். மேலும் பெண்களை பேதமற்ற அபேதமாய்ப் படிப்பு முதலியவைகளையும் சொல்லிக் கொடுக்க வேண்டியது கடமை. தத்துவம் முதலியவற்றினைத் தெளிவாகத் தெரிவித்து சரணமாக்கினால் பின் தடையின்றி நம்முடைய அறிய ஆசிரம காலத்தில் ஒத்திருப்பார்கள். "தெய்வந்தொழார்" என்னும் தேவர் குறளால் இதை அறிக என்றும் சமன் செய்கிறார்.

**தமிழ் மொழி விழிப்புணர்ச்சியில் வள்ளலார்**

19ஆம் நூற்றாண்டில் தமிழ் மொழிக்கு ஒரு சரியான ஒரு விடிவெள்ளியாகவும் தமிழில் எளிமையைக் கையாண்டு நம் தமிழ் மொழிக்கு மிகுந்த சிறப்புகளை அளித்துள்ளார். அடிகளார் தமிழ் மொழியை நேசிக்கவில்லை அதனை சுவாசித்தார். இன்பத்தையும் ஆரவாரத்தையும், பிரயாசத்தையும், பெருமறைப்பையும், பொழுது போக்கையும் உண்டுபண்ணுகிற ஆரிய பாலைஷ தனக்கு ஆசை இல்லை எனவும் தனக்குத் தமிழ்மொழியை விட வேறுமொழிகளின் பால் நாட்டம் இருந்ததாகவும் அதனால் பற்று இல்லை எனக் கூறுகிறார் அடிகளார். சமஸ்கிருத மொழியில் திறமான புலமைப் பெற்று அம்மொழியிலுள்ள வேதங்களையும் சாத்திரங்களையும் பிழையறக் கற்று அவற்றின் நிலையையறிந்துப் பின்னர் தமிழ் தனித்தன்மை பெற்றது என முடிவுக்கு வந்தார்.

ஒரு சமயம் சங்கராச்சாரிய சுவாமிகளின் சந்தேகத்தை அடிகளார் போக்கினார். என்னவென்றால், சமஸ்கிருதமே மாத்ரு பாலைஷ என்று ஆச்சாரியார் கூற, அதற்கு அடிகளார் அப்படி ஆயின் தமிழ் பித்ருபாலைஷ, மேலும் இந்திய மொழிக்குத் தந்தை மொழி என்று கூறி தமிழ்மொழிக்கு மிக சிறப்பான நிலையை அடையச் செய்தார், தமிழ் என்பது த்-அ-ம்-இ-ழ் என்னும் ஐந்து அலகு நிலையுடையது. இப்படிப் பல சிறப்புகளைப் பெற்றது தமிழ்மொழி என்று அடிகளார் தமிழ்மொழியைப் போற்றினார்.

அக்காலக் கட்டத்தில் கோயில்களில் அர்ச்சனை மொழியாக சமஸ்கிருதம் ஒன்று மட்டுமே பயன்படுத்தினார்கள். இராமலிங்கர் தமிழ்மொழியில் அர்ச்சனை செய்ய வேண்டும் என்று வலியுறுத்தினார்.

இவருடைய பாடல்கள் பல வடமொழியை கலந்து பல பாடல்கள் பாடினார் என்றாலும் சுமார் ஆயிரமாயிரம் பாடல்கள் வடமொழியைக் கலவாத தூய தமிழிலேயே இயற்றினார். இவர் தமிழ் மொழியை மேலும் "பற்றுஞ் செழுந்தமிழால் பாடுகின்றோர் செய்த பெரும் குற்றங் குணமாகக் கொள்ளுங் குணக்கடலே என்றும் இறைவா உன்னைப் பாடுகின்ற மொழியாக செந்தமிழைத் தந்தருளினார்" எனப் பாடினார்.

அடிகளாருடைய திருவருட்பாவில், ஒவ்வொரு பாடலும் இசைப் பாடலாக விளங்கியது. மேலும் கும்மிப் பாடல், நாட்டுப்புற இசை மெட்டுக்களைக் கொண்டு பல பாடல்களை இயற்றி பாமர மக்களும் பாடும் அளவுக்கு எளிய தமிழில் பாடல்களைப் பாடும் அளவுக்கு, எளிய பாடல்களைப் இயற்றியுள்ளார். இறைவனை, ஒவ்வொரு ஆண்டவரையும் நமது வாயினால் வாயார வாழ்த்துவது தவிர பிறரைக் கொண்டு வேறு பாலைஷகளில் அர்த்தம் விளங்காமல் அர்ச்சனை முதலியன செய்தல் அவ்வளவு முறையானது அல்ல என்றும் வள்ளலார் கூறினார். இவருடைய இசை ஞானம், மக்களிடையே பெறும் மதிப்பைப் பெற்றது.

தமிழ் இலக்கிய வரலாற்றில் இலக்கணத் தமிழ், கடுஷையான தமிழ் நடையில் இருந்த காவியம், கவிதை நடையிலும் இலக்கண விதிகளும் நிறைந்து இருந்தன. இதனால் தமிழ் மொழி பலவற்றைக் கற்ற அரிதாக இருந்தது. தமிழ் மொழிக்கு ஒரு விடிவெள்ளியாக ராமலிங்க அடிகளார் 19ஆம் நூற்றாண்டில் தோன்றி தமிழ் மொழியின் கவிதைகளை வசன நடையிலும் மிக முக்கியமான உரைநடையிலும் எல்லாரும் புரிந்து கொள்ளும் அளவுக்கு இயற்றினார். முதன்முதலில் குழந்தை இலக்கியத்திற்கு வள்ளலார் அடிக்கல் நாட்டினார் என்றே கூறலாம். தமிழில், சங்கக் கால சோழன், மனுநீதி சோழன் வசன உரைநடையாகவும் கவிதையாகவும் பாடி எல்லோருக்கும் வள்ளலார் ஒரு வழிகாட்டியாக விளங்கினார்.



இப்படி எண்ணற்ற தமிழ்ச் சுவையை அள்ளித் தந்து இதனால் தமிழின் மேன்மையை உயர்த்த ஒரு விளக்காக விளங்கினார் வள்ளலார். மனுமுறைகண்ட வாசகம் படிக்கப் படிக்க தமிழ்ச் சுவையின் இனிமை விளங்கும். மேலும் இவர் உரைநடைக்குத் தந்தையாகவும் விளங்கினார்.

**அரசியல் விழிப்புணர்ச்சியில் வள்ளலார்**

அரசியல் துறைப்பற்றி பல இடங்களில் அரசியல் சன்மார்க்க அரசியல் பற்றிக் கூறினார். சகோதர அறம் மற்றும் ஆன்மநேய ஒருமைப்பாடு இவைகளை வலியுறுத்தினார். மனித தன்மையற்ற எந்த ஆட்சியும் இருக்க கூடாது என்பது வள்ளலாரின் கருத்து. கருணை இல்லாத ஆட்சி கருகி ஒழிய வேண்டும் என்றும், அருள் உள்ளம் படைத்த நல்லவர்கள் மட்டுமே ஆட்சி செலுத்த வேண்டும் என்றும் வள்ளலார் வலியுறுத்தினார்.

சமத்துவம், சுதந்திரம், சகோதரத்துவம் மற்றும் ஏற்ற தாழ்வுகளற்ற சமுதாயத்தை உருவாக்க வேண்டும் என்றும் இவர் வலியுறுத்தினார்.

ஆங்கிலேய அரசை இவர் ஆதரித்தார். இந்திய நாடு, அரசியல் ரீதியாக சுதந்திரம் பெறுவதைவிட சாதி, சமய ரீதியாக சுதந்திரம் பெறுவதையே மிக முக்கியமாகக் கருதினார். இதை அவருடைய கீடர்களுக்கு அறிவுரையாகவும் இவர் கூறினார்.

சன்மார்க்கர்கள் அரசியலைத் துறக்கக்கூடாது என்றும் அவ்வாறு துறந்தால் துன்மார்க்கர்கள் ஆதிக்கம் செலுத்தி, உலக அமைதிக்கு, ஊறுபெறும்படும் என்றும் இதற்கு சர்வதேவ அரசியல் பற்றிய பாடல்கள் பலவற்றைப் பாடிச் செயல்பட சொன்னவர் அடிகளார். இவருடைய அரசியல் சித்தாந்தத்தை எல்லோரும் ஏற்று செயல்படுத்தியிருந்தால் இன்றுள்ள பெரும்பாலான பிரச்சனைகளைத் தீர்க்கலாம் என்று ம.பொ.சி. அவர்கள் ஆணித்தரமாகக் கூறியுள்ளார்

**சத்திய தருமச் சாலை**

கருணையே மனித வடிவந்தாங்கி வந்தவர் வள்ளலார். அதனால் நாட்டில் நிலவிய பசி, பட்டினி,

மக்களது வறுமை கண்டு வருத்தம் கொண்டு நெஞ்சம் நெகிழ்ந்ததால் புதியதொரு சன்மார்க்க சமுதாயங்காண விரும்பிய அடிகளார் வடலூர் பகுதியில் நாள்தோறும் ஏழைகளுக்கு அன்னதானம் அளிக்க சத்திய தருமச் சாலையை நிறுவ 80 ஏக்கர் நிலத்தை மக்கள் கொடுத்தனர். அதில் வள்ளலாரே கட்டிடம் கட்ட வரைபடம் வரைந்து கொடுத்தார். அக்கட்டிடம் சிறந்து விளங்கியது அதை பார்த்து ஐரோப்பியரும் வியந்தனர்.

மக்களிடம் ஒழுக்கம் வளர வேண்டுமனால், தேசிய மற்றும் சர்வதேசிய ஒருமைப்பாடு ஓங்க வேண்டும். ஆனால், முதலில் பசிப்பிணியிலிருந்து அவர்களை விடுவிக்க வேண்டும். அப்போதுதான் உலக சமாதானம் நிலவ ஒரே வழியாகும்.

1867-ல் அன்னதானப் பணிக்கென அமைக்கப்பட்ட அடுப்பில் வள்ளலார் மூட்டிய தீ இன்றளவும் அணையாமல் எல்லோருக்கும் உணவு அளித்து வருகின்றது.

சமுதாய விழிப்புணர்ச்சிக்கு வித்திட்ட வள்ளலார், ஆன்மநேய ஒருமைப்பாடுடன் உலக மக்கள் ஒன்றுபட்டு வாழ வேண்டும் எனவும் விரும்பியவர். சமுதாய ஏற்றத்தாழ்வுகளை வெறுத்த இவர் தனிப்பட்ட கொள்கைகளை வகுத்து மக்களிடையே விழிப்புணர்ச்சியை ஏற்படுத்தினார். இவர் தமிழ் மொழிக்கு செய்த சீர்திருத்தம் இன்றளவும் நடைமுறையில் இருப்பதை நாம் காணலாம். இவருடைய சமரச சுத்த சன்மார்க்க நெறியானது மக்களிடையே பெரிதும் வரவேற்பைப் பெற்றது. ஆனால் வள்ளலார் அவர்களுக்கு இராமகிருஷ்ணருக்கு ஒரு விவேகானந்தர் கீடராக அமைந்தது போல் தகுந்த கீடர் அமையவில்லை. அவ்வாறு அமைந்திருந்தால் வள்ளலாரின் பெயரும், புகழும் உயர்ந்திருக்கும். இருப்பினும் தமிழர்களின் மனதில் இன்றவும் "அருட்பெரும். ஜோதியாகவும், தனிப்பெரும் கருணையாகவும்" வள்ளலார் நிலை பெற்றுள்ளார்.

## பாரதியாரின் சமுதாய சீர்திருத்த சிந்தனைகள் - ஓர் ஆய்வு

**கோ. இராமகிருஷ்ணன்\***

இருபதாம் நூற்றாண்டில் இலக்கிய வாதிகளில் சுப்பிரமணிய பாரதியாரின் பாதிப்பு இல்லாதவர்கள் எவரேனும் உண்டோ எனக் கேள்வி கேட்குமளவுக்கு மிகச் சிறந்து விளங்கியவர்களில் பாரதியாரும் ஒருவர் ஆவார்.

பாரதியாரின் பாடல்கள் தேச மக்களிடம் பெரும் ஒற்றுமை உணர்ச்சியை ஏற்படுத்தின. ஜாதி, மதம், இனம் என்று நம் வலுவான ஒற்றுமை உணர்வினை புரிய வைத்தால்தான் அந்நியர் நம் நாட்டை விட்டு ஒடி ஒளிந்து விடுவான் என்றும் வீரரை செய்தவர் பாரதியார். 1904-ல் பாரதியார் "சுதேசமித்திரனில்" உதவி ஆசிரியராகப் பணியேற்றார். ஜி. சுப்பிரமணிய அய்யர் அழைப்பின்

\* முனைவர் பட்ட ஆய்வாளர், இந்திய வரலாற்றுத்துறை, சென்னைப் பல்கலைக்கழகம், சென்னை - 600 005.

பேரில் இந்த பணிக்கு இவர் வந்தார். அது மட்டுமின்றி பாரதியாரும் இப்பணியில் பெரும் ஆர்வம் கொண்டிருந்தார். 1905-ல் காசியில் கோகுலே தலைமையில் நடைபெற்ற காங்கிரஸ் மாநாட்டில் பாரதியார் பங்கேற்றார். மாநாட்டிலிருந்து திரும்பும்பொழுது விவேகானந்தரின் சிஷ்யையான சகோதரி நிவேதிதாவை சந்தித்து அவரின் ஆசி பெற்று பின் அவரை ஞான குருவாக ஏற்றுக் கொண்டார்.

சுதந்திர வேட்கை மிக்கவரான பாரதியார் 1906-ல் சுதந்திர கருத்துக்களை பரப்ப சென்னையில் “இந்தியா” என்ற வார இதழை தொடங்கினார். அதே ஆண்டு டிசம்பரில் குரத்தில் நடைபெற்ற காங்கிரஸ் மாநாட்டிற்கு கப்பலோட்டிய தமிழர் வ.உ.சி. இவர்களுடன் சென்று திலகரின் தீவிரவாத கொள்கைக்கு பெரும் ஆதரவு தெரிவித்தார். 1908-ல் தான் பாரதியாரின் முதல் கவிதை தொகுதியான “சுதேச கீதங்கள்” வெளியானது. ஆனால் பாரதியாரின் புரட்சி கருத்துக்களை கொண்டிருந்த இந்தியா இதழை பிரிட்டிஷ் அரசு கண்டித்தது. அதனால் கைது செய்யவும் அரசு முற்பட்டது. இதனால் சிறிதும் அஞ்சாத பாரதியார் புதுவை சென்று அங்கிருந்து கொண்டே இந்தியா என்ற வார இதழை இயக்கினார். அதற்கும் பிரிட்டிஷ் அரசு தடை விதித்தது. புதுவையில் தான் பாரதியார் கண்ணன் பாட்டு, குயில் பாட்டு, பாஞ்சாலி சபதம் முதலிய கவிதை தொகுப்புகளை எழுதினார்.

தேச விடுதலையை முழு மூச்சாகக் கொண்டவர் பாரதியார். ஆதலால் நம் தேசத்தின் விடுதலைக்கு இடையூறாக இருந்த சமுதாய சீர்கேடுகளை வெறுத்து ஒதுக்கவும், அவைகளை சாடவும், பாரதியார் ஒரு போதும் தயங்கவில்லை.

சாதி வேறுபாடற்ற சமுதாயத்தை உருவாக்க வேண்டும் என்ற சிந்தனையை மிகுந்த அளவு வெளிப்படுத்தியவர் பாரதியார். பாரதியார் தனது பாடல்கள் மூலம் தமது புரட்சி கருத்துக்களை மக்களிடையே வெளிப்படுத்தினார்.

“சாதி மதங்களைப் பாரோம் - உயர் ஜென்மம் இத்தேசத்தில் எய்தினராயின் வேதியராயினும் ஒன்றே - அன்றி வேறு குலத்தவராயினும் ஒன்றே” என்ற பாரத தேசத்தில் பிறந்த அனைவரும் ஒன்றே என உறுதியாகக் கூறினார்.

இந்தியா மட்டுமின்றி உலகம் முழுவதிலும் நாட்டினை பற்றியும், மக்களின் உரிமை பற்றியும் பல புதிய சிந்தனைகள் தோன்றின. பல நாடுகளின் உரிமைப் போராட்டங்கள் பாரதியாரின் சிந்தனையினைப் பெரிதும் கவந்தனர். உலக நாடுகளை ஒட்டித்தான் தம் நாடும் அமையும் என்று தன் தொலை நோக்கினால் உணர்ந்தவர் பாரதியார். நாட்டின் பல இடங்களில் எழுந்த சுதந்திரக் கிளர்ச்சிகளையும், மக்களின் கூக்குரல்களையும்

தொடர்ந்து கவனித்து வந்தார் பாரதியார். இது மட்டுமின்றி பல உலகப் பெருந்தலைவர்களும் இயக்கங்களும், பாரதியாரை பெரிதும் ஈர்த்திருக்கின்றன.

பாரதியார் சேதுபதி உயர்நிலை பள்ளியிலிருந்து, 1882-ல் தொடங்கப்பட்ட சுதேசமித்திரன் செய்தித் தாளில் 1904-ல் பத்திரிக்கை துணையாசிரியரானார். சென்னையில் பாரதியார் இருந்த போது அவருக்கு அரசியல் வட்டத்தில் அதிக நட்பு கிடைத்தன. 1905-ல் காசியில் நடந்த மாநாட்டில் அவர் கலந்து கொண்டதாக குறிப்பு உண்டு. அந்த மாநாட்டில் கலந்து கொண்டவரில் பாரதியார் பெயர் இல்லை. என்றாலும் அந்த மாநாட்டிற்கு பாரதியார் ஓர் பத்திரிக்கை நிருபராகச் சென்றிருக்கலாம் என தெரிகின்றது.

திலகரின் சந்திப்பு பாரதியாரை தீவிரப்படுத்தியது. நிவேதிதாவின் சந்திப்பு தேச பக்தியையும், தெய்வ பக்தியையும் இணைந்த தன்மையினை அவரிடத்தில் உண்டாக்கியது. ஜி. சுப்பிரமணிய அய்யர் மிதவாத கட்சியை சேர்ந்தவர். ஆனால் பாரதியார் தீவிரப் புரட்சிக் கருத்துக்கள் கொண்டவர். அதனால் சுதேசமித்திரனிலிருந்து அவர் விலகிக் கொண்டார்.

பிறகு 1906-ல் மே 12-ஆம் நாள் இந்தியா என்ற வார இதழைத் தொடங்கினார். அதன் உரிமையாளர் மண்டலம் திருமலாச்சாரியார் ஆவார். ஜனநாயகத்திலும், இந்திய கலாச்சாரத்தை மீட்பதிலும் தீவிர ஆர்வம் காட்டியது மண்டலக் குடும்பம் ஆகும். அதனால் பாரதியாரின் கூர்மையான பேனாவை இந்தியா வார இதழ் ஆதரித்தது.

பத்திரிக்கையாளராக மட்டுமல்லாது நாட்டில் தீவிரமாக இயங்கிக் கொண்டிருந்த தேசியக் கட்சியின் கருத்துக்களை இந்தியாவில் மட்டுமின்றி, உலகம் முழுவதிலும் நடந்த நிகழ்ச்சிகளில் எல்லாம் இந்தியா வார இதழ் மூலம் வெளியிட்டு இளைஞர்களையும், மாணவர்களையும், தேசிய வாதியாக பாரதியார் விழிப்புணர்வு கொள்ளச் செய்தார். அரசியல் கட்டுரைகள், கவிதைகள், நையாண்டி பாடல்கள், பெரியோர்களின் வாழ்க்கை வரலாறுகள் ஆகியவை இந்தியா வார இதழில் சிறப்பாக வெளிவந்தன.

1908-ம் ஆண்டு மே 23, 27 தேதிகளிலும், ஜூன் 27ஆம் தேதியிலும் இந்தியா வார இதழில் வெளிவந்த ராஜதுரோகமான கட்டுரைகளுக்காக இந்தியா பத்திரிக்கை அலுவலகம் ஜூலை 22-ஆம் தேதியன்று சோதனையிடப்பட்டது. அதன் பதிப்பாளரும், வெளியீட்டாளருமான எம்.சீனிவாசாச்சாரியார் கைது செய்யப்பட்டார். உடனே முன் குறிப்பிட்டபடி ஆங்கிலேயரது பார்வையில் இருந்து மீளப் புதுவை சென்றுவிட்டார்.

பாரதியார் புதுவையில் சென்று வாழ்ந்தாலும் உள்ளத்தில் இருந்த தேசியத் தீ அழியவில்லை. அவரை பின் தொடர்ந்து இந்தியா இதழும் புதுவையிலிருந்து 1908 அக்டோபர் 20 முதல் வெளிவரத் தொடங்கியது. அதைத் தாங்காத ஆங்கில அரசு 1910-ம் ஆண்டு மார்ச் மாதத்திலிருந்து அவ்வார இதழை தன் எல்லையில் வருவதை தடை செய்ததால் அதுவும் நின்றது.

பிறகு பாரதியார் “கர்ம யோகி” என்ற மாத இதழை இரண்டு ஆண்டுகள் நடத்தினார். இடையில் இதை விஜயா என்ற செய்தி தாளாகவும், சூரியோதயம் என்ற வார இதழாகவும் வெளியிட்டு வந்தார். பாலபாரதா ஆங்கில வார இதழ் மீண்டும் தொடங்கப்பட்டது.

இவையாவும் அரசாங்கத்தின் அடக்குமுறைகளுடன் போராடி முடிந்த வரையில் தேசியச் சேவை செய்தன.

நாட்டு விடுதலையிலும், சமுதாய விடுதலையிலும் மேற்குறித்த தடைகளால் சிறிதும் மனம் தளராத பாரதியார் தம்மால் இயன்ற வரையில் மக்களிடம் எழுச்சியை ஊட்டினார். சமுதாயத்தில் அப்போது இருந்த சில மூட பழக்கங்களை ஒழிக்கவும், சமுதாய ஒற்றுமை உணர்வை விழிப்படையவும் செய்தார்.

நாட்டில் பஞ்சம், நோய், இவை தலைவிரித்தாடுவதற்கு அயலவரிடம் அடிமைப்பட்டு இருப்பது மட்டுமே காரணம் அல்ல. மக்களின் அறியாமையை பயன்படுத்தும் சமயத் தலைவர்கள் ஜாதி ஆசார தலைவர்களுமே என்ற உண்மை அறிந்து அதை பெரிதும் உணர்ந்தினார். நாட்டில் பரவியிருந்த தீண்டாமைமையும், பெண் அடிமையும் அடியோடு ஒழிக்க வேண்டும் என அவர் விரும்பினார்.

சமுதாய சீர்திருத்தத்தைப் பொறுத்தவரையில் தமது அரசியல் தலைவராகிய திலகரின் கருத்திலிருந்து பாரதியார் மாறுபடுகிறார். பாரதியார் ஜாதி பல கூறும் சமுதாயத்தை போ, போ..போ என்று விரட்டுகின்றவர். மனிதர்கள் அனைவரும் ஒரே ஜாதி எனவும் பாரதியார் வலியுறுத்துகிறார். ஒற்றுமை உணர்வு அன்பு உள்ள இடத்திலே சிறக்கும் என உணர்ந்தவர் அன்பினையும் வலியுறுத்துகின்றார். அன்பினால் ஆக்கமும், இன்பமும் உண்டு. மனிதர்கள் அனைவரும் ஒற்றுமையுடன் இருக்க வேண்டும், சண்டை செய்தல் கூடாது என்றும் கூறியுள்ளார்.

அன்பினோடு மக்கள் அறிவினையையும் பெருக்கிக் கொள்ள வேண்டும் என்பதில் பாரதியார் தீவிர ஆர்வம் கொண்டிருந்தார். சமத்துவமும், சுதந்திரமும் பரப்பி ஒப்பற்ற புதிய பொதுவுடமைச் சமுதாயம் என்னும் தமது கனவு நினைவாக வேண்டும் என்ற எண்ணம் கொண்டிருந்தார்.

பாரதியார் பாரத நாட்டின் அடிமை நிலை, நாட்டு விடுதலை, பெண்ணுரிமை மற்றும் பெண்களின் முன்னேற்றம் போன்றவற்றை தமது பாடல்கள் மற்றும் கவிதைகள் மூலம் எடுத்துக் கூறினார். மேலும் சமுதாயத்தில் அடிமைநிலையை அகற்ற வேண்டும் என்ற எண்ணம் கொண்டவர். அவரின் “சுதேசமித்தரன்” பத்திரிக்கை பெண்களின் முன்னேற்றத்திற்காகவே தொடங்கப்பட்டது. பெண் விடுதலைக்கு குரல் கொடுத்தவர்களில் மிகவும் குறிப்பிடத்தக்கவர் பாரதியார் ஆவார்.

## தமிழ்நாடு சட்டமன்ற வரலாற்றில் பெண்களின் நுழைவு (1920 - 1991) ஒரு பார்வை

கே. வெங்கடேசன்\*

தமிழக சட்டமன்ற வரலாற்றில் பெண்கள் (பிரிட்டிஷ் இந்தியா)

1892 ஆம் ஆண்டு பட்டையச் சட்டத்தின் கீழ் சென்னை சட்டமன்றத்திற்கு தேர்தல் முறை முதன் முதலாக அறிமுகப்படுத்தப்பட்டது. மாநகராட்சி, நகராட்சி, மாவட்ட ஆட்சி பிரிவுகள், வணிக மன்றங்கள், சென்னைப் பல்கலைக் கழகம் ஆகிய ஐந்து அமைப்புகளுக்கும் தொகுதிகள் அமைத்து, வாக்களிக்கும் உரிமையை பெருநிலக்கிழார்களுக்கும், ஐரோப்பியர்களுக்கும் மட்டும் அளிக்கப்பட்டது.

மார்க்கரெட்கின் என்ற ஐரோப்பிய பெண் 1917ஆம் ஆண்டு சென்னை மாகாணத்தில் பெண்ணுரிமை அமைப்பொன்றை நிறுவினார். இந்திய

பிரிட்டிஷ் அரசு 1919ஆம் ஆண்டு மாண்டேகு செம்ஸ்போர்டு சீர்திருத்தம் கொண்டு வந்த தருணத்தில் மாண்டேகுவிடம் மார்க்கரெட்கின் பெண்களுக்கு வாக்குரிமை வேண்டும் என்று கோரிக்கை விடுத்தார். இந்த உரிமைகோரும் பிரச்சனையை மாண்டேகு மதராஸ் மாகாண சட்டமன்றத்திடமே ஒப்படைத்தார். 1921ஆம் ஆண்டு சென்னை மாகாண சட்டமன்றத்தில் கிருஷ்ணன் நாயர் கொண்டு வந்த தீர்மானம் பெண்களுக்கு முதன் முதலாக தேர்தலில் வாக்கு அளிக்கும் உரிமையை பெற்று தந்தது. மேலும், 1926 ஆம் ஆண்டு கிருஷ்ணன் நாயர் கொண்டு வந்த தீர்மானம் பெண்கள் தேர்தலில் போட்டியிடும் உரிமையையும் பெற்று தந்தது. பின்னர் நடைபெற்ற பொதுத் தேர்தலில் கமலாதேவி

\* முனைவர் பட்ட ஆய்வாளர், இந்திய வரலாற்றுத்துறை, சென்னைப் பல்கலைக்கழகம், சென்னை - 600 005.

சட்டோபாத்துயா, ஹனுனன் ஆங்கிலோ ஆகிய இருவரும் சட்டமன்ற தேர்தலில் போட்டியிட்டு வெற்றி வாய்ப்பை இழந்தனர். 1927ஆம் ஆண்டு நடைபெற்ற தேர்தலில், வரலாற்றில் முதல் முறையாக டாக்டர். முத்துலட்சுமி ரெட்டி பணியமர்வு வழி உறுப்பினராக தேர்ந்தெடுக்கப்பட்டு பெண் குலத்திற்கு பெருமை சேர்த்தார். சட்டமன்ற வரலாற்றில் ஈரவை ஆட்சிகாலத்தில் பெண்கள் 1937, 1946 ஆகிய ஆண்டுகளில் நடைபெற்ற தேர்தலில் முறையே 22 பேர் போட்டியிட்டு 9 பேரும், 11 பேரும் முதன் முதலாக போட்டியிட்டு வெற்றி பெற்றனர். இதற்கு முன் இடம்பெற்ற பெண் உறுப்பினர்கள் இருவரும் நியமன உறுப்பினர்களாவர்.

**தமிழக சட்டமன்ற வரலாற்றில் பெண்கள் (குடியரசு இந்தியா)**

வாக்குரிமைத் தகுதி என்பது பிரிட்டிஷ் இந்தியாவில் 21 வயது நிரம்பிய ஐரோப்பியர்களுக்கு மட்டுமே என்று சாசனம் செய்யப்பட்டிருந்தது. 1947ல் சுதந்திரம் பெற்ற பிறகு 1950ஆம் ஆண்டு இந்திய குடியரசு மலர்ந்த பிறகு 21வயது நிரம்பிய இந்தியக் குடிகள் அனைவரும் வாக்களிக்கும் உரிமையைப் பெற்றனர். 1952ஆம் ஆண்டு நடைபெற்ற முதல் பொதுத் தேர்தலில் 24 பெண்கள் போட்டியிட்டு இரண்டுபேர் மட்டும் வெற்றி பெற்றனர். 1967, 1971 ஆகிய ஆண்டுகளில் நடைபெற்ற தேர்தலில் போட்டியிட்ட உறுப்பினர்களில் பெண்கள் நான்கில் ஒரு பகுதியினர் வெற்றி, 1977, 1980, 1985 ஆகிய ஆண்டுகளில் நடைபெற்ற தேர்தலில் 1/8 பங்கினர் பெண் உறுப்பினர்கள் வெற்றி பெற்றனர். 1990 ஆம் ஆண்டு போட்டியிட்ட பெண் உறுப்பினர்களின் எண்ணிக்கை 78 ஆகும்.

**சட்டமன்றத்தில் பெண் உறுப்பினர்களின் சாதனைகளும், பணிகளும்**

தமிழக சட்டமன்றத்தில் பெண்களின் நுழைவுக்கு சான்றாக அமைச்சர் பதவி வகித்து பணியாற்றியவர்களில் ஒருசில பெண் உறுப்பினர்களின் சாதனைகளை, உதாரணமாக டாக்டர் முத்துலட்சுமி ரெட்டி, ருக்குமினி லட்சுமிபதி, ஜோதி வெங்கடாச்சலம், ஓர்தம்மாள் சைமன், சத்தியவாணி முத்து ஆகியோரின் பணிகளை மட்டும் இங்கே விளக்கப்பட்டுள்ளது.

**முத்துலட்சுமி ரெட்டி**

முதல் பெண் மருத்துவர் என்ற பெருமை கொண்ட முத்துலட்சுமி ரெட்டி 1929 ஆம் ஆண்டு தமிழக பேரவையின் மேலவை உறுப்பினராக நியமிக்கப்பட்ட உடன் பெண் சமூகத்திற்கு மிக சீர்கேடாக இருந்த தேவதாசி முறையை ஒழிக்க சட்டத்தை கொண்டு வந்து நிறைவேற்றினார்.

தேவதாசி ஒழிப்புச் சட்டம் நிறைவேற்றப்பட்டு தேவதாசி பெண் சமூகத்திற்கு மறுவாழ்வு கொடுத்தார். 1920 ஆம் ஆண்டு சென்னை சிறுவர்கள் சட்டம், 1926

ஆம் ஆண்டு இந்திய குழந்தைகள் பாதுகாப்பு இல்லம், 1930ஆம் ஆண்டு பெண்களுக்கு 'ஒளவை இல்லம்' என்று சமூக முன்னேற்றத்திற்கு அரும்பாடு பட்டவர் முதல் சட்டமன்ற பெண் உறுப்பினர் டாக்டர். முத்துலட்சுமி ரெட்டி ஆவார்.

**ருக்குமினி லட்சுமிபதி**

தமிழக சட்டப் பேரவை வரலாற்றில் இராஜாஜி அமைச்சரவையில் துணை சபாநாயகராக பதவியும், டி.பிரகாசம் அமைச்சரவையில் மக்கள் நல்வாழ்வுத் துறை அமைச்சராக பொறுப்பேற்ற முதல் பெண்மணி ருக்குமினி லட்சுமிபதி 30.4.1946 முதல் 23.3.1947 வரை அமைச்சராக பணியாற்றி தமிழ் சமூகம் மேம்பட அயராது பாடுபட்டார்.

இந்திய மருத்துவம், சித்த மருத்துவம், ஆயுர்வேதம், யுனானி போன்ற முறைகளை இந்தியா முழுவதும் உள்ள அரசு மருத்துவமனையில் அறிமுகப்படுத்தினார். குடும்பநல மருத்துவம் - சிறுகுடும்பம் சீரான வாழ்வு திட்டம் நடைமுறைக்கு கொண்டு வந்தார். குழந்தை நல மருத்துவம் மேம்பாடு, தொழுநோய், அம்மை நோய், காசநோய் ஒழிப்பு, காலரா ஒழிப்பு, டிங்கு காய்ச்சல், நரம்பு சிலந்தி நோய் ஒழிப்பு, பால்வினை நோய் தடுப்பு, பிளேக் நோய், மலேரியா ஒழிப்பு என்று நோய் ஒழிப்புத் திட்டங்களை வகுத்த முதல் பெண் அமைச்சர் ஆவார்.

**ஜோதி வெங்கடாச்சலம்**

தமிழக சட்டமன்ற வரலாற்றில் முதல் மக்கள் நல்வாழ்வு துறை அமைச்சர் பதவியை ஏற்ற பெண் உறுப்பினர். இவர் 9.10.1953 - 13.4.1954 மற்றும் 15.3.1962-2.10.1963 ஆகிய காலகட்டங்களில் அமைச்சராக இருந்து சமூகத்தை மேம்படுத்தியுள்ளார். கிராமங்கள் தோறும் மகளிர் நல்வாழ்வு மையங்கள், மகளிர் மன்றங்கள் ஏற்படுத்தினார். இவரது பணிகாலத்தில் 12,416 மகளிர் மன்றங்கள் செயல்பட்டது. குடும்பநலம் அளவான குடும்பம் நலமான வாழ்வு திட்டத்தை கொண்டு வந்தார்.

**ஓர்தம்மாள் சைமன்**

தமிழக சட்ட மன்ற வரலாற்றில் 13.4.1957 - 1.3.1962 முதல் உள்ளாட்சித் துறை அமைச்சராக பதவியேற்ற முதல் பெண் உறுப்பினர் ஆவார். காங்கிரஸ் கட்சி ஆட்சியில் கு. காமராசர் அமைச்சரவையில் இருந்து சமூகத் தொண்டாற்றினார்.

வறுமையின் காரணமாக உணவுக்கு வழியில்லாமல் 1978ஆம் ஆண்டு உள்ளாட்சி பொறுப்பில் இருந்த ஊராட்சி பள்ளிகளில் ஆரம்பக் கல்வி பெற குழந்தைகள் வரவில்லை. இதனை உணர்ந்த தமிழக முதல்வராக இருந்த காமராசரோடு இணைந்து இவர் அமெரிக்க நாட்டு "கோ" நிறுவன உதவியுடன் மதிய உணவுத் திட்டம் கொண்டு வந்தார். இதன் பிறகு 852

மில்லியனாக இருந்த குழந்தைகள் வருகையை 3558 மில்லியனாக உயர்த்தினார். மதிய உணவுத் திட்டத்தின் கீழ் 4 இலட்சம் குழந்தைகள் பயன்பெற்று கல்வி கற்றனர். கல்லூரிக் கல்வி பாடத்திட்டங்களில் புதுமையை புகுத்தி ஆசிரியர் பயிற்சிக் கல்லூரிகள், உடற்கல்வி கல்லூரிகளின் எண்ணிக்கையை உயர்த்தினார்.

சாலை வசதிகளை மேம்படுத்தி கிராமப்புறங்களை நகரத்தோடு இணைத்தார். தேசிய மலேரியா ஒழிப்புத் திட்டத்தை (என்.எம்.இ.பி.) தமிழ் நாட்டுக்குக் கொண்டு வந்தார். 1961ல் மாநகராட்சி மன்ற சட்டத்தை கொண்டு வந்தார்.

#### சத்தியவாணி முத்து

தமிழக சட்ட மன்ற வரலாற்றில் தமிழக முதல்வர்கள் அண்ணா, கலைஞர் கருணாநிதி ஆகியோர் அமைச்சரவையில் 6.3.1967-4.5.1974 அமைச்சராக பல துறைகளில் சேவையாற்றியுள்ளார். முதல் ஆதி திராவிடர் மற்றும் பழங்குடியினர் நலத்துறை அமைச்சர் பொறுப்பேற்று அச்சமுகம் முன்னேற்ற பல்வேறு பணிகளை செய்துள்ளார்.

ஆதி திராவிடர்களுக்கு 220 தொடக்க மற்றும் உயர்நிலைப் பள்ளிகளை திறந்தார். 1969இல் பள்ளி ஆதிதிராவிடர் மாணவர்களுக்கான உதவித் தொகையை ரூ.15 இலட்சமாக உயர்த்தினார். 1973இல் 508 மாணவர் விடுதிகள் உருவாக்கினார். பெண்களுக்கு 8ஆம் வகுப்பு அரசுத் தேர்வு எழுத அனுமதிக்க சட்டம் கொண்டுவந்தார்.

கல்லூரிக் கல்வியை ஆதிதிராவிட மாணவர்களுக்கு எளிதில் கிடைக்கச் செய்தார். ஆதிதிராவிட மாணவர்களுக்கென்று 1966இல் “இந்திய ஆட்சிப் பணி” பயிற்சி மையத்தை துவக்கினார். வரதட்சணை ஒழிப்புக்கென்று சமூக குழுக்களை ஏற்படுத்தினார். சத்தியவாணி முத்து 5.2.69-6.4.69 மற்றும் 6.4.72-4.5.74 ஆகிய காலகட்டங்களில் சிறைத் துறை அமைச்சராக பதவி வகித்து சிறப்பாக செயலாற்றினார்.

#### பி.டி. சரஸ்வதி

பி.டி. சரஸ்வதி அவர்கள் தமிழ் சட்ட மன்றத்தில் 30.6.77-17.2.80 கால கட்டத்தில் கால்நடைத் துறையின் முதல் பெண் உறுப்பினராக பணியாற்றினார். இவர் பதவியேற்றவுடன் இத்துறையின் மூலம் அரசுக்கு வரும் வருமானத்தை 3.2. சதவிகிதமாக, உயர்த்தினார். இறைச்சி நிறுவனம், கால்நடை வளர்ப்பு, கால்நடை மருத்துவக் கல்லூரிகளில் மாணவர்களுக்கு புதியமுறை பாடத்திட்டம் கொண்டு வந்தார். 1984ல் பிரிசியன், ஜெர்சி, பிரவுன், ஸ்விஸ், ரெட்டான், சிந்தி, தார்பார்க்கர், காங்கேயம், முரரா போன்ற மாட்டினங்களை அறிமுகப்படுத்தி

உழவர்களின் மேம்பாட்டிற்கு வழிவகுத்தார். 1977ல் மகிளா மண்டலங்கள் அமைப்பை ஏற்படுத்தி வளர்ச்சி திட்டங்களை வகுத்து சிறப்பாக பணியாற்றினார். 1979ல் டாக்டர் தருமம்பாள் பெயரில் இளம் விதவை மறுமணத் திட்ட நிதி கொண்டு வந்தார்.

#### சுப்புலட்சுமி ஜெகதீசன்

தமிழக சட்டமன்றத்தில் 7.5.1978-17.2.1980 காலகட்டத்தில் கைத்தறி மற்றும் துணிநூல் துறை அமைச்சர், 27.1.1989-30.1.1991 காலகட்டத்தில் சமூகநலத்துறை அமைச்சர் பொறுப்புகளை வகித்தவர். இவரது சீரிய தலைமையில் சமூக நலத்துறை, ஊரக வளர்ச்சித் துறை செயல்பட்டது. 1990 இல் தொழில் முனைவோர் நலன் மேம்பாட்டுத் திட்டம் உருவாக்கினார். கோவையில் அறிஞர் அண்ணா கூட்டுறவு தொழில்பேட்டை உருவாக்கி 25,000 பேருக்கு வேலைவாய்ப்பு ஏற்படுத்திக் கொடுத்தார். இவர் கைத்தறித் துறையின் பொறுப்பேற்ற பிறகு ஜனதா துணி உற்பத்தி திட்டம், சேமிப்புத் திட்டம், கூட்டுறவு சங்கம், நெசவாளர் நலம், நவீன சாயத் தொழிற்சாலை என்று முனைப்புடன் செயலாற்றியதன் காரணமாக 1979இல் கைத்தறி உற்பத்தி ஆண்டுக்கு 150 கோடி அளவில் உற்பத்தி பெருகியது.

#### கோமதி சீனிவாசன்

9.6.1980 - 15.11.1984 மற்றும் 10.2.1985 - 2.10.1986 ஆகிய காலகட்டத்தில் தமிழக அரசியலில் சமூக நலத் துறை அமைச்சராக பதவியேற்று மூவாஜார் இராமாமிர்தம் அம்மையார் நினைவு திருமண உதவித் திட்டம் கொண்டு வந்தார்.

#### விஜயலட்சுமி பழனிச்சாமி

கதர் துறை அமைச்சராக பதவியேற்ற முதல் பெண் உறுப்பினராவார். இவர் 1.7.82 - 15.11.84 & 14.2.85 - 2.10.86 ஆகிய காலகட்டத்தில் சிறப்பாக பணியாற்றி கைராட்டினம் அறிமுகப்படுத்தி பெண்களுக்கு சிறுதொழில் அமைப்பை ஏற்படுத்திக் கொடுத்தார். பழங்குடியினர் நலத்திட்டத்தின் கீழ் 1985 இல் தேனீ வளர்ப்பில் 875 பேரும், வறட்சி பகுதி மேம்பாடு திட்டத்தில் 4,655 பேருக்கும், ஊரக வளர்ச்சித் திட்டத்தின் கீழ் 13,206 பேருக்கும் பல்வேறு உதவிகளை வழங்கி அவர்களின் வாழ்வாதாரங்களை மேம்படுத்தினார்.

#### ஜானகி இராமச்சந்திரன் - முதல் பெண் முதலமைச்சர்

தமிழக சட்டசபை வரலாற்றில் முதன் முதலாக ஒரு பெண் முதலமைச்சராக பதவியேற்றார். எம்.ஜி.இராமச்சந்திரன் மறைவிற்குப் பிறகு 7.1.88-30.1.88 இல் அவரது மனைவி அமைச்சரவைக்கு தலைமையேற்று முதல்வராக சில நாட்களே பணியாற்றினார்.

# ART AND CULTURAL HISTORY

## ADDRESS OF THE SECTIONAL PRESIDENT

### THE CONTRIBUTION OF TAMIL NADU ART AND CULTURE

B. Maria John\*

Let me at the outset express my thanks to the Executive committee and the General body of the Tamil Nadu History Congress for giving me the honour to preside over the Art and Cultural History section of the Fifteenth Session of the Tamil Nadu History Congress being held at Periyar Maniammai University, Vallam, Tanjore, I deem it a great privilege which I accept with all humility.

#### I

The contribution of Tamil Nadu to Indian Art, Culture and Civilization are so varied and profound that it needs to be studied in great depth understood and taught to our younger generations. Professor K. Rajayyan observes, "Indian culture is a synthesis and in the ancient period the two important components of this culture were the Dravidian and the Aryan. The population consists of aboriginal tribes, the Dravidians and the Aryans. The aboriginal tribes were subsequently called collectively as Adi Dravidas. The Dravidians form the largest racial group of the population. The Aryans migrated to Tamilakam in later times. These racial groups contributed to the evolution of a composite, yet Dravidian Culture".

There is a view that the glorious tradition of the classical dance of Bharata Natyam in the Tamil country points to the possibility of the South being Bharata's home country. A careful study of the dance has revealed the fact that it closely conforms to the spirit and procedure outlined in Bharata's *Natyasastra*, (that is why it must have been called Bharata Natyam). Both in essence and atmosphere it seems to be of southern region, where it grew and flourished. The Dravidian religious fervour and their traditional artistic temperament jointly helped in preserving this institution to this day.

A highly scientific dramatic art existed in the days of the Sangam viz; the early days of the Christian era. Though many texts on this art have disappeared a commentary on *Silappadikaram*

says that there were nine kinds of expressions of feeling which an actor should know such a valour, fear, shame, wonder, joy, sorrow, mirth, justice, anger shivering in rain is distinguished from shivering in dew and similar distinction was made between a respectful greeting and a greeting of worship.

Tagore has indicated in his inimitable way that the Dravidians might not be introspective or metaphysical but they were artists and they could sing, design and construct. The transcendental but thought of the Aryan, according to him, by its marriage with the emotional and creative art of the Dravidian gave birth to an off spring which was neither fully Aryan nor Dravidian but Hindu. While Tagore has pointed out the quality of the Dravidian and the Aryan contributions, Suniti Kumar Chatterjee has estimated the extent of their contributions. He has said that the Dravidian is the most important of the non Aryan elements in the civilization of India and the basic culture is certainly over 50% Dravidian. But he has added that this Dravidian contribution is expressed in the main in the Aryan language. Chatterjee's statement that the Dravidian contribution is expressed in the Aryan language is illustrated by Bharata in his famous *Natyasastra* where he has said that in the south there were many kinds of dances, vocal music, instrumental music and abhinaya's, graceful, lovely, intricate, street and delicate.

On the other hand the advocates of the Emigration Theory assert that India was the original home of the Dravidians and that they migrated to other countries from the sub-continent. Thus Scott Elliot observes, "The locality of the origin of the earliest race from recent researches appears to have been on lands now submerged beneath the Indian Ocean". It is believed that South India formed part of a large continent called Lemuria and it was lost to the sea because of floods. In fact the *Silappadikaram* refers to a great deluge in which the Kumari Mountain disappeared. Nakkirar in his

\* Professor of History, Manonmaniam Sundaranar University, Tirunelveli - 627 012.

commentary to the *Irayanar Ahapporul*, a tenth century work, observes that a great deluge devastated 'Then Madurai'. *Deepavamsa* and *Makavamsa* of Sri Lanka too mention about a deluge. Because of these references Father Heras concludes that as Lemuria was submerged in the sea, the inhabitants, who were scattered, drifted to other parts of the world. Those who reached and settled in South India came to be known as the Dravidians. Maclean on the other hand states that the Dravidians lived in the Indus Valley and some of them moved to the west by both sea and land and settled in Sumeria and Palestine while some others in South India. H.R. Hall too tells that the Dravidians moved out of India and settled in Mesopotamia and Palestine.

H.G. Rawlinson in his work on India has described the ancient Tamils as a hardy peasant folk, who made good soldiers, bold sailors and skilled agriculturists. As peasants they ploughed the land, planted fruit trees, kept herds of cattle, raised domestic birds and wove fabrics. They made boats and sailed the seas for trade, even to far off lands like Babylon and Sumeria. Being lovers of fine arts they took interest in dance, music and literature. As warriors, they took pride in destroying the fields of enemies and carrying away cattle as well as women. They built their houses with wood, stone or bricks. Metal was not much in use. The elegantly finished pottery was a testimony to the artistic sense of the inhabitants. The Vedic literature and the Tamil works refer to the cities and forts that were constructed. These indicated the level of material progress that the early people attained in the remote past.

The Dravidians had their own concept of religion. They believed in the forces of nature in the forms of Mother Goddess and Father God with lion and bull as their respective vehicles. Yet they took interest in a material civilization and aimed at economic progress.

Tamil was the popular language of the people. The origin of the word is attributed to the root Tami, which means lovely. In fact Tamil is considered as a lovely language. By 950 A.D. in the *Chintamani* it was used in the sense of sweetness. The ancient Tamil had an alphabet of its own - the Vatteluthu or round form of writing, which is traced to Brahmi character and Grantha script. The language of the Harappan inscriptions, according to Father Heras, is believed to have been the parent of

all Dravidian languages, of which Tamil is the oldest and the richest. In Baluchistan a tribe called Brahui speaks a language that is closely allied to early Dravidian language. This is taken as an indication to the existence of a Dravidian colony, founded by the out going or incoming migrants.

## II

The significant contributions that the Pallavas made to temple architecture and fine arts rendered their age memorable in history. They patronized and developed wonderful forms and styles in constructions, sculpture, painting and other arts. The cave temples, stone rathas and structural shrines are some of the glories of the age.

The Pallavas were builders of great temples and other monuments of art. The cave temples at Tiruchirappalli, the chariots of Mahabalipuram and the shore temples in Mahabalipuram are noted for their unique style and artistic perfection. The Pallavas developed four styles of architecture. The Mahendra style, the Mamalla style, the Rajasimha style and the Aparajita style. Mahendra Varman I is credited with the Mahendra style of architecture. It is distinguished by its simplicity and is best represented by the cave temples and rock cut shrines at Pallavaram, Mamandur and Tiruchirappalli. Narasimha Varman I is associated with what was called Mamalla or Mahamalla style of architecture. It is marked by ornamentation in cave temples and cut out shrines and is represented by the Ten Mantapas at Mahabalipuram. The Rajasimha style named after king Rajasimha, represents a structural architecture. Instead of stone, brick and timber came to be used. It is represented in the Kailasanatha Temple, the largest of the Pallava shrines, is not only well proportioned but also elegant in its appearance. The Aparajita style marks the transition from Pallava to Chola and is represented by the rock cut shrines.

The sculptural themes add grandeur to the Pallava monuments. Human beings, animals like lion, elephant and monkey and legendary stories like Arjuna's penance and gangavathaia are carved out on caves and walls with remarkable clarity. The sculptures of Surya and Durga, battle of Durga with Mahisha, Krishna raising the Govardhana Hill and Vishnu reclining on a serpent and the portrait of a monkey family are executed with elegance. In fact the legendary and puranic themes are found engraved with artistic realism.

The paintings of the period are found on pillars, walls and roofs of mandapas and temples. In the Mamandoor Inscriptions the keen interest that Mahendra Varman took in painting is mentioned. Sittanavasal in Pudukkottai and the temples at Kudijmiyanmalai and Thirukkukamam are the best illustrations of Pallava paintings. Puranic characters, dancing girls and veena players are the usual themes for painting. In the Kailasanatha Temple the dancing poses including the Tandava Dance of Siva are illustrated. The mandapas of temples were used for theatrical performances. The dancing girls performed dance and musical entertainments.

Education and learning received much attention. The Jains and the Buddhists maintained schools and imparted learning in Tamil language to scholars irrespective of caste. But because of persecution they declined. In the gatikhas residential institutions maintained by rulers, admission was restricted to the Brahmin scholars. While philosophy, yogas, theology and medicine were taught in Tamil in the Jain and Buddhist pallis, the Vedas, Dharma Sastras, Itihas and Ayurveda were taught in Sanskrit in the gatikhas. The Jains extended their patronage to Tamil, the language of the common people. The Pallavas on the other hand extended their patronage to Sanskrit. Bharavi and Dandin were the great poets in Sanskrit. *Avantisundara kathasara*, *Kiratharjunyam* and *Mathavilasa Prahasana* were the literary productions in Sanskrit. *Kundalakesi*, *Neelakesi* and *Valayapathi* were among the other works of the age. However, what provoked the Hindu scholars to take up the cause of Tamil language was the necessity to fight the Jains and the Buddhists in their own language namely Tamil. If the exponents of the Bhakti Movement took to the study of Tamil, it was basically because of this necessity.

The cultural legacy of the Pallava was rich and varied, yet it was Brahminical oriented and exploitative of the depressed sections of the society.

### III

The Cholas were great builders; they built temples, palaces and forts in different centres of their extensive empire. The monuments of the age were found in the territories that they held in Tamil Nadu, Andhra Desa, Kerala and Sri Lanka. From the Pallavas the architectural heritage passed into the hands of the Cholas and reached wider proportions

not only in dimension but also in grandeur. Though granite was used as the building material, artistic elegance was aimed at in the execution of structural works. It could not be denied that they employed slave labour for the construction of architectural works. Also it could not be ignored that they indulged in these works at the expense of material welfare and under Brahminical influences. Yet the many sided contributions to architecture and arts have rendered the Chola rule a glorious epoch in the cultural and artistic history of South India.

In the history of Chola temples there were three stages of change as in the case of rise, growth and decline of an empire. The early temples were constructed during the period of Vijayalaya and Parantaka and some of them are found at Tiruchirappalli, Pudukkottai and Narathamalai. They were not only small but were simple in style. Subsequently great temples were built the Big Temple by Raja Raja and the Choleswaram Temple by Rajendra. It took seven years for Raja Raja to build the Big temple (The Brihadeswara Temple) at Tanjore and he completed it by 1006 A.D. It measure 500 feet by 800 feet and enclosed as many as thirty five subsidiary shrines. The vimana with thirteen diminishing tiers from bottom to top is 160 feet in height. Among the other attractions of the age are the mandapas, pavilions and a giant size monolithic bull. Rajendra I built the Brahadesvara Temple at Gangaikondacholapuram after his expedition to North India. Its major characteristic is the pyramidal vimana rising in eightiers to a height of 160 feet. In the opinion of Percy Brown the Big Temple at Tanjore represents the finest single creation of the Dravidian craftsman while the Temple at Gangaikondacholapuram the female counterpart of Tanjore architecture. In the third stage architecture experienced a decline both in size and style. Among these monuments were the temples at Tribuvanam and Darasuram. In addition to temples the Cholas built palaces at the capital and regional centres. Literary traditions indicate that they were massive and were provided with all paraphernalia for royal comfort, but they perished due to vandalism of invaders.

Sculpture and painting found their centres of expression in the temples. Manufacture of idols developed into a big industry for which gold, bronze, silver, copper and stone were used. Gods and



goddesses in different manifestations and forms of action were carved out with remarkable realism. The yogic postures and dancing Siva were among these masterpieces. The murals and frescoes that are found in Tanjore temple indicate the progress that was achieved in painting. Different scenes like dancing and marriage ceremony taken from tradition, religious texts and life of people served as themes for painting.

Drama, music and dance too received patronage from princes and priests. There were natakasalas, imparting training in dramas for performance on the stage. The dancing girls made performances in the mantapas of temples. Raja Raja I employed musicians and made endowments for their support. Veena, conch shells and flutes were the popular instruments. The devotional literature and the puranas gave material for these performances.

In fact the Cholas made significant contribution to the enrichment of cultural heritage of the Tamils. Yet it cannot be denied that there was not much of innovation or change, for they were in the traditional way. On account of the firm grip of Brahminical tradition neither the rules nor the artisans made any significant departure from traditional themes. Further the cultural output was not of that magnitude as the extent, resources and duration of the Empire could suggest. This was because the rulers diverted most of the resources of the state to royal pleasures, agraharas and devadasis.

#### IV

The architecture and arts of the Pandyas exhibit a high degree of excellence. To satisfy the Brahmins the kings undertook construction of temples on a large scale. They built structural temples and cave temples at different places. The later Pandyas, despite their continued decline, devoted themselves to religion, erected temples, built villages for the Brahmins and patronized Sanskrit. Though the Afghans conquered Madurai, they continued to hold possession of parts of Ramanathapuram, Thanjavur and Tirunelveli. After the Rayas of Vijayanagar extended their authority southward, they exercised a limited influence in certain areas of Tirunelveli till they disappeared from political scene by end of the sixteenth century. They are credited to have rebuilt the Siva Temple at Tirupatore near

Madurai. Parakrama Pandya, a contemporary of Kampanna, carried out renovation of the temple at Kuttalam and built mantapas. Arikesari Parakrama constructed the Viswanatha Temple at Tenkasi. Another ruler by name Jatavarman Kulaskhara erected a temple at Ilangi. These rulers, in spite of their continued and steady decline, composed verses, promoted the growth of religious literature, built mantapas and sought to render temple arts popular. In fact their outlook was such that they had no higher vision.

#### V

If the Vijayanagara style of architecture and arts reached the zenith of its glory, it was in the Tamil Country. In comparison with other regions of the empire, architectural monuments and artistic productions in the Tamil province were not only more numerous and varied but also more massive and spectacular. The Rayas and the Nayaks built palaces at different places in the Tamil country not only for their living but also to house their harems. Many such buildings, mostly in ruins, are found all over. They are usually of Indo-Saracenic style of architecture - Hindu style influenced by the Muslim. The mahals at Chandragiri, Senji, Thanjavur and Tiruchirappalli are some of its representatives.

#### VI

European colonists brought with them to India concepts of their "world view" and a whole baggage of the history of European architecture. Neo-Classical, Romanesque, Gothic and Renaissance. The initial structures were utilitarian warehouses and walled trading posts, giving way to fortified towns along the coastline. The Portuguese adapted to India the climatically appropriate Iberian galleried patio house and the Baroque churches of Goa.

The Danish influence is evident in Nagapatnam, which was laid out in squares and canals and also in Tranquebar and Serampore. The French gave a distinct urban design to its settlement in Pondicherry by applying the Cartesian grid plans and classical architectural patterns. The Church of Sacred Heart of Jesus (Eglise De Sacre Coeur De Jesus), the Eglise de Notre Dame de Anges and the Eglise de Notre Dame de Lourdes at Pondicherry have a distinct French influence.

However, it was the British who left a lasting impact on the India architecture. They saw themselves as the successors to the Mughals and used architecture as a symbol of power. The British followed various architectural styles - Gothic, Imperial, Christian, English Renaissance and Victorian being the essentials.

The first buildings were factories but later courts, schools, municipal halls and dak bungalows came up, which ordinary structures were built by garrison engineers. A deeper concern with architecture was exhibited in Churches and other public buildings. Most of the buildings were adaptations of the buildings designed by leading British architects of that time like Wren, Adam, Nash and others in London and other places.

I would like to conclude that the temple and other religious places have been described as a social institution besides being a religious one. The pre-eminence of the temple in the social life of the Tamil was however contingent upon the religious and social values of the people. When these values change from religious to secular the temple could become an art museum or an attraction for foreign visitors or a picnic centre for a holiday which it tends to be the present.

I once again thank the Tamil Nadu History Congress for giving me this opportunity and honour. I wish the Congress all success.

### Notes & References

- Alexr, Rea. *Monumental Remains of Dutch East India Company in the Presidency of Madras*. 1897.
- Dubois, Albbe, J.A. *Hindu Manners, Customs and Ceremonies*. Oxford: 1897.
- George Michell. "An Architectural Analysis of the Pallava Temples", *ARRP*, (Art and Archaeology Research Papers), December, 1976.
- Kalidhas, R. *Thamizhar Varalarum Panpadum*. Dindigul: 1997.
- Krishnaswami, A. *The Tamil Country under Vijayanagar*. Annamalaiagar: 1964.
- Love, H.D. *Vestiges of Old Madras, Vol. 3*, London: 1913.
- Malleson, G.B. *History of the French in India*. Edinburgh: 1909.
- Nagasamy R. "Some Contributions of the Pandya to South Indian Art". *Artibus Asiae*. XXVII, 3, 1965.
- Nirmala Kumari Y. *Social life as Reflected in the Sculpture and Paintings of Later Vijayanagara Period (AD. 1500-1650) (will special reference to Andhra)*, Madras: 1995.
- Rajayyan, K. *History of Tamil Nadu Past to Present*. Kanjiramkalam: 1995.
- Sethuraman, G. *Facets of Indian Art and Culture*. Madurai: J.J. Publications, 1995.
- Soundararajan, K.V. *Early Pandyan Art, in South Indian Studies*. Mysore: 1990; *Rock-cut temple styles - Pandyan Art and Ellora Shrines*, Mumbai: 1998; "Early Pandya, Muttarayar and Irakkuvel Architecture", in *Studies in Indian Temple Architecture*.
- South Indian History Congress proceedings of the First Annual Conference*, Cultural History Section, Presidential Address by G.S. Dikshit, Madurai, 1980.
- Srinivasan, K.R. *The Pallava Architecture of South India*. (in *Ancient India* No.14).
- Subramanian, N. *History of Tamil Nadu*. Madurai: 1972.

## RECENT JAINA EPIGRAPHICAL DISCOVERIES AND SOME LOCAL TRADITIONS

A. Ekambaranathan\*

In recent years, a number of inscriptions of Jaina affiliation have been discovered from all over Tamil Nadu due to the assiduous efforts of Epigraphists and Archaeologists. Most of these discoveries have been published in journals like *Avanam* of the Archaeological Society of Tamil Nadu and *Kalvettu* of the Tamil Nadu Government Archaeology Department. Besides, Some amateur Archaeologists have made brief notices of their discoveries in News Papers. The present author, during the course of his field visits to various Jaina temples in Tamil Nadu, had the opportunity of bringing to light more than a dozen of epigraphical records hitherto unknown. Among them, some are important as they throw interesting light on localization of myths and traditions centering around certain acharyas, attendant deities and temples. These traditions, at times, find literary corroboration also. Such inscriptions have been discovered from places like Karantai, Ponnur and Tirumalai. The importance in the socio-religious context is discussed in the following pages.

### Karantai Inscription

Karantai is a small village situated 18 km from Kanchipuram in Cheyaru taluk, having a temple dedicated to Kunthunatha Tirthankara. The temple, dating back to the 9<sup>th</sup> century A.D. had undergone extensive repairs, renovations and additions many a time down the centuries and thereby, lost its original architectural style.

There are two low relief sculptures representing a Jaina monk, built into the eastern parakara wall. The first specimen carved out of a sandstone slab depicts the monk seated in dhyana posture and flanked by a book-stand, kamandala, bunch of peacock feathers and a pair of wooden sandals. Being a sand stone carving, it could not withstand the onslaught time and therefore, started withering in due course. Hence, a replica of the same in granite was setup near the first obliterated figure, in about the 18<sup>th</sup> century A.D. At that time, in order to ensure their identity a label inscription reading "Srimat Akalankacharya" was inscribed below the

latter sculpture. Thus, Akalanka's association with Karantai is revealed by the inscription as well as the sculptures.

Akalankacharya was a renowned Jaina monk of the Mulasanghas at Sravanabelgola, who is said to have lived in the 9<sup>th</sup> century A.D. It is believed that he stayed at Karantai for some time during his itinerary to important Jain centers in Tamil Nadu. It is known that at the instance of king Himasitala of Kanchipuram, Akalanka was invited to enter into a polemical debate with the Buddhist friars of Alividaitanki monastery near Kanchipuram. Initially, Akalanka could not succeed in his attempts to win over the Buddhists, as they are said to have adopted some unethical measures. At this juncture, Akalanka prayed to Ambika yakshi who had her abode in the Karantai temple, for succor. The goddess came to his rescue, exposed the foul means of his rivals and thereby, Akalanka could easily defeat the Buddhists and establish the superiority of Jainism.<sup>1</sup> This manuscriptal tradition is magnified with some additions in the 17<sup>th</sup> century collection of hymns, known as *Kalyanavalattu*.<sup>2</sup> Although the above tradition seem to have been exaggerated in certain respect, Akalanka's connection with Karantai cannot be rejected summarily, as local traditions are reminiscent of historical facts.

### Ponnur Inscription

Ponnur, located 10 km "North-west of Vandavasi, has a 12<sup>th</sup> century temple dedicated to Adinatha, built on a low mount called Kanagamalai. The temple possesses a bronze image of Parsvanatha, from whose prabhavali an inscription dated 1733 A.D. has been brought to light. It reads as follows.

*"Svasti Sri Salivahana Sakaptam  
1655-kku kaliptam 4834 Chella ninra  
pramatisa varusham Vaikasi masam  
17 thiyathi Ponnur Kangamalainathar  
Koilkukku Parsvanatharai Senagana  
Virasenadevar sishyarahiya Ananta Senar  
Pannina thanmam".*

\* Professor, Department of Ancient History and Archaeology, University of Madras, Chennai - 600 005

The inscription records that this icon of Parsvanatha was donated to the temple of Adinatha (Kanagamalainathar) at Ponnur by the ascetic Ananiasena of the Senagana and the disciple of Virasenadeva. The donation was made on the 17<sup>th</sup> day of the Vaisakha month of Salivahana year 1655 and kali year 4834. These years correspond to 1733 A.D.

It may be added in this context that an already reported inscription from the same temple dated in the very same year 1733 A.D. reveals that the inhabitants of Ponnur agreed to take out in procession the metal icons of Parsvanatha and Jvalamalini yakshi every Sunday from the temple to the nearby Nilagiri Parvata (Ponnur hill) at the time of the weekly worship of Helacharya.<sup>3</sup> From this record and the newly discovered one, it is obvious that the Parsvanatha bronze image carried to the Ponnur hill in connection with the worship of Helacharya was the same icon donated by Anantasenacharya. Evidently, for this purpose only the monk had donated the processional image.

According to the Kannada work Jvalamalinalipala composed by Indranandi Yogindar in 939 A.D., Helacharya of the Dravida Sangha initialed the worship of Jvalamalini on the summits of Nilagiri Parvata near Hemagrama in order to ward off the evil spirit of a brahma rakshasha which had afflicted the acharya's lady disciple. He prayed to the yakshi for seven days and finally on the eighth day the disciple was relieved off from the evil.<sup>4</sup> Nilagiriparvata and Hemagrama are identified with a hillock and the adjoining village in Mysore area.<sup>5</sup>

The above 10<sup>th</sup> century Kannada tradition was localized by the Tamil Jains of Ponnur, when the worship of Jvalamalini and Helacharya got introduced in and around Ponnur in about the 18<sup>th</sup> century A.D.<sup>6</sup> Infact, the newly found inscription adds credence to localization of the Jvalamalini-Helachara Kannada tradition around Ponnur.

#### **Tirumalai Inscription**

Tirumalai is a famous Jaina pilgrim centre about 20 km from Polur in Tiruvannamalai district. It has a huge cave inhabited by Jaina mendicants during early medieval times. Subsequently, structural temples dedicated to Neminatha and Mahavira were built at the foot-hill and a shrine for Parsvanatha atop the hillock.

Behind the Parsvanatha shrine, an inscription in 18<sup>th</sup>-19<sup>th</sup> century characters is found on the open rock. It reads as follows:

*"Sri Sailapura mennum Tirumalai  
Devasthanankalin Dharmakarttakalaha  
Irunlavarhaludaiya Punitha namankal  
Choladesa cherala maharaja merpadi  
Paramparai Tagadamaharaja  
Kunthavaiyum Chamundaiya  
Kulanthai Upadhyar merpadi  
KumararBhupala Upadhyar"*

The above inscription mentions the names of the trustees of the Jaina temples at Srisailapuram alias Tirumalai. They are, Tagadamaharaja of the Chera lineage (ruling over parts of Choladesa), Kundavai, Chamundaiya, Kulanthai Upadhyar and his son Bhupala Upadhyar. Among the above five names, the last two are names of actual trustees of the temples, while the remaining are not so.

It is interesting to note that this epigraph includes Queen Kundavai of the Chola family, Tagadamaharaja of the Chera lineage and one Chamundaiya as trustees of the temples at Tirumalai. Kundavai was the elder sister of King Rajaraja Chola I (985 - 1012 A.D.), who was instrumental in building the Neminatha temple which came to be known as Kunthavai Jinalaya.<sup>7</sup> Tagadamaharaja of the Chera family was the Atiyaman Chieftain Vidukadalagiya Pennial, a vassal of the king Rajaraja I (1216-1256 A.D.). The same chieftain of Tagadumadu (Dharmapuri area) repaired and renovated the stucco images of a yaksha and yakshi, set up previously inside the huge cave at Tirumalai.<sup>8</sup> Chamundaiya of the inscription may be identified with Chamundappai, the wife of a merchant Nannapiyan, who had donated some money for a perpetual lamp and for food offering to the Neminatha temple in the year 1024 A.D.<sup>9</sup> The lady donor's name recorded in the earlier inscription is mistakenly considered to be that of a male, hence changed into Chamundaiya in the newly discovered epigraph.

Apart from the inscriptions, there is a 16<sup>th</sup> century sculptured panel, planted at the foot-hill, representing a royal male figure flanked by chauri-bearing women attendants. The central figure is believed to be that of Tagadamaharaja, although there is no corroborative evidence to prove its identity.<sup>10</sup>

Taking into consideration of the sculptured panel (of Tagadamaharaja) and the names of Kundavai, Tagadamaharaja (Vidukadalagiya Perumal) and Chamundapai mentioned in the earlier inscriptions (11<sup>th</sup> and 13<sup>th</sup> century) a local tradition seems to have evolved in later times. As its sequel, the above benefactor were considered as trustees of by-gone days. In view of this tradition, the actual trustee, Bhupala Upadhyar, recorded their names in the present inscription.

Some points of socio-religious significance emerge from the above recently discovered epigraphs. Akalankacharya's visit to Karantai could have been a historic event. His alleged encounter with the Buddhists reflects the sectarian altitude between the Jainas and Buddhists. But the role played by Ambika Yakshi of Karantai in the Akalanka-episode is a typical myth dovetailed in the 16<sup>th</sup> century, when a separate shrine for the goddess was built within the Kunthunatha temple

complex. This myth served as a catalyst to popularize the worship of Ambika Yakshi and gain a wider social basis for Jainism.

This is also the case with the localization of Jvalamalini-Helacharya tradition at Ponnur and the practice of taking out the processional images of Parsvanatha and Jvalamalini from the Adinatha temple to the nearby Ponnur hill. It indicates the introduction of the worship of Jvalamalini in Tamil Nadu in the 18<sup>th</sup> century with Ponnur as its principal centre. The absence of the same yakshi in Jaina Tamil literature and sculptural art till about the 17<sup>th</sup> century also subscribes to the above view. Very likely, Anantasenacharya was instrumental in introducing the worship of Jvalamalini at Ponnur.

The inclusion of historical figures such as Kundavai, Tagadamaharaja and Chamundapai in the list of trustees of the Tirumalai temples was, in all probability to legitimize the trusteeship and gain good support from the Jaina community.

#### Notes & References

1. T.V. Mahalingam, *Mackenzie Manuscripts*, Mss:14: Sec. 3.
2. Dharmadevi Sobhanamalai, *Kalyanavalttu*, Verses, 4:50-78.
3. *Annual Report on Epigraphy*, 416/ 1928-29.
4. Jvalamalini Kalpa, 1:5-8.
5. R.N. Nandi, *Religious Institutions and Cults in Deccan*, p.62.
6. A. Ekambaranathan, *Jaina Iconography in Tamilnadu*, pp.142-143.
7. *Annual Report on Epigraphy*, 80/1887.
8. *Ibid.*, 90/1887.
9. *Epigraphia Indica*, Vol. IX, No.31.
10. A. Ekambaranathan, *Tirumalai and its Jaina temples*, p.60.

## IRON AGE CULTURE IN BHAVANI RIVER VALLEY

V.P. Yathees Kumar

### Introduction

The Bhavani river drains in undulated landscape in the western pan of Tamil Nadu and partly in north-eastern part of Kerala. The river Bhavani originates from Kolaripetta in Manarkadu district of Kerala state and it runs through Manarkadu taluk of Kerala and Mettupalayam, Sathiyamangalam, Gobichettipalayam and Bhavani taluks of Tamil Nadu and finally it merges with Kaveri at Kuduthurai at the outskirts of Bhavani town.

The river Bhavani taking a slightly south easterly course moves on and after having travelled more than 180 km from its origin, finally merges with the Kaveri at the sacred place of Nana, well known as Vanikudal, hallowed by the *Devaram* verses sung by Tirunana Sambandar. The reservoir recently formed near Danayanayakankottai is called as Bhavani sagaram (1957). Nearly 80% of watershed for this river falls in Nilgiri hills. The River is one of the major tributaries of Kaveri River. The original name of the river would have been Vani, (vani> river/valley) (*Patittruppathu* 9, 86:63).

\* Department of History, Pondicherry University, Pondicherry.

On the north the river Bhavani is traversed by the hill range of Gobichettipalayam and Bhavani it is shut in by the mountain chains of the Western Ghats of which the Nilgiris. Kuruchi hills are found 12 km on the northern side of the Bhavani. Bargur hills are found 10 km on the northern side of Andiyur. Thalamalai hills are found on the northern side Sathyamanagalam Many hillocks found on the Bhavani valley area like Urachikottaimalai, Bothimalai and Kuruthumalai The tribal populations of the Nilgiri Hills having major group of Tota, Badaga, Kurumba and Kota are live in at present.

In 1901, Sandford in the course of the survey to lay the railway line between Mettupalayam and Pollachi discovered several Iron Age monuments particularly carin circles and stone circles along the railway line at Mangalakaraipudur. In that sense, one may say, Sandford is the first to initiate archaeological investigation in this region (Sandford, 1901: 461-471). In 1913-14, Longhurst explored and reported several sites. Among them Sirumugai is an important site (Longhurst, 1913-1914: 43-45). In 1961-62, Desikan as part of village-to-village survey explored and reported a few megalithic circles in the Gobichettipalayam taluks (Desikan, 1957-1958: 26). In 1979-80, Ramanannamboodiri discovered 22 menhirs at Kottathurai (Ramanannamboodiri, 1979-80:25). Out of them, only four menhirs are well preserved. In 1985, Chinnaian explored Sathyamanagalam taluk (Chinnaian, 1985:3-42). In 1997 Rajan explored Mettupalayam and Sathyamanagalam taluks (Rajan, 1997:31-110) noticed several stone circles entombing simple cist, transepted cists and Urns in the sites like Annadasampalayam, Muttukallur, Pattakaranur, Thattapallam, Thayanur, Kaliappanur and Sullipalayam. In 1997, Allen Zagarerill reported the sites like Masanagudi, Thengumarakada, Vanagapallam, Kallampalayam, Kottaimoolai and Thottampatti in Moyar river valley, a tributary of Bhavani.

During the present exploration, more than hundred Iron Age sites were brought to light. More than 7 menhirs and 38 hero stones are discovered. Among them, nearly 32 herostones fall in Burgur hills. Though majority of the archaeological sites had the vestiges belong to the Iron Age, a few neolithic celts and hammer stones were identified at Kurichi and Pachapali.

A large number of megalithic burial sites were found on riverbank and rivulets. The occurrence of hundreds of burials noticed at Ayyampalayam, Usimalai, Bejjilpalayam, Elavamalai, Kovukkalmedu, Pulamokkai, Mettupalayam and host of other sites clearly suggests that human occupation in this river had its beginning from Iron Age times.

#### Settlement Pattern

The habitation sites are generally found on the west of the burial site and near the river bank. They were known to the local people as *Urnattham*, *nattham* and *kottaimedu*. The area of the habitation mound ranges between 5-30 acres. The location of various habitations-cum-burial sites indicates that they opted for river-based settlement. Even though the raw materials are available in plenty, they selected only foothills of small hillocks or hills. The Iron Age people were lived in both hilly terrains as well as in plains. In upper Bhavani river valley, nearly sixty percent of the Iron Age burials were located within the reserve forest which sometimes prevents us from making complete documentation of the site. Iron Age habitation mounds are found in mostly middle and lower river valley. The sites like Elvamalai, Vairamangalam, Vempatthi, Marapampalayam, Periyakodiveri, Chinnamolapalayam, Ayyampalayam and Sellampalayam could be cited as an example for this phenomenon. Majority of the habitation mounds yielded black-and-red ware, black ware, black polished ware and russet coated ware.

#### Graffiti Marks

The post-firing graffiti marks were recovered from both the habitation and burials at Elavamalai, near Bhavani town. These post-firing graffiti marks were engraved on shoulder portions of the pots. Each Iron Age burial had a distinct symbol. Some of the graffiti marks noticed in the Bhavani valley were reported earlier at Kodumanal.

Based on the evidences, the region may be divided into three cultural zones namely upper, middle and lower zones. The upper zone falls in the region west of Mettupalayam town and preciously speaking west of the Kallar River joining with Bhavani. The mid zone falls within the region between the Kallar and Mayyar. In the modern times it falls west of Sathyamanagalam and east of Mettupalayam town. The lower zone falls east of Sathyamanagalam up to the Kuduthurai where

Bhavani joins with river Kaveri. All the three zones are met with Urn and cist burials which seem to be the independent origin of this region and probably the earliest of all other types noticed such as cists and menhirs.

The upper zone consists of narrow valley through which the Bhavani flows. This region is met with Urn burial enclosed with stone circle. The Urns were buried inside the circle without any capstone. It has been placed directly into the pit without any enclosure. A menhir planted on the periphery of the circle. More than five such menhirs are noticed at Kuttathurai. These Urn burials yielded highly polished black and red ware along with black polished ware.

The mid zone witnessed with the entry of a new tradition namely stone circle entombing transeptic cist and Urn. These new traits would have penetrated into this region from Mysore plateau where such burials are noticed in abundance. Among the two, the simple cist is probably the earliest. The transeptic cist also noticed in two forms. In the first form, the cist was divided breadth wise (laterally) and in the latter form the cist was divided lengthwise (longitudinally). Among the two forms of transeptic cist, the breadth wise division seems to be the earlier in date. Among the porthole, the round porthole seems to be the earliest. One may see the evolution of the cist in the following manner. The simple cist, simple cist with passage, transeptic cist divided breadth wise, transeptic cist with round porthole, transeptic cist divided into lengthwise

having round porthole and finally transeptic cist with trapeze shaped porthole. Due to the acculturation, the earlier existing Urn burial is noticed in all the types of burials.

The burial types encountered in the mid one is found repeated in the lower zone except the slab circle. However the occurrence of simple is less in number and the transeptic cist is more in number. Further, the Urn burials also found more in numbers. Another important feature is all the Urn burials are covered with a capstone, which is absent in the upper zone. The russet coated painted ware made their appearance in this zone.

The above three zones had the influence or interaction of the adjoining region. The lower zone had its influence from the east whereas the mid zone has influence from the Mysore plateau and the western most upper zone had the cultural influence of the Kerala region. The wide spread Iron Age monuments and its varied material evidence clearly suggest that this region came into the human settlement as early as Iron Age. The architectural difference and the placement of grave goods provide the nature cultural infusion that had taken place in this river valley. The landscape archaeological study supported with target oriented archaeological excavation of a habitation-cum-burial site of an Iron Age settlement would provide on the nature of settlement and subsequent cultural transformation leading to the emergence of Early historical phase in this region.

#### Notes & References

- Baliga, B.S. *Gazetteer of India*. Madras: 1966.
- Chinnian, P. *A Survey of the Megalithic Monuments in Periyar District (Tamil Nadu)*, 1985, pp.3-49.
- Congrave, H. "The Antiquities of Nilgiri Hills Including an Inquiry into the Decent of the Thautuwars or Dodars". *Madras Journal of Literature and Science*, vol.14, p.92.
- Desikan, Srinivas, V.N. "Explorations in Coimbatore District", *Indian Archaeology*, 1962-63, pp.57-58.
- Gurumurthy, B. *Ceramic Traditions in South India (Down A.D.)*.
- Gururaja Rao, B.K. *The Megalithic Cultures in South India*. Mysore: University of Mysore, 1972.
- Harding, H.O.D. "Notes on Some Old Graves in Coimbatore District, Madras", *Madras Journal of Literature and Science*, 1889-94, pp. 13-20.
- Indian Archaeological Review*, 1957 - 58.
- Indian Archaeological Review*, 1957 - 58.
- Indian Archaeological Review*, 1960 - 61.
- Indian Archaeological Review*, 1979 - 80.
- Khan, H.H. "Explorations in Coimbatore District". *Annual Report of the Archaeological Survey of India*. 1934-35, pp.112 -113.
- Krishnasami Ayyar, K. N. *Madras District Gazetteers - The Nilgiris, Vol.II*. Madras: Government Press, 1928.

- Leshnik, Lawrence, S. *South Indian Megalithic Burials: Pandukal Complex*. Wiesbaden: 1974.
- Longurst, A.H. "A Report on the Excavations of Certain Cairn in the Coimbatore District". *Annual Report of the Archaeological Department*. 1913-1914, pp.43-45.
- Rajan, K. *Archaeological Gazetteer of Tamil Nadu*. Thanjavur: Manoo Pathippakam, 1997.
- ..... *Archaeology of Tamil Nadu (Kongu Country)*. Delhi: Book India Publishing, 1994.
- ..... *Palar Basin*, Thanjavur: Tamil University, 2001.
- ..... *South Indian Memorial Stones*, Thanjavur: Manoo Pathippakam, 2000.
- Ramachandran, K.S. *Archaeology of South India*. New Delhi: Sundeep Prakashan, 1980.
- Rao, K.P. *Deccan Megaliths*, New Delhi: Sundeep Prakashan, 1988.
- Sampath Kumar, K. *District Census Handbook, Coimbatore*. 1991, pp.1-140.
- Sandford, F.R. "Notes on the Recent Opening of Some Prehistoric Burial in the Coimbatore District, Madras Presidency", *Journal of the Anthropological Society*, vol.3, 1901, pp.461-471.
- Sewell, Robert. *List of Antiquarian Remains in the Presidency of Madras*. New Delhi: Archaeological Survey of India, 1882.
- Vaidynathan. *The Ancient Geography of the Kongu Country (from original sources)*. 1983, pp.1-78.
- Walhouse, M.J. "Notes on the Megalithic Monuments in the Coimbatore District". *Journal of the Royal Asiatic Society of Britain and Ireland*. Vol.7, 1875, pp.17-34.

## LANDSCAPE HISTORY OF TONDAINADU FROM EARLY HISTORIC TO EARLY MEDIEVAL PERIOD: ARCHAEOLOGICAL AND TEXTUAL ANALYSES

**S.B. Darsana\***

The natural landscape due to constant interactions with human activities develops into multiple cultural landscapes. This paper focuses on the transformation of natural landscape in a given spatio-temporal context. The diversity of the landscape presents innumerable chances for the human culture to experiment with it, and alter and adjust according to its needs and wants.

The study region known as Tondainadu encompasses the districts of Chennai, Chingelput, Kanchipuram, North Arcot and parts of South Arcot in Tamil Nadu. The region is characterized by dry lands, jotted with hillocks of the Eastern Ghats and is drained by the rain-fed rivers, the main being the Palar and the Pennaiyar river systems. The environmental variables such as the rivers, the hills, the soils, flora and fauna influenced the cultural formation.

### **An Ecological History of the Early Historic Period**

In early stages of life in history, the hunting and gathering groups occupied the region in which

the natural landscape was perhaps treated with utmost reverence and the natural resources were used with extreme care and concern.<sup>1</sup> The socio-economic exploitation of the landscape by the hunters and gatherers was minimal. Slowly the trend changed and humans became the masters of the natural world, controlling and exploiting its resources.

The early historic culture is marked by the continuing tradition of the burial monuments that started in the Iron Age. The burial sites, numbering several hundreds dot the entire landscape of the region of Tondainadu.<sup>2</sup>

A few of the excavated sites such as Vasavasamudram,<sup>3</sup> and Kanchipuram<sup>4</sup> in Tondainadu had the characteristic features of the early historic sites find mention in the Sangam poems *Perumpanarrupadai*. The *Perumpanarrupadai* refers to the region as under the rule of the Tontaiman Ilamtiraiyan, the ruler of Kanchipuram. The references in the *Sirupannarrupatai* describe

\* 39-A, Surabhi Apartments, New Daniel Thomas Nagar, Thanjavur - 631 007.



the region as a dry-zone. It mentions that the *Punars* (bards) with their family were treated with fish food in the coastal zone; rice and venison in the riverine tract; and white rice with prawn in the pastoral zone.<sup>5</sup> The description of the region of Oymanadu with the coastal town of Eyil Pattinam, and other towns such as Vellore, Aamur and Mavilangai reveals that the region was not a very fertile zone. A few scholars attribute the pastoral connotation to the region of Vellore.<sup>6</sup> In the poem, there is an interesting reference to Arjuna who set the forest on fire to build a new city,<sup>7</sup> probably indicating the deforestation process though at albeit level in the Sangam period.

The *Perumpanarrupadai* refers to the live-fold landscapes surrounding the city of Kanchipuram, the capital of Tontaiman Ilamtiraiyan. The landscape in and around the city has been praised in high terms. The land of fertile zone was given special importance in the poem. This poem and other Sangam poems narrate the destruction caused by the forces of Ilamtiraiyan on the countries and their resources of his enemies indicating that the society lacked a system to protect the critical resources with conscientiousness.

From the archaeological sources, it is clear that the people of the early historic period utilised<sup>8</sup> the natural resources such as shells, pearls, wood and iron but did not overexploit them. They were involved in internal and external trade as known from the references in the inscriptions to *Umanar* (salt traders), *Panita vanikan* (Jaggery traders), *Koluvanikan* (plough share traders), *Ponvanikan / ponkolvan* (goldsmiths / traders), *Manivanikan* (Bead/gemstone traders), and *Aruvaivānikan* (Textile traders).<sup>9</sup>

There is no instance from the literature as well as archaeological sources to suggest that the early historic people used the natural resources in a damaging manner. They did not make large-scale efforts to improve the standard of life of common people as known from the literature that presented a picture of poverty of the people.<sup>10</sup>

The rise of settlements along the areas where there are abundant natural resources such as water and pasture indicates that the early historic people got adjusted to the natural landscape without making major alterations to the existing landscape. The growth of settlements such as *Urs* and *Kudis*

and the formation of *Natus* in the abundant water resource regions<sup>11</sup> are examples for this. The distinction between the *Vanpulam* (non fertile lands) and *Menpulam* (fertile lands) is clearly brought out in the literature. Due to insufficiency of food, raid against one another and plunder were the order of the day.

The cultural period is also characterised by the concept of *kodai* (munificence aid) by the local chieftains on many poverty-stricken people as known from the songs of the Sangam era. The redistribution of resources accumulated through raid, plunder and growth of resources among the people of a region speaks of the lack of a developed system and failure to tap the natural resources in an effective manner.

The natural landscape was used for the limited needs and most of the resources were revered as sacred. The literature mentions about the sacred power known as *ananku* that resided in natural places that "are lofty, great, and awe-inspiring".<sup>12</sup> The various landscape features with their important natural resources were thus protected by assigning sacred power to them.

A careful examination of the archaeological and literary records of the early historic period points out to a society that subsisted on pastoralism, redistribution of resources, raid and plunder. Full-Hedged agricultural practices were not followed due to the non-availability of fertile lands and lack of organisation. In the pre Pallava period,<sup>13</sup> many hero-stones were erected mainly for those who laid down their lives while saving the cattle from the aggressors, thus pointing out to the fact that cattle was the main resource for the population and animal husbandry as the important subsistence system.

The landscape remained almost natural without major cultural modifications.

### The Ecological History in the Pallava Period

In the stage of settled cultivation, the use and control of natural resources were not only confined to the tillers of the soil, but also a significant section of population who had established religious and political hegemony over the vast territory as known from the literary and inscriptional references. There was from pastoralism to agriculture along with the changes in socio-economic and political scenario of Tondaimandalam.

The region became more prominent during the rule of the Pallavas (mid-6<sup>th</sup> century A.D. and to the 9<sup>th</sup> century A.D.). Many changes took place in the political, social and economic fronts. Agriculture became an important subsistence slowly replacing the pastoralism that was popular during the early historic and Pre-Pallava periods.

The Pallava period was marked by the temple building activities coupled with the proliferation of inscriptions giving information about various land grants and massive construction of irrigation tanks across the region. The Tondainadu a dry and arid zone where only animal husbandry was the prominent subsistence in the early historic period was converted into a stable agricultural zone by the Pallavas.

The Pallavas in most of their inscriptions<sup>14</sup> claim their genealogy to the Bharadwaja gotra, and also stated that they performed various *yajnas* or sacrifices. As the sacrifices involve the use of many forest products, it can be taken as an example for the exploitation of forest products to establish their political hegemony in a new region. It can also be considered as a symbol of promoting agricultural activities by deforestation.<sup>15</sup> As the region is not a fertile tract, many irrigation tanks were made for the agricultural activities. One of the titles of the Pallavas, *Kaduvetti* (the woodcutters) denotes the process of deforestation in the period.

Unlike the pre-Pallava period in which the stone was associated with the erection of burial monuments, the Pallavas ardently carved and built many temples in stone throughout the entire region. The temples located in strategic locale along with presentation of sculptures do indicate a pattern of domination of the Pallavas in a given zone. Slowly many land-grants were given for the maintenance of the temples and recorded in the inscriptions. Numerous sections of people with varied background toiled for the temple construction and maintenance. The royal house provided various incentives for the upkeep of the temples such as land grants. The land

resources were utilised by several of them for various purposes.

The famous Kurram copper plates of Parameswara Varman refer to one *Perum bidugu* channel dug from the Palar to the Parameswara tank, while narrating the land boundaries for the temple.<sup>16</sup> Similarly the Kasakkudi plates of Nandivarman II refer to the flow of water for irrigational purpose "from the rivers *Cheyuru* and *Vehka* and the tank called *Tiraiyaneri*."<sup>17</sup> The Pallavas apart from giving *brahmadeyas* and *devadanas* to the Brahmanas and the temples, respectively, made arrangement for the maintenance of water. While granting the existing water rights to the donees, the Pullur plates of Nandivarman II states that "any transgressor found misusing the irrigation water was liable to be punished by the king,"<sup>18</sup> thus indicating that the Pallavas took measures not only to increase the irrigational activities but also to maintain them for future generations. One of the Pallava inscriptions also refers to the endowment for a tank by the Urar of a village,<sup>19</sup> an indication for the collective responsibility borne not only by the royalty but also by the common people of the Tondainadu. The trend can be noticed even at the terminal phase of the Pallava period.<sup>20</sup>

### Conclusion

By using the archaeological and literary data, a concise picture of ecology can be made, which can reveal the treatment of environment by human beings through the ages—either developmental or destructive. The early historic Tondaimandalam experienced very limited changes on the landscape, while during the Pallava period there was a vigorous mode of altering the same for getting more yield from the available natural resources. The natural landscape of the early historic period eulogised and immortalised by the Sangam poets developed into a prominent cultural landscape during the Pallava rule, through the conscientious efforts of the kings and society.

### Notes & References

1. M. Gadgil, and R. Guha. *This Fissured Land- An Ecological History of India*. Delhi: 1992.
2. S.B. Darsana. *Proto Historic Investigations in the Upper Palar Basin (Tamil Nadu)*. Unpublished Ph.D. Dissertation, University of Poona, 1997.
3. R. Nagaswamy and A. Abdul Majeed. *Vasavasamudram (A report on the excavation in the year 1970)*. Madras: 1978.
4. K.V. Raman. "Archaeological Excavations in Kanchipuram". *Tamil Civilisation*, 5, 1987.

5. *Sirupannarrupatai*
6. R.P. Sethupillai, "Place Names in Tamilakam", *Tamil Culture* 3(2), 1954.
7. *Sirupannarrupatai*, 238
8. V. Selvakumar and S. Darsana. "Genesis and Development of Urban Processes in the Ancient / Early Historic Tamil Country", in Gautam Sengupta and Sharmi Chakraborty, (eds.). *Archaeology of Early Historic South Asia*. New Delhi: 2008, pp.337-372.
9. *Ibid.*; Mahadevan, *Early Tamil Epigraphy – From the Earliest Times to the Sixth Century A.D.* Chennai: Harvard Oriental Series, 2003.
10. *Sirupannarrupatai*, 130-138.
11. R. Gurukkal. "Forms of Production and Forces of Change in Ancient Tamil Society". *Studies in History*. 5(2), 1986.
12. K. Zvelebil. "The Nature of Sacred Power in Old Tamil Texts". *Acta Orientalia* 40 1979.
13. K. Rajan. *South Indian Memorial Stones*. Thanjavur: 2000.
14. T.V. Mahalingam. *Inscriptions of the Pallavas*. New Delhi: 1988.
15. Gadgil and Guha, *loc.cit.*
16. T.V. Mahalingam, *op.cit.*, p.161.
17. *Ibid.*, p.254.
18. *Ibid.*, p.271.
19. *Ibid.*, pp.277-278, Sattamangalam inscription of Nandivarman II.
20. *Ibid.*, p.530.

## NATIVE RELIGION IN THE POST-SANGAM PERIOD

### K. Veni Devi\*

In the age of Sangam the Tamil culture had taken into its fold the entire nature. The harmony of man and nature was its basic character.

The Vedic religion had become more popular in Tamil Nadu after the age of Sangam. The epics and puranas were able to exert their influence very much on the Tamil culture. Through the process of absorption and assimilation the Tamil culture had absorbed many aspects of the Vedic religion and had taken a sophisticated form. This absorption and assimilation would have taken place as a natural process as the result of the fusion of the two cultures or it might have been a reaction against the dominance of Jainism and Buddhism in Tamil Nadu. There was the harmonious synthesis of the religions of the both cultures. Gods worshipped multiplied and they were correlated. For example Murugan the deity attached to *Kurinji* became the son of Siva and Uma became the consort of Siva. Yanaimugatton or Vinayakar was introduced as the brother of Muruga. Tirumal who became popular as Vishnu was identified as the brother of Uma and Brahma became the son of Vishnu who originated from his *nabi*. Incarnations of Vishnu and the puranic themes on Siva and Skanda had

become popular and there are a lot of references in the literature.<sup>1</sup>

This sort of a change is witnessed towards the end of the Sangam period. The symbolism, icons, rites and dogmas have grown to a very large extent during the period. In this period was the advent of both Saivism and Vaishnavism which sowed the seeds of Bhakti movement. Some of the early Alwars and Karaikkal Ammayar the saint devoted to Saivism lived in the 5<sup>th</sup> Century A.D.

The terms *Kottam*, *Niyamam* and *Nagaram* that are referred in the literature indicate the existence of temples.<sup>2</sup>

#### Deities

In the Tamil tradition Indira was the deity adopted from the Vedic religion and was associated with the fertile *Marudam* land. Indira, the lord of the devas is represented with *vajrayuda*. This deity was highly honoured in Tamil culture and the festival *Indira Vizha* was conducted for the God of fertility. The temple raised for Indira was called *Vajrakottam*.<sup>3</sup> The deity so much associated with the Tamil culture

\* Head, Department of History, Seethalakshmi Ramaswami College, Tiruchirappalli - 620 002.

had slowly disappeared and now Indira occupies the east as one among the *ashtapalas* in temples.

Murugan is the prime deity of the Tamil people from the age of Sangam. The Tamil people say with a sense of belongingness "*Murugakkadavul Tamilkadavul*". Tirumurugarruppadai of Nakirar mentions the six abodes of Muruga. Murugan is depicted as the son of Siva and Uma. Sculpturally Muruga is depicted with six faces and twelve hands.<sup>4</sup> He wears ornaments like *Kadaka* and chains. He has the flag staff with the cock as emblem and is called *Chevakodiyon*. His ayudas are vel and sword.<sup>5</sup> His temple was called Velkottam.<sup>6</sup> *Pinimugam* is the elephant of Muruga. His consort Valli is depicted to be with him and his vahana is peacock.<sup>7</sup> Skandapurana tradition of the divine origin of Muruga from Saravanapoygai and He being brought up by the Six *Kartigai* ladies finds a place in literature. *Kartigai* festival is associated with Muruga and is celebrated from the Sangam period.

Worship of Siva or Rudra has a very early existence. People of Indus valley worshipped Siva as Pasupatha. Siva represents the cosmic energy and has no origin and end. He is described as '*pirava yakkai udaiya eraivan*'<sup>8</sup> that is one who is free from birth as well as death. Muruga is identified as '*Alamarchelvan pudaalvan*.' In this depiction the lord is seated underneath a banyan tree with closed eyes and in the yoga posture. The presentation of Siva as Gangadhara, Tirupurantaka and Gajasamhara<sup>9</sup> were very popular.

Siva is depicted with three eyes and the third eye at the forehead of Siva stores all the power within him. The eighteen kinds of ganas associated with Siva are mentioned in *Chilappadikaram*.<sup>10</sup> Siva is described as '*Muzhumudal Kadavul*' that is the first known deity.<sup>11</sup>

Vinayaka was known but was not a popular deity during this period. Tirumal who is the deity of the forested *Mullai* land is identified with Mahavishnu in this period. Vishnu is the Saviour of the people and protects them at the time of distress. Since protecting the subjects was considered as the prime duty of the king he was often compared with Lord Vishnu. Pallava rulers are described as *Bhagavatas* or *Parambhagavatas* that is the followers of Vishnu.<sup>12</sup>

Some of the incarnations of Vishnu like Varaha, Vamana and Narasimha are referred in Paripadal. *Garuda* is the emblem in the flag staff of Vishnu. Paripadal has reference to some of the divine performances of Vishnu, like the lord descending down in the form of swan, taking in the heavy rain that was alarming the people and again taking the form of the arrow of Siva in the latter's act of destroying Tirupurantaka. From this it is understood that the concept of incarnations was already known towards the end of the Sangam period. This concept was becoming more popular in this age and there are a lot of references in the literature. Krishna's deeds in that *avatara* are the themes of the folk dance of Idaiyar community.<sup>13</sup> There are also references about Krishna lifting Govardhana to protect the people and also putting an end to the life of Banasura.<sup>14</sup>

Vishnu temples were known as *Neelamani Nediyan Koil*<sup>15</sup> and Manivannan Kottam.<sup>16</sup> Vishnu favoured *tuzhai* (துழை) garland.

It is interesting to note that Tiruvarangam finds a mention in the literature which denotes the early existence of this temple which had become a popular pilgrimage centre today in Tamil Nadu.<sup>17</sup>

The lord of Tiruvenkatam as described in the *Chilappadikaram* holds a *chakra* and *sanku* in the right and left hands respectively and wears a *puvadai* (dress made of flowers) and his chest is adorned by a beautiful and rich mala.<sup>18</sup> Vishnu in the yoga posture at Tiruvananthapuram is also mentioned in *Chilappadikaram*.<sup>19</sup> These Vaishnava sthalas in Tamilaagam were pilgrimage centres in those days.

Korravai the female deity of the *Palai* land was popularly worshipped in this age as Mahishasuramardini, the destroyer of the demon Mahisha. It is possible that the description of Mahishasuramardini in the literature should have been thoroughly studied and absorbed by the sculptors who made the bas-relief images of the Goddess in the later years.<sup>20</sup>

Korravai is also described as '*Kalaiyamar selvi*' (கலையமர் செல்வி) that is one who is seated on a deer.<sup>21</sup>

The reference '*Aruvarkku ilaiya mangai*'<sup>22</sup> found in *Chilappadikaram* brings the possible supposition that Saptamatrika cult might have existed in this period though it is assigned to a later period.

## Minor Deities

Balarama was worshipped as deity towards the end of the Sangam period. The temple for Balarama was called *Velyanai Kottam*<sup>23</sup> or *Valiyon koil*.<sup>24</sup> Balarama is represented with the flage having palm tree as the emblem.<sup>25</sup> He had plough in his hand and was known as *Nanjil Valavan*.<sup>26</sup>

The worship of the sun and the moon were in practice since temples were raised for them. These temples were called as *ucchikilan kottam* and *nilakottam*<sup>27</sup> respectively.

The worship of Ayyanar is popular even today. Ayyanar is a village god and the temple raised for him was *Pachanda Sattan Kottam*.<sup>28</sup>

Saraswati the Goddess of learning was under different names like *Chintadevi* and *navinkilatti*<sup>29</sup> and *navin porintiya nangai*.<sup>30</sup> Lakshmi is represented as the Goddess of wealth.<sup>31</sup>

Among the other female deities the people of the village had faith in the village goddesses. Madurapathi was the *kaval deviam* or protecting goddess of Madurai city.<sup>32</sup>

The people in the household had family deities and they were regular in worshipping them. The worship of family deities (*illurai deviangal*) was prevalent in the age of Sangam itself. Manimekalai was the family deity of kovalan and he named his daughter after that deity. *Eiyakki*, (இயக்கி), a *vanadevadai* or forest goddess was worshipped and offerings were made.<sup>33</sup>

## Kandirpavai

A special mention should be made about the *Kandirpavai* of the epic *Manimekalai*. This epic mentions about a *chakkaravalakottam* which was situated near the grave yard. Here there was a place called *ulagaravi* in which the Champapathi temple was located. This Champapathi should have been a frontier goddess since usually a grave yard would be situated only in the outskirts of a town or village. In one of the pillars of this Champapathi temple a female figure named as *Kandirpavai* is carved out or it might have been painted also.<sup>34</sup> This *Kandirpavai* had the divine quality with supernatural powers and could prophesy the future. Manimekalai refers to this *Kandirpavai* as கடவுள் எழுதிய நெடுநிலைக் கந்தின்<sup>35</sup> கந்திடை நெடுநிலைக் கடவுட்பாவை<sup>36</sup> நெடுநிலை கந்தில் நின்ற பாவை<sup>37</sup>.

The word *Kandu* in *Kandirpavai* is very old and dates back to Sangam. A pillar like structure was made out of wood and was installed and worshipped by the people of the age of Sangam.<sup>38</sup> A small structure was raised as a temple from this *kandu* and was worshipped by the people. In due course when the structure was in ruin the belief was that the deity housed in it would leave the place. The figure was drawn on the *Kandu*.<sup>39</sup> It is found that the deity in the Kadirkamam temple of Sri Lanka is seen as a painting on a screen cloth. The figure was drawn on a cloth.<sup>40</sup>

There are references about *pavai* in the Sangam works. The *pavai* was drawn on the walls of the houses and was painted. கடவுள் எழுதிய பாவை<sup>41</sup> நன் கலம் பொன் செய்பாவை<sup>42</sup> வண்டற் பாவை<sup>43</sup> புனை சுவர் பாவை<sup>44</sup>.

In the age of Sangam female children imagined *pavai* to be their own child and played with it. These dolls or *pavaigal* were made out of clay, wood or a particular type of grass called *Karaipul*.<sup>45</sup> When yavanas had trade contact with Tamilagam a kind of *pavai* was imported by them from their country.<sup>46</sup> A ball and a *pavai* were tied on the flag staff planted at Madurai City.<sup>47</sup>

Vettuvavari in *Chilappadikaram* mentions that while worshipping Korravai the *eyinar* (எயினர்) *vettuvavar* dressed a small girl of good ancestral background as Korravai and she was given all the attributes of Korravai like *pulippal tali*, peacock and cock and was placed on a deer. Among these items *pavai* was also included.

*Chilappadikaram* talks about the existence of four types of *manrams* at the *nalangadi*. One among them was *pavaimanram*.<sup>48</sup> It was the general belief in those days that the *pavai* in the *manram* would be seen in tears when the king had failed in justice.<sup>49</sup> Thus *pavai* was mostly worshipped by women and they went on a fast called *pavainonbu*. Tiruppavai of Andal though a work of 7th century gives the details of this *pavai nonbu*.<sup>50</sup>

## Patni Cult

A woman who was extraordinarily virtuous and free from blemishes was elevated to a position of a demi-god. This sort of deification of a woman and raising a temple in her honour is found in the third and the final section or *Kandam* of *Chilappadikaram*, which has approximately

thousand lines. Maudrapathi the *kaval deivam* of Madurai could not save the city from the wrath of Kannagi and the thematic expression is that Kannagi was so powerful by her virtues.

The practice of raising herostones to a fallen hero in the battlefield and worshipping it was in vogue in the age of Sangam itself. This habit was very popular during this period. Most of the herostones

were discovered in the Chengam and Dharmapuri areas.

Polytheism had become the order of the time and there were many gods. This led to the construction of temples to house the gods. The kings and the affluent section of the society never hesitated to spend a part of their wealth or income to construct a temple or to make an endowment to a temple.

### Notes & References

1. *Chilappadikaram*, Chapter 24.
2. *Ibid.*, 14:8-10.
3. *Ibid.*, 5:141.
4. *Ibid.*, Chapter 24.
5. *Ibid.*
6. *Ibid.*
7. *Ibid.*
8. *Ibid.*, 5:169.
9. *Ibid.*, 6:39-43, 12:8, 10.
10. *Ibid.*, 5:176
11. *Manimekalai*, 1:54-57.
12. *Pallavar Cheppedugal Muppadu*, pp.307, 321.
13. *Chilappadikaram*, Chapter 17.
14. *Ibid.*
15. *Ibid.*, 5:172.
16. *Ibid.*, 10:8-10.
17. *Ibid.*, Chapter 17.
18. *Ibid.*, 11:41-51.
19. *Ibid.*, 26:24.
20. *Ibid.*, 12:5-20.
21. *Ibid.*, 12:16.
22. *Ibid.*, 20:37.
23. *Ibid.*, 9:9.
24. *Ibid.*, 5:171.
25. *Enna Narpadu*, Kadavul Vazhttu.
26. *Kar Narpadu*, Verse 19.
27. *Chilappadikaram*, 9:11, 13.
28. *Ibid.*, 9:15
29. *Naladiyar*, Verse 252.
30. *Manimekalai* 14:17-19.
31. *Pallavar Cheppedugal*, p.289.
32. *Chilappadikaram*, 23:1-10
33. *Ibid.* 15:37
34. *Manimekalai*.
35. *Ibid.*
36. *Ibid.*
37. *Chilappadikaram*, 22:2
38. R. Kalaikovan, *Tamilaga Koyir Kattadakkalai Varalaru*, Vol.IV, 1995, p.110.
39. *Ibid.*
40. *Ibid.*
41. *Agananuru*, 62:15.
42. *Ibid.*, 127:8.
43. *Narrinai* verse 191.
44. *Ibid.*, verse 252.
45. R. Virabhadiran, *Varalarum Ilakkiya Marapugalum*, Nagarkoil: Asisi Publication, 1989, p.23.
46. *Nedunlvadai*, 103-3.
47. R. Virabhadiran, *op.cit.*, pp.8-9.
48. *Chilappadikaram*, 5:135-138.
49. *Ibid.*
50. *Tiruppavai*, verse 2.

# GARUDA IN TEMPLES OF TANCĀVŪR

J. Soundararajan\*

Tancavur, the heartland of Cola art, is rich in temples of Vishnu. These temples are found within the precincts of the city and its periphery. The following temples included in the present study, 1. Prasanna Venkatesvara, 2. Manikunrap Perumal and 3. Cakkarattalvar, contain a variety of Garuda images. It may be noted here that Garuda is the *vahana* (vehicle) of Vishnu as told in the *Garuda Purana*. He is as important as Nandi in Saivite lore. A few scholars alone have surveyed the *vahanas* in the Temples of Tamil Nadu.<sup>1</sup>

## Garuda in *anjali* Mode

Standing or seated images of Garuda in *anjali* (hands folded in adoration) mode are redundant. A *sthanaka* (standing) image appears in the Prasanna Venkatesvara Perumal temple. The image is in anthropomorphic form, fitted with the nose of a kite and wings. He wears a *karandamakuta* (short crown) and other ornaments. A seated image appears in the Manikunrap Perumal temple at its entrance. In all iconographical details, the image is a replica of the previous one, expecting that it is seated. The *makuta* is tall.

## Garuda in Flying Mode

As in the Hoysala specimens, an image of Garuda in flying mode appears in the Cakkarattalvar temple. He is in *alidhasana* (archer's kneeling attitude) to signify the flying attitude. The hands are in *anjali bandha*. The aquiline nose and wings are shown. A hooded cobra clings to the left hand.

## Garuda in Walking Mode

A detached *mandapa* (pillared pavilion); in the Venkatesvara Perumal temple in the fort accommodates two images of *Garudapurusa*<sup>2</sup> on the pillars on either side of the entrance. In both; one hand carries the *amrtakalasa* (pot of ambrosia) or

the *sanjiviparvata* (hill of medical herbs). The other hand is raised up.

Another image in fort temple accommodates an image on a pillar. Iconographically of the same mode, it lifts an *amrtakalasa* in the left hand. In another image appears on the entrance to the Manikunrap Perumal temple Garuda carries the *amrtakalasa* in both the arms.

In Hindu iconography images are supposed to be in standing (*sthanaka*), sitting (*asana*) or reclining (*sayana*) mode. The *Nalayiram* notes few other modes such as walking, *natantu*.

## Garudaruda Visnu

This form is canonical and has a mythological setting. When a crocodile caught an elephant fatally, Lord Vishnu resorted to protect it as seated on his *garudavahana*. This mythology related in great detail in the *Bhagavata Purana* and flashes of insight could be obtained in the *Nalayiram* also.<sup>3</sup>

The *rayagopura* of the fort Venkatesvara temple accommodates an image of Garudaruda at the left extremity. Vishnu is seated on the neck of Garudapurusa in *Pralambapada* (that means both the legs suspended below while sitting on the neck of the kite) mode. Sridevi and Bhudevi stand on either side of the Lord.

These images are another rhythm to the iconography of Garuda in Indian and Eastern art. It is only during the Vijayanagara – Nayaka period Garuda not only appears independently, but several of the mythologies linked with him as told in *Garuda* and other *puranas* enter the sphere of plastic and pictorial arts. German scholars (e.g. A.J. Gail and Joachim K. Bautze) have done lot work on Garuda in the art of Nepal and Southeast Asia.<sup>4</sup>

\* Lecturer, Department of Ancient History and Archaeology, University of Madras, Chennai – 600 005.

## Notes & References

1. Raju Kalidos, "The Wood Carvings of Tamil Nadu: An Iconographical Survey", *Journal of the Royal Asiatic Society of Great Britain and Ireland*, No.1, 1988, pp.98-125.
2. This nomenclature stands for an image in anthropomorphic form.
3. Raju Kalidos, *Encyclopedia of Hindu Iconography: Early Medieval Vol. I Visnu*, Delhi: 2006, Chapter I, (This work is in four volumes).
4. Adalbert J. Gail, *Temple in Nepal* in Deutsch 2 Vols., Graz, Austria: Joachim K. Bautze, Eine Garudastandarte aus Kota in Linden - Museum, *Tribus*, Stuttgart 1986, Vol.35, pp.57-82. For a detailed bibliography see P. Chandramohan Supra and R.K.K. Rajarajan, *Art of the Vijayanagara - Nayakas : Architecture and Iconography* 2 vols, Delhi: Sharada Publication, 2006.

## EASTERN INFLUENCE ON ART AND ARCHITECTURE IN CHOLA COUNTRY

**T. Lakshmana Moorthy\* & Kudavayil M. Balasubramanian\*\***

The close relationship between Tamil Nadu and the East Asian countries continued for several centuries. Commercial and diplomatic as well as cultural contacts were the basis for their relationship. The nexus between the East Asian countries and the Chola dynasties were the causes for the uniqueness of temple architecture, sculpture and paintings in the respective countries.

The inscriptions of Rajendra Chola hail him as "Purva tecamum kankaiyam kataramum kōṇa kōṇa parakeksari varman".<sup>1</sup> Though he had won many countries in the wars, his conquest in the Ganges basin and the conquest of Kadaram (a place in the Malay peninsula) are hailed in the literature of Chola period such as Kalingathu Parani by Jeyam Kondar<sup>2</sup> and Moovar Ula by Ottakkootthar.<sup>3</sup>

The conquest of Kadaram in the Malaysian peninsula is hailed as the greatest. He was hailed by the title "Kadaram Kandan". He named a village near Tiruvarur as "Kadaram Kandan".

The Maykkeerti (Prasasti) of Rajendra Chola commences with the words, "Tiru manni Valara" and lists out the names of the countries he conquered.<sup>4</sup> It also indicates the details of the treasure he brought to the Tamil country from those countries.

### Buddhist Viharas Of Nagapattinam And The Rajendra's Temple

During the rule of Rajasimha Pallava (690-728 A.D.) Chinese monks have constructed a

Buddha vihara at Nagapattinam. During the rule of Rajaraja Chola the king of Kadaram Choolamani Varman constructed a vihara in the name of Rajaraja Perumpalli.<sup>5</sup> The smaller Leiden grant of Kulothunga Chola I refers to one more vihara in the name of Rajendrachola Perumpalli.<sup>6</sup> These viharas were in Nagapattinam. The Chola kings were familiar with the architectural tradition of China and other Eastern countries. They stood reflected in the Chola architectural creations.

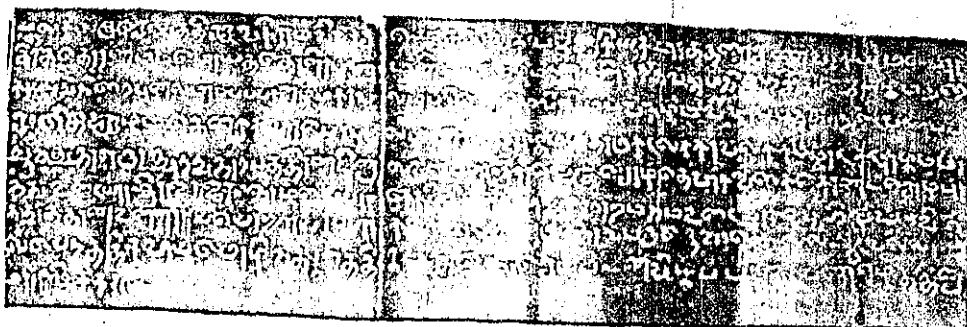
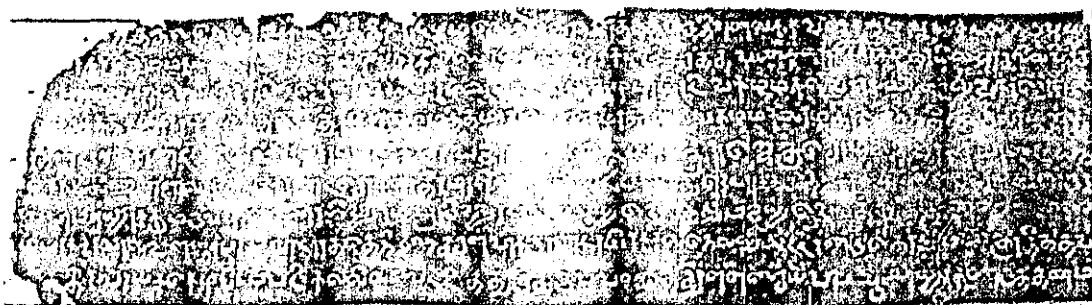
During the reign of Rajendra Chola he brought an idol of Ganapathi from Bengal as a symbol of triumph and installed it in the Nagesvaran Temple at Kumbakonam. It belonged to the Pala kings. This idol currently bears the name: "Gangai Konda Ganapathi" Having this idol as their model, the sculptors of Tamil Nadu have crafted two copper idols. One of these two idols is exhibited at Thanjavur Art Gallery and the other is kept for worship at Tiruvanaikka Temple. These testify to the influences due to the invasion in the Ganges region and the evolution of change in the art creations of Tamil country.

If we closely observe the broad octagonal base culminating in a circular form at the top of Sri vimana of Gangai Konda Cholaapuram, we can discern the structural similarity with the Buddha viharas and stupas existing during that time in Burma and other Eastern countries. The architectural impact of the Buddha viharas of the eastern countries reflected in the Sri vimana of Gangai Konda cholapuram, we can

\* Reader in History, AVVM Sri Pushpam College, Poondi, Thanjavur.

\*\* Saraswathi Mahal Library, Thanjavur.





also detect the sculptures of the temple having the facial resemblance of the Far East. Generally the Chola sculptures sport figures with prominent noses and wide eyes but the figures of the sculptures in the Gangai Konda Cholapuram follow the pattern of the Buddha sculptures belonging to the Eastern countries.

#### **Thanjavur Temple Inscription - Which narrates Rajendra Chola's Far East Invasion**

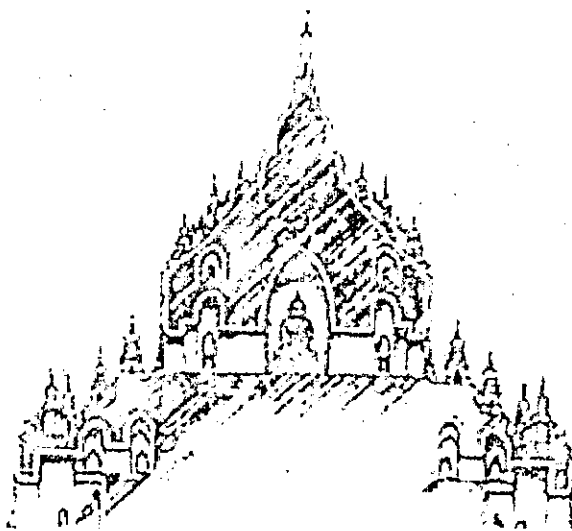
It is evident from the above inscription, that Rajendra Chola conquered the places in the east such as Srivijayam, Pannai, Malaiyur, Mayirutinkam, Illankasogam, Pappalam, Ilimpankam, Valaippantur, Takkolam, Tamalingam, Ilamuri Desam, Nakkavaram, Kadaram etc. by his might. He brought three artefacts, which were in the palace gate of Sangirama Vijayotungavarman the king of Kadaram. i.e. Viccathira toranam, Punai manip pudavam and Kanamanik Katavam.

The artefacts Thoranavayil, Pattimandapam and Kotrappanthai brought by Karikal Chola some 2000 years ago are similar to these artefacts. This similarity is to be borne in our mind. The Toranam (Ornamental top portion of a gate), Putavani (Door frames Ornamented with gems) and Kathavani

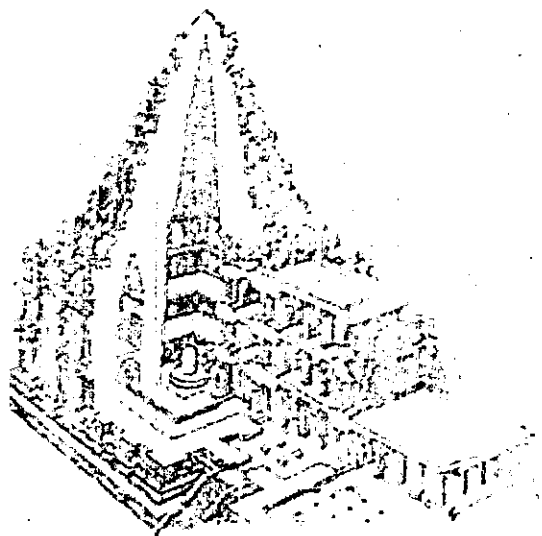
(Decorated Doors fitted with bells) brought by the naval warriors from Kataram were perhaps installed in the Gangai Konda Cholapuram, the capital of Rajendra Chola. They might have been destroyed when the city Gangaikonda Cholapuram was captured by Maravarman Sundarapandiya in the year 1219 A.D.

The inscriptions of Rajasimha Pallava found in Adivaraha Cave at Mahabalipuram. It has been mentioned that Buddha avatar is one of the ten avatars of Vishnu.<sup>7</sup> It was during his rule, the Chinese have constructed Buddha viharas with his permission at Nagapattinam. Rajaraja Chola also gave permission to the Kadara king to construct a Buddha vihara at Nagapattinam and endowed the village Anaimangalam in their favour.<sup>8</sup> Thus owing to the friendly relationship of the Kadara kings the Buddhist religion and Buddha viharas were respected in Chola country.

In the Rajaraja Tiruvayil (the second gateway) of the Big Temple of Thanjavur, and the southern gateway of the Sri vimana of the same temple constructed by Rajaraja Chola we can witness the Puranam of Tirpuranthaka sculpted in two panels there. Vishnu is seen in the Buddha Avatar under the Bodhi tree both in the standing and sitting postures, Rajaraja himself had arranged in the painting gallery



Sectional Drawing of a Buddhist Pagoda in Myanmar



Sectional Drawing of Gangai Konda Cholapuram Temple

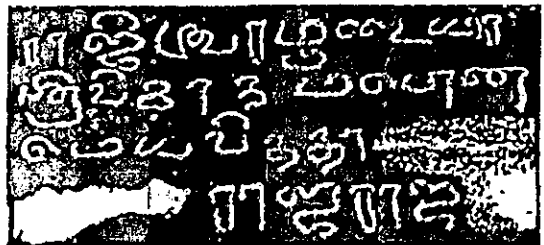
for the paintings of the Buddha in a sitting posture. The form of the Buddha in the painting is of the same style of Eastern countries, Similar Buddha sculpture

#### The Big Temple of Thanjavur and the Buddha Viharas of Myanmar

One of the newly found inscriptions of the Thanjavur Big Temple speaks to the fact that the Sri vimana of Rajarajeevaram was roofed of gold.<sup>9</sup> Myanmar country is mentioned as Arumananadu in the Chola inscriptions. There was close contact between Arumananadu., Thailand, Cambodia and Tamil nadu even during the period of Pallavas. The Tamil inscription in Takua-pa attests to this contact.<sup>10</sup> When Rajaraja came to know of the Buddhists stupas in Burma (Myanmar) were covered by gold plates, he had similarly beautified the Thanjavur Big Temple with the gold plate covering. So too the inscriptions of Tiruvarur reveal that Rajendra Chola also gold-plated the Veethividanka shrine.<sup>11</sup> These bear testimony to the influential impact of the East Asian Countries.

#### Cambodian Sculpture in the Darasuram Temple

The Siva Temple at Darasuram near Kumbakonam with the name, now known as Iravatheesvarar Temple is the product of Rajaraja II. An inscription in the temple names the mukamandapa as 'Rajakambeeran Thirumandapam'.<sup>12</sup> The present



Inscription of Rajaraja which speaks about the golden plating of Thanjavur Temple Sri Vimana  
(Discovered by Dr. R. Nagaswamy and the authors)

seal of sacrifice (Balipectam) belongs to the Chola period. Beneath the balipectam is a Simha peetam and this is a Cambodian sculptural piece. Only very recently when the balipectam was cleaned the beautiful simha peetam came to be noticed. This peetam has the four icons of lions in the four corners with open mouths. They have been carved very artistically.

The shape of these lions tallies with the shape of the lion sculptures of Angkor at Cambodia, the ancestors of the Rajaraja Chola II ie. Kulothunga Chola (1070- 1120 A.D.) had conflict with Cambodia. A stone sculpture was gifted by the Cambodian king to the Kulothunga Chola I and it was placed at the Tillai (Chidambaram) Temple's Ethirambalam opposite to the Ambalam of Nataraja. This is revealed by an

inscription of Kulothunga Chola I in the Tillai temple.<sup>13</sup> But this stone sculpture is no longer there. The Simha peetam in stone in the Darasuram temple is an artefact from Cambodia. A balipeetam raised on the Cambodian artefact is a later day addition.

The Chola emperors, has extensive contacts with the East Asian countries and they have made a permanent impact of the art and architecture in Chola Country. The Eastern influence pertaining to its art and architecture on Tamil Nadu is sharply visible to discerning eyes.

### Notes & References

1. *South Indian Inscriptions, Vol. V, No. 982.*
2. *Kalingathuparani, v. 189.*
3. *Vikrama Cholan Ula, 34-36, Kulothunga Cholan Ula, 49, 50.*
4. *South Indian Inscriptions, Vol. II, No. 20.*
5. *Epigraphia Indica, Vol. XXII, No. 34.*
6. *Ibid., No. 35.*
7. R. Nagaswamy, *Mamallai*, Chennai: Tamil Nadu Archaeology Department Publication, p. 75.
8. *Epigraphia Indica, Vol. XXII, No. 34.*
9. Kudavayil Balasubramanian, *Thanjai Periya Koil*. Thanjavur: Anjana Pathippakam, p. 30.
10. K. A. Nilakanta Sastri, *South Indian Influence in the Far East*, Chennai: Tamil Arts Academy, p. 86.
11. Kudavayil Balasubramanian, Tiruvaroor Tirukkoil, Tyagaraja Temple, Tiruvarur, Inscription No. 75, pp. 493-504.
12. Darasuram, Tome I, Ecole Francaise D 'Extreme Orient, Paris, p. 23.
13. *Epigraphia Indica, Vol. V, No. 13.*

## INSCRIPTIONS FOUND AT DARASURAM TEMPLE - A STUDY

**B. Sagadevan\* & G. Poonkodi\*\***

### Introduction

The history of the temple is traceable mainly through the inscriptions in the temples. Darasuram a place noted for a couple of magnificent Chola temples lies in the heart of the most fertile region of Tamil Nadu in the Kumbhakonam Taluk of the Thanjavur District. Darasuram is flanked on the north by Kumbhakonam reputed for its ancient and beautiful Shrines and Sacred tanks, and on the South by Palaiyaru.<sup>1</sup> The river Aricilaru passes on its northern boundary some what away from the village. So much so Darasuram depends mostly upon well and tanks for its water supply Kaveri on the north and the Aricilaru on the South and possessing a number of tanks, has been flourishing and prosperous town from very early times.

Rajaraja II, who bore the title of Parakesari and who was responsible for the creation of the beautiful temple at Darasuram began his career in

1146 A.D. as Yuvaraja.<sup>2</sup> His independent rule commenced in about 1150 A.D.<sup>3</sup> Many inscriptions and the Nandpur Copper plate record<sup>4</sup> testify to his peaceful reign.<sup>5</sup>

The Darasuram temple later got the name Airavatesvara. It is likely to be because during the Nayaka-Maratha periods, a sub-regional mythology evolved to the effect that the mythical elephant, Airavata worshipped the Lord at the temple. Due to this reason, it came to be called Airavatesvara. The original name was Rajarajesvara because Rajaraja II built the temple. Rajaraja could have selected the site for temple building because of its proximity to the river and the Chola capital, Palayarai. Col. Colin Mackenzie visited the place during the early years of the 19<sup>th</sup> century and copied some stray inscriptions that lay in the temple on stone slabs. Recently a few inscriptions have been discovered. About 30 inscriptions are reported from the temple. These are

\*Lecturer in History, Government Arts College (Autonomous), Kumbakonam.

\*\*Guest Lecturer in History, Government Arts College (Autonomous), Kumbakonam.

main sources to trace the history of the temples within the Airavatesvara Complex at Darasuram.

Rajadhiraja II (AD 1163-79), Kulottunga III (AD 1178-1216), Rajaraja III (AD 1216-50) and Rajendra III (AD 1249-79) were the successors of Rajaraja II. All Chola inscriptions in the temple could only be dated during the reign periods of these monarchs, dated during AD 1146-1279. The other inscriptions are of the Vijayanagara and possibly Nayaka (of Tanjavur) times.

Of the Cholas, the following names appear in the inscriptions as donors: Rajadhiraja (II), Kulottunga (III), and Vijayarajendradeva (Rajendra III). Mackenzie has reported few inscriptions of Rajaraja II but these are not traceable now. The inscriptions record the following details.

### Inscriptions of Rajaraja II

The Mackenzie record attributed to Rajaraja II registers the donation of lands to the temple, (dated in the 13<sup>th</sup> regnal year of the king), for repairs (*tiruppani*), making a temple car (*tirutter*), digging a well (*tirukkinaru*) and for services in the temple.<sup>6</sup> This record was originally carved on a stray stone slab.

Another record to Rajaraja II registers the donation lands to the temple for repairs and offerings to the deity. It is dated in the 12<sup>th</sup> regnal year of the king. The record was found carved on a stray stone slab.<sup>7</sup> Another stray records of Rajaraja II registers the donation of lands for employing men to carry the idols of the deity during processions.<sup>8</sup>

A record dated in his 21<sup>st</sup> regnal year noted the coconut, mango and tamarind trees in the *tirunantavanam* (sacred garden) of the temple complex being destroyed. The matter was reported to the king who ordered the replanting of coconut and jack trees. A part of the yield from these trees was to be donated to the temple for its maintenance.<sup>9</sup>

Two inscriptions of Rajadhiraja II are reported from the temple.<sup>10</sup> One inscription beginning with a laudatory meykirti registers the transfer of some lands from one person to another. It refers to the Pallippatai temples built for Rajaraja II and his queens.

### Inscriptions of Kulottunga III

Two fragmentary inscriptions are available. One refers to the queen of the Emperor, called

Puvanamulututaiyal. The name of the place is Rajasundarinallur.<sup>11</sup> Another record refers to a village administrative body, called perunkuri Mahasabhai.<sup>12</sup>

Several nobles are noted in the record. They are Kalappalarayan, Villavatairayan, Nantiyaraiyar, Nulampatirayar, Pantiyarayar, Vecalirayar, Virtaryar, Vayiratirayar, Vicaiyarayar, Kanakarayar and Anakarayar.

Several temple servants are on record. They are Mahesvarakankani, Srikaryam, Tirumalikkaikkuruceyvar, officers of the temple treasury, Tiruppallittonkalutaiyar. The kings personal assistant was tirumantiraolai.

### Inscriptions of Rajaraja III

One inscription refers the order to replant the coconut, mango and tamarind trees in the temple complex and the produce from these to be utilized for services in the temple. It has a reference to the name, Rajaraja and the Lord called Nayanar.<sup>13</sup>

Another record, dated in the 23<sup>rd</sup> regnal year of the king, avers the fact that the Emperor visited the temple at the request of the supervisor of the Mahesvatras.<sup>14</sup> It records the gift of lands for services in the temple.

### Pandya Inscriptions

A 14<sup>th</sup> century inscriptions refers to the kings, Marapanmar Tribhuvanacakravartikal Sri Srivallabhadevar, may be a Pandya King. The Lord of the temple is called Iraracuramutaiyar Nayanar. The donation was meant for repairs and festivals in the temple.<sup>15</sup>

Another record of Marapanmar Tribhuvanacakravartikal Sri Virapandyadevar refers to the Lord of the temples as Raraisvaramutaiya Nayanar at Rarapuram. The donation pertains to the endowments of lands for repairs in the temple for all times to come. The land was granted tax-free. It was planted with tiriculakkal (trisola pillars) for identification.<sup>16</sup>

### Vijayanagara Inscriptions

A record dated in Saka 1408 (AD 1487) registers the donation of wetland by Ayyan Viramaracar for worship in the temple of Iraracumutaiya Nayanar. The date of the inscription falls during the Vijayanagara period under Saluva Narsimha (AD 1485-93)

Ayyan Viramaracar seems to be a local chief in the Tanjavur region during the period.

### Tiruttontar Puranam Labels Inscriptions

The plinth mouldings of the temple accommodate a series of miniature sculptures that illustrate events from the Tinittontar (or periya) Puranam of Cekkilar. Each panel is labeled with an inscription, denoting what episode is taking place. Few are legible and few illegible.

S.R. Balasubramanian is of opinion that the sequence of events are after the Tiruttontattokai of Cuntarar.<sup>17</sup> In any case, it is clear that excepting certain cases, the sequence of Cekkilar and Cuntarar is followed in the arrangement of the episodes. The fact is that they represent the hagiology of the Nayanmars as it was known to the time of Rajaraja II.

The outer gopura is carved with some label inscriptions below the images of the gods. These obviously name the god who is enshrined in the niche.

### Literary Evidences

S.R. Balasubramanian is of the strong conviction that Ottakkuttar, the poet laureate, in his *Takkayakapparani* paying a tribute to Rajaraja II and the temple built by him at Darasuram, then called Rajarajapuri. This tribute of Ottakkuttar should be considered a glorious description of the construction and consecration of this temple by a contemporary eye witness, namely the gifted court poet patronized by the Chola ruler (transliteration mine).<sup>18</sup>

The temple received royal patronage down to the Vijayanagara-Nayaka times. The Marathas perhaps done some renovation work such as the stucco images found on the gopura and the vimana. The *Periyapuranam* sculptures, label inscriptions and the labels on the gopura are the outstanding works of the patrons who erected the temple. The temple seems to have been deserted after the Marathas times, maybe due to the encroachment of the river. Today the main temple and the Amman shrine alone stand in tact. It is not known whether the superstructure of the outer gopura was ever completed. If completed when it fell is shrouded in historical mist.

### Conclusion

The present name, Airavatesvara, seem to have been an innovation of the Nayaka time. It was believed then that Airavata, the mount of Indra, worshipped the Lord at the site and so the name Airavatesvara. The history of the temple traced mainly from a study of the inscriptions. Inscriptions dating since the time of Rajaraja II support the presence of the temple during his time. However, there is no foundation inscription. Structural additions and stylistic changes on the vimanas and gopuras would prove the fact that it continued to receive royal patronage down to the Nayaka-Maratha time. The temple for Amman, tirukkamakkottam, was built simultaneously with the Rajarajesvaram.

### Notes & References

1. K.A. Nilakanta Sastri, *The Cholas*, Vol. I, p.281.
2. T.V. Sadasiva Pandarattar, *Pirkala Cholar Charittiram*, Vol. II, Annamalinagar: 1974, p.104.
3. *Ibid.*, p.110.
4. *Epigraphia Indica*, Vol. XXIX, pp.225.
5. K.A. Nilakanta Sastri, *op.cit.*, p.351.
6. *SITI*, Vol. II, pp.560-61, Mackenzie's record No.567.
7. *Ibid.*, p.59, Mackenzie's record No.565.
8. *Ibid.*, pp.561-62, Mackenzie's record No.568.
9. *Annual Report of Epigraphy (ARE)*, No.17 of 1908.
10. *Ibid.*, Nos. B 12-13 of 1978-79.
11. *Ibid.*, No.26-A of 1908.
12. *Ibid.*, No.26-B.
13. *Ibid.*, No.17.
14. Mahesvaras were a congregation of Saiva ascetics.
15. *ARE*, No. 23 of 1908; *SITI*, Vol. II, pp.557-58.
16. *ARE*, No.21 of 1908; *SITI*, Vol. II, pp.556-57.
17. S.R. Balasubramanian, *Later Chola Temples*, p.227.
18. *Ibid.*, pp.231-232.

## SRI SATTANATHA CULT IN SIRKALI

S. Anuradha\*

Sri Sattanathaswamy temple at Sirkali is one of the most ancient temples in Tamil Nadu. It has a unique place in the history of Saivism. It is the birth place of St. Tirugnana Sambandar, one of the *Devaram* Trio.

The present temple complex is situated in the heart of the town of Sirkali and being a taluk head quarters, this town is located on the way to vaitheeswarankoil, Mayiladuthurai bus route in Nagai District of Tamil Nadu. This famous temple is named after Sattanathar, who is enshrined in the Grivakoshta of the Tiruthonimalai. He is an aspect of Bhairava and is regarded as the Sangama Moortham of this temple. Srisattanatha Swamy temple is well maintained by Dharmapuram Adhinam.

The Kapalikas, one of the Saivite sects of the ancient India appear to be an extremist sect of Saivism. Their rites and ceremonies are more revolting than the others. Their god is Bhairava, the author of creation, protection and destruction. They believed that all other gods are subordinate to Him.<sup>1</sup> Bhairava is so called because; He protects the universe and is terrific. He is also known as Kalabhairava (the God of death), Amarkanda (He killed bad persons) and Papabhakshana (He swallows the sins of his devotees).<sup>2</sup> The *Sivapurana* called him as Pooranaroopa. Those whose intellects is darkened by maya are not able to understand the superior aspect of Siva.<sup>3</sup>

According to Rudra-yamala, Bhairava an aspect of Siva has eight different forms and each form again is subdivided into eight. Thus, makes Him sixty four in all. The eight main Bhairavas<sup>4</sup> are, Asitanga, Ruru, Chanda, Kroda, Vunmatta, Kala, Bhishana and Samhara Bhairava. These Asta Bhairavas are not collectively available in any temple except in Sirkali. Among the Ashtabhairavas, Bhishana Bhairava resembles in all aspects to Sri Sattanatha, who is the presiding deity housed in the Grivakoshta of Tiruthonimalai. No silpa text has made any mention about Sattanatha. Ashtabhairava and Sattanatha images of this temple indicate the uniqueness of the Sthalam and Temple.

Historically, one can trace the origin of Bhairava worship in Sirkali to the period of St. Tirugnana Sambandar, a contemporary of Pallava Mahendra.<sup>5</sup> He refers<sup>6</sup> to the Pasupata worship which prevailed in Sirkali. This clearly proves that this cult was very popular in Sirkali during the middle of 6<sup>th</sup> century A.D. This Bhairava worship was followed by the Cholas of Thanjavur. We have ample evidence of the Bhairava worship only in the late Chola period. *Sankaranan Cholan Ula*<sup>7</sup>, a literary work (about 1182 A.D.) refers to the heroes viz; Sankaman and Sankaran. These names are identified with Rajaraja II and Rajadhiraja II, which indicates that they were the followers of Virasaivism.

This is further strengthened by *Thakkayagapparani* of Ottakuttar. He was the court poet of Vikramachola, Kulothunga II and Rajaraja II. The work explains the war activities of Rajaraja II. The author starts with an Introduction of poems in praise of Bhairava, Umamaheswara, and St. Sambandar of Sirkali.<sup>8</sup> In this work, he narrates the Virabhadra aspect of Lord Siva. This literary work (war poems) is a good evidence to trace the development of Bhairava worship in the later half of the 12<sup>th</sup> century, A.D. The mentioning of Bhairava in the introductory poems clearly shows, that the Bhairava worship in Sirkali attained its peak and this Sthalam is the presiding place for Bhairava worship. *Kulothungacholankovai*, another literary work of 12<sup>th</sup> and 13<sup>th</sup> centuries A.D, refers Kulottunga III as Sangamaraja Kulothunga.<sup>9</sup> That, like his father Rajaraja II, Kulothunga also followed virasaivism and worshipped Bhairava of Sirkali is proved by his name.

After the down fall of the Cholas, we have no direct reference about the Bhairava worship in Sirkali. An epigraphical<sup>10</sup> evidence of this temple states that, Venkatadeva Maharaja (1598A.D.) donated lands to this temple on the occasion of an abisheka to Sattanathar. Further this inscription mentioned about Sattanatha as Apathutharanar. It gives a list of food items on the occasion of Friday arthajama puja. This direct epigraphic reference about Sattanathar is found on the right and left entrances to the inner eastern gopura of this temple.

\* Ph.D. Research Scholar, Department of Education, IASE, Osmania University, Hyderabad.

Even today, on every Friday at midnight a special puja is being performed to Sattanathar (moolavar) along with a coating of Civet. It is believed, by the devotees of Sattanathaswamy, that those one who worship on the Ashtami thithi, with red flowers their problems will be solved. As per the inscription payasam, vadai and a full coconut are being offered to Lord Sattanatha. Along with that, a special kind of music called chikandi is being played during the course of the puja. Here, the female devotees are strictly restricted not to wear any flowers, when they are in sukravara arthajama puja of Sattanatha and Ashtabhairavas of this temple. This habit of coating with civet is really a unique one on Friday arthajama puja, which is not in practice any where else in Tamil Nadu, except in few places of Tanjavur and Nagai districts.

This practice came into existence in late 16<sup>th</sup> & 17<sup>th</sup> century A.D. It is proved by a literary reference viz. *Tirukkazhumala Mummanikkovai* of Pattinathadigal.<sup>11</sup> Other literary sources pertaining to Sattanathar are the "*History of Sattanathar*"<sup>12</sup>, *Marudavanapuranam* and *Tirumayalaipuranam*. "*Apathutharanamalai* was composed in praise of Lord Sattanathar in the middle of 18<sup>th</sup> century A.D. The *Sirkali Sthalapuranam*<sup>13</sup> of Arunachalakavi also mentions Sri Sattanatha as the main deity of this temple. From, the above available data Sattanatha cult has evolved from the Bhairava worship. Further, we may say that the Sattanatha cult is the culmination of Bhairava worship.

From the above inscriptions, literary evidences, it is very clear that the Bhairava worship in Sirkali has taken a new out look in the early century A.D. under the name of Sattanathar an aspect of Bhairava. The Ashtabhairavas and Sattanathar images of this temple are so unique and are different from the Silpagama descriptions.

The legendary history pertaining to the installation of the Sattanathar image in Sirkali is an interesting one. Bali was an asura emperor who through his devotion and penance defeated Indra, humbled the Gods and extended his authority over the three worlds. In order to restrain him, Vishnu, who was entreated by the Gods for protection, assured His fifth incarnation in the form of Brahman dwarf, known as the Vamanavatara. He appeared before Bali and asked for a gift of only three paces of ground with His feet as a boon, which was granted.

As the sacred water granting the gift fell into his hand, the dwarf expanded His form till it filled the whole world. Lord Vishnu, now manifesting Himself deprived Bali on all his possession in two strides, including the heaven and earth. But, on account of the virtues, possessed by Bali, Lord Vishnu, placed His third step on the head of Bali and pushed him into patala and agreed to be with him as his protector.

After that, Vishnu is said to have roamed about the world with pride instilling great fear in the hearts of mortals. Lord Siva brought him down with a blow; but spared His life when Goddess Lakshmi, prayed for it. It is said that Vishnu desired the Lord Siva should wear his bone and skin (Egoism and Maya) where upon Lord Siva wore the skin as mantle and bone as a mace and took the name of Sattanathar, the Lord of the coat of skin.

Sattanatha, an aspect of Bhairava i.e. Akasa Bhairava is housed (stucco image) in a separate sanctum (grivakoshta) of Tiruthonimalai. Another stone image is placed in the western Tirumaligaipatti of the Brahmapuriswara shrine. Muttusattanathar, a bronze idol is noted for its iconographic beauty for discussion. The sculptural description of Lord Sattanatha is not mentioned in any silpa agamas. The facial expression, implements and other attributes of this image are totally different from the ferocious or *ugra* form of Bhairava.

The stone image of Sattanatha (h. 0.95m) is housed within a beautiful prabha. From the stylistic point of view this Sattanatha Image is assigned to early 17<sup>th</sup> century A.D.

The metallic image locally called Muthusattanathar (h.0.78 m) is housed in the northern Thirumaligaipatti of Brahmapuriswara Shrine in a separate mandapa, facing southern side. He is also called Apathutharanar, Vadugar, and Thandapani. This image is beautifully depicted with a smile on the lips. This iconographic representation of Sattanathar is really excellent which is undoubtedly a gem of the bronzes of Tamil Nadu. One more bronze idol of Sattanathar found in Tirusakthimutram in Thanjavur district is noteworthy for comparison.

Apart from the images as discussed above, the Ashtabhairava in the first prakara, Sattanatha in the Timthonimalai, some Bhairava images in the Koshtas of the Southern gopura, a number of

miniature sculptures are found in the pillars, stucco images of Bhairava in the four outer gopuras are in standing position facing different directions with two, four and ten hands holding terrific weapons to guard the worshippers. In addition to these images, a separate Bhairava temple is in the south car street, (Sirkali) and a grant of village in the name of 'Sattanathapuram'<sup>14</sup>, donated to the Brahmins located in the southern side of Sirkali on the way to Mayiladuthurai also shows the familiarity of the Bhairava worship in the city.

The Sattanatha cult is also still in practice in Vaitheeswarankoil, Talainayar, Panthanathur, Mayuram, Tirusakthi-mutram, Amber, Nagapattinam and Sengattangudi in the Thanjavur and Nagai districts of Tamil Nadu are famous for Sattanathar worship.

Thus, the Sattanatha swamy temple is being acting as an axis of Bhairava cult from the days of the Pallavas and Imperial Cholas and it taken a new momentum or out look as Sri Sattanatha cult during Vijayanagar period and also at present.

### Notes & References

1. B.N. Puri, "The Bhairava Worship in India and Indonesia", *Journal of Indian History*, Vol. XLVIII, 1969, p.89.
2. D.N. Shukla, *Vastu-Sastra, Vol.II*, Luknow: Vastu - Vanmaya - Praka - Sana - Slashuklakuti, 1961, p.275.
3. T.A. Gopinatha Rao, *Elements of Hindu Iconography, Vol.II, Pt.I*, Madras: Indological Book House, 1971, p.176.
4. D.N. Shukla, *op.cit.*, p.275.
5. F.R. Sell, (ed.), "Tirugnana Sambandamurthi Nayanar and His Followers", *Quarterly Journal of Mythic Society*, Vol. XII, 1922-23, p.649.
6. Mayilaikkilan Illamurugan, (ed.), *First Tirumurai*, Poem, No.715, Madras: Saiva Siddhanta Works, 1953, p.93.
7. N. Sethuraman, *Sankarancholan Ula and Kulottungan Kovai*, Kumbakonam: published by the author, 1989, pp.50-51.
8. U.V.Swaminathiar, (ed.), *Takkayagpparani*, Madras: U.V.S. Noolnilayam, 1960, pp.1-4, 69, 92.
9. N.Sethuraman, *op.cit.*, p.64.
10. A.R.E., 398 of 1918.
11. P. Ramanatha Pillai (ed.), *Pattinathu Pillaiyar Padalgal*, (Tinnevely: South India Saiva Siddanta Noorpathipukalagam, 1967, p.117.
12. "History of Sattanathar", *Journal of Tanjore Maharaia Saraboji Saraswathi Mahal Library*, Vol. XXVII, 1975, pp.1-6.
13. K.R. Subrahmanian, *The Maratha Rajas of Tanjore*, Tanjavur: Published by the author, 1928, p.35.
14. A.R.E., 419 of 1918.

## THE VELLORE FORT: A SYMBOL OF DISTINCTIVE MILITARY ARCHITECTURE - A STUDY

A. Krishnamoorthy\*

### Introduction

The fort was traditionally constructed for defence purpose. Right from ancient period in India, there were several rulers who constructed land based as well as hill based stone forts. Apart from the defence purpose, Indian rulers introduced marvelous art and architectural style in the construction of fort. Vellore fort is one of the perfect specimens of military architecture found in south India. It is known for its historic and imposing architecture. It was built by

Veluri Chinna Bommi Nayak (1526-1595) in 1566. The study is on the basis of personal visit and various records consulted from Archaeological Survey of India (ASI) library in the fort campus. This paper lights on the Vellore fort and its architectural marvel in fort technology.

### Historical importance of Vellore

Vellore is mentioned as a small village inhabited mostly by hospitable hutsmen in an ancient

\* Reader & Head, P.G & Research Department of History, Anna Government Arts College, Cheyyar - 604 407.



classical literature of *Sirupanatru padai*. Vellore is known as Raya Vellore to distinguish it from Eluru in Godavari district of Andhra Pradesh. It is known as Uppuvelur. The Raya Vellore reached its fame in the history of Tamil Nadu during the period of Vijayanagar rulers.

### **Geographical location of the Vellore Fort**

The fort is constructed at the centre part of the Vellore city. It is situated at the northern side of Palar river bank. Vellore fort covers an area of 4 kms. It is an inland lying between 12.21 and 13.56 of the northern latitude and 8.10 of the eastern longitude. The fort is bound on north by the Andhra Pradesh on the south by Thiruvannamalai district and on the west by Pallikonda. Arcot was one of the important places during the period of the Nawab of Arcot, which is its eastern boundary.

The Fort was built in 1566 A.D. during the reign of Veluri Chinna Bommi Nirpath Nayak (1526-1595). According to the records of the Archaeological Survey of India (ASI), the fort is one of the finest specimens of military architecture in South India.

After Chinna Bommi Nayak his successor Lingama Nayak (1595-1604) ruled over the Vellore region. It later became the seat of Murtaza Ali the brother-in-law of Chanda Sahib, the then Nawab of Arcot. Adil shahi Sultan of Bijapur seized the fort in the middle of the 17<sup>th</sup> century, while the Marathas captured it in 1676. It was occupied by an English garrison in 1708. After the fall of Srirangapatnam in 1799, the British kept the sons and daughters of Tippu as captives in the fort. The places where they were imprisoned in the fort were later called Tippu and Hyder Mahals and today houses the police recruits schools.

### **Salient Features of the Vellore Fort**

The unique feature of the fort is that it has been under the control of Hindu, Muslim, Christian and British rulers at different periods of time and houses a temple, a mosque and a church. Secondly it was one of the finest specimens of stone based military architecture fort in South India. Thirdly there is non-dry moat which covers 25 feet depth, 50 feet breadth and 2900 meters length around the fort. At present the fort is attraction for Christian Medical College hospital's medical tourists daily. Fourthly the historic Vellore fort is also known for the sepoy mutiny which took place on July 10 1806.

### **Stone Based Military Architectural Structure**

The fort consists of the main rampart built of massive granite-cut-stones distinguished at regular intervals by round towers and rectangular projections. Ornamental stones are found beneath them with machicolated turrets. There is non-dry 25 feet depth 50 feet breadth and 4 kms length of moat filled with water solid masonry, and a covered way on the western, northern and north eastern sides of the fort. The upper parapets are lined with bricks work in which embrasures were provided. The parapet is solid stone work, the upper row of stones being cut to semi-circular shape, thus giving it an ornamental appearance. Going by its engineering and military architectural layout archaeological experts and historians have attributed the design of the fort to Italian experts. The height of the outer wall is about 30 feet and the breadth is about 25 feet. A separate stone curved for soldiers sitting to watch the outer side of the fort security. Eastern side of the entrance main gate is 15 feet breadth and 20 feet height with stone with single pillar tomb for soldiers were deployed on the gate for 24 hours vigilance. There is a wooden bridge with 20 feet breadth and 25 feet length laid in the main gate. Inside the moat soldiers bred dangerous crocodiles to prevent the entry of the enemies from outer side of the fort. There is under ground pipe line canal constructed from Palar to moat for the purpose of stagnating the water. A number of under ground sub-ways were found in the fort. It was used as hiding place of soldiers to attack from inside the fort and storing weapons, explosive materials and canons. A big barracks of more than 2000 soldiers were stationed in the fort.

### **Historical Events Occurred Inside of the Fort**

(a) The important historical event Vellore Sepoy Mutiny took place inside the fort on 10<sup>th</sup> July, 1806. In the year 2006 10<sup>th</sup> July the Vellore district administration was celebrated bi-centenary year day in a grand manner, (b) Queen Victoria visited the fort: The British Queen came to India and visited the fort in 12<sup>th</sup> March, 1887, on the eve of the completion of 50<sup>th</sup> year of the princess of England. On this occasion the Queen inaugurated St. Johns Ambulance Company in the fort, (c) Gandhi visited the fort in the years 30.8.1927 and 7.2.1953. and stayed to attend several functions in the fort.

### Attraction of Medical Tourist in the Fort

Attracted by the fort daily an average of five hundred of peoples visited the fort. At present Sri Jalagandeshwarar temple, a Church, a mosque, art gallery with museum, Tippu and Hyder Mahal attract the foreign tourists.

### Conclusion

The fort, weathering the passage of time still tells the might of the past rulers and its architectural grandeur still reveals the glory of the Vellore royal heritage. The formidable walls still has not disfigured, further the fort is a relic of the past glory. The presence of the fort adds grandeur to the ambitions and achievement of the Chinna Bommi Nayak rulers.

### Notes & References

Francis. W. *Gazetteer of South India*. New Delhi: Mittalal Publication, 1895, p.245.

Rajayyan. K. *South Indian Rebellion*. Mysore: 1971, p.10.

Ramaswamy, N.S. *Political History of Carnatic under the Nawabs*. New Delhi: Abhinav Publication, 1984, p.21.

Seshadri. K. *Vellore Kottaian Varalaru*. Chennai: Sekar Pathipagam, 1995, p.23

Somalay, S. *Vellore Mavatta Varalaru*. Chennai: Poompuhar Pathipagam, 1980, p.7.

Stuart Herold, A. *A Manual of North Arcot District, Vol.I*. Madras: 1895, p.112.

Syed Abdul Razak. *Social and Cultural life of the Carnatic Nawabs and Nobles.*, M.Phil.

Dissertation, Madras: 1980, p.20.

*The Hindu*, 1 August, 2008, p.3.

*The Hindu*, 23 April, 2007, p.20.

## PORTUGUESE ARCHITECTURE IN CHENNAI

K. Vijaya\*

Tamil Nadu is a land of religion and art. These two traditions of art and religion have been closely interwoven at every phase of its history. Among all other places in Tamil Nadu, especially in Chennai, religion and art are not only predominant in the classical, culture etc. but also remain highly important even in mundane life.

Due efforts of the people for the preservation of the old, famous architectural relics manifest in the form of temples, churches, mosques etc. Chennai city has been an important centre of culture and educational hub in South India and has been the cradle of many movements, which played important roles in the history of the Sub-Continent. Nevertheless, due to the early infiltration of Christians into South India and again with the arrival of the Portuguese, Dutch, French, Nestorian Christians, Armenians etc. in Tamil Nadu for such a long period of over 500 years, the church architecture reflects varied cultures of their faith who built their monuments

with their distinct influence. In Chennai all the religions have their own identity. The churches are the best examples in this regard. The Portuguese established various churches which bear the historical and mythological significances.

The architecture of churches etc. built by them in Tamil Nadu was very much influenced by the presence and activities of the Portuguese especially during the 16<sup>th</sup> century. Due to these early infiltrations of Christianity and others in the state, the port city of Madras, the cultural openness of the local people, attracted the missionary enterprise in this area. The Portuguese settlements and the missionary work inevitably involved the church in the production of such religious architecture in the erection of churches and convents. Also, the change was adopted by way of novel feature and influence. This paper highlights a few of the important churches built by the foreigners-Portuguese Missionaries in erstwhile Madras with special attention to their architectural features.

\* Reader in History, Quaid-e-Millet Government College for Women, Chennai – 600 002.

## Church of Our Lady of Light

The church of Our Lady of light popularly known as "Luz Church" is one of the oldest Portuguese Churches built in Chennai. The age and the heritage of the Church have made it more important among other Churches of Chennai. In A.D. 1498 a new and direct route was discovered by Vasco Da Gama who set on sail from Portugal to India (i.e.) from West to East. The first missionaries to India were eight Franciscan Friars who set sail from Lisbon on the Fleet of Pedro Alvares Cabral on the 9<sup>th</sup> March A.D. 1500.<sup>1</sup>

The centuries old Mylapore tradition (where Luz is situated) is that a caravan with some Franciscan Missionaries in quest of souls, was launched into the sea. When it was cruising up the Coromandel Coast one day towards nightfall their attention was drawn to a light on the shore of Mylapore and they decided to land there. They did without knowing then or sometime after, that they had landed at the ruins of "Bethuma" (House of Thomas, the Apostle). On this spot they built a Church in honour of "Our Lady of Light". The locality, no longer a forest but a wealthy residential area in the city of Chennai, is still known as the "LUZ" after the "NOSSA SENHORA DA LUZ" - Our Lady of Light. 'LUZ' is a Portuguese word meaning Light. Luz Church was built by the Franciscan from Portugal. Fre Pedro da Atougia a religious of the Observance of St. Francis built this Church of Our Lady of Light in the year A.D. 1516. The elegant architecture is out an out a representation of the European architecture (Portuguese).<sup>2</sup> The church suffered much damage during the rule of Golconda forces from A.D. 1662 for about eleven years. Further, Hyder-Ali forces sacked San Thome in A.D. 1780-82. Even the forces of the East India Company occupied the Luz Residence.

## Santhome Cathedral Basilica

The word Santhome is derived from Saint Thomas, one of the twelve Apostles of Jesus, the Christ. Christians believe that apostle St. Thomas came to India in A.D. 52 and was martyred in A.D. 72 and was buried in Mylapore. A church was built over the tomb of the Saint and the area near the church is known as Santhome Church. Santhome Cathedral Basilica is one among the three churches built over the tombs of apostles. The other two churches are St. Peter's Basilica at Rome, Italy and the Saint James

the great at Santiago, Spain.<sup>3</sup> Popularly known as Santhome Church, the International Shrine of St. Thomas Basilica has an underground tomb chapel where the pilgrims can pray in front of the sepulchre of St. Thomas. Marco Polo the great Venetian traveller visited the tomb in 1292 and recorded about the tomb in his travel diaries. People believed that the sand taken from the tomb of St. Thomas has miraculous effect of healing powers.<sup>4</sup>

This tomb is now the centre of the Cathedral, in a crypt of the marble workmanship.

The present Cathedral of Mylapore was built in A.D. 1896 - the older one was built in A.D. 1523 over the ruined Church of the Apostle. It was during the episcopate of Dom Henry Joseph Reed da Silva (1886-1897), the 16<sup>th</sup> Bishop of Mylapore, that the present magnificent Gothic Cathedral was built in such a way that the tomb of the Apostle began to hold the central place within it. It was hitherto in a separate chapel outside the Church which was actually built in 1523, and became the Cathedral Church when Mylapore became a diocese in 1606. It was refurbished as a Cathedral by the British in 1953 to display Neo-Gothic architecture. The new Cathedral was raised to the rank of a Basilica Minor in 1956. The Church of St. Thomas was for many years under the Bishop of Edessa and after that it has been under the Bishops of Funchal in Madeira, Goa, Cochin, Mylapore and is now from 1952 under the Jurisdiction of Arch Bishop - Mylapore. The new strategy and majestic Gothic Cathedral was solemnly blessed by Dom Henry Joseph Reed De Silva, the Bishop of Mylapore on the 1<sup>st</sup> April, A.D. 1896.<sup>5</sup> The Church has excellent architectural features. The tip of the Cross on the spire is 155 feet (about 50 mts) above mean sea level. This important historical monument was renovated during 2002-2004. Further, the antique monument was solemnly inaugurated on 12<sup>th</sup> December, 2004 by Rev. Pedro Lopez Quintana. The flooring has been re-laid with quality marble. The stained glass windows have been restored with exquisite care. Two new structures are added - one is the Tomb below the basilica and the other, a museum cum theatre. The museum exhibits certain facts connected with St. Thomas and the theatre will screen a short video on the life of St. Thomas.<sup>6</sup>

The Cathedral is a handsome Gothic structure. In the execution of the work the Bishop was fortunate enough to secure the gratuitous

services of Capt. J.A. Power, a retired officer of the Royal Engineers and a Parishoner of Mylapore, to whom the Diocese is in no small measure indebted for the unique architectural grandeur of its Cathedral structure. The length of the nave of the Cathedral is 112 feet, and its width 33 feet. Between the nave and the sanctuary there is a transept 104 feet in length and 25 feet wide. The sanctuary is 62 feet long and 33 feet wide. The nave has two rows of windows 18 at the bottom and 18 at the top. The back wall of the sanctuary has a large three paneled windows of stained glass. The three panels contain representation of the St. Thomas and the other Apostles, the former placing his finger into the wound in Christ's side. On either side of this window there are two other stained-glass windows made at erstwhile Madras. The Bishop's throne, what was the original sanctuary is made of wood and is a handsome gothic structure. Before the sanctuary, there is a large gothic arch of 27 feet and 41 feet high. There is also a corresponding arch separating the nave from the transept, which is 36 feet high. On either side of the transept in a line with the walls of the nave are two arches 26½ feet high. Around all the arches there are vine mouldings in bass relieve. The capitals of all impostes are ornamented with vine leaf in alto relief, designed and carried out by Capt. Power. The height of the nave from the floor to the ceiling is 36½ feet and that of the entire length of the nave are nine feet wide. The facade of the Cathedral has three doors with rectangular mouldings on the top and it is surmounted by two rectangular turrets. The tower, up to the spire contains three storeys. The top-most one was constructed to hold a clock while the second is now a belfry.<sup>7</sup>

#### **Church of Our Lady of Expectation (Saint Thomas Mount, Madras)**

Named after the Saint and Apostle of Jesus Christ St. Thomas, the St. Thomas is about 91.5 metres high (300 feet) and is situated about 13 kms from the city of Madras on the road to the Meenambakkam Airport. It was on the hill that St. Thomas was pierced to death with a lance by his persecutors on a fateful day in the year A.D.72. King Mahadevan himself, it is said, came to the spot when he heard of the tragic news and together with Vizayan, his son, arranged for the body to be clad in white clothes of gold and conveyed to Mylapore. Tearfully, and reverently, they laid the Saint to rest in the little church St. Thomas had built with his own hands at Mylapore.<sup>8</sup>

The ancient church on St. Thomas Mount had been a landmark to mariners for more than 400 years. In the A.D. 16<sup>th</sup> and 17<sup>th</sup> centuries, when the Portuguese and the Armenian ships and vessels in the Bay of Bengal sighted the church, the sailors offered their prayers for a safe voyage and then discharged to salute from their artillery. The church on Hill has been in undisturbed possession of the Church for more than 400 years. The name of the hill before the arrival of the Portuguese is not known. The Bishop of Cochin, Dom Frey Andre da Santa Maria, in a record left in A.D. 1600, mentions that the Mount was called by some "Monte de Nossa Senhora" (Mount of our Lady) to differentiate it from the other called "Little Mount". The vernacular name came in this way. The Hill was a grant to the Church by the Kings of Vijayanagar. Their imperial language being Telugu, they called it "Fringy Condah", Condah in Telugu meaning Hill. Mention of Fringy Condah is made in the Mackenzie Manuscripts, now at the India Office in London. The Tamilians called it Fringy Malai, malai in Tamil means Hill. Some historians have translated it as "Franks" while others as "Europeans". That the word is now taken to mean "Europeans", may be true, but it was not the original meaning of the word. The famous Arab historian Zinadin in his *Historia dos Portuguese do Malabar* offers clue. He tells us that the Arabs called the Portuguese by the name of "Frangues", and Frangues was corrupted into Fringy and Firingi. This is therefore the original name of the Hill given by the imperial Court of Vijayanagar - "Fringy Condah" - which was given to the place in A.D. 1749 when the village was ceded to the East India Company in Fasli 1159 (A.D. 1749).<sup>9</sup>

The British, however, when they transferred their Garrison to that place called it "St. Thomas Mount". And so, it is known now. Many Portuguese families had already settled at the foot of the Hill from A.D. 1523. Fr. Gaspar Coelho, Vicar of St. Thomas Church in Mylapore recorded in A.D. 1543 that Diego Fernandes, a Portuguese, arrived in Mylapore for the first time in A.D. 1517. The Bishop of Cochin in the above mentioned document states that this Diego Fernandes built on the top of the hill in the year A.D. 1523 a small oratory over the foundations of a very ancient church.<sup>10</sup>

As the Oratory of Diego Fernandes (which was dedicated to the Mother of God was very small and the number of pilgrims was increasing, Fr. Gaspar

Coelho, Vicar of Santhome, thought it necessary to build a bigger church. On the 23<sup>rd</sup> March, A.D. 1547, the foundations were dug and in the same year a Church was built. This Church was known as the Church of Our Lady of the Mount, and soon it was called the Church of Our Lady of Expectation.<sup>11</sup>

St. Thomas Mount became an independent parish some time after A.D. 1561 but before A.D. 1576, for in this year Mae-de-Deus Parish (known now as the Parish of Our Lady of Guidance) was created. The Parish of Our Lady of Expectation suffered much damage during the invasion of Hyder Ali, and it was repaired not less than twice. Fr. Manuel Barradas, S.J., writing in A.D. 1612 records that Fr. Gaspar Coelho, who discovered the Bleeding Cross of the Mount and built the Church on the top of the Hill in A.D. 1547 was buried here, there was an inscription over his grave. He was the Vicar of Santhome with whom St. Francis Xavier stayed for four months, while at Mylapore.<sup>12</sup>

#### **Our Lady of Health (Little Mount)**

Little Mount, Chinnamalai in Tamil, is a place of great religious, historical and tourist importance, being associated with the Apostle St. Thomas. This holy shrine may be said to have its origin in about the year A.D. 68 when the Holy Apostle received the first stroke of Martyrdom. Tradition confirms and the ancient writers from the first century give testimony to this fact.<sup>13</sup>

In the year A.D. 1551, the Portuguese built a vaulted Church at Little Mount dedicated to our Lady of Health. The titled portion of the Church, which was a later addition, was demolished and a new Church, circular in design, the first and at present the only one of the kind in the city of Chennai was blessed and opened for Divine worship on the 15<sup>th</sup> of August 1971 by the Most Rev. Dr. R. Arulappa, Archbishop of Madras-Mylapore. A corridor connects the new Church with the vaulted chapel of the old one, which currently serves as the Blessed Sacrament chapel. The corridor gives access to the cave of St. Thomas.<sup>14</sup>

#### **Conclusion**

The contributions of Christian missionaries with particular reference to the Portuguese in modern times have, indeed, been very impressive. The social reform movement in India owes its inspiration to Christianity and the enlightenment brought about by English education, which opened broad windows to the thought, culture and behaviour patterns of the West. Besides all the above, the architectural contributions of the Portuguese is note-worthy.

The Portuguese Church architecture in Chennai is highly Gothic in nature. This style of Gothic architecture flourished during the late medieval period. It evolved from Romanesque architecture (Norman) and was succeeded by Renaissance architecture. It is a unique combination of existing technologies established in the emergence of a new building style. A series of Gothic revival began in mid 18<sup>th</sup> century largely for ecclesiastical structure and spread through the 20<sup>th</sup> century.

Pointed arch, ribbled vault and flying buttress; A characteristic of Gothic Church architecture is its height both real and proportional; Nave (central part of the Church) is considerably taller than its widths; Towers and Spires (tall pointed structure on top of the Church tower); Pointed arch of the doorways, windows, arcades and galleries; Rows of pointed arches upon delicate shafts - wall decoration blind arcading; Niches with pointed arches (a shallow recess on the wall, into which an ornament is displayed); Expensive windows with stained glass and decorative sculptures (to reflect colour dimensions to the lighting inside the Church) are the basic characteristics of the Gothic architecture as noticed in the above mentioned churches.

Thus, in diverse ways, directly or indirectly, consciously or unconsciously, Christian missions have played a vital role in the making of New India through construction of Churches using Gothic architecture.

#### **Notes & References**

1. John F. Butler. *Christian Art in India*. Madras: The Christian Literature Society, 1986.
2. *Some important Churches of Tamil Nadu*. Santhome Publication, 1986.
3. *Voice of St. Thomas*, A Quarterly magazine from the National Shrine of St. Thomas Basilica, July-September, Vol.I, 2006.
4. An extract from Decree from the Conference of Catholic Bishops of India.

5. *Santhome Cathedral Basilica* - A Pamphlet.
6. *Ibid.*
7. H. Hosten. *Antiquities from Santhome and Mylapore*. Diocese of Mylapore, 1936.
8. H.C. Perumalil and E.R. Hambye. *Christianity in India*. Alleppey: Prakasam Publications, 1972.
9. R. Arulappa. *History of the Archdiocese*. (compiled), Madras: 1986.
10. A Pamphlet from St. Thomas Mount
11. S.J. Anthonysamy. *Saga of Faith - St. Thomas, The Apostle of India*. Chennai: Santhome Cathedral Basilica Publications, 2004.
12. *The New Leader*, A bi-monthly, 16-31, March, 2008.
13. B.A. Figredo. *Voices from the Dust*. Mylapore: Archdiocese of Madras, 1953.
14. R. Arulappa. *An outline of the History of the Archdiocese of Madras and Mylapore*, Madras: Santhome, 1986.

## BRITISH SEARCH FOR IDENTITY IN ARCHITECTURE IN THE MADRAS PRESIDENCY (1858-1920)

**T. Sundara Raj\***

Architecture is a form of communication. After 1858, the British thought that their rule was permanent in India. The Victorian age found its root in India in administration, philosophy and Architecture. The stamp of its extravaganza found expression in the form of imperial Architecture, having the tinch of the Indo Saracenic and Gothic style of the Renaissance in the buildings created by the British Architects in Madras from 1858 to 1920. Their buildings intended for a message, meaning and significance. These buildings reflected the power of western science. Arts and Civilization and through them they communicated the political power of the patron. The patron, the British political power, the builder the British Architects and the consumers the Indian subjects. For these three, the message, meaning and significance differ. But there is a close nexus between the three. The common identity that linked the patron, Architect and subjects is the political authority of the alien rulers.

The British saw themselves as the successors to the Mughals and wanted to present themselves in that way. They used Architecture as a symbol of power.<sup>1</sup> In fact it is power Architecture. The Encyclopaedia defines power Architecture "as wealth and expressive functions increase, a special type of domestic building can be distinguished that may be called power Architecture".<sup>2</sup> As the British power consolidated they assumed themselves as patrons of Architecture and civilization too. They used the resources of the community in the

constructions of buildings. Hence the Architectural needs differed according to the nature of the relation between the governing and governed. Utility buildings for Administration, Judiciary, Education, Medicine, Agriculture and Legislation were needed. Having designed buildings for the above purpose, the patron saw a specific meaning to be expressed. Expression in Architecture is the communication of quality and meaning. The social functions were interpreted and transformed by expression in to Art.<sup>3</sup> The languages of expression are called styles. Styles communicate the out look of a culture and the concepts of the architects. The boundaries of a style may be International, National and geographical.

The British after 1858 opened a new phase in Architecture. It was the mixture of the Indo-sarasanic and Gothic styles. In this style Hindu Ornamentation and Mughal Arches were used.<sup>4</sup> The style comprised of content and form which give the element of expression and meaning. The Architects express the aspirations of the patron through form and content. With form and content the building becomes an Art object. An Art object has cult value and can be interpreted and made meaningful. A building, an object of identity, can be reinvented and fabricated with each new context of inquiry. In this the British as a patron expressed a symbolic meaning, message and significance through their building especially in Madras Presidency.<sup>5</sup>

Southern India mostly lacked the presence of the Mughal buildings. Hence the natives of this

\* Former Professor of History, St. Joseph's College, Tiruchirappalli.

area had little knowledge about the massive structures of the Mughals in the North. The British selected the presidency with Madras as the experimental place of the new style which evoked a massive inspiration and enthusiasm on the part of the subjects. Such buildings were from a crucial departure from the temple Architecture. Thus these buildings indicated a purpose to show the power of western arts and made people to believe that they are the legitimate rulers of the country. They continued the grand tradition of Indian Manarchy.<sup>6</sup>

There are different views with regard to the way by which they presented themselves to the people. On the one hand they had a zeal to improve the lot of their subjects and on the other they felt deeply the need to maintain a sense of social and cultural superiority.<sup>7</sup> The search for an identity through Architecture is the major cause for those buildings. The course of the events after 1858 compelled the British to construct Government buildings for administrative purpose. In such a situation the British wanted to put their stamp. The viceroys and the Governor in India reflected the spirit of the Victorian age.<sup>8</sup> They were in the country for a short period of time. But the patrons excelled in Architecture which became a sense of wonder and amusement to the posterity. The patron first expressed its power Architecture on Educational Building. In 1864 the Government advertised a competition for two buildings such as Presidency College and the Examination hall for the University (Senate House) in Madras.<sup>9</sup> Robert Chisholm's designs won the prizes. Therefore he supervised the buildings which were completed in 1870.<sup>10</sup> But the senate house was completed in 1879.<sup>11</sup>

Hence the new Indo-saracenic Architecture on the Marina started with educational buildings which for the first time revealed the might of the power Architecture. The 'E' shaped building for Presidency College is majestic and patron's message of imperial vision is very well conveyed, through this building. Higher education in India took its root with Woods' Despatch and University and college campuses might be with impressive buildings and surroundings. Any student of this campus would be proud of the imperial vision. The British on one side satisfied the need for higher education and on the other established its superior vision on Architecture for the purpose of posterity.<sup>12</sup> The Senate Hall used for multipurpose in those days too bore this vision. The Guindy

Engineering college new campus was inaugurated in 1920. It is an 'E' shaped Indo saracenic building.<sup>13</sup> The majestic look of the college with a tower clock on the central dome like the Presidency College tell the glory of the European thought and vision.

The Connemara Public Library and the Museum are the other prominent buildings to cater the educational vision of the imperial power. Museum complex comprised many buildings constructed over the years and it took the present shape between 1886 to 1890. The museum theatre is a splendid piece of Indo-saracenic style which reminds the ancient glory of the Greeks.<sup>14</sup>

Other buildings for various purposes were constructed, such as Revenue Board building, the central Railway Station, Egmore Railway Station and the Chepauk public work Department offices. The High Court opened in 1892 is a landmark. The tallest minaret is about 160 feet used for light house also.<sup>15</sup> State Bank of India Building, the General Post Office Building and the Veterinary College are the splendid examples of the Indo-Saracenic architecture.<sup>16</sup> These buildings are constructed for various utility purposes. But each one gives a symbolic meaning from the angle of the patron.<sup>17</sup> When we see the High court of Madras the idea we get is that the building is the symbol of judicial authority. The patron intended to express the English judicial legacy and imperialism.<sup>18</sup> Even after the lapse of many years, the expression may remain the same when one analyses the buildings from the angle of the patron.

Modern Architecture did introduce a construction ideology. Here the Role of Architect or the Artist deserves mention. All Architecture styles or patterns can be communicating meanings that have relation with the ideas and events for people. Hence the architect has to conceive the vision of the patron and taste of the public.<sup>19</sup> To understand how architects in India attempted to communicate the imperial vision and personal ideologies, first requires the understanding of the Architect and patron. One of the basic questions in Architectural design is whose meaning a building would convey and to whom certainly architects wished to create their own identities as to seek a place in the market.<sup>20</sup>

Robert Followes Chisholm, a British architect was the Father of Indo-Saracenic style in Madras Presidency. He won the competition for the design of Presidency College and Senate House. Later

he was appointed as the consulting Architect of the Government of Madras.<sup>21</sup> He designed many buildings in Madras and became very famous in India and else where. He was responsible for transforming Madras from a classical city in to an Indo-Saracenic metro polis. Another great Architect was Henry Irwin who designed the High Court building which was further developed by S.H. Stephen.<sup>22</sup>

E.B. Hagel, William Emerson, Richard Sankey and Koskell Bayne were the other British architects shined in the Indo-Saracenic style. All these architects, by birth British men, tried to do their level best to satisfy the patron. The same style they applied for private buildings also. In such buildings they expressed more nationalisation in challenging the prerogative of the British power, architecture the mind set of the Architect was to express his capacity and skill in design by associating himself with the vision of the patron. At the same time the personal ideology of the Architect is not sacrificed in any way. They were very much skilled to mix the Indian features with Italian and more so with Gothic and evolved a new typology. Through this new typology, they not only infused the vision of the imperial power in content and form but also the marketability of the style to the private parties of the time.

The skill of the British Architects were more accelerated because of the native vision of the local contractors. The work forces were not from England but from the local area. We have a host of such contractors whose name and fame were seldom reorganised by the posterity. Loganatha Mudaliar, Namberumal Chetty<sup>23</sup>, Saminatha Pillai and G. Chinniah Pillai were the contractors who expressed their talent for the design developed by the British Architects.<sup>24</sup> Endowed with common sense and practical experience; they showed enormous skill in the execution of the imperial vision. They were not the silent executors of the vision but the active creators when and where the designs of the Architects face practical difficulties. These contractors knew very well the quality of the soil and the materials to be used for construction. Hence the patron, the Architects and the contractors went in hand to hand each one keeping their own identity in the process of construction.<sup>25</sup>

The third important factor to take in to account of the power Architecture is the public or the subjects. We have to encounter different types of subjects in the frame work of time. Before

Independence we have the British subjects in India, tourist from outside India and the Indian subjects. But after Independence we have the Tourists from India and abroad and the native people. What message, meaning and significance these buildings exhibit from its content and form to these sectors of the subjects over the course of British involvement in India is a matter of speculation millions of Britons, Civil servants, Service men, business people and tourist spent time in India.<sup>26</sup>

They thought that the Indo-saracenic art was a crucial departure from the conventional Art in England. They saw eye to eye the patron's vision in the power Architecture. Many business men followed the same style in their private buildings.<sup>27</sup> Classical and Neo-Gothic Architecture expressions and colonial behaviour were there for Indians to see if not for the British themselves to perceive. Classical and Neo-Gothic were clearly used as statement of a superior culture. Indo-Saracenic Architecture was an effort to merge British and Indian aspirations. It also aroused the interest of the Indians.<sup>28</sup>

All the Architectural debates were negotiated by the British. Indians had no part in them except as consumers. But the consumers saw these developments as a part of modernisation and alien domination. A quite number of zamindars and Aristocrats employed European Architects and constructed beautiful business houses and residential building on the basis of this Architecture.<sup>29</sup>

The Missionaries utilised this architectural style for their churches in urban and semi urban areas. The message of this architecture is very powerful as it was emulated by different types of people to satisfy their aesthetic spirit.<sup>30</sup> The Madras subjects who were not able to see the Mughal buildings of the north appreciated and wondered about the British Architecture. Due to industrialization and modernization the trained personnel and work men from villages migrated to the cities for better livelihood. These work forces saw Madras city as a new world with majestic buildings. The Marina beach line was adorned with mighty Indo-Saracenic buildings. These always remain as a never forgetting experience then and now.

The English and the European Architects left a western legacy in Indo-European garb to the posterity to reflect the message, meaning and significance to find out the British search for Architectural identity.



## Notes & References

1. Zen Lang (et al), *Architecture and Independence - The search for Identity in India, 1880 to 1980*, Oxford: 1997, p.6.
2. *Encyclopedia Britannica*, Vol. III, London: 1960, p.277.
3. *Ibid.*, p.286.
4. Sir Herbert Baker's Paper's and drawings on New Delhi, London, June, 1921.
5. M.D. Muthuswamy, (ed.), *Indian Folklore Research Journal*, Vol.I, December, 2006, pp.123-124.
6. T. Sundara Raj, *Social and Cultural Aspects of Tamil Nadu*, Tiruchirappalli: Sundar Publications, 2006, p.165.
7. Zen Lang, *op.cit.*, p.72.
8. T. Sundara Raj, *op.cit.*, p.171.
9. Proceedings of the Madras Government, Public works Department, 18 December, 1862.
10. S. Muthiah, *Madras Rediscovered*, Chennai: 2004, p.155.
11. *Ibid.*, p.156.
12. Personal observation of the Investigator on the basis of field work.
13. College catalogue, Guindy Engineering College, Chennai, 2005, p.40.
14. K. Kalpana (et al), *Madras the Architectural Heritage*, London: 2003, p.105.
15. S. Muthiah, *op.cit.*, p.108.
16. T. Sundara Raj, *op.cit.*, p.171.
17. M.D. Muthuswamy, *op.cit.*, p.127.
18. T. Sundara Raj, *op.cit.*, p.230.
19. Zen Long, *op.cit.*, p.6.
20. *Ibid.*, p.5.
21. Philip Davis, *British Architecture in India (1660-1947)*, London: 1985, p.193.
22. *Ibid.*, p.195.
23. "The Architecture Heritages", *The Hindu*, 2006, p.20.
24. Robert Piley, *Southern India*, London: 1915, pp.490-91.
25. Zen Long, *op.cit.*, p.272.
26. *Ibid.*, p.71.
27. *Ibid.*, p.74.
28. *Ibid.*, p.75.
29. *Ibid.*, p.76.
30. Personal observation of the scholar.

## POPULAR THOUGHTS ON TEMPLE-ENTRY OF THE DEPRESSED CLASSES IN MADRAS PRESIDENCY

P. S. Chandraprabhu

Abolition of untouchability was the catchword in India in 1930's. Gandhiji spear-headed a separate movement and exclusively collected fund for it.<sup>1</sup> It has been believed that untouchability was sponsored and promoted by *Vedas, Puranas, Sastras, Dharmas, Mantras, Tantras, Agamas etc.*<sup>2</sup> In Hindu society, untouchability has been existing in different forms without witness. But the non-entry of the Depressed Classes otherwise known as *panchamas* into the Hindu temples was the clear-cut proof for the practice of untouchability.<sup>3</sup> So, if the *panchamas* should be permitted into the Hindu temples, it could be established that untouchability

has no place in Hinduism. That was why the strategy of temple-entry movement was charted-out by Gandhiji and his followers to root-out the roots of untouchability.<sup>4</sup>

While the campaign for the abolition of untouchability was going-on through-out the country, Dr. Subbarayan moved a resolution on the Temple-entry of the depressed classes in Madras Legislative Council on 1<sup>st</sup> November 1932.<sup>5</sup> In the resolution, he mentioned that there was a strong and growing feeling in the Hindu communities that all disabilities imposed by usage and custom on

\* Reader in History, Rajapalayam Rajus' College, Rajapalayam-626 117.

certain classes and communities in regard to common worship at temples should be removed.<sup>6</sup> The resolution was passed in the council but Governor-General declined to give his assent to it by mentioning that the subject of the resolution should be discussed at national level.<sup>7</sup> However, he permitted C.S. Ranga Ayyar to introduce a Bill on Temple-entry in Central Legislature. He moved the Bill on 24<sup>th</sup> March, 1933.<sup>8</sup>

The Bill was vehemently criticized by the members like G. Krishnamachariar, Pandit Satyendra Nath Sen etc. They viewed the Bill as a blot against Hindū *Sanathana Dharma*.<sup>9</sup> M.C. Raja, one among the participants emphasized the rights and traditional attachments of the *Panchamas* over the Hindu temples.<sup>10</sup> Despite that, the discussion was postponed to the another session which was held on 23<sup>rd</sup> August 1934.<sup>11</sup> In the interval time, the central administration asked the provincial governments to gather the views and thoughts of the public on the subject of Temple-entry. Accordingly, the District Collectors of Madras Presidency were asked and involved in collecting the views and thoughts from popular public personalities on the temple-entry of the Depressed Classes.<sup>12</sup>

The provincial Government of Madras collected and compiled views and thoughts on the temple entry through district Collectors. The supporters of the entry had pointed out that the *Panchamas* otherwise called the Depressed Classes belonged to fifth caste. According to manu, there was no fifth caste, they said. The four castes were Brahmans, Kshatriyas, Vaishyas and Sudras. Other than these four castes were *Dasyus*, they added. It was further said that these *Dasyus* were the aboriginal inhabitants of India against whom the Aryan invaders waged war and tried to exterminate. The conquered *Dasyus* were taken into the fold of Hinduism, they said.<sup>13</sup>

The so-called *Panchamas* were not *Chandalas*, some others viewed. They further narrated that the *Chandalas* were not born but made as in the case of Nala and Harichandra who became *Chandala* by reason of the curse uttered on them.<sup>14</sup> It was further said that the entry of the *Panchamas* was allowed on certain days in the year into famous temple Guruvayur.<sup>15</sup> Many of the *Siva* and *Vaishnava* saints belonged the *Panchama* folk, further added.<sup>16</sup> It was also indicated that the Europeans were

permitted and honoured inside the Hindu temples.<sup>17</sup> According to Manu, an ocean travelled Brahman should lose his caste but they were then freely admitted into temple, they further stated.<sup>18</sup> The supporters of the entry also narrated that *Sanatana* means eternal and such *dharma* should have universal application. But Nadars were not allowed into the temples of South Tamil Nadu and permitted into the temples of other districts.<sup>19</sup>

The supporters further claimed that the *Agama*, *Sastras* were quoted to oppose temple-entry. But these *Agamas* formed no part of *Sanathana Dharma* for the simple reason that there were several such *sastras* and none of them were of universal application. They further stressed that these *sastras* did not prevent Europeans being taken into Hindu temples.<sup>20</sup> The prohibition against temple-entry was therefore not based upon the *Sastras* or *Sanathana Dharma* but rested entirely upon usage. It was to change such usages by the will of the people. In addition to these, it was further elaborated that the caste was not at all the reason for the denial of temple-entry because the *Vedas* referred no castes and there was no castes in *Treta Yuga*. Another one supporting point was that *Bhagavat Gita* said that four castes were created on the basis of *Guna* and *Karuna* of the human beings, supporters expressed.<sup>21</sup>

Some of the following pro-thoughts were also brought forward. Regarding the cleanliness, the Depressed Class people were clearer than the *Brahmans* or high caste people. The customs and usages were subjected to changes.<sup>22</sup> It was disregarded the statement of the *Sanathanist* that Ambedkar did not want temple entry. Ambedkar said that temple entry was a side issue but he wanted economic upliftment.<sup>23</sup> Setting aside the another statement that mere sight would pollute the deity or idol, it was said that when the idols or images were taken out in processions, everybody seeing and there was no *prayaskhita* or purifications ceremony after the procession.<sup>24</sup> Raising one another point that the twice born people alone could visit the temple, it was stated that even depressed classes were using sacred thread. Orthodox among the Hindus were not keen on going to temples, barring a few exception.<sup>25</sup> These are the major statements narrated by the supporters of the Temple-entry.

The Sanathanists opposed the temple-entry on the following grounds:

Religion was a matter of personal faith and should be left to the individuals. Mutual adjustments and understanding among the Hindus would go a long way to remove the disabilities of the depressed classes and not legislation<sup>26</sup>; The temples were managed by trustees in accordance with the wishes of donors who were no more and admission of the depressed classes would be a breach of trust, and it would be acting against the terms of the original endowments<sup>27</sup>; The Bill was opposed to the ancient *Dharma Sastras* of the Hindus and to the hoary traditions and age-long customs<sup>28</sup>; The local opinions were not the indicative of the opinion of the temple visitors viz., Srirangam, Tirupatti et., temples of all India fame were visited by people from far and near<sup>29</sup>; Temple-entry Legislations should not help the upliftment of the Depressed Classes.<sup>30</sup>; The temple-entry movement had been originated for political purposes and not out of love for the Depressed Classes.<sup>31</sup>; If the Bill should be passed in to an Act, the orthodox would cease to visit the temples and the depressed classes would be deprived of the benefit of the legislation.<sup>32</sup>; Passing of the Bill would be against the Proclamation of Queen Victoria<sup>33</sup>; The best action for all sympathizers would be to build other Hindu temples which would be dedicated not to some section of Hindus but to all Hindus including the depressed classes.<sup>34</sup>; The Bill was not conducive to the peace and amity or welfare of the Hindu Community<sup>35</sup>; The Bill aimed at splitting the Hindu religion into two schools of thought by means of an Act of the legislature<sup>36</sup>; Introduction of a new social reform by means of an Act of legislature, especially in a Presidency like Madras where elementary education was at a low ebb and where there was a prepondering majority of religious bigots in the masses, would bring about unnecessary complications and troubles<sup>37</sup>; No temporal legislature would be justified in stepping

into settle the question of religion<sup>38</sup>; The prejudices which still service against the excluded castes, the social disabilities under which they labour and the stigma of social inferiority which still attaches to them were not matters of recent growth but had lasted for ages. It was not possible to abolish with a stroke of the pen the sentiments and prejudices which had persisted so long.<sup>39</sup>

From the administrative side, the district Collectors expressed their own views and opinions about the situation then prevailing after the introduction of Temple-entry Bill. The district Collectors of Malabar and South Tamil Nadu stated in their reports that *Thiyyas* and *Pallas* welcomed the Bill and considered that the movement for opening the Hindu temples should help them to raise generally in the social and political scale.<sup>40</sup> According to the district Collector of Tanjore, there was no voice for the right of entry into Hindu temples against the established customs.<sup>41</sup> As per the statements of the Collectors, there was no enthusiasm among the depressed classes about the religious equality in Hinduism in the districts of Chingelput, Salem, Coimbatore and Nilgris.<sup>42</sup> In North Arcot district, Adi-Dravidas were satisfied with the then prevailing methods of worship and desired no new departure.<sup>43</sup> There was no strong faith and feeling among the Malas and Madigas of Telugu district on the subject of temple-entry. The depressed class people of Nellore and nearby districts preferred for their own temples and follow their own method of worship.<sup>44</sup>

Thoughts and opinions that was collected through out the country was placed on the table of Central Legislature on 24<sup>th</sup> August 1934 when the pending Bill of Temple-entry was taken for debates. Majority of the opinions were against the entry. Particularly the Mutts and religious organizations strongly opposed the Bill. As a result, N.N. Sircar, Law Member appealed Ranga Ayyar to withdraw the Bill. Accordingly, the Hindu Temple Entry Disabilities Removal Bill was withdrawn.

#### Notes & References

1. G.O. No.821, Under Secretary, Safe File, Government of Madras, dated 18 August, 1934.
2. G.O. No.2010, Law (General), dated 9 July, 1934.
3. Government of India, *All Are Equal*, New Delhi: Publication Division, Ministry of Information and Broadcasting, 1994, p.25.
4. *Ibid.*, p.36.

5. Proceedings of Madras Legislative Council, Vol. LXIII, dated 1 November, 1932, p.223.
6. *Ibid.*, pp.251-252.
7. *The Depressed Classes: A Chronological Documentation*, compiled by Jesuits, p.17.
8. Legislature Assembly Debates, Vol. III, dated 24 March, 1933, p.9.
9. G.O.No.2010, Law (General), dated 9 July, 1934, pp.7-9.
10. *Ibid.*, p.29.
11. *Ibid.*, p.46.
12. G.O. No. 118, Law (General), dated 18 November, 1933.
13. G.O. No.2010, Law (General), dated 9 July, 1934; Letter No. IX, dated 20 January, 1934.
14. *Ibid.*, Letter No. XXIII, dated 26 January, 1934.
15. *Ibid.*, Letter No. XXXIV, dated 11 February, 1934.
16. *Ibid.*, Letter No. LIV, dated 27 February, 1934.
17. *Ibid.*, letter No. LX, dated 27 February, 1934.
18. *Ibid.*, Letter No. LXII, dated 20 February, 1934.
19. *Ibid.*, Letter No. LXVI, dated 28 February, 1934.
20. *Ibid.*, Letter No. LXXI, dated 3 March, 1934.
21. *Ibid.*, Letter No. LXXVI, dated 5 March, 1934.
22. Reports on Temple-entry, compiled by Law (General) Department, Government of Madras, I'ari-1, 1934. p.12.
23. *Ibid.*, p.13.
24. *Ibid.*, p.16.
25. *Ibid.*, p.19.
26. *Ibid.*, Part II, p.1.
27. *Ibid.*, p.5.
28. *Ibid.*, p.7.
29. *Ibid.*, p.11.
30. *Ibid.*, p.13.
31. *Ibid.*, p.14.
32. *Ibid.*, p.16.
33. *Ibid.*, p.17.
34. *Ibid.*, p.19.
35. *Ibid.*, p.21.
36. *Ibid.*, p.24.
37. *Ibid.*, p.29.
38. *Ibid.*, p.33.
39. *Ibid.*, p.36.
40. *Ibid.*, Part III, pp.3-5.
41. *Ibid.*, p.9.
42. *Ibid.*, pp.16-23.
43. *Ibid.*, pp.27-31.
44. *Ibid.*, pp.41-46.

## MAMALLAPURAM: A CULTURAL TOURIST DESTINATION

R. Abbas\*

The UNESCO world Heritage site of Mamallapuram was once a major port city built in the 7<sup>th</sup> century by the Pallava King, Narasimha Varma I also known as Mamalla, the Great wrestler.<sup>1</sup> This spectacular site lying in 12° 37 north latitude and 80° 14 east longitude, is situated at a distance of about 35 miles to the south of Madras and comprises 15 cave temples, 10 monolithic shrines, three structural stone temples and four relief sculptured rock panels.<sup>2</sup> It is also known as the 'seven pagodas' which name was probably given by the European sailors on

account of the seven stufis or pinnacles of the Hindu temples.

The other names by which Mamallapuram is called are Mahabalipuram, Mavalipuram, Mallai, Kadanmallai, and Mahamallapuram.<sup>3</sup> Thirumangaialwar refers to this place as Kadanmallai and gives a graphic description of the Harbour with its large anchored ships laden with treasure huge elephants and the nine gems.<sup>4</sup> Therefore it is clear that in the early part of the Eighth century, the place was a busy harbour.<sup>5</sup> The place, as Mallai, is known to be

\* Lecturer-cum-Liaison Officer, Annamalai University DDE Study Centre, Madurai.

the birth place of Bhuthattalwar who receded Thirumangaiwar. It is also locally said that the name Mahabalipuram is in a way connected with Mahabali the mythical demon destroyed by the God Vishnu.<sup>6</sup>

The architecture of the monolithic rathas is based on an entirely different idea. They are derivation from the older Buddhist Viharas.<sup>7</sup> The only exception is the Draupadi Ratha, dedicated to Draupadi, the queen of the Pandavas, the heroes of the Mahabharata. It is the simplest and smallest of them being an artistic replica of the hermit's hut containing only a cell. The rathas, fashioned after the Vihara or monastery are all square or oblong in plan and pyramidal in elevation. There are five of this category varying in size and minor details. The largest and the most completes of them namely the Dharmaraja Ratha, combines the characteristic features of the Pallava temple the pillars in the portico with rampant lions the pyramidal tower and the turreted roof.<sup>8</sup> The Bhima, Ganesa and Sahadeva rathas are oblong in plan and are based on the architecture of the Chaitya Hall. Two or three story high, they are surmounted by a barred roof with the Chaitya fable at the ends.<sup>9</sup>

After the Monoliths, the caves scattered in and around the hill on which the lighthouse stands, contain temple of various gods. The Varaha cave representing Vishnu in the boar incarnation gently raising Lakshmi, as earth from the ocean, has a deep as well as sensuous suggestion.<sup>10</sup> Mahishasuramardini is located the Olakannesvara (Iswara) Temple belonging to 8<sup>th</sup> century A.D. i.e. Rajasimha period. During the British rule (18-19 century), this temple was used as light house.<sup>11</sup> The Mahishasuramardini cave temple has a graceful portrayal of Goddess Durga on her lion mount, subduing the buffalo-headed demon Mahisha, on the northern wall. This panel seems to emanate life and motion, in contrast to the one on the southern wall, where Vishnu reclines in deep meditation before creating the earth.<sup>12</sup>

The second Varaha cave which has been obscured by a modern fade contains the most delicate sculpture of all, to be seen unfortunately by such light as the pujari (priest) of the temple caves. In addition to Varaha, there is an utterly sensuous carving of Lakshmi, as she is bathed by two elephants, while her hand-minds stand by. There are also two reliefs of the rubber with their two wives

carved so finely that every line is alive and warm. The Trimurti cave temple, northwest Bhagiratha's penance, is dedicated to three gods; Shiva, Vishnu and Somaskanda. The shrines are guarded by statues of graceful doorkeepers. A sculpture of Durga standing on Mahisha's head is on outer wall.<sup>13</sup>

In the Arjuna's penance or Bhagiratha's penance which is sculptured on the rock for nearly 100 feet in length and 15 in height, Arjuna one of the five Pandava brothers of the Mahabharata is seen standing on one leg quite emaciated with uplifted arms and in a penitent attitude. Next to him is the figure of Siva holding the Pasupatastra. In another place, on the same rock, is shown the scene of king Bali, holding his holding his durbar attended by warriors, Rajas and several wild animals. This representation is Patala - loka, (the nether world) whether he was sent down by the Vamana - Trivikrama Avatar (the dwarf incarnation of Vishnu) to rule over the place.<sup>14</sup> In the middle of the same rock is shown Vasuki (Lord of Serpents) in the aspect of a dragon under a canopy. The other figures are his daughter Ulupi seated below, and another a penitent.<sup>15</sup>

The shore Temple dates back to the second half of the 7<sup>th</sup> century during the Rajasimha's times. This temple complex consisting of three temples, two of them dedicated to Lord Siva and the other one to Lord Vishnu.<sup>16</sup> The Vaishnava work *Nalayiraprabandha* mentions this temple as the Talasayana (Stalasayana) of Kadal Mallai (Sea Rock), the old name of Mahabalipuram.<sup>17</sup> With the exception of the shore temple all the other existing monolithic building are known out of the rocks which rise abruptly above the surrounding sandy plain. The Vaishnava saint Tirumangai Alwar mentions that the God Siva was lining here with Vishnu and so we find the shrines of both these Gods situated close to each other in this temple. It is now a protected monument under the Archaeological survey of India.<sup>18</sup>

Mahabalipuram attracted a good number of foreign tourists and persons from all over the continents began to visit this place. This influx of the foreign tourists has systematically increased from 1951 onwards. First five year plan period (1951-1955), arrival of foreign tourists is not less than 50 to 60 on a monthly average. Tourist from all parts of India visit the place individually and collectively. With the increase in the number of foreign and

domestic tourists, it has become the concern of the state Government to provide amenities to the tourists. Inspection Bungalow was constructed at Mahabalipuram and maintained by Public work Department (PWD) under the control of the District collector of Chingelput.<sup>19</sup> This inspection Bungalow was improved to make room for two suites and this did not meet with the needs of the growing number of the tourist.

The Hon'ble union minister Shri Divakar visited to Mahabalipuram in September 1950 and suggested the construction of a rest house for tourists. Proposal were made in 1951 to provide a rest house very near the shore temple, but dropped later. The Hon'ble Prime Minister of India, Shri Jawaharlal Nehru who visited the place on 3<sup>rd</sup> October, 1953 and also suggested the provision of a suitable rest house. The place was finally selected on 18<sup>th</sup> January 1954, after an inspection of the place in company with the Hon'ble Ministers Sri. M. Bhakthavatsalam, Sri C. Subramanian, Sri Shanmugha Rajeswara Sethupathi and the Chief Engineer of Public work Department.<sup>20</sup>

The Government of India has paid one half of the cost of construction which has come to one lakh of Rupees and other half is to be met by the Madras Government. The foundation stone for a Guest House at Mahabalipuram was laid by Sri. K. Kamaraj, Chief Minister of Madras States on 5<sup>th</sup> June 1955<sup>21</sup> and finally the construction of Guest house at a cost of Rs.2.88 lakhs and it was open in may 1961.<sup>22</sup>

Government of Tamil Nadu, to preparation and implementation of Tourism Master Plan 1980-85 in the basis of travel circuits for the development of Tourism Master plans have been prepared for integrated development of Mamallapuram at the cost of Rs.6 crores.<sup>23</sup> One of the important recommendations of the Tourism master plan for the development of Mamallapuram is the installation of a "Sound and light" spectacle either at the five Rathas complex or near the shore temple. To

implement this project a sum of Rs.47 lakhs has been provided for under state plan scheme. The Government of India has agreed to give Rs.20 lakhs towards the capital expenditure of the project. Another innovative decision is setting up of an open-air museum at Mamallapuram at an estimated cost of Rs.40 lakhs. A sum of Rs.9.80 lakhs has been sanctioned for the preliminary work connected with the Museum during 1980 -1981. An additional sum of Rs.10 lakhs was sanctioned during 1981 -1982.<sup>24</sup> Further a sum of Rs.7.29 lakhs has also been sanctioned during 1980-1983.<sup>25</sup>

During the year 2002 -03, the Ministry of Tourism, Government of India, has sanctioned first phase for a sum of Rs.5 crores to integrated development of Mamallapuram. Development of Shore Temple area at a cost of Rs.2.00 crores and five Rathas area Rs.3.00 crores. Hon'ble Chief Minister of Tamil Nadu laid the foundation stone of this project at held at Kanchipuram on 8.01.2003.<sup>26</sup> Under the development of second phase, Ministry of Tourism, Government of India, has sanctioned for 432 lakhs and released a sum of Rs.345.00 lakhs first installment to commerce the work. Under the second phase scheme, remaining amount also sanctioned to development of Mamallapuram.<sup>27</sup>

Normally Tamil Nadu, has best potential to attract tourists from all over the world, Mamallapuram also received larger number of tourist for last decade out of the total tourists coming to Tamil Nadu more or less 3 percent tourists are visiting to Mamallapuram. The statistical report of Tamil Nadu Tourism Development Corporation of Mamallapuram, shows that arrival of tourists are increased from 643799 in 1995 and 1042487 in 2004.<sup>28</sup> In 1995, the Government of Tamil Nadu announced Mamallapuram as one of the Heritage Town.<sup>29</sup> The Government of Tamil Nadu and Department of Archeology are maintains the monuments and to give special care to prevent and protects the monuments. It is steadily increased the tourist in Mamallapuram today.

#### Notes & References

1. Madhulita Mohapatra, (ed al), *DK Eyewitness Travel Guides, India*, London: Dorling Kindersley, 2002, p.578.
2. R. Gopalan, *History of the Pallavas of Kanchi*, Madras: University of Madras, 1928, pp.2, 7, 8, 13&39.
3. *Ibid.*, p.40.

4. N.S. Ramaswami, *Mamallapuram, An Annotated Bibliography*, Madras: New Era Publication, 1980, p.1.
5. *Ibid.*, p.41.
6. K.S.K. Velnani, (ed.) *Kancheepuram District Gazetteer*, Madras: 2007, p.1721.
7. K.R. Srinivasan, *Temples of South India*, New Delhi: National Book Trust, 1991, p.13.
8. *Ibid.*
9. *Madras Information*, Vol.X, No.1, 1956, p.86.
10. Madhulita Mohapatra, (ed al), *op.cit.*, p.578.
11. *Madras Information*, Vol.X, No.1, 1956, p.96.
12. P.V. Jagadisa Ayyar, *South Indian Shrines*, New Delhi: Asian Educational Services, 1993, p.161.
13. Madhulita Mohapatra, (ed al), *op.cit.*, p.579.
14. One of the seven worlds of the Hindus theology. The seven worlds are Atala, Vitala, Sutala, Taktala, Rasatala, Mahatala and Patala.
15. Note from the Archeological survey of India, dated 27 June, 1988.
16. P.V. Jagadisa Ayyar, *op.cit.*, p.159.
17. *Ibid.*
18. The Director of Tourism, *Tamil Nadu Splendour of India*, Madras: Department of Tourism, Government of Tamil Nadu, 1993, p.31.
19. *Madras Information*, Vol. IX, No.6, June, 1955, p.22.
20. *Ibid.*
21. *Ibid.*, p.23.
22. *Madras Information*, Vol. XVI, No.11, November, 1961, p.36.
23. Tamil Nadu State Administrative Report, 1980-81, pp.319-320.
24. *Ibid.*, p.320.
25. Tamil Nadu State Administrative Report, 1981-1982, pp.378-379.
26. Tourism Policy Note, 2005 -2006, p.26.
27. *Ibid.*, p. 28
28. Department of Tourism, Government of Tamil Nadu, Madras (1995 to 2004)
29. Tourism Policy Note, 2005 -2006, p.27.

## POOMPUHAR AS A TOURIST SPOT

**R. Sadhasivam\* & R. Jayaraman\*\***

Tourism links men, community and civilization together. India is significantly placed on the cultural map of the world. It has unique tourism potentials in her ancient heritage of art and architecture, history and its inhabitants. Tamil Nadu has always had a special fascination for the rest of the world. Poompuhar is one of the important tourist's spots located in the coastal region of Tamil Nadu. The present study is conducted to explore the importance of tourism in Poompuhar.

### Historical Background

Poompuhar, an ancient historic town is also called as Kaveripoompattinam. The Cholas who held a place of esteem had this ancient town for their port capital. 'Puhar' means the estuary of river in the sea. There are frequent references to the important port town in ancient Tamil Literature like, *Akananooru*, *Purananooru*, *Pattinappalai*, *Pathiruppathu*,

*Muthollayiram*, *Silappathikaram*, *Manimekalai*, *Devaram*, *Travelogues of Periplus* and *Merris Erithory* contain the references to this ancient town.<sup>1</sup> Details of Poompuhar have been read in the Brahmi inscription dating back to the second century B.C. in Rarkuth of North India. The historical details of Poompuhar have also been found in the inscriptions of sayavanani temple at Poompuhar. The Chola port and a planned city Poompuhar was known to Ptolemy and Pliny.

Poompuhar grew into a great city during the reign of Karikalacholan. Inscriptions at Thiruvengadu make a mention of grand festival of Indra, during the later Chola times. Even after the Sangam Chola period Poompuhar occupied a significant place during the regime of Kalabras. After the Kalabras in the 6<sup>th</sup> century A.D. Poompuhar came under the Pallava regime and during that time,

\* Lecturer (S.G.), Department of History, Government Arts College for Men, Kumbakonam.

\*\* Lecturer, Department of History, Government Arts College for Men, Kumbakonam.

Pallavaneswaram temple was built by them. The great Saiva saints Appar and Thirugnana Sambandar have sanctified the temples with their holy hymns.<sup>2</sup> Kaveri-poompattinam is mentioned by foreign chronicles as Cabaris Emporium. From this port, ships sailed to far western as well as far eastern counties. It is also stated in *Manimekalai* that this great city was swallowed by the sea.<sup>3</sup> According to *Pattinappalai*, Puhar became an important harbour and an alternative town to Karikala, who commanded a powerful navy.

The excavation in 1960-61 has found the remains of the various buildings. A water reservoir and remains of several buildings were found. Relics of a sixty feet long Buddha vihar with rectangular rooms were discovered at Pallavaneswaram. The feet of lord Buddha (Buddha padma) in marble (limestone) was unearthed. Recently Tamil Nadu archaeological department has discovered the remains of several buildings. The national institute of oceanography, Goa and the archaeological department of Tamil Nadu government have undertaken off shore exploration at Poompuhar.

#### **Tourism potentials**

Poompuhar is situated in Nagapattinam District and the eastern side of Mayiladuthurai. The Tamil Nadu government had taken steps to reproduce the glory of the submerged ancient town on the basis of historical evidences and literary references. In 1973 the Hon'ble Chief Minister of Tamil Nadu gave crystal form to the lost town by reproducing it on the basis, of literary evidences. Several symbolic monuments were raised. A beautiful seven tiered building of great sculptural value has been built at Silappathikara Art Gallery. The first storey is 12 feet height and each storey about it has a height of 5 feet. The top most part has kalasam of 8 feet height. The total height of art gallery is 50 feet, Ilangimandham, Pavaimandham, Nedungalmandham and Kotrappandal found their existence and remain to attract visitors with their artistic splendour. The Makara Thoranavayil at the entrance of the art gallery imparts an imposing and beautiful look to the whole structure. A fine beach and calm water offer good bathing. In the year 2003, 11094 domestic tourists and 693 foreign tourists visited to Poompuhar. The next year 2004, 11,964 domestic tourists and 749 foreign tourists visited to Poompuhar.

#### **Developmental Activities**

In order to promote Tourism in Poompuhar, the government has given concession and subsidy to tourism projects. These concessions will contribute to the cause of tourism promotion and consequent uplift of the economic conditions of the people, especially the weaker section who can benefit from the promotion of tourism in their areas.

The major steps taken by the Government to develop tourism in Poompuhar are: 1. For providing street lights on ring road to Poompuhar tourist complex. Lighting arrangement in Art Gallery, Pavai mandram, Elangi Mandram, chain link. Fencing on the north and south side of Poompuhar Tourist Complex, the Government sanctioned a sum of Rs.7.99 lakhs.<sup>4</sup> 2. For constructing sea-erosion wall, the Government sanctioned a sum of Rs.65.00 lakhs.<sup>5</sup> 3. For constructing waiting hall, silambu shape rest shed, shops at Poompuhar Tourist Complex, a sum of Rs.35 lakhs was sanctioned.<sup>6</sup> 4. For the improvement of Poompuhar Tourist Complex, the Government sanctioned a sum of Rs.62 lakhs.<sup>7</sup>

Tourists have to alight at Mayiladuthurai junction to precede Poompuhar by road; visitors from Chennai by train can get down at Sirkali. Poompuhar is connected to Mayiladuthurai as well as Sirkali by road. The distance from Poompuhar to Mayiladuthurai is 24 Kms and to Sirkali is 21 Kms.

The Tamil Nadu Tourism Department, Government of Tamil Nadu, offers the following Lodging facilities; 1. Special cottage, 1 A/C (Sangu Type), 2. Shell type cottages 5 (Sippi Type) 3. Tourist Lodge.

Tourist office has been established in Poompuhar by the Government of Tamil Nadu for developing tourism in Poompuhar and around and - for guiding visiting tourists.

Poompuhar as a Tourist place has provided employment to hundreds of local people in hotels and shops. Tourist officer and his staff, Tour operators, tourist guides and Transport authorities, are given employment opportunities indirectly. Development and improvement of infrastructure is another important benefit. People in this area enjoy facilities like, road, water, electricity and transport.



Historical monuments are major attractions in tourism. They are the symbol of our past, tourism helps to protect and preserve the monuments. In order to give information to the tourists visiting Poompuhar, Tarangambadi and temples around Mayiladuthurai, a Tourist office or Tourist Information Centre should be established at Mayiladuthurai. The Tsunami on 26<sup>th</sup> December 2004 had played havoc in this area. So "Tsunami warning system" should be established in this area. Government of Tamil Nadu should take necessary steps to protect the Ilanji mandram, Pavai mandram, Nedugal Mandram at Poompuhar which were damaged by the Tsunami. Properly trained and well

informed guides in the vicinity of tourist spot should be made available. To attract more foreign tourists as well as domestic tourists, wide publicity is essential. The Department of Tourism through its agency Tamil Nadu Tourism Development Corporation has played a key role in promoting Tourism in Tamil Nadu. Steps should be taken to publish about the Chitra Pournami festival, ('Indra vizha' as mentioned in the '*Silapathikaram*') celebrated in Poompuhar for attracting more tourists here. A fine beach and clam water offer good bathing. Poompuhar is a popular tourist spot and attracts more tourists.

#### Notes & References

1. *Poompuhar*, Pamphlet, Chennai: Department of Tourism, Government of Tamil Nadu, 1998.
2. *Ibid.*
3. Natana Kasinathan, *Collected Papers, Studies in Tamil Culture*, Madras: State Department of Archaeology, 1994, p.75.
4. Government of Tamil Nadu, G.O. MS. No.24, Information and Tourism Department, dated 12 January, 1990.
5. Government of Tamil Nadu, G.O. MS. No.203, Information and Tourism Department, dated 15 May, 1990.
6. Government of Tamil Nadu, G.O. MS. No.227, Information and Tourism Department, dated 26 November, 1990.
7. Government of Tamil Nadu, G.O. MS. No.154, Information and Tourism Department, dated 29 August, 1990.

## VIVEKANANDA ROCK MEMORIAL - A STUDY

N. Nithiya Parithi\*

Swami Vivekananda Rock Memorial located in Kanyakumari. Vivekananda was an Indian Hindu sage and one of the most famous and influential social reformers of the 19<sup>th</sup> century. He reached Kanyakumari, the southern most tip of the India subcontinent, on 24<sup>th</sup> December, 1892. There he swam across the sea and started meditating on a lone rock. In this rock swami Vivekananda took meditation for three days. The rock went on to become the Vivekananda Rock Memorial at Kanyakumari.

Now a day it was one of the tourist places in Tamil Nadu. The memorial attracts thousands of visitors and offers a spectacular view of the mainland and the ocean. In a serene silence visitors spend a few moments in meditation in a place exclusively meant for that purpose. Kanyakumari is famous for its spectacular sunrises and sunsets, especially on

full moon days.<sup>1</sup>

Towards the end of 1892, after three years of wandering across the length and breadth of India, a young monk found himself at Kanyakumari, the southernmost point of the country. To quell the questions raging in his mind, he leapt into the sea and swam across shark-infested waters to reach a holy rock in mid-sea-the very last bit of Indian Island.<sup>2</sup>

On the rock, he meditated, taking in the whole of India as it were, from that vantage point. At the end of three days and nights, the monk found enlightenment on his life's mission: to arouse the nation from its dismal slumber of a thousand years of slavery and rediscover its past glory. Thus was born on the rock, Swami Vivekananda-the spiritual teacher, prophet and patriot-monk of modern India. The rock became doubly blessed.

\* M.Phil. Research Scholar, Department of History, Bharathidasan University, Tiruchirappalli-620 024.

To honor Swami Vivekananda's vision, the idea to construct a memorial on that particular rock was mooted on the eve of his birth centenary in 1962.<sup>3</sup>

### Description

Vivekananda Rock Memorial is built on the legendary Vivekananda Rock that just out of the convergence of the Indian Ocean, Bay of Bengal and the Arabian Sea meet, is Kanyakumari, the place famous for its spectacular sunrises and sunsets. The memorial was built on two rocky islands which project from the sea about 200 meters offshore, on a rocky islet lies a significant monument, a memorial dedication to Swami Vivekananda, the Bengali religious leader, philosopher and social reformer.

The memorial was built in 1970 by the Vivekananda Rock Memorial Committee to commemorate. The construction of his memorial started in January, 1964 and was completed in 1970. The memorial designed by sthapati Sri S.K. Achari and consecrated by Srimad Swami Vireshwarananda, President of Ramakrishna Mission was formally inaugurated by Sri. V.V. Giri, the then President of India in September 1970.

The memorial as a whole has two main structures Vivekananda Mandapam and Sripada Mandapam, on two rocks standing adjacent to each other separated by about 70 meters.<sup>4</sup>

Having no money to pay for a boat to take him to the end of his pilgrimage, Vivekananda flung himself into the sea, and swam across it and reached the top of a mid-sea rock on 25 December, Christmas day, in 1892. At last his task was at an end, and then, looking back as from a mountain he embraced the whole of the India. On this mid sea rock, there he meditated not on God, but on Mother India. He meditated on the past, the present and the future of India, the cause of her down fall and the means of her resurrection.

When the proposal for a memorial for Swami Vivekananda became known of all in Kanyakumari in the latter half of 1962, suddenly the whole atmosphere in Kanyakumari got surcharged with conflicting emotions between the Hindus and the Christians in the area. Memorial to Swami Vivekananda was not taken too kindly by up a big cross on the Rock, which

was visible from the shore. This led to strong protests by the Hindu population who said the Rock was a place of worship for Hindus. A Judicial probe was ordered by the then Madras (now Tamil Nadu) Government and the finding, of this Commission was stated in unequivocal terms that the rock was indeed known as Vivekananda Rock.

Accordingly, with government permission, a tablet was installed on the Rock on 17 January, 1963 to mark the birth centenary of Swami Vivekananda. All India Committee felt the urgent need to have an effective and important person to deal with the project and one who could wield his influence in both the Central and State governments. It was at this point of time that Guruji Golwkar, the Chief of the Rashtriya Swayamsevak Sang (RSS), requested Shri Eknath Ranade to devote to his whole time attention to the proposed Vivekananda Memorial at Kanyakumari. This happened in January, 1964. The first step he took on being asked to take charge of the Rock Memorial work was to ascertain that this effort had the full support of the Ramakrishna Math and Mission.<sup>5</sup> Next, he saw to it that he was made the Organizing Secretary of the Vivekananda Rock Memorial Committee so that he could officially be in charge of the Vivekananda Rock Memorial mission in Kanyakumari.

The first obstacle that Eknath Ranade had to cross was from Shri Bhaktavatsalam who was then Chief Minister of Madras State. He took a stand that he would not allow the memorial to come up on the mid-sea rock on the flimsy ground that it would pose a hazard to the environment by spoiling the natural beauty of the Rock. He was also concerned about hurting the religious sentiments of the Catholic fishermen in the area. Shri Humayun Kabir also endorsed Bhaktavatsam's view, the then Union Minister for Cultural Affairs, who too had to give his clearance for this project.<sup>6</sup>

To that end, on Shri Lal Bahadur Shastri's advice, Shri Eknath Ranade camped in Delhi. In three days, he collected the signatures of 323 Members of Parliament in a show of all-round support for the Vivekananda Rock Memorial, which was presented to the Prime Minister Pandit Jawaharlal Nehru who in turn directed both Humayun Kabir and Shri.

Bhaktavatsalam to give their immediate clearance for the construction of the Rock Memorial at Kanyakumari.

Eknath Ranade approached Paramacharya of Kanchi Kamakodi Peetham for suggesting the design of the Rock Memorial. Shri Bhaktavatsalam unhesitatingly agreed to the larger design approved and suggested by the Paramacharya of Kanchi. Thus all political hurdles for the construction of the Memorial were removed in one stroke by the shrewd move of Shri. Eknath Ranade.

Eknath Ranade saw to it that construction activity at the site began in a methodical and organized manner. On 6 November 1964, the first stone was cut. Eknath Ranade was a man of tremendous faith in his chosen mission, in God Almighty; in Gururji Golwalkar and Dr. Hedgewar.

Eknath Ranade communicated this idea and image of Swami Vivekananda to some distinguished artists and sculptors. He also exhorted them to read the Complete Works of Swami Vivekananda so as to have for themselves a clear picture of Swami Vivekananda in their minds.

Accordingly, eight sculptures were got done, out of which one with Swamiji's eyes focused on the Sripadam, was installed on the Rock Memorial facing the Sripadam. This, in short, is the story behind the installation of the majestic statue of Swami Vivekananda in the Rock Memorial. Sonawadekar sculpted the statue that was finally selected for installation.

During the course of construction of the memorial from 1964 to 1970,<sup>7</sup> Ranade approached and succeeded in persuading almost every State government to make a decent contribution towards the construction of the Vivekananda Rock Memorial.

All the State governments put together made only a paltry contribution of Rs.35 lakhs. It was solely on account of the outstanding leadership qualities of Eknath Ranade that the Vivekananda Rock Memorial mission never got entangled in any unseemly political controversy or agitation at any stage during the course of construction of the Rock Memorial from 1964 to 1970.

In the beginning, the estimated cost of construction of the Vivekananda Rock Memorial was Rs.30 lakhs. Then it increased to Rs.60 lakhs, then later to 75 lakhs. Finally the total cost after completion worked out to Rs. One crore and thirty five lakhs.

The Vivekananda Rock Memorial was inaugurated on 2 September 1970, and dedicated to the nation by V. V. Giri, the President of India. Kalaingar M. Karunanidhi presided over the dedication ceremony. There can be no doubt whatsoever that without the catalytic and stellar role of Shri Eknath Ranade, this grand national monument could never have been completed in such a record time. There are two mid-sea rocks off the shore of Kanyakumari. One of the rocks is the Vivekananda Rock, on which a memorial has been constructed and nearly 12 lakh of people visit this memorial annually.<sup>8</sup>

#### Notes & References

1. John Bowker, *History of Religions*, London: Cambridge University Press, 2002, p.46.
2. Swami Jyotirmayanda, *Vivekananda*, Madras: Jyothimayanda Publications, 1988, p.99.
3. Verinder Grover, *Swami Vivekananda, The Patriot - Saint of Modern India*, New Delhi: Deep & Deep publications, 1998, p.36.
4. Verinder Grover, *op.cit.*, p.123.
5. Mohit Chakrabarti, *Swami Vivekananda, Vibrant Humanist*, New Delhi: Kanishka Publishers & Distributors, 2001, pp.12-6.
6. S.R. Sharma, *Life and Works of Swami Vivekananda*, Jaipur: Book Enclave Publications, 2004, p.82.
7. [www.rockmemorial.org](http://www.rockmemorial.org)
8. [www.invarta.com](http://www.invarta.com)

# ROMAN POTTERY OF VASAVASAMUDRAM

R. Anthony Raj\*

Pottery is considered to be an important index not only to date the ancient cultures but also to identify them and to bring to surface the socio economic and religious conditions of the people they represent. In South Indian Archaeology, the study of pottery is of great importance as there is a dearth of datable antiquities like coins from the excavations.

Tamil Nadu has had trade and cultural contacts with ancient Rome during the few centuries before and after the Christian era as evidenced from literary and archaeological sources.

## Vasavasamudram

Vasavasamudram (Latitude 12°32' N; 80° 10'E ) a coastal village in Chingelput district, lies eleven miles south of the ancient historical city Mamallapuram and two miles north of Vayalur, another historic site. The place falls within the ancient Tondaimandalam region, intimately associated with the rule of the celebrated Pallava rulers from the last quarter of the 3<sup>rd</sup> century AD.

Earlier in the Sangam Age, assignable to the beginning of the Christian era, Tiraiyars, claimed to be a branch of the ancient Chola race were in control of this region. That Romans were engaged in trade in Tamil land particularly along the coast during the Sangam Age is borne out by a number of references.

The village Vasavasamudram should have formed part of Vayalur in ancient times; the present hamlet with its name Vasavasamudram should have come into existence in 15<sup>th</sup> - 16<sup>th</sup> centuries during the Vijayanagar rule. It was the Vijayanagar rulers who established a number of settlements with the name ending Samudram.

The following are the pottery types unearthed from Vasavasamudram: Plain black and red ware (burnished), all black ware (burnished), red polished ware, red slipped ware, coarse red ware (unslipped), rouletted ware (both original and imitational varieties) amphorae (both original and imitational varieties).

The Russet coated and painted ware is absent in this site, while the black and red ware and

all black ware were found in small quantity. The site yielded a large quantity of Roman rouletted ware and amphorae of local variety.

The pottery bears rouletted decoration - produced by means of rendering a toothed wheel on the wet surface of a vase, producing symmetrical pecked decoration. This technique was also adopted in Sigilatta ware till the laic Roman period.

The rouletted designs consist of tiny triangles, diamonds or parallelograms, wedges, ovals or dots and an eye-shaped device. The triangle and dot designs are very often found as the rouletted ware sherds from Vasavasamudram. Both the superior and inferior varieties have been found during excavation. Two sherds found here are of imported variety.

In Vasavasamudram, the characteristic pottery type is a dish (measuring 25 cm in diameter) with an incurved side. The flat interior is normally decorated with two or more than two concentric bands of rouletted pattern.

It is dated to the second quarter of the first century A.D. in Vasavasamudram. This industry seems to have been influenced by the black- and - red- ware tradition, as the inverted firing technique was adopted in some cases. Besides, the dish type with incurved sides and carinated base (reported from Salikundam, Kariakkadu. Vasavasamudram and Uraiyur) is a common shape in black-and-red-ware in Tamil Nadu. These factors indicate the local influences on the Roman ware.

Both original as well as imitations of amphorae jars have been found in South India in a number of sites. The sherds of the imitational amphorae were found in large numbers. It is only at Arikamedu, Vasavasamudram and Karur, the amphorae with handles (Mediterranean type) have been reported. In sites like Kanchipuram, only the imitations have been found. The original amphorae bear handles as against the imitations which are devoid of such handles. But there is only one full jar reported from Vasavasamudram, while they were found in considerable number at Arikamedu.

\* Lecturer, Department of History, Loyola College, Chennai-600 034.

The shape of the jar is conical with tapering sides and long (and tapering to a point, the base which was obviously meant to be buried in the ground), narrow, vertical neck. The handles are provided on the neck. The imitational amphorae also take the shape of a conical jar, but with a lid luted to the top. There is also provision for a small circular hole measuring 4 to 7 cms in diameter at the center of the lid. The hole seems to have been covered with a small terracotta stopper.

The outer colour is dull red when compared to the buff or light cream colour of the original jars reported from Vasavasamudram.

In Vasavasamudram, both the original as well as imitations have been found occurring side by side and dated to 2<sup>nd</sup> century AD.

Thus Roman pottery of Vasavasamudram like the rouletted ware, the amphorae jars, etc. clearly attest to the ancient Indo-Roman contacts in the early centuries of the Christian era.

## JYESTHA - IS SHE AN INAUSPICIOUS GODDESS?

### V. Thirunangai\*

The cult of Jyesthadevi has been very popular in Tamil Nadu as a mother goddess during the post Sangam period. The worship of Jyesthadevi has been very familiar during the rulers of the Pallava, Early Pandya, Chola and Later Pandyas. The earliest literary references to Jyesthadevi are found in *Thirukkural*, probably a post-Sangam work. After *Thirukkural* more information about Jyesthadevi are found in some Tamil literature such as *Devaram*, *Nalayiradivya prapandam*, *Thirukkovaigar*, *Nandikkalambakam* and *Tamilnikandus*.

Jyesthadevi appeared for the first time in visual form in sculpture, during the Pallava period. From 8<sup>th</sup> century A.D. Jyesthadevi was worshipped as one of the minor deities having been kept in the sub-shrines of the Siva temples. But this cult was never patronized by any Vishnu temple. After 13<sup>th</sup> Century A.D. Jyesthadevi's popularity and supremacy dwindled gradually due to the dominant influence of Brahmanical forces. Afterwards the sculptures of Jyesthadevi kept in Siva temples were either removed or ignored. From 14<sup>th</sup> Century A.D. Jyesthadevi cult began to disappear from the temples as the people considered her as an inauspicious goddess.

The appearance of these sculptures of Jyesthadevi dated from 6<sup>th</sup> century A.D. to 13<sup>th</sup> Century A.D. and the mode of worship of Jyesthadevi by the people reveal that she was considered as auspicious goddess even in ancient days. More over some inscriptions reveal that she was worshipped by people for gaining wealth, prosperity, victory and fortune.

### Iconography of Jyesthadevi

In sculptural art, Jyestha, as in the case of Parvati, Sri Devi and Bhudevi is shown with two arms. She has large cheeks and broad pendulous breasts hanging upto her navel. It probably reveals her quality as giver of boon to beget child. Further, her belly is big and flabby. Her thighs are very thick. She has a raised nose and slanting lowerlip. Her body colour is dark like collyrium or the colour of corn or of the sky. Her hair is well braided and ornamented and made with a knot. This peculiar beautiful ornamentation is called as Vasikabandha. She has a tilaka mark on her forehead. She has a crown over her head. The emblem or banner of Jyesthadevi is crow and her Vahana is Ass. All these attributes force one to presume that she was mostly considered as a folk goddess than that of the elitists.

A bull faced human being is seated on the right side of Jyesthadevi. He is considered as the son of Jyesthadevi. He is called as Gomukan and Mandhan. In his right-hand, he holds a staff and his left hand carries a rope. A female figure is shown on the left of Jyesthadevi. She is beautiful with pretty blossom. She is considered as the daughter of Jyesthadevi. She is also called as Manthi.

Instead of describing mandhan as son Jyesthadevi, he can be considered as a security guard to Jyesthadevi in as much as, he is holding a weapon mace in his right-hand. This weapon is generally used for the purpose of security.

\* Research Scholar, Department of Art History, Madurai Kamaraj University, Madurai.

Likewise, Mandi, who is considered as daughter of Jyesthadevi can be taken as attendant of Jyesthadevi because a lady only can render services or assistance to a superior lady in view of privacy.

The ornaments found on the sculpture of Jyesthadevi indicate her varied character. A cross belt which is called as Channavira is found on the chest of the sculpture of Jyestha since 7<sup>th</sup> Century A.D. This Channavira is an ornament which is generally worn by the warriors. Jyesthadevi who is wearing this ornament had been worshipped for granting victory. Such sculptures are found in Thiruvannainallur and Vikirapandi in Villupuram District, Thirumerrali in Tanjore District, Pakur in Pudukkottai. In later sculptures of the goddess the Channavira was replaced by the sacred thread, yaghopavita.

An ornament called Nettirikkanni is generally worn by god Muruga. Such ornament is found on the forehead of Jyesthadevi probably to enhance for beauty. Both Channavira and Nettirikkanni are common to god Muruga and goddess Jyesthadevi. Since one can presume that there may be some relation between these two divinities. It leads further analyses.

The fact that Jyesthadevi is holding lotus on her hands, it is understood that she was worshipped for gaining prosperity. There are two varieties of lily flowers. One is white lily is a symbol of purity and pride, while blue lily is a symbol of divinity, sacrifice and inspiration. Jyesthadevi holds both the flowers in her hands. Sometimes, instead of holding lotus and lily flowers in her hands the goddess is portrayed showing *ahaya* and *ahuya* *varada* poses. *Abhaya* means protection. *Ahuya Varada* is going inviting the devotees to get boon. So it can be inferred that Jyesthadevi was worshipped as a goddess who grants boon as well as protects the devotees.

#### **Different Types of Jyesthadevi Sculptures**

Some of the sculptures of this goddess are depicted with *gandharvas* flying above as if worshipping her. This may be an evident that the celestials too respected her. This type of sculpture is found in Thiruvai, Villuppuram District. In another representation at somandarkkudi, serpents are also

seen by her side. Jyesthadevi worship was very popular during 8<sup>th</sup> century A.D. in Tamil Nadu to gain prosperity and wealth. Tondaradippodialvar in his hymn, calls her as *settai*. He lashes the people who worship Jyesthadevi for wealth without worshipping Thiruvarangapperuman who can grant all sorts of boon. A pot with wealth is attached with Jyesthadevi sculpture from Thensiruvallur, Ulunthurpettai and Saram at Villuppuram and Andicchiparai at Thirunelveli District. Here she is found, resting her hand on the pot as if, she is giving wealth to her devotees. In a representation from Kilperumbakkam in Villuppuram district, two pregnant women are seen on either side of Jyesthadevi, who blesses both the women by touching them with her hands. It is understood by this sculpture that Jyesthadevi was worshipped by women to beget child.

A Jyesthadevi sculpture along with flywhisk is seen at Thirasu village in Cuddalore District. Flywhisk is generally seen in the sculptures of Siva, Vishnu and Thirthankara. From this fact it can be inferred that Jyesthadevi was worshipped as a superior goddess.

An image of this goddess found with plough at Gramam and Thiruvallam in Vellur District makes one to presume that Jyesthadevi was worshipped by farmers.

In one of the sculptural representation of Jyesthadevi, from Melamangalam in Villuppuram District this goddess is shown seated on a lion throne, the great royalty. It shows her superior position in the most of divinities.

Inscriptions found in Thirupparankundram, Thiruvaiyaru, Thiruppraythurai and Uttiramerur indicate that Jyesthadevi was considered as one of the *Parivara* devotes in Siva temples and also speak about the gift offered to Jyesthadevi.

The foregoing study reveals that this goddess was very well considered as an auspicious goddess for several centuries and not as inauspicious one as presumed in the modern context as *Mudevi*. The attributes of the goddess, her ornaments, throne, etc. indicate her divine superiority and the jealous of one of the Alvars, Tondaradippodialvar.

# JAINISM IN TIRUVARUR REGION - A HISTORICAL STUDY

P. Venkatesan\*

In the third century B.C. Saint Visaka, a disciple of Badrabhagu propagated Jainism in Chola and Pandya country. The prevalence of Jainism in Tamil Country in the period of two centuries preceding and after the Christian era is evidenced by the Jaina cave bed inscriptions. Gradually, the Jains settled in the parts of Karur, Kanchi, Tiruvarur, Madurai, Sittannavasal, Kazhugumalai, Vanchi and few parts of South Travancore.

During the rule of Kalabhras Jainism flourished in Tamil country. Jaina Rallies were constructed in almost all important centers of Tamil country. In 470 A.D. Vajranandi, a Jain organized Tamil Dravida Sangam to promote Tamil language and to spread Jainism.

Jainism was prominent in Tamil Nadu till the 7<sup>th</sup> century A.D.

The Pallava rulers patronized Jain monasteries. A Jain monastery was established at Pataliputra near Cuddalore. It flourished in the early half of the 7<sup>th</sup> century A.D. Appar acted as the head of this monastery, before his conversion to Saivism. Originally, Appar was a Jain scholar and earned the title Dharmasena.

There was a Digambara Jain institution at Kanchipuram. It got flourished under the patronage of Simhavishnu and Mahendravarman I. Jainism in Tamil country got a set back with the conversion of Mahendravarman to Saivism.

## Jainism in Tiruvarur

Arur was the ancient name of Tiruvarur. It was the heart of the Chola country. Tiruvarur was one of the main centres of Jainism in Tamil Nadu. In the *Dandi Adigal Puranam*, it is clear that the king of Tiruvarur drove out the Jains at Tiruvarur and destroyed their houses and Pallis.

## Nami Nadni Adigal and Jains

Nami Nandi, an another Saivite worshipped Siva by lighting lamps regularly at Achaleswaram, which is situated in the premises of Tiruvarur Thiyagaraja temple. When Nami Nandi was in search of oil for lamp and when the Jains refused to provide

him, he proved the greatness of Lord Siva to the Jains, Nami Nandi lightened the lamp with water from the 'Sangu Thirtham'.

## Epigraphical Evidences

There are many inscriptions and copper plates to know about the Jains of Tiruvarur region. An inscription of Rajaraja III, inscribed in Piravi Maruntheeswara temple at Tiruthuraipoondi mentioned about a 'Palli Chandam' of Santhamangalam which is in Tiruvarur District now. Near Kottur in Tiruvarur district, there are places like 'Chenthamangalam, 'Pallivirthi' and 'Palli Chandam'.

The copper plate of Tirurameswaram temple, in Mannargudi taluk, mentioned about Boothamangalam and Bagava Deva Temple. It is believed that the Bagava Deva might have been a Thirthankara.

There is a Jaina Palli in the name of Rishaba Deva in Deepangudi situated ten kilometers a way from Tiruvarur. The local people call it as 'Sri Deepa Natha Swami Temple'. There are no authentic source material to know about the history of this temple.

There is a legendary story which says that Sri Rama and his two sons Lava and Kusa had worshipped this temple. So that the Deepangudi temple is also called as 'Lavan Kanda Koil' and 'Kusan Kanda Koil'. It is one of the oldest Jain temple in the Tiruvarur Region.

Mannargudi was also one of the famous centres of Jainism. The Jaina Palli at Mannargudi is known as 'Sri Mallinatha Swamy' temple. The main deity is called as 'Sri Mallinatha'. Tradition connects this temple with sons of Rama, namely Lava and Kusa.

All these facts point out that before the religious revival; Tiruvarur was a great Jain centre. When the Jains lost their royal favour, their popularity and influence also vanished. Hence, when Appar and Gnanasambandar visited Tiruvarur there was no stiff opposition from the Jains. It is clear that the Jains had already lost their influence.

\* Lecturer (S.G.), Department of History, Thiru. Vi. Ka. Government Arts College, Tiruvarur-610 003.

### **Present Condition of Jains**

As far as the Tiruvarur region is concerned, many of the Jains today belonged to Digambara Sect. Very few people follow the Swethambara Sect. Among the Digambara Jains, there are two sects, namely Nainaar and Vattiaar. The Vattiaar sect perform the poojas and run the administration of the temples. The Nainaar, have no right of perform poojas and the run the administration. At Deepandgudi, there are nearly ten Jain houses and the total population of these houses is 50. At Mannargudi, there is a Jain street even now. It consisted of 34 Jain houses and the total population of the houses is 250 including male, female and children. Thus, the total Jain population in this region is not less than 400.

### **Jain Festivals**

Every year the Jains of Tiruvarur region celebrate the Mahavir Jayanthi in a grand manner. They also celebrate Deepavali.

In a Deepavali Day at Pavapuri Mahavira delivered a holy speech to his followers. While conducting his Sermon he attained Nirvana or Moksha in the early morning. In memory of this eventful day, the Jains celebrate Deepavali every year and pay tribute to him.

### **Conclusion**

Tiruvarur was one of the great centres of Jainism. The glory of Jainism in Tiruvarur came to an end owing to the activities of Nayanmars in the 7<sup>th</sup> century A.D. But their influence and impact is still existed there. There is no casteism among the Jains. Though they assumed several titles like Nainaaars, Udayars, Vathiaar, Mudaliars, Rao and Das there is no discrimination among them. They are very kind, peaceful and co-operative with others. Still they follow the policy of Ahimsa and non-injury to others. They are happy, to follow certain Hindu customs and habits.

## **ANNIE BESANT AND THEOSOPHICAL SOCIETY - A STUDY**

### **R. Boopathi\***

Mrs. Annie Besant a prominent member of theosophical society came to India in 1893. She became the president of this society. She devoted herself to the survival of Hindu religion. Her activities in the field of education were more significant. She founded the central Hindu college at Benares which was ultimately merged with Benares Hindu University. Her paper "New India" spread the Theosophical ideas.

Annie Besant's thoughts on religion became much more clear after joining the Theosophical society. It was in the year 1888 that she suggested to her friend W.T. Stead the need to establish a new church for teaching social duty, for upholding righteousness and building up of a true common wealth. She felt the necessity of forming a new brotherhood on the basis of doing well to all. In May 1889, she first came with madam H.P. Blavatsky, the founder of the Theosophical society. She was no much influenced by her work. "the secret Doctrine

that joined the society. She had three main aims is joining the society first, to propagate her ideas and religion second she established a universal brotherhood without distinction of race or religion creed and third to investigate unexplained laws of nature and the physical latent in man. The theosophical movement was very much strengthened by her.

Through her writings and lectures, she tried to grow the attention of people towards a new theology based on the brotherhood in which service of man becomes the service of God. Her passage from free thought movement in which she was active during the earlier years, to theosophy was mostly on humanistic grounds.

As a theosophist, Annie Besant developed unlimited faith in religion as the supreme basis of every form of human activity. She was never tired of proclaiming that such a comprehensive religious basis had been provided only by Indian through her Santana Dharma delivering the kamala lectures in

\* M.Phil Research Scholar, Department of History, Bharathidasan University, Tiruchirappalli-620 024.



1925. She said "Religion is essentially, the search for, the cry of spirit in man for the whole spirit by fragment that is the spirit in man for the whole spirit the unsatisfied craving of the part for completeness, the pressure against the limitations of time and face of the eternal and space less". It was here belief that mankind could be helped in raising the majesty of God and its own greatness religion, leads to the discovery that there is no validity in the artificial

divisions imposed by race, customs or creed. Religion is the unity rates than the dividing factor.

Mrs. Annie Besant identified herself with the theosophical society in the early years of this country to such an extent that many reckon her its founder. Her work in the areas of education and social welfare is relatively less known to the present generation.

## **PROSPECTS OF EXPLORING HERITAGE TOURISM IN TAMIL NADU WITH SPECIAL FOCUS ON WORLD HERITAGE SITES**

**K. Jayaprasad\***

Heritage Tourism is travel motivated by a desire to experience the authentic natural, historic and culture resources of a community or region. Heritage is our legacy from the past, what we live with today and what we pass on to future generations. Our cultural and natural heritages are both irreplaceable sources of life and inspiration.

Heritage and culture tourism began to be recognised as a distinct tourism product category' in the late 1970's, with the realisation that a large number of people travel specially to gain a better understanding of the culture or heritage of a destination. Nearly 40% of international travellers are now considered heritage tourists, who visits destinations based on cultural heritage of a place - rural, ethnic and spiritual factors. There is a growing need to recognise heritage tourism to develop this product for improving tourist traffic both indigenously and internationally.

In recent years, tourism has become a priority sector in the State. This is reflected in higher budget allocations, growing partnership efforts between the public and private sectors, increased

tourist arrivals, vibrant and vigorous promotion efforts, etc. The emphasis is to make Tourism a mass movement and a prime mover for promoting entrepreneurship, poverty reduction and economic development. Tamil Nadu, placed strategically on Asia's growth axis, is certainly India's Asian gateway.

The World Heritage sites located in Tamil Nadu are Brihadeeswarar Temple at Tanjore and group of monuments at Mamallapuram, Darasuram Temple and Gangaikonda Cholapuram.

The heritage tourism in Tamil Nadu is set to witness a boom and the tourism department must chalk out elaborate plans to augment infrastructure at world Heritage sites over the next few Fiscals. The state is blessed with abundant heritage sites which can beckon tourists from all over the globe. The management and conservation of these sites is a challenge requiring much greater attention. A well planned tourism can lead to positive gains, particularly economic, and the revenue generated can be used for planning and management of heritage assets and local infrastructure.

\* Ph.D. Research Scholar, Department of History, Presidency College, Chennai.

# CULTURAL TOURISM IN MADURAI

T. Milton\*

## Introduction

Tourism is a many splendoured thing, the meaning of which differs from person to person, depending on which side of the fence one is sitting. Primarily, it is associated with travel, a temporary human migration within the country on the one hand and beyond the seas to other countries and climes on the other. Basically it is an urge to get away from the humdrum, or thirsts for adventure, or an experience, a source of knowledge, and above all, relaxation. Tourism in India is a flourishing industry. Of late, Culture of India especially Tamil Nadu has attracted many a tourists. The Cultural Tourism in Madurai which has tremendous magnetism to draw tourists.

Madurai is rich both in history and culture. Madurai is an exquisite city which is most popular for its marvelous temples that are magnificent examples of rich architecture and breathtaking sculptural works. Madurai is located Tamil Nadu has many tourist attractions that are reminiscent of the rich culture and heritage of this town during the ancient and medieval ages.

Culture acts through tradition, religious belief, family training, literature, arts and education. It is the sum total of the way of living built up by groups of human beings and transmitted from one generation to another.

The people of Madurai are polite, good natured, cordial, friendly and harmonious. They have good respect for tradition. Madurai portrays both traditional and modern aspects.

## Culture of Madurai

Madurai people believe that physical care and development is required for healthy life. They encourage youngsters to participate in games, sports and various kinds of physical activities. Madurai is famous for its traditional sport called "Jallikattu", which is fiercer than "bull fight" - the favourite sport of Latin natives in Europe and South America.

Ballads, folk dances, dramas and songs of Madurai have rich cultural heritage. Myths and legends, festivals and ceremonials have helped to fashion an exquisitely charming type of handicrafts. The products of Madurai workmen cater to as much beauty as to utility, which include metal-ware, wood caning, pottery, leather goods, carpets, pith work, palm leaf products, etc. Handloom textiles both cotton and silk of Madurai, have won global appreciation.

## Dances in Madurai

Madurai is a place where "Muthamil Sangam" was created and preserved. It is popularly called as "Sangam Vaithu Tamil Valartha Madurai". It is known for Iyal (Literature), Isai (Music) and Nadagam (Drama), which had their roots in the rural folk dances.

The various types of folk dances include Karagattam, Theru Koothu, Devaraattam, Kummi, Kavadiattam, Poikkal Kudhirai attam, Kai Silambu attam, Puli Attam, Mayilattam, Thappaattam, Kollattam, Kazhai Kottu, Chakkai attam, Bommalattam or Puppet Show, Bagavatha Nadanam, Oyilattam, Urummi Attam, Kamandi or Kaman Pandigai, Kali Attam, Sevai Attam, Villu Pattu. Madurai is famous for Bharatha Nattiyam and Carnatic music. It has yielded number of famous personalities in music and Bharatha Nattiyam, who are shining all over the world.

Some of the famous Carnatic singers include M.S. Subbulakshmi, Madurai Mani Iyer, T. N. Seshagopalan Madurai N. Krishnan, and so on. One of the famous Bharatha Nattiyam dancer from Madurai is Rukmini Devi Arudale. Hundreds of personalities have developed and are spreading the Indian culture and tradition all over the world. One of the famous ballad often delivered in Madurai is the ballad Desingu Rajan Kadhai. So Madurai is rightly termed as - The Athens of the East

## Popular Tourist Places

### Meenakshi Sundareswarar Twin Temple

The famous and significant temple in Madurai is the Meenakshi Sundareswarar twin

\* Head, Department of Hotel and Catering Management, Asan Memorial College of Arts and Science, Chennai-600 100.

Temple, the pivot around which the city has evolved. The Meenakshi Temple complex is literally a city - one of the largest of its kind in India and undoubtedly one of the oldest too. The temple grew with the contribution of each dynasty and victorious monarchs, into an enormous complex extending over an area of 65,000 Sq. m.

The temple first came into being 2000 years ago and was substantially expanded during the regime of Thirumalai Nayak (1623-55 A.D). Lord Siva in his incarnation as Sundareswarar and his fish-eyed spouse, Meenakshi, are enshrined in this twin temple. There are four massive gateways enclosing these two shrines. Even a casual visitor is fascinated by the many paintings and sculptures.

### **Thirumalai Nayak Palace**

About 1.5 Kms from the Meenakshi temple, this palace was built in 1636 by the ruler whose name it bears, the imposing edifice is famous for the "Stuccowork" on its domes and impressive arches.

### **Thirupparankundram Temple**

It is located 8 Kms South of Madurai Railway Junction. The temple here is one of the six abodes of Lord Subramanya. Its innermost shrine is cut out of a solid rock.

### **Alagar Koil**

About 21 Kms North East of Madurai stands a celebrated Vishnu Temple dedicated to Lord Alagar. The temple is situated on a hill amidst panoramic surroundings. The shrine is known as Alagarkoil and the hill Solaimalai. The temple also contain some beautiful carvings and makes the visit rewarding. Palamudirsolai one of the six abodes of Lord Subramaniya is located atop the Hill.

### **Mariamman Teppakulam**

Mariamman Teppakulam is a beautiful square tank spread over a huge area of almost 16 acres, located about 5 Kms East of Meenakshi Temple. The tank is the scene of the colourful float festival held in January/February to celebrate the birth anniversary of King Thirumalai Nayak, who built this tank.

### **Fairs and Festivals**

The Theppam festival is one of the popular festivals in Madurai, which is usually conducted in

the months of January and February according to the local calendar. The devotees are floating the decorated images of deities on the pond. Mainly the worshipped deity is Goddess Meenakshi and Sundareswarar, the incarnation of Lord Siva. There are other temple festivals, car festivals, those that mark the change of season and many others introduced by the Department of Tourism to showcase the rich culture heritage and art. Chitrai Festival is yet another festival that brings masses into the heights of Bhakthi and delight.

### **Recommendations for the Promotion of Cultural Tourism**

1. Celebration of local fairs & festivals in a big way may attract more tourists.
2. Most of the foreign guests feel that the fairs and festivals have to be conducted in the suburban area.
3. More publicity of historical and religious monuments of the state should be done.

### **Benefits of Conducting Fairs and Festivals**

1. Most visitors take pleasure in interacting with local people.
2. It offers a great opportunity for the vacationers to enjoy the local music and dance.
3. Helps tourists to experience the social life of the state by interacting with the people.
4. Holidaymakers appreciate the local art & crafts.
5. It gives an excellent chance for the tourists to know the local culture.

We believe in the continuity and dynamism of Madurai Cultural heritage and its our endeavor to help people from world over get acquainted with the same. And there can not be a better way to understand this than to experience it. Tourists who travel to Madurai can easily understand why this heritage has withstood thousands of years and still going strong. Madurai Heritage is the link between past, present and future and it should be branded. "Madurai is the gateway of culture and heritage. Among the very few cities in the world, Madurai has a unique place in heritage. But the challenge before us is to sustain the pride, as the importance given to heritage development is getting declined over years. The public needs to be sensitised to make the

heritage a sustainable one and, immediate action needs to be taken in that direction. Awareness needs to be created among the people especially among youth, as old people know the pride of heritage in Madurai.

Associations should be formed with the stakeholders for developing Madurai as a heritage centre. Similarly other heritage places also should

be listed and campaign has to be conducted to create awareness among public. Visioning heritages has to be clear for future direction which needs to be incorporated in City Development Plan of Madurai.

If more case is taken for the promotion of cultural tourism in Madurai not only it helps to improve the economy but also provides lot of employment for many people.

## TANGIBLE CULTURAL HERITAGE OF KADARS OF ANAIMALAI HILLS

**R. Muthukumaran\* & B. Kandasamy\*\***

The Kadar tribes of Anaimalai Hills of Valparai taluk of the Coimbatore district inhabit the hamlets such as Paramankadavu, Pannikoi, Savamalai, Villoni, Nedungundru, Karungundru, Ayankulam, Vaagaimalai, Erumapaarai, Udumanpaarai, Topslip.

Somatoscopic observations reveal that the Kadars are short in stature, black in complexion, with thick protruding lips and hinky head hair. Hence, they are construed as belonging to the Negrito ethnic stock, contrary to this popular belief, they are grouped under the Proto-Australoid ethnic stock (like most of the Tamil Nadu tribes), by other school of thought.

Culture of an ethnic group which could be evinced from the tangible materials created, fashioned and or fabricated by its members is termed the 'Material Culture'. On the contrary, the culture of an ethnic group which could be gleaned from the intangible aspects of it such as rituals, performing arts, verbal & non-verbal linguistic expressions. It is known as the 'Non-Material Culture'. However, we should bear in mind they are the two faces of the coin, viz., Human Culture.

The study of the intangible cultural heritage needs thorough as well as in-depth dwelling in the field works, the tangible cultural heritage could be studied even on a casual visit to the field-centres, concerned. Yet, as the study of the material culture may throw light on the judicious consumption of the indigenous resources by the ethnic group under study.

The Kadar tribes depend mostly on the locally available natural resource, viz., oade moongil (*ochlandra* spp.), the indigenous bamboo reed. Cane, wild fibres apart from base metal and alloys, viz., iron & brass constitute other resources to build their material culture.

In this paper, the 'reed culture of the Kadar tribes' is highlighted as it gets reflected from building of huts to fabrication of various tools concerned with hunting-gathering, agricultural and household.

Kadars erect their huts of rectangular plan with skeletons of bamboo reeds. Muds are plastered over these skeletal frame works and later they thatch away the roofs with wild grass known as *kanaangu pul*.

Apart from such dwelling huts, they construct menstrual huts as well to be used for safe-keeping of the girls who attain puberty. Here again, the bamboo reeds come in handy for fabrication.

Bow and arrows, blow guns and guns constitute their chief hunting tools. And the bamboo reeds from the major medium to fabricate these tools. Interestingly, even the arrow heads, viz., the shafts are fashioned with reed only, without any metallic shafts. Further, the trigger end of the arrow is created simply, by making a spiral cut at the distal end of the arrow without adding feathers. Their blow gun is nothing but a hollow Cubular reed of 2 - 3 metres long with opening on both the ends. On the distal end of it, bamboo dart with a batch of old square cloth is put and blown towards the target. They even employ bamboo knives to scale on very high trees in search of unripe fruits, fruits, and honey combs.

\* Head, Department of History, N.G.M. College, Pollachi-642 001.

\*\* Lecturer, Department of History, N.G.M. College, Pollachi-642 001.

Bamboo knives are nailed on the trunk of the trees in zigzag manner so as to form steps for easy climbing. They use fishing winnows, specially fashioned out bamboo reeds.

A set of iron implements such as bill hooks, axes, spades, crow-bars constitutes the agricultural implements to carry out their incipient agriculture.

Majority of the house hold appliances of the Kadar tribes are fabricated out of bamboo reeds only. For instance, they fashion various kinds of storing vessels for honey, water, oil merely with bamboo reeds of relatively thicker and bigger dimensions. Kadars are experts in basketry works. Even for ornamentation they depend on the fine leaves of bamboo reeds. Such an interestly and delicate ear ornament is housed in the Kadar showcase of the Anthropology Gallery of the Government Museum, Chennai.

Kadar boys in adolescent age always make bamboo combs with intricate geometric designs over

the polished dorsal side; they present them to his intimate Kadar girl to woo her. And young men vie with each other as to who can make the nicest combs. Such combs of bamboo reeds are comparable in shape and design with those of the bamboo combs which are in use among the Negrito people of Malacca.

Major artefacts of the Kadar tribes of Anaimalai Hills are fabricated and or fashioned out of bamboo reeds alone. Hence, the authors of this paper wish to designate material culture of the tribal people under study as the 'reed culture'. Bamboo reeds, being the locally available natural resource materials in plenty make the economy of the Kadars a 'subsistence economy' and eco-friendly as well.

It is pleaded, therefore, that the authorities of the state forestry should be lenient enough in allowing the Kadars to harvest and utilize the locally available bamboo reeds without any restriction and levy.

## தமிழர் பண்பாட்டின் தோற்றம் : சில ஆய்வுச் சிக்கல்கள்

வீ. செல்வகுமார் \*

பொது (கிருத்துவ) ஆண்டின் ஆரம்பத்தில் தமிழகச் (சங்ககாலச்) சமூகம் ஒரு வளர்ச்சி பெற்ற நிலையில் இருந்தது என்பதும், சங்ககாலம் சுமார் கி.மு.300-ல் தொடங்கியது என்பதும் இலக்கிய, கல்வெட்டு மற்றும் தொல்லியல் ஆதாரங்களின் அடிப்படையில் அறிஞர்களால் ஏற்கப்படும் பொதுவான கருத்துக்களாகும்.<sup>1</sup> மேலும் சேரர், சோழர், பாண்டியர் மற்றும் சத்தியபுத்திரர் குறித்து அசோகரின் கல்வெட்டுகளில் வரும் குறிப்பு, இக்காலத் தமிழக அரசர்கள் சுதந்திரமாக ஆட்சி புரிந்ததை விளக்குகின்றது. ஆனால் சங்க காலத்திற்கு முந்தைய (அதாவது கி.மு. 300-க்கு முன் நிலவிய) தமிழ்ச் சமூகம் அல்லது தமிழ்ச் சமூகத்தின் முன்னோடியாக இருந்த சமூகம் எவ்வாறு இருந்தது என்பதைப் பற்றி இன்னும் முழுமையாகவும், முறையாகவும் ஆய்வுகள் நடத்தப் பெறவில்லை. இக்காலத்தைப் பற்றிய ஒரு தெளிவான புரிதல் நம்மிடையே இல்லை என்பது கண்கூடான உண்மை. சங்க காலத்திற்குப் பிறகு தமிழர்களின், தமிழறிஞர்களின் கவனத்தைக் கவரும், முந்தைய பண்பாடு சுமார் 1500 (வருட) கால (கி.மீ) தூர அலகுகள் இடைவெளிக்கு அப்பால் நிலவிய சிந்து வெளி நாகரீகமாகும். இப்

பின்னணியில் இக்கட்டுரை தமிழர் பண்பாட்டின் தோற்றம் குறித்த சில ஆய்வுச் சிக்கல்களை முன் வைக்கின்றது.

சிந்து வெளி நாகரீகமும் தமிழர் பண்பாடும்

காலனி ஆதிக்கத்தின் கீழிருந்த இந்தியாவில் சிந்து வெளி நாகரீகத்தின் கண்டுபிடிப்பு மிக ஆழமான தாக்கத்தை ஏற்படுத்தியது. இந்தியாவின் பழங்காலத்தைப் பற்றியும், சாதனைகளையும் குறை கூறிய காலனி ஆதிக்கத்தைச் சேர்ந்த அறிஞர்களைத் தாக்குவதற்கு சிந்து வெளி நாகரீக கண்டுபிடிப்பு தேசியவாத சக்திகளுக்கு (Nationalists) ஒரு கருவியாக உதவியது. இதுபோலவே தமிழ் தேசியவாத மற்றும் திராவிடர் (பிராமணர் அல்லாதோர்) இயக்கத்திற்கும் சிந்து வெளி நாகரீகம் திராவிடர்களுடையது என்ற கருத்து வெகுவாக உதவியது. சிந்து வெளி நாகரீகம் இந்தியர்களின் வரலாற்று உணர்வில் (Historical Consciousness) இன்றும் ஒரு முக்கிய இடத்தைப் பெறுகின்றது. மேலும் சிந்து சமவெளி நாகரீகம் தமிழர்களின் ஒரு உரிமையாகவும் (claim) மற்றும் மட்டுமீறிய பற்றுக்குரிய (Obsession) ஒரு பொருளாகவும் இருந்து வருகிறது.

\* கல்வெட்டியல் தொல்லியல் துறை, தமிழ்ப்பல்கலைக்கழகம், தஞ்சாவூர்.

வரலாற்றுக்கு முற்பட்டகாலத் தென்னிந்தியா

தென்னிந்தியாவில் வரலாற்றுக்கு முற்பட்ட காலத்திலிருந்து மக்கள் குழுக்கள் வாழ்ந்து வந்துள்ளன. பழங்கற்காலக் (Palaeolithic) கற்கருவிகள் சென்னைக்கு அருகிலும் மற்றும் தென்னிந்தியாவின் பல பகுதிகளிலும் கிடைத்துள்ளன. சுமார் 500,000 ஆண்டுகளுக்கு முன் வாழ்ந்ததாகக் கருதப்படும், இக்குழுக்கள் (Homo erectus) ஆப்பிரிக்காவிலிருந்து வந்திருக்க வேண்டும் என்று கருதப்படுகிறது. நுண்கற்காலத்திற்கு (Mesolithic or Microlithic) முன்னர் சுமார் 100,5000-50,000 ஆண்டுகளுக்கு முன்) நவீன மனிதர்கள் (modern, man, Homo sapiens sapiens) இங்கு வந்து முந்தைய பழங்கற்காலக் குழுக்களை (Homo erectus) காலப் போக்கில் அழித்திருக்கலாம் என்று 'ஆப்பிரிக்காவில் இருந்து' (Out-of-Africa theory) என்ற கோட்பாட்டின் அடிப்படையில் நம்பப்படுகின்றது.<sup>2</sup> தமிழகத்தில் இந்த நுண்கற்களைப் பயன்படுத்திய குழுக்கள் பரவலாக வாழ்ந்திருக்கின்றன என்பதற்கு தமிழகத்தின் பல பகுதிகளிலிருந்தும் ஆதாரங்கள் கிடைத்துள்ளன. இந் நுண்கற்காலக் குழுக்களுக்கும், இக்காலத்திற்குப் பின்பு தென்னிந்தியாவில் வாழ்ந்த புதிய கற்கால மக்களுக்கும் என்ன தொடர்பு இருந்தது என்பது தெரியவில்லை.

மைட்டோகாண்டிரியா மரபணு (டி.என்.ஏ) ஆய்வு

பழங்கற்கால மனிதனின் எலும்புக்கூட்டின் புதைபடிவங்கள் (paleoanthropological record) அதிக அளவில் கிடைக்காததால், தற்கால மனிதர்களின் உடலில் காணப்படும் மைட்டோகாண்டிரியா டி.என்.ஏ.வை (mt-DNA) ஆய்ந்து மனித இனத்தின் இடம்பெயர்தலைக் குறித்துப் பல கருதுகோள்கள் அண்மைக்காலங்களில் முன் வைக்கப்பட்டுள்ளன. தற்கால மனிதர்களின் மீது நடத்தப்பெறும் மரபணுச் சோதனைகளின் (DNA Analysis) அடிப்படையில் பழங்காலத்தில் மனித மூதாதையர்களும் நவீன மனிதனும் (Homo Sapiens) ஆப்பிரிக்காவில் தோன்றி வெவ்வேறு காலகட்டங்களில் உலகின் பல பகுதிகளுக்கும் சென்றுள்ளனர் என்ற கருத்து வேறான ஆரம்பித்திருக்கின்றது.<sup>3</sup> இந்த ஆய்வுகள் நவீன மனிதர்கள் உலகின் எல்லாப் பகுதிகளிலும் பரிணாம வளர்ச்சியடையவில்லை என்பதைப் புலப்படுத்துகின்றன.

புதிய கற்காலம் மற்றும் இரும்புக்காலம்

புதிய கற்காலத் தடயங்கள் இன்றைய தமிழகத்தின் வட மேற்குப் பகுதியிலும் மற்றும் ஆந்திரா, கர்னாடகாவிலும் கிடைத்துள்ளன. பைய்யம்பள்ளியில் நடத்தப்பெற்ற கார்பன் காலக்கணிப்புகள் மூலம் இப்பண்பாடு கி.மு. 7ஆம் நூற்றாண்டு வரை நீடித்திருப்பதாகத் தெரிகிறது. இப்பண்பாட்டைச்

சேர்ந்தவர்களுக்கும் இன்று திராவிடமொழிகள் பேசும் மக்களுக்கும் என்ன தொடர்பு இருந்தது என்பதும் தெரியவில்லை. இரும்புக்காலத்தில் புதிய வாழ்க்கை முறை தோன்றியது. புதிய பாணை வகைகளும் இரும்புப் பொருட்களும் பயன்படுத்தப்பட்டன. முக்கியமாக இறந்தவர்களுக்கு பெருங்கற்படைச் சின்னங்கள் எடுக்கும் வழக்கமும் நிலவியது. இரும்புக்காலத் தடயங்கள் தமிழகத்தின் பல பகுதிகளிலும் ஆயிரக்கணக்கில் கிடைத்துள்ளன. ஆனால் இவற்றில் சில இடங்களுக்கு மட்டுமே கார்பன் காலக்கணிப்புகள் கிடைத்துள்ளன. இந்தப் பெருங்கற்படைச் சின்னங்கள் இரும்புக்காலத்தின் ஆரம்பத்தில் சுமார் கி.மு. 1000 ஆண்டுகள் அளவில் தோன்றி சுமார் கி.பி. 5ஆம் நூற்றாண்டு வரை நிலவில் இருந்திருக்கவேண்டும் எனத் தெரிகின்றது. இப்பெருங்கற்படைச் சின்னங்களில் எவை கி.மு. 1000-கிமு 300 வரையிலான காலத்தைச் சேர்ந்தவை எவை கி.மு. 300 - கி.பி. 500க்கு இடைப்பட்ட காலத்தைச் சேர்ந்தவை என்பதைப் பகுத்தறிவது கடினமாக உள்ளது. ஏனெனில் பெருங்கற்காலச் சின்னங்களில் கார்பன் காலக்கணிப்பு செய்யுமுளவிற்கு அதிக அளவு கரித்துண்டுகள் (சுமார் 20 கிராம்) கிடைப்பதில்லை. ஆனால் தற்போது பயன்படுத்தப்பட்டு வரும் (Accelerator Mass Spectrometry) கார்பன் காலக்கணிப்பு முறை மூலம் காலக்கணிப்பு செய்வதற்கு சிறிய அளவு (2-3 கிராம்) போதுமானது. கி.மு. 1000 முதல் கி.மு. 300 வரை இங்கு நிலவிய பண்பாடுகள் குறித்து முழுமையாக ஆராயப் பெறவில்லை. பல இடங்களில் கி.மு. 300க்கு மேற்பட்ட காலக்கணிப்புகள் கிடைத்திருந்தும் அவை ஏற்றுக் கொள்ளப்படுவது இல்லை. ஆய்வாளரின் கருத்திற்கு ஒத்துவரும் காலக்கணிப்புகள் ஏற்றுக் கொள்ளப்பட்டு மற்றவை நிராகரிக்கப்படுகின்றன. குறிப்பாக கொற்கை, வல்லம், பட்டணம், மாங்காடு ஆகிய இடங்களில் கிடைத்த காலக்கணிப்புகள் இரும்புக்காலம் கி.மு. 1000ம் அளவில் தோன்றியிருக்கலாம் என்பதை உறுதிப்படுத்துகின்றன.

இரும்புக்காலத்தில் இங்கு வாழ்ந்த மக்கள் தமிழ் மொழி பேசியவர்கள் என்பதில் எந்தச் சந்தேகமும் இல்லை. இப்பெருங்கற்காலச் சின்னங்களின் பரவலிலிருந்தும் இவற்றின் வடக்கிலிருந்தும் காலக்கணிப்புகளிலிருந்தும் இவை வடக்கிலிருந்து தெற்கு நோக்கிப் பரவியிருக்கலாம் என்ற கருத்து முன் வைக்கப்பட்டுள்ளது.<sup>4</sup> தென் தமிழகத்தில் ஆதிச்சநல்லூரிலும் இப்பண்பாடு காலத்தால் முற்பட்டு துவங்கியிருக்கச் சாத்தியக்கூறுகள் உள்ளன. இது இன்னும் முழுமையாக ஆராயப்படவில்லை. கீழ்க்கண்ட அட்டவணை பழந்தமிழகத்தில் கிடைக்கப் பெற்ற கார்பன் 14 காலக்கணிப்பு மூலம் கிடைத்த கி.மு. 300 க்கு முற்பட்ட காலக்கணிப்புகளை காட்டுகிறது.

| வ. எண் | ஆய்வக எண் | இடம்                                      | கார்பன் 14 காலக்கணிப்பு | திருத்திய (Calibrated) கார்பன் 14 காலக்கணிப்பு <sup>5</sup> | திருத்திய (Calibrated) கார்பன் 14 காலக்கணிப்பு     |
|--------|-----------|-------------------------------------------|-------------------------|-------------------------------------------------------------|----------------------------------------------------|
| 1.     | PRL 134   | தோகரப்பள்ளி, தருமபுரி மாவட்டம், தமிழ்நாடு | 2150 ± 110 இ.மு         | 369 (186) 31 கி.மு.                                         | 190 கி.மு. 377-4 கி.மு 403 கி.மு-75 கி.பி          |
| 2.     | PRL 135   | தோகரப்பள்ளி, தருமபுரி மாவட்டம், தமிழ்நாடு | 2180 ± 110 இ.மு         | 377 (196) 58 கி.மு.                                         | 324 கிமு 384-61 கி.மு. 404 கிமு-47 கி.பி           |
| 3.     |           | பையம்பள்ளி, வேலூர் மாவட்டம், தமிழ்நாடு    | 2265 ± 105 இ.மு         |                                                             | திரு 379 கிமு 402-199 கிமு 757 கிமு-52 கிபி        |
| 4.     |           | பையம்பள்ளி, வேலூர் மாவட்டம், தமிழ்நாடு    | 2160 ± 100 இ.மு         |                                                             | திரு 186 கிமு 377-50 கிமு 401 கிமு-404 கிமு        |
| 5.     |           | பையம்பள்ளி, வேலூர் மாவட்டம், தமிழ்நாடு    | 2590 ± 105 இ.மு         |                                                             | திரு. 796 கிமு 829-544 கிமு 969 கிமு-404 கிமு      |
| 6.     |           | பையம்பள்ளி, வேலூர் மாவட்டம், தமிழ்நாடு    | 3635 ± 110 இ.மு         | 402 (359, 285, 284) 95 கிமு                                 | திரு. 1998 கிமு 2188-1830 கிமு 2302 கிமு-1691 கிமு |
| 7.     | BS-38     | அப்புக்கல்லு, தருமபுரி மாவட்டம் தமிழ்நாடு | 2235 ± 140 இ.மு         |                                                             | திரு. 259 கிமு 404-108 கிமு 763 கிமு-55 கிபி       |
| 8.     |           | மாங்காடு, கொல்லம் மாவட்டம், கேரளா         | 2890 ± 70 இ.மு          |                                                             | திரு. 1047 கிமு 1210-941 கிமு 1365 கிமு-898 கிமு   |
| 9.     |           | மாங்காடு, கொல்லம் மாவட்டம், கேரளா         | 2850 ± 90 இ.மு          |                                                             | திரு. 1206-901 கிமு 1294 கிமு-817 கிமு             |
| 10.    |           | வல்லம், தஞ்சாவூர் மாவட்டம் தமிழ்நாடு      | 2920 ± 140 இ.மு         |                                                             | திரு. 1126 கிமு 1372-917 கிமு 1490 கிமு-803 கிமு   |
| 11.    |           | வல்லம், தஞ்சாவூர் மாவட்டம் தமிழ்நாடு      | 2980 ± 110 இ.மு         |                                                             | திரு. 1196 கிமு 1389-1013 கிமு 1491 கிமு 901 கிமு  |
| 12.    |           | வல்லம், தஞ்சாவூர் மாவட்டம் தமிழ்நாடு      | 2420 ± 120 இ.மு         |                                                             | திரு. 445 கிமு 781-390 கிமு 813 கிமு-202 கிமு      |
| 13.    |           | பட்டணம், ஏர்ணாகுளம் மாவட்டம், கேரளா       |                         |                                                             | 750 ± 550 Cal. கிமு 1300 கிமு to 200 கிமு          |
| 14.    |           | பட்டணம், ஏர்ணாகுளம் மாவட்டம், கேரளா       |                         |                                                             | 1200 ± 1300 Cal. கிமு 2500 கிமு to 100 கிமு        |
| 15.    |           | பட்டணம், ஏர்ணாகுளம் மாவட்டம், கேரளா       |                         |                                                             | 700 ± 600 Cal. கிமு; 1300 கிமு to 100 கிமு         |

| வ. எண் | ஆய்வக எண்  | இடம்                                                                            | கார்பன் 14 காலக்கணிப்பு | திருத்திய (Calibrated) கார்பன் 14 காலக்கணிப்பு <sup>5</sup> | திருத்திய (Calibrated) கார்பன் 14 காலக்கணிப்பு |
|--------|------------|---------------------------------------------------------------------------------|-------------------------|-------------------------------------------------------------|------------------------------------------------|
| 16.    | TF 207     | கீழையூர் (பூம்புகார், காவிரிப் பூம்பட்டினம்). நாகப்பட்டினம் மாவட்டம், தமிழ்நாடு | 2316 ± 103 இ.மு         | 385 கி.மு. (337, 327, 202) 101 கிமு CALIB3                  | --                                             |
| 17.    | TF-987     | கொற்கை, தூத்துக்குடி மாவட்டம் தமிழ்நாடு                                         | --                      | 906 (818) 795 கிமு CALIB3                                   | --                                             |
| 18.    | PRL : 1297 | அழகன் குளம், இராமநாதபுரம் மாவட்டம், தமிழ்நாடு                                   | --                      | 361(173) 36                                                 | --                                             |
| 19.    | PRL 1298   | அழகன் குளம், இராமநாதபுரம் மாவட்டம், தமிழ்நாடு                                   | --                      | 401 (361, 282, 257) கிமு                                    | --                                             |

**தமிழ் பிராமியின் (தமிழி) பழமையும் தமிழக வரலாற்றுக்காலத்தின் (Early Historic) ஆரம்பம்**

தமிழ் பிராமி எழுத்தின் காலம் குறித்து பல கருத்து வேறுபாடுகள் காணப்படுகின்றன. கா.இராசன் அவர்கள் இந்த எழுத்து கி.மு. 5ஆம் நூற்றாண்டைச் சேர்ந்தது என்ற கருதுகிறார்.<sup>6</sup> இதற்கு மாறாக அதை கி.பி. மூன்றாம் நூற்றாண்டிற்கு முன்பான காலத்தைச் சேர்ந்தது என்று கருத முடியாது என்ற கருத்தும் நிலவுகிறது.<sup>7</sup> மேலும் இலங்கையில் பிராமியின் தோற்றம் கி.மு. 5ம் நூற்றாண்டிற்கு முற்பட்டதாகத் கருதப்படுகின்றது. 8 இலங்கையில் சம காலத்தில் காணப்படும் தமிழர்-சிங்களவர் இனப்பிரச்சனையின் தாக்கம் வரலாறு மற்றும் தொல்லியல் ஆய்வுகளில் தாக்கம் பெற்றிருப்பதைக் காண்கிறோம்.

மேலும் வரலாற்றுக் காலத்தின் தொடக்கம் குறித்தும் கருத்து வேறுபாடுகள் காணப்படுகின்றன. சமீபத்தில் கேரளாவில் பட்டணம் என்ற இடத்தில் நடத்த பெற்ற அகழாய்வுகளின் விளைவாக கிடைத்த காலக் கணிப்பில் இரும்புக்காலம் கி.மு. 1000-500 என்ற காலத்தைச் சேர்ந்திருக்கலாம் என்று கருதப்படுகின்றது.

**எதிர்கால ஆய்வுகள்**

இவ்வாறாக இங்கும் தென்னிந்தியாவின் பல பகுதிகளிலும் நிலவிய வரலாற்றிற்கு முற்காலப் பண்பாடுகளை தொல்லியல் ரீதியாக ஆராயாமல், நாம் சிந்துவெளி நாகரீகத்தின் மீது கொண்டுள்ள மட்டுமீறிய பற்று பொருளுடைவதாக அமையவில்லை. காலனி ஆதிக்க இந்தியாவின் கட்டுமானங்களை (Constructs) ஆராயும், திராவிடம் போன்ற அடையாளங்களின் (Identities) பழங்காலக் கட்டமைப்புகள் எவ்வாறு இருந்தன. அவை

எவ்வாறு தொல்லியல் ரீதியாக பிரதிபலித்தன என்பது நம்முடைய புரிதலுக்கு அப்பாற்பட்டது. மக்களின் குடிப்பெயறல் என்பது எவ்வாறு தொல்லியலரீதியாகப் பிரதிபலித்தது. குடிபெயர்ந்தவை அடையாளம் கண்டு கொள்வது என்பதைப் பற்றியும் நாம் முறையாக ஆராய வேண்டியுள்ளது. இலங்கையில் பல ஆய்வுகள் நடத்தப்பெற்று அங்கு பல கார்பன் (C-14) காலக் கணிப்புகள் செய்யப்பட்டன. தமிழகத்தில் இந்த அளவிற்கு காலக்கணிப்புகள் செய்யப்படவில்லை என்பது குறிப்பிடத்தக்கது.

இக்காலத்தைக் குறித்து அறிவியல்பூர்வமான ஆய்வுகள் நடத்தாமல், சிந்து வெளி நாகரீகம் தமிழர்க்குரியது என்பது போன்ற வாதங்களை முன் வைத்தால் அவை பன்னாட்டளவில் முக்கியத்துவம் பெறா. சிந்துவெளி நாகரீகத்திற்கும் தமிழருக்கும் உள்ள தொடர்பினை ஆய்வதற்கு முன், சிந்து வெளி நாகரீகத்திற்கும் மற்றும் சங்க காலத்திற்கும் இடைப்பட்ட காலத்தில் தமிழகம் மற்றும் தென்னிந்தியாவில் நிலவிய பண்பாடுகளை அறிவியல்பூர்வமாக ஆய்வது அவசியமாகும். தொல்லியல் தொடங்கி 200 ஆண்டுகளுக்கு மேலாகியும் இந்தியாவில் தொல்லியல் ஆய்வுகள் மிகவும் பின் தங்கிய நிலையிலேயே உள்ளன. அறிவியல் வளர்ந்த இக்காலத்தில் நாம் பழமையான ஆய்வு முறைகளைப் பின்பற்றிய புதிய அறிவு உற்பத்திக்கு வழி வகுக்க முடியாது. பத்துறை அறிஞர்களின் உதவியுடன் தமிழகத்தில் சுமார் 20 இரும்புக்கால, வரலாற்று ஆரம்பகாலத் தொல்லியல் இடங்களைத் தேர்ந்தெடுத்து நுண்ணிய முறையில் அகழாய்வும், பின்பு அறிவியல் முறையில் பகுப்பாய்வு செய்வதும் மிகவும் அவசியமாகும்.



## அடிக்குறிப்புகள்

1. சிலர் சங்க இலக்கியம் காலத்தால் பிற்பட்டது என்றும் கருதுகின்றனர். எ.கா. ஹெர்மன் டிக்கன்.
2. Gary Stix, "DNA Furnishes An Ever Clearer Picture of the Multimillennial Trek from Africa All the Way to the Tip of South America Scientific American 2008; Mitochondrial Dna Clarifies Human Evolution Max Ingman" 2008. www.actionbioscience.org.
3. Donald Johanson, "Origins of Modern Humans : Multiregional or Out of Africa" www.actionbioscience.org.
4. நரசிம்மையா. *Prehistoric and protohistoric Cultures of Tamil Nadu*, Delhi : 1980.
5. Possehl, G and P. Gullapalli. "The Early Iron Age in South India", *The Archaeometallurgy of the Asian Old World*, Vincent C. Piggot, ed. Philadelphia : Univ. of Pennsylvania Museum, 1999, 168-69.
6. இராசன், தொல்லியல் நோக்கில் சங்க காலம், சென்னை: உலகத் தமிழாராய்ச்சி நிறுவனம், 2004, பக், 73. புலிமான் கோம்பை நடுகற்கள் கிமு நான்காம் நூற்றாண்டைச் சேர்ந்தவையாக கா.இராசன் கருதுகிறார். கா.ராஜன், வி.ப.இ.யதீஷ்குமார், சி.செல்வகுமார், புலிமான் கோம்பை சங்க கால நடுகற்கள், ஆவணம் 182, ஐராவதம் மகாதேவன் இவை கி.மு. மூன்றாம் நூற்றாண்டைச் சேர்ந்ததாகக் கருதுகின்றார், ஆவணம்: 18:3.
7. ஆவணம் 18:3
8. Coningham, R.A.E., Allchin., F.R., Batt, C.M. and Lucy, "D. Passage to India? Anuradhapur and the Early Use of the Brahmi Script", *Cambridge Archaeological Journal* 6(1), 1996, 73-97.

## திருக்குறுக்கைக் கல்வெட்டுகள் - ஓர் ஆய்வு

### இரா. சிவானந்தம்\*

#### முன்னுரை

நாகப்பட்டினம் மாவட்டம், மயிலாடுதுறை வட்டத்தில் மயிலாடுதுறைக்கு வடக்கே 5 கி.மீ. தொலைவில் 'கொறுக்கை' என வழக்கில் அழைக்கும் 'திருக்குறுக்கை' எனும் ஊர் அமைந்துள்ளது. இவ்வூரில் வீரட்டானீஸ்வரர் எனும் சிவன் கோயில் உள்ளது. இக்கோயிலில் 18 கல்வெட்டுகள் காணப்படுகின்றன. இக்கல்வெட்டுகள் தமிழ்நாடு அரசுத் தொல்லியல் துறையின் வெளியீட்டான 'தமிழ்நாடு கல்வெட்டுகள்-2004'<sup>1</sup> என்ற நூலில் வெளியிடப்பட்டுள்ளன.

#### கல்வெட்டுகளின் காலவரிசை

இவ்வூரில் காணும் 18 கல்வெட்டுகளில் 14 கல்வெட்டுகள் சோழர் காலத்தியவை. 3 கல்வெட்டுகள் விஜயநகர காலத்தியவை எஞ்சிய ஒரு கல்வெட்டு 18-19 ஆம் நூற்றாண்டைச் சார்ந்ததாகும். இக்கல்வெட்டுகளில் காலத்தால் முந்தையது விக்கிரம சோழனின் (கி.பி.1118-1136) கல்வெட்டாகும்.

#### குறுக்கை-ஊர்-நாடு-வளநாடு

கல்வெட்டுகளில் இவ்வூர் 'குறுக்கை', 'திருக்குறுக்கை' 'குறுக்கையான விக்கிரம சோழச் சதுர்வேதிமங்கலம்' என அழைக்கப்பட்டுள்ளது. 'குறுக்கையான விக்கிரம சோழச் சதுர்வேதிமங்கலம்' என்று தெரிவிப்பதால், விக்கிரம சோழன் தனது பெயரால்

அந்தணர்களுக்கு தானமாக வழங்கிய ஊர் என்பதை அறியமுடிகிறது. ஏனைய கல்வெட்டுகள் இவ்வூரின் 'குறுக்கை', 'திருக்குறுக்கை' என்றே குறிக்கின்றன. மேலும் அப்பரடிகள் எனும் திருநாவுக்கரசு நாயனார் இவ்வூரின் 'குறுக்கை' என்றே அழைத்ததின் மூலம் கி.பி 7-ஆம் நூற்றாண்டிலிருந்து இவ்வூர் 'குறுக்கை' என்றே அழைக்கப்பட்டு வருவது சிறப்பாகும். குறுக்கை என்பதற்கு குறுகலான வழி, குறுக்கு வழி, குறுக்குப்பாதை, வேளாண்குடி என பலப்பொருள்களை தமிழ் அகராதி சுட்டுகிறது. மேலும் 'வேளாண் கண் வரும் பெருமை குறுக்கையர் தங்குடி விளங்கும்' (பெரியபு. திருநா.15) என்ற பெரியபுராண குறிப்பின் வாயிலாகவும் குறுக்கை என்பது வேளாண்குடியினரின் ஊர் எனும் பொருளை ஏற்படையதாகும்.

#### கரிகாலசோழ நல்லூர்

'பிரம்மதேயம்' ஸ்ரீராஜநாராயண சருப்பேதி மங்கலத்து மகாசபையினர் எனும் இவ்வூர்க் கல்வெட்டில் குறிப்பிட்டுள்ள ஊர் இவ்வூருக்கு அருகில் உள்ள ஆத்தூராகும்.

மேலும் ஆற்றூரிலுள்ள இரண்டாம் இராசாதிராசனின் 14-ஆம் ஆட்சியாண்டு கல்வெட்டு 'மதுரையும் ஈழமும் கொண்டருளின ஸ்ரீகரிகாலச் சோழமேவற்' என்றும்<sup>2</sup> சிதம்பரம் கோயில் கல்வெட்டொன்று 'இராசாதிராச தேவராகிய கரிகால

\* கல்வெட்டாய்வாளர், தொல்லியல் துறை, சென்னை.

சோழ தேவர்' என்றும்<sup>4</sup> அழைக்கின்றன. இவ்விரு கல்வெட்டுகளே இரண்டாம் இராசாதிராசன் 'கரிகாலச் சோழன்' என்ற சிறப்புப் பெயர் பெற்றிருந்ததை தெரிவிக்கின்றன என்பது சிறப்புச் செய்தியாகும்.

**வீரட்டானேஸ்வரர்**

இவ்வூர் இறைவனை கல்வெட்டுகள் திருவீரட்டானமுடையார், திருவீட்டானமுடைய நாயனார், இவ்விடங்கத்தேவர் திருவீரட்டானமுடையார் என குறிக்கின்றன. சோழர் காலக் கல்வெட்டுகள் அனைத்தும் இவ்விறைவனை திருவீரட்டானமுடையார் என்றே அழைக்கின்றன. திருநாவுக்கரசர் நாயனாரும் தனது பதிகத்தில் 'குறுக்கை வீரட்டானரே' எனப் போற்றுகிறார். இத்தலம் அட்டவீரட்டானத் தலங்களில் ஒன்றாகும். அட்டவீரத்தலங்களாவன:

**சந்தி விளக்கு**

இவ்விறைவனுக்கு இரவு சந்தி விளக்கெரிக்க குறுக்கை நாட்டு பனையூரைச் சேர்ந்த திருச்சிறம்பல முடையான், முடிகொண்டான் ஆகிய இருவரும் நானூற்று இருபது காசுகளை இக்கோயில் சிவபிரமணர்களிடம் அளித்துள்ளனர்.<sup>5</sup>

**நடுவு சந்தி**

உய்யக்கொண்டார் வளநாட்டு அம்பர் அருவந்தையைச் சேர்ந்த அரயன் சீவேதவனப் பெருமானான காலிங்கராயர் என்பவர் குறுக்கை திருவீரட்டானமுடையார் கோயிலில் சிறுகாலசந்தி, உச்சிசந்தி மற்றும் நடுவு உபசந்தியாக தன்னுடைய பெயரில் உருவான வேதவனப் பெருமான் சந்தி ஆகிய இம்மூன்று சந்திக்கும் வேண்டுவனவற்றிற்காக ஒன்பதுமா முக்காணி நிலம் இராசராசனின் 14-ஆம் ஆட்சியாண்டில் தானமளித்துள்ளான்.<sup>6</sup>

**திருவிளக்குப்புறம்**

இக்கோயிலைச் சார்ந்த பாலுழான் பெரியான் திருஞானசம்பந்தன் என்பவன் 'அரைமா அரைக்காணி முந்திரிகை கீழ்காலே அரைக்கால்' அளவு நிலத்தை இருபது சந்தி விளக்கு எரிப்பதற்கு திருவிளக்குப்புறமாகக் கொடுத்து, இதனை இந்நாயனார் திருமண்டபத்தில் கல்வெட்டாக வெட்ட வேண்டும் என்றும் தெரிவித்துள்ளான்.<sup>7</sup> அக்கல்வெட்டு தற்போது இக்கோயில் அர்த்தமண்டப வடக்கு முப்பட்டைக் குழுதத்தில் இடம்பெற்றிருப்பதுக் குறிப்பிடத்தக்கதாகும்.

**திருசெங்கழுநீர்**

செங்கழுநீரை 'செவ்வாம்பல்' 'செங்குவளை' 'செவ்வள்ளி' என்ற பெயர்களால் தமிழ் அகராதி சுட்டுகிறது. கல்வெட்டு, செப்பேடு, இலக்கியங்களில் மிகுதியாக செங்கழுநீர் என்ற சொல்லே கையாளப்பட்டு

உள்ளது. குறுக்கையான விக்ரிரசோழச் சதுர்வேதி மங்கலத்து மஹாசபையார் திருவீரட்டானமுடையார் திருஅர்த்தசாமி பூசைக்கு செங்கழுநீர் திருப்பள்ளித்தாமம் (செங்கழுநீர் மாலை) சாத்துவதற்காக அளிக்கப்பட்ட நிலத்திற்கு இறை (வரி) நீக்கிக் கொடுத்துள்ளனர்.<sup>8</sup>

**திருநாமத்துக்காணி**

மூன்றாம் குலோத்துங்கனின் 26-ஆவது ஆட்சியாண்டில் (கி.பி.1204) இவ்வூரிலிருந்த திருக்கடலூர் பாரத்துவாசி குரியதேவன் நத்தன் என்பவன் தனக்குரிய மனையினை கோயிலுக்குத் திருநாமத்துக் காணியாக அளித்துள்ளான். மேலும் அவனது கிழக்கு மனையின் வடபகுதியில் இருந்த கிணற்றில் ஏத்தம் இறைக்கவும் ஏத்தநிலம் குழியும் வடசறுதியில் நீர் போகும் வாய்க்காலும் அவ்வாய்காலிலே நீர் புகவும் பாயவும் உரிமை உட்பட விற்றுக் கொடுத்துள்ளச் செய்தியை இக்கல்வெட்டுத் தெரிவிக்கிறது.<sup>9</sup>

**திருப்படிமாற்று**

இரண்டாம் இராசராசனது 13-ஆம் ஆட்சியாண்டில் பனையூர் உமையாழ்வி என்பவன் எடுப்பித்தத் திருப்பள்ளியறை நாச்சியார், ஆள்கொண்ட நாயகத் தேவர்க்கும் நாச்சியார்க்கும் ஆக இம்மூன்று திருமேனிகளுக்குத் திருப்படி மாற்றுக்காக நாள் ஒன்றுக்கு தானே இவள் அளித்து வந்த குறுணி இருநாழி நெல் இடையில் நின்றுவிட்டது. பின்னர் பனையூர் சிவப்பிரமணரிடம் நூற்றிருபது காசுகளைக் கொடுத்து, இதிலிருந்து கிடைக்கும் பொலிசையால் (வட்டி) தினமும் குறுணி இருநாழி நெல் அளக்கக் கூறியதை இக்கல்வெட்டுத் தெரிவிக்கிறது.<sup>10</sup>

**உபயம் செய்தத் தானத்தை மீண்டும் உறுதி செய்தல்**

பெரிய தேவராகிய இரண்டாம் இராசராசதேவரின் 19-ஆம் ஆட்சியாண்டில் (கி.பி. 1165) கொடுத்த தானத்தை மீண்டும் மூன்றாம் குலோத்துங்கனின் 2-ஆம் ஆட்சியாண்டில் (கி.பி. 1180) திருவீரட்டானமுடையார் கோயில் பூரிமஹேஸ்வரக் கண்காணி செய்பவர்கள், பூரிகாரியஞ் செய்பவர்கள், தேவகண்மிகள் மற்றும் கோயிற் கணக்கன் ஆகியோர் அபிமான பூஷன் என்பவனுக்கு உபயம் செய்து உறுதியளித்துள்ளனர்.<sup>11</sup>

**திருநந்தவன ஓடைக்கரை திருத்துதல்**

இக்கோயில் தேவாரத் திருவாசலில் ஒரு விளக்கெரிக்க வெள்ளாளன் கடுவங்குடையான் மனைவி திருவெண்காடு நங்கையான அறமுடையான் என்பவள் இரண்டாயிரம் காசுகளைத் தானமளித்துள்ளாள். மேலும் திருநந்தவனத் தில்லைப் பெருமான் திருவோடைக் கரையையும் சீர் செய்ய இக்காசுகளை பயன்படுத்த வேண்டும் எனக் கூறியதை மூன்றாம் இராசராசனின் கல்வெட்டொன்றுத் தெரிவிக்கிறது.<sup>12</sup>



வேறெந்தக் கல்வெட்டும் இக்கோயிலில் இல்லாததால் இக்கல்வெட்டே சர்வமானியமாக அளித்தச் செய்தியைத் தெரிவிக்கும் கல்வெட்டு எனலாம்.

**திருஞானசம்பந்தர் குகை**

மூன்றாம் குலோத்துங்கனது காலத்தில் இக்கோயில் திருமடைவளாகத்து ராசராசன் தெருவில் அமைந்திருந்த திருஞானசம்பந்தர் திருக்குகை செலவுகளுக்கு ஜெயங்கொண்ட சோழ மண்டலத்து மணலில் கோட்டத்து பழையனூர் நாட்டு விடையூர் நென்மேலி திருவேகம்பமுடையான் கந்தையாபரணன் என்பவர் 400 காசுகளை கோயில் சீகாரியம் செய்பவர்களிடம் கொடுத்துள்ளார். இக்குகை திருஞானசம்பந்தர் பெயரில் அமைக்கப்பட்டுள்ளது. 19 கி.பி. 12-ஆம் நூற்றாண்டின் இறுதியிலிருந்து 'குகைகள்' என்னும் சமய நிறுவனங்கள் தோன்றி வளர்ந்தன. மடம் என்பது சமய அடியார்கள் அனைவருடன் தொடர்பு கொண்ட இடமாகவும், குகை என்பது பொது அடியார்கள் அணுகமுடியாத சந்நியாசிகளும் தவம் செய்வோர்களும் கடுமையான விரதங்களைப் பின்பற்றுவோர் மட்டுமே தங்கி வாழும் இடமாகக் குகைகள் இருந்தன.<sup>20</sup>

**அடிமைகள்**

மூன்றாம் இராசராசனின் 19-ஆம் ஆட்சியாண்டு கல்வெட்டில் (கி.பி. 1235) "திருக்குறுக்கை உடையார் திருவீரட்டானமுடையார் மூலபிருத்தியரான சண்டேகவர் தேவற்கு திருவாய்மொழிந்தருளின் திருமுகப்படி பெற்ற அடிமைக்கும் கல்வெட்டின்படி ஆழ்வார் அடிதையாய் பெற்ற ஆச்சுபிடாரன்"<sup>21</sup> என்ற கல்வெட்டுக் குறிப்பின்படி தானாக அடிமையானவர்கள், பலரிடமிருந்து பணம் கொடுத்து வாங்கப்பட்ட அடிமைகள், தானமாக பெறப்பட்ட அடிமைகள் ஆகியோரை கோயிலுக்கு வாங்கிய செய்தியை அறிகிறோம். இவ்வாறு பெறப்பட்ட அடிமைகள் அனைவரும் உறவின முறையினர் என்பதும், அவர்களது உறவு முறையும் தெளிவாகக் கூறப்பட்டுள்ளது. தமிழக கல்வெட்டுகளில் அதிகமான அடிமைகளைப் பற்றி தெரிவிக்கும் கல்வெட்டு இதுவேயாகும்.

தமிழகத்தில் இதுவரை கிடைத்துள்ள கல்வெட்டுகளில் அடிமைகளைப் பற்றிய செய்தியை முதன்முதலாக கி.பி. 948-ஆம் ஆண்டு கல்வெட்டுத் தருகிறது. இக்கல்வெட்டு நந்திவர்ம மங்கலத்து மத்தியஸ்தன் பரமேஸ்வரருக்கு மூன்று அடிமைப் பெண்களைக் கொடுத்தச் செய்தியை தெரிவிக்கிறது.<sup>22</sup> தமிழகத்தில் அடிமைகள் பற்றிய செய்திக் குறிப்புகள் இரண்டாம் இராசாதிராசன் காலம் தொடங்கி மூன்றாம் இராசராசன் காலம் வரை (கி.பி. 11-12 ஆம்

நூற்றாண்டுகள்) மிகுதியாக கிடைக்கின்றன. எனவே தமிழகத்தை பொறுத்தவரை இக்காலத்தை அடிமைகள் நிறைந்த காலம் எனலாம்.<sup>23</sup>

தமிழகத்தில் ஆண்களும் பெண்களும் அடிமைகளாக இருந்துள்ளனர். மேலும், வேளான் மகன்<sup>24</sup>, கல்தச்சன்,<sup>25</sup> அந்தணன்,<sup>26</sup> தேவரடியார்,<sup>27</sup> இடைக்குடி மக்கள்,<sup>28</sup> நெல் குத்தும் பெண்கள்,<sup>29</sup> நந்தவனக்குடிகள்,<sup>30</sup> பறைகொட்டும் உவச்சர்<sup>31</sup> எனப் பலரும் அடிமைகளாக இருந்துள்ளனர். கோயில்களுக்கும் மடங்களுக்கும் அடிமைகள் இருந்தது போலத் தனிப்பட்ட நபர்களிடமும் அடிமைகள் இருந்துள்ளனர். இதனை 'நாராயணஞ் சிங்கப்பிரான் பக்கல் தாந்தால் பெற்ற சந்திரசேகர திருவெண்காட்டு நங்கை', 'உய்யவந்தான் சாநி பக்கல் காசு அறுபதுக்கு விலை கொண்ட நங்கை மகள் அம்மையாண்டான் இவள் மகள் பெரியாண்டான் இவள் தங்கை' என்ற இவ்வூர் கல்வெட்டு வாசங்களால் உறுதி செய்கின்றன.

**முடிவுரை**

அட்டவீரட்டானத் தலங்களில் காமனை அழித்தலமாகிய இவ்வூர் கி.பி. 7 ஆம் நூற்றாண்டிலிருந்து குறுக்கை என்று அழைக்கப்பட்டு வருகிறது. பல்வேறு தனி நபர்களும் இவ்விறைவனுக்கு திருநாமத்துக் காணியாக நிலமும், திருப்படிமாற்று மற்றும் பூசைக்கு பணமும், விளக்கெரிக்க திருவிளக்குப்புறமாக நிலமும் பணமும் கொடுத்துள்ளனர். அதேபோல் கோவில் நிலத்தை சீர்திருத்தவும் ஓடையை செப்பனிடவும் தானமளிக்கப்பட்டுள்ளது. இடங்கை வலங்கைப் பிரிவினரிடையே ஏற்பட்ட பூசல்கள், மிகுதியான வரியினால் இடப்பெயர்ச்சி மேற்கொள்ளவிருந்தது பின்னர் அவர்களிடையே ஒத்திசைவு ஏற்பட்டு வரிசீரமைப்புச் செய்து வரி அளிக்க ஒப்புக் கொண்டுள்ளனர். கிருஷ்ணதேவராயர் பல் ஊர்களின் வரியை சர்வமானியமாக அந்தந்த கோயில் இறைவனுக்கு அளித்தச் செய்தியைத் தெரிவிக்கிறது. இக்கோயிலுக்குத் தானாக அடிமையானவர்கள், பணம் கொடுத்து பெறப்பட்ட அடிமைகள், தானமாகப் பெறப்பட்ட அடிமைகள் ஆகியோரைப் பற்றிய செய்திகள் கிடைக்கின்றன. மேலும் கோயில்களில் மட்டுமின்றி, வணிகர்கள், பிராமணர்கள் உட்பட தனிநபர்களும் அடிமைகள் வைத்திருந்ததையும் விளக்குகிறது. எனவே கோயில்களுக்கு தனிப்பட்டவர்கள் ஏராளமாக தானமளித்திருந்தாலும் அன்றைய சமுதாயத்தில் வலங்கை இடங்கைப் பிரிவினரிடையே இருந்த பிணக்குகள், மற்றும் சோழர் காலத்தில் தனிநபர்களும் அடிமைகளும் அடிமைகளை ஏன் வைத்திருந்தனர் போன்றச் செய்திகள் விரிவான ஆய்வுக்குரியது என்பதனை இவ்வூர் கல்வெட்டுகள் புலப்படுத்துகின்றன.

### அடிக்குறிப்புகள்

1. ஸ்ரீதர், தி.ஸ்ரீ. (பதிப்பு) ஸ்ரீதரன், கி., பத்மாவதி, ஆ., வசந்தகல்யாணி, அர்.. (தொகுப்பு) தமிழ்நாட்டுக் கல்வெட்டுகள் 2004, தமிழ்நாடு அரசு தொல்வியல்துறை, சென்னை, 2004.
2. தமிழ்நாட்டுக் கல்வெட்டுகள், 2004, கல்வெட்டுத் தொடர் எண். 11/1994. பக். 225-226.
3. இந்தியக் கல்வெட்டு ஆண்டறிக்கை, 129/1927
4. இந்தியக் கல்வெட்டு ஆண்டறிக்கை, 263-1913, ARE 1927-11-27
5. த.நா.கல்: 2004 3/1994; பக். 210-211
6. மேலது, 10/1994: பக். 223-224.
7. மேலது, 4/1994: பக். 212-213.
8. மேலது, 2/1994: பக். 206.
9. மேலது, 5/1994: பக். 214-215.
10. மேலது, 6/1994: பக். 216-217.
11. மேலது, 7/1994: பக். 218.
12. மேலது, 8/1994: பக். 219-220.
13. தெ.இ.கோ.கல். தொகுதி-3 பகுதி-2 பக். 93
14. இ.கல். ஆண்டறிக்கை, 34/913
15. சுப்பிரமணியன், தி. "சோழர் காலத்தில் வணிகச் சங்கங்கள்" அருண்மொழி, 1988, தொல் பொருள் ஆய்வுத் துறை, சென்னை.
16. த.நா.கல்-2004 13/1994 : பக். 231-234.
17. த.நா.கல்-2004 17/1994 : பக். 244-245.
18. த.நா.கல்-2004 14/1994 : பக். 235-236.
19. த.நா.கல்-2004 16/1994 : பக். 242-243.
20. இராசு, செ. 'தமிழகத்தில் அடிமைகள்' : தமிழ்நாட்டு வரலாற்றுக் கருத்தரங்கு, 1979. வரலாற்றுப் பேரவை, சென்னை.
21. த.நா.கல். 2004 1/1994, பக். 203.
22. இ.கல். ஆண்டறிக்கை 1936-37 / A149
23. மார்க்சியகாந்தி? நா. "தமிழகத்தில் அடிமைகள்" : தமிழ்நாட்டு வரலாற்றுக் கருத்தரங்கு, 1979, வரலாற்றுப் பேரவை, சென்னை.
24. இ.கல். ஆண்டறிக்கை, 86/1911
25. மேலது, 409/1925.
26. மேலது, 216/1925.
27. மேலது, 80/1925.
28. தெ.இல். கல். தொகுதி, 8/396.
29. தெ.இல். கல். தொகுதி, 4/558.
30. இ.கல். ஆண்டறிக்கை 334/1954-55.
31. இ.கல். ஆண்டறிக்கை, 230/1927-28.
32. த.நா. கல். 2004 1/1994 பக். 203-205.

## துக்காச்சி விக்கிரமசோழிஸ்வரம் கோயில் சரபர் படிமம் - ஓர் பார்வை

ம. உமாராணி \*

இந்துக்களின் சமய வழிப்பாட்டில் முக்கியமான ஒன்று படிமங்கள் அமைத்து வழிபடும் முறையாகும். சைவ, வைணவ சமயத்தினர் தங்களுக்குள் சண்டையிட்டு கொண்டு ஒருவர் சமயத்திலிருந்து ஒருவர் சமயத்தை உயர்வுபடுத்திக் காட்ட சில படிம அமைப்பை உருவாக்கினர். அவ்வாறு உருவான படிமம் தான் சரபமூர்த்தி படிமம் ஆகும் இந்த படிமத்தின் அமைப்பானது வைணவத்தில் இருந்து சைவத்தை உயர்வுபடுத்தி காட்டுவது போல அமைக்கப்பட்டுள்ளது. இந்த படிம அமைப்பானது விஷ்ணுவின் அவதாரங்களில் ஒன்றான நரசிம்ம அவதாரத்தில் வரும் நரசிம்மரை சிவனின் சம்கார ரூபத்தில் ஒன்றான சரபர் படிமம் தன் காலில் போட்டு மிதிப்பது போல் காட்டப்படும்.

சரபர் படிமம் பற்றி விங்கபுராணம், காஞ்சிபுராணம், சரப புராணம் முதலிய புராணங்கள் குறிப்பிடுகிறது. இதில் சரப புராணத்தில் கூறப்படுவதாவது, விஷ்ணு தனது நரசிம்ம அவதாரத்தின் போது விஷ்ணு இரணியகசிபுவை தன் மடியில் போட்டு அவன் வயிற்றிலிருந்து குடலை எடுத்து மாலையாக அணிந்து கொண்டும் அவரின் கோபம் தணியாமல் ஏசோகுணம் மேலிட போர் செய்ய முயன்றார். இதனால் அச்சம் கொண்ட தேவர்களும், பிரமனும், மகாலெஷியியும் பயந்து மகேசுவரனிடம் முறையிட்டனர். இதனால் சிவபெருமான் நரசிங்கத்தை அழிக்க சிவனின் அம்சங்களில் ஒன்றான வீரபத்திரரை அனுப்பினார். நரசிம்மர் வீரபத்திரரால் அடக்க

\* முனைவர் பட்ட ஆய்வாளர், சிற்பத் துறை, தமிழ்ப்பல்கலைக்கழகம், தஞ்சாவூர்.

3. S.R. Balasubramaniam, *Later Chola Temples*, Chennai, 1980, p.232.
4. T.A. Gopinatha Rao, *Elements of Hindu Iconography*, Vol. I, Part-I, Delhi : 1984, pp.173-174

മുഴുവൻ പ്രകൃതിയും

[illegible][illegible][illegible]

- [illegible]

[illegible]

പുരയിഷ്ഠി നിയമം പുരംഗത കലകളി-  
 യെക്കുറിച്ചും എഴുതുന്നതും കലാപരമായ നല്ലതും  
 നല്ലതും എഴുതുന്നതും നല്ലതും

[illegible]

‘கிழக்கு’யின் விழுத நூல்கள்  
 ஆல் தீயானது என்னவோ ‘தமிழ்நாடு’ நூல்களின்  
 மூலம் நூலாயிற்று. நான் ‘கிழக்கு’யின் ‘தமிழ்நாடு’யின்

ஏனையவர்களுக்கும் இவ்வாறு உதவி செய்து கொடுக்க வேண்டும் என்று  
 சொல்லுகிறார்கள். இவ்வாறு சொல்லுகிறார்கள். இவ்வாறு சொல்லுகிறார்கள்.

## சப்தமாதர்கள் - ஓர் பார்வை

வி. வதா\*

தமிழகத்தில் சப்தமாதர்கள் வழிபாடு பல்லவர் காலம் தொட்டு இன்று வரை தொடர்ந்து இருந்து வருகிறது. சப்தமாதரின் உருவ அமைப்புகள் சில காலக் கட்டங்களில் சிலவித மாறுதல்கள் பெற்றிருக்கின்றன. இவர்கள் வழிபாடு தாய் வழிபாட்டின் ஒரு அங்கமாகவே இருத்தல் வேண்டும்.

தாய் வழிபாடு தமிழகத்தில் இன்றைக்கு 2800 ஆண்டுகளுக்கு முன்பிருந்தே இருந்து வந்திருக்கிறது என்பதற்கு ஆதிச்சநல்லூரில் கிடைத்துள்ள தாய்த் திருமேனி தக்கதொரு சான்றாக அமையும்<sup>1</sup>. தமிழகத்தில் நிகழ்ந்துள்ள அகழாய்வுகளிலும் சில தாய் உருவ சுடுமண் பொம்மைகள் கிடைத்திருக்கின்றன<sup>2</sup>. சிலம்பு கூறும் கண்ணகி வழிபாடுகூட, தாய் வழிபாட்டின் ஒரு கூறேயாகும் என்று கருதுவாரும் உளர். அவைகளின் தொடர்ச்சியே சப்தமாதர்கள் எழுவர் வழிபாடும் என்று கருதினால் தவறாகாது. சப்தமாதரின் தோற்றத்துக்கான காரணத்தைப் புராணங்கள் உண்டு.

சிவன் தமது திரிகுலத்தால் உண்மை அந்த காசுரனைக் கொன்றார். திருமால் சக்கராயுதத்தால் பிற அந்தகாசுரர்களைக் கொன்றொழித்தார். அந்தகாசுரனின் உடலிலிருந்து பீறிட்டெழுந்த இரத்தம் மண்ணில் விழுவதைத் தடுப்பதற்காகச் சிவன் தமது வாயிலிருந்தெழும் தீயிலிருந்து யோகேஸ்வரி என்னும் சக்தியை உருவாக்கினார். அதே காரணத்துக்காக இந்திரன் முதலானவர்களும் தங்களது சக்திகளை அனுப்பினர். அவர்களே பிராமி, மாஹேஸ்வரி, கௌமாரி, வைஷ்ணவி, வாராஹி, இந்திராணி, சாமுண்டா ஆகியோர் ஆவர். இவர்கள் முறையே பிரமன், மாஹேஸ்வரர், குமரன், விஷ்ணு, வராஹர், இந்திரன், எமன் ஆகியோரின் மனைவியர்களாவர். மேலே கூறப்பட்டவைதான் சப்தமாதர்களின் தோற்றம் பற்றிப் புராணங்களில் கூறப்படுவதாகும்.

ஆனால் வராஹ புராணம் மட்டும் சப்தமாதர்கள் எண்மர் என்று குறிப்பிடுகிறது. சிவன் தோற்றுவித்த யோகேஸ்வரியையும் இது சேர்க்கிறது. சப்தமாதர்கள் எண்மர் கொண்ட சிற்பம் ஒன்று திருவையாறு ஐயாறப்பர் கோயிலில் தமிழ்நாடு அரசு தொல்பொருள் ஆய்வுத் துறையால் கண்டுபிடிக்கப்பட்டுள்ளது. இச்சிற்பம் 'அஷ்டமாத்ரிசா' என்று அழைக்கப்படுகிறது<sup>3</sup>.

பொதுவாக இவ்வெழுவர் உருவங்களும் பத்மாசனத்தில் அமர்ந்த நிலையில் நான்கு கரங்கள்

கொண்டு காணப்படும். மேலிரு கரங்களில் அவைகளுக்குரிய படைக்கலன்களையும், கீழிரு கைகள் அபய, வரத நிலையையும் கொண்டு இருக்கும். இடக்காலை மடக்கி ஆசனத்தின் மீது வைத்து, வலக்காலைக் கீழே தொங்கவிட்ட நிலையில் காணப்படுவர்.

இவ்வெழுவர் உருவங்களோடு சிவனது உருவம் யோகேஸ்வரராக அல்லது வீரபத்ரராகவும், விநாயகரது உருவமும் காணப்படும். சப்தமாதர்கள் எழுவரும் அமர்ந்திருக்க, அவர்களின் வலப்பக்கம் கடைசியில் வீரபத்ரரும், இடப்பக்கம் கடைசியில் விநாயகரும் அமர்ந்திருப்பர். இவர்கள் சப்தமாதர்கள் எழுவருக்கம் பாதுகாவலர்கள் ஆவர்.

ஹரப்பா நாகரிகக் காலத்தைச் சார்ந்த முத்திரைத் தகடு ஒன்றில் தாய்த் தெய்வத்தின் உருவமும், அத்தோடு ஏழு துணைப் பெண் தெய்வங்களின் உருவங்களும் செதுக்கப்பட்டிருப்பதாக வரலாற்று அறிஞர்களால் கருதப்படுகிறது<sup>4</sup>. இந்த ஏழு துணைப் பெண் தெய்வங்களும் சப்தமாதர்கள் எழுவரையும் குறிப்பதாகக் கொள்ளலாம் என்றும் பேசப்படுகிறது. ரிக் வேதத்திலும் சப்தமாதர்கள் எழுவர் பற்றிய குறிப்புக் காணப்படுகிறது<sup>5</sup>. வேத காலத்துக்குப் பிறகுதான் அவர்களது பெயர்கள் கூறப்படுகின்றன.

இச்சப்தமாதர்கள் எழுவரின் உருவங்கள் இந்தியா முழுவதும் பரவலாகக் காணப்படுகின்றன. முதன்முதலில் சாளுக்கியர்கள் காலத்தில்தான் (கி.பி. 6ம் நூற்றாண்டு) இவ்வழிபாடு முக்கியத்துவம் பெற்றதாகத் தெரிகிறது<sup>6</sup>. அவர்களது கலைப்படைப்புகள் உள்ள இடங்களான ஐஹோளே, எல்லோரா போன்ற இடங்களில் சப்தமாதர்கள் எழுவரின் உருவங்கள் மிக்க வனப்புடன் செதுக்கப்பட்டுள்ளன. முற்காலச் சாளுக்கியர்கள் தங்களைத் சப்தமாதர்கள் எழுவரால் (சப்த யோகமாத்ரு) வளர்க்கப்பட்டவர்கள் என்று கூறிக்கொள்வது குறிப்பிடத்தக்கது<sup>7</sup>. சாளுக்கியர்களின் செப்புப்பட்டயங்களில் சப்தமாதர்கள் எழுவருக்கு வணக்கம் கூறப்பட்டிருக்கும்<sup>8</sup>.

தமிழ்நாட்டில் பல்லவர், முற்காலப் பாண்டியர், சோழர், பிற்காலப் பாண்டியர், விஜயநகர மன்னர் ஆகிய எல்லா அரசர்களுடைய காலத்திலும் இவ்வழிபாடு இருந்து வந்ததற்கான சான்றுகள் நிரம்பக் கிடைத்துள்ளன. சப்தமாதர்கள் எழுவரின் உருவ அமைப்புகள் பலவிதங்களில் காணப்படுகின்றன.

\* விநாயகரையாளர், சிற்பத் துறை, தமிழ்ப்பல்கலைக்கழகம், தஞ்சாவூர்.

சப்தமாதர்கள் எழுவரில் சாமுண்டாவுக்குப் பதிலாகச் சில இடங்களில் 'நாரசிம்ஹ' காணப்படுகிறது. வழக்கமாகக் காணப்பெறும் பிராமி, மாகேஸ்வரி கௌமாரி, வைணவி, வாராகி, இந்திராணி, சாமுண்டி என்ற வரிசையில் சில நேரங்களில் சில மாற்றம் காணமுடிகிறது. எதிரிகளை முறியடிக்க வேண்டுமெனில் பிராமி நடுவில் அமைக்கப்படுதல் வேண்டும்; ஊரில் மக்கள் தொகை அதிகரித்தல் வேண்டுமெனில் சாமுண்டா நடுவில் வைக்கப்படுதல் வேண்டும்<sup>9</sup>.

பொதுவாக அமர்ந்த நிலையில் காணப்படும் சப்தமாதர்கள் உருவங்கள் சில இடங்களில் நின்ற நிலையிலும் காணப்படுகின்றன<sup>10</sup>. சில இடங்களில் இரு கரங்களோடும், சில இடங்களில் நான்கு கரங்களோடும் உள்ளன. சிலவற்றில் எல்லா தெய்வங்களும் ஒரே மாதிரியான முகத்தையும், சிலவற்றில் அவ்வவற்றுக்குரிய முகத்தோடும் தோற்றமளிக்கின்றன. ஒரே மாதிரியான முகம் காணும்போது அவைகளின் படைக்கலன்களைக் கொண்டும், வாகனங்களைக் கொண்டும்தான் அவை எவையெவை என்று அடையாளம் கூற முடியும்.

சில சப்தமாதர்கள் எழுவர் சிற்பங்களில், எல்லா தெய்வமும் மூன்று தலைகளோடு காணப்படுகின்றன<sup>11</sup>. அப்பொழுது படைக்கலன்களைக் கொண்டும், வாகனங்களைக் கொண்டும்தான் அவை எவையெவை என்று கண்டுபிடிக்க இயலும்.

சப்தமாதர்கள் எழுவர் சிற்பங்களில் (கி.பி. 7 ஆம் நூற்றாண்டு) சில தங்கள் வாகனங்கள் மீதே அமர்ந்த நிலையில் காணப்படுகின்றன<sup>12</sup>. சில பீடத்தில் அமர்ந்திருக்க, புடைப்புச் சிற்பமாக வாகனங்கள் செதுக்கப்பட்டும் தோன்றுகின்றன<sup>13</sup>. சில தெய்வங்களுக்கு இவ்வாகனங்கள் சில இடங்களில் மாறுபட்டுக் காணப்படுகின்றன<sup>14</sup>. வழக்கமாக இடக்காலை மடித்து ஆசனத்தில் வைத்து வலக்காலைக் கீழே தொங்கவிட்டு அமர்ந்திருக்கும் நிலையில்தான் காணப்படுவர். கருநாடக மாநிலத்தில் உள்ள பேலூரில் இரு கால்களையும் மடித்து வைத்து யோகாசன நிலையில் அமர்ந்து காணப்படுகின்றனர்<sup>15</sup>. திருத்தணி வீரட்டானேஸ்வரர் கோயிலிலுள்ள சப்தமாதர்கள் எழுவர் சிற்பங்கள் வலக்காலை மடக்கி ஆசனத்தில் வைத்து இடக்காலைக் கீழே தொங்கவிட்டு அமர்ந்திருக்கின்றனர்<sup>16</sup>.

எல்லோராவில் காணப்படும் சப்தமாதர்கள் எழுவர் சிற்பங்களில் மற்ற சிற்பங்கள் இடக்காலை மடித்து ஆசனத்தில் வைத்து, வலக்காலைக் கீழே தொங்கவிட்டு அமர்ந்திருக்க பிராமணி மட்டும் இரு கால்களையும் கீழே தொங்கவிட்டு அமர்ந்திருக்கிறாள்<sup>17</sup>.

சில இடங்களில் சப்தமாதர்கள் எழுவர் சிற்பங்கள் தங்கள் தலைகளுக்குப் பின்னால் பிரபையோடு காணப்படுகின்றன<sup>18</sup>. பல இடங்களில் சப்தமாதர்கள் எழுவரும் தனித்தனிச் சிற்பமாகத் தோற்றம் தர, சில

இடங்களில் ஒரே கல்லில் எழுவரும் புடைப்புச் சிற்பமாகவும் செதுக்கப்பட்டிருக்கின்றன<sup>19</sup>.

சப்தமாதர்கள் எழுவருடன் சிலபெருமான நாட்டியமாடுவது போன்றும் சில சிற்பங்கள் காணப்படுகின்றன. திருப்பரங்குன்றத்தில் ஆனந்த தாண்டவமாடுகின்ற நடராஜப் பெருமானின் இடப்புறத்தில் சப்தமாதர்கள் எழுவர் நாட்டியமாடும் காட்சி பிற்காலத்தில் கட்டப்பட்ட சுவரால் மறைக்கப்பட்டு சிறிதளவே தெரிகிறது<sup>20</sup>. கூர்ஜர பிரதிகாரர் கலைப் பாணியில், கி.பி. 9 ஆம் நூற்றாண்டைச் சேர்ந்த சிற்பத்தில் சிலனும், கணேசரும் சப்தமாதர்களுடன் நடனம் ஆடுவது போன்று காணப்படுகிறது. இது தற்போது அலாஹாபாத் அருங்காட்சியத்தில் உள்ளது<sup>21</sup>.

பூரியில் காணப்படும் அன்னையர் எழுவரின் சிற்பங்கள் தனித்த சிற்பபுடையதாக உள்ளன. எழுவரும் 'அர்த்தபர்யங்க' நிலையில் அமர்ந்திருக்க ஒவ்வொருத்தரின் மடியிலும் குழந்தை காணப்படுகிறது<sup>22</sup>. அவர்கள் உயிர்களைக் காக்கும் அன்னையர் என்பதைச் சித்தரிக்கு முகத்தான் அவர்கள் மடியில் குழவிகள் காட்டப்பட்டுள்ளன. பாட்னா அருங்காட்சியகத்தில் உள்ள அன்னையர் எழுவர் சிற்பங்களிலும், அவைகளின் இடது தொடையின்மீது குழந்தைகள் காணப்படுகின்றன<sup>23</sup>. இவை கி.பி. 12-ஆம் நூற்றாண்டைச் சார்ந்தவை. தமிழகத்தில் இதுவரையில் சப்தமாதர்கள் குழந்தைகளை வைத்திருப்பது போன்று காணப்படவில்லை. ஒருவேளை இங்கு சப்த கன்னிகளாகத்தான் (மணமாகாதவர்கள்) அவர்களை வழிபட்டார்களோ என்று எண்ண இடமேற்படுகிறது. புலனேஸ்வரத்திலுள்ள பரசுராமேஸ்வரர் கோயிலின் வடக்குச் சுவரில் வடமேற்கு மூலையில் சப்தமாதர்கள் எழுவர் சிற்பங்கள் காணப்படுகின்றன<sup>24</sup>. முக்தேஸ்வரர் கோயிலில் விதானத்தில் விரித்த தாமரை மலரில் சப்தமாதர்கள் அமர்ந்திருப்பதாகச் செதுக்கப்பட்டுள்ளன<sup>25</sup>.

வங்காளத்திலும் சப்தமாதர்கள் எழுவர் சிற்பங்கள் கிடைக்கின்றன. குறிப்பாகச் சாமுண்டி, ருபிவித்யா, சித்த யோகேஸ்வரி, தந்துரா என்ற உருவங்களில் சிறப்பாக வழிபடப்படுகின்றன<sup>26</sup>.

தமிழகத்தில் இதுவரையில் கிடைத்திருக்கின்ற சப்தமாதர்களின் (சப்தமாதர்கள் எழுவர்) சிற்பங்களில் செங்கற்பட்டு மாவட்டம், குன்றத்தூரில் கிடைத்திருப்பதுதான் மிகவும் பழமையானதாகும். இவை கி.பி. 7-ஆம் நூற்றாண்டின் முற்பகுதியைச் சார்ந்தவையாகும்<sup>26a</sup>. இவை மணற்கல்லினால் உருவாக்கப்பட்டவை. இதற்கு அடுத்த நிலையில் காஞ்சி கயிலாயநாதர் கோயிலில் காணப்படும் சப்தமாதர்கள் எழுவர் சிற்பங்களைக் குறிப்பிடலாம். இவை கி.பி. 8-ஆம் நூற்றாண்டைச் சேர்ந்தவை. புதுக்கோட்டை மாவட்டம் மலையடிப்பட்டி, திருச்சி மாவட்டம்



ஆலம்பாக்கம் ஆகிய இடங்களில் காணப்படுவது கி.பி.9-ஆம் நூற்றாண்டின் முற்பகுதியைச் சார்ந்ததாகும்.

இவைகளையடுத்து செங்கற்பட்டு மாவட்டம் திருநின்றவூர், திருத்தணிக்கை, சீமாவரம், வட ஆர்க்காடு மாவட்டம் காவேரிப்பாக்கம், மதுரை மாவட்டம் கீழ்மாதூர் ஆகிய இடங்களில் காணப்படும் சப்தமாதர்கள் எழுவர் சிற்பங்கள் கி.பி. 9,10-ஆம் நூற்றாண்டுகளைச் சேர்ந்தவை.

முற்காலச் சோழர் கலைப்பாணியிலும் பல இடங்களில் சப்தமாதர்கள் எழுவர் சிற்பங்கள் நிரம்பக் கிடைத்துள்ளன. ஆனாலும் இந்தக் காலக்கட்டத்தில் அச்சிற்பங்களோடு வாகனங்கள் செதுக்கப்பட்டிருப்பது இல்லை. சில இடங்களில் அவைகளுடன் கொடிகள் காணப்படுகின்றன<sup>27</sup>.

பிற்காலச் சோழர், பிற்காலப் பாண்டியர், விஜய நகர மன்னர் காலங்களைச் சார்ந்த சப்தமாதர்கள் கண்டுபிடிக்கப்பட்டுள்ளன. குறிப்பிடத்தக்க மாறுதல்கள் ஏதும் இக்காலக்கட்டத்தில் இல்லை. மிகவும் பிற்காலத்தில் எழுவருக்கும் சிற்பங்கள் செதுக்குவதற்குப் பதிலாக ஏழு செங்கற்களை வைத்து வழிபட்டிருக்கின்றனர். தற்காலத்திலும் அவ்வாறு வழிபட்டு வருகின்றனர்.

சப்தமாதர்கள் எழுவர் சிற்பங்கள் பொதுவாக கோயிலின் உட்பிரகாரத்தில், கருவறைக்கு நேரே தென்பகுதியில் காணப்படும்<sup>28</sup>. முற்காலச் சோழர் காலத்தில் சப்தமாதர்களுக்குப் பரிவாரச் சிற்றாலயம் எடுப்பிக்கப்பட்டிருக்கிறது. திருச்சி மாவட்டம், திருக்கட்டளை, பழுவூர் ஆகிய இடங்களில் இன்றும் காணலாம்<sup>29</sup>. பிற்காலங்களில் இவைகளுக்காகத் தனிக்கோயில்கள் எடுப்பிக்கப்பட்டு வழிபட்டு வந்திருக்கிறது. அம்மாதிரியான தனிக்கோயில்களாகக் காணப்படுவனவற்றைத் தற்பொழுது செல்லாண்டியம்மன், பொன்னியம்மன், பிடாரி கோயில் என்று மக்கள் கூறுகின்றனர். இத்தனிக்கோயில்கள் பெரும்பாலும் ஊரின் புறத்தேயே காணப்படுகின்றன.

சப்தமாதர்கள் எழுவரின் செப்புத்திருமேனிகள் இதுவரை தமிழகத்தில் கிடைத்ததாகத் தெரியவில்லை. ஆனால் வட இந்தியாவில் இமத்பூர் என்ற இடத்தில் சப்தமாதர்களின் செப்புத் திருமேனிகள் கிடைத்து இப்பொழுது பிரிட்டிஷ் அருங்காட்சியகத்தில் வைக்கப்பட்டுள்ளன. ஆனால் செப்புத் திருமேனிகள் பிராமி, கௌமாரி, வைஷ்ணவி ஆகிய மூன்று மட்டுமே உள்ளன<sup>30</sup>. சப்தமாதர்கள் எழுவருக்கென தனிக் கோயில்கள் சில இருந்தமையும், அவைகளுக்குக் கொடையுளிக்கப் பெற்றமையும் சில கல்வெட்டுகள் மூலமாகவும் தெரியவருகின்றன.

திருச்சி மாவட்டம் ஆலம்பாக்கத்திலுள்ள செல்லியம்மன்கோயில் சப்தமாதர்களுக்காக

அமைக்கப்பட்ட கோயில் என்பது அங்குக் காணப்படும் கல்வெட்டு மூலம் புலனாகிறது. அக்கோயில் திருவொற்றியூர் என்னும் இராயர் அலங்காரப்பிரியன் என்பவனால் கட்டப்பட்டதெனவும், அக்கோயில் செலவுகளுக்காக அவன் நிலக்கொடை அளித்தான் எனவும் அக்கல்வெட்டு கூறுகிறது<sup>31</sup>. சப்தமாதர்களுக்காகத் தனிக்கோயில் காணப்படுவதில் இதுவே மிகவும் பழமையானதாகும்.

தென் ஆர்க்காடு மாவட்டம், எறும்பூரிலுள்ள கடம்பவனேஸ்வரர் கோயிலில் அஷ்டபரிவார கோயில் எடுப்பிக்கப்பட்ட செய்தி கல்வெட்டால் உணர முடிகிறது.

முதலாம் பராந்தகச் சோழனின் 28-ஆம் ஆட்சி ஆண்டில் (கி.பி. 935) உறுமூர் (எறும்பூர்) சிறு திருக்கோயில் பெருமானடிகளுக்கு இளங்கோவன் குணவன் அபராஜிதன் என்பான் ஸ்ரீ விமானம் கற்றனியாக எடுப்பித்ததையும், எட்டு பரிவாரக் கோயில்கள் அமைத்ததையும் மேலே காணப்படும் கல்வெட்டுக் குறிப்பிடுகிறது. எட்டு பரிவாரத் தெய்வங்களாவன சூரியன், சப்தமாதர்கள், கணபதி, முருகன், ஜேஷ்டாதேவி, சந்திரன், சண்டேஸ்வரர், பைரவர். எனவே எறும்பூரிலும் சப்த மாதர்களுக்குக் கோயில் இருந்தமை தெரியவருகிறது.<sup>32</sup>

சென்னையை அடுத்துள்ள வேளச்சேரியில் இன்றும் சப்தமாதர்களுக்கென ஒரு தனிக்கோயில் உள்ளது. இது செல்லியம்மன் கோயில் என்று அழைக்கப்படுகிறது. இக்கோயிலின் தெற்குப் பக்கச் சுவரில் பார்த்திவேந்திராதிபதிவர்மனின் பத்தாம் ஆட்சியாண்டில் பொறிக்கப்பட்ட கல்வெட்டு ஒன்று காணப்படுகிறது. அதில் சோழ நாட்டு மழ நாட்டிலுள்ள திருவெட்டூரைச் சேர்ந்த திருவெட்டூருடையான் தேவடிகள் சப்தமாதர்களுக்காக நிலக்கொடை அளித்தது குறிக்கப்பட்டுள்ளது. மேலும் அந்நிலக்கொடை 'மாத்ரு சிவர்' என்ற குழுவிடம் ஒப்படைக்கப்பட்டதாகவும் கூறுகிறது<sup>33</sup>.

இலக்கியங்களில் சப்தமாதர்கள் எழுவர்

தமிழிலக்கியங்களில் முதன்முதலில் சிலப்பதிகாரத்தில் சப்தமாதர்கள் குறிக்கப்படுகின்றனர்<sup>34</sup>. முதலாம் குலோத்துங்கச் சோழனின் கலிங்கப்போரைப் பரணியாகப் பாடிய சயங்கொண்டார், கடவுள் வாழ்த்துப் பகுதியில் தாய்மர் எழுவரையும் அவர்களது கொடிகளுடன் குறிப்பிடுகிறார்<sup>35</sup>. திருமூலரின் திருமந்திரம் கன்னிமார் எண்மர் என்று குறிப்பிடுகிறது<sup>36</sup>.

கவிச்சக்கரவர்த்தியான ஒட்டக்கூத்தர், சக்தி வழிபாட்டை மையமாக வைத்தே தம் தக்கயாகப் பரணியைப் பாடினாரென்பார்<sup>37</sup>. அத்தக்கயாகப் பரணியில் சப்தமாதர்கள் எழுவரையும் குறிப்பிடுகிறார்<sup>38</sup>.

1. S. Paramasivam, "Adicchanaklur Bronzes", *Proceedings of Indian Science Congress Association*, 1993, p418.
2. தமிழ்நாடு அரசு தொல்பொருள் ஆய்வுத்துறையால் நிகழ்த்தப்பட்ட கொற்கை அகழாய்வில் சுடுமண் பொம்மை ஒன்றின் இடுப்புப் பகுதி கிடைத்துள்ளது. அண்மைக் காலங்களில் முதுமக்கள் தாழிகளின் தோள் பகுதிகளில் தாய்த் தெய்வ உருவம் பதிக்கப் பெற்று இருப்பது கண்டறியப்பட்டுள்ளன.
3. Astamatrika at Tiruvaiyaru, *South Indian Studies*, p.178.
- 3a. T.A.Gopinatha Rao, *Elements of Hindu Iconography*, Vol. I Part II pp. 379-389.
4. J. Campbell, *Masks of God*, 11, p.167
5. R.V. 1, 34, 8.
6. K.R. Srinivasan, *Some aspects of Religion as revealed by early monuments and literature of the South*.
7. *Proceedings of the Indian History Congress*, Third Session, Calcutta, 1939, p.388.
8. Hyderabad grant of Pulikesin II.
9. Margaret and James Stutley, *A Dictionary of Hinduism*, p.269.
10. R.S. Gupte, *Iconography of the Hindus, Buddhists and Jains*, Illustration No.118 and 119.
11. *Ibid.*, Illustration No. 117
12. *Ibid.*, Illustration No. 115, Douglas Barret, The temples of Virattanesvarar at Tiruttani, Saptamatrika Illustration.
13. *Ibid.*, Illustration No.114.
14. திருத்தி வீரட்டானேஸ்வரர் கோயிலில் காணப்படும் வராஹியின் கீழ் சிம்மமும், சீமாவரம் வாராஹியின் கீழ் ஆடும் வாகனமாகச் செதுக்கப்பட்டுள்ளன.
15. T.A. Gopinatha Rao, *Elements of Hindu Iconography*, Vol. I, Part II, Plate CXVII, Figure 2.
16. Douglas Barret., The temples of Virattaneswara at Tiruttani; Saptamatrika Illustration, Matrika images, Virupaksha Temple, Ihold.
17. *Elements of Hindu Iconography*, Vol. I, Part II. Plate CXVIII, Figure 1.
18. *Ibid.*
19. Dr. R. Nagaswamy, *Kailasanatha Temple*, Kanchipuram.
20. சு. இராசகோபால், *திருவையாறு*, பக். 63-64.
21. C. Sivaramamoorthy, *Nataraja in Art, Thought and Literature*, Illustration, Fig. 213.
22. M.N. Battacharya, *The Indian Mother Goddess*, pp,171-172.
23. *Ibid.*, p.172
24. *Ibid.*
25. *Ibid.*
26. *Ibid.*, p.173
27. சு.இராசகோபால், *திருவையாறு*, சப்தமார்கள் படம்.
28. *Kailasanatha Temple*, Kanchipuram.
29. எஸ்.ஆர். பாலசுப்ரமணியம், *சோழர் கலைப்பாணி*, பக்.3-54.
30. N. Bhattacharya. *The Indian Mother Goddess*, p.171.
31. A.R.E. 795 of 1909.
32. *Ibid.*, 384 of 1913.
33. *Ibid.*, 316 to 1911.
34. சிலப்பதிகாரம், மதுரைக்காண்டம் வழக்குரை காதை வரி, 37-40.
35. கலிங்கத்துப்பரணி, கடவுள் வாழ்த்து, 17
36. திருமந்திரம், 1084.
37. Dr. R. Nagaswamy, "A Tantric image at Darasuram and Takkayagapparani", *South Indian Studies*, p.135.
38. தக்கயாகப் பரணி, கோயிலைப் பாடியது, 168.

## தெப்பத் திருவிழா

சி. மாணிக்கராஜ்\*

முன்னுரை

தமிழகத்திலுள்ள சைவ-வைணவக் கோயில்களில் தெப்பத் திருவிழாக்கள் நிகழ்த்தப்பட்டு வருகின்றன. இத்திருவிழாக்கள் பண்டைக் காலம் முதல் தொன்று

தொட்டு நடத்தப்பட்டுவரும் பாரம்பரியமானவையாம். மக்கள் தெய்வ அம்சங்களை அருகில் சென்று பார்ப்பதற்கும், அனைத்து இன, மொழி, மத மக்கள் இணைந்து செயல்படுவதற்கும் இத்தெப்பத் திருவிழாக்கள் பயன்படுகின்றன.

\* விரிவுரையாளர், வரலாற்றுத்துறை, சி.பி.ஏ. கல்லூரி, போடிநாயக்கனூர்.

இவ்வாய்வுக் கட்டுரையில் தெப்பத்திருவிழாக்களின் உருவாக்கம் பற்றி வெளிக் கொணர்வதற்குச் சான்றாதாரங்களாக இலக்கியங்கள், வரலாற்று ஆய்வு நூல்களின் துணை கொண்டு இக்கட்டுரை ஆராயப்பட்டுள்ளது. இலக்கியங்களில் காணும் நீர் விளையாட்டுக்கள்

இடைக்காலம் முதல் இன்று வரை சைவ, வைணவக் கோயில்களில் நடைபெறும் தெப்பத் திருவிழாக்களின் முன்னோடியாகப் பண்டைக் காலத்து மக்களின் நீர் விளையாட்டுகளும், நீர்ச் சடங்குகளும், நீர் தொடர்பான விழாக்களும் கருதப்படுகின்றன. சங்க காலத்தில் இயற்கை நீர் நிலைகளான ஆறு, குளம், பொய்கை, அருவி, ஏரி ஆகியவற்றில் ஆண்களும், பெண்களும் இணைந்து தெப்பம் அல்லது மிதவையின் மூலம் விளையாடியுள்ளனர் என்பதைச் சங்க இலக்கியங்களும் காப்பியங்களும் சான்று தருகின்றன.

“கள்ளொடு காமம் கலந்து கரை வாங்கும் வையை வெள்ளத்தில்”<sup>1</sup> என்ற பரிபாடல் வரிகள் மூலம், சங்க காலத்தில் மதுரையில் வாழ்ந்த மக்கள் வையை ஆற்றில் வரும் புது வெள்ளத்தில், பால் வேறுபாடின்றி இணைந்து வெள்ளியால் செய்யப்பட்ட தெப்பங்களில்<sup>2</sup> மிதந்து விளையாடியுள்ளதை அறிய முடிகிறது. காதலர்கள் புனைநீரில் சென்று விளையாடி மகிழ்ந்தனர் என்று சிலப்பதிகாரம் கூறுகிறது.

“நடுநீர் நெடுஞ்சனை ஆயமொடு ஆடயி”<sup>4</sup> என்ற அகநானூற்றுப் பாடல் மூலமும் சனை நீரில் நீர் விளையாட்டு நடந்துள்ளது. கம்பராமாயணத்தில் மிதிலை நகர மகளிர் சனை, அருவி, குளம் ஆகிய நீர் நிலைகளில் நீராடும் போது நறுமணப் பொருள்களைப் பயன்படுத்தியுள்ளனர் என்ற செய்தியும் தெரியவருகிறது.<sup>5</sup>

பெருங்கதையில் பிரச்சோதனன் என்ற அரசன் தன்நாட்டு மக்களுக்கு துன்பம் நேரிடமாலிருக்க, தன் மனைவி, மகளுடன் புனிதமான நீர் நிலைகளில் நீராடினான். இவர்கள் நீராடும் போது தோணி, தெப்பம், மாடம், ஓடம் போன்ற மிதவைகளைப் பயன்படுத்தியுள்ளனர்<sup>6</sup>. இந்நீராடல் பிற்காலத்தில், மனிதர்களைக் காக்கின்ற தெய்வங்கள், மனிதர்களின் நலனுக்காக நீராடுகின்றன அல்லது தெப்பத்தில் நீராடுகின்றனர் எனக் கருதலாம். இவை தவிர சீவகசிந்தாமணி, சூளாமணி போன்ற காப்பியங்களிலும் மக்கள் தெப்பங்களைப் பயன்படுத்தி நீராடினர் என்ற செய்தியும் காணப்படுகின்றன. சீவகசிந்தாமணியின் காப்பியத் தலைவனான சீவகன், காந்தருவதையுடன் நறுமணம் ஊட்டப்பட்ட<sup>7</sup> குளத்து நீரில் தெப்பத்தினைப் பயன்படுத்தி விளையாடினான்<sup>8</sup> சூளாமணியில் காப்பியத் தலைவன் திவிட்டனையே தெப்பமாகப் பாவித்து நீரில் விளையாடி மகிழ்ந்த செய்தியும் காணப்படுகிறது.<sup>9</sup> மதுரை மக்கள் வையை ஆற்றைத் தடுத்து ஆணை போல் திறுத்தி, நீராடி மகிழ்ந்தனர் என்பதை,

“இடைநெறித் தாக்குற்ற தேய்ப்ப, அடல்மதுரை ஆடங்கு நீர் அமைந்தது யாறு”<sup>9</sup> என்ற பரிபாடல் வரிகள் கூறுகின்றன. இவை தவிர சங்க கால பாண்டிய மன்னர்களில் ஒருவன், மதுரை மக்களுடன் வையை ஆற்றில் தெப்பங்களைப் பயன்படுத்தி நீர் விளையாட்டு நடத்தினான் என பரிபாடல் கூறுகிறது.<sup>10</sup>

இவ்வகையான நீராடலுக்குப் பின்னர் மக்களும், அரசர்களும் நீர் நிலைக் கரைகளின் மேல் தெய்வங்களை நிறுவி வணங்கி வழிபாடுகள் நடத்தி மகிழ்ந்தனர். சங்க காலத்தின் துவக்கத்தில் நீராடல் ஒரு பொழுதுபோக்காக இருந்தது என்ற போதும் பிற்காலத்தில் மனிதன் தெய்வ நம்பிக்கைகளுக்கு முக்கியத்துவம் கொடுத்திருப்பதும், பின் அது ஒரு சமயச் சடங்காக மாற்றம் பெற்றுள்ளது. காலப்போக்கில் தண்ணீரின் முக்கியத்துவத்தை உணர்ந்த மனிதன் அவற்றைப் பாதுகாக்க தெய்வங்களுடன் இணைந்தான். தெய்வங்களுடன் இணைக்கப்பட்டதால் அந்நீர் புனிதமாகவும், தீர்த்தமாகவும் கருதி வணங்கி வழிபடத் தொடங்கினான். மனிதன் தான் பயன்படுத்தும் அனைத்துப் பொருள்களையும் தெய்வங்களுக்குப் படைப்பது வழக்கம். அதைப் போல் மனிதனின் நீர் விளையாட்டுக்களையும், தெய்வங்களுடன் இணைத்து அதை திருவிழாவாகக் கொண்டாடி மகிழ்ந்தான். கி.பி. 12ம் நூற்றாண்டுக்குப் பின்னர்தான் கோயில் கட்டடக் கலை வளர்ச்சியுற்றதில், தெப்பக்குளங்களும் வளர்ச்சியடைந்தது. ஆக பெரிய தெப்பக்குளங்கள் தோன்றிய பின்னர்தான் தெப்பக் திருவிழாக்கள் நடைபெற்றிருக்க வேண்டும். அதாவது கி.பி. 12ம் நூற்றாண்டுக்குப் பின் கி.பி. 13ம் நூற்றாண்டில் தான் தெப்பத் திருவிழாக்கள் நடைபெற்றிருக்க வேண்டும் என்ற கருத்தை அறிஞர்கள் கூறுகின்றனர்.<sup>11</sup> கோயில் கட்டட வளர்ச்சியின் காரணமாகவும், சமய வளர்ச்சியின் காரணமாகவும்.

சங்க காலத்திலும், அதற்குப் பிற்பட்ட காலத்திலும் வாழ்ந்த மக்களிடையே தெப்ப விளையாட்டு என்ற நீர்ச்சடங்கு கி.பி. 5 ஆம் நூற்றாண்டிலிருந்து கி.பி. 12ம் நூற்றாண்டு வரை இருந்துள்ளது<sup>12</sup> இவ்விளையாட்டுச் சடங்கே இடைக்காலத்தில் சைவ, வைணவ சமயங்களின் வளர்ச்சியின் காரணமாக, தெய்வங்களுடன் இணைத்து தெப்பத் திருவிழாவாக மாற்றம் பெற்றுள்ளன எனக் கருதலாம்.

பெருங்கோயில் வழிபாடுகளில் தெப்பத் திருவிழாக்கள்

சைவ-வைணவக் கோயில்களில் நடைபெறும், தெப்பத் திருவிழாக்கள் பற்றிய வரலாற்றுச் சான்றுகள் அரிதாகவே காணப்படுகின்றன. திருச்சிக்கு அருகிலுள்ள, திருவரங்கம் “கோயில் ஒருகு” தரும் தெப்பத் திருவிழா பற்றிய செய்தியே, தெப்பத் திருவிழா பற்றிய முதல் வரலாற்றுச் செய்தியாக வரலாற்று ஆய்வாளர்கள் மத்தியில்





அளவு செய்ததற்கான ஆதாரங்கள் கிடைக்கவில்லை. ஆனால் ஆங்கிலேயர்கள் தாங்கள் கைப்பற்றிய இடங்களின் தரத்தை நோக்கும் வகையில் நிலங்களை அளந்து அதன் வருவாயைக் கணக்கிட்டுள்ளனர்.

**விவசாயத்திற்கு அளிக்கப்பட்ட முக்கியத்துவம்**

தஞ்சை மாவட்டம் டெல்டா மாவட்டம் என்பதால் விவசாய நிலங்கள், நஞ்சை நிலங்கள், புஞ்சை நிலங்கள், களர் நிலங்கள் என பிரித்து விவசாயத்தின் மூலம் கிடைத்த வருமானத்தை கணக்கிட்டுள்ளனர். ஏரியிலிருந்து நீர் எவ்வாறு குளம், ஓடை, வாய்க்கால், கால்வாய்களுக்கு கொண்டு வரப்படுகிறது. ஊரணியிலிருந்து வயல்களுக்கு நீர் இறைக்கப்பட்ட செய்தியை இவ்-ஆவணங்களின் வழியாக அறியமுடிகிறது. வயல்களைச் சுற்றிலு திடல்களிலும் நீர் இறைக்கப்பட்டு தானியங்கள் விளைவிக்கப்பட்டுள்ளது என்பதை அவ் ஆவணம் தெரிவிக்கிறது.

**விவை பொருட்கள்**

தானியங்கள் விளைந்ததைப்பற்றி புள்ளி விவரங்களுடன் கொடுக்கப்பட்டுள்ளது நெல் விளைந்து அறுவடை செய்யப்பட்டதை கலநடை என்ற தலைப்பில் தெளிவாக கொடுத்துள்ளனர். அதில் வேலை பார்ப்பவர்களுக்கு கொடுக்கப்பட்ட கூலி தெளிவாக அறியமுடிகிறது. படி, மரக்கால், கலம், என்ற கணக்கில் பங்கிட்டு அளித்துள்ளனர்

**சிறப்பு செய்திகள்**

இந்த ஆவணத்தில் சுரோத்திரியம் என்ற பிறமொழிச் சொல் இடம்பெற்றுள்ளது. சுரோத்திரியம் என்பதற்கு சர்வ மானியம் என்பது பொருளாகும். சுரோத்திரிகாரர் என்பவர் கிராமமிராசாக இருந்திருக்க கூடும் என்று எண்ண இடமுள்ளது. இவர்களின் தலைமையிலே அவ்வூரின் அனைத்து செயல்பாடுகளும் நிகழ்ந்துள்ளன அவர்களே கம்பனியார்களுக்கு நம்பகத் தன்மையுடையவர்களாகத் திகழ்ந்துள்ளனர். ஒரு ஊரை நில அளவு செய்வதற்கு வேற்று ஊர் மிராசுகாரர்களையும் வரவழைத்து நில அளவு செய்துள்ளனர். காட்டாக:

பட்டுக்கோட்டை தாலுக்கா அறந்தாங்கி மாகாணம் கொடுகவயல் சுரோத்திரியம் 1220 வது வருடம் பசலி நூல் முதல் பயிமாஷ் அளவு கணக்கு 1816 வது வருடம் மே மாதம் 28ந் தேதி பயிமாஷ் திருவையாத்து தாலுக்கா காவாகுளம் , மாகாணம் நாட்டு கணக்கு வெய்கப்பய்யன், மேற்படி கிராமம் கரணம்

வீரய்யபிள்ளை மேற்படி கிராமம் மிராசு அறையர் நாதய்யன், குடி மிராசு முத்தரன், ராமன், சேருவைகாரன் 1 ஆக குடி மிராசு பேர்வழி 3 அசல்கிராமம் மிராசு நான்குடி அயாசை சாரியார் சேவினிவயல் குடி மிராசுத்தானம் சேருவைக்காரர் ஆக அசல் கிராமம் மிராசுபேர்வழி 5 தாலுக்கா முத்திரேசன் மகன் பட்டுக்கோட்டை 33 நசம்பர் நிலமளவி வெட்டியர் பெலியான்! தோத்தனம் 1 ஆக பேர்வளி 2 ஆக பேர்வளி 10 வோகன் ருசுவதியாக பனிரெண்டடி கோலால் சலுக்கம் 1க்கு குழி 1 ஆக குழி 2000க்கு வேலி 1 ஆக நூல் நிலமளவு என்று ஆவணங்களில் கூறப்பட்டுள்ளது. இதன் வாயிலாக மிராசுகளுக்கு அளிக்கப்பட்ட முக்கியத்துவம் தெளிவாகிறது. அனைத்து உரிமைகளும் கம்னியரால் மிராசுகளுக்கு அளிக்கப்பட்டுள்ளது.

இதற்கு அடுத்த நிலையில் தரப்படி வகை ஏடு என்று ஏட்டின் முதலில் ஆரம்பிக்கிறது. அந்த வகையோடு ஒட்டு மொத்த ஊரைப்பற்றிய செய்திகளை தெளிவாக கூறுகிறது. அதனை அடுத்து தரப்படி தொகை ஏடு கொடுக்கப்பட்டுள்ளது. தரப்படி தொகை ஏடு என்பது தரப்படி வரை ஏட்டின் சுருக்கமாகும். முக்கிய செய்திகள் மட்டுமே அதில் இடம் பெற்றுள்ளன. வகை ஏட்டில் இடம் பெறாத சிறப்புச் செய்திகளும் தொகை ஏட்டில் இடம் பெற்றுள்ளன. ஆவணச் சுவடிகளில் குறியீடுகளும் சுருக்கெடுத்துக்களும் அதிகம் பயன்படுத்தப்பட்டுள்ளன. குறியீடுகளை அதிகம் கொண்ட சுவடியாக தஞ்சாவூர் மாவட்ட ஆவணச் சுவடிகள் விளங்குகின்றன.

**முடிவுரை**

இவ் ஆவணங்கள் ஆங்கிலேயர் தஞ்சை மாவட்டத்தை ஆண்டபோது எழுதப்பட்ட ஆவணமாகக் கருதப்படுகிறது, இந்த ஆவணத்தைப்பற்றி இன்னும் விரிவான ஆய்வுகள் மேற்கொள்ளப் படவில்லை. இந்த ஆவணத்தின் வாயிலாக அக்காலத்திய மக்களின் வாழ்க்கை நிலை, மொழிநடை, நிலத்தின் மதிப்பு, மற்றும் அளவைகள், குறியீடுகள், அக்காலத்தில் பதிவு செய்தமுறை, எல்லைகள், முதலான பலவற்றை காணமுடிகிறது சமூகநிலை, பொருளாதார நிலை, தொழிலுக்கு அளிக்கப்பட்ட முக்கியத்துவம் நீர்ப்பாசனத்தின் மூலம் விவசாயத்தின் வளர்ச்சி போன்ற செய்திகளை ஆவணச்சுவடிகள் தன்னுள் கொண்டுள்ளன. பலதரப்பட்ட ஆய்வுகள் செய்வதற்கு தஞ்சாவூர் மாவட்ட ஆவணங்கள் பல நிலைகளில் துணை செய்யும் என்பது மறுக்க முடியாத உண்மையாகும்.

**அடிக்குறிப்புகள்**

1. கே.ஏ நீலகண்ட சாஸ்த்திரி, சோழர்கள், நியு செஞ்சரி பக்ஸ்.
2. தஞ்சாவூர் மாவட்ட ஆவணக் கட்டு 2 ஏடு 1,14
3. தஞ்சாவூர் மாவட்ட ஆவணக் கட்டு 4 ஏடு 1
4. தஞ்சாவூர் மாவட்ட ஆவணக் கட்டு 5 ஏடு 2
5. தஞ்சாவூர் மாவட்ட ஆவணக் கட்டு 10 ஏடு 7



தெய்வங்கள் கிராம மக்களின் வாழ்வோடு வாழ்வாகப் பின்னிப் பிணைந்துள்ளன. நாட்டுப்புறத் தெய்வ வழிபாட்டை நுணுகி ஆராயின் அது தனித்து விளங்குவதையும் காணலாம்<sup>7</sup> (ச.சக்திவேல், நாட்டுப்புற இயல் ஆய்வு, மணிவாசகர் பதிப்பகம், ப.477).

புராணத் தாக்கத்திற்குள்ளாகும் தெய்வங்கள்

அ.மாரியம்மன்- இரேணுகை

மாரியம்மன் என்ற நாட்டுப்புறத் தெய்வம் பல்வேறு பெயர்களில் பல்வேறு ஊர்களில் வணங்கப்பட்டு வருகிறார். கங்கம்மா என்று ஆந்திரப்பகுதியிலும், மாரியத்தா என்ற பெயரில் தமிழகப் பகுதிகளிலும் மிகுந்த மரியாதையுடன் வணங்கப்பட்டு வருகிறார். இவருடைய தோற்றம் காளி என்ற தெய்வத்தின் தோற்றத்தோடு ஒத்துப்போவதாக அறிஞர்கள் உணர்கின்றனர்.<sup>8</sup> (Gilbert Slater, The Dravidian Element in Indian Culture, AES, New Delhi, 1982, p. 91) ஆனால் சமீப காலங்களில் இம்மாரியம்மன் இரேணுகை என்ற புராணப் பாத்திரத்தோடு இணைக்கப்பட்டு வருவதைக் கண்கூடாகக் காணலாம்.

ஆ.காளி-காளிகாம்பாள்

காளி என்ற தெய்வம் பார்ப்பதற்கு அச்சத்தினைத் தரக்கூடிய வகையில் அமைந்திருக்கும். இவ்வாறான காளி தெய்வம் 'அம்பாள்' என்ற அடைமொழியோடு அழைக்கப்படுகிறார். அதோடு காளியின் தோற்றமும் மெதுவாக மாற்றியமைக்கப்படுகிறது.

இ.தீப்பாய்ஞ்சம்மன்-சீதை

புதுகை, இராமநாதபுரம் பகுதிகளில் பரவலாக வணங்கப்பட்டு வரும் தெய்வம் தீப்பாய்ஞ்சம்மன் ஆவார். சமூகக் கொடுமையின் காரணமாக தீக்குளித்த பெண்கள் காலப்போக்கில் தீப்பாய்ஞ்சம்மன் என்ற பெயரில் வணங்கப்படுகிறார். ஆனால், தற்போது இராமாயணத்தில் சிதையில் ஏறிய சீதையோடு தொடர்புபடுத்தப்படுகிறார்.

ஈ.சுடலைமாடன்-சிவன்

சுடலைமாடன் என்ற தெய்வம் திருநெல்வேலி மற்றும் அதைச்சுற்றியுள்ள பகுதியிலும் வணங்கப்பட்டு வருகிறார். சுடுகாட்டில் வசித்து வருவதாக நம்பப்படும் சுடலைமாடன் சிவனின் தோற்றத்தோடு தொடர்புபடுத்தப்படுகிறார். சிவன் சுடுகாட்டுச் சாம்பலைப் பூசிக்கொண்டு ஆடுவதாக புராணங்களில் சொல்லப்பட்டுள்ளது. இப்படிப்பட்ட சிவன்தான் சுடலைமாடன் என்ற செய்தியும் திட்டமிட்டே பரப்பப்படுகிறது.

உ.அங்காளம்மன்-பார்ப்பனப் புரோகிதர் தொடர்பு

நாட்டுப்புற மக்களால் பரவலாக வணங்கப்பட்டு வரும் அங்காளம்மன் என்ற தெய்வத்தினை வழிபடுவதற்கு பார்ப்பனப் புரோகிதர் அவசியம் தேவை என்ற எண்ணமானது மக்கள் மத்தியில் நிலைபெற்று வருகிறது.

ஊ. கருப்பசாமி விஷ்ணுவோடு இணைக்கப்படல்

வலது கையில் கத்தியோடும், இடது கையில் கதாயுதம் என்ற ஆயுதத்தினையும் பெற்றவராக கருப்பசாமி என்ற தெய்வம் பெரும்பாலும் கிராமங்களைக் காப்பவராக சித்தரிக்கப்படுகிறார். ஆனால் சமீப காலமாக இராமாயணத்தின் உத்திரகாண்டம் என்ற பகுதியில் விஷ்ணுவோடு இணைக்கப்பட்டு வருகிறார். சீதை தன்னைத்தானே எரியும் நெருப்பில் வீழ்த்திக்கொள்ள நினைத்தபோது அவரின் மகன்களில் ஒருவரும் எரியும் நெருப்பில் வீழ்ந்தார். இதைக் கேள்விப்பட்ட அவரின் மூத்த சகோதரரில் ஒருவர் இந்த சம்பவத்தை வால்மீகி முனிவரிடம் எடுத்துக் கூறியதாகவும், அவர் உயிரோடு எழுப்ப கரிய நிறத்தில் வந்ததாகவும் அதனால் கருப்பசாமி என்ற பெயர் வந்ததாகவும் கூறப்படுகிறது.<sup>9</sup> (S.Shanmugasundaram, Naattuppura Theivangal, First edition, Thannanane Pathippagam, Bangalore, 1999, p.54.) இவ்வாறு விஷ்ணுவோடு கருப்பசாமி இணைக்கப்படுகிறார்.

எ.கூத்தாண்டவரும் - இந்திரனின் சபிக்கப்பட்ட உருவமும்

அரவானிகள் சமூகத்தினரால் பெரும்பாலும் வணங்கப்பட்டு வரும் கூத்தாண்டவர் இந்திரனின் சபிக்கப்பட்ட உருவமாக நிலைநிறுத்தப்படுகிறார்.

ஏ.அவசரமாக உருவாக்கப்படும் தலபுராணங்கள்

நாட்டுப்புறத் தெய்வங்களைப் பற்றியும், அங்கு நிகழும் அற்புதங்கள் பற்றியும் பல்வேறு புத்தகங்கள் எழுதப்பட்டு வருகின்றன. ஆர். வாசுதேவனின் திருத்தலங்களின் தெய்வீகக் குறிப்புகள் (R. Vasudevan, Thiruthalangalin Theiviga Kurippugal, Dhinamalar, Tiruchirappalli, 2004), வால்மீகியின் அருள் மணக்கும் கிராம தெய்வங்களின் குறிப்புகள், டி.ஜி. ராமய்யாவின் மாரியம்மன் தாலாட்டு, (Valmiki, Arul Manakkum Krama Thevathagalain Vazhipadugal, Anuragam, Chennai, 2000) எஸ். எஸ். ராகவாச்சாரியரின் ஆதிபராசக்தி மாரியம்மன்கள் வரலாறு (S.S.Ragavacharyar, Aathiparasakthi Mariamangal Varalaru, Narmadha Pathippagam, Chennai, 2004) உள்ளிட்ட பல்வேறு புத்தகங்கள் எழுதப்பட்டு வருகின்றன.



புராணத் தாக்கத்திற்கான பின்புலம்

அ.நாட்டுப்புற சமயத்தை நிறுவனமயப்படுத்தல்

இம்மாதிரியாக நிகழும் புராணத் தாக்கத்திற்கான பின்புலம் பல்வேறு இருப்பினும் நாட்டுப்புற சமயத்தை நிறுவனமயப்படுத்துதலே பிரதானமான நோக்கமாக இருக்கிறது. இதன்மூலமாக பார்ப்பனர்கள் ஒரு மிகப்பெரிய சமுதாயத்தைத் தன் பக்கம் வைத்துக் கொள்ளலாம் என்ற அடிப்படையும் இவர்களை உந்தித் தள்ளுகிறது.

ஆ.பொருளாதார அடிப்படை

பெரும்பாலும் நாட்டுப்புறத் தெய்வங்களும், கோவில்களும் ஆகப்பெரும்பான்மையான மக்களை ஈர்த்து வருகிறது என்பது அனைவரும் அறிந்த உண்மையே. இது அக்கோவில்களுக்கு நிறைய பொருளாதார வளத்தினையும், செல்வாக்கினையும்

அளிக்கிறது. இதனை பயன்படுத்திக் கொள்ள முன்வருவதன் வெளிப்பாடே இந்நாட்டுப்புறத் தெய்வங்களைப் புராணத் தாக்கத்திற்கு உள்ளாக்குகிறது.

ஏற்கெனவே குறிப்பிட்டது போல புராணத் தாக்கத்திற்குள்ளாகாத நாட்டுப்புறத் தெய்வங்கள் இன்றைய மாறிவரும் சூழலில் திட்டமிட்டே புராணங்களால் உள்ளிழுக்கப்பட்டு வருகின்றன என்பது வெள்ளிடை மலை. வரலாற்று நாயகர்களான இந்நாட்டுப்புறத் தெய்வங்கள் புராணக் கதை மாந்தர்களோடும், கதைகளோடும் இணைக்கப்படும் சூழல் நமக்குத் தெரிந்தோ, தெரியாமலோ நடந்தே வருகின்றன. இது நாட்டுப்புறப் பண்பாட்டிற்கும், பன்மைத்துவத்தை உயர்த்திப் பிடிக்கும் இந்தியப் பண்பாட்டிற்கும் எதிரானதாகும். இதனை ஒருவரோ அல்லது இருவரோ தடுப்பது இயலாத காரியமாகும். இளைஞர்களும், அறிவாளர்களும் ஓரணியில் திரண்டு இயக்கமாகக் கட்டியமைக்கப்பட வேண்டும்.

## திருப்புறம்பயத்தின் கலாச்சார வரலாற்று முக்கியவத்துவம்

க.மேனகா\*

திருப்புறம்பயம், தஞ்சை மாவட்டம், கும்பகோணம் வட்டத்திலுள்ள ஓர் வரலாற்றுச் சிறப்புமிக்க ஊராகும். இவ்வூர் கும்பகோணத்திற்கு வடமேற்கே 8 கிமீ தொலைவில் அமைந்துள்ளது. இவ்வூருக்கு தெற்கே திருஇன்னம்பர் என்ற ஊரும், தென்கிழக்கே எரகரம் என்ற ஊரும், மேற்கே திருவைகாலூரும், வடமேற்கே கோகரந்தபுத்தூர் என்று வழங்கும் திருவிசய மங்கையும், கிழக்கே பெருமிழலைக் குறும்ப நாயனாரது ஊராகிய மிழலையும் அமைந்துள்ளன. இவ்வூருக்கு பாஹயாம்பூரம், பிரளயாம்பூரம், கல்யாண நகரி, பூன்னாகவுனம், ஆதித்தேஸ்வரம் என்று வேறு பெயர்களும் உண்டு.<sup>1</sup> மண்ணியாற்றின் வடகரையிலும், கொள்ளிடத்தின் தென்கரையிலும் அமைந்துள்ளது.

திருப்புறம்பயம், திருநாவுக்கரசர், திருஞானசம்பந்தர், சுந்தரர், மாணிக்கவாசகர் ஆகிய சைவ சமய குரவர் நால்வராலும் பாடப்பெற்ற சிறப்பை உடையது.

திருத்தொண்டர் புராணத்தில் சேக்கிழார் "போரின் மலியும் கரியுரித்தார் மருவும் புறம்பயம்" என சுட்டுகிறார். பட்டினத்தடிகளின் திருவேகம்பமுடையார் அந்தாதியிலும், சிவஞான முனிவர் பாடிய சோமேசர் முதுமொழி வெண்பாவிலும், சென்ன மல்லையல் சிவசிவ வெண்பாவிலும், இரட்டைப் புலவர்கள் பாடிய தில்லை

கலம்பகத்திலும், அருணகிரிநாதரின் திருப்புகழிலும் திருப்புறம்பயத்தின் சிறப்புகள் பேசப்படுகின்றன. திருப்புறம்பயம் உலா, புறம்பயம் மாலை, ஆகிய இரண்டு நூல்களிலும் எளிய நடையில் அமைந்துள்ள பாடல்கள் திருப்புறம்பயம் பற்றி கூறுகின்றன.

தமிழக வரலாற்றிற்கே மாபெரும் திருப்பத்தை தந்த போர், இந்த திருப்புறம்பயத்தில் தான் கி.பி. 880-ல் நடைபெற்றது. சுமார் இருநூறு ஆண்டு காலமாக பல்லவர்களுக்கும், பாண்டியர்களுக்கும் இருந்து வந்த பகையின் இறுதி கட்டமாகவும்<sup>2</sup> இப்போர் அமைந்தது. பல்லவ பேரரசில் அபராஜித பல்லவனுக்கும், நிருபதுங்க பல்லவனுக்கும் நடந்த உள்நாட்டு பிரச்சனைக்கும் ஒரு முடிவினை இப்போர் தந்தது. பல்லவ பேரரசு முழுமையாக வீழ்ச்சியடைந்து<sup>3</sup> தமிழகத்தில் விஜயாலயன் வழிச் சோழர்கள், இடைக்காலச் சோழர்கள் என்ற பெயரில் எழுச்சி பெறவும் வகை செய்தது.

சுமார் 1100 வருடங்களுக்கு முன் நடந்த போரின் எச்சங்களை இன்றும் திருப்புறம்பயத்தில் காண முடிகிறது. அன்று போர் நடந்து உதிரம் கொட்டிய தோப்பு, இன்று உதிரப்பட்டி தோப்பு என்று அழைக்கப்படுகிறது. இந்த போரில் உயிர் துறந்த கங்கமன்னன் பிருதிவிபதிக்கு ஆதித்த சோழன் எழுப்பிய பள்ளிப்புடைக் கோயில், உதிரப்பட்டி தோப்பிற்கு தெற்கேயும், ஊரின் மையப்

\* வரலாற்றுத்துறை விரிவுரையாளர், அ.வ.அ. கல்லூரி, மன்னம்பந்தல், மயிலாடுதுறை.

பகுதியில் இருக்கின்ற ஆதித்தேச்சுவரம் கோயிலுக்கு மேற்கே 1½ கி.மீ தொலைவிலும், மண்ணியாற்றுக்கு வடகரையிலும் கொள்ளிடத்திற்கு தென்கரையிலும், கண்ணாற்று குட்டை என்று இன்று வழங்கப் பெறும் பழவாற்றுக் கண் முகப்பினுக்கு தென்கிழக்கேயும் அமைந்துள்ளது. 4 ஆதித்த சோழனால் கங்க மன்னன் பிரிதிவிபதிக்கு எழுப்பப்பட்ட இந்த பள்ளிப்படைக் கோயிலை இவ்வூர், மக்கள் பகவதி அய்யனார் கோயில் என்று கூறி வழிப்பட்டு வருகின்றனர். இவ்விடம் தவிர அய்யானருக்கு கோயில் என்று கூறி வழிப்பட்டு வருகின்றனர். இவ்விடம் தவிர அய்யனாருக்கு பகவதி என்ற பெயர் தமிழ்நாட்டில் எங்கும் இல்லை. பிருதிவிபதி என்ற பெயரே காலப்போக்கில் பகவதி என்று திரிந்திருக்கிறது.

மேலும் இக்கோயிலின் வலப்பக்கத்தில் போரின் வீரமரணம் அடைந்த சில வீரர்களுடைய நடுகற்களும் இருக்கின்றன. சில நடுகற்களில் கல்வெட்டுகளும் குறியீடுகளும் இருப்பது குறிப்பிடத்தக்கது.

தொன்மைச் சிறப்புமிக்க இவ்வூரின் வரலாற்று சுவடுகள் அழிந்தும், திரிந்தும் உள்ள இன்றைய நிலையிலும், திருப்புறம்பயத்தின் பண்டைச் சிறப்பை நமக்கு காட்டுவது, கலைச்சிறப்புமிக்க ஆதித்தேச்சுவரம் பெருங்கோயிலே. ஊரின் நடுவில் கிழக்கு நோக்கியதாக இக்கோயில் அமைந்திருக்கிறது.

ஆதித்தேச்சுவரம் கோயிலின் கட்டட கலை பாணியை உற்று நோக்கும் போது இந்த கட்டட கலை பாணியை திருப்பட்டுர் கைலாச நாதர் கோயில் மற்றும் நார்த்தாமலை விஜயலாய சோழீஸ்வரத்தின் தொடர்ச்சியாக கொள்ள முடிகிறது. இக்கோயிலின் இறைவனுக்கான பெயராக சாட்சிநாதர் என்ற பெயரை தலபுராணம் கூறுகிறது. கோயில் கல்வெட்டுகள் திருப்புறம்பயமுடைய நாயனார், திருப்புறம்பயமுடைய மகாதேவர் திருப்புறம்பயமுடைய பட்டாலகர், திருப்புறம்பயமுடைய தம்பிரானார் என்ற பெயர்களே காணப்படுகின்றன. தேவார பதிகங்களே, திருப்புறம்பயமமர்ந்த இறையோன், திருப்புறம்பயமமர்ந்த உரவோன் என கூறுகிறது. புராணம் கூறும் சாட்சி நாதர் என்ற பெயரே இன்றளவும் மக்களிடம் நிலைத்திருக்கிறது.<sup>5</sup>

கல்வெட்டுச் சிறப்பு

ஆதித்தேச்சுவரம் கோயிலில் 62க்கும் மேற்பட்ட கல்வெட்டுகள் இருந்து வரலாறு கூறிக் கொண்டிருக்கின்றன. இவற்றில் ஒரு கல்வெட்டு மட்டும் விஜயநகர மன்னர் காலத்தை சார்ந்தது. மற்றவை அனைத்தும் சோழர் காலத்தை சார்ந்ததாகவே உள்ளன. இக்கல்வெட்டுகளில் 12, அரசு கல்வெட்டு துறையினரால் 1987 ஆம் ஆண்டும், 35 கல்வெட்டுகள் 1927 ஆம் ஆண்டும், 16 கல்வெட்டுகள் 1931 ஆம் ஆண்டும் கல்வெட்டு ஆண்டறிக்கையில் வெளியிடப்பட்டன. இக்கோயில் கல்வெட்டுகளின் மூலம் சோழர்களை பற்றியும், பல செய்திகளை அறிய முடிகிறது. இக்கோயிலின் இரண்டு கல்வெட்டுகள் இக்கோயிலை ஆதித்தேச்சுவரம் எனக் குறிக்கிறது.<sup>6</sup>

சோழராட்சி காலத்தில் மன்னர்களின் சேனாதிபதிகளின், அமைச்சர்களில் சிலர் இவ்வூரைச் சார்ந்தவர்களாக இருந்திருக்கிறார்கள். கல்வி கேள்விகளில் சிறந்த பெருமக்கள் பலர் இவ்வூரில் வாழ்ந்துள்ளார்கள். பாலசரசுவதி சுப்பிரமணியக் கவிராயர், பரமேசுர உபாத்தியாயர் ஆகியோர் சென்ற நூற்றாண்டின் இடைப் பகுதியிலும், பிற்பகுதியிலும் இவ்வூரில் வாழ்ந்து பலருக்கு தமிழிலக்கியங்கள் கற்பித்தும் திண்ணைப் பள்ளிகூடங்கள் நடத்தியும் சிறப்புற்றார்கள். இவர்களில் பால சரசுவதி சுப்பிரமணிய கவிராயர், உடையார் பாளையம் குறுநில மன்னராக கி.பி. 1801 முதல் 1835 வரை விளங்கிய கச்சிரங்கப்ப உடையாரால் ஆதரிக்கப் பெற்றவர். இவர்களை தவிர 15.08.1892-ல் வரலாற்றுச் சிறப்புமிக்கு இவ்வூரில் பிறந்து, தம் வாழ்நாளின் பெரும்பகுதியை வரலாற்றுப் பங்களிப்புக்காகவே பயன்படுத்தி 02.01.1960-ல் மாமனிதர்களுள் ஒருவர்.

இந்த திருப்புறம்பயத்தில் வரலாற்று ஆய்வுகள் தொடரப்பட வேண்டும். இவ்வூரின் பழஞ்சாலை மேடு, உதிரப்பட்டி தோப்பு, கச்சியாண்டார் கோயில், பகவதி அய்யனார் கோயில் ஆகிய பகுதிகளில் ஆய்வுகள் தொடரப்பட வேண்டும். மேலும் இவ்வூரின் நடுகற்களையும் ஆய்வுகூட்டுத்தினால் தமிழக வரலாற்றின் அரிய பல தகவல்கள் வெளிவரலாம்.

## திருவிடைமருதூர் மகாலிங்கநாதர் கோயில் கல்வெட்டுகள் - ஓர் ஆய்வு

மு. கலா\*

திருவிடைமருதூர், கும்பகோணத்திலிருந்து 9.கி.மீ. தொலைவில் அமைந்துள்ளது. இக்கோயில் காவிரியின் தென்கரையில் அமைந்துள்ள முப்பதாவது சைவத்தலமாகும். வரலாற்றுச் சிறப்புடைய இக்கோயிலில் 151 கல்வெட்டுகள் இருக்கின்றன. இக்கல்வெட்டுகள் அனைத்தையும் தமிழ்நாடு அரசு 1907 ஆம் ஆண்டு கல்வெட்டு ஆண்டறிக்கையில் பதிவு செய்துள்ளது. இக்கோயிலில் உள்ள கல்வெட்டுகளில் முதல் பராந்தகச் சோழனின் கல்வெட்டே காலத்தால் முந்தையது. இக்கல்வெட்டுக்கள் சோழர் மற்றும் பாண்டியர் பற்றிய வரலாற்றுச் செய்திகளைத் தருகின்றன.

மத்தியார்ஜுனம் என்பதன் மொழி பெயர்ப்பே இடைமருதூர். அர்ஜுனம் என்பது மருத மரத்தின் பெயர். வடக்கே மல்லிகார்ஜுனமும், தெற்கே புடார்ஜுனபுரமும் இருப்பதால் மத்தியிலுள்ள திருவிடைமருதூர் மத்தியார்ஜுனம் என்று அழைக்கப்படுகிறது.

முதலில் மருதூர் என்று விளங்கிய பெயரே மேலும் விளக்கத்திற்காக அடைமொழியாக இடைமருதூர் என்றாகி பின்னர் தலச்சிறப்பு காரணமாக திருவிடைமருதூர் என்றாயிற்று. காவிரியின் தென்கரைத் தலமாகிய இவ்வூரை திருவிடைமருதூர் என்று மக்கள் எளிமைக் கருதி கூறுகின்றனர். மேலும் இவ்வூரின் சிறப்பினைப் பற்றி பட்டினத்தார் மும்மணிக் கோவையில் கூறுகிறார்.

இத்தலத்திற்கு இடைமருது, வில்வவனம், சண்பசாராணயம், சத்திபுரம், தபோவனம், ஜோதிபுரம், சர்வதீர்த்தபுரம், செல்வவிருத்திபுரம், தருமவிருத்திபுரம், முத்திபுரம், வீரசோழபுரம் மற்றும் பூலோகம் என்ற பன்னிரண்டு சிறப்புப் பெயர்களும் உண்டு. விஜயாலயச் சோழனின் முதுமைநிலை, நிருபதுங்கனின் இறப்பு ஆகியவற்றை கருத்தில் கொண்டு இரண்டாம் வரகுணபாண்டியன் பல்லவர் மற்றும் சோழர் பகுதியில் மீது படையெடுத்தான். நிருபதுங்கனின் சகோதரன் அபராஜிதவர்மன் சோழர் துணையுடன் காவிரியாற்றிற்கு வடக்கேயுள்ள மன்னிநாட்டு நகரங்களில் ஒன்றான இடவையில் போர் நடைபெற்றிருக்கிறது. சிலர் இந்த இடவையை திருவிடைமருதூரென்பர். ஆனால் சதாசிவ பண்டாரத்தார் இடவை என்பது திருவிடைமருதூர் அல்ல என்று கூறுகிறார். இக்கருத்து நோக்கத்தக்க ஒன்றாகும்.

திருவிடைமருதூர் மகாலிங்கநாதர் கோயிலில் சோழர்காலக் கல்வெட்டுகளே மிகுதியாகக்

காணப்படுகின்றன. இதில் முதற் பராந்தகச் சோழன் காலம் முதற்கொண்டு மூன்றாம் குலோத்துங்கன் காலம் வரையிலான கல்வெட்டுகள் கிடைக்கின்றன. இதில் முதற்பராந்தகச் சோழனின் காலத்தைச் சேர்ந்த 27 கல்வெட்டுகள் மட்டுமே ஆய்வுக்கு எடுத்துக்கொண்டுள்ளேன்.

ஆதித்தச்சோழனின் மகனான பராந்தகச்சோழன் பரகேசரி என்ற பட்டத்துடன் கி.பி.907 ஆம் ஆண்டில் ஆட்சிப் பொறுப்பை ஏற்றான். இம்மன்னன் இராமனைப்போல இலங்கையைக் கைப்பற்றியதால் "சங்கிராமராகவன்" என்றும், "மதுரையும் ஈழமும் கொண்ட கோப்பரகேசரி" என்றும் அழைக்கப்படுகிறான். மேலும் இம்மன்னனின் ஈழப்படையெடுப்பைப் பற்றி,

ஈழ மெழுநூற்றுக் காதமுந் சென்றெறிந்து  
வேழந் திறைகொண்ட மீண்டகோன்-குழி<sup>6</sup>

என்று கூறுகிறது.

திருவிடைமருதூர் மகாலிங்கநாதர் கோயிலில் முதற் பராந்தகச் சோழனின் 3வது ஆட்சியாண்டு முதல் 38வது ஆட்சியாண்டு வரையிலான கல்வெட்டுகள் காணப்படுகின்றன. கருவறையின் தென்புறச் சுவரில் 3 ஆம் ஆட்சியாண்டைச் (கி.பி.910) சேர்ந்த கல்வெட்டில் இவ்வூர் தென்கரை திரைமூர் நாட்டிலுள்ள திருவிடைமருதூர் என்று குறிக்கப்பட்டுள்ளது.

பராந்தகச் சோழனின் 27 கல்வெட்டுகளில் முறையே 8 கல்வெட்டுகள் நொந்தர் விளக்குப் பற்றியும் 7 கல்வெட்டுகளில் ஆடு கொடைப் பற்றியும், 6 கல்வெட்டுகள் பொன் கொடைத் தொடர்பான செய்தியும்; 2 கல்வெட்டுகள் நில எல்லை மற்றும் நிலக்கொடைப் பற்றியும் 2 கல்வெட்டுகளில் திருவிழா தொடர்பானச் செய்தியும், 1 கல்வெட்டில் காசுக்கொடை மற்றும் மற்றொரு கல்வெட்டில் இசையைப் பற்றியும் கூறப்படுகின்றன. இக்கல்வெட்டுச் செய்திகளின் மூலமாக அக்காலத்தில் இக்கோயில் நன்கு பராமரிக்கப்பட்டதையும் கோயிலின் நிருவாகமுறைப் பற்றியும் அறிந்து கொள்ளலாம். மேலும் திருவிழாக்கள், நிருவாகச் சபைக்கூட்டம், மற்றும் இசை போன்ற பல்வேறு பொழுதுபோக்கு அம்சங்கள் அரங்கேறியதையும் நன்கு அறிய முடிகிறது.

\*விரிவுரையாளர், வரலாற்றுத்துறை, ஏ.வி.சி.கல்லூரி (தன்னாட்சி), மன்னம்பந்தல், மயிலாடுதுறை-609 305.

# திருக்கோட்டியூர் செளமிய நாராயணப்பெருமாள் திருக்கோயில்

எம். முத்து \*

பாண்டிய நாட்டிலுள்ள (18)பதினெட்டு வைணவத் திருத்தலங்களுள் இரண்டாவது திருத்தலமாக செளமிய நாராயணப் பெருமாள் திருக்கோயில் இடம் பெற்றுள்ளது. இக்கோயில் வைணவப் பெரியார் இராமானுஜர் காலத்திற்கு முன்பே சிறந்து விளங்கியதாகவும் நம்பிகளிடம் இராமானுஜர் உபதேசம் பெற்றதாகவும் சான்றுகள் குறிப்பிடுகின்றன. இவ்வைணவத் திருத்தலம் பெரியாழ்வார், திருமங்கையாழ்வார், பூதத்தாழ்வார், பேயாழ்வார், திருமழிசை ஆழ்வார் போன்ற ஆழ்வார்களின் பாடல் பெற்ற தலமாக விளங்குகின்றது. இக்கோயிலின் வரலாற்றினை அறிவதற்கு இலக்கியச் சான்றுகளும், புராணச்சான்றுகளும் கல்வெட்டுச் சான்றுகளும் துணைபுரிகின்றன.

அமைவிடம்

இக்கோயில் சிவகங்கை மாவட்டத்தில் அமைந்துள்ளது. சிவகங்கையிலிருந்து திருப்பத்தூர் செல்லும் பேருந்துச் சாலையில் இத்திருத்தலம் உள்ளது. 108 வைணவத் திருப்பதிகளுள் பாண்டி பதினெட்டு, ஈரொன்பதாம் பாண்டி, கோண்டியூர், கோட்டியூர் எனப் பல்வேறு பெயர்களில் அழைக்கப்பட்டதாகவும் சான்றுகள் குறிப்பிடுகின்றன. இக்கோயிலின் வரலாற்றுச் சிறப்பு மற்றும் திருவிழாக்களின் சிறப்பு ஆகியவற்றினை சங்ககாலம் முதல் தமிழகத்தில் வளர்ந்துவரும் வைணவ சமயத்தில் நிலையை அறிதல் ஆய்வாளர்க்கு இன்றியமையாத பணியாகிறது.

திருத்தலப்பெயரின் விளக்கம்

திருக்கோட்டியூர் திருக்கு-ஒட்டி-ஊர்-பிறவியில் செய்த பாவங்களைப் போக்குவதற்கு எம்பெருமான் கோயில் குடிகொண்டுள்ள வைணவத்தலமாகவும், முப்பத்து முக்கோடி தேவர்களும், பிரம்மன், சிவன், விஷ்ணு ஆகியோர்களும் அஷ்டதிசு பாலர்களையும் பின்பு யஷ், கின்னர், கந்தவர், தேவ, தானவ, ராக்ஷஸர்களையும் போரில் வென்று உலகையே தனதாக்கிக்கொண்ட கொடுமையாளன் இரணியனைக் கொல்ல கோஷ்டி சேர்த்த இடமாக திருக்கோட்டியூர் விளங்கியதாகப் புராணச் சான்றுகள் குறிப்பிடுகின்றன. கோஷ்டி என்றால் வித்துவான் கூட்டம் என வித்துத் கோஷ்டி நிறைந்திருக்கும் ஊர் எனவும் சிறப்புப்பெற்று விளங்குகின்றது.

இலக்கியச்சான்றுகள்

இக்கோயிலின் வரலாற்றுச் சான்றுகள் கண்டறிந்ததின் மூலம் கி.பி.6 ஆம் நூற்றாண்டுக்கு முன்பே வாழ்ந்த ஆழ்வார்களில் சங்ககாலத்தை அடுத்து வாழ்ந்த பூதத்தாழ்வார், பேயாழ்வார் ஆகியோர்கள் இத்திருத்தலத்தைப் பற்றி பாடியுள்ளனர். எனவே இக்கோயில் பழமை வாய்ந்தவையாகக் கருதப்படுகிறது. இக்கோயிலைப் பற்றிச் சங்க காலத்தில் கோட்டியூர் நல்லந்தையார் என்ற புலவர் இருந்ததாகவும் நற்றிணையில் பாடல் பாடியதாகவும் இலக்கியச் சான்றுகள் குறிப்பிடுகின்றன.

இத்திருத்தலத்தைப் பற்றி பூதத்தாழ்வார் இருபாசரங்களும் பேயாழ்வார் ஒரு பாசரமும் பாடியுள்ளனர். பூதத்தாழ்வார் இக்கோயில் தலத்தைப் பற்றிப் பாடியபோது திருமால் பயின்று துயில்கின்ற திருப்பதிகள் எவை எவை என்று குறிப்பிட்டுப் பாடியுள்ளார். அப்பாடல் வரிகளில் இறைவனின் பெருமையை நான் இன்று நேற்றா அறிகின்றேன். என் தாயின் கருப்பையில் இருக்கும்போதே நான் அறிந்தேன்.அத மட்டுமா அங்கேயே கிடந்தபடி என் திருக்கோட்டியூரானின் திறத்தை எண்ணிக் கையெடுத்துக்கும்பிட்டேன் என்ற இத்திருத்தலத்தின் பெருமையைப் பூதத்தாழ்வார் குறிப்பிடுவது போற்றத்தக்கதாகும்.

பேயாழ்வார் இத்திருத்தலத்தைப் பற்றி விண்ணகரம், திருவெஃகா திருவேங்கடம், திருவேட்கை, திருக்குடந்தை, திருவரங்கம் முதலிய ஊர்கள் தன்குடங்கை நீரேற்றான் தாழ்ந்துள்ள சிறப்பு உடையனவும் தென்கோட்டியூரையும் குறிப்பிட்டுப் பாடியுள்ளார்.

பெரியாழ்வார் இத்திருத்தலத்தைப் பற்றி இருபத்திரண்டு பாசரங்களில் திருக்கோட்டியூர் சிறப்பைக் குறிப்பிட்டுப் பாடியுள்ளார்.

இத்திருத்தலத்தில்தான் திருமாலின் பல அவதாரத் திருக்கோலத்தைக் கண்டு கதம்ப மகரிஷி சாருப்பயம் பெற்று சங்கு சக்கரம் சதுர்ப்புரீந்தோடு வைகுண்டத்தை அடைந்து சிறப்புப்பெற்றார் எனவும் தலபுராணம் குறிப்பிடுகின்றது. கதம்ப மகரிஷி திருமாலிடம் வேண்டியதற்கு இணங்க, மாயன் என்ற அசுர சிற்பியும். விசுவர்கர்மா என்ற தேவசிற்பியும் சேர்ந்து இக்கோயிலைக் கட்டியதாகக் கூறுவர்.

\* முனைவர் பட்ட ஆய்வாளர் கலை வரலாறு, அழகியல் மற்றும் நுண்கலைத்துறை, மதுரை காமராசர் பல்கலைக்கழகம்,மதுரை-21.

இக்கோயிலில் உள்ள பள்ளியறை சுவரில் சடையன் மாறனின் ஆட்சிக்காலத்து (கி.பி.862-885) வட்டெழுத்துக் கல்வெட்டு அறியமுடிகின்றது. அடுத்து பிற்காலப் பாண்டியர்கள் ஆட்சிக்காலத்தில் பல மாற்றங்கள் அடைந்து இருக்கலாம் என்பதை தற்போது கோயிலில் இடம்பெற்றுள்ள கல்வெட்டுக்களில் திரிபுவனச் சக்கரவர்த்தி குலசேகரதேவன் (கி.பி.1190-1217), சடையவர்மன் திரிபுவனச் சக்கரவர்த்தி வீரபாண்டியன் (கி.பி.1253-1274), சுந்தரபாண்டியத் தேவன் மாறவர்மன் எனும் திரிபுவனச் சக்கரவர்த்தி விக்கிரமபாண்டியன் (கி.பி.1283-1296) ஆகியோரது ஆட்சிக்காலத்துக் கல்வெட்டுக்களால் அறியமுடிகின்றது.

இக்கோயிலில் விசயநகர-நாயக்கர் ஆட்சிக்காலத்து கல்வெட்டுக்கான மகாமண்டலேகவர சதாசிவதேவ மகாராயரின் (கி.பி.1542-1576) கல்வெட்டும், ரகுநாத நாயக்கரின் (கி.பி.1607) ஆட்சிக்காலத்து கல்வெட்டும், வீரப்பிரதாப அச்சுததேவ மகாராஜ தேவரின் (கி.பி.1532) ஆட்சிக்காலத்து கல்வெட்டும் இடம்பெற்றுள்ளன. இக்கோயிலின் கல்வெட்டுச் சான்றுகளையும் கலைக்கூறுகளின் பணிகளையும் கண்டறிந்ததில் இக்கோயிலை கி.பி.16-ஆம் நூற்றாண்டைச் சார்ந்ததாகக் கருதலாம்.

இக்கோயிலில் இடம்பெற்ற கல்வெட்டில் இராசராசசோழன் ஆட்சிக்காலத்து கல்வெட்டில் இத்திருத்தலத்தில் உள்ள சிவனை “திருமயானதேவன்” என்று குறிப்பிட்டுள்ளது. முதலாம் குலோத்துங்கன்

ஆட்சிக்காலத்துக் கல்வெட்டில் இத்திருத்தலத்தில் உள்ள இறைவனுக்கு நந்தா விளக்கு எரிய கட்டளைகள் ஏற்படுத்தியதையும் அறியமுடிகிறது.

ஹொய்சாள வீரசோமேஸ்வரனின் பிரதிநிதி தலைமையில் நாராயண ஸ்ரீகுமார பட்டர் வழக்கு ஒன்றை தீர்ந்து வைத்த விவரமும் காணப்படுகிறது. இது சுந்தரபாண்டியன் ஆட்சிக்காலத்தில் நடைபெற்றதாகவும் இக்கோயில் கி.பி.10-ஆம் நூற்றாண்டில் மகோன்னத நிலையில் இருந்து என்றும் வரலாற்று வல்லுநர்கள் குறிப்பிடுகின்றனர். கட்டிடக்கலை கூறுகளையும் சிற்பக்கலைக் கூறுகளையும் ஆய்கின்ற பொழுது காலத்தால் பிந்தியதாகவும் கல்வெட்டுகளை வைத்து ஆய்கின்றபொழுது, காலத்தால் முந்தியதாகவும் விளங்குகின்ற இக்கோயில் 10 ஆம் நூற்றாண்டிலிருந்து வளர்ச்சிபெற்று விஜயநகர நாயக்கர்களின் ஆட்சிக்காலத்தில் முடிவுபெற்றுள்ளது என்பதையும் கணிக்கமுடிகிறது.

#### முடிவுரை

இக்கோயில் 108 வைணவத் திருத்தலங்களுள் பாண்டி பதினெட்டு 2-வது இடத்தைப் பெற்று சிறந்த வைணவத்தலமாகவும், ஆழ்வாளுக்களால் மங்களாசாணம் செய்யப்பட்டதலமாகவும் திகழ்கின்றது. இக்கோயிலின் விமான அமைப்பானது மூன்று தளங்களுடன் இடம்பெற்றுள்ள அஷ்டாங்க விமானமாகும். கூடலழகர் கோயில், மன்னார்கோயில் ஆகிய கோயில்களின் விமான அமைப்பும் இக்கோயில் விமானக் கலைப்பாணியில் விளங்குகிறது.

## இலால்குடி சப்தரிஷீஸ்வரர் ஆலய அரிய சிற்பங்கள்

### பி. பெருந்தேவி \*

தமிழ்நாட்டில் சிவபெருமான் உறையும் கோயில்கள் பல. சிவன் கோயில்களில் சைவ சமயத் தலைவர்களால் தேவாரப் பதிகம் பாடல்பெற்ற தலங்களும், தேவாரப் பதிகங்களில் தலப்பெயர் மட்டும் குறிக்கப்பெற்ற வைப்புத்தலங்களும், தலப்புராணங்களைக் கொண்ட கோயில்களும் பிற புலவர்களால் தனிப்பாடல்கள் பெற்ற தலங்களும், பிற்காலத்தில் தோன்றிய தலங்களும் பெரும்பான்மையாக உள்ளன. அவற்றுள் திருத்தலத்துறை (இலால்குடி) அருள்மிகு சப்தரிஷீஸ்வரர் திருக்கோயில் மிகவும் பழமையான சிவத்திருத்தலமாகும். இவ்வாலய இறைவனை சமயக்குரவர் திருநாவுக்கரசர் தேவாரத்தில் வைப்புத்தலமாக பாடியுள்ளார். இத்திருத்தலம் திருச்சிராப்பள்ளி மாவட்டத்தில், திருச்சியிலிருந்து 20

கி.மீ. தொலைவில் அரியலூர் செல்லும் சாலையில் அமைந்துள்ளது.

இவ்வாலய இறைவனை வேண்டி, அத்தரி,பிருகு, புலஸ்தியர், வசிட்டர், கௌதமர், ஆங்கிரசர், மரீசி ஆகிய ரிஷிகள் தவம் இருந்து, முக்தி பெற்றதனால் மூலவர் சப்தரிஷீஸ்வரர் என போற்றப்படுகிறார். இத்திருத்தலத்தில் இலக்குமி தவம் இருந்து திருமலை திருமணம் செய்ததாக வரலாறு கூறுவதால் இத்தலத்திற்கு ‘திருத்தலத்துறை’ என்ற பெயர் வழங்கலாயிற்று. ஆனால் முஸ்லீம்கள் படையெடுப்பின் போது இக்கோயிலின் சிவப்பு நிற கோபுரத்தைக் கொண்டு ‘இலால்குடி’ என வழங்கப்பட்டது. இன்றளவும் அப்பெயரே நிலைத்துவிட்டது.

\* விரிவுரையாளர், வரலாற்றுத்துறை, தொலைதூரக் கல்விக்கூடம், அண்ணாமலைப் பல்கலைக்கழகம்.

இத்தலம் திருநாவுக்கரசரால் தேவாரப் பதிகத்தில் 'பண்டெழுவார் தவத்துறை' என்று குறிப்பிடப்பட்டுள்ளது. திருஞானசம்பந்தர் திருத்தவத்துறை கோவிலுக்கு வந்து இறைவனை வணங்கினார் என்று சேக்கிழார் பெரியபுராணத்தில் கூறியுள்ளார்.

தவத்துறை வானவர் தாள்  
எய்தி இறைஞ்சி எழுந்துநின்றே  
இன்தமிழ் மாலை கொண்டேத்தி

எனக் கூறியுள்ளார்.

சமயக்குரவர்களின் காலம் கி.பி. ஏழாம் நூற்றாண்டு என்பதால் அதன் முன்னரே இவ்வாலயம் தோன்றியதாக தெரிகின்றது.

இக்கோயில் முதலாம் ஆதித்தன் காலத்தில் கற்றளியாக எடுப்பிக்கப்பட்டதாக கல்வெட்டுகள் கூறுகின்றன. பின்னர் இது பராந்தக மன்னர்களால் விரிவுபடுத்தப்பட்டது. விஜயநகர மற்றும் நாயக்கர்கள் காலங்களில் மேலும் பல மண்டபங்கள், கோபுரம் போன்றவை ஏற்படுத்தப்பட்டன. இக்கோயிலில் 83 கல்வெட்டுகள் படியெடுக்கப்பட்டு வெளியிடப்பட்டுள்ளன. பல்லவர் காலத்தைச் சேர்ந்தவை 51 கல்வெட்டுகள் பிற்கால பாண்டியர் காலத்தையும், 5 கல்வெட்டுகள் விஜயநகர ஆட்சியாளர்கள் காலத்தையும் சேர்ந்தவை. திருநாவுக்கரசர் தனது திருத்தாண்டகத்திலும், சேக்கிழார் தனது பெரியபுராணத்திலும், பழுவூர் குமாரசாமி முதலியார் திருத்தவத்துறை புராணத்திலும், அருணகிரிநாதர் திருப்புகழிலும் இத்தலத்தைக் குறித்து பாடியுள்ளனர் மீனாட்சிசுந்தரம் பிள்ளை அவர்களின் அந்தாதி போன்ற இலக்கியங்களும் உள்ளன. திருவையாற்று தியாகராஜர் அம்பாள் மீது ஐந்து கீர்த்தனைகள் பாடியுள்ளார்.

## திட்டக்குடி வட்ட சோழர்கால ஆலயங்களின் நிர்வாகம் - ஓர் ஆய்வு

எம்.மதியழகன் \*

இந்து சமய கோயில்களின் நிர்வாக முறைகள் ஆரம்ப காலத்தில் தனி மனிதர்களிடமும் பின்பு சபைகளிடமும் இருந்து வந்துள்ளன. காலப்போக்கில் மன்னர்கள் பல கொடைகள் அளித்து கோயில்களின் நிர்வாகத்தை கட்டுப்படுத்தியதை தென் இந்தியாவில் கிடைக்கும் கல்வெட்டுகள் உணர்த்துகின்றன. கோயில்கள் தனி நிர்வாக அமைப்பாக மாறி பல்லவர்கள், சோழர்கள், பாண்டியர்கள், விஜயநகர அரசர்கள் காலத்தில் பொது நிறுவனங்களாக செயல்பட்டு மக்களுக்கு பல்வேறு

இக்கோயில் சிற்பசாஸ்திரப்படி அமைக்கப்பட்ட கற்சிற்பங்களாலும், செப்புத் திருமேனிகளாலும், மரச்சிற்பங்களாலும், சுதைச் சிற்பங்களாலும் நன்கு அலங்கரிக்கப்பட்டுள்ளது. இங்கு முற்காலச் சோழர்கால சிற்பத்திலிருந்து பல்வேறு காலகட்டங்களில் உருவாக்கப்பட்ட சிற்பங்கள் காணப்படுகின்றன. வீணா தட்சிணாமூர்த்தி, அர்த்தநாரீஸ்வரர், பிட்சாடனார், துவாரபாலகர்கள், பெருந்திரு பிராட்டியா அம்மன் போன்ற பெரியவகை சிற்பங்கள் மிக எழிலுடன் வடிவமைக்கப்பட்டுள்ளன. துர்க்கை, பிள்ளையார், தட்சிணாமூர்த்தி, பைரவர், சண்முகர், கட்டுவாங்க ஈஸ்வரர் போன்ற நடுத்தர அளவுடையச் சிற்பங்களும் கலை அம்சம் பொருந்தியனவாய் உள்ளன. மிகச்சிறிய வகைச் சிற்பங்கள் கண்டப்பகுதியில் அடைந்துள்ளன. அவற்றில் சிவபுராணம் மற்றும் இராமாயணக் காட்சிகள் சிறுவடிவில் மிக நுணுக்கமாகச் செதுக்கப்பட்டுள்ளன.

இக்கோயிலில் உள்ள சிற்பங்களில் சிவபெருமானுடைய அரிய வகை மூர்த்தங்கள் சில காணப்படுகின்றன. சிவன் வடிவின் பல்வேறு நிலைகளைப் பற்றிய செய்திகள், தல புராணங்கள், சகலாதிகாரம், காஸ்யபசிற்ப சாத்திரம், கந்தபுராணம், தென்குடித்திட்டைப் புராணம், சிவபாராக்கிரமம் ஆகிய நூல்களில் பலவாறாகக் குறிப்பிடப்பெற்றுள்ளன.

இலால்குடி சப்தரிஷீவரர் கோயிலில் காணப்படும் சிற்பங்களில் கடவாங்க ஈஸ்வரர், வீணாதர தட்சிணாமூர்த்தி உமா தட்சிணாமூர்த்தி, ஜூரகேஸ்வரர் போன்ற அரிய வகை சிவமூர்த்தங்கள் இருப்பது மிகவும் குறிப்பிடத்தகுந்த ஒன்றாகும்.

சேவைகள் செய்ததை நாம் அறிய வருகின்றோம்.

பல்லவர்கள் காலத்தில் மணிமுத்தாற்றுக்கும், வெள்ளாற்றுக்கும் இடைப்பட்ட பகுதியான திட்டக்குடி வட்டத்தில் பல்வேறு சதுர்வேதி மங்கலங்கள் ஏற்படுத்தப்பட்டு பிராமணர்கள் குடியேற்றம் பெற்றார்கள். ஊர், சபைகள் மற்றும் நகரங்கள் வளர்ச்சி பெற்றன. சபை மற்றும் நகரம் கோயில்களின் நிர்வாகத்தில் பங்கு பெற்றன. சதுர்வேதி மங்கலத்தில் இருந்து பிராமணர்கள் கோயில் ஊழியர்களாக இருந்து கோயில் நிர்வாகத்தை

\* விரிவுரையாளர், வரலாற்றுறை, அரசு கலைக்கல்லூரி, உடுமலைப்பேட்டை, கோயம்புத்தூர் மாவட்டம்.

கவனித்துக் கொண்டார்கள். இவர்கள் கோயிலில் விளக்கேற்றவும், சொத்துக்களை பராமரிக்கவும், மற்றும் சைவ வைணவ சமய வளர்ச்சிக்கும் பணி புரிந்தார்கள். திட்டக்குடி வட்ட கோயில்களின் பணிபுரிந்த பல்வேறு ஊழியர்களை இவ்வட்டத்தில் உள்ள கோயில் கல்வெட்டுகள் குறிப்பிடுகின்றன. இவர்களை பட்டர்கள், நம்பிகள், சிவ பிராமணர்கள், ஸ்ரீகாரியம், ஸ்ரீபண்டாரம் என்ற அடைமொழிகளுடன் கல்வெட்டுகள் சுட்டிக்காட்டுகின்றன. திட்டக்குடி வட்டத்தில் ஊர் மற்றும் சபைகள் போன்ற அமைப்பு முறைகள் வளர்ச்சிபெற்று சபைகளின் கட்டுபாட்டில் கோயில் நிர்வாகம் உருவாக்கப்பட்டு புதிய பணியாளர்கள் பணியமர்த்தப்பட்டதை கல்வெட்டுகள் சான்று பகர்கின்றன.

**இறைபணியாளர்கள்:**

திட்டக்குடி வட்டக் கோயில்களில் காணப்படும் கல்வெட்டுகள் கோயில் பட்டர்கள் பற்றிய குறிப்புகளை தருகின்றது.

இந்த ஆலயத்தில் காணப்படும் மூன்றாம் குலோத்துங்கச் சோழனின் கல்வெட்டு நம்பிப்பட்டர் என்ற பெயரை தெரிவிக்கின்றது. இவர்கள் கோயிலுக்கு வழங்கப்படும் தானங்கள் மற்றும் கொடைகளை கோயிலின் சார்பாக பெற்றுக்கொண்டார்கள் என்று கல்வெட்டுக்கள் மூலம் தெரிய வருகின்றது.

கல்வெட்டுகள் சிவ பிராமணர்களின் பணிகள் குறித்துத் தெரிவிக்கின்றன.

திட்டக்குடி ஸ்ரீதான்தோன்றிஸ்வரர் ஆலயத்தில் காணப்படும் மூன்றாம் குலோத்துங்கனின் கல்வெட்டு ஆதலால் உடையான் பெருமான் பிள்ளை வில்லவராயன் என்பவர் திட்டக்குடி கோயிலின் ஸ்ரீகாரிய அதிகாரியாக இருந்து செயல்பட்டதை தெரிவிக்கின்றது.

கல்வெட்டுகளில் காணப்படும் பண்டாரம் என்னும் சொல் கோயிலின் கருவூலத்தைக் குறிப்பிடுவதாகும். இக்கருவூல அதிகாரி ஸ்ரீபண்டாரத்தார் என்று அழைக்கப்பட்டார். இவர் தானத்தார்களுடனும் கோயிலின் ஸ்ரீகாரிய அதிகாரிகளுடனும் சேர்ந்து பணியாற்றியுள்ளார் என்பதை திட்டக்குடி ஸ்ரீதான்தோன்றிஸ்வரர் ஆலய கல்வெட்டும் திருவட்டத்துறை திரு அறத்துறைநாதர் ஆலயக் கல்வெட்டும் தெரிவிக்கின்றன.

திட்டக்குடி வட்ட கோயில்களில் பணியாற்றிய மற்ற ஊழியர்கள் பற்றியும் கல்வெட்டுகள் குறிப்பிடுகின்றன. முக்கிய அதிகாரிகளான தேவ கன்மிகள், ஸ்ரீமகேஸ்கர கண்காணிகள், ஸ்ரீமகேஸ்வரர்கள் மற்றும் கடைநிலை ஊழியர்கள் ஆவார்கள். திட்டக்குடி ஸ்ரீ தான்தோன்றிஸ்வரர் ஆலய

கல்வெட்டு இவர்களை நம்பணி மக்கள் என்று குறிப்பிடுகின்றது.

**தட்டார், பொற்கொல்லர்:**

திட்டக்குடி கோயிலில் உள்ள மூன்றாம் குலோத்துங்கன் காலக் கல்வெட்டு பஞ்ச கம்மாளர்களில் ஒருவரான பொற்கொல்லரின் பணிகளை குறிப்பிடுகின்றது. இவர்கள் தட்டார் பாட்டம் என்ற வரியை கோயிலுக்கு அளித்தார்கள்.

**தேவரடியார்கள்:**

தேவரடியார் கோயிலுக்கு அளித்த கொடைகள் குறித்து திருவட்டத்துறை அறத்துறைநாதர் ஆலய கல்வெட்டும் திட்டக்குடி ஸ்ரீதான்தோன்றிஸ்வரர் ஆலய கல்வெட்டும் தெரிவிக்கின்றன.

**கோயிலின் மற்ற பணியாளர்கள்:**

திட்டக்குடி வட்டக் கோயில்களில் நந்தவனக்குடிகளும், மன்றாடிகளும் பணியாற்றினர். திட்டக்குடி வட்ட கல்வெட்டுகள் பல கடைநிலை ஊழியர்களை சிவயுன்னவர்கள் அல்லது சமுதாயம் செய்வார்கள் என்று குறிப்பிடுகின்றது.

**திட்டக்குடி கோயில்களில் தற்கால நிர்வாக அமைப்பு:**

திட்டக்குடி வட்ட சிவாலயங்கள் அனைத்தும் இந்து சமய அறநிலையத்துறை, சென்னை கட்டுப்பாட்டில் இயங்கி வருகின்றது. பெண்ணாகடம் மற்றும் திட்டக்குடி சிவ ஆலயங்களுக்கு தனித்தனியாக நிர்வாக அதிகாரிகள் அரசினால் நியமிக்கப்படுகின்றார்கள். இவர்கள் இவ்வட்டத்தில் உள்ள சிறிய கோயில்களின் நிர்வாகத்தையும் கவனிக்கின்றார்கள். இந்நிர்வாக அதிகாரிகள் நிர்வாகத்தின் தலைவராக பணியாற்றுகின்றனர்.

நிர்வாக அதிகாரிகள் அன்றி திட்டக்குடி மற்றும் பெண்ணாகடம் கோயிலுக்கு அறங்காவலர் குழுவும் நியமிக்கப்படுகின்றது. இவ்வறங்காவலர் குழு மாதத்தில் ஒருமுறை கூடி கோயில் நடவடிக்கைகள் குறித்து தீர்மானம் நிறைவேற்றும். அத்தீர்மானங்களை கோயில் நிர்வாக அதிகாரி மேற்பார்வை செய்வார். அறங்காவலர் குழு இல்லாத காலங்களில் கோயிலின் தக்கார் அறங்காவலர் குழு செய்யும் பணிகளை மேற்கொள்வார்.

திட்டக்குடி வட்டக் கோயில்களில் பெண்ணாகடம் மற்றும் திட்டக்குடி கோயில் நிர்வாக அலுவலகம் அந்தந்த கோயில்களில் இயங்கி வருகின்றது. கோயிலின் உள்துறை பணிகளான பூஜை நடவடிக்கைகள் கோயிலின் தலைமைக் குருக்களின் கீழ் நடைபெறுகின்றது. தலைமை குருக்களின் கீழ் பட்டர்கள் மற்றும் மடைப்பள்ளி வேலைக்காரர்கள் இறைவனுக்கு விளக்கு ஏற்றுதல், பிரசாதம் படைத்தல் போன்ற பணிகளை செய்கின்றனர்.

## அய்யாவாடி ஸ்ரீ பிரத்தியங்கிரா தேவி ஆலயமும் நிகும்பலா யாகமும்

ரா.முத்து \* & சீ.சிவக்குமார் \*\*

தமிழகத்தில் தஞ்சை மாவட்டத்தில் கும்பகோணம் வட்டத்தில் தண்டந்தோட்டம் ஊராட்சியில் அய்யாவாடி என்ற கிராமம் அமைந்துள்ளது. இவ்வூர் கும்பகோணத்தில் இருந்து தென் கிழக்கே 8 கி.மீ. தொலைவில் அமைந்துள்ளது. இவ்வூரின் இரு புறங்களிலும் திருவட்டார் மற்றும் வரசலாறு ஓடுகின்றன.

அய்யாவாடிக்கு செல்ல கும்பகோணம் சென்று அங்கிருந்து பேருந்தில் செல்ல வேண்டும். பஞ்ச பாண்டவர் வனவாசத்தின் போது இங்கு வந்து இங்கு உள்ள ஸ்ரீ பிரத்தியங்கிரா தேவியை பூஜித்த படியால் ஐவர்பாடி என்ற நாமம் சூட்டப்பட்டது. இது காலப்போக்கில் ஐவர்பாடி என்பது மருவி அய்யாவாடி என்று ஆகியது.

**ஸ்ரீ பிரத்தியங்கிரா தேவியின் தோற்றம்**

அகிலாண்டகோடி பிரமாண்ட நாயகியாய்த்திகழும் ஸ்ரீ பிரத்தியங்கிரா தேவி, நரசிம்ம அவதாரத்தின் உக்கிரத்தை குறைப்பதற்காக தோன்றிய சரபேஸ்வரரின் நெற்றிக் கண்ணில் இருந்து 1000 சிங்க முகங்கள் 2000 கைகளுடன் தோன்றியவள். நரசிம்ம மூர்த்தியின் உக்கிரத்தை ஒரு நொடியில் விழுங்கி வெற்றி கண்டவள். இவளுக்கு அபாஜிதா என்ற பெயரும் உண்டு. இவள் பராசக்தி மற்றும் பத்ரகாளியின் மறு அவதாரம் ஆவாள்.<sup>1</sup>

உக்ர பிரத்தியங்கிரா தேவியும் சூலினி துர்க்கா தேவியும் இரு இறக்கைகளாக சரபரின் தேகத்துடன் சேர்த்து இருக்கிறார்கள். ஸ்ரீ பிரத்தியங்கிரா தேவியே பத்ரகாளி, இவர்கள் உக்கிரமானவர்கள் தான். ஆனால் இவர்களை வணங்குபவர்களையும், ஆராதிப்பவர்களையும் காத்து இவர்களுக்கு எதிரானவர்களையும் எதிராகச் செயல்படுபவர்களையும், அழித்து விடுகிறார்கள். அதே சமயம் உபாசகர்கள் நெறி தவறினாலும், துஷ்பிரயோகம் செய்தாலும் அவர்களையும் தண்டித்து விடுவார்கள். நரசிம்மரை அடக்க எழுந்த சரப மூர்த்திக்கு உதவ முன்வந்தவள் பத்ரகாளி என்னும் ஸ்ரீபிரத்தியங்கிரா, பயங்கரத் தோற்றம் கொண்டவள் இந்தத் தேவி. அங்கிரஸ், பிரத்யங்கிரஸ் என்ற மாஹரிஷிகள் இவள் மந்திரத்தைக் கண்டு பிடித்தார்கள். இந்த இரண்டு முனிவர்களின் பெயரும் இவள் பெயரில் உள்ளன. இவளை சரபத் தீ என்றும் கூறுவார்கள். ப்ரத்யாகிரா த்யானசிலே "ந குர்யாத் தவேஷ மாத்மனி"

என்ற மொழியால் இவள் மந்திரத்தை ஜெபிப்பவரிடம் தவேஷம் கொள்ளக்கூடாது என்பது தெளிவாகிறது.<sup>2</sup>

இவளுடைய பெருமை விளக்கும் ருக் மந்திரங்கள் ஒன்பது வர்க்கங்களாகப் பிரிக்கப்பட்டிருக்கின்றன. இருபது அஷ்டங்கள் கொண்ட மூல மந்திரம், மாலா மந்திரமும், பிரபஞ்ச ஸார ஸங்க்ரஹத்தினின்றும் கிடைக்கின்றது. இவள் உக்ரமாக போர் புரியும் கண்ட பேருண்ட ரூபம் கொண்ட நரசிம்மத்தை விழுங்கி விட்டபடியால் நரசிம்மனின் சக்தி அடங்கி விட்டது. சரபருத்ரனும் தேவர்களும் மகிழ்வுற்று ஸ்ரீபிரத்தியங்கிரா தேவியை வழிபட்டனர். பதின்மூன்றாம் நூற்றாண்டில் தில்லையிலே வாழ்ந்த சிவபக்தி சிகாமணி, பெருங்கவி, உமாபதி சிவம் அவர்கள் தம்முடைய குஞ்சிதாங்கிரி ஸ்தலத்தில் மிகவும் அருமையாக ஸ்ரீபிரத்தியங்கிரா தேவியைப் பற்றி பின்வருமாறு எழுதியிருக்கிறார்.

சிம்ம முகம் கொண்டவள், சரபக்தி, இவள் பேருண்டத்தின் இருதலை, பஷிமூக்கு, சிறகுகள், வராஹத்தின் கொம்பு மேலும் ஆமை இவை கோர்க்கப்பட்ட நரம்புகளை மாலையாகப் போட்டும், சக்ரம், குத்தி, சங்கம், டமருகம், சூலம் இவற்றை வைத்திருப்பாள். நெருப்பு பொறி நாவினில் பறக்கும், இத்தகைய பிரத்தியங்கிரா தேவியை பிராத்திக்கிறேன். ஸ்ரீ பிரத்தியங்கிரா தேவியைப் பூஜிப்பவர்களை யாராவது விரோதம் காட்டினாலும் அவர்களுக்கு கெடுதல் செய்தாலும் அந்த மனபோக்குக் கொண்டவர்களாக இருப்பினும் அவர்கள் தண்டிக்கும் சக்தி படைத்தவள் என்று புராணங்கள் கூறுகின்றன.

அகோரமான பயங்கரமான உருவம் கொண்டு விளங்க கூடியவளே ஸ்ரீ பிரத்தியங்கிரா தேவி என்றும் உமாபதி சிவம் ஸ்தலபுராணத்தில் குறிப்பிடுகிறார்.

அய்யாவாடி ஸ்ரீ ப்ரத்தியங்கிராதேவி கோயில் பஞ்ச பாண்டவர் பூஜித்த ஸ்தலம் என்பதால் ஐவர்பாடி என்றும் அய்யாவாடி என்றும் பெயர் ஏற்பட்டது என ஸ்தல புராணம் கூறுகிறது.

தேவியின் உருவம் அழகிய பெண் உருவிலும் தலைப்பகுதி மட்டும் சிங்கத்தின் தலை போன்றும் கோரமான பற்களுடன் நாக்கு நீண்டு தொங்குகின்ற நிலையில் ஏழு தலைகளுடன் நாகம் குடைபிடித்திருப்பது போன்று இருக்க நான்கு கைகளுடன் தேவி காட்சி

\* விரிவுரையாளர், வரலாற்றுறை, அண்ணாமலைப் பல்கலைக்கழகம்.

\*\* விரிவுரையாளர், வரலாற்றுறை, அண்ணாமலைப் பல்கலைக்கழகம்.



தருகின்றாள். தேவியின் அருகில் வணங்கிய நிலையில் ஆங்கிரஸ், பிரத்தியங்கிரஸ் என்ற மகரிஷிகள் உள்ளனர். ஸ்ரீ பிரத்தியங்கிரா தேவியின் கருவறை சதுர வடிவில் அமைந்துள்ளது. இது வடக்கு நோக்கிய வாயிலை உடையதாகும். இதன் நடுவே நான்கு சிங்கங்களின் மீது ஸ்ரீ பிரத்தியங்கிரா தேவி அமர்ந்து இருக்கின்றாள். கருவறையின் தெற்கு, மேற்கு, வடக்கு ஆகிய மூன்று பகுதிகளில் அரைத்தாண்கள் நடுவே தேவக்கோஷ்ட மாடங்களை மகரத்தோரணங்கள் அலங்கரிக்கின்றன. அதிஷ்டானத்திலிருந்து பிரஸ்தாரம் வரை செங்கற்களைக் கொண்டு கருவறை அமைந்துள்ளது.<sup>3</sup>

ஸ்ரீ பிரத்தியங்கிரா தேவிக்கு அமாவாசை அன்று செய்யப்படுகின்ற பூஜைகள் சிறப்பானதாக கருதப்படுகின்றது. இப்பூஜையில் நடத்தப்படும் யாகத்திற்கு நிரும்பலாயாகம் என்று பெயர்.

**நிரும்பலா யாகம்**

ஸ்ரீ பிரத்தியங்கிரா தேவி கோயிலில் உள்ள யாக சாலை மண்டபத்தில் பிரதி அமாவாசை தோறும் ராகு காலத்தில் நிரும்பலா யாகம் செய்யப்படுகிறது. இந்த யாகம் என்பது வரமிளாகாய் (மிளகாய் வத்தல்) கொண்டு செய்யக்கூடிய யாகம் ஆகும். இவ்யாகத்தில் பயன்படுத்தக்கூடிய பொருட்கள் வர மிளகாய், நெய், நவதானியங்கள், பூக்கள், ஆடை அணிகலன்கள் மற்றும் நாணயங்கள் போன்றவை ஆகும். இவ்யாகத்தின் போது எவ்வளவு மிளகாய் வற்றலை நெருப்பில் போட்டு பூஜை செய்தாலும் சிறிதும் காரமோ, நெடியோ வருவதில்லை.

இது அம்மனின் விசேச சக்தி என்று கூறுகின்றனர். இதில் பூஜை செய்பவர்கள் அவரவர் வசதிக்கேற்ப ஆடை மற்றும் பொன் பொருள்களையும் யாகத்தில் போட்டு பூஜை செய்கின்றனர்.

இந்த தேவியை வழிபாடு செய்தால் பிறரால் ஏவப்படும் ஆபிசார தோஷம், பில்லி, குன்யம், ஏவல், வைப்பு, ரணம், ரோஹம், மிருத்தியுபயம், 64 விதமான சாபங்கள், மாதுநசாபம், பிதுர்சாபம், பஷி, இவர்களால் ஏற்படும் சாபங்களும் நிவர்த்தி ஆகும். இந்த தேவியை பற்றி ருக் வேதத்தில் 48 பஞ்சாதிகள் பெருமைபடுத்தப்படுகிறது.

தற்காலத்தில் அய்யாவாடி ஸ்ரீபிரத்தியங்கிரா தேவியின் கோயிலுக்கு பூஜையின் மூலம் வரும் வருமானமே அதிகமாகும். பஞ்ச பாண்டவர் பூஜித்த ஸ்தலம் என்பதால் ஐவர்பாடி என்றும் அய்யாவாடி என்றும் பெயர் ஏற்பட்டது என ஸ்தல புராணம் கூறுகிறது.

பிரத்தியங்கிரா தேவியின் புகழ் நாளுக்கு நாள் வளர்ந்து கொண்டு வருகிறது. தமிழகத்தின் பல்வேறு பகுதியில் இருந்தும் அதிக மக்கள் வருவதுடன் இந்தியாவில் இருக்கின்ற பல்வேறு மாநிலங்களில் இருந்தும் இத்தலத்தினை தேடி அதிக பக்தர்கள் வருகின்றனர். வரும் பக்தர்களின் அளவினை கணக்கில் கொண்டு இக்கோயிலுக்கு தமிழக அரசு போதுமான அளவிற்கு அடிப்படை வசதிகள் செய்து தருமானால் கோயில் வளர்ச்சியடைவதுடன் அய்யாவாடி கிராமமும் நன்கு வளர்ச்சி அடையும்.

# HISTORIOGRAPHY

## ADDRESS OF THE SECTIONAL PRESIDENT

### REGIONAL HISTORIOGRAPHY AND FOUNDATIONS OF ACADEMIC RESEARCH—A CASE STUDY OF TAMIL NADU

M.S. Ahluwalia\*

At the outset, I wish to express my gratitude to the Honourable President, the General Secretary and the members of Executive Committee of the Tamil Nadu History Congress for having given me this opportunity to act as the Sectional President of the Historiography Section of the 15th Annual Conference. I deem it a great honour and privilege.

I propose to share with you, the dignitaries, senior scholars, researchers, delegates and all other participants, some thoughts on the concept of regional historiography. The decades immediately before and after independence saw the beginnings of a strong tradition of writing regional histories in Maharashtra, Bengal, Tamilnadu, Punjab, Uttar Pradesh and other parts of the country.

It is unnecessary to remind to present audience of the outstanding contribution made by S. Krishnaswamy Aiyangar, K. A. Neelkantha Sastry, K.K. Pillai, V.R. Ramachandra Dikshitar, T. Subramanian, Father Heras, N. Subramanian, Burton Stein and others who were pioneers in laying the foundations of academic research in the area of regional history. Due to the efforts of these scholars and many other scholars of the succeeding generations successfully handled multifarious subjects relating to the regional history of Tamil Nadu and South Indian studies. It was a time when South Indian historians were engaged in regional studies but they were looked down upon, because in the name of nationalism the so-called national historians from north were then reconstructing India past as if the South did not exist.

In historiography it is accepted by one and all that contemporary or semi-contemporary source of information is one of the most important factors in history writing. Where written contemporary record is not available, oral tradition is recorded to construct the history. In recent years, particularly in study of regional history ethno-historians and

anthropologists with historical interest, have demonstrated convincingly how even tradition can be recorded, collected, checked and utilized for historiographical purpose. One who is not aware of the fundamental principles of historiography knows that a writer leaves the image of his mind on his writings. For this reason a writer should not have any prejudice in mind and he should be sincere and honest while writing an account

The remarkable role played by the eminent historians and scholars working on the Dravidian and South Indian history has led to a remarkable change in understanding the history of India. It is gratifying to note that the observation of T.R.S. Iyengar, in his *Dravidian India*. "The place of ancient Dravidian in Indian history and the solid enduring contributions they made to Indian thought and life have so far received inadequate recognition at the hand of the scholars" is no longer valid as South India, in our own times is receiving adequate attention even by the scholars from North India.

Vincent Smith was the first historian during the colonial period to point out the neglect of South Indian history. According to Smith "Attention has been concentrated too long on the North, on the Sanskrit books; and on Indo-Aryans and it is time that due regard should be paid to the non-Aryan element".<sup>1</sup>

The main defect of the historiography of this period is the absence of integrated studies, like that of K.A. Nilakanta Shastri's, *History of South India*. A similar attempt to write the history of South India from the earliest times to the modern period also failed miserably as it deals separately with the history and culture of the South Indian dynasties and thus failed to provide an integrated study of South India as whole.<sup>2</sup>

There is no denying the fact that the University of Madras played a prominent part in the

\* Formerly Professor and Chairman, Department of History & Dean, Faculty of Social Sciences, Himachal Pradesh University, Shimla - 171 005.

promotion of historical scholarship, especially relating to Tamil Nadu. Dr. S. Krishnaswamy Aiyengar was the most eminent among the galaxy of scholars from this university who set trend in writing South Indian history. Although he had to deal with literary sources which very often evaded accuracy and inscriptions adulating their donors, he exercised great caution and balance of approach with an unbiased outlook of a historian.

His writings included "Augustan Age of Tamil Literature", "South India and Her Mohammedan Invaders (1925), "Some Contributions of South India to Indian Culture" (1929); "Hindu Administrative Institutions" (1930) and "Ancient India and South India History and Culture" (1941) were outstanding contributions reflecting the concerns of South Indian scholars to link South with the North. One of the most illustrious successors of Dr. S.K. Aiyngar was K.A. Nilakanta Sastri whose writings helped in breaking the new ground in South Indian studies. K.A. Nilakanta Sastri's contributions included 'The Pandyan Kingdom' (1929); "The Cholas" (1937); "Foreign Notices of South India" (1939) and "The History of Sri Vijaya" (1949) were the first to attempt to reconstruct the history of entire South India.

Dr.K.K. Pillai's monumental work "The Suchindram Temple" (1953) is a model of how indigenous sources of literature and inscriptions could be used for the reconstruction of local/regional history. His other work, "A Social History of the Tamils (1969) turned out to be a typology for writing social history of the region.

At that time, in the absence of governmental funding for research and the limited resources of the universities, private efforts in the form of associations played a significant role in opening up archival and archaeological exploration and in publishing research journals. In many parts of India most notably in Tamil Nadu, voluntary associations developed and established a tradition of research into regional history, well-founded on local research into folk-lures, social and cultural practices, caste histories and chronicles of notable local land-holding families, indigenous knowledge systems and traditions, etc.

Why was the cultivation of local and regional history so important? One can surmise that

from the point of view of local patriotism it was important. We see plenty of evidence of that in local history writing in the Tamil-speaking region in the early 20<sup>th</sup> century, and this is likely to be true of other regions as well. From the point of view of academic historiography regional or local history was important for quite different reasons. In British India modern archives were developed by the state. No doubt it aided historical research but it also led to a marginalization of local history. In the archivization process the history of that imperial state naturally overshadowed the history of regions and localities.

Another consequence of the development of the British India State archives was also detrimental to regional historiography. The systematized body of historical knowledge the archives excluded many sources like local ballads, legends, folk memory, and artifacts of popular culture which constituted the main body of local history at the micro level. Things beyond the knowledge system promoted by British Indian educational institutions were marginalized. Thus oral history, folk memory, and the voice of tradition were virtually erased in academic history.

The development of state sponsored archives in modern India has no doubt aided research, but it has promoted an excessively centralized view focusing on the imperial state to the detriment of the study of autonomous trajectories of historical evolution in localities and regions.

Historians talk about regions all the time but usually they do not give any thought to region as a concept. We have to keep in mind here academic historians in the sphere of professional historiography, as distinct from some writers who use history to build regional sentiments for political purpose.

Many of us, professional historians, in our writings would often use regional categories without paying much attention to them for they are taken for granted. Some of these regions pertain to a particular period (e.g. the Madras Presidency which was a colonial invention, without a past and was wiped out as a category since Independence). Sometimes historians also use a regional category by projecting backwards recently created political or administrative units (e.g. there are histories of

Himachal Pradesh), written by present writer.<sup>3</sup> However we must be conscious of the fact that very often a mentality called "regionalism" exerts an influence over the public mind and claims authority from real or supposed historical evidence. But still I feel that there is a need to examine the basis of regionalization by historians because the historians in a sense construct the 'region'. Therefore, we should go about that business with more deliberation than we are wont to employ on account of our tendency to take the regions as "given" such as in case of Madras Presidency.

The regions are not immutable. They originate in a particular period. What were the limits of the region called Madras Presidency depends on for example which century you are talking about (and, if I may suggest in jest, whether you are a Tamilian (or not?)). Regions are therefore (except, of course, those defined technically in terms of physical or ecological features) are products of history. However, they are not unchanging and everlasting. Sometimes a kind of regional chauvinism may lead the layman to assume that they are everlasting but the historians know how history in the long run makes and unmakes regions. Regions may arise and disintegrate, expand and contract. Regional categories show diversity in the criteria of regionalization. Sometimes the criterion is linguistic, sometimes political-administrative, sometimes communal, and so on. The historian may begin with given regions according to folk perception or administrative fiat, but he arrives at a pattern of regionalization on the basis of his empirical findings and theoretical understanding.

The regional level study promises to enrich our historiography in ways not achievable in the macro-level approach. There are details of the micro-level that we need to explain big things; the big maps of an all national scale cannot accommodate such details.

Therefore, it can not be denied that regional identity consciousness and a kind of local patriotism played an important role in the development of regional history but the main question is how does that regional identity consciousness relate with national consciousness, how does regional history relate with the history of the larger entity of which it is a part. In this respect my own study shows that it is the Tamil Nadu tradition which moulds a new conception of the relationship between the regional

and national histories. However the point that needs to be made is that the term 'regional history' assumes a larger entity, sometimes called national history'. Does it mean that before there was national history there was no such thing as regional history?

What is in fact the real history? Thanks to government propaganda and the political exploitation of the idea of "Indian civilization" we tend today to take it for granted. But the idea that the civilization of India unites diversities, including various regional differences, was deployed only from about the beginning of the last century.

The notion of the syncretism and unifying nature of Indian civilization played a formative role in determining the relationship between the perceptions of regional histories and the history of India as a whole. The dialogue and debates between these two perspectives continued through the twentieth century and they continue till this day. But in a crucial moment in the growth of Indian historiography the civilizational discourse made national history thinkable. Thus regional history was situated in its context of its relationship with national history. I hope that the learned members of the Tamil Nadu History Congress will address themselves to the task of examining this relationship.

In the changed circumstances scholars have realized the importance of regional history. Hence an attempt is made here to assess the development of historiography of South India, particularly of Tamil Nadu.

The importance of regional history is getting proper attention after independence since, as pointed out by Pannikar,<sup>4</sup> every group added to our common heritage. A comprehensive history of India can be attempted only on the basis of an intensive and meaningful study of the various micro-units. In other words, regional histories and a general history of India are not mutually exclusive concepts. If at all we approach regional history as part of the whole, treating micro-units within a macro-framework, we can get a wholistic perspective of the history of India. However, regional historiography has its own problems, which may first be noticed briefly. The advent of regional histories may serve as a corrective to the lack of attention given to the regions in all-India histories. However, as pointed out by Champakalakshmi (1987), the danger lies in the

pendulum swinging to the other extreme in which regional histories are given a disproportionately larger share of importance arising out of regional and linguistic chauvinism leading to distortion in history.<sup>5</sup>

Regional approach, without any bias or chauvinism, may be very useful in a vast country like India known for its diversity. As pointed by Irfan Habib (1979) if the objective of the historian is to show that his region had a unique history, an exceptional history, isolated completely and unconnected with any other region or giving to others but not taking from others, then surely this kind of history would not be of much use for resting generalisation and will certainly lead to a wrong kind of conception of the history of that region.<sup>6</sup>

About the development of historiography of South India, B. Sheik Ali has this to say: 'The contribution of South India to the realm of historiography appears to be less spectacular. Except one or two stalwarts like Krishnawamy Ayaingar, the whole area looks deserted. It has neither the fiery crackers like Jayaswal or the path-finders like Kosambi, nor the ardent nationalists like Surendranath Banerjee, nor the brilliant stars like Bhandarkar and Sarkar'.<sup>7</sup>

It would be largely true to say that narrative history, dynastic or political, dominated the conventional historiography of South India till the sixties. History does not repeat itself; it is the historians who repeat one another.<sup>8</sup> Scholars have realised the acute need for setting right the lop-sided nature of historiography of South India and of Tamil Nadu in particular. In this context Sivathamby (1981) remarks: 'The need to assess and ascertain the role of Tamil in the cultural history of India is increasingly realised now. But it cannot be said that Tamil studies, except in the field of linguistics, dynastic history and perhaps architecture, enough has been done to trace and determine the different aspects of culture of Tamil Nadu so that they can be placed in all-India perspective'. Elsewhere he<sup>9</sup> says: Any effort to trace literary history on the basis of dominant social formation should necessarily await the completion of studies in history proper. So, the need of the hour is to identify the limitations or shortcomings in the conventional historiography, so that they are eliminated and historical writings are undertaken with correct perspectives.

Romila Thapar<sup>10</sup> is of the view that there is a considerable growth of works on regional history in the post-independence period, but they are so far been a collection of information and periodization is also on an all-India pattern. Thus, it is evident that in spite of the proliferation of works on regional history, the shortcomings or limitations of the conventional historiography, noticed above, still persist.

Some of the conventional writings suffer also from a regional bias which has given rise to the tendency of glorifying the region through dynastic histories or by searching for origins of great dynasties within the boundaries of modern linguistic states.

As noted above, regional approach may serve as a corrective to the Gangetic bias found in Indian historiography, but is also dangerous to the development of historical scholarship. Regional bias if pushed to its extremity takes the shape of regional chauvinism or even fanaticism.

Another stereotype presented in conventional writings relate to the assumption that Vijayanagar in its origin was purely a Hindu response to Muslim onslaughts and the treatment of Vijayanagar history as the last glorious chapter in the history of Hindu India. This erroneous perception has influenced all the subsequent histories of Vijayanagar.

In a way Stein<sup>11</sup> gave a turning point to South Indian historiography. About this new trend Karashima (1984) remarks: Until the 1960s scarcely any study had been made to clarify developments or changes in South Indian society, but recently some works from this point of view have appeared. They are those of Stein, Gough, dealing with the society over a long period, and those of Narayanan, Subbarayalu, Champakalashmi, Jha, Indrapala, Hall, Spencer, Alayev and others for a limited period or problem.

To conclude I wish to state that in the today's politically charged atmosphere, the historian is influenced more by the public view of historical characters and how they should be treated in the history books. Needless to say that the historical events and issues analysed therein are not always what historians find them to be but how the public wants them to be represented.<sup>12</sup> This is best

illustrated by the recent trend of regional history which has to conform to the regional political expediency. This has left the historians with no

option but to project what the public fondly believes as true in their history and heritage.

### Notes & References

1. P. Jagadeesan, 'The Trends and Theories in Modern Indian Historiography', Presidential address, Tamil Nadu History Congress, 12<sup>th</sup> Session, Mayiladthurai, 2005. p.3.
2. S.Kadhirvel, Presidential Address, Historiography Section, *South Indian History Congress, Proceedings Volume*, XVIII Session, Kalady (Kerala), 1998, p.441. .
3. M.S. Ahluwalia. *History of Himachal Pradesh*. New Delhi: 1993; *Social, Cultural and Economic History of Himachal Pradesh*. New Delhi: 1998.
4. K.M. Panrikar. *A Survey of Indian History*. Chennai: 1966.
5. R. Champakalashmi, "Historiography of South India", Presidential Address, South Indian History Congress, 1987.
6. Irfan Habib, "State of Historical Research in India", *The Hindu*, 29 October, 1979.
7. B. Sheik Ali. *History: Its Theory and Method*. Chennai: 1993.
8. S. Bhattacharya, General President's Address, Punjab History Conference, Punjabi University, Patiala, March, 2008.
9. K. Sivathamby. *Drama in Ancient Tamil Society*. Chennai: 1981.
10. Romila Thapar. *Communalism and Writing of Indian History*. New Delhi: 1977.
11. Burton Stein. *Peasant, State and Society in Medieval South India*. Oxford: 1980.
12. K. Moujundar "Facing Facts the Dilemma of a Historian", Sectional Present's address, South Indian History Congress, Gulbarga Session, 1996, p.209.

## SOME HISTORIOGRAPHICAL ISSUES IN THE HISTORY OF THE TAMILS AND TAMIL NADU

**P. Ramanathan\***

1. Prehistory: "After evolution of AMH in Africa 1,40,000 years ago proto-Dravidians entered Tamil Nadu (and South India) circa 30,000 years ago; and proto Dravidian (proto-Tamil) language has been in Tamil Nadu for many millennia before 10,000 BP"

In the past fifty years, issues like the place and time of origin of Anatomically Modern Humans (AMH) or Homo Sapiens (the species to which all the 660 Crores of human beings living now on the earth belong), the history of their spread, and the possible time of origin of the Mother Tongue of man ("Proto- World" language) have entered the domain of hard science. There is overwhelming consensus among scientists that

Modern Humans (AMH) evolved in Africa about 1.50,000 years ago and spread out to the rest of

the world after about 70000 years BP and one main line of spread was along South India ( including its Continental Shelf-which before 10000 BP would have extended two hundred miles beyond the present shoreline, as was the case every where at the time ). See rough sketch below:

The rough sketch overleaf, highlights the continental shelf:

2. i, A brief outline of how modern Genetics has arrived at the above conclusion will be in order : The number of cells in each man is 100 trillion (= 1 Crore Crores = 10) 14 Each cell except Red Blood cells) has a nucleus. Each nucleus contains 23 pairs of Chromosomes (22 pairs common to men and women +1 pair which is x, x in women and x, y in men). Further within each cell are small organelles called Mitochondria which carry out the Energy metabolism

\* Annual Member, Tamil Nadu History Congress.

work of the cell. Each Mitochondrion has Own Piece of DNA distinct from that in the 23 pairs of Chromosomes. During conception, the female ovum alone contributes Mitochondria and the tiny male sperm has no space to contain only in the female line—i.e. they pass from mothers to daughters and sons; but only daughters pass them on to the next generation. Hence MITOCHONDRIAL genes are inherited only in the female line—i.e. they pass from mothers to daughters and sons; but only daughters pass them on to the next generation. Mitochondrial DNA passed down exclusively from mother to daughter mutates through thousands of years at a predictable rate, thus serving as a kind of evolutionary clock. Based on this mutation rate of MT DNA scientists have decided that all living humans are derived from a single couple or tiny group which lived in Africa roughly 1,50,000 years ago.

ii, Parallel studies by (geneticists based on the Y chromosome inherited only from father to son, have remarkably confirmed the results of studies based on Mt DNA.

iii, As recently as between 70000yrs BP and 50000 yrs BP a few thousands of AMH migrates out of Africa and populates the entire world and one main line of spread was along south India (whose aborigines are in that continent from about 50,000 years ago.)

iv, It was Dr Ramasamy Pichappan of Madurai Kamaraj University who made the remarkable discovery that the present Tamil Nadu population contain a large proportion of descendants of the first migrants out of Africa who left Africa circa 70000-50000 BP (and by slow migration, each generation pushing just a couple of miles farther) and leaving a group in South India, proceeded up to Australia by 50000 BP. To quote from Dr Pichappan's News paper Interviews dt 23-8-2007 and 16-4-2008:

- The MT DNA marker M130 appeared in the first exodus of a handful of people out of Africa 70000-50000 years ago. It is now present in every alternate Australian aborigine
- Our study showed that 5-7 % of the Madurai samples carried this marker which confirms the "Out-of Africa" coastal migration hypothesis" (*Proceedings of the National Academy of Sciences, USA; 2001*. As Sir

walter Bodmer the British geneticist said:  
"we are all descended from Africa"

This marker was found by him first in Thiru Virumandi s/o Andi Thevar of Jyothimaniickam village near Usilampatti (Nakkiran : 23-4-2008)

"M 130 is the oldest marker in India and there is no other marker older than that for India. The DNA samples from Virumandi and others were found to have this marker and we were able to deduce that they were among the first human settlers in India, who obviously came from Africa."

3. Language as such, i.e. the Mother Tongue of Man is thought to have evolved during the period 70000-50000 BP. The earlier human species like Homo Erectus, Homo Neanderthalensis etc who have all been exterminated by AMH did NOT have the faculty of speech. The diagram at the end of this paper shows this clearly.

4. The primary Dravidian speakers in Tamil Nadu (and South India) settled now on the basis of Genetic studies had as a matter of fact been surmised by philologists of remarkable insight like Robert Caldwell (1856), Gnanaprakasam and Devaneyan (who had moreover averred that Tamil Was perhaps the language nearest to the Mother Tongue of Man). For the views of recent scholars on this topic see Ramanathan: 2007, TNHC, 14<sup>th</sup> session.

It is a hard fact of science that no bond mass of continental proportions ever got submerged. The current Earth Science findings of "Continents in Motion" and "Plate Tectonics" do not allow it at all. As Ramanathan: 1998 etc have mentioned; the reference to submerged land areas to the south of Kanyakumari in Kalithogai, Cilappatikaram etc and by medieval commentators has necessarily to be constructed as references to the submersion of the continental shelf circa 10000 BC. The kernel of those references is even now valid, if so reinterpreted. Such reinterpretation does not mean throwing the baby along with the bathwater. (It was this legend of the flooding of the continental shelf which passed on from ancient Tamil to Satapata Brahmana and the Sumerian and Biblical flood legends). It may be noted that G.U. Pope translated astutely as follows the *Purapurul Venpa Malai* stanza: "Poy akala naalum pukal vilaittal....".

"The men of ancient race that appear foremost in the fight wielding their swords; who stand

as, in the universal deluge, some mountain top rises from amid the flood: What wonder if their glory lives when all falsehoods have passed away!"

Yet some people choose to claim an antiquity for Tamils from the time mountains (some would say "stone") alone had formed and soil had not formed by degradation of rocks, forgetting that this geological occurrence happened about 200 crores of years ago, when even reptiles had not appeared. To continue to harp now on Kumarikkandam and Lemuria is to expose oneself to derision of the kind Sumathi Ramaswamy has heaped on believers of the Lemurian myth (vide her: *The lost land of Lemuria: Fabulour geographies, Catastrophic Histories* "2004: University of California Press), a derision which one would be exposed who opines that

the sun revolves round the earth; or  
the earth was created in 4004 BC; or  
Acquired characteristics can be inherited,  
(as Lysenko asserted)

And, really, there is no *raison d'être* at all now (when the current consensus in the relevant scientific disciplines gives solid support to the antiquity, greatness, and uniqueness of Tamil and the Tamils) to continue to harp on untenable and chimerical myths like Lemuria and Kumarikkandam.

## ii, Proto-history:

a, Theory of origin of South Indian / Ceylonese Brahmi script from Asokan Brahmi script: was the reverse the truth-in the light of recent discovery of numerous Tamil Brahmi (also called "Damili") and Ceylonese Brahmi inscriptions dating back to 700 B.C. Or earlier?

b, Burrow, Emeneau, Trautmann, Zvelebil and others have established that Dravidian dialects should have been spoken throughout India, including Northwest India when Indo-European speakers entered India circa 1500 B.C. Among the evidences for this are: Scores of clearly Dravidian words in Rig Veda itself; Certain Dravidian linguistic traits borrowed in Vedic language itself; the very alphabet system of Vedic/Sanskrit which (unlike any other Indo-European language) follows the Dravidian system, including adoption of retroflex consonants like *t d n*. In such a scenario there can be no two views on the antiquity of the Telugu and Kannada languages ( or their earlier forms ) going back to 500

B.C. and even earlier. No other formulation will tally with the model of "Dravidian Ascent". Archaeologist D. Jithendra Das of Hyderabad circle seems to be justified in his claim (*The Hindu*, 20 December, 2007) that early forms of even the Telugu language and its script indeed existed 2,400 years ago. The differentiation between Tamil and Telugu/Kannada of that period might have been like that now between present day Tamil and Malayalam, (except that sanskritization Prakritisation would have been very much less in the then Telugu/Kannada. Jithendra Das related finding that even by 400 B.C Telugu had a script which pre-dated Asokan Brahmi, seems also a valid one. The earliest Tamil works: Tholkappiyam (500BC-300BC) and the earliest strata of Ettuthogai poems contain clear references to a Script for Tamil and to a mature literary culture. Relying on the Tamil graffiti on Korkai (1970) excavation finds and on finds in recent excavations in Adichanallur, Pulimankombai etc, Rajan, and Natana Kasinathan have furnished data and cogent arguments in favour of the hypothesis that Tamil had a script of its own even by 800 B.C.(which was adapted later for Asokan Brahmi ); and that the Megalithic culture in TaminNadu and South India, archaeologically dated to 1000 B.C. is the direct progenitor of the Tamil/Dravidian culture and society reflected in Sangam literature.

b, Proto-Dravidian provenance of the Indus Civilisation (2900 BC-1700BC), as well as the language and script of the Indus seals.

7, Ramanathan's 2007 paper at the 2007 TMHC was on the Dravidian provenance of the language and script of the Indus Valley seals. A more comprehensive paper has since been published at pp16-27 of *Arima Nokku* 2-2; July 2008. Only "Dravidian" decipherments are likely to succeed. Kamil Zvelebil (1990). Ch 6: "Dravidian and Harappan" pp (84-98) sets out the solid reasons for the following conclusion: (M.B. Emeneau has also expressed similar views in his article on Dravidian Linguistics in *Encyclopaedia Americana*, 1999).

"Although it is a priori possible that the Harappan language belonged to an unknown family which had disappeared without leaving any trace, the most probable candidate is and remains some form of Dravidian" (emphasis supplied).

Asko Parpola asserts in *Frontline* (Chennai) Nov.24,2000 (pp 124-125): "In my (1994) book. I have



presented numerous facts suggesting that Harappans mainly spoke a Dravidian language. (Reviewing the Parpola's book in *Antiquity* (June 1995: pp 393-395) Michael D.Coe endorsed the universal consensus that Dravidian is still the most plausible hypothesis".)

Macrohistories make averments like the following, only on the basis of decades of sound scholarship: "We assume from various shreds of evidence that they were proto-Dravidian, possibly using a language that was a grandfather of modern Tamil" Stanely Wolpert (*An Introduction to India*; University of California Press, 1991)

"It now seems atleast likely that they are part of language akin to the Dravidian tongues still used in southern India" J.M. Roberts (*History Of The World*; Pelican, 1992).

8, In his article in IJDL XXXV-2, June 2006, the doyen of Indus script, scholar has read as "muruk (u) -an-?- (?) an Indus text of four signs engraved on a Neolithic polished stone celt ( circa 2000-1000 BC) found at Sembian Kandigai near Mayiladuthurai. In his view this confirms that the Neolithic people shared

the language family of the Harappan group, which can only be Dravidian.

9, As far as the item discussed under "Prehistory" is concerned, it is high time that standard books on the history of the Tamils and Tamil Nadu, take on board the facts which can be taken almost to have been proved to the hilt. The school text books brought by the Tamil Nadu Text Book, a State Government body, should also incorporate these facts in its History Text Books. As regards the two items discussed under 'Protohistory' also, there seems to be no justification for the aversion (or cautious pussyfooting) adopted by books and text books even to mention the true facts, just because the facts tend to establish the unique pre-eminence of the Tamil script in the one case and the Dravidian provenance of the Indus civilization, in the other.

Historians would do well to keep in view the exhortation of Collingwood (1999) and they should not fight shy of discharging the duty they owe to society in these troublous times in the annals of mankind. (To accept the worst because one thinks it inevitable is pessimism of a dangerous kind.)

## Notes & References

1. Cavalli Sforza. (et al.). *The History and Geography of Human genes*. New Jersey: Princeton University Press, 1994.
2. Christianson, M.H.(ed.). *Language Evolution* (see Davidson I: The Archaeological Evidence of language origins). London: 2003.
3. Flemming, M.C. "Submarine prehistoric Archaeology of the Indian Continental Shelf - a potential resource". *Current Science* 86:9, 2004, pp.1225-30.
4. Greenberg, J.H. *Indo-European and its closest relatives - the Eurasiatic Language family. Vol I Grammar: II Lexicon*. Stanford University press; California. Greenberg's above quote is in Bhandiraju Krishnamurthi's *The Dravidian Languages*. Cambridge University press, 2000, p.46.
5. Levin, Roger. *Human Evolution, an illustrated introduction*. London: Blackwell, 2005.
6. Masica, Colin P. Paper in *The Year Book of South Asian Languages and Linguistics* presented at Dec 1999 Tokyo seminar "On South Asian languages, contact, convergence and typology"; New Delhi: Sage publications, 2001.
7. Noble, W and I. Davidson. *Human evolution, language and mind*. Cambridge University, 1996.
8. Oppenheimer, Stephen. *The real Eve-Modern man's journey out of Africa*. London: Constable, 2003.
9. P. Ramanathan. *A new account of the History and culture of the Tamils*: Chennai: SISSW Publishing Society, 1998.
10. .... *Nostratics-The light from Tamil According to Devanayan* (50 Page introduction highlights pivotal position of Tamil/Dravidian studies in this field), 2004.
11. .... Hypothesis of the proto-Dravidian provenance of Indus civilization An update in the light of Current Progress in various disciplines (with elaborate Biography), *Arimaa Nokku*, 2;2; July, 2008.
12. .... Sangam literature in its historical setting - certain aspects from a contemporary

- perspective. *Indian Historical Studies*, Tiruchi II-2, 2006, pp.17-25, (paper read at TNHC 12<sup>th</sup> session Mayiladuthurai; October, 2005).
13. .... Direction of movement of Dravidian speakers in prehistoric times: Descent-from north Or Ascent from South? *Dravidian Studies* of Dravidian University, Kuppam, 2003, pp.1-3..
  14. .... *Tamila Nagarikamum Cintu Veli Nagarikamum* (Translation with introductory update, of Part II of A. Kondratov, 1974 *The Riddles of three Oceans*), 2006.
  15. .... *Cintu Veli Tol Tamila Nagarigam*, Chennai: SISSW, 1999.
  16. Sahoo, Sanghamitra. (et al.). A prehistory of Indian Y Chromosomes . Evaluating demic diffusion scenarios. *Proceedings of the National Academy of Sciences, USA*. 2006, pp.103-4.
  17. Steve Jones. *The language of the genes*. Harper Collirs, 1933.
  18. Sykes, Bryan, *The human inheritance - Genes, Language and Evolution*, OUP, 1999.

## THE NINETEENTH CENTURY TAMIL HISTORY: NEED FOR A HOLISTIC PERSPECTIVE IN HISTORIOGRAPHY

K. Pandiyan\*

The Nineteenth century Tamil history offers more problems than it has solved. For some, the century would commence from its later half. The depiction of the change to modernity would remain restricted to westernisation. Many personalities who had made significant impact on contemporary life would only deserve a casual reference or be relegated to the footnotes of historical writings. Many movements would go unnoticed against the backdrop of historical orthodoxy. The 'otherness' of other religions alone would count negating the 'thing-in-itself'. For some it was a period of path-breaking reforms while for others it was a period of intermission before the twentieth century reforms.<sup>1</sup> While the elitist developments have been found attested, the ossified order, the 'history in present tense', has deserved only a scant regard. All these could be attributed to an observed lacuna in the evolution of a 'holistic perspective' in contemporary historiography, specifically in the context of the colonial rule. The purpose of this paper has been to highlight certain crucial areas of the nineteenth century Tamil history which seriously demand the application of colonial historiography with necessary perspective.

### Contemporaneity and Convention

Regional history is inextricably bound to the native language and aesthetic history. The prevailing trends in perception of the perceptible changes in literature and aesthetics as attested in

Tamilology would have a definite bearing on shaping the perspectives of historiography. The former could enrich or retard the latter. The correspondence has been mostly positive, but a lacuna could be observed to prevail while correlating contemporaneity with convention.

Tamil has been a classical language. The two thousand years of literary heritage has had its impact on historiography as on anything else. When a particular socio-economic formation could sustain itself for quite long, it would be only logical that the conventions would predominate over contemporaneity, explaining everything as given or established practice. Life would flow and the conventions would preside over. The words of ancients were to be treated as gold. The 'old' would fade away and the 'new' would make an entry by the 'efflux of time' and they have to be treated as 'condonable' or 'justifiable' grammatical categories.<sup>2</sup> When the contemporary life situation underwent radical change, as was the case in the nineteenth century, and demanded a new perspective, the exclusive reliance on convention could be found to obfuscate the changed or changing reality. This could reveal itself explicitly in the study of bhakthi literature.

A bhakthi literature would differ from a bhakthi song. The latter would praise, and make prayers to, God in the manner prescribed by the canonical authority and concretized by convention.

\* Lecturer (SG), Department of History, National College, Tiruchirappalli-620 001.

The former would aesthetically present the experienced spirituality within the contextual framework of given life situations. Here 'specificity' would predominate rather than 'universality'. The religious reflexes, in this context, are the reflexes of the real world. Historiography has to shape the proper perspective to comprehend this fact and develop tools to distinguish between the 'universals and specifics', 'convention and contemporaneity', in the bhakthi paradigm. Many examples could be cited from the nineteenth century bhakthi works of historical validity. To depict the sufferings of the human birth would be general in the universal bhakthi trait, but St. Ramalingar's reference to the suffering which resembled the plight of a child being beaten by both the parents at the same time was only specific.<sup>3</sup> Cursing the time as that of evil or kali would be universal, but Ramalingar's assertion that "none of the passing days is a happy day"<sup>4</sup> was quite specific. To lament on mortality would form one of the universal components of the bhakthi paradigm, but not the "death by hunger is murder"<sup>5</sup> concept of Ramalingar. To tell the story of a devotee with a view to explaining the "unto the Last" paradigm would be universal, but the references in Gopala Krishna Bharathi's *Nandhanar Charittira Kirttanai* to the fear of famine, the 'Pannaiyur' who could "chase and chase and imprison" Nandhans, the 'bond' and the denial of festivals and rituals to the underdogs were specific of contemporary times.<sup>6</sup> Expressing human kindness towards animals and plants and even inanimate things would fit into the general paradigm of bhakthi, but Ramalingar's grief over the "crop under desertion"<sup>7</sup> was quite significantly specific.

#### Deviant Characteristics and Historiography

The study of a movement or phenomenon being attested by its action dynamic or paradigmatic form, as was the case with St. Ramalingar's movement, has to consider in depth the deviant characteristics or factors. The deviations are perceived through the conventional, religious, aesthetic or cultural premises. The crucial importance of the deviant characteristics has been that they could ventilate the link between the past and present either as disjunctive or a continuum, objective reality and its critique, thesis and anti-thesis, and tradition and individual talent. The deviations are to be found rooted in their materiality and not as mere nuances, techniques or devices, for herein would lay the meeting point

between the given reality and its human perception, and the change and attitude of change. To ignore or hush away the deviant characteristics would tantamount to a historiography that floated phenomena and movements in the wilderness.

The appropriate test materials for the verification of the above observation with respect to the nineteenth century Tamil history would be St. Ramalingar's *Thiru Arutpa*- Sixth Thirumurai, the prose works *Manumurai Kanta Vacakam*, *Jiva Karunya Olukkam*, and the *Upadesas*,<sup>8</sup> and Gopala Krishna Bharathi's *Nandhanar Carittira Kirttanai*. When the deviant characteristics are set aside as the conventional negative assertions derived from the positive ones or attributable to the invention of new techniques or nuances of stylistics, the skeleton that would be left behind would be free from earthly gravitation and would float in the air transcending space and time. In that situation, St. Ramalingar would remain a Saivite poet by tradition and Gopala Krishna Bharathi a Semi-literate Saivite Street Singer. The plight of Nandhans would remain fossilized. On the contrary, when one scrutinises the deviant characteristics within a material conceptual framework using the contemporary socio-economic, cultural and political variables, one would be able to crystalise the textually denoted social changes and the revealed attitude towards the said changes by the authors of the movement.

#### Dichotomisation, Classification and Dialectics

The prime concern of historiography has centered on arriving at the totality of human relationships constituting any specified period of research. The historical perspective would necessitate the perception of distinction between dichotomy and classification on the one hand and dichotomy and dialectics on the other. Dichotomization would precipitate the antithesis of classification. Classification would rationalise the process of arriving at the totality of things and phenomena while dichotomization would arise from the exigencies of the simplification of research and result in fragmenting the totality. The polarity in dialectics has to be differentiated from dichotomized reality. While the former would help project the reality as the unity of opposites and explain the inner dynamic behind the reality-in-motion, the latter would only jeopardise the data processing and conceptualization of reality. The compartmental

approach owes its origin to dichotomization whereas the holistic approach to dialectics.<sup>9</sup> The conceptualisation of the nineteenth century phenomena has often been found to be handicapped by the dichotomization of the modern and the traditional, elites and non-elites, Hindus and non-Hindus, and progressives and conservatives. K.N.Panikkar has observed:

Stereotype labels such as 'conservatives', 'radicals' and 'reformers', commonly employed in the existing historiography on the basis of traditional, western and synthetic intellectual influences respectively are .... of doubtful validity. Neither did western influences automatically lead to 'progressive' social and political consciousness nor did traditional influences invariably create conservative attitudes. In fact some who were rooted in traditional knowledge and culture held more advanced views on several social questions than their western-educated contemporaries.<sup>10</sup>

For Kailasapathy, the Tamil Literary historian and critique, the poet par excellence of the Thiruvaduthurai Matha, Maha Vidwan Meenakshi Sundaram Pillai, was a cent percent conservative, P. Sundaram Pillai (1855-1897) a fifty percent modernisor, and Veda Nayagam Pillai (1826-1889) and VGS Sastri (1870-1903) genuine modernisors.<sup>11</sup> The adaptation of this quantified dichotomization would result in an unacceptable historiography. Many facts would bear testimony for the invalidity of any such hasty assessment. The MahaVidwan (1815-1876) taught only Saivite literature and even saivitised the names of his disciples belonging to the other sects or religions, but the fact was that he taught them all.<sup>12</sup> He died with his head on the lap of a Christian disciple. He was a close friend of the Modernisor, Munsiff Veda Nayagam Pillai (1826-1889) and also wrote an entire work – *Kulattur Kovai* in his praise. He refused to give a foreword to Gopala Krishna Bharathi's (1785-1875) *Nandhanar Charittira Kirttanai* probably because the latter was not to the liking of the Matha, but at last composed a song in praise of Bharathi for the '*Kirttanas*' in the work singing the glory of Siva.<sup>13</sup> He was an enemy of music but liked to hear the '*Kirttanas*' of Bharathi, sung by others while in death bed. Bharathi refused to sing in praise of any human being but violated his self-imposed restriction once to praise Veda Nayagam Pillai for his yeomen service to the people during famine times. He voluntarily

deposited his savings with the Matha for organizing food distribution through the temple. U.V. Saminatha Iyer could join the government collegiate service only on the recommendation of the Maha Vidwan, which alone paved the way for the later discovery of the Tamil Classics.<sup>14</sup> Mere labeling would not explain the contradictions. On what grounds they differed or got united would indicate the need for a broader conceptual framework which would explain the seeming contradictions within a meaningful totality of human interaction.

Political slogans could not justify the dichotomization into conservatives and liberals. Thus "Long live the queen, but all is not well with Her Indian subjects" would be a political slogan for the collaborators while "this rule of the merciless shall go" could as well be the political slogan of the non-collaborators.<sup>15</sup> While making a petition against conversion was an act of emerging political awareness, the explicit assertion by St.Ramalingar that conversion did not solve or achieve anything was also political by any measure.<sup>16</sup> If a milder form of critique against outmoded customs of Hinduism was reform, an outright and holistic crusade against the moribund religious practices was not something else.<sup>17</sup> Both could be, and were simultaneous. Hence assigning politics pure and simple to the nineteenth century elite and relegating all the caste and community politics to the twentieth century breakaway groups would smack of negation of historical truth.<sup>18</sup> The rustics have had a history too. Dichotomisation has been a kind of 'displacement syndrome'. This has been an 'either or paradigm' that juxtaposed mind and matter, emperor and Pope, Church and State, and sacred and secular.<sup>19</sup> This mode of conceptualization would not grapple with the evolving empirical reality.

New criticism and structuralism have transformed the evaluation of works into the 'study' of 'texts'. Sequential Analysis, Phenomenological Method and neo-positivism have also contributed to the understanding of the texts. But their entry into the study of history as such has been found to be crippling.<sup>20</sup> This would be all the more true in its application to the study of nineteenth century Tamil Nadu.

All the linguistic analyses are incapable of proceeding beyond the discourse of the participants themselves. The independent analysis of the non-

linguistic categories could never be forsaken. When historiography primarily relies on this method, the nineteenth century Tamil Renaissance Movement and the Sanmarga Movement of St. Ramalingar would vanish and be replaced by the ventilation of individual aspirations and grievances unconnected of each other. The broader categories would remain fragmented to discrete elements so that ultimately the Official versions alone would prevail regarding 'Ramalinga Paradesi' and others.<sup>21</sup> Edward Said's view that "A text is a 'being in the world' and has 'ways of existence' that are always 'enmeshed' in circumstance, time, place and society-in short, they are in the world, and hence are worldly"<sup>22</sup> would remain the basic guideline in this regard. Chomsky has emphasized that the analysis of discourses cannot be carried out at the level of their empirical components alone and that the symbols and signs would make structures of sense only within the larger signifying unities.<sup>23</sup> Idealist structuralism, on the other hand, would underplay real historical change and make it *suigeneris*.

The primacy of social existence over consciousness has to be inevitably stressed. This would not be economic determinism for as Levi-Strauss has stated, consciousness is not just the reflection of the economic base of a society but is constituted as a result of the interaction of several institutions and structures.<sup>24</sup> If the peasant mediations of Gopala Krishna Bharathi, Matha mediation of the Maha Vidwan, the Christian mediation of Veda Nayagam Pillai, the urban and agrarian mediations of St. Ramalingar, the mediation of Sanskrit patronage negatively moulding the views of the dedicated Tamil scholar V.G.S. Sastriar and the Tamil bible mediation of Veda Nayaga Sastriar are not counted, the different approaches to social realities would become empty rhetorics for the nineteenth century Tamil historiography.

### **Liberal View of Colonialism**

For the colonial historiography to be effective any liberal or lenient view of colonialism has to be negated and any "strait-Jacket explanation"<sup>25</sup> has to be inevitably rejected. Following Antonio Gramsci, Edward Said would reject any benign or benevolent view of colonialism.<sup>26</sup> Conventional historiography has been caught within the 'impact-response syndrome'. The nineteenth century Tamil modernisers had perceived the British

rule as civilizing mission. For Veda Nayagam Pillai it was the 'jaundiced eye that found fault with the rulers, for it was a good government with good laws'.<sup>27</sup> They believed that the 'import cargo brought gold and diamonds to India and that the people in England laboured to send the textiles for the Indians to wear'.<sup>28</sup> Neither the drain nor de-industrialisation would have any impact on them as also the consequent plight of their contemporaries who had been down regulated, dispossessed, expatriated or enslaved by colonial engineering.<sup>29</sup>

The colonial historiography has most often been the collaborator based. This in turn has led to the elite based approach. Ultimately it has exposed itself as the Hindu based. The Hindu based outlook has turned caste-Hindu based. The explicitly marginalized in the process have been the low caste Hindus, the Dalits and non-Hindus especially the Indian Christians and Muslims. The omission would make historiography simpler but cause much damage to a critical understanding of the overall scenario and the shaping of the real perspectives.

The beneficiaries of the colonial rule were the natural collaborators of the British to start with. Collaboration turned conditional in due course as it was mutual benefit oriented. The non-collaborators were the peripheralised of the colonial interaction. Paul-O-Freire would enable one to understand that the up regulation of the collaborators was only preceded by the down regulation of the non-collaborators by the same 'agent' and his 'motive'.<sup>30</sup> Those who had obtained placement at the center were so because the others were driven to the periphery. To deny the peripheralised their role in history would tantamount to history. Any historiography bordering on a history would reject the peripheralised in social practice and evaporate them in social theory. It would be nothing but metaphysical to anticipate that a social change would occur in a society without in anyway leaving its imprints on a part of humanity in that society. But the fact was that, for the collaborators to turn into critics of the Raj, much destabilization had to occur which in turn depended on the critical re-insertion of the peripheralised into reality with a transformative consciousness.

Research in colonial history especially that centering on social change should necessarily negate the 'control mechanism oriented linear style of discourse' and identify the action sphere where both

the official policies of the colonial rulers and the popular interventions could be located coplanar, where the visible signs of a new identity could be found attested, and where some of the traditional arsenals of exploitation and the older loyalties of the oppressed could be discerned to have made impact on the march to progress.<sup>31</sup>

### **The Colonial Design**

That the colonial design was operative during every stage of colonial rule would prove to be crucial in moulding the perspective for colonial historiography. The treatment of slavery has been an area of distorted perception in historiography. In A.D. 1800, the officials of the East India Company had observed that bonded labour was an integral part of Indian agriculture which was not to be altered, for that would jeopardise revenue collection and as it was not slavery of the European type.<sup>32</sup> In A.D. 1819, the Board of Revenue at Madras had stated that it would be "obviously unjust to interfere with the private property ... that the Raiyats at present possess in their slaves"<sup>33</sup> Scholars have not contrasted these two in the colonial context. The missing link was the implementation of the Rayatwari and Zamindari reforms under Permanent settlement during the first two decades of this century. The British had not only created private property in land but in humans as well by empowering the newly created land-owning classes the power to tie down the agricultural labourers to land for the sake of unceasing flow of revenue as demanded. It was because of the political and economic necessity that the British in India rushed to hush up everything as "long established relations" and proceeded to execute "small in scale and long in coming" reforms against the backdrop of the anti-slavery Movement in Britain.<sup>34</sup>

### **Distorted Perceptions**

Another crucial area of colonial historiography which negates the totality of a phenomenon has been the non-perception of the colonial link. The treatment of the nineteenth century religious disputes and conversion, the conservatism of the commercial elite and exportation of enslaved labour could be cited as examples.

The religious activity during the nineteenth century in Tamil Nadu was a multifaceted activity. It was not a mere Hindu-Christian feud. Conversion was a 'shunting' activity which incorporated the

change of affiliation from Hinduism to Catholicism, from Catholicism to Lutheranism and back to square one, indicating the operational dynamics of extra religious forces at work. Within Hinduism, there seemed to have occurred the 'monopolisation of religion' arising from the new correlation of class forces. Within Christianity 'caste prejudices' had surfaced with force. Another visible phenomenon was the 'Anglicisation' of the Tamil Church and the Bible. Besides these, there occurred the 'cultural defence' activities like the rigidity of Saivism. All these would only remain fragmented without the colonial link.

Another instance of distorted perception could be witnessed in Suntharalingam's depiction of the nineteenth century Tamil commercial elites.<sup>35</sup> Both the western educated and employed elite and the commercial elite were products of the colonial rule. But the specificity of the situation was that while the former were the modernisers, the latter were pronounced conservatives. "Neither the exposure to the modernizing influences of an urbanized society nor the elite's smattering knowledge of the English language had in any significant way undermined its adherence to its inherited caste and ritual obligations".<sup>36</sup> The why of the phenomenon has not been answered by Suntharalingam. The comprador origin of the commercial elite, the urban income largely depending upon the newly created rural class structure and its perpetuation, the zeal to acquire higher ritual status through 'Sanskritisation'<sup>37</sup> and the fear of conscientisation arising from the proselytisation of the poor peasants, artisans, weavers and Dalits contributed to the specific conservatism of the commercial elite. The "closer and closer" approach to ensure "entire identity" with the British was not merely the resultant of the declaration of neutrality by the Government but the fact that they had settled as allies after the Mutiny.<sup>38</sup>

Manickam's treatment of exportation of labour as an act of benevolent 'experiment' to emancipate the Dalits needs closer scrutiny.<sup>39</sup> The fact that the descendents of these exported poor are yet to become free citizens in many places of the globe would vindicate the fact that it was the global re-organisation of labour in the subject countries with a view to serving the needs of imperial capital was the motive force behind the move. 'Nomodaisaton' could never precipitate an air of self-confidence and self-respect, but only critical re-insertion.

To conclude, the historiography with respect to the nineteenth century Tamil Nadu shall have to comprehend both the generality and specifics of things and phenomena with a holistic perspective. For this to be achieved, developing a proper perspective that views traditions and conventions with a critique, discards dichotomization, grasps

phenomena by the roots, rejects the vicious circle of syndromes, keeps aside distorting concepts and approaches modernity as distinct from the western and traditional are absolutely necessary. Above all, as Irfan Habib would put it, studying a colonial period without perceiving colonialism would only offer an apologia for colonialism.

### Notes & References

1. C. Paramarthalingam, *The Social Reform Movement in Tamil Nadu in the Nineteenth Century with Special Reference to St. Ramalinga*, Madurai: Raj Kumari Publications, 1995, p.7.
2. *Nannul* (Tamil), Sutra
3. Ramalingar, *Thiru Arutpa VI* (Tamil), Uran Adigal (ed.), Madras; Ramalingar Pani Mandram, 1981, Song 3336:4
4. *Ibid.*, Song 3338
5. *Ibid.*, Prose Collections, *Jiva Karunya Olukkam*, pp.57-59
6. R. Gopala Krishna Bharathi. *Nandhanar Carittira Kirttanai*. Madras: Rathina Nyakar & Sons, 1861.
7. *Thiru Arutpa VI*, *op.cit.*, song 3471: 1.
8. The Upadesas are in prose.
9. G. Plekhanov. *The development of the Monist View of History*. Moscow: Progress Publishers, 1972.
10. K.N. Panikkar, "The Intellectual History of Colonial India: Some Historiographical and Conceptual Questions", in *Situating Indian History for Servepalli Gopal*, New Delhi: Oxford University Press, 1986, p.418.
11. K. Kailasapathy, *Oppiyal Ilakkiyum*, Madras: Pattaligal Veliyidu, 1978, pp.286-287.
12. U.Ve. Saminatha Iyer. *Sri Meenatchi Sundaram Pillaiyavarkal Carittiram*. Madras: Literary Printing Press, 1940.
13. U.Ve. Saminatha Iyer. *Gopala Krishna Bharathiyar*. Madras: Kalaimagal Kariyalayam, 1964.
14. U. Ve. Saminatha Iyer. *En Carittiram*. Madras: UVS Nul Nilayam, 1982; *Ninaivu Manjari*. Madras: Kalai Magal Kariyalayam, 1953.
15. *Thiru Arutpa VI*, song 5618.
16. *Ibid.*, song 3766:1-2.
17. *Ibid.*, song 3767, 3768, 4654, 5508, 5592, 5805.
18. R. Suntharalingam, *Politics And Nationalist Awakening in South India 1852-1891*, University of Arizona, 1974, p.XIV.
19. T.K. Oommen, *Nation, Civil Society and Social Movements: Essays in Political Sociology*, New Delhi: Sage Publications, 2004, p.239.
20. Sangeetha Singh, (et.al.), "Subaltern Studies II: A Review Article", *Social Scientist*, No.137, October, 1984, p.5.
21. *South Arcot Gazetteer* has referred to Ramalingar as a "Paradesi" who had vociferously advocated burial as against cremation.
22. Edward Said, "The World, the Text, the Critic", in T.V. Harari (ed.), *Textual strategies: Perspectives in Post-Structuralist criticism*, New York: Cornell University Press, 1979, p.165.
23. Quoted in Sangeetha Singh, *op.cit.*, p.7.
24. Levi Strauss quoted in Sangeetha Singh, *op.cit.*, p.4
25. K.N. Panikkar, *op.cit.*, p.408.
26. Edward Said. *Orientalism*. London & Henley: Routledge and Kegan Paul, 1978.
27. S. Veda Nayagam Pillai, *Nithi Nul*, Madras: Kazhagam, 1974, pp.22-24.
28. S. Veda Nayagam Pillai, *Pen Kalvi*, Madras: Kazhagam, 1978, p.46
29. Irfan Habib, "Studying a Colonial Economy Without Perceiving Colonialism", *Social Scientist*, No.139, December, 1984, pp.393-410; Suranjan Chatteerjee, "Economic History or an Apologia for Colonialism", *Social Scientist*, No.140. January, 1985. pp.54-70.
30. Paul-O-Freire. *Cultural Action for Freedom*. New York: 1964.
31. Amiya Kumar Bagchi, "The Ambiguity of Progress: Indian Society in Transition", *Social Scientist*, No.142, March, 1985, pp.3-14.

32. Dharma Kumar, *Land and Caste in South India: Agricultural Labour in the Madras Presidency During Nineteenth Century*, Cambridge University Press, 1965, p.64.
33. Minute of Board of Revenue, 25<sup>th</sup> March, 1819, quoted in W.H. Bayley and W. Huddleston, *Papers on Mirasi right*, Madras: 1892, p.307.
34. Dharma Kumar, *op.cit.*, p.69.
35. R. Sundaralingam, *op.cit.*, pp.25-57.
36. *Ibid.*, p.31.
37. M.N. Srinivas, *Social Change in Modern India*. Berkeley: University of California Press, 1971.
38. R. Sundaralingam, *op.cit.*, p.51
39. S. Manickam, *Slavery in the Tamil Country: A Historical Over-View*, Madras: CLS, 1982, pp.75-80.

## BERNARD S. COHN – A HISTORIAN AMONG THE ANTHROPOLOGISTS

L. Selvamuthu Kumarasami\*

The contribution of the Bernard S. Cohn to the historical writings, focusing the colonial society on the basis of anthropological studies is highlighted in this paper. It is apt to call him as the 'Father of Colonial Studies'.

Bernard S. Cohn was a strong votary of an interdisciplinary approach, brought together anthropology and history in his research, gradually widening the scope of this interaction. His contribution to understanding the politics of colonial knowledge has been acknowledged by historians and anthropologists for over three decades. It was his conviction that it was difficult to study colonialism in South Asia without a study of accompanying structural and cultural changes. His three noteworthy works are *India: The Social Anthropology of a Civilization*, *An Anthropologist Among the Historians and Other Essays*, and *Colonialism and its Forms of knowledge*. In the first one introduction was given by Ranajit Guha and in the second one foreword was given by Nicholas B. Dirks and in the third one foreword was given by Gyan Prakash. Posthumously these three classic collections of Professor Bernard S. Cohn's essays are published in one Volume entitled *The Bernard Cohn Omnibus* which provides a comprehensive understanding of the working of colonialism in South Asia. A lucid foreword by Dipesh Chakrabarty pulls together various strands from three collections while providing an insight into Bernard Cohn, the person.

Among these scholars, Nicholas B. Dirks was the greatest disciple of the greatest teacher cum scholar Cohn. He is inspired in particular by the work

and teaching of his mentor Cohn. Cohn was his adviser at the University of Chicago and continued as his unofficial advisor for the rest of his life.<sup>1</sup> In the words of Dirks, "Bernard was an erudite scholar and incisive critic of colonial history in South Asia; his path breaking writing and teaching on South Asia helped to reinvent imperial history and bring it into serious engagement with the study of early modern and Modern South Asia".<sup>2</sup>

### Academic Career

Born to a Jewish family of Brooklyn, New York, on May 13, 1928, Bernard Samuel Cohn died in Chicago on November 25, 2003 at the age of 75. As a boy, he attended the public schools of New York City. He received his B.A. in History from the University of Wisconsin in Madison in 1949 and his Ph.D. in Anthropology from Cornell University in 1954. For his Ph.D., Cohn did field work in Jaunpur district of eastern Uttar Pradesh as part of an 'India project' at Cornell. Out of this research came his first published essay on India: "The Changing Status of a Depressed Caste".

Cohn joined the University of Rochester as an Associate Professor of Anthropology in 1960 and soon became the Chair of the department. He returned to Chicago in 1964 and taught there till his retirement in 1995. At the time of his death he was Professor Emeritus in the departments of History and Anthropology at the University of Chicago.<sup>3</sup>

### Colonialism

Colonialism was a project of conquest and control. The cultural effects of colonialism have too

\* Lecturer (S.G), Department of History, Presidency College, Chennai-600 005.



often been ignored or displaced into the inevitable logic of modernization. Colonialism was itself a cultural project of control. Cultural forms in societies newly classified as "traditional" were reconstructed and transformed by colonial knowledge, which created new categories and oppositions between colonizers and colonized. Britain set in motion transformations every bit as powerful as better-known consequences of military and economic imperialism.

Bernard Cohn has played a critical role in identifying and exploring the relations between the colonialism and cultural transformation in the last three hundred years of the South Asian history. Long before the powerful theoretical proposals of Michael Foucault made "knowledge" a term that seemed irrevocably linked to power, and before Edward Said so provocatively opened up discussion of the relations between power and knowledge in colonial discourses and orientalist scholarship, Bernard Cohn had begun to apply an anthropological perspective to the history of colonialism and its forms of knowledge.<sup>4</sup>

The painstaking efforts by British orientalists to study Indian languages was not part of a collaborative enterprise responsible for a new renaissance, but rather was an important part of the colonial project of control and command. The very imagination of the Orientalists led to brilliant antiquarian collections, archaeological finds and photographic forays which were in fact forms of constructing an India that could be better packed, subsumed, and ruled.<sup>5</sup>

Throughout the nineteenth century, the collection of material about castes and tribes and their customs, and the specification of what kinds of customs, kinship behaviours, ritual forms, and so on, were appropriate and necessary for ethnographic description, became increasingly formalized and canonic. In the years after the rebellion, the detailed compilation of empirical material on British India escalated dramatically, first in occasional manuals of local districts. However early manuals were faulted for being prolix and insufficiently statistical. The colonial government instructed the writers to reduce the narrative sections of the account, and to collect more statistics, to make findings both more readily digestible and comparable.

The colonial government was concerned to find some method that could produce useful and

uniform knowledge for all of India. In 1869, Hunter was accordingly appointed Director-General of Statistics to Government of India, and over the years he produced and supervised a series of gazetteers that sought to systematize official colonial knowledge about India. By the time of Maclean's general manual of Madras Presidency, published in 1892, the subject matter of ethnology had become standardized.

The inauguration of the ethnographic survey of India made clear that the census was necessary for colonial knowledge. At the start of the twentieth century the political centrality of caste was formally announced. Caste was the site for detailing a record of the customs of the people, the locus of all important information about Indian society. This information, which the colonial state felt increasingly compelled to collect, organize, and disseminate, would thus become available for a wide variety of governmental initiatives and activities, and would relate to "almost every form of executive action".<sup>6</sup>

#### Writings on Colonial State in India

Bernard Cohn was most interested in the historical and anthropological making of the British colonial state in India, especially the modes in which 'colonial' culture and practices were enforced through multiple regulatory mechanisms. His work retains immense relevance even today. In his writings, he ably demonstrated that the colonial state and its historical anthropology were inseparable from the ideology of power and the political character of the state.

Bernard Cohn, affectionately known as Barney, was an exceptionally unassuming person and polite in his behavior, conversation and interaction with students and colleagues, he was endowed with a rare quality of mind, ie, an originality and an ability to distil a system in his ideas and thought Structure.

#### Integration of History and Anthropology

Cohn's works influenced and inspired writings not only on South Asia in general but also on South-East Asia, Western Europe and Latin America. This is reflected in numerous works that his students at the University of Chicago produced for more than thirty years. His immaculate insights into the colonial forms of power in general and the British Empire specifically helped several younger minds in the graduate schools even beyond the US academia.<sup>7</sup>

Cohn's writings taught us to think of South Asian history and anthropology in innovative ways and drew our attention to the colonial genealogy of the knowledge about subcontinent.<sup>8</sup> Cohn integrated the two disciplines of history and anthropology in remarkable and unique ways, and can be said to have engineered the new sub-fields of historical anthropology and anthropological history through his numerous writings on colonial India. He urged the scholars and readers to look into the anthropological making of the British Empire and its power. His writings neatly form the thematic universe mutually interlinking the colonial sociology of Knowledge and the sociology of colonial knowledge.

Cohn's command over the themes and subjects of interest was wide-ranging. He continued to analyse how the British colonial state in India institutionalised the formal legal apparatus of its power along with an explicit and exhibit symbolic construction of power in the domains of culture and ideology.<sup>9</sup>

His path taking essay on 'Census, social structure, and Objectification in South Asia' provides an immense analysis of far reaching consequences of measures undertaken by the colonial government on the subject population. Though a prescient account of the initial attempts at census enumeration and Indian response to them -as well as of the gradual refinement of such processes-Cohn unravels how the inhabitants of India and their cultures were objectified. This was not only because Indians were induced to reflect on who they were by the questions put to them by the enumerators, it was also because some of underlying ideas of colonial administrators with regard to Indian society informed the new self-consciousness of Indian elites.<sup>10</sup>

Whether writing on the eighteenth century Benares region, language of command and control, law of the imperial colonial state or enumerative exercise of the British Empire, in all of them Cohn extended the boundaries of history and anthropology and moved beyond their given limits. In each of these and other essays, he is seen at his best in embedding archives with ethnography in a synchronic narrative of past with the present. With extensive footnotes that is, characteristic of his writings, Cohn narratives would easily mediate through the language of colonizers (English) and colonised (Indian language).

## South Asian Studies Programme

Cohn contributed immensely to the enrichment of South Asian studies programme at the University of Chicago, a leading place for South Asian studies for decades. Cohn was a legend in setting up several of the cutting edge debates and discourses in his disciplines. But unlike many of his contemporary anthropologists of the post-war era, Cohn clearly saw the ideology of the US state department in promoting area studies and always had a critical gaze at the discipline itself. He shared his perspective on the colonial roots of anthropology with his students more inside the class rooms. He was one of the best thesis advisors one could possibly imagine in terms of his dedication and support not only till the dissertation was over but even beyond the graduate school, and particularly in working towards his students' careers and placements in the academia. Cohn looked at different turns in social sciences with an ironical twist when he once remarked "where do we turn now that we have turned away so much" implying the inadequacy of post-modern turn, linguistic-turn, post-structuralist turn, feminist-turn, deconstructionist turn, post-colonial turn and so on. However, for him these turns and isms were not enough to explain the power of history and anthropology.<sup>11</sup>

Ranajit Guha, Nicholas Dirks and others have written about the distinctiveness of Cohn's contribution to the study of modern South Asia.<sup>12</sup> Guha in particular draws out attention to a passage from Cohn that displays Cohn's fundamental conviction that modern India could not be studied either historically or anthropologically without studying the process of structural and cultural change that colonial rule unleashed in the subcontinent: "Anthropological 'others' are part of the colonial world. In the historical situation of colonialism, both white rulers and indigenous peoples were constantly involved in representing to each other what they were doing. Whites everywhere came into other people's world with models and logics, means of representation, forms of knowledge and action, with which they adapted to the construction of new environments, peopled by new 'others'. By the same token those 'others' had to reconstruct their worlds to encompass the fact of white domination and their own powerlessness."<sup>13</sup>

Nicholas Dirks affirms the same point: 'Although Cohn has not written explicitly about the ways in which any attempt to characterize something as specifically 'Indian' might participate in the history of colonial forms of knowledge .... His writings have certainly suggested that the colonial state has had extraordinary effects on the basic structures of contemporary Indian life'.<sup>14</sup>

### **Institution Builder**

Cohn was an institution builder, and after joining the University of Chicago in 1964 he continued to stay there despite several coveted positions offered to him several times throughout his academic career. The forty years of long-standing scholarship and relationship with one place with intermittent commitments such as a visiting professor at the University of Michigan, New York University and California Institute of Technology have inspired several generations of scholars who are now well established historians and anthropologists in their own fields. It synchronized well with his intellectual rigour of mind, which he would apply to any subject or theme he examined and analyzed for a considerable period of time with a sustained passion. This speaks for his love of knowledge and passion for work, and not for fulfilling the academic requirements for tenure, promotion or seniority, etc.<sup>15</sup>

### **Democratic and Participatory Classes**

His classes were truly democratic and profoundly participatory in nature allowing students to discuss their own thoughts and ideas as well as to engage with readings more seriously. He gave the most comprehensive reading lists in his courses, which were most innovative in content and form. At times, he would take the entire class to a nearby museum, church, synagogue and cemetery for a short visit to acquaint them with the power of architecture and its varied forms. One often found him gleaning through the card catalogues of the registering library of the University of Chicago. He himself was a great bibliographer as seen in his essay titled *Social Institutions of Indian-Civilization: A Critical Bibliography*.<sup>16</sup>

Cohn was most interested in the cultural programmes and practices of the British colonial state

in India, which were enforced through multiple regulatory mechanisms. Cohn's writings show how this historical anthropology of the colonial state cannot be separated from the ideology of power and political character of the state from the eighteenth century to the post-colonial era, and as Nicholas Dirks well suggested in his preface to Cohn's collection of essays, that "the historical anthropology of the colonial state must not be separated from the historical anthropology of the modern nation state in general".<sup>17</sup> His insights into the historical project of the British colonial state can well explain the hegemonic cultural and political agenda of the contemporary global neo-liberal colonialism of the US and her allies. He himself stated that "a guiding assumption in my research on the British conquest of India in the eighteenth and nineteenth centuries has been that metropole and colony have to be seen in a unitary field of analysis".<sup>18</sup> In the introduction of his last published work, he summarised his approach as one of 'investigative modalities' to analyse the totalising project of the British colonial state in India. These investigative modalities for him were historiographic, observational, survey oriented, enumerative, museological and surveillance oriented in nature. All of these investigative modalities are also true of our contemporary times enforced both by the post-colonial and neo-imperial states. Cohn can truly be considered a visionary future historian whose analyses of the past can also explain the trajectory of the neo-colonial project of our future time to come. He can be called an E.P. Thompson of modern Indian history and his writings have greatly influenced the subaltern studies, cultural studies and social and intellectual histories of modern South Asia for the last three decades. The recent surge of writings over mapping and territorializing the boundaries and spaces of the modern nation states owe much to Cohn's early works on regions, census, authority and Benares. He was not an intimidating professor rather a man of true intellect, emotions and feelings for his teaching and research, and combined brilliantly the multiple roles of a remarkable teacher, researcher, colleague, mentor and friend in his persona. This man whose every article had opened a new door in South Asian history, had much more to offer that is now lost for ever.<sup>19</sup>

## Notes & References

1. L. Selvamuthu Kumarasami, "Nicholas B. Dirks – An Ethno-Historian of Studies on Colonial Tamil Nadu" in M.A. Xavier, *Towards a Just Society*, Tiruchirappalli: 2007, p.316.
2. Nicholas B. Dirks, *The Scandal of Empire*, New Delhi: Permanent Black, 2007, pp.xv-xvi.
3. Bernard S. Cohn, *An Anthropologist Among the Historians and Other Essays*, New Delhi: 1987, pp.ix-x.
4. G. Rengaraju, *Colonial Design and Dravidian Awakening in Tamil Nadu*, Chennai: 2006, pp.8-9.
5. L. Selvamuthu Kumarasami, and R. Kumaran, "Colin Mackenzie Manuscripts A New Chapter in the Antiquity of South India", *Quest Historica*, Vol.IV, October, 2005, pp.49-58.
6. Nicholas B. Dirks, *Castes of Mind*, New Delhi: 2002, pp.43-49.
7. Asha Sarangi, "Bernard S. Cohn: Historian of the Future", *Economic and Political Weekly*, Vol.XXXIX, No.10, 5 June, 2004, p.2344.
8. Gyan Prakash, "Foreword" in Bernard S. Cohn, *India: The Social Anthropology of a Civilization*, OUP, 2000, p.v.
9. Singer Milton (ed.), *Structure and Change in Indian Society*, Chicago: University of Chicago Press, 1968, pp.20-30. In the years to come, his other writings were collected under the titles of *India: The Social Anthropology of a Civilization*, Prentice Hall, 1971; *An Anthropologist Among the Historians and Other Essays*, Oxford University Press, 1987; and *Colonialism and Its Forms of Knowledge: The British in India*, Princeton University Press, 1996.
10. Bernard S. Cohn, "The Census, Social Structure and Objectification in South Asia" in Ishita Banerjee-Dube, (ed.), *Themes in Indian History*, OUS: 2008, pp.xlvii-xlviii and 28-40.
11. Asha Sarangi, *op.cit.*, p.2345.
12. Bernard S. Cohn's first book, *India: The Social Anthropology of a Civilization* was represented a few years ago with an Introduction by Gyan Prakash.
13. Bernard S. Cohn cited in Ranajit Guha, 'Introduction' to Bernard S. Cohn, *An Anthropologist Among the Historians and Other Essays*, Delhi: 1987, pp.xx.
14. Nicholas B. Dirks, "Foreword" to Bernard S. Cohn, *Colonialism and Its Forms of Knowledge*, Princeton: OUS, 1996, p.xiii.
15. Asha Sarangi, *op.cit.*, p.2346.
16. Singer Milton, (ed.), *Introducing India in Liberal Education*, University of Chicago Press, 1967, pp.6-9.
17. Nicholas B Dirks, "Foreword" in Bernard S Cohn, *Colonialism and Its Forms of Knowledge*, Princeton: 1996, pp.xii-xiii.
18. Bernard S. Cohn, *Colonialism and Its Forms of Knowledge: The British in India*, 1996, pp.5-23.
19. Dipesh Chakrabarty, "Foreword" in the *Bernard Cohn Omnibus*, New Delhi: OUP, 2004, p.xviii.

## STUDIES ON PRE-COLONIAL AGRARIAN ECONOMY OF TAMIL NADU – AN HISTORICAL OVERVIEW

**A.K. Kalimuthu\***

There came a welcome change in the historiography of 20<sup>th</sup> century drawing attention of a number of scholars to the study of agrarian problems. This welcome trend has helped to deviate from narrating the deeds of dynasties and individuals and present the dynamic role played by the voiceless people such as the peasants. Cheseneux, the Sinologist may be regarded as the first to expound a

historical trend commonly known as 'history from below'. The agrarian sector received attention when Marxists and Annals School historians began to evince keen interest in historical research. Marxists have been maintaining the position that in a hierarchical society, "It was the peasant who carried all the burdens of society". Annal school speaks of "Subject peasantry".

\* Former Professor of History, Collegiate Service, Tamil Nadu Government.

In India agrarian problems received attention from scholars like Dadabai Naoroji's *Poverty and un British Rule in India* (1901), R.C. Dutt's *Economic history of India* in two volumes (1906) and Lajpat Rai's *India's Debt to England* (1917). However a systematic analysis of the problem of agrarian sector in India began only in 1960's when Marc Bloch's works in English translation became available freely in India. In this analysis there are scholars dealing with agrarian problems in ancient and medieval periods. R.S. Sharma's *Indian Feudalism* (1965) Irfan Habib's *Agrarian Society in Mughal India* (1963) and D.N. Jha's sectional presidential address on early Feudalism (1979) have thrown new lights on the role of peasants during ancient periods. Extensive studies on peasants have been carried on in India since the publication of Ranajit Guha's *Subaltern Studies* (1982).

These have inspired scholars like Burton Stein, *Peasant State and Medieval South India* (1980), Karashima, *South Indian History and Society*, (1984) and Subbarayalu, *Social Change in Tamil Nadu in the 12<sup>th</sup> and 13<sup>th</sup> Centuries* (1981) who made studies on peasantry of Tamil Nadu in ancient and medieval periods. K. Gough, *Modes of production in Southern India* (1980) by applying themes such as pre-capitalism and capitalism in agrarian history of Tamil Nadu and C.J. Baker, *An Indian Rural Economy 1880-1955: The Tamil Nadu Country Side* (1984) while giving information on colonial rural economy of Tamil Nadu reveal us the pre colonial agrarian economy of Tamil Nadu. To know the changes that have been made in the agrarian economy of Tamil Nadu during colonial period and after a study on the pre- colonial economy of Tamil Nadu is essential. For convenience, the topic has been divided in to (a) early period (b) early Medieval period and (c) later Medieval period.

#### a) Early Period

As regards the early period of Tamil Nadu, quite a number of works give information on agriculture and agrarian relations. But contributions made by scholars like K.K. Pillai, *Social History of Tamils, Vol.I* (1975), K.A. Nilakanta Sastri, *The Cholas* (1975) and K. Sivathambi, *The Early South Indian Society and Economy* (1974) are significant. K.K. Pillai by citing references from Sangam literature elaborately deals with all sorts of agrarian activities such as transplantation, crop rotation, manuring,

hydraulic technology like the use of shutters and sluices all resulting in abundance of production. K.A.N. Sastri depicts the salient features of *Vellanvagai* tenure where there existed *uluvithunpor* and *Uluthunpor* landless tenants and agricultural labourers. Scholars like Sivathambi find the Sangam society as one consisting of various grades such as big land owners, small peasants and labourers akin to slaves. Dr. Chempakalakshmi (1986) citing Pulankurichi records states that agrarian expansion took place in non-*marudham* areas in subsequent times.

#### b) Early Medieval Period

The Pallava, Pandya periods which experienced large scale agrarian expansions thanks to the introduction of hydraulic technology such as construction of tanks and sluices and also reclamation of large tracts of waste lands, are well documented by quite a lot of scholars such as K.K. Pillai, K.A.N. Sastri, Rajamanickanar, Burton Stein and Y. Subbarayalu. C. Meenakshi's *Administration and Social life under the Pallavas* (1932) gives a sketch on taxation, irrigation, famines and economic life during Pallava period. This period witnessed the creation of hundreds of Brahmadeyas, Devadanas and Jivitham tenures. In this process according to B.Stein tribal population and non-peasantry folk were integrated mostly in subordinate position such as tenants and serfs. K.A.N. Sastri says that increasing royal patronage to these tenures were common in Chola period. According to A. Krishnasamy (*The Tamil country under Vijayanagar* (1964) the fact that as many as 244 inscriptions out of 646 relating to the work of Brahmadeya sabhas during the time of Raja Raja I are found in Chola mandalam is a clear indication of the expansion of Brahmadeyas under Cholas. The prominent feature of this period according to A. Appadurai (*Economic conditions in Southern India 1000-1500 A.D.* (1936) and K.A.N. Sastri was the prevalence of communal ownership of land. In places where common ownership prevailed, lands were owned by kinship group of land lords jointly - Vellalas in *Vellanvagai*, Brahmins in *Brahmadeyas* and temples in *Devadanas*. Below them, there were free peasants, share croppers and serfs

But during the days of the imperial Cholas according to N. Karashima (*South Indian History and Society - Studies from Inscriptions* (1984) a few

individuals who as important functionaries of the Chola armies acquired personal properties in the Kaveri region. This was made possible for them by the distribution of booties carried from foreign lands by the Chola kings. Y. Subbarayalu thinks that martial communities like pallis and kallars emerged as landowners in this period.

All these change, did not bring about any improvement on the condition of the producing classes. The condition of the slaves was deplorable. They were attached with land and sold along with land. They were also forced to live in separate quarters. Tenants too suffered like slaves according to D.N. Jha.

N. Vanamamalai in a research paper speaks about eviction of peasants at times of transfer of lands to *Brahmadeyas* and *Devadanas*. D.N. Jha's work *Economy and society in Early India* (1993) states that there was harassment of peasants from temple authorities who were authorized by rulers to collect not only heavy taxes but also contributions for maintenance of temples from the peasants.

The result was that there were cases of peasant protests especially at times of weak and unstable governments. According to N. Vanamamalai, the protests were in the form of suicide, refusal to pay taxes and in some cases riots. For instance, to establish the right to till the land in *Jivitham* one dancing girl threw herself from temple tower and on another occasion, temple guards committed suicide by leaping into fire for the same cause. Riots took place during the time of Rajaraja III on the question of land rights. There were also cases of peasants pulling down temple walls and looting of treasury during the time of Kulotunga III. K.A.N. Sastri (1929) speaks of resistance of Villagers against oppressive taxes collected by the local chieftains during the period of Maravarma Kulesekarana I and Maravarma Sundra Pandya.

The period subsequent to the fall of Pandyas was marked by political instability and chaotic economic conditions.

### c) Later Medieval Period

In the later Medieval period in which the Vijayanagar empire and the Nayaks played a prominent role, there were considerable economic activities. Large scale migration of Kannada and

Telugu people into the black soil regions and dry areas resulted in the cultivation of cotton and oil seeds. In this process a large number of Naidus and Reddiars became land owners. Dr. T.V. Mahalingam (*Administration and Social life under Vijayanagar* (1968) and C.J. Baker (1984) deal elaborately with this new phenomenon. A. Krishnaswamy says that in the Vijayanagar period, Amarajiyakkars received lands in lieu of their military services. Military tenures came into being.

In this period also, the condition of lower strata of agrarian society was not satisfactory, T.V. Mahalingam says that the tenants had to live with  $\frac{1}{4}$  of the share. N. Karashima reveals that the Nayaks enjoyed major produce of the temple land leaving only a little to the cultivators. Harivardhana Rao informs that the taxation was seven times higher than the British. Y. Subbarayalu (1980) argues that there appear to have been cooperation between Pradhanis, Vanniar Military officers, Nayankaras and landlords belonging to Reddi, Vellala and Brahmin castes in extracting the small peasants much.

The result was that according to both Mahalingam and Subbarayalu, the country witnessed a series of peasant movements. Their movements were sequel to the coming together of the lower peasantry belonging to Right and left hand castes against the Pradhanis and Jivithakarars and also against the domination of Vellalas and Brahmins in to places like Aduthurai and Kilapaluvor of Trichy District, Thirukkarugavoor and korukkai of Tanjore District, Pennadam and Viruddhachalam of South Arcot District. There were also cases of peasants moving from one place to another. All these prove to say that although, the country experienced stable economy during the period, the prosperity went to the higher strata of society and there was no scope for better life for the lower strata.

The subsequent period was marked by political instability and economic disorder. Srinivasa Raghava Ayyangar's Memorandum says that the Nayaks and poligars allowed the existing irrigation works to disintegration. Missionary records speak about shortage of food grains and famines. Baden powell (*The land system of British Rule Vol. III* (1892) and N. Mukerjee (*Ryotwari System in Madras* (1962) mention that these conditions were utilized by the landlords to exploit the poor ryots. In Southern and Western districts, according to Baden

Powell, poor ryots were exploited by the Poligars. K. Cough in a research paper speaks about the usurpation of lands of the poor by intermediary revenue farmers like Pathakdhars by fraudulent means in Thanjavur district and some of them are the present day estate owners. N.Mukerjee informs us of exploitation of village headmen like Patels in Baramahal, Gours in Coimbatore, Moniagars in Arcot Districts and the Sowcars over the poor peasants.

Government reports like V report speak about oppressive methods taken by local rulers and renters. This led to migration of poor people from one place to another resulting in shortage of labour. Landlords imposed restrictions on movement of slaves.

As these works give us information based on important sources like inscriptions on agrarian problems, these will be of much help to bring the pre colonial agrarian economic history of Tamil Nadu.

### Notes & References

- Appadurai, A. *Economic Conditions in Southern India, 1000-1500 A.D.* Madras: 1963.
- Baker, C.J. *An Indian Rural Economy 1880-1955: The Tamil Nadu Country Side.* London: OUP, 1984.
- Dutt, R.C. *The Economic History of India, Vol. I and II.* Delhi: 1989.
- Gough, K. "Modes of Production in Southern India". *Economic and Political Weekly*. February, 1980.
- Habib, Irfan. *Agrarian Society in Mughal India.* Bombay: 1963.
- Iyengar, Srinivasa Raghava. *Memorandum on the progress of Madras presidency during the last forty years of British administration.* Madras: 1893.
- Jha, D.N. "Sectional presidential address on early Indian Feudalism", *Proceedings of the Indian History Congress*. Waltair: 1979.
- Karashima, N. *South Indian History and society from inscriptions 850 A.D.-1800.* Madras: 1984.
- Lajpat Rai. *England's Debt to India.* Delhi: 1967.
- Mahalingam, T.V. *Administration and Social Life under Vijayanagar, Parts I & II.* Madras: 1969.
- Mukerjee, Nilamani. *The Ryotwari System in Madras, 1792 - 1827.* Calcutta: 1962.
- Naoroji, Dadabai. *Poverty and Un British Rule in India.* London: 1901.
- Pillai, K.K. *A Social History of the Tamils, Vol. I.* Madras: 1975.
- Sastri, K.A.N. *The Colas.* Madras: 1975.
- ..... *The Pandiya Kingdom.* 1972.
- Sivathambi, K. "The Early South Indian Society and Economy - The Tinai Concept". *Social Scientist*. No.29, December, 1982.
- Stein, Burton. *Peasant State and Society in Medieval South India.* New Delhi: 1982.
- Subbarayalu, Y. "Social Changes in Tamil Nadu in 12<sup>th</sup> and 13<sup>th</sup> centuries". *Proceedings of South Indian History Congress*, March, 1981.
- ..... "The Peasantry of Tiruchirappalli District from 13<sup>th</sup> to 17<sup>th</sup> Centuries", I.C.H.R. Seminar, Calicut, March, 1980.
- Vanamamalai, N. "Consolidation of Feudalism and anti Feudalism during Chola Imperial Rule" *Proceedings of the First Indian International Conference of Tamil Studies, Vol. 11.* Madras, October, 1971.

## BEGUM HAZRAT MAHAL ROLE IN 1857-1858 WAR

J. Jeyakumari Gnanadeepam\*

By the time Dalhousie relinquished the reins of office, the British dominion in India had reached its natural limits. From the west to the east, it extended from the Indus to the Irrawaddy and from the north to the south from the Himalayas to the Indian Ocean.<sup>1</sup> The upheaval of 1857-58 was the first organized armed attempt by the Indians to free themselves from the political grip of the English.

The leaders of the outbreak were both men and women, most important amongst them being Begum Hazrat Mahal, Rani Lakshmi Bai, Rani of Ramgarh and Rani Tace Bai. Of these eminent women, the present paper attempts to highlight the role of Begum Hazrat Mahal. As a dancing girl and later became acknowledged wife of king Wajid Ali Shah of Oudh by 'motah'. Oudh was annexed on 13 February 1856 on the plea that "the British Government would be guilty in the sight of god and man, if it were any longer to aid in sustaining by its countenance and administration fought with sufferings to millions".<sup>2</sup> The annexation created dissatisfaction in the state. It was a heavy blow to the royal family, chiefs and the people. Hazrat Mahal, discontented as she was, decided to stay back in Lucknow. While the deposed king went to Calcutta, made his abode there Begum Hazrat Mahal was an influential lady and was the primary figure in bringing about this insurrection. "She excited all Oudh" said Russell, "to take up the interests of her son, and the chiefs have sworn to be faithful to him"<sup>3</sup> The boy's name was Birjis Qadir who was eleven years old.<sup>4</sup> Begum Hazrat Mahal, who became the regent queen exercised all authority. She ruled the State diplomatically and exhibited qualities of good leadership and statesmanship.<sup>5</sup> The high offices in the State were distributed between the Hindus and Muslims. She also honoured brave soldiers.<sup>6</sup>

The queen mother, however would not bear this injustice and left for England. "An aged queen brought up in all the pomp and luxury of the east, the soles of whose feet were scarcely allowed to tread the ground, laying aside the prejudices of travel, and undertaking a journey of some ten thousand miles, appealed to the people of England for justice".

Her efforts bore no fruit.<sup>7</sup> As a consequence of the absorption of Oudh into British territory, as many as 60,000 people were thrown out of employment. Artsmen and craftsmen lost their only means of livelihood. Another factor which caused annoyance was that Jackson, the resident at Lucknow had converted Chatar Manzil, a place for the royal family, into his residence. Qadim Rasul, a building, a sanctity was converted into a store house. Added to these causes were the new revenue settlements which caused frustration. The judicial system replacement of old tax and the payment of pension system too caused undue delay.<sup>8</sup>

Hazrat Mahal Begum was perhaps not fated to hug the State for a longtime. In September 1857 came the news of the defeat of the rebels in Delhi which was not only discouraging but was also ruinous for her designs. Added to this was arrival of Outram<sup>9</sup> and Havelock<sup>10</sup> from Kanpur to relieve the British Garrison in the residency of Lucknow. After a few encounters with the rebels Outram was able to occupy Alam Bagh<sup>11</sup> on 23 September, 1857 and finally besieged Garrison on 25 September. The victory of the English in Kanpur was another setback to her plans. The Begum kept up the spirit and held durbars. One of her ideas was to cause her own death by taking poison instead of becoming a prisoner of the English.<sup>12</sup> Sir Colin Campbell, Commander in Chief of the British Forces, along with a small reinforcement arrived at Lucknow in November. Her soldiers became panicky and began to run away. The rebels also became disrespectful to her. The difficult situation made her doubtful of the outcome of the struggle. The English commander was able to exhort the besieged Garrison out of the residency to Alam Bagh.

The rebels again became active in Kanpur and other activities compelled to retrace his steps. The Begum took this opportunity and ordered for the occupation of Banares and Allahabad. She also sent instructions to Nazims and Talukadars. She called a meeting of the chiefs on 22 December 1857 and criticized the leaders for not exhibiting courage. The Begum is reported to have complained "great

\*Guest Lecturer, School of Historical Studies, Madurai Kamaraj University, Madurai-625 021.



things were promised from all powerful Delhi and my heart used gladdened by the communication I received from that city; but soon the king had been dispossessed and his army scattered. The English have brought over the Sikhs and Rajahs, and communications are cut off. The Nana has been vanquished; Lucknow is endangered - what is to be done? The whole army is in Lucknow; but it is without courage. Why does it not attack Alam Bagh? Is it waiting for the English to be reinforced and Lucknow to be surrounded, How much longer am I to pay the sepoy for doing nothing? Answer me now, and if you won't fight, I shall negotiate with the English to spare my life".<sup>13</sup>

She encouraged the soldiers and is reported to have appeared on the battlefield on 25 February 25, 1858 riding on an elephant.<sup>14</sup> Alam Bagh was vigorously attacked by a force same times led by Maulvi Ahmedula Shah<sup>15</sup> started guerilla warfare marching from place to place<sup>16</sup> and at other times by the Begum in person.<sup>17</sup> On 2 March 1858 that the British started operation against Lucknow with a strong force of 3000 under the command of Sir Colin Campbell and Jung Bahadur. The British forces occupied one place after another. In the central court, Lucknow alone 860 defenders became the victims of this battle. Begum "Never lost heart and moved among her men with spirit that deserved better success".<sup>18</sup> By 18<sup>th</sup> March 1858 Lucknow was in the hands of English. But "a powerful force probably inspired by the Begum held Musabagh in Lucknow till the 19 March 1858."<sup>19</sup>

Later the Hazrat reinforced Maulvi Ahmedula Shah in his attack on Shahjahanpur. She issued instructions to the troops on 1<sup>st</sup> October 1858, directing them the line of attack. The chief commissioner wrote, "appears to be genuine and many of the movements ordered have been made and failed". She wrote: "Imtiazamood Dowlah it requested to concentrate a sufficient force including artillery for the defence of Pilibheet on the Bheora and Jugadpur roads, the leaders to be Enagat Ali Khan".<sup>20</sup> She not only issued instructions but also led the troops to the battlefield. Another adverse circumstance the Begum had to escape to Nepal.<sup>21</sup> The Nepalese authorities were hesitant to give asylum to the rebels. The Nepal Government in a strongly worded letter in January 1859, wrote that if she was to honour the treaty with the British

Government the rebels must be surrendered to that Government. And therefore "If you should remain an asylum within my territory and frontier, the Gorkha troops will most certainly, in pursuance of the treaty agreed upon by both the high states, attack and make war on you. And be it known that the Nepal state will neither assist nor show mercy to, nor permit to seek in its territories to those who have been so faithless and grateful as to do mischief and raise animosity and insurrection against their master...".<sup>22</sup>

These threats, however, were all in vain as the Begum refused to surrender to the foreign government. The Nepalese authorities had changed the decision and asylum was given to her on the condition that she would not communicate with the rebel leaders or with the people of India.<sup>23</sup> She faced many difficulties in Nepal. Only women and boys under twelve were allowed to stay in her camp. When the Prime Minister of Nepal proclaimed in the rebels camps the Governor - General's terms and invited them to surrender, the Begum said, "They would sooner die than surrender".<sup>24</sup> The British authority offered her terms that "The Begum Hazrat Mahal will receive all the consideration which is due to her as a woman and member of a royal house. But political powers she shall never have and she will do wisely to secure by prompt submission a generous treatment and an honourable parties for the rest of her life".<sup>25</sup> The Begum did not agree to these terms as she was not prepared to see herself deprived of all political powers, though it may be said that there might have been a remote fear in her mind about revengeful treatment from the British.<sup>26</sup> Instead of surrendering she asked for armed assistance from the Nepalese authorities for the purpose of making conquest of the British Province.<sup>27</sup>

Thereafter, the Queen of England issued a proclamation to appease the people. She promised to respect the agreements entered into by the Company and also to respect the religious rites, etc. But it was an unqualified success. Begum issued counter proclamation challenging the truth and sincerity of the promises made by the British Queen in the proclamation. She warned the people "for it is the unvarying custom of the English never to forgive a fault, be it great or small".<sup>28</sup> She condemned the agreement. "The Company professed to treat the Chief of Bharatpur as a son, and then took his

territory, the Chief of Lahore<sup>29</sup> was carried off to London and it has not fallen to his lot to return".<sup>30</sup> So the Begum did not surrender to the British authorities; so she was refused a pension. However, Nepal Government allowed her a pension of Mohri Rs.400 a month. The Begum tried to come back to India in 1877. But her returns should not be allowed to visit British India".<sup>31</sup> The Government of India clearly explained that, "If they did enter in India, the government would on no consideration receive any assistance and would be required to be under the surveillance of the magistrate of the district in which they might take up residence".<sup>32</sup>

And then finally due to the hostile attitude of the British Government she could not come to India and hence had to reside in Nepal permanently.

Thus the Begum died from the great cause in exile, in 1879, in a land foreign to her.<sup>33</sup> Sayda, wrote to Wajid Ali thus, "Hazrat Mahal showed such courage that the enemy was terrified, she turned out to be very daring; she has brought name to the Sultan Alam".<sup>34</sup> Forber Mitchell makes mention of a woman who was shot at Sikendara Bagh. She was armed with a heavy old pattern piston seated on the papal tree; she killed half a dozen people.<sup>35</sup> Russell also discovered a woman "a few days after the battle. She died; but near her body was an enormous mine."<sup>36</sup> However, in Delhi there was another woman who became famous under the name, maid of Delhi. She would go to the battlefield in a Sawar's uniform and was reported to have been worse than five sepoys in the battlefield. *Saddiq Uli Akhbar*, the newspaper reported that she had been given a horse by the king.<sup>37</sup>

### Notes & References

1. Tara Chand, *History of the Freedom Movement in India, Vol. II*, New Delhi: 1974, p.35.
2. Lord Dalhousie's Proclamation issued on 13 February, 1856, G.W. Selections from the letters, Despatches and other state papers of the Government of India, 1857-58, Vol.II, Calcutta: 1893, p.1.
3. W.H. Russell, *My Diary in India in the Year 1858-59*, London: 1860, pp.274-275.
4. Tara Chand, *op.cit.*, p.85.
5. Innes Lieut-General J.J. Mcleod, *Lucknow and Outh in Mutiny*, London: 1896, p.1 17.
6. India Gazette, 15 April, 1858, p.355.
7. W. and R. Chamber, *The History of Indian Revolt, 1857-58*, London: 1859, p.88.
8. Manmohan Kaur, *Women in India's Freedom Struggle*, New Delhi: 1992, p.36.
9. Outram succeeded Sleeman as Resident in Lucknow in 1854. He became chief commission of Oudh, and later was appointed to command Danpur and Kanpur divisions.
10. Major General Sir Henry Havelock had been in the army for forty-two years. He had earlier served in Afghanistan, Punjab and Persia. In the crisis of 1857 he was called upon to relieve Kanpur and Lucknow.
11. It is a garden in the suburb of Lucknow. Literally it means "the garden of the world" within an enclosure of 500 yards, there is a building in the garden having a number of rooms.
12. Charles Ball, *History of the Indian Mutiny, Vol. I*, London and New York: N.Y., p.246.
13. Common Wealth Relations Office, Vol.163, pp.443-445.
14. G.B. Malleson, *History of the Indian Mutiny, 1857-58, Vol. II*, London: 1879, pp.356-357.
15. Ahmedulla Shah was a Muslim priest in Fyzabad. He preached Jihad in various places. He was a famous rebel leader of Oudh. When British took over Lucknow, he fled to Shahjahanpur and kept on attacking the British forces till he died.
16. Tara Chand, *op.cit.*, p.85.
17. Mitchell Fober, *Reminiscences of the Great Mutiny, 1857-59*, London: 1910, p.173.
18. Charles Bal, *op.cit.*, p.246.
19. *Civil Rebellion in the Indian Mutinies, 1857-59*, Calcutta: 1957, p.39.
20. Foreign Political Secret, A Consultation, No.34-38, Nov.26, National Archives of India, 1858. (hereafter to be referred to as N.A.I.)
21. W.H. Russell, *op.cit.*, p.357.
22. Foreign Political Consultation, No.413L, 15 July, N.A.I., 1859.

23. *Ibid.*, No. 183/4, 19 August, N.A.I. 1859.
24. *Ibid.*
25. Foreign Political Consultation No.413/C, 15 July N.A.I. 1859.
26. *Ibid.*, No.324, 29 July, N.A.I. 1859.
27. *Ibid.*, No. 183/4, 19 August, N.A.I. 1859.
28. *Ibid.*, No.3022, 31 December, N.A.I. 1858.
29. Maharaja Duleep Singh was not able to come back to India.
30. Foreign Political Consultation, No.3022, December 31, N.A.I., 1858.
31. Foreign Political Consultation, No.360, 3 October, N.A.I., 1877.
32. *Ibid.*
33. Foreign Political Consultation No.264, 27 October, N.A.I., 1879.
34. Mufi Intazamula Sahibi (ed.), *Begum Oudh Ke Khatut*, (Urdu), Delhi: 1857, p.55.
35. Mitchell Forber, *op.cit.*, pp.57-58.
36. Saddiq-Uli Akhbar (*Urdu*), *Delhi: Vol.4, No.3, 20 July 1857*.
37. W.H. Russell, *op.cit.*, p.357.

## EVOLUTION AND GROWTH OF RADIO IN INDIA: A HISTORICAL PERSPECTIVE

**S. Nandakumar\* & N.A.T. Leo Fernando\*\***

In today's modern world Mass media play an important role in the dissemination of information. Mass Media in India play many roles in different forms - Newspapers, Television, Radio, Internet, etc - to reach its audience, their influence has almost percolated every section of the Indian society. Radio is one of the most popular, widely accessed, and one of the oldest media with a rich historical tradition. Radio played its role in the history of India - as an information disseminator, entertainer, observer of socio-political struggles that took place in early 20<sup>th</sup> century - and, of course, as a documentation instrument recording the events, great and small, from the historical perspective.

### **Birth of Radio in India**

The sound (radio) broadcasting started worldwide in early 1920's, immediately the first signal of Indian broadcasting touched Indian airways during the British colonial era. In India, the regular broadcasting commenced in late 1920's with the proliferation of private organisations.

The growth of broadcasting in India can be divided roughly into four stages. The first was the inhibited growth from 1920's to the beginning of the World War II. Second stage was the War years which saw some technical advances and introduction of

new services to essential for the allies for the effective conduct of the war. Third stage the post independence period development of broadcasting under planning years and Fourth stage is rebirth of radio i.e., development of radio after the introduction of Private FM channels.

### **First stage: Birth of Indian Radio as Private Medium**

The beginning of the broadcasting can be considered as private radio broadcasting. The first broadcast was aired by the 'Times of India', from its Bombay office in collaboration with 'Indian Post and Telegraph Department' in the month of August, 1921. A special music programme was broadcasted at the request of Sir George Lloyd, Governor of the Bombay province, who listened to the broadcast from Poona, about 175 Kilometers away<sup>1</sup> from Bombay, as a mark of inauguration of Indian broadcasting. In June, 1922, the government administration recommended for 'Free Broadcasting'.<sup>2</sup> Temporary sanction was given to radio clubs which were established in the early twenties in Calcutta, Bombay and Madras, and with the help of Marconi tried to broadcast some programmes.

Amateur radios experienced financial stringencies and soon were closed and resulted in the formation of another platform Indian

\* Lecturer, Department of Mass Media and Communication Studies, University of Madras, Chennai-600 005.

\*\* Lecturer, Department of Mass Media and Communication Studies, University of Madras, Chennai-600 005.

Broadcasting Company (IBC) for enterprising the radio. Indian businessmen, enthused by the entertainment and profit potential of radio, cobbled together existing amateur radio clubs in Bombay, Calcutta, Madras and Lahore to form a new platform the Indian Broadcasting Company (IBC).<sup>3</sup> These initial attempts and enthusiasms dimmed the spirit of enterprising the radio. This was the first step towards regular broadcasting by a commercial concern known as the Indian Broadcasting Company (IBC).

#### **Development of Radio as Network**

A new platform Indian Broadcasting Company (IBC) Limited was formed in March 1926 after an agreement was signed between Government of India and a private company to start and setup two radio stations at Bombay and Calcutta.<sup>4</sup> Lord Irwin, the then Viceroy, inaugurated the Bombay Centre on July 23, 1927, and Calcutta Station were inaugurated on August 26, 1927.<sup>5</sup>

This agreement created interest all over India to start radio stations. However, IBC could not run for long. The troubles of Indian Broadcasting were not over. Within thirty days another platform paved to resume broadcasting as Indian State Broadcasting Service (ISBS). After one and half years at the end of 1931, the Government was driven to the conclusion that conducting a substantive broadcasting activity called for skills and resources which it did not possess.

When government officially announced its decision to close down the service in a press communiqué issued on October 9, 1931, People (audience) agitated against the Government decision.<sup>6</sup> The issue was taken up at the legislative assemblies by elected members, newspapers, public personalities and political parties' representatives. On persistent demand of public, the Government hesitantly agreed to continue the Indian State Broadcasting Service (ISBS) on 23 November, 1931 and Indian Broadcasting received a permanent lease of life.

The Indian State Broadcasting Service (ISBS) was put permanently under the control of the Department of Industries and Labour. Also the Government came also invested money to establish radio stations and develop broadcasting service. This was the first initiative taken by the British

Government which then ruled India to develop radio medium in the country.

The British government after seeing the revenue improvement from broadcasting; it setup a radio station at Delhi.<sup>7</sup> This was the first radio station set up by the Government with its own finance. Also the Government set up a new Department 'Controller of Broadcasts' on March 1935. Finally Delhi Station started broadcasting on January 1, 1936.

#### **Birth of AIR and its Network**

In 1930's another noticeable development was that some independent initiatives and Princely States Radio stations were also started with the agreement between states and the broadcasting stations, in September 1935 Mysore State set up a private broadcasting station which was styled as Akashvani.<sup>8</sup> This station was then taken over by Maharaja of Mysore in January 1942, later this radio station was attached to the Government broadcasting network. The name "Akashvani" was extended to the entire Indian radio network in India and later replaced as "All India Radio" (AIR). Radio broadcasting came under the Department of Communication in November 1937 and later it was brought under Department of Information and Arts in February 1946. It was shifted to the Department of Information and Communication.<sup>9</sup> Radio became government monopoly under the Directorate General of All India Radio (AIR) as a permanent structure.

#### **Second stage: Development of Radio during World War II**

After a decade of the introduction of radio in India, the British rulers took initiative to free India from their colonial control in late 1930s. AIR was preparing to welcome independent India. Before the World War II started, the Government wanted to strengthen AIR when India attained independence. The Congress party formed national planning committee in 1938 under the chairmanship of Jawaharlal Nehru. It appointed 29 sub-committees and one of the sub committee on communication head by Sir Rahimatullah Chinoy circulated a comprehensive questionnaire regarding programmes and administration of AIR, among its officials.<sup>10</sup> After obtaining the opinions the sub committee forwarded its recommendation to national planning committee.

In the third quarter of 1939, World War II broke out forcing the Government to increase the

use of radio for reporting daily war news and broadcasting the official viewpoint on a wide range of subjects. The war years saw some technical growth. Before World War II the country had very few low powered transmitters that could not cover vast areas and population. Radio in those days covered 10 percent of country's area and less than 25 percent of total population.<sup>11</sup>

During World War II, Central News Organisation (CNO), formed in August 1937, was split and created new three divisions - News Services Division, (NSD), External Services Division (ESD), and Monitoring Services. Under ESD foreign language news bulletins were also started, to counter Nazi propaganda in sensitive border area of India. AIR and BBC joined together to broadcast against Nazi and Japanese propaganda in then- local languages for the benefit of the Indians who lived in neighbouring Asian countries.<sup>12</sup>

Central Monitoring Service was set up during World War II in Shimla to monitor foreign broadcasts. In 1945, World War II ended and peace returned after Japan's surrender. The announcement of cessation of hostilities was announced by the Viceroy from Delhi on August 15, 1945 and this was relayed by all AIR stations. Victory message of British Prime Minister and His Majesty the King's broadcast in BBC's empire services were recorded by AIR and relayed by all the stations in the country. In 1960s, CMS was shifted to New Delhi and it is still continues to monitor radio broadcasting of foreign countries.

### **Third stage: Post independence period under Five Year Plans**

#### **Development of Radio in Post-independence period**

After independence, the government gave priority to the expansion of the radio broadcasting infrastructure in the state capitals and border areas. The Government of India embarked on setting up of radio stations under the stewardship of Sardar Vallabhbhai Patel, first Minister for Information and Broadcasting in independent India. It was proposed first phase to set up 'pilot' stations to serve the needs of the various linguistic zones and was completed by 1950 in pre-plan period. Three years after independence, India's broadcasting stations increased four fold and home service catered to listeners in all regional languages.

Patel took bold decision and liberalised the radio policy. The restrictions on inviting high dignitaries for broadcasts to avoid political controversy was liberalised, and eleven comprehensive statements were prepared and circulated to all the stations in 1946, those statements were made as 'broadcast policy' and this could be considered as the first 'AIR code'. It still remains in operation with many revisions and updation.

After the expansion of radio stations in bordering areas as pilot projects, it was inevitable to expand the domestic radio as network under planned development. According to the Planning Commission, the objectives for broadcasting were to extend the services available for all the languages to as wide an area as possible to reach. Dr. B.V. Keskar Minister of Information and Broadcasting took initiative to shape policies during his tenure in first two Five Year Plans.

During Second Five Year Plan, to provide an alternate light entertainment programme service to listeners throughout the country, A separate light entertainment programme channel, "Vividh Bharathi" came to an air on October 3, 1957 to win over the listeners who were driven to Radio Ceylon and other foreign Tamil broadcasts. Between the Third and Fourth Five Year Plans three annual plans were in force and the total amount was allocated Rupees 146 million. During this period first time commercial advertisements were introduced in 'Vividh Bharathi' on 1 November, 1967. Fourth Five Year plan period witnessed greater technical expansion, high power transmitters were introduced in both MW and SW.

After the emergence of Television in 1959 and the introduction of Colour Television in 1982, the Government was reluctant to develop radio. During Emergency there was no development in radio instead, the medium was misused as propaganda tool for the political party by the political rulers. Even though; radio had seen some developments in 1970's and 1980's.

In the period between 1975-1990, unprecedented developments took place in AIR such as outdoor broadcast units, extension of transmission hours, augmentation of studio facilities, commercial broadcasts, improved news bulletins, folk music and children's programmes, Akashwani awards for technical excellence, expansion of regional services,

sports programmes and FM channels etc. During the 9<sup>th</sup> Plan (1995-2000), AIR, DDR were freed from the government monopoly after Prasar Bharathi Bill was passed in the Lok Sabha.

During the last six decades, rapid expansion has taken place, today AIR has a network of 223 broadcasting centres with 143 medium frequency (MW), 54 high frequency (SW) and 161 FM transmitters, with a National Channel, the Integrated North-East Service (aimed at tribal groups in north east India), and the External Service. There are five regional headquarters for All India Radio: the North Zone in New Delhi; the North-East Zone in Guwahati, Assam; the East Zone in Calcutta; the West Zone in Bombay; and the South Zone in Madras. A national service planned, developed and operated by the Ministry of Information & Broadcasting under the Government of India. Radio listening on Medium Wave (MW) was confined to urban limits of these cities. Today, radio signal reaches about 100 percent of both country's population and geographical area.

#### **Fourth Stage: Development of Radio after 1990**

In beginning 1990s, a communication revolution started to unfold due to technological advancement. New advanced satellite digital transmission brought the transnational television channels into Indian soil through Indian skies (Airways).

The early 1990s Economic liberalization coupled with technological advancements ushered in a revolution in electronic media sector. The liberalised policy brought satellite technology, allowed private enterprises in broadcasting sector; technology brought the equipments into easy to handle and user friendly.

#### **Supreme Court Judgment in 1995**

Due to the new liberalised policy, the Supreme Court directed the government to open up broadcasting for public. In 1995, Supreme Court of India in a landmark judgement declared that the "use of the airwaves, which is public property, must be regulated for its optimum use for public good for the greatest number...." As part of verdict the Supreme

Court was opposed to the privatisation of broadcasting, observing that 'private broadcasting, even if allowed, should not be left to market forces, in the interests of ensuring that a wide variety of voices enjoy access it.<sup>13</sup> This gave space to enter private parties in the broadcasting sector in India and also the government accepted to open radio broadcast to community in principle in November 2006. Also the Supreme Court judgement paved the new way for private firms to enter into radio broadcasting industry.

#### **Introduction of Private FM channels**

In India, the first FM broadcast was introduced three decades ago by the State owned radio AIR from Chennai in 1977. Later it was planned extended to other three metro cities viz. Calcutta, Bombay and Delhi and other places. Presently AIR operates two channels - FM Rainbow and FM Gold in metro cities including Chennai, FM Rainbow available only in the state capitals. The private firms were shared the time slots of FM's in Delhi and Bombay from August 15, 1993 and in Chennai from September, 1, 1993. Several private companies like Times FM, Radio One, Air Media network. Malar FM had purchased time slot and began broadcasting. FM programmes, mostly targeted to urban youth, programmes included music, talk shows, and telephone call-in etc. In 1998, in an ad-hoc move the government withdrew all private FM programmes on AIR radio time slots. Later new FM policy introduced to invite private firms to start new FM radio stations.

In the past five years, after the introduction of new FM policy in 1999 more than three hundred FM radio channels have been operationalised in the country. These newly-launched private-owned FM channels concentrate wholly on entertainment programmes round the clock, in spite of general acceptance that information and educational programmes are important.

The powerful radio medium has developed dual network as public broadcasting network and private broadcasting network to cover huge population and difficult terrain of India.

## Notes & References

1. H.R. Luthra, *Indian Broadcasting, Publications Division, Ministry of Information & Broadcasting*, New Delhi: Government of India, 1986, pp.1-4.
2. *Ibid.*
3. AIR annual report 1995, Ministry of Information and Broadcasting, Government of India.
4. R.V. Vyas, R.C. Sharma, and Ashwini Kumar, "Educational Radio in India", *Turkish Online Journal of Distance Education*, (TOJDE), July, 2002, Vol.3, No.3.
5. G.C. Awasthy, *Broadcasting in India*, New Delhi: Allied Publishers Private Limited, 1965, pp.2-3.
6. H.R. Luthra, *op.cit.*, pp.64-65.
7. *Ibid.*, p.80.
8. G.C Awasthy, *op.cit.*, pp.2&9.
9. AIR (1999) Audience Research Unit, Directorate General, All India Radio, New Delhi, pp.3-4.
10. H.R. Luthra *op.cit.*, p.143.
11. V.K. Narayana Menon, *Radio, Mass Media in India 1979-80*, New Delhi: Publications Division, Ministry of Information and Broadcasting, Government of India, 1980, pp.32.
12. Aravind Singal, M. Everett Rogers, *India's Communication Revolution from Bullock carts to cyber marts*, New Delhi: Sage publications, 2001, pp.67.
13. J. Kevel Kumar, Mumbai: JAICO publishing House, 2004, pp.230-231.

## INDUSTRIAL GROWTH IN THE MADRAS PRESIDENCY DURING THE FIRST GLOBAL WAR

P. Ayyar\*

Madras was the capital of the Madras Presidency and thus became home to important commercial organizations. The Madras Chamber of commerce was founded in 1836 by Fredrick Adam, Governor of the Madras Presidency as the second oldest Chamber of Commerce in the country. The Madras Trade Association was established in 1856. The rise of large-scale industries was slow in this Presidency up to the 19<sup>th</sup> century. But, close of the 19<sup>th</sup> century the movement was more rapid. In 1905, the launching of Swadeshi Movement stimulated Indian industries and there was a slow but steady growth in the field of existing industries as well as the establishment of new industries between 1890 and the outbreak of the War of 1914. Over seventy mills and nearly thirty Jute mills were set up in the country. The First World War highlighted the inadequacy of India's industrial base.<sup>1</sup> The present study deals about the development of Industries in the Madras during the time of First World War.

### Department of Industries

After the out break of first Great War the Government gave much importance to Indian

industries. In 1914 the Madras Government issued the order with reference to the Government of India and the Secretary of State for India and a Department of Industries was created under a Director of Industries. The functions of the Director of Industries were i) to collect information as to existing industries, ii) To carry out and direct experiment, iii) To keep in touch with local manufacturers, iv) To supervise the training of students; and v) To advise Government with regard to technical matters involving legislation.<sup>2</sup>

In the proclamation of 1915 Lord Hardings declared the goal of industrialisation of the British Government. The Industries sprang up in India made huge profits. This led to the greater flow of British capital in India.<sup>3</sup>

The Director of Industries issued a note on the economic situation of Madras following which he suggested the establishment of five industries, viz. glass, matches, locks and hinges, enamelware and pencils. The last classes of industries were those of paper, soap, silk, lamps hardware and pottery. For candles and cigarettes the prospects were least promising from the point

\* Research Scholar, School of Historical Studies, Madurai Kamaraj University, Madurai.

of view of indigenous manufacture. For this class of industry the present economic situation offered the least opening in India.<sup>4</sup>

The governments of various provinces were fired with zeal and ordered inquiries to be made as to the extent to which advantage might be taken of the present situation to improve the industrial prospects of the country.<sup>5</sup> In 1917-18 the Department of Industries had of necessity numerous obstacles such as the shortage of rolling-stock, the scarcity of All classes, the anxiety as to the supply of coal and most of all the increasing extent of Government control all made against the progress of industrial enterprise. The Government pencil factory and the Government soap factory in Madras increased their outturn and profits to a considerable degree; but the energies department were naturally devoted mainly to War effort and War production and in such a year the development of indigenous industries other than those of military utility was unavoidable and some what shelved.<sup>6</sup>

#### **Increase of Factories**

In Madras new industries have been successfully pioneered; radical changes in the methods of existing industries have been introduced with advantage, and mechanical power on a very large scale has replaced human-cattle labour. The development along these lines promised most important results.<sup>7</sup>

In Madras Presidency the total number of factories on register rose from 351 to 391 at the beginning of 1914 and increased to thirty-seven factories during 1915. The number of co-operative societies also increased to 2,453 during the year.<sup>8</sup> The industrial development above noted also received a setback. The weaving and spinning factories employed fewer hands and expansion of the rice-hulling, cotton, ginning and pumping industries was less rapid.<sup>9</sup>

In Madras, the tanning of leather, soap, fish tinning and ship building industries were all stimulated; considerable encouragement was also given to the manufacturer of chemicals, minerals acids, oils, paper glass, cement, cutlery, paints and varnishes and surgical instruments. The number of Joint-stock companies registered in

India increased from 25552 to 2789 and their capital grew from rupees 72.10 crores to rupees 106.61 crores.<sup>10</sup> In Madras Presidency the total number of factories on the register was 417 against 391 in 1915. Twenty-one factories did not work throughout the year.<sup>11</sup> Spinning and weaving concerns were fully employed through out the year. Principally in meeting the orders of the military authorities, the tanning and leather industries similarly enjoyed a period of exceptional prosperity.<sup>12</sup>

#### **Post-War Period Development**

After the end of the War, the Government changed the attitude towards the Industrial Development. The industrial Commission recommended the establishment of a fiscal commission. The fiscal Commission of 1922 favoured the industrialization of India and also advocated the policy of protection for the achievement of this goal<sup>13</sup> and the commission to examine with reference to all interests concerned, the tariff policy of the Government of India included the desirability of adopting the principle of imperial preference.<sup>14</sup>

The end of the First World War witnessed the labourer awakening. Through out the world, they organized labour unions in national and international level. Through the Union they compelled the Government to pass workers act, in order that they were secured their life and rights. In 1920 as a result of the effort of N.M. Joshi and Lala Lajpat Rai, the All India Trade Union Congress (A.I.T.U.C) was founded. Lajpat Rai presided over the inaugural function which was attended by trade unionists like Motilal Nehru, Annie Besant, B.P. Wadia and C.F. Andrews.<sup>15</sup> The A.I.T.U.C was the first central organizations of the workers. Its declared aim was "to co-ordinate the activities of all labour organisations in all trades and in all the provinces of India and generally to further the interest of Indian Labour in matters of economic, social and political."<sup>16</sup>

The above study describes the development of industrialization as a systematic manner in the time of First World War. After Post-war period the importance of rights of labourers were increased. Their organization took active role in social and political needs of the time.



### Notes & References

1. Ruddar Datt, K.P.M. Sundharam, *Indian Economy*, New Delhi: 1995, p.21.
2. *Indian Review*, June, 1914, p.500.
3. Raychoudhary, *History of Modern India*, New Delhi: 2002, p.384.
4. *Indian Review*, June, 1914, p.924.
5. *Ibid.*, p.867.
6. Madras Administrative Report, 1917-18, p.xiii.
7. *Indian Review*, October, 1914, p.761.
8. Madras Administrative Report, 1914-15, p.xxi.
9. *Ibid.*, p.1.
10. Kaushal, *Economic and Social History of Modern India*, New Delhi: 1999, p.216.
11. Madras Administrative Report, 1915-16, p.281.
12. Madras Administrative Report, 1917-18, p.xiii.
13. S.P. Nanda, *Economic and Social History of Modern India*, New Delhi: 1999, p.178.
14. Kaushal, *op.cit.*, p.483.
15. S.P. Nanda, *op.cit.*, pp.192-193.
16. Kaushal, *op.cit.*, p.355.

## ECONOMIC POLICY OF THE EARLY COLONIAL PERIOD IN THE MADRAS PRESIDENCY (1801-1850)

M. Lakshmana Moorthy\*

Economic history is generally suffers from paucity of striking occurrences. The details of the manner in which the various sections of the community obtain their living are necessarily dull and drab. Progress is so gradual as to be hardly perceptible except over long periods, and the factors bring about changes are remarkable not for their spectacular nature, but for the 'slow intensity' of their cumulative effects. It is for this reason that the study of economic history has so long been neglected "Colonial economy"<sup>1</sup> restated in plain terms implies hypothecation of our resources to foster British interests. Being the largest non-white colony in terms of area, population and resources, India provided a much wider scope for the development and working of the colonial system.<sup>2</sup>

In this colonial transformation, the first sector that had to undergo changes was agriculture and the revenue policy of the company was designed and influenced by this colonial economy. This was not favourable to the natives. The worst sufferers were the lower peasantry, unable to meet the demands, the small peasantry ran into debts.<sup>3</sup> The affluent land owners exploited the petty land owners by fishing in troubled waters. Finding no other way, many of the petty land owners were reduced to the position of

either tenants or agricultural labourers.<sup>4</sup>

The condition of tenants and agricultural labourers were also deplorable. The woes of these socially and economically oppressed people continued to persist even in the colonial period also. As the financial commitments of the colonial government during this period were many, it had to choose other than collecting as much as possible from the ryots.<sup>5</sup> Obviously this situation compelled the company government not only to make compromises with the big Mirasidars, but also to protect their rights and privileges also. Hence the colonial government turned a blind eye to improving the conditions of the lower strata of agrarian society.<sup>6</sup> The lower peasantry was destined to languish in the same old condition.

The company's economic policy was influenced by mercantilism. Hence the British trade with India was monopolistic in character. Its effects on the economy of India though adverse were not pronounced. When the British switched over to free trade the evil effect became pronounced leading to an economic crisis. In consequence the monetary economy was affected leading to depression since 1813.<sup>7</sup> Recovery as evidenced by subsequent history was never at sight. The objective of the monopolistic out look was not only to hunt for market for British

\* Research Scholar, Department of Modern History, School of Historical Studies, Madurai Kamaraj University, Madurai-21.

manufactured goods but also to 'secure a supply of Indian products like spice, finished cotton and silk goods which found a ready market in England and Europe. "For more third century and half the company enjoyed unprecedented dividends".<sup>8</sup>

### **Free Trade Policy and Depression**

The company became a territorial power in 1765. This warranted a dilution of the monopoly character of the company. Finding outlets, consequent on the change from monopoly character to free trade, capitalism was the need of the hour. In these circumstances India was targeted as free trade market. In a strange reversal of roles India became an importer of cotton goods losing its position as an exporter. There were also moves to break the company's monopoly in trade. Rival companies were highly critical of the monopoly enjoyed by the East India company.<sup>9</sup>

The company's trade and investment with China also resulted in a great amount of Bullion being exported from Tamil Nadu and Bengal.<sup>10</sup> Madras government was thus obliged to continue the same method of trade because of pressures from court of directors.<sup>11</sup> Depression was inevitable and lasted. A steep fall in prices affected the agrarian sector the most.<sup>12</sup> At a time, when there was acute shortage of money, it was unwise on the part of the government to fore their ryots to pay their dues in cash.<sup>13</sup> Transactions in kind which were popular in the days of native Ryots fell in to disuse.<sup>14</sup> This change caused much distress to the poor ryots. In order to discharge their monetary obligations to the government they had to sell larger quantities of their products.<sup>15</sup>

### **Colonial Revenue Policy and Its Effect**

The tendency of the pre mutiny period was to extract economic rent which was frequently identified with net produce.<sup>16</sup> In Madras and Bombay for example the original assessments were roughly 4/5 of the estimated net produce. In the absence of a uniform revenue policy, assessment varied from place to place adversely affecting the interests of the peasants.<sup>17</sup> There was a vast difference between the real rent and the recorded rent collected by the corrupt revenue officials from the peasants.<sup>18</sup> Over assessment because of the adverse effect that it produced on the agrarian population was condemned by many collectors in the Madras presidency.<sup>19</sup> According to a report of a collector the revenue

administration is clearly favourable to the more substantial class of ryots in a degree beyond that of predecessors. According to a report of the board of revenue,<sup>20</sup> even the middling ryots were in extremely precarious positions and the slightest misfortune such as loss of crop, a bullock or long illness reduced them to ruin.

### **Peasant Uprisings**

The rigidity with which the revenue policy was enforced, caused distress and disappointment among the ryots. When the economic exploitation became unbearable were driven to react resulting in violations, protests and resistances. Instances of unorganized revolts against company's revenue policy could be traced from the beginning of the company's rule.<sup>21</sup> Peasant protests were suppressed with an iron hand by the government. In some cases, however peasants achieved a limited success. During the years between 1810 and 1820, the company made some temporary arrangements such as the decennial lease system.<sup>22</sup> The defect in this system was that the company allowed the wealthy and influential land lords to exploit weaker sections within the village locality. Besides the government was particular in collecting the dues in money unmindful of the fall in prices. These caused distress and disappointment among the ryots.<sup>23</sup>

### **Indebtedness in the Agrarian Sector**

Heavy assessment and draconian methods of tax collection landed the peasantry into a debt trap from the very early times. Sowcars advanced money to agriculturists during famine and flood or at the beginning of agricultural seasons to be repaid in cash or in kind after the crop was harvested.<sup>24</sup> The general impression is that under former governments the creditor had no legal means of redress against defaulting debtors. In the pre-colonial period, land could not as a rule be attached for a non-payment of debt as land ownership was communal in character. In this system of joint ownership, land could not serve as a security for sale or mortgage for an individual as it was difficult to get the consent of the whole community. Besides when there was more land than was required by the people, as was the case in earlier days, it was not covered as a valuable property. Money lenders had no strong incentive to advance large sum and no reason could be given at all to persuade ryots more than they required as happened frequently at later periods.

But during colonial period the Government insisted upon fixing individual liability on proprietary rights by transferring joint ownership of land.<sup>25</sup> The company's earliest attempt to usher in individual liability dates back to 1803. Attempts were made to issue *pattas* to individual ryots, meeting with reverses initially in 1807, the traditional system of village rent was revived.<sup>26</sup> Yet the company was keen on fixing individual liability was success fully brought into practice when ryotwari system was finally established.<sup>27</sup> This became easy for the government to identify the individual defaulters of revenue. In order to recover the arrears of revenue, the officials also found difficult in brining the lands of defaulters for sale or mortgages. No doubt, the peasants rested to borrowing to meet the obligations in an attempt o save their lands, on the part of small peasants, apart form purchase of seed, stock and other necessities for the subsistence of the ryot and his family increasing pressure of land assignments also contributed to the growth of debt. This became a boon to money lenders and land owners. They enriched themselves at the cost of struggling ryots.

Thus it becomes crystal clear that the company's economic policies followed during the first half of the 19<sup>th</sup> century were not aimed at improving the condition of the lowest section of the agrarian society. In fact, these people did not advance an inch from their medieval position.

The Indian peasant has been passive, fatalistic docile, unresisting and bogged down in the quagmire of superstitions and other – worldly fantasies various explanations have been projected to uphold this belief based on a considerable survey of the agrarian situation in India, it is viewed here that this assumption is wrong and requires to be refuted. The Indian rural scene during the entire British period and thereafter, has been bristling with protests, revolts, and even large scale militant struggles involving hundreds of villages and lasting for years. The fact that rural India has been a theatre of varieties of struggles involving various categories of rural population during the entire period of British domination. This provides enough evidence to refute the prevalent assumptions of a 'passive' peasantry.

#### Notes & References

1. A. Sarada Raju, *Economic Conditions in the Madras Presidency 1800-1850*, Madras: 1988, p.1.
2. R.L. Shukla, *British Colonialism at work in India and Egypt*, Goa: 1987, pp.603-04.
3. Ramesh Dutt, *The Economic History of India, Vol.11*, New Delhi: 1976, p.47.
4. *Ibid.*, p. 122.
5. Srinivasa Ragava Iyengar, *Memorandum on the Progress of Madras Presidency during the last forty years of British Administration*, Madras: 1893, p.37.
6. Proceedings of Board of Revenue, 5 August, 1816, Vols.721-786.
7. Rajini Palme Dutt, *India Today*, Calcutta: 1983, p.100.
8. *Ibid.*, p.108.
9. *Ibid.*, p.112.
10. William Digby, *Prosperous British India*, London: 1901, p.51.
11. Max and Engels, *On Colonialism*, Moscow: 1976, p.51.
12. Percival Spear, *A Modern History*, New Delhi: 1961, p.224.
13. William Digby, *op.cit.*, p.303.
14. The Parliamentary Enquiry Committee Report of 1840 cited in Gough, 1977, p. 545.
15. A. Sarada Raju, *op.cit.*, p.236.
16. A.K. Kalimuthu, *Land Ownership and Peasant Movement of Tamilnadu in Colonial Background*, Tiruchirappalli: 1991, p.116.
17. *Ibid.*, p.123.
18. Rajini Palme Dutt, *op.cit.*, pp.224-25.
19. Ramesh Dutt, *op.cit.*, p.48.
20. A.K. Kalimuthu, *Colonial Economy and the Lower Peasantry Tamil Nadu since 1801-1947*, Unpublished thesis, Tiruchirappalli: 2004, p.46.
21. Proceeding of the Board of Revenue 27 December, 1819, Vol.844.
22. H.R. Pare, *Gazetteer of Tinnevely*, Madras: 1917, p.282.

23. Sarada Raju, *op.cit.*, p.124.
24. T. Vennkasami Row, *Manual of Tanjore District*, Madras: 1893, pp.530-35.
25. Census of India 1871, Madras, 1874.
26. B.S.Baliga, *Studies in Madras Administration, Vol.II*, Madras: 1960, p.116.
27. Bipan Chandra, *Essays on Colonialism*, New Delhi: 1999, p.57.

## GENESIS AND DEVELOPMENT OF THE LUTHERAN MISSION IN THE MADURAI DISTRICT

**S. Palanichamy\***

The influence of the Tranquebar Mission spread to the adjacent Kingdom of Tanjore in 1727 and Trichinopoly in 1762. Many Anglican members were admitted into the fold.<sup>1</sup> The Lutheran Mission (Tranquebar) first began work in the Madurai city in the second half of the eighteenth century, when the Danish Lutherans were flourishing at Tranquebar and Tanjore. Catechists were sent to Dindigul and the surrounding places and they succeeded in establishing Congregations.<sup>2</sup> The inhabitants of Madurai were not only indifferent but also openly hostile to the Gospel. However, the interior of Madurai gave way for the Gospel due to the labour of the Missionarier,<sup>3</sup> which was quite encouraging.

The exact date of the establishment if Lutheran Mission in the Madurai city is not clear. Also the history of the Lutheran Mission at Madurai remains dark from 1800-1850. Available sources give evidence for the establishment of Church in 1800. Schwartz came to Madurai to serve the soldiers on the occasion of the war between the ruler of Madurai and Nawab. He visited; helped, prayed and preached to the wounded soldiers in 1764.<sup>4</sup> Secondly Rev. J.D. Janicks did evangelical work intensively in Palayamkottai. When he had an attack of fever, he returned to Tranquebar. On the way he stayed at Madurai in 1800.<sup>5</sup> Thirdly Sathianathan a Hindu converted by Schwartz became helper of Schwartz. Later he was ordained by him and appointed as Pastor. He looked after the Southern Churches from 1801.<sup>6</sup> Then Rev. Cericke and Rev. Kohihoff joined Sathianathan and supervised the work. Cericke himself gave baptism only in about 1803. In 1806 the total Hindus who took baptism were 4234 out of which 284 were children. While he was doing church work at Palayamkottai/he visited Christians in

Madurai.<sup>7</sup> The above points clearly show that there must have been a small Lutheran gathering at Madurai at the end of 1800. Rev. Janicks stayed at Madurai on 1800. From the Tinnevely Church Register we come to know that there was a small church in Madurai at the end of 1806, and that Rev. Cericke, Rev. Kohihoff and Sathianathan visited Madurai and comforted the believers in 1806.

Rev. R. Handmann was the first missionary who came to Madurai permanently and strengthened the Madurai Lutheran Church. At the end of 1850 many Lutheran families were transferred from Trichy to Madurai. Rev. Handmann received three families from Nadukkottai to the Lutheran Church in 1868. From that day onwards Madurai was considered as the branch of the Trichy circle.<sup>8</sup> W Rev. Haul, who succeeded Rev. Handmann was a talented Pastor but expired within two years. Then Rev. Wilcoim looked after church from 1875 onwards. In 1875 the total congregation of the church numbered 96. Rev. Wilcoim went back to Sweden. Native Pastor Rev. Swamidass looked after the Church.<sup>9</sup>

Rev. Kremmer C.F was the first German Missionary to Madurai. Kremmer studied Theology at Dresden. He came to India and was ordained as a missionary. By his ceaseless efforts work at Madurai was firmly established.<sup>10</sup> Rev. Kremmer purchased a land near the Madura Coats Mill and built the Salvation Lutheran Church and the mission bungalow.

### **In the Madurai District**

The Madurai Lutheran Mission had its jurisdiction over Uthamapalayam, Dindugul, Usilampatti, Kodaikkanal and Thirupathur. Uthamapalayam circle included the areas of

\* Reader, P.G. Department of History, V.H.N.S.N. College, Virudhunagar.

Anaimalayampatti, Kombai, Chinnamannur, Bodinayakkanur, Periyakulam Vadakarai, Periyakulam Thenkarai, Saruthuvapatti, Vadukaipatti, Theni, Ankur Palayam, Kambam, Munnar, Karunagamuthanpatti, Lower Camp, Seeplakottai, Rajakanyanoor, Vellaialmalpuram, Kanniservaiyapatti Markaiyankottai and Kudaloor.<sup>11</sup> The total congregation of this circle were 1181. In this circle Anaimalayanpati was having the biggest congregation of 369. The next biggest congregation was Bodinayakkannur having 220 souls. The Periakulam Vadakarai congregation was the third congregation having 161 souls.<sup>12</sup>

### Dindugul

Dindugul was the principal town in the northern part of Madurai. The Dindugul circle consisted of Muthulagupatti, Avarampatti, Pugaillaipatti, Randallam parai, Nochioodaipatti, Kasuvapatti, Vadamadurai, Ayyalloor, Palani, Allkaraipatti, Anaipatty, Chithaiankottaim, Bathalangundu, Vadasanthur, Kugiliamparai, Vellodu, Panchampatti, Silukuvarpatti and Pattiveeranpatti.<sup>13</sup> In 1880 at Dindigul Rev. Natchatheraraj worked in the Mission. The first European Pastor Rev. Bexell stayed at Dindugul and carried on the evangelical work. After him, Rev. A.E.C. Fertilberg, Rev. B. Envall and Rev. Frykholm worked at Dindigul. In 18<sup>th</sup> June 1905, a church was built and dedicated there and was called as 'Trinity Church'. The Indian Pastors Rev. S. Abraham, Rev. T.M. Rajendran, Rev. D.S. Pitchai, Rev. G. John, Rev. David, Rev. T.M. Rajendran, Rev. D. Devapriyam, Rev. D. Gnanickam, and Rev. D. Ebenezer also worked at Dindigul. The total number of the congregation members were 838.<sup>14</sup> In 1881 Rev. S.J. Sathiamoorthy started Lutheran Mission at Bodinayakkannur. It was the Lutheran centre for Devikulam and Munnar which were areas belonging to Travancore. A beautiful church was built by Rev. Schultze at Annaipatti, a tiny village having a small number of Lutheran.

### Usilampatti

Usilampatti otherwise called as Kallarnadu, has eight suburb churches. That is Villain, Nakalapatti, Chekkanurani, Sadachipatti, Kupanampatti, J. Alangulam, A. Pudupatti and Nagaia Koundanpatti. The total congregation of the church was 774 in 1900 and increased to 969 in 1960.<sup>15</sup> The foreign missionaries like John Himmelstrand, Paul

Sandegren worked here. The native Pastors Rev. T.M. Rajendran, B.A., Jacob, N. Samuel, D. Chinnappan, S. Duraikkanan, Sam John Raj and A. Devashayam worked in Usilampatti. By the effort of Miss Ellen Nordmark, a Girls High School, a residential home for the girls and a teacher training school were started there.<sup>16</sup> In 1922 Usilampatti was separated from Virudhunagar circle. Virudhupatti situated South of Madurai is a centre of TELC Rev. P. Sandegren worked there effectively and built many churches around Virudhupatti. Nattarmankalam, Gurayur, Mettugund, Rosalpatti, Kokalancheri and Malaipatti were under the Virudhunagar or Virudhupatti Jurisdiction. Rev. Himmelstrand worked well and built a famous TELC church and a Pastoral resident. After that, he was transferred to Usilampatti.<sup>17</sup> For a long time there was no church. Rev. Himmelstrand by his efforts started church work and laid the foundation. But he left before the work could be finished. It was later completed by Rev. C.G. Diehl. In the church twelve stone pillars were erected to represent the twelve Apostles. The front 4 pillars represent the four Gospels. The two stars in the eastern windows represent the star's which led the wisemen when Christ Jesus was born in Bethlehem. Above the stars we can identify the scene of Holy Ghost. In the cross, plantain flowers are chiseled in the downward direction to indicate humility. The words 'Alpha-Omega' were written in the altar. Rev. J. Sandegren dedicated the church.<sup>18</sup>

### Thirupathur

Thirupathur circle consisted of Sadurvedamangalam, Arioor, V. Pudur, andavarayanpatti, Ranasingapuram, Pattamangalam, Thirukostoor and Okkur.<sup>19</sup> This is famous for its medical service. The Swedish Missionary Rev. Harald Frykholm came to Thirupathur and served the Lord. Born at Nijurunda in Sweden on 27<sup>th</sup> January 1879, and studied at Upsala and Cambridge, he arrived in India on 12<sup>th</sup> October 1902. He came to Thirupathur on 1909 along with Dr. Kugelberg, Rev. Frykholm laid the foundation for a church and completed the church within two years. This church is called "Arokianathar Church"<sup>20</sup> which had 470 members. Sadur Vedamangalam church has the biggest congregation having 50 members. Pattamangalam church comes next in strength. Along with Rev. Frykholm, Rev. Himmelstrand, Rev. Almgren, Rev. Pligal, Rev. A.S. Muthiah, Rev. D. David, Rev. J.S. Asirvatham, Rev. J.

Aruldoss, Rev. D. Pelavendren worked at Thirupathur. In 1926 a famous nursing school was started along with the eye hospital.<sup>21</sup>

#### Kodai Road

Kodai Road circle consisted of Ammapatti, Vadipatti, Pandiarajapuram, Mettur, Sirunaikanpatti, Netham and Kodaikanal.<sup>22</sup>

Kodaikanal, the summer resort famous for its natural beauty and called the 'Sanatorium' was the seat of many missionary settlement. The main aim of these settlements was the propagation of the Gospel.<sup>23</sup> Rev. B.F. Tiliander served in Kodaikanal for many years. In Ammapatti, Christmas existed from 1868 onwards. Ammapatti is a big congregational church having 204 souls. Rev. Schutze served here.<sup>24</sup>

Thus the growth of the church activities in Madurai district was phenomenal through the years as indicated by the statistics of the 1960s.<sup>25</sup>

The work of the mission spread from north to south i.e. from Trichy to Madurai city and from Madurai to the surrounding places. Having the Madurai city as nucleus the foreign missionaries and native pastors worked sincerely for many years winning converts from town and villages. Systematic bible teaching and Christian nature were given to the Christians while steps were taken simultaneously to provide education to their young children. Through the Church and its auxiliary institutions, the Lutheran Mission in and around Madurai served the Lutheran Community in particular and the common people in general.

Through the efforts of the missionaries the social outlook of the people had been transformed. They began to learn English and became government servants.

#### Notes & References

1. J.C. Houpert, *A South Indian Mission from 1535-1935*, Trichinopoly: 1937, p.115.
2. W. Francis, *Madras District Gazetteers*, Madras: 1906, p.79
3. C.J.Castets, *Madurai Mission*, Trichinopoly: 1924, p.1.
4. J. Fred Fenger, *History of the Tranquebar Mission*, Tranquebar: 1863, p.221.
5. G. Samuel, *History of the Tranquebar Mission, 1706-1955*, Madras: p.81.
6. West Cot, *Our oldest Indian Mission*, England: 1955, p.154.
7. F.J. Western, *Register of Tinnevely Clergy*, p.8.
8. J. Richter, *A History of Missions in India*, Edinburg: 1980, p.110.
9. CMA 284/55 Congregation Register, 1943, p.52.
10. Annual report of the Holy Redeemer's Lutheran Church, 17<sup>th</sup> December, 1966, Madurai,
11. *Almanac*, Madras: Tranquebar Printing House, 1962, p.96.
12. CMA 284/55 Congregation Register, *op.cit.*, p.52.
13. G. Samuel, *op.cit.*, p.173.
14. *Almanac*, 1958, Madras: p.67.
15. CMA 284/55 Congregation Register, *op.cit.*, p.101.
16. *Diamond Jubilee magazine*, p.27.
17. *Almanac*, 1958, *op.cit.*, p.68.
18. *Arunodayam*, Vol.LXXII, August 1935, p.233.
19. CMA 284/55 Congregation Register, *op.cit.*, p.98.
20. *Almanac*, 1955, p.1.
21. L. Easter Raj, *op.cit.*, p.17.
22. *Almanac*, 1963, p.103.
23. P. Narasimalu Naidu, *Datchana India Sarithiram*, Selam: 1919, pp.647-648.
24. G. Samuel, *op.cit.*, p.175.
25. CMA 284/55 Vol.II, Baptismal Register, 1943, Madurai, p.58.

## PAMBAN : DEEPENING OF THE CHANNEL AND THE BREAK THROUGH IN NAVIGATION

S. Jayasankar\*

The Pamban Channel passes between Mandapam in the mainland and the island of Rameswaram and its distance from Sri Lanka is about 56  $\frac{1}{4}$  miles. The small islands of Rameswaram and Mannar fill up the adjoining space. The Mannar Island is divided from Rameswaram by Adam's Bridge and from Sri Lanka by a narrow channel called Mannar Channel.<sup>1</sup>

The total distance of 56  $\frac{1}{4}$  miles between India and Sri Lanka is divided as follows: From Pamban to Point Ramen - 1  $\frac{1}{2}$  miles; From point Raman across the island of Rameswaram - 13 miles; Adam's Bridge - 25 miles; Across the island of Mannar - 16  $\frac{1}{2}$  miles; From the island of Mannar to Sri Lanka  $\frac{1}{4}$  mile.

As the distance between India and Sri Lanka is not far, active trade was going on between the countries. All vessels excepting the conventional 'dhoney' had to go round Sri Lanka as the dhoney alone could navigate the Channel managing the shallow waters. The dhoney was a native craft, with ingenious construction with the capacity of 50-100 tonnes and navigable even in a depth of 4 feet.

### Pamban Channel: Its Description

The Pamban passage is a channel running through the reef of rocks, connecting the Island of Rameswaram with the mainland in Madurai District (at present Ramanathapuram) district at a place called Point Ramen.<sup>2</sup> The possibility of improving the passage was earlier found out by Fullerton and Arthur Cotton of the Engineering Corps who were assigned the task of surveying the coast.<sup>3</sup>

Their survey brought to light the existence of the reef of rocks forming the barrier through which the channel had been naturally formed which consisted of three separate ridges. Of these, the northern one alone slightly protruded from water, the middle one was visible at low water, the southern one was 300 yards from the middle and it was not easy to cross. The rock was made up of sandstone and shells. It was brought to light that a cut had been made by the sea in 1814, 1  $\frac{1}{4}$  miles west of Point Raman, and it

was hoped that the cut could further be improved upon.

In the year 1829 Col. Sim was deputed to examine this little known Pamban passage.<sup>4</sup> He investigated and in his report wrote that the principal channel through the rocky reef connecting the mainland of Sri Lanka and the island of Rameswaram was scarcely 4 ft deep at low water. The passage was very rough and obstructed with rocks. Moreover, to his credit, he discovered out the existence a sand bank and mud with 5 feet of water at low tide 1  $\frac{1}{4}$  miles to the south of the reef, the existence of which, was not known until 1829.<sup>5</sup> This passage was quite dangerous and Col. Montieth, Chief Engineer, while filing his report admitted that he himself was wrecked in this passage in November 1809, while attempting to pass through.<sup>6</sup>

With the report of Col. Sim the existence of the sandbank south of the main Channel was noticed. It became apparent that the entire Channel was 2.5 miles in length and it consisted of the main Channel and the sandbank. In point of fact the real problem was posed by the main Channel which consisted of a small segment called Horse Shoe Channel at its north entrance. Hence, though the Pamban passage is divided into main Channel and sand bank, with the identification of the Horse Shoe Channel, the sub division becomes, a) horse shoe Channel, b) main Channel and c) sandbank.<sup>7</sup>

When the survey team was assigned the task, it examined the point in question and chose Pamban Channel as the fittest Channel for deepening, so that vessels with substantial weight could cross the passage. It was established beyond doubt by the official surveyors that navigation through Pamban would reduce considerable time and resources. Secondly, the hinterland of Coromandel Coast always gets seasonal winds in the form of Southwest and Northeast monsoons and navigation during Southwest monsoon in Indian Ocean would be hazardous due to frequent gales and cyclones. During such occasions, voyage through Pamban Channel would offer a great deal of protection and

\* Reader in History, Sri Vasavi College, Erode-638 316.

safe passage. Another point of consideration was that during this period the advent of steamer in India was in the offing and a short route to the Indian Ocean from the Bay of Bengal would mean a lot of savings on distance, time and fuel.<sup>8</sup>

#### **Pamban Channel: Navigational Difficulties**

When Lt. Col. Sim was deputed in 1829 to examine the Pamban passage, the principal Channel through the rocky stretch connecting the mainland and the island of Rameswaram was scarcely 4 feet deep at low water and obstructed with fragments of rock.<sup>9</sup> Hence all vessels making use of the channel had to anchor at some distance, unload the greater part of their cargo and then warp through. It was always tedious and troublesome during both the monsoons, and that too was possible only for the vessels of small tonnage i.e., upto 100 tonnes. Moreover about a mile and a quarter south of the reef was the sandbank and the existence of it was not known prior to the survey of 1829 and the only obstacle to the navigation of the strait was believed to be the reef of rocks and sand.

#### **Economic Advantages of Pamban Channel**

With the clearing of Pamban Channel, the Company which enjoyed maritime trade was poised for a very big financial advantage. The economic advantage to accrue was estimated as follows: The distance from Madras to Cochin through Pamban Channel was expected to be 640 miles, saving a distance of 420 miles; going through the Channel would reduce the voyage time by 3 days; In addition, where steamers were pressed into service the time saved, was calculated to be 3 days with a saving of Rs.550.<sup>10</sup>

It was expected that opening of the Pamban Channel would give a massive thrust to maritime trading activities of Tuticorin port and would facilitate faster transportation of the commodities of Madurai to Calcutta. Hence the development of Tuticorin and its hinterland was eagerly foreseen.

#### **Clearing Operations**

In 1837, Col. W. Montieh was appointed in-charge of the works and he examined the passage in detail and reported that deepening of the Channel to 14 feet at low water and of 16 feet at high water was feasible and the only snag was the expense. The total expenditure proposed, worked out to Rs.1,05,000/-.

The giant was made available in 1838 and it was decided to complete the task in 3 years.<sup>11</sup>

With all the available resources the clearing operation was started in 1838.<sup>12</sup> In fact the task undertaken was really immense because of the estimated depth of 14 feet. Moreover, the width of the channel was 200 yards, though in some places it was not more than 30 yards. The nature of the Channel itself was very hostile and the work very much depended on the favourable climate and the seasonal winds also hampered the progress. Though the utility of the steam dredge was intensely felt, it was restricted to the sand bank Channel, which had a huge deposit of sand. After clearing the sandbank its usage was almost brought to nil as the passage was embedded with coral and sand stone. And, the clearing of such solid substances required much skill and labour.

The huge deposits of coral were found only in the northern part of the Channel i.e., the horse shoe and the main Channel. Hence the southern or sand bank Channel was taken for work in the beginning. Steam dredge was very effectively used and the depth of the Channel was brought to a uniform level gradually. Similarly careful efforts were made to maintain its breadth also. When the work of clearing the northern part of the Channel was undertaken more care was required. For in, such places sand was excavated from the bottom by the steam dredge and dhonies ferried the sand to the banks. But at various points at a depth of about 7 ½ to 8 ½ feet, sandstone and coral reef were in plenty. The coral reef was very sturdy and it was assessed that their removal would be possible only with blasting method.

In the year 1841 Montieth filed a report on the progress of the work.<sup>13</sup> By that time the passage through the reef had been straightened and deepened to 8 feet but much work couldn't be done in the sandbank south of it, because operations were confined almost exclusively to the removal of more dangerous obstructions in the reef. The survey team felt that there was a kind of imbalance in the execution of the job.

It was suggested that the operations during 1841-42 be restricted to deepening the Channel across the bank by means of dredging. It was also expected that the sand could be dredged to the level of 15 or 18 feet. Montieth further was in agreement with the



survey taken in 1829 that the whole passage was capable of being deepened to 12 or even 14 feet but beyond that there were clear obstacles.<sup>14</sup>

When the work done was assessed in 1841, there was an 8 feet depth at low water in the main Channel at 100 feet width but on the sand bank there was a six feet depth only. Consequently masters of vessels were obliged to remove the cargo to an extent sufficient to enable them to pass over the bank. Hence to make the process of deepening more meaningful, excavation up to 10 feet was found to be fit. According to the survey, the deepening work was going on in a good pace and the depth of water in the main channel was raised to about 9 inches a year and hence it was hoped that the task would be completed as scheduled.

The deepening work was pursued with considerable speed. When the resurvey was done in 1845 the passage through the Channel at high water was safe for vessels of all descriptions, drawing 8 ½ feet of water and taking advantage of extraordinary spring tides. Vessels drawing 9 ½ feet also crossed the passage without being unloaded. In the southern pan of the main channel the average depth at low water was 10 feet but in certain places the depth was still shallow. In 1845 considerable progress was made and the passage was deepened to allow any vessel drawing 10 feet and this itself was a salutary achievement for the task undertaken. The details of different types of vessels that passed through the channel along with tonnage are given in the Table.

In the years between 1839 and 1847, there was a phenomenal increase in number of vessels that passed through the channel with different tonnage. Again in the year 1850, when the survey was undertaken for the purpose of assessing the work done on deepening the Channel in the previous two years, (i.e.,) May 1847 to May 1849, it was known that the work turned out was considerable.<sup>15</sup> During this period 90812 tonnes of sandstone, coral, blue mud and coarse sand had been dug out. The materials excavated were 34,712 tonnes only during the earlier period of two years from 1845 to 1847. The heavy work turned out in the period was attributed to the continuous employment of steam dredging. The main purpose of its use was in the southern pail of the Pamban Channel. The clearing operations by the end of the decade had been completed upto sandbank Channel and a uniform depth of 10 feet throughout had been achieved: As a result of this, vessels taking

that route were not obliged even to shorten sail, which means that the vessels were not even required to reduce their speed and the question of lightening the brig didn't arise at all.

By this operation, the advantage gained by the steamers proceeding through these Channels was saving a distance of about 420 miles. Taking the average steaming at 10 knots per hour, this means a saving of 37 hours of voyage.<sup>16</sup> So long as the steamers employed in the Indian seas were small and low-powered, they were unable to make sure of their passage round Sri Lanka at certain seasons due to adverse winds. Under such circumstances, improved navigation offered a great deal of confidence for the vessels. Earlier they had to wait for several days together for the unfavorable wind to recede. Opening of the Pamban Channel irrespective of climatic changes guaranteed the passage much to the relief of the traders.

#### **Pamban Channel: Past and Present**

In recent times a major project which has raised great hopes in the maritime trade of India is the Sethu Samudram Project. The name 'Sethu' means 'bridge', and it is believed to have connections with the mythical bridge raised by Hanuman and his herd to help Lord Rama in his holy war against Ravana. The Sethu Samudram Project had been in the passive consideration since independence and it did not see the light of the day due to various factors. The proposal has been cleared recently and the preliminary work is underway. The project aims at navigation through the passage by large ships and by this project the Channel has to be cleared upto 12 meters in depth and the savings effected in terms of fuel and other overheads are expected to be immense. Strangely, when the backdrop for the project is analysed, all accounts trace the project only from the Taylor's Report of 1860 and there is not even a passing remark about the clearing operation being studied now. It explains the fact that the subject under discussion has gone into oblivion.

The Sethu Project aims at deepening the passage to a depth of 12 meters but the concept of cutting across the coral reef is similar in both the operations. The Pamban operations in the yesteryears led to the passage of steamers of 600 tonnes and the Sethu project, on completion would permit the super carriers to pass through. But both the projects are

similar in nature except for the size. The main positive factor attributable to this operation is the cutting short of distance by cruising through the Channel, instead of taking a detour through the coasts of Sri Lanka. In addition, the economic development of ports, especially Tuticorin, lying in the shadow region of the gulf, looks very buoyant. The only objection raised against this project is that the deepening of the passage by quarrying the coral reef would cause the destruction of many salt water species, which would in turn cause environmental degradation. Because, when an assessment of the work done was made in 1850, it was estimated that a total quantity of 1,91,800 cubic feet of materials that is sand, coral and hardstones had to be removed in addition to the work already done.<sup>17</sup>

The Sethu Samudram Project suffered considerable delay due to the choice of place. Because the deepening process was considered either through Pamban Channel or by cutting across the Adam's Bridge. Finally there appears a possibility of cutting across the Adam's Bridge. This project is just a replica of what was done 165 years ago, but the size of the previous project was small, the amount involved was far less and the method used technically far behind. Yet, the factors attributed then and attributable at present remain the same, but the present study hopes to throw fresh light on the events that happened long ago. The marine records unearthed unravel many historical facts and in effect the Pamban operation has been brought into historical narrative, which can rightly be called the forerunner of Sethu Samudram Project.

### Notes & References

1. General Report on the Operations for Clearing the Pamban Channel, Marine, Vol.35, p.234.
2. Letter from Lt. Collyer, Chief Engineer to the Chief Secretary, Fort St. George, March 1845, Marine, Vol. 35, p.1053.
3. *Ibid.*, p. 1053.
4. *Ibid.*
5. *Ibid.*, p. 1054.
6. Letter from Col. VV. Montieth, Chief Engineer to Chief Secretary, Fort St. George, 27 December, 1841, Marine, Vol.17.
7. Extract from the report of Lt. Collyer's report on the state of the Pamban Canal, July 1845, Marine, Vol. 36.
8. General Report on the Operation for Clearing the Pamban Canal from 1822 to 1851, Marine, Vol. 77, p 234,
9. Letter from the Secretary, Marine to the Chief Secretary, Fort St. George, 28 March, 1854. Marine, Vol. 7, p. 234.
10. Letter from Lt. John Robertson, Engineer for Pamban Operation to the Chief Engineer, Fort St. George, 2 May, 1843, Marine, Vol. 24.
11. Letter from Montieth to the Chief Secretary, Fort St. George, 27 December, 1841, Marine, Vol. 17,
12. Letter from Jenkins, Engineer In-charge to the Chief Secretary, Fort St. George, July 1838, Marine, Vol. 2, p.24.
13. Letter from Col. Montieth, Chief Engineer, to the Chief Secretary, Fort St. George, 27 December, 1841, Marine, Vol. 17.
14. Letter from Col. Sim to the Chief Secretary, Fort St. George, May 1842, Marine, Vol.35, p.1057.
15. Letter from Gib, Superintendent, Pamban operation to the Chief Secretary, Fort St. George, 3 December, 1850, Marine, Vol. 64.
16. General Report on the Operations for Clearing the Pamban Canal from 1822 to 1851, p.235.
17. Letter from Lt. Col. A Lave, Chief Engineer to the Chief Secretary, Fort St. George, June 1850, Marine, Vol.63, p.781.

# ESTABLISHMENT OF VERENIGDE OOST - INDISCHE COMPAGNIE (VOC) IN TAMIL NADU

S. Ravichandran\*

## Introduction

The Dutch were the second modern European nation to arrive in India. The Dutch records cover the period between 1654 and 1835. The Dutch a prominent commercial power in South India during the Seventeenth and the Eighteenth Centuries had several settlements along the Eastern coast of South India. The core of the study is a detailed narration of the rise and establishment of Verenigde Oost - Indische Compagnie (VOC) or Dutch East India Company on the Coromandel Coast of Tamil Nadu. This paper also attempts at the Dutch relationships with Portuguese, English Company and native rulers in Tamil Nadu.

## VOC in India

The Verenigde Oost - Indische Compagnie (VOC) or United Dutch East India Company<sup>1</sup> establishment in the north, the proper trading factory at Surat took the Dutch, much longer to achieve. It was not only that the Gujarat cloth was of lesser importance in the Dutch trade with South-East Asia; but the Portuguese political influence in the imperial court of the Mughals was also such as to make it hazardous for the protestant trading companies to enter into regular and extensive commercial transactions at the Mughal port without proper diplomatic safeguards. With the death of Van Deynsen in Surat in 1607, the first Dutch attempt to reach the western coast of India came to an abortive end. However, in 1614, when the Mughal authorities in Surat found themselves engaged in a naval war with the Portuguese an invitation to come and claim the goods left by Van Deynsen was issued to the Dutch factory at Masulipatam. Although an agent was sent to Surat in the following year, it was only with the appointment of Pieter Van den Broecke as an official envoy of the Batavia government that a permanent factory was opened in Gujarat (1617).<sup>2</sup> The Van Soldi, the Dutch factor 1605 had visited the port of Masulipatam. During his second visit in 1606, Soldi succeeded in obtaining a farman from the King of Golconda which not only allowed the Dutch to

establish a factory in Masulipatam but also granted to them a much lower rate of duty. It is not surprising that the VOC's early factories in South India should have been located in the delta between the Krishna and the Godavari rivers. For this was a region famous for the weaving and painting of fine chintz, exported in such large quantities to Bantam, Achin, Malacca, and even as far field as Manila.<sup>3</sup>

## Establishment of VOC in Coromandel Coast

The middle of the seventeenth century the three European chartered Companies, the Dutch, the English and the Danish, had acquired and consolidated their settlements along the Coromandel Coast. In these settlements they had instituted a commercial and an administrative infrastructure. They had implanted effective institutions for the management of their commerce, in so far as their rights and privileges allowed them to do so. Each of these Companies had established capital on the coast which was seat of authority and commanded for activities along the whole coast and even beyond.<sup>4</sup> The Dutch, the most deeply entrenched among them had founded a fortified castle in Pulicat<sup>5</sup> in 1610 which was the residence of their governor and the controlling post over their Coromandel activities.<sup>6</sup>

## Luso-Dutch Conflict

The Dutch for their part were more worried by problems in Golconda than at Pulicat. It was that on 12 June, the Dutch factory at Pulicat was surprised by a force of Portuguese. This Portuguese fleet entered the Pulicat River, attacked the Dutch factory, which despite it's not being seriously fortified, put up strenuous resistance for several hours. Finally the Portuguese entered the premises. In the encounter, two or three Dutchmen were killed and some others, including the factor, Adolf Thomasz, were carried off to Sao Tome. As for the Portuguese, they burnt down the factory and returned to Sao Tome, 'where they were received with great joy and celebration'. They also had the relief of knowing that once again, their anchorage was free, and theirs to use.

\* Ph.D. Research Scholar, Department of History, Bharathidasan University, Tiruchirappalli - 620 024.

The VOC's Director of the Coromandel Coast factories, Wemmer van Berchem, only in November 1612 had he sailed into Pulicat, and inspected the burnt-down factory site. We have noted how at least a part of the blame for the debacle of June must fall on his shoulders. Equally, one must give him credit for the recovery affected by the VOC in Pulicat. It was clear enough to Venkata, the native ruler as indeed that the balance between Dutch and Portuguese was an important card to be played, so that when Van Berchem landed at Pulicat, he was fairly well-received. The Director made his way to the Velur court, where with a lavish display of presents, he was able to obtain a far stronger concession than that of 1610. Importantly, he was also able to have it confirmed by both factions, not only the King and Narpa Raju, but Jagga Raya and his brother Eti Raja, who were in control of important palaiyams in the Pulicat region, including the major fort of Ramagiridurgam.<sup>7</sup>

The new grant, of 12 December 1612, gave the Dutch the right to maintain a fort at Pulicat<sup>8</sup>, to be constructed by Venkata's chief queen (Bayamma)<sup>9</sup> at her expense, and various other rights, some of which deviated significantly from those granted in 1610. Perhaps the most important of these was that the Velur authorities now specifically ceased to take upon themselves the business of maintaining peace between Dutch and Portuguese. In early 1613, the construction began of the Dutch Casteel Geldria, which in the six decades following was to be the Dutch headquarters on Coromandel, as well as a major centre for the procurement of the Pintado<sup>10</sup> textiles, so much in demand in the VOC's Archipelago trade.

By 1613, both Goa and Lisbon had arrived at the same conclusion: that the 'Pulicat enterprise' was much too serious a business to be left to the Portuguese settled on Coromandel. In the Council of State at Goa, it was decided that the Estado should adopt as one of its highest priorities the expulsion of the Dutch from Pulicat once and for all; Pulicat was described as the 'chave do Sul' (the key to the South-East Asian region), a phrase that was to be repeated ad nauseum in subsequent years.<sup>11</sup> In 1619, Jan Pieterszoon Coen, a man of extraordinary vision was appointed Governor-General of the Verenigde Oost-Indische Compagnie (VOC).

In 1646 the Dutch received permission from the Golconda Sultan Abd Allah Qutb Shah<sup>12</sup> and were

given exemption from embarkation and disembarkation duty on their goods in the port of Pulicat. The right to mint pagodas, previously given was confirmed with the duty on minting shared between the king and the Dutch. The grant of neighbouring villages dependent on Paleacat Erikan, Mangievakam and Auverivakam was confirmed. In Masulipatnam the king of Golconda gave the Dutch exemption in 1639 from a range of duties: embarkation and disembarkation, weighing duty, town duty and transit duties. In April 1649 Mir Jumla remitted half the duty on cloth brought into the port of Arumugam for the Dutch for export to encourage the establishment of Dutch trade there.<sup>13</sup>

On 19 November 1639, the Arent and the Valk with Jakob de Bitter and Pieter Bourgonje on board, went to Tegnapatnam (Devanampatnam) near Cuddalore, a port in the territory of the Nayak of Ginji. They were welcomed there by Nayak's advisers and permitted to buy as many cotton piece goods. The Nayak further promised to take under production the Dutch men who shall remain behind at Tenganapatnam and to let them build in the town, to deny the Portuguese, and to remain their enemies. Against this the Dutch promised to start trading there and to pay the usual duties on imports and exports.<sup>14</sup> The chief Dutch factory here was Devanampatnam, a valuable collecting point of particular varieties of textiles, indigo and saltpeter. The trade had been disturbed by the internecine factional conflicts of the decaying Vijayanagar authority and the Nayak of Ginji. The annexation by Bijapur brought some order and there was a mutual anxiety on the part of the Dutch and the Bijapur government to revive the trade and rehabilitate these districts. In May 1651 the king granted a farman confirming the privileges granted previously by the Nayak of Ginji. The Dutch were permitted to purchase cloth, indigo, saltpeter and other goods in the Ginji province and transport them to the ports of Devanampatnam, Puducherry, Porto Novo and others on payment of half the embarkation duty. The Bijapur state also pursued policies to attract Dutch investment to the southern Coromandel districts.

The Dutch trade and their physical presence in a number of coastal and interior factories were expanding. The Bijapur government vied with Golconda in attracting European investment to its part of the coast. The previous concessions in Sadraspatnam and Devanampatnam were confirmed.

In 1659-60 a major shift in political and naval power along the coast took place. The Dutch having conquered maritime Ceylon from the Portuguese crossed the Palk Straits and seized the two Portuguese strongholds of Tuticorin and Nagapatnam in the far south. Both places were of strategic importance to the trade of the southern India and Indo-Ceylon waters. Nagapatnam had an added commercial importance in Coromandel. It was an outlet for the rich Tanjore hinterland and had traditional trading ties with the South East Asian Islands and the Malay Peninsula.<sup>15</sup>

#### **Dutch Relations with Sethupaties**

The VOC first appeared in Ramnad in the 1650s, when it expelled the Portuguese from south India and Ceylon. From 1658, the company entered into a number of treaties with Sethupaties. In addition to its commercial benefits Ramnad was important to the Dutch because of its location on the Fishery Coast, its name referring to the lucrative pearl fisheries, which under the VOC administration from Cape Comorin all the way to Point Calimere. Given its strategic location, the Marava Kingdom played a vital role in the Dutch ambition to dominate the seas between the Indian and Ceylonese Coasts. The Dutch treaties stipulated that Sethupaties were to close all their waters to other European traders and indigenous "smugglers" as the VOC claimed monopolies on the sea areca nuts, pepper, chanks (conch shells) and Sasa roots.<sup>16</sup>

#### **Dutch Alliance with Palayakkars (1759)**

The Dutch fearing danger to their commercial activities in the district (Tinnevely), due to growing British East India Company's influence there, offered help to the rebel Palayakkars of Tinnevely. Hyder Ali and the French also were in a position to aid the Palayakkars. These factors contributed to the formation of hostile coalitions, the eastern and the western Palayakkars. The Eastern Palayakkars were of Telugu origin while the western Palayakkars were Tamil origin. This linguistic difference caused the non-cooperation between the two groups. The eastern Palayakkars were supported by the Dutch while their western counterparts were helped by Hyder Ali and the French.<sup>17</sup>

During the revisit of Hyder Ali in 1780, the Mysore Chief enthroned a Nayak heir as the ruler of Madurai region. Warren Hastings, the Governor General offered to cede the Tinnevely province to

the Dutch with the Nawab's suzerainty undisturbed. The Dutch readily accepted the offer of Warren Hastings. When a treaty was signed regard between Hastings and the Dutch, without approval of the Nawab, the Madras Council opposed it; as Tinnevely was only district, which yielded substantial revenue to the Company. The uprising of the Palayakkars broke – out and Kattabomman entered in a close alliance with the Dutch and a Dutch flag was hoisted in Panchalankuruchi Fort.<sup>18</sup> Later in the year 1781 the Dutch were strengthening Tuticorin were rendering great assistance to Kattabomma Nayaka of Panjalankurichi, who had actually hoisted Dutch colours. Thus Poligar had been beaten off from the fort Comrah (kamudi) in the Ramnad country with the loss of hundred men.<sup>19</sup>

#### **Dutch Factories and Fort**

The Pulicat<sup>20</sup> fort on the coast helped the Dutch to spread their influence North to South, while the support they secured from the "Sultan of Golconda" and the Nawab of Carnatic strengthened their position.<sup>21</sup> The Dutch built their commercial empire around Pulicat. In each of these places, there was a factory controlled by two chiefs, one looking after trading, accounts and other ware house. A survey conducted about 200 years ago shows that Pulicat must have about 1000 to 2000 weavers. In Pulicat, the best cotton could be produced from the adjacent districts, through local merchants.<sup>22</sup> Shipbuilding was done under the supervision of Dutch Governor.<sup>23</sup> The first fortress which built in India was castle Geldria in Pulicat, 535 meters in circumference, which walls seven meters in height. On its ramparts and bastions were 36 cannons. Van Bercham, who built Geldria, estimated that 200 men were required to defend the fort.<sup>24</sup>

#### **Sadras Fort**

The Dutch erected a Fort in Sadras very close to the shore of considerable extent. The ruins of the Fort, which is build of brick and mortar. Still remain.<sup>25</sup>

In 1689, the Coromandel headquarters was transferred to Nagapatnam. At Nagapatnam, an impressive Fort was built at the cost of 1, 600,000 guilders,<sup>26</sup> nearly one and a half million rupees. Naarden, as it was called. There is absolutely no trace of Naarden today, and the only memory of the Dutch is the main street of this city which some of the older inhabitants refer to as *Hollandai Shalai*.<sup>27</sup>

In Tuticorin with fine harbour where the Dutch could anchor their larger vessels in the stormy season. Here they built a ship repair yard, several warehouses and a small fort. Here also is tombstone built in 1706.<sup>28</sup>

In Cuddlore the Dutch were granted permission by the Nayak to import and export.<sup>29</sup> By the middle of the Seventeenth century, the Dutch possessed a number of factories on the East Coast of India. There were Bimlipatam, 40 km north of Vishakapatnam and Jaganathapuram 150 km to the mouth of the Vashishta Godavari at Narasapur and at Palakollu were their iron foundry and saltpeter works. In the delta of the Krishna was Masulipatam (Machilipatnam) and Petapoli or Nizampatanam; the latter near the town of Bapatla. North of the Pulicat Lake of lagoon was Durgarajupatnam, the Armagon of the English, which along the village of the Kaveripak (14 km east of Walajapet), Kunnatur, Southwest of Madras near St. Thomas Mount and Satavedu near the Ponneri, were under the direct jurisdiction of Pulicat. They also permitted to trade in the territories of the Nayak of Gingi were Tegnapatam (Devanampatnam) and Tirupapaliyar, as well as at Kunimedu and at Porto Novo on the North bank of the Coleroon river. In the far South, the Sethupathi of Ramnad had granted them a site in Pambam.<sup>30</sup>

#### Dutch Coins

The VOC had minting rights for Pagodas and copper coins in Nagapatam, Pulicat and Janaikapuram. For many years the Nagapatam Pagado had good currency in north and South Coromandel

and was widely accepted in payment for goods ordered. However, the Porto Novo Pagoda was also a coin of wide currency in South Coromandel and in inland Thanjavur and Madura.<sup>31</sup> They opened their mint at Pulicat in 1615 in fort Geldria. Gold Pagados were recorded in 1693 as being truck there and these Pulicat Pagodes appear to be identical with so-called Porto Nova Pagoda of "One Swami" type. The Dutch like the English, obtained permission from the pageant Vijayanagar monarch residing at Chandragiri to strike Pagodas after the manner of his own products. Early English and Dutch Pagodas of "One Swami" type have little to differentiate them from Vijayanagara prototypes. Another type of Pagoda generally known as the Novo type with a converse reverse covered with dots. The verities of Pagodas are Au" new Porto Nova Pagoda, Au Tuticorin, Fanam, Au Fanam, Ae double Stuiver, Ae Stuiver, and Lead cash.<sup>32</sup>

#### Conclusion

The Voc was one of the leading companies in the Coromandel Coast in Tamil Nadu in the 16<sup>th</sup> and Seventeenth century. It was essentially interested in the Tamil region saltpeter, cotton, yarn, indigo, diamonds, rice and slaves. It also makes alliance with native rulers in Tamil Nadu with Nayaks of Ginji, Madurai, and Marathas of Tanjore. The Dutch naval power rose as a major force from the late 16th century, the Netherlands reigned supreme at sea, and dominated global commerce during the second half of the 17<sup>th</sup> century. Undoubtedly, the Dutch East India Company had been one of the important forces in the Seventeenth Century in the expansion of trade in the Coromandel Coast of Tamil Nadu.

#### Notes & References

1. Holden Furber, *Rival Empires of Trade in the Orient, 1600-1800*, New Delhi: Oxford University Press, 2004, p.32.
2. Tapan Raychauduri and Irfan Habib, (ed.), *The Cambridge Economic History of India Volume I c.1200-1750*, New Delhi: Orient Longman, 2004, p.388.
3. *Ibid.*
4. S. Jeyaseela Stephen, *The Coromandel Cost and its Hinterland Economy, Society and Political System (A.D.1500-1600)*, New Delhi: Manohar Publications, 1997, p.20.
5. Owen C. Kail, *The Dutch in India*, New Delhi: Macmillan Publication, 1981, p.104.
6. Sinnappah Arasaratnam, *Merchants, Companies and Commerce on the Coromandel Coast 1650-1740*, New Delhi: Oxford University Press, 1986, p.64.
7. Sanjay Subrahmanyam, *The Portuguese in the Bay of Bengal*, New Delhi: Oxford University Press, 1990, pp.190-91.
8. Sinnappah Arasaratnam . *op.cit.* p.64.
9. Sanjay Subrahmanyam and David Shulman. "The Men Who Would be King? The Politics of Expansion in

- Early Seventeenth – Century Northern Tamil Nadu” *Modern Asian Studies*, Vol.24, No.2, May, 1990, p.237.
10. Holden Furber, *Rival Empires of Trade in the Orient*, *op.cit.*, p.71.
  11. Sanjay Subrahmanyam, *op.cit.* p.201.
  12. Sanjay Subrahmanyam and David Shulman, *op.cit.*, p.230.
  13. Sinnappah Arasaratnam, *op.cit.*, p.64.
  14. Owen C. Kail, *op.cit.*, p.38.
  15. Sinnappah Arasaratnam, *op.cit.*, pp.66-71.
  16. Learnt Bes, The Sethupatis, “The Dutch, and other Bandits in Eighteenth –Century Ramnad (South India)” *Journal of Economic and Social History of the Orient*, Vol.44, No.4, 2001, pp.549-550.
  17. Bishop R. Caldwell, *A History of Tinnevely*, New Delhi: Asian Educational Services, 1982, pp.82-84.
  18. K.S.K. Velmani, (ed.), *Gazetteers Of India, Tirunelveli District*, Madras: Govt. of Tamil Nadu, 2002, p.210.
  19. Bishop R. Caldwell, *op.cit.*, p.204.
  20. Om Prakash, *The Dutch Factories in India 1617-1623 A collection of Dutch East India Company Documents Pertaining to India*, New Delhi: Munshiram Manoharlal Publishers Pvt.Ltd, 1984, p.108.
  21. George D. Winus, Marcus P.M.Vink, *The Merchant – Warrior Pacified the VOC (The Dutch East India Company and its Changing Political Economy in India)*, New Delhi: Oxford University Press, 1991, pp.11-12.
  22. Joseph J. Berning, “Chief Merchants and the European Enclaves of Seventeenth –Century Coromandel”, *Modern Asian Studies*, Vol.11.No.31977, p.321.
  23. M. Gopala Krishnan, (ed.), *Gazetteers of India, Kancheepuram and Tiruvallur Districts, Vol.I*, Madras: Government of Tamil Nadu, 2000, pp.125-126.
  24. Owen C. Kail, *op.cit.* p.104.
  25. *Front line*, 10-23, May, 2003, p.8.
  26. George D. Winus, Marcus P.M. Vink, *op.cit.*, p.104.
  27. Owen C. Kail, *op.cit.*, p.104.
  28. Bishop R. Caldwell, *op.cit.*, p.82-84.
  29. P.E. Penny, *op.cit.*, p.315.
  30. Owen C.Kail. *op.cit.*, p.87.
  31. Sinnappah Arasaratnam, *Maritime Commerce And English Power, south East India 1750-1800*, New Delhi: Sterling Publishers Pvt. ltd. 1996, p.29.
  32. [www.tranqubar.dk](http://www.tranqubar.dk).

## A SYNOPTIC VIEW OF THE STATUS OF SIDDHA MEDICINE IN TAMIL NADU THROUGH THE AGES

**K. Veeramani\***

The historian studying about ancient Indian medicine is greatly handicapped by want of inscriptions or manuscripts or other records as are available for other ancient medical systems such as those of Mesopotamia and Egypt. The Siddha system maintained some distinctiveness which could be understood from the literary works of Siddhars. The Sangam literature is replete with scholars who observed Nature with uncommon keenness. Some among them had developed their meditative and contemplative powers to super-human dimensions. At last when they emerged with new insights in their quests, people adored them as Siddhars - the

accomplished ones. Eighteen Siddhars are traditionally credited with having originated the Tamil Medical knowledge. The Siddhars were a class of popular writers in Tamil in all its branches of knowledge in the ancient period. Many of their works are available in what is known as classical or high Tamil. Most of the Tamil writings of the ancient period are in poetic form. Their works in Tamil are supposed to be more valuable than the other medical works that have been written in Sanskrit. The Siddhar used the medium of literature to impart the medical knowledge of the healing art and curing of all diseases. They were in large circulation and remained

\* Department of Microbiology, PGIBMS, Taramani Campus, University of Madras, Chennai-600 113.

popular with wide spread study amongst the Tamils of the ancient and medieval periods.

### **The Siddha Medical Academy**

The Siddhars, according to tradition, belonged to the school which promoted Siddhic knowledge. The school is said have consisted of eighteen members originally known as 'Mulavarga Siddhars' or "Nandivarga Siddhars". There are concrete evidences that prove the fact that Siddha medicine is not understood from the Atharva but from the Tamil literature only. What is written in Sanskrit either four thousand years ago or four years ago only deal with Ayurvedic medicine.

Many Tamil literary works point out that ancient medicine rested upon four pillars viz., (1) a knowledge of the physical nature, (2) a knowledge of the powers of the mind, (3) a knowledge of the Divine powers in man, and (4) upon the personal virtue or holiness of the physician. These governing principles followed in the preparation of Siddha medicines at home by physicians themselves are consistent with the principles laid down in science. Siddha system offers sometimes lessons for each man to prepare his own medicine in his own way but based on certain scientific principles without much importance to standardization that is unobtrusive to common man. Thousands of Tamils have inherited their knowledge from the fore-fathers. They continued the spirit of the system and method of preparing and administering this medicine even to this day.

The Siddha system of medicine of ancient Tamil Nadu survived many dynastic changes such as that of the Pallavas, Pandyas and Cholas. It continued to maintain its individuality under the Nayaks, the Marathas, the Nawabs and until the advent of the Europeans.

Sarajoji, the Maratha ruler, swayed by his European education, conducted a thorough and satisfactory investigation of different recipes for

various diseases. He opened a hospital as a part of the Dhanvadhri Mahal, his medical research institute, and appointed more than a dozen Indian physicians for prescribing remedies for various ailments of patients. A number of Tamil Scholars well versed in medicine were employed for verifying the recipes in Tamil. He employed many teachers for the instruction of his physicians, besides setting up an herbal garden. This is known from the medicinal plants accurately drawn and realistically painted in his palace.

During the period of the Nawabs, promotion of medical knowledge was not disturbed. The preservation of such knowledge only resulted in a great proliferation of independent practitioners of Siddha Medicine had for their rivals Ayurvedic practitioners who claimed studentship under renowned pundits who were recipients of Royal grants. Because of the aura of this royal honor and because most of them were Brahmins they were held in high esteem. But the two systems themselves did not differ either in theory or practice except that the Siddha system had accumulated a greater number and variety of prescriptions, particularly of the mineral preparations owing to its flourishing nature and contacts with European traders from the sixteenth century onwards.

### **Siddha Medicine during the British Period**

During the British period physicians were frilly conscious of their complete helplessness in the face of vast contagion. The prophylactic measures prescribed by Siddha practitioners seemed admitted by poor, if not to say utterly ridiculous.

Siddha medicines and medical practitioners lost their popularity and prominence with the introduction of instant curative reliefs through Allopathy. However, the Siddha system did not face total extinction. The very fact that it has survived many vicissitudes through the ages makes it clear of its efficacy and effectiveness in the days to come in the progress of human civilization.



## HISTORY OF TAMIL NADU STATE ARCHIVES AND HISTORICAL RESEARCH

M. Palanisamy\*

Tamil Nadu Archives is one of the biggest archives and research institutions in south East Asia. The red building at Egmore with unobtrusive structure, surrounded by shady trees, houses one of the bigger archives in South East Asia which is of International reputation. This Archives preserves highly important historical records of the last three centuries. The prime function of this Archives in the past was generally to supply records to the departments of secretariat for reference to run the day - to - day administration of Government. But, now - a days the Archives is better availed by the public in various angles such as getting copies of orders, information relating to their landed properties, etc., and related matters published in Tamil Nadu government Gazette. The historical background, activities and the importance of the Tamil Nadu state archives are discussed hereunder.

In the seventeenth century, Madras was a small city ruling over a few scattered factories and coastal settlements. Towards the middle of the next century the English East India Company came to be involved in politics and gradually developed military power.

The second half of the eighteenth century saw an increasing accumulation of records of the East India Company. For the fifty years from 1670-1720 the total number of consultations was fifty one volumes, while that for the fifty years from 1751-1800 is five hundred and fifty seven volumes from 1800 there was no changes in the area administered but there were changes in the mode of administration.

The next twenty years with a series of changes began in the administrative policy, when theories of taxation and judicial administration were hotly debated. From this time the records swell with progressive rates with the necessities of public administration. This increasing accumulation forced the Government to devise proper measures for preservation. The earliest repository of the records was the council room in the Fort. St. George.

It was not until 1805 that a Record office came into existence as a separate entity. In 1805 Lord

William Bentinck Governor at Fort. St. George at Madras (present - day Chennai) ordered for the centralization and preservation of the secretariat records. A special establishment with its own office was set up on the north side of the fort.

Muthiah, the principal native servant in the political and military Department was appointed record keeper. In 1823 the records were moved into several rooms on the first floor of the secretariat later on the office was shifted to the pillar - godown and in 1888 it moved to the ground floor of the secretariat building. Thus, the record administration continued to function as a section of the secretariat under the immediate charge of an officer, who was either designated as record keeper or superintendent of the central record Department.

The Increasing mass of records and a better appreciation of their value as public archives led the government to establish an independent record department in 1909. Therefore, the Madras Record office was built in the Egmore area of Chennai. This neo -Gothic building was planned with open spaces for future expansion and constructed to provide maximum protection to the records. It is still occupied by the Tamil Archives today, after India's independence, the institution was named as Madras state Archives in 1969. It acquired its present name in 1973, following the renaming of Madras state into Tamil Nadu state Archives and Historical Research.

In 1837 George Gearrow, a member of the civil service made an abortive attempt to examine the records in Fort. St. George for destroying unimportant and duplicate items. He could not finish the work successfully due to his heavy administrative work load. Then in 1858 William Huddleston a civil servant took over the same work of George Gearrow which too ended in failure.

In 1860 the Madras Government appointed Tallboys wheeler, Professor of Logic and Mental Philosophy in the Presidency College to sort and classify the records in fort, St. George from 1670-1854. Wheeler submitted his report on the records in 1861 and he established a new classification system

\* M.Phil. Scholar, Department of History, Bharathidasan University, Tiruchirappalli - 620 024.

not on the basis of subject but according to the nature and format of the records such as Dispatches, consultations etc.

Later CM. Schmidt, the Inspector general of Registration took charge of the newly started record office at Egmore in 1909. The absence of permanent officer was felt by the workers employed in the office as well as administrators. In 1910 U. Ramabhadra Rao Nayadu raised a question in the legislative council meeting of the Governor for the appointment of a full time officer in the Tamil Nadu Archives.

The matter was brought to the notice of the central government and the Secretary of state for India. After analysing the matter, the Secretary of state for India, gave his consent to appoint a full - time officer. The name of the post "Curator" was assigned by the Government of India. Hence on April 1911, the Government of Madras deputed Hebert Henry Dodwell the vice-Principal of the Teachers College, Saidapet, Madras to the Tamil Nadu Archives as "Curator" for two years. He was the first curator of the Tamil Nadu archives.

Other curators of Archives viz; J.J. Cotton, G.T. Boag, Macqueen, B.S.Baliga, S. Singarajan did valuable work and contributed to the development of Archives. The staff now consists of the Commissioner, Deputy Commissioner, Assistant Commissioner, Research Officer, Research Assistant, Superintendent, Assistant, Junior Assistant, Preservation Clerk, Record Clerk, Office Assistant.

The Tamil Nadu Archives is headed by the commissioner of archives and Historical Research and he is the chief archival authority in Tamil Nadu. He advises the Government on all technical matters relating to archives and represents them on bodies like Indian Historical records commissions.

The main objectives of the Tamil Nadu Archives are to centralize, arrange, preserve and make accessible the records pertaining to Tamil Nadu state and its legal predecessors, Madras state and Madras Presidency. In addition, the institution aims at publishing records of historical and administrative interest.

With the aim of encouraging those who possess the competence and ability to write connected accounts of the various aspects of life in the south Tamil Nadu council of Historical Research has been constituted under the chairmanship of the honorable minister of Education, Government of

Tamil Nadu and special commissioner of Archives and historical research as its member - secretary.

This council facilitates historical research by awarding part time fellowship instead of full time fellowship of whom 3 fellows shall be selected from Lecturers, professors and Ph.D. Holders (or) research scholars from the universities and colleges. Fellowship will be reserved for a staff in Tamil Nadu archives.

The Tamil Nadu Archives is imparting training on Record Management and conservation of Records to those who are in-charge of record room in government offices free of cost. In addition to this, such training is also imparted to the persons deputed by private concerns, churches and other institutions and public sector undertakings etc. but on payment of necessary fee. There is a special wing in the archives for imparting training under the control of the assistant commissioner.

The records preserved in the Archives is of immense value as a source of first hand information regarding the past. The number of scholars and foreigners who wish to consult records in the Tamil Nadu chives need a research visa and a letter of recommendation from their embassy.

The Tamil Nadu Archives has a long list of publications of its credit. The records from 1670-1760 numbering more than 310 have been printed in extensor, and Ananda Rangam Pillai's Diary were also printed and published in 12 volumes, printing in extensor has been given up and present "Select Document" on different topics administrators are being published archival publications, District Gazetteers and other reprints of select records are available for sale. Those interested may obtain the details by contacting Assistant Commissioner Tamil Nadu Archives, Egmore, Chennai. The quarterly journal *Avana Amudham* is also published since 1986.

#### **Records of Tamil Nadu Archives**

The records dated from 1670-1971 are of less then 45 departments of the Secretariat, confidential as well as non confidential. Records of the Secretariat from 1972-1995 are also centralized in the Interim repository besides the secretariat records, the records of erstwhile board of revenue, chief conservator of forests the High court, the District courts, pre-mutiny English records of district collectorates, documents like mortgage deeds and agreements etc., the records of the defunct committees are also centralized.

There are nearly 58 lakhs records maintained in this Archives. In addition to these records there is an archival Library which contains books in various languages published in the state ever since the passing of the Press and Registration act 1867, are preserved.

There are Dutch records from 1657 to 1845, the Danish from 1777- 1845 and the Persian from 1670-1847 and of the successive governments of Madras from 1858 to 1972.

The records of the government and other heads of department are kept here in nine huge record stacks. Each record stack is placed under the charge of an assistant (referencer). A research assistant supervises the work of two or three such referencers besides attending to cases of search for

information from the records. The referencer is assisted by record clerks in collection and restoring papers required for reference and also in keeping the records in a good state of preservation.

The records are arranged in the rooms by its particular serial number. This series can be obtained in two ways either by utilizing the number given to the correspondence when it was first initiated or by giving it on disposal a number derived from a new register into which files are entered as soon as they are completed.

A photo archives is functioning in Tamil Nadu archives since 1997. It preserves the rare photographs collected from time to time. The public, journalists, scholars, requiring copy of photograph from this archives may apply and get it.

## THINA THANTHI AND CINEMA

### J. Princely Isaac Christudoss\*

Newspapers play a vital role in the day to day life of a nation. In India newspapers are published in different languages so that the common man can understand every day happenings of the world. There are many Tamil newspapers published in Tamil Nadu. Of them the *Thina Thanthi* is the leading and the largest selling daily in Tamil Nadu.

Aditanar, the founder of the daily began preparations for it even as he launched *Thamizhan* on 15.8.1942. The first issue of *Thina Thanthi* was released on 1.11.1942. Raghunatha Iyer, the illustrious Sub-Editor of *The Hindu* released the first issue of the paper on that day.

The main aim of the *Thina Thanthi* has always been to cater to the needs of society. It is essentially a news carrier, has also reserved columns for articles, political reviews and such other items of public interest in its magazine section. There are also special features concerning societal concerns.

Ever since its inception of the *Thina Thanthi* (*Tamizhan*), prominence has been accorded to films in the daily. Films are the only diversion and recreation in a poor country because they come relatively cheap. To watch films, discuss their merits and debate on the performance of the artists could be seen as a popular pastime. Aditanar knew that people would be interested only in news about the things they

know, things that have a preference for. So, he decided that films news should be an integral part of the *Thina Thanthi*'s coverage.

Taking cognizance of the immense popularity of films, all newspapers set apart a day for projecting film news on a grand scale. The *Thina Thanthi* issues its weekly supplement (*Velli Malar*) every Friday and packs it with film news, tidbits and reviews. On Tuesdays, a couple of pages are assigned exclusively to films and allied items. Even on the other days there is news about forthcoming films in the form of advertisement. Besides there are special references made to films running for over 50 days or approaching a hundred day run.

The *Thina Thanthi* projects its news speared on films from several perspectives: 1) Film making (shooting) 2) Interviews 3) Reviews 4) Tidbits 5) A glimpse into the personal life of artistes 6) Questions / Answers 7) Films on view 8) Films to come. Whether on floors or on location, the *Thina Thanthi* keeps pace with the film production all the time. It keeps its readers posted with all available information on the progress of shooting. Adding visuals to its reports, often giving the item an arresting title, the *Thina Thanthi* mentions the name of the film and the sequence thereof.

\*Lecturer in History, H.H. The Rajah's College, Pudukkottai.

In the special interviews with leading film personalities, there is such an abundance of information that the reader comes to know all that he wants to about subject. The columns "Ivarai Therinthu Kollungal", "Ithoh enn Pathil" and "Nakshatra Peitti" are some features of this sort.

From the early sixties, the *Thina Thanthi* began offering more and more 'interviews with stars' for their readers. For instance, on 13.3.1960 a special interview with Sivaji Ganesan was published under the same name.

Every Friday the *Thina Thanthi* publishes a cluster of varied cinema 'tidbits' under the caption 'Cinema Thuligal'. Besides, in 'Muthu Charam' published every Tuesday, a number of film tidbits are provided on both old and new films.

In the tidbits column of the issue dated 1.10.1986, the news of felicitations to Sivaji Ganesan, completing 50 years in the field was flashed, and also the presentation of 41 Sovereign bracelet to the Thespian.

Recent cinema tidbits the little bits of filmy information, published under the column 'Muthu Chitaral' pertain to artistes, their engagements, their personal life and individual preferences. For the sake of this study, Issues of the *Thina Thanthi* from 1998-2001 could be gainfully looked into.

The 'Cinema Thuligal' (literally little drops of film news) in the issues of the years 1996 to 2001 provide adequate material for scrutiny of this section. Each cluster of these bits is given a suitable caption. Split into three segments little bits of information on shooting on the floor and on location (60%), news bits about the artistes (20%) and the rest little pieces of allied information (20%).

New film releases, presently on show at various theaters are reviewed in the review section. One of the special features of this review is the two line summary of the story content.

Several pieces of information regarding the private lives of film artistes are published in the '*Velli Malar*' on Fridays in 'Cinema Drops' and 'Muthu Chitharal' (a scattering of pearl) on Tuesdays. These are a collection of tidbits but on Wednesdays there is more comprehensive news spread on the same theme in the form of an exhaustive interview with some film personality. The 'tidbits' do not mention names but they only suggest the identity of the artiste.

This Question -Answer feature on films, which appears in the Sunday edition of the Paper, provides a lot of information on the tinsel world, in the form of answers to questions from the reader. One who answers to question goes by the pseudonym 'Kuruviyar' (The esteem able Bird).

As 'Kuruviyar' is an authority on cinema affairs, he was the knowledge and information to answer any question, clear any doubt connected with films and film personalities. Questions that elicit humorous answers are chosen and answered every week. This feature is most popular, not only among film buffs but with all the readers of the *Thina Thanthi* in general. If the readers wish to elicit answers from their favourite stars directly the *Thina Thanthi* facilitates such response from film stars and published their replies in issues released on festival days under the caption 'Here are my answers'.

The *Thina Thanthi* has its own mode of flashing scenes from films on view and films on the anvil. Unlike other papers, this organ always gives pictures a suggestive caption and an explanatory note underneath. From its very inception these visuals have been projected with an element of sex appeal.

As regards films on the anvil, the *Thina Thanthi* has evinced keen interest in keeping its readers posted with the latest information on the films that are being made, the names of the cast, plot, Director, Musical score and the date of release. In a sense the *Thina Thanthi* serves as a foreteller of film events in Tamil Nadu.

## HISTORICAL IMPORTANCE OF A COLONIAL CEMETERY IN SALEM

N. Ranganathan\*

When Salem came under the rule of the East India Company in 1792 A.D. Separate area was demarcated for cemetery for the burial of the English people. Though the cemetery is colloquially called

as "English cemetery" the term "a colonial cemetery" is used to entitle this article because all the tombs in the cemetery belonged to the colonial period. This cemetery is in the heart of Salem city and it is the

\* Lecturer, Department of History, Thiruvalluvar Government Arts College, Rasipuram-637 401.

oldest cemetery in Salem. It is located very near to Salem Collectorate and opposite to C.S.I. Christ Church. It is linked with C.S.I. Christ Church, Salem. "The earliest known memorial at this cemetery was that of a common grave of two infant sons of a British doctor of the Salem Fort Garrison built in the year 1797 A.D.

This cemetery is clearly linked to the history of Salem because some of the English collectors, administrators, company officers including Judges, Jailers, Police Inspectors, Officers, Soldiers, Chaplains of English missionaries and their wives and children were buried here. This cemetery is not exclusively for British but many Tamil Christians were also buried here in later years. The study of this cemetery is useful to the aspirants of History to know about the people who were buried here.

A very old tomb of 1797 A.D. is seen in the colonial cemetery of more than 200 years old in Salem.

Some of the prominent personalities whose toms located in this cemetery are Charles Carpenter (1774 - 1818), the third commercial resident of East India Company in Salem; Lieutenant Carnel H.M. Benson of the 53<sup>rd</sup> Regiment of the East India Company; Henry Crisp (1803-1831), the first missionary of London Missionary Society in Salem; Edward Robert Hargrave (1774 - 1830) and Charles Norman Pochin, the collectors of Salem Zillah; John Stameton (1811 - 1831) and Henry Bevan of Regiments of Madras Native Infantry; George Walton and Rev. Henry Toller, missionaries of the London Missionary Society; Heath Jisiah Marqiall, the last commercial resident of the East India Company; G.F. Fischer, James Fischer and Robert Fischer, the Zamindars of Salem; John Small, an English educationist who served as a member and later Vice-President of the Salem Town Commission; and Nimothi Cornelius Pillai and Pooladesh Koyer, Tamil Christians.

The tomb by Charles Carpenter was constructed with beautiful marble stones surrounded with an excellent iron grill. Most of the toms are monuments known for their artistic value and workmanship.

The 200 years old cemetery had become full at the end of the 19<sup>th</sup> century itself. The cemetery contains over 150 toms. The last burial was that of Isabella Maud (1862-1889) daughter in-law of G.F. Fischer (1805-1867) the first and the only European Zamindar in Salem.

The toms in the graveyard have miraculously remained for a long period intact with the descendants of some of those buried, who visit the cemetery every year. The British council provides maintenance grant for the cemetery.

At present, the colonial cemetery is over grown with shady tree and thorny bushes and making it difficult to go inside.

For lack of care and maintenance many toms disappeared a long time ago. Some of the inscribed stones have been taken away for other domestic purposes and many toms were vandalized making it impossible to know about the person buried under (beneath). In many toms the iron works were stolen.

The above toms are of the English prominent personalities who beautified Salem by establishing various centres of public utility like schools, Trade and commerce, Church, etc. Though they were alien people, they glorified Salem with their philanthropical service (apart from their professions). The historical site however became a den for encroachers for the past 20 years. The visits of foreigners who come to pay homage to their ancestors lying in rest at the cemetery are increased now-a-days.

In all the instances of foreign visitors, they come across some unpleasant disturbing situations in the cemetery. It is suggested that this place is certainly to be changed into a peaceful park of sacred monuments and make this place for the local and foreign visitors to search historical evidences, photograph the monuments and record the inscriptions of the toms of the cemetery.

Moreover, these toms remind us the footprints of history of long period. When the aspirants like Mr. J. Burnabas, General Secretary of Salem Historical society ask, when will the monuments be relieved from bushes, encroachers and anti social activities, by which the beautiful tomb structures of the cemetery are losing delicate shining look.

Unless we and the concerned authorities take appropriate steps, the monumental wealth of the cemetery would be lost. Then it would be a great loss not only to the heritage value of Christian community but also to the history of Salem.

## பழந்தமிழகக் கருத்துக்கள் அனைத்தும் இயற்கை ஏரண முடிவுகளே

மா. கந்தசாமி \*

கற்பனை வடிவில் முடிவுகள் தருவதோ, நம்பவொணாச் செய்திகளைத் தெய்வங்களோடு பிணைத்து நம்பச் சொல்வதோ, மக்களுக்குச் சொற்ப நேரங்கள் மன அமைதியினைத் தருவதற்கான இவ்வித முடிவுகளைப் பழந்தமிழர்கள் தருவதில்லை. நிலையான, நல்ல பயனளிக்கும் முடிவுகளை இயற்கையோடு இணைந்து நோக்கி முறைப்படுத்தி உணர்ந்து எடுக்கும் நிலைதானிருந்தது.

1. கலிங்க மன்னர் காரவேலன் யானைக் குகைக் கல்வெட்டில், தொடர்ந்து 1300 ஆண்டுகளாக நிலைபெற்றுள்ள "திராவிட சங்காத்தத்தை" - தமிழக மன்னர்களின் கூட்டணியை மிகத் தெளிவாகப் பதிவு செய்திருக்கிறான். அவன் தமிழகம் வந்த கி.மு. 165க்கு முன்னர், தொடர்ந்து ஒற்றுமைச் செயல்பாடாக 1300 ஆண்டுகளென்றால் கி.மு. 1465 விருந்தே இம் "மூவேந்தர் கோட்பாட்டினைத்" தமிழகத்தில் கடைப்பிடித்து வந்திருக்கிறார்கள். இத் தமிழக மன்னர்களின் கூட்டணி, வெளியிலிருந்து வரும் எந்த ஒரு பெரும் போரினைத் தடுப்பதற்கு மட்டுமன்று, மன்னர்களனைவரும் அவர்களது நிலைகள் மாறாது எப்போதும் ஒரே நிலையில் அமையுமாறு இருப்பதற்குதாக ஏற்பட்டதாகும்.

மூவர் மேலோர், அம்மூவரையும் நிலைத்திருக்கச் செய்ய அத்தொன்மைக் காலத்தில் பதிவு முறைகள் ஏதும் இல்லாமையால், எல்லாரின் பார்வைக்குரிய நூலாகிய இலக்கண/சட்ட நூல் தொல்காப்பியத்தில் அதற்கு வழி வகை செய்யப்பட்டுள்ளது. ஒருவருக்கொருவர் எடுத்த எடுப்பில் சண்டை பொருதல் முடியாது. வகுத்த முறைப்படியே செயல்பட வேண்டும். மன்னர்க்குப் பெருஞ்செல்வம் சேருவதில்லை. மன்னர்களும் போர் மறவர்களும், வீரம் என்ற உணர்வுக்கு மட்டும் உட்பட்டு வீர மரணம் வரை செல்கிறார்கள். மன்னன் - மக்கள் சேவைகள் என்பதுபோல் செயல்கள் அமைந்துள்ளன. தொல்காப்பியத்தின் புறத்திணையியல் இந்தக் கட்டுப்பாட்டு நிலைகளை நேரடியாக வல்லாது சற்று மறைமுகமாக வழங்குகிறது.

இது ஒரு மாபெரும் கருத்தியலாக அகத்திணையியல் முதற்பொருட்களாகக் காலத்தையும், நிலத்தையும் எடுத்துக் கொண்டு படிப்படியாக வகுத்து புறத்திணையியலில் அதன் பலன் ஈட்டுமாறு எழுதியமை மிகவும் வியப்புட்டுமாறு அமைகிறது. நிலத்தின் கூறுகளை இயற்கை சார்ந்த குறிஞ்சி, முல்லை, மருதம், பாலை,

நெய்தலென்று கொண்டது சிறந்த ஒரு அடிப்படையாகும். இவ்விரண்டு இயல்களையும், சரியான விளைவுகளுக்காக இழைத்துணர்ந்து எழுதி ஒரு பெருங்கருத்தியலாக தொல்காப்பியனார் படைத்துள்ளார். இது 1300 ஆண்டுகள் எந்தவித சச்சரவிலும், வீரம் காட்டுவதைத் தவிர்த்து, ஒருவர் நாடு மற்றவர் கவராவண்ணம் வியத்தகு வகையில் உதவி வந்திருக்கிறது. இந்த நீண்ட கால நிகழ்வு (கி.மு. 1465-கி.மு. 165) உலக வரலாற்றிலேயே ஒரு மாபெரும் அதிசயமாகும். இந்த அகமும், புறமும் பின்னர் வந்த எல்லா இலக்கிய நூல்களிலும் வகைப்படுத்தி எழுத வழிகோலியிருப்பதை எல்லாரும் அறிவோம்.

2. தொல்காப்பியம் முழுமையுமே இயற்கை ஏரணங்கள் (natural logics) காட்டியே முடிவுகள் காணப்பெற்று எழுதப் பெற்றிருக்கிறது. கற்பனைகளுக்கு அங்கு இடமேதுமில்லை. அதன் சிறப்புப்பாயிரத்தில் "ஐந்திரம்" நிறைந்த தொல்காப்பியன் என்று தரப்பட்டுள்ளது. ஐந்திரம் என்பதற்கு இந்திரனால் எழுதப்பெற்ற வடமொழியின் இலக்கணமான இதை நன்கு கற்றுத் தேர்ந்த என்று உரையாசிரியர்கள் கொள்கிறார்கள். இது கற்பனைக் கதையாகப் புகுத்தியதாகக் கொள்ள வேண்டும். ஐந்திரம் (ஐ = நுண்மை, திரம் = உறுதி) என்று இலக்கணம் எழுதத் தேவையான நுண்மையான ஆய்வுத் திறனும், உறுதிப்பட முடிவுகளை எழுதும் திறனும் என்று கொள்வதே சரி. நிறைந்த என்பதைத் கற்றுத் தேர்ந்த என்று கொள்ளாமல், முழுமையாக அமைந்த என்ற வகையில் எடுத்துக் கொள்வதே சரி.

3. மெய்ப்பாட்டு இயலில், மெய்ப்பாடுகளாக நகை, அழகை, இளிவு, மருட்கை, அச்சம், பெருமிதம், வெகுளி, உவகை என்ற எட்டு நிலைகளைத்தான் தொல்காப்பியம் தருகிறது. வேறு எந்த நூலிலும் இவைகளுக்குப் பொருள் விள்கம் இந்த அளவுக்குத் தெளிவுடன் தரப்படவில்லை. பின்னர், கற்பனை நோக்கில் சமநிலை என்று உணர்வில்லா நிலையாக, இல்லாததொன்றைப் புகுத்தி ஒன்பதாக்கி "நவரசம்" என்று ஆரியமாக்கி விட்டிருக்கிறார்கள். மெய்ப்பாட்டு இயல், உண்மையில் உணரவல்ல செயல்கள் மட்டுமே.

4. நிலம், தீ, நீர், வளி (காற்று), விகம்பொடு (வான்) ஐந்தும் கலந்த மயக்கம் உலகம். இதனை எந்தவித ஐயப்பாடுமின்றி உணரலாம். முதன்முதலில் தொல்காப்பியம் தரும் இந்நெய்திகளில் கற்பனை ஏதுமில்லை. (ஐந்து பூதங்கள்).

\* முதுநிலை மேலாளர் (ஒய்வு), பாரத மிகுமின் நிறுவனம், திருச்சி. 723, திருவள்ளூர் அலென்யு, பிச்சாண்டார்கோவில்-621 216.

5. தொல்காப்பியம் - மரபியல் உயிர்ப்பாருபாட்டில் ஆறு அறிவுகள் வரை வரிசைப்படுத்திக் காட்டி, ஆறாவது அறிவாக மன எண்ணங்களால் அறிவுடைமை மாண்டிருக்கு காட்டப்பட்டுள்ளது. இந்நாள் வரை அவற்றில் மாற்றம் ஏதும் செய்ய இயலா உறுதியினைக் காட்டுகிறது.

6. பழந்தமிழகம் மூவர் தண்பொழிலாகப் பேசப்பட்டாலும், தொல்காப்பியத்தில் வேந்தர்களையோ, நாட்டின் பிரிவுகளையோ, அவர்தம் நாட்டுச் சின்னங்களையோ தெரிவிக்கவில்லை. பின்னர் வந்த இலக்கியங்கள் மூலமாகத்தான் அவர்கள் பாண்டியன், சேரன், சோழனென்றும் அவர்களது சின்னங்கள் முறை மீன், வில்-அம்பு, புலி என்றதும், அவர்கள் நாகரிகப் பண்பாட்டு வளர்ச்சியில் மிகவும் பின்தங்கியவர்கள் போலும் என எடுத்துக்கொள்கிறார்கள். இச்சின்னங்கள் அவ்வாறு அல்லாது என பெருமைக்குரிய பொருளாக, மக்கள் எளிதில் அறிந்து கொள்ளும் வகையில் மீன், வில்-அம்பு, புலி என்றவாறு

தேர்ந்து புகுத்தியிருக்கிறார்கள். இதனை அவர்களது நாணய வெளியீட்டின்படி உணர்த்தியுள்ளார்கள். எனது முதல் கண்டுபிடிப்பாக 1988ல் வெளியான இச்செய்தி மூலம் தமிழ்வேந்தர்கள் முதன்முதலில் 3460 ஆண்டுகளுக்கு முன்னரே தங்கள் நாடுகளுக்கு வரைப்படம் வரைந்து பார்த்திருக்கிறார்கள் என்பது எண்ணி, எண்ணி வியக்கத்தக்கது. "நாட்டின் அமைப்பின் வழி நாட்டின் சின்னம்" என்றவாறு நல்ல உயர்ந்த நோக்கில் இது முடிவு செய்யப்பட்டதாகும்.

7. சங்க கால இறுதியில் வெளிவந்த திருக்குறள் மக்களின் வாழ்வுக்காலத்தில் உணரும் வகையான நீதி நூலாகும். அதன்கண் அறம், பொருள், இன்பமென்று இவ்வைய வாழ்வியல் நீதிகள்தான் தரப்பட்டுள்ளன. வடமொழி நூல்களில் பெரிதும் காட்டப்பெறும் வீடு என்ற வாழ்விற்குப் பின் எய்தும் நிலை திருக்குறளில் இல்லை. வீடு பற்றிய செய்திகள் அனைத்தும் கற்பனையில் உருவாக்கப்படுவது தானே!

#### அடிக்குறிப்புகள்

கந்தசாமி, மா., "தமிழக மூவேந்தர் கோட்பாட்டின் தொன்மை துலக்கும் ஹாதிகும்பா கல்வெட்டு", தமிழகத் தொன்மையும் சிறப்பும், சென்னை : குமரன் பதிப்பகம், 2003.

..... "தமிழ் மூவேந்தர் தம் அரசுச் சின்னங்கள் முகிழ்ந்ததெவ்வாறு?", மேற்படி நூல்.

சுப்பிரமணியன், ச.வே. தொல்காப்பியம் தெளிவுரை. சென்னை : மணிவாசகர் பதிப்பகம். திருக்குறள்.

### கல்வெட்டுக்களில் காலக்குறிப்புகள்

#### எம். பவானி \*

பொதுவாக இந்திய கல்வெட்டுக்களில் குறிப்பிடப் பெற்றிருக்கும் காலக்கணிப்பை இரு வகையாகப் பிரிக்கலாம். கல்வெட்டுக்களில் குறிப்பிடப் பெற்றிருக்கும் காலக்குறிப்புகள் பஞ்சாங்கக் குறிப்புகளுடன் ஆண்டுகள் (அப்தங்கள்) இடம் பெறுவது. மற்றொன்று அந்த அப்தங்கள் எவ்விதம் தோன்றியது அதன் காலக்கணிப்பு போன்றவற்றை தனியே அறிவது:

இந்தியா முழுவதும் காலக்கணிப்பானது கி.பி. 6 ஆம் நூற்றாண்டு முதல் எளிதான முறையிலேயே பின்பற்றப்பட்டு வந்துள்ளது. க்ருத மாவை, சகம், களச்சுரி, குட்ட போன்ற ஆண்டுகளும் (அப்தங்களும்

Eras) திதி, வாரம் போன்ற சில துணைக் காலக் குறிப்புகளுக்கும் காலக்கணிப்பிற்கு பயன்படுத்தப் பெற்றுள்ளது. வாரம் என்ற பஞ்சாங்கக் குறிப்பு புத்தகுப்தனது ஏரான் கல்வெட்டிலேயே முதன்முதலாக காணப்படுகிறது. இக்கல்வெட்டில் குப்த ஆண்டு 165 (கி.பி.484) என்ற குறிப்புடன் ஸீரகுரு வாரம் என்ற குறிப்பும் உள்ளது. இவ்வழக்கு சில காலங்கள் வழக்கில் இருந்து பின்பு நூறு, நூற்றைம்பது ஆண்டுகளுக்குப் பிறகே மீண்டும் பயன்பாட்டில் வந்துள்ளது. பெரும்பாலான ஆவணங்களில் அரசனது ஆட்சியாண்டும், அப்தங்களும், சந்தி மாதங்கள், பக்ஷம், திதி போன்ற பஞ்சாங்கக் குறிப்புகளும் இடம்பெறுகின்றன.

\* விளிவுரையாளர், கல்வெட்டியல் மற்றும் தொல்லியல் துறை, தமிழ் பல்கலைக்கழகம், தஞ்சாவூர்.

சிலவற்றில் பழைய முறையில் பருவ காலக் குறிப்புக்களான ஹேமந்த, வர்ஷ, கிரீஷ்ம போன்ற ரிதுக்கள் இடம்பெறுகின்றன.

துவக்கம் முதற்கொண்டே காலக்கணிப்பில் பகுதிவாரியான பாகுபாடு இருப்பதை அறிய முடிகிறது. எடுத்துக்காட்டாக விக்ரம் அப்தம் ராஜஸ்தான் மற்றும் மத்திய பிரதேசப்பகுதியில் செல்வாக்குப் பெற்றுத் திகழ்ந்துள்ளது. அதுபோல கர்நாடகா மற்றும் நர்மதைக்குத் தெற்கில் உள்ள பகுதிகளில் சகா அப்தம் செல்வாக்குப் பெற்றுத் திகழ்ந்துள்ளது. காலப்போக்கில் இவ்விரு அப்தங்களும் அதனருகில் இருக்கும் பகுதிகளுக்குப் பரவத் துவங்கியது. சகா ஆண்டு பாம்பே, கர்நாடகா, ஆந்திரா போன்ற பகுதிகளுக்கு கி.பி. 7 ஆம் நூற்றாண்டு முதல் துவங்கி இங்கிருந்து தென்கிழக்கு நாடுகளுக்கு இந்த அப்தம் பரவத் தொடங்கியது அதுபோல் கலிஅப்தம் தென்னிந்தியாவில் மட்டுமே பின்பற்றப்பட்டுள்ளது. எனவே இதை இந்தியா முழுவதும் ஒரே மாதிரியாக கணிக்க இயலாது. ஒவ்வொரு பிராந்தியத்திற்கென ஒரு சில காலக்கணிப்புகளும் சில சிறப்புத்தன்மைகளும் இருந்துள்ளன. இவை பின்பு ஏற்பட்ட சிறு சிறு மாற்றங்களுடன் இன்று வரை தொடர்ந்து பின்பற்றப்பட்டு வருகின்றது.

பகுதிவாரியான காலக்கணிப்பு முறைகள் இருப்பினும் சில அப்தங்களைப் பற்றிய பொதுவானக் கருத்துக்கள் இங்குச் சுட்டத்தக்கன. கி.மு. 58 என்ற காலக் கணிப்பு கி.பி. 5ஆம் நூற்றாண்டில் "க்ருத" என்றப் பெயருடன் விளங்கி "மாளவகன்" "ஸம்வத்ஸர்" என்ற பெயருடன் தொடர்ந்து வந்துள்ளது. கி.பி. 8 ஆம் நூற்றாண்டிலேயே இதற்கு விக்ரம் அப்தம் என்ற பெயர் வழங்கப் பெற்றுள்ளது. கி.பி. 7 ஆம் நூற்றாண்டுக்கு முன்பு வரையில் இந்த அப்தம் மாளவப்பகுதிக்கு அப்பால் பரவவில்லை. வட இந்தியாவில் கூர்ஜர பிரதிகாரர்களின் பரவலினால் விக்ரம் ஆண்டு அங்கும் பரவியது. மஹா ப்ராமண வராஹ மிஹரா போன்ற உஜ்ஜயினியில் இருக்கும் வானியல் வல்லுநர்கள் சகா அப்தத்தைப் பயன்படுத்தினாலும் கூட மாள்வாப் பகுதியில் சக அப்தம் பரவாதது விந்தையானதாகும். ஆனால் மஹாராஷ்டிரம், மைசூர், ஆந்திரா ஆகிய பகுதிகளில் பாதாமி, கல்யாணி சாளுக்கியர்கள் மற்றும் ராஷ்டிரகூடர்கள் இந்த அப்தத்தை எவ்வித இடைவெளியுமின்றி தொடர்ந்து பயன்படுத்தியுள்ளனர். "சக" அப்தம் "ஸகவரஷே", "சகந்ருப் ராஜ்யாபிஷேக-ஸம்வத்ஸர்" இதுபோன்ற பெயர்களால் குறிப்பிடப்படுகிறது. இதனுடன் சாலிவாகன ஸம்வத்ஸரம் என்ற தொடர் கி.பி. 13 ஆம் நூற்றாண்டின் துவக்கம் முதலாகவே இடம்பெறுகிறது. "உத்பாத

காவ்யா" என்ற கன்னட நூலில்தான் சாலிவாகன என்ற தொடர் முதன்முதலில் காணக்கிடைக்கிறது. இதில் சகா ஆண்டு 1144ஆக குறிப்பிடப்பட்டுள்ளது. யாதவகுல மன்னன் கிருஷ்ணனின் தாஸ்காவோன் செப்பேடுகளில் சாலிவாகன ஆண்டு 1172 குறிப்பிடப்பட்டுள்ளது.

களசூரி-சேடி (248-2498) அப்தங்கள் மத்தியப் பிரதேசத்தில் ஜபல்பூரிலும், மஹாராஷ்டிராவின் வடக்கு பகுதியிலும் 13ஆம் நூற்றாண்டு வரை வழங்கி வந்துள்ளது.

குப்த ஆண்டு (319) குப்தப் பேரரசு முழுவதுமே ஒருகாலக்கட்டத்தில் சிறப்பாக வழங்கி வந்துள்ளது. குப்தருக்கு பின் இக்காலக்கணிப்பை கத்யவாரிஸ் ஆட்சி நடத்திய குப்தர்களின் சிற்றரசர்களான வல்லபி மைத்ரர்கள் பின்பற்றினர். ஆனால் "வல்லபி ஸம்வத்" என்ற பெயரில் பின்பற்றியுள்ளனர். இந்த ஆண்டை நேப்பாளின் விச்சாவிசன் பயன்படுத்தியதாகக் கூறுகின்றனர். இதுத் தொடர்பாக டி.சி. சர்கார், ஜே.எஃப். ஃபிளீட்இவ்விருவரின் கருத்துக்களும் வேறானவை. கலிங்க நகரின் கங்கர்கள் பயன்படுத்திய அப்தம் காலக் கணிப்பு பல அறிஞர்களால் பலவிதமாகக் கணிக்கப்படுகிறது. பி.வி. கிருஷ்ணாராவின் கோட்பாட்டினை சற்றே விரிவான வளர்ச்சியடைந்த கோட்பாடாக "சக" அப்தம் பற்றி வி.வி. மிராஸி கூறியிருப்பது ஈண்டு நோக்கற்பாலது. எல்லா வகையான நம்பக ஆவணங்களையும் கொண்டு இது அமாந்தா, சித்திரை, சுதி 1ல் முடிந்த சகவருடம் என்று கணித்துள்ளனர். இதற்கான கி.பி. ஆண்டு 498 மார்க்ச திங்கள் 14 ஆகும். இது பெரும்பாலும் ஏற்றுக் கொள்ளப்பட்ட ஆண்டாகும்.

சக அப்தத்தை ஹர்சருடன் தொடர்புபடுத்தியது அல்பருனி ஆவார். காஷ்மீரிய நாள் காட்டியைப் பயன்படுத்தி ஹர்சர் விக்ரமாதீத்யனுக்கு 664 ஆண்டுகள் பிற்பட்டவர் என்று கருதினார். யுவாங்கவாங்கின் குறிப்புப்படி ஹர்ஷர் அப்தம் கி.பி. 606 என்பது எல்லோராலும் ஏற்கப்பட்ட ஒன்றாகும். இவ்விதமாக குறிக்கப் பெறும் எந்த ஒரு ஆவணத்திலும் "ஹர்ஷர்" என்ற பெயர் இடம் பெறவில்லை. இந்த ஹர்ஷ அப்தம் குறிப்பிடும் ஆவணங்கள் பஞ்சாப், ராஜஸ்தான், பகுதிகளில் கிடைக்கின்றன.

லக்ஸுமண சேனா அப்தம் கி.பி. 1179, வங்காளத்திலும் பீகார் ஆவணங்களிலும் நேவாஸீ அப்தம் (கி.பி. 879ல் துவக்கம்) நேபாளத்திலும், கொல்லம் ஆண்டு கேளராவிலும் நடைமுறையிலிருந்தன.

தமிழ்நாடு மற்றும் கேரளாவில் காலக்கணிப்பு

தமிழகத்தில் இதுவரை வானியல் நாக்ருதிப்புக்கள் அடங்கியதாகக் கிடைக்கப் பெற்ற கல்வெட்டுக்களில்



காலத்தால் முற்பட்டது. மதுரை மாவட்டம் ஆணைமலையில் உள்ளது. இதில் கலியாண்டு 3871 குறிக்கப் பெற்றுள்ளது. (3871-3104 கி.பி. 770)<sup>1</sup>

இதுபோல் கலியாண்டு 3874ம் தை மாதமும் குறிக்கப் பெற்றுள்ள மற்றொருக் கல்வெட்டு திருப்பரங்குன்றத்தில் உள்ளது. (கி.பி. 3874-3101=கி.பி. 774)<sup>2</sup>

இவ்விரண்டு ஆவணங்களில் மாதங்களை சரிவர கணிக்க இயலவில்லை இருப்பினும் இவை சந்திர மாதக் கணிப்பு என்று கருதலாம். இவை இரண்டினைத் தவிர கி.பி.9 ஆம் நூற்றாண்டின் இறுதிப் பகுதிவரை வானிலைக் குறிப்புக்களுடன் கூடிய ஆவணங்கள் கிடைக்கப் பெறவில்லை. சேலம் மாவட்டத்தில் கிடைத்த ஒரு செப்பேட்டில் சகா அப்தம் 693 (முடிந்த ஆண்டு) குறிப்பிடப் பெற்றுள்ளது. இதில் தவிதியை திதி, பாத்ரபாத மாதம், உத்திரபல்குனி நட்சத்திரம், சக்ரவாரம் போன்ற வானியல் குறிப்புகள் இடம்பெற்றுள்ளன. ஆனால் இச்செப்பேடு கங்க மன்னன் ஸ்ரீ புருஷனுடையதாகும். கர்நாடக செல்வாக்கினால் தமிழகத்தில் பயன்பாட்டில் உள்ளது.

தமிழகத்தில் "சக" ஆண்டு குறிப்பிடும் கல்வெட்டுக்களுள் காலத்தால் முற்பட்டதாக கிடைப்பது இரண்டாம் வரகுணப் பாண்டியனின் அய்யம்பாளையம் கல்வெட்டாகும்.<sup>3</sup> இது அவனது 8ஆம் ஆட்சியாண்டில் வெளியிடப்பட்டது. இதில் முடிந்த சக வருடம் 792 குறிப்பிடப் பெறுகிறது. மற்றையக் குறிப்புக்கள் காணப்படவில்லை. இதே காலக்கட்டத்தைச் சேர்ந்த பாண்டியர்களின் 3 கல்வெட்டுக்கள் திருவெள்ளறை<sup>4</sup> லால்குடி<sup>5</sup> ஐவந்திநாதபுரம்<sup>6</sup> இவை அனைத்தும் லால்குடி தாலுகா திருச்சி மாவட்டத்தில் உள்ளன.

இவற்றில் விருச்சிக, தனுசு போன்ற சூரிய மாதங்களும் வாரநாட்களும் குறிப்பிடப்பட்டுள்ளது.

கி.பி. 10ஆம் நூற்றாண்டு முதல் தமிழகம் முழுவதும் சோழர், பாண்டியர்களது கல்வெட்டுக்களில் சூரிய மாதமும் வார நாட்கள் நட்சத்திரங்கள் போன்ற குறிப்புகளே பெரும்பாலும் இடம்பெறும். சூரிய நாட்கள் கணிப்பு முதலாம் ராஜராஜனின் காலம் தொடரே வழக்கில் வந்துள்ளது. நீண்ட நாட்களுக்கு தொடர்ந்து சூரிய நாட்கள் தொடர்ச்சியாகப் பயன்படுத்தப்படவில்லை. இதன் பிறகு வாரநாட்களுடன் சந்திர காலகணிப்பு முறைகளான பக்ஷம், திதி போன்ற நாட்குறிப்புகள் பயன்படுத்தப்பட்டுள்ளன. சில நேரங்களில் சூரிய நாட்களும் குறிப்பிடப்பட்டுள்ளன. சில நேரங்களில் சூரிய மாதங்களுக்கு சந்திர மாதங்களின் பெயர்கள் இடம் பெற்றுள்ளன. சில நேரங்களில் யோகங்களும், சங்கராந்தி, கிரஹணம் போன்றவை குறிப்பிடப் பெற்றுள்ளன.

இரண்டாம் வரகுணப் பாண்டியனின் கி.பி. 875ஆம் ஆண்டைச் சேர்ந்த லால்குடி கல்வெட்டு<sup>7</sup> யாண்டு 4-வதின் எதிர் 9 ஆமாண்டு தநு நாயிற்று செல்வாக்கிழமை-பெற்ற ஸதையத்து நாள் என்றும்

கி.பி. 983 ஆம் ஆண்டைச் சேர்ந்த உத்தமச்சோழனின் கும்பகோணம் கல்வெட்டு<sup>8</sup> யாண்டு 13ஆவது இவ்வாண்டானித்திங்கள் பதிநெண்(ப்) பக்கம் பினாள் மூலம் வெள்ளி என்றும்,

கி.பி. 992-ஐ சேர்ந்த முதலாம் இராஜராஜனின் திருவல்லம் கல்வெட்டு<sup>9</sup> யாண்டு 7ஆவது ... இவ்வாட்டை ஐப்பளித் திங்கள் பெளந்தமாயியும் இரேவதியும் பெற்ற விஷுவில் சோமக்ர ஹணத்திநான்று என்றும்

கி.பி. 1003ஐ சேர்ந்த முதலாம் இராஜராஜனின் திருவண்ணாமலைக் கல்வெட்டு 10 யாண்டு 18 ஆவது கார்த்திரை மாதம் பிறந்தது பதினேழாந் தியதியான ஞாயற்றுக்கிழமையும் ரேவதியும் பெற்ற இன்று என்றும் குறிப்பிடுகின்றன.

சகம், கலி என்றுக் குறிப்பிடப்பெறும் ஆண்டுகள் அரிய அளவிலேயே பின்பற்றப்பட்டது. கி.பி. 9,10 ஆம் நூற்றாண்டை சேர்ந்த சக ஆண்டு குறிப்பிடப் பெறும் பல கல்வெட்டுக்கள் வடாற்காடு மாவட்டத்தில் கிடைக்கின்றன. இவை பாணர், கங்கர் போன்ற ஆந்திர, கர்நாடக சிற்றரசர்களின் செல்வாக்கினால் இங்கு வழங்கி வந்துள்ளது. 14ஆம் நூற்றாண்டின் இடைப்பகுதியின் விஜயநகர மன்னர்கள் காலம் தொட்டு சக, கலியாண்டுகள் தொடர்ந்து பயன்படுத்தப்பட்டுள்ளது.

#### வியாழவட்டம்

தமிழ்நாட்டில் வியாழவட்டம் குறிப்பிடப்பட்டு இருக்கும் காலத்தாற் முற்பட்ட கல்வெட்டு நுளம்ப மன்னன் மைஹேந்தாதிராஜனின் தர்மபுரி கல்வெட்டாகும்.<sup>11</sup> இதில் சக ஆண்டு 815 குறிக்கப்பட்டுள்ளது. இதுவும் மைசூரின் செல்வாக்கினால் ஏற்பட்டதாகும். இதைத் தொடர்ந்து காகத்திய மன்னர் பிரதாபருத்ரனின் ஸ்ரீரங்கம் கல்வெட்டிலேயே காணமுடிகிறது.<sup>12</sup> இதில் சக ஆண்டு 1239 குறிப்பிடப் பட்டுள்ளது. விஜயநகர அரசின் ஆட்சித் துவக்கத்திலிருந்தே இவ்விதம் வியாழவட்டம் குறிப்பிடப்பெறும் வழக்கு தொடர்ச்சியாக பயன்பாட்டில் இருந்துள்ளது.

#### கேரள மாநிலத்தில்

கேரள மாநிலத்தில் கி.பி. 10ஆம் நூற்றாண்டு துவக்கம் முதலே இவ்விதம் வானியல் குறிப்புகளுடன் ஆவணங்கள் கிடைக்கின்றன. துவக்கத்தில் வியாழ வட்டத்தில் 12 ஆண்டு கணக்குகளே இடம் பெறும்.

ஆனால் அவற்றின் பெயர்கள் இடம்பெறவில்லை. ஆனால் பிற்காலங்களில் வியாழவட்டம் என்பத வியாழன் இடம் பெறும் ராசி குறிப்பிடப்பெறுகிறது. 11ஆம் நூற்றாண்டின் இறுதியிலிருந்து வாரநாட்களுடன் நட்சத்திரங்களும் குறிப்பிடப்பெற்றுள்ளன. கி.பி. 15ஆம் நூற்றாண்டு முதற்கொண்டே சந்திரகாலக்கணிப்பான பக்ஷம், திதி போன்றவை கேரளக் கல்வெட்டுக்களில் இடம்பெறுகின்றது. சூரிய நாட்களை முடிந்த நாட்களாக கணக்கிடுவது கேரள மாநிலத்தின் தனித்துவமாகும்.

கி.பி. 12 ஆம் நூற்றாண்டின் துவக்கம் முதலே கொல்லம் ஆண்டு 824-25 கணிப்பு தொடர்ச்சியாக பயன்படுத்தப்பட்டுள்ளது. ஸ்ரீ வல்லவங்கோதையின் மாம்பள்ளி கல்வெட்டே கொல்லம் ஆண்டு குறிப்பிடப்பட்ட முதல் கல்வெட்டு<sup>13</sup> ஆகும். இதில் கொல்லம் ஆண்டு 149 குறிப்பிடப்பட்டுள்ளது.

#### வானியலாளர்கள்

இடைக்காலத்தில் வானியலாளர்கள் சிறப்புற்று விளங்கியுள்ளதையும் அவர்கள் அரசு ஆதரவுப் பெற்றுள்ளதையும் சில ஆவணங்கள் குறிப்பிடுகின்றன. உத்தம சோழனின் கல்வெட்டு ஒன்று இவ்விதம் வானியல் குறிப்புக்களை கண்டு கூறுபவர்களை நாளேடுத்தாக்கம்

திருக்கள் என்று குறிப்பிடுகின்றது. இவர் வானியல் கோள்கள் மற்றும் நட்சத்திரங்களின் இயக்கங்க, மாற்றங்களை எடுத்துக் கூறுவதற்கு எப்போதும் நாட்குறிப்பு அடங்கிய ஓலைகளை கையில் வைத்திருப்பார். இதற்கு நாளோலை என்று பெயர். மயக்கமும் சொல்லி நாளோலை தூக்கும் திருக்கள்<sup>14</sup> முதலாம் இராஜராஜனின் தஞ்சைக் கல்வெட்டில் இரு வானியலாளர்கள் மற்றும் அவர்கள் உதவியாளர்களை பற்றிய குறிப்புகள் உள்ளன. ஆதித்தன் செம்பியன் பெரும்கணி ராஜராஜ கணிதாதிராஜன் என்பது அவர்களது பெயர்களாகும். ஏராளமான கல்வெட்டுகளில் கணிமுற்றுாட்டு என்ற தொடர் இடம் பெறுகிறது. வானியலாளர்கள் அல்லது ஜோதிட நிபுணருக்கு கொடுக்கப் பெற்ற கொடை நிலமே இப்பெயரில் வழங்கப் பெற்றுள்ளது. விஜய நகர காலத்தில் ஜோதிடத்திற்கென தனி அலுவலகம் இருந்துள்ளது.<sup>15</sup> 1631 ஆம் ஆண்டைச் சேர்ந்த ஸ்ரீரங்கனின் செப்பேடு ஒன்று அருபல நரசிம்ஹ பட்டர் என்பவருக்கு பஞ்சாங்கம் படிப்பதற்கான பரம்பரை உரிமையை வழங்கியதுடன் சில கிராமங்களும் தானம் வழங்கப்பட்டு அலுவலகத்தோடு தொடர்புடைய சில வரிச் சலுகைகளும் வழங்கப் பெற்றுள்ளதை எடுத்தியம்புகிறது.<sup>16</sup>

#### அடிக்குறிப்புகள்

1. *E.I.*, VIII, p.320.
2. *A.R.E.*, 1951-52, no.143.
3. *S.I.I.*, XIV, no. 22.
4. *Ibid.*, no.12.
5. *E.I.*, XX, p.466
6. *E.I.*, XXVIII, p.39.
7. *Ibid.*, XX, p.466.
8. *Ibid.*
9. *E.I.*, IV, no. 7(1)
10. *S.I.I.*, VIII, no.84
11. *E.I.*, X, no.14
12. *Ibid.*, XXVII, no.48.
13. *E.I.*, IX, p.234.
14. *S.I.I.*, III, p.315, 1.75-76.
15. *E.C.*, Vol. VII, Channagia, p.62.
16. T.V. Mahalingam, *Administration and Social life under Vijayanagar*, pp.218-19.

## தமிழகத்தில் அறிவியல் பரப்புரை வரலாறு

### அ. வள்ளிநாயகம்\*

வரலாற்றிற்கு முற்பட்ட காலத்திலிருந்து தொழில் நுட்ப அனுபவப் பகிர்வுகள் நடந்து வந்த போதிலும், அறிவியல் தனித்துறையாக வளர்ந்த பின்னரே அதன் நுட்பங்களை மற்றவர்களோடு பகிர்ந்து கொள்வது தொடங்கியுள்ளது. அறிவியலைப் பொதுமக்களிடையே பரப்ப வேண்டும் என்ற சிந்தனை 17 ஆம் நூற்றாண்டின்

தொடக்கத்தில் எழுந்துள்ளது. ஐரோப்பாவில் அறிவியலைப் பொதுமக்களிடையே உரை நிகழ்த்துவதின் மூலம் ஃபாரடே போன்றோர் எடுத்துச் சென்றுள்ளனர். இங்கிலாந்தில் 1645 முதல் அறிவியல் அறிஞர்கள், வாராந்திரக் கூட்டங்கள் மூலம் அறிவியல் பரப்புகையில் ஈடுபட்டு வந்துள்ளனர். இந்த

\* துணைப் பதிவாளர், பெரியார் மனியம்மை பல்கலைக்கழகம், தஞ்சாவூர்.

நடைமுறையே லண்டன் இராயல் சொசைட்டி உருவாகக் காரணமாக அமைந்துள்ளது. 17 ஆம் நூற்றாண்டில் முற்பகுதியில் கலிலியோவின் வியப்புமிரு அறிவியல் கருத்துக்கள் குறித்து மதுரையில் ராபர்ட் டி. நொபிலி அறிவியல் பரப்புரை நிகழ்த்தியுள்ளார்.

பொதுமக்களிடையே இயற்கை பற்றிய அறிவை வளர்ப்பதின் மூலம் அவர்களைத் தவறான பழக்கவழக்கங்களிலிருந்து விடுவித்து அவர்களின் வாழ்வை மேம்படுத்த இயலும் என எண்ணி கற்றோரில் சிலர் பரப்புரைகளில் கவனம் செலுத்தினர்.

அறிவியல் கருத்துக்களைப் பரப்பிய சில அமைப்புகள்

சென்னையில் சமயப் பிரச்சாரம் செய்யும் நோக்கோடு இரேனியல் பாரதியார் "சென்னை துண்டறிக்கை சங்கம்" எனும் இயக்கத்தை 1818 ல் தொடங்கினார். இந்த அமைப்பு வெளியிட்ட "காலரா" குறித்த துண்டறிக்கையை தமிழில் முதல் துண்டறிக்கை ஆகும். நில்போ என்பவரின் காலரா குறித்த பிரகரம் 1844லிலும் 1847லிலும் பிரசுரிக்கப்பட்டுள்ளது. சமயக் கருத்துக்களைப் பரப்புவதற்கான இந்த அமைப்பு காலரா குறித்த துண்டறிக்கை வெளிட்டதானது அப்போதிருந்த தேவை கருதி செய்யப்பட்ட செயலாக இருக்கலாம்.

1699ல் நிறுவப்பட்ட "கிறிஸ்துவ அறிவு விருத்தி சங்கம்" (Society for the Promotion of Christian Knowledge) "புற மதத்தாரைத் திருப்புவதற்கு ஏற்பட்டதல்ல. புத்தகங்களைப் பிரசுரித்து பள்ளிக்கூடங்களை ஸ்தாபித்து நடத்துவதால் கிறிஸ்து மார்க்க அறிவை விருத்தி செய்வதையே நோக்கமாக கொண்டதாக பதிவு செய்யப்பட்டுள்ளது.

1830இல் இச்சங்கத்திற்கு தரங்கம்பாடி, வென்னை, வேப்பேரி, நாகர்கோவில், பாளையங்கோட்டை, நெய்யூர் என 5க்கும் மேற்பட்ட இடங்களில் அச்சுக்கூடங்கள் இருந்துள்ளன.

கிழக்கிந்தியக் கம்பெனிகளின் சார்பில் சென்னை மாகாணத்தின் ஆளுநராக 'மன்றோ' இருந்த போது 1820இல் சென்னை பள்ளிப்பாடப் புத்தக சங்கம் (Madras School Book Society) தொடங்கப் பெற்றது.

1854 இச்சங்கத்தின் செயலர், அரசின் தலைமைச் செயலருக்கு அனுப்பிய அறிக்கையில் "ஐரோப்பிய" பண்பாட்டுக் கூறுகள் அற்றதாக தமிழ் மொழி நூல்கள் வெளியிடப்பட வேண்டும்" என்ற கருத்தையும் வெளியிடப்பட்டுள்ளது.

அறிவைப் பரப்பும் ஏஜென்ஸி என்ற அமைப்பின் சார்பில் 1892 முதல் விவேக சிந்தாமணி எனும் இதழ் வெளி வந்துள்ளது. இதன் ஆசிரியராக திரு. வி. சி. சாமிநாதையர் என்பார் இதன் தொடக்க காலம் முதல் 1917 வரை 25 ஆண்டு காலம் ஆசிரியராக

இருந்துள்ளார். கிராமப்புறங்களில் கல்வி பரப்புவதும் அறிவியல் செய்திகளைப் பரப்புவதும் அறிவைப் பரப்பும் ஏஜென்ஸியின் நோக்கங்களாக இருந்துள்ளன.

தற்காலம் ஆங்கில வித்தை பரவி வருவதால் கற்றவர்களுக்கும், மற்றவர்களுக்கும் பிரிவுண்டாகி பேதம் அதிகரித்து வருவதைத் தடுத்து ஒருவர் கற்ற கல்வியின் சாரத்தை மற்றவர் அறியப் புகட்டுவதற்கு உள்ளதோர் உதவியாக இருதரத்தாரும் ஒருமனம் விட்டு வாழும்படிச் செய்ய வேண்டுமென்பது இந்த ஏஜென்ஸியின் நோக்கமாகும்.

தமிழர் கல்விச் சங்கம்

இச்சங்கத்தின் சார்பில் மாதவய்யா போன்றோரின் முன் முயற்சியில் 1917இல் தமிழர் நேசன் எனும் இதழ் தொடங்கப் பெற்றது. தமிழர் கல்விச் சங்கத்தின் முக்கிய நோக்கமாக "தமிழ்ப் பத்திரிகைகள், புத்தகங்கள், பிரசுரங்கள் முதலியவற்றின் மூலமாய் ஆங்கிலம் தெரியாத தமிழ் நாட்டாருக்குத் தற்காலத்து நவீன அறிவைப் பரவச் செய்வது இருந்துள்ளது. நீதிபதி சதாசிவம், அ. மாதவைய்யா, எஸ். பவானந்தர் ஆகியோர் தமிழர் கல்விச் சங்கத்தைத் தொடங்குவதில் முனைப்பாகச் செயலாற்றியுள்ளனர்.

1885இல் தொடங்கப் பெற்ற விருப்புரம் கல்விச் சங்கம் தனது நோக்கமாக "அறிவியல் மற்றும் இலக்கியங்களைப் பற்றி விவாதித்து கல்வி மற்றும் சமூகச் சீர்திருத்தங்களுக்கு முற்படுவது" என்பதைக் குறிப்பிட்டுள்ளது. இச்சங்கத்தின் சார்பில் பல வாசிப்பு நூலகங்கள் தொடங்கப்பட்டுள்ளன.

1920 முதல் மன்னார்குடியில் செயல்பட்டு வந்த கௌமார குருகுலம் நடமாடும் நூலகம் 95 கிராமங்களில், எழுத்தறிவு, அறிவியல், சுகாதாரம் மற்றும் நல்லொழுக்கக் கல்வியைப் பரப்பும் பணியில் ஈடுபட்டிருந்தது. இந்தியாவின் முதல் நடமாடும் நூலகம் இது.

பகுத்தறிவு பரப்புரையிலும் மூடநம்பிக்கை ஒழிப்பிலும் ஈடுபட்ட இவ்வியக்கம் 20ம் நூற்றாண்டின் தொடக்க காலத்திலிருந்தே அறிவியலை மக்களிடம் எடுத்துச் சென்றுள்ளது.

இதழ்கள், நூல்கள்

அறிவியல் பரப்புரையில் இதழ்களும், அறிவியல் நூல்களும் 19ஆம் நூற்றாண்டின் தொடக்கத்திலிருந்தே பெரும் பங்களிப்புச் செய்துள்ளன. இரேனியஸ் பாதிரியாரால் 1832 இல் வெளியிடப்பட்ட 'பூமி சாஸ்திரம்' எனும் நூலே தமிழில் வெளிவந்த முதல் அறிவியல் இதழ் என்பது பல ஆய்வாளர்களின் முடிவு. யாழ்ப்பாணத்தில் தமிழில் மருத்துவம் கற்றுத் தந்த ஃபிஷ்கிரீனும் அவரது முதல் மாணவர்களும் தமிழில் மருத்துவம் தொடர்பான நூல்களை யாழ்ப்பாணத்திலும் நாகர்கோவிலிலும்

வெளியிட்டனர். அவற்றுள் அங்காதி பாதம் - சுகரண வாதம் உற்பவனம் (1852), பிரசவ வைத்தியம் (1857). இரண வைத்தியம் (1867) கெமிஸ்தம் (1875). வைத்தியாகரம் (1872) ஆகியவை தமிழாக்கத்தில் வந்த நூல்கள் ஆகும். 1870இல் வெளியான அகஸ்திய வர்த்தமானி, 1898இல் வெளியான பூகோள சாஸ்திரம். (திருவேங்கட இராமானுஜ ஐயர்) ஆகியவையும் 19ஆம் நூற்றாண்டில் வெளியான தமிழ் அறிவியல் நூல்கள் ஆகும். 1831-1998 காலக்கட்டத்தில் அறிவியல் செய்திகளை உள்ளடக்கிய 190 தமிழ் இதழ்கள் வெளிவந்துள்ளதாக முனைவர் த.வி. வெங்கடேஸ்வரன் குறிப்பிடுகிறார். விவேக சிந்தாமணி 19ஆம் நூற்றாண்டில் வெளிவந்த குறிப்பிடத்தக்க இதழாகும். கலைக்கதிர், விஞ்ஞான சுடர், துளிர், அறிக அறிவியல் ஆகிய இதழ்கள் 20ஆம் நூற்றாண்டில் அறிவியல் செய்திகளை மட்டுமே தாங்கி வந்த நூல்கள்.

தற்போது தமிழகத்தில் அறிவியலைப் பொது மக்களிடையே எடுத்துச் செல்ல 50க்கும் மேற்பட்ட தன்னார்வ அமைப்புகளும், 30க்கும் மேற்பட்ட இதழ்களும் உள்ளன. இருப்பினும் 1980ல் தொடங்கப்

பெற்ற தமிழ்நாடு அறிவியல் இயக்கம் ஏறத்தாழ 10,000ம் உறுப்பினர்களுடனும், துளிர், ஜந்தர் மந்தர், விஞ்ஞானச் சிறகு, அறிவுத் தென்றல் ஆகிய நான்கு அறிவியல் இதழ்களுடனும் மக்கள் அறிவியல் இயக்கமாகச் செயல்பட்டு வருகிறது.

1987இல் தொடங்கப்பெற்ற "சுதேசி விஞ்ஞான இயக்கம்" காரைக்குடிப் பகுதியில் விரிவாகச் செயல்படுகிறது.

அனைத்திந்திய அறிவியல் தமிழ் கழகம் (1987 முதல்), தமிழக அறிவியல் பேரவை, பல்வேறு பல்கலைக் கழகங்களில் உள்ள அறிவியல் மன்றங்கள் போன்றவை ஆண்டுதோறும் தொடர்ந்து கருத்தரங்குகளை நடத்தி அறிவியல் கட்டுரைகளைத் தொகுத்து வெளியிடும் பணியைச் செய்து வருகின்றன. மத்திய, மாநில அரசுகள், அறிவியல் தொழில் நுட்ப துறைகளின் மூலமாகவும், பல்வேறு திட்டங்கள் மூலமும் அறிவியல் பரப்புரைப் பணியில் ஈபட்டு வருகிறது. அதில் தேசிய குழந்தைகள் அறிவியல் மாநாடு பள்ளி நிலையில் தேசிய அளவில் பெரும் வரவேற்பைப் பெற்றுள்ளது.

## **THE FOLLOWING ARTICLES WERE ALSO PRESENTED IN VARIOUS SECTIONS**

### **POLITICAL AND ADMINISTRATIVE HISTORY**

1. **V. Mani**, Lecturer, Department of History, Annamalai University.  
**Women Welfare under D.M.K Rule**
2. **R. Panneer Selvam and R. Dhanabal**, Lecturers, History Wing, DDE Annamalai University.  
**Effects of the Anglo-Mysore War in Tamilagam**
3. **S. Senthil Kumar and M. Siva Chandran**, M.Phil. Research Scholars, Loyola College, Chennai  
**The Srilankan Refugees- A Historical Study**
4. **S. Mageswari**, P.G. Assistant, G.H.S.S Arakkonam.  
**Communal G.O. during D.M.K. Rule**
5. **V. Murali**, M.Phil. Research Scholar, Department of History, Bharathidasan University, Tiruchirappalli-24  
**Subramaniya Bharathi's Writings on National Movement in Tamil Nadu - A Study**
6. **S. Pandimurugesan**, M.Phil. Research Scholar, Dept. of History, Bharathidasan University, Tiruchirappalli-24  
**Reservation in Tamil Nadu- A study**
7. **S. Mohan Kumara Raja**, I M.A, (Integrated), Dept. of History, Bharathidasan University, Tiruchirappalli-24  
**Kamaraj: The King Maker in Indian Politics- A Study**
8. **K. Ramesh**, II M.A, Department of History, Bharathidasan University, Tiruchirappalli-24  
**Dr. T.S.S. Rajan: An Icon of the Freedom Movement in Tiruchirappalli District, 1880-1953 - A Study**
9. **G. Kasthuri**, M.Phil Research Scholar, Department of History, Bharathidasan University, Tiruchirappalli-24  
**Political Career of Vijayalakshmi Pandit**
10. **K. Mohammed Abdul Nazer**, II M.A, Department of History, Bharathidasan University, Tiruchirappalli-24  
**Problems of Fishermen: Particular Reference to Kachativu**
11. **U. Sandhya Priay**, III B.A Economics, P.S.G.R. Krishnammal College for Women, Coimbatore  
**Reservation for the Disabled**
12. **N. Abirami**, III B.A Economics, P.S.G.R. Krishnammal College for Women, Coimbatore  
**Human Rights**
13. **R. Radhika**, III B.A Economics, P.S.G.R. Krishnammal College for Women, Coimbatore  
**Women Rights**
14. **V. Vishnu Saranya**, III B.A Economics, P.S.G.R. Krishnammal College for Women, Coimbatore  
**Political Parties in Tamil Nadu**

15. **S. Mangala Jebakumar**, II M.A., Department of Indian History, University of Madras, Chennai.  
**Chandrashekhara Azad - An Immortal Hero**
16. **J. Abirami**, II M.A., Department of Indian History, University of Madras, Chennai.  
**Bhagat Singh - An Evergreen Icon of Indian Youth.**
17. **ந. வேலுசாமி**, இயக்குநர் மற்றும் தலைவர், பெரியாரியல் சிந்தனை மையம், பெரியார் மணியம்மை பல்கலைக்கழகம், தஞ்சாவூர்.  
**தமிழக வரலாற்றில் திராவிட இயக்கம் வசிக்கும் இடம்**
18. **அ. சிவக்குமார்**, கௌரவ விரிவுரையாளர், வரலாற்றுத்துறை, அரசுக்கலைக்கல்லூரி (தன்னாட்சி), கும்பகோணம்.  
**அறிஞர் அண்ணாவின் சமுதாயப்பணிகள் - ஓர் ஆய்வு**
19. **ஆ. சங்கர்** மற்றும் **வி. விஜயலட்சுமி**, முனைவர் பட்ட ஆய்வாளர்கள், இந்திய வரலாற்றுத்துறை,  
சென்னைப் பல்கலைக்கழகம், சென்னை.  
**தமிழ் நாட்டில் தலித் இதழ்கள் - ஒரு பறவைப் பார்வை**
20. **கே. சீனிவாசன்**, முனைவர் பட்ட ஆய்வாளர், டாக்டர் கலைஞர் மு. கருணாநிதி அரசியல் அறிவியல் மையம்,  
பெரியார் மணியம்மை பல்கலைக்கழகம், தஞ்சாவூர்.  
**வரலாற்றுச் சுவடுகளில் பாரதியின் எழுச்சி**
21. **சி. பழனிச்சாமி**, இரண்டாமாண்டு வரலாறு, இந்திய வரலாற்றுத்துறை, சென்னைப் பல்கலைக்கழகம், சென்னை.  
**காந்தியடிகளின் அரசியல் பணி**
22. **எம். குப்பன்**, இரண்டாமாண்டு வரலாறு, இந்திய வரலாற்றுத்துறை, சென்னைப் பல்கலைக்கழகம், சென்னை.  
**விடுதலைக்கு வித்திட்ட கொங்கு நாட்டு சிங்கம்: தீரன் சின்னமலை**
23. **கே. கார்த்திகேயன்**, இரண்டாமாண்டு வரலாறு, இந்திய வரலாற்றுத்துறை, சென்னைப் பல்கலைக்கழகம், சென்னை.  
**செந்தமிழ் வீரன் செண்பகராமனின் சாதனைகள் - ஓர் ஆய்வு**

## SOCIAL AND ECONOMIC HISTORY

1. **K. Sadasivan**, Former Professor and Head, Department of History,  
Manonmaniam Sundaranar University, Tirunelveli.  
**Professor P. Sundaram Pillai - A Humanist**
2. **J. Devakumar**, Lecturer in History, Loyola College, Chennai.  
**Women President in Village Panchayat- A case Study on Echapoondi Village in  
Cuddalore District- 1995-2005**
3. **A.V. Gopala Krishnan**, Chennai  
**Saint Thomas in India - A Historical Analysis**
4. **V. Kalpana Devi**, Research Scholar, Department of History, Bharathidasan University, Tiruchirappalli-24.  
**Women's Movement and Domestic Violence: The Role of all India Democratic Women's Association.**
5. **M. Sampathkumar**, M.Phil. Research Scholar, Department of History, Bharathidasan University, Tiruchirappalli-24.  
**B. R. Ambedkar and Social Justice - A Study**

6. **C. Senthamarai**, Ph.D. Research Scholar, Periyar Maniammai University, Vallam, Thanjavur  
**K. Veeramani and Dravida Kazhagam**
7. **B. Athmanathan**, Research Scholar, School of Historical Studies, Madurai Kamaraj University, Madurai.  
**Sea Ports, Coastal Cities in India and their Trade Contacts**
8. **V.C. Saranya**, M.Phil. Scholar, Department of History, P.S.G.R. Krishnammal College for Women, Coimbatore  
**Problems of Visually Challenged School Children in Coimbatore District - A Study**
9. **P.Thangamary**, M.Phil. Scholar, Department of History, P.S.G.R Krishnammal College for Women, Coimbatore  
**Empowerment of Women Labors of Sri Santha Lakshmi Mills Pvt. Ltd in Pollachi- An Analysis**
10. ஏ. அக்பர் உசேன், விரிவுரையாளர், வரலாற்றுத்துறை, ஜமால் முகமது கல்லூரி, திருச்சிராப்பள்ளி.  
கேரளா மாப்ளா கிளர்ச்சியும், திருச்சிராப்பள்ளியும் - ஓர் ஆய்வு
11. எஸ். பெருமாள்சாமி, கௌரவ விரிவுரையாளர், வரலாற்றுத்துறை, அரசு கலைக்கல்லூரி, திருவண்ணாமலை.  
சமுதாய வளர்ச்சியில் பெண்களின் பங்கு - ஓர் வரலாற்று ஆய்வு
12. கா. அனுசுயா, முனைவர் பட்ட ஆய்வாளர், சிற்பத்துறை, தமிழ் பல்கலைக்கழகம், தஞ்சாவூர்.  
தமிழகத்தில் கிறிஸ்தவத்தின் பின்னடைவும் வளர்ச்சியும் - ஒரு பார்வை
13. சு. கணேசன், முனைவர் பட்ட ஆய்வாளர், இந்திய வரலாற்றுத்துறை, சென்னைப் பல்கலைக்கழகம், சென்னை.  
தமிழகத்தில் சுவாமி விவேகானந்தர்
14. G. ஆறுமுகம், 96/44, கைக்கோலார் தெரு, மேட்டுப்பாளையம் அஞ்சல், முசிறி தாலுகா, திருச்சிராப்பள்ளி மாவட்டம்.  
சுயமரியாதை சமதர்மம் - ஓர் ஆய்வு
15. D. முனீஸ்வரன், ஆய்வியல் நிறைஞர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, V.H.N.S.N. கல்லூரி, விருதுநகர்.  
பெரியாரும் மனித உரிமையும்
16. S. திருமலை, இரண்டாமாண்டு வரலாறு, இந்திய வரலாற்றுத்துறை, சென்னைப்பல்கலைக்கழகம், சென்னை.  
தோழர் ஜீவாவின் சமுதாய சிந்தனைகள் - ஓர் ஆய்வு
17. A. தேவராஜ், ஆய்வியல் நிறைஞர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, வ.உ.சிதம்பரம் கல்லூரி, தூத்துக்குடி.  
19ம் நூற்றாண்டில் திருவாங்கூர் சமுதாயத்தின் சமூக தீமைகள், தீண்டாமை மற்றும் சாதிக்கட்டுப்பாடுகள்
18. D. ஜெயமாதவி, இரண்டாமாண்டு வரலாறு, வரலாற்றுத்துறை, குந்தவை நாச்சியார்  
அரசு கலைக்கல்லூரி, தஞ்சாவூர்.  
வரலாற்று நோக்கில் அறிவியல் தொழில் நுட்ப வரலாறு
19. S. அபிராமி, இரண்டாமாண்டு வரலாறு, வரலாற்றுத்துறை, குந்தவை நாச்சியார் அரசு கலைக்கல்லூரி, தஞ்சாவூர்.  
இராமலிங்கரின் சமுதாய சீர்திருத்தப் பார்வை
20. M. மகேந்திரன், இரண்டாமாண்டு வரலாறு, வரலாற்றுத்துறை, வ.உ.சிதம்பரம் கல்லூரி, தூத்துக்குடி.  
பெண்கள் பாலியல் தொழில் அன்றும் இன்றும்

## ART AND CULTURAL HISTORY

1. **P. Rajan**, Reader in History, DDE, Annamalai University  
**The Saiva Saints from Royal Class of Tamil Country with Special Reference to Sivapadasekaran**
2. **P. Jayam**, Lecturer in History, A.D.M College for Women, Nagappattinam.  
**Contribution of Pallava to Art and Architecture in Tamil Nadu**
3. **R. Pavalakodi**, Research Scholar, School of Historical Studies, Madurai Kamaraj University, Madurai  
**Kudal Alagar Temple – The Unity of Saivism and Vaishnavism**
4. **D. Nageswari**, M.Phil Scholar, Department of History, P.S.G.R. Krishnammal College for Women, Coimbatore.  
**Madurai Meenakashi Sundaeswarar Temple**
5. **S. Shalni**, M.Phil Scholar, Department of History, P.S.G.R. Krishnammal College for Women, Coimbatore  
**The Pachamalai - Sree Subramanyaswamy Temple.**
6. **சி. தமிழ்ச் செல்வி**, முதுநிலை விரிவுரையாளர் மற்றும் **T. ஸ்டாலின்**, ஆய்வியல் நிறைஞர்  
பட்ட ஆய்வாளர், வரலாற்றுத்துறை, திரு.வி.க. அரசு கலைக் கல்லூரி, திருவாரூர்.  
**ஆரூரின் ஆழித்தேர்**
7. **K. கிளிமொழி**, விரிவுரையாளர், வரலாற்றுத்துறை, அழகப்பா அரசு கலைக்கல்லூரி, காரைக்குடி.  
**கோவிலூர் மடத்தின் தோற்றமும் பணிகளும்**
8. **ஆய்யா. கார்முலி**, விரிவுரையாளர், வரலாற்றுத்துறை, குந்தவை நாச்சியார் மகளிர் கல்லூரி, தஞ்சாவூர்.  
**பல்லவ மன்னன் மகேந்திரவர்மன் வரலாறும் கட்டடக்கலையும்**
9. **D. பிந்து ரமணி**, முனைவர் பட்ட ஆய்வாளர், இந்திய வரலாற்றுத்துறை, சென்னைப் பல்கலைக்கழகம், சென்னை.  
**பகவான் ரமண மகரிஷியின் ஆன்மிக சிந்தனை - ஓர் ஆய்வு**
10. **சு. கவிதா**, முனைவர் பட்ட ஆய்வாளர், சிற்பத்துறை, தமிழ் பல்கலைக்கழகம், தஞ்சாவூர்.  
**மன்னார்குடி இராஜகோபாலசுவமி கோயில் கோபுர அமைப்பு முறை - ஒரு பார்வை**
11. **B. வனிதா**, ஆய்வியல் நிறைஞர் பட்ட ஆய்வாளர், வரலாற்றுத்துறை, பாரதிதாசன் பல்கலைக்கழகம், திருச்சிராப்பள்ளி.  
**மலையடிப்பட்டி குகைக் கோயில்கள் - ஓர் ஆய்வு**
12. **K. வீரச்செல்வன்** மற்றும் **K. தேவேந்திரன்**, முதுகலை மாணவர்கள், வரலாற்றுத்துறை,  
அண்ணாமலைப் பல்கலைக்கழகம்.  
**சங்ககால மக்களின் அணிகலங்கள் - ஒரு வரலாற்றுப் பார்வை**
13. **ரா. ரஜம்மாள்**, முதுகலை இரண்டாமாண்டு, வரலாற்றுத்துறை, பாரதிதாசன் பல்கலைக்கழகம், திருச்சிராப்பள்ளி.  
**சித்தன்னவாசல் ஓவியம் பற்றி ஓர் ஆய்வு**
14. **ரா. சாமில்**, முதுகலை இரண்டாமாண்டு, வரலாற்றுத்துறை, குந்தவை நாச்சியார் மகளிர் கல்லூரி, தஞ்சாவூர்.  
**கட்டடக்கலை**
15. **M. ரதியா**, முதுகலை இரண்டாமாண்டு, வரலாற்றுத்துறை, குந்தவை நாச்சியார் மகளிர் கல்லூரி, தஞ்சாவூர்.  
**சுந்தரராமசாமியின் வரலாறு மற்றும் படைப்புகள்**



16. **௮. வீரன்**, வரலாற்றுத்துறை மாணவர், சென்னைப் பல்கலைக்கழகம், சென்னை.  
சங்க இலக்கியம் காட்டும் பெண்ணியக் கோட்பாடுகள்
17. **ரா. மாலினி**, முதுகலை இரண்டாமாண்டு, இந்திய வரலாற்றுத்துறை, சென்னைப் பல்கலைக்கழகம், சென்னை.  
சென்னை கடற்கரையோர சிலைகள்
18. **௧. பெரியசாமி**, முதுகலை இரண்டாமாண்டு, வரலாற்றுத்துறை, பாரதிதாசன் பல்கலைக்கழகம், திருச்சிராப்பள்ளி.  
ஒலியமங்கலம் கல்வெட்டுகள் தரும் செய்திகள் - ஓர் ஆய்வு