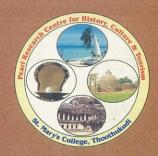
Tamil Nadu History Congress

Twentieth Annual Session

20th, 21st and 22nd September 2013







Pearl Research Centre for Listory, Culture and Tourism

Department of Listory and Tourism

St. Mary's Gollege (Autonomous)

(Re-accredited with 'A' Grade by NAAC)

Thoothukudi



Twentieth Annual Session of Tamil Nadu History Congress

20th, 21st and 22nd September 2013



Pearl Research Centre for History, Culture and Tourism



Department of History and Tourism

St. Mary's College (Autonomous)



(Re-accredited with 'A' Grade by NAAC)

Thoothukudi



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M. RAVI KUMAR, I.A.S.,

District Collector, Thoothukudi District



District Collector's Office, Korampallam, Thoothukudi - 628 101.

Date: 05.09.2013

Dear Tmt. Malini Apsala,

I am very happy to convey my sincere wishes for the Twentieth Annual Session of the Tamil Nadu History Congress, to be held in St. Mary's College, Thoothukudi from 20th September to 22nd September 2013 a grand success.

I am pleased to notice that the Department of History in St. Mary's College, Thoothukudi has blossomed as a Research Centre named as Pearl Research Centre for History, Culture and Tourism spanning over the past 50 years. It shows the capability, credibility, sincerity, hardwork and responsibility of the faculty of Department of History and on the whole the entire institution of St. Mary's College, Thoothukudi.

I wish you all success in future endeavour.

To
Tmt. A. Malini Apsala,
Local Secretary,
Tamil Nadu History Congress,
St. Mary's College (Autonomous)
Thoothukudi - 628 001.

My h 317.
District Collector,
Thoothukudi District.

Office: 0461-2340600 Resi: 2320050, 2326747 Fax: 2324220 Mobile: 94441 86000 E.mail: collitut@nic.in Visit us at: http://thoothukudi.tn.nic.in





Dr. Sr. S. DeclaPrincipal
St. Mary's College (Autonomous)
Thoothukudi - 628 001

05.09.2013

Message

Education is the key for the empowerment of women in society. St. Mary's College (Autonomous) Thoothukudi, a Catholic institution of higher education for women, enjoys a heritage of 65 years of service to the cause of empowerment of women with special focus on the marginalised sections of society. Imparting education to the young women is not only for the academic development but to make them the agents of an egalitarian society through liberative education.

The college aims to make difference in the lives of the young women by providing intellectual insights through various programmes like convening of seminars, workshops, conferences etc. The Pearl Research Centre for History, Culture and Tourism and the Department of History and Tourism of our college takes it a great privilege to organise the XX Annual Session of Tamil Nadu History Congress.

Meeting of intellectuals in one place is an event to make history. Organising such a Congress in our college is a laudable one in the history of the department as well as of the college. The staff members of the department have been doing commendable work in promoting the objectives of the college. I wish the Pearl Research Centre for History, Culture and Tourism and the Department of History and Tourism a great success in conducting the XX Annual Session of the Tamil Nadu History Congress in our campus.

Dr. Sr. S. Decla





TAMIL NADU HISTORY CONGRESS

Dean, Faculty of Arts, Professor & Head Department of History Director, Centre for Nehru Studies Bharathidasan University Tiruchirappalli- 620024, Tamil Nadu

Prof. N. Rajendran General Secretary

16th September, 2011

Message

I am happy that St.Mary's College, Tuticorin is hosting the 20th session of the Tamil Nadu History. The College has pioneered women's education in this coastal region catering to the needs of economically marginalised sections of population particularly the women folk. The college has created a niche for itself in the areas of science and humanities. The college has benevolent and service mined management headed by the Catholic Missionaries. Leadership to the college is provided by the dynamic Principal and who is supported by the dedicated staff members. It is in this regard the College's effort in hosting the 20th session of the Tamil Nadu History Congress is to be appreciated. I am sure, the good work of the College will continue for the years to come.

(N.RAJENRAN)

Phone Res: 0431 -2457815, off: 0431 -2407042, Mobile: 96006 98772, e-mail:nknrajendran@gmail.com





Manonmaniam Sundaranar University, Tirunelveli - 12

மனோன்மணியம் சுந்தரனார் பல்கலைக்கழகம், திருநெல்வேலி-12

Dr. B. Maria John

Member Syndicate, Dean of Arts Professor and Head Department of History Manonmaniam Sundaranar University Tirunelyeli - 627 012

10.09.2013

Message

I am very glad to congratulate the Department of History and Pearl Research Centre, St. Mary's College (Autonomous) for organizing the 20th Annual Session of Tamil Nadu History Congress from 20.09.2013 to 22.09.2013. The Tamil Nadu History Congress from its inception has done yeoman service by bringing out the various facets of Tamils History. I hope that this Annual Session will provide an opportunity for the researchers and students to exchange their views on the History of Tamil Nadu, and the deliberations will throw fresh light on socio-economic and cultural history of Tamil Nadu.

In this context, I extend my hearty greetings to the organizers and wish the Annual Session of Tamil Nadu History Congress all success.

Dr. B. Maria John



Thoothukudi A Bird Eyes View

Dr. M. Mary Hepsibai

Head and Assistant Professor in History St. Mary's College (Autonomous) Thoothukudi

Tirunelveli district was bifurcated into Tirunelveli and Thoothukudi with effect from 20 October 1986 and named after V.O. Chidambaranar a great national leader who led the Swadeshi movement in the South. Since 1997 as in the case of other districts of Tamil Nadu, the district has also been named after its head quarters town Thoothukudi.

The origin of the name Thoothukudi is that being a coastal town, the people used to tap drinking water by digging small ponds ("oothu" in Tamil) and Thoothukudi to mean dig pond and drink became corrupted into Thoothukudi. Ptolemy refers this as Sosi Korai. Certain Scholars postulate that Sosi Korai became corrupted into Thoothukudi. Tuticorin is the anglicized corruption of Thoothukudi. Thoothukudi district is one of the districts which have varied geology and geomorphology. The special features are inland, Teris, hydrology, mineral deposits, coastal geomorphology, strategraphy and depositional environments, Teri deposits morphologic State of beaches, etc. The Thoothukudi district is divided in to Chittar Plain, Kovilpatti Plain, Teris and Coastal Zones. The area has reached the mature stage of erosion and peneplain. The area has gentle slope towards the East, Southeast towards Gulf of Manner.

The district has a hot, tropical climate. The summer season which is very oppressive is from March to May. The Southwest monsoon season which follows lasts still September, October and November constitute the retreating monsoon or the post monsoon season. The period from December to February is the northeast monsoon season with the associated rain confined to the first half of the season, the second half being one of generally good weather.

Thoothukudi fame was established as early as first century A.D. when the pearls harvested off this coast were sold in the emporia of Europe. Kayal and Korkai, two coastal villages in the district flourished as international pots and naval centres of the Pandyas and the Cholas and thereafter. It was through these ports that the kings exported merchandise and imported Arabian horses for their cavalry under a barter system. The district has been one of the major salt producers of the nation right from

the days of yore. In later years it was in Kayal where the first manual printing press using wooden blocks was established. Thoothukudi, Manappadu, Sawyerpuram, Idayankudi, Meignanpuram, and other places in the district gave a fillip to Social awareness and education especially of women. The laudable service of Stalwart scholars and educationist such as Bishop Caldwell, G.U.Pope and Veeramamunivar (Beshi) needs to be remember. It is appropriate to mention that their legacy to the Tamil language and literature has met no match till today.

The district has a unique place in the history of the Freedom movement of India. As early as 1799, Veerapandiya Kattabomman of Panchalamkurichi became a martyre in the cause of freedom. His brother Umaithurai belong with the Maruthu brothers and other South Indian leaders chalked out a plan of rebellion to oust alien rule. Prof K. Rajayan rightly pointed out it as first war of Independence. Kulasekarapattinam, a small town which carved a niche in the inspiring salt satyagraha movement finds place in the history of the freedom struggle on par with Dandi and Vedaranyam.

The district played a dominant role in the Swadeshi Movement. V.O. Chidambarm pillai who has been hailed as Kappalo ttiya Tamizhan, hailed Swadeshi ships to challenge the British rule. He was born and brought up in Ottapidaram. Mahakavi Subramanya Bharathi, who instilled the patriotic fervour among the people with his inspiring songs as a mighty weapon against the British rule, was born in Ettayapuram.

Thoothukudi district has always been a crucible of Tamil culture. Most of the ancient Tamil arts such as Villuppatu, Therukkoothu, Araiyar Sevai, etc., have been preserved and nurtured in this district. The villagers still worship the local tutelary deities with traditional pomp and show. The composite Tirunelveli has given birth to many literatures, novelists, story writers and poets, who have enriched Tamil language and literature.

Above all, the serpentine and serene sea coast studded with picturesque fishing villages, seafaring vessels, religious and pilgrim centres like Tiruchendur, Srivaikundam, Kulasekarappattinam, the age old churches of Thoothukudi, Manapaddu and Nazareth venerated by the Christians and Kayalpattinam Mosques all give this district a special place in the State of Tamil Nadu.

Pearl City - A Land of Pearls

Mrs. X. Esther Vimala
Dean of Arts
Associate Professor in Economics
St. Mary's College (Autonomous)
Thoothukudi

"The rarest things in the world, next to a spirit of discernment, are diamonds and pearls."

Thoothukudi is also known as "**Pearl City" and "Muthu Nagar".** It is a commercial seaport which serves the inland cities of Southern India. Thoothukudi is one of the sea gateways of Tamil Nadu. It is also one of the major seaports in India with its history dating back to the 6^{th} century AD. The major harbour of Thoothukudi is well known as a pearl diving, fishing centre and shipbuilding.

Thoothukudi, one of the oldest sea ports in the world, was the seaport of the Pandyan kingdom after Korkai and later was taken over by the Portuguese in 1548, captured by the Dutch in 1658, and ceded to the British in 1825. The lighthouse built in 1842 marked the beginning of the history of Thoothukudi harbour development. If pearls and Thoothukudi are synonymous to each other, it is the presence of a port here that gives the place a well-known address. About 550 kms southwest of Chennai and geographically located in the Gulf of Mannar, Thoothukudi was carved out from the erstwhile district of Tirunelveli in 1986. Thoothukudi was established as a Municipality in 1866 with Roche Victoria as its first chairman. It attained the status of Corporation on August 5, 2008 after 142 years of being a municipality.

Almost a quarter of a century's existence as an independent district has seen Thoothukudi has emerged as a nerve centre of brisk economic activity in south Tamil Nadu. For centuries Thoothukudi buzzed with activity as the centre for maritime trade and pearl fishery. Spread over 4621 sq.km, it has been traditionally exploited for natural pearls from time immemorial.

The Central Marine Fisheries Research Institute (CMFRI) started an experimental project in pearl culture in 1972 at Thoothukudi with a field laboratory at Veppalodai. An early breakthrough was achieved and the fist spherical cultured pearl was produced on 25th July 1973 at, CMFRI, Thoothukudi, heralding the development

of pearl culture technology in India. The developments in pearl culture research have led to the establishment of a commercial pearl culture project in the country. The Tamil Nadu Fisheries Development Corporation Ltd. and Southern Petro Chemical Industries Corporation Ltd., started a joint venture project in 1983 with a collection base at Thoothukudi, farm at Kurusadai and surgery at Mandapam.

The Indian pearl divers are mainly of the Parava caste from Thoothukudi, Punnaikayal, Pamban, etc. on the Madras coast. Cultured pearls were produced in India long ago but success was achieved only in the 70s, when spherical pearls were produced in Thoothukudi, according to Joe Austin, an expert in pearl farming, Thoothukudi.

In spite of huge potential for pearl farming, Thoothukudi has lost its sheen. Fortunately, Thoothukudi is called as Pearl City because of its rich history of pearl fishery and pearl farming potential. Due to certain bottlenecks, pearl farming could not flourish much on the expected lines. Since most of the suitable coastal farming sites were under the control of Thoothukudi Port, the required sites could not be availed to promote pearl farming, a lucrative venture. The availability of oyster from the wild is limited to certain period of the year. Problems, which led to poor settlement of oysters, were destruction of marine wealth caused by trawlers and accelerated fishing over oyster beds. Besides, factors like hunting by predators and current pattern would also affect the settlement.

Pearls are a symbol of beauty, purity and love. Even a glimpse of these white colored blissful drops of nature can mesmerize anyone easily. However, their origin and existence is as mysterious and intriguing as their appearance. Pearls differ from other gemstones in that they are not mined from the earth. The tiny bright pearls are created by water mollusks popularly known as oysters. Mollusks produce pearls under unique circumstances over time, from a grain of sand. Not all mollusks produce pearls, and real pearls are quite rare in nature. Here are some interesting facts about the pearls.

- The origin of the name 'Pearl' is derived from the Latin word "pirum" which means "pear" reflecting the shape of the gem.
- ❖ Pearls are the only gemstones made by living animals.
- ❖ The process of forming a solid natural pearl takes up to seven to eight years.

- ❖ Black pearls are considered to be one of the rarest gems on Earth.
- Perfect round natural pearls are considered as very valuable
- Pearl is the birthstone for the month of June as well as for the zodiac signs Gemini and Cancer.
- Its natural (not dyed) colors are white, pink pearls, lilac, cream, grey, black and gold
- Pink pearls are extremely popular.
- Pearls come in eight basic shapes: round, semi-round, button, drop, pear, oval, baroque, and circled.
- The larger and rounder the pearl, the more valuable it is. Pearls were used as medicine by the Chinese for hundreds of years.
- The name Margarita means pearls.
- Greeks believed that pearls were the tears of gods.
- Natural pearls are composed of 100% calcium carbonate and conchiolin.
- Pearl symbolizes ... Loyalty, Faithfulness and Friendship.
- Pearls have been very popular with royalty throughout the ages.

I wish the Twentieth Session of the Tamilnadu History Congress a grand success.



Pearl Research Centre for History, Culture and Tourism Department of History and Tourism St. Mary's College (Autonomous) Thoothukudi

Teaching Staff

Dr. Sr. S. Decla Principal and Associate Professor

Dr. M. Mary Hepsibai Head and Assistant Professor

Mrs. A. Malini Apsala Assistant Professor

Mrs. S. Theresammal Assistant Professor

Dr. T. Durga Devi Assistant Professor

Ms. M. Satyabama Assistant Professor

Ms. S.M. Vimala Assistant Professor

Ms. T. Jayanthi Assistant Professor

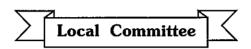
Mrs. A. Uma Assistant Professor

Tamil Nadu History Congress

Twentieth Annual Session

Pearl Research Centre for History, Culture and Tourism Department of History and Tourism

St. Mary's College (Autonomous) - Thoothukudi



Dr. Sr. S. Decla

Principal and Advisor

Mrs. A. Malini Apsala

Local Secretary

Reception

Dr. Sr. S. Decla (Principal)

Dr. M. Mary Hepsibai (Head)

Dr. Sr. A.S.J. Lucia Rose (Secretary)

Sr. S. Kulandai Therese (Controller of

Examination)

Dr. Uthayakumari Kalavathy (Dean of Science)

Mrs. X. Esther Vimala (Dean of Arts)

Dr. Sr. Jessie Fernando (Department of Physics)

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Mrs. S. Theresammal

Ms. M. Satvabama

Mrs. J. Caroline

Ms. P. Ruthmercy Helina

Mrs. A. Thirumani Selvi

Sr. O. S. Manju

Finance

Mrs. S. Theresammal

Ms. M. Satyabama

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Dr. Sr. S. Decla (Principal)

Sr. K. Reetha (Vice Principal)

Mrs. X. Esther Vimala (Dean of Arts)

Dr. M. Mary Hepsibai (Head)

Mrs. A. Malini Apsala (Local Secretary)

Mr. P. Ravindran

Mr. S. Santhiya

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Mrs. X. Esther Vimala (Dean of Arts)

Dr. M. Mary Hepsibai (Head)

Mrs. A. Malini Apsala (Local Secretary)

Mr. Antony Loyola

Mrs. J. Antoniammal

Mr. M. Mahendran

Ms. J. Jane D' Almeida

Accounts

Mrs. S. Theresammal

Ms. M. Satyabama

Academic Committee

Dr. Sr. S. Decla (Principal)

Dr. T. Durga Devi

Ms. J. Jane D' Almeida

Ms. F. Maria Jenifer Thaya

Food Committee

Ms. T. Jayanthi

Ms. S.M. Vimala

Mr. V. Maria Thanabalan

Mr. P. Pitchaiah

Mr. J. Cross

Mr. Abubakar

Mrs. Malar

Stage Committee

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Dr. T. Durga Devi

Mrs. F. Dayana Lobo

Mrs. Jemma Hermalin Jesy Diaz

Mrs. A. Maria Jenivan Suganya

Ms. G. Sharon Roque Corera

Mr. Clements Fernando

Mr. D. Antony Charles

Mr. P. Antony Uthayakumar Nixon

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Mrs. X. Esther Vimala (Dean of Arts)

Dr. Mrs. M. Mary Hepsibai

Mrs. A. Malini Apsala

Mrs. S. Theresammal

Dr. T. Durga Devi

Ms. T. Jayanthi

Ms. S.M. Vimala

Mr. M. Mahendran

Ms. J. Jane D' Almeida

Abstract

Dr. Sr. S. Decla (Principal)

Dr. T. Durga Devi

Ms. J. Jane D' Almeida

Ms. F. Maria Jenifer Thaya

Cultural Programme

Sr. K. Reetha (Vice Principal)

Dr. Sr. Josephine Alangara Betsy

Dr. R. D. Thilaga

Sr. A. Maria Shanthi

Dr. S. Sudha Rani

Dr. Sonal

Cleanliness

Mr. S. Selvaraj

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Mr. Abubakar

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Mrs. Valli

Mrs. Jeba

Mrs. Ratharani

Mrs. B. Lorete Josephine Mary

Advertisement

Dr. T. Durga Devi

Ms. S.M. Vimala

Ms. T. Jayanthi

Dr. G. Flora

Ms. F. Maria Jenifer Thaya

Mr. Celestine Pincharo

Programme

20.09.2013 Friday

Registration

: 8.00:a.m.

Inauguration

Time: 10.00 a.m. - 11.30 a.m.

Venue: Auditorium

Invocation

Welcome Address

: Dr. M. Mary Hepsibai

Assistant Professor and Head

Pearl Research Centre for History,

Culture and Tourism

Department of History and Tourism St. Mary's College (Autonomous)

Thoothukudi

Lighting of Kuthuvizhakku

Installation of the Incoming

General President

: Dr. G. Venkataraman

President, TNHC

Professor and Head

Department of Indian History University of Madras, Chennai

Honouring the Guests

Presidential Address

: Dr. Sr. S. Decla

Principal and Associate Professor Pearl Research Centre for History,

Culture and Tourism

Department of History and Tourism St. Mary's College (Autonomous)

Thoothukudi

Inaugural Address

: Mrs. L. Sasikala Pushpa

The Worshipful Mayor

Thoothukudi Municipal Corporation

Thoothukudi District

General Secretary's

: Dr. N. Rajendran

Report

General Secretary, TNHC

Professor and Head of the Department of History, Dean, Faculty of Arts

Bharathidasan University, Tiruchirappalli

Honouring Eminent

: Prof. N.K. Narayanan

Historian

Former Principal, Professor and Head

Department of History

Pachaiyappa's College, Chennai

Felicitation

: Dr. Sr. A.S.J. Lucia Rose

Secretary and Associate Professor

Department of Physics

St. Mary's College (Autonomous), Thoothukudi

Release of TNHC

: Mrs. L. Sasikala Pushpa

Proceedings

The Worshipful Mayor

Thoothukudi Municipal Corporation

Thoothukudi District

Address by the

: Dr. G. Venkataraman

General President, TNHC President, TNHC

Vote of Thanks

: Mrs. A. Malini Apsala

Local Secretary, TNHC

Assistant Professor

Pearl Research Centre for History,

Culture and Tourism

Department of History and Tourism

St. Mary's College (Autonomous), Thoothukudi

College Anthem

Tea Break

: 11.30 a.m. - 11.45 a.m.

Address by Sectional Presidents

(Venue: Auditorium) : 12.0

: 12.00 noon - 1.00 p.m.

Political and

: Dr. A. Thanappan

Administrative History

Associate Professor

Department of History

Presidency College, Chennai

Social and Economic

: Dr. B. Sheela

History

Assistant Professor, Department of History

Annamalai University, Annamalainagar

Archaeology, Art and Cultural History : Dr. J. Raja Mohamad

Assistant Director of Museum

Tamil Nadu (Rtd.), Chennai

Historiography

: Dr. S. Jayasankar

Principal

Sri Vasavi College, Erode

Lunch

: 1.00 p.m. - 2.00 p.m.

(Venue: Fatima Hall)

Technical Section - I

: 2.00 p.m. - 5.00 p.m.

TNHC Endowment Lecture : Dr. C. Balakrishnan

(Venue : Conference Theatre)

Former Professor, Department of History

(5.00 p.m. - 6.00 p.m.)

Institute of Distance Education

University of Madras, Chennai

Cultural Programme

: 6.00 p.m. - 7.00 p.m.

(Venue: Auditorium)

Dinner

: 7.30 p.m.

Day II - 21.09.2013 (Saturday)

Technical Section - II : 9.00 a.m. - 11.30 a.m.

Tea Break : 11.30 a.m. - 11.45 a.m.

Technical Section - III : 11.45 a.m. - 1.30 p.m.

Lunch : 1.30 p.m. - 2.30 p.m.

Technical Section - IV : 2.30 p.m. - 5.00 p.m.

Dinner : 7.30 p.m.

Day III - 22.09.2013 (Sunday)

Technical Section - V : 9.00 a.m. - 11.00 a.m.

Tea Break : 11.00 a.m. - 11.15 a.m.

General Body Meeting : 11.15 a.m. - 12.00 noon

(Venue: Conference Theatre)

Venue of Technical Sections

Political and Administrative History : Audio Visual Room

Social and Economic History : Conference Theatre

Archaeology, Art and Cultural History : Botany Lecture Theatre

Historiography : Zoology Smart Class Room

Valedictory

Time: 12.00 noon - 2.00 p.m.

Venue: Auditorium

Welcome Address

: Dr. M. Mary Hepsibai

Assistant Professor and Head

Pearl Research Centre for History,

Culture and Tourism

Department of History and Tourism

St. Mary's College (Autonomous), Thoothukudi

Honouring the Guest

Valedictory Address

: Rev. Dr. Alphonse Manickam, S.J.

Principal

Loyola College

Vettavalam, Thiruvannamalai District

and Former Principal

St. Xavier's College (Autonomous), Palayamkottai

Felicitation

: Dr. N. Rajendran

General Secretary, TNHC

Professor and Head of the Department

of History, Dean, Faculty of Arts

Bharathidasan University

Tiruchirappalli

Vote of Thanks

: Mrs. A. Malini Apsala

Local Secretary, TNHC

Assistant Professor

Pearl Research Centre for History,

Culture and Tourism

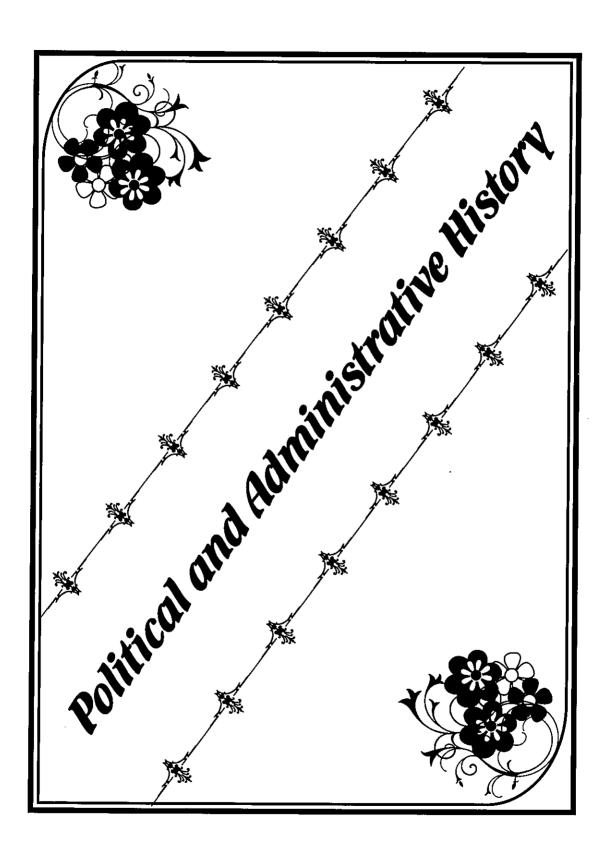
Department of History and Tourism

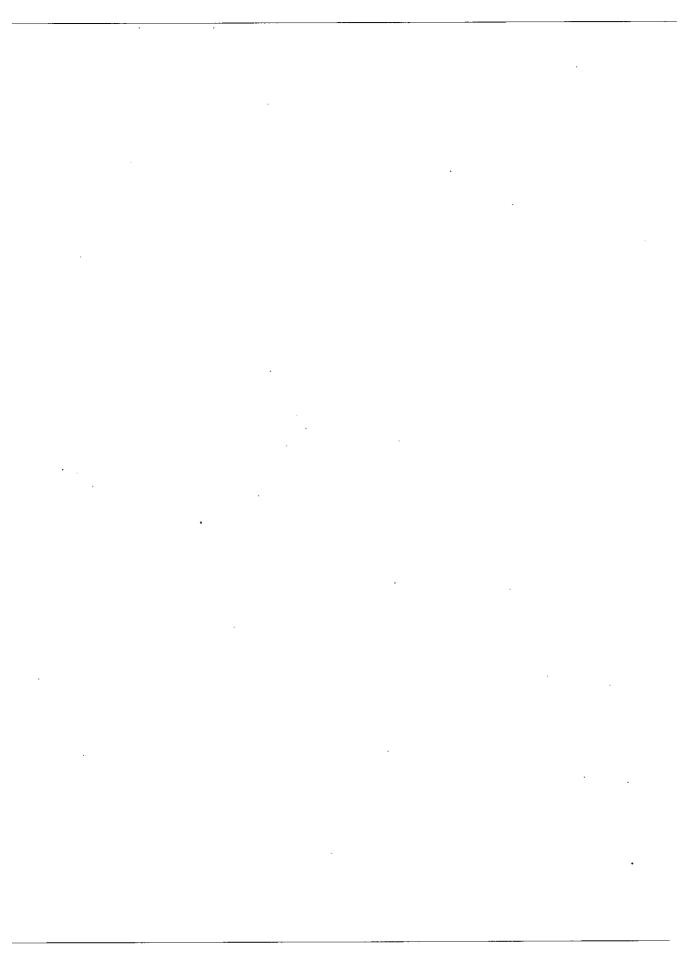
St. Mary's College (Autonomous), Thoothukudi

National Anthem

Lunch

: 2.00 p.m.





The First Tamil Queen and Freedom Fighter Velu Nachiaar (1730 - 1796)

Mrs. J. Stella
Assistant Professor
Department of Historical Studies
Quaid-E-Millath Govt. College for Women (Autonomous)
Chennai

The entire history of the freedom movement is replete with the saga of bravery, sacrifice and political sagacity of not only great men but also great women of the country. Many prominent women played a leading role in the freedom movement. Woman's participation in India's freedom struggle began as early as 1772 viter. Veera Mangai Velu Naachiyar fought bravely against the British. She was the First Indian Woman Freedom Fighter, who belongs to Tamil country to take part in the open war with the British and restored Sivaganga Samasthanam, where she ruled for a decade efficiently. So she was the Pioneer Women Freedom Fighter against the foreign powers in India. She was took part in open war 77 years earlier than the historically famous queen Jansi Rani Lakshmi Bai. Hence, Lakshmi Bai is rightly described as Velu Nachiaar of North India. Because chronologically, Velu Nachiaar was the forerunner queen of Jansi Rani Lakshmi Bai. Hence, Velu Nachiaar's achievement should be recorded in the Indian History prior to Jansi Rani Lakshmi Bai and enrich South Indian History to worldwide familiarity, and fulfil the desire of historians all over the world.

In all her way Marudhu brothers rendered their co-operation for all her success. But no way was her talent inferior to Marudhu Brothers. When she became aged, she proclaimed her daughter Vellachi Nachiaar as legal heir for Sivaganga Samasthanam in 1793. As Vellachi Nachiaar was ineffiencet administrator of Sivaganga, Marudhu brothers were acted as the de facto rulers of Sivaganga. Thus, Sivaganga ruling house was gradually slipping from the Maravas to the Agambadias.

As a royal woman (queen), who organized women forces and led an army. The Captain Quili proved her dedication, loyalty and patriotism by acted as a Human Bomb against the enemies. Historically it is the first attempt of a woman, sacrificed herself as Human Bomb to save her queen and country from foreign force. Later this method of attack adopted by Japan during World War II. In such a way Velu Nachiaar won the hearts of Sivaganga people. No women ruler was achieved like Velu Nachiaar i.e. restored her country from the British and ruled for a decade in India. Hence, Velu Nachiaar was the pioneer Tamil queen and freedom fighter in the history of Tamil Nadu and in India.

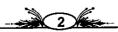


The Mysterious Deaths of Chola Envoys in China

K. V. Ramakrishna Rao Independent Researcher Executive Member, TNHC Chennai

Soli San-wan was Rajaraja's Vice-Minister who proceeded to Guangzhou, China in 1015 CE on diplomatic embassy heading 52 members mission. Travelling for 1150 days, they reached Guangzhou to meet the Song emperor. The presentation ceremony was held in Kaifeng, the ten capital of Guangzhou on October 15, 1015. After the mission, when they were returning in 1016, San-wan died mysteriously in Xiangyi, in Sui county of Henan province on the Grand canal. Hraprasad Ray noted, "What happened to his entourage was not known", adding, "Had this envoy returned to India he would have left some account of contemporary China and Sino-Indian relations". In 1020, Rajendra sent Pa-lan-de-malie-di to offer tribute, but he died of an illness on his arrival at Guangzhou. However, the others were sent back with banquets and rich presents. Here also the reason for death is not known, as the translators have not given. Here, it has to be noted that some translators, though giving the first death, the second one is not mentioned. Therefore, the mysterious deaths of the ambassadors of the Cholas in China raise critical questions:

- 1. Whether the Heads of the Chola embassy / trade missions died naturally?
- 2. Or were they killed by the Chinese to send a warning to the Cholas, as they wanted to dominate the SEA areas.
- 3. They were killed by the entertaining eunuchs, but mentioned as so suppressing the facts.
- 4. The reaction the Chola Emperors is not known.
- 5. When Rajaraja could punish the Chera King, Rajendra could proceed to Srivijaya to teach a lesson, could they kept quiet and continued to send missions with tributes to the Chinese emperors?
- 6. Or Rajendra invaded China also, thus, in turn, the Chinese and the Arabs planned to attack the Cholas?
- 7. The above hypothesis could perhaps answer the sudden fall of both Song and Chola empires reducing their power considerably in their respective counties.
- 8. The Cholas settlements in Quanzhou and the Chinese settlements in Nagapattinam and Calicut destroyed / disappeared.

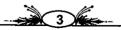


These questions are raised considering the role of eunuchs played in the Chinese and SEA context committing atrocious acts of crimes and violence. When they could bring downfall to Ming and Tan dynasties inflicting sorrow on the Song women making the dark period for them, they could have very well played such role in the affairs of the Cholas. As the Chinese interpreters were required, just like other SEA countries, the Chinese could have resorted to the services of "Chinese barbarian officials", who might have undermined the Cholas. The Buddhist role is also suspected, in spite of the grants extended to them in Nagapattinam.

Crimes and Punishments: Evolution of Judiciary through the Ages

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In the ancient Tamil country the judicial system was not an organized one and it was maintained by giving punishments to the crime doers. The Manu Dharma was followed in very ancient times to maintain justice. It exempted the Brahmins from the capital punishment. Kautilya's Arthasaatra also mentions the crimes and punishments given to the crime doers. Crime is an act of deviation from the accepted norms, values and conduct of the society. The king delegated his judicial authority to officers called Adhyashas (overseers) and a body of tribal assembly called Sabhasads or assessors. The village Panchayats and their councils, sub-councils functioned effectively and contributed their service to the society in a useful manner. Members of the Sabha were elected by the people through the Kudavolai system. Samvadsara Variyam, Thotta Variyam, Panchavara Variyam, Pon Variyam, Kanakku Variyam, Kazhani Variyam, Kudumba Variyam etc. were formed to help the local administration. A structure was established there for sacrifice. This news was not indicated even in the Manu for sacrifice and worship. If anyone had immoral described by a Tamil word as, "Guruwin manaiviyai serbavan" he would lose the punniyam from his birth to death and his good effects would go to the king.



வ.உ.சி. - ஓர் வரலாற்று ஆய்வு

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வ.உ.சிதம்பரனார், கவிஞர், எழுத்தாளர், பத்திரிக்கையாளர், மொழிப்பெயர்ப்பாளர், பதிப்பாசிரியர், தொழிலாளர், தலைவர், விடுதலை போராட்ட வீரர், வெள்ளையனுக்கு எதிராக கப்பலோட்டிய தமிழர், சிறந்த உரையாசிரியர், செக்கீழுத்த செம்மல், தென்னாட்டு திலகர், சுதேசி ஸ்டீமர் நேவிகேஷன் என்ற கப்பல் நிறுவனத்தை நிறுவியவர், தூத்துக்குடிக்கும், இலங்கைக்கும் இடையில் போக்குவரத்து கப்பல் இயக்கினார். தொழிலாளர் பணிநேரத்தை 12 மணியிலிருந்து 9 மணியாக குறைக்க பாடுபட்டார். வ.உ.சி. 14 நூல்களை எழுதியவர், பம்மாயிலிருந்து, லாவோ, காலியா என்ற இரு கப்பல்களை வாங்கீனார். இரட்டை ஆயுள் தண்டனை, 40 ஆண்டுகள் சிறை தண்டனை பெற்றவர். 1920 இல் காங்கீரஸிலிருந்து விலகினார். 1926 இல் தந்தை பெரியார் நடத்திய பார்ப்பனர் அல்லாதார் மாநாட்டில் வ.உ.சி. உரையாற்றினார். வ.உ.சி. பாரதியாருடன் தொடர்பு கொண்டிருந்தார். வ.உ.சி. சென்னை வாழ்க்கை 1913 1920, கோவை வாழ்க்கை 1920 1924, கோவில்பட்டி வாழ்க்கை 1924–1932, தூத்துக்குடி வாழ்க்கை 1932–1936. வ.உ.சி. திருக்குறள், தொல்காப்பியம் இரண்டையும் நன்கு படித்து விளக்க உரையும் எழுதினார். வ.உ..சி. சகஜானந்தர் உடன் நன்கு பழகினார். வ.உ.சிக்கு 4 மகன்கள், 4 மகள்கள், வ.உ.சி.யின் அரசியல் குரு திலகர், வ.உ.சி.க்கு தமிழ் அறிவு தந்தவர் சுவாமி வள்ளி நாயகம் ஆவார். வ.உ.சியை வந்தேமாதரம் பிள்ளை என்று அழைக்கப்படுவார். வ.உ.சி 1936 இல் இறந்தார். இதை தந்தை பெரியார் குடியரசு பத்திரிக்கையில் வெளியிட்டார்.

Padikaval System in Tamil Country in Ancient and Medieval Period

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Kaval System was an ancient one in Tamil Country. The system was maintained all through the ages using different terms. Generally, those who involved in kaval duties were called *Kavalkars*. The Kavalkars protected the lives and properties in day to day activities. They also kept the traditional customs, conventions and usages of village practices. They maintained the internal law and order situation. The term Kaval

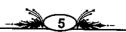
literally means protection and is also used to denote the functionary who protects the temple, village or other administrative units. The paper attempts to highlight the function and significant role played by the Padaikavalkars in maintaining law and order and protecting the inhabitants in ancient and medieval period of Tamil Country.

In fact, the *Kavalkars* of the ancient and medieval period discharged the police duties of the modern period. The Padikaval system prevailed in the central Tamil Country. The other types of Kaval System prevailed in other parts of the Tamil Country. The system functioned well in the native states of Pudukkottai, Ramnad and Tanjore. There the Kavlakars were under the direct control of Village Council. Their service was utilized to implement the ordeals of the Village Council or Village Head. They functioned at village level. They shouldered the village responsibility. They worked to keep the rules and regulations laid down by the village assembly or council. From the Sangam age to the end of the Vijayanagar rule in Tamil Country, the *Kavalkars* played an auxiliary or subaltern role as per the version of Ranajit Guha. In the Rebellions of the Poligars they supported the cause of the Poligars and rose in rebellion in the southern Tamil Country. When the British ascendancy established in Tamil Country, the British abolished the *Kaval* system and in the place of *Kavalkars*, the Talliaris were appointed.

Administrative History of the Madras Presidency under the Company

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In A.D. 1639, the lease of Madras was granted by the Raja of Chandragiri to the English. Here the Company built a fortified factory which came to be known as Fort St. George in 1644. However the history of the Madras Presidency began more than a century later. In 1773, there were 3 Presidency towns in India namely Calcutta, Bombay and Madras. Each of them had a President and Council. Under the famous Regulating Act of 1773, the Government of Bengal was vested in a Governor-General and a Council of four members. Moreover, the Governor-General in Council was given the power to control the two subordinate Presidencies of Bombay and Madras in matters of war and peace.



Women Martyrs of India's Freedom Struggle: Pandita Ramabai An Early Nationalist

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Pandita Ramabai was a social reformer and activist in India. She was born as Brahmin Hindu and being well learned in the languages and Hindu texts was conferred the title "Pandita" by the distinguished educators of Calcutta University in 1878. However she became disillusioned later, by the deception practiced by priests, superstition and plight of women depicted in the Hindu texts. It was at this point in time that Ramabai resolved to spend her life attempting to better the status of women in India. She later converted to Christianity, and served widows and helpless women of India.

Reservation Policies of Dravidian Parties in Tamil Nadu G. Syed Kadhar

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The Paper attempts to highlight the reservation measures initiated by the Dravidian Parties in their rule over Tamil Nadu in the Post-Independence. Even though the reservation measures initiated by the Colonial British Government in Madras Presidency, the Backward and Depressed Classes were not given reservation in employment eand educational opportunities in proportion to their population. The popular Justice Ministry introduced Communal Government Orders in 1921, 1922 and 1928. S.Muthiah Mudaliar was called the 'Father of Reservation in Tamil Nadu' . However, the reservation measures of the Justice Party was not much beneficial to the downtrodden classes. There was no fair justice in the Justice Party rule in the matter of reservation. The Constitution of India ensured 50 % of reservation in the Central Government opportunities. The Directive Principles of State Policy allows the State Governments to decide reservation in the State employment and educational activities. The Congress Government which was in power from 1947 to 1967 centered its activities to settle political issues and nurturing Tamil Nadu in economic sectors. After 1967, the Dravidian Parties continuously began to rule by undertaking reservation measures in need of the times for the fulfillment of social justice.

The reservation is given on the basis of the proportion of population of the respective castes. The reservation for Scheduled Castes and Scheduled Tribes has not been increasing in proportion to their increasing population. After 1947, Brahmins, Anglo-Indians and Muhammadans were removed from the reservation scheme and the reservation for Backward Classes was periodically increased. Article 335 of the Indian Constitution reserves 18 per cent to the Scheduled Castes and Scheduled Tribes. Therefore, their reservation is a constitutionalised mandate. Based on this judgment, the D.M.K. Government during 1989-1990, wanted to segregate the S.C. and S.T. reservation and declared 18 per cent for S.C. and 1 per cent for S.T. This increased the reservation for S.C./S.T. to 19 per cent. Thus the total percentage of reservation became (50+19) 69 per cent. The open quota was reduced to 31 per cent. There was constitutional challenge to 69 per cent reservation, in addition to clandestine opposition from upper castes. The Madras High Court ruled that the 1994 Supreme Court Order to limit the reservation to 50 per cent, should be given effect from 1994-1995. The A.I.D.M.K. Government, under J.Javalalitha, had to face the political compulsion of retaining the reservation announced by her mentor M.G.Ramachandran. Her Government in Tamil Nadu organised a twelve hour state wide bandh on November 16th, 1993 to press the Central Government to amend the Constitution so as to enable the Constitution to approve 69 per cent reservation.

Salt Satyagraha March lead by C Rajagopalachari in Coastal at Vedaranyam in 1930

P. Chandrakumar

PG Assistant GHSS Kannipatti Dharmapuri

Lord Irwin, the then Viceroy of India declared on 31st October 1929, that the goal of British policy was to confer Dominion Status on India. But a subsequent meeting between Lord Irwin and Gandhi revealed that the Dominion Status contemplated by Viceroy's pronouncement was not up to the expectation of Gandhi Hence the Lahore Congress of 1929 had authorized the Working Committee to launch a programme of Civil Disobedienhce including, non-payment of taxes. Gandhi put forth the program to be observed by the people on 26th January 1930 as Purna Swaraj Day which was approved by the Congress Working Committee.



Rumours in the Madras Presidency during the First World War

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Rumours are known for spreading among people quickly and easily since they are easy to tell, but hard to prove. It is a piece of news or a story passed from person to person, which may not be true. During the First World War period, numerous rumours sprang up in various parts of the Madras Presidency. Whenever a rumour gained currency in Madras, someone or other suffered a loss in consequence, for most people on hearing such rumours, no matter how false they may be, got alarmed and without any reflection, whatever, acted in a manner that caused serious loss to them. Rumours predominantly dominated in the illiterate society going through a period of acute strain and tensions. This paper attempts to bring out the various rumours and their consequences in the Madras Presidency and the action taken by the Government of Madras to control the spread of rumours.

State of Crime in the Madras Presidency 1885 -1895

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The statistical data available for the present study shows an increase of crime in the Madras presidency during the period. As regards the cases of offences effecting public health and contempt of lawful authority of public servants, there was an increase, lest there was a decrease in percentage in offences relating to coin and government stamps, weights and measures and receiving stolen property. The criminals form groups to protect themselves from law. On associations, these criminal groups that gathering or crowd creates a tense situation true or false for riot. Erasures and receiving stolen property In order to understand the nature and characteristics of uprisings or riots, it is necessary to examine the features of crowds and mobs, which



take part in riotous actions. A crowd is an assemblage of persons without order and uniformity, responding to a tense situation to overcome an expressed grievance. Generally the crowd is more accidental and little organized and has no preparatory programme. The mob is different from a crowd though it is closely connected. The mob is a promiscuous assemblage of people or a tumultuous crowd. Mobs develop special characteristics under social conditions in which conflicting interests, ideals and controls are prevalent. Factors such as the close co-existence of different communities, religious groups, opposite gangs, etc. are especially conducive to the presence The guiding principles of police regarding crowd control are: "Trying a crowd into an assembly and not inflame it into a mob; maximizing the operational power; minimizing the numerical opposition from the opponents; and frying crowds in such a manner as not to allow a reassemble". Several causes contribute to riots. One of the causes that contribute to riot is caste animosity. Riots springing from caste hatred as frequent in urban India and are those in which the high and the low caste Hindus contend with each other. Communal antagonism is another cause of a riot. Communal riots in India refer chiefly to clashes between the Hindus and the Muslims professing two faiths. They are of very serious nature and common in urban areas. Religious animosities can also lead to riots. Religious riots refer to intra-Hindu dispute or disputes between various religious groups except the Muslims.

Military Organisation of the Second Pandyan Empire

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Identifying six essential organs of a state, Tiruvalluvar, the ancient Tamil poet and thinker, holds the army as to be the foremost among them. Kautilya also discusses the importance of the army in his *Arthasastra*. In the *Sukraniti*, a medieval treatise on law, the relationship of the army to the state is compared to that of the mind to the human body. War was one of the important activities of a nation in the medieval period and the might of the army led to victory over the enemy and brought laurels to the conqueror.

The Pandyas had a vast army to carry out their mission of territorial expansion. They had the traditional four-fold army and their methods of war did not differ from

those of the ancient period. As the engine of war, the army was extensively used to realize the king's territorial ambition, military glory and material gains. The army was used also in wreaking vengeance upon their inveterate enemies. During times of war the people were put into a lot of difficulties, but the very army was pressed into public service at times of peace.

Velu Nachiyar: The First Woman Freedom Fighter

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&

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Queen Velu Nachiyar was the first woman freedom fighter of India. She was the Queen of Sivagangai. This valiant woman had found a pride of place in the very first chapter of the history of the Freedom Struggle of this country. She was in the forefront in many aspects of life. She is compared with the Queen Lakshmi Bhai of Jhansi, who fought against the British in the northern part of this country eighty-five years later. The Tamil Queen fought and drove away the British from the Sivagangai state and ruled over the state as an independent ruler for a period of ten years.

Queen Velu Nachiyar was an 18th century Indian Queen from Sivagangai. She was the first Queen of Tamil origin to fight against the British in India. She was the first women who fight against the British for freedom, before Rani Lakshmi Bhai. Queen Velu Nachiyar was an able general, great warrior and benevolent despot. She was the follower of Puli Thevar by adopting secularism, equality, fraternity, democracy, social justice and preserver of culture in her administration¹. As the Tamil Queen, she played a vital role in the native resistance against the British in the last quarter of the eighteenth century and fought against the British eighty five years earlier than Jhansi Rani Lakshmi Bhai in India. Hence, she is the First Women Freedom Fighter in Indian History.

The Third Session of Indian National Congress A Study

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After the establishment of the Indian national Congress in 1885 was a profoundly significant event in the annals of the Indian Nationalism. The first session of the Congress was attended by 72 "honest, loyal and earnest people", leading representatives well acquainted with the English language. Out of the seventy two delegates was very notable. Out of the seventy two delegates, nineteen were the Madras delegates. The city of Madras was the venue of the Congress sessions which were held in 1887, 1894, 1898, 1903, 1914 and 1927. The third session of the Indian National Congress, held at Madras in 1887. After the session, the public realized that salt, stamp and land taxes were too excessive. The native press published facts testifying to the sufferings of the masses. It argued that England, France, Germany and Japan owed their high standard of living to the patriotism of their people and exhorted the Indians to shake off their lethargy and work for the spread of Nationalism. The nationalist papers thus played a notable part in converting Congress Movement into a mass based one. the Congress leadership of Tamilnadu also began to think in terms of reform and demanded the enlargement of the legislature. The sustained efforts of the nationalists met with positive results. Lord Dufferin, who at a later differed from the aims of the Congress, had to concede to the demand for reform and this resulted in the promulgation of the Act of 1892. After this development, the demand for reform became more aggressive in Tamilnadu. Thus the year 1887 established the Congress Movement on a broad basis in Tamilnadu.

Evolution of Modern Trichirappalli City and Municipal Body (1950 - 1980)

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"Local institutions constitute the strength of free nations a nation may establish a system of free governments but without. Municipal institution, it cannot have the spirit of liberty" Detocqueville.



Local Government bodies have in our republican system a special importance as they are not only the field agencies for execution in their respective area of national programmes but they are also the primary units of democratic government. Their unique practical significance has attracted attention at academic, administrative and political levels. Local Government has been defined in various ways but the simplest definition is a Government at public activities within its territory. The term "Local Government" implies that it is concerned with localities. The system of local government is for every nation as part of its governmental or constitutional structure, irrespective of its dominant political philosophy and the form of national government. Local government is an integral part of the four tires in which most of the governments of modern times function.

Unsung Freedom Fighters of the Kongu Region

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The evolution of a nation is found in the pages of its history. It is built upon its civilizations, heritage, culture, ethics, valour and victories. History is the record of the transformation of a nation's psyche. A nation without history is a body without soul.

Our country's history is just not the narration of great leaders of nations repute. It is also that of an unknown face who fought for India's freedom. Right from the foundation of the Indian National Congress many leaders took part in the freedom struggle from various parts of India. Tamilnadu also placed an important role and Kongu region as in other fields stand distinct with its contribution towards the noble cause. Great men and women of Kongu region have participated in the India's freedom struggle.

The national movement in Kongu region was vigorous and active throughout the freedom struggle. Due to the participation of number of unglorified on unsung on little known freedom fighters the National Movement reached up to the remote villages in the Kongu region and attracted the young men particularly the student community. The participation of a number of students was considerably remarkable in kongu region because they were the torch bearers of the message of the struggle. The state wise leaders like Veerapandiya Kattabomman, Maruthu brothers, VO Chidambaram Pillai, Subramania Siva, Subramania Bharathi, Sathyamoorthy and Kamarajar. The Kongu



regions leaders like Thiruppur Kumaran, Avinashilingam Chettiar, Theeran Chinnamalai, Rajaji and others also participated in the freedom struggle. Apart from this many unsung heroes had contributed a lot to attain freedom.

They are Sri/Smt. Ayyamuthu Govindammal, Sri/Smt. GS. Lakshmana Ayyar K.S. Lakshmi Ammal, Sri S.R. Ramakrishna Ayyar, Sri/Smt. K.K. Subhanna Gounder K.K.S. Kaliyammal, Sri G. Muthusamy, Sri/Smt. VC. Palanisamy Gounder Thayyammal, Sri Venkatachalam Chettiar, Sri Thuppakki Gounder, Sri/Smt. Subramaniam (Subri) Kamalammal. (This paper is a modest attempt to trace the significant role of unsung freedom fighters of the kongu region).

Civil Disobedience Movement in Tinnevelly District

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The meeting between Lord Irwin and Gandhi revealed that the Dominion Status contemplated by Viceroy's pronouncement was no up to the expectation of Gandhi. Hence the Lahore Congress of 1929 had authorized the working Committee to launch a programme of Civil Disobedience. Gandhi put forth the programme to be observed by the people on 26th January 1930 as Purna Swaraj Day which was approved by the Congress Working Committee. On 15th February 1930, the Congress Working Committee meeting held at Ahmadabad, authorized Gandhi to launch the Civil Disobedience movement at time and place of his choice. The Civil Disobedience began on the issue of Salt Tax. On 12th March be began his march to Dandhi with a band of devoted Satyagrahi's to breach the Salt Law. In Madras Presidency, C. Rajgopalachari, the President of Tamil Nadu Congress Committee drew up a plan for the Salt Satygraha in Tamil Province on the Gandhian model. He selected 100 Satyagrahis from all over Tamil region and started the march from Trichirapalli to Vedaranyam beach on 13th April 1930. He was arrested and imprisoned in Bellary jail on 30th April 1930.

From the early days onwards the Tinnevelley district played a prominent role in the Indian freedom struggle. It had a long tradition of raising voice against the British rule. For the salt Satyagraha programme the volunteers even come from Ceylon also and participated. The Gandhi-Irwin pact gave a temporary halt to the freedom struggle but in Tinnevelley district. The Congress volunteers conduct the Gandhian programmes of boycotting toddy shops and anti-liquor campaign in a non-violent and peaceful manner.

Temple Entry Under M.E. Naidoo

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Dr.Meenakshi Emperumal Naidoo chiefly worked for the liberation of the Indians from the cruel clutches of the British tyranny. He also spared no time and devoted this entire time for the sake of removal of untouchability and for the upliftment of the Harijans. His works mainly helped of the erstwhile south Travancore which is presently named Kanyakumari District. He had been an illustrious leader in the Harijan seva. He established the Harijan Sevak Sevak Sangh in south Travancore thereby he continued his service to the Harijans.

He was a ripened statesman, but not a professional politician. He was the political guru of the youngsters of the south Travancore. He strongly condemned the attitude of banning the depressed and poor from entering the temples. There after he arranged for a Satyagraha at Suchindrum, in close proximity to his native place Kottar and presided over the Satyagraha and triumphed in this struggle. In continuation of this the Travancore Government issued the historic Temple Entry proclamation on 12 November 1936.

This paper discusses a brief biography of Dr.M.E.Nadioo, the services rendered by Dr.M.E.Nadioo towards the bringing of freedom from slavery and his tireless work which elevated the harijan people from the shackle of orthodox Hindus.

To conclude the hero of Suchindrum the Vaikkom hero the commander of Vedharanyam Satyagraha, a close friend of Harijan, a medicine expert a man of compassion and grace all combined in Dr.M.E.Nadioo. The great service rendered by Dr.M.E.Nadioo to the humanity can neither be suppressed nor forgotten by anybody.

British Logistics and War - A Mid-Eighteenth Century Experience

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This article seeks to presents the logistical arrangement that the British had established in mid-eighteenth century. It concentrates on the efforts to supply



munitions, provisions and other necessary requirements of the army during the war. Though logistical arrangements were not developed fully when compared to the later period, there were efforts to overcome the limitations of supply system through either the waterways or land ways. A number of personnel, coolies, were appointed and adopted the traditional system of transportation, bullocks, which executed the supply system effectively. The British won Carnatic Wars eventually because they oversee the arrangements of different aspects of war, including logistics.

Thought of Emigration, Geography and Historical Background of Malaya

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"History is the story of human progress towards perfection"said Acton. The progress has taken through ages but perfection is yet to be achieved. The progress and development did not come to man by staying in the place of his origin but by being mobile, in search of opportunities for the betterment of his life. This mobility, movement or migration becomes inevitable in the process of development and this keeps alive, man's dream of attaining perfection. Anthony J. Marsella and Erin Ring in their article "Human Migration and Immigration An Overview" say that "the impulse to migrate is inherent in human naturean instinctual and unborn disposition and inclination to wonder and to wander in search of new opportunities and new horizons". Man has remained mobile at all times and this helped him in his survival, adaptation and growth across the centuries and millennia. The origin of various ethnic, cultural, linguistic and racial groups is a movement of human beings. The meaning of migration given by the Concise Oxford Dictionary is "the movement of people to settle in a new area in order to find work." Migration takes place when man moves from one place to another in search of the highest rewards. This kind of migration doesn't take place for a short period. "Migration involves a permanent type of change of place and secondly it involves a long distant change of place, crossing of any political boundary or States for permanent change of residence". Usually government doesn't care and maintain records of internal or regional migration but do apply restrictions and control on international migration.

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The Significance of Madras Native Association

K. Kanthasubbu

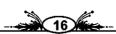
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Madras Native Association (MNA) was founded in Madras city on 26 February 1852. The immediate spur for such an organization was the impending discussion in parliament of the Company's rule in India before the passing of the next Charter in 1853. The man who inspired its foundation was Gajula Lakshminarasu Chetty, a Telugu speaking businessman of Madras city. The leading members of the committee of Management of the MNA were all mirasidars like L. Venkateswara Naidu and G. Yogambara Mudaliar, who owned extensive landed property. The Madras Native Association was thus an association representing the landed and business classes of Madras Presidency who had specific grievances against the Company administration, particularly in the revenue, educational and judicial spheres. The Madras Native Association established branches in places like Cuddalore, Truchirapalli, Tirunelvely, Salem and Guntur to collect information about the grievances of the people in these localities.

Anti- Hindi Agitation of 1937 - A Study

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The aim of this paper is to describe the Anti-Hindi Agitation of 1937. The years 1937-1938 made a watershed in the history of Tamil Nadu politics. For the first-time, the demand for separation of Tamilnadu was made in clear terms. The Tamils demand for a separate state, though raised for the first time in 1937, E.V.Ramasamy had already questioned the validity of the argument of calling India one nation in 1930 itself. In May 1930, E.V.R. spoke in the conference of Vanniyakula Kshatriyas at Salem, where he put the question, "Is India a Nation?" He further explained "India is not a nation. It is a nation (state) of many nations". But the demand for a separate state was the direct and immediate result of the imposition of Hindi in the Madras Presidency in 1938.



Genesis of the Madras Presidency Association - A Study

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The aim of this paper is to describe the Genesis of the Madras Presidency Association-A Study. The followers of Mrs. Besant, who were mostly Brahmins, displayed their animosity towards the non-Brahmins of the Justice Party in a most distinct way. They organized a rival non-Brahimin association namely the Madras Presidency Association with the help of Gooty P.Kesavapillai and Lord Govind Doss as an auxiliary body of the Home Rule league. It was obviously started to counterbalance the growing strength of the non-Brahmins of the Justice Party in the politics of the Madras Presidency, in the name of nationalism and to impress upon the impending mission of Montagu that the Justice Party was not the only and all comprehensive party of the non-Brahmins of Madras and that it also represented the aspirations of the non-Brahmin communities. Nevertheless, Marguerite Ross Barnett reasons our for the emergence of the Madras Presidency Association that the Justice Party created a political category called 'Non-Brahmin' which so "fundamentally altered perceptions about the Madras political arena that non-Brahmins in Congress felt the need to organize around that affiliation. In the same way D.J.Arnold attributes that the Madras Presidency Association emerged only due to the rift that arose within the Congress in Madras. It appears that the cable that Theagaraya Chetti gave to Montagu stating that the non-Brahmin did not like the release of Mrs. Besant, became a stratagem for the no-Brahmin sympathizers of the Home Rule league to organize the Madras Presidency Association under the presidentship of P.KesavaPillai. In the beginning though it later as a non-Brahmin wing of the Home Rule movement. It appealed to the Dravidians to rally round the Home Rule league. Its aims and objectives were almost the same as those of the Justice Party despite the difference in their tone and temperament.



Tamil Nadu Government Policies in Bettering Lives 21st Century

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In all societies, women have claimed equal status with men. The constitution of India laid down equality for everybody. It also provided for social steps to be taken by the government to improve the conditions of women.

Women constitute 49.8% of the total population of Tamil Nadu. Human Resource Development cannot be achieved without women development and their empowerment. Realizing the significance of the development and empowerment of women, the Tamil Nadu Government implements various policies for the welfare of women.

The flagship schemes such as Girl Child Protection Scheme, higher scale of assistance for graduates along with 4 grams of gold coin for making Thirumangalam, Avvaiyar award for exemplary service by women, the multi-pronged actions proposed to prevent crime perpetrated on gullible women, various Marriage Assistance Schemes, maintains working women hostels for working women, maintains Service Homes for the benefit of the destitute women, and also implementing the Girl Child Protection Schemes, are the schemes introduced for the protection and development of women.

Vaikom Satyagraha and its Impact in Tamil Nadu Politics

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Vaikom Satyagraha was an epic struggle in the history of the socio-political emancipation of modern India. The Vaikom Satyagraha grew out of the conflicts and contradictions inherent in the Hindu social order rooted in the caste system and the mounting demanded for recognizing the social and civic equality of and extending



social justice to the large majority of the Hindu population who were treated as outcastes in Travancore. The whole of 19th and the first quarter of the 20th centuries were marked by a series of reform movements in Kerala. This Satyagraha was against the social evils like untouchablity, inapproachability and unseeability. This article describes the history of Vaikom Satyagraha and to analyse the impact of Vaikom Satyagraha in Tamil Nadu.

தூத்துக்குடியின் சுதந்திரப் போராட்ட வீரராய் "தியாகி" - சி.பொன்னுசாமி

முனைவர். ஆர். சாந்தகுமாரி

இணைப் பேராசிரியர் ஏ.பி.சி. மகாலட்சுமி மகளிர் கல்லூரி தூத்துக்குடி

தூத்துக்குடி மண்ணில் பிறந்தவர்களுக்கு வீரமும், வேகமும் அடையாளங்கள் என்பதனை வரலாறு சொல்லும். தூத்துக்குடியில் பிறந்த சி.பொன்னுசாமி அவர்களின் வீரமும், வேகமும், விவேகமும் இந்திய தேசிய விடுதலைப் போராட்டத்தில் சங்கமித்தன. சுதந்திரப் போராட்டத்தில் அவரின் பங்கினை இக்கட்டுரை விவரிக்கின்றது

C. Subramaniyam (CS) as a Freedom Fighter A Historical View

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Tamil Nadu has been the birth place for many great political leaders and thinkers. C.Subramaniyam is a great leader popularly known as "C.S". He stands foremost in the galaxy of such eminent scholars, administrator and statesman. He is a great freedom fighter, distinguished politician and a bountiful social worker of India. He held important ministerial posts both in the state and the central government. He was a prudent statesman in the Indian politics. His contribution proves his statesmanship policies, productive measures and the activities for making India a welfare state.



Property Rights of Women

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Property relations occupy an important place in the life of a woman. In early times, property rights of women were recognized very significantly received little attention. In all civilizations for a long time there was no question of women holding any property. The right to property held by women differs from community to community in Tamil Nadu. They differ among the Hindus, the Muslims, the Christians and others. The Central and State Governments have enacted some laws regarding women's rights to property to extricate them from certain unhappy conditions in which women, particularly Hindu women find themselves. In 1956, the Hindu Succession Act brought a major phenomenal change in the Hindu society. The female has been given the right of succession to the separate property of the father and to her share in the ioint family property. Section 14 of the act permits equal inheritance rights for women with men. The Hindu Succession (Tamil Nadu) Amendment Act of 1989 act was enacted by the Tamil Nadu Legislative Assembly. This new amendment act gives equal opportunity for the daughters as those of the sons in coparcenary (joint family) properties. The daughter shall by birth become a coparcener in her own right and in the same manner as the son. It should necessarily have been specified that her share obtained at partition of the ancestral property shall be her absolute property. They become full owners under section 14 of the Hindu Succession Act of 1956.

The Role Played By National Party as Opposition Party in Tamil Nadu Legislature Assembly From 1985 - 1991

Dr. V. Natchathiram

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A strong and powerful opposition party is necessary for the successful working of democracy. The elections become inevitable in democratic systems and the elected contestants of a party, when in majority, are called upon to function as the ruling party, and the party strength wise next in position, becomes the main opposition party. The opposition party always brings to light every failure of the ruling party and places it



before the people for public criticisms and check. The opposition party corrects and set right the ruling party from occasional blundering, with the intention of making them discover their erosion and enable them, to acknowledge and rectify them. Thus, the opposition party is a useful check upon the administration of the Government and serves to keep alive the spirit of liberty within some bounds.

விடுதலைப் போரில் தமிழகத்தின் பங்கு

திருமதி. தேவசேனா

முனைவர் பட்ட ஆய்வாளர்

சும்மாவா வந்தது சுதந்திரம்? அம்மாவோ! எத்துனை உயிர்த்தீயாகம்?

ஆம். சுதந்திரம் என்பது சும்மா வந்துவிடவில்லை. சுதந்திரமா? ஏன்? எதற்கு? எப்படி?.......

இந்தியா பல ஆயிரம் மைல்களுக்கு அப்பாலுள்ள பிரிட்டனிடம் அடிமைப்பட்டு சுமார் 2OO ஆண்டு காலம் சிரமப்பட்டது. அதிலும் சரியாக ஒன்றரை நூற்றாண்டு காலம் தன் விடுதலைக்காக போராடியிருக்கிறது. விடுதலைப் போரின் இறுதி கட்டத்தில், மகாத்மா காந்தியடிகளின் தலைமையின் கீழ் உலக வரலாறு காணாத வகையில் சத்தியம், அகிம்சை ஆகிய தருமங்களின் துணையுடன், உலகின் மிகப் பெரிய சாம்ராஜ்யமான பிரிட்டனை எதிர்த்துப் போராடி வெற்றி பெற்றது.

இந்திய விடுதலைப் போரில் ஒவ்வொரு மாநிலமும் (அந்நாளில் அவ்வாறு பிரிந்திருக்காவிட்டாலும் கூட) தத்தம் சக்திக்கு ஏற்பப் பங்கு பெற்றுள்ளன. தமிழகமும் கூட உ.பி., வங்காளம், பஞ்சாப் போன்ற மற்ற பிற மாநிலங்களுடன் ஒப்பிடும்போது தமிழகத்தின் பங்கு அளவில் சிறியதாக இருக்கலாம்.

ஆயினும் தமிழகம் தனது பங்கை தனது வாய்ப்புகளுக்கு ஏற்ப குறைவறச் செய்துள்ளது. இந்தியாவின் நீண்டகால வரலாற்றை ஆராய்ந்தால் அந்நிய ஆக்கிரமிப்புகள் தமிழகத்தை மட்டுமோ அல்லது தமிழகம் அல்லாத எஞ்சிய இந்தியாவை மட்டுமோ அடிமைப் படுத்தியது என்று சொல்வதற்கில்லை. கி.பி. 10ம் நூற்றாண்டில் ஏற்பட்ட மொகலாய ஆக்கிரமிப்பு, பின்னர் கி.பி. 18ம் நூற்றாண்டில் ஏற்பட்ட பிரிட்டனின் ஆக்கிரமிப்போ வட இமயம் தொட்டு, தென் குமரி வரை இந்தியா முழுவதையும் அடிமைப் படுத்தியதாகத்தான் வரலாறு சொல்கிறது. இன்று மாநில, மொழி வாரியாகப் பிரிந்திருந்தாலும், நாமனைவரும் இந்தியர் என்ற ஒருமைப்பாட்டு உணர்வுடன் வாழ்ந்து கொண்டிருக்கிறோம். இதே அனைத்திந்தியக் கண்ணோட்டத்துடன் ஆராய்ந்தால், அன்று தமிழன் விடுதலைக்காகப் போராடியதன் நிலை தெரிய வரும்.

அனைத்திந்திய ரீதியில் இந்திய விடுதலைப் போர் பற்றி எழுதப்பட்டு வெளிவந்த நூல்களிலே தமிழகத்தைப் பற்றிய செய்திகள் அங்கொன்றும், இங்கொன்றுமாகத்தான் உள்ளன. அவற்றையெல்லாம் தொகுத்து விடுதலைப் போரில் நம் தமிழகத்தின் பங்கு என்னவாக இருந்தது என்பதைப் பற்றிய உண்மைச் செய்திகளை, கட்டபொம்மன் முதலாக கப்பலோட்டிய தமிழன் வரையிலான விடுதலை வீரர்களைப் பற்றி ஆராய்ந்து வெளியிட்ட சிலம்புச் செல்வர்



ம.பொ.சி போன்ற அறிஞர்களின் நூல்களை ஆதாரமாகக் கொண்டு விளக்குவதே இக்கட்டுரையின்நோக்கம்.

> விடுதலைக்கென வீறுகொண்டு எழுந்த தன்மானத் தமிழர்களை இனம் காண்போம்.

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புதுக்கோட்டை வாணாதிராயர்

®∏ന.**ഖെൽ**ന്ത്തിനെ

முனைவர் பட்ட ஆய்வாளர் மாட்சிமை தங்கிய மன்னர் கல்லூரி புதுக்கோட்டை

சங்க காலத்தில் வாணர் என்றும், பாணர் என்றும் அழைக்கப்பட்ட மக்கள் பிற்காலத்தில் வரலாற்று சான்றுகளில் வாணாதிராயர்கள் என்று அழைக்கப்படுகின்றனர். வாணாதிராயர்கள் பாண்டியர்களுக்கும் சோழர்களுக்கும் கீழ் இருந்து அரசு அதிகாரிகளாகவும் சிற்றரசர்களாகவும் செயல்பட்டு வந்தனர். இந்நிலையில் புதுக்கோட்டை பகுதியிலும் அதிகாரிகளாக வந்து நிரந்தரமாக ஆதிக்கம் செலுத்தவும் தொடங்கியுள்ளனர். புதுக்கோட்டை பகுதியில் உள்ள சோழர், பாண்டியர். விசயநகர ஆட்சியாளர்களுடைய கல்வெட்டுகளில் ஆங்காங்கு வாணாதிராயர் பற்றிய குறிப்புகள் காணப்படுகின்றன. வுஸ்ரீசயநகர ஆட்சி புதுக்கோட்டைக்கு வருவதற்கு முன்பாக சிறிது காலம் வாணாதிராயர் சுதந்திரமாக ஆட்சி செய்திருக்க கூடும். புதுக்கோட்டை பகுதியில் வரலாற்று ஆவணங்களில் இடம்பெற்றுள்ள வாணாதிராயர்கள் பற்றிய தரவுகளை வெளிக்கொணர்ந்து அவர்களை பற்றிய வரலாற்றை எழுத இக்கட்டுரையின் வாயிலாக விளைகிறேன்.

புதுக்கோட்டையில் விஜயநகர ஆட்சி

ஆ.மாரிக்கண்ணு

முனைவர் பட்ட ஆய்வாளர் வரலாற்றுதுறை மாட்சிமை தங்கிய மன்னர் கல்லூரி புதுக்கோட்டை

இரண்டாம் ஹரிகரரின் ஆட்சியின் காலத்தில் விஜய நகர பேரரசுடன் மதுரையை குமாரகம்பனா இணைப்பதற்கு முன்பாகவே விஜயநகர ஆட்சி புதுக்கோட்டை வரை பரவியிருந்தது. அது முதல் 1565 ம் ஆண்டு விஜய நகர பேரரசு வீழ்ச்சி அடையும் வரை புதுக்கோட்டை பகுதியில் விஜய நகர பேரரசு மேலாண்மைக்கு உட்பட்டிருந்தது. பிற்காலத்தில் எந்தெந்த விஜய நகர பேரரசுடைய கல்வெட்டுகள் புதுக்கோட்டையில் எழுதப்பட்டுள்ளன. அக்கல்வெட்டுகளின் நோக்கத்தையும் அரசியல் முக்கியத்துவம் அலசி ஆராய்வது



இக்கட்டுரையின் முக்கிய நோக்கமாகும். விஜய நகர பேரரசின் மேலாண்மையை ஏற்று நேரடியாக பல்லவராயரும், முத்தரையரும், குறுநில மன்னர்களும் செய்த சாதனைகளை இக்கட்டுரை உள்ளடங்கியுள்ளது.

Linguistic Politics: The Political Identity of Tamil Arasu Kazhagam

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Tamil Arasu Kazhagam (TAK) the Political party founded in 1946 by Mylapore Ponnuswamy Sivagnanam popularly known as Ma.Po.Si was a champion of the Tamil Nationalists. Its main objectives were Indian Nationalism, Democracy, Socialism and Tamil Nationalism. Besides, it wanted to arouse the linguistic consciousness of the Tamils by which it moulded its political identity to achieve its goals, it undertook constitutional methods is agitational politics.

The main spring of TAKs political identity was the linguistic consciousness. The patriarchal nature of the leadership obviously made the TAK a pocket organization. Though the TAK was the first organization to articulate Tamil Language as its political identity, it was the first to run out from the political game.

A Study of the Arab Settlements in the Old Tirunelveli District, With Special Reference to Kayalpattnam

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The abstract paper entitled A Study of the Arab Settlements in the Old Tirunelveli District, With Special Reference to Kayalpattnam" attempts to trace the riese and spread of Islam and its significant effects in the old Tirunelveli district. Arabs were pioneer in the trade of horses even in the period of early centures of Christian ear.l Arab maritime traders and navigators got settled along the Mabar coast as early as the sixth century. Arab based international maritime trading community which settled in the

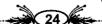


portcities of the Mabar Coast professed Islam. Their settlements or colonies on the Mabar Coast were called Yavanacheri in Tamil Classical literature such as Perungathai. They started marrying local women and living with them for a stipulated period of time. The Children born to them were mother's stock and remained with their mothers. These Arab merchants became Muslims after the advent of Islam in the 7th century A.D. They propagated Islam among the native inhabitants. Thus Islam spread in the soil of Mabar right from its inception due to the existence of commercial and cultural relationship between Arabia and South Indian Kingdoms. Islamic missionaries. Thamimul Ansari (Rali) and Mohamed Ukasa (Rali) visisted Mabar coast during the lifetime of Prophet Mohamed (Sal) for propagating Islamic theology. Their tombs are found at Kovalam and Porto Novo respectively. Tombs of other earliest Islamic missionaries susch as Kassim (Wali) and Abdul Rahim (Wali), both belonging to the early quarter of the 7th century AD are in Kottar, Kanyakumari District and Kotharisa Hills of Tirunelveli District respectively. Their settlements became widespread in the course of time and they grew up as a part and parcel of the local population with the overwhelming support of native kings. The Lower caste section of native Hindu society were enchanated towards the new culture of Islam. The advent of Islam and Islamization of considerable part of native Hindu Society in this region took place through the spiritual mission of Arab traders and Islamic missionaries. The paper high lights the first, second and Third Arab settlements in the present kayalpattnam region. The first settlement dates back to 633 AD. The descendants of the first Kalifa of the Islamic world, Abu Bakar Siddiq(Rali) landed in kayal karai when the Pandya king Kadungon ruled this region. During the reign of Harun Al Rasheed (786 to 809 AD) a group came to the present city of Cairo. This was the second settlement. For all the claims made in this paper there are a number of accepted and well established historical evidences.

Dr. Jayalalitha - A Prime Minister in the MakingDr. R. Anthony Raj

Tamilnadu's Chief Minister Dr. J.Jayalalitha has been ranked the best politician to become India's national leader, for under her leadership the AIADMK has done great in Tamilnadu in terms of governance and accountability compared to other political parties said a research conducted by the NRI's. Dr. Jayalalitha has scored 86 marks in the survey followed by Narendra Modi at 81 and Rahul Gandhi at a distant third with 53.

The survey has portrayed that Dr. J. Jayalalitha has the willpower and



determination to bring such accountability and can work on the lines of Lee Kuan Yew, the founding father of Singapore. When she took over as CM in 2011, she had set objectives of making Tamilnadu "Numero Uno" among the Indian states. Her vision of Tamilnadu 2013, will aim to increase its GSDP (Gross State Domestic Product) at a growth rate of 11 percent or more per annum.

Dr. Jayalalitha stresses social benefits than long term economic measures. She is articulate and telegenic. Her English is excellent.

This paper brings out how Dr. Jayalalitha is possessing all the qualities viz., Education, Experience, knowledge, leadership, people's support, party influence, belief in secularism, execution of task, able administration, welfare oriented etc. The paper portrays how she is considered to be a competent lady PM next to late Mrs. Indira Gandhi.

Prohibition Policy of Congress Government in Madras Presidency from 1937 ~ 1946

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The dream of prohibition came true in the Madras presidency for the first time in July 1937 under C.Rajagopalachari. Within a month of his assumption of office he took up the question of prohibition in the statute Book. In accordance with the principal object of prohibiting dealings in liquor and intoxicating drugs except for medical, scientific, industrial or such other purposes. A special law viz., The Madras prohibition Act, 1937 was brought into force in Salem district from 01.10.1937. Later it was extended to Chittoor, Cuddappah and North Arcot.

On the resignation of the Congress Ministry in 1939 the sole responsibility of the administration of the province and enforcement of prohibition fell into the "unsympathetic hands" of the governor. In December 1943, the Governor of Madras passed an Act and suspended prohibition without consulting the Legislature and the general public.

However the formation of the Congress Ministry in Madras, following the general elections of March 1946, usured in a golden era in the history of prohibition in the Madras presidency. In pursurances of the policy of the Congress regarding



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prohibition, Prakasam in his speech, broadcast from the Madras station of the All India Radio on 1st October 1946, highlighted the objectives of the prohibition scheme. He declared that October 1, 1946 would be a red letter day in the history of the Madras presidency as on that day will be inaugurated one of the most important social uplift schemes formulated by the present Madras Government namely 'Prohibition'. The Prakasam Ministry was pledged to the Congress ideology and had prohibition as a vital part of its programme of social and economical uplift and amelioration of the population and hence decided to reintroduce prohibition, not only in the four districts in which it was in force, between 1937 and 1939, but in four more districts namely Coimbatore, Kurnoorl, Anantapur and Bellary. The financial implications of prohibition, the administrative difficulties involved in enforcing the same were all there. The total estimated loss of revenue was more than Rs.5 crores a year. Nevertheless the Government was determined to proceed with the scheme, because it felt that financial loss or administrative difficulties that the government may face would be nothing, when compared to the large-scale social and economic benefits for the people, particularly the poorer sections. It was an experiment of social reform of far reaching implications, which was boldly undertaken by the government of Madras.

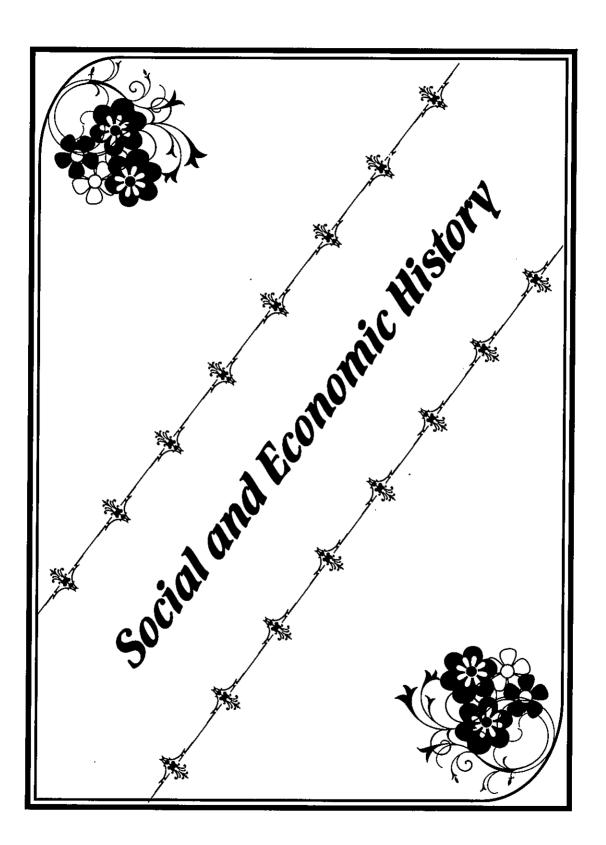
Non Co-Operation Movement in Madras Region - A Study

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The aim of this paper is to describe the non co-operation Movement in Madras region. The above resolution on non-cooperation was ratified at rhe regular annual session of the Congress held at Nagpur under the presidentship of C.Vijayaraghavachariar in December 1920. The Congress suggested seven boycotts, surrender of titles and honorary officies and resignation from nominated seats in local bodies; refusal to attend Government functions; gradual withdrawal of children from schools and colleges owned, aided by controlled by Government and in place of such schools and colleges the establishment of national schools and colleges in various provinces; gradual boycott of British courts by lawyers and litigants; refusal on the part of the military classes to offer themselves as recruits for service in Mesopotamia; withdrawal of candidates of their candidature for election to the reformed council and refusal on the part of the voters to vote for any candidate who may, despite the Congress advice, offer himself for election; and boycott of foreign goods.







Malaria and Health Care System in the Madras State (1940 - 1952)

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The period 1940 to 1952 is a unique one in that it covers the pre-independence period and partly the post-independence period (1947-1952). In India anti-mosquito measures were taken in 1936 by using pyrethrum. Subsequently, in 1945 D.D.T. was used as an insecticide. Its use proved very effective in rural and urban areas. In 1951, the Planning Commission of India emphasized the need for implementing Malaria Control Programme all over the country. A comprehensive programme was prepared with the help of State Malarialogists, WHO, UNESCO, etc. Anti-malaria work was extended to all parts of the Madras State excepting the more remote parts of the agencies and a few hilly areas rather difficult of access. The State Malaria Organisation is the broadest based and well organized in the country. Apart from control, the organization is equipped for malaria surveillance prevention, and research. During the period of this study there were 36 individual anti-malaria schemes functioning in different parts of the State. The purpose of this study is to explain the nature and prevalence of important notifiable disease malaria and to bring the Government's approach towards preventive and control aspects of the health care. During the pre-independence period much attention was not paid to the public health care. Only after independence and particularly with the introduction of the First Five Year Plan, government took various initiatives against preventable diseases.

K. Natarajan (1868 - 1948): Unsung Social Reformer and His Indian Social Reformer

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Kamakshi Natarajan was perhaps the only journalist whose commitment to social reforms was total. He was an independent fighter for social reforms without being attached to any party or movement. He was born in 1868 in Tanjore and completed his University education from Madras. He had a brief stint as a journalist



with the *Hindu*. He founded the *Indian Social Reformer* in the last decade of the nineteenth century in Madras as a chief vehicle for propagating social reforms. To earn a living, he moved to Bombay at the invitation of B.M.Malabari and joined the *Indian Spectator*. On the closing of the paper, he accepted an offer from the *Times of India* for contributing articles and to carry routine work of a journalist. His paper the *Indian Social Reformer* was also moved to Bombay.

For six decades he edited and wrote for the *Indian Social Reformer* though his son S.Natarajan helped him in the later years. Besides, K.Natarajan contributed a monograph on G.K.Gokhale, wrote a fitting reply to Ms. Katherine Mayo's *Mother India* which was published by a Madras publisher and a book on his experiences of the west. He was perhaps the only editor who was invited to deliver a prestigious lecture on the social reform movement in India at the University of Chicago.

Modern historiography has almost neglected the contribution of this hard-working social reformer. This paper is an attempt to fill the desideratum.

Denial of Basic Human Rights - A Historical Perspective

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India is a great country having a history dating back to a hoary past. It has produced a very glorious civilization comparable to the ancient civilizations of the world such as the Greek, Roman and Mesopotamian. The Hallmark of Indian civilization is its glorious literature composed in the Sanskrit language. The Vedas, the Upanidas, the Epics, the Puranas, the Dharmasastra etc., are considered as the quintessence to the countries culture and the civilisation which guided the life to the people of the country for ages together.

Economic development and social expression cannot go together as development is a process of expanding real freedoms of the people of any country and social oppression is the process of restricting the freedoms. In which human resources and social factors are highly affected by violence against Dalits, women, minority children and other vulnerable groups and these violence's very much affects economic development of a nation indirectly. Among all types of violence the most damaging is the caste violence. Due to atrocities committed on Dalits, physical strength of the



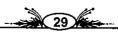
victims deteriorates making them unfit or less fit for their occupation. While the literary works are useful for writing the history of the society, there is an archaeological source namely epigraphy which is considered as a very important source for writing the history of the land on very firm footings. Epigraphs are the contemporary source material which records the events as happened in the times in which they are written. Though the main objective of each of Indian epigraphist is to record the donations, gifts made in favour of some religious institutions, They instantly furnish such details as the death of the Hero passing of the strictures against those who are violated the established order etc.

Health Status of People of Namakkal District - A Study P. Prakash

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Ageing will also have an impact on economic growth, through savings, investment, consumption, labour market behavior, pensions, taxation and intergenerational transfers. In the social sphere, this phenomenon influences family composition and living arrangements, demand for housing and migration, and the need for health care services. On the political front, population ageing may shape voting patterns and political representation. The recent emphasis studies on elderly persons in the developing world is attributed to their increasing number and deteriorating living conditions in the later years of life. While increasing numbers are attributed to demographic transition, deteriorating social and economic conditions are a result of the fast eroding traditional family system in the wake of rapid modernization, internal and international migration and urbanization.

India accommodates 77 million elderly persons, a figure second only to the number of elderly in China, according to the 2001 census. Economic, social and health aspects of this fast growing segment of the population pose a great challenge to all socio-economic sectors in India. This paper is discussing the social and Health status of the people about in 8 variables in Namakkal district of Tamil Nadu.



Ancient Siddha Medicine

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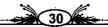
Siddha system is the most ancient of all medical systems. The origination of this civilization dates back to 12000 years before CHRIST. Tamil language is said to be the most ancient language as per the research work done in manuscripts. The other south-Indian languages like Malayalam, Telugu, Kannada are derived from Tamil language only. The Tamil Nadu which existed several millions of years ago was a vast continent called Lemuria or Kumari Kandam. The History reveals that this vast land was eroded and submerged into the sea 15000 years ago. As a result the Tamil Nadu which exists today is only a part of that huge continent. According to the books like "History of creation" and "Pre degree of man" written by Hackal, the submerged Tamil Land was the first place occupied by mankind who were well civilized.

Contribution of Serfoji II to Human Health With Special Reference to Medicine

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Tanjore maratta kings ruled from 1676 CE to 1855 CE, having Tanjore as their capital. Among the Maratta rulers of Thanjavur, Serfoji II (1798-1832 CE) has shown great interest in erecting temples and palatial buildings in the region. He enriched the Sarasvathi Mahal Library of Thanjavur with many old books and manuscripts pertaining to a variety of subjects including medicine.

Marattas of Thanjavur devoted themselves much for the cause of the service of the people. As interested in art, they contributed much for the cause of the welfare of the people. Serfoji II, having much knowledge in all fields laid emphasis for the better health of the people. During his period Ayurveda, Siddha, Unani and Allopathy systems existed. There was also Dhanvanthri Mahal. Steps were taken to improve the health of the people. Necessary knowledge on this field was imparted to them. The reference books on medicine were given to them. Teaching and attending to patients took place. Boarding and lodging provided to the patients. In the medical centre so



many types of physicians. All types of diseases were attended to. Specialists were also available in particular fields. For providing necessary medicine to women and children special steps were taken. Pregnant women were given proper treatment. Nearly more than 60 types of physicians served there. There was no place for caste, creed or colour. Only service for human being was their main motto. Specialists in their respective fields gave treatments.

Serfoji II made sincere attempts for the preparation of medicines. He collected many number of herbals and made it possible for preparing such type of medicines for the use of the people. It may be interesting to note he provided these medicines to the physicians at free of cost enabling them its usage for the people. From this it may be learnt that serfoji II had multifarious qualities. He patronized all religions which are vouchsafed by many sources. Sarasvathi Mahal Library of Thanjavur was his work contributed for the cause of the society. This is one of the great contributions of Serfoji. His involvement in art, reading, music, medicine, translation and other fields have no parallel in history for which the society is indebted to him.

நாிக்குறவர்களின் வாழ்க்கை முறையும், பொருளாதாரமும்

முனைவர். மு. கலா

உதவிப் பேராசிரியர், வரலாற்றுத்துறை அரசினர் மகளிர் கல்லூரி (தன்னாட்சி) கும்பகோணம்

முன்னுரை

நரிக்குறவர்கள் கடந்த நூற்றாண்டில் கையில் ஊசி, பாசி, தகர குவளையுடன் திரியும் ஒரு கூட்டமாக தெருக்கூத்து, நாடகங்கள் மற்றும் திரைப்படங்களில் ஒன்றுமே அறியாத காட்டுமிராண்டிக் கூட்டமாக காட்டப்பட்டு வந்தனர். ஆனால் தற்போது பொருளாதாரத்தில் முன்னேற்றம் ஏற்படாமலிருந்தாலும் மன வளர்ச்சியில் மற்ற இன மக்களைப் போல் சிந்திக்க தொடங்கி உள்ளனர் என்றே கூறலாம். நரிக்குறவர்கள் நாடோடி வாழ்க்கையிலிருந்து எவ்வாறு நாகரீக வாழ்க்கைக்கு மாறினார்கள் என்பதை விளக்குவதே இக்கட்டுரையின் நோக்கமாகும்.

நரிக்குறவர்களின் தோற்றம்

நரிக்குறவர்கள் வீரசிவாஜியின் வம்சத்திலிருந்து வந்தவர்கள் என்று கூறப்படுகிறது. 'வாக்" என்றால் மராட்டிய மொழியில் புலி என்று பொருள் கொள்ளப்படுகிறது. 'வாக்ரி" என்றால் புலி இனத்தவர்கள் என்று கூறப்படுகிறது. வீர சிவாஜி புலியினை வேட்டையாடி, புலியின் நகத்தை கைவிரல்களில் மறைவாக வைத்து எதிரிகளை வீழ்த்தினான். ஆதலால் நரிக்குறவர்கள் தம் இனத்தவர்களை 'வாக்ரி" என்று அழைத்து வருகின்றனர். இவர்கள் சிவாஜியின் படைவீரர்களாக திகழ்ந்தனர் என்ற செய்தியும் நிலவி வருகிறது.

பெயர்க்காரணம்

தமிழகத்தில் மாற்ற முடியாத நாகரீகம் இல்லாதவர்களை குறவர் என்று இச்சமுதாயம் அழைத்து வந்ததாகத் தெரிகிறது. நரியை வேட்டையாடி அதன் இறைச்சியை உண்பதாலும், நரித்தோல், நரிப்பல், நரியின் நகம், வால் மற்றும் நரிக்கொம்பு முதலியவற்றை விற்பதாலும் நரிக்குறவர் என்று அழைக்கின்றனர்.

நரிக்குறவர்களின் பல்வேறு பெயர்கள்

நரிக்குறவர் குருவிக்காரன், நரிநாயக்கர் , நரிதொம்பன், முராட்டியன், மற்றும் மராட்டியன் போன்ற பல்வேறு பெயர்களில் அழைக்கப்பட்டு வருகின்றனர்.

முழ்வுரை

இக்கட்டுரையில் நரிக்குறவர்களின் வாழ்வாதாரம் மற்றும் பொருளாதார நிலைப் பற்றி விரிவாக விவாதிக்கப்படவுள்ளது. மேலும் தற்காலத்தில் நரிக்குறவர்களின் பிரச்சினை மற்றும் தேவை என்ன என்பதைப் பற்றியும் எடுத்துக்கூறும் வண்ணம் இக்கட்டுரை அமைந்துள்ளது எனலாம்.

Irrigation Development and the New Agricultural Practices in India

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Irrigation is the artificial application of water to the soil usually for assisting in growing crops. Civilizations have been dependent on development of irrigated agriculture to provide agrarian basis of a society and to enhance the security of people. Along with bless irrigation also brought the inherent attachments of several problems like salinity and water logging. Civilizations have risen and fallen with the growth and decline of their irrigation systems, while others have maintained sustainable irrigation for thousands of years. Understanding history of irrigation development helps in augmenting knowledge about the traditional systems many of which are equally relevant in today's context. Further, there are several lessons which we may learn from the past experience. Such lessons which enrich our design and management options must be explored *India's irrigation economy has been undergoing a dramatic transformation with the control of irrigation shifting from the government to the individual farmers through millions of wells owned and operated by them. The*

booming tube well irrigation has generated substantial socio-ecological dividends in terms of flood mitigation and reduction in water logging and soil stalinization. This paper reveals the history of irrigation development and the new agricultural practices in India.

Key words: Irrigation, Basin, Crop.

Christian Missionaries: Beginning of Modern Education in Southern Tamil Nadu

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Teaching of education, the mother of all professions, is the oldest and most indispensable one in the world. In India, the profession has undergone immeasurable changes since its inception. The ideal educator is expected not only to impart information and skills but also to lead and guide his students to "supreme knowledge". Hence the qualities laid down for educators in India are high. The professional education of teachers in India has not been static, but an evolutionary process. This Paper attempts to provide a bird's eye view of the beginning of modern education under the auspices of various Christian Missionaries in modern period of Southern Tamil Nadu.

Tamil Nadu has had an ancient and effective Gurukula System of Education. It led to the origin of Monitorial System. The Gurukula System was very well understood and appreciated by the officials of the East India Company. The Gurukula System led to the Bell and Lancaster System. Dr. Andrew Bell, the First Superintendant of the Madras Military Asylum, made use of this method, as early as 1789. The same system was successfully adopted in England with a view to spreading elementary education at a lower cost. This system had been called by different names - Madras Lancastrian, Pestalozazian, Glasgow, Monitorial and Pupil-Teacher System.

The introduction of modem education awakened the people from ignorance, superstitious beliefs and several social evils. The credit goes to the Christian Missionaries who were the pioneers of western education in Southern Tamil Nadu. The honour of being the First Protestant Missionaries to work in the territories of the East India Company goes to the Danish Mission or Tranquebar Mission. After the Danish,

other Christian Missionaries came to India and established many schools and colleges all over India, especially more in Tamil Nadu. Missionaries from Roman Catholic Mission, London Mission, American Arcot Mission, Scottish Mission, Wesleyan Mission, etc., were noted for their contribution to education. Missionary work was extremely widespread mostly in the Madras Presidency because Missionaries came to Southern Tamil Nadu at early stage and started their work on education partly because the extreme plight of the Depressed Classes in the South provided them a more fitting ground for conversion.

Educational Status of Women in Tamil Nadu in 21st Century

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Educating girl child of values and goodness is very vital to build a civilisation where peace and prosperity co-exist. Empowering women with the education of universal goodness is one way to carve a civilisation that is free of human conflicts. What the world needs today is an educational system that is rooted in the best of every culture - both ancient and modern. The new millennium witnessed a significant change and attitudinal shift in both women's and society's thoughts about women's equality and education.

Education plays a pivotal role in the life of women to hold free and fair discussions on issues related to women. The Human Development Reports of UNDP have identified the intrinsic relationship between women education and poverty. Education is the determining factor for many other social and economic indicators too. Women education leads to many social benefits, including improvements in standards of hygiene, reduction in infant mortality rates, decline in population growth rates, increase in labour productivity, rise in civic consciousness, greater political empowerment and democratisation and an improved sense of national unity. The education of women and girls is essential not only to promoting gender equality, but also to addressing the full spectrum of 21st century challenges since 21st century is an era of femininity. Research shows that investing in education is one of the most effective, high-yielding development investments a country can make.



Technological Empowerment: Policies and Programmes for Women Scientists

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Science and technology (S&T) are the main components for social and economic development. The rapid growth of technology and concurrent digital revolution is creating a tremendous cultural shift globally. Human resource in Science and Technology is a major driver for India's emergence as a knowledge super power. The essence of human resource development through science and technology play significant as well as remedial role in balancing the socio-economic fabric of the country. Women inevitably, are a source of great human resource and their role in the society is vital for its progress. Their involvement and engagement in the present day information society on an equal footing with that of men would directly contribute in improving the livelihood of people, sustenance in promoting the social and economic advancement. Over the past few decades, the United Nations intergovernmental processes have been playing a leading role in identifying key issues and proposing strategic actions to enhance women's empowerment through science and technology. To highlight a few, the UN Decade for Women (1975- 85) had its theme equality, development and peace. US World Conferences on women were held in Mexico (1975), Copenhagen (1980) Nairobi (1985) and their focuses were emphasized on equality, development and peace.

Since Independence, the Indian Parliament has adopted major policy statements relating to higher education and S&T development. These developments have been largely guided by the Scientific Policy Resolution of 1958, one of the most comprehensive science policy document ever approved by any legislative body in the World. Empowering women in science is also a major commitment of our government. Thus variety of institutional mechanisms, legislative provisions, plans, policies and programmes have been established by Government of India for the welfare of women scientists in the country. Hence the aim of this paper is to analyse the policies and programmes implemented for women scientists in India with special focus on Tamilnadu.

Pearl, Fishing and Trading - A Legacy of Gulf of Mannar

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The South East coastal region of India was blessed with availability of pearls. From the very early period itself Gulf of Mannar was linked with the world network of pearl trade. On account of the trade in pearls, India has gained for centuries an overseas commercial fame as a place of one of the rarest and finest commodities in the world market.

Pearl Fishing in India

The precious pearls and *chunks* were fished from the Gulf of Mannar in South East India. The earliest reference to a particular locality in the Gulf of Mannar where a fishery was carried on, occurs in the Periplus of Eritrean Sea. The epic *Chilappathikaram* records that on account of the importance of the revenue derived from the pearl fishery. Medieval travelers made mention of Korkai the headquarters of the Indian pearl fishery still remained located at the mouth of the river *Tamaraparani*. Ludovico Varathema the Portuguese traveler, mentions that he saw pearls fished from the sea near the town of Chayl in the year around 1500, while Barbosa who travelled about the same time says that the people of Chayl were professional jewelers who traded in pearls.

What is Pearl?

The pearl is one of the nine popular gems and is formed inside the pearl oyster in its attempt to cure an irritation on its inner soft mantle caused by the pricking by any sharp article like broken shell or stone. Natural pearls come in many shapes, with perfectly round ones being comparatively rare. The natural pearls are a very precious thing in the world.

Pearl Fishing

Before the beginning of the 20th century, the only means of obtaining pearls was by manually gathering very large numbers of pearl oysters (or pearl mussels) from the ocean floor (or lake, or river bottom). Pearl fishing took place twice in the year, the first being in March and April and the second in

August and September and the sale lasted from the month of June till November.

Pearl Trade

Pearl fishing by the divers was a studious work. After collecting the oysters were cleaned, praised open and sold on the open market. Export of pearls to other cities was taken care of by middle men. The pearl trade with Rome is strongly evidenced by the Roman writer Pliny. Roman coins have been found throughout South India, especially in Tirunelveli district and in the island of Mannar. Pandyan kings were actively involved in the pearl trade. Vijayanagara was also took part actively in Pearl trade. It was only after the Mass Conversion the Vijayanagara lost its contact with the pearl producing coasts.

When the Portuguese rounded Cape Comorin they found the pearl fisheries of the Gulf of Mannar in the hands of the shore-dwelling people, fishermen and divers called *paravas* who according to tradition had control of this industry from time immemorial. The Portuguese who were the masters of the seas coveted this business and soon it wrested from the hands of Muslims. Pearl trade was very profitable for the intermediaries and also exporting countries.

However the natural richness of the Gulf of Mannar was lost due to many reasons. The advent of machine boats for fishing cause the damage of the coral reef as well as the Pearl oysters. Likewise climatic changes in this region may happened to the destruction of the flora and fauna of coast. Thus the availability of natural pearls become less throughout the years. Now it is the era of cultured pearls.

Conclusion

Pearl-'the natural blessing' was a legacy of South East Coast of India. Fishing and trading of the natural pearls was an interesting activity of the people of this coast. Moreover India got a fame throughout entire world with the pearls. It is very interesting to study the mode of collecting the pearls from the depth of the sea. The blessed divers of the Coast who were the persons must be admired. But now we lost the blessed divers and also the natural pearls in the Gulf of Mannar.



The Rights of the Tribal Community in Tamil Nadu - A Study

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The word 'tribe' is a generic term used to identify distinct groups sharing certain characteristics. One need to be cautioned here that when we say common characteristics it does not mean identified, but characteristics identified by anthropologists with high degree of abstraction. In reality each tribal community is a word itself. They have their own distinct culture, language, political system, religion, territorial affiliation, and are self sufficient as a society.

Historically they are often pitched against non tribal for controlling the resources, mainly their ancestor land. Millions of tribal perished in this process. Many more they have been absorbed into non-tribal society, there by permanently losing their tribal characteristics. Presently the ethnic conflicts, incessant wars, conflict induced famines, development process and land hungry non-tribal are displacing the tribal freedom their ancestor land.

Many tribal communities have list their will to survive sacrificing their culture and lives at the altar of modernization and expansionism of Government in the name of the development. It is in situation of tribal now redesigned as Indigenous people seek to change the situation by coming together on a common platform. They are right fully asserting their right to lead a life according to their ancestral ways without any interference from the so called civilized people.

Awareness should be created among them in turn must protect their rights against explorative and pressure the government to safeguard their rights and implement welfare measures. The attitude of the people should be changed and must be fretted as criminal case and rules must be hard and fast towards untouchabillity. In equalities must be reduced and legal measures must be taken to reduce in equalities embedded in the society.



Impact of Northern and Southern Channel of Srivaikuntam Anaicut in Thoothukudi District

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Srivaikuntam taluk is at present constituted dates from 1911. In that year the southern half of the area which had borne this name was made into a separate taluk. Tiruchendur the remainder, with the addition from the old Ottapidaram Taluk of eight mitta and ten ayan villages, including Thoothukudi, formed the new taluk of Srivaikuntam. The river Tambraparani rises in the Western Ghats bordering Travancore and the Tirunelveli district, and flow cast-ward, falls into the sea a few miles south of Tuticorin, the principle seaport of the Tirunelveli district. Dating from the 15th century, there has been extensive irrigation on the Tambraparani and its affluents. The Chittar River is crossed by fifteen old anaicuts, and on the Tambraparani itself there were seven anaicuts constructed prior to the occupation of the country by the British. Srivaikuntam anaicut is a work of comparatively modern origin of the area commanded by this work some 12800 acres were formally being irrigated, partly by the surplus water of the tanks fed by the Marudur Keelakkal and partly by two main channels which led off one on either side of the river, at Srivaikuntam itself. Srivaikuntam project designed to enlarge and improve the decrepit and wasteful system was first brought forward in 1855 by captain Horsley, the District Engineer. Briefly, the scheme provided for building an anaicut at Srivaikuntam with main channels, intended both for irrigation and navigation, as far as Thoothukudi on the north and Kulasekarapatnam on the south.



Cotton Trade by Roads In and Around Thoothukudi in 19th Century

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Before the establishment of railway line, trade in cotton was carried out by 'bullock carts' in and around Thoothukudi. To improve the internal cotton trade,road transport was essential one. In the first half of the 19th century,roads were insufficient in and around Thoothukudi. Local cotton merchants needed road facilities for cotton trade. Due to the need of cotton trade in and around Thoothukudi first road was constructed in 1856 to 1857.

Due to the full construction of the road ways in and around Thoothukudi surplus cotton was easily carried by bullock carts and transported to Thoothukudi Port. Then, it was exported to foreign countries. That's why Thoothukudi was called as great cotton trading centre in 19th century.

Injuries to Forests Dharmapuri Division - A Study

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Dharmapuri district lies in the Northwest of Tamil Nadu. The Sangam literature mentions it as Thagadur. After independence, heavier districts were bifurcated for the sake of administration and Salem was bifurcated into Salem and Dharmapuri district and the new Dharmapuri district emerged on 22nd October 1965.

The Dharmapuri forest Division has 4 ranges viz- Dharmapuri, Pennagaram, Palacode and Hogenakkal.

When talking about the injuries affecting the forests it is manifold. Injury due to flora, fauna, menfolk, fire etc. But steps are formulated to protect the forest from injuries. It is only the involvement and participation in various welfare schemes will bring out this forest protection. This is possible only with a mutual understanding between the Forest Department and the fringe villages whose livelihood is mostly dependent on the forests.



Women's Role in Periyar's Movement 1920s - 1940s

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Periyar's espousal of women's problem was based on the notion of self-respect by redefining existing situation which stood on the dictums of man's superiority over men. The movement of Periyar was conceived as a social reform movement, oriented towards enhancing the position of the women in all walks of life. The movement sought to turn the present social system topsy turvy and establish equality based society. Probably in the early activities of the self respect movement, a number of women were participated. Speeches and resolutions of the conference reflected the strong egaliatarian attitude towards the society. Most of the popular women who regularly attended the self-respect meetings were Ramamirtham Ammaiyar, Veera Kalayani, T.S.Kunjitham, K.Annapurani, Indirani Balasubramanian, and Dr. S.Muthulakshmi Reddy.²³ Other women involved in the Self-respect movement about whom much less has been written are: Girija Devi, Pandithai Ranganayaki, Meenambal Sivaraj, Alarmelu Mangai Thayarammal, Lakshmi Ammal, Maragatha Valli, A. Annamalai Ammal, Sivadhanu Ammal, S.R. Gandhi Ammal, K.A. Janaki Ammal, Suba Visalakshi, Manjula Bai, S.V.Rajammal, A.Ponnammal, Valliammal, Salem Sivakami Ammal, Trichy Shanuga Sundarambal, Erode Kamatchi Ammal, Kanthammal Sundara Vadivelu, Manoharam Ammaiar, Kottaam K.V.Kamatchi, Paripoorna Thammiar, and Maniammaiar.

Periyar's unparalleled efforts to transform the lives of the people of Tamil Nadu, especially women, brought about a radical change in the lives and aspirations of the women. The efforts of the various women activists have played a role in alleviating the degree of suppression of women in various spheres. Powerful articulation of women leaders of the Self-Respect Movement spread wave of awareness among the mass invariably large number of women began to get associated with the freedom struggle. Furthermore, Periyar devised his entire program of self-respect movement by giving full accommodation to women which led to mass mobilization. Periyar's self-respect ideals and rationalist thoughts broke fresh grounds from tradition and religion and his efforts in women's cause marked a distinct path breaking advance. He condemned religious scriptures that tranqualized women's life .Though many women had actively participated in the Dravidian movement, not much has been written about them.



Epidemic Disease of Cholera in Madras Presidency

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The paper is to highlight the nature and spread of Cholera in the Madras Presidency. Few diseases in the nineteenth century India were violently destructive as the epidemic Cholera. It was described as the most formidable diseases to have visited India from its beginnings. Located in the extreme southern parts of the Indian peninsula, Madras Presidency essentially has a tropical climate, which makes it suitable to many kinds of epidemics. Among the scourges that caused wide spread morality in Madras Presidency, Cholera stood first. The Cholera morality begins to rise with moisture of south-west monsoon and reaches in peak in the cold weather months of November to January.

Cholera is an ancient enemy of the country. The epidemic was taken as a symbol of divine worth and hence people seek the help of religious ceremonies to get rid of it. It is originates from the Bengal delta and shows a seasonal incidence like any other disease, Cholera had no intrinsic meaning. It is only the result of a micro organism as for as human beings are concerned. But in the nineteenth century India, cholera acquired enormous meaning and significance from the ways in which it in filtered the lives of the people and from then manner in which it gave expression to the underlying fears and anti-pathies of the colonizers and colonized alike. The modern history of the disease begins on India in 1817 and at first the termed as "Asiatic Cholera" or "Indian Cholera".

It is water born infectious disease is believed to have existed in India since the beginning of its recorded history. The frequent occurrence of Cholera was due to the contamination of drinking water supplies, famine conditions, congregation of laborers, fair and festival and a host of other causes. It was considered as an exceptionally troublesome disease, unresponsive to most of the favoured therapies of the time. The symptoms of the cholera disease are easily detected. The North-East Monsoon climate was considered to be as the suitable conditions for the spread of cholera disease. There were traveled two highways like Northern Epidemic Highway and Southern Epidemic Highway. This made cultural and religious interpretation of the disease. It is also not only challenged attempts to establish the superiority of western medicine but also emphasized the political vulnerability of the colonial rule. By the beginning of the twentieth century, Government began to devise schemes of its eradication, which ultimately bore fruit.



A Short Study on Wage Bargaining by the Chank Divers Thoothukudi and Rameswaram during the British Period

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The chank shells fished off the sea beds near Thoothukudi and Rameswaram of the South Indian Pearl Fishery Coast are referred as "the sacred chanks". They fetch lucrative revenue to the government. They are the declared properties of the state. Other than the pearl oysters these shells also were the attractive income producers. When Thoothukudi entirely fell into the control of the British in 1801, the imperial authorities made it a good chance to reap the wealth through organized administration of the chank fishing at every season. The divers of Thoothukudi belonged to the Parava community and the Muslim Lebbais of Rameswaram were under continuous exploitation of the rulers in a way. In spite of their risky laborious task in the sea (naked diving without the help of any breathing apparatus), the divers received paltry sum of price for the catches they fished.

This article explains briefly how the fishermen aired their discontent by absenting from the profession during different times and tried to increase their wages as a collective bargain. The communications recorded happened between the field officials of the British and the authorities in Fort St George of Madras during the colonial regime, mentioning the pros and cons of the pricing policy of the shells and to what extend they managed to revise it to run the business and show continuously without any loss to the empire. It narrates the living condition of the poor divers engaged in chank fishing along the coast of Thoothukudi, especially they being exploited of their alcoholic habit.



Female Education in Madras Presidency: 1880 - 1920

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Female education in the Madras Presidency, including Andhra, was very backward. The percentage of female literacy in the presidency was only 0.5 % in 1881; however it has increased to 1.8% by 1921. The viceroy while appointing the Indian education Commission 1881 advised the Commission to consider this important subject of female education and to recommend the best means of encouraging and extending it. Ultimately the Commission recommended that the female education be treated as a legitimate charge alike on local, municipal and provincial funds and that it should receive special encouragement including liberal conditions of aid, more scholarships and stipends, reduced hours of stay in schools, change in syllabi and text books to suit the requirement of ladies. Further it recommended that "grants for zanana teaching be recognized as a proper charge on public funds and be given under rules which will enable the agencies engaged in hat work to obtain substantial aid for such secular teaching as may be tested by an Inspectress or other female agency", Hence the Hunter Commission was considered a mile stone in the history of Women's education in India. K.K.Pillay has rightly stated that "it was not until the Hunter Commission took up the cause of female education, that a consistent effort was made in promoting it"

Dalit Issues in the Days of Rettamalai Srinivasan

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The European Christian missionaries laid the foundation for social protest movement in Tamil Nadu. Through they were interested in evangelization of the religion; they attacked the superstitions beliefs and caste atrocities of those days and created a new awareness among the outcaste groups. The consolidation of the depressed classes was greatly helped by the influence of the British officials, the effect of the missionary activities among the local untouchable communities and the growing



realization that in education lay the key to the future political power.

In 1891 Paraiyar Mahajana Sangam was founded. Rettamalai Srinivasan was the founder of this Sangham. The first meeting was held at Wesleyan Mission, Royapettai, on 23 December 1893. The second meeting was held at Victoria Hall on 7 August 1895. These meetings claimed the traditional rights of the Depressed Classes. It also worked for the emancipation of the Pariahs from many ills in the society. Its founder, by starting the paper Parayan brought political and civic awareness among the Depressed Classes.

Human Development Indicators and Status of Women In Tamil Nadu - An Overview

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Humanity has advanced very far from where it had started. Many things have changed; the social position and rights of many groups have been subjected to the ebb and flows of history. Many sections of the population have risen to position of equality and even to political power due to the dynamic nature of society which resulted in development. Development is the process of improving the quality of all human lives. Human Development is about people, about expanding their choices to live full, creative lives with freedom and dignity. The human development concept evolved in the 1980s in response to the increasing emphasis on economic growth as a measure of development. The concept is much broader than the conventional theories of economic development. It goes beyond economic growth models, human resource development and other welfare approaches. Human development brings together the production and distribution of commodities and the expansion and use of human capabilities. It is a paradigm which is equally applicable to developing as well as industrial countries. Human development has four components: productivity, equity, sustainability and empowerment. Further, this concept emphasizes gender equality; as long as women are excluded from the development process, development will remain weak and lopsided. Sustainable human development implies engendering the development paradigm.

Tamil Nadu is one of the developed States in India and is the Eleventh largest in terms of area. It is one of the important States in India where women occupy high positions in all fields of public activity viz., educational, judicial, medical, engineering and administrative professions. There are certain human development indicators to analyze the status of women in the society. They are: (i) demography; (ii) literacy; (iii) health; (iv) work participation rate and (v) political participation. If we examine these human development indicators, we can clearly understand the status of women in the society. Therefore, this paper attempts to present a brief overview of women's status in Tamil Nadu with reference to the human development indicators.

Women Rights and Violence Against Women in India

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Gender inequality exists in every country in the world. Millions of women around the world face discrimination and abuse just because they are women. Gender is a socially defined expectation for roles, attitudes and values which communities and societies think appropriate for one sex or the other. According to Global Gender Gap Report 2012, no country in the world has achieved gender equality. On an average, 96% of gap in health outcomes, 93% of gap in educational attainments, 60% of gap in economic participation and 20% of gap in political empowerment has been closed. India is the lowest ranked of the BRIC economies considered. Though India performs above average on the political empowerment of women, it lags behind in economic participation and opportunity, educational attainment and health. Irrespective of the principle of gender equality being enshrined in the Preamble, Fundamental Rights, Fundamental Duties and Directive Principles of the Indian constitution, their rights are denied and there is alarming rise in violence against women in India. Rise in crimes against women can never be addressed if we cannot address deceit and crime as a whole. Women representing almost 50% of the total population are of equal importance in the growth of a nation. Thus women's rights are of global priority and the United Nations Millennium Development Goals commit to promote gender equality and empower women by eliminating gender disparity in education by 2015. The paper aims to address on the best practices and policies and possible way of approaching women rights and violence against women in India from every perspective.



Cotton Trade Import and Export in Madras Presidency (1900 - 1947)

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In twentieth century the cotton trade holds a very important place in the economy of the Madras Presidency. During 1899-1900 Sir Arthur Elibart Havelock, the governor of Madras Presidency encouraged the cotton trade. Hence the foreign trade in cotton during the year was to the tune of Rs.6.5 lakhs in raw cotton and Rs.5.5 lakhs in cotton piece goods. In 1903-1904 the export of the cotton was increased due to large shipments of South Indian staples of cotton etc., but the export of dve stuffs were decreased due to the trade in the disorganization of cotton goods. The year 1904-1905 was a year of revival for the commodity and cloth exports decreased. In 1906-1907, there was decline in the exports of cotton, because the smaller demand from China where stocks had accumulated. The next year the exports declined for the reason was the same irresponsiveness of the Chinese market. The decline does not indicate any depression in local spinning industries, but was due to increased local demand for locally manufactured goods. The year 1908-1909 marked the revival of exports with increased demand from China. China alone consumed Rs.14.85 lakhs out 17.29 lakhs of the total. In1909-1910, the exports of cotton twist and yarn was increased from Rs. 7.29 lakhs to Rs. 28.16 lakhs of 62 percent in value.

The year 1910-1911 export of cotton goods were declined due to the competition in China. The next year was a year of increase. The revolution in China affected the Shanghai Mills and disorganized the financial structure of the country. In the immediate post war period, the government continued the program, it had launched in 1914, of spreading the use of the fly shuttle and these developments were aided by labour troubles in mills. The post war period was characterized by industrial crisis. With the resumption of import and the withdrawal of war orders production in most of the industries declined and many factories were closed down. In 1947 the number of factories in the provinces of British India was reduced. Many factories started cutting down the volume of their output. The condition was appalling in cotton textiles, sugar, cement, paper and steel industries due to lack of raw materials, worn out machineries, lack of modernization, decreasing demands and inflationary trends. There was acute shortage of consumer goods. Consequently the cotton trade during the Second World



War was more or less at the same level of the First World War. There was a further setback as large areas of irrigated long-stabled cotton fields were transferred to Pakistan due to partition in 1947 and food production received greater attention.

Cruelty Against Women during the British East India Company's Rule in Tamil Nadu

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Cruelty against women is a curse on women in society. India, regarded as the mother nation, has witnessed cruelty against women for several centuries. Freedom, equality and respect enjoyed by the women in the ancient society began to deteriorate due to the absolute patriarchal society in the passage of time. It directed to the unimaginable rise of social evils in the society. The social evils and the inhuman and barbarous attitude of the society haunted the life of the women and they continue in some form or the other as a weapon to suppress the womenfolk.

The British, who came with the aim to colonise India, incorporated some of the traditional methods in their administrative policy to control the colonised population. Punishing the natives using cruel treatment was one such method. This paper focuses on the practice of cruel methods against women during the British East India Company Rule in Tamil Nadu.

Clarinda's Religious and Social Services in Tinnevelly

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The aim of this paper is to highlight the Mission life of Clarinda and her Religious and Social awareness at Tirunelveli District in Tamilnadu. Tinnevelly is well known as one of the most successful fields in which Christian missionary effort has been carried on. There is no British district in the whole of India which has a larger Christian population as Tinnevelly.

The city is a main hub in south Tamilnadu for Christian missionaries and there are a lot of churches affiliated to Tirunelveli Diocese church of south India, Society of Jesus and others. Clarinda, called the "Cornerstone of Tirunelveli Diocese", was a piece of stone cut, chiseled and shaped to fit into a small corner of an infant church she was called to nourish. She was intelligent, smart, well read and her outlook on life was broad and her perception sharp and spiritual. That was her greatest achievement in Palayamkottai in the years between 1778 and 1806. Clarinda was born a member of a royal Tanjore family.

An English Military officer named Henry Lyttleton saved her from the Pyre. Clarinda was one of those to whom Rev. Schwartz ministered during the visit to Palamcottah and it was there that on March 3, 1778, Clarinda received baptism from Schwartz. Her original name was Kohila. The Palamcottah congregation began to take shape after Clarinda's baptism in March 1778, with the first Palamcottah Register being dated 1780. This register is a forty member list with Clarinda's name heading it and the next five names are those of her household.

Clarinda constructed a building for the infant congregation at Palamcottah. She spent her money for the construction of a church. Rev. Schwartz visited Palamcottah in 1785 and dedicated the church on the 23 of August. Clarinda used her money for the benefit of others. She started and maintained a school at her own expense. Clarinda has remained a largely unknown person for nearly one-and-a half-centuries, and Christians have remained unaware of the vital part she played in founding the Tinnevelly Church. She was the pioneer of the women missionaries in and around Tirunelveli.

History of Tamilnad Mercantile Bank Ltd., in Thoothukudi

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Tamilnad Mercantile Bank Ltd., is one of the leading and oldest Private sector bank which was established during the British period and had its headquarters in Thoothukudi. Since 1921, TMB is rendering valuable service to the public. TMB is 91 years young and celebrated its 91st anniversary on 11th November 2012. It was established by the enterprising business people of Nadar community. The thought of establishing a bank was mooted during the Anniversary of Nadar Mahajana Sangam

held at Thoothukudi in 1920. The Proposal to start the bank was finalised in the 6th conference of the Nadar Mahajana Sangam in 1920. TMB was registered as a Limited company on 11th May 1921 as "The Nadar Bank Ltd."

A group of dedicated men and business people of sound integrity were constituted as the first Board of Directors of "The Nadar Bank Ltd." They elected shri. M.V. Shanmugavel Nadar as Chairman of the Board of Directors on 4th November 1921. TMB was inaugurated by shri. T.V. Balagurusamy Nadar, the then president of the Nadar Mahajana Sangam. The bank opened its door to the public on 11th November 1921 at 9 a.m. in Anna Mavanna building at South Raja Street, Thoothukudi. The first building for the TMB was purchased for the Head Office at Beach road, Thoothukudi on 20th October 1933. The bank shifted its functioning to the new building in 1936. "The Nadar Bank Ltd.," was changed to the Tamilnad Mercantile Bank Ltd., in 1962.

On 20th September 1991, the Head Office of TMB was shifted from 56, Beach Road to 57, V.E. Road, Thoothukudi. The bank currently has 7 full fledged branches and 14 ATM centres in Thoothukudi. Ever since, the bank stands pre-eminently among the galaxy of banks in the private sector encompassing scientific and sound functioning.

Social services of the Churches in Thoothukudi with Special Reference to Our Lady of Snows and St. Peter's Church

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Christianity is one of the world great religions. Christianity has found its way into India in the very early years of the Christian era. More than 1000 million people in the world followed Christianity. These are people who follow the teachings of Jesus and who believe that he is the son of God who come to earth in human form. Christianity is almost 2000 years old. In the process of social evolution, the Christian missionaries played a vital role.

The churches rendered many social services for the upliftment of poor and downtrodden in the society. They introduced many innovative welfare schemes for the empowerment of poor people. The Lady of Snows Church authority runs an

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Orphanage for the girls from the poor families (Holy Angles, Home for Poor). The services of the sisters, who have been dedicating themselves for the education of the poor, are very much appreciated in the Parish. The conference of Our Lady of Snows of St. Vincent de Paul Society was established on 1.5.1969 with the aim of serving the poor and thereby lives the teachings of Jesus. To help the poor Parish, they have provided them with fishing nets, sewing machines and grinders.

The Congregation of St. Peter's Church is doing social service in order to eradicate the evils in the society and thereby bringing happiness in the lives of the people. Members of St. Peter's church are doing the social work with much interest. During Christmas and Easter celebrations they are donating free clothes and rice to poor people to make them celebrate the festivals in a joyous mood. Mother's union and youth fellowship are also helping the poor by giving them financial assistance. They have distributed note books to poor children. The congregation is helping people in and around Thoothukudi at the time of natural calamities.

Thus the church helps the people in many ways. It helps the poor by giving them financial assistance.

Ancient History of Trade in Sangam Period

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The proposed study 'Ancient History of trade in Sangam age' is intended to explore the long heritage of trade and commerce, both internal and external, in Sangam period in Tamilnadu. Its geographical features facilitate the flourishing sea-borne trade. The long sea coasts starting from Cape Commorin to Madras and above, provided high scope for the developments of trade and commerce through sea. The paper also focuse the number of sea ports under the control of various rulers, which was a great blessing for the economic growth of the Tamils. Further it also highlights the famous ports at Pumpukar or Kaveripumpattinam, Korkai, Muciri Kayal and Tondi and other important small ports which facilitated the foreign trade, making Tamilnadu rich in foreign exchange. In the east, commerce paved way for colonization. Brave and adventurous Tamilians explored the region and established commercial and colonial relationship with places like Java, Sumatra, Borneo and Siam. In all probability there had begun commercial contact with the west from a much earlier period of time. The ports on the west coast became active centres of trade with Persia,

Asia Minor, Babylonia, Greece and Rome. Some thousands of years before Sangam age, it seems that the ancient Tamils had exported gold, silk, pearls, spices etc., to Babylon. In the beginning trade was at lowest ebb. The first half of the nineteenth century witnessed some increase in the volume and brought change in the character of internal trade, corresponding to a greater change in external commerce. Foreign Trade existed in Tamilnadu in the three principal, kingdoms, the Chera Nadu, the Chola Nadu and the Pandya Nadu which had their strong holds both in the interior and on the sea-coast.

The Traditional Social Evils and the Leaders of the Reform Movements in Travancore

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Travancore was one of the Princely States of India and noted for its natural beauty and cultural heritage. Places of worship belonging to the Hindus, Christians, Muslims and their festivals and celebrations add charm to the soil. However, it should be borne in mind that among the various groups of people, the Brahmins and the Nairs enjoyed dominance over the other castes it all levels. People of those communities, irrespective of their age and educational qualifications commended much respect from the other groups of the society. The socio-economic mosaic of the population was one of the extreme contrasts power and bondage. On knowing fully well about the social evils which existed in the society, the leaders like VaikundaSwamikal, ChattampiSwamikal and Sri Narayanaguru raised their voice to introduce a series of social reform movements from the middle of the eighteenth century till nineteenth century. The traditional system of administration underwent far reaching changes due to their social and religious upheavals that took place.

மராத்தியர் கால கடிதக் குறிப்புகளில் கா**ணப்**படும் சமூக நிலைச் செய்திகள்

முனைவர் த. கலாழந்தர்

உதவிப் பேராசிரியர் ஓலைச்சுவடித் துறை தமிழ்ப் பல்கலைக்கழகம் தஞ்சாவூர்

கி.பி. 1676 –லிருந்து 1855 வரை மராத்தியர்கள் தஞ்சையை தலைநகராகக் கொண்டு ஆட்சி செய்தனர். அவர்களால் எழுதப்பட்ட கடிதங்கள் தஞ்சை தமிழ்ப் பல்கலைக்கழக அரிய கையெழுத்துச் சுவடித் துறையில் சேகரிக்கப்பட்டு பாதுகாப்பதுடன் பல ஆய்வுகளும் நடைப்பெற்று வருகின்றன. இக்கடிதக் குறிப்புகளின் வாயிலாக மன்னரே அனைத்து அதிகாரங்களையும் பெற்று விளங்கினர் என்பதை அறிய முடிகிறது. பொதுமக்கள் தங்களுக்கு ஏற்பட்ட பிரச்சனைகளை மன்னருக்கு கடிதத்தின் வாயிலாக வெளிப்படுத்திய செய்திகள் மராத்தியர் கால வரலாற்றை அறிய உதவும் முதல் தரமான சான்றாதாரமாக உள்ளன. வழிவழியாக நடைப்பெற்றுவரும் அரசுசெயல் திட்டங்கள் அனைத்தும் நம் நாட்டை ஆட்சி செய்த மன்னர்களால் பின்பற்றப்பட்டு இன்று வரை செயல்படுகிறது என்பதற்கான ஆதாரப் பதிவுகளாக மராட்டியர் கால கடிதக் குறிப்புகள் காணப்படுகின்றன.

- நிர்வாக முறைகள் எத்தகு நிலையில் இருந்தது எந்த மாதிரியான வேளைகள் அரண்மனையில் இருந்தன என்பதை தெரிந்து கொள்ள இவ் ஆவணங்கள் துணை செய்கீன்றன.
- 2. அரசனிடமிருந்து உதவித்தொகை கொடுக்கப்பட்ட விவரம் ஓய்வூதியம் அளிக்கப்பட்ட விவரம் போன்றவற்றை ஆவணங்கள் வழியாக அறியமுடிகிறது, மற்றும் பதவி ஆள் நியமிக்கும் முறையைப் பற்றிய செய்திகள் காணப்படுகின்றன.
- ஓய்வூதியம் பெறுகின்றவர் இறந்துவிட்டால் ஓய்வூதியத் தொகை அவரின் மனைவிக்கு கொடுக்கப்பட்டுள்ளது.
- 4. நிலங்கள், நிலவருவாய், நில வரிகணக்குப் பற்றிய செய்திகள் ஆவணங்களில் காணப்படுகீன்றன.

மேலும் மராத்தியர் காலத்தில் பெண்களின் நிலை எவ்வாறு இருந்தது என்பதை அறிந்துக்கொள்ளவும், இவ் ஆவணங்கள் பெரிதும் துணைசெய்கின்றன. பொருளாதார நிலையில் மக்கள் தொகை நிலையில் இருந்தார்கள் என்பதை அறியும் வகையிலும் பல்வேறு சமூக நிலைத் தொடர்பான செய்திகளை வெளிப்படுத்தும் அறிய கருவூலமாகவும் மராத்தியர் கால தமிழ் ஆவணங்கள் திகழ்கின்றன.



Brahmadeyas in Virudhunagar District - A Study

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Brahmadaya villages were falling defined well organized and highly visible in the historical record of the time. Brahmas occupied high positions in the society due to their services to religion and learning for that the rules granted them fertile lands on river. These lands are Brahmadaya, Agram and Chatarvedimangalam. Sabha was an administrative assembly associated with the Brahmin village favours were shown to the Brohman as for procuring religious favours for the ping. The inscriptions in Virudhunagar District provide lot of information about the existence of Brahmadayas.

The Salvation Army Catherine Booth Hospital - A Boon to the Subaltern

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The Salvation Army Catherine Booth Hospital is an outstanding institution in the medical world of Salvation Army and in South India. This is the first hospital in the Salvation Army world. It was started in the year 1897, when a missionary Harry Andrews treated the first patient in a tiny bathroom. The Salvation Army started the medical ministry in Kanyakumari district in the year 1892. The community was served by her and they heard the gospel as well as the medical treatment was made possible. This attempt for a pioneer missionary formation of Army's mission was made possible through Harry Andrews. The untouchables were denied medical treatment and even the Government doctors hardened their hearts and decided not to care of the health of the untouchables. The work of the Salvation Army was mainly concerned among the subaltern, the Sambavar community. The untiring and relentless work of the Army officers, the agony of the untouchables and their craving for social uplift favoured the

growth of the Salvation Army. On the whole, the Catherine Booth Hospital has done and still doing yeomen service to the subaltern people who live in and around Nagercoil.

வெரியாகும், வெண்ணியுகும்

ம. சீமோன் ராஜ்

முதுகலை இரண்டாம் ஆண்டு வரலாறு வ.உ.சி. கல்லூரி தூத்துக்குடி

பெண் விடுதலைக்காக உலகெங்கிலும் பல்வேறு இயக்கங்கள் தோன்றி பெண் விடுதலை பற்றிய போராட்டங்கள் நடத்தப்பட்டு வந்தாலும் ஆணாதிக்க சமுதாயத்தில் பெண் விடுதலையென்பது முற்றுப்பெறாமலே உள்ளது. பெண் விடுதலை பற்றிய சிந்தனைகள் பல்வேறு பரிணாமங்களில் நடைமுறையில் இருந்தும் பெண் விடுதலை சாத்தியமில்லாததாகவே உள்ளது. பெண் விடுதலை, மகளிர் மேம்பாடு தொடர்பாக அரசு கொண்டு வந்துள்ள திட்டங்களை நடைமுறைப்படுத்துவதில் சிக்கல்களும், சவால்களும் உள்ளன. பெண் விடுதலை பற்றி பெண்ணியவாதிகள் தங்களது கருத்துக்களை பதிவு செய்துள்ளார்கள். பெண் விடுதலைக்கு பாடுபாட்ட எண்ணற்ற தலைவர்களில் தந்தை பெரியாரும் ஒருவர். இந்த ஆய்வு கட்டுரை பெண் விடுதலை பற்றி பெரியார் வழங்கிய கருத்துக்களை வெளிப்படுத்துவதை நோக்கமாகக் கொண்டுள்ளது.

Role of Women in Rural Development With Special Reference to Cholavandan

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Though there have been cases of women predominance in different ages and different societies it has been evidenced that no society in the world ever provided equal status with men. Aspects such as work mobility education, healthsetc have changed the role of women. The obvious problems of poverty, illiteracy, un employment, civic negligence, bureaucratic high handedness has been remained as hurdles in the empowerment of women in Tamilnadu. In spite of this lacking women have achieve a lot through different channels.

This paper deals with the problems of women in a village, a small unit of society and about their achievement through Self Help Groups. Cholavandan, a historical place has been remained as the citadel of Tamil culture. Women of this place struggled a lot to establish their position. They contributed immensely for the rural development. In Cholavandanthe role and the status of women changed according to different environments, depending upon the cultural factors structural variables, economic and social development process and the influence of modernization.

The role of women in economic activities was brought to lime light through various aspects. A major factor determining the socio-economic status of women is concerned with education and occupation. Rural development programmes have laid down due emphasis on integrated women development.

The integrated Rural Development programme, Training of Rural youth for selfemployment support to Employment programme for women etc. have targeted to cover substantial proportion of rural women for the benefits. In Cholavandan there has been a major contribution made by women in various fields including agricultural production.

The role of women in rural development is being hotly debated and a new perspective initiated to improve their status. This article attempts to evaluate the role of women in rural area i.e.Cholavandan, with reference to many activities in which they partake in work conditions, family maintenance etc. Special attention is paid to the decision roles of women not only in house holders but also in other fields. This is an attempt to present a sociological study with vision.

Social Conditions of Kilakkari People in Sangam Age

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Kilakarai is a coastal town of Ramnad District in South Tamil Nadu. It was a very famous sea port town of South India in earliest period. It is 18 miles away from Ramnad and 60 miles away Madurai. It is a town between Tuticorin and Rameswaram in the east coast of south India. It is also a very important sea port of Mannar Gulf. It is located in the latitude, above the equator.

Kilakari means East Coast. It is derived from the Tamil words "Kizhl" meaning east and karai meaning coast. It is also a port town on the Gulf of Mannar and can be reached by sea. It is situated between the ports of Pamban and Tuticorin. From Korkai, the trading muslim community might have been migrated to Kilakarai. It is known from the travel accounts of Ptalemy, IbinBatuta, Marcopolo, Barbosa and Alberuni.

The Role of Financial Institution in Virudhunagar District

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India has made considerable economic progress since its independence. Most noticeable are the expansion and diversification of production both in industry and agriculture. A good number of financial institutions provide finance for industry, entrepreneurship development and to facilitate development of a variety of skills required by the industry as well as agriculture. Commercial and Co-operative Banks have been providing medium term loans to enable the entrepreneurs to acquire loan for setting up new industries and for effecting expansion, renovation and modernization the existing units. Tamilnadu is the one of the most industrialised States and the third largest economy in the country. In Tamilnadu among 29 districts traditionally Virudhunagar district is one of the well developed districts in terms of Industrial development. In Virudhunagar district the financial institution sponsored financing schemes and programmes to all urban towns including semi urban towns through the promotional agencies like TIDCO, SIPCOT, TIIC and SIDCO for achieving rapid industrialization in this district. The financial institution helps to increase the productivity of the industries. It also assists the young and energetic youths to pursue their own industry with their young idea. The new coming entrepreneurs are able to get financial assistance, guidance, training, marketing assistance, medium loans and learnt the trade as an apprentice from private/ public registered body to start subsidiary occupations. By all these the small scale and village industries have received benevolent attention which directly increases the socio-economic condition of Virudhunagar district.



Violence Against Women: With Special Reference to Eve-Teasing

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Eve - teasing has been a notoriously difficult crime proves as per particulars often devise ingenious ways to attack women, even though many feminist writers term it as "little rapes" and usually occur in public places streets, and public transport. women are subjected to various forms of molestation, physical and mental troture and Eve-teasing at home, in streets, public places, Places of entertainment, campus of educational institutions, rescue homes, crowded places like Markets, meals, festivals, railway platforms and bus stands, running trains and buses, work place etc., The cases are grossly under-reported because the victims and their parents and guardians avoid to report cases to the police. Indian law recognizes eve-teasing as sexual harassment which is considered as a criminal activity Indian law does not mention the term eveteasing'. In recent times, the laws have been made stringent so that victim could take recourse under the law absence gestures, recitation or remakes can land the victim into prison for maximum, pictures, books etc to a girl can invite two years of rigorous imprisonment along with fine of Rs. 2000. The offence of eve-teasing in different wordings included in Indian Penal Code Section 350, 354 and 509 yet eve-teasing is on the rise than amounts to death.

Women's Rights and Protection under the Law And Constitution of India

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Second quarter of the 20th century saw women in India rising against the gender bias. They questioned the Hindu Scriptures which accorded them a status lower than that of males. According to an author, the challenge given by educated women was and still one of the greatest challenges that the Hindu society ever faced in modern time.

A number of laws and other legal provisions have been enacted for the protection of women Discrimination still however continued to afflict women as a result where of the National Commission for women Act came to be brought on the statue book in the year 1990 for establishing National Commission for women inter-alia, to investigate instances of violation of women's rights and to take remedial steps by making recommendations to the central and state Governments for amendment of relevant laws.

Constitution of India, which was adopted and brought in to force in 1950 has a number of provisions to protect equality and to provide equal opportunity to women. Specific laws have been enacted to protect women from evil social practices, to protect women from violence, to ensure dignity and equality of women, to protect the property right of women and fair adoption, to protect the women in respect of marriages and to aim at affirmative action for women.

Meritorious Services of S.B. Adittanar

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The aim of this paper is to high light the meritorious services of S.B.Adittanar. Sivanti Balasubramanya Adittan popularly known as 'Adittarnar' enjoys a unique place, for he made the demand for a separate independent Tamilnadu and sustained it for decades and also founded a movement called, Nam-Tamilarlyakkam (We-Tamil Movement) to achieve it, while others wanted to attain an independent Dravidanadu. He became very popular among the Tamils as the founder of the popular Tamil daily Tinattanti. He advocated separate Tamil Nadu as early as 1937.

A Study on Women's Health in A Rural Poor Population in Tamilnadu

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The health status of women in India is an area which so far has received inadequate scholarly attention. The limited evidences from the few studies available

present a dismal picture. India is one of the few countries where life expectancy of women has been less than that of men till very recently. For rural women this still holds good. More girls than boys die in infancy and childhood. This higher female infant and child mortality is a rare phenomenon not found even in countries with far higher mortality rates than, India, and is believed to be the consequence of the discriminatory treatment of the female child. It is seen that 'Deaths of young girls in India exceed those of young boys by at least one-third of a million every year. Every -sixth infant death is specifically due to gender discrimination. (1). What is more, the gap shows no signs of narrowing: the ratio of female to male mortality in childhood has remained at around 1.1 since 1970 (Registrar General of India, Sample Registration System, various years). The trend of excess female mortality is pronounced till the age of 35. High rates of maternal mortality contribute to excess female mortality in the reproductive years, the mortality rate being more than 50 per cent higher for females than for males. Maternal mortality rates in India (at 500 per 100,000 live births) are among the highest in the world, and more than 50 times the average for industrialized countries. Pregnancy outcome - the probability that a pregnancy results in a full-term, healthy live birth-is an important indicator of women's health status. According to community studies from different parts of the country, there were above 139 unsuccessful pregnancies per 1000 (4). In comparison, the rates range from 71 per 1000 pregnancies in South Korea to 126 per 1000 in Costa Rica. The levels of pregnancy wastage for women from poorer communities are steeper, in some cases reaching even a high of 300 per pregnancies. Sources of information on women's morbidity and nutritional status are even fewer than those on mortality. According to National Sample Survey data for 1973-74, the incidence of morbidity in women was 12 percent for India as a whole.

The present study is an attempt at addressing some of these questions through a case study of women from a rural poor population. The focus is especially on women's reproductive health, about which far less is known as compared to their other health problems.

Historical Analysis of Chittar Pattanamkal Project

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When Kanyakumari was in the Travancore-Cochin State a scheme was contemplated to construct a dam across Chittar I and Chittar II to conserve their water and to take a cannel from them to feed the Kodayar Left Bank Channel. The Chittar Pattanamkal Project in Kanyakumari District estimated to cost about Rs. 680 lakhs and was expected to irrigate 15,000 acres of double crop lands in Kanyakumari District and 17,000 acres of single crop lands in Radhapuram sub Taluk area of Tirunelveli District. The foundation stone for the project was laid by Sri K. Kamaraj, former Chief Minister of Tamil Nadu, on 26th September 1963. The construction work of the dam was started in 1964 and was completed in 1970. The dam of Chittar I is located inside the Ambadi Estate and is situated a mile above the confluence of the river Chittar I with the Kodayar river. It is 13 miles away from Kulasekharam and approachable by road.

Social History in 17th and 18th Century Tamil Society As Revealed by Jesuit Epistolary Correspondences

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The Christian missionaries accompanied the European traders when the latter arrived at the Indian Ocean in the sixteenth century. Among the missionaries the Jesuits played an important role in recording the socio, economic, political and cultural lives of the people. These events were reported to their Superior General in Rome through Annual Letters. These Letters are known for exactitude, authenticity and veracity.

The Jesuit epistolary correspondence serves as a veritable mine of information for the reconstruction of the Tamil history from the second half of the sixteenth century.



An acquaintance with the methods of selection and the training of the individual Jesuit missionary shows that he was fashioned into a man of culture and discrimination. The Superior General often instructed the Jesuit writers to confirm to accuracy and truth in their writings. He also advised that the letters give more news of general interest, and less concerning individual interest.

Complying with these instructions, the Jesuit fathers from the Tamil country gave more emphasis in their letters, to the common people than to kings or rulers. They have sent to Europe the most interesting news about fauna, flora, ethnography, religion, customs, traditions, famine, natural calamities and the history of the land where they have laboured.

This paper brings out the famine that occurred in 17th and 18th century and ethnography of some castes, Kamanayakkanpatti Carrayan and Cauvery dispute. The information which was given in the Jesuit Letters has been witnessed by the Jesuits and thus they form as primary source to write Indian History.

Contribution of the Jesuits towards Women's Liberation in the Pearl Fishery Coast

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The Portuguese made their settlements in the Pearl Fishery Coast in the sixteenth century. The Franciscan missionaries were present in the Fishery Coast when the Mass Conversion took place in 1536. They were followed by the Jesuits who not only employed different strategies to strengthen the faith of the neophytes (trainers) but exhibited keen interest in the total change of the fisherfolk. The Jesuit missionaries made impact on the socio, political, economic and cultural lives of the inhabitants of the Fishery Coast. The special concern of the missionaries towards the womenfolk is quite interesting. This paper brings out the joint efforts of the Portuguese and the Jesuits in bringing the emancipation of women in the Pearl Fishery Coast.

The Portuguese found that in the Fishery Coast certain social evils existed against women who were not treated on par with men and several measures were adopted by the Portuguese to address this issue. The Jesuits missionaries took up this task and passed several resolutions in the form of decrees in their Provincial Councils

held in Goa from time to time which in turn were put into practice on the Fishery Coast.

Widows were asked to eschew sati and not to shave their heads at the death of their husbands. The Jesuit missionaries urged the Portuguese king to instruct the Brahmins in India that the latter should not coerce women into these shocking rituals. The widows were allowed to remarry if they were below the age of fifty. Polygamy was not a superstitious practice but an overt and widespread phenomenon here. So the Provincial Council of Goa requested the Portuguese king to authorise the ecclesiastical judges to punish polygamous persons.

Decree Seventeen passed by the Jesuit Council declared that women should not be deprived of their property rights. Christian women after child birth were enjoined to go to the church when they found themselves physically fit and could take their child to the church after forty days. Alcoholism was rampant all along the Coast and women drank as much as men did. Francis Xavier proscribed the consumption of urâk (arrack, country liquor).

Francis Xavier in one of his letters condemned the Portuguese who held female slaves in Punnaikayal but accepted male slavery and wanted their masters to ensure their slaves attended Sunday service at church.

Even before the British, the Portuguese had sowed the seeds for the emancipation of women in this part of the country. The Jesuits motivated the Portuguese officials and the latter in turn extended their cooperation. In some cases even the Portuguese captain committed crime against women and the Jesuits opposed them vehemently. Several research works have so far focused on the maritime and missionary activities of the Portuguese on the Fishery Coast. This paper brings out the social impact of the Jesuits on women in the Fishery Coast.

Socio-Economic Structure of the Imperial Cholas

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The commercial history of the Tamil country is directly related to its physical features, natural resources and the political condition. Ancient Tamilnad, having a primarily agrarian society, its trade and commerce was connected with the products of her soil. Only certain areas of the subcontinent are noted for the commercial products like species, pepper, sandalwood, pearls, arecanuts and silk. During the late Pallava



and Chola period (9th to 12th centuries) international trades considered Coromandel Coast as a significant emporium. It has been noted by scholars that the dominant political systems since the Sangam period were actively involved in organizing the flow of the above said commodities. It was necessary for the foreign merchants to involve the indigenous merchants for buying these goods.

Tank Department Policy of the East India Company

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Irrigation assumes paramount importance in our country. Irrigation served a dual purpose in our agricultural economy firstly, they provide protection to crops against damage done by failure of rain and secondly, they increase the yield of crops even in normal years.

During British rule the farmer's desirous of constructing tanks or wells at their own expense had to apply to the collector for his permission. If any ryot dug a well or built a tank without collector permission he shall be changed upon the land which may be watered from such work, the same assessment as would be payable from the *sarkar* sources of irrigation.

Nadar Women in Madurai

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The 19th century was a period of unprecedented transformation. The Madurai Nadars readily responded to the socio economic challenges and became one of the economically and politically sound communities in the south and occupied a predominant position in the society. Thus the community surged forward in the social ladder which was not relished by the upper castes. The Nadars are interested by adopting various measures to develop their community.



The Dutch East India Company (VOC) Relations with Paravas of the Tuticorin

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The Dutch seized Tuticorin from the Portuguese in 1658. Large numbers of Paravas profited from the increase in textile exports from Tuticorin and other Parava centres which the Dutch used as factories and commercial entrepots. The rise in cargo traffic in these ports led to a new demand for dock hands and skilled pilots and lightermen. These were needs which the Paravas were well qualified to fill. The group had a long tradition of mobility, migrating regularly from Tuticorin to the Ceylon pearl fisheries, and moving between different maritime occupationsfishing, pearling, chank (conch shell) diving, and crewing in coastal trading craft. Therefore many Paravas were able to use the opportunities provided by the commercial boom, and moved from employment as dock labourers into maritime trade. Some worked as tindals (masters) of coastal boats, and the most enterprising began to trade in their own right, investing in small cargoes of textiles in the port-to-port trade which opened up between Tuticorin and Ceylon, Parava caste notables had an important advantage in these ventures because their fees for ritual services and payments for overseeing the pearl fisheries provided them with a small but valuable capital base. This article makes an attempt to trace the relationship between the Dutch East India Company (VOC) and the Paravas of Tuticorin.

Indian Women in the Views of Swami Vivekananda

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The study of Swami Vivekananda Centres is not around spiritualism alone. Being a saint known for his naturalistic bent of mind he devoted to elevate the status of his mother country Bharat. While doing so he analysed many factors. One among them is his contribution to womenhood. In that he was able to highlight the pathetic

condition of the women of his contemporary world. He was also pointed out the ways and means for their uplift. By citing the examples of the women of other countries he has expressed his views. Such views are highlighted in this paper based on the original writings of Swami Vivekananda.

Marathas Revenue Administration in Tanjore

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Tanjore was the homeland of the Chola empire. In olden days the land revenue was the major source of revenue for the kings. In the history of Carnatic, Tanjore had a significant role.

This system became so popular that British rule was compelled to adopt this system in old Bombay Province. The Objective of the Land Revenue Administration is to assess and collect of Land revenue, Collection of Court fees, recovery of Loans and to Prepare and maintain "Land records" related to revenue accounts.

There were thousands of revenue officers working for the Revenue department If the Land was situated near the river led the rate of tax was less and in the case of the lands that were situated for away from the river beds. In 1799 When the British took over the revenue administration and restricted the Maratha Jurisdiction within the fort of Tanjore, the transition appeared irresistible.

தமிழகத்தில் மகளிர் சுயஉதவி குழுக்களின் தோற்றமும், தற்போதைய வளர்ச்சியும்

சு. உலூ

முனைவர் பட்ட ஆய்வாளர் முதுகலை மற்றும் ஆராய்ச்சி வரலாற்றியல் துறை சர் தியாகராயா கல்லூரி சென்னை

மகளிர் தீட்டம் என்பது சமூக, பொருளாதார, அரசியல் ரீதியாக ஏழை பெண்களை முன்னேற்ற வேண்டும் என்பதற்காக தமிழ்நாடு பெண்கள் மேன்பாட்டு கழகம் செயல்படுத்தும் தீட்டம் ஆகும். இது பெண்களை 12 முதல் 200 நபர் வரை கொண்ட குழுவாக அரசு சார நிறுவனங்கள் மற்றும் சமூக அமைப்புகள் மூலம் அமைத்து செயல்படுத்தப்படும் தீட்டம் ஆகும். இது முதன் முதலில் தர்மபுரி மாவட்டத்தில் 1989 ஆம் ஆண்டு தோற்றுவிக்கப்பட்டது. G.O.Ms.No.764, Social Welfare & NMP



Dept. dt.1.9.1989 வழியாக விவசாய வளர்ச்சிக்காக உலக நிதி (IFAD) - Internation Fund for Agricultural Development என்ற அமைப்பின் நிதி உதவியுடன் சிறிய அளவில் செயல்படுத்தப்பட்டது. இதன் வெற்றியை தொடர்ந்து சேலம், தென் ஆற்காடு, மதுரை மற்றும் நாமநாதபுரம் மாவட்டத்திலும் செயல்படுத்தப்பட்டது. ஐகுயுனு தீட்டத்தின் வெற்றியை பார்த்து மாநில அரசே தன் சொந்த நிதியுடன் 1997–1998 ஆண்டு வெளியிட்ட அரசாணை (G.O.Ms.No.292 Social Welfare & NMP Dept. dt. 4.12.1996) மூலம் தமிழ்நாட்டின் அனைத்து மாவட்டத்திலும் செயல்படுத்தப்பட்டது. 31.03 .2009 தகவல் படி 59 இலட்சம் மகளிர் இந்த தீட்டத்தில் இணைந்துள்ளனர். இந்த தீட்டத்தில் இணையாமல் உள்ள மகளிர் குழுக்களும் உண்டு.

மகளிர் சுய உதவி குழுக்களை அமைக்க அரசு சார நிறுவங்களை மகளிர் திட்டம் பயன் படுத்திகொண்டது. இந்த நிறுவங்களில் மகளிர் திட்டங்களின் சலுகைகளை பெரும் அங்கீகரிக்க பட்ட நிறுவனங்கள் கடன் வசதி செய்து தருவது மற்றும் அவைகளின் செயல்பாட்டை கண்காணிப்பது இந்த அரசு சார நிறுவனங்களின் கடமை. இவ்வாறு அமைக்க பட்ட குழுக்கள் பிறகு கூட்டமைபுகளாக பஞ்சாயத்து, வட்டாரம் மற்றும் மாநில அளவில் அமைக்கபடுகின்றன. கூட்டமைப்புகள் வந்த பிறகு சுயஉதவி குழுக்களை அமைத்த நிறுவங்களின் உதவி சுயஉதவி குழுவிற்கு தேவைபடாது பின்னர், அவைகள் முழுமையான மக்கள் நிறுவனமாக செயல்படும். இவ்வாறாக தமிழகத்தில் மகளிர் குழுக்கள் வளர்ச்சிபெற்று வருகிறது

காஞ்சிபுரம் மாவட்ட பட்டுத்தறி நெசவாளர்களின் தற்போதைய நிலை

அ. சதீஷ் குமார்

முனைவர் பட்ட ஆய்வாளர் முதுகலை மற்றும் ஆராய்ச்சி வரலாற்றியல் துறை சர் தியாகராயா கல்லூரி சென்னை

காஞ்சிபுரம் பட்டுச் சேலைகளுக்கு உலகெங்கிலும் பெருமதிப்பு உள்ளது அனைவரும் அறிந்ததே. இந்தியாவின் பட்டு பற்றிய குறிப்புகள் வேத காலத்துக்கு முந்தியவை. கி.மு. 14O-ல் சீனாவில் இருந்து இந்தியாவுக்குப் பட்டு அறிமுகமானது என்று கூறப்படுகிறது. கவுடில்யர் தான் எழுதிய அர்த்தசாஸ்திரம் என்ற நூலில் கி.பி. இரண்டாம் நூற்றாண்டிலேயே பட்டு பற்றிய செய்திகளைக் குறிப்பிட்டுள்ளார். கனிஷ்கர் காலத்திலேயே, அதாவது கி.மு. 58-ல் பட்டு இந்தியாவில் இருந்து பிரசித்தி பெற்ற ரோமாபுரிக்கு ஏற்றுமதியாகி வந்தது. மத்திய ஆசிய நாடுகளுக்கும், தெற்கு ஐரோப்பிய நாடுகளுக்கும் பட்டு ஏற்றுமதி செய்வதில் இந்தியாவுக்கும் சீனாவுக்கும் இடையே கடும் போட்டி இருந்து வந்தது. கி.பி. 16, 17-ம் நூற்றாண்டுகளில் இந்தியாவில் வளர்ச்சிக்கு முதலில் வித்திட்டவர் தீப்பு சுல்தான். கர்நாடகம் இன்றைக்கு நாட்டிபட்டு வளர்ப்பதை மொகலாய அரசர்கள் ஊக்கப்படுத்தி வந்தனர். மைசூர் 7O சதவிகீத கச்சாப் பட்டை அளிக்கிறது. உலகளவில் இன்று பட்டு உற்பத்தி செய்வதில் சீனா முதலிடம் வகிக்கிறது. சீனாவுக்கு

அடுத்தபடியாக அதிகமாகப் பட்டு உற்பத்தி செய்யும் நாடு இந்தியாதான். நம் நாட்டில் இருந்து பல்லாயிரம் கோடி ரூபாய் மதிப்புள்ள பட்டு, வெளிநாடுகளுக்கு ஏற்றுமதி செய்யப்படுகிறது.

தமிழகத்தில் பல்வேறு ஊர்களில் பட்டுப்புடவைகள் உற்பத்தி செய்யப்பட்டாலும், காஞ்சிபுரம் பட்டுச் சேலைகளுக்கு தனிச்சிறப்பு உண்டு. நெய்யும் முறை, ஜரிகை தரம், கூடுதல் எடை போன்றவை மற்ற ஊர் சேலைகளிலிருந்து காஞ்சிபுரம் சேலைகளை வேறுபடுத்திக் காட்டுகின்றன. சரிகை மற்றும் கோரா (கச்சா பட்டு) விலை உயர்வு, கூலிப் பற்றாக்குறை உட்பட பல்வேறு காரணங்களால் காஞ்சிபுரத்தில், பட்டு நெசவுத் தொழில் நலிவடைந்துள்ளது. நெசவாளர்கள் தறிகளை ஓரம்கட்டிவிட்டு வேறு வேலைகளை தேடிச் செல்ல துவங்கி உள்ளனர். காஞ்சிபுரத்தில் 21 பட்டுக் கூட்டுறவு சங்கங்கள் உள்ளன. இவற்றில் 10 ஆயிரத்திற்கும் மேற்பட்ட நெசவாளர்கள் உறுப்பினர்களாக உள்ளனர். இவர்களில் பாதி பேர் மட்டுமே நெசவு நெய்கின்றனர்.

Irrigation Policy of the British in the Chinglaput Region (1784-1790 AD)

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Chingleput district stretches in a wide arch, 180 km long and at places upto 80km deep, around the city of madras (Presently known as Chennai) capital of Tamilnadu. Chingleput was ruled by the pallavas, Gangas, Rashtratus, Chola, Kakatiyas, the Vijayanar and the Nawabs of Arcot on the various times. In 1763 the Nawab of Arcot Muhammed Ali assigned Chingleput as Jaghir to the English East India Company at Fort St. George in Madras. During 1763-1780 company leased Chingleput to the Nawab as annual lease. In the Jaghir of Chingleput had brought under the direct control of the company and retained it as Jagir till it was annexed in 1801 A.D. When It was came to the direct control of the company. Jaghir was attacked during the second Mysore forces from 1780 to 1784. Jahir was very affected and most of the irrigation facilities were destroyed. After the war Company made renovated work to improve the irrigation Channals. Irrigation repair work given to the under the management of the superintendent of Jaghir. The policy was framed to share the water at time of scarcity .Advanced were made for repairing irrigation channel coarse measure to recover the advanced. In the paper attempt is made to this discuss the effect of the British irrigation policy in Chingleput region.

Gujarati Settlement at Coimbatore

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The Gujaratis have always attracted the attention of Coimbatore. Gujaratis are the most admirable and appreciable people in every part of Coimbatore. Gujaratis may not be Soldiers, but they have been successful in capturing the hearts of the people wherever they went and settled. With an ardent faith, the Gujarati people moved to Coimbatore. The conductive atmosphere and the ambiences to Coimbatore invited their attention.

Upon their arrival they were engaged in various activities. They started the Gujart Samaj with a challenging spirit, they are involved in cotton business and there by laid down their contribution for the progress of cotton trading in Coimbatore. This contribution for the flourish meant of textile industries in Coimbatore is laudable.

Shree Coimbatore Gujarat was founded in 1942. The objective of this association was to cater to the needs of Gujaratis in various spheres. A unique institution Gujarat mutual welfare Society run by this Samaj is to help the economically backward people.

In the field of education, the Gujaratis excelled others by establishing various excellent educational institutions. Kikani groups of institution stand as a model for other institution in the City. This group of institute provides Holistic education such that the students passing out are second to none in this competitive world.

Labour Department and its Labour Schools in Madras Presidency

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In the beginning of Nineteenth Century English education was introduced and developed in colonial Tamil Nadu. In this connection, socially backward class people did not allowed to educational institutions. However, christen machineries to provide



the education to them in marginally. In this situation, the British Government of India was took the meaningful effort to provide the education for depressed class in the all Provinces. Hence, the Labour Department was created with the support of Justice Party in 1919. It was provide the education and scholarships to the depressed class pupils. The first commissioner of Labour C.F. Paddision to create the schools in Madras, Tiruchinappalli, North Arcot, South Arcot, Chengaput and Tinnevelly districts. He took the reasonable welfare measures for the depressed classes in the Madras Presidency. This article made an attempt on the Labour Department's schools, scholarships and other measures for the development of depressed class pupils.

Women Empowerment through Self - Help Groups With Special Reference in Tiruvannamalai District - A Study

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Women empowerment is a process in which challenge the existing norms and culture, to effectively promote their well being. The participation of women in Self Help Groups (SHGs) made a significant impact on their empowerment both in social and economical aspects this study addresses women empowerment through self help groups in Tiruvannamalai district. The information required for the study has been collected from both the primary and secondary sources A multistage random sampling method has been followed. Average and percentage analysis was carried out to draw meaningful interpretation of the results. Garret ranking technique was used to find the reasons for joining the Self Help group.

Manalur Maniammai and Her Contribution to the Downtrodden - A Forgotten Social Worker in Tamil Nadu

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Manalur Maniammai was one of the brave social reformers of the 20th century. Though she was born in an orthodox Brahmin family she rose against the social taboos and worked for the betterment of agricultural labourers. She joined the Congress Party and then the Communist Party of India. She ably worked as the President of the Nagapattinam Kisan Committee. She emerged as a great Communist leader in such way that the local people personified her with the Communist Party. During the period of Second World War she took part in the protest meetings against the British rule in India and was arrested and imprisoned for 30 months. During the first General Elections she was not permitted by the Communist Party to contest in the elections because of her personal popularity. Yet she worked for the labourers and the poor. Thus she was greatly attached to the principles of the Communist Party. But the Party had not much recognized her services and had not given opportunity for her to contest in the elections. But she carried on her services selflessly till last. In a stray accident she died by an attack by a deer. Undoubtedly she is a forgotten social worker in Tamil Nadu.

Arakkal Ali Raja's: The Prominent Mappila Muslim Merchant Family in Cannanore - A Historical Perspective

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Ali Raja's of Cannanore, the most prominent maritime merchents in pre colonial Kerala, South India, and one of the very few early-modern Indian maritime mappila merchent families which succeeded in carving out a powerful configuration of their



own. The extensive maritime net work of the Arakkal House was based in the Port-Town of Cannanore. The Arakkal Royal Family popularly known as Arakkal Ali Raja which established its emergently at Cannanore in the State of Kerala is a decesive one, This is the only one above all the prominent mapplia muslim dynasty in the history of Kerala. Arakkal Royal Family of Cannanore came into being as a maritime and political power by the 16th century, commonly the members of the family known as Arakkal Ali Raja of Cannanore, by the passage of time, they become the rulers of Cannanore. The family has established a unique position not only in the social mileau but economic domain by dint of inland and overseas trade and commerce. The dynasty had contineous fight against the European powers like Portuguese, Dutch, French and English. It was from this base that this mapplia muslim family was able to dominate the commercial networks of various other mapplia families in that city as well as in its various satellite ports such as Maday, Baliapatanam, Dharmapatanam, and Nileswaram. On accounts of their incredible success in managing a trading system which connected Cannanore with various nodal points of maritime trade across the Indian Ocean for centuries, the Ali Raja's were also famed as 'Aazhi Raja's' or 'Lords of the Seas'. The rulers of Arakkal owned Vessels and their trade relations with Indian provinces and foreign countries point to a brisk maritime trade legacy of the house.

Ali Raja has a large and handsome bazaar where most of the moors in his dominions reside. The Dutch Company traded with him in cardamom, or turmeric and ambergris. Ali Raja's Vessels sometimes took Dutch passes in their foreign trade. In the 17th and 18th Centuries the Portuguese Ceased to be a naval force in the Arabian Sea even when they continued to be a threat of his foreign trade. In 1720, the Portuguese Power invaded a ship of Ali Raja which brought horses from Mecca under protest that no one had the right of importing horses. The Portuguese intrusion to Malabar Coast was detrimental to the maritime activities of Arakkal House. In 1504 the Portuguese Power won the support of the Kolathiries in their fight against zamorin of Calicut, the Arakkal Dynasty also must have maintained good relations with the Portuguese Power. In due Course, the growing Islamic Commercial presence stimulated the proliferation of a number of New trading centres along the Malabar Coast. In fact on the eve of the Portuguese arrival in Malabar they were so powerful that 'if the King of Portugual had not discovered India, Malabar would already have been in the hands of the moors, and would have had a moorish king. Although the commercial power of these muslim traders had somewhat shrunk by the second half of the sixteenth century. However, although their commerce was impinged on by the Portuguese attempt to control the pepper trade in Malabar. However, Arakkal trade with the West Asian Nations could be carried on only after obtaining the necessary passes for the



traffic from the Portuguese. The comming of Dutch East India Company, The Colonial rivals of Portuguese brought an end to their Political domination in Malabar. In 1663 Dutch power invaded the strategic Fort St. Angelo and captured it. It was an end for the political ambitions of the Portuguese in Malabar. The Dutch East India Company also established friendly relations with the Ali Raja's of Cannanore. Although the first two treaties signed between the Ali Raja and the VOC concerned a mutual understanding about sharing the trade of the region, the third was more ambitious and was aimed at obtaining compleate control of the trade of the Ali Raja and the local bazaar. This radical change in the policy of company twoards the Ali Raja and his men was greatly affected by its failure to oblige the latter to operate within the orbit of the commercial designs of the company in Cannanore.

Agrarian Reforms Policy of Tamilnadu Government Between 1947 - 1967

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Agriculture constitutes one of the earliest professions which man invented for his livelihood. In the sphere of economic activity it comes next to the pastoral stage of economics. Till the advent of the industrial revolution, agriculture was the main source of income not only to the people but also to the nation. From ancient time onwards, agricultural income was the main stay of the government, which determined the revenue from agriculture according to the fertility of the soil, and the rainfall. Hence the government used to pay special attention on agriculture and enumerates new policies for fostering agriculture. In order to provide food for all and grow more food for elevating poverty and unemployment, the governments both Centre and State charted a series of schemes through Five Year plans and others. The Government through its rural welfare programme and co-operative societies launched a number of programmes in the sphere of agricultural growth. The medias such as Radio and Television are used for propagating the Agrarian Policy of the Government. On the basis of Five Year Plan a large number of schemes and reforms were introduced. The First Five Year Plan of Madras State provided for the construction of the major irrigation projects for the reforms of agrarians in the Madras State. During the year of 1967-68, the condition of the agricultural population was generally satisfactory in all the districts of Tamilnadu. The Co-operative Societies played a vital role for the

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development of agriculture in Tamilnadu. It was the object of these societies to help the agriculturist not only to secure land for cultivation but also secure the agricultural facilities. The Co-operative Societies is continuing their service till now and it emerge as as a potential source for the development of agriculture.

Study on Empowerment of Rural Women through Information and Communication Technology [ICT] in Tamilnadu

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Women constitute equal share with men in the total population of any country, no development can be thought to be sustainable unless it uses the capabilities, understanding and contributions of women. Empowerment of Women gained momentum in the decade of Liberalisation and Globalisation as this period opened up more and more employment opportunities for men and women. Despite the progress made in various fields, women were still subjected to oppression by a patriarchal order. They were denied access to the resources to prove their potential and responsibility. Empowerment of women is an essential pre-requisite for women's liberation from patriarchal and other forms of control. It is process that enables a powerless women to develop autonomy, self control and confidence within the group of men and women. It is used in all spheres of life as a process to strengthen the elements of society.

The term ICT has been used to encompass technological innovation leading to the development of so-called information or knowledge societies, with resulting changes in society. Empowerment of women in the context of knowledge societies entails building up the abilities and skills of women to gain insight into the issues affecting them and also building up their capacity to voice their concerns.

This paper examines the avenues created by ICT enabled networking processes for women empowerment. It discusses the main challenges and obstacles faced by women. Suggesting some strategies to address those challenges and suggest way to improve the conditions leading to women empowerment. This paper also analyses the study from rural areas of and Tamilnadu and examines how women's 'power within' has been enhances their access to and control of information and communication by use of ICT.

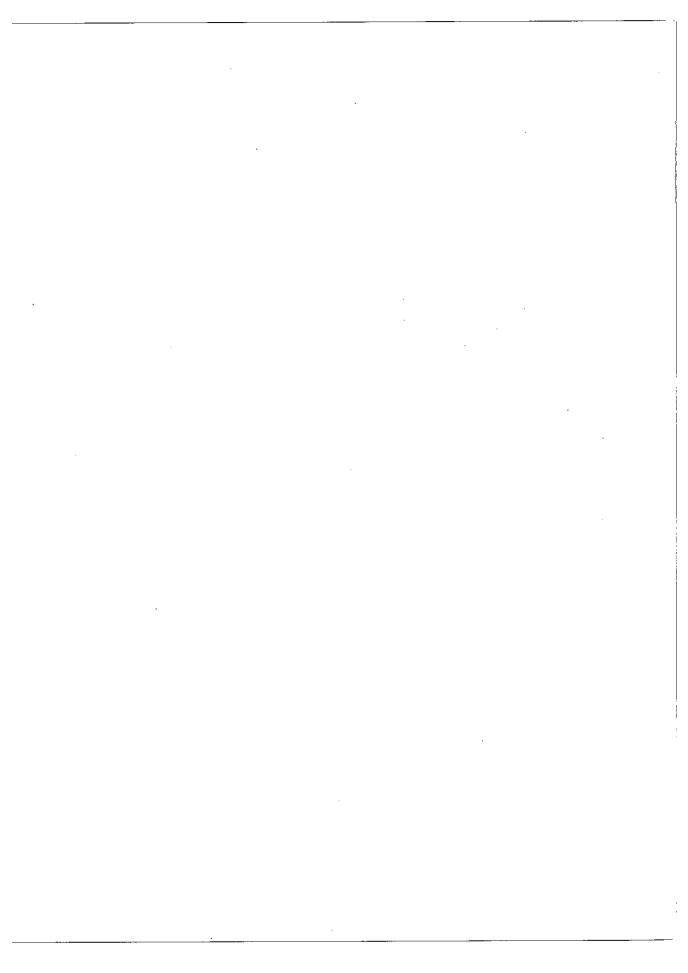


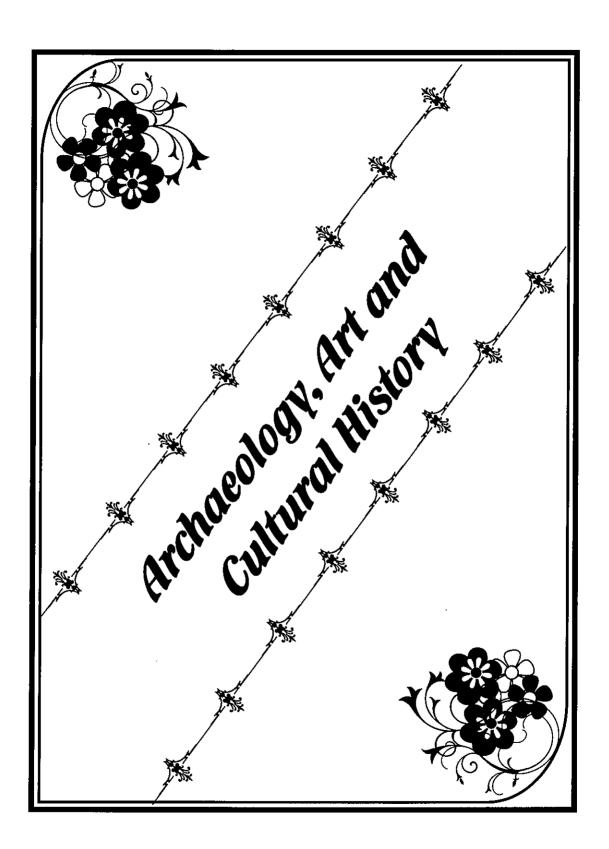
Condition of Salt Pan Workers With Special Reference to Women Workers in Thoothukudi District

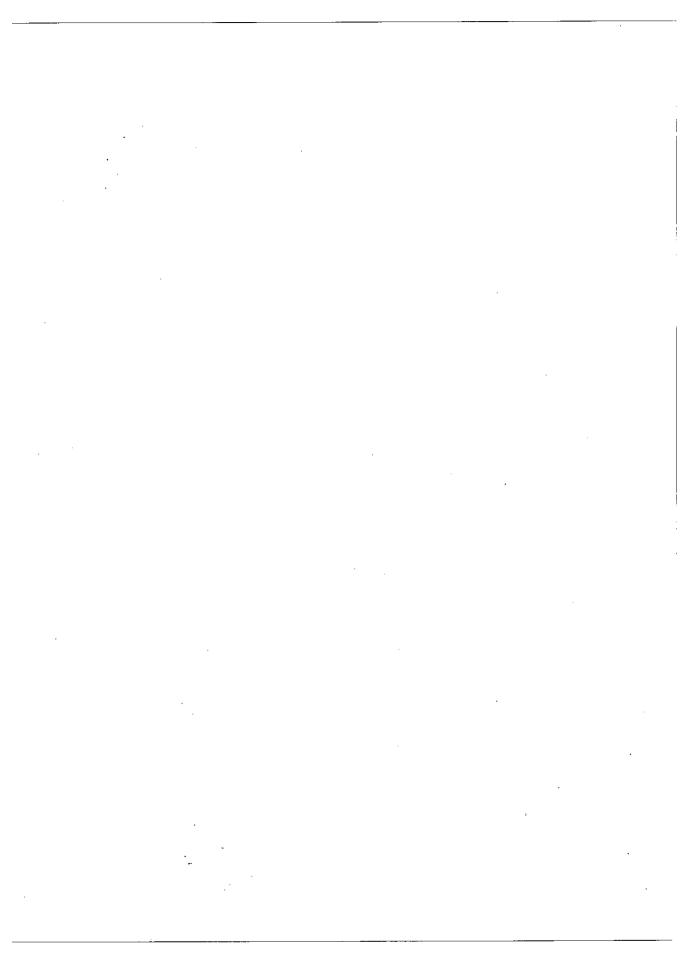
Dr. S. Regi

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Salt is a necessary food item. Without salt man cannot eat his food. Therefore, there is a proverb in usage in Tamil Nadu says, "Without salt the food will be in waste/dustbin". Salt sustains all life on earth that of humans, animals and plants. Salt has some 14,000 uses in industry. Salt was the unlikely weapon used by Gandhiji to galvanise India's freedom struggle. Despite this impressive history and its tremendous everyday utility, "Common salt" is usually taken for granted. And salt workers are the unsung beasts of burden. They are working in the salt pans that lie in coastal and desert areas under a pitiless scorching sun. Salt workers in India and their families live for eight months a year in this harsh environment that's often devoid of basic amenities such as drinking water, schools, hospitals or markets. This study will provide the necessary data base to the policy makers for improving the living condition of the salt pan workers particularly women workers and at the same time it will create awareness among the salt workers regarding the areas of their entitlement failures.







Liberation of Dalits in Tamil Nadu

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The 19th and 20th centuries were an era of social and religious reform. Dalit upliftment was on the agenda of most of the reform movement. The only difference was that some of the association or organization of social reform had Dalit upliftment as one of the programme while some organization worked with only for one objective i.e., Dalit upliftment. Arya Samaj, Brahmo Samaj, Theosophical Society, Depressed Class Mission Society of India, Harijan Sevak Sangh and many others were the organizations, which worked towards the cause of Dalits along with other reforms. There were many such other organizations which had worked with the sole aim of Dalit upliftment, that these organizations got established just to give justice to Dalits, such as Adi-Dravida Mahajan Sabha, Dravida Mahajan Sabha, Devendra Kula Mahajan Sabha, Madras Nandnar Mutt, South Indian Liberal Federation. All these organizations and their leaders during first half of the 19th century rebelled against three aspects of their outcaste status; the economic deprivation resulting from this status: denial of access to social and civic amenities by Brahmins and persecution based on caste inferiority.

Pollachi As A Commercial Centre

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Pollachi has had a hoary post. It is the headquarters of the taluk, bearing its name. It is the forerunner in the commercial field in the Coimbatore District, a Centre of brisk commercial activity in Tamil Nadu State. A striking feature of Pollachi for developing as a Commercial Centre is the dependence of the entire taluk and the numerous villages surrounding it. Pollachi derives its fame due to its situation in the taluk, whereas the existence of the taluk is verily felt because it wears a precious and beautiful ornament, namely Pollachi. Without those villages surrounding it, Pollachi



could not have enjoyed the status as it enjoys today-the interdependence is History. The field of Study is Urbanisation.

வில்அம்பு எய்தல் பேராண்மை உடைத்தன்று

மா. க<u>ந்த</u>சாமி

முன்னாள் முதுநிலை மேலாளர் நிறுவனம்

திருச்சிராப்பள்ளி கலிங்கத்துக் காரவேலனின் கல்வெட்டின் மீளாய்வு, தொல்காப்பியத்தை வரலாற்று நோக்கில் முழுமையாகச் செய்த ஆய்வு. இவைகளால் தொல் தமிழக வரலாற்றின் பல அரிய உண்மைகளை வெளிக்கொணர்ந்துள்ளோம். மூவேந்தர் கோட்பாட்டின் காலம், தொல்காப்பியர் காலம் எல்லாம் தெளிதின் உணர்ந்துவிட்டோம்.

தொல்காப்பியம் நேர்முக வீரப்போர்கள் நடத்தும் விபரங்கள் தருகிறது. புராண இதிகாசங்கள் போர்களையும் அதில் பெரிதும் பயன்படுத்தும் வில்அம்பு என்னும் ஆயுதம் பற்றியும் நிறையச் செய்திகள் தருகிறது.

இப்போர்களையும், ஆயுதங்களையும் இணை நோக்கி இக்கட்டுரை தெளிவான முடிவுகளைத் தருகிறது.

கி.பி 13 ஆம் நூற்றாண்டைச் சார்ந்த 'வல்லநாடு' அருள்மிகு வல்லபுரீஸ்வரர் திருக்கோயில் – ஓர் ஆய்வு

எறும்பூர் கை. செல்வகுமார்

வரலாற்று ஆசிரியர் அரசு உயர்நிலைப் பள்ளி செய்யாறு

'ஆலயம் தொழுவது சாலமும் நன்று' என்ற அவ்வையாரின் வரிகளுக்கு ஒப்ப கோயில்கள் தொடக்கத்தில் வழிப்பாட்டு தலங்களாக மட்டுமே இருந்தன. அருள்மிகு வல்லபுரீஸ்வரர் கோயில் சோழர்கால ஆட்சியில் 24 கோட்டங்களில் ஒன்றான வெண்குன்ற கோட்டத்தில் 'வல்லநாடு' என்று அழைக்கப்பட்ட தற்போதைய திருவண்ணாமலை மாவட்டம் வந்தவாசிக்கு அடுத்துள்ள வல்லம் கிராமம் உள்ளது. இக்கோயிலுக்கு ஐந்து நந்தா விளக்குகள் சுந்திரபாண்டியன் மன்னன் ஆட்சிகாலத்தில் தானம் அளிக்கப்பட்டிருப்பதால் இக்கோயிலினை பழமையை அறிய முடிகிறது. கிராமத்தின் மையத்தில் நான்கு திசை வாயில்களுடன் இக்கோயில் அமைந்துள்ளது. தெற்கு வாசலில் இராஜகோபுரம் இரண்டு பிரகாரங்களுடனும், வெளி பிரகாரத்தில் கோபுர வாயில் அருகில் தீர்த்தக் கிணறும், மேற்கு வாயில் அருகில் பச்சைக்கல் நந்தியும், வடக்கு வாயில் அருகில் தலமரமான வில்வ மரமும் உள்ளது. கிழக்கு வாயில் வழியாக முதலில் பலிபீடம், நந்தி சன்னதி, அடுத்து மகாமண்டபம், வெளிபிரகாரத்தில் சூரிய பகவானின் திருவுருவச்சிலை, தெற்குபுரம் உற்சவ மூர்த்தி உள்ள தனி சன்னதி மற்றும் அதனூடே வள்ளி



தெய்வானை சமேத முருகன் சன்னதியும் உள்ளது. மேற்கு பிரகாரத்தின் வடக்கு மூலையில் அருள்மிகு கடினகுஜாம்பிகை சன்னதி கிழக்கு நோக்கி உள்ளது. கருவறையில் அருள்மிகு வல்லபுரீஸ்வரர் லிங்கத் திருமேனியாய் எழுந்தருளி காட்சித் தருகின்றார். மேலும் யோகதட்சணாமூர்த்தி, துவாரக பாலகர்கள், நடராசர் சன்னதியும், நவக்கிரகங்கள், பைரவர் சிலையும் அமைந்துள்ளன.

மேலும் சோழர்காலக் கட்டிடக் கலைக்கு உதாரணமாகத் திகழும் இக்கோயில் கருவறையில் 'கஜபிரஷ்டம்' என்றழைக்கப்படும் யானையின் உருவம் போன்று வடிவமைக்கப்பட்டுள்ளது. கோயிலின் வடப்புறம் எல்லைப்புற பகுதியில் பெரிய குளம் ஆறு மூலைகள் கொண்டதாக ஆறுமுகக் குளம் இக்கோயிலில் மட்டுமே அமைந்துள்ளது.

திருஞானசம்பந்தர் சீர்காழியில் இருந்தபடி வல்லபுரீஸ்வரரை நினைத்துருகி, திருவல்லம் என முடியும் பத்து பாடல்களை தேவாரப் பதிகத்தில் பாடியதாக சான்றுகள் உள்ளதாக கூறப்படுகிறது. சோழர்கால ஆட்சியில் பல்வேறு காலக்கட்டத்தில் கட்டப்பட்டு விஜயநகர, பாண்டிய நாட்டு மன்னர்கள் புரவலர்களாக இருந்து இக்கோயிலை பராமரித்து வந்ததாக சான்றுகளின் மூலம் தெரியவருகிறது.

Contribution of European Missionaries for the Development of Women Education in Thoothukudi District from 1800 - 1910

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Founding of educational institutions was one of the notable social development services of the European missionaries. Many young-missionaries brought their wives who opened small schools for girls in their residences. Before the arrival of these missionaries it had been thought that education was absolutely for women.

The word education has been derived from the Latin word 'educares' which means 'to lead out'. This is to say the role of education should be growth and development individual potentialities. In 1709 Ziegenbalg started a school for girls at Transquebar. This appeared as the first girls' school all over India. Thoothukudi fame was established as early as the first century A.D. when pearls harvested off the coast was sold in the emporia of Europe. Thoothukudi, Manappadu, Sawyerpuram, Idaiyankudi, Meignanapuram and other places in the district gave a fillip to social awareness and education especially of women.



Women missionaries, along with their husbands dedicated themselves to the noble case of educating rural women and they became pioneers in the establishment of several educational Institutions for girls. Mrs. Eliza Caldwell, Mrs. Mary Thomas Miss. Francis Elizabeth etc. made significant contribution towards women education. Women's education is more important than that of men because she is the first emotional teacher of a child. She guides and controls the child in the direction it should go. If a woman is educated generation after generation is educated.

Tamil Literature During the Vijaynagar Period With Special References to Rayavacakamu and Krishnarayavijayamu

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The Rayavacakamu and Krishnarayavijayamu are the Telugu works, which are the primary sources for the study of Vijayanagar Empire. These works present a fund of invaluable historical information regarding political, social, economic and cultural history of Vijayanagar empire.

Religious Practices of the Fishermen of Tuticorin

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Francis Xavier wrote long back about the fishermen of Thoothukudi in 1542 as "Because the Christian in these villages have no one to instruct them in faith, they can say nothing more about it than they are Christians". But the situation has improved a lot after a lapse of four and half centuries. There is an improvement in terms of church structures, personnel, number of institutions, buildings and population. In this paper an attempt is made to find out whether the religions faith among them had been improved in depth and quality in the modern days.



Holy Theerthas of Rameswaram

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Tamilnadu is a land of many temples and shrines. The temples also become the centres of the social life of a town. The South Indian temples played a vital role in the social, cultural and economic life of the people. The Ramanathaswamy temple at Rameswaram is historically and religiously important. Ramanathaswamy temple is a famous Hindu temple dedicated to Lord Shiva. It is an honoured pilgrimage destination, which represents the southern most of the twelve Jyotirlingams of India. It is considered as holy as Benaras. According to Shaiva mythology, Lord Rama is believed to have prayed Lord Shiva here to absolve any sins that he might have committed during his war against the demon king Ravana. Ramanathaswamy temple has many Theerthams in and around. The main attraction of the temple is the huge twenty-two Theerthams. It is said that the water in these twenty-two Theerthams have different taste and even have curative properties. Devotees gave utmost importance to have a holy dip in all the Theerthams. Devotees take holy dip at Sethu Theertha, Agni Theertha and other sacred waters, offer pujas to get progeny, perform Shraadha for their ancestors and do Naga Prathishta (installing serpent deity). Rameswaram is an acclaimed Parihara Sthala, where it is believed all sins got absolved.

A Historical Study of Padmanabhapuram Palace

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Padmanabhapuram the ancient historical town is situated 55 kms south of Thiruvananthapuram and about 2 kms East of Thuckalay of Thiruvananthapuram kanyakumari road. It was the ancient capital of the erstwhile Travancore state from about A.D. 1555 to the latter half of the 18th century. It was developed from the little kingdom of 'Venad' which was other also known as "Vanavasnadu'. It was the first Venad king known by inscriptional evidences was Ayyan Adikal Thiruvadikal who ruled in A.D. 849. He and their apparent "Rasmer Thiruvadai" were the

contemporaries of Stanu Ravi whose reign commenced in A.D. 844. The next king Govarthana Marthandam came to the throne in A.D. 976. and was a contemporary of the Chera Emperor Bhaskara Ravi Varman. At that time Travancore was only a small kingdom comprising Nanchinadu in the south when Maharaja Marthanda Varma, the maker of modern Travancore (A.D. 1729 1758) commenced his reign Travancore was undergoing a sad situation threatened by external and internal enemies. The palace is situated at the very centre of the Padmanabhapuram fort. The Padmanabhapuram palace is the quadrangular building divided into long and spacious halls and is three strayed. A study of the Art and Architecture of the Padmanabhapuram palace throws light on some of the distinctive architectural features prevalent in different epochs or Travancore history. The Navaratri Mandapam in the palace is a triumphant achievement of architecture in stone. It is constructed completely in granite. Besides the sculpture and architecture in stone and wood, the paintings of the Padmanabhapuram palace.

During the period of the king Thiruvithagur, painters designed the temples and the palace with beautiful art and painting. They used the colours like Green, Black, Yellow, Red, Blue paintings are religious oriented. These paintings show the social and religious culture. Now a day's these paintings are exhibited in Padmanabhapuram palace and museum. The exciting paintings and exquisite architecture, the excellent woodcarvings are a few of the many things that make the palace interesting.

The Historical Importance of Thirukoilur

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Thirukoilur, one of the Holy places for Vaishnavites is celebrated for its cultural and religious history. It has its importance because *The Divya Prabandham* was composed only in this holy place. It lies on the Villupuram - Katpadi Railway line. The presiding deity is Thirivikrama, otherwise called Ulagalandha Perumal. Among the Pancha Krishnananya Kshetrams, Thirukoilur is famous for its historical and spiritual importance and also one among the Nadu Naadu Divya Desams.

Why is Thirukoilur famous? Is it because, the three great Alwars, Poigi Alwar, Bhudathalwar and Peyalwar had the vision of the Lord here? Is God exclusively Purusha or Sthri or a harmonious blend of the two?

What is its historical importance as the headquarters of Malayaman Chieftains? Are the Tamil poets Avvaiyar and Kabilar connected with this place? Did Pari's two daughters Angavai and Sangavai marry here? Does it have Epigraphical highlights? All these are studied in this research paper.

திருவரம்பூர் எறும்பீஸ்வரர் கோயிலின் கட்டிட சிற்ப அமைப்பு

முனைவர் த. அமுதா

உதவிப் பேராசிரியர் வரலாற்றுத் துறை அரசு மகளிர் கல்லூரி (தன்னாட்சி) கும்பகோணம்

கோயில்கள் பல வகைப்பட்டது பண்டைய கோயில்கள் சில கடற்கரையை ஒட்டியும், குன்றுகளின் உச்சியிலும், ஏரியின் கரையிலும் சில புனித ஆறுகளின் இரு மருங்கிலும் அமைந்து இருந்தன. இயற்க்கை எழில் மிக்க இடங்களில் பண்டைய தமிழர்கள் கோயிலை கட்டினர். ஒவ்வொரு ஆலயத்திற்கும் ஒவ்வொரு தனி சிறப்பு உண்டு. தலம், மூர்த்தி, தீர்த்தம் என்ற மூன்றில் சிறந்து விளங்குவது சிவாலயமாகும்.

திருச்சிராப்பள்ளியில் உள்ள சைவ திருத்தலங்களில் சிறந்து விளங்குவது திருவெறும்பூரில் உள்ள எறும்பீசர் திருக்கோயிலாகும். கட்டிடம், சிற்பம், கல்வெட்டுக்களில் இக்கோயில் சிறந்து விளங்குகிறது. திருநாவுக்கரசரால் பாடல் பெற்ற ஏழாவது தலமாகும் இக்கோயில் காவிரியின் தென்கரையில் அமைந்து உள்ளது.

இக்கோயிலின் புராண வரலாற்றை பார்க்கும் பொழுது தாருகாசுரன் தேவர்களை வென்று தேவலோகத்தை கைப்பற்றியதால் தேவர்கள் பிரம்மனிடம் சரணடைந்தனர். பிரம்மன் தென்கைலாயம் சென்று எரும்பீசரை வழிபட்டால் அருள் கிடைக்கும் என்று கூறினார். எறும்பீசரை தேவர்கள் வழிபட சென்றனர் ஆனால் அங்கு மூன்று அரக்க சகோதரர்கள் சிவனை வழிபபட்டதை கண்டு பயந்து பிரம்மனை வேண்டினர். எறும்பு உருவம் பெற்று ஈஸ்வரனை வணங்கினர் இக்கோயிலில் எறும்புகள் வழிபட்டதால் திருஎறும்பியூர் என்ற பெயர் வர காரணமாயிற்று.

இக்கோயிலின் கட்டிட சிற்ப அமைப்புகள் வியக்கத்தக்க வகையில் அமைந்து உள்ளது. முதலாம் ஆதித்தன் காலத்தில் கட்டப்பட்ட கோயிலாகும். இது 250 அடி உயரமுள்ள குன்றின் மேல் அமைக்கப்பட்ட கோயில். இக்கோயில் ஒரு கற்றளியாகும். கோயிலின் கருவரை சதுர வடிவம் கொண்டது. அர்த்த மண்டபம் 14 அடி முன்னோக்கி நீண்டு உள்ளது. முக மண்டபம் 25 அடி பக்க அளவு உடையது. மகாமண்டபம் வெளி பிரகாரத்தில் உள்ளது. இக்கோயிலின் கட்டிட அமைப்பு சோழர் கால கலைப்பாணிக்கு எடுத்துக்காட்டாக உள்ளது.

இக்கோயிலின் விமானம் சிற்ப நூல் மரபுப்படி அதிட்டானம், பாதம், கூரை, கிரீவம், சிகரம், தூபி என்ற அங்கங்களை கொண்டது. இங்கு உள்ள சிற்பங்கள் அனைத்தும் தனித்துவம் கொண்டவை. கருவறையில் உள்ள இறைவன் சுயம்பு வடிவமாக காட்சி தருகிறார். இறைவி நறுங்குழல் நாயகி அம்மனாகும். சூரியன் உஷா, பிரதுஷா என்ற இரு தேவியருடன் காட்சியளிக்கிறார். இச்சிற்பம் வேறு எக்கோயிலிலும் இல்லாத அற்புதமாகும். மரத்தேர் சிற்பம் இக்கோயிலின் முக்கிய அம்சமாகும். இத்தேரில் பலவகைப்பட்ட சிற்பங்கள் இடம்பெற்றுள்ளன. பூதகணங்களின் உருவங்கள், யானையின் தோலை உரித்து ஆடும் இறைவனின் திருத்தாண்டவம் சிறப்பான சிற்பங்களாகும். உலோக சிற்பங்களும் இக்கோயிலில் இடம் பெற்றுள்ளன. பல கல்வெட்டுகளும் காணப்படுகின்றன.

இக்கோயில் இந்து அறநிலையத்துறையை சார்ந்தது. கட்டிடக்கலைக்கும் சிற்பகலைக்கும் சிறந்ததோர் எடுத்துக்காட்டாக அமைந்து உள்ளது.

அருப்தொண்டர் சீகன் பால்குவின் அரும் பணிகள் - ஓர் ஆய்வு

மு. குமர முருகன்

முனைவர் பட்ட ஆய்வாளர் வரலாற்றுத்துறை அண்ணாமலை பல்கலைக்கழகம் அண்ணாமலைநகர்

12 ஆண்டுகளுக்கு ஒரு முறைதான் குறிஞ்சிமலர் மலர்கிறது. முப்பது ஆண்டுகளுக்கு ஒரு முறைதான் மூங்கில் மலர் மலர்கிறது. பல நூறு ஆண்டுகளுக்கு பிறகு தான் வால்நட்சத்தீரம் வானில் தோன்றுகிறது. ஞானமேதைகள் நாட்டில் பிறப்பதும் இதுபோன்றுதான். இவர்கள் தங்கள் சிறந்த சேவையால் அல்லது முதிர்ந்த அறிவினால் மக்கள் மனதில் பதிந்துவிடுகிறார்கள்.

இதைப்போன்று தோன்றிய ஒருவர்தான் பர்த்தலோமேயு சீகன்பால்கு என்பவர். ஜெர்மனி நாட்டில் தோன்றி தமிழகத்தில் தரங்கம்பாடியை நோக்கி வளைந்து வந்த வால் நட்சத்திரம். இவர் காலம் அழிக்க இயலாத தன் சேவையின் அடிச்சுவடுகளை வரலாற்றில் பதியவைத்தார். சீகன்பால்கு கால்பட்ட இடங்கள் பல இருந்தாலும் நாள்பட்டு நிலையாக துலங்குவது தரங்கம்பாடியே. பல இடங்களில் பல பணிகள் செய்தாலும் தரங்கம்பாடி ஒன்றே அவரின் அன்பு சின்னமாக விளங்குகிறது.

Two Inscriptions from Utayaneri @ Palamatai

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Two Inscriptions from *Utayaneri@Palamatai* are taken into analysis for want of knowing the general structural features of the Later *Pandya* Inscriptions. These two inscriptions are engraved in the *atittanam* of the temple. They are complemented to each other. One inscription deals with the formation of *piramateyam* village and the other inscription deals with the taxation of that village.



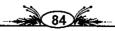
சங்க இலக்கியங்களில் சிவ வழிபாடு

முனைவர் அ. கார்குழலி

உதவி பேராசிரியர் வரலாற்றுத் துறை குந்தவை நாச்சியார் அரசு மகளிர் கல்லூரி (தன்னாட்சி) தஞ்சாவூர்

சங்க இலக்கியங்களில் பண்டைய தமிழ் மக்களின் சமயம் நம்பிக்கைகள் தெய்வ வழிபாடு, சிற்பம் பண்பாடுகள் போன்ற பல செய்திகளை கொண்டுள்ளது. சங்க கால மக்கள் தாங்கள் வாழ்ந்த வசிப்பிடங்கள் மற்றும் தெய்வ இருப்பிடங்கள் போன்ற இடங்களில் இறை உருவங்களை ஓவியமாக தீட்டி மகிழ்ந்துள்ளனர். தொல்காப்பியம், நற்றிணை, குறுந்தொகை, ஐங்குறுநூறு, பதிற்றுபத்து, பரிபாடல், கலித்தொகை, அகநாணூறு, புறநாணூறு போன்றவைகள் சிவப்பெருமானைப்பற்றி கூறும் பாடல்களை கொண்டுள்ளனர்.

- ஆலமர் கடவுள் இவர் ஆலமர நிழலில் அமர்ந்து அருமறைகளை போதிப்பவராக கருதப்படுகின்றார்.
- திரிபுராந்தகர் மூன்று புரங்களைக்கொண்டு தேவர்களுக்கு இன்னல்களை விளைவித்த அவுணர்களை அழித்த நிகழ்வினை குறிக்கின்றது.
- 3. காலசம்மாரர் தன் பக்தன் மார்கண்டேயன் உயிரை கவர வந்த இயமனை உதைத்த வடிவம்.
- 4. கங்காதூர் வானில் ஓடி கொண்டிருந்த மந்தாகினி நதியை தன் தவவலிமையால் அவனிக்கு அழைத்து வந்த பகீரதனின் வேண்டுகோளுக்கு இனங்க சிவன் தன் ஜடாமுடிக்கட்டில் கங்கையை தாங்கும் வடிவம்.
- 5. சந்திரசேகரர் சிவனின் சந்திரசேகர வடிவமாகும். தன் தலையில் சந்திரனை தாித்துள்ள வடிவமாகும்.
- 6. உமாசகிதர் சிவன் உமையுடன் காட்சிதரும் வடிவம் உமாசகிதராவார்.
- 7. இராவண அனுக்கிரகர் தசகிடகவன் எனப்படும் இராவனனுக்கு அனுகிரகம் செய்ததால் இராவன அனுக்கிரகர் என அழைக்கப்படுகிறார்.
- 8. நடராஜர் சிவனின் தாண்டவம் எனப்படும் நடனம் நடராஜர் வடிவமாகும்.
- மாதொருபங்கன் சிவனும் உமையும் சேர்ந்த அர்த்த நாரீஸ்வரர் உருவம் மாதொருபங்கன் வடிவமாகும்.
- 1O. கலியாண சுந்தரர் சிவனின் திருமண கோலமே கலியாண சுந்தரர் வடிவமாகும்.



Siddha Siddhanandha and Siddha Cult in Puducherry

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Puducherry is flourishing at present as an important centre of Siddhar worship in South India. There were several Siddhars lived and attained their salvation in Puducherry. Evidently there found several Samadhis (Cemeteries) in and around Puducherry region. During their lifetime, these Siddhars performed various miracles for the benefit of their followers/devotees and other common people. Swami Siddhanandha is one of the well known among the Siddhars of Puducherry, whose Samadhi shrine is located in Karuvadikuppam (nearer to the Actor Shivaji's Statue). For the Puducherry Siddhars, Swami Siddhanandha was considered to be a spiritual Guru, which is gleaned from the legends of the Siddhars of his contemporary period, including the great national poet Subramaniya Bharathi, who often used to stay in this temple and also wrote songs on him, when he took asylum in Puducherry between 1910 and 1918. Comparing to other popular religious temples, this Samadhi shrine getting more and more popularity and receives large number of devotees from various parts of India. So far no detailed history of this Siddha is known. Therefore, this study is aimed to decipher the biography of Swami Siddhanandha and other important historical accounts during his stay in Puducherry.

Traditional Healthcare Medicines of Narikkuravars

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The medical world of today has been witnessing tremendous changes. In spite of vast development in the field of medicine, the tribal people still practise traditional medicine. In the case of the community of Narikkuravars, they go around and sell traditional medicine and in some cases, they set up regular medical shops in urban areas. This article aims to know the traditional healthcare medicines of Narikkuravars in Tamil Nadu.



திருவக்கரை காளியம்மனின் படிமக்கலைக் கூ<u>று</u>கள்

கி. செந்தில்நாதன்

சிற்பத்துறை முனைவர் பட்ட ஆய்வாளர் தமிழ்ப் பல்கலைக்கழகம் தஞ்சாவூர்

தமிழத்தில் மிகப் பழமையான வழிபாடு தாய்த்தெய்வ வழிபாடாகும். கி.மு. 3000–2500 ஆண்டுகளுக்கு முன்னரே ஹரப்பா, மொக்ஞ்சதாரோ போன்ற இடங்களில் கிடைத்த தொல்பொருள் சான்றுகள் தாய் தெய்வங்களை பற்றித் தெரிவிக்கின்றன. சிலப்பதிகாரம், மணிமேகலையிலும் தாய் தெய்வ வழிபாட்டைப் பற்றிப் பல குறிப்புகள் காணப்படுகிறது. இராமாயணம் மற்றும் மகாபாரதம் ஆகிய இதிகாச நூல்களில் தேவி வழிபாடு பற்றிக் குறிப்பிடுகின்றன. பழந்தமிழர்களின் தெய்வம் கொற்றவையாகும்.

காளி, சாமுண்டியின் வடிவமாக கருதப்படுகிறது. காளியின் பல்வேறு வகையான உருவங்களும் கூறப்படுகின்றன. சங்கர் ஷனி, சித்தகாளி, பத்ரகாளி, தட்சிணாகாளி, குப்ஜிகாகாளி, சுந்தரி மகா கீள தேவகி, சித்தகராளிதேவி, பிரத்யங்கராதேவி, கேசிகாதேவி மற்றும் கேசமந்தரா போன்ற வடிவங்களை பற்றிக் குறிப்பிடுகின்றது. காளி நான்கு, எட்டு, பத்து, பன்னிரு, பதினாறு கைகளைக் கொண்டவள். நான்கு கைகள் உடையவளாக இருந்தால் வெட்டுண்ட அசுரனின் தலையைப் பற்றியும் ஒரு கையில் சக்தியையும், முன்னிரு கைகள் அபயம் வரதம் கொண்டிருப்பவளாகவும் சித்தரிக்கப்பட வேண்டும்.

திருவக்கரையில் காணப்படும் வக்கரகாளி சப்தமாந்தர்களுடன் வீற்றிருப்பாள். இச்சிற்பம் 8 அடி உயரம் கொண்டவை. வலது காலை மேடையின் மீது ஊன்றி, இடது காலை தொங்க விட்ட நிலையில் காணப்படுகின்றன. தலையில் கரண்ட மகுடமும், சுடர்முடியும் உள்ளது. வலது காதில் பிரேத குண்டலமும், இடது காதில் பத்ர குண்டலமும் தரித்து காணப்படுகிறது. காளிக்கு 8 கைகள், வலது பக்க கைகளில் கத்தி, சக்கரம், அம்பு, வாள், இடது பக்க கைகளில் கேடயம், கபாலபத்திரம், இடது கை கீழ் நோக்கியவாறு அமைந்துள்ளது. உடலில் பிரேத மாலையை அணிந்தும் கைகளில் கடகவளைவு, குடகமும், காலில் மணிகொலுசும் அணிந்து கோரை பற்களுடன் மண்டையோட்டு மாலையினை இவள் புனூலாக அணிந்துள்ளாள்.

இக்கோயிலில் காளியம்மன் வழிபாடே முதன்மை வழிபாடே அமைந்துள்ளது. பொதுவாக காளிகளுக்கு பலியிடுவது வழக்கம். ஆனால் இக்காளிக்கு பலியிடுதல் வழக்கம் இல்லை. இக்காளியம்மனுக்கு அசைவ உணவுகளும் படைப்பதில்லை. இக்காளிக்கு பௌர்ணமி நாட்களில் சிறப்பு வழிபாடுகள் நடைபெறுகின்றன.



Chola Art

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The Cholas continued the temple building traditions of the Pallava dynasty and elevated the Dravidian temple design to greater heights. The Chola kings built numerous temples throughout the kingdom. The evolution of the temple architectural the early phase starting with Vijayalaya Chola, the middle phase of Rajaraja Chola and Rajendra Chola when the achievements scaled heights never reached before or since and the final phase during the Chalukya Chola period of Kulottunga Chola I and after.

The Cholas also built many buildings such as public utility buildings and palaces. Many such buildings find mention in their inscriptions and in contemporary accounts. The golden palace Aditya Karikala built for his father Sundara Chola is an example for such a building. However, such buildings were of perishable materials such as timber and fired bricks and have not survived the ravages of time.

பல்லவர்கள் காலம் கட்டிடக் கலைகள், சிற்பங்கள் ஆகியவற்றின் வளர்ச்சி

இறா.வரலட்சுமி

பல்லவர் காலம் கலைகளுக்கு ஒரு பொற்காலம் என்பது வரலாற்று ஆசிரியர்களின் கணிப்பாகும். தமிழகத்தில் பல்லவர் கால வரலாறு என்பது கீபி.225 முதல் கீபி.862 வரை. சாதவாகளர்களின் ஆட்சிக்கு பின் பல்லவர்களின் ஆட்சியில் சாதவாகனர்களின் ஆட்சி முறையும் கௌடியல்ரின் அர்த்தசாஸ்திரமும் பின்பற்றப்பட்டது. பின்னர் சமஸ்கிருதம், தமிழ் ஆட்சி மொழியாக, வழக்கு மொழியாக இருந்தது. கலைகள், சிற்ப்பங்கள் கோயில்கள் ஆகியவைகளின் பணிகள் எழுச்சியுற்று சிறப்பு பெற்றன. கோயில் கட்டுவதில் புரட்சியை ஏற்படுத்தினார், செங்கல், காரை, சுண்ணாம்பு, உலோகம் ஏதுமின்றி பாறைகளைக் குடைந்து சிற்பங்கள் செய்தார். குகைக் கோயில்களை உருவாக்கினார். புதுச்சேரிக்கு அருகிலுள்ள மண்டகப்பட்டு, திருச்சிராப்பள்ளி, பல்லாவரம், வல்லம், மாமண்டூர், தளவானூர் சீயமங்கலம், மகேந்திரவாடி ஆகிய இடங்களில் பாறைகளைக் குடைந்து கற்கோயில்கள் கட்டினார். முதலில் சமணன், திருநாவுக்கரசர் தொடர்பால் சைவன் ஆனான். இவனுடைய மகன் முதல் நரசிம்மவர்மன் சிவபக்தன் சீனயாத்திரிகர் "யுவான் சுவாங்" வந்து தங்கியிருந்தார். காஞ்சிபுரம் கல்வியில் சிறப்பு பெற்று விளங்கியது காஞ்சி பல்கலையில் படித்த தர்மபாலர் என்பவர் நாளந்த பல்கலையில் தலைமை தலைவராக இருந்தார்.

நூறு (1OO) பௌத்த பள்ளிகளில் பதினாயிரம் பிகுக்கள் தங்கி அறம் வளர்த்தனர். இரண்டாம் நரசிம்மன்வர்மன் காலத்தில் "தண்டி" என்ற வடமொழி புலவரால் தண்டியலங்கரம் என்ற இலக்கண நூல் இயற்றப்பட்டது. கைலாசநாதர் கோயில் கட்டப்பட்டது. திருத்தொண்டர் தொகையில் கழற்சி நாயனராக இம்மன்னன் சேர்க்கப்பட்டுள்ளான் இவனுடைய ஒரு மனைவி நடனத்தில் சிறப்புற்றவள் இரண்டாம் நந்திவர்மன் காலத்தில் "திருமங்கை யாழ்வார்" வாழ்ந்தார் வட நாட்டிலிருந்து தமிழகம் வந்த பல்லவர்கள் தமிழர்களுடன் கலந்து தமிழர்களாகவே வாழ்ந்தனர் சிற்பக்கலைக்கும் கோயில் கட்டிட கலைகளும் மறுமலர்ச்சிக் காலம் என்றே கூறலாம். காடுகளை அழித்து கழனிகளை உண்டாக்கி பயிர்வளத்தை பெருக்கி மக்கள் நலனில் அக்கரைக் காட்டினார்கள். இதனால் இவர்களுக்கு காடுவெட்டி என்ற பெயரும் உண்டு.

கொங்கு நாட்டு கல்வெட்டுகள் காட்டும் சமுக தர்மங்காதம் மக்கள் நம்பிக்கைகளும் – ஓர் ஆய்வு

முனைவர். ம.மதியழகன்

உதவி பேராசிரியர் வரலாறு மற்றும் சுற்றுலாத்துறை அரசு கலைக் கல்லூரி, உடுமலைப்பேட்டை

தென்னிந்திய கல்வெட்டுகள் சிவ வைணவ ஆலயங்களுடன் அளிக்கப்பட்ட தானங்கள் பற்றிய செய்திகளையே அதிகம் தருகின்றன. இத்தகைய தானங்கள் பிரம்மதேவதானம், திருவிடையாட்டம், சதுர்வேதிமங்கலம் என்று அழைக்கப்பட்ட கோயில்களை சார்ந்து அமைக்கபட்ட ஊர்களுக்கு அளிக்கப்பட்டது எனலாம். இவ்வூர்களில் பிரமணர்கள் ஆதிக்கம் பெற்றிருந்தனர் எனலாம். இத்தகைய ஊர்களில் அமைந்த கோயில்களுக்கு அரசர் ஊர்சபை வணிக சபைகள் மற்றும் தனி நபர்கள் மூலம் பொன் பொருள் காசுகள் மற்றும் நிலங்கள் தானமாக அளிக்கப்பட்டது. இத் தானங்கள் கோயில் பூஜைகளுக்கும் வளர்ச்சிக்கும் உதவும் விதமாகவும் பூஜைகள் தடையின்றி தலைமுறை தலைமுறையாக நடைபெறவும் தானம் கொடுப்போர் சமுக தர்மம் மற்றும் நம்பிக்கைகள் அடிப்படையில் கல்வெட்டுகளில் வாசகங்களை பொறித்தனர். கல்வெட்டின் இறுதியில் காணப்படும் இவ்வாசகங்கள் தானங்களையும் கோயில் வளர்ச்சியையும் பிராமணர்களையும் பாதுகாக்க பயன்பட்டது எனலாம். கல்வெட்டுகளின் இவ்வாசகங்களில் இருந்து பண்டைய தமிழ் சமுகத்தின் மனுதர்ம சிந்தனைகளையும் ஆதிக்க சாதிய சிந்தனைகளையும் அறிந்து கொள்ள முடிகின்றது.

பண்டைய சமூக தர்மத்தில் பஞ்சமகா பாதகம் என்பது தோ1ஷமாகவும் பாவமாகவும் கருதப்பட்டது. கோயில்களுக்கு அளிக்கப்பட்ட தானங்களை பாதுகாப்பது வளர்ப்பது அறமாக கருதப்பட்டது அதை அழிப்பது மாற்றுவது மறுப்பது வில்லங்கம் செய்வது வக்கினம் சொல்வது தோஷம் என்றும் இதனால் பாவம் சேரும் என்ற நம்பிக்கை மக்களிடம் நிலவியதை கல்வெட்டுக்கள் தெரிவிக்கின்றன.

களிமண் காலம் கி.மு. 29000 - 25000 - ஓர் வரலாற்று பார்வை

கு. வெங்கட்ராமன்

முனைவர் பட்ட ஆய்வாளர் தமிழ் பல்கலைக்கழகம் தஞ்சை

அறிமுகம்

உலகதொல்லியல் வரலாற்றில் அறிஞர்களால் வரலாற்று காலங்களை, பழங்கற்காலம், இடைக்கற்காலம், புதியக்கற்காலம், செம்புகாலம், வெண்கலக்காலம் என வகுத்துள்ளனர். இப்பொருட்களைப் போன்று பழங்காலத்தின் இறுதிகாலங்களில் களிமண்ணால் கலைப்பொருட்களும், மண்பாத்திரங்களும், ஆதிமனிதர்கள் பயன்படுத்திவந்துள்ளனர். அதனை சான்றுகளுடன் வெளிகொண்டுவந்து 'களிமண்காலம்' என்ற தலைப்பில் இவ்வாய்வு மேற்கொள்ளப்பட்டுள்ளது.

கல்பொருட்கள்

பழங்கற்காலத்தில் கற்கருவிகளும், உலோக காலத்தில் செம்பு, வெண்கலம், இரும்பு ஆகீய பொருட்களின் பயன்பாட்டுக்காலமும் இக்கட்டுரையில் மேற்கோள் காட்டப்படுள்ளது.

களிமண் பொருள்

பழங்கற்காலத்தின் இறுதிக்காலங்களில் காலங்களில் கலைபொருட்களும் தட்டையான மண்பாண்டங்களும் பயன்படுத்தப்பட்டுள்ளன.

களிமண் கால பதிவின் நோக்கம்

பழங்கற்காலத்திற்கும், செம்புக்காலத்திற்கும் இடைப்பட்ட கடைசிப்பழங்காலத்தில் களிமண் பொருட்கள் பயன்படுத்தப்பட்ட காலம் வகுக்கப்படாமல் வெற்றிடமாக விடப்பட்டுள்ளதால் அவ்வெற்றிடத்தில் களிமண் காலம் கி.மு 29,000 – 25,000 ஆண்டுகள் எனவகுக்கப்பட்டு பதிவு செய்வதே இவ்வாய்வின் நோக்கம்.

களிமண் பொருகள் சான்றுகள்

செக்குடியரசுநாடு, சீனாவில் எக்ஸியன்ரென்டூங், யுசன்யன் குகை, ரஷ்யாவின் ஓசிபோகாவிலுள்ள கஸ்யாபகுதி, ஜப்பானின் ஜோமோன் பண்பாட்டு காலம், இந்தியாவின் சோபானிமுண்டாபகுதி, தமிழ்நாட்டின் ஆதிசநல்லூர் ஆகிய பகுதிகளிலிருந்து கண்டெடுக்கப்பட்ட மண்பாண்டப் பொருட்கள் சான்றுகளாக எடுத்து எழுதப்பட்டுள்ளது.

கருதுகோள்

மேற்கண்ட களிமண்பொருட்களின் சான்றுகளை வைத்து கடைசி பழங்காலத்தில் களிமண்காலம் கி.மு 29,000 – 25,000 ஆண்டுகாலம் என அனுமானித்து வரலாற்றில் ஒரு பதிவினை செய்யலாம் என்று கருதுகின்றேன்.

സ്രമ്യത്വ

வரலாற்றுக் காலப்பட்டியலில் பழங்கற்காலம், களிமண்காலம், வேளாண்மைக்காலம், செம்புக்காலம், இரும்புக்காலம் என வரையறுக்கப்பட்டால், வரலாற்றுக் காலப்பட்டியல் முழுமைப்பெற்றதாக அமையும் என ஆய்வுக்கட்டுரை பணிவாக சமர்ப்பிக்கப்பட்டுள்ளது.

A Study on Heritage Tourism in Madurai

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Heritage states the age old culture, traditions and customs of a region. Heritage tourism involves visits to historical or architectural sites that may include ruins, battlegrounds, palaces, temples, caves, inscriptions etc. This form of tourism has progressed substantially over the years in India and there is immense scope for development that can be achieved through synergized efforts of both public and private sector. In that case at Madurai the Athens of the East has some important monuments as the heritage sites. This includes Tirumalai Nayakar Palace, the Temple car etc. This is particularly significant in the context of promotion and marketing the great heritage resources at Madurai boasts of which can attract huge foreign tourist and thereby the foreign exchange earnings. This study exposes the heritage sites in Madurai and its tourism potential.

கல்வெட்டுகள் காட்டும் அறந்தாங்கி தொண்டைமான்கள்

முனைவர் மு. காயத்திரிதேவி

உதவிப் பேராசிரியர் வரலாற்றுத்துறை, அரசு மகளிர் கலைக்கல்லூரி புதுக்கோட்டை

புதுக்கோட்டை மாவட்டம் புதுக்கோட்டைக்கு தென்கிழக்கில் புதுக்கோட்டையில் இருந்து சுமார் 4O கி.மீ. தூரத்தில் அறந்தாங்கி என்ற நகரம் அமைந்துள்ளது. அறந்தாங்கியைத் தலைநகராகக் கொண்டு ஆண்ட பரம்பரையினர் அறந்தாங்கி தொண்டைமான்கள் எனப்பட்டனர். இத்தொண்டைமான்களின் வரலாற்று பெருமையையும், இலக்கியச் சிறப்பையும், கொடை சிறப்பையும் பற்றி ஆராய்வதே இக்கட்டுரையின் நோக்கமாகும்.



The Nadars are Sandaar not as Shannar

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According to E.H. Carr in his book, 'What is History' defined "History is an unending dialogue between the past and the present". The primary function of a historian is to mastery of the past and explains it to the present generation. The unknown historian and professors like Prof. Janaki Nair, C.V Raman Pillai and others misrepresented the history of Nadars who had a great traditional heritage of culture and civilization. Huge part of their history had been lost, manipulated, bent down, crippled, mutilated and hidden ever since the entry of the alien invaders to India who followed a policy of divide and rule to preserve and maintain their power and wealth and for their success devised the caste system. Even though, once the Nairs considered as Sudras, but still they are scratching the skin of the sons of the soil and the Government also do not want to know the truth. The Nadars had different names as Sandaar, Santor, Nadalwar, Nadan, Landowners, Valamkaiar, and Kshatryas... but instead of them, the Nairs and Nambutiris misrepresented and used the name Shannan and created history accordingly. Anyhow, the word Shanan gained a derogatory meaning in the 18th or 19th century A.D especially after the formation of Malayalam language in the 16th century A.D and it brought to light to some extent. It explains different names of Nadars and how they lose their position through the ages in South Travancore.

Educational Endeavours of the Salvation Army in Tirunelveli District in Tamilnadu - A Study

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The proposed paper "Educational Endeavours of Salvation Army in Tirunelveli District A Study" is an attempt to explore the educational efforts of the Salvation Army and its services towards the poor, especially the people of Sambavar community. Among the Christian missionaries in South India, the Salvation Army made tremendous services towards the uplift of Sambavar people in the country. They opened several schools in different parts of the Tirunelveli region and opened the eyes of the people through instigating educational awareness among them and made them

supreme in the society by abolishing superstitious belief. During 1920, it started its educational services in Radhapuram, constructed several schools in different parts of Tirunelveli region. In Valliyoor it opened schools in the name of Noble Memorial High School, Middle School at Nambithoppu, Salvation Army Primary school at Manickamputhoor, another Salvation Army Primary school at Ervadi and S.S.Puram, Sanganeri, another Salvation Army Nobel Memorial Primary School at Valliyoor etc were notable features of the educational contribution of the Salvation Army. To give better education to the poor is the preliminary aim of the Salvation Army. It is fulfilling its will and pleasure through the education field.

Christianity and social Emancipation in Agastheeswaram Taluk in Kanyakumari District - A Study

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The recently introduced concept in historical research is subaltern studies. According to this concept due important is given to every region and everybody in writing of objective history. Hence nowadays micro level study in history and topic selected are even at village level or a taluk level to high light the contribution of that area to Glorious history. The proposed study is an earnest attempt to find out the facts of 'Christianity and social emancipation of the people of Agasteeswaram'. South India witnessed several Christian denominations and their services are remarkable. Agasteeswaram taluk in Kanyakumari District the society was caste ridden. The Christian missionaries initiated several steps to improve the condition of the people of Agasteeswaram. During 1840's there was a conscious acceptance on the part of missionaries in Agasteeswaram taluk of increased social responsibilities. The missionaries initiated an attempt of the upper cloth Movement. Though the women of Nadars were desirous of having the Freedom of dress, they were not permitted by caste rules, which prohibition was supported by government regulations. When Missionary ladies particularly Mrs. Mead and Mault came to work in Agasteeswaram taluk, they did not like Christian women move about with their bodies exposed. The support of the missionaries gave confidence to the converts from the Nadar caste to wear upper cloth



and so in May 1822 Nadar Christians were ill-treated. The second phase of the struggle began in 1827 and lasted up to 1830. In 1855 the liberation of slaves due to the efforts of the missionaries irritated the sutras and others who were the owners of the slaves in Agasteeswaram taluk. The missionaries first raised their voice against slavery. The LMS and other missionaries had been trying various methods to emancipate the slaves. Mrs. Johanna Celestina Mead vigorously worked for the growth and spread of Christian religion and left no stone unturned for promoting the material and spiritual welfare of the depressed and downtrodden. Missionaries also offered the school masters an additional pay of one 'fanam' for every slave boy and one and a half fanams for every slave girl they brought into the Christian school for Education. Though slavery was abolished it took several years came into force. The higher castes created obstruction and difficulties. The growing hatred of the higher castes towards the missionaries exploded in 1853. The depressed classes were not only prohibited to enter the Sucindram temple but also to use the roads round it. The missionaries made efforts and finally temples were freed to the all section of the people in the society.

The 'Advent of Christianity in Kallkulam' A Southern Part of Tamilagam in Kanyakumari District - A Study

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South India witnessed different form of religious denominations. Among them Christian missionaries part played very well in Kanyakumari District. The paper 'Advent of Christianity in Kallkulam' is an earnest attempt to analyze and how Christianity, which was the main force for the socio- Economic Cultural and Educational changes and made its efforts to form Christianity among the people of Kallkulam and formed various churches in these regions. Kanyakumari district consisted of four taluk namely, Thovalai, Agesteeswaram, Vilavancode and Kallkulam. Kallkulam had its own tradition which remained as a capital of Travancore kingdom. The Hindu king ruled over these regions. It was in this taluks the Christianity was originated and deep rooted in these regions and established several churches in different part of Kallkulam, especially the places like, Muttam, Thiruvithancodu villages of Vanakuzhi, Colachel, Kadiyapattinam, Madathattuvilai, Thuckalay,



Mulagumoodu, Naiyoor, Madaikadu, Eathavilai and Kulasekaram etc. By which, they influenced the people, and made tramandes changes among the people of these regions and elevated them supreme in the society.

Early History of Salvation Army in Tamilnadu

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Tamilnadu witness several religious denomination among them Christian missionaries especially the services of Salvation Army is commendable towards the people of Sambavars in Tamilnadu. The proposed paper "History of salvation army in Tamil Nadu" is intended, to explore, how the Salvation Army enter into Tamilnadu and formed its churches and rendered remarkable services to the people of Tamilnadu. At first it started the foundation at Madras in 1882, and expanded over the entire regions of the presidency and flourished with 163 corps, a few districts and three divisions along with the large number of spiritual centres. The census of 1921 shows the number of native Christian as 11, 72,934 out of total population of 40, 06,000. The work of Salvation Army started at Bombay in 1882 expanded over wider- area in India and Ceylon and grew into various spiritual centres, out pots, societies, corps, districts and divisions. They were knitted together to form the Indian Territory in 1883 with Bombay as head quarters. As the number of the units increased in large numbers for convenience of administration and further expansion in 1896, the Indian Territory was bifurcated into three. Indian Northern Territory with Delhi as Head quarters and Indian central Territory with Bombay as head quarters and Indian South Territory comprising the whole of south India and Ceylon with Madras as its territorial headquarters.

C.S.I's Contribution to the Disabled

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Founding of educational institutions was of the notable social development services of the Christian missionaries. They took a great deal of effort in the field of education by focusing their attention on the illiterates. Sarah Tucker Institution was established in 1858 at Palayamkottai, the Oxford of South India.

The Church Missionary Society in London sent Miss Anne Jane Askwith to India in the year 1881 to serve as a Missionary at Sarah Tucker Institution for Girls, Palayamkottai. She arrived here on November 26 of the same year. She served as the Manager of Sarah Tucker Institution and the Principal of Sarah Tucker College, Palayamkottai. While she was in India she came across many blind children and adults and was filled with compassion for them. As a first step she wanted to help those unfortunate people to learn to read by touch through their mother tongue Tamil so that their lives might be made bright and useful as was being done in her country.

At the same time she realized the difficulty in teaching the intricate characters of Tamil language to the blind. But it did not deter her from rendering help to the blind people. Regular classes started functioning early in the year 1890. This was the beginning of the school for the blind at Palayamkottai.

Miss Askwith introduced Braille in the year 1912. It was the first Braille script in an Indian Language and it was called as Askwith Braille. She was a lady of great vision and strong faith in the Lord. She brought the light of Gospel and the light of learning to those who lived in utter darkness.

தஞ்சைமராட்டியர் காலஆவணங்கள் காட்டும் மக்கள் பிரிவுகளும், தொழில்களும் (கி.பி. 1676 முதல் 1855 வரை)

அ. ஆரவள்ளி

முனைவர் பட்ட ஆய்வாளர் ஓலைச்சுவடித்துறை தமிழ்ப்பல்கலைப்கழகம் தஞ்சாவூர்

தமிழரின் வரலாறு, நாகரிகம், பண்பாடு ஆகியவற்றைப் பற்றி அறிவதற்கு துணைபுரிவது இலக்கியங்கள், ஓலைச்சுவடிகள், கல்வெட்டுகள், செப்பேடுகள், அரிய சுவடிகள் போன்ற மூலச் சான்றுகள் ஆகும். தமிழகத்தைப் பல்வேறு காலகட்டங்களில் தங்களின் ஆளுகைக்கு உட்படுத்தியவர்கள் பல்வேறு வரலாற்றுச் செய்திகளை ஆவணச் சான்றுகளாக விட்டச்சென்றிருக்கின்றனர். அவ்வகையில் கி.பி. 1676 முதல் 1855 வரை தமிழகத்தில் தஞ்சைப் பகுதியை ஆட்சி செய்த மாராட்டிய மன்னர்கள் தமது அன்றாட அலுவல்கள், வரவு செலவு கணக்குகள் கடித போக்குவரத்துச் செய்திகள் போன்றவற்றை ஆவணமாக தொகுத்து வைத்தனர். அவ்வாறு அவர்கள் தொகுத்த ஆவணங்களில் மக்கள் பிரிவுகளும் அவர்கள் எவ்வகைத் தொழில்களை செய்தனர் என்பதை பற்றி கூறுவதாக இக்கட்டுரை அமைகிறது.



The Famous Grass Mats of Pattamadailn Tirunelveli - A Historical Study

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The aim of this paper is to describe The Famous Grass Mats of Pattamadai (Pathamadai or Pattamadai) is a panchayat town in Tirunelveli district(surrounded by Kozhumadai/Melacheval in the East, Paymadai/Cheranmahadevi in the West, PulavanKudiyeruppu/Kanganankulam in the South and Karisulnthamangalamin the North east) in Tamilnadu, India. Pattamadai is located along the banks of the river Tamaraparani. It is globally popular for its silk mat/PattuPaai/PattamadaiPai (mat) is a beautifully crafted floor mat. Every tamil family would be familiar with the pattupaai and may have had one at home.

Mats made of Koraigrass are mostly produced by Muslims in Pattamadai. For Ordinary mats, Korai is obtained from the sides of tanks and beds of channels in the district, after duly getting the permission from the Govt. It is dyed to a variety of colours and weaven by hand on to a warl, which is usually made of alocfibre. The finished articles are sent in large quantities to Pettai, where they are marketed within the district and other parts of the state and country. The gifted an elaborately designed mat as coronation gift for Queen Elizabeth is now displayed as a wall hanging in her residence the Buckingham Palace in London. The most superior variety of this kind and so receives a considerable world reputation is produced at Pattamadai. Its manufacturing has been the monopoly of some Muslim families even to-day.

கண்டனநூல்களும் தமிழர் பண்பாடும் (கி.பி. 6ஆம் நூற்றாண்டு முதல் 2012 வறை)

முனைவர். சி. இளங்கோ

விருந்துநிலைவிரிவுரையாளர் தமிழ்இலக்கியத் துறை சென்னைப் பல்கலைக்கழகம், சென்னை

தமிழர் பண்பாட்டு வரலாற்றைஎழுதுவதற்கு கண்டனநூல்களும் முக்கியமானதரவாகப் பயன்படுகின்றன. ஒவ்வொரு காலத்திலும் நிகழ்ந்த சமய, சாதிய பண்பாட்டுப் போராட்டங்களை இக்கண்டன நூல்கள் வழி அறியமுடிகின்றது. தமிழில் கண்டனநூல்கள் வரலாறு கி.பி. 6ஆம்



நூற்றாண்டில் இருந்து தொடங்குகின்றது. ஆரம்ப காலத்தில் இவை தர்க்க நூல்கள், வாதநூல்கள், மறுப்பு நூல்கள் என்ற பெயர்களில் அழைக்கப்பட்டன. தொடக்ககாலத்தில் இவை சமய விவாதங்களின் ஊடாகவே வெளிவந்தன. தற்காலத்தில் சாதி, அரசியல் முதலான தன்மைகளின் கண்டன நூல்களை எழுதும் முறை வளர்ந்துள்ளது. கண்டன நூல்களின் தன்மைகளைக் கொண்டு அவற்றை பின்வரும்படி பகுத்துக் கொள்ளலாம். 1. சமண–பெளத்த கண்டன நூல்கள், 2. சைவ–வைணவ கண்டன நூல்கள், 3. கிறித்துவர்களுக்கு எதிரான கண்டன நூல்கள், 5. சாதி குறித்த கண்டனநூல்கள், 6. தொகுப்பாக, மொழி பெயர்ப்பாக சில கண்டன நூல்கள், 5. சாதி குறித்த கண்டனநூல்களின் வரலாற்றில் இருந்து செய்யப்பட்டது. ஒவ்வொரு காலகட்டத்திலும் தமிழர்கள் ஒரு பண்பாட்டுத் தளத்தில் இருந்து வேறொரு பண்பாட்டுத் தளத்தை எவ்வாறு ஏற்றார்கள், எதிர்க்கொண்டார்கள் என்பதை கண்டன நூல்கள் பதிவு செய்கின்றன. இக்கட்டுரையில் கண்டன நூல்களின் என்பதை கண்டன நூல்கள் பதிவு செய்கின்றன. இக்கட்டுரையில் கண்டன நூல்களின் தன்மைகள் மட்டுமே விவாதத்திற்கு எடுத்துக் கொள்ளப்படுகிறது. உள்ளடக்கம் குறித்த ஆய்வினை தனியாக மேற்கோள்ள வேண்டும்.

St. Francis Xavier (1506 - 1552) - A Jesuit Missionary

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St. Francis Xavier was born on April 7th, 1506, in the Spanish kingdom of Navarre. Ignatius Loyola with the sanction of the Pope established the "Company of Jesus or Society of Jesus", on September 27, 1540 and the members of which are called Jesuits. The motto is the "Greater Glory of God". He became one of the first members of the Society of Jesus and made his vows with Ignatius and five others on August 15th, 1534, and was finally ordained priest on June 24th, 1537. Ignatius was asked by King John of Portugal to send priests to the new missions in India, and his choice fell eventually on Francis. He arrived in Goa in May 1542 and went on from there to Cape Comorin in the south if India. Here he spent three years working among the pearl-fishers, or Paravas, of the Fishery Coast. From there he went on to the East Indies, to

Malacca and the Moluccas, and, finally, in 1549 he set out for Japan. Many miracles have been attributed to St. Francis. He was said to have possessed the gift of tongues, to have healed the sick and even to have raised the dead. The real miracle of his life, as has been said, was the miracle of his personality, by which he was able to convert thousands to the faith wherever he went and to win their passionate devotion. He died on 2nd December, 1552. His body was recovered and brought to Goa and received there with devotion and buried with great respect. He was beatified by Pope Gregory XV, on March 12th, 1622. He is now the patron of all the missions of the Catholic Church.

Danish-Halle Missionaries and the Promotion of Natural and Medical Sciences

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Even though the Danish-Halle missionaries were interested in going to Nicobar Islands, they came to Tranquebar in Tamil Nadu, with the avowed aim of propagating protestant Christianity as per the order of the Danish King who diverted them to carry out their missionary activities in Tranquebar. While discharging their missionary work, the climatic condition of Tamil Nadu was so different from Denmark which affected not only their physical health but also their missionary enterprise here. The medicine which they brought along with them were of no use and hence they had to depend upon the local or native doctors for the cure of the disease who administered medicines prepared from the medical herbs which evinced their interest to study about the herbal plants and learn the methods of curing diseases.

In their attempt to learn, they came across a peculiar practice prevailed here that the native doctors were not interested in teaching those methods to the foreigners which was the custom existing among native doctors probably they might have thought that their importance as doctors would be lost or their income be reduced. Hence the missionaries engaged people to collect the palm leaves dealing with medicine by paying money to the poor Brahmin widows. Also learned the medicinal value and utility of different herbal plants growing in and around Tranquebar and used them for different purposes. Not only they collect the palm leaves but also preserved and sent them to Halle so that it may be of help to the future missionaries interested in missionary work in Tamil Nadu to know about the climate of the mission field, diseases

and methods of prevention and curing techniques and come with full preparation to meet the challenges in this regard.

The study attempts to present the interest and efforts taken by the Danish Halle missionaries not only in learning but also promoting natural and medical sciences along with their missionary enterprises at the Danish colony of Tranquebar in Tamil Nadu.

கோட்டைப் பிள்ளைமார் வாழ்க்கை முறை- ஓர் ஆய்வு

சு. பேச்சிமுத்து

முதுகலை இரண்டாமாண்டு வரலாறு வ.உ.சி. கல்லூரி தூத்துக்குடி

தமிழக வரலாற்றில் சாதிய அமைப்புகள் நன்கு வேரூன்றியுள்ளது. சாதிய அமைப்புகளில் பிள்ளைச்சாதியினர் ஒரு பிரிவினர், மேல்சாதி இந்துக்களாக இருந்த இச்சாதியினர் சைவப்பிள்ளை, கொடிக்கால்பிள்ளை என இரு பிரிவுகளாக பிரிக்கப்படுகிறார்கள். இதில் சைவப்பிள்ளைகள் தங்களுடைய குலதெய்வம், மூதாதையர் மற்றும் இருப்பிடத்தை அடிப்படையாகக் கொண்டு மேலும் பல உட்பிரிவுகளாக பிரிக்கப்படுகிறார்கள். அவர்களில் கோட்டைப் பிள்ளைமார், நரிக்குடி வேளாளர், திருநெல்வேலி வேளாளர், இல்லத்துப் பிள்ளைமார், வீரகுடி வெள்ளாளர், கொத்தப் பிள்ளைமார் என பல பிரிவாக உள்ளார்கள். ஒவ்வொரு பிரிவினரின் பழக்கவழக்கங்கள் வேறுபாடு உடையதாக உள்ளது. இவர்களில் கோட்டைப் பிள்ளைமார் என்ற பிரிவினரின் வாழ்க்கைமுறை சற்று வேறுபாடுடையதாக உள்ளது. கோட்டைப் பிள்ளைமார்களின் வாழ்க்கை முறையை ஆய்வதே இக்கட்டுரையின் நோக்கமாகும்.

துவக்ககால தமிழ் சினிமாவும் அதன் தொழில்நுட்ப வளர்ச்சியும் சா. அன்பழகன்

முனைவர் பட்டஆராய்ச்சி மாணவர் பாரதிதாசன் பல்கலைக்கழகம் திருச்சிராப்பள்ளி

1895ம் ஆண்டு லூமியா சகோதரர்களால் முதன் முதலில் வெளியிடப்பட்ட பேசாத தீரைப்படங்கள் ஐரோப்பா மட்டுமின்றி இந்தியாவிலும் வெகு வேகமாக பரவியது. 1916ல் நடராஜ முதலியார் கேமரா தொழில் நுட்பங்களை கற்றுக் கொண்ட பிறகு அதே ஆண்டில் தமிழகத்தின் முதல் "கீசசுவதம்" திரைப்படத்தை தயாரித்து வெளியிட்டார். 1932ல் மைசூரில் தயாரிக்கப்பட்ட "டாக்ய சக்ரா" தென்னகத்தின் கடைசி மௌன படம் ஆகும்.



Kumandai Amman

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Cheyyur is a Town Panchayat located 100 km to the south of Chennai. It is in Kancheepuram District. Cheyyur is a taluk and about 122 villages are grouped under thistaluk. Cheyyur is only 4 or 5 km away from the sea. Agriculture and Salt Production are the two main occupations for people of Cheyyur.

Originally 'Seyyur' as it is known from the inscriptions, that means fertile land. Some people call it as 'Seyur' which gives the meaning 'abode of Lord Muruga'. The Chola inscriptions from Valmiki temple, Kailasanatha temple and Vaikuntha Perumal temple confirms its antediluvian. The Kandaswamy temple dedicated to Lord Murugan was sung by Arunagirinathar. Through these inscriptions, the existence of salt pans and the income through salt was confirmed. Even offerings to the temple devoty and to the temples were made either through the money earned by selling salt or by offering salt to the God and Goddesses. This shows salt as chief source economy for Cheyyur.

The villages pidaris are Makaliamman, Kumdiamman, and Theepanjamman. Among them The Kumdiamman temple is situated on the eastern border of the village. The statue of Kumdiamman is representing Kali with eight hands in the seated posture. Iconographically, it might belong to 13th century.

The word 'kumdi' might have been derived from the word 'Kumandai'. Kumandai means Advance of delight merry dance, Head strong and haughty deed .we have reference of Kumandai Amman temple belonged to the great Raja Raja Cholan period. An inscription from a temple in Vadacherry in AgatheeswaramTaluk in Kanyakumari District, dated 1001 A.D. is referring to The Pidari Kumandai Nangai for whom the land grants were made.

Kumandai is another name for Kali. Kali was the chief deity for the Chola rulers. Kali worship is very ancient. Genarally Kali is worshipped by people who want to destroy their enemies or to receive some desired objects in life are described on the several Tantric works. These are probably organized forms of aboriginal deities, still worshipped in the primitive types of villages in the south. The Kumdi Amman in Cheyyur would have been worshipped by war community people. We have references of Cheyyur being a Parigrammam from an inscription found from a temple at Kadaperi, in Maduranthagam. The mention of Seyyur Parigramam and the worship of Kumdi Amman prove that Cheyyur, during Chola period, could have served as a royal military base.



Rameswaram - A Symbol of National Integration

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National integration- that is the word we hear almost every day but never fulfilled. Several centuries back, our forefathers have succeeded in cementing all lands by a stratagem called pilgrimage. One shining example is Rameswaram. It is one of the major places of pilgrimage of an all India character for countless centuries connecting the north and south. The glory of Rameswaram temple resides in its corridors. These extend to nearly 4000 ft in length. It has three prakaras and two gopuras. The two new (south and north) gopuras would be ready for consecration by the end of next year or early 2015. The central government is taking steps to include this temple in UNESCO's list of heritage sites. The setu attempts 'Sarvamatha Sammelan' the comingling of many religions; for Muslims Abel Kabil Dharga, for Christians Santhiagappar Church and for Sikhs Gurudwara. Apart from this, Swami Vivekananda visited Rameswaram and a monument is there for Sri AdiSankaracharya. It is a birth place for Pandit Gayatharar, Pamban Swamigal, and for our former President Dr. A.P.J.AbdulKalam. As a centre of national integration, Rameswaram serves for the cultural as well as political unity of the sub-continent. Topographically, it forms a part of Tamil Nadu but culturally it is the land of everybody in India.

Evolution of the Meenakshi Sundareswarar Temple, Madurai Under the Nayaks of Madurai

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Madurai, the 'Athens of South India', is regarded as the cultural centre of the Tamil country. It has a continuous history of more than 2500 years and the seat of Tamil Literary Academy known as Tamil Sangam. The greater part of Madurai city is on the right bank of the river Vaigai. Today the location of Madurai with the temple at its centre acts as the place of worship, as a seat of learning, business, banking, exchange, industries and as a cultural capital speaks of the pre-eminence of Madurai in the South India.



The Meenakshi Sundareswarar Temple and Madurai, originated together. The city of Madurai has grown with the temple as the nucleus. The temple in its present structure was not completed by any single king or chieftain. On the other hand a number of kings, Emperors, Chieftains, devotees and others who lived in different times and periods constructed the temple and brought it to its present form.

The Nayak rulers reigned from Madurai for about 200 years. In the early part of the 16th Century the Nayak dynasty began its rule at Madurai. The Nayaks were the successors of the Vijayanagar rulers. They identified themselves as one among the people of Tamil Nadu and their rule filled the vacuum created by the exit of the Muslims. Like the Pandyas, the Nayaks too had their share of wars with neighbouring kings and others, but it was due to them the temple building received an impetus during this period. The Nayak rule of Madurai is the most glittering period in the history of Madurai and the city is justly famous as the seat of the Nayaks.

விஸ்வகர்மா சமுதாய வழியாடு மற்றும் வரலாறு – கும்பகோணம்

அ.வசந்த்

முனைவர் பட்ட ஆய்வாளர் சிற்பதுறை தமிழ்பல்கலைகழகம்

தமிழகத்தில் கும்பகோணம் என்ற ஊர் கோயில் மாநகரம் ஆகும். ஏன்று புகழ் பெற்ற இவ்வூரில் என்னிறைந்த கோவில்கள் காணப்படுகின்றன. இவை சோழர் காலம் தொடங்கி மராட்டியர் காலம் வரை பல்வேறு வகையான கட்டுமானங்கள் கட்டப்பட்டவை ஆகும். இவை மட்டும் இன்றி தற்காலத்தில் சில கோவில்கள் எழுப்பட்பட்டு இருக்கின்றன. இவ்வகையில் குடந்தை மாநாகரில் மட்டும் சிவனுக்கு என்று பத்தொன்பது ஆலயமும் வைணவர்களுக்கு நான்கு ஆலயமும் உள்ள இதனை தொடர்ந்து சக்தி ஆலயம் என்னில் அடங்கா வண்ணம் காணப்படுகிறது. இவ்வாலயங்களில் சில நாட்டு புறவழிபாட்டுடன் தொடர்புடையதாகவும் குறிப்பிட்ட மக்களை வழிபடும் கடவுளாக இருந்து வருகிறது. அவ்வகையில் இங்கு அமைந்துள்ள ஏழு கோயில்கள்.

காளிகா பரமேஸ்வரி ஏகாம்பரஸ்வரர்	பழைய பேருந்து நிலையம், கும்பகோணம்
பழனி ஆண்டவர்	செக்காகன்னி, கும்பகோணம்
ஜகன்நாத பிள்ளையார்	யானையடி, கும்பகோணம்
திரெபதி அம்மன்	மவுனசாமிவலைவு
ஆவுடைநாதர் காமாட்சி	தாராசுரம், கும்பகோணம்
காளிகா பரமெஸ்வரி	கர்ணக்கொல்லை தெரு
பாதாள காளியம்மன்	நாகேஸ்வரன் ஆலயம், கும்பகோணம்

இவ் ஆலயங்களை நோக்கிடும்போது வழிபாட்டின் தொன்மை வரலாறு அல்லது வழிபாட்டு



பின்னணி என்பது முழுமையாக அறியப்படாத ஒன்றாகும்.

இவ்வாய்வுக் கட்டுரையில் இக்கோயில் வரலாறு மற்றும் வழிபாட்டு உற்று நோக்கப்பட்டு விளக்கப்பட்டுள்ளது.

Enmity and Compact in Pudukkottai Inscriptions

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"History is just the portrayal of crimes and misfortune", Voltaire said. Gibbon who greatly influenced by Voltaire made a similar statement that "History is indeed little more than the register of the crimes, follies and misfortunes of mankind". Herodotus of Halicarnassus (C.484-425 BC), the father of History, wrote his History in which he narrates the Greeco Persian conflicts. Thucydides (456-396 BC) chooses the Civil War as the theme for his history. Though, he was influenced by Herodotus. Albertinus Mussatus (1261-1330) of Italy wrote the Historia Augusta which objectively describes the struggle between the Guelphs and the Ghibellines. Hugo Grotius (1583-1645) wrote on the History of Belgium and Poland and took a secular view of history and considered wars as a hindrance to the national Development of the Netherlands. Jacques Benigne Bossuet (1627-1704) wrote his History of the Difference among Protestant Churches in favour of the Catholic Church. In this way, several historians observe that the history highlights the conflict and contradiction of the society. There was a demand of compact in between the diverse groups or persons to conform the friendship/peace. In several occasions, it was great demand for the assurance of human life. There is no exemption to the history of India and Tamil Nadu from these above-said historical theories. Thousands of inscriptions in India register the enmity and compact made in between local chieftains, villages, groups, castes and religious sects on several matters. In most number of inscriptions, the causes for the development of enmity are not explained. Only the compact made in between them is talk about in them.

Aim of the paper is to study the social evils and local crisis that were solved in the reign of the different royal dynasties. An attempt is made by this paper to bring out the enmity and compact which are registered in the Pudukkottai inscriptions (Tamil Nadu) from ancient to modern period. Pudukkottai tract was meeting ground for the wars in

between Chola, Pandya and Pallava. The wars in between the royal dynasties are not discussed in this paper.

Educational System in Tamilnadu With Special Reference to Pre-Service Teacher Education

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The twenty first century observed a remarkable progress in the fields of education, science, technology and media. Education is a powerful resource to bring social change. The development of science and technology directed to vast changes in all our social, political, and economic systems. The revolution brought by media is a land mark in the history of Tamilnadu. Thus, the state of Tamilnadu witnessed an all round development enormously. This paper focuses on the development of education system in Tamilnadu with special reference to pre service teacher education. It also describes the different features of present pre-service teacher training programme in Tamilnadu.

Pandiyan Tivu Lighthouse

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Pandiyan Tivu Lighthouse is the main Lighthouse for the Port of Tutikkodi (Tuticorin) on the Western side of the Gulf of Mannar. There are number of islets/reefs in the region. Tivu is the Tamil version of Sanskrit 'Dweep' (Island). Pandiyan Tivu an island earlier was known as Hare Island. It is connected to the main land by an all-weather road after reclamation. The Lighthouse is situated on the northern end of Pandiyan Tivu that is about 4.5 km from the town of Tutikkodi. The port of Tuticorin (Tutikkodi) has been an important commercial centre since the late 18th century. The steamers from this port sailed up to Calcutta, Madras, Colombo, Bombay, Bhavnagar and Karachi. A ventional wick lamp-light burning on vegetable oil, in a 6th order optic was being exhibited from a flag post since the year 1845. Subsequently a masonry



column replaced the mast. The system continued till 1905 when the column was improved and its height was increased to 28 feet. A wick lamp burning the mineral oil inside 4th order drum optic was placed on the column. As the traffic at the port increased, the demand to improve the lighthouse came. In 1930-35 a tower of 30 m height was constructed and flashing PV lighting equipment supplied by M/s. Chance Bros., Birmingham was installed on it. Subsequently when the electricity mains supply was extended to the Lighthouse towards 1970's it was decided to provide an electrically operated Lighthouse. The present Reinforced concrete Tower 45m high was completed in December 1979 over which the equipment supplied by M/s. J. Stone & Co. (India) was installed and commissioned on 28th April 1980. A Racon emitting code 'O' has been provided separately in the port area. The DGPS equipment was to be installed at the station shortly. The principal island that, on which the light-house stands, is called Pandiyan-tivu, the island of the Pandyan.

Art and Architectural Features of Kailasanathar Temple at Sernthapoomangalam

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Religious movement had its effect on the banks of river Tamirabarani. The People belonging to Vaishnava religion have established Nine Vaishnava Temples along the banks of river Tamirabarani in various periods. These Vaishnava temples are referred to be Nava Thirupathi. In competence the people belonging to saivism also constructed Nine Siva Temples along to the banks of river Tamirabarani. These temples are called Nava Kailaya.

One among these Nine Kailaya Temples is situated at Sernthapoomangalam near Authoor. It is about 3 km distance from Authoor. Chola and Pandyan kings constructed these temples. The temple situated at Sernthapoomangalam is built by Jadavarman Sri Vallapa, a Pandyan king. This paper attempts to bring out the salient features of Architecture in the Siva temple at Sernthapoomangalam.





உயர் கல்வியில் இட ஒதுக்கீடும், தர மதிப்பீடும்

கி. லிங்கப்பன்

முனைவர் பட்ட ஆய்வாளர் முதுகலை மற்றும் ஆராய்ச்சி வரலாற்றியல் துறை

சர் தியாகராயா கல்லூரி சென்னை சுதந்திர இந்தியாவில், பிற்பட்டோர் நலன் பேண காகா காலேல்கர் தலைமையில் 1953ல் நேரு அமைச்சரவை ஒரு கமி1ஷனை நியமித்தது. பிற்படுத்தப்பட்ட வகுப்பு மாணவர்களுக்கு தொழில் நுட்பம் மற்றும் நிபுணர் பணிப் படிப்புகளில் 70 சதவீதம் இடஒதுக்கீடு அளிக்க இந்தக் கமி1ஷன் பரிந்துரை செய்தது. அவ்வளவுதான்; அந்தக் கமி1ஷனுக்கு முடக்கு வாதம் பாதித்தது. நீண்ட கால படுக்கைக்குப் பிறகு, பிற்பட்டோர் நலன் பற்றிய கனவு அரசுக்கு வந்தபோது மொரார்ஜி தேசாய் பிரதமராக இருந்தார். இந்தியாவில் 52 சதவீதம் வருகின்ற பிற்படுத்தப்பட்ட மக்கள் திரளுக்கு இடஒதுக்கீடு மூலம் நன்மை செய்ய முடியுமா என்பதறிய பிந்தேஷ்வரி பிரசாத் மண்டல் தலைமையில் ஒரு கமி1ஷனை 1978 டிசம்பரில் மொரார்ஜி அரசு அமைத்தது.

பிற்படுத்தப்பட்ட வகுப்பினர் பற்றிய (மண்டல்) இரண்டாம் கமி1ஷன் அறிக்கை 1980ல் சமர்ப்பிக்கப்பட்டது. அதில் மத்திய அரசு வேலைகளில் 27 சதவீதம் பிற்படுத்தப் பட்டோருக்கு ஒதுக்க வேண்டும் என்ற சமூகநலம் சார்ந்த பரிந்துரை பற்றி மட்டும் ஆர்வமும், விவாதமும் மேலோங்கி நின்றன. அதோடு கூட பரிந்துரைக்கப்பட்ட கல்வி நிலையங்களில் இடஒதுக்கீடு, நிலச் சீர்திருத்தம், நில விநியோகம், குத்தகை சீர்திருத்தம், குடிசைத் தொழிற் பயிற்சி, பொருளாதார முன்னேற்றம், கிராமப்புற முன்னேற்றம் பற்றி ஏதும் எழுவில்லை எனவே மற்ற துறைகளிலும் இடஒதுக்கீடு வரவேண்டும்.

தூத்துக்குடி நகரில் ஐரோப்பியச் சுவடுகள்

சீ. சுதர்சன சத்திய நாராயணன், எம்ஃபில்

ஆய்வாளர் பகுதீ நேர அறிவிப்பாளர் அக்ல இந்திய வானொலி நிலையம் தூத்துக்குடி

1535லிருந்து 1947 வரை ஐரோப்பியர்கள் தூத்துக்குடி வாழ் மக்களை ஆட்சி செய்த காலம். அந்த காலச் சுவடுகள் இன்றைக்கும் பல்வேறு நிலைகளில் அழியாமல் நிற்கின்றன. வணிகர்களாக உள்ளே நுழைந்தது, மத மாற்றம் செய்தது, அரசியல் ஆதிக்கம் செலுத்தியது எல்லாவற்றிலும் அவர்களுடைய வெற்றிக்கு காரணம் உள்நாட்டு குழலை தமக்கு சாதகமாக பயன்படுத்திக் கொண்டதும், எதிர்ப்பை தூண்டிவிடாமல் லாவகமாக வி1ஷயங்களை கையாண்ட முறையும் தான்.

முதல் மதமாற்றம்ு

1535 டிசம்பர் மாதம் 85 ஊர் பதரவத் தலைவர்களுக்கு கோவா மறை மாநில பெரிய குரு



மைக்கேல் வாஸ் கொச்சியில் வைத்து ஞானஸ்தானம் செய்து வைத்தார். இது தான் தூத்துக்குடியின் முதல் மத மாற்றம். 1658 ஆம் ஆண்டு டச்சு தளபதி வன்கொலன்ஸ் தூத்துக்குடியை கைப்பற்றினார். கத்தோலிக்க மதத்திற்கு மாறிய பரதவர்களை தங்களது கால்வினிய மதத்தை பின்பற்றும்படி கொடுமைப் படுத்தினர்.

முந்தைய போர்ச்சுக்கீசிய டச்சுக்காரர்களின் ஆட்சி முறை போல் இல்லாமல், ஆங்கிலேய ஆட்சி முறையில் மாற்றம் இருந்தது. பரதவர்களின் ஜாதி தலைவர்களை நம்பி இல்லாமல் தங்கள் அரசு இயந்திரத்தை முடிக்கிவிட்டனர்.

ஐரோப்பிய சுவடுகள்

ூகஷ் நீனைவு மண்டபம்

இந்திய தேசத் தியாகி வாஞ்சிநாதனால் சுட்டுக் கொல்லப்பட்ட, ஆங்கிலேயக் கலெக்டரும், வ.உ.சி சுதேசிக் கப்பல் திட்டத்திற்கு எதிரியும் இந்தியர்களை கொடுமைப் படுத்தியவருமான ஆஷ் – க்கு அவரது மறைவுக்குப் பிறகு ஆங்கிலேய அதிகாரிகளால் நினைவு மண்டபம் நிறுவப்பட்டது.

பெரைரா மருத்துவமனை

1870ல் தூத்துக்குடி நகராட்சியால் சிறிய அளவில் தொடங்கப்பட்டது. பின்னர், பெரைரா என்ற பெரியவர் வழங்கிய நிலத்தில் பெரிய மருத்துவமனையாக உருவெடுத்தது. இப்பொழுது நகராட்சியின் பொது சுகாதார வாகனங்கள் நிறுத்துமிடமாக மாறிவிட்டது.

துறைமுகம்

மண்ணின் மைந்தன் வ.உ.சிதம்பரனாரின் அதிரடி பொருளாதார திட்டம் தான் சுதேசி கப்பல் விட்டது. காலியோ லாவோ என்ற இரண்டு கப்பல்களை தூத்துக்குடியில் இருந்து இலங்கைக்கு விட்டார். இதன் மூலம் தூத்துக்குடி துறைமுகம் சுதந்திரப் போராட்டத்தின் ஓர் அங்கமான பெருமை பெற்றது.

நகரசபை

1866 லேயே தூத்துக்குடி நகரசபை முதல் நிலை நகரசபையாகத் திகழ்ந்தது. குடிநீர்ப்; பற்றாக்குறையைத் தீர்க்க கி.பி. 1912ல் கொழும்பிலிருந்து கப்பல் மூலம் தண்ணீர்க் கொண்டு வரப்பட்டது. குரூஸ் பர்னாந்து அவர்களால் 28 மைல் தொலைவில் இருந்து தாமரபரணி ஆற்றிலிருந்து நகருக்கு தண்ணீர் கொண்டு வரப்பட்டது

ஹார்வியில்

தாமிரபரணி ஆற்றின் நீரைக் கொண்டு ஸ்பின்னிங் மில் இயக்கப்பட்டது. இதில் லாபம் கண்ட சகோதரர்கள் கி.பி. 1889ல் தூத்துக்குடியில் மற்றொரு மில்லையும் நிறுவினர். துரிதமாக வளர்ச்சிக் கண்ட மில் மதுரா கோட்ஸ் என்று அழைக்கப்பட்டது.

கல்வி நிறுவனங்கள்

இயேசு சபையினரால் உருவாக்கப்பட்ட கல்வி நிறுவனங்களில் சமயம் சார்ந்த பாடங்களே போதிக்கப்பட்டன. ஆனால் ஆங்கீலேயேர் காலத்தில் உருவாக்கப்பட்ட நிறுவனங்கள் தொழில் சார்ந்த கல்வியாகவும் வேலை வாய்ப்பை மையமாகக் கொண்டுமே ஏற்படுத்தப்பட்டன. நகரின்



மிகப்பழமையான பள்ளி இயேசு சபையினரால் 1600 ஆம் ஆண்டு உருவாக்கப்பட்ட புனித சேவியர்ஸ் பள்ளியாகும். தூத்துக்குடியை பொறுத்தவரையில் சாதிய உணர்வுகள் அவர்களது சங்கங்களில் மட்டும் காணப்படவில்லை. கல்விக் கூடங்களிலும் வெளிப்படுத்தப்பட்டன. கால்டுவெல் பள்ளி, விக்டோரியா பள்ளி முக்கியக் கல்வி நிறுவனங்கள்.

பனிமய மாதா ஆலயம்

16OOம் ஆண்டு வரை இது இரக்கத்தின் மாதாவின் ஆலயம் என்று தான் அழைக்கப்பட்டது

சாலைகளும் தெருக்களும்

தூத்துக்குடி நகரில் ஐரோப்பிய சுவடுகள் அதன் சாலைகளிலும் தெருக்களிலும் கூடத் தென்படுகின்றன. தூத்துக்குடி நகரின் பல்வேறு வளர்ச்சிக்கு உதவிய பல ஐரோப்பிய அதிகாரிகளுக்கு நன்றி செலுத்தும் வகையிலும், அவர்களை கௌரவிக்கும் வகையிலும் பல பகுதிகள் ஐரோப்பியரின் பெயரால் அழைக்கப்படுகின்றன.

ஐரோப்பிய பண்பாட்டு தாக்கம்

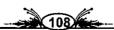
இன்றைக்கும் பரதவர்களின் சமய மாற்றத்திற்கு பின் போர்ச்சுக்கீசியாின் பண்பாட்டு கூறுகள் பரதவர்களின் வாழ்க்கையில் ஊடுருவி இன்றும் அவற்றில் சில நிலைத்து நிற்கின்றன.

The Spread of Catholicism in Thoothukudi

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Thoothukudi otherwise known as Tuticorin is a port city. It is also known as 'Pearl City'. Thoothukudi is part of the Pearl Fishery Coast and is known for its pearl and chank fishing, fishing, saltpans and ship building industries. The city has played an important part in the maritime history of Tamil Nadu from the Sangam Age. The advent of Catholicism into Thoothukudi dates back to the sixteenth century. The Portuguese, the first Europeans who came to India and the Jesuits were responsible for bringing more people into the fold of Catholicism. The kingdoms and the missionaries, who were in the coast, created a major change in the socio-economic and cultural patterns of the life of the people of Thoothukudi. The major factor which changed their life style was their conversion to the Catholicism. This paper attempts to bring out the spread of Catholicism in Thoothukudi.



Contributions of Krishnadevaraya to Sri Arunachaleswarar Temple in Tiruvannamalai

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Vijayanagara Empire, rose to prominence as a culmination of attempts by the southern powers to ward off Islamic invasions by the end of the 13th century in South India. Krishna Deva Raya was an Emperor of the Vijayanagara Empire who reigned from 15091529 A.D. The empire reached its pinnacle during the reign of Krishnadevaraya when Vijayanagara armies were consistently emerging as victorious. Tiruvannamalai has been ruled by the Pallavas, the Cholas, Hoysalas, and the Vijayanagar Empire. It served as the capital city of the Hoysalas. The town is built around the Annamalaiyar Temple like other Nayak capitals. The temple complex houses many halls; the most notable is the thousand-pillared hall built during the Vijayanagar Period. The inscriptions in temple are from the Vijayanagara kings indicate emphasis on administrative matters and local concerns. The town of Tiruvannamalai was at a strategic crossroads during the Vijayanagara Empire, connecting sacred centers of pilgrimage and military routes. This paper attempts to highlight the contributions of Krishnadevaraya to the temple of Thiruvannamalai.

Cultural Pollution - A Glance

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Pollution is an undesirable change in the physical, chemical and biological characteristics of air, water and soil that may harmfully affect the life or create a potential health hazard to any living organism. Pollution is the direct or indirect change in any component of the biosphere that is harmful to living organisms and man, affecting adversely the industrial progress, cultural and natural resources or general

environment. The substances which causes lowering of the quality of environment or causes pollution are called Pollutants.

Kalugumalai: A Religious, Cultural, Educational and Historical Tourist Centre

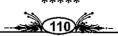
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Tamil Nadu has numerous cultural important tourist centres. Among these, Kalugumalai is the important popular destination. Kalugumalai is a panchayat town in Kovilpatti Taluk of Thoothukudi district in the Indian state of Tamil Nadu. Kalugumalai attracts large number of tourists as well as archaeologists from India and other countries. Kazhugusalamoorthy (Lord Muruga) is enshrined as beautiful rock cut image in a cave. The Monolithic rock temple locally known as Vettuvan temple which is now a Vinayakar temple is called the South Indian Ellora and attracts a lot of visitors. Besides, 8th century Jain rock carvings are very interesting sight. Recently, the Tamil Nadu Tourism Development Corporation has initiated steps for the development of Kalugumalai region.

தஞ்சை மராட்டியர் காலத் தமிழ் ஆவணங்கள் காட்டும் கல்வி நிலையங்களும் பெண் கல்வியும்

த. கவிதா முனைவர் பட்ட ஆள்வாளர் ஓலைச்சுவடித்துறை தமிழப்பல்கலைக்கழகம் தஞ்சாவூர்

வரலாற்று வரைவில் எழுத்துகள், எண்கள், குறியீடுகள் ஆகியவற்றை காகிதம், ஓலை, செப்புத் தகடுகள் போன்றவற்றில் செய்திகளை பொறித்து வைக்கப் பெறுவது ஆவணம் எனப்படும். ஒன்றை பாதுகாக்கும் நோக்கத்தோடும் ஒன்று அல்லது பல செய்திகளை மக்கள் பதிவுசெய்து வைத்தக் குறிப்புகளும் ஆவணங்கள் எனப்படும். அயல்நாட்டவரது குறிப்புகள், நினைவுச் சின்னங்கள் போன்றவை முக்கிய இடம் பெறுகின்றன. இவ்வாறு கிடைக்கப்பெறும் தஞ்சை மராட்டிய தமிழ் ஆவணங்களில் காணப்படும் கல்வி நிலையங்கள் மற்றும் பெண்கல்வியும் பற்றி இக்கட்டுரையில் விளக்கப்படுகிறது.



சோழர்களது கோயிற் சிற்பங்களும் கல்வெட்டுக்களும்

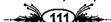
மு**. கெயலட்சுமி** கூட்டுறவு சார்பதிவாளர் தமிழக அரசுப்பணி குறளகம் சென்னை

சோழப்பேரரசின் ஆட்சி சிறப்புகள் சீருடன் செயல்பட காரணம் மக்கள் முடியாட்சியோடு கூடிய குடியாட்சி ஆகும். அதனால் சமயத்துறையில் ஒரு புதிய அத்தியாயம் தொடங்கப்பட்டது. இந்து சமயங்கள் செழித்து வளர்ந்தன. தத்துவக் கருத்துக்கள், ஆழ வேரூன்றி கோயிற்பணிகள் உயர்ந்த நிலையை அடைந்து சோழர் காலத்தை சமயத்துறையில் ஒரு பொற்காலமாயின. இவர்கள் காலத்தில் வானளாவிய கோயில்கள் கட்டப்பட்டன. அவற்றில் பல அழகிய சிற்பங்கள் வடிக்கப்பட்டன. பிரெஸ்கோ வகை ஓவியங்கள் தீட்டப்பட்டன; இசைப்பாடல்கள் பாடப்பட்டன; நாடகங்கள் நடிக்கப்பட்டன; நடனங்கள் ஆடப்பட்டன; இவ்வாறு அனைத்துக் கலைகளும் அழகுடன் வளர்க்கப்பட்டன.

இவர்கள் காலத்தில் தான் செங்கல் இல்லாத கோயில்கள் கட்டப்பட்டன. பழைய கோயில் புதிப்பிக்கப்பட்டன. புதிய கோயில்கள் கட்டப்பட்டன. இந்தியாவிலே மிகப்பெரிய கோயில் இவர்களால் கட்டப்பட்டது. கோயில் ஊழியர் பணிகளை மேற்பார்க்க அதிகாரிகள் இருந்தனர். சில கோயில்களுக்கு தனி ஆட்சிக் குழுவே இருந்தது. சோழ மன்னர்கள் பிறந்த நட்சத்திர நாட்களிலும் மாசி மாத மக நட்சத்திர நாளிலும் பெருவிழாக்கள் நடத்தப்பட்டன. கும்பகோணத்தில் கி.பி 14 ஆம் நூற்றாண்டிலேயே மகாமகம் கொண்டாடப்பட்டு வந்தது. கோயில்களில் ஆகம முறைப்படி வழிபாடு நடத்தப்பட்டன.

கோயிலைச் சார்ந்து மடங்கள் தோற்றுவிக்கப் பெற்றன. இம்மடங்கள் பௌத்த மடங்கள் போல் அமைக்கப்பட்டன. மடத்தின் தலைவரை மடாதிபதி என்று அழைத்தனர். சிலநேரங்களில் பணியாளர்கள் கோயில் உடைமைகளை ஊழல் புரிந்து கோயில் பணத்தைக் கையாடியும் உள்ளனர். அதை அரசர் அறிந்து பணியாளர்களை தண்டிக்கவும் செய்துள்ளது கல்வெட்டுகள் மூலம் தெரியவருகிறது. அரசின் பங்கேற்பு அனைத்திலும் இருந்தது. பெரும்பான்மையான கோயில்களுக்கு முன்பு குளம் அமைக்கப்பட்டது. ஊர்மக்களின் குடிநீர்த் தேவையையும் நிறைவேற்றியது. அதோடு மட்டுமல்லாமல் குளத்தில் வாமும் மீனை குத்தகைக்கு விடுவதால் கோயிலுக்கு வருவாயும் கிடைத்தது. கோயிலுக்கு உரிமையாக இருந்த நிலத்திற்கே வரி விலக்கு அளிக்கப்பட்டது. நெசவாளர், எண்ணெய் ஆட்டுவோர் செலுத்தும் வரிகளை கோயிலுக்குச் செலுத்துமாறு ஆணை வெளியிடப்பட்டது.

கோயிலிலிருந்த பல்வேறு பணியாளர்களுக்கு கோயில் வருவாயிலிருந்து ஊதியம் அளிக்கப்பட்டது. கோயிலைப் பெருக்குதல், சாணமிட்டு மெழுகுதல், பூக்களைப் பறித்தல், மாலையாய்த் தொடுத்தல், விளக்கு ஏற்றல் போன்ற தொண்டுகள் செய்ததாக கல்வெட்டு செய்திகள் தெரிவிக்கின்றன. பிற்காலச் சோழர்களின் முற்பகுதிக் காலத்தும் அம்மனுக்கு எனத் தனிச் சன்னதி இல்லை. சோழர்களின் பிற்பகுதியில் அம்மனுக்குத் தனிச் சன்னதி



அமைக்கப்பெற்றது. அரசனுக்கும் மக்களுக்கும் இடையே இணைப்புப் பாலத்தின் மையமாகக் கோயில் இருந்தது. பலர் தங்களிடம் இருந்த நிலங்களைக் கோயில் இருந்தது. பலர் தங்களிடம் இருந்த நிலங்களைக் கோயில் களுக்குக் கொடுத்தார்கள்.

கோயில்கள் அரசுகளாலும், பிரமாணர்களாலும், மேல்தட்டு மக்களாலும் தொடர்ந்து பாதுகாக்கப்பட்டு வந்தது. கோயிலுள்ள சாமி சிலைகளுக்குப் பொன், வெள்ளி நகைகள் இருந்தன. இவை அனைத்தும் பட்டியலிடப்பெற்று, எடை, அளவு, வகை போன்ற விவரங்களுடன் பாதுகாக்கப்பட்டன. கோயில்கள் கலை வளர்க்கும் இடங்களாகவும் இருந்தன. கோயில்களில் தனக்கென்று தனி நடனக்குமு, ஓவியக்கலைக்கூடம், சிற்பக்கலைக்கூடம் இருந்துள்ளன. முடவர்களும் கோயில்களில் தேவாரம் பாடி வந்ததாக கல்வெட்டு செய்தி கூறுகின்றது. தங்கள் எண்ணங்கள் நிறைவேற வேண்டும் என்று பிராத்தணை செய்து காணிக்கை செலுத்தும் வழக்கம் பதிமூன்றாம் நூற்றாண்டிலேயே இருந்து வந்தது என்ற செய்திகளும் கோயிலுக்கு செக்கும், செக்காட்ட ஆட்களையும் சீதனமாகக் கொடுத்த செய்தியும் உள்ளது. கோயில்களுக்கு நன்கொடை வழங்குவதை யாரும் தடுக்க முடியாது. அரசனுடைய ஆணை ஊரிருள்ள கோயில் சுவர்களில் கல்வெட்டாகவும் பொறிக்கப்பட்டிருந்தது.

சிவவழிபாடு சைவசித்தாந்தமாக உருக்கொண்ட காலம் சோழர்காலம் என்றே கருதலாம். மனித உறவுகள் சீர்கெடுவதால் உண்டாகும் பகை, நோய், பசி ஆகிய மூன்றாலும் துன்பம் வருவதை முழுவதுமாக தவிர்க்கவும், குறைக்கவும் அரசின் பொது செயல்பாடு அதிமுக்கியமானதாக கருதப்பட்டது. எனவே, ஆளும் அரசுகள் கோயில் வழிபாட்டையும், கோயில் விழாக்களையும், கோயில் நம்பிக்கையையும் நன்கு திட்டமிட்டு வளர்க்க வேண்டியிருந்தது.

மேற்கூரிய அனைத்து செய்திகளுக்கும் கல்வெட்டுகளை, செப்பேடுகளை ஆதாரமாகக் கொண்டு சோழப்பேரரசு கி.பி 9 ஆம் நூற்றாண்டில் தொடங்கி கி.பி 13 ஆம் நூற்றாண்டு வரை சோழர்காலம் கோயில்களின் காலம் என்பதை தெரிந்துக் கொள்ளமுடிகிறது.

பசுமாத்தூர் கிராமம் - தொல்பழங்காலம் முதல் தற்காலம் வரை (வரலாற்று ஆதாரங்களை முன் வைத்து)

த.செந்தில் குமார்

உதவி பேராசிரியர் தமிழ்த்துறை காமராசர் அரசு கலைக் கல்லூரி சுரண்டை

வேலூர் மாவட்டத்தின் ஈராயிரமாண்டு வரலாற்றுப் பின்னணியில் தொடர்ச்சியான இயங்கியலைப் பெற்ற ஊர்களில் பசுமாத்தூர் கிராமம் முக்கியப்பங்கு வகித்தமை – இதனை நிறுவுவதற்கு உதவும் வரலாற்று சான்றாதாரங்களைக் காலவரிசைப்படுத்தி பட்டியலிடுதல் – கல்பதுக்கை ஊரிருக்கைப் பகுதிகள் – கல் ஆயுதங்கள் – வீரநடுகல் – கல்வெட்டுக்கள் – சிதைந்த கோயில் எச்சங்கள் – அருகில் உள்ள ஊர்களின் வரலாற்றுச் சான்றுகளுடன் கொண்ட தொடர்பை அறிதல் – மேற்குறித்த ஆதாரங்கள் தொண்டை மண்டல வரலாற்றுடன் கொண்ட உறவை தெளிவுப்படுத்துதல் – அவ்வரலாற்று விமுமியப் பார்வையினூடாக இவ்வூரின் சமூக, சமய,



பொருளாதார, அரசியல் இயங்கியலை அறிதல். தமிழக வரலாற்றை எழுத, வட்டாரம் சார்ந்த சான்றாதாரங்கள் மிக இன்றியமையானவையாக ஆய்வாளர்கள் கருதுவர். அவ்வகையில், தொண்டை மண்டல வரலாற்றை அறியதக்க சான்றாதாரங்களைப் பெற்றுள்ள விரிஞ்சிபுரம், காவனூர், பள்ளிகொண்டா, பொய்கை போன்ற ஊர்கள் சிறப்பிடம் பெற்ற நிலையில் இப்பசுமாத்தூர் அவ்வரலாற்று ஊர்களின் வரிசையில் இடம் பெற தகுதி வாய்ந்தது என்று நிறுவுதல். என்பதனை இக்கட்டுரை தெளிவுப்படுத்த முற்படுகிறது.

Development of Education During British Era

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The principal aim of ancient Indian education was religious. Under the ancient system, the teacher had to teach the pupil how to pray, to offer sacrifice and to perform his duties according to his station in his life. Apart from general education, the system also included the teaching of grammar, tests, simple mathematics and mythology. Renowned institution imparting traditional mode of education existed in Kanchipuram was a famous centre of education imparting religious learning in South.

There is an increasing corpus of literature on educational activities of the missionaries in the southern part of Tamil Nadu in the early years of its colonial era. Thanjore, Trichinopoly and Madras functioned as centres of education. In these centres mission schools were founded parallel to *gurukul* education. The Christian missionaries took the lead in establishing the modern type of educational institutions in this country. The missionaries encouraged particularly the lower caste pupils to enter in their institutions. John Sullivan, who represented the Madras Government at the court of Thanjore prepared a scheme for the foundation of government schools in every province for the instruction of Indian through the medium of English.

Modern Indian education was introduced only after the arrival of the British in India. The first Governor General of India insisted that English would be the medium of instruction and from 17th March 1835 English became medium of instruction in British India. In 1854 Charles Wood's Despatch and 1882 Hunter commission recommended several steps to promote education. Soon after independence the Government of India became an autonomous body to provide education throughout the country, and it followed the British concept of education as it is.



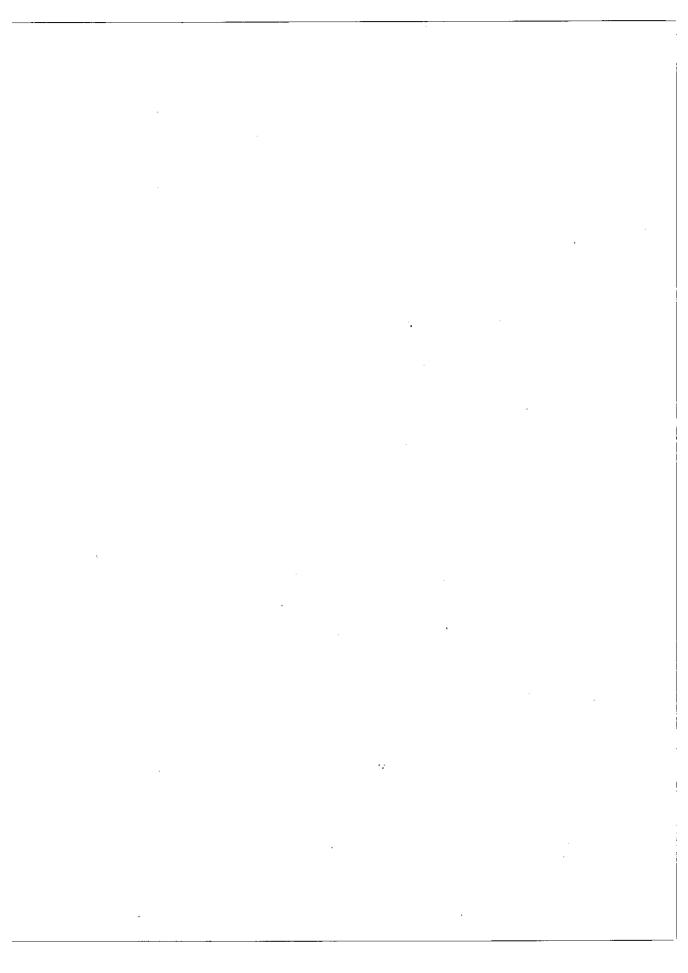
The Justice Party formed a government to introduce free and elementary education on a limited scale with provisions of scholarship, fee concession and midday meals schemes to attract children of the poor and depressed classes towards schools with the support of Britishers. English continued to be the medium of instruction. Keeping in all these the present article is trying to analyse the development of education during British age.

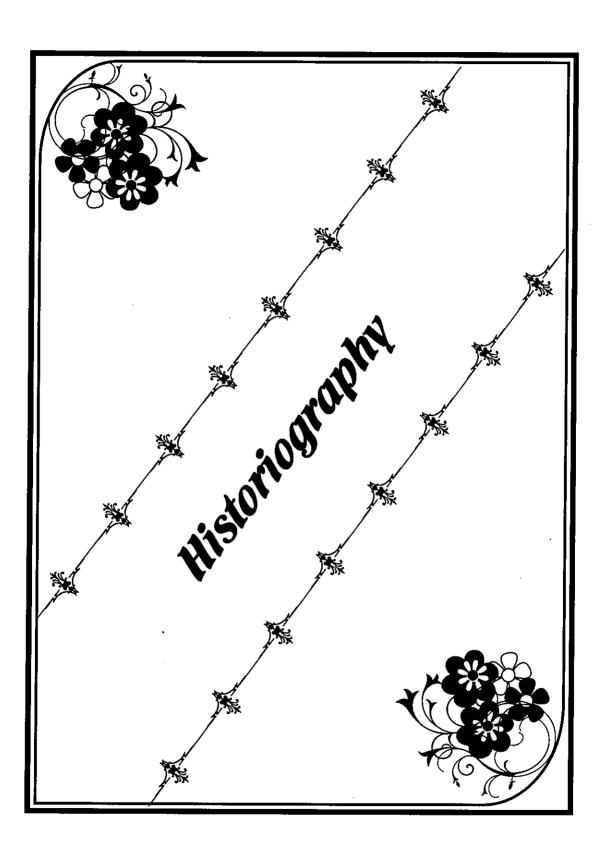
Burial Practices of Ancient Tamils (A Comparative Study on Literature and Material Evidences)

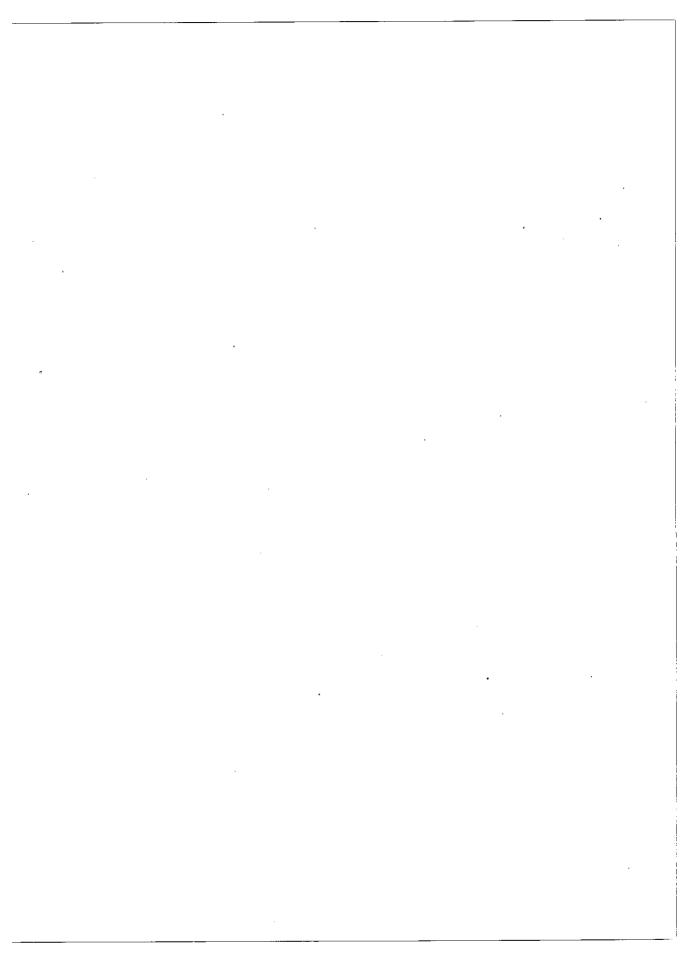
Dr. Iniyan

Tamilnadu is one of the ancient landmass in the Indian subcontinent that encloses a very old history which runs to over more than few thousand years BP (Before Present). It has remained as the best served region archaeologically in the map of the Indian archaeology. Tamil civilization is considered as one of the ancient one among the other civilizations of world. From the beginning of the 19th century onwards the history of ancient Tamils had been dealt in multifaceted aspects by various renowned scholars like Devaneva Pavanar, Ramachandra Deekshidar, P.T. Srinivasa Iyengar, Appadhuraiyar, N. C. Kandhaiah, A. Ragavan T. Vai. Sadhasiva Pandaratthar, Pulavar. Kulandhai, Natana. Kasinathan, K. Rajan etc who had done extensive studies in the fields of language, society, linguistics, culture, religion, architecture, life style and other aspects of ancient Tamils. Their studies brought out an extended view on the culture, language, society etc of the ancient Tamils, which had opened a new vista for the future researchers who are dealing with the studies of the above aspects of Tamil people. It is very important to prove the antiquity of the ancient Tamils with proper material evidences that are unearthed from the surface through proper field surveys and excavations.









R.C. Majumdar: The Consolidation of Nationalist Historiography

Dr. S. Yasodhamani

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R.C. Majumdar was one of the last stalwarts of the older generation of historians in India, who is probably, most respected for his independent views and uncompromising attitude towards the interference of those in power in the objective analysis of historians. He stood for the integrity of history and historian. He preferred giving up a real big and honored project, rather than toeing any particular line of adhering to any bias or working with a preconceived notion. He could never dream of becoming a subjective historian, just to please the all powerful to reap benefits unheard and not thought of Romesh Chandra Majumdar was the Vice President of the International Commission for a 'History of the Scientific and Cultural Developments of Mankind' set up by the UNESCO. His biggest contribution to India and Indian history came in the form of eleven volumes of the monumental "The History and Culture of the Indian People", under the aegis of the Bharitya Vidya Bhavan. He was the Chief Editor of these volumes.

As noted earlier, while taking/writing about Sen or Chaudhari or Bagchi, Majumdar was appointed in the newly established Department of Ancient Indian History and Culture by Sir Ashutosh Mukherjee, the then Vice Chancellor of the University of Calcutta, along with Hem Chandra Ray Chaudhari and S.N. Sen. He began his life long history writing journey with his doctoral thesis entitled "Corporate Life in Ancient India" in 1918. The important theory propounded in this research thesis was that, in ancient India "religion did not engross the whole or even an undue proportion of the public attention". This was in the spirit of rebuttal to the Euro-Centric view of Indians not having a proper history, because of their being too religious minded and other worldly, especially during the ancient period. But his evidences are perfect and conclusions logical methods logically he is both scientific and thorough.

His "Outline of Ancient Indian History and Civilization" (1927), was another useful contribution. As a matter of fact, this work is projected on a large canvas and it went into six editions from 1927 to 1971. His "Early History of Bengal" published by the Dacca University in 1943 was later developed into a substantial cooperative work: "A History of Bengal" in two volumes (1943). Majumdar was the co-author with K.K. Dutta and H.C. Ray Chaudhari of "An Advanced History of India" (1946), which till date is considered as one of the best text-books to be ever written on Indian history.



தமிழக வரலாற்றை அறிவதில் முனைவர் பாபா சாஹீப் அம்பேத்காரின் பங்களிப்பு - ஓர் ஆய்வு

சு சௌந்தர்

இளநிறை முனைவர் பட்ட ஆய்வாளர் சென்னை பல்கலைக்கழகம் சென்னை

வட இந்திய வரலாற்றாலர்களோ அல்லது எழுத்தாளர்களோ இந்திய வரலாற்றை எழுதுவதாயின் வட இந்தியாவை பற்றியே எழுதிவிட்டு ஏதோ கொஞ்சம் தென்னிந்திய வரலாற்றையும் எழுதுவார்கள். அதில் அதிக தகவல்கள் இருப்பது அரிதே. இந்நிலையில் இந்தியாவிலேயே சிறந்த எழுத்தாளராகவும், தலைவராகவும் இருந்த அண்ணல் அம்பேத்கர் தமிழக வரலாற்றை எவ்விதம் ஆய்வறிந்து எழுதியுள்ளார் என்பதைக் காண்பதே இவ்வாய்வின் நோக்கமாகும். தமிழின் தொன்மை மற்றும் அதன் தோற்றம் சிறப்பு பற்றிக் குறிப்பிட்டுள்ள அம்பேத்கர் தமிழகத்தை ஆண்ட அரசுகள் பற்றியும் மிக ஆழமாக ஆராய்ந்து எழுதியுள்ளார். சங்க கால வரலாறு மட்டுமன்றி இடைக்கால மற்றும் நவீனகால வரலாற்றையும் அவரின் ஆய்வுகளிலிருந்து நாம் அறியலாம். அவற்றில் பல தகவல்கள் புதியனவாகவும் மற்றும் பல தகவல்கள் ஏற்கனவே கண்டறிந்தவற்றை உறுதி செய்வனவாகவும் உள்ளன.

Gender Mainstreaming and Millennium Development Goals: Quantitative and Qualitative Analysis

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Gender mainstreaming is a strategy, which considers experiences, needs and priorities of men and women at all stages of planning and implementation. It is a process challenging the centralisation of power. To ensure mainstreaming of gender equality and equity, a major transformation is envisaged in institutional structures, processes and approaches. It demands women's participation in the processes of decentralizing power; enhance influence and involvement in decision making. Gender mainstreaming is the strategy adopted by UNDP to strengthen its impact on the condition of women and on gender equality. The term "Gender Mainstreaming" came into widespread use with the adoption of the Beijing Platform for Action in 1995.



The Millennium Development Goals (MDGs) have been widely accepted as a yardstick for measuring the development progress across countries. The MDGs comprises of eight goals, 18 targets and 48 indicators. The world's ambition on Gender Mainstreaming is demonstrated by MDG-3. India, as a signatory to the Millennium Declaration (2000), aims at achieving the MDG by the year 2015. India is presently passing through the demographic, epidemiological and economic transition.

The present article aims at classifying quantitative and qualitative analysis on the third goal of MDG - promoting Gender Equality and Empowerment of Women. While analyzing the latter, an attempt has also been made to identify the basic demographic parameters which facilitate the gender imbalance and their implications on the socio economic and cultural life of people in Tamilnadu.

நெட்டையலை சீனிவாசன் துவக்கிய பறையன் ஈதழில் வெளியான செய்திகள் – ஓர் ஆய்வு

ധത്തെവു് ஊ. சுப்பிரமணியன் ஊளுந்தூர்ப்பேட்டை

நாங்கள் கணக்கிட முடியாத வருஷங்களாகக் கொடுமைக்கு உள்ளாக்கப்பட்டிருக்கிறோம். எங்களுடைய கோரிக்கைகள் நியாயமானது. எதிர் காலத்தில் எங்கள் இனம் சமத்துவமாகவும், சமாதானத்துவமாகவும் வாழ எண்ணுகிறது. எங்களுடைய முன்னேற்றத்தில் மற்றவர்கள் குறுக்கிட்டால் நாங்கள் சகிக்கமாட்டோம். இனிமேலும் நாங்கள் எந்தவித கொடுமைகளையும் ஏற்கமாட்டோம் என்று ஆறைகூவல் இட்டவர் ரெட்டமலை சீனிவாசன். 1860 ஆம் ஆண்டு செங்கற்பட்டு மாவட்டத்திலுள்ள கோழியாலம் என்னும் கிராமத்தில் பிறந்து, கோவையில் கல்லூரிப் படிப்பை முடித்து 1890 ஆம் ஆண்டு சென்னை வந்து, சாதியின் இழிவை போக்க சிந்தித்தார். 1893 ஆம் ஆண்டு பறையன் என்ற இதழை தொடங்கினார். இடுக்கண்களுக்கு உள்ளாகிக் கிடக்கும் கோடிக்கணக்கான மக்கள் மத்தியில் முதன்முதலாகக் தோன்றி உழைத்து வந்த அவரது உபகாரத்திற்காக அரசாங்கத்தார் அவருக்கு ராவ்ராஹிப் என்னும் பட்டம் 1926 ஆம் ஆண்டு ஜனவரி முதல் தேதியிலும் ராவ்பஹதூர் பட்டம் 1930 ஆம் ஆண்டு ஜீன் மூன்றாம் தேதியிலும், திவான் பஹதூர் பட்டம் 1936 ஆம் ஆண்டு ஜனவரி முதல் தேதியிலும் அளித்துள்ளனர். தீண்டப்படாதவர்களை பறையன் என்று இழிவுப்படுத்துவதை எதிர்த்து பேராடியவர். பறையன் என்ற இதழை நடத்தி பெருமைபடுத்தியவர் தாத்தா ரெட்டமலை சீனிவாசன். இவர் செய்த தன்னலமற்ற செயலினால் வீட்டில் முடங்கிக் கிடந்த மக்கள் தலை நிமிர்ந்து நிற்கவும், தனது உரிமைகளை தட்டிக் கேட்கவும் வழி ஏற்பட்டது. படிப்பு ஒன்றுதான் மதிப்பையும், மாயாதையும் அளிக்கும் என்ற பாபாசாகேப் அம்இபத்கர் கொள்கையில் இவரது கொள்கை ஒத்துப்போனால் மதம் மாறும் வி1ஷயத்தில் வேறுபட்டு நின்றவர். துணிச்சலுடன் எனது மதம் என்னை இழிவுபடுத்தினால் நான் எதிர்த்துப் பேராடுவேன், அஞ்சி ஓடி ஒளிய மாட்டேன்



என்று சொன்னவர். மருத்துவநிபுணர் அயோத்திதாச பண்டிதரின் உறவினர். அவரது புத்தமதக் கருத்துக்களையும் எதிர்த்து நின்றவர். மறைந்து, சாதியைப் பற்றி சிந்தித்து மருகிபோவதைவிட துணிந்து சாதியைச் சொல்லி உரிமையை நிலைநாட்டியவர். அவர் தொடங்கிய பணியை முடித்துவைப்பது இளைஞர்களின் கடமையாகும்.

பத்திரிக்கைகளைப் பற்றி பெரியார்

ஆர்.கி. ஆறுமுகம் முனைவர் பட்ட ஆய்வாளர் தீராவிடன் பல்கலைக்கழகம் ஆந்தீரா

பத்திரிக்கைகள் எப்படி இருக்க வேண்டும், எப்படி செயல்பட வேண்டும், பத்திரிக்கைகளால் ஏற்படும் நன்மைகள் என்ன என்பதைப்பற்றி பெரியார் கூறியுள்ளக் கருத்துக்களை இக்கட்டுரை எடுத்துரைக்கிறது.

Bishop Leon A. Tharmaraj and His Contribution to Education in Kanyakumari District

S. Doral Ph.D. Scholar in History S.T. Hindu College Nagercoil

Mahatma Gandhi once said "In a gentle way, you can shake the word." Bishop Leon Tharmaraj was gentle, and a great personality. He was the fourth Bishop of kottar Discese in Kannyakumari District From 1965 to 2007; he sacrificed his life for the people. In the Parish level he worked as a Priest. In 1978 he became the Rector of minor seminary and he helped many young students to become priests for the Diocese. On 6th January 1989, Pope John Paul II appointed him as the Bishop of Kottar. He was called the first "Son of the soil".

He started Basic Christian communities and Parish councils in the Parish level. He established Pastoral council in the dioceses level. He insisted on the new vision of the church as 'People of God''. He wanted that everyone shares in the governing body; everyone is taken into confidence; everybody involves in the church.

In December 26, 2004 the killer Tsunami devastated the levels of the People. Bishop Leon Tharmaraj undertook to rebuild the lives and properties of the people.

The Killer Tsunami waves swept the coastal parishes on December 26, 2004. It



brought miseries to the lives and properties of thousands of people in the parishes. More than 800 people lost their lives, and thousands of houses, fishing boats and many churches were damaged. Bishop Tharmaraj faced the challenges and undertook to rebuild the lives and properties of the people. Tragedies often bring the best in the human person and the Tsunami devastation witnessed the outpouring love and support from people of all walks of life irrespective of caste and religion.

On May 26, 2005 the platinum Jubilee of the Diocese was celebrated. Bishop Leon Tharmaraj made all the necessary arrangements for a meaning celebration. Leading personalities like the Papal Nunero Bishop Lopez Qunitano from Delhit, C.S.I Bishop Devakadadsham, Honorable Kunnakudy PonambalamAdikalar, Mr. Bala prajathipathy, Mr. Mohamed Baruk, Mr. Rama Subramanium, S.P. and the district Collector Sunil Palival were present with Bishop Leon Tharmaraj.

Bishop Leon Tharmaraj was considered that learning and acquiring knowledge is a process that has to start in the school. He insisted that the education in the key that allows people to move up in the world, sea better jobs and succeed in life. Therefore he paid special attention to promote school and college education in the District. He established an Engineering college and a Nursing college in Chunkankadai. He also established a B.ED college in Muttom to trained teachers. There were 58 primary schools, 25 middle schools, 21 High schools and 18 higher secondary schools in the Diocese of Kottar during the admistration of Bishop Leon Tharmaraj.

Bishop Leon Tharmaraj's vision in participant democracy goes hand in hand with his interest in Education. Education fosters participant democracy. Therefore I selected the simple, but great personality of Bishop Leon Tharmaraj and his contribution to education as its topic of my study and research.

வரலாற்று வரைவியல் நோக்கில் மா. இராசமாணிக்கனாரின் படைப்புகள்

முனைவ**ர். து. அசோகன்** உதவிப் பேராசிரியர் வரலாற்றுத்தறை பாரதிதாசன் பல்கலைக்கழகம் திருச்சிராப்பள்ளி

தமிழக வரலாற்றையும் அரசர்களது வரலாற்றையும் தமிழில் ஆவணப்படுத்திய வரலாற்று ஆய்வாளர்கள் சிலருள் மா. இராசமாணிக்கனார் மிக முக்கிய இடத்தினைப் பெறுகிறார். இவர் பணி ரீதியாக தமிழாசிரியராக இருப்பினும் வரலாற்று நூல்களை எழுதுவதில் பேரார்வம் மிக்கவராகத் திகழ்ந்துள்ளதை இவரது படைப்புகள் புலப்படுத்துகின்றன.



இந்திய வரலாற்றையும், இந்தியாவில் தமிழகத்தின் வரலாற்றையும் எழுதிய பி.டி. சீனிவாச ஐய்யங்கார், கே.என். சிவராஜ பிள்ளை, ஏ.கே. நீலகண்ட சாஸ்திரி, கே.கே. பிள்ளை போன்ற பெரும் ஆய்வாளர்களுக்கு அடுத்தநிலையில் மா. இராசமாணிக்கனாரைக் காணமுடிகிறது. தமிழாசிரியராகப் பணியாற்றியதால் இலக்கிய வரலாறும், சமய வரலாறுகளும் எழுதிய இவர், சோழர் வரலாறு, பல்லவர் வரலாறு, பல்லவப் பேரரசர்கள், மொஹஞ்சதாரோ அல்லது சிந்துவெளி நாகரிகம், களப்பிரர் ஆட்சியில் தமிழகம், கல்வெட்டுகளும் தமிழ்ச் சமூக வரலாறும், தமிழக ஆட்சி போன்ற பல வரலாற்று நூல்களை படிப்புலகிற்குத் தந்தவர் மா. இராசமாணிக்கனார் ஆவார். இவரது வரலாற்று நூல்களை வரலாற்று வரைவியல் கோட்பாடுகளுடன் இக்கட்டுரை ஆராய்கிறது.

தீவானந்தம் - ஓர்ஆய்வு

க. கருப்பசாமி

முதுநிலை வரலாறு இரண்டாம் ஆண்டு வ.உ.சி. கல்லூரி தூத்துக்குடி

இன்றைய காலகட்டத்தில் அரசியல் என்பது ஓர் பணம் புரளும் அட்சபாத்திரமாகவும், சில சுயநல மற்றும் ஊழல்வாதிகளின் இருப்பிடமாகவும் உள்ளது. இந்தியா விடுதலை அடைவதற்கு முன்பு வாழ்ந்த அரசியல்வாதிகளின் பலர் பொதுமக்களின் நலனிலும், நட்பின் வளர்ச்சியிலும் அக்கறை கொண்டவர்களாக வாழ்ந்துள்ளார்கள். அவர்களில் நாட்டையே தன் வீடாக கருதி வாழ்ந்த ஜீவானந்தம் எனும் பொதுவுடைமையாளரைப் பற்றிய இக்கட்டுரை ஜீவானந்தத்தின் வரலாறு, தீண்டாமைக்கெதிரான போராட்டம் மற்றும் கம்யுனிசத்தை பரப்புதல் போன்றவற்றை விளக்குகின்றன.

C. N. Annadurai and His Impact on Tamil Nadu Politics

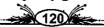
Dr. H. Munavarjan Associate Professor

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P. Kumaran

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Arignar Anna was a former Chief Minister of the South Indian state of Tamil Nadu. He was the first member of a Dravidian Party to hold that post and was also the first non-Congress leader to form a majority government in independent India. He was



well known for his oratorical skills and was an acclaimed writer in Tamil. He scripted and acted in several plays. Some of his plays were later made into movies. He was the first politician from the Dravidian parties to use Tamil cinema extensively for political propaganda. Born in a middle-class family, he first worked as a school teacher, then moved into the political scene of the Madras Presidency as a journalist. He edited several political journals and enrolled as a member of the DravidarKazhagam. An ardent follower of Periyar E. V. Ramasamy, he rose in stature as a prominent member of the party.

With differences looming with Periyar, on issues of demand for a separate Independent State of Dravida Nadu and on inclusion in the Indian Union, he crossed swords with his political mentor. Annadurai with his supporters parted from DravidarKazhagam (DK) and launched his own party, DravidaMunnetraKazhagam (DMK). The DMK initially followed ideologies the same as the mother party, DravidarKazhagam.

A Historical Assessment of the Coverage of Certain Aspects of Tamilnadu History and Pre-history in Some Standard Histories of India / South India

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This paper attempts a tentative historiographical assessment of the coverage of major aspects of the history of the Tamils from the earliest periods in certain standard histories of India/South India. Attention will be devoted mainly to the recent works by John Keay 2000; David Ludden 2002; Romila Thapar 2002; Stanly Wolpert 2003; Burjor Avari 2007; Upinder Singh 2007, Burton Stein 2010 and Thomas R. Trautmann 2011.



Contributions of the Madras Observatory - A Historical Study

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Science and Technology today are considered to be essential elements of all round development. They are closely connected to the fact that technical gadgets and device are playing an increasingly significant role in our lives today. Astronomy is defined as the scientific study of matter in outer space; particularly the positions, dimensions, distributions, motion, composition, energy and evolution of celestial bodies and other phenomena.

The English East India Company's observatory which came up at Nungambakkam in 1792 is the first ever modern public observatory outside Europe. It was also India's first modern research Institute. The main objectives of the paper are to trace the History of the Madras observatory and its developmental activities and to find out the role of this observatory in protecting the people from natural calamities.

Literary Activities of Swedish Missionary Rev. Nordmark in Tamil Nadu

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The missionaries of the church of Swedish Mission founded schools in the southern districts of Tamilnadu to impart education to all particularly the women coming from the lower strata of the society. In the beginning of their service they preferred teaching ministry than to preaching gospels. They learnt Tamil language and became teachers in their schools. Apart from India the CSM missionaries extended their service to other south Asian countries like Malaysia, Singapore and Srilanka. In this junction, Christian missionary started educational institution and the schools



exclusive for girls. Before coming to India they received training in teaching in Sweden. They also studied the Indian historical background, its culture and social condition of the society. In this paper The Literary Activities of Swedish Missionary Rev.Nordmark In Tamil Nadu was analysed.

Key words: Missionary, CSM, Swedish Missionary, Literary activities, Educational institution, etc...

Rettamalai Srinivasan Contribution to Madras Legislative Council in the Madras Presidency

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This paper aims to study the participation of Dalit Leaders Rettamalai Srinivasan who was the first ever representative of these classes to be appointed to the Madras Legislative Council. He represented, along with B R Ambedkar, the depressed classes in the First Round Table Conference and during the Second Round Table Conference was invited to depose before the Viceroy's Consultative Committee. On both occasions, Srinivasan passionately pleaded for a separate electorate for the depressed classes. Srinivasan also founded the Paraya Mahajana Saba and edited a magazine called Parayan. Srinivasan recognised the existence of conflicts and contradictions between the non-Brahmin upper castes and the depressed classes; yet, he thought it fit to identify the Brahmins as the main enemy and saw them as primarily responsible for keeping the Parayas' in their untouchable and polluting status. He argued that, when compared to the British, the Brahmin was immoral and unjust. The Parayas, he said, preferred the rule of the British because of the latter's impartiality while Brahmins were prejudiced against the Parayas and biased in favor of their own community. Srinivasan was convinced that non-Brahmin would do good to a Paraya unless he was compelled to do by the British. The paper profiles the handful of the Madras Legislative Council whose work was documented briefly.



Private Diaries As Sources of Historical Writings - A Study

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Private Diaries are also important sources for historical writings in the modern period. Volumes of Ananda Rangam Pillai's Diary is a significant example in this regard. There are also many Diaries written by important personalities who have found a place in the history of Tamil Nadu.

In the case of Diaries also the researcher should take utmost care to ascertain the credibility and authenticity of the information given. Rajaji's Jail Diary narrates the challenges hurdles and sufferings of the freedom fighters in the colonial rule. It is a graphic description of the Diary writer. Similar accounts are found in many other diaries. In these accounts also one has to make an analytical approach to arrive at historical truth. This paper attempts to make such an analysis.

தமிழகக் காங்கிரஸ் தலைவராகக் கக்கள் ஆற்றிய பணிகள் -ஒர் ஆய்வு

க.கார்த்திகேயன்

முனைவர் பட்டஆய்வாளர் இந்திய வரலாற்றுத் துறை சென்னைப் பல்கலைக்கழகம் சென்னை

கக்கன் பள்ளியில் படிக்கும் பருவத்திலிருந்தே பல விடுதலைப் போராட்டத் தலைவர்களுடன் ஏற்பட்ட நட்பு, மற்றும் நாட்டின் விடுதலைப் போராட்டத்தின் மீது கொண்டிருந்த அளவு கடந்த ஆர்வம் ஆகியவற்றின் காரணமாகத் தனது தந்தையின் விருப்பத்திற்கு எதிராக 1939 ஆம் ஆண்டு தமிழ்நாடு அரிசன சேவாசங்கத் தலைவர் வைத்தியநாதய்யர் முன்னிலையில் இந்திய தேசிய காங்கிரஸ் இயக்கத்தில் உறுப்பினராக இணைந்தார். கக்கன், காங்கிரஸ் இயக்கம் ஆற்றிவந்த பொதுத்தொண்டின் மூலம் மக்களை சந்தித்து அவர்களுக்கு அருந்தொண்டாற்றி மக்கள் தொண்டன் என்றும் பெயர் பெற்றார். இவரது தன்னலமற்றத் தொண்டினால் காங்கிரஸ் இயக்கம் இவருக்குப் படிப்படியாக கட்சியில் பல பொறுப்புக்களைக்



அளித்தது. தமிழக முதல்வராக இராஜகோபாலாச்சாரிக்குப் பிறகு காமராசர் தேர்வு செய்யப்பட்டார். காமராசர் தாம் வகித்து வந்த தமிழ்நாடு காங்கிரஸ் கட்சித் தலைமைப் பொறுப்பை தனது உண்மையான தொண்டன் கக்கனுக்கு கொடுப்பது என முடிவு செய்தார். இதற்குக் கட்சியின் செயற்குழு உறுப்பினர்களும் தங்களின் முழு ஆதரவை தெரிவித்ததால் கக்கனை அப்பதவிக்கு ஒருமனதாக தேர்வுசெய்தனர். 1955 ஆம் ஆண்டு நடைபெற்ற ஆவடி காங்கிரஸ் மாநாட்டை தமிழ்நாடு காங்கிரஸ் கட்சித் தலைவர் கக்கன் சிறப்பாக நடத்திக் காட்டினார். மேலும், இவர் தாம்; தமிழ்நாடு காங்கிரஸ் கட்சித் தலைவராக இருந்த 1954 முதல் 1957 வரையிலான மூன்று ஆண்டுகளில், கட்சிக்குள் எந்த விதமான உட்பூசல்களும், குழுச்சண்டைகளும் இல்லை. கட்சியும் ஒருங்கிணைந்து ஒற்றுமையாகச் செயல்பட்டது. இந்தக் காலக்கட்டத்தில் மேலும் பல புதிய திட்டங்களை அறிமுகம் செய்து கட்சி வளர்ச்சியில் இவர் முக்கியப் பங்கு வகித்தார். 1967 ஆம் ஆண்டு பொதுத் தேர்தலில் தோல்வியுற்ற கக்கனை தமிழ்நாடு காங்கிரஸ் கட்சியின் துணைத் தலைவராக காமராசர் தேர்வு செய்தார். கக்கன் தனக்குக் கொடுக்கப்பட்ட அனைத்துப் பொறுப்புக்களையும் சிறப்பாக செய்து, தனது வாழ்நாள் முழுவதும் காங்கிரஸ் கட்சியின் வளர்ச்சிக்காகவே பாடுபட்டார். தமிழகக் காங்கிரஸ் தலைவராகக் கக்கன் ஆற்றிய அரும்பணிகள் வரலாற்றில் பேறு பெற்ற செயல்களாகும்.

நாட்டுப்புறத் தெய்வங்களில் புராணத் தாக்கம் : ஒரு சமூகவியல் பார்வை

முனைவர் செ. சேவியர்

உதவிப் பேராசிரியர் பெரியார் ஈ.வெ.ரா. தன்னாட்சிக் கல்லூரி திருச்சிராப்பள்ளி

நாட்டுப்புறத் தெய்வங்களும், அதற்கு மேற்கொள்ளப்படும் வழிபாடுகளும் தமிழக சமூக வரலாற்றில் தனித்ததொரு இடத்தை வகிக்கின்றன. இத்தெய்வங்களின் கூழல்கள் மிக இயல்பானவை. இத்தகு தெய்வங்களின் உருவாக்கம் மிக சாதாரணமானவை. ஆனால், இத்தெய்வங்கள் இன்றைய மாறிவரும் குழலில் திட்டமிட்டே புராணத்தாக்கத்திற்கு உள்ளாக்கப்படுகின்றன. வரலாற்று நாயகர்களான இந்நாட்டுப்புறத் தெய்வங்கள் புராணக் கதை மாந்தர்களோடும், கதைகளோடும் இணைக்கப்படும் குழல் நமக்குத் தெரிந்தோ, தெரியாமலோ நடந்து வருகின்றன. சமூகத்தின் அடித்தள நிலையிலிருந்து மேல்நிலைக்குச் செல்வதற்கான படிநிலை அமைப்பு என்ற மாய வலைக்குள் சிக்கவைக்கப்படுகிறார்கள். இவ்வாறு செய்யப்படுவதன் நோக்கம், அதற்கான பின்புலம் என்ன என்று ஆராயும்போது இது இயல்பான ஒன்றல்ல மாறாக திட்டமிட்டே செய்யப்படும் ஒன்று என்பதை உணரமுடிகிறது.

நாட்டுப்புறத் தெய்வங்களை புராணத் தாக்கத்திற்கு உட்படுத்துவதன் மூலம் அவற்றை நிறுவனமயப்படுத்த முயல்வதும் வெளிச்சமாகிறது. இது சமஸ்கிருதமயமாக்கம் அல்லது



இந்துமயமாக்கம் என்பதை நோக்கி செல்கிறது. தமிழக மக்களிடையே மிகப்பெரும்பான்மையாக வணங்கப்பட்டும், நினைவு கூறப்பட்டும் வருகிற நாட்டுப்புறத் தெய்வங்கள் சிறிது சிறிதாக நிறுவனமயப்படுத்தப்பட்ட மதமாக மாறிவருகிறது. இவற்றின் அடிப்படை, இவ்வாறு தாக்கத்திற்குள்ளான தெய்வங்கள் சிலவற்றின் வரலாற்றினையும், இவ்வாறு செய்வதன் எதிர்காலத் திட்டங்கள் மற்றும் இதை தடுத்து நாட்டுப்புறத் தெய்வங்களின் தனித்தன்மையைப் பாதுகாக்க வேண்டிய இயக்கத்தின் தேவை குறித்தும் விரிவாக ஆராய்கிறது இக்கட்டுரை.

Life and Works of Tanguturi Prakasam

J. Albert Prince Kumar
Ph.D. Scholar in History
V.O.C. College
Thoothukudi

The aim of this paper is to describe the life and works of Tanguturi Prakasam popularly known as Andhra Kesari (Lion of Andhra). was born on 23rd August 1872 in a middle class Nigogi Brahmin family. This family belonged to Vinodaruyudupalem, a hamlet of Kanaparti in the Ongoletaluk. His father Gopalakrishnalyer worked as 'Vontuparupatayamdar' (Village Karnam) in the Venkatagirizamindari. His mother was Subbamma.

Prakasam hand his early education at Valluru, Adanki and Naidupeta. At valluru and Adanki his schooling was in traditional curriculum. At Naidupeta he was admitted into English Medium School. His maternal uncle inspite of his meager means took them all to Vionodarayudupalem. His mother did not like to be a burden to her brother. Hence she decided to run a boarding house at Ongole casting aside all traditional blind beliefs. Her efforts enabled the son to get the benefit of good English education.

In 1904, Prakasam left for England to have higher qualification in Law. He achieved the goal with the distinction of Bar-at-Law and returned to India in 1906 to practice at Madras. From this time onwards he took interest in Indian politics. When Bipin Chandrapal Addressed a meeting at Madras Prakasam presided over the meeting. In 1907 Prakasam attended for the first time, the annual meeting of the Indian National Congress at Surat.

In the general elections of 1937 Prakasam won a seat and he became the revenue minister of the cabinet formed by Rajagopalachari. Soon after assuming charge as the revenue minister, he reinstated a number of village officers in their original jobs, which they had resigned during the previous national struggle.



In 1939, Parkas "Village Republic" in English with its counterparts in Telugu and Tamil. The paper did not continue for long because of the Government's policy of repression of the nationalist movement from 1940 to 1945. During the war years prakasam got himself involved in the national four years. In July 1945 he was released from jail. It was a time when events were taking a good turn in favor of the Indian people. In the elections held in March 1946 the congress won a great victory and the congress formed ministry under the Leadership of Prakasam. The Prakasam government passed an Act called Temporary protection of certain tenants in the Madras presidency. It stood for the illegal evictions for the ryotwari areas.

Prakasam government also introduced the zamindari abolition bill in the assembly. Various points of grievances were discussed in the legislature and settled. But the question of compensation was not settled. Large number of members opposed the Bill. So the zamindari abolition bill became unsuccessful.

During the war years the agriculture suffered seriously in the presidency. Prakasam government adopted many measures to improve the agriculture. The government granted tax remission to the tenants. The concessions reduced the tax burden of the people. To improve the agricultural operations several schemes were sanctioned. Inspite of the government measures the wealth of the agriculturalists did not improve due to monsoon failure and the scarcity of water supply.

It is true that the man who headed the ministry had the required strength and wisdom to tackle the problems. At the same time the non-co-operation of the members of the Legislative Assembly stood in his way of doing things and altogether caused his resignation in March 1947 within the very short period Prakasam did many things which deserve credit in every respect.





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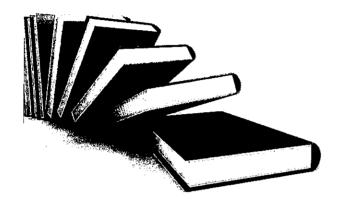


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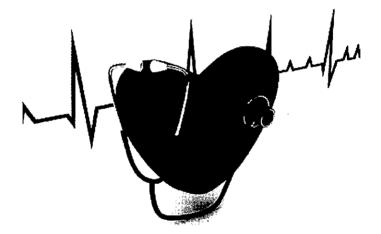
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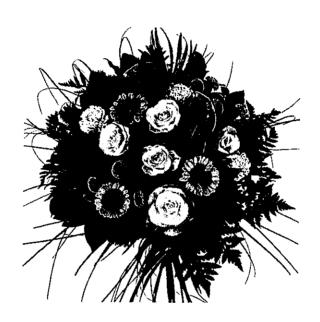
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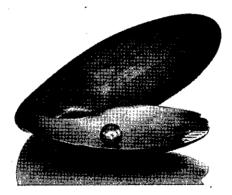
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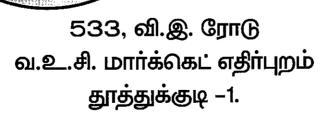
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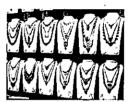
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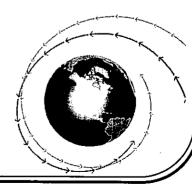
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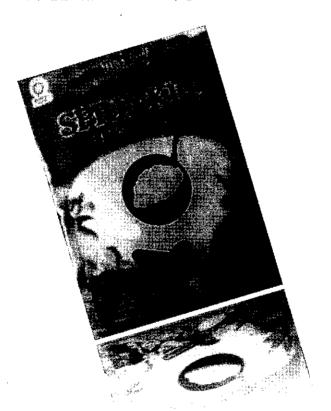




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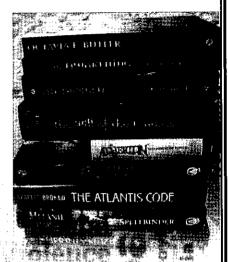


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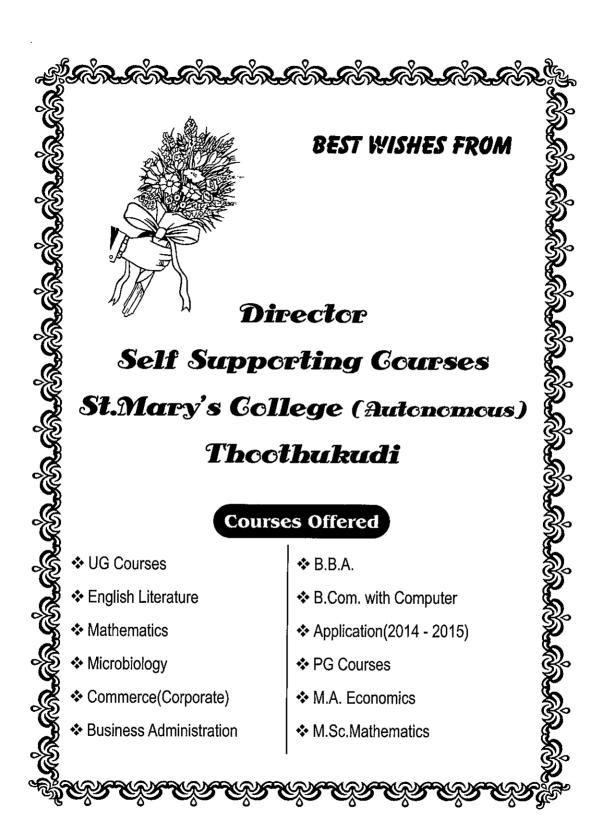
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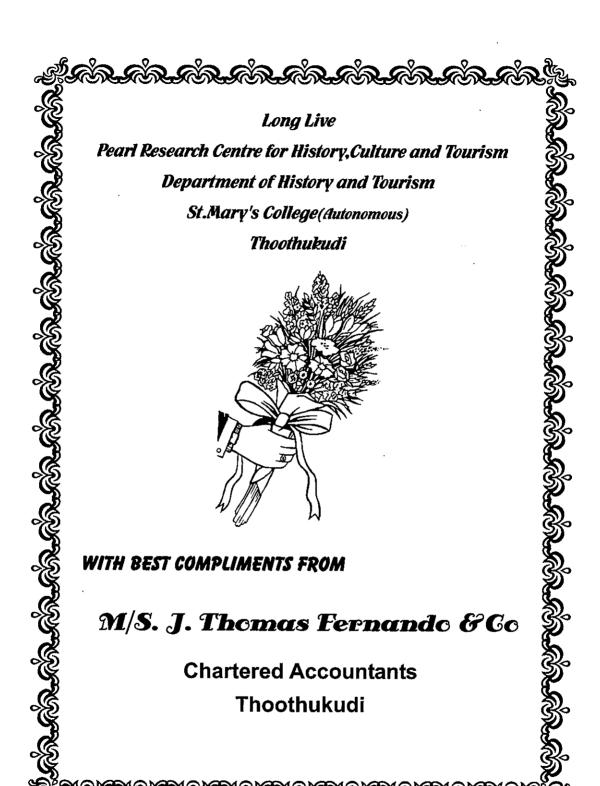
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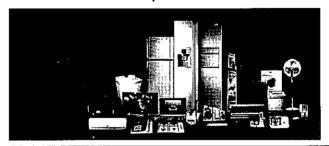
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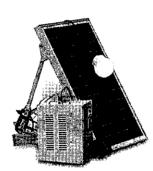
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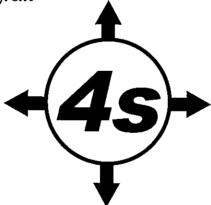




Mr. Ramesh Mrs. Sureka Ramesh

Thoothukudi

Best Wishes from



Soosai & Sons Thoothukudi

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May God Bless You!

Good Luck!

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